CBETA 2026R3 標點變更記錄

B10n0067《菩提道次第廣論》卷 14

B10n0067_p0720a09‖伐多問經》云：「頡隸伐多，若有苾芻勤修觀行，是瑜伽師，~~。~~若唯有貪行，應於不淨緣安住
B10n0067_p0720a18‖~~等~~能~~五~~厭~~不~~壞~~修習等~~，~~見過患等，~~故於~~眾~~彼~~多美妙上品可愛~~境無有猛利長時貪等，然貪等~~徐~~五~~起~~非~~，於中、下境，~~全不生~~起~~。薄塵行者，謂先餘生中於貪
B10n0067_p0720a19‖~~能~~等~~厭~~五~~壞~~不修習等，見過患等，故於~~彼~~眾多美妙上品可愛~~境無有猛利長時貪等，然貪等~~五~~徐~~非~~起，於中、下境，全不生起。~~薄塵行者，謂先餘生中於貪
B10n0067_p0720a21‖羅之所勤修？如《頡隸伐多問經》云：「頡隸伐多，若有苾芻勤修觀行，是瑜伽師，~~。~~若愚一切

G086n2203《六祖大師法寶壇經（曹溪原本）》卷 1

G086n2203_p0687a09‖義。見能言簡理當．不由文字．宗云．行者定非常人。久聞黃梅衣法南來．莫是行者否。能曰．不敢。宗於是執弟
G086n2203_p0690a11‖者．無有是處。何以故。自心內有知識自悟。若起邪迷妄念顛倒．外善知識．雖有教授．救不可得。若起正真般
G086n2203_p0692a03‖曰．是。公曰．弟子聞達磨初化梁武帝．帝問云朕一生造寺供僧布施設齋有何功德．達磨言實無功德。弟子
G086n2203_p0693a04‖性在王在。性去王無。性在身心存．性去身心壞．佛向性中作．莫向身外求．自性迷即是眾生。自性覺即是佛。
G086n2203_p0694a04‖之時．定在慧。即定之時．慧在定。若識此義．即是定慧等學。諸學道人．莫言先定發慧先慧發定各別。作此見
G086n2203_p0695a06‖之用．真如自性起念．非眼耳鼻舌能念。真如有性．所以起念。真如若無．眼耳色聲當時即壞。善知識．真如自
G086n2203_p0701a07‖異犛牛愛尾。達曰．若然者．但得解義．不勞誦經耶。師曰．經有何過．豈障汝念．只~~．~~為迷悟在人．損益由己。口誦
G086n2203_p0706a06‖在此作什麼。隍云．入定。策云．汝云入定．為有心入耶．無心入耶。若無心入者．一切無情草木瓦石應合得定。
G086n2203_p0711a16‖師一日喚門人法海．志誠．法達．神會．智常．智通．志徹．志道．法珍．法如等曰．汝等不同餘人。吾滅度後．各為一
G086n2203_p0717a12‖十一月十三日．遷神龕併所傳衣鉢而回。次年七月二十五日出龕。弟子方辯以香泥上之。門人憶念取首~~．~~
G086n2203_p0717a15‖者．莫知其數。達磨所傳信衣．（係西域屈眴布也。）中宗賜磨衲寶鉢．及方辯塑師真相．并道具等．主塔侍者尸之．永鎮

G155n2590《六祖大師法寶壇經箋註》卷 8

G155n2590_p0459a01‖讓至禮拜。師曰甚處來？曰：嵩山。師曰：什麼物~~、~~恁麼來？

GA014n0012《天童寺志》卷 7

GA014n0012_p0479a02‖者：嗣宗、法智、世釗、道~~林~~琳、法潤、信悟、法為、慧~~輝~~暉、了默、師秀、行從、宗榮、法聰、清華、正光、集成、道圓~~法~~、法濟~~明~~、明慧、
GA014n0012_p0479a03‖中~~、~~翼、法~~、~~恭、子~~、~~靈、師~~、~~儼、師~~、~~全、覺照、法海，皆于諸方坐大道場。若其分化幽遠，晦跡林泉，則又未易悉紀

GA015n0013《七塔寺志》卷 4

GA015n0013_pa090a06‖圓融無礙（圓瑛大和尚主席、天童寺~~、~~禪定、育王寺~~。~~源龍暨兩序恭賀。）

J23nB129《牧牛圖頌》卷 1

J23nB129_p0357c12‖今無論，惟是~~、~~其為圖也，象顯而意深；其為頌也，言近
J23nB129_p0364a12‖法無二法，牛~~—~~且為宗，喻魚兔之異名，顯筌蹄之差

J25nB171《天隱和尚語錄》卷 6

J25nB171_p0544a09‖尚不會，豈況佛意~~？~~，~~不~~爭能註得經？』」師云：「我本師幻有老

J26nB178《費隱禪師語錄》卷 5

J26nB178_p0131c11‖心，大地無寸土。六祖云：『什麼物~~？~~恁麼來？』半含半吐令

J26nB182《萬如禪師語錄》卷 4

J26nB182_p0455a05‖『什麼物~~？~~恁麼來？』覿面使伊親薦取。『說似一物即不中。』

J27nB200《石霜爾瞻尊禪師語錄》卷 1

J27nB200_p0567a25‖是從地湧出則富貴？』德云：『無中忽有。』你看他如~~何~~倚~~？~~天

J28nB219《紫竹林顓愚衡和尚語錄》卷 5

J28nB219_p0683b22‖事，有速得者；、非聖性不靈，乃求心緩急、感報之遲早

J28nB220《法璽印禪師語錄》卷 11

J28nB220_p0825a03‖諮詢名山，露布、頭陀苦行。末上邗江，拮搆禪室，四十

J29nB244《三山來禪師語錄》卷 7

J29nB244_p0716c08‖頌：「照用不同，伐鼓考鐘，箕畢星好雨，畢箕星好風。」

J29nB244《三山來禪師語錄》卷 9

J29nB244_p0727b09‖前接引，格外承當，除是為仰父■子■，多有喚不回頭底，

J32nB277《雲棲法彙（選錄）》卷 4

J32nB277_p0589a03‖梵語沙彌，此云息慈，謂息惡行、慈，息世染、而慈濟眾

J32nB277_p0591c28‖親情，相看堂中，不得久話；相邀、林下水邊，乃可傾心

J33nB281《壇溪梓舟船禪師語錄》卷 1

J33nB281_p0341c01‖路頭在甚麼處？』峰拈拄杖畫云：『在這裏。』僧又問云雲曰門，

J33nB281_p0341c02‖門拈扇子云：『「扇子跨跳上三十三天，觸著帝釋鼻孔，

J33nB281_p0341c03‖東海鯉魚打一棒，雨似盆傾。』」』」師云：「乾峰畫處，水底含

J33nB293《擬寒山詩》卷 1

J33nB293_p0712a23‖理周毋母毋。母向觀者言，昔我還嬌嫵。不彀三十

J34nB300《朝宗禪師語錄》卷 8

J34nB300_p0264c04‖須具三要，有權有實，有炤有用手。』乎？汾陽云：『三玄三要

J34nB305《國清大庾韜禪師語錄》卷 1

J34nB305_p0404c01‖以何為體？』慈云：『般若以何為體？』州大笑而出。明■日■，州
J34nB305_p0405a10‖嗟兩曜兮宵隕，慘八衢其晝昏，率五人而五變。，■孰獨？

