

# CBETA 2021Q2 變更記錄

## A091n1057 《新譯大方廣佛華嚴經音義》卷 1

A091n1057\_p0339b03 || 柴木水中運載者亦曰筏也筏字又作撥撥[啜-口+舟]兩兩(躰也)。

## A091n1057 《新譯大方廣佛華嚴經音義》卷 2

A091n1057\_p0379a06 || 亦下著升者薄弈字也)。徽纆(徽許韋文反纆莫北反廣雅曰徽束也

## B06n0005 《南傳小部經典》卷 2

B06n0005\_p0255a03 || 之身·然卻住在血壺壺之中至七年之久·七日間受生產之苦。母子都受盡了大苦惱。這是由於甚麼業呢。』

B06n0005\_p0255a05 || 佛道·『比丘們啊·大善行者悉婆利住在血壺壺中至七年之久·在七日間受生產之苦·都是由於他的夙業。

B06n0005\_p0255a15 || 結分他在七日之間斷絕了交通·將都城封鎖而佔領之。其業報是住在血壺壺中七年·七日間受生產之

## B06n0007 《發趣論》卷 1

B06n0007\_p0365b20 || (paṭṭipāṭi Text Society) 本云。

B06n0007\_p0369a15 || 法·緣於無記法·緣於善及無記法·緣於不善及無記法·緣於善及不善法·緣於善不善及無記法·而善法生·不善法生·無記法

B06n0007\_p0369a16 || 生·善及無記法生·不善及無記法生·善及不善法生·善不善及無記法生·為從不去緣耶。如因緣所廣說·不去緣亦可由如是

B06n0007\_p0374b20 || 緣、等無間緣、俱生緣、相互緣、依止緣、親依止緣、前生緣、業緣、修食習緣、根緣、靜慮緣、道緣、相應緣、不相應緣、有

## B13n0079 《釋氏六帖》卷 10

B13n0079\_p0175a08 || 易擬大器難像桓桓孝龍尅邁高廣物竟宗歸人思效仰雲泉彌漫蘭風舒勝響僧淵放光西域人生於長安貌雖胡人語實中國容止詳正志業弘深誦放光道行二部般若晉成之世與康法暢支敏度等

## B13n0079 《釋氏六帖》卷 11

B13n0079\_p0244a02 || 業彌隆不服新華除其愛染躬行卑辱愍增上慢博覽經論成實在心後著十種不敢斷量論六卷有弟善智天縱玄機高步世表祖師信行伏膺業學酌深辯味妙簡溜鏗[金\*末]銖入室隣幾精窮理窟常通夏翹足攝慮觀

## B13n0080 《大唐西域記（校點本）》卷 4

B13n0080\_p0638a11 || 場場，不供職貢。時大族王治兵將討。幼日王知其聲問，告諸臣曰：「今聞寇至，不忍鬪其

## B13n0080 《大唐西域記（校點本）》卷 6

B13n0080\_p0679a09 || 室羅伐悉底國，周六千餘里。都城荒頽，疆場場無紀。宮城故基周二十餘里，雖多荒圯

B13n0080\_p0692a03 || 藍摩國，空荒歲久，疆場場無紀，城邑丘墟，居人稀曠。故城東南有甄翠堵波，高減百

## B16n0088 《古今圖書集成選輯》卷 135

B16n0088\_p0096a23 || 按續高僧傳慧成姓段澧澧陽人出家住十住寺誦法

## B16n0088 《古今圖書集成選輯》卷 148

B16n0088\_p0218c18 || 而有疾常所臥牀自撤薦席視觀簣簣而敬寢令人於下

## B16n0088 《古今圖書集成選輯》卷 159

B16n0088\_p0314c26 || 翼日持簞入殿供養乞乞今年別三月三日民競送之

## B16n0088 《古今圖書集成選輯》卷 160

B16n0088\_p0325a08 || 有瑀公者白土史宗之流迹邇行轍微世莫之識始相

B16n0088\_p0325b06 || 勤祈請不違假寐三日之夕見有神人儼然在目倏住忽

B16n0088\_p0326c03 || 吏史官作封疆之封閭丘序三賢作豐稔之豐未知孰

B16n0088\_p0328a14 || 人即文殊也利雖云面接未決心疑今却知往西國取

B16n0088\_p0328c16 || 無以抗敵其扞護釋門疆場場疇敢侵軼乎華乃一代

## B16n0088 《古今圖書集成選輯》卷 161

B16n0088\_p0338a04 || 明醫明王工律論等並依承智護進友智友三大論師

## B16n0088 《古今圖書集成選輯》卷 163

B16n0088\_p0356b12 || 可上人勿怪寺僧遲迴之際愀然其容客將器就樹盛  
B16n0088\_p0356c10 || 按宋高僧傳頭陀本下鄆磨家之子然其器度溫潤  
B16n0088\_p0357b07 || 國女即郎鬼神所被智持呪七日平復遂奏請院額曰  
B16n0088\_p0358c03 || 重唯拜而已瓚正發撥牛糞火出芋啗之良久乃曰可  
B16n0088\_p0360c05 || 中致禮方坐假寐聞叱牛三聲云飲水一翁古貌瓌瓌

## B16n0088 《古今圖書集成選輯》卷 164

B16n0088\_p0366a12 || 遂超起席而坐拱手開眸光授飲杯水令強乳哺之疾  
B16n0088\_p0367c03 || 按宋高僧傳明度未知何許人也經論步涉學三業恪  
B16n0088\_p0368a05 || 詔入內祈雨絕經二七日雪降中宗以為未濟時望令  
B16n0088\_p0368c01 || 引出髮十餘莖其夜又有夢吐蠙長一寸肘丹餘因此  
B16n0088\_p0368c02 || 遂愈當長慶初也荆山僧行觀堅見其事宗不測終所

## B16n0088 《古今圖書集成選輯》卷 165

B16n0088\_p0374c19 || 日照與五十餘僧同往金剛窟到無著見大聖處處虔  
B16n0088\_p0375b17 || 脚驅烏凡於商榷多示其相時韋崑就寂請伽陀乃  
B16n0088\_p0376a05 || 運居閩黃蘗山寺示教之外快侃然怡樂恆言宿債須  
B16n0088\_p0377b06 || 俄爾酒氣及兩脛足地為之墳債裂聞者驚怪以酒供  
B16n0088\_p0378a23 || 及起多寶塔修淨土當生業造彌陀佛復寫天台教益  
B16n0088\_p0380b03 || 按宋高僧傳文學姓張氏婺州東陽人也年甫至志學  
B16n0088\_p0381a23 || 香燈供具凡七日池水日漲縮數尺有老人夜詣宣求  
B16n0088\_p0381b25 || 次庭除有一人天來禮謁謂宣曰律師當生觀史天宮

## B16n0088 《古今圖書集成選輯》卷 166

B16n0088\_p0388b01 || 同聲並為師友雖支許之會虛靈嘉宗雷之集廬嶽未  
B16n0088\_p0389a12 || 寺鄰生青丹山門對佳境罔然獨往暴風偃山正智不  
B16n0088\_p0390a19 || 謀某禪師便能問津圖入道之意所聞指訓如涼風入  
B16n0088\_p0390a27 || 正持僧綱自崑湖南北皆宗仰焉以建中元年六月  
B16n0088\_p0391c11 || 要用躬復高儒學作碑頌越多以其曾化邪邪溝故呼  
B16n0088\_p0391c25 || 侍郎劉太真前大理評事張象欽風弟子前廉史使亞

## B16n0088 《古今圖書集成選輯》卷 167

B16n0088\_p0396a03 || 寂舍坐空法空座舉足下足不離道場言下便了更無  
B16n0088\_p0396a12 || 娛吾心哉言訖逍遙縣上抱腹山又往清涼山於金閣  
B16n0088\_p0396c11 || 入卜南陽丹霞山結菴以長慶四年六月告門人曰備  
B16n0088\_p0398c18 || 之提唱必持弓弩以擬學人安服膜拜未興唱曰看箭  
B16n0088\_p0400a10 || 蒲田玉潤寺有律師慶玄元持行高潔遽拜之曰我師  
B16n0088\_p0400a16 || 百咸莫測之德山曰斯無階也吾得之矣咸通六九年

B16n0088\_p0400a17 || 歸於芙蓉之故山其年圓寂智大師亦自瀉山擁徒至  
B16n0088\_p0400a18 || 於怡山王真君上昇之地其徒孰纍纍而疑款關存拒

## B16n0088 《古今圖書集成選輯》卷 168

B16n0088\_p0410b11 || 義玄元  
B16n0088\_p0410b12 || 按宋高僧傳義玄元俗姓邢曹州南華人也參學諸方

## B16n0088 《古今圖書集成選輯》卷 169

B16n0088\_p0412b08 || 皇帝聞而重之興貞元十二年勅永泰寺置戒壇度僧  
B16n0088\_p0413c04 || 注文選行講集於梁宋之間李考邕北海太守晏釋味  
B16n0088\_p0414a23 || 而止有褚塾塾戍將王文信率眾建精廬焉刺史李亞  
B16n0088\_p0414b23 || 逸羣年十七從徙南康事湖潮陽西山慧照禪師大曆八  
B16n0088\_p0414b27 || 應豐灑陽東九十許里其夜豐灑陽人皆聞其聲盡云是  
B16n0088\_p0419b23 || 鹿胎衣五事別資紫衣文德六元年二月忽雙虹貫堂  
B16n0088\_p0420c27 || 然且椽椽傾弛休革故有方締構無隙特加壯麗輪  
B16n0088\_p0421a16 || 氏乃語廣曰郎師之異術道德動人乘此可料理天王

## B16n0088 《古今圖書集成選輯》卷 170

B16n0088\_p0422c01 || 稟庭誥以周旋約成器能而濟用內比要隨計俄發宿  
B16n0088\_p0423b09 || 華楚之服父訓令秉筆便畫佛形像至於聚戲搏搏沙  
B16n0088\_p0424a17 || 闖然飛出立於桑杪而作人語曰今得見日光矣時清  
B16n0088\_p0424c07 || 按宋高僧傳元安俗姓淡鳳翔遊麟遊人也卅年於岐  
B16n0088\_p0424c08 || 陽懷恩寺從兄祐律師出家唯經與論無不窮核該乃  
B16n0088\_p0424c10 || 復朴逍遙自如聞夾山道盛德至造灑灑陽當稽問鞫  
B16n0088\_p0424c27 || 弟子禮事之咸通末遊宣城尚書崔寓瑛素奉禪門攀  
B16n0088\_p0425b08 || 僧清國下出家國即喜之渭陽也勤勒誦經并懺文十  
B16n0088\_p0425c05 || 二年壬戌八月中宣城帥田頽應杭將計許思叛渙縱  
B16n0088\_p0426a08 || 粒四散眾隨心淘選近一千粒溫潤玉潔燦爛珠圓驗  
B16n0088\_p0430b20 || 玄元素  
B16n0088\_p0430b21 || 按宋高僧傳玄元素字道清俗緣馬氏潤州延陵人也

## B16n0088 《古今圖書集成選輯》卷 171

B16n0088\_p0433a07 || 常協律符載著文頌德焉世號天皇門風也又唐灑灑  
B16n0088\_p0433a17 || 貧人之得寶直從荊渚乃詣灑灑陽龍潭棲止因李翱

## B16n0088 《古今圖書集成選輯》卷 172

B16n0088\_p0441a10 || 泊以求其志中和中巢寇蕩履覆京畿天下悖亂有賊  
B16n0088\_p0441c07 || 為菩薩戒師供施更便蕃度門人四百許員尼眾百數

B16n0088\_p0442a08 || 親始聽出家入福州雲靈名石山年二十五登於戒足凡  
B16n0088\_p0445c15 || 高暑暑無裸意寒止袷衣食惟知量清約太過乾化元

## B16n0088 《古今圖書集成選輯》卷 173

B16n0088\_p0450c12 || 紫袈裟付上章累讓再賜之又讓之遂故改以納衣付  
B16n0088\_p0453a10 || 下斷左肱焚之供養大悲像願倒冒置干戈中原塞上  
B16n0088\_p0456b22 || 三土人睹相發心遂指其耳曰輪廓幸長垂墻猶短吾  
B16n0088\_p0460c11 || 習新章律部獨能輒趣入毗奈耶窟穴然其詰難酬答

## B16n0088 《古今圖書集成選輯》卷 174

B16n0088\_p0463c10 || 丙寅三月示身有疾彌留弟子求醫奉藥瞋瞑日嚙唇

## B16n0088 《古今圖書集成選輯》卷 186

B16n0088\_p0577c18 || 泰定甲子住上天竺九年至順王午申六月朔忽搥鼓  
B16n0088\_p0578a01 || 心經科注消災經註彌陀經句解及仁王經如意輪呪經

## B16n0088 《古今圖書集成選輯》卷 197

B16n0088\_p0684b21 || 而究焉門人之冠者一行禪師惠罕法師律津梁寺乾

## B17n0093 《象教皮編（六卷全）》卷 1

B17n0093\_p0681a17 || 曷擺擺小師也。宣灑弟子也。阿夷怡一曰韋提希

## B17n0093 《象教皮編（六卷全）》卷 3

B17n0093\_p0713a06 || 答云相識乃指北壁一壺壺及錫杖與鉢此是杯渡住

## B18n0097 《歸元鏡》卷 1

B18n0097\_p0264a05 || 有的是圍碁象碁。隨心消遣。更有那牙牌雙陸。任意抒  
懷。樽前賽色呼慮。酒後投壺壺擲箭。百花前繡

## B18n0097 《歸元鏡》卷 2

B18n0097\_p0291b12 || 人。雜以穢褻淫詞。祇供壺壺觴笑謔。怎知道。那忠孝  
節義。感慨悲歌。感人最切。况南閩浮提。以音聲作



## B18n0098 《高旻寺規約》卷 1

B18n0098\_p0315b13 || 單一齊穿袍子。脫草鞋坐香。敬散香回堂維那歸位云。新請眾執

B18n0098\_p0318b06 || 聽起香[木\*魚]子二下。急報知客。知客即領客。至內韋馱殿坐。候敬散

B18n0098\_p0345b09 || 坐下。禪堂出堂。副當值提茶壺。正敬散香提盃籃子。放三個花盃

B18n0098\_p0347b04 || 廣單架上。各人養息。維那令悅眾。止過靜後。將堂中敬散香巡香

B18n0098\_p0347b05 || 侍者牌。當監值牌巡敬散香牌。放維那寮。書明解七後。接執人名

B18n0098\_p0348a17 || 出外敲叫香。與敬散香同。到進堂時。維那從西進。監香從東進。維

B18n0098\_p0349a08 || 板一位監香。出外敲叫香。與敬散香同。當值帶一支香。到護七寮

B18n0098\_p0349a16 || 回支香護七寮。亦同時止靜。外護七。浪茶壺茶盃裝好。止靜後放

B18n0098\_p0349b01 || 帶香回堂。外護七。浪茶壺放籃內。裝盃子放護七寮。禪堂止靜

B18n0098\_p0350a16 || 壺進堂。如外護七到大寮打茶。歸香燈司水提茶壺進堂。若香

B18n0098\_p0350a17 || 燈司水到大寮打茶。歸外護七提茶壺進堂。茶水等事。四人均

B18n0098\_p0360b21 || 法眼遙觀。瞻寶山而傾鄙悃。慈容可接。仰貌座以迓洪麻

## B18n0098 《高旻寺規約》卷 2

B18n0098\_p0369b22 || 硯。紅完字章。及印盒算盤各一套。茶盃三個。茶壺一把。手巾三

B18n0098\_p0377b24 || 水壺進堂放佛前。盃筷籃四個一排。放開水壺下。五飯桶放盃

B18n0098\_p0378a13 || 壺。回到禪堂西廊內。靠格放好。聽開靜開門。二內護七。與當監

B18n0098\_p0378a17 || 碗筷。提飯桶領茶壺。齊到護七寮。連看香共七人。同喫二堂稀

B18n0098\_p0379b24 || 分。又洗衣服倒尿壺。舖床被。概歸自理。不得喚他人做。內衣不

B18n0098\_p0401b01 || 服皆自洗浣。寮房自掃。溺壺自到。若藉勢妄勞他人。自己不顧

## B18n0098 《高旻寺規約》卷 3

B18n0098\_p0419b03 || 禪堂雙班雙行正敬散香日行事則（第七十三頁）

B18n0098\_p0419b04 || 禪堂雙班雙行副敬散香及末敬散香日行事則（第七十七頁）

B18n0098\_p0419b07 || 夏天單班單行正敬散香日行事則（第八十八頁）

B18n0098\_p0419b08 || 夏天單班單行副敬散香及末敬散香日行事則（第九十六頁）

B18n0098\_p0422a19 || 子。束之一團。放之一處。其餘筆墨硯池紙。燈盞油壺。經書茶盃

B18n0098\_p0422a20 || 茶壺壺手巾。諸觸目分心之雜物。悉除乾淨。要知心空房必先空。

B18n0098\_p0423a07 || 水壺壺走三圍畢。悅眾提開水壺壺出。即招呼監值師將簾推高。看

B18n0098\_p0423b17 || 板。從東繞西。如敬散香在東。一齊到位。如敬散香在西。對位轉面。走

B18n0098\_p0423b18 || 監值後。敬散香在東。看監值在西。同走一齊到中。維那在西。即走

B18n0098\_p0423b19 || 敬散香前。敬散香加香以前著敬散香。至九月十五日止。加香以後着

B18n0098\_p0423b21 || 眾人參學要緊。進堂招呼。接敬散香人咳嗽。或七期監香往東至

B18n0098\_p0424b07 || 招呼當值師吃放參。如敬散香忘敬散辣椒。招呼巡敬散香敬散辣椒。先

B18n0098\_p0424b08 || 敬散香棹上。後敬散和尚。從西下敬散班首。如冬天正巡香敬散西邊。正

B18n0098\_p0424b09 || 敬散香敬散東邊。看人將要喫畢。即招呼夏天副當值。冬天正副監

B18n0098\_p0426b18 || 到十六日。午飯回堂。大眾行香。當值不挂二板。維那卓香板。敬散香

B18n0098\_p0426b19 || 着敬散香吃茶。茶壺壺走過三個圈子。監值送茶壺壺出外。候監值回。

B18n0098\_p0427a02 || 眾跑香。敬散香師收過盃子後。不着敬散香。持敬散香坐靠維摩龕後。

B18n0098\_p0427a03 || 敬散香持好。候二下催板再敲。講過了各人留心記好。

B18n0098\_p0427a05 || 壺壺担子。各事做好進堂靜坐。客堂討單人禮祖。知客派照客。招

B18n0098\_p0427a12 || 衣單放廣單。隨即換草鞋跑香。到打抽解維那即云。敬散香師停

B18n0098\_p0427a14 || 捧進堂坐香。各人聽好。卓敬散香大眾有小圍的出堂。新進堂的

B18n0098\_p0427a21 || 那候盃籃進堂。即云師付們。茶吃得多捧板子。看茶壺壺走了三

B18n0098\_p0427a23 || 監值提茶壺壺出回堂。維那表堂云。新進堂師聽話。少刻收過盃

B18n0098\_p0427a24 || 子。不請敬散香。一齊出外小圍。上架房趕快。新進堂

的師付們。回

B18n0098\_p0428b04 || 晚二板挂過。喫過二板茶後。維那候監值。送茶壺出外回堂。即表

B18n0098\_p0429a07 || 令堂中監香悅眾。十五日當監值巡敬散香。晚養息香。前後敬散香。

B18n0098\_p0429a09 || 小板敬散香。班首維那各監香香板。一齊拿到法堂。如和尚演者。

B18n0098\_p0429b16 || 板。大眾行香。二三圈子。打站板。站下來。和尚云。敬散香當值輪流

B18n0098\_p0430a21 || 悅眾接當值小鉗椎。數悅眾換打小板。當值敬散香演過二支香。

B18n0098\_p0430b23 || 平答。不行香。不敲敬散香。打抽解大眾坐香。不小圍。敬散香敲三障。

B18n0098\_p0430b24 || 跟維那回堂。交敬散香止靜同前。監香演過各人留心記好。各人

B18n0098\_p0431b02 || 演敬散香。和尚把敬散香請下。樹直右手平胸持正。敬散香柄子瀆右

B18n0098\_p0431b03 || 脚。草鞋尖上。演起字敬散香人。腰灣下右手持敬散香。敬散香稍在後。

B18n0098\_p0431b04 || 敬散香柄在地。喊起字敲敬散香。正敲在和尚班首維那起字尾上。

B18n0098\_p0431b05 || 不前不後。方合規矩。監香後不能敲。演一告交一告。再把敬散香。

B18n0098\_p0431b11 || 和尚面向佛前站定。每演一支香。站板站下來。講規矩。云敬散香

B18n0098\_p0431b12 || 樹直。敬散香柄瀆脚尖。手平胸持好。維那持香板。從東至西。用香

B18n0098\_p0431b15 || 跑香。敬散香行過三圈子敲三下。至打抽解。維那聽和尚擺香板

B18n0098\_p0431b16 || 作聲。即出位從東轉西。如敬散香在東。即同維那一齊到佛前。超

B18n0098\_p0431b17 || 圈子。敬散香不着。維那着香板。如敬散香在西單。看維那走過。即走

B18n0098\_p0431b18 || 維那後歸位。監值如在東直去。如在西走敬散香前。走維那後。如

B18n0098\_p0431b19 || 監值敬散香一齊在東。候維那到西。敬散香走前。監值走後。維那看

B18n0098\_p0431b20 || 監值向西站好。敬散香向東站好。維那即着香板。云云每天八次

B18n0098\_p0432a07 || 板站定。和尚云。敬散香每天挂二板不着。打抽解不着。每支香交

B18n0098\_p0432a08 || 敬散香要着。午二板打催板要着。晚二板打催板要着。午板香開

B18n0098\_p0432a09 || 靜起。香要着。放參後起香皆要着。晚六支香。行香。



不敲敬散香。云。

B18n0098\_p0432b24 || 現演晚六支香。三個起字。晚四支香開靜。揚板頭一陣請敬散香。揚

B18n0098\_p0433a01 || 二陣下問訊。揚三陣敬散香。站佛龕後。三二磬拜下。一二磬起來。

B18n0098\_p0433a03 || 子。起香敬散香西敲三下。東敲三下。大眾跑滿天星。不跟圈子。如

B18n0098\_p0433a04 || 出外小圈。如西單跟圈子出。不得從西直出。敬散香人持好。跑外

B18n0098\_p0433a05 || 圈子不敲。聽打站板。敬散香瀆脚尖。打催板亦不敲。打抽解。大眾

B18n0098\_p0433a06 || 坐香不小圈。敬散香即站堂門口。候維那着香板即出。廊下敲三

B18n0098\_p0433a07 || 下。吃茶處敲三陣。不小圈跟維那進堂。交敬散香問訊歸位。止靜

B18n0098\_p0433a18 || 先交跑起子。次交跑敬散香等法。早板香交敬散香。敲起子。與瀆脚

B18n0098\_p0433a20 || 午板香。交着敬散香時間等法。午四支香。交巡香與監香巡香等

B18n0098\_p0433a23 || 子與打鉗槿等法。晚六支香。交揚板請敬散香。大眾跑滿天星香。

B18n0098\_p0433b24 || 當值巡敬散香。將大盃篋藍杯籃茶壺菜桶。一齊放堂門口。西邊擺

B18n0098\_p0434a12 || 問問就可以會做了。唯巡敬散香。乃三五天要輪一次。故先教散

B18n0098\_p0434a13 || 香。然敬散香這一法器。為從凡人聖之指南針。為打破虛空之無

B18n0098\_p0434a15 || 眾畧為知之。昨天晚最後一支香。接過敬散香的人。必留心明日

B18n0098\_p0434a16 || 早粥回堂。是我請敬散香。若西單可跟班請敬散香。如東單後者。在

B18n0098\_p0434a17 || 廊下搶到東單頭進堂。請敬散香。站在班首下一磚問訊。如搭衣

B18n0098\_p0434a18 || 雙手捧彌陀印。向西轉面。走西白石邊。至佛前右手取敬散香。第

B18n0098\_p0434a19 || 二指樹直。不能响。取下度平。上六下四。名四六分。右手持敬散香。

B18n0098\_p0434a20 || 左手抄平胸。轉面向東下。到原處問訊。敬散香上六分。向左手倒。

B18n0098\_p0434a21 || 雙手持敬散香。兩頭一樣長。兩手在中。手離手八寸。問訊下齊齋。

B18n0098\_p0434a22 || 起身敬散香。舉齊眉。右手持杪。左手平胸。走班首後。從西繞至佛

B18n0098\_p0434a23 || 龕後。離龕一塊磚。敬散香樹直站定。聽二下大[木\*魚]

子打過。先西敲

B18n0098\_p0434a24 || 三下。後東敲三下。敬散香持四六分。到監值位。上齊格子邊。下平

B18n0098\_p0434b03 || 趕快回堂。到禪堂廊下。聽敬散香有聲。進堂直走位邊慢行。合掌

B18n0098\_p0434b04 || 接過不敲。如未聽敬散香聲。進堂到監值位。取敬散香到手。即敲三

B18n0098\_p0434b05 || 下。敬散香樹直。上對鼻樑。下對胸口。左手擺七分。右手敲敬散香。手

B18n0098\_p0434b08 || 角。東北角。正東方。五方好敲。敲敬散香人靠位走。比別人要行得

B18n0098\_p0434b09 || 快。每到三圈敲三下。一聽二板一鐘响。即將敬散香四六分持。手

B18n0098\_p0434b10 || 平胸着一下提起。手齊眉又着一下随跳。凡着敬散香皆倣此。先

B18n0098\_p0434b11 || 將敬散香四六分持好照位挂腿坐。復將敬散香雙手持。敬散香頭直

B18n0098\_p0434b14 || 若在西單。向位轉面。到堂門口。與監值對面着敬散香畢。右手持

B18n0098\_p0434b15 || 出。在西廊下。勻勻敲三下。到敲敬散香處。見人出盡煞頭陣。見人

B18n0098\_p0434b16 || 回一半煞二陣。見人回盡煞三陣畢。將敬散香扶靠柱上。兩釘當

B18n0098\_p0434b18 || 面任有何事。維那不得耽擱要緊。回來雙手持敬散香站原處敲

B18n0098\_p0434b20 || 東。將敬散香靠柱西邊。下齊磚縫。關東邊大止靜門。縱兩門門好。

B18n0098\_p0434b21 || 亦要將門擊一响聲。回持敬散香四六分。右脚在門坎內。左脚在

B18n0098\_p0434b23 || 維那招呼接敬散香人。揚嗽一聲。交敬散香人見之。將敬散香頭挑牌

B18n0098\_p0435a01 || 薦脚離兩块磚。無棕薦脚。離三块磚。齊線縫。對接敬散香人一着。

B18n0098\_p0435a02 || 再着随挑。持四六分問訊。接敬散香人低頭。身不動。跟維那後走。

B18n0098\_p0435a03 || 如維那照應各事。敬散香人跟後不動。看維那用袖一招。或用香

B18n0098\_p0435a04 || 板一招。即到佛前。平位邊問訊交敬散香。右手持杪。二指樹直。篋

B18n0098\_p0435a07 || 早板香開靜開門。放過腿子。接敬散香人出位。到佛前平位邊問訊。

B18n0098\_p0435a08 || 向西轉面。向北向東。右手持敬散香。二指樹直取下。四六分持好。

B18n0098\_p0435a10 || 小圍不出堂。經行敲敬散香。若小圍回接敬散香。與早

板香同。站板

B18n0098\_p0435a11 || 催板抽解。交敬散香概與前同。

B18n0098\_p0435a12 || 午板香請敬散香同前。至挂二板看敬散香畢。四六分持好。放佛前上

B18n0098\_p0435a15 || 隨敬散香桌孟子。散維那一個。當監值二個。巡敬散香二個。共五個

B18n0098\_p0435a19 || 前。各人取孟子吃茶。敬散香到二巡茶。敬散香面向東。脚站丁字步。

B18n0098\_p0435a20 || 右手提茶壺壺。到香桌後。走三块磚。到班首至西後。與巡香交圈。

B18n0098\_p0435a22 || 收西單尾孟子。放籃內隨放袖子。見孟子收畢。副敬散香提盃籃。

B18n0098\_p0435a23 || 敬散香人持敬散香。副敬散香向東轉。敬散香人亦向東轉面。繞佛龕東。

B18n0098\_p0435a24 || 站東白石上邊着敬散香。不蹲下取敬散香杪。着過用左手一度。右

B18n0098\_p0435b02 || 香同前。又午板香開靜。敬散香散東單茶盃。與巡香交頭。同放盃

B18n0098\_p0435b06 || 午後吃過小圍茶。見盃籃出堂。請敬散香人出位。平位問訊。向上請

B18n0098\_p0435b07 || 敬散香。下問訊轉面向西。繞佛龕後。到東白石上邊着敬散香。用左

B18n0098\_p0435b09 || 催板。抽解交敬散香同前。午後四支香開靜。起六支香請敬散香。交

B18n0098\_p0435b10 || 敬散香。與早四支香同。唯開靜揚板。同眾穿鞋襪。不穿袍子。站佛

B18n0098\_p0435b15 || 維那一個。當監值二個。巡敬散香二個。正副悅眾二個。和尚在堂

B18n0098\_p0435b19 || 尾孟子。請敬散香打抽解。交敬散香與午二板同。

B18n0098\_p0435b20 || 養息香開靜。聽開門敬散香人出堂。到監值寮。提東邊小盃籃進堂。

B18n0098\_p0436a04 || 請敬散香人。見大盃籃出堂。到佛前請敬散香。打站板打抽解。交散

B18n0098\_p0436a07 || 站板。晚四支香站板。晚六支香站板。一概不着敬散香。右手持散

B18n0098\_p0436a08 || 香。平胸。杪瀆右腳尖上。又午二板。晚二板不着敬散香。維那着香

B18n0098\_p0436a10 || 茶後。養息香開靜吃放參後。皆轉在東邊。白石上邊着敬散香。又

B18n0098\_p0436a11 || 每支香挑牌。交敬散香要着敬散香。又每支香喊起字。敬散香夾右脇。

B18n0098\_p0436a12 || 敬散香頭落地。敲在和尚班首維那喊。起字尾上。唯晚四支香。開

B18n0098\_p0436a13 || 靜揚板。請敬散香人。聽揚板頭陣。到佛前主中問訊。

板煞第二陣。

B18n0098\_p0436a14 || 請敬散香下。又問訊。板煞三陣。敬散香到佛龕後鐘板揚過。聽打二

B18n0098\_p0436a16 || 香杪在後。敬散香頭在前不敲。至打抽解廊下敲三下。到敲敬散香

B18n0098\_p0436a17 || 處敲三陣。不息路燈。跟維那回。各事同前。敬散香事畢。

B18n0098\_p0436a18 || 敬散香交過。現交巡香。早課交過巡香板以後。接過巡香的人。留心

B18n0098\_p0437a24 || 香桌盃子。計維那一個。當監值二個。正巡敬散香二個。副巡敬散香

B18n0098\_p0437b04 || 首外。維那敬散香桌邊。內外首領。若放香散手上。坐香散地下。散

B18n0098\_p0437b08 || 同敬散香一齊。提盃籃散二交交頭。到三巡茶。巡香站西。面向東

B18n0098\_p0437b18 || 同敬散香卓灰。又將茶葉倒西廊下。掃西邊廊下地。送灰到灰堆

B18n0098\_p0437b19 || 上。回堂穿袍子。同當監值。巡敬散香過二堂。

B18n0098\_p0437b22 || 香桌散過筷子。即提小盃籃。敬散香桌小盃。和尚不在堂散四個。

B18n0098\_p0437b24 || 薦散好。歸原處放好。散辣椒先敬散香桌維那。和尚在堂次散和

B18n0098\_p0438a19 || 走圈子。交香板與交敬散香同。每支香至後一圈子。見有人已挨

B18n0098\_p0438b09 || 個。當監值二個。巡敬散香二個。二悅眾二個。共八個。午二板香桌

B18n0098\_p0438b10 || 盃子五個。計維那一個。當監值二個。巡敬散香二個。歸敬散香人散。

B18n0098\_p0438b12 || 監值二個。正巡敬散香二個。副巡敬散香二個。和尚二個。悅眾一個。

B18n0098\_p0438b13 || 共十個。晚二板香桌。歸敬散香散。和尚不在堂七個。在堂八個。計

B18n0098\_p0438b14 || 維那一個。悅眾二個。當監值二個。巡敬散香二個。和尚一個。共八

B18n0098\_p0440a23 || 交大小架房規矩者。在交敬散香至外敲三陣後。敬散香跟維那到架

B18n0098\_p0440b14 || 要[監-皿+糸]。交過架房事。再講敬散香跟維那回原處。敲一陣等云。

B18n0098\_p0440b15 || 教規矩總數。第一敬散香。請敬散香着敬散香。交敬散香。敬散香大小規矩。第

B18n0098\_p0440b16 || 二敬散香。散茶盃到茶。收盃子打手照。第三敬散香。吃放參事。第四

B18n0098\_p0440b17 || 加香後。敬散香事。第五巡香。請香板下香板巡香大小規矩。散盃

B18n0098\_p0442b18 || 敬散香長五尺三寸。上寬六分。下寬六分。叫香長一尺八寸。厚六分。

B18n0098\_p0442b21 || 身。當監值巡敬散香有分。止靜牌。高四寸二分。寬三寸。兩角上鋸

B18n0098\_p0448b20 || 聽叫香放腿子。看敬散香請好向下。當值即起身站香棹前。拿[木\*魚]