J34nB308《象崖珽禪師語錄》卷 4

J34nB308_p0550a17‖中物也。」師竟去。到浦城，境、風吹回，愈更疑悶。再整行

J37nB394《翼菴禪師語錄》卷 7

J37nB394_p0698b08‖四運花自好，一朝皮萎黃，醍醐與石室，至死不■■。
J37nB394_p0698b09‖。湖上誰家郎，沿提綰綠楊，青春不肯住，何■■■
J37nB394_p0701a14‖朝朝花遷落，歲歲人移改，今日揚塵處，昔時為■■。
J37nB394_p0701a15‖。故人不見來，翹首日以待，才方得口音，說道■■

J37nB395《荊南內護國寺啟真誠禪師語錄》卷 1

J37nB395_p0709c21‖。啟真禪師語錄序

J39nB454《頻吉祥禪師語錄》卷 14

J39nB454_p0669c01‖什麼物、恁麼來？、清風霽月好徘徊。？十世古今無向
J39nB454_p0669c03‖千重。？向時不到嵩山上，安識曹溪有路通？。

J39nB464《華嚴起宗真禪師語錄》卷 2

J39nB464_p0816a17‖：「舉：「須菩提問舍利弗：『夢中說六波羅密與覺時同異？』

J39nB471《空谷道澄禪師語錄》卷 8

J39nB471_p0962a29‖■師■云■：■「在家修行勝出家，須識火裏長蓮花。」進云：「願求

J39nB471《空谷道澄禪師語錄》卷 16

J39nB471_p0990a12‖—影直，響正聲和。誠哉言也！故此山僧痛為世間進道
J39nB471_p0990a13‖—之庸俗，剖露一片真實肝膽。若論參禪，百中豈有二
J39nB471_p0990a14‖—三？只教念佛，萬裏不失其一。念到不念、自念，不舉、自
J39nB471_p0990a15‖—舉，渾忘無執，頭頭即佛，徹底光明，物物皆空，佛之一
J39nB471_p0990a16‖—字豈安在哉？」以杖畫一圓相，云：「若論者個，說甚三乘
J39nB471_p0990a17‖—五果、十聖三賢？總不離者個圈圚子跨跳向者裏，跳

J40nB481《古音王傳》卷 1

J40nB481_p0187b11‖（分疊既成五種禪，折金無處不垂涎，秖因陸徑皆茅塞，依舊重撐般若船。）
J40nB481_p0187c28‖（蝶臉蒼鬍纔老叟，一回換面叫孩兒。曲罷帳中無箇事，你是何人我是誰？）

J40nB487《翠崖必禪師語錄》卷 2

J40nB487_p0298c22‖、梨花蛺蝶鬧芳菲，花雨巖前陣陣飛，一夜東風俱漏

J40nB488《斗南暐禪師語錄》卷 1

J40nB488_p0308a06‖小參。「殘冬方去，春色初來，法王號■令■，不用安排，堪笑

J40nB492《萬峰和尚語錄》卷 1

J40nB492_p0492b15‖、善財敬禮觀音相，碧玉巖磐事大差。要見童真端的

J40nB493《磐山牧亭樸夫拙禪師語錄》卷 6

J40nB493_p0524c09‖年貧，始是貧。去年貧，猶有卓錐之■地■；■今年貧，錐也無。」

L133n1557《大方廣佛華嚴經疏鈔會本》卷 66

L133n1557_p0535a13‖時善財童子頂禮其足繞無量帀慇懃瞻仰。
L133n1557_p0535a14‖辭退而去。

T01n0025《起世因本經》卷 10

T01n0025_p0420b01‖ 1.Brahmajāla (一21)梵動經
T01n0025_p0420b02‖ 2.Sāmaññaphala (一27)沙門果經
T01n0025_p0420b03‖ 3.Ambaṭṭha (一20)阿摩晝經
T01n0025_p0420b04‖ 4.Soṇadaṇḍa (一22)種德經
T01n0025_p0420b05‖ 5.Kūṭadanta (一23)究羅檀頭經
T01n0025_p0420b06‖ 6.Mahāli 闕
T01n0025_p0420b07‖ 7.Jāliya 闕
T01n0025_p0420b08‖ 8.Kassapasīhanāda (一25)倮形梵志經
T01n0025_p0420b09‖ 9.Poṭṭhapāda (一28)布檀婆樓經
T01n0025_p0420b10‖10.Subha 闕
T01n0025_p0420b11‖11.Kevaddha (一24)堅固經
T01n0025_p0420b12‖12.Lohicca (一29)露遮經
T01n0025_p0420b13‖13.Tevijjā (一26)三明經
T01n0025_p0420b14‖14.Mahāpadhāna (一1)大本經
T01n0025_p0420b15‖15.Mahānidāna (一13)大緣方便經
T01n0025_p0420b17‖ ┣ (一2)遊行經
T01n0025_p0420b18‖17.Mahāsudassana ┛
T01n0025_p0420b19‖18.Janavasabha (一4)闍尼沙經
T01n0025_p0420b20‖19.Mahāgovinda (一3)典尊經
T01n0025_p0420b21‖20.Mahāsamaya (一9)大會經
T01n0025_p0420c01‖21.Sakkapaṅha (一14)釋帝桓因問經
T01n0025_p0420c02‖22.Mahāsatipaṭṭhāna 念處經[中阿含 (98)]
T01n0025_p0420c03‖23.Pāyāsi (一7)弊宿經
T01n0025_p0420c04‖24.Pāṭika (波梨子) (一15)阿奴夷 (Anuppiya) 經
T01n0025_p0420c05‖25.Udumbarika (烏暫婆) (一8)散陀那 (Sandhāna) 經
T01n0025_p0420c06‖26.Cakkavatti (一6)轉輪聖王修行經
T01n0025_p0420c07‖27.Aggañña (一5)小緣經
T01n0025_p0420c08‖28.Sampasādānīya (一18)自歡喜經
T01n0025_p0420c09‖29.Pāsādika (一17)清淨經
T01n0025_p0420c10‖30.Lakkhaṇa 三十二相經[中阿含 (59)]
T01n0025_p0420c11‖31.Siṅgālaka (一16)善生經
T01n0025_p0420c12‖32.Āṭānāṭiya 闕(阿吒那智經)
T01n0025_p0420c13‖33.Saṅgīti (一9)眾集經
T01n0025_p0420c14‖34.Dasuttara (一10)十上經