B18n0098\_p0448b21 || 椎在手。敬散香向上問訊。即敲大[木\*魚]子二下。起早四支香。[木\*魚]椎推

B18n0098\_p0449a18 || 椎。聽敬散香着過。打催板二下。小板椎挂好。拖[木\*魚]椎同上。放簾子

B18n0098\_p0449b03 || 到好。坐本位。如不吃茶。即將茶盃放香盤頭。副巡敬散香。到第五

B18n0098\_p0449b04 || 巡。到過當值接副敬散香壺絆。挂桌邊原處。聽着孟子先倒香後

B18n0098\_p0449b05 || 抹桌子。收東邊盃子。候盃籃出堂。掃佛前水歸位。候卓敬散香。敲

B18n0098\_p0449b12 || 即倒香。聽招呼打一棹[木\*魚]子開靜。看敬散香問訊。打起六支香火

B18n0098\_p0449b19 || 四块磚。齊線縫。向上一舉。放佛前東邊。敬散香脚下二邊。佛前盃

B18n0098\_p0450a17 || 那開靜。當值開門由西出外挂簾子。進堂請敬散香。維那敲大[木\*魚]

B18n0098\_p0450a18 || 二下。當值敲敬散香。西三下東三下。由東前將散。香放監值位。大

B18n0098\_p0450a24 || 盃籃出堂。掃佛前水条箒放下。小板椎拿好。聽敬散香着過。打催

B18n0098\_p0450b06 || 堂散三雙。橫放香盤上。由西散班首筷子。皆敬散香板頭上。以下

B18n0098\_p0451a22 || 眾坐南橙東二。正敬散香坐南橙東三。副敬散香坐南橙東四。末散

B18n0098\_p0452a23 || 抽解在西面對位轉臉。在東直到堂門口。站東邊對敬散香。著過

B18n0098\_p0455a19 || 籃。放佛前東邊。白石上一塊磚放好。提右手盃籃。敬散香桌上盃

B18n0098\_p0455a20 || 子。齊放棹頭線縫。和尚在堂敬散十個。和尚不在堂散七個。散過

B18n0098\_p0455a22 || 子敬散香板頭上。其餘書記清眾。皆散地下。齊半塊磚縫。散在二

B18n0098\_p0455a23 || 人膝頭當中。盃離盃四寸。至後看有班首。敬散香板頭上。一齊散

B18n0098\_p0455b01 || 若未插板子。散二告先敬散香桌。次由西前至西後散畢。盃籃提

B18n0098\_p0455b23 || 佛龕上。對西邊香筒擺好。候香桌散過筷子。提小盃籃。敬散香桌



B18n0098\_p0457a23 || 禪堂雙班雙行正敬散香日行事則

B18n0098\_p0457a24 || 正敬散香。早粥回堂。若東單尾人。趕上前進堂門。五块磚齊磚縫。向

B18n0098\_p0457b01 || 上問訊。左脚先開步。手抄平胸。自西上至佛前。右手請敬散香。第

B18n0098\_p0457b02 || 二指豎起。請下四六分拿好。至下五块磚。敬散香向西倒。平胸主

B18n0098\_p0457b03 || 中向上問訊。敬散香舉齊眉。左手不動。右手拿抄。手平胸敬散香豎

B18n0098\_p0457b08 || 敬散香。如有人代敲。即向彼合掌接過。如無人代敲。即拿起走過

B18n0098\_p0457b09 || 佛前敲三下。敲敬散香時。佛前佛後不敲。和尚班首後不敲。鐘板

B18n0098\_p0457b11 || 卓敬散香。挂腿坐。敬散香直放。篋青向上。雙手捧抄。聽開示畢。打過

B18n0098\_p0457b12 || 二下催板。約東敲三下。西敲三下。至打抽解。敬散香若在西邊。對

B18n0098\_p0457b13 || 位轉面至門口。若東單直去。候監值一同到齊。對面卓敬散香。若

B18n0098\_p0457b14 || 加香後。二板站板抽解不卓敬散香。聽卓香板。監值挂簾子。出外

B18n0098\_p0457b16 || 二陣。人回將盡煞三陣。將敬散香靠好。跟維那後小圍回來。後回

B18n0098\_p0457b17 || 原處。將敬散香拿起敲一陣。煞尾一下。四六分拿好。跟維那後走。

B18n0098\_p0457b18 || 至禪堂門外。靠東柱。上靠柱邊。下齊磚線。將敬散香靠好。關東大

B18n0098\_p0457b19 || 止靜門。回原處。仍將敬散香持好。至堂門口。左手推簾子。輕輕放

B18n0098\_p0457b20 || 下。進堂持敬散香對鼻樑。跟維那後走。至接敬散香人前。先用敬散香

B18n0098\_p0457b22 || 齊線縫對值人。卓敬散香畢。敬散香向左倒。雙手持平胸。對面問

B18n0098\_p0458a01 || 抄。敬散香豎起。左脚先開步。自西上至佛前。篋青向上。二指豎起。

B18n0098\_p0458a04 || 門三块磚齊線縫。向上問訊。兩手垂直。由西上請敬散香。自東下

B18n0098\_p0458a06 || 下。敬散香放監值位。出外小圍。回堂敲敬散香同前。凡起香催板皆

B18n0098\_p0458a07 || 約東三下。西三下。至打抽解。止靜交敬散香。均與前同。

B18n0098\_p0458a08 || 午飯回堂。請敬散香。與早粥回堂。請敬散香同。至挂二板。加香以前卓

B18n0098\_p0458a09 || 敬散香。將敬散香放佛前。西邊上齊獅子頭。下齊磚縫。

篋青向外。脚

B18n0098\_p0458a15 || 後盃子。盃籃出堂。請敬散香向東轉面。向西。從佛龕後。繞至東單

B18n0098\_p0458a16 || 白石邊。脚齊線縫。着敬散香畢。聽打過二椎小板。即西敲三下。東

B18n0098\_p0458a17 || 敲三下。至打抽解。止靜交敬散香。一切事皆與前同。至午板香開

B18n0098\_p0458a24 || 午板香開靜吃茶畢。盃籃出堂。放腿子。請敬散香人。至佛前請敬散香。

B18n0098\_p0458b01 || 至東白石上。卓敬散香皆與早板香同。午六支香。與早四支香同。

B18n0098\_p0458b11 || 堂。請敬散香轉東白石上。卓敬散香。至打抽解止靜。交敬散香一切事。

B18n0098\_p0458b23 || 吃過放參。盃篋出堂。請敬散香人。同眾一齊放腿子。出位請敬散香。與

B18n0098\_p0459a03 || 若加香。晚四支香開靜。揚頭陣板。至佛前請敬散香。煞二陣板。敬散香

B18n0098\_p0459a05 || 下。出外小圍回。敬散香不敲。靠位邊行香。至喊起子。手拿敲式。灣

B18n0098\_p0459a07 || 敲三陣要快。不小圍。跟維那後進堂。放簾子。交敬散香均同前。

B18n0098\_p0459a21 || 禪堂雙班雙行副敬散香及末敬散香日行事則

B18n0098\_p0459a22 || 副敬散香。午二板吃茶畢。看三圈走過。出位站佛龕後。西邊站好。聽

B18n0098\_p0459b04 || 斟三巡茶。斟畢吃茶。第五巡斟過。下絆子交正敬散香。至佛龕東

B18n0098\_p0459b19 || 畢。回監值寮過二堂。坐靠正敬散香。吃畢至吃茶處。舖盃子。小圍

B18n0098\_p0459b22 || 末敬散香。養息香開靜。開門下位子。至監值寮。提菜桶進堂。放東單

B18n0098\_p0460a03 || 寮。過二堂。坐靠副敬散香。吃畢大小架房趕快。進堂聽開示照常

B18n0098\_p0475a04 || 担子。至大寮打水。跟夜巡一同回。到水盆內。提開水壺壺進堂。放

B18n0098\_p0476b14 || 壺壺幫收盃子。至養息後出外。將水桶茶壺壺擺在籃內。扁担備好。至

B18n0098\_p0476b19 || 在丹墀乘涼一息。即將開水壺壺。茶壺壺浪好。放在籃內裝好。燈籠

B18n0098\_p0476b21 || 寮。打開水一滿壺壺。開茶半壺壺。挑回圍在桶內。候人將回堂時。斟

B18n0098\_p0476b22 || 茶候吃畢。將茶壺壺圍桶內。小圍至丹墀經行。坐香至開靜。即下

B18n0098\_p0476b23 || 位。到吃茶處到開水。眾吃畢。將壺壺圍桶內。復至丹墀。搬自己草

B18n0098\_p0479a21 || 先銷假。後自取茶盃歸位吃茶。茶壺走過三圈子。盃子落地有

B18n0098\_p0480a15 || 茶壺籃。悅眾拿茶葉包。至大寮洗澡畢。打茶回堂。擺香桌前兩

B18n0098\_p0481b20 || 板。吃茶畢。候監值提茶壺出回堂。維那表堂云。班首師付慈悲

## B19n0103 《禪林象器箋》卷 16

B19n0103\_p0499a14 || 權輿也。後則束帛壺酒。孩兒服玩。以加祝賀。大則

## B19n0103 《禪林象器箋》卷 25

B19n0103\_p0675b14 || 壺。

## B22n0118 《律宗燈譜》卷 1

B22n0118\_p0706b13 || 而捨旃事靈隱謀某禪師便能問津圖入道之意所

## B24n0135 《蒲室集》卷 3

B24n0135\_p0261a06 || 辱知榮篋帛懷德報壺[右/(兀-几+(中- | +(皿-冂)))]殮多稼欣逢歲嘉蔬更滿園

## B24n0137 《正名錄》卷 1

B24n0137\_p0446a06 || 是近佛·恢張勝因。凡諸國土·緣會則答。始卜於豐澧陽。次居於潁口。終棲於當陽柴紫山。即五百羅漢翱翔

B24n0137\_p0447a21 || 宋寶鑑法應頌古聯珠集曰·豐澧州龍潭崇信禪師。未出家時為餅舖。住在寺前。每日常供餅十枚上天皇。

## B24n0137 《正名錄》卷 2

B24n0137\_p0448b29 || 宋建溪宗永宗門統要集載龍潭因緣三則。一曰青原下第三世豐澧州龍潭崇信禪師。嗣天皇悟。師未出

B24n0137\_p0449a03 || 宋寶鑑法應頌古聯珠集曰·青原下第三世豐澧州龍潭崇信禪師。嗣天皇道悟。饋餅機緣載存誠錄。汾陽

B24n0137\_p0449a20 || 元寶洲覺岸釋氏稽古略曰豐澧州龍潭崇信禪師。渚宮人。(今荆湖北道荆門州。)家居荊州城東天皇寺巷。禮道悟禪

B24n0137\_p0449a21 || 師出家。既受具服勤左右·領悟玄旨。後詣豐澧陽龍潭棲止焉。師嗣天皇道悟禪師。悟嗣石頭遷禪師。遷嗣

B24n0137\_p0449a25 || 唐德山鑑禪師塔銘其略曰。自曹溪至吉州思大師南嶽石

頭荊州天皇·**豐澧**州龍潭至先和尚諱宣鑑。聞

B24n0137\_p0449a26 || **豐澧**州有龍潭大師則石頭之二葉矣。攝衣往焉。既見喜而歎曰窮諸玄辯如一毫置於太虛云云。受業小

B24n0137\_p0450a09 || 皇道悟禪師·行思禪師三世荊州天皇道悟禪師法嗣**豐澧**州龍潭崇信禪師·何等顯明昭著·則龍潭嗣天

B24n0137\_p0450a11 || 天皇道悟禪師法嗣一人曰**豐澧**州龍潭崇信者·則龍潭嗣天皇明甚。又作原宗集序·直序雲門雪峯德山龍

## B24n0137 《正名錄》卷 3

B24n0137\_p0451b15 || 青原下三世天皇悟禪師法嗣**豐澧**州龍潭崇信禪師。渚宮人也。其家賣餅。師少而英異。初悟和尚為靈鑑

B24n0137\_p0451b21 || 復問如何保任。皇曰·任性逍遙·隨緣放曠。但盡凡心·別無聖解。師後詣**豐澧**陽龍潭棲止。僧問髻中珠誰人

B24n0137\_p0452a14 || 正如兩人。然玄素所載曰·有傳法一人崇信·住**豐澧**州龍潭。南嶽讓禪師碑·唐聞人歸登誕·列法孫數人於後·有道悟名。圭峯答裴相國宗趣狀·列馬祖之嗣六人·首曰江陵道悟·其下注曰兼稟徑山。今妄以雲門

B24n0137\_p0452a24 || **豐澧**州龍潭崇信禪師。本渚宮賣餅家子也。史失其姓。少時英異。初悟禪師居天皇寺·人莫之測。師家於寺

B24n0137\_p0452a30 || 放曠。但盡凡心·別無聖解。師後詣**豐澧**陽龍潭棲止。僧問髻中珠誰人得。師曰·不賞翫者得。僧曰·安著何處。

B24n0137\_p0452b27 || (天皇) **豐澧**州龍潭崇信禪師。渚宮人也。其家賣餅。師少而英異。初悟和尚為靈鑑潛請居天皇寺·人莫之測。師家

B24n0137\_p0453a01 || 隨緣放曠。但盡凡心·別無聖解。師後詣**豐澧**陽龍潭棲止。僧問髻中珠誰人得。師曰·不賞翫者得。曰·安著何

B24n0137\_p0453b19 || 天皇寺主僧靈鑑·中宵潛往哀請·肩舁而至云云。會元紀崇信傳曰·青原下三世天皇悟禪師法嗣**豐澧**州龍

B24n0137\_p0453b20 || 潭崇信禪師云云。觀此一題目何等明白。通載曰·**豐澧**州龍潭崇信禪師·本渚宮賣餅家子也。史失其姓。少時

## B25n0144 《祖堂集》卷 9

B25n0144\_p0469a03 || 人也·姓淡。自少**岐岐**陽懷恩寺從兄祐律師受業。

## B27n0151 《新續高僧傳》卷 1

B27n0151\_p0011a14 || **豐澧**州靈巖寺沙門釋仰安傳(表自)

B27n0151\_p0013a11 || 元慶元育王山沙門釋如**琪琪**傳

## B27n0151 《新續高僧傳》卷 2

B27n0151\_p0037b18 || 化條條忽風霆流形雙足所躡凝如堅城此願力故非由外假妙

### B27n0151 《新續高僧傳》卷 3

B27n0151\_p0052a17 || 山舊無泉濟以杖卓之泉隨湧出世稱卓錫泉段氏為建梵字宇

### B27n0151 《新續高僧傳》卷 4

B27n0151\_p0054a16 || 劬苦九載不倦津梁至順王午申六月朔忽搥鼓告眾曰我三住

B27n0151\_p0054b04 || 著有金剛集註心經科注消災經註彌陀經句解及仁王經如意輪

B27n0151\_p0057a06 || 選首玉岡出主海鹽德藏命才分座講演其辯辯若雨注河翻縱

### B27n0151 《新續高僧傳》卷 14

B27n0151\_p0134a09 || 應庵華塔之左尤煇序其語錄嗣法弟子橫川琪琪石林鞏

### B27n0151 《新續高僧傳》卷 16

B27n0151\_p0142a11 || 斯可奈何即謝歸放黜癘鷹犬杜門飯脫粟布衣芒屨已萌出世

B27n0151\_p0145a12 || 相了便問死歸何處祖異之語其父曰此子非塵俗中人令依

B27n0151\_p0145b05 || 懿州連師師敦請開法崇福北京留司具疏遷住松林龍象雲歸

### B27n0151 《新續高僧傳》卷 17

B27n0151\_p0146a14 || 元慶元育王山沙門釋如琪琪傳

B27n0151\_p0146b01 || 吳興霞霧山沙門釋清琪琪傳

B27n0151\_p0147a11 || 元慶元育王山沙門釋如琪琪傳

B27n0151\_p0147a12 || 釋如琪琪字橫川姓林氏永嘉人也生有特性不嘗肉食叔父正

B27n0151\_p0147a14 || 淨慈命為首座元至元十年有旨授琪琪育王懋暢宗風行修精

B27n0151\_p0149a01 || 都仰山更移錫報恩洪濟元太祖宗庚寅迺奉勅主萬壽已而退

B27n0151\_p0149b19 || 元吳興霞霧山沙門釋清琪琪傳

B27n0151\_p0149b20 || 釋清琪琪字石屋受具後與淨慈平山林同得法於道場及庵



遂

B27n0151\_p0150a03 || 朝野敕降香幣以旌異之皇后亦賜金襴法衣**琪琪**殊不為意至

B27n0151\_p0150a07 || 浙命淨慈林取**琪琪**舍利予館伴歸國所著有石屋語錄詩不多

B27n0151\_p0151a17 || 俱馴年二十七始受具戒大辯**與**虛谷陵以道德名冠東南源

B27n0151\_p0151b18 || 門大道平方務起廢力挽千巖主之丁卯春正月**笑笑**隱訢言千

## B27n0151 《新續高僧傳》卷 27

B27n0151\_p0228b20 || 避寒**暑暑**六時行道未嘗或闕孜孜十載令聞四溢請住寺者五

## B27n0151 《新續高僧傳》卷 42

B27n0151\_p0322a15 || 有時危坐入禪定不關名利輕王侯湯湯逝水盡流東**塵塵**寰萬

B27n0151\_p0322a16 || 慮皆為空識得浮生若漚幻百般憂恨自消融頓息**塵塵**緣坐來

B27n0151\_p0323a13 || 釋大行齊州人入泰山草衣木食行法華三昧感普**多賢**見身遂

## B27n0151 《新續高僧傳》卷 50

B27n0151\_p0367a17 || 寺廢址石佛斷碑猶存摩挲可識蓋創於北齊**清河清**二年福燈

B27n0151\_p0368a03 || 尉夫**天**會中予告歸嘗問道於翁同西院削髮衣褐隨緣化導乾

B27n0151\_p0368a04 || 統二年遇恩得度禮**書香**林柔光為師後住西院重修上院府君

B27n0151\_p0368a14 || **詰結**茅以居後徧歷名山住峒峪寶巖寺一夕大風震地端坐而

## B27n0151 《新續高僧傳》卷 61

B27n0151\_p0444b12 || 比至正壬**辛戌**四月十二日手書付屬說偈而逝諡大辨塔曰寶

B27n0151\_p0445a07 || 異光照室爰在稚年性好浮圖里**閭閭**寺曰香雲每戲往則累日

B27n0151\_p0445a08 || 忘歸父兄知其志乃捨**大人**香雲依講主成公時才五齡誦讀不

B27n0151\_p0446b02 || 吾為佛不果吾以汝捨佛汝其母毋違圭乃禮開元廣漉得度凡

## B29n0161 《武林梵志》卷 4

B29n0161\_p0548b01 || 宇聚散搏搏沙者邪有人焉為之軫念倡義捐資勦謀

## B30n0163 《重修曹溪通志》卷 7

B30n0163\_p0173a04 || 雨幾片雲垂澗下田坐處水壺壺清徹底爾來臺鏡映

## B31n0169 《朝鮮寺刹史料》卷 1

B31n0169\_p0150b23 || 明滅於眼中咫尺方壺壺羅列於座下造化者用意何其全於此也中國龍

## B31n0169 《朝鮮寺刹史料》卷 2

B31n0169\_p0233a01 || 五千餘名會于順安之法興寺與天兵常為椅椅角大蹂平壤遂復三都選

## B31n0170 《朝鮮佛教通史》卷 2

B31n0170\_p0500a08 || 峽依澧澧州德山洞公。祝髮受具。徧叩諸方。叅密庵傑和尚。傑即命師典客。一日傑對旁僧

## B33n0192 《釋文紀》卷 31

B33n0192\_p0628a12 || 儻復疆場場不虞軍資有闕薄須費計伏聽徵求仰惟領

## B34n0193 《吳都法乘》卷 4

B34n0193\_p0042a06 || 好食茭粽疑是聖者翌日持簞入殿供養乞乞今年別三月三日

B34n0193\_p0042b10 || 也州曰歷下始姑蘇遇者曰陸與馮此為異焉斯蓋見聞不

## B34n0193 《吳都法乘》卷 5

B34n0193\_p0051b10 || 章累讓再賜之又讓之遂故改以納衣付曰吾非榮其賜而飾讓

## B34n0193 《吳都法乘》卷 6

B34n0193\_p0209a13 || 行哀而捨旃事靈隱謀某禪師便能問津圖入道之意所聞指訓

B34n0193\_p0210a16 || 次通律鈔于曇一後士十講律鈔五昇壇場遂乘舟歸包山使野

B34n0193\_p0214b06 || 像及起多寶塔修淨土當生業造彌陀佛復寫天台教益乎道場

B34n0193\_p0216a17 || 十歲進具以所受法即登貌猊座為眾說戒紹聖四禩發軫叅方

## B34n0193 《吳都法乘》卷 12

B34n0193\_p0431a18 || 昔先莊簡法門金湯博求龍象為法律津梁既遇吾師曰真法王

## B34n0193 《吳都法乘》卷 13

B34n0193\_p0454b12 || 海虞天池居士嚴公厥冢家子樸自幼諄謹天植敦倫樂善戒殺

## B34n0193 《吳都法乘》卷 21

B34n0193\_p0584a05 || 體玄老漢故壺壺隱君也別十餘年訪余苦次題三絕贈之

## B34n0193 《吳都法乘》卷 22

B34n0193\_p0635a16 || 萬斛盤中一寶珠滄溟淺去 見蓬壺風怡禽語[余\*食]鐘梵水引

B34n0193\_p0664b03 || 濤渺雲浪恐是六鼇連蓬壺墮莽蒼又疑鯨入海偃青起青嶂

B34n0193\_p0691b10 || 自九天來蓮華刻漏金壺滴貝葉經翻寶藏開到此宛同廬嶽

B34n0193\_p0717a18 || 槩凌方壺（李白）泓泓野泉潔（韋應物）曖曖煙谷虛（韋應物）攀雲

## B35n0194 《中華大藏經總目錄》卷 6

B35n0194\_p0771a08 || 836 金壺字考一卷（宋適之撰，田朝恒增訂，歷史語言研究所藏。）

## C059n1169 《紹興重雕大藏音》卷 3

C059n1169\_p0541b14 || 囊[囊-(口\*口)] (上正並奴當ㄟ)。囊 (柁音)。[囊-(石/木)+亞] (苦本ㄟ)。畫壺 (壺壺正奴胡音)。

## D61n9025 《淨土三部經音義集》卷 2

D61n9025\_p0114b06 || 二曰負嶠。三曰方壺壺。四曰瀛洲。五曰蓬萊。其臺觀有

## GA001n0002 《洛陽伽藍記集證》卷 1

GA001n0002\_p0224a01 || 劉知幾「史通」卷五「補注」篇云：『亦有躬為史臣，手自刊補，雖志存該博，而才闕倫敘，除  
GA001n0002\_p0224a02 || 煩則意有所吝，畢載則言有所妨，遂乃定彼榛楛，列為子注。若……羊銜之洛陽伽藍記，……之  
GA001n0002\_p0224a03 || 類是也。』「四庫全書總目提要」因謂：『則銜之此記，實有自注，世所行本皆無之，不知何時  
GA001n0002\_p0224a04 || 佚脫，然自宋以來，未聞有引用其注者，則其刊落已久，今不可復考矣！』清嘉慶間，顧廣圻更  
GA001n0002\_p0224a05 || 推論曰：『知銜之原用大小字為分別，今一概連寫，是混注入正文矣！』廣圻乃有意仿全謝山治  
GA001n0002\_p0224a06 || 水經注之例，改定一本，卒以事未果，而以此語長興朱贊貴。贊貴從事經年，悉心推究，中間輟  
GA001n0002\_p0224a07 || 業，未有所成。贊貴又以此語其甥吳若準，若準於暇日流覽銜之此書，意存復古，重為分析，所  
GA001n0002\_p0224a08 || 據者明如隱堂本，所參考者為何氏、毛氏校本，復廣及「水經注」、「魏書」、「太平御覽」、  
GA001n0002\_p0224a09 || 「太平廣記」、「法苑珠林」等，所引隻字片語，咸為比較，疑文訛句，論斷獨伸，遂乃條舉件  
GA001n0002\_p0224a10 || 繫，成「集證」一卷，附於書後；復繪圖一幅，冠於書前。書成于道光十三年（一八三三），刊  
GA001n0002\_p0224a11 || 于十四年（一八三四）。銜之自序謂『今之所錄，止大伽藍。』若準此書即以寺為經，各予標舉，  
GA001n0002\_p0224a12 || 提行頂寫，寺外諸事概歸入自注，另低一格，展卷一覽，本文子注，朗若列眉，伽藍記五卷，  
GA001n0002\_p0224a13 || 胥依此法，為之釐正。末所附之集證，除依別本校正文句外，更兼採他書以作校證。伽藍記沈羈  
GA001n0002\_p0224a14 || 千年，明代諸刊本注混淆，文句訛誤，久成難讀之書，若準此作，始闢荆榛。唯成於一人之手，  
GA001n0002\_p0224a15 || 而以寺為經，其餘胥入子注，於是本文寥寥不逾千言，子注數量，竟過廿倍，矯枉未免過正，其  
GA001n0002\_p0224a16 || 後乃有唐宴鉤沈、張宗祥合校本出，大體有鑑於若準之病。茲據道光十四年校刻本景印。

## GA001n0003 《洛陽伽藍記鈎沈》卷 1

GA001n0003\_p0271a01 || 吳若準既聞顧廣圻改定洛陽伽藍記本注之說於其舅，而有「集證」之作。唯吳本正文太簡，子注

GA001n0003\_p0271a02 || 過繁，其所分析疑與楊記舊觀相去甚遠，唐晏因是有「洛陽伽藍記鈎沈」之作。晏本滿州人，姓

GA001n0003\_p0271a03 || 瓜爾佳氏，清社既屋，始改氏唐，光緒八年（一八八二）進士，精於詞章書畫金石考據之學。民

GA001n0003\_p0271a04 || 國四年（一九一五）避居滬上，因嫌吳氏集證「限域未清，混淆不免，雖少勝於舊編，猶未盡夫塵

GA001n0003\_p0271a05 || 障」，乃「信手鈎乙，數則以後，迎刃而解，都已盡卷。」成此「鈎沈」一編。唐氏此書全用水

GA001n0003\_p0271a06 || 經注體裁，涉及寺事市里第宅，例高一格書；附注概低一格；衍之案語，則作夾行。誤字意定，

GA001n0003\_p0271a07 || 以△別之；考訂之字，旁以圈別之。又衍之此書，意在借伽藍而存時事，故搜採「魏書」、「北

GA001n0003\_p0271a08 || 史」諸書，於記中人物，皆略注大概，而它有足以引證此書者，亦附焉。吳氏集證附圖，亦為改

GA001n0003\_p0271a09 || 訂，仍冠篇首。唯就唐氏凡例案之，亦不無可議者，張宗祥「合校本後記」云：（鈎沈本）第

GA001n0003\_p0271a10 || 五卷原本注文，且誤入正文，則亦未為盡合也。」「續修四庫全書提要」更舉數例以證其誤：如

GA001n0003\_p0271a11 || 卷一永寧寺浮圖一節之「衍之常與河南尹胡孝世共登之下臨雲雨信哉不虛」等二十一字，應作夾

GA001n0003\_p0271a12 || 行，而唐本誤為注文。又如卷五禪虛寺條「所謂永平里也注即漢太上王廣處」，唐本列為正文，

GA001n0003\_p0271a13 || 張氏則以為「此處「注」字幸存，「即漢太上王廣處」六字（彬案：應為七字），明係注文，不得

GA001n0003\_p0271a14 || 誤入正文。」諸如此例，可議尚多。要之衍之此書，本文子注不易別析，苟無如隱以前之古本，

GA001n0003\_p0271a15 || 強為分析，終不免於千慮之失耳。唐氏鈎沈上繼吳氏集證而作，下啟張氏合校本出，因據民國六

GA001n0003\_p0271a16 || 年潮陽鄭氏刊本景印。因係僅供學者比閱，故「集證」與「鈎沈」兩本，皆以四合一縮印之。

## GA001n0004 《洛陽伽藍記合校本》卷 1

GA001n0004\_p0326b01 || 楊衍之「洛陽伽藍記」今存以明刊如隱堂本、吳瑄本為最古。吳氏「集證」、唐氏「鈎沈」，大

GA001n0004\_p0326b02 || 率衍顧廣圻之依水經注改析本文子注之緒論，以改明刻本，分析本文子注，且據各本，校正文句，

GA001n0004\_p0326b03 || 補注事實。唯吳氏所定本文，僅得子注廿分之一；唐氏正之，本文子注，亦不過十與一之比。

GA001n0004\_p0326b04 || 近人張宗祥因謂：「集證本遂起而分之，然極簡略，



恐非楊氏之舊，如楊氏舊文，果如吳氏所述，  
GA001n0004\_p0326b05 || 則記文寥寥，注文繁重，作注而非作記矣！楊氏具  
史才，當不如此。唐氏復因吳氏之簡，鈎沈  
GA001n0004\_p0326b06 || 本起而正之，……亦未為盡合也。』張氏以為『此  
書子注之難分，實非水經注之比，……苟無如  
GA001n0004\_p0326b07 || 隱以前之古本可以勘正，實不必泥顧氏之說，強為  
分析，致蹈明人竄改古籍之覆轍也。』於是有  
GA001n0004\_p0326b08 || 「合校」之作。張氏此書，即依舊第，唯取各本，  
記注文字異同，間加考釋；附錄序跋一卷，錄  
GA001n0004\_p0326b09 || 四庫全書總目提要、毛晉、王謨、毛辰、顧廣圻、  
朱貴、吳若準、李葆恂、袁廷禱、唐晏諸人  
GA001n0004\_p0326b10 || 關於伽藍記之序跋；又附吳若準「集證」一卷，於  
銜之自序，別為補正數事；又附正文二卷，則  
GA001n0004\_p0326b11 || 集吳、唐二氏書所析出之本文而成，間加案語，以  
糾其失。張氏以本文子注釐析不易，吳唐二書  
GA001n0004\_p0326b12 || 俱有違失，乃循舊本篇第，校正文句而已，有此而  
後各本得失，展卷瞭然矣！張氏所取校者，大  
GA001n0004\_p0326b13 || 率限於伽藍記各本，有如隱堂本、吳琯本、綠君亭  
本、照曠閣本、漢魏叢書本、集證本、鈎沈本  
GA001n0004\_p0326b14 || 等互校，又旁取水經注、晉書、魏書、太平寰宇記、  
開元釋教錄等參校。所取校諸籍，未能廣採  
GA001n0004\_p0326b15 || 六朝舊籍及釋經、僧傳、金石文字，為闕憾焉。張  
氏此稿成於民國十九年（一九三〇），商務印  
GA001n0004\_p0326b16 || 書館據張氏鐵如意館原稿本影印，茲據影本景印，  
俾學者比觀焉。