T02n0099《雜阿含經》卷 13

T02n0099_p0088a07‖無常、有為、思願緣生者，彼則是苦。又復彼苦，
T02n0099_p0088a08‖生一亦苦，住一亦苦，滅一亦苦，數數出生，一切皆

T02n0145《佛母般泥洹經》卷 1

T02n0145_p0870a20‖得也。～上賢覩佛經奧、解四非常，如盲得視，精

T02n0151《佛說阿含正行經》卷 1

T02n0151_p0884a06‖思念是四事。何等四？一～者、自觀身，觀他人身。
T02n0151_p0884a07‖二～者、自觀痛痒，觀他人痛痒。三～者、自觀意，
T02n0151_p0884a08‖觀他人意。四～者、自觀法，觀他人法。內復欲亂

T03n0155《菩薩本行經》卷 1

T03n0155_p0110a18‖會亦當死；若我不食，～亦當死耳。今得值此，

T03n0155《菩薩本行經》卷 2

T03n0155_p0117c26‖各有所應：欲說地獄事，光從足下入；～欲說畜
T03n0155_p0117c27‖生事，光從足上入；～欲說餓鬼事，光從脛踝入；～
T03n0155_p0117c28‖欲說人道事，光從脞入；～欲說轉輪聖王事，光
T03n0155_p0117c29‖從臍入；～欲說羅漢事，光從口入；～欲說辟支佛
T03n0155_p0118a01‖事，光從眉間入；～欲說菩薩事，光從頂入；～欲說
T03n0155_p0118a02‖過去事，光從後入；～欲說當來今現在事，光從

T03n0155《菩薩本行經》卷 3

T03n0155_p0119b02‖而欲服之。時有辟支佛病～與王同，來從乞
T03n0155_p0122a08‖喻。」賢者阿難、一切大會，聞佛所說，～皆大歡

T03n0185《太子瑞應本起經》卷 1

T03n0185_p0476c08‖死喪之痛，欲令解脫。以一其意，而起悲心，～愍
T03n0185_p0476c10‖欲令安隱。以一其意，而起喜心，～念諸世間，皆
T03n0185_p0476c11‖有憂苦恐怖遭逢之患，欲令恬惔。以一其意，
T03n0185_p0476c12‖而起護心，～欲度五道八難之生，愚蔽矇闇，
T03n0185_p0476c13‖不見正道，念欲成濟，使得無為。～以一其

T03n0185《太子瑞應本起經》卷 2

T03n0185_p0479c23‖清，～自生自滅，未曾休息；一念去，一念來，～若
T03n0185_p0479c24‖水中泡，一滴滅，一復興；至于三界欲、色、無
T03n0185_p0481a10‖迦葉惶遽，令五百弟子，人～持一瓶水，就擲

T03n0190《佛本行集經》卷 12

T03n0190_p0708c18‖父王重止。太子如是三問：『父王：『大王！要須報

T07n0220《大般若波羅蜜多經》卷 409

T07n0220_p0047b13‖若波羅蜜多。何以故？世尊！布施波羅蜜多，布
T07n0220_p0047b14‖施、波羅蜜多性空。世尊！是布施波羅蜜多非

T07n0220《大般若波羅蜜多經》卷 415

T07n0220_p0083b23‖止觀地。十六者、應圓滿調伏心性。十七者、應

T07n0220《大般若波羅蜜多經》卷 434

T07n0220_p0183b21‖亦不與一切相智合，由此於彼無所得故。」「世
T07n0220_p0183b23‖亦無得？」「憍尸迦！非般若波羅蜜多於一切相
T07n0220_p0183b24‖智如名、如相、如其所作、有合有得。」「世尊！云
T07n0220_p0183b26‖有得？」「憍尸迦！由般若波羅蜜多於一切相智