## GA002n0005 《南朝佛寺志》卷 1

GA002n0005\_p0002a01 || 南朝（四二〇～五八九）宋齊梁陳均都建康，兩晉  
佛法隆盛，南朝諸帝亦皆崇奉佛教，據史書所載，  
GA002n0005\_p0002a02 || 東晉明帝（司馬紹）、哀帝（司馬丕）、簡文帝  
（司馬昱）、孝武帝（司馬昌明）、劉宋武帝（劉  
GA002n0005\_p0002a03 || 裕）、明帝（劉彧）、齊武帝（蕭道頤），梁武帝  
（蕭衍）、簡文帝（蕭綱），陳武帝（陳霸先）等  
GA002n0005\_p0002a04 || 帝王造寺講經，捨身奉佛，「上有好者，下必有甚  
焉」，於是梵宇琳宮，遂遍布江東，形成當日  
GA002n0005\_p0002a05 || 南朝首都佛教建築之燦爛史蹟。唐杜牧「江南春時」  
詠金陵詩云：『十里鶯啼綠映紅，水村山郭  
GA002n0005\_p0002a06 || 酒旗風；南朝四百八十寺，多少樓臺煙雨中。』其  
盛況可知。楊衍之「洛陽伽藍記」，記北朝佛  
GA002n0005\_p0002a07 || 寺之大概；南朝佛寺，則散見於「高僧傳」諸書中，  
當時記寺之作，如「京寺記」、「寺塔記」，  
GA002n0005\_p0002a08 || 今俱不傳（僅有輯本），徒令讀樊川詩者，益增其  
思古之幽情。清上元孫文川（字伯澂），乃蒐

GA002n0005\_p0002a09 || 采南朝諸書，考稽南朝佛寺，未及排葺，而遽歸道山，其遺稿歸劉世珩（聚卿），陳作霖（伯雨）  
GA002n0005\_p0002a10 || 見而好之，遂為補葺，加以訂正，間有辨駁，即注其下，勒為定本，即此「南朝佛寺志」上下兩  
GA002n0005\_p0002a11 || 卷也。是志主要取材於慧皎「高僧傳」、許嵩「建康實錄」二書，蓋慧傳所載金陵寺名甚多，惜  
GA002n0005\_p0002a12 || 止於梁初，許錄列寺亦衆，可以互相補綴。餘如「六朝事迹編類」、「景定建康志」、「至正金  
GA002n0005\_p0002a13 || 陵新志」、「金陵梵剎志」諸書，亦所以補二書之不足；外如南朝諸史、金陵類書，以及名家藝  
GA002n0005\_p0002a14 || 文，凡涉及佛寺者，有見必錄。是志計收吳一、晉三十七、宋六十、齊二十六、梁九十一、陳十  
GA002n0005\_p0002a15 || 一，凡二百二十六寺，以寺為經，歷代異名，附注標題之下，間有考證，可見南朝諸寺之梗概，  
GA002n0005\_p0002a16 || 後來沿革，亦予著錄。茲據國立中央圖書館所藏清末上元孫氏原刊本景印。

## GA009n0008 《重修普陀山志》卷 1

GA009n0008\_p0001a01 || 普陀山，原名「小白華」，梵稱「普陀洛迦」，又作補陀洛迦、補陁洛伽、補怛洛伽、補陀羅伽，  
GA009n0008\_p0001a02 || 皆梵語翻譯之異文也。山位於浙江定海東南海中，距治東百里許。其山境，東盡青鼓壘，西盡風  
GA009n0008\_p0001a03 || 洞嘴，南盡短姑道頭，北盡伏龍山，周遭屈曲百里。唐以前，傳為梅子真、葛稚川之寄隱；又傳  
GA009n0008\_p0001a04 || 於宣宗大中間，有天竺僧來，即洞中燔盡十指，親睹觀音，與說妙法，授以七色寶石。自五代梁  
GA009n0008\_p0001a05 || 貞明二年（九一六）建「不肯去院」，而法址始開。自宋神宗元豐三年（一〇八〇）敕建寶陀寺，  
GA009n0008\_p0001a06 || 而香地始盛。自高宗紹興元年（一一三一），真歇建海岸孤處，易律為禪。厥後歷元明清三代，經  
GA009n0008\_p0001a07 || 各代高僧之經營，梵剎林立，為中國佛教之聖地，與峨眉、五臺、九華，合稱四大名山，素有  
GA009n0008\_p0001a08 || 「海天佛國」之稱，為觀音大士之道場。論其聲望，又遠非他山所能及也。其梵剎主寺有三：普濟  
GA009n0008\_p0001a09 || 禪寺，舊傳為梁不肯去觀音院；法雨禪寺，始於明萬曆八年（一五八〇）麻城僧大智所建之「海潮  
GA009n0008\_p0001a10 || 庵」；慧濟禪寺，始於明僧圓慧所建之「慧濟庵」。其餘精藍近百，庵堂無數，號稱佛國，洵不  
GA009n0008\_p0001a11 || 虛也。記錄普陀者，舊有元龜茲盛熙明撰《補陀洛迦山傳》，今存一卷；明侯繼高始撰山志，惜  
GA009n0008\_p0001a12 || 未通行。至萬曆間，周應賓以《侯志》重山而略於寺，乃為重修，釐為六卷，分為十二門：宸翰、圖  
GA009n0008\_p0001a13 || 考、山水、殿宇、規制、建制、靈異、頒賜、命使、

釋子、物產、藝文。宸翰收勅諭四通、御製  
GA009n0008\_p0001a14 || 序文二首，皆萬曆年間明神宗所撰也。體例尚稱嚴謹，搜羅亦頗宏富，有為後志所不及者。是志  
GA009n0008\_p0001a15 || 刊於萬曆間，流通不廣，民國十二年（一九二三）王亨彥修新志時亦不得見。茲據國立中央圖書館  
GA009n0008\_p0001a16 || 代管北平圖書館所藏明萬曆三十五年（一六〇七）太監張隨原刊本景印。

## GA010n0009 《普陀洛迦新志》卷 1

GA010n0009\_p0002a01 || 《普陀山志》自明萬曆間周應賓重修以還，有清一代，新志疊出，可考者凡有四本：一、康熙三十  
GA010n0009\_p0002a02 || 七年（一六九八）裘璉編十五卷本；二、康熙四十四年（一七〇五）朱謹、陳璿增修十五卷本；三、  
GA010n0009\_p0002a03 || 乾隆四年（一七三九）許琰重修二十卷本；四、道光十二年（一八三二）秦耀曾重修二十卷本。  
GA010n0009\_p0002a04 || 乾隆《許志》為法雨寺所延修，道光《秦志》乃普濟寺所延修，故其比事屬辭，往往詳主寺而略他寺，未  
GA010n0009\_p0002a05 || 能遍記普陀。民國初年，時釋印光主法雨寺，因病舊志所載，皆屬道場興廢，於觀音大士往劫本  
GA010n0009\_p0002a06 || 跡事理，以及此方感應因緣，悉皆闕略，加以舊志流通不廣，乃有意重修。以事羈不果，十二年  
GA010n0009\_p0002a07 || （一九二三），乃由定海知事陶鏞託邑紳王亨彥任重修之事；又以大士頌託諸江西彭澤許止淨居士。  
GA010n0009\_p0002a08 || 次年書成，為卷十二，首又一卷。分門十二：本迹、形勝、靈異、檀施、梵剎、禪德、營建、  
GA010n0009\_p0002a09 || 規制、流寓、藝文、志餘、敍錄。本迹門，即許止淨所撰《觀世音菩薩本迹感應頌》之正文。形  
GA010n0009\_p0002a10 || 勝門，記本山之名勝。靈異門，錄自唐迄清末各方之感應事蹟。檀施門，記五代梁迄民國初年，  
GA010n0009\_p0002a11 || 朝廷與民間之勅賜與檀施。梵剎門，分述本山各寺之沿革，並錄有關之碑記。禪德門，分記普濟  
GA010n0009\_p0002a12 || 住持、法雨住持、本山出家、十方寄寓之傳略，後附住持表。營建門，分記亭、祠、坊、塔、路、橋之建  
GA010n0009\_p0002a13 || 置。規制門，錄僧伽日用軌範、共住規約、山中舊規、常住規約、法令、示令。流寓門，記自秦  
GA010n0009\_p0002a14 || 漢迄清代之寄寓本山之賢者。藝文門，錄本山著述目錄及提要。志餘門，如石刻題名、海山物產  
GA010n0009\_p0002a15 || 為各門所未收，統記於此門。敍錄門，則錄本山志書各本之序跋。本志之資料取自舊志，參考羣  
GA010n0009\_p0002a16 || 籍，亦有採訪者，體例嚴謹，取材豐富。茲據民國十三年（一九二四）排印本景印。

## GA011n0010 《明州阿育王山志》卷 1

GA011n0010\_p0002a01 || 浙江鄞縣阿育王山，為四明名山；距寧波城東四十四里。山中有寺，曰阿育王寺；寺中有一舍利  
GA011n0010\_p0002a02 || 塔，藏置舍利子，乃釋迦如來真舍利，自印度流傳至中華，時放光明。相傳西晉太康中，有并州  
GA011n0010\_p0002a03 || 劉薩訶者，於會稽得見寶塔湧自鄞峰，此寶塔光明騰耀，色青如石，中懸寶磬，周以天王及諸佛  
GA011n0010\_p0002a04 || 菩薩。義熙元年（四〇五），敕鄞山造塔亭、禪室，度僧住持守護。南朝宋文帝元嘉中（四二四～  
GA011n0010\_p0002a05 || 四五三），得迦葉佛爪髮，乃詔造木浮圖三級以藏之。梁武帝普通三年（五二二）敕建殿堂，賜額  
GA011n0010\_p0002a06 || 「阿育王寺」。明萬曆年間，泰和郭子章撰「明州阿育王山志」，因「普陀山志」例，條以義類，  
GA011n0010\_p0002a07 || 立以十門，門說四偈，門門各為一卷。其十門為：地輿融結、舍利緣起、塔廟規製、王臣崇事、  
GA011n0010\_p0002a08 || 神明效靈、瑞應難思、福田常住、高僧傳法、提倡宗乘、玉几社詠。「地輿融結」者，通論地  
GA011n0010\_p0002a09 || 輿與別論鄞山，記地理也。「舍利緣起」者，記釋迦如來真身舍利寶塔之緣起也。「塔廟規製」  
GA011n0010\_p0002a10 || 者，記阿育王塔之建造也。「王臣崇事」者，錄帝王名臣有關本寺之文字也。「神明效靈」者，  
GA011n0010\_p0002a11 || 記神靈顯異也。「瑞應難思」者，記軼聞顯異諸事也。「福田常住」者，錄檀越佈施造塔建田碑  
GA011n0010\_p0002a12 || 記也。「高僧傳法」者，記高僧傳法行誼也。「提倡宗乘」者，記歷代住持禪師也，有文獻者記  
GA011n0010\_p0002a13 || 之，無文獻者存其目。「玉几社詠」者，錄有關藝文。體例特殊，全屬釋氏文獻。至清乾隆年間，  
GA011n0010\_p0002a14 || 住山釋晥荃復輯其藝文，纂「續志」，釐為六卷，未分門類，所錄藝文，略按時代先後為序，  
GA011n0010\_p0002a15 || 末卷錄有「先覺考」，所以補郭志之遺也。乾隆二十二年以正續合刻，都十六卷。茲據中央圖書  
GA011n0010\_p0002a16 || 館藏清乾隆二十二年（一七五七）正續合刊本景印。

## GA012n0011 《明州阿育王山續志》卷 11

GA012n0011\_p0630a01 || 釋晥荃「明州阿育王山續志」，蓋續郭  
GA012n0011\_p0630a02 || 子章之志而作也，本非獨立成書。乾隆二  
GA012n0011\_p0630a03 || 十二年刊本乃正續合刻。此續志解題併  
GA012n0011\_p0630a04 || 於郭志合寫，不另撰一篇，閱者鑒之。  
GA012n0011\_p0676a03 || 起一片信行堅 表裡玉壺壺水

## GA013n0012 《天童寺志》卷 1

GA013n0012\_p0002a01 || 天童寺為浙江鄞縣太白山之名寺、乃四明甲刹，東南數千里亦皆推為第一。太白山又名天童山，



GA013n0012\_p0002a02 || 位於鄞縣之東，距治六十里。晉永康元年（二九一），太白祖師義興始結茅菴於此，漸成精舍，  
GA013n0012\_p0002a03 || 後毀於孫恩之亂。唐開元二十年（七三二）法璿禪師重建精舍。至德二年（七五七）宗弼禪師徙建  
GA013n0012\_p0002a04 || 精舍於太白峰下。乾元二年（七五九）敕賜精舍為「天童瓊瓏寺」。咸通十年（八六九）賜改名為  
GA013n0012\_p0002a05 || 「天壽寺」。宋景德四年（一〇〇七）賜改為「景德禪寺」，紹興二年（一一三二），宏智禪師正  
GA013n0012\_p0002a06 || 覺始建僧堂。紹興四年（一一三四）範千銅佛列於閣。紹熙四年（一一九三）重建千佛閣。其後歷  
GA013n0012\_p0002a07 || 元、明、清三代，屢有增修，蔚為四明第一佛教聖地，自晉永康以來，海內禪宗群尊為祖庭。明  
GA013n0012\_p0002a08 || 洪武二十五年（一三九二）定名為「天童禪寺」，曾稱為天下禪宗五山之第二。其於禪宗之地位  
GA013n0012\_p0002a09 || 可知。明嘉靖年間，楊明輯「天童寺集」七卷，崇禎五年（一六三二）張客卿等纂「天童寺志」，  
GA013n0012\_p0002a10 || 崇禎十四年（一六四一）黃毓祺重纂之。清聞性道、釋德介復參稽舊志，為纂新志，卷首為序、  
GA013n0012\_p0002a11 || 山圖、寺圖與凡例；下分十考：山川、建置、先覺、盛典、雲蹤、法要、塔像、表貽、轄麗附  
GA013n0012\_p0002a12 || 莊產、附餘。考各一卷，都十卷。山川、建置，於各名勝各軒亭下輒引前人詩文以注之。先覺、  
GA013n0012\_p0002a13 || 盛典、雲蹤、法要、塔像等五門，記歷代高僧之行誼與弘法，要為存釋氏之文獻。表貽一門，則  
GA013n0012\_p0002a14 || 載有關天童之文字。轄麗則詳附見之蕃寺，亦引前人詩文注其下。附餘一門，則考雜事，唯多附  
GA013n0012\_p0002a15 || 會。全志各篇，有正疏、有附紀、有正誤、有質實、有從正、有存俟、有應刪、有附證，參稽頗  
GA013n0012\_p0002a16 || 詳，詮次明晰，要為天童寺文獻之淵藪也。茲據清嘉慶間重刊本景印。

## GA015n0013 《七塔寺志》卷 1

GA015n0013\_pa002a01 || 七塔寺位於浙江鄞縣寧波市東五里，南海之北，與延慶、阿育王、天童並峙，稱四明四大叢林。  
GA015n0013\_pa002a02 || 寺始創於唐大中十二年（八五八），時有分寧令任景求者，捨宅為寺，號「東津禪院」，敦請心  
GA015n0013\_pa002a03 || 鏡奘禪師居之，即本寺開山第一代也。心鏡奘禪師原主天童寺，咸通元年（八六〇），浙東剽寇  
GA015n0013\_pa002a04 || 裘甫，掠奪四明，縱兵晝入，心鏡晏坐禪定，神色不動，賊衆驚愕，作禮而退。明年（八六一），  
GA015n0013\_pa002a05 || 郡紳奏請改名「棲心寺」，以旌其德焉。宋大中祥符元年（一〇〇八）賜額「崇壽寺」。明洪武  
GA015n0013\_pa002a06 || 二十年（一三八七），因南海梅岑山寶陀寺懸於海



邊，乃徙建於本寺空地，奏請改棲心為「補陀  
GA015n0013\_pa002a07 || 寺」，故寧俗尚有本寺即南海普陀之說永樂年間，  
僧寺俱廢，旋復建棲心寺明永樂、宣德、  
GA015n0013\_pa002a08 || 天順三朝，各有增建；清初順治、康熙兩朝，亦各  
有營修咸豐十一年（一八六一），寺殿悉遭  
GA015n0013\_pa002a09 || 兵燬迨光緒十六年（一八九〇）慈運慧禪師為主席，  
辛苦經營，大力復建殿宇，閱三十餘載始  
GA015n0013\_pa002a10 || 竣事，漸復清初之舊觀，是為本寺中興第一代復於  
光緒二十一年（一八九五）進京請領龍藏，  
GA015n0013\_pa002a11 || 并勒賜寺額「報恩寺」以康熙時建七浮圖於寺前，  
俗人乃呼為「七塔寺」，本寺全稱為「七塔  
GA015n0013\_pa002a12 || 報恩禪寺」者以此民國以還，傳戒講經，設藏經樓，  
立佛學院，大振臨濟宗風民國二十四年  
GA015n0013\_pa002a13 || （一九三五）溥常長老倩陳寥士居士纂修寺志，博  
引旁徵，成志八卷，分門為八：圖記、金石、  
GA015n0013\_pa002a14 || 沿革、建置、僧譜、法要、產業、藝文，書前有題  
辭五篇、序九家、圖像七幅，後附以補正。寺  
GA015n0013\_pa002a15 || 之建置沿革分記於圖記、沿革與建置三門；佛教文  
獻則分編於金石、僧譜與法要三門，收羅弘富，  
GA015n0013\_pa002a16 || 可與天童寺志並列矣！茲據民國二十六年（一九三  
七）排印本景印。

## GA015n0014 《明州岳林寺志》卷 1

GA015n0014\_pb001a01 || 敕賜大中岳林禪寺位於浙江奉化縣治東北之三山中，  
縣治雉門之東為龍溪，溪自鎮亭發源，由惠政橋繞至寺  
GA015n0014\_pb001a02 || 前。三山為岳林之主峰，其脈自南來，入廣平源，  
過峽即三山，高有丈許。梁大同二年（五三六）  
GA015n0014\_pb001a03 || 於龍溪之西建崇福院，唐相李紳書額，會昌中（八  
四一—八四六）毀，宣宗大中二年（八四八）開曠  
GA015n0014\_pb001a04 || 禪師徙建溪東，改岳林寺。僖宗時（八七四—八八  
八）有僧遊寓常攜布袋乞食，人稱為「歡喜和尚」，  
GA015n0014\_pb001a05 || 自號「長汀子」，至貞明三年（九一七）坐東廊磐  
石說偈而逝，眾僧神異之，寺乃以彌勒道  
GA015n0014\_pb001a06 || 場為俗所重，為明州三大佛教聖地之一。宋真宗大  
中祥符八年（一〇一五）賜額「大中岳林禪寺」，  
GA015n0014\_pb001a07 || 徽宗賜號「崇寧閣」。元、明兩代，興廢屢更，至  
清康熙十二年（一六七三）楷菴和尚入院，  
GA015n0014\_pb001a08 || 大暢宗風，皈依雲集，重新殿閣。楷公和尚以舊無  
寺志，乃請戴明琮草創，明琮於康熙二十五  
GA015n0014\_pb001a09 || 年（一六八六）假館吳學士家，纂輯志稿，次年  
（一六八七）夏初稿告竣，時澹雪居士顧岱攬勝茲  
GA015n0014\_pb001a10 || 寺，乃取以校定，釐為六卷，分目為十：寺圖、梵  
宇、名勝、古蹟、法產、法系、藝文、詩賦、

GA015n0014\_pb001a11 || 名釋、塔銘。寺圖所繪乃康熙間之現觀，劉鴻聲撰圖說以附之。梵宇記岳林禪寺及其殿閣堂院之

GA015n0014\_pb001a12 || 建置沿革。名勝記此寺之勝概。古蹟記大鐘、布袋和尚行臥處、彌勒涅槃石等。法產則記田、地、

GA015n0014\_pb001a13 || 山、丁、口之實數。法系記自唐之間曠達至清康熙間楷菴承，共記二十二位禪師。藝文一門，

GA015n0014\_pb001a14 || 收序、記、傳三日。詩賦一門，請啟、募疏附焉。名釋一門，傳宗源、饒道者、桂堂、天機、幻

GA015n0014\_pb001a15 || 夫之行誼。塔銘一門錄定應大師與鼎建普同之塔銘。集康熙以前本寺文獻之大成。茲據國立中央

GA015n0014\_pb001a16 || 圖書館藏清康熙間刊本景印。

GA015n0014\_pb002a01 || 敕賜大中岳林禪寺

## GA016n0015 《大昭慶律寺志》卷 1

GA016n0015\_p0001a01 || 大昭慶律寺位於杭州西湖北岸，在錢塘門外，西去府治三里，與西湖南岸淨慈寺對峙，為有宋精

GA016n0015\_p0001a02 || 藍四百八十之一。舊名菩提院，石晉天福元年（九三六），吳越王錢氏建，宋乾德二年（九六四）

GA016n0015\_p0001a03 || 重建，僧永智開山；太平興國三年（九七八）築戒壇，七年（九八二）賜額「大昭慶律寺」；淳化

GA016n0015\_p0001a04 || 至天禧間（九九〇～一〇二一），僧省常結「華嚴淨行社」；慶曆二年（一〇四二）建鐘樓；宋、元

GA016n0015\_p0001a05 || 兩代屢毀屢興。明洪武二十四年（一三九一）重建戒壇，正統元年（一四三六）鑄大鐘，建鼓樓。

GA016n0015\_p0001a06 || 有明一代，興廢靡常，然香火不絕，為西湖名刹。記本寺之掌故，舊有「昭慶伽藍記」、「昭慶

GA016n0015\_p0001a07 || 記事」、「喜日宗譜」等，廣賓上人綜而撰為「西湖律宗大昭慶律寺輯略」十四篇；清乾隆年間，

GA016n0015\_p0001a08 || 寺僧宜潔別裁志稿五卷，沙門篆玉為之釐正；乾隆二十九年（一七六四），鄉人吳樹虛以「喜

GA016n0015\_p0001a09 || 日宗譜」、「大昭慶律寺輯略」為藍本，刪棄煩蕪，添增華實，別撰「大昭慶律寺志」十卷，前

GA016n0015\_p0001a10 || 繪寺圖一幅，下分八門：盛典、興建、舊蹟、淨社、戒律、軌儀、僧伽、游集。盛典一門，記康

GA016n0015\_p0001a11 || 熙、雍正、乾隆三帝南巡駐蹕之事。興建一門，記寺之建置沿革，採編年綱目體，有關建置碑、

GA016n0015\_p0001a12 || 記、諭、疏、塔銘，則附錄之。舊蹟一門，記寺附近之名勝古蹟，有關藝文附之。淨社、戒律、

GA016n0015\_p0001a13 || 軌儀三門，為本寺志之特例，蓋大昭慶律寺乃律宗守廷，戒律、軌儀為律宗之所重，淨社為宋代

GA016n0015\_p0001a14 || 江南結社念佛之特色。是志特列此三門，要為存律宗之文獻也。僧伽一門，為高僧傳記，多採塔

GA016n0015\_p0001a15 || 銘。游集一門，則錄詩篇。體例謹嚴，所據資料，

皆冠以書名，要而不繁，簡而不疏，洵名志也。

GA016n0015\_p0001a16 || 茲據清光緒八年（一八八二）錢塘丁氏重刊本景印。

## GA020n0017 《玉岑山慧因高麗華嚴教寺志》卷 1

GA020n0017\_pa001a01 || 玉岑山慧因高麗華嚴教寺位於浙江杭州南山。寺面玉岑山，背兔嶺，赤山左翼，南高右踞；箕泉、

GA020n0017\_pa001a02 || 蛟窗二水合流而南繞於寺門。寺始創於後唐天成二年（九二七），吳越王錢鏐建，初稱

GA020n0017\_pa001a03 || 「慧因禪院」，此「慧因寺」名之始也。宋代晉水大師主茲院，疏釋《華嚴》諸經義，凡數十種，流

GA020n0017\_pa001a04 || 傳海內外。時高麗國王之子僧義天，航海問道於晉水，申弟子禮。義天受教，暮年還國，以青紙金

GA020n0017\_pa001a05 || 書晉譯《華嚴經》三百部，並經閣之賞，附貢舶以進晉水，而俗遂呼院為「高麗」，此寺名所以有「高

GA020n0017\_pa001a06 || 麗」也。晉水即本寺華嚴教之始祖也，故寺乃有「華嚴教」之稱。繼晉水主茲院者為易菴禪師，

GA020n0017\_pa001a07 || 理宗御書「易菴」賜之，改禪院為「講寺」。至清乾隆二十二年（一七五七），賜名「法雲寺」，

GA020n0017\_pa001a08 || 此後以「法雲」名其寺。以寺面玉岑山，故全稱之為「玉岑山慧因高麗華嚴教寺」。元至正末，遭

GA020n0017\_pa001a09 || 兵燹之厄。至明正德以後，始有萬松及其弟子如通、悟玄、明慧予以復興。至萬曆、天啟間，傳

GA020n0017\_pa001a10 || 至止水，寺始復舊觀。止水並乞李翥為編寺志，翥乃據寺中所有之碑碣、記載、文獻及寺中僧侶

GA020n0017\_pa001a11 || 所記之隨筆，輯為十二卷，分門十一：〈原始門〉，括碑記之要領，記本寺之緣起。〈景物門〉，考邊

GA020n0017\_pa001a12 || 幅之佳勝。〈祖德門〉，稽梵乘之薪傳。〈檀那門〉，標福利之因緣。〈宮宇門〉，備新故之豎造。〈碑記〉、〈傳

GA020n0017\_pa001a13 || 誌〉、〈雜文〉三門，皆有關建置、高僧行誼之文獻。〈題詠門〉，詩文之屬也。〈法嗣門〉，則止水所自為譜

GA020n0017\_pa001a14 || 系也。清光緒年間，錢塘丁丙刻「武林掌故叢編」時，得此寺志，乃於光緒七年（一八八一）為

GA020n0017\_pa001a15 || 之重刻，並自「兩浙金石志」中輯有關本寺之碑文，及「蒲室集」中所收「歲閱藏經記」，輯刻

GA020n0017\_pa001a16 || 為附錄。茲據丁氏重刊本景印。

## GA020n0018 《鳳凰山聖果寺志》卷 1

GA020n0018\_pb001a01 || 聖果寺位於浙江杭州鳳凰山，鳳凰山位於西湖東南。自昌化竹嶺起，過西天目，直至鳳凰山，形

GA020n0018\_pb001a02 || 勢飛鳳。聖果寺始建於隋文帝開皇二年（五八二），時稱「勝果」。寺山景勝，梵字僧集，故名

GA020n0018\_pb001a03 || 勝果。唐昭宗乾寧間（八九四～八九七），無著文

喜禪師復興開法，寺廢頓興，即名「聖果」。吳  
GA020n0018\_pb001a04 || 越王錢鏐於梁開平四年（九一〇），鑄三佛及羅漢像於寺左石壁。宋仁宗景祐間（一〇三四～一〇  
GA020n0018\_pb001a05 || 三七），僧惠然建塔。慶曆五年（一〇四五），賜額「崇聖」。高宗南渡，廢為禁苑。孝宗淳熙十  
GA020n0018\_pb001a06 || 三年（一一八六）重建，德祐末（一二七五）毀。元至元二十年（一二八三）復興，至正間（一三四一  
GA020n0018\_pb001a07 || ~一三六八）燬。明洪武四年（一三七一）重建，永樂十五年（一四一七）立為叢林。正德九年（一  
GA020n0018\_pb001a08 || 五一四）僧子敬力任鼎新。嘉靖三十五年（一五五六）倭禍被焚。三十七年（一五五八）僧正因復  
GA020n0018\_pb001a09 || 建，所毀者四而重興者六。寺自茲以後，歷經更變。清順治年間，釋超乾居寺二載。因寺無記錄，  
GA020n0018\_pb001a10 || 乃修寺志一卷。首為序與圖，無目錄；其次記山，即鳳凰山也；再次記寺山舊蹟，其目有峰、  
GA020n0018\_pb001a11 || 巖、石、洞、塢、嶺、徑、松、澗、井、泉、池、潭、場、石像、術等；再次記寺，即聖果寺；  
GA020n0018\_pb001a12 || 再次記寺舊蹟，其目有殿、堂、房、樓、閣、堂、門、亭、庵、橋、塔、碑、記、疏等。再次記  
GA020n0018\_pb001a13 || 歷代禪師，載唐無著文喜禪師，宋希最法師、淨梵法師，元珠明禪師，明子敬禪師；再次記歷來  
GA020n0018\_pb001a14 || 住持，僅載無際禪師；再次載祖塔，有無著文喜禪師塔、馬僧摩居士塔。是志體例，以山寺舊蹟  
GA020n0018\_pb001a15 || 為綱，採取各家題詠為之目。其歷代禪祖，敘述禪門宗派。超乾為詩僧，性慕風雅，故有此輯。  
GA020n0018\_pb001a16 || 雖篇幅無多，然靈光片羽，亦可珍寶。茲據清光緒七年（一八八一）錢塘丁氏刊本景印。

## GA021n0019 《武林理安寺志》卷 1

GA021n0019\_p0001a01 || 理安寺位於浙江杭州南山，五代伏虎逢禪師卓錫於此，錢忠懿王為之建寺，原名法雨寺，宋理宗  
GA021n0019\_p0001a02 || 時改名理安寺。明弘治四年（一四九一），龍井山洪水發，寺廢。萬曆年間，法雨大師重建。清  
GA021n0019\_p0001a03 || 康熙五十一年（一七一二），以僧眾產薄不支，發帑重建，增寺下千畝，齋田二百餘畝。寺位於  
GA021n0019\_p0001a04 || 九溪十八澗中，而四繞之峯巒，高接天日，烟霞鬱勃，風景殊勝。寺志，舊有法雨大師撰《理安  
GA021n0019\_p0001a05 || 寺紀》四卷，歲久板毀，世不及見。康熙年間，迦陵老人又撰寺志六卷，稿成未刻而遭祝融劫去。  
GA021n0019\_p0001a06 || 乾隆年間，釋實月據法雨舊志修訂重刊，亦失於火。乾隆二十五年（一七六〇）杭世駿承智朗  
GA021n0019\_p0001a07 || 上人之請為撰寺志，計得八卷，略分八門：恩寵、梵宇、山水、田畝、禪宗、規約、著述、藝文，