T08n0224《道行般若經》卷 3

T08n0224_p0442c11‖佛念欲作想，隨所想者，是故為著。過去、當來、
T08n0224_p0442c12‖今現在。佛天中天於無餘法代勸助之，是為

T08n0226《摩訶般若鈔經》卷 3

T08n0226_p0524b03‖著。過去當來今現在。佛天中天於無餘法代

T08n0233《文殊師利所說般若波羅蜜經》卷 1

T08n0233_p0736b27‖田。世尊！我若信如來是無上福田，！如來則非
T08n0233_p0738c09‖語時，以佛神力，大地六種震動。爾時世尊！即

T08n0235《金剛般若波羅蜜經》卷 1

T08n0235_p0749a09‖滅度之。』如是滅度無量、無數、無邊眾生，實
T08n0235_p0749a10‖無眾生得滅度者。』何以故？須菩提！若菩薩

T08n0236a《金剛般若波羅蜜經》卷 1

T08n0236ap0753a05‖無餘涅槃而滅度之。」如是滅度無量無邊眾
T08n0236ap0753a06‖生，實無眾生得滅度者。』何以故？須菩提！若

T08n0236b《金剛般若波羅蜜經》卷 1

T08n0236bp0757b24‖槃。」如是般涅槃無量眾生已，無一眾生被
T08n0236bp0757b25‖涅槃者。』何以故？須菩提，若菩薩有眾生想，

T08n0237《金剛般若波羅蜜經》卷 1

T08n0237_p0762b06‖無餘涅槃。」如是涅槃無量眾生已，無一眾生
T08n0237_p0762b07‖被涅槃者。』何以故？須菩提！若菩薩有眾生

T08n0238《金剛能斷般若波羅蜜經》卷 1

T08n0238_p0767a14‖無受餘涅槃界滅度應。」如是無量雖眾生滅
T08n0238_p0767a15‖度，無有一眾生滅度有。』彼何所因？若，善實！

T08n0239《佛說能斷金剛般若波羅蜜多經》卷 1

T08n0239_p0772a16‖入無餘涅槃而滅度之。」雖令如是無量眾生
T08n0239_p0772a17‖證圓寂已，而無有一眾生入圓寂者。』何以故？

T08n0249《佛說帝釋般若波羅蜜多心經》卷 1

T08n0249_p0846c19‖波羅蜜、禪定波羅蜜、方便波羅蜜、願波羅蜜、

T10n0279《大方廣佛華嚴經》卷 24

T10n0279_p0132b10‖具足功德。「佛子！菩薩摩訶薩如是迴向時，能

T10n0279《大方廣佛華嚴經》卷 52

T10n0279_p0276a06‖如是知。「復次，佛子！菩薩摩訶薩欲知如來所

T10n0279《大方廣佛華嚴經》卷 57

T10n0279_p0300b12‖菩薩道。所謂：一天眼，悉見一切世界所有眾色，
T10n0279_p0300c15‖切眾生一去、來、現在業報因果智；善知一切眾
T10n0279_p0302b25‖薩摩訶薩有十種器仗。何等為十？所謂：一布施
T10n0279_p0303c19‖訶薩有十種所住處。何等為十？所謂：一以大慈

T10n0279《大方廣佛華嚴經》卷 73

T10n0279_p0398c01‖出時名∴晝，沒時名∴夜。菩薩智輪亦復如是，無

T10n0298《大方廣普賢所說經》卷 1

T10n0298_p0883a28‖未～來無量世界，及彼諸佛，現坐道場，為化眾

T10n0299《大方廣總持寶光明經》卷 3

T10n0299_p0894a12‖頃發起慈心，我悉知之。或時發心，飲食供給，∴
T10n0299_p0894a13‖或施園林～淨地用作～僧房，種種供養。」是時尊
T10n0299_p0894b10‖地憧惶，悲號痛切，苦惱～如是。舍利弗！如來、應、

T10n0299《大方廣總持寶光明經》卷 5

T10n0299_p0905a03‖去未曾聞～說如是正法。若有眾生～聞此正法，
T10n0299_p0905a04‖甚為希有，！即得不生貧窮下賤之家，心得平
T10n0299_p0905a08‖及諸大臣、長者、宰官～亦不能害。」

T10n0306《大方廣佛花嚴經修慈分》卷 1

T10n0306_p0959b13‖今哀愍諸天及人，一切世間～無量眾生，多所

T11n0310《大寶積經》卷 80

T11n0310_p0457b11‖伏魔怨，近於佛智一生補處，皆得陀羅尼、無
T11n0310_p0457b12‖邊辯才、力～無所畏、自在神通，乃至一切功德

T11n0310《大寶積經》卷 118

T11n0310_p0666c02‖姓子！有彼此見觀至滅度，是為正見。見佛法

T11n0311《大方廣三戒經》卷 1

T11n0311_p0688c01‖五百優婆斯：～大光優婆斯、善光優婆斯、善身

T11n0313《阿閦佛國經》卷 1

T11n0313_p0751b29‖生死已斷，無復有結，悉壞牢獄，已得自在，意～
T11n0313_p0751c01‖已善解，智慧～為度，諸天、龍王皆為之伏，所作

T11n0313_p0752a11‖瞋恚～第一，意若發弟子緣一覺意～第二，唯意
T11n0313_p0752a12‖念婬欲～第三，若發意念睡眠念眾想由譽～第
T11n0313_p0752a13‖四，發意念狐疑～第五，乃至成最正覺，我為欺
T11n0313_p0752a17‖真道者，若我發意念殺生者～第一，若發意念
T11n0313_p0752a18‖盜取他人財物～第二，若發意念非梵行者～第
T11n0313_p0752a19‖三，若發意念妄言～第四，若發意念悔恨～第五，
T11n0313_p0753a29‖中四天王、天～帝釋及憍魔、梵三鉢一切皆向
T11n0313_p0757a09‖羅漢道證者，～其佛剎謂是善男子為懈怠，用
T11n0313_p0757c06‖斷諸逆已。諸弟子不貪═══飲食～亦不貪，衣鉢～
T11n0313_p0757c07‖亦不貪，眾欲～亦不貪著也═══，為說善事。所以

T11n0314《佛說大乘十法經》卷 1

T11n0314_p0765b04‖拔、覆護、舍宅、洲等。』為彼因緣故發無上菩提
T11n0314_p0769a29‖功德，不喜樂聲聞、辟支佛乘。」爾時世尊欲重

T12n0342《佛說如幻三昧經》卷 1

T12n0342_p0135a08‖侍者～曰。諸佛世尊適宣音已，一切佛土皆為

T12n0342《佛說如幻三昧經》卷 2

T12n0342_p0145b29‖所化，豈有道地具十住乎？」天子答曰：「不也。」
「～設
T12n0342_p0153c06‖薩、文殊師利、善住意天子、彌勒菩薩、賢者～

T12n0354《毘耶娑問經》卷 1

T12n0354_p0224a01‖若～波耶那、那荼延～那、迦摩延～那、商枳～囉娑、
鞞
T12n0354_p0224a02‖軻～那娑、徒～囉陀等，諸大仙人相隨經行。」

T12n0358《度一切諸佛境界智嚴經》卷 1

T12n0358_p0252a23‖形相？不可以六識識故。～？云何無為？無生住滅

T12n0387《大方等無想經》卷 1

T12n0387_p1078b18‖車、法德梨車、法羨梨車、～釋德梨車、釋幢梨
T12n0387_p1080a07‖頭面作禮，合掌恭敬、右遶三匝，修敬已畢，却～

T12n0387《大方等無想經》卷 2

T12n0387_p1085b28‖明無上日王。等視眾生，同羅睺羅。所成大力，
T12n0387_p1085b29‖以施一切。、自無所畏，；復令眾生，成無所畏。自
T12n0387_p1086a16‖義無盡。若天、若魔、梵、沙門、婆羅門，不能惑亂，
T12n0387_p1086b22‖慧三昧、讚歎三昧、大讚歎三昧、時三昧、大時

T12n0387《大方等無想經》卷 3

T12n0387_p1088b21‖是等故，廣宣分別。」「佛言：「！善哉善哉！善男子！諦
T12n0387_p1092a04‖門、時一入法門、善不善法門、能調惡人法
T12n0387_p1092a05‖門、；有德王入法門、得一切恭敬法門、下業行
T12n0387_p1093c16‖法門、寶功德聚法門、寶正意法門、寶目法門、