GA021n0019\_p0001a08 || 前冠以寺圖一幅。〈恩寵〉一門，備錄清康熙、雍正、乾隆三帝之賜敕御製。理安寺至康熙、乾隆  
GA021n0019\_p0001a09 || 間，殿宇廣建，於斯為盛，朝廷敕賜獨多：乾隆時曾賜藏經全部；雍正曾御撰禪祖之傳贊，凡三  
GA021n0019\_p0001a10 || 十二位，寒山、拾得在焉——所錄並非全為本寺之高僧，要為禪祖之通傳，實存禪門之重要文獻也；  
GA021n0019\_p0001a11 || 乾隆則有〈遊理安寺詩〉七首。〈梵宇〉一門，述本寺之沿革。〈山水〉一門，述名勝。〈田畝〉一門，記  
GA021n0019\_p0001a12 || 寺產。〈禪宗〉一門，傳本寺禪祖，起伏虎逢禪師，迄智朗月禪師，凡二十八位。〈規約〉一門，錄法雨、  
GA021n0019\_p0001a13 || 簞菴、迦陵禪師之手訂規約。〈著述〉一門，載本寺禪師之著作，凡二十五部。歷代詩文有關本寺  
GA021n0019\_p0001a14 || 之梵宇、山水者，則分繫於該門內；無所依屬者，則另列〈藝文〉一門以備錄，分詩、賦、疏、序、  
GA021n0019\_p0001a15 || 記、書、題跋等七目。杭世駿乃乾隆時之大儒，志出名家，體例嚴謹，洵為寺志善本。茲據清光  
GA021n0019\_p0001a16 || 緒四年（一八七八）刊本景印。

## GA022n0020 《龍井見聞錄》卷 1

GA022n0020\_p0002a01 || 龍井位於浙江杭州西湖南山，南山源自天目山。南山中有一主山曰風篁嶺，嶺之巔有天池曰  
GA022n0020\_p0002a02 || 龍井。今之龍井位於風篁嶺前，宋時龍井位於嶺後，在今龍井之上，故名「老龍井」。龍井  
GA022n0020\_p0002a03 || 本名龍泓，一名龍泉。世傳吳赤烏中，葛洪鍊丹於此。其地山水幽邃，以龍神著稱。相傳有龍在  
GA022n0020\_p0002a04 || 焉，觸石為雲，禱者皆應，因建龍祠，其地乃稱龍井。此地又以茶名，清馥雋永，享有盛譽。隋  
GA022n0020\_p0002a05 || 開皇十四年（五九四），真觀法師與道安禪師、頭陀石室、檀越陳仲寶等於此構立精舍，曰崇恩  
GA022n0020\_p0002a06 || 演福寺。乾祐二年（九四九）重建，曰報國看經院；熙寧中改壽聖院，紹興三十一年（一一六一）  
GA022n0020\_p0002a07 || 改廣福院，淳祐六年（一二四六）改延恩衍慶院，俗稱龍井寺。明弘治中洪水氾濫，遂廢。萬曆  
GA022n0020\_p0002a08 || 二十三年（一五九五）重修，清康熙間僧一泓重葺。北宋有高僧元淨住持，元淨交游名賢，與趙  
GA022n0020\_p0002a09 || 抃、蘇軾輩相唱和，風流照暎，於今未泯，寺因以揚名。元僧以仁嘗撰「龍井志」，志久失傳，  
GA022n0020\_p0002a10 || 故實遺闕。清乾隆間，浙江秀水汪孟鋞因詳覈地志，旁及正史、文集一五二種，纂次為「龍井見  
GA022n0020\_p0002a11 || 聞錄」十卷，分為十門：山水、古蹟、名僧、鄉寓人物、物產、碑刻書畫、詩、文、軼聞、餘論。  
GA022n0020\_p0002a12 || 復以其事不涉龍井而關元淨者，纂為「宋僧元淨外傳」二卷以附之。所採資料，皆錄原文，冠



GA022n0020\_p0002a13 || 以書名；先地志，後諸家，各以時代為先後；間附考證，體例明晰。其中，〈山水〉所以記形勝，〈古蹟〉所以記建置，〈名僧〉所以記高僧住持，〈物產〉所以記產物，〈碑刻書畫〉、〈詩〉、〈文〉所以記藝文，〈軼聞〉與GA022n0020\_p0002a15 || 〈餘論〉所以考雜事舊聞也。是錄實為龍井寺而作也，故先纂輯名僧，後志鄉寓人物。諸卷先後，亦GA022n0020\_p0002a16 || 準此例，因列為佛寺志書之一。茲據清光緒十年（一八八四）錢塘嘉惠堂丁氏刊本景印。

## GA023n0021 《武林靈隱寺志》卷 1

GA023n0021\_p0001a01 || 靈隱寺位於浙江杭州西湖靈隱山。靈隱山與天竺山合稱武林，距城十餘里。其山控湖扼江，有龍GA023n0021\_p0001a02 || 盤鳳翥之狀，為仙靈區宅。其呼猿洞與冷泉亭，乃錢塘八景之一。寺始建於東晉咸和三年（三二GA023n0021\_p0001a03 || 八），為竺僧慧理所創，葛洪書山門榜曰「絕勝覺場」。此寺於隋前之興廢莫考，至唐代駱賓王GA023n0021\_p0001a04 || 避禍隱于此，靈隱之名大著。大曆六年（七七—）重修，會昌（八四—八四六）廢教，寺毀僧散。GA023n0021\_p0001a05 || 後稍興復，規制未宏。至吳越錢忠懿王時，命永明延壽禪師重為開拓，殿宇一新。宋真宗景德四GA023n0021\_p0001a06 || 年（一〇〇七）賜稱「景德靈隱禪寺」。宋室南渡後，高宗、孝宗翠華屢幸，當時號稱禪窟，為GA023n0021\_p0001a07 || 五名山之第二。元至正十九年（一三五九），寺毀於兵，二十三年（一三六三）重建。明洪武、永GA023n0021\_p0001a08 || 樂、宣德數度興建，復還舊觀。隆慶三年（一五六九）燬於雷火，萬曆間重建。其後經戰亂，寺GA023n0021\_p0001a09 || 殿多毀。清順治年間宏禮重建，康熙二十八年（一六八九）賜名「雲林寺」，此後均稱雲林寺。GA023n0021\_p0001a10 || 寺志舊有明萬曆間白珩所修稿，清康熙二年（一六六三），孫治重修為十二卷；十年（一六七—）GA023n0021\_p0001a11 || 徐增就孫志重編為八卷，分為十四門：開山、重興、山水、梵宇、古塔、古蹟、禪祖、法語、檀GA023n0021\_p0001a12 || 越、人物、藝文、詩、遺事、雜記，後附「山地蕩總目」。開山、重興、山水三門記建置。梵宇、GA023n0021\_p0001a13 || 古塔、古蹟記形勝。禪祖記歷代住持之傳略。法語載高僧上堂語錄。檀越、人物記與本寺有關GA023n0021\_p0001a14 || 之人物，藝文、詩、遺事、雜記則錄歷代詩文、碑記與遺聞逸事也。山地蕩總目則載本寺之田產GA023n0021\_p0001a15 || 也。康熙以前，靈隱寺文獻略備於此。因志成之時，在康熙賜名之前，故仍以靈隱寺名。此志初GA023n0021\_p0001a16 || 刻於康熙十一年（一六七二），茲據光緒十四年（一八八八）錢塘丁氏重刊本景印。

## GA024n0022 《增修雲林寺志》卷 1

- GA024n0022\_p0001a01 || 雲林寺即杭州西湖靈隱山靈隱寺，以康熙二十八年（一六八九）賜名「雲林寺」，故名。乾隆九年
- GA024n0022\_p0001a02 || （一七四四），寺僧巨濤和尚重修大殿，乃延郡人樊樹居士厲鶚增修寺志。按徐增所編「靈隱寺志」，
- GA024n0022\_p0001a03 || 記事止於康熙十年（一六七一），至乾隆九年（一七四四）新殿落成，已歷百餘年。其間清聖祖
- GA024n0022\_p0001a04 || 於康熙二十八年（一六八九）南巡，駕幸靈隱寺，並親灑宸翰，書「雲林」二字，賜名「雲林寺」；
- GA024n0022\_p0001a05 || 三十八年（一六九九）再幸雲林，賜金佛一尊；四十二年（一七〇三）、四十四年（一七〇五）又
- GA024n0022\_p0001a06 || 二度駕幸，敕賜頗夥。唯歷經百年，寺殿不無摧剝，至巨濤和尚開法是山，乃興修大殿，鑄千僧
- GA024n0022\_p0001a07 || 之鍋，塑天龍八部及五百應真之像。寺名既更，殿宇興修，巨濤和尚乃延厲鶚增修新志以存文獻。
- GA024n0022\_p0001a08 || 鶚乃乾隆時大儒，長於史學，撰「遼史拾遺」名於世。鶚與門人張增乃就舊志所未備者，勒成八
- GA024n0022\_p0001a09 || 卷，題曰「增修雲林寺志」，門類一依徐增「靈隱寺志」，分為十二門：宸恩、山水、梵宇、古
- GA024n0022\_p0001a10 || 蹟、禪祖、法語、檀越、人物、藝文、詩詠、遺事、雜記。宸恩一門記康熙四度駕幸時之詠詩與
- GA024n0022\_p0001a11 || 敕賜，雍正、乾隆之敕賜。山水一門補記舊志之未備。梵宇一門僅記乾隆七年重修與重建之殿宇。
- GA024n0022\_p0001a12 || 古蹟一門記舊有今廢之遺蹟。禪祖一門起如璧禪師迄巨濤禪師，共傳二十二人。法語一門錄十
- GA024n0022\_p0001a13 || 八位禪師升堂語錄。檀越、人物二門記與本寺有關之人。藝文一門錄寺記、序、辨、說、疏、賦、
- GA024n0022\_p0001a14 || 贊、頌、塔銘等，皆有關建置、寺史、傳記之文獻。詩詠一門錄歷代文士詠本寺之詩作。遺事
- GA024n0022\_p0001a15 || 一門收唐、宋、明三代有關本寺之軼事。雜記一門有題名、物產、著述、圖畫四目。茲據清光緒
- GA024n0022\_p0001a16 || 十四年（一八八八）錢塘嘉惠堂丁氏刊本景印。

## GA025n0023 《雲林寺續志》卷 1

- GA025n0023\_p0001a01 || 杭州雲林寺志自乾隆九年（一七四四）厲鶚增修後，至道光初年已歷八十餘年。其間於嘉慶二十
- GA025n0023\_p0001a02 || 一年（一八一六），寺燬於火，後承仁宗特賜帑金一萬兩，諭令興工重建，落成於道光八年（一
- GA025n0023\_p0001a03 || 八二八），還靈鷲之壯觀，復名山之勝境。殿宇重新，事宜有記，時住持儀謙乃委武英殿纂修官
- GA025n0023\_p0001a04 || 沈鏞彪為編續志，以補舊志之未備。沈氏自序云：「彙天章之巍煥，訪金石於嶼巖，薈萃前聞，

GA025n0023\_p0001a05 || 引證時事，班次部居，續為一編，以補前誌之未備焉。」是志亦分八卷、十三門：宸音、重興、  
GA025n0023\_p0001a06 || 梵宇、檀越、禪祖、語錄、藝文、墨跡、詩詠、題名、遺事、糾誤、補遺。宸音一門，錄清高宗  
GA025n0023\_p0001a07 || 南巡詩六十三首，清聖祖與清高宗之墨寶，乾隆之諭旨，後附康熙、雍正、乾隆之禁約免糧碑。  
GA025n0023\_p0001a08 || 重興一門，錄乾隆時之重修、道光時之重建碑記疏文。梵宇一門，記本寺梵宇名稱，後附殿宇興  
GA025n0023\_p0001a09 || 修之啟疏。檀越一門，僅錄趙夢祥「捨田碑記」一篇。禪祖一門，起自乾隆時之在瞻元禪師，迄  
GA025n0023\_p0001a10 || 於道光時之體純大師，共傳三十三人，皆屬志而後之禪祖也。語錄一門，所錄有清聳、正岳、戒  
GA025n0023\_p0001a11 || 顯、原智、慧輅、玉山琳等禪師之法語等。藝文一門，錄賦、序、記、跋、辨、銘、贊各體之文  
GA025n0023\_p0001a12 || 字。墨跡一門，錄有宋天聖八年賜寺牒墨跡，董文敏、密雲和尚、三峰法藏和尚、永明智覺禪師、  
GA025n0023\_p0001a13 || 諦暉和尚、巨濤和尚、陳滄洲等之墨跡卷，及各禪師之像贊。詩詠一門，錄有清一代詠本寺之  
GA025n0023\_p0001a14 || 詩作。題名一門，錄唐、元各代之作品。遺事一門，錄八事。糾誤一門，糾各志之誤凡十六條。  
GA025n0023\_p0001a15 || 補遺一門，則為禪祖之補遺。觀是志，功力與厲志悉敵，其蒐討之勤，則尤有過之。茲據清光緒  
GA025n0023\_p0001a16 || 十四年（一八八八）錢塘丁氏重刊本景印。

## GA026n0024 《杭州上天竺講寺志》卷 1

GA026n0024\_p0001a01 || 上天竺講寺位於浙江杭州西湖天竺山，天竺分上、中、下三山，上天竺山位於武林羣山中，為佛  
GA026n0024\_p0001a02 || 教勝地。上天竺講寺肇建於後晉天福四年（九三九），時僧道翊得奇木，刻大士像，僧勳持古佛  
GA026n0024\_p0001a03 || 舍利納之頂間。吳越錢忠懿王即地建「天竺看經院」；宋嘉祐中，改「靈感觀音院」。靖康初，  
GA026n0024\_p0001a04 || 屬金難，僧道元秘聖佛於井，兵退歸像院中；理宗書「廣大靈感觀音教寺」；元至元五年（一二  
GA026n0024\_p0001a05 || 六八）改「天竺教寺」；明成化間重修；清康熙五年（一六六六）因燬重建，三十八年（一六九九）  
GA026n0024\_p0001a06 || 聖祖南巡，書「法雨慈雲」匾額，賜撰「天竺寺碑文」；乾隆十六年（一七五一）御題「法喜寺」  
GA026n0024\_p0001a07 || 匾額，故俗稱為法喜寺。咸豐十一年（一八六一）寺燬於兵；同治三年（一八六四）寺復舊觀。  
GA026n0024\_p0001a08 || 寺志舊有李金庭志，以附會舛訛，甚至偽撰明太祖〈竺隱說〉一篇以炫俗。崇禎年間寺僧照本乃囑釋  
GA026n0024\_p0001a09 || 廣賓為撰新志。廣賓曾撰「西天目祖山志」、「潛陽梵剎考」等書。此志凡五易寒暑始脫稿，彙

GA026n0024\_p0001a10 || 成十五卷，分門為八：普門示現品、尊宿住持品、道場規製品、器界莊嚴品、帝王檀越品、宰官  
GA026n0024\_p0001a11 || 外護品、風範隆污品、詩文紀述品。〈普門示現品〉收功德、靈異、悲仰贊、感應頌、喜雨詠、請牒、  
GA026n0024\_p0001a12 || 祈謝、感應等文。〈尊宿住持品〉收題名、高僧列傳、教觀、清規、示眾等。〈道場規製品〉錄建置、  
GA026n0024\_p0001a13 || 塔墓、碑記。〈器界莊嚴品〉則載形勝、遊記、物產、施田等。〈帝王檀越品〉錄勅命、御製等。〈宰官外  
GA026n0024\_p0001a14 || 護品〉載師友、信施、著作、旌舉等。〈風範隆污品〉則備書寺僧品行。〈詩文紀述品〉則摘錄歷代文士有  
GA026n0024\_p0001a15 || 關本寺之詩文。是志曾得古菴居士校訂，流通不廣，光緒二十三年（一八九七）錢塘嘉惠堂丁丙  
GA026n0024\_p0001a16 || 覓得舊本，乃為之重刊。茲據丁氏重刊本景印。

## GA026n0024 《杭州上天竺講寺志》卷 4

GA026n0024\_p0105a07 || 旦，書偈而逝，至正壬午八月二日也，春秋七十八。所著書有《金剛經集註》、《心經科注》、《消災經註》、《彌陀

## GA027n0025 《雲居聖水寺志》卷 1

GA027n0025\_p0001a01 || 雲居聖水寺位於浙江杭州西南雲居山上，雲居山位於吳山（又名七寶山）之西南，面聖湖，倚楓  
GA027n0025\_p0001a02 || 林。吳山之北有紫芳嶺，上有聖水巖，巉石突兀，勢若垂雲。唐咸通中（八六〇～八七三），道膺  
GA027n0025\_p0001a03 || 禪師遊杭州，入七寶山，愛其山麓（即雲居山）之勝，就樹結菴，顏曰雲居。宋元祐間（一〇八六  
GA027n0025\_p0001a04 || ～一〇九三），佛印禪師喜聖水巖之幽勝，乃安禪以聖水名其寺。元代中峰和尚重建，眾僧雲集，  
GA027n0025\_p0001a05 || 漸成叢林，名與五山十剎並列，趙孟頫手書「雲居」匾額。明洪武二十四年（一三九一），勅  
GA027n0025\_p0001a06 || 旨歸併天下寺院，聖水寺併入雲居菴，賜額「雲居聖水禪寺」。其地襟江帶湖，與天竺、靈隱並  
GA027n0025\_p0001a07 || 稱古剎勝覽。而中峰禪師之髮爪舍利藏寺中之塔，頗為後人瞻仰。清雍正年間，釋詠湛偕門人釋  
GA027n0025\_p0001a08 || 明倫為輯寺志，乾隆年間，釋通淵偕門人釋實懿重纂之。釐為六卷，分十一門：形勝、建置、祖  
GA027n0025\_p0001a09 || 師、耆宿、僑寓、靈異、古蹟、題詠、法譜、贊偈、清規，前冠寺圖，未附補遺。形勝一門，紀  
GA027n0025\_p0001a10 || 山水。建置一門，僅紀現存者。祖師一門，僅列光耀本寺之祖師，即道膺、佛印、中峰等七位之  
GA027n0025\_p0001a11 || 簡傳。耆宿一門，則記有功於本寺之僧侶。僑寓一門，記古今高人達士之寄寓本山者。靈異一門，  
GA027n0025\_p0001a12 || 記自唐至明六百餘載之異徵。古蹟一門，凡本寺之



建置，今已廢者，列入古蹟。題詠一門，錄  
GA027n0025\_p0001a13 歷代文士關於本寺之詩文。法譜一門，錄塔傳、歷  
代禪祖、本寺高僧傳、壽序、菴記、塔記等。  
GA027n0025\_p0001a14 贊偈一門，錄贊、詩、疏、偈等文。清規一門，除  
僧燦與明本所訂之清規外，文疏之屬亦附焉。  
GA027n0025\_p0001a15 本志分門明晰，然體例紊亂，恐係增補之故也。此  
志初刻於乾隆二十七年（一七六二），光緒十  
GA027n0025\_p0001a16 八年（一八九二）錢塘丁氏重刻。茲據清光緒十八  
年錢塘嘉惠堂丁氏重刊本景印。

## GA029n0028 《龍興祥符戒壇寺志》卷 1

GA029n0028\_p0001a01 龍興祥符戒壇寺位於浙江杭州仁和縣錢塘門內虎林  
山之側。寺創始於蕭梁之初，為僧祐律師所創。  
GA029n0028\_p0001a02 大同二年（五三六）始建「發心寺」，至隋改名  
「眾善寺」，唐神龍元年（七〇五）改名「中興  
GA029n0028\_p0001a03 寺」，三年（七〇七）又改名「龍興寺」，此龍興  
寺之始也。吳越錢王寶正六年（九三一）立戒壇院，  
GA029n0028\_p0001a04 此戒壇寺之始也。宋祥符初，龍興寺改名「大中祥  
符寺」，始有「祥符」之名。時合稱「龍興  
GA029n0028\_p0001a05 祥符律寺」。建炎初，寺毀於兵，紹興間始再重建。  
其間寺址曾為臨安府治、軍器所、貢院、酒  
GA029n0028\_p0001a06 庫。德祐二年（一二七六）元兵至，城陷寺毀。元  
至元二十八年（一二九一）重建，始合稱之曰「  
GA029n0028\_p0001a07 龍興祥符戒壇寺」。元末又毀。明洪武間重建，萬  
曆四十一年（一六一三）始復戒壇寺舊額，天  
GA029n0028\_p0001a08 啟七年（一六二七）建祥符寺，崇禎九年（一六三  
六）贖龍興寺地。有清一代，屢有增修，至光緒  
GA029n0028\_p0001a09 年間，已析為龍興、祥符、戒壇三寺，因同出一源，  
亦同處一隅，乃合稱為「龍興祥符戒壇寺」。  
GA029n0028\_p0001a10 光緒間，仁和張大昌手纂寺志，未及付梓而卒，俞  
樾為之序。寺志分九門：建置、寺宇、古蹟、  
GA029n0028\_p0001a11 金石、僧伽著述、僧伽表、僧伽列傳、雜述、題詠，  
釐為十二卷。建置一門，按年編次，以綱  
GA029n0028\_p0001a12 目體記三寺之興廢。寺宇一門，記現存之殿、堂、  
祠、庵等。古蹟一門，考文獻所載之舊蹟。金  
GA029n0028\_p0001a13 石一門，錄古物金石文字，佚者錄文獻之所載，存  
者錄其文。僧伽著述一門，則著錄本寺僧侶之  
GA029n0028\_p0001a14 著述，間錄序跋。僧伽表一門，乃擬漢書人表，以  
表列三寺之僧侶。僧伽列傳一門，則為重要高  
GA029n0028\_p0001a15 僧之傳略，偏於行誼。雜述一門則記雜事逸聞。題  
詠一門，乃錄歷代文士之詩文。所據資料皆注  
GA029n0028\_p0001a16 出處，搜羅弘富。光緒十九年（一八九三）錢塘丁  
氏為之刊行。茲據丁氏刊本景印。



## GA029n0028 《龍興祥符戒壇寺志》卷 5

GA029n0028\_p0196a05 || 蘇暈重辨唐年洗文整之苔斑還咨宋號博博沙感

## GA029n0028 《龍興祥符戒壇寺志》卷 10

GA029n0028\_p0414a06 || 燾僧曇穎過逍遙堂何道士問疾>紹聖元年十月東坡至惠州寓嘉祐寺二年二月八

## GA030n0029 《西谿梵隱志》卷 1

GA030n0029\_pa001a01 || 浙江西谿，宋之留下谿也，宋高宗南渡，初欲都於此，高宗覽圖曰：「且留下！」故有「留下」

GA030n0029\_pa001a02 || 之名。地處武林之西，初為荒僻，自南宋都浙，遂多名蹟；此地老竹參天，長松蔽日，不僅寺庵

GA030n0029\_pa001a03 || 林立，風景更屬幽絕。法華碧峰之勝，非特方外高流雲集，文人墨客屐齒亦多及焉。論其名勝，

GA030n0029\_pa001a04 || 有西谿輦道，乃秦代之舊也，明唐寅有「西谿圖」，所繪者即其風物也。法華山，有晉僧法華之

GA030n0029\_pa001a05 || 靈蹟，因以名山，古法華寺之遺址在焉。又有碧峰、桃源嶺、方井、北高峰塔、龍歸塢、得仙橋、

GA030n0029\_pa001a06 || 東法華泉、金魚井亭、放山臺、白蕩灘、上埠谿、金蓮池、橫山草堂……等勝蹟。論其梵刹，

GA030n0029\_pa001a07 || 則有古法華寺，即雲棲別室，乃晉曇翼法師所建，宋建炎中，高宗幸西谿，改龍歸；明隆萬間，

GA030n0029\_pa001a08 || 雲棲宏大師重振宗風，經營三十餘年，遂成叢林，初號雲棲別室，俗名鄭庵。喜鵲寺，在秦亭下，

GA030n0029\_pa001a09 || 唐烏窠禪師道場也。佛慧寺，在碧峰山麓，後晉天福七年（九四二），普覺明禪師開山，明永

GA030n0029\_pa001a10 || 樂間，本源文達禪師重建。報先寺，在佛慧寺路北，蓋唐寺也，明萬曆間有恆如禪師在此習天臺

GA030n0029\_pa001a11 || 教四十年。法華律院，明嘉靖中，東暉曉禪師建。永樂庵，創自五代梁貞明間。寶壽寺，宋太平

GA030n0029\_pa001a12 || 興國中有臥禪師在此施法。光明寺，唐高宗勅賜光明禪寺。隆慶寺，後唐莊宗徑山欽禪師中興。

GA030n0029\_pa001a13 || 其他佛教勝蹟，不勝枚舉。宋代以降，「西谿百詠」之輯不一作，可見其勝也。清順治間，吳本

GA030n0029\_pa001a14 || 泰與門人黃燦及其子啓圻、釋智一等纂輯「西谿梵隱志」，分門有四：紀勝、紀刹、紀詩、紀文，

GA030n0029\_pa001a15 || 釐卷為四，西谿名勝與梵刹之文獻，略具於是矣！雖非全為梵隱而作，要為佛教勝蹟存記錄也。

GA030n0029\_pa001a16 || 茲據清光緒七年（一八八一）武林丁氏八千卷樓刊本景印。

## GA030n0030 《崇福寺志》卷 1

GA030n0030\_pb001a01 || 崇福寺位於浙江臨安鄉艮山門外。石晉開運三年（九四六），明義智厚禪師始開此山，名「護國  
GA030n0030\_pb001a02 || 禪院」（一作原名「寶壽院」），宋雍熙間（九八四～九八七）大興之，大中祥符元年（一〇〇八），  
GA030n0030\_pb001a03 || 改稱「崇福寺」，大觀間（一一〇七～一一一〇）燬，紹興間（一一三一～一一六二）重建，元末又  
GA030n0030\_pb001a04 || 燬。明洪武十六年（一三八三）復建，二十四年（一三九一）立為叢林。清初殿宇坍塌，康熙五十九  
GA030n0030\_pb001a05 || 年（一七二〇）四航和尚復興，乾隆九年（一七四四）靜山和尚修葺大殿，乾隆、嘉慶兩朝一再增  
GA030n0030\_pb001a06 || 修，頗具規模。本寺住持僧自明義智厚禪師而下千餘年間，茫無可考，自清康熙間四航超海和尚，  
GA030n0030\_pb001a07 || 為本寺中興第一代，守臨濟一宗，以下住持，寺萬年簿皆有記錄，其有功於本寺且有行誼可考  
GA030n0030\_pb001a08 || 者，有靜山相和尚、廣瑞和尚、道宏和尚、心一通和尚、自求和尚、久賢達聖和尚，玉山真源和  
GA030n0030\_pb001a09 || 尚等，為禪宗臨濟祖庭之一。寺舊無記錄，嘉慶六年（一八〇一），邑人朱文藻與住持釋真源創  
GA030n0030\_pb001a10 || 修寺志，釐為四卷，分門有五：總敘、寺宇、寺產、住持、檀護。總敘一門，載本寺之簡史。寺  
GA030n0030\_pb001a11 || 宇上列有關帝殿、關帝答經，體例不純。寺宇下載本寺殿閣堂房之建置。寺產則錄本寺之田產與  
GA030n0030\_pb001a12 || 檀樾之布施。住持一門，則載四航超海和尚迄玉山真源和尚。檀護一門，載宋思山等三十四人。  
GA030n0030\_pb001a13 || 光緒重刻本後附「重建崇福寺碑記」。道光二十二年（一八四二），章庭楨應住持釋懋成之請，  
GA030n0030\_pb001a14 || 據寺萬年簿編「續志」一卷，首錄住持、檀護，次載事實，懋成彙集有關題詩以附之，以補嘉慶  
GA030n0030\_pb001a15 || 道光間四十年之文獻。按寺志之史源，除輯諸縣志外，大抵據寺之萬年簿，所記簡略，要存古寺  
GA030n0030\_pb001a16 || 之零篇也。茲據清光緒七年（一八八一）錢塘丁氏刊本景印。

## GA031n0032 《徑山志》卷 1

GA031n0032\_p0002a01 || 徑山位於浙江天目山之徑路，故謂之徑山。唐天寶初（七四二），國一禪師隱居於此，並行開山，  
GA031n0032\_p0002a02 || 經宋、元迄明代月林鏡禪師共八十七代高僧之經營，殿宇廣建，紺宇琳宮羅布，其主寺為興聖  
GA031n0032\_p0002a03 || 萬壽禪寺，唐代宗（七六三～七七九）時僧法欽結庵於此，法欽賜號國一禪師，乃徑山開山祖師也。  
GA031n0032\_p0002a04 || 代宗即其菴建寺，僖宗乾符六年（八七九）改為

「乾符鎮國院」，宋大中祥符元年（一〇〇八）改  
GA031n0032\_p0002a05 || 賜「承天禪院」，政和七年（一一一七）改「徑山能仁禪寺」，孝宗御書額賜「徑山興聖萬壽禪  
GA031n0032\_p0002a06 || 寺」，由宋迄元，為禪林之冠，元末兵燹，明洪武間重建。其下院有雙溪化城接待寺、大安禪寺、  
GA031n0032\_p0002a07 || 小徑山萬壽禪寺、西徑山寺、安樂寺、安眾寺、法華寺、萬壽正續寺、廣化禪寺、順慶禪寺、  
GA031n0032\_p0002a08 || 實際禪寺、妙濟禪寺、雲福禪院、普慶禪寺等二十餘座，佛教史蹟林立，與東、西天目蔚為佛國。  
GA031n0032\_p0002a09 || 徑山舊未有志，萬曆初年有僧宗淨者，刻《徑山集》，僅載諸祖事十之二三，詩文亦寥寥。天啟初，  
GA031n0032\_p0002a10 || 李燁然請宋奎光輯徑山文獻。奎光自大藏檢閱諸祖之語錄行事，輯唐代宗、宋理宗逮明高祖、  
GA031n0032\_p0002a11 || 成祖與神宗諸制勅，及歷代高僧名士之序紀、吟詠之詩詞，為編《徑山志》，分門十七：列祖、  
GA031n0032\_p0002a12 || 制敕、序文、塔銘、碑記、游記、書啟、偈咏、名什、外護、殿宇、靜室、名勝、下院、古跡、  
GA031n0032\_p0002a13 || 寺產、紀事，釐為十四卷。此志異於一般名山志書，首志列祖，以徑山因祖席獨著故也。列祖資  
GA031n0032\_p0002a14 || 料取自《佛祖統載》、《傳燈錄》、《禪宗正脈》、《五燈會元》、《高僧傳》，益以松源所藏抄本。達觀禪師創刻方  
GA031n0032\_p0002a15 || 冊藏，後板移置徑山，故刻藏序文輯錄甚多。全志條理井然，搜羅完備，蓋集明天啟以前徑山佛  
GA031n0032\_p0002a16 || 教史蹟之大成也。茲據國立中央圖書館藏明天啟四年（一六二四）原刊本景印。

## GA031n0032 《徑山志》卷 4

GA031n0032\_p0360a04 || 潔供安，朝夕禮誦，保安眇躬康泰，宮壺肅清。懺已往愆

## GA035n0036 《破山興福寺志》卷 1

GA035n0036\_pb002a01 || 破山興福寺位於江蘇常熟縣西北，破山乃虞山之別山，興福寺在縣西九里，虞山北嶺下。以山光  
GA035n0036\_pb002a02 || 水色名於世，唐常建「題破山寺後禪院」詩云：「清晨入古寺，初日明高林；竹徑通幽處，禪房  
GA035n0036\_pb002a03 || 花木深。山光悅鳥性，潭影空人心；萬籟此都寂，但餘鍾磬音。」詩頗為後人稱頌，故名寺亭為  
GA035n0036\_pb002a04 || 「空心亭」，而破山之秀潔，乃益為文人所推許。寺始創建於齊（四七九～五〇二），以邑人郴州  
GA035n0036\_pb002a05 || 牧倪德光捨居第置之，是為大慈寺，至梁大同三年（五三七）改為興福寺。寺中最著名之建築者，  
GA035n0036\_pb002a06 || 厥為四高僧祠，即唐之懷述、常達，梁之彥偁，宋

之晤恩。懷述字體如，學涅槃，有體如塔。  
GA035n0036\_pb002a07 || 常達字文學，通涅槃經及莊老書，隱跡破山，有文舉塔。彥偁，曾救中箭之虎于寺閣，故有救虎  
GA035n0036\_pb002a08 || 閣之遺蹟，有彥偁塔。晤恩字修己，通天台教，設宗教院于破山，有晤恩塔。元、明兩代，頗有  
GA035n0036\_pb002a09 || 毀敗，至萬曆年間，始予增修。清康熙三十二年（一六九三），吳郡司馬李繼勳曾重修大雄殿。  
GA035n0036\_pb002a10 || 明末程嘉燧輯寺志，前有崇禎壬午（十五年，西元一六四二）錢謙益序，志屬草創，體例不免駁雜。  
GA035n0036\_pb002a11 || 志分五卷，卷一記形勝，歷代藝文附之。卷二記塔院，懷述、常達、彥偁、晤恩四高僧傳在焉。  
GA035n0036\_pb002a12 || 卷三記明朝以降重建本寺事蹟。卷四為明朝名僧事略，海舟、無著、鉢菴、洞聞、等慈等五位  
GA035n0036\_pb002a13 || 名僧是也。卷五為清康熙間重修之疏、記，有「重修大雄殿募疏」、「重修興福大雄殿記異」二文。  
GA035n0036\_pb002a14 || 茲據國立中央圖書館代管北平圖書館所藏明崇禎十五年（一六四二）序刊本景印（按此本原為瞿氏  
GA035n0036\_pb002a15 || 鐵琴銅劍樓所藏，後歸京師圖書館。志中第五卷收清康熙三十二年重修大雄殿募疏，則是志或刻於清康熙間，或  
GA035n0036\_pb002a16 || 係後人所增刻，因無可考，茲依錢序注為明崇禎十五年序刊本）。

## GA043n0043 《寒山寺志》卷 1

GA043n0043\_p0002a01 || 寒山寺位於江蘇姑蘇楓橋下。楓橋，在閶門西七里，地與長邑合治，為水陸孔道，自古有名。南北客  
GA043n0043\_p0002a02 || 經由，未有不憇此橋而題詠者。明萬曆三十二年（一六〇四）築楓橋隄；清雍正九年（一七三一）修  
GA043n0043\_p0002a03 || 築長洲縣運河塘。楓橋舊作「封橋」，王郇公居吳時，書張繼詩刻石作「楓」字，相承至今。寒  
GA043n0043\_p0002a04 || 山寺始創於梁天監間（五〇二～五一九），舊名「妙利普明塔院」，唐時俗稱「寒山寺」。宋太平  
GA043n0043\_p0002a05 || 興國初，節度使孫承祐建浮圖七層，嘉祐中改「普明禪寺」。紹興四年（一一三四）僧法遷重建。  
GA043n0043\_p0002a06 || 元季寺塔俱燬，明洪武間，僧昌崇闢建，後立為叢林；有明一代屢有增修。有清一代，於乾隆、  
GA043n0043\_p0002a07 || 光緒、宣統皆有增建。張繼〈楓橋夜泊〉詩：「月落烏啼霜滿天，江楓漁火對愁眠；姑蘇城外寒  
GA043n0043\_p0002a08 || 山寺，夜半鐘聲到客船。」自此四方遊士至吳，無不慕名而來也，其鐘亦有名於世。相傳唐時禪  
GA043n0043\_p0002a09 || 僧寒山、拾得嘗止於此。在昔，寺以騷人題詠而馳名字內，今則以高僧卓錫而名揚城外矣。宣統  
GA043n0043\_p0002a10 || 三年（一九一一），大藏書家、名金石學者葉昌熾修纂寺志，分卷為三，分門以十：志橋、志寺、



GA043n0043\_p0002a11 || 志象、志鐘、志碑、志僧、志產、志遊、志事、志詩，繼附以寒拾事蹟，寒山詩集解題及諸家書

GA043n0043\_p0002a12 || 牘、詩話、序、跋、考證。〈志橋〉引《吳郡志》、《蘇州府志》、《長洲縣志》、《吳門補乘》所載有關楓橋之記載。〈志寺〉

GA043n0043\_p0002a13 || 以歷代有關建置碑記附於後。〈志象〉有古佛象及寒拾象有關之題詞、記、詩。〈志鐘〉錄明、清二代有

GA043n0043\_p0002a14 || 關鐘之疏、詩，另摘「半夜鐘聲」前賢詩話論九則。〈志碑〉則錄宋、明、清三代之碑記。〈志僧〉錄宋

GA043n0043\_p0002a15 || 代二僧、明代五僧。〈志詩〉則分詠橋、詠寺二目，後附宋、清二代文士擬寒山詩五家。名家所撰，

GA043n0043\_p0002a16 || 信為佳志。茲據民國十一年（一九二二）吳縣潘氏刊本景印。

## GA045n0049 《峨眉山志》卷 1

GA045n0049\_p0002a01 || 峨眉山位於四川峨眉縣西南。山脈由岷山伸展而出，崗巒疊起，氣勢如虹，蜿蜒三百多里，周圍

GA045n0049\_p0002a02 || 一千餘里，直逼峨眉縣境。突起三主峯，稱大峨、中峨、小峨，一脈相連。兩山相對如峨眉；又

GA045n0049\_p0002a03 || 此山狀若雲鬢凝翠、鬢黛遙妝，真如螭首峨眉，細而長，美而豔也，故名。三峨中之中峨，即二

GA045n0049\_p0002a04 || 峨，古綏山，一名覆篷，上有天池。小峨即三峨，一名鐮刃山，距二峨九里，高半之。大峨周千

GA045n0049\_p0002a05 || 里，高二百二十里。南北有臺，前即二峨、三峨；然二山俱以大峨得名。峨山在蜀，為最高峻，

GA045n0049\_p0002a06 || 蓋眾山盤礴而成。李白有詩：「峨眉高出西極天，羅浮直與青冥齊。」宋人有詩云：「蜀山天下奇，

GA045n0049\_p0002a07 || 三峨壓岷石；誰謂孤劍下，名出嵩華後。」世人尊之為中國佛教四大名山之一也。峨山本普賢

GA045n0049\_p0002a08 || 菩薩應化之道場也。歷代王臣，悉從事於建設，致使琳宮紺殿，棋布雲巖；草舍茅篷，星羅幽岫。

GA045n0049\_p0002a09 || 其寺之較著者，有光相寺、聖積寺、伏虎寺、華嚴寺、中峯寺、黑水寺、後牛心寺、萬年寺、

GA045n0049\_p0002a10 || 靈巖寺等七十餘所；菴、堂、殿、院、閣，更不計其數，蔚為佛國。明代末年，胡菊潭著《譯峨

GA045n0049\_p0002a11 || 籟》。清康熙十一年（一六七二）蔣超據之，並增益《四川總志》、《峨眉縣志》、《蜀中廣記》等之所載，

GA045n0049\_p0002a12 || 為編《峨眉山志》。康熙二十六年（一六八七），曹熙衡重加修飾。民國二十三年（一九三四）

GA045n0049\_p0002a13 || 釋印光重修四大名山志，《峨眉山志》即據蔣超舊志加以訂正。釐為八卷，分門十一：星野圖說、

GA045n0049\_p0002a14 || 菩薩聖迹、全山形勝、寺菴勝概、感應靈異、歷代高僧、王臣外護、仙隱流寓、古今藝文、動

GA045n0049\_p0002a15 || 植物產、蔣編志餘。唯多據蔣超舊志為之訂正耳，



於有清一代之此山名德及新建寺庵，概不闌入。

GA045n0049\_p0002a16 || 茲據民國二十三年（一九三四）排印本景印。

## GA089n0089 《天台山方外志》卷 8

GA089n0089\_p0328a03 || 君道去。」但庀徒具器以伺之。無何，大風卒起，曳  
伴仆其樹，取用周足。其感動鬼神率多此類。

## GA089n0089 《天台山方外志》卷 12

GA089n0089\_p0499a07 || 台州，聞於廉史使王胤。胤具以奏聞，詔稱其異。  
後可交挈妻子入四明山。二十餘年復出明

## GA090n0089 《天台山方外志》卷 22

GA090n0089\_p0818a05 || 壑之靈，應循環之運，所以旋復若斯之易也。貌貌  
座蜚芬，妝塗漸盛；其先園亭池閣，與夫藻

## GB078n0109 《徑山集》卷 1

GB078n0109\_p0002a01 || 徑山集

GB078n0109\_p0002a02 || 《徑山集》，三卷，明釋宗淨集。明萬曆七年  
（1579）刻本。釋宗淨，金華人，為徑

GB078n0109\_p0002a03 || 山興聖萬壽禪寺住持。

GB078n0109\_p0002a04 || 徑山在浙江余杭縣城西北二十五公里，為天目山東  
北峰，因山有長五公里

GB078n0109\_p0002a05 || 許的東西二徑，盤折上達天目山而名。唐玄宗天寶  
（742—756）年間，清欽禪師

GB078n0109\_p0002a06 || 於此開山建庵，代宗禮為國師，詔賜「徑山國一大  
覺禪師」，並詔於其庵建徑山

GB078n0109\_p0002a07 || 寺。僖宗乾符六年（879）改名「乾符鎮國院」。宋  
真宗大中祥符（1008-1016）中

GB078n0109\_p0002a08 || 改賜「承天禪院」。徽宗政和七年（1117）改「能  
仁禪院」。後更名「興聖萬壽禪

GB078n0109\_p0002a09 || 寺」。今寺已廢。

GB078n0109\_p0002a10 || 本志專記徑山寺事，實為徑山寺志。卷上載「徑山  
寺記」、「徑山寺重建記」

GB078n0109\_p0002a11 || 及「游徑山記」、「圓覺閣記」等文；卷中載徑山  
寺歷代住持生平行業；卷下載歷

GB078n0109\_p0002a12 || 代詩文。

GB078n0109\_p0002a13 || 曾學文

## J19nB044 《諸經日誦集要》卷 3

J19nB044\_p0172c06 || 土無三惡道。舍利弗！其佛國土尚無三惡道之

## J21nB109 《大藏一覽》卷 10

J21nB109\_p0591b02 || 豐澧州藥山惟儼禪師（見石頭），師坐次，石頭睹之，問

J21nB109\_p0594a21 || 豐澧州欽山文邃禪師（見洞山），僧問：「一切諸佛法皆

## J23nB135 《石門文字禪》卷 5

J23nB135\_p0599b03 || 太平疆場場空，英雄功業誤，如君文武姿，其可著閑處。

## J25nB174 《天界覺浪盛禪師語錄》卷 11

J25nB174\_p0741a15 || 第九代豐澧州藥山惟儼禪師

## J26nB180 《天童弘覺恣禪師北遊集》卷 6

J26nB180\_p0306a05 || 是遵何德哉？推本而言，實由聖母垂範宮壺壺，凡百施

## J26nB181 《布水臺集》卷 8

J26nB181\_p0338b22 || 莫不外飾內修，罔有宮壺壺之邇、要荒之遠，一時流風

## J26nB181 《布水臺集》卷 11

J26nB181\_p0350a11 || 何德哉？推本而言，實由聖母垂範宮壺壺，凡百施為無

## J27nB189 《三宜孟禪師語錄》卷 3

J27nB189\_p0018b23 || 示眾。超離朱之明，辨緇錙於未兆；奪師曠之聰，識宮

## J27nB192 《大休珠禪師語錄》卷 5

J27nB192\_p0197b09 || 豐澧州大同普濟禪師，因僧問：如何是本來人？濟云：共

## J27nB193 《隱元禪師語錄》卷 16

J27nB193\_p0303b10 || 九年面壁，太殺無端，宮壺草野，莫不心寒。針頭挑出

## J27nB194 《昭覺丈雪醉禪師語錄》卷 6

J27nB194\_p0333b07 || 輪番指招。不師賣餅於豐澧陽、不學臺山之路下、不重

## J28nB202 《百癡禪師語錄》卷 26

J28nB202\_p0137a04 || 豐澧陽東居民明晨迭相推問，直至藥山，其徒云：「昨夜

## J28nB204 《斌雅禪師語錄》卷 1

J28nB204\_p0204a20 || 和尚，期會賀蘭，透人鼻孔，奈因雲山相繆，貌貌座罔瞻，

## J29nB241 《慶忠鐵壁機禪師語錄》卷 5

J29nB241\_p0589c19 || 州山豐澧州水四海五湖王化裏參。

## J33nB286 《櫻寧靜禪師語錄》卷 6

J33nB286\_p0528b21 || 墮須明轉位。是以先聖立法。竭盡無餘。搏搏沙全琢

## J33nB294 《雲溪佺亭挺禪師語錄》卷 16

J33nB294\_p0796a29 || 雲門我宗競爽大地星馳中天日朗夜月松風豐澧陽

## J36nB345 《蘇州竹庵衍禪師語錄》卷 1

J36nB345\_p0084b04 || 瘡現前。被豐澧州婆子拶得口啞。習氣未忘。東拋西擲。

## J36nB359 《百愚禪師語錄》卷 6

J36nB359\_p0644c22 || 此不見道朗州山豐澧州水四海五湖王化裏。

## J36nB359 《百愚禪師語錄》卷 15

J36nB359\_p0684a14 || 氣頗不平擔青龍疏鈔出蜀至豐澧陽路上向婆子買

### J36nB369 《蔗菴範禪師語錄》卷 19

J36nB369\_p0984b22 || 豐澧州龍潭崇信禪師未出家時住寺前為餅舖每日

### J36nB369 《蔗菴範禪師語錄》卷 20

J36nB369\_p0991c11 || 豐澧州藥山弘道惟儼禪師

### J36nB369 《蔗菴範禪師語錄》卷 25

J36nB369\_p1016c03 || 青原第三世豐澧州藥山弘道惟儼禪師絳州姓韓雲

### J37nB384 《憨休禪師敲空遺響》卷 3

J37nB384\_p0262b11 || 子塔戲佛道威於聚沙緇錙亦是金錢不必追留衣

### J37nB384 《憨休禪師敲空遺響》卷 9

J37nB384\_p0294a20 || 影隔岸樵聞伐木聲水到窮邊谿路斷山行盡處野

### J37nB401 《浦峰長明炁禪師語錄》卷 1

J37nB401\_p0776a01 || 住豐澧州七星山菩提禪院

### J39nB441 《萬峰童真禪師語錄》卷 6

J39nB441\_p0318b26 || 頗盛遂擔青龍疏鈔出蜀至豐澧陽路上見一婆子

### J39nB450 《敏樹禪師語錄》卷 7

J39nB450\_p0495b28 || 豐澧州藥山惟儼禪師辭馬祖返石頭一日在石

### J39nB453 《元潔瑩禪師語錄》卷 1

J39nB453\_p0557a11 || 住豐澧州藥山慈雲禪寺語錄

### K32n1064 《新譯大方廣佛華嚴經音義》卷 1

K32n1064\_p0349c05 || 柴木水中運載者亦曰筏也筏字又作撥撥[啜-口+舟]兩躰也)。



## K34n1257 《新集藏經音義隨函錄》卷 4

K34n1257\_p0746b05 || 赫弈（上呵格反下夷益反）。徽纏纏（上許韋反下蒙黑反）。纏勒（上悲

## K34n1257 《新集藏經音義隨函錄》卷 9

K34n1257\_p0953a10 || 媒媾（上莫迴反下古候反）。投壺[臺-至+(中- | +(皿- 冂))]（音胡）。拍鞠（巨掬反亦

## K34n1257 《新集藏經音義隨函錄》卷 10

K34n1257\_p0979c10 || 其六反）。投壺壺（上徒侯反下黃吾反上又之未反悞）。[去/(元-几+牛)]道（上苦堅苦

## K34n1257 《新集藏經音義隨函錄》卷 11

K34n1257\_p1030a03 || 垂壺壺（音胡牛項下垂肉也正作頡咽）。第六卷唾壺壺  
K34n1257\_p1031b01 || 壺[土/(中- | +(皿- 冂))]（音胡）。垂駘（子紅反）。同  
踣（音甲蹄也謂驢馬不分蹄也）。

## K35n1257 《新集藏經音義隨函錄》卷 13

K35n1257\_p0037c07 || 正作疆場場也）。白繫（音牒）。目眈（音接）。俱眈（音舜）。平

## K35n1257 《新集藏經音義隨函錄》卷 28

K35n1257\_p0641b12 || 之反下居宜反）。壺[土/中/(元-几+(中- | +(皿- 冂))]漚（上戶吾反下倉安反）。不訾（子斯反思

## L133n1557 《大方廣佛華嚴經疏鈔會本》卷 62

L133n1557\_p0383a04 || 主童蒙依止住貪愛為徽纏纏諂誑為纏勒疑

## LC05n0005 《佛教重要名相釋義及經論攷證》卷 14

LC05n0005\_p0166a10 || 《宗教研究》新五卷十一、二號）。此文先說，在幾年前所發生的《起信論》真偽問題的

## N12n0005 《中部經典》卷 14

N12n0005\_p0094a06 || 然，阿難！凡過去世之諸沙門、婆羅門，**雖於**成就任何究竟無上清淨空住，**但**彼等

N12n0005\_p0094a07 || 於一切**應已未**成就究竟無上清淨空住。阿難！凡未來世之諸沙門、婆羅門，**雖**成就任

N12n0005\_p0094a08 || 何究竟無上清淨空住，**彼等於一切應成就究竟無上清淨空住**。阿難！凡即**現**今之**諸**沙門、婆羅門，**雖**成就**任何**究竟無上清淨空住，**但**

N12n0005\_p0094a09 || 彼等於一切**還也未**成就究竟無上清淨空住。是故，阿難！我應成就究竟無上清淨空住，

## N45n0022 《大義釋》卷 10

N45n0022\_p0265a04 || 丘諮請而語法、答問，〔於布薩日〕誦波羅提羅木**義又**（戒條），邊立邊言，亂臂而談。

## N54n0029 《發趣論》卷 1

N54n0029\_p0015a07 || 三五若緣善法而善法從不去緣生耶？若緣**不**善法、無記法，善、無記法，不善、無

N54n0029\_p0052a03 || 依止緣、親依止緣、前生緣、業緣、**修食習**緣、根緣、靜慮緣、道緣、相應緣、不相

## T01n0026 《中阿含經》卷 30

T01n0026\_p0620c23 || 取樵草人，或行路人，入彼山林，**人**見人想知

## T02n0125 《增壹阿含經》卷 5

T02n0125\_p0569a21 || 修精進覺意、修**念喜**覺意、修猗覺意、修三昧

## T02n0125 《增壹阿含經》卷 12

T02n0125\_p0602c04 || 觀、依滅盡、依出要。修法覺意，修**念精進覺意**，**修喜**覺意，

## T03n0190 《佛本行集經》卷 40

T03n0190\_p0841c27 || 姓（隋言化住），謂頗羅墮（隋言重**撞撞**），汝等汝等！速來速

## T04n0210 《法句經》卷 1

T04n0210\_p0564b10 || 生死世絕。心已休息，言行亦**正止**，

## T04n0211 《法句譬喻經》卷 1

T04n0211\_p0581b17 || 蠕動之類莫不貪生，殺彼活已已殃罪不朽，慈

## T10n0279 《大方廣佛華嚴經》卷 13

T10n0279\_p0063a02 || 了彼互互生起，當成無所畏。」

## T10n0279 《大方廣佛華嚴經》卷 62

T10n0279\_p0332c21 || 貪愛為徽纏纏，諂誑為響勒，

## T11n0310 《大寶積經》卷 112

T11n0310\_p0634b16 || 薩亦爾，有諸結使離雜世間法能長佛法。迦葉！

## T12n0375 《大般涅槃經》卷 12

T12n0375\_p0683a15 || 非不大人人能思惟也。」或說一法：『若人修

## T19n0918 《諸佛心陀羅尼經》卷 1

T19n0918\_p0001b09 || 戌迦攝末泥 扇帝鄔波扇帝 般刺刺扇多

T19n0918\_p0001b18 || 若般替 薩 筏若波羅弭帝 莫訶般刺刺底

## T20n1092 《不空羂索神變真言經》卷 1

T20n1092\_p0233c09 || rabhūtagaṇabharjakakararakiri rabhūtagaṇabhañjak  
akararakiri

## T20n1190 《聖妙吉祥真實名經》卷 1

T20n1190\_p0831a29 || 依時為他解脫說。時各各應想妙吉祥智勇識

## T21n1305 《北斗七星念誦儀軌》卷 1

T21n1305\_p0424a01 || om sa pta ji na ya bha rjaṅja vi ja ya

## T21n1395 《拔濟苦難陀羅尼經》卷 1

T21n1395\_p0912c01 || 咄盧磔尼 但邏薩尼 但羅薩尼 般刺刺底喝

T21n1395\_p0912c02 || 那般刺刺底喝那 薩縛羯莫般藍般邏般謎

## T26n1541 《眾事分阿毘曇論》卷 4

T26n1541\_p0648c15 || 無相無相、熏修禪無間等智、淨居天人，由

## T27n1545 《阿毘達磨大毘婆沙論》卷 19

T27n1545\_p0098a27 || 義。有處等流說名異熟。如說受是愛是受支

T27n1545\_p0098c14 || 毒有穢有濁。隨墮苦集諦墮三有者有異

## T28n1546 《阿毘曇毘婆沙論》卷 11

T28n1546\_p0078c08 || 法？答曰：染污法亦見道所斷法執報。若見道所

## T28n1552 《雜阿毘曇心論》卷 1

T28n1552\_p0873b21 || 是四陰性悉入意入法入中。二人者，謂無相想

## T28n1553 《阿毘曇甘露味論》卷 2

T28n1553\_p0974b15 || 智、苦智、未知智、習智、盡智、道智。若已離欲，曾增

## T30n1579 《瑜伽師地論》卷 1

T30n1579\_p0283b08 || 所記之州。咸為疆場。暄谷所謨之縣。並

## T30n1581 《菩薩地持經》卷 8

T30n1581\_p0938b04 || 是名勇猛界果。

## T31n1590 《唯識二十論》卷 1

T31n1590\_p0075b15 || 爾，依所化生宜受彼教，密意趣說，非別害實

## T36n1739 《新華嚴經論》卷 17

T36n1739\_p0832a14 || 童蒙依止住。貪愛為微纏。諂誑為轡勒。疑惑

## T36n1739 《新華嚴經論》卷 33



T36n1739\_p0952b16 || 微纏縛者。前因貪起恚。此因貪起愛。以自纏縛。  
T36n1739\_p0952b17 || 微纏縛者。執縛罪人之繩。諂誑為轡勒者。明樂

## T41n1821 《俱舍論記》卷 4

T41n1821\_p0071a19 || 心云。無想眾生人十八人性 聲既恒成就。故知

## T41n1822 《俱舍論疏》卷 4

T41n1822\_p0525b27 || 眾生人十入性 聲既恒成。故知婆沙初師一

## T42n1828 《瑜伽論記》卷 1

T42n1828\_p0312a14 || 宜故。如廣義經。解云。此中初三依地他所執  
T42n1828\_p0312a17 || 一切行更相順故。合稱正理故。順正教故。趣正  
T42n1828\_p0315c29 || 緣。即識中種。二增上緣。即種持識。依土止根  
T42n1828\_p0321b23 || 盡先業所引果已行不善善業者。見中有前相。  
T42n1828\_p0330c23 || 者謂各別於內所受所攝證所觸所得者。景師

## T42n1828 《瑜伽論記》卷 2

T42n1828\_p0338b01 || 文分為三四。一明四受苦。二又於四種那落迦  
T42n1828\_p0349a04 || 作無變異。有想論中八句又若計今命即是身  
T42n1828\_p0352c24 || 分二。初明三雜染。後明斷三雜染修六現視觀。  
T42n1828\_p0356b27 || 是第二句血塗其手。作明用者則第三句害極

## T42n1828 《瑜伽論記》卷 3

T42n1828\_p0360b26 || 煩惱。勝願智等。故不說餘。於學無學僧別所者。  
T42n1828\_p0371c24 || 與愛緣。由希望生故於進追求時能發隨眠等

## T42n1828 《瑜伽論記》卷 4

T42n1828\_p0382a16 || 略而不說。實亦除癡。若離我慢於因自解脫等

## T42n1828 《瑜伽論記》卷 7

T42n1828\_p0468c24 || 與自己平等者等者。此明於自他身平等與樂。文中  
T42n1828\_p0468c25 || 但云與自己平等與自己相似當與彼樂。將知  
T42n1828\_p0468c26 || 平等亦與自己樂。自他俱與。名於內外修循身

## T43n1829 《瑜伽師地論略纂》卷 4

T43n1829\_p0051c14 || 已熟未熟業者。過去及現在正生果業。名異已

## T43n1830 《成唯識論述記》卷 8

T43n1830\_p0518c01 || 無明支。故唯取無用明不取餘法 問若爾

## T45n1853 《大乘玄論》卷 2

T45n1853\_p0026c18 || 中也。次破相待待假明中。彼云。因成假為體。相

T45n1853\_p0026c19 || 續為用。相待待為法立名。若言假故不真不真

## T45n1857 《寶藏論》卷 1

T45n1857\_p0143c28 || 智。其氷氷也冬不可釋。其水也春不可結。故愚

## T45n1909 《慈悲道場懺法》卷 3

T45n1909\_p0936a19 || 今日道場同業大眾。宜加用心攝耳諦德聽。信

T45n1909\_p0936a29 || 敬其下。為不下不恭其上。朋友不賞其信。鄉

## T45n1909 《慈悲道場懺法》卷 7

T45n1909\_p0953b15 || 欲何待。失比此一會。知更何趣。唯當勇猛忘身

## T46n1911 《摩訶止觀》卷 5

T46n1911\_p0054b17 || 性夢眠喻黎耶。云何偏據法性黎耶生一切

## T47n1967 《念佛三昧寶王論》卷 2

T47n1967\_p0138c14 || 珠，縱今令昏寐含佛而寢，覺即續之，必於夢

## T47n2000 《虛堂和尚語錄》卷 2

T47n2000\_p0995b19 || 打云。纔到暖處。便見瞌睡。師云。暗暗鳴叱咤。

## T48n2001 《宏智禪師廣錄》卷 2

T48n2001\_p0026c22 || 子疑無路。掛樹臺壺公妙有家。夜水金波浮桂

## T48n2016 《宗鏡錄》卷 38

T48n2016\_p0639a19 || 性。夢眠喻賴耶。云何偏據法性賴耶。生一切法。

## T48n2023 《緇門警訓》卷 4

T48n2023\_p1061c28 || 死。此乃出苦海之津梁。入佛法之階位。

## T49n2034 《歷代三寶紀》卷 5

T49n2034\_p0056a03 || 力。各據一域志在相吞。競擁疆場互嚴關

## T49n2036 《佛祖歷代通載》卷 15

T49n2036\_p0615c28 || 據。雖列剝據。位立宗者。不能略加究辨。惟丞相

## T49n2036 《佛祖歷代通載》卷 22

T49n2036\_p0732b05 || 都。雖兩夕風朝。恒在宮壺。逮武宗踐祚。

## T49n2037 《釋氏稽古略》卷 3

T49n2037\_p0837a09 || 下南泉三十餘載。至是太和初。宣城廉史使陸

## T49n2038 《釋鑑稽古略續集》卷 1

T49n2038\_p0915b15 || 如生。所著有金剛集註心經科注消災經註彌陀

## T49n2039 《三國遺事》卷 2

T49n2039\_p0976c10 || 寢矣見昆脚烏伊四是良羅二月\*(夸夫+八)朔隱吾下

T49n2039\_p0976c11 || 於叱古二月\*(夸夫+八)朔隱誰支下焉古本矣吾下是

## T49n2039 《三國遺事》卷 5

T49n2039\_p1015a13 || 舊理東尸汀叱 乾達婆矣遊烏隱城叱二月\*(夸夫+八)朔

## T50n2059 《高僧傳》卷 2

T50n2059\_p0331b10 || 上小乘師矣。」西域諸國，咸伏什神俊，每年至

T50n2059\_p0332a08 || 九宮門，纂改九宮門為龍興門。什奏曰：「皆比日

T50n2059\_p0332a11 || 宜剋禁已修德，以答天戒。」纂不納，與什博

## T50n2059 《高僧傳》卷 4

T50n2059\_p0346c27 || 競宗歸，人思効仰，雲泉彌漫，蘭風~~月\*(夸+夫+八)~~勝嚮。」

## T50n2059 《高僧傳》卷 9

T50n2059\_p0385a25 || 王為王，豈非福耶？疆~~場場~~軍寇，國之常耳。何

## T50n2060 《續高僧傳》卷 18

T50n2060\_p0578b07 || 師信行伏膺請業。酌深辯味妙簡~~緇錙~~銖。

## T50n2061 《宋高僧傳》卷 2

T50n2061\_p0716a27 || 若經》、「因明」、「聲明」、「醫明~~王~~」、「~~工~~律論等，並依承智護、

## T50n2061 《宋高僧傳》卷 7

T50n2061\_p0751b20 || 也。享年五十一。闍維畢，淘獲舍利，遠近~~分~~  
T50n2061\_p0752b06 || 娠公~~白~~日不喜葷血，生乃首蒙紫帽而誕焉。

## T50n2061 《宋高僧傳》卷 8

T50n2061\_p0756b12 || 將絃促象韋之~~者~~音，空費躁心。致令各親其  
T50n2061\_p0759b13 || 美~~有~~者矣。

## T50n2061 《宋高僧傳》卷 11

T50n2061\_p0772c13 || 坐~~空~~法~~空~~座，舉足下足，不離道場。言下便了，  
T50n2061\_p0772c24 || ~~娛~~吾心哉！」言訖，逍遙綿上抱腹山。又往清涼  
T50n2061\_p0773c02 || 年春，言「吾思林泉」，乃~~入~~下南陽丹霞山結  
T50n2061\_p0775a01 || 西大寂，大寂師南嶽觀音讓，讓則曹溪之~~冢~~冢

## T50n2061 《宋高僧傳》卷 12

T50n2061\_p0780b22 || ~~禮~~札，詔改鳳棲寺號靈感壇焉。安因往洪  
T50n2061\_p0780b27 || 擬學人。安~~服~~膜拜未興，唱曰：「看箭。」安神色  
T50n2061\_p0782a12 || 之矣。」咸通~~六~~九年，歸于芙蓉之故山。其年，圓~~寂~~智  
T50n2061\_p0782a14 || 之地。其徒孰（就師已嗣德山）纍纍而~~疑~~款關，存拒而久



T50n2061\_p0782a19 || 樓堞以**颯**視群青。怪石古松，棲蟄龜鶴，靈湫邃壑，  
T50n2061\_p0782c12 || 嘗常，在明經。」故有過師之說。一則雪峯自述，  
T50n2061\_p0782c18 || 唐**豐朗**州蘇溪元安傳  
T50n2061\_p0782c19 || 釋元安，俗姓淡，鳳翔**遊麟遊**人也。卅年於岐陽  
T50n2061\_p0782c21 || 窮**核該**。乃問道翠微，次臨濟，各飡法味**不**，**若**飫  
T50n2061\_p0783a09 || 因辭北闕，逕**請詣**南方，遇招賢岑大師。大師  
T50n2061\_p0783a14 || 城，尚書崔**高輿**素奉禪門，攀迎莊肅，覩通儀  
T50n2061\_p0783b04 || 堂階曰：「答謝劬勞如此！」父母**知**其不可留，  
T50n2061\_p0783b09 || 凡於商擢，多示其相。時韋**冑宙**就寂請伽  
T50n2061\_p0783c18 || 誦經并懺**又文**十卷，方遂削染。往越州開元  
T50n2061\_p0784a18 || 城帥田頽應杭將**計許**思叛渙，縱兵大掠。發