T12n0387《大方等無想經》卷 4

T12n0387_p1095b03‖大婆羅門！、一切聲聞、辟支佛等，於是事中，都

T12n0387《大方等無想經》卷 6

T12n0387_p1104a23‖復與諸法和合。、不和合故，得名護戒修習三昧

T13n0412《地藏菩薩本願經》卷 1

T13n0412_p0780b22‖唯然，世尊！、願不有慮。」爾時，佛告地藏菩薩：

T13n0416《大方等大集經賢護分》卷 1

T13n0416_p0872b27‖爾時，摩伽陀國主韋提希子、阿闍世王，亦與

T14n0426《佛說千佛因緣經》卷 1

T14n0426_p0070b17‖尼，不受諸漏，心、得解脫成阿羅漢。「說是語時，

T15n0598《佛說海龍王經》卷 2

T15n0598_p0139a20‖天耳，耳也；說名字，鼻也；制亂意，眉間、闕庭也；

T15n0624《佛說伅真陀羅所問如來三昧經》卷 3

T15n0624_p0361b13‖耶三菩提。何謂一事？以發薩芸、若，作無央數

T16n0703《燈指因緣經》卷 1

T16n0703_p0811a29‖於形像～所，得是福報，乃至涅槃。形像尚爾，況

T17n0721《正法念處經》卷 7

T17n0721_p0035c08‖中有中，何處何處發心悕取，則生彼～心；取
T17n0721_p0040b05‖中，以本持酒與齋戒人、與清淨人惡業所致，
T17n0721_p0040b06‖故～以炎燃鐵鉢盛之，置其口中，大苦逼惱，

T17n0732《佛說罵意經》卷 1

T17n0732_p0531c01‖驚怖人。勞忘，謂意念勞。飲酒得毒～四分，飲水
T17n0732_p0531c02‖得天氣～四分，臥出得死～四分，說善言得天～四
T17n0732_p0531c03‖分，說惡事得地獄——四分。地獄～王有婦，弟死當
T17n0732_p0531c29‖故～睡眠？用止意故。止有三輩：一者，生死行止；
T17n0732_p0532a01‖二者，道行；意不至～生死因緣，意中止故。復睡
T17n0732_p0532a16‖為坐口罪；意～自作因為緣，人所傷殺，是為意

T17n0748《佛說護淨經》卷 1

T17n0748_p0565a11‖處，作不淨食不足往食。欲淨食者，一切白～
T17n0748_p0565a12‖衣食，如法～著衣持鉢，稱四威儀，如法往造

T17n0810《諸佛要集經》卷 1

T17n0810_p0758b21‖「何謂佛要集？諸佛世尊，所載眾行以備，
T17n0810_p0758b22‖無所～復進，最後究竟，愍愛眾生故，名諸佛

T18n0850《攝大毘盧遮那成佛神變加持經入蓮華胎藏海會悲生曼荼擺廣大念誦儀軌供養方便會》卷 3

T18n0850_p0087a14‖~~oṃnamasarvatathāgatakayavaḥkṣitta~~（一）
oṁnamasarvatathāgatakayavaḥkṣitta
T18n0850_p0087a16‖~~oṃsarvapāpasphoṭadahanavajrayasvā~~（二）
oṁsarvapāpasphoṭadahanavajrayasvā
T18n0850_p0087a18‖~~oṃsarvabuddhāvovistvaṃśaraṇaṃgacchami~~（三）
oṁsarvabuddhāvovistvaṃśaraṇaṃgacchami
T18n0850_p0087a20‖~~oṃsarvatathāgatapūjapravarttanaya~~（四）
oṁsarvatathāgatapūjapravarttanaya
T18n0850_p0087a24‖~~oṃbodhicittamutvadayami~~（五）
oṁbodhicittamutvadayami

T18n0850_p0087a25‖~~oṃsarvatathāgatapūṇyajananumoda~~（六）
oṁsarvatathāgatapūṇyajananumoda
T18n0850_p0087a27‖~~oṃsarvatathāgataddheṣaṇapūjamegha~~（七）
oṁsarvatathāgataddheṣaṇapūjamegha
T18n0850_p0087a29‖~~oṃsarvatathāgatadateṣayamisarva~~（八）
oṁsarvatathāgatadateṣayamisarva
T18n0850_p0087b02‖（九）namosarvatathāgatāniryatnapūjame
T18n0850_p0087b04‖（一〇）namosarvatathāgatebhyaḥviśvamukhebhyaḥ
T18n0850_p0087b06‖（一一）
namaḥsamantabuddhānāṃraṃdharmadhatusvā
T18n0850_p0087b08‖（一二）namaḥsamantavajraṇaṃvajratmakohāṃ
T18n0850_p0087b09‖~~namaḥsamantavajraṇaṃoṃvajrakavasa~~（一三）
namaḥsamantavajraṇaṃoṁvajrakavasa
T18n0850_p0087b11‖（一四）namaḥsamantavajraṇaṃraṃ
T18n0850_p0087b12‖（一五）namaḥsarvatathāgatebhyaḥsarvabhayavi
T18n0850_p0087b17‖（一六）namaḥsamantavajraṇaṃhāṃ
T18n0850_p0087b18‖（一七）
namaḥsarvatathāgatebhyaḥviśvamukhebhyaḥ
T18n0850_p0087b21‖（一八）
namaḥsamantabuddhānāṃviśuddhagatvodbha
T18n0850_p0087b23‖（一九）na…nāṃ　mahāmaimryabhyudgatesvāhā
T18n0850_p0087b24‖（二〇）na　nāṃ　dharmadhātvonugatesvāhā
T18n0850_p0087b25‖（二一）na…nāṃ　aratekaratevalindada
T18n0850_p0087b27‖（二二）na…nāṃ　tathāgatārcispharaṇavabhā
T18n0850_p0087b29‖（二三）vajrasatvasaṃgrahavajraratnamanutraṃ
T18n0850_p0087c02‖（二四）na…nāṃ　gaganasamasamasvāhā
T18n0850_p0087c04‖（二五）na…nāṃ　asametrisamesamayesvā
T18n0850_p0087c06‖（二六）na…nāṃ　gaganavaralakṣaṇegaga
T18n0850_p0087c09‖（二七）na…nāṃ　mahākhargabirajadharmmasa
T18n0850_p0087c13‖（二八）na…nāṃ　aṃ
T18n0850_p0087c14‖（二九）na…nāṃ　aḥ
T18n0850_p0087c15‖（三〇）namaḥsamantavajraṇaṃhūṃ
T18n0850_p0087c16‖（三一）na…nāṃ　hūṃhūṃ
T18n0850_p0087c17‖（三二）na…nāṃ　ahūṃjaḥ
T18n0850_p0087c18‖（三三）na…nāṃ　bhaḥ
T18n0850_p0087c19‖（三四）na…nāṃ　sarvathājinajinabhayana
T18n0850_p0087c21‖（三五）na…nāṃ　varadavajratmakasvāhā
T18n0850_p0087c22‖（三六）na…nāṃ　mahāvalavatidaśavalo
T18n0850_p0087c24‖（三七）na　nāṃ　gaganavaralakṣaṇakaru
T18n0850_p0087c26‖（三八）na…nāṃ　hehemahāpāśaprasarauda
T18n0850_p0087c29‖（三九）na…nāṃ　āsarvatrapratihatetathā
T18n0850_p0088a02‖（四〇）na…nāṃ　jñāḍodbhavasvāhā
T18n0850_p0088a03‖（四一）na…nāṃ　amṛtodbhavasvāhā
T18n0850_p0088a04‖（四二）na　nāṃ　tathāgatasaṃbhavasvāhā
T18n0850_p0088a05‖（四三）namaḥsarvatathāgatebhyaḥraṃraṃraḥraḥsvā