## T50n2061 《宋高僧傳》卷 13

T50n2061\_p0784c23 || 中迥出五色神光，收舍利百餘粒，四**散眾**隨  
T50n2061\_p0785b05 || 化。終後，勅謚襲燈大師，塔號**延延**福焉。次舒  
T50n2061\_p0785b12 || 中，巢寇蕩**履覆**京畿，天下悖亂。有賊徒持刃  
T50n2061\_p0785c11 || 若孝悌之門稟**毘毘**長矣。乃請居龍牙山妙  
T50n2061\_p0786a16 || 增奉仰，續為菩薩戒師，供施**更便**蕃。度門  
T50n2061\_p0786a28 || 德，凜若嚴霜。糾正僧尼，無容舛**悟悞**，故江表  
T50n2061\_p0786b20 || 天發。年惟十九，二親始聽出家。入福州**雲靈名石**  
T50n2061\_p0786b26 || 盈室滿。其所訓對**邀**，**激**射匪停，特為毳客標  
T50n2061\_p0786c26 || 翫近城梵**字字**。已俄示疾數日，安坐告終，春  
T50n2061\_p0787a23 || 曹山寂公，大有徵詰，若曇詢之**問問**僧稠  
T50n2061\_p0787b12 || 撫以納之。夙興夜**號寐**，殊於群童。及長，為之  
T50n2061\_p0787b13 || 落飾，尋登戒度。奉師彌謹**檢**，**檢**身彌至，問法  
T50n2061\_p0787b27 || 鉢器，有加禮焉。丁**西西**歲，錢城戍將。闢雲峯  
T50n2061\_p0787c01 || 讓之，遂**故改**以納衣。付曰：「吾非榮其賜而  
T50n2061\_p0787c29 || 石塔巋然。初，靜率多先覺，往遊**焚焚**道，避昭  
T50n2061\_p0788a18 || 周金陵清涼**院**文益傳  
T50n2061\_p0788a25 || 也。尋則玄機一發，雜務俱**損捐**。振錫南遊，止  
T50n2061\_p0788c28 || 八日示疾而終。入棺之際，有白光晝發**字**，**字**  
T50n2061\_p0789c24 || 信不及，無明所迷**溺**，**弱**喪忘歸，何由復業？或  
T50n2061\_p0790a04 || 偏而功兼濟。然後**如始**可與言禪已矣。其  
T50n2061\_p0790a11 || 足之羞，豈**倒到**轉依之地？通人不諂，豎子何

## T50n2061 《宋高僧傳》卷 14

T50n2061\_p0790b26 || 華芬芳，奇草蔓延。**隨隋**末徙崇義精舍，載遷豐  
T50n2061\_p0790c11 || 詔有司備香燈供具。凡七日，池水日**漲縮**數  
T50n2061\_p0791c17 || 書；祖禪，祠部侍郎；考頂**坐生**逃海避隋，擇木  
T50n2061\_p0793a22 || 非椳喻之義，豈若三乘妙旨，六度宏功，**緇錙**  
T50n2061\_p0796b16 || 門，親愛所鍾，志不可奪。從**遙瑤**臺成律師受  
T50n2061\_p0796c19 || 心奉西方，既**嚙嚙**而滅於龍興寺別院，春秋八

T50n2061\_p0797a09 || 釋道光，姓褚氏，**喻**亂出家。方冠受具，詣光  
T50n2061\_p0797a11 || 望，蓋天賚真土，為「東南義虎」，雲雨慈**味味**，竺  
T50n2061\_p0797b07 || 為一方宗首。水池印月，適足清明；**貌**座  
T50n2061\_p0798a13 || **袪**；憑附浮囊，渡之攸往。眾請臨壇，復舉  
T50n2061\_p0798a23 || 至良佐漢，侯于留。魏、晉已還，衣冠繼代。**僧**  
T50n2061\_p0798b16 || 並為師友，雖支許之會**虛**嘉，宗、雷之集廬

## T50n2061 《宋高僧傳》卷 15

T50n2061\_p0799b15 || 寺，復居餘杭宜豐寺。寺隣**生青丹**山，門對佳  
T50n2061\_p0800c08 || 域無諱，此合從旃。**具且**諱者周人以事鬼  
T50n2061\_p0800c26 || 哀而捨旃。事靈隱**謀某**禪師，便能問津，圖入  
T50n2061\_p0801a07 || 制，律樞正持，僧綱自**崙**，湖南、北皆宗仰焉。  
T50n2061\_p0801a24 || 淮、岷蜀多傳唱之。次**裝**三藏弟子懷素者，  
T50n2061\_p0801c20 || 歸僧，言其來往**來本**無物也。比丘貪畜，自茲  
T50n2061\_p0801c25 || 宜依。如之律匠，非**止**訓二眾而已，抑亦奮  
T50n2061\_p0802c15 || 以其曾化**邪**溝，故呼淮南記主，自號清冷  
T50n2061\_p0802c19 || 西邸學士。子陵，梁尚書左僕射，其文與**庚**  
T50n2061\_p0802c26 || 後**士**講《律鈔》，五昇壇場。遂乘舟歸包山，使  
T50n2061\_p0803a03 || 真、前大理評事張象，欽風弟子前廉**史**亞相李  
T50n2061\_p0804a13 || 州刺史劉公長卿、戶部侍郎**郎**丘公丹、外郎裴  
T50n2061\_p0804a18 || 眼，立之為疆**場**。文雄而再鼓不衰，神王  
T50n2061\_p0804b02 || 旋留南嶽化徒，適會元和中閬州龍**與興**寺  
T50n2061\_p0804b16 || 暢公荐加褒貶，貶嵩**又**之轉沈尾閭中矣。  
T50n2061\_p0804c08 || 辯等筆受，成六十二**一**卷。後有魏朝道覆律  
T50n2061\_p0805a13 || 眩曜，迷復孔多。爰命有司**婢**供資費，所煩  
T50n2061\_p0805c07 || 不橫馳求。何以諸師却請雙行，不其**感**歎？

## T50n2061 《宋高僧傳》卷 16

T50n2061\_p0808b10 || 釋文舉，姓張氏，婺州東陽人也。年甫**至**志學，  
T50n2061\_p0808c29 || 文講演升座，學徒畏憚，**暗**鳴之際，人皆披靡，  
T50n2061\_p0809a27 || 則生常不好**許**直，以撝謙推人為上。除  
T50n2061\_p0809b01 || 《俱舍》、《喪儀》、《論語》各數遍。清苦執持，近  
**苦**罕有。  
T50n2061\_p0809b24 || 時覆肩衣自肱而墮，還自**塔**上，或見鬼物隨  
T50n2061\_p0809c26 || 徒具器以伺之。」無何，大風卒起，曳**什**其  
T50n2061\_p0810b02 || 長宿**積**奇。當大順二年，災相國寺，重樓三  
T50n2061\_p0810b09 || 采。峻之律行，冰雪相高。**暑**無裸意，寒止袷  
T50n2061\_p0810b20 || 多與**顧**直，勸歸鄉修學。至年二十五，歎  
T50n2061\_p0810b21 || 曰：「時不我與。或服**晚**乘軒，皆一期爾！」忽求  
T50n2061\_p0810c04 || **塑**，釋而不問，徙於杭大錢寺。文穆王造千  
T50n2061\_p0810c06 || 焉。四方學者騁驚而臻。覺外學偏多，長**有**於《易》  
T50n2061\_p0811a06 || 習新章律部，獨能**輒**入毘奈耶窟穴。然其

## T50n2061 《宋高僧傳》卷 17

T50n2061\_p0812b15 || 罔知所裁。秀嗟教道之中微，歎君**玉王**之  
T50n2061\_p0814b09 || 流。華、益拱手，無以抗敵。其**扞扞**護釋門疆**場場**，  
T50n2061\_p0814b18 || 釋元崇，俗姓王氏，瑯琊臨沂人也。晉**丕丞**相始  
T50n2061\_p0815a09 || 姓。夙齡**疆疆**志，機警溢倫，宗黨之中，推其達  
T50n2061\_p0815b26 || 唱經聲，必有凝神側聽之貌。卍角聰**晤晤**過  
T50n2061\_p0815c04 || 腴，窮彼衢術，一宗學者少能與其聯**鑿鑿**方  
T50n2061\_p0815c07 || 義，祕**鍵鍵**載啟，觀性知空，爰至五夏，果精  
T50n2061\_p0815c08 || 敷演，吳會**問問**學者從之。天寶中本邑郭密之  
T50n2061\_p0816a20 || 群。年十七**從**，**徙**南康事**潮潮**陽西山慧照禪師。  
T50n2061\_p0816b12 || 之交，自相與述古言、法《六**藉籍**》，為文黜浮華、  
T50n2061\_p0817a28 || 志歷四方，周遊五嶽，羅浮、廬阜、雙峯、峴公**鑿鑿**、**鑿鑿**  
T50n2061\_p0817c03 || 磨錯，不覺日毗**俱**紅，號赤眼歸宗矣。  
T50n2061\_p0817c25 || **六元**年二月，忽雙虹貫堂室，二鹿蹶然入寺，法  
T50n2061\_p0818c05 || 乎互相涉入，光影含容，顯華嚴性**悔海**主伴交  
T50n2061\_p0819b03 || 恐正施蘆蓑，草和蘭**萑萑**而芟；方事淘澄，金  
T50n2061\_p0819b29 || 喪而重復，玄**剛綱**絕而又張。「我有仲由，惡言不  
T50n2061\_p0819c04 || 侵。桓楚無端効**奔奔**，得時而變法；德輿伊始  
T50n2061\_p0819c18 || 李**激激**，作謠而占衡山，《破邪》之論可宗，《鑑燈》  
T50n2061\_p0819c21 || 其反**汗污**。其如臯原縱火，蘭艾之臭同焚；樹  
T50n2061\_p0820a03 || 入，帝謂神仙坐致。由是共為**椅椅**角，同毀釋

## T50n2061 《宋高僧傳》卷 18

T50n2061\_p0821a17 || 足行布**旌修**行，曾未嘗述行佛。具體而微：  
T50n2061\_p0821c02 || 忌。俄而有疾，常所臥床自撤薦席，**擿擿**簣而  
T50n2061\_p0822c10 || 銷。」後無他咎。嘗於燕師求**氈罽**，**稱稱**是泗州  
T50n2061\_p0823a19 || 圖，有巨木三根**沿**，**沿**淮而下，至近浮橋且止，  
T50n2061\_p0824a06 || 從家來，因授餅餌**其共**啗而返。」舉家驚喜。自  
T50n2061\_p0824a07 || 爾人皆改觀，聲聞朝**延延**，中宗孝和皇帝詔  
T50n2061\_p0824a09 || 高宗末，天后時常詔入內道場，賜**綿錦**繡衣  
T50n2061\_p0824a17 || 僧寶誌之流，**以可以**觀其舉止，知其禍福也。」  
T50n2061\_p0824c01 || 及之。帝愈知迴非常人也，出二**宮宮**人，日  
T50n2061\_p0825a22 || 聖者，翌日持**簞簞**入殿供養，**乞乞**今年別三月  
T50n2061\_p0825b27 || 畫像，此為同也；州曰歷下**始**、**姑蘇**，遇者曰陸與  
T50n2061\_p0827a09 || 履，至今越人多以芒屨油旛上獻，感應**月\*(夸夫+八)**  
**盼**  
T50n2061\_p0827b17 || 釋法秀者，未詳何許人也。居于京寺，遊**遊於**  
T50n2061\_p0827c01 || 霽，當半崖間有朱門**紛紛**壁，綠牖璇題，剝飛  
T50n2061\_p0827c02 || **天天**矯之旛，樓直觚稜之影。少選，見一寺，分  
T50n2061\_p0827c11 || 但空榻者，亦無人也。又具言之，**耆老**僧笑令

## T50n2061 《宋高僧傳》卷 19

T50n2061\_p0829c27 || 既殞。某藏匿為無地，天網所羅，為犬蹲守，今  
T50n2061\_p0830a20 || 系曰：有情遺骸，引因踐殘果也。凡夫身中節  
T50n2061\_p0830a23 || 夫，未階十在住，此乃八臂那羅延身骨節頭  
T50n2061\_p0830b07 || 僧眾覩之，無不厭惡。唯一見而憫憫焉，延  
T50n2061\_p0831c06 || 干，人莫輕測。「封」、「豐」二字，出沒不同——韋  
述吏史  
T50n2061\_p0832c04 || 事，飄簾卷幕。楊翊叩頭拜伏踣，喘而不敢語。  
T50n2061\_p0834a24 || 唯拜而已。瓚正發撥牛糞火，出芋啗之，良久乃  
T50n2061\_p0834b27 || 空界，問左右曰：「此何處？」對曰：名「石城山。」  
乃悟  
T50n2061\_p0835b05 || 七尺，霜眉徑寸，儀容殊偉，燕鵠頷龍腮，神氣孤  
T50n2061\_p0835b16 || 供僧穀倉在莊，夜有張強盜來竊之，虎乃吼  
T50n2061\_p0836a14 || 瘁。及大中再置，其棗重樂榮也。忠後終于寺。

## T50n2061 《宋高僧傳》卷 20

T50n2061\_p0836b24 || 聽聽坐已，將啟怒端，問寂違拒之由，慍色悖  
T50n2061\_p0836c17 || 寐，聞叱牛三聲云：「飲水。」一翁古貌壞壞形，服  
T50n2061\_p0838b20 || 奔奔。敷終日瞑目，木食度辰。時有峨冠羽帔，  
T50n2061\_p0839c04 || 或或瞻覩。數日之後，禮辭空，且曰：「我三五稔  
T50n2061\_p0840c27 || 興贊替，吾道盛衰，宜一鑒焉。」空覽照久之，謝  
T50n2061\_p0841a07 || 乃索程理筆硯，題數行於經藏北垣而去。曰：  
T50n2061\_p0842a20 || 之。忽有戴平幘憤憤男子，望法座致禮勤重，  
T50n2061\_p0842c08 || 漢，早知必斯斷汝脛。」其僧歎曰：「真大乘法器，我

## T50n2061 《宋高僧傳》卷 21

T50n2061\_p0843a10 || 具，後乃杖仗錫苾遊，尋訪知識。早通玄話，兼  
T50n2061\_p0843a16 || 座，瑋瑋曄繁華，如《法華經》說同也。其四門玉石  
T50n2061\_p0844c17 || 金剛窟，到無著見大聖處，處處心禮三十  
T50n2061\_p0845c01 || 佯狂。及禍發中原，寇盜交聘，夷撤宮壺壺，鑾  
T50n2061\_p0846a26 || 其地居嫡長，將立儲副，而漏幼募募延陵之  
T50n2061\_p0847b02 || 雲下庭中曰：「汝極堅至，必當得道，吾求來證  
T50n2061\_p0847c08 || 薩示現食力住故」也。如有妄云得果此，比例  
T50n2061\_p0848c17 || 乎？況沈思，兀然偶舉首見老僧振錫而入，  
T50n2061\_p0849a07 || 授。至二十年，却歸河比北，盛化鄴中，聽眾  
T50n2061\_p0849b01 || 曰楊行密，窓牖瘳瘳黑，不能細瞻。問使者曰：

## T50n2061 《宋高僧傳》卷 22



T50n2061\_p0850b01 || 也。皇甫鉉知州，乃畫一人荷**杖校**，一女子在  
T50n2061\_p0851a04 || 幾處。且如**此北**齊武平中，釋圓通曾瞻講下  
T50n2061\_p0853a19 || 誦習，師與落髮，間歲受滿足戒。後策**杖杖**負  
T50n2061\_p0853b22 || 見家厨**烹烹**燂毛鱗，則手掬沙灰，投于爨鑊，  
T50n2061\_p0853c05 || 之子孫。輕乎**輕軒**冕，尚彼林泉，舉動之間，不  
T50n2061\_p0853c28 || 布為**慘慘**頭，韶顏都雅，饋食一盂于龕前，玄  
T50n2061\_p0854b10 || 烏以**經經**舉此身，出過凡世，徒祇眩曜肉眼，  
T50n2061\_p0854b27 || 俯察，後**可何**變通？此非宣師之能，據嘉祥變  
T50n2061\_p0854c23 || 之誕，或獲珠之**爍爍**，或擾虎之**眈眈眈眈**，或記  
T50n2061\_p0855a15 || 界於一毛，**疑疑**海水為五味，故曰：緣法察

## T50n2061 《宋高僧傳》卷 23

T50n2061\_p0855b04 || 衣入草莽間，從**蛟蛟**蚋蝥蛭咬齧，薑芥血流，  
T50n2061\_p0855b26 || 成，某欲為先試，得否？」慥曰：「善，為**否吾**試。」  
是時  
T50n2061\_p0855c05 || 矣！俗諦觀之，壽公出藍之青也矣。而能**乘乘**  
T50n2061\_p0855c17 || 未決心疑，令**却知**往西國取經，詣金剛窟，  
T50n2061\_p0855c19 || 緣乎？」染乃從彼發跡，遍訪名公。**戒或**遇禪宗，  
T50n2061\_p0856b26 || 運，居閩黃蘗山寺，叢萃毳客。示教之外**恍芒+曰**，  
**侃**  
T50n2061\_p0857b22 || 初歷五臺、峨嵋，禮金色銀**色**二世界菩薩，皆  
T50n2061\_p0858a28 || 名矣。厥猶瞻葡萄焉，色黃而**矣美**，則真金  
T50n2061\_p0858c14 || 知**遺遺**世，克務淨門，選禮名師，登于上品，諸  
T50n2061\_p0859a29 || 之革韻。乃刺血**畫畫**大悲千手眼立像。屬  
T50n2061\_p0859b03 || 院塔下，斷左肱焚之，供養大悲像，「願倒**冒置**  
T50n2061\_p0859b24 || 歎希有事！春秋五十二。伊、洛之**問問**重之如  
T50n2061\_p0860a05 || 推說法，納衣練若之人，若百**州川**之會于朝夕  
T50n2061\_p0861b01 || 地，判受封之**戒城**，用若拂塵，捨猶脫屣。復次，  
T50n2061\_p0862a01 || 圖，僅登**手千**尺。先藏是塔于深甃中，此日放

## T50n2061 《宋高僧傳》卷 24

T50n2061\_p0862c07 || 經》，服餌松**本木**。忽於一時見一居士來云相  
T50n2061\_p0862c28 || **唐周**太原府崇福寺慧警傳  
T50n2061\_p0863c28 || 門。」更有諸公詩送，此不殫錄。奘歸**鄉**，終本  
T50n2061\_p0864a26 || 之。更取芳草**隨隨**葉，遮蔽其身，逡巡成一  
T50n2061\_p0866a14 || **矣矣**願念《法華》。三月通貫，經聲一發，頑鄙革  
T50n2061\_p0866b02 || 住資聖**等寺**。此寺趙國公長孫無忌宅，龍朔  
T50n2061\_p0866b16 || 香，乃朗諷經〈分別功德品〉。遂**超起**席而坐，拱

## T50n2061 《宋高僧傳》卷 25

T50n2061\_p0866c29 || 釋明度，未知何許人也。經論步涉學，三業恪  
T50n2061\_p0867b06 || 去。神龍二年，準詔入內祈雨。經經二七日雪  
T50n2061\_p0867c27 || 唐江州陵開元寺法正傳（會宗）  
T50n2061\_p0868a16 || 寸肘丹餘，因此遂愈——當長慶初也。荆山僧行  
T50n2061\_p0868a17 || 覲堅見其事。宗不測終所。  
T50n2061\_p0868b04 || 以為住佳句也。素之終代，罔得詳焉。  
T50n2061\_p0868b27 || 跡。如是深入，陟高山，見一翁問之，曰：且「但  
T50n2061\_p0869a26 || 然。其容客將器就樹盛之，其酒盡落器中，  
T50n2061\_p0869c27 || 相國女即郎鬼神所被，智持呪，七日平復。遂  
T50n2061\_p0871a18 || 為狂發，相目而笑。舉止極甚忽忽切。須臾，自  
T50n2061\_p0872a08 || 水上之狐兔，免問埃傍之路。通曰：「西竺僧  
T50n2061\_p0872b29 || 帝耳；證燈返不滄於薏苡，康聲無斷於連珠；

## T50n2061 《宋高僧傳》卷 26

T50n2061\_p0876b11 || 有瑀公者——白土史宗之流，迹邇行轍微，世莫  
T50n2061\_p0876c11 || 事，於洛京大福先寺受戒。勤勤祈請，不違假寐。  
T50n2061\_p0877b05 || 躬往敦論論曰：「師何獨善一身，行小乘行？胡  
T50n2061\_p0878a23 || 足，地為之墳價裂，聞者驚怪。以酒供養，自茲

## T50n2061 《宋高僧傳》卷 27

T50n2061\_p0878b16 || 賜紫沙門贊寧等奉 勅譯撰  
T50n2061\_p0878c17 || 赴在任，至劍門，見一人長一丈餘，持戟當  
T50n2061\_p0878c26 || 堅如鐵銅錮矣。章仇止令勿鑿，遂移塔於  
T50n2061\_p0879a02 || 默為務。曳錫踣步，南訪靈跡，及至故障郭，  
T50n2061\_p0879a29 || 毘盧遮那像及，起多寶塔，修淨土當生業，造彌  
T50n2061\_p0879b16 || 焉。及不空劫却迴西域光亦影隨，匪憚艱危，  
T50n2061\_p0879b29 || 附來，某願受持。屢屢搥握手叮囑。詳其南印  
T50n2061\_p0880a08 || 鼓山介焉；西北北有支遁嶺，養馬坡、放鶴  
T50n2061\_p0882a12 || 所創，年涉四百，雖觀閣巋然，且椽櫨稅傾  
T50n2061\_p0882b03 || 廣曰：郎「師之異術，道德動人，乘此可料理  
T50n2061\_p0883a03 || 導。」於是洗浴焚焚香，端坐入滅。建塔于寺西  
T50n2061\_p0883a07 || 嚴稟庭誥以周旋，約成器能而濟用，內比要

## T50n2061 《宋高僧傳》卷 28

T50n2061\_p0883c24 || 吟詠，得〈騷推〉、〈雅〉之體。翰墨工外，小筆尤嘉，  
粉  
T50n2061\_p0885b22 || 丘開元寺請講《名數》一支，所謂精義入神，散則  
T50n2061\_p0885b26 || 尊、十六羅漢像，咸加續續彩，克尚聖儀。善務  
T50n2061\_p0886b03 || 彌留，弟子求醫奉藥，瞋瞋目噤脣不食，垂

T50n2061\_p0887c20 || 釋師律，**范**陽人也，姓賈氏，大丞相魏國公耽  
T50n2061\_p0888b27 || 增修，因搜穎脫之數員，**賈**顯孟安之三寶，

## T50n2061 《宋高僧傳》卷 29

T50n2061\_p0889a27 || 尋名籍，誤追攝耳。時胡太后聞之，**遭**黃門  
T50n2061\_p0889b04 || 焉。續有詔：「不聽比丘持經像**左**街路乞  
T50n2061\_p0890a05 || 道於鳳樓**樓**原見一段地，約二十畝，有龍起  
T50n2061\_p0891a10 || 道，素得玄微。荊溪之門**杏**，**杏**難窺望。大曆中  
T50n2061\_p0891c09 || 不常，事迹難測。德宗皇帝聞而重之。**興**貞元  
T50n2061\_p0892a04 || 元浩、會稽靈澈為道交，故時諺曰：「**誓**之畫，能  
T50n2061\_p0893a21 || 注《文選》，行講集於梁、宋之間。**李**考邕，北海太  
T50n2061\_p0893c20 || 而止。有褚**壘**戍將王文信率眾建精廬焉。  
T50n2061\_p0893c25 || 之後。是知傑氣英靈，間代而出。**律**津梁拔俗，異  
T50n2061\_p0894a13 || 昔賢以道生比郭林宗，**遂**濠公有焉。次潤州  
T50n2061\_p0894c07 || 聚戲**搏**，**搏**沙為塔，所作無非佛事。年甫十

## T50n2061 《宋高僧傳》卷 30

T50n2061\_p0895a21 || 載來躬請法，台州刺史章珩。**講**講止觀于  
T50n2061\_p0895c02 || 人語曰：「今得**見**日光矣。」時清公已卒也。  
T50n2061\_p0895c04 || 釋頭陀，本下**野**磨家之子，然其器度溫潤，若  
T50n2061\_p0896c19 || 中。纔及月餘，姚**民**氏化離，時謂此女是善知  
T50n2061\_p0897b22 || **收**廣，欲歇孤征，愛廬山秀異，誓隱淪以求  
T50n2061\_p0898c24 || 入浙去。存曰：「與汝理定容儀，令彼**三**上人  
T50n2061\_p0899a07 || 宋宜陽柏閣**小**宗淵傳  
T50n2061\_p0899a17 || 至太平興國五年十月，預言終期，令**水**木**土**工  
T50n2061\_p0899a18 || 作**坐**座，如鹿頂形。連促木工，明日齋時要用，  
T50n2061\_p0899b03 || 氣，草木構精，或用**肖**其**牲**而疎其雄，或同

## T50n2062 《大明高僧傳》卷 1

T50n2062\_p0902c27 || 天竺九年。至順壬**午**申六月朔忽擿鼓告眾曰。  
T50n2062\_p0903a10 || 心經**科**注消災經註彌陀經句解及仁王經如意輪

## T50n2064 《神僧傳》卷 2

T50n2064\_p0958a05 || 龍升於當陽九宮門。號為龍興門。**仔**什奏曰。比

## T50n2064 《神僧傳》卷 8

T50n2064\_p1004a02 || 中山神廟晉絳之間傳其[月\*(夸-夫+八)]盼蠻。代病入廟勸

T50n2064\_p1007b01 || 日佛法其衰乎。理詰之。默然無答。乃索禪理筆

## T51n2073 《華嚴經傳記》卷 4

T51n2073\_p0165b12 || 不擇釋卷。恒誦華嚴一部。依而結業。兩日一遍。

T51n2073\_p0166a26 || 嚙嚙。不宜在此。請往谷南。止於石室。義乃躊躇

T51n2073\_p0169b04 || 東城門首。日將嚙嚙夕。脫恨不得燒香供養。蹙

## T51n2076 《景德傳燈錄》卷 27

T51n2076\_p0433b21 || 文殊。師作禮未起忽然不見（趙州沙彌舉似和尚。趙州代豐豐干云。文殊

## T51n2077 《續傳燈錄》卷 14

T51n2077\_p0556b12 || 溫公云。某亦同去。於是聯鑊鑊出郭候於郵亭。

## T51n2087 《大唐西域記》卷 4

T51n2087\_p0888c08 || 愛育黎元，以大族王淫刑虐政，自守疆場場，

## T51n2087 《大唐西域記》卷 6

T51n2087\_p0899a09 || 場場無紀。宮城故基周二十餘里，雖多荒圯，

T51n2087\_p0902b19 || 藍摩國，空荒歲久，疆場場無紀，城邑丘墟，

## T51n2089 《遊方記抄》卷 1

T51n2089\_p0985a19 || 野果談餘嚼宮壺壺拜後傾

## T52n2103 《廣弘明集》卷 12

T52n2103\_p0175a16 || 貴。唯須壯馬負鐵効力疆場場。不須造像修功

T52n2103\_p0175a18 || 効力征戰固守疆場場。常應富貴。今者何在。若

## T52n2103 《廣弘明集》卷 16

T52n2103\_p0211c19 || 御。應真[月\*(夸-夫+八)]盼蠻於清夜。素毫月舉。騰光於梵

## T52n2103 《廣弘明集》卷 23

T52n2103\_p0266c13 || 酣調促。意妍服侈。朝迫景<sup>曛曛</sup>。夕忌星徙。悠

## T52n2103 《廣弘明集》卷 28

T52n2103\_p0324a20 || 終漂沈於苦岸。迷塗遂遠<sup>溺弱</sup>喪忘歸。區區

## T52n2103 《廣弘明集》卷 29

T52n2103\_p0344b17 || 踞欲天。梟鳴神闕。畔換疆<sup>場場</sup>。抗拒靈節。謂

## T52n2108 《集沙門不應拜俗等事》卷 5

T52n2108\_p0465c09 || 遯清規振俗。神化<sup>[月\*(夸夫+八)]勝</sup>響戒行精勤。藻揆  
桐鸞

## T53n2122 《法苑珠林》卷 9

T53n2122\_p0344a02 || 之時疆<sup>場場</sup>左右。莫不雅奇歎未曾有。

## T53n2122 《法苑珠林》卷 53

T53n2122\_p0684c28 || 雲泉彌漫蘭風<sup>再勝</sup>響

## T53n2122 《法苑珠林》卷 61

T53n2122\_p0745b22 || 為主。豈非福耶。疆<sup>場場</sup>軍寇。國之常耳。何為

## T54n2124 《法門名義集》卷 1

T54n2124\_p0200a12 || 如佛初生十方各行七步。彌猴奉蜜<sup>筥器</sup>。白項  
T54n2124\_p0200a13 || <sup>猶狗</sup>聽法。如是等本名未曾有經也。優波提舍

## T54n2128 《一切經音義》卷 4

T54n2128\_p0331c07 || 章名曰鳳凰。廣雅云。鳳凰鷄頭鸞<sup>鶻領</sup>蛇頸鴻身魚尾翮  
翼五處有文。首文曰德。翼文曰順。背文曰義。腹文曰信。膺文曰雄

## T54n2128 《一切經音義》卷 27



T54n2128\_p0492c05 || 角睐（路代反說文玉篇曰瞳子不正也蒼頡篇肉內[目\*互]曰睐也）。

## T54n2128 《一切經音義》卷 59

T54n2128\_p0700a09 || 唾壺壺（戶孤反說文圓器也）。

## T55n2157 《貞元新定釋教目錄》卷 17

T55n2157\_p0891c10 || 剌剌若（唐言智慧）北天竺境迦畢試國人也（言鬪賓者訛略）性

## T55n2158 《續貞元釋教錄》卷 1

T55n2158\_p1052a19 || 般若。梵云般剌剌若。唐言智慧。於德宗聖神

## T85n2898 《高王觀世音經》卷 1

T85n2898\_p1425c06 || 稱名悉解脫若有智慧者慇懃為解脫說

## X04n0223 《華嚴經合論》卷 32

X04n0223\_p0221a17 || 君主童蒙依止住貪愛為徽纏纏詔誑為轡勒疑惑

## X09n0240 《華嚴綱要》卷 62

X09n0240\_p0148b12 || 魔王作君主童蒙依止住貪愛為徽纏纏

## X12n0275 《楞嚴經正脉疏》卷 6

X12n0275\_p0380a01 || 住則不泄。泄則不住。此一定軌則如豐乾干等三聖。

## X12n0281 《楞嚴經圓通疏》卷 7

X12n0281\_p0876a10 || 人昧而不知妄生欣慕而志圖[月\*(夸+夫+八)]勝。其如因果不

## X14n0298 《楞嚴經直解》卷 6

X14n0298\_p0810b12 || 初應內廷諸宮女德內政者掌王家宮壺壺后妃之

## X16n0316 《楞嚴經寶鏡疏》卷 6

X16n0316\_p0561c17 || 鐵輪。杜順之示文殊。豐乾干之指寒拾。寒拾之說豐  
X16n0316\_p0561c18 || 乾干。皆此類也。所以住則不泄。泄則不住。此定然之