T18n0850_p0088a07‖（四四）na…nāṃ lelupurivikuri◇svāhā
T18n0850_p0088a08‖（四五）namaḥsarvatathāgatebhyaḥsarvabhayavi
T18n0850_p0088a12‖（四六）na…nāṃ jvālemalinitathāgatarci
T18n0850_p0088a14‖（四七）na…nāṃ pracaṇḍavajrajvālayavisphū
T18n0850_p0088a16‖（四八）na…nāṃ tathāgatajihvasatyadharmma
T18n0850_p0088a18‖（四九）na…nāṃ tathāgatamahāvaktraviśva
T18n0850_p0088a20‖（五〇）na…nāṃ tathāgatadaṃṣṭrarasarasa
T18n0850_p0088a23‖（五一）na…nāṃ acintyadbhutarūpavākmaṃma
T18n0850_p0088a25‖（五二）na…nāṃ daśavalogadharahūṃsaṃjaṃ
T18n0850_p0088a27‖（五三）na…nāṃ tathāgatāsmṛtisatvahiddha
T18n0850_p0088a29‖（五四）na…nāṃ sarvadharmmasamantāpraptata
T18n0850_p0088b02‖（五五）na nāṃ samantanugatavirajadha
T18n0850_p0088b04‖（五六）na nāṃ ajitaṃjayasarvasatvaśa
T18n0850_p0088b06‖（五七）sarvathā◇vimati◇vikiraṇa◇dha
T18n0850_p0088b08‖（五八）sarvabuddhābodhisatvahṛdayanyaveśa
T18n0850_p0088b10‖（五九）varadevarapraptahūṃsvāhā
T18n0850_p0088b11‖（六〇）sarvatathāgatāvalokita◇karuṇa
T18n0850_p0088b13‖（六一）taḍetāḍeṇi◇karuṇedbhavesvāhā
T18n0850_p0088b14‖（六二）sarvabhayatrasanihūṃsphaṭyasvāhā
T18n0850_p0088b15‖（六三）saṃsaṃhāstamapraptajaṃjaṃsvāhā
T18n0850_p0088b16‖（六四）yaṃyaśodharayasvāhā
T18n0850_p0088b17‖（六五）tathāgatāviṣayasaṃbhavepadmamali
T18n0850_p0088b19‖（六六）hūṃkhadayabhaṃjasphaṭyasvāhā
T18n0850_p0088b20‖（六七）hahahasutantasvāhā
T18n0850_p0088b21‖（六八）hehekumārakavimuktipathāsthitasma
T18n0850_p0088b23‖（六九）hehekumāra◇mayagatasvabhavastha
T18n0850_p0088b25‖（七〇）hekumaravicitragatikumāramanu
T18n0850_p0088b27‖（七一）hehekumarake◇dayajñānaṃsmarapra
T18n0850_p0088b29‖（七二）bhindayajñānaṃhekumaḍikicintamiri
T18n0850_p0088c02‖（七三）herisvāhā
T18n0850_p0088c03‖（七四）hesmarajñānahetusvāhā
T18n0850_p0088c04‖（七五）ākarṣayasarvāṃkuruajñā◇kumara
T18n0850_p0088c06‖（七六）asatvahetābhyudgatatraṃtraṃsvāhā
T18n0850_p0088c07‖（七七）vimaticchedakasvāhā
T18n0850_p0088c08‖（七八）abhayandadasvāhā
T18n0850_p0088c09‖（七九）abhyuddhāraṇisatvādhatuṃsvāhā
T18n0850_p0088c10‖（八〇）hemahamahasmarapratijñāṃsvāhā
T18n0850_p0088c11‖（八一）svācetodgate
T18n0850_p0088c12‖（八二）karuṇḍemreḍitasvāhā
T18n0850_p0088c13‖（八三）hevaradaprapraptasvāhā
T18n0850_p0088c14‖（八四）sarvaśapatipurakasvāhā
T18n0850_p0088c15‖（八五）hahahavismayesvāhā
T18n0850_p0088c16‖（八六）hemahamahasvāhā
T18n0850_p0088c17‖（八七）ratnovadhasvāhā

T18n0850_p0088c18‖（八八）dharaṇidharasvāhā
T18n0850_p0088c19‖（八九）ratnanirjitasvāhā
T18n0850_p0088c20‖（九〇）vajrasaṃbhavasvāhā
T18n0850_p0088c21‖（九一）akaśasamantanugatavicitraṃvara
T18n0850_p0088c23‖（九二）gaganāanantagocarasvāhā
T18n0850_p0088c24‖（九三）cakravarttisvāhā
T18n0850_p0088c25‖（九四）dharmasaṃbhavasvāhā
T18n0850_p0088c26‖（九五）dhiraṃpadmalayasvāhā
T18n0850_p0088c27‖（九六）janudbhavasvāhā
T18n0850_p0088c28‖（九七）vajrasthirabuddheḥ◇pūrvatmaṃmatrasara
T18n0850_p0089a01‖（九八）kuvaleyasvāhā
T18n0850_p0089a02‖（九九）bajrakarasvāhā　madrāpūrvatkiṃci
T18n0850_p0089a04‖（一〇〇）namaḥsamantabajraṇaṃvaḥvajrapaṇica
T18n0850_p0089a06‖（一〇一）triṭatriṭajayantisvāhā
T18n0850_p0089a07‖（一〇二）sarvadharmanirvedhanivajrasucivara
T18n0850_p0089a09‖（一〇三）hūṃbaddhāyamoṭamoṭayavajradbhavesa
T18n0850_p0089a11‖（一〇四）hrīṃhūṃphaṭ
T18n0850_p0089a12‖（一〇五）namaḥsamantabuddhānāṃ◇avismayani
T18n0850_p0089a14‖（一〇六）sphaṭayavajrasadbhavesvāhā
T18n0850_p0089a15‖（一〇七）dharaṇiṃdharaṇiṃsvāhā
T18n0850_p0089a16‖（一〇八）hūṃhūṃhūṃphaṭphaṭjaṃjaṃsvāhā
T18n0850_p0089a17‖（一〇九）dhīśrīhaṃvraṃhehekircarayasigṛhṇakha
T18n0850_p0089a20‖（一一〇）
caṇḍamahāloṣaṇasphaṭahūṃttraṭahāṃmaṃ
T18n0850_p0089a22‖（一一一）hehahavismayesarvatathāgataviṣa
T18n0850_p0089a24‖（一一二）na…nāṃsarvakleśanisudanasarvadha
T18n0850_p0089a26‖（一一三）
buddhājhacanivanuramadharmmasaṃbhava
T18n0850_p0089a28‖（一一四）aḥhaṃjaḥsvāhā
T18n0850_p0089a29‖（一一五）laṃsitātapatrauṣṇīṣasvāhā
T18n0850_p0089a30‖（一一六）śaṃvijayouṣṇīṣasvāhā
T18n0850_p0089a31‖（一一七）śīsīvijayouṣṇīṣasvāhā
T18n0850_p0089b01‖（一一八）trīṃtejeraśiuṣṇīṣa
T18n0850_p0089b02‖（一一九）hrīṃvikiraṇapaṃco（ṣṇīṣasvāhā）
T18n0850_p0089b03‖（一二〇）ṭrūṃ（uṣṇīṣasvāhā）
T18n0850_p0089b04‖（一二一）śrūṃ（uṣṇīṣasvāhā）
T18n0850_p0089b05‖（一二二）hūṃjayo（uṣṇīṣasvāhā）
T18n0850_p0089b06‖（一二三）vaṃhūṃhūṃhūṃphaṭsvāhā
T18n0850_p0089b07‖（一二四）oṃparanidmaratibhyaḥsvāhā
T18n0850_p0089b08‖（一二五）
maḍorarmmasaṃbhavakathākathānasaṃsaṃ
T18n0850_p0089b10‖（一二六）jadhatuṭṭasyanāṃsvāhā
T18n0850_p0089b11‖~~aoṃhāneṭiṣasvāhā~~（一二七）**aoṁhāneṭiṣasvāhā**
T18n0850_p0089b12‖~~oṃabhasvalebhyaḥsvāhā~~（一二八）
oṁabhasvalebhyaḥsvāhā

T18n0850_p0089b13‖（一二九）agnayesvāhā
T18n0850_p0089b14‖（一三〇）agniyesvāhā
T18n0850_p0089b15‖（一三一）vasiṣṭarṣaṃsvāhā
T18n0850_p0089b16‖（一三二）aḥtreyamahārṣaṃsvāhā
T18n0850_p0089b17‖（一三三）bhṛśoṭrūṃmahārṣaṃsvāhā
T18n0850_p0089b18‖（一三四）gotmamahārṣaṃgaghasvāhā
T18n0850_p0089b19‖（一三五）vaivasvatāyasvāhā
T18n0850_p0089b20‖（一三六）matṛbhyaḥsvāsvā
T18n0850_p0089b21‖（一三七）kalaratrīyesvāhā
T18n0850_p0089b22‖（一三八）citraguptayasvāhā
T18n0850_p0089b23‖（一三九）raḥkṣasadhipatayesvāhā
T18n0850_p0089b24‖（一四〇）rakṣasiganipisvāhā
T18n0850_p0089b25‖（一四一）krakaresvāhā
T18n0850_p0089b26‖（一四二）rakṣasebhyaḥsvāhā
T18n0850_p0089b27‖（一四三）apaṃpataye◇ghāśaniyesvāhā
T18n0850_p0089b28‖（一四四）pṛthivyaisvāhā
T18n0850_p0089b29‖（一四五）surasvatyaisvāhā
T18n0850_p0089b30‖（一四六）viṣṇavesvāhā
T18n0850_p0089b31‖（一四七）viṣṇavisvāhā
T18n0850_p0089c01‖（一四八）candrāyasvāhā
T18n0850_p0089c02‖（一四九）nakṣatranirjadaniyesvāhā
T18n0850_p0089c03‖（一五〇）namaḥsamantavajraṇaṃduvarṣamahāro
T18n0850_p0089c06‖（一五一）heabhimukhamahāpracaṇḍakhādayakaṃ
T18n0850_p0089c08‖（一五二）huṃdhriṃdhriṃcriṃcriṃsvāhā
T18n0850_p0089c09‖（一五三）aprājitejayaṃtitaḍiti
T18n0850_p0089c10‖（一五四）na nāṃ nandayasvāhā
T18n0850_p0089c11‖（一五五）upanandayasvāhā
T18n0850_p0089c12‖（一五六）vayavesvāhā
T18n0850_p0089c13‖（一五七）na…nāṃ veśramanuyasvāhā
T18n0850_p0089c14‖（一五八）yakṣaśvarasvāhā
T18n0850_p0089c15‖（一五九）yakṣavidyadharesvāhā
T18n0850_p0089c16‖（一六〇）camuṇḍayesvāhā
T18n0850_p0089c17‖（一六一）piśagatisvāhā
T18n0850_p0089c18‖（一六二）picipicisvāhā
T18n0850_p0089c19‖（一六三）indra◇soma◇varaṇaḥ◇prajapati
T18n0850_p0089c30‖（一六四）jhadrayasvāhā
T18n0850_p0089c31‖（一六五）śanebhūtādhapatisvāhā
T18n0850_p0090a01‖（一六六）namaḥjayayesvāhā
T18n0850_p0090a02‖（一六七）umajami
T18n0850_p0090a03‖（一六八）mahākarayasvāhā
T18n0850_p0090a04‖（一六九）mahāgaṇapatayesvāhā
T18n0850_p0090a05‖（一七〇）śakrayasvāhā
T18n0850_p0090a06‖（一七一）adityāyāsvāhā
T18n0850_p0090a07‖（一七二）graheśvaryapraptajyotirmayasvāhā