## X22n0401 《摩訶阿彌陀經衷論》卷 1

X22n0401\_p0150a06 || 第一律津梁。且使人免法滅之懼。又瑜伽師地論云。

## X22n0411 《觀無量壽經義疏正觀記》卷 1

X22n0411\_p0387c20 || 之子漢楚王交三十一代孫事靈隱謀某禪師聞其指

## X23n0438 《大日經義釋》卷 6

X23n0438\_p0375a09 || 南麼三曼多勃馱喃（一）摩訶（引）妹咀囉也（三合）  
（二）毗庚庚

X23n0438\_p0375a11 || 右句義中摩訶昧咀囉也是大慈義毗庚庚娜藥帝是

## X24n0462 《金剛經會解》卷 2

X24n0462\_p0597a22 || 東安置之以篋筒筒無慮二十年。至乙卯叨南湖祖席。

## X29n0595 《妙經文句私志諸品要義》卷 2

X29n0595\_p0132a16 || 是四安樂故須有兩兩體有四無三無能導有三無四

## X29n0597 《法華經文句記箋難》卷 1

X29n0597\_p0508c21 || 峻階階陸陸也升樓臺必自陸曹子建七啟云華閣

## X53n0836 《俱舍論疏》卷 4

X53n0836\_p0033c01 || 無想眾生入十八人性故知婆沙初師一切四大必不離

## X53n0841 《俱舍論頌疏記》卷 14

X53n0841\_p0457c03 || 一切律津梁自濟濟他名中品心若言我為正心向道

## X56n0939 《法華五百問論》卷 1

X56n0939\_p0600c04 || 眾生之妙藥能為諸趣之律津梁此四悉投機諸祖一

## X57n0980 《四教儀註彙補輔宏記》卷 9

X57n0980\_p0927b18 || 如順流舟。更加擄擄掉。豈不速疾到於所止。

## X64n1261 《祖庭事苑》卷 7

X64n1261\_p0417c15 || 洛浦本作樂普。師諱元安。鳳翔麟遊談淡氏子。剃頭。

## X65n1295 《禪宗頌古聯珠通集》卷 8

X65n1295\_p0518a09 || 堂堂妙相絕緇銛銛。善惡都忘見也無。萬里雲收天界

## X66n1297 《宗鑑法林》卷 60

X66n1297\_p0646a04 || 澧澧州夾山善會禪師（船子誠嗣）因僧問撥塵見佛時如

## X71n1412 《古林清茂禪師語錄》卷 5

X71n1412\_p0261c23 || 暗暗鳴。黃河澄清四大海。白日照耀須彌盧。晏安六國。

## X73n1456 《憨山老人夢遊集》卷 13

X73n1456\_p0551c03 || 識力加被之致。得久活瘴鄉。每思貌貌座。萬指圍繞。  
震

## X73n1456 《憨山老人夢遊集》卷 14

X73n1456\_p0557a06 || 外著。深居宮壺壺。存想山林。此實般若因深。誠福慧  
兩

## X74n1467 《禮念彌陀道場懺法》卷 10

X74n1467\_p0124b15 || 慈覆護。如何阿逸多。精進護法。如不休息。遠證讀誦。  
猶

## X74n1498 《法界聖凡水陸大齋普利道場性相通論》 卷 5

X74n1498\_p0845a19|| (正表云)上來召請。下堂凡聖。列位神靈。無軼央數眾。或幽

## X75n1515 《續佛祖統紀》卷 1

X75n1515\_p0743c16|| 送別。黎明眾集。端坐書偈而逝。至正壬子午八月二日

## X77n1522 《新修科分六學僧傳》卷 5

X77n1522\_p0103a20|| 部侍即郎。考頂生貞觀間拜尚乘直長。綱方孕。母却葷

## X77n1522 《新修科分六學僧傳》卷 6

X77n1522\_p0123b14|| 唐惟儼姓寒氏。晉之縉縣人。童亂俊敏。年十七徙從南  
X77n1522\_p0123b15|| 康湖。潮陽西山慧照禪師落髮。大曆八年。依衡嶽寺希

## X77n1522 《新修科分六學僧傳》卷 7

X77n1522\_p0137a05|| 唐元安姓談淡氏。鳳翔麟遊人。卅歲依兄祐律師於岐  
X77n1522\_p0139a15|| 心喪禮。遊宣城。尚書崔寓瑛待之加厚。闕瑞聖禪院於

## X77n1522 《新修科分六學僧傳》卷 8

X77n1522\_p0141b05|| 之雲靈名石山。年二十二。而受具。舉措老成。識者知其為

## X77n1522 《新修科分六學僧傳》卷 18

X77n1522\_p0226b15|| 士。其子陵。梁尚書左僕射。有文章。與庚庚子山齊名。陳

## X77n1522 《新修科分六學僧傳》卷 20

X77n1522\_p0245c13|| 家。事靈隱謀某禪師薙落。天寶四年。納戒於東海鑑真

## X77n1522 《新修科分六學僧傳》卷 28

X77n1522\_p0320c08|| 夜聞梵唄音。且往見之。正值瓊發撥牛糞火出芋以啖。

## X77n1522 《新修科分六學僧傳》卷 29

X77n1522\_p0330b07 || 達遣騎追之。將及。齊之窘甚。時晚景曠曠黑。樹林陰翳。

## X78n1546 《新修往生傳》卷 1

X78n1546\_p0147b08 || 元豐七年八月十五日。清源王古序（二金。標為險道之律津梁。永作後

## X79n1557 《聯燈會要》卷 1

X79n1557\_p0006c22 || 澧澧州龍潭崇信禪師法嗣二人

## X79n1557 《聯燈會要》卷 5

X79n1557\_p0048c11 || 澧澧州茗溪道行禪師（凡一）示眾云。吾有大病。非世所

## X79n1557 《聯燈會要》卷 23

X79n1557\_p0198a20 || 澧州洛浦元安禪師（凡二十四）鳳翔府麟游。談淡氏子。師在

## X79n1560 《禪林僧寶傳》卷 6

X79n1560\_p0504c18 || 禪師名元安。生淡氏。鳳翔南麟游人也。幼依懷恩寺祐

## X80n1564 《五燈會元目錄》卷 1

X80n1564\_p0007a21 || 澧澧州藥山禪師

## X80n1568 《五燈巖統》卷 6

X80n1568\_p0681c05 || 逢還話會否。師曰。量外之機徒勞目擊。師尋之澧澧陽  
X80n1568\_p0688c08 || 會裡沒蹤由。師往遊樊樊道。避昭宗蒙塵之亂。以漢開

## X81n1571 《五燈全書》卷 9

X81n1571\_p0488a22 || 時門人齊靜。平下南陽丹霞山結庵。三年間。學者至盈

## X81n1571 《五燈全書》卷 11

X81n1571\_p0505b03 || 澧州洛浦山元安禪師鳳翔麟遊譚淡氏子。卅年出家。



## X81n1571 《五燈全書》卷 12

X81n1571\_p0513a03 || 女歸來晚。祇園會裏沒蹤由 師住往遊焚燹道。避昭宗

## X83n1578 《指月錄》卷 9

X83n1578\_p0503a14 || 土土賣竹漉籬。下橋喫撲。靈照見。亦去爺邊倒。土曰。你

## X85n1590 《錦江禪燈》卷 16

X85n1590\_p0204a01 || 秉筆。便畫佛形像。至于聚戲搏搏沙為塔。所作無非佛

## X85n1590 《錦江禪燈》卷 17

X85n1590\_p0205a18 || 符中。巢寇充斥。隨流避亂。至渚宮投中令今成內訌。內攻

## X86n1600 《宗統編年》卷 2

X86n1600\_p0084c17 || 善惡混。幾何其能信之。於是聿皇得喪。徽纒纒貪毒。

## X87n1626 《高僧摘要》卷 1

X87n1626\_p0290a04 || 住處。若如是知。即住空寂舍。坐空法空座。舉足下足。不

X87n1626\_p0290a13 || 利。今此又煩接君侯。豈娛吾心哉。言訖。逍遙縣上抱腹

## X87n1626 《高僧摘要》卷 3

X87n1626\_p0327b01 || 麵。洛下翕然歸信。至十五年春。言吾思林泉。乃入南

## X87n1626 《高僧摘要》卷 4

X87n1626\_p0342c11 || 具。凡七日。池水日漲縮數尺。有老人夜詣宣求救。頗形

X87n1626\_p0346c14 || 商擢。多示其相。時韋崑就寂請伽陀。乃將紙畫規圓

## X88n1644 《觀音慈林集》卷 2

X88n1644\_p0087a08||城南念定院。塔下斷左肱焚之。供養大悲像。願倒**冒置**

## X88n1646 《居士傳》卷 44

X88n1646\_p0264c17||之。於是聿皇得喪**微纏**。**微纏**貪毒。惡積而不可掩。罪大而

## X88n1649 《名公法喜志》卷 4

X88n1649\_p0348c08||借問惜財者。終日校**緇錙**銖。無常忽到日。寧免生死無。

## Y23n0023 《華雨香雲》卷 1

Y23n0023\_p0128a09||鼓山，又寫了〈評破守培**法師**之讀唯識新舊二譯不同後的一點意見〉，載在《海

## Y23n0023 《華雨香雲》卷 23

Y23n0023\_p0300a06||到圓測所說的，勝於窺基）、〈評破守培**法師**之讀唯識新舊二譯不同後的一點意

## Y37n0035 《初期大乘佛教之起源與開展》卷 15

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## ZS01n0001 《正史佛教資料類編》卷 1

ZS01n0001\_pa001a03 || 《正史佛教資料類編》緣起

ZS01n0001\_pa001a05 || 佛教史和佛教藝術的研究是蘭州大學敦煌學研究所的重點研究方

ZS01n0001\_pa001a06 || 向，一方面在杜斗城教授的主持下，研究所其他同志各有側重地對敦煌佛

ZS01n0001\_pa001a07 || 教史和佛教藝術做了很多研究工作，如杜斗城教授完成的《北涼佛教研

ZS01n0001\_pa001a08 || 究》、《敦煌本佛說十王經校錄研究》、《敦煌五臺山文獻校錄研究》、《炳靈寺

ZS01n0001\_pa001a09 || 石窟研究論文集》等，目前正在主持《甘肅散見佛教石刻造像的調查與研

ZS01n0001\_pa001a10 || 究》等課題。其他同志也在這一領域圍繞晚唐五代敦煌佛教史發表了一

ZS01n0001\_pa001a11 || 系列學術論文。另一方面，敦煌學專業研究生博士論文也朝著這一研究

ZS01n0001\_pa001a12 || 領域發展，目前從事這一研究的博士生及其論文有沙武田的《敦煌畫稿

ZS01n0001\_pa001a13 || 研究》、梁曉鵬的《敦煌壁畫千佛圖像研究》、黃維忠的《敦煌藏文發願文

ZS01n0001\_pa001a14 || 研究》、楊明芬的《唐代西方淨土懺法研究——以敦煌莫高窟西方淨土信

ZS01n0001\_pa001a15 || 仰研究為中心》等，這些成果不久將與學術界見面。現在展現在學術界

ZS01n0001\_pa001a16 || 面前的《正史佛教資料類編》又是我所的一項最新學術成果。研究中國

ZS01n0001\_pa001a17 || 佛教史。目前我們使用最為常見的是《大藏經》，經藏之外還有很多重要

ZS01n0001\_pa001a18 || 的資料，如敦煌文獻和正史佛教資料，敦煌文獻已經刊布，而作為正史中

ZS01n0001\_pa001a19 || 的佛教文獻資料，由於淹沒在浩翰的正史之中，利用起來非常困難，杜斗

ZS01n0001\_pa001a20 || 城教授的這一成果，為我們的科研工作提供了很大方便。

ZS01n0001\_pa001a21 || 本課題的完成和出版得到了蘭州大學敦煌學創新基地的資助。敦煌

ZS01n0001\_pa001a22 || 學是蘭州大學的重點學科，早在 1979 年就建立了敦煌學研究機構，1983

ZS01n0001\_pa001a23 || 年籌建敦煌專業資料室，創辦了《敦煌學輯刊》，申請到敦煌學碩士學位

ZS01n0001\_pa001a24 || 授權點。1985 年中國敦煌吐魯番學會在蘭州大學建立中國敦煌吐魯番

ZS01n0001\_pa002a01 || 學會蘭州大學資料中心。1986 年通過教育部申請到美

國基督教亞洲高

ZS01n0001\_pa002a02 || 等教育基金會的資助。1995 年成立蘭州大學敦煌學研究所。1998 年建

ZS01n0001\_pa002a03 || 成敦煌學博士學位授權點並成為甘肅省重點學科，1999 年成為首批教育

ZS01n0001\_pa002a04 || 部人文社會科學重點基地，2003 年成為敦煌學博士後科研工作站。作為

ZS01n0001\_pa002a05 || 學科所在單位的蘭州大學敦煌學研究所在科學研究、人才培養、資料建

ZS01n0001\_pa002a06 || 設、學術交流等方面都取得很大的進展，並逐步發揮了其無可替代的地緣

ZS01n0001\_pa002a07 || 優勢。

ZS01n0001\_pa002a08 || 學術交流方面蘭州大學敦煌學研究所採取了四種渠道，第一，舉辦學

ZS01n0001\_pa002a09 || 術會議；第二，學術訪問；第三，申請國外及其港台地區的各种基金項目，

ZS01n0001\_pa002a10 || 聯合進行學術研究；第四，聘請國內外專家來研究所駐所研究並開展學術

ZS01n0001\_pa002a11 || 交流。還將通過聯合共建的形式，與美國密西根大學（University of Michigan）

ZS01n0001\_pa002a12 || 在學術交流、人才培養、學術研究等方面進行合作，籌建了中國佛教

ZS01n0001\_pa002a13 || 藝術與文化國際研究中心（International Center for the Study of Chinese

ZS01n0001\_pa002a14 || Buddhist Art and Culture）。這樣便於同國際接軌，提高蘭州大學敦煌學

ZS01n0001\_pa002a15 || 專業的培養水平。

ZS01n0001\_pa002a16 || 要培養一流的敦煌學研究人才，就必須擁有一流的圖書資料。在圖

ZS01n0001\_pa002a17 || 書資料建設上，採取購買、複製與接受捐贈三種手段。經過近幾年的重點

ZS01n0001\_pa002a18 || 建設，本專業圖書資料有了很大的改觀，不但購買了齊全的敦煌學研究資

ZS01n0001\_pa002a19 || 料，如俄藏敦煌文獻、法藏敦煌西域文獻、英藏敦煌文獻、永樂北藏、四庫

ZS01n0001\_pa002a20 || 全書和續修等大型圖書及其近年或者以前出版的所有能購買到的敦煌學

ZS01n0001\_pa002a21 || 研究參考圖書；還利用各種辦法購置日文版圖書及最近台灣地區出版的

ZS01n0001\_pa002a22 || 敦煌學圖書。在採購圖書中我們採取集中購買與零星購買相結合、個人

ZS01n0001\_pa002a23 || 購買與集體購買相結合等方法，力圖在資料購置上做到齊全，為敦煌學專

ZS01n0001\_pa002a24 || 業培養一流的人才、出產標誌性成果提供必要的研究

條件。圖書資料建

ZS01n0001\_pa003a01 || 設在科學研究、人才培養和對外交流上發揮了巨大作用，不僅保證了敦煌

ZS01n0001\_pa003a02 || 學專業的科研教學，同時也為敦煌學界提供服務。還創建了敦煌學資料

ZS01n0001\_pa003a03 || 信息服務中心網站，在條件成熟後為整個學術界的研究提供網上信息服

ZS01n0001\_pa003a04 || 務。

ZS01n0001\_pa003a05 || 蘭州大學敦煌學研究所還注意為國外培養敦煌學研究人才，招收國

ZS01n0001\_pa003a06 || 外和中國港台地區留學生，先後招收的留學生有讀博和短期研修兩種形

ZS01n0001\_pa003a07 || 式，主要來自於中國台灣地區南華大學、韓國國立漢城大學、日本早稻田

ZS01n0001\_pa003a08 || 大學、京都大學、東京大學、九州大學、青山學院大學、成城大學、東北大

ZS01n0001\_pa003a09 || 學、東京藝術大學、東京女子藝術大學、龍谷大學、美國密西根大學。通過

ZS01n0001\_pa003a10 || 留學生的教授輔導，對我們的研究方法和教學方法促進很大，目前留學生

ZS01n0001\_pa003a11 || 培養趨於成熟，教學和研修效果反映良好，得到派出機構的稱讚。這些經

ZS01n0001\_pa003a12 || 過培養的日本留學生也在敦煌佛教藝術研究上嶄露頭角，發表了很多高

ZS01n0001\_pa003a13 || 質量的學術論文。同時我們還接受國外及其台灣地區的訪問學者來研究

ZS01n0001\_pa003a14 || 所進行研究。僅 2005 年就接待了台灣南華大學的許絹惠、華梵大學的陳

ZS01n0001\_pa003a15 || 秀蓮（釋大參）、政治大學的羅彤華教授等。今後我們還將這一學術交流

ZS01n0001\_pa003a16 || 更加廣泛的開展，不僅接受國內和港台地區的訪問學者。還將接受國外的

ZS01n0001\_pa003a17 || 學者來研究所訪問和交流。更歡迎國外有關學者來蘭州大學敦煌學研究

ZS01n0001\_pa003a18 || 所進行長期的研究工作。目前有日本國速水大等在研究所從事學術研究

ZS01n0001\_pa003a19 || 工作。

ZS01n0001\_pa003a20 || 敦煌學專業的人才培養還體現在整體研究成果和研究方向上。敦煌

ZS01n0001\_pa003a21 || 學專業博士授權點承擔有國家、教育部、國家文物局、古籍整理委員會、教

ZS01n0001\_pa003a22 || 育部文科重點研究基地和國際交流基金項目，特別是國際交流基金項目

ZS01n0001\_pa003a23 || 和博士生承擔的基金項目增多是本學科的特色，有國



際敦煌學項目、美國

ZS01n0001\_pa003a24 || 學術基金項目和日本和平基金項目。敦煌研究主要體現在三個方面：第

ZS01n0001\_pa004a01 || 一敦煌文獻整理研究是蘭州大學敦煌學研究所的傳統與優勢，除了對部

ZS01n0001\_pa004a02 || 分文書進行分類整理和專題研究外，還將對俄藏和法藏敦煌文獻非佛經

ZS01n0001\_pa004a03 || 部分進行整理研究，並逐步開展對甘肅藏藏文文獻的整理研究；第二是敦

ZS01n0001\_pa004a04 || 煌史地文獻與中國西北區域史地研究是本所多年來的研究重點，在這方

ZS01n0001\_pa004a05 || 面我們已做了很多工作，有一大批研究成果。第三是石窟藝術和敦煌文

ZS01n0001\_pa004a06 || 獻結合研究上體現我們的地緣優勢，石窟藝術研究是敦煌研究院的優勢，

ZS01n0001\_pa004a07 || 自 1945 年成立至今，經過幾代人的辛勤努力，基本上完成了敦煌石窟的

ZS01n0001\_pa004a08 || 斷代和壁畫內容考釋等大量的研究工作，代表敦煌佛教藝術研究的國際

ZS01n0001\_pa004a09 || 水平。聯合共建之後，這一優勢的研究成果及時體現在博士生的培養過

ZS01n0001\_pa004a10 || 程中。今後還要擴大敦煌學的研究範圍和研究領域，提高我們的教學和

ZS01n0001\_pa004a11 || 培養水平，出產更多敦煌學複合型研究人才，成為名副其實的國家敦煌學

ZS01n0001\_pa004a12 || 人才的培養基地。

ZS01n0001\_pa004a13 || 佛教史與佛教藝術的研究是蘭州大學敦煌學研究所加強的研究領

ZS01n0001\_pa004a14 || 域，我們同美國密西根大學、台灣地區南華大學等聯合先後召開了「佛教

ZS01n0001\_pa004a15 || 藝術與文化國際學術討論會」、「麥積山石窟藝術與絲綢之路歷史文化學

ZS01n0001\_pa004a16 || 術討論會」等一系列的學術會議和絲綢之路學術考察活動，在海峽兩岸

ZS01n0001\_pa004a17 || 和國際學術交流中做出了突出成績。目前蘭州大學敦煌學研究所得國

ZS01n0001\_pa004a18 || 家 211 工程和 985 計劃專門支持，研究所的面貌得到徹底的改觀。今後

ZS01n0001\_pa004a19 || 我們將利用國家和學校的支持，將蘭州大學的敦煌學研究提高到一個新

ZS01n0001\_pa004a20 || 的水平，以推動敦煌學的快速、深入發展！

ZS01n0001\_pa004a21 || 鄭炳林 2005 年 11 月 8 日

ZS01n0001\_pa004a22 || 記於蘭州大學敦煌學研究所

ZS01n0001\_pb001a04 || 前言



ZS01n0001\_pb001a06 || 事情就是這樣，書的《前言》，往往寫在最後，雖然今天總算

ZS01n0001\_pb001a07 || 有機會給《正史佛教資料類編》寫《前言》了，但我仍然沒有絲

ZS01n0001\_pb001a08 || 毫輕鬆的感覺。因為我深深地知道擺在我面前的這個「成果」，是

ZS01n0001\_pb001a09 || 有許多缺陷的。一個做資料工作的人，雖然努力想使自己的工

ZS01n0001\_pb001a10 || 作盡善盡美，但實際上沒有一個人能做到這一點。換言之，由

ZS01n0001\_pb001a11 || 於編者的學力和疏漏，可能還有一些有價值的相關資料未被編

ZS01n0001\_pb001a12 || 入。此外，分類（指全編分通論、人物、塔寺、議論、事跡、敬佛、

ZS01n0001\_pb001a13 || 教令、經籍、出尼、毀佛十類）也是一個令人頭疼的問題。也就

ZS01n0001\_pb001a14 || 是說，有些人物或事件可以分入此類，也可分入彼類，在這種情況

ZS01n0001\_pb001a15 || 下，編者只好根據自己的理解而定了。總之，問題肯定很多，望

ZS01n0001\_pb001a16 || 使用者批評指正。

ZS01n0001\_pb001a17 || 上大學時，就發心把二十四史翻閱一遍，但只翻了《史記》、

ZS01n0001\_pb001a18 || 《漢書》。在蘭州大學教書之後，與敦煌學、佛學沾了邊，從翻閱

ZS01n0001\_pb001a19 || 《後漢書》時，就把有關佛教史料勾出，斷斷續續已經二十年了。

ZS01n0001\_pb001a20 || 這些資料本來只供我平時教學、科研時參考，並未打算出書，但

ZS01n0001\_pb001a21 || 同事和研究生都希望我把其整理出版，給大家提供方便，我同

ZS01n0001\_pb001a22 || 意了。

ZS01n0001\_pb001a23 || 我的學生黨燕妮、翁鴻濤、李莉、買小英、梁紅、王艷玲、楊

ZS01n0001\_pb001a24 || 君、尹雁、崔峰、彭建兵、姜濤、李豔、婁新慶、管輝、樊翔、王慧

ZS01n0001\_pb001a25 || 慧、康亞軍、許棟都幫我作過大量工作，特別是姜濤付出的勞動

ZS01n0001\_pb001a26 || 量最大。此外，我還要感謝為我打字和校對資料的周保蘭及陶秀

ZS01n0001\_pb001a27 || 琴等同志，沒有他們的努力，這本書也不可能在今天完成。

ZS01n0001\_pb001a28 || 最後，我還要特別感謝蘭州大學敦煌學研究所的支持！

ZS01n0001\_pb001a30 || 杜斗城 草於 2005 年 5 月 15 日

- ZS01n0001\_pc001a04 || 說明
- ZS01n0001\_pc001a06 || 一、《正史佛教資料類編》所據「正史」為中華書局（北京）
- ZS01n0001\_pc001a07 || 標點本。
- ZS01n0001\_pc001a08 || 二、每條資料皆於後註明出處，並註明中華書局標點本頁
- ZS01n0001\_pc001a09 || 碼，以便查尋。
- ZS01n0001\_pc001a10 || 三、每條資料前的小標題為編者所加。
- ZS01n0001\_pc001a11 || 四、資料中括號內的文字，如年月、人名等，為編者為保證
- ZS01n0001\_pc001a12 || 文意的清晰和連貫性視情況而補入。
- ZS01n0001\_pc001a13 || 五、同一人物或同一事件有兩處以上記載而文意基本相同
- ZS01n0001\_pc001a14 || 者（如某一人物在南、北史中均立傳）一般只錄一處，並註明未
- ZS01n0001\_pc001a15 || 錄者的出處和中華書局本頁碼。
- ZS01n0001\_pc001a16 || 六、魏晉南北朝隋唐以來，受佛教影響，很多人名用佛教名
- ZS01n0001\_pc001a17 || 詞，如「張菩薩」、「王善人」之類，但卻與佛教活動無關，故此
- ZS01n0001\_pc001a18 || 類資料視情況而取捨。
- ZS01n0001\_pc001a19 || 七、為了節省篇幅，在一篇較長的資料中，省略其中與佛教
- ZS01n0001\_pc001a20 || 無關的文字並加省略號。
- ZS01n0001\_pc001a21 || 八、某些資料後的「杜按」為編者杜斗城所加的按語。
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- ZS01n0001\_pd001a06 || 一 通論（1）
- ZS01n0001\_pd001a07 || 天竺國佛教（1）
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ZS01n0001_pd009a15	盧伽阿逸多	(107)
ZS01n0001_pd009a16	盧伽阿逸多	(107)
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ZS01n0001_pd009a18	理中與姚璿	(108)
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ZS01n0001_pd009a20	僧崇一	(109)
ZS01n0001_pd009a21	僧崇一	(109)
ZS01n0001_pd009a22	崔日用與普潤	(110)
ZS01n0001_pd009a23	崔日用與普潤	(110)
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ZS01n0001_pd009a25	嚴挺之	(110)
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ZS01n0001_pd009a27	僧惠范	(111)
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ZS01n0001_pd010a02	王維	(113)
ZS01n0001_pd010a03	王維	(114)
ZS01n0001_pd010a04	僧圓靜	(114)
ZS01n0001_pd010a05	僧圓靜	(114)
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ZS01n0001_pd010a07	李廣弘	(115)
ZS01n0001_pd010a08	法湊	(116)
ZS01n0001_pd010a09	法湊	(116)
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ZS01n0001_pd010a11	韋綬	(116)
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ZS01n0001_pd010a13	孟簡	(117)
ZS01n0001_pd010a14	孟簡	(117)
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ZS01n0001_pd010a16	柳仲郢	(117)
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ZS01n0001_pd010a30	惠范	(122)
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ZS01n0001_pd011a02	惠范	(122)
ZS01n0001_pd011a03	辯機	(123)
ZS01n0001_pd011a04	薛懷義	(123)
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ZS01n0001_pd011a06	薛懷義	(124)
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ZS01n0001_pd011a27	惠(慧)乘	(132)
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ZS01n0001_pd012a03	李輔國 (133)
ZS01n0001_pd012a04	李輔國 (133)
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ZS01n0001_pd012a06	劉總 (134)
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ZS01n0001_pd012a11	王鎔 (135)
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ZS01n0001_pd012a15	誠惠 (136)
ZS01n0001_pd012a16	後唐莊宗皇后劉氏、誠惠 (136)
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ZS01n0001_pd012a18	玄豹 (137)
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ZS01n0001_pd012a22	宋彥筠 (138)
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ZS01n0001_pd012a24	孫方諫與尼深意 (138)
ZS01n0001_pd012a25	孫行友、孫方諫與尼深意 (138)
ZS01n0001_pd012a26	張沆 (139)
ZS01n0001_pd012a27	李從昶 (139)
ZS01n0001_pd012a28	僧洪道 (139)
ZS01n0001_pd012a29	僧昭者 (140)
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ZS01n0001_pd013a03	王建 (141)
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ZS01n0001_pd013a05	李守貞與僧總倫 (142)
ZS01n0001_pd013a06	馬裔 (142)
ZS01n0001_pd013a07	馬胤(裔)孫 (142)
ZS01n0001_pd013a08	馮延魯 (143)
ZS01n0001_pd013a09	李煜 (143)
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ZS01n0001_pd013a13	陶穀 (144)
ZS01n0001_pd013a14	孫承恭 (144)
ZS01n0001_pd013a15	王賓 (144)



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ZS01n0001_pd013a17	王則	(144)
ZS01n0001_pd013a18	查道	(145)
ZS01n0001_pd013a19	楊億	(145)
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ZS01n0001_pd013a29	黃庭堅	(148)
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ZS01n0001_pd014a12	李遵勗	(152)
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ZS01n0001_pd014a28	褚承亮	(157)
ZS01n0001_pd014a29	李懋	(157)

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ZS01n0001_pd015a02	月兒思蠻 (158)
ZS01n0001_pd015a03	忽蘭 (158)
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ZS01n0001_pd015a05	阿魯渾薩理 (159)
ZS01n0001_pd015a06	劉秉忠 (160)
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ZS01n0001_pd015a09	郭守敬 (161)
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ZS01n0001_pd015a14	哈麻 (163)
ZS01n0001_pd015a15	孝定李太后 (163)
ZS01n0001_pd015a16	懷慶公主 (163)
ZS01n0001_pd015a17	朱棣與道衍 (姚廣孝) (164)
ZS01n0001_pd015a18	道衍 (姚廣孝) (164)
ZS01n0001_pd015a19	姚廣孝 (164)
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ZS01n0001_pd015a23	蔡懋德 (166)
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ZS01n0001_pd015a26	王冕 (167)
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ZS01n0001_pd015a28	王洪 (168)
ZS01n0001_pd015a29	楊黼 (168)
ZS01n0001_pd015a30	戴思恭 (168)
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ZS01n0001_pd016a02	興安 (169)
ZS01n0001_pd016a03	僧繼曉 (169)
ZS01n0001_pd016a04	繼曉 (169)
ZS01n0001_pd016a05	俺答 (170)
ZS01n0001_pd016a06	昆澤思巴 (大乘法王) (170)
ZS01n0001_pd016a07	釋迦也失 (大慈法王) (171)
ZS01n0001_pd016a08	闡化王 (173)
ZS01n0001_pd016a09	靈藏 (贊善王) (174)
ZS01n0001_pd016a10	宗巴斡 (護教王) (175)
ZS01n0001_pd016a11	必力工瓦 (闡教王) (175)
ZS01n0001_pd016a12	思達 (輔教王) (176)
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ZS01n0001_pd016a15	宿於佛精舍 (177)
ZS01n0001_pd016a16	龍翔佛寺 (177)
ZS01n0001_pd016a17	唐磁希景興經始精舍 (177)
ZS01n0001_pd016a18	瓦官寺 (178)
ZS01n0001_pd016a19	保林寺 (178)
ZS01n0001_pd016a20	太子與竟陵王子良俱好釋氏，多立樓觀塔宇 (178)
ZS01n0001_pd016a21	湘宮寺 (179)
ZS01n0001_pd016a22	禪靈寺 (179)
ZS01n0001_pd016a23	高祖於鍾山造大愛敬寺 (180)
ZS01n0001_pd016a24	江陵瓦官寺 (180)
ZS01n0001_pd016a25	白馬寺 (180)
ZS01n0001_pd016a26	顯靈寺 (180)
ZS01n0001_pd016a27	「眾造寺」 (180)
ZS01n0001_pd016a28	莊嚴寺 (181)
ZS01n0001_pd016a29	蔣山有延賢寺 (181)
ZS01n0001_pd016a30	鍾山宋熙寺 (181)
ZS01n0001_pd017a01	同泰，大愛敬二寺 (182)
ZS01n0001_pd017a02	雍州平等寺 (182)
ZS01n0001_pd017a03	中興寺、禪靈寺 (182)
ZS01n0001_pd017a04	北寺、天居寺 (182)
ZS01n0001_pd017a05	藥王寺 (182)
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ZS01n0001_pd017a07	居士何胤築室若耶山 (183)
ZS01n0001_pd017a08	梁高祖以三橋舊宅為光宅寺 (183)
ZS01n0001_pd017a09	益州立九層佛寺 (183)
ZS01n0001_pd017a10	石槨寺 (183)
ZS01n0001_pd017a11	又燒南岸民居營寺 (184)
ZS01n0001_pd017a12	禪靈寺 (184)
ZS01n0001_pd017a13	大皇寺、莊嚴寺 (184)
ZS01n0001_pd017a14	耆闍寺、寶田寺 (184)
ZS01n0001_pd017a15	香巖寺 (184)
ZS01n0001_pd017a16	香巖寺 (185)
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ZS01n0001_pd017a18	建明佛寺 (185)
ZS01n0001_pd017a19	報德佛寺、思燕佛圖 (185)
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ZS01n0001_pd017a21	永寧、太上公等佛寺 (186)
ZS01n0001_pd017a22	元鸞繕起佛寺 (186)
ZS01n0001_pd017a23	元鸞繕起佛寺 (187)
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ZS01n0001_pd017a25	永寧寺塔 (187)
ZS01n0001_pd017a26	永寧寺九層佛圖 (187)
ZS01n0001_pd017a27	雀離佛院 (187)

ZS01n0001_pd017a28	白馬寺 (187)
ZS01n0001_pd017a29	白馬寺 (188)
ZS01n0001_pd017a30	童子佛寺 (188)
ZS01n0001_pd018a01	五臺山 (188)
ZS01n0001_pd018a02	韓使君佛寺前過，浮圖三層，有鳴鐸焉 (188)
ZS01n0001_pd018a03	天統中大修佛寺 (189)
ZS01n0001_pd018a04	蘇威屏居山寺 (189)
ZS01n0001_pd018a05	辛彥於潞州城內立浮圖二所 (189)
ZS01n0001_pd018a06	李士謙舍宅為伽藍 (189)
ZS01n0001_pd018a07	中興寺 (190)
ZS01n0001_pd018a08	禪靈寺 (190)
ZS01n0001_pd018a09	禪崗寺、禪鄉寺、禪亭寺、禪封寺 (190)
ZS01n0001_pd018a10	禪崗寺、禪鄉寺、禪亭寺、禪封寺 (190)
ZS01n0001_pd018a11	招提寺 (191)
ZS01n0001_pd018a12	平等寺金像碑 (191)
ZS01n0001_pd018a13	瓦官寺 (191)
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ZS01n0001_pd018a19	草堂佛寺 (192)
ZS01n0001_pd018a20	晉陽西山大佛像、大慈寺、寶林寺 (192)
ZS01n0001_pd018a21	永寧寺 (193)
ZS01n0001_pd018a22	立寺追福 (193)
ZS01n0001_pd018a23	江南多以僧寺停客 (193)
ZS01n0001_pd018a24	張彝造寺，名曰興皇 (193)
ZS01n0001_pd018a25	永寧佛寺 (194)
ZS01n0001_pd018a26	「康寺三少」 (194)
ZS01n0001_pd018a27	感業寺 (194)
ZS01n0001_pd018a28	德業寺、崇敬寺 (194)
ZS01n0001_pd018a29	大雲寺 (194)
ZS01n0001_pd018a30	大雲寺 (195)
ZS01n0001_pd019a01	明堂 (195)
ZS01n0001_pd019a02	明堂火，東都宮佛寺火 (195)
ZS01n0001_pd019a03	玉泉寺 (195)
ZS01n0001_pd019a04	張易之定州私置寺 (195)
ZS01n0001_pd019a05	中興寺、龍興寺 (196)
ZS01n0001_pd019a06	天竺寺、奉先寺 (196)
ZS01n0001_pd019a07	普門佛寺 (196)
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ZS01n0001_pd019a09	寶昌寺 (196)
ZS01n0001_pd019a10	積香寺 (197)
ZS01n0001_pd019a11	安福寺、薦福寺 (197)

ZS01n0001_pd019a12	摩尼寺 (197)
ZS01n0001_pd019a13	安國寺、慈恩寺、千福寺、開業寺、章敬寺 (197)
ZS01n0001_pd019a14	章敬寺 (197)
ZS01n0001_pd019a15	禪智寺 (197)
ZS01n0001_pd019a16	昭德寺 (198)
ZS01n0001_pd019a17	昭德寺 (198)
ZS01n0001_pd019a18	章敬寺、神龍寺 (198)
ZS01n0001_pd019a19	龍興寺 (198)
ZS01n0001_pd019a20	陟岵寺 (198)
ZS01n0001_pd019a21	昭明寺 (198)
ZS01n0001_pd019a22	寺觀鍾像盜鑄為錢 (199)
ZS01n0001_pd019a23	就城宮寺廬舍多壞 (199)
ZS01n0001_pd019a24	莊嚴寺佛圖、家令寺 (199)
ZS01n0001_pd019a25	經行寺塔 (199)
ZS01n0001_pd019a26	慈善寺佛舍 (199)
ZS01n0001_pd019a27	胡國寺 (199)
ZS01n0001_pd019a28	楊貴妃縊死於佛室 (200)
ZS01n0001_pd019a29	石甕寺 (200)
ZS01n0001_pd019a30	佛堂路 (200)
ZS01n0001_pd020a01	僧寺中椎牛釀酒 (200)
ZS01n0001_pd020a02	香積寺 (200)
ZS01n0001_pd020a03	龍興寺 (200)
ZS01n0001_pd020a04	韓滉毀撤上元縣佛寺道觀四十餘所 (201)
ZS01n0001_pd020a05	襄州佛寺被焚 (201)
ZS01n0001_pd020a06	佛堂原 (201)
ZS01n0001_pd020a07	佛堂原 (201)
ZS01n0001_pd020a08	安國寺 (202)
ZS01n0001_pd020a09	大明寺 (202)
ZS01n0001_pd020a10	寶壽佛寺 (202)
ZS01n0001_pd020a11	章敬寺、興唐寺 (202)
ZS01n0001_pd020a12	聖善寺 (202)
ZS01n0001_pd020a13	香積寺 (203)
ZS01n0001_pd020a14	興唐寺 (203)
ZS01n0001_pd020a15	神龍寺 (203)
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ZS01n0001_pd047a12	太祖幸相國寺 (439)
ZS01n0001_pd047a13	太祖幸相國寺禱雨 (439)
ZS01n0001_pd047a14	甘肅回鶻遣僧獻佛牙 (439)
ZS01n0001_pd047a15	僧行勤等一百五十七人游西域 (439)
ZS01n0001_pd047a16	太祖還幸相國寺 (439)
ZS01n0001_pd047a17	幸封禩寺 (439)
ZS01n0001_pd047a18	幸開寶寺 (439)
ZS01n0001_pd047a19	幸開寶寺 (440)
ZS01n0001_pd047a20	幸龍興寺 (440)
ZS01n0001_pd047a21	幸廣化寺 (440)
ZS01n0001_pd047a22	幸龍興寺 (440)
ZS01n0001_pd047a23	幸相國寺 (440)
ZS01n0001_pd047a24	幸相國寺 (440)
ZS01n0001_pd047a25	幸開寶寺 (440)
ZS01n0001_pd047a26	以天竺僧天息等為朝請大夫 (441)
ZS01n0001_pd047a27	太宗幸建隆觀、相國寺祈雪 (441)
ZS01n0001_pd047a28	幸建隆觀、相國寺祈雪 (441)
ZS01n0001_pd047a29	幸建隆觀、相國寺祈雪 (441)
ZS01n0001_pd047a30	真宗幸太一宮、天清寺祈雨 (441)
ZS01n0001_pd048a01	制《聖教序》 (441)
ZS01n0001_pd048a02	幸開寶寺 (441)
ZS01n0001_pd048a03	幸太平興國寺 (442)
ZS01n0001_pd048a04	幸大相國寺 (442)
ZS01n0001_pd048a05	幸相國寺觀新譯經 (442)
ZS01n0001_pd048a06	幸開寶寺 (442)
ZS01n0001_pd048a07	交州來貢，賜佛氏書，幸大相國寺 (442)
ZS01n0001_pd048a08	幸廣相寺 (442)
ZS01n0001_pd048a09	幸大相國寺 (443)
ZS01n0001_pd048a10	幸大相國寺 (443)
ZS01n0001_pd048a11	祈雨開寶寺 (443)
ZS01n0001_pd048a12	安太祖御容於太平興國寺 (443)
ZS01n0001_pd048a13	祈雨於開寶寺 (443)
ZS01n0001_pd048a14	安太祖御容於揚州建隆寺 (443)
ZS01n0001_pd048a15	祈雨於相國天清寺 (443)
ZS01n0001_pd048a16	祈雨於相國天清寺 (444)
ZS01n0001_pd048a17	祈雨於相國天清寺 (444)

ZS01n0001_pd048a18	神宗又幸大相寺 (444)
ZS01n0001_pd048a19	哲宗幸相國寺祈雨 (444)
ZS01n0001_pd048a20	令天下郡皆建崇寧寺 (444)
ZS01n0001_pd048a21	高宗幸普照寺 (444)
ZS01n0001_pd048a22	高宗詣壽寧寺謁祖宗神主 (444)
ZS01n0001_pd048a23	幸天竺寺 (445)
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ZS01n0001_pd048a25	幸報恩寺 (445)
ZS01n0001_pd048a26	幸明慶寺 (445)
ZS01n0001_pd048a27	幸明慶寺禱雨 (445)
ZS01n0001_pd048a28	章獻太后建資聖浮圖 (445)
ZS01n0001_pd048a29	西夏李明德請修供五臺山十寺 (445)
ZS01n0001_pd048a30	西夏表遣使詣五臺山供佛寶 (446)
ZS01n0001_pd049a01	遣使進馬贖《大藏經》 (446)
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ZS01n0001_pd049a03	高麗遣使求印佛經 (446)
ZS01n0001_pd049a04	高麗有僧無道士 (446)
ZS01n0001_pd049a05	(高麗) 求佛經一藏 (446)
ZS01n0001_pd049a06	(高麗) 求問佛法 (447)
ZS01n0001_pd049a07	(高麗) 王出紫衣行前，捧《護國仁王經》 (447)
ZS01n0001_pd049a08	(高麗) 崇尚釋教 (447)
ZS01n0001_pd049a09	占城國僧淨戒獻龍腦 (447)
ZS01n0001_pd049a10	真臘列銅塔 (447)
ZS01n0001_pd049a11	三佛齊國使乞僧紫衣、師號 (448)
ZS01n0001_pd049a12	闍婆國人求佛 (448)
ZS01n0001_pd049a13	注輦國使三文等請於啟聖禪院會僧 (448)
ZS01n0001_pd049a14	西州回鶻與婆羅門僧永世等人貢 (448)
ZS01n0001_pd049a15	甘沙回鶻可汗遣尼法仙來朝 (448)
ZS01n0001_pd049a16	回鶻求買金字《大般若經》 (448)
ZS01n0001_pd049a17	僧行勤游西域 (448)
ZS01n0001_pd049a18	龜茲玉佛至洮西 (449)
ZS01n0001_pd049a19	沙州曹賢順乞金字藏經 (449)
ZS01n0001_pd049a20	拂菻國鑄金銀錢面鑿彌勒佛 (449)
ZS01n0001_pd049a21	漢僧六十餘人自朔方路來 (449)
ZS01n0001_pd049a22	遼太宗幸弘福寺 (449)
ZS01n0001_pd049a23	幸菩薩堂 (449)
ZS01n0001_pd049a24	遼道家遣使祠佛飯僧 (450)
ZS01n0001_pd049a25	興王寺有白衣觀音像 (450)
ZS01n0001_pd049a26	燕京寺觀 (450)
ZS01n0001_pd049a27	燕京憫忠寺 (450)
ZS01n0001_pd049a28	大同華嚴寺奉安遼諸帝石像、銅像 (450)
ZS01n0001_pd049a29	遼太宗奉幽州大悲閣 (450)
ZS01n0001_pd049a30	遼興宗溺浮屠法 (451)
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ZS01n0001_pd050a02	幸盤山諸寺 (451)
ZS01n0001_pd050a03	幸興王寺 (451)
ZS01n0001_pd050a04	幸開泰寺 (451)
ZS01n0001_pd050a05	遼興宗幸延壽寺 (451)
ZS01n0001_pd050a06	遼道宗幸七金山三學寺 (452)
ZS01n0001_pd050a07	幸金河寺 (452)
ZS01n0001_pd050a08	幸沙門恆策戒壇 (452)
ZS01n0001_pd050a09	西夏李德明曉佛書 (452)
ZS01n0001_pd050a10	金世宗幸仙洞寺 (452)
ZS01n0001_pd050a11	金章宗奉皇太后幸慶壽寺 (453)
ZS01n0001_pd050a12	幸香山永安寺 (453)
ZS01n0001_pd050a13	命諸寺觀啟道場祈禱 (453)
ZS01n0001_pd050a14	麒麟金浮圖 (453)
ZS01n0001_pd050a15	忽必烈以梵僧八思八為帝師 (453)
ZS01n0001_pd050a16	賜慶壽寺、海雲寺陸地五百頃 (453)
ZS01n0001_pd050a17	敕聖安寺作佛頂金輪會 (453)
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ZS01n0001_pd050a20	集都城僧誦《大藏經》 (454)
ZS01n0001_pd050a21	建大護國仁王寺成 (454)
ZS01n0001_pd050a22	命國師作佛事於太廟 (454)
ZS01n0001_pd050a23	五臺山作佛事 (454)
ZS01n0001_pd050a24	命西僧遞作佛事於萬壽山、玉塔殿、萬安寺 (455)
ZS01n0001_pd050a25	命西僧作佛事於大殿 (455)
ZS01n0001_pd050a26	命亦思麻等七百餘人作佛事 (455)
ZS01n0001_pd050a27	即大聖壽萬安寺飯僧七萬 (455)
ZS01n0001_pd050a28	制寶玉五方佛冠賜帝師 (455)
ZS01n0001_pd050a29	命妙慈弘濟大師等使日本 (456)
ZS01n0001_pd050a30	命僧設水陸大會七晝夜 (456)
ZS01n0001_pd051a01	敕內郡等寺僧誦《藏經》 (456)
ZS01n0001_pd051a02	皇太子建佛寺 (456)
ZS01n0001_pd051a03	建佛寺於五臺山 (456)
ZS01n0001_pd051a04	幸大聖壽萬安寺 (456)
ZS01n0001_pd051a05	幸五臺山佛寺 (457)
ZS01n0001_pd051a06	封西僧為寧國公 (457)
ZS01n0001_pd051a07	以西僧藏不班八為國師 (457)
ZS01n0001_pd051a08	僧人田輸租 (457)
ZS01n0001_pd051a09	作佛事於寶慈殿 (457)
ZS01n0001_pd051a10	以西僧為延教三藏法師 (457)
ZS01n0001_pd051a11	命僧禱雨 (458)
ZS01n0001_pd051a12	修佛事於萬壽山 (458)
ZS01n0001_pd051a13	幸大護國仁王寺 (458)
ZS01n0001_pd051a14	作佛事於光天殿 (458)
ZS01n0001_pd051a15	鑄銅佛像置玉德殿 (458)

ZS01n0001_pd051a16	修佛事於文德殿 (458)
ZS01n0001_pd051a17	以僧法洪為釋源宗主 (458)
ZS01n0001_pd051a18	賜西番撒思加地僧金二百五十兩 (459)
ZS01n0001_pd051a19	作金浮屠於上都，藏佛舍利 (459)
ZS01n0001_pd051a20	修佛事於大內 (459)
ZS01n0001_pd051a21	賜帝師金千三百五十兩等 (459)
ZS01n0001_pd051a22	西僧亦思刺蠻展普疾 (459)
ZS01n0001_pd051a23	車駕幸五臺山 (459)
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ZS01n0001_pd051a25	增壽安山寺役卒七千人 (460)
ZS01n0001_pd051a26	作上都華嚴寺 (460)
ZS01n0001_pd051a27	敕天下諸司命僧誦經十萬部 (460)
ZS01n0001_pd051a28	修佛事於大明殿 (460)
ZS01n0001_pd051a29	修佛事於昆剛殿 (460)
ZS01n0001_pd051a30	修西番佛事於壽安山寺 (461)
ZS01n0001_pd052a01	作禮拜寺於上都 (461)
ZS01n0001_pd052a02	修佛事於水晶殿 (461)
ZS01n0001_pd052a03	命西僧作燒壇佛事於延華閣 (461)
ZS01n0001_pd052a04	帝復受佛戒於帝師 (461)
ZS01n0001_pd052a05	修佛事崇天門，建殊祥寺於五臺山 (461)
ZS01n0001_pd052a06	受佛戒於智泉寺 (462)
ZS01n0001_pd052a07	祭太祖、太宗、睿宗御容於普慶寺 (462)
ZS01n0001_pd052a08	以西僧為帝師，賜玉印 (462)
ZS01n0001_pd052a09	修佛事於賀蘭山諸行宮 (462)
ZS01n0001_pd052a10	命僧千人修佛事於鎮國寺 (462)
ZS01n0001_pd052a11	命西僧作佛事 (462)
ZS01n0001_pd052a12	幸大聖壽萬安寺 (463)
ZS01n0001_pd052a13	幸大崇恩福元寺 (463)
ZS01n0001_pd052a14	幸大崇恩福元寺 (463)
ZS01n0001_pd052a15	祀太祖、太宗、睿宗御容於普慶寺 (463)
ZS01n0001_pd052a16	幸大聖壽萬安寺 (463)
ZS01n0001_pd052a17	作佛事於大明殿 (463)
ZS01n0001_pd052a18	畏兀僧百八人作佛事於興聖殿 (464)
ZS01n0001_pd052a19	受佛戒於帝師 (464)
ZS01n0001_pd052a20	以田百五十頃賜寺院 (464)
ZS01n0001_pd052a21	以金千五百兩、銀五百兩，詣杭州書佛經 (464)
ZS01n0001_pd052a22	以錢萬錠助建佛寺 (464)
ZS01n0001_pd052a23	命西僧作佛事於仁智殿 (465)
ZS01n0001_pd052a24	命河南、甘肅等行省誦《藏經》 (465)
ZS01n0001_pd052a25	給大承天護聖寺田宅、奴僕等為永業 (465)
ZS01n0001_pd052a26	廣靈縣地產銀所得歸大承天護聖寺 (465)
ZS01n0001_pd052a27	命西僧作佛事於大明殿 (465)
ZS01n0001_pd052a28	命帝師率西僧作佛事 (465)
ZS01n0001_pd052a29	命西僧於興聖、光天宮十六所作佛事 (466)

ZS01n0001\_pd052a30 給鈔十萬錠建壽安山佛寺 (466)  
ZS01n0001\_pd053a01 願鈔十萬錠、銀六百錠助建寺 (466)  
ZS01n0001\_pd053a02 中書省言：凡僧道為商者，仍征其稅 (466)  
ZS01n0001\_pd053a03 命西僧於五臺等地作佛事各一月 (467)  
ZS01n0001\_pd053a04 文宗幸大承天護聖寺 (467)  
ZS01n0001\_pd053a05 置興瑞司，掌中宮歲作佛事 (467)  
ZS01n0001\_pd053a06 奉文宗皇帝御容於大承天護聖寺 (467)  
ZS01n0001\_pd053a07 安南請佛書 (467)  
ZS01n0001\_pd053a08 迎白傘蓋游皇城 (468)  
ZS01n0001\_pd053a09 太后幸五臺山作佛事 (468)  
ZS01n0001\_pd053a10 仁宗奉皇太后避暑五臺山 (468)  
ZS01n0001\_pd053a11 皇太后欲幸五臺山 (468)  
ZS01n0001\_pd053a12 帝始開經筵 (468)  
ZS01n0001\_pd053a13 封尚師哈立麻為大寶法王 (469)  
ZS01n0001\_pd053a14 為 (徐皇后) 薦大齋於靈谷、天禧二寺 (469)  
ZS01n0001\_pd053a15 征烏思藏僧作法會 (469)  
ZS01n0001\_pd053a16 兩宮皆好佛、老 (469)  
ZS01n0001\_pd053a17 帝好佛，自稱大慶法王 (469)  
ZS01n0001\_pd053a18 劉允迎佛烏斯藏 (470)  
ZS01n0001\_pd053a19 侯顯西使 (470)  
ZS01n0001\_pd053a20 中使祠五臺山 (471)  
ZS01n0001\_pd053a21 (高麗) 惟知崇信釋氏 (471)  
ZS01n0001\_pd053a22 賓童龍國，設齋禮佛 (471)  
ZS01n0001\_pd053a23 (真臘) 國中有金塔 (471)  
ZS01n0001\_pd053a24 暹羅國崇信釋教 (471)  
ZS01n0001\_pd053a25 相傳釋迦佛昔經此山 (472)  
ZS01n0001\_pd053a26 白葛達崇釋教 (472)  
ZS01n0001\_pd053a27 (火州) 僧寺多於居民 (472)  
ZS01n0001\_pd053a28 瞿曇寺 (473)  
ZS01n0001\_pd053a29 烏斯藏僧活佛 (473)  
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ZS01n0001\_pd054a01 七 教令 (488)  
ZS01n0001\_pd054a02 沙門壞佛像以惡逆論 (488)  
ZS01n0001\_pd054a03 沙門壞佛像以惡逆論 (488)  
ZS01n0001\_pd054a04 賜死王誼 (488)  
ZS01n0001\_pd054a05 上慰 (王誼) 而釋之 (489)  
ZS01n0001\_pd054a06 高穎被斬 (489)  
ZS01n0001\_pd054a07 煬帝命五郡沙門設佛供 (489)  
ZS01n0001\_pd054a08 僧尼挾那左道者並皆禁絕 (489)  
ZS01n0001\_pd054a09 詔禁屠殺含孕 (490)  
ZS01n0001\_pd054a10 天保元年八月詔 (490)  
ZS01n0001\_pd054a11 詔禁網捕鷹鷂 (490)  
ZS01n0001\_pd054a12 辨釋三教先後，佛教為後 (490)  
ZS01n0001\_pd054a13 頒舍利於諸州 (490)

ZS01n0001_pd054a14	違制之事，悉宜停斷 (491)
ZS01n0001_pd054a15	令道士、女冠、僧、尼等並盡禮致拜其父母 (491)
ZS01n0001_pd054a16	社稷、陵寢、寺宇等並依永淳已前故事 (491)
ZS01n0001_pd054a17	改中興寺為龍興寺 (492)
ZS01n0001_pd054a18	天下濫度僧尼 (492)
ZS01n0001_pd054a19	令道士、女冠、僧尼致拜父母 (492)
ZS01n0001_pd054a20	詔綾錦花文不得用盤龍、對鳳、獅子、萬字等 (492)
ZS01n0001_pd054a21	詔自今更不得奏置寺觀及度人 (492)
ZS01n0001_pd054a22	詔送岐州無憂王寺佛指骨 (493)
ZS01n0001_pd054a23	命沙門、道士、文儒官討論三教 (493)
ZS01n0001_pd054a24	詔僧尼道士全隸左右街功德使 (493)
ZS01n0001_pd054a25	詔「僧大通醫方不精」 (493)
ZS01n0001_pd054a26	詔五坊鷹隼並解放 (493)
ZS01n0001_pd054a27	憲宗朝有敕禁私度戒壇 (493)
ZS01n0001_pd054a28	盜銷錢為佛像者，請以盜鑄錢論 (494)
ZS01n0001_pd054a29	唐武宗下敕毀佛寺等 (494)
ZS01n0001_pd054a30	唐武宗下敕 (495)
ZS01n0001_pd055a01	改寺名 (495)
ZS01n0001_pd055a02	修創會昌毀寺 (496)
ZS01n0001_pd055a03	每寺立三綱 (496)
ZS01n0001_pd055a04	凡天下寺觀三綱 (496)
ZS01n0001_pd055a05	鬻爵、度僧尼 (497)
ZS01n0001_pd055a06	祠部置郎中、員外郎，各一人，掌祠祀、天文、僧尼等事 (497)
ZS01n0001_pd055a07	殿中御史分察寺觀 (497)
ZS01n0001_pd055a08	道士、女官、僧、尼見夫子必拜 (497)
ZS01n0001_pd055a09	為(太宗)刻玉像 (498)
ZS01n0001_pd055a10	禁斷屠宰 (498)
ZS01n0001_pd055a11	不許妄求師號紫衣 (498)
ZS01n0001_pd055a12	天下寺觀門額並復舊名 (499)
ZS01n0001_pd055a13	不得輒造寺院、私自剃度 (499)
ZS01n0001_pd055a14	賜號弘梵大師 (499)
ZS01n0001_pd055a15	城郭村坊，不得創造僧尼院舍 (499)
ZS01n0001_pd055a16	禁止天下僧尼典買院舍 (499)
ZS01n0001_pd055a17	詔廢無名額僧尼寺院五十八所 (499)
ZS01n0001_pd055a18	詔限州郡寺數 (500)
ZS01n0001_pd055a19	禁私度僧尼 (501)
ZS01n0001_pd055a20	括西京寺觀 (501)
ZS01n0001_pd055a21	遣官謝天地、宗廟寺觀 (501)
ZS01n0001_pd055a22	命宰臣祈福於宗廟、寺觀 (501)
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ZS01n0001_pd055a24	詔德士並許入道學，依道士法 (502)
ZS01n0001_pd055a25	復寺院額 (502)
ZS01n0001_pd055a26	換給僧道度牒 (4502)



ZS01n0001_pd055a27	詔括寺觀田租 (502)
ZS01n0001_pd055a28	賣度牒錢 (502)
ZS01n0001_pd055a29	停給度僧牒 (502)
ZS01n0001_pd055a30	命僧道納免丁錢 (503)
ZS01n0001_pd056a01	減僧道免丁錢 (503)
ZS01n0001_pd056a02	鬻僧道度牒 (503)
ZS01n0001_pd056a03	舉子不得以申、韓、佛書為學 (503)
ZS01n0001_pd056a04	求有名稱僧道加以恩命 (503)
ZS01n0001_pd056a05	予度牒告身 (503)
ZS01n0001_pd056a06	無令 (佛寺) 徒費財用 (504)
ZS01n0001_pd056a07	僧尼以後並聽拜父母 (504)
ZS01n0001_pd056a08	敕長老、大師、大德不限年甲 (504)
ZS01n0001_pd056a09	降僧道空名度牒 (504)
ZS01n0001_pd056a10	放僧道戒牒三千 (504)
ZS01n0001_pd056a11	賞募河西諸蕃部族寺僧 (505)
ZS01n0001_pd056a12	僧尼道女冠有師號許服花紗綾羅絲紬 (505)
ZS01n0001_pd056a13	《釋道令》十條 (505)
ZS01n0001_pd056a14	惟神佛像、鐘等則存之 (505)
ZS01n0001_pd056a15	試僧、尼、道、女冠，三年一次 (505)
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ZS01n0001_pd056a26	帝師統領諸國僧尼釋教事 (508)
ZS01n0001_pd056a27	僧官總統以下有妻者罷之 (508)
ZS01n0001_pd056a28	僧道權勢之家私匿盜販 (508)
ZS01n0001_pd056a29	罷宣政院所刻河西《藏經》板 (508)
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ZS01n0001_pd057a01	罷江南諸路釋教總統所 (508)
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ZS01n0001_pd057a05	罷僧官有妻者 (509)
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ZS01n0001\_pd064a06 秦州捕斬沙門劉光秀 (570)  
ZS01n0001\_pd064a07 沙門法慶反於冀州 (570)  
ZS01n0001\_pd064a08 法慶被斬 (570)  
ZS01n0001\_pd064a09 北周斷佛、道二教 (571)  
ZS01n0001\_pd064a10 王文同毀法 (571)  
ZS01n0001\_pd064a11 王文同毀法 (571)  
ZS01n0001\_pd064a12 自稱彌勒佛 (571)  
ZS01n0001\_pd064a13 付奕上疏去釋教 (572)  
ZS01n0001\_pd064a14 嵩山僧圓淨被殺 (573)  
ZS01n0001\_pd064a15 道士趙歸真排毀釋氏 (573)  
ZS01n0001\_pd064a16 衡山道士劉玄靖及歸真膠固排毀釋氏 (574)  
ZS01n0001\_pd064a17 拆大寺材木修建 (574)  
ZS01n0001\_pd064a18 時廢浮圖法，以銅像鑄錢 (574)  
ZS01n0001\_pd064a19 神策鎮將捕藍田縣念佛人 (574)



ZS01n0001_pd064a20	葉法善排擠佛法 (574)
ZS01n0001_pd064a21	會昌五年大毀佛寺 (575)
ZS01n0001_pd064a22	唐武宗去浮圖之法甚銳 (575)
ZS01n0001_pd064a23	武宗即位，廢浮圖法 (575)
ZS01n0001_pd064a24	韓滉毀上元道、佛祠四十區 (575)
ZS01n0001_pd064a25	佛祠乾木為攻具 (575)
ZS01n0001_pd064a26	毀屬下浮屠私廬數千 (575)
ZS01n0001_pd064a27	回紇火浮屠 (576)
ZS01n0001_pd064a28	崔胤毀浮圖，以銅鐵為兵仗 (576)
ZS01n0001_pd064a29	周世宗禁私度 (576)
ZS01n0001_pd064a30	周世宗廢天下佛寺 (576)
ZS01n0001_pd065a01	石昉禁其家不可以佛事污先人 (576)
ZS01n0001_pd065a02	禁鐵鑄浮屠及佛像 (576)
ZS01n0001_pd065a03	禁以金箔飾佛像 (577)
ZS01n0001_pd065a04	令流民得占官舍寺觀以居 (577)
ZS01n0001_pd065a05	毀諸路淫祠 (577)
ZS01n0001_pd065a06	寺觀絕產田宅入官 (577)
ZS01n0001_pd065a07	王濟斬睦州狂僧 (577)
ZS01n0001_pd065a08	李及之治靈鷲山浮屠 (577)
ZS01n0001_pd065a09	陳襄不度僧 (577)
ZS01n0001_pd065a10	李清臣作《浮圖災解》 (578)
ZS01n0001_pd065a11	《三朝史》中刪去《道釋志》 (578)
ZS01n0001_pd065a12	禁女婦之為僧道者 (578)
ZS01n0001_pd065a13	朱熹禁女不嫁者 (578)
ZS01n0001_pd065a14	種放嘗裂佛經以制帷帳 (578)
ZS01n0001_pd065a15	張商英勸帝節儉，稍裁抑僧寺 (579)
ZS01n0001_pd065a16	僧李智被殺 (579)
ZS01n0001_pd065a17	禁糠禪、瓢禪 (579)
ZS01n0001_pd065a18	禁五行毗盧 (579)
ZS01n0001_pd065a19	僧超謀亂 (579)
ZS01n0001_pd065a20	平陽路僧官被殺 (579)
ZS01n0001_pd065a21	沙汰僧尼 (580)
ZS01n0001_pd065a22	平僧藏羅漢 (580)
ZS01n0001_pd065a23	討誅妖僧李圓胡 (580)
ZS01n0001_pd065a24	汰法王以下番僧四五百人 (580)
ZS01n0001_pd065a25	周璽請毀新立寺觀 (580)
ZS01n0001_pd065a26	勒令尼改嫁 (580)
ZS01n0001_pd065a27	霍韜散僧尼 (581)

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