T18n0850_p0090a08‖（一七三）prajapatayesvāhā
T18n0850_p0090a09‖（一七四）viśuddhāsvāravāhinasvāhā
T18n0850_p0090a10‖（一七五）asurāgaralayaṃsvāhā
T18n0850_p0090a11‖（一七六）na nā sugnayesvāhā
T18n0850_p0090a12‖（一七七）na…nāṃ amahācantigatatikara
T18n0850_p0090a15‖（一七八）namaḥsamantabuddhānāṃana…nāṃ sa
T18n0850_p0090a19‖（一七九）āsāvā kākhāgāghā cācchājājhā
T18n0850_p0090a22‖（一八〇）aṃsaṃvaṃ kaṃkhaṃgaṃghaṃ caṃcchaṃjaṃjhaṃ
T18n0850_p0090a25‖（一八一）aḥsaḥvaḥ kaḥkhaḥgaḥghaḥ caḥcchaḥjaḥjhaḥ
T18n0850_p0090a28‖（一八二）iīuūḷḹṛṝeaioau
T18n0850_p0090a29‖（一八三）ṅajheṇanama ṅāñāṇānāmā ṇaṃnaṃ
T18n0850_p0090a31‖（一八四）sarvatathāgatorhatesaṃmyaksabuddhavi
T18n0850_p0090b04‖（一八五）na nāṃ avirahūṃkhaṃ
T18n0850_p0090b05‖（一八六）na nāṃ asamaptadharmmadhatugatiṃ
T18n0850_p0090b09‖（一八七）na…nāṃraṃraḥsvāhāvavaḥsvāhā saṃsaḥ
T18n0850_p0090b17‖（一八八）na…nāṃ aṃ
T18n0850_p0090b18‖（一八九）na…nāṃ sarvathā◇śaṃśaṃtraṃtraṃguṃguṃ

T18n0862《阿闍梨大曼荼擺灌頂儀軌》卷 1

T18n0862_p0192c05‖（一）oṃmahāvajrakāvacavajrikuravajrava
T18n0862_p0192c07‖（二）oṃmahāvajrakāvacavajrikuruvajrava
T18n0862_p0192c09‖（三）oṃvajragaddhegaḥ
T18n0862_p0192c10‖（四）oṃvajrapuṣpeoṃ
T18n0862_p0192c11‖（五）oṃvajradhupeaḥ
T18n0862_p0192c12‖（六）oṃvajralokedī
T18n0862_p0192c13‖（七）oṃvajrodakaṭha
T18n0862_p0192c14‖（八）oṃmahājvālahūṃ
T18n0862_p0192c15‖（九）samayastvaṃ
T18n0862_p0192c16‖（一〇）samayahūṃ
T18n0862_p0192c17‖（一一）oṃvajroveśaaḥ
T18n0862_p0192c18‖（一二）oṃpraticavajrahoḥ
T18n0862_p0192c19‖（一三）oṃtiṣṭavajradṛphomebhavaśaśvatumibha
T18n0862_p0192c22‖（一四）oṃvajrasatvasvayaṃtedyecakṣudghaṭanatpa
T18n0862_p0193a01‖（一五）oṃvajrasatvābhiṣiṃcahūṃ oṃvajraratnā
T18n0862_p0193a04‖（一六）oṃvajradhipativetvābhiṣiṃcamitiṣṭava
T18n0862_p0193a06‖（一七）oṃvajrasatvābhiṣicamivajranamābhiṣe
T18n0862_p0193a08‖（一八）oṃsarvatathāgatasiddhivajrasamayati

T18n0864A《大日如來劍印》卷 1

T18n0864Ap0200a23‖曩　莫　三　滿　多　母　馱　南(引)　唵（若有祈請所求一切事者於此應加孔雀王陀羅尼）
T18n0864Ap0200a25‖~~（若有祈請所求一切事者於此應加孔雀王陀羅尼）~~部嚕唵(三合)」

T19n0937《佛說大乘聖無量壽決定光明王如來陀羅尼經》卷 1

T19n0937_p0085a14‖識大阿羅漢。復有智慧廣大、功德~~、~~莊嚴、威儀
T19n0937_p0085a23‖快樂，超過十方~~、~~微妙第一。於彼無量功德藏

T19n0945《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》卷 6

T19n0945_p0128b29‖薩入三摩地，進修無漏勝解現圓，~~、~~我現佛身
T19n0945_p0128c01‖而為說法，令其解脫；~~。~~若諸有學寂靜妙明，勝
T19n0945_p0128c02‖妙現圓，~~、~~我於彼前，現獨覺身而為說法，令
T19n0945_p0128c03‖其解脫；~~。~~若諸有學斷十二緣，緣斷勝性，勝妙
T19n0945_p0128c04‖現圓，~~、~~我於彼前，現緣覺身而為說法，令其解
T19n0945_p0128c05‖脫；~~。~~若諸有學得四諦空，修道入滅，勝性現圓，~~、~~
T19n0945_p0128c06‖我於彼前，現聲聞身而為說法，令其解脫；~~。~~若
T19n0945_p0128c07‖諸眾生欲心明悟，不犯欲塵，欲身清淨，~~、~~我於
T19n0945_p0128c08‖彼前，現梵王身而為說法，令其解脫；~~。~~若諸
T19n0945_p0128c09‖眾生欲為天主，統領諸天，~~、~~我於彼前，現帝釋
T19n0945_p0128c10‖身而為說法，令其成就；~~。~~若諸眾生欲身自在，
T19n0945_p0128c11‖遊行十方，~~、~~我於彼前，現自在天身而為說法，
T19n0945_p0128c12‖令其成就；~~。~~若諸眾生欲身自在，飛行虛空，~~、~~我
T19n0945_p0128c13‖於彼前，現大自在天身而為說法，令其成就；~~。~~
T19n0945_p0128c14‖若諸眾生愛統鬼神，救護國土，~~、~~我於彼前，現
T19n0945_p0128c15‖天大將軍身而為說法，令其成就；~~。~~若諸眾生
T19n0945_p0128c16‖愛統世界，保護眾生，~~、~~我於彼前，現四天王身
T19n0945_p0128c17‖而為說法，令其成就；~~。~~若諸眾生愛生天宮，驅
T19n0945_p0128c18‖使鬼神，~~、~~我於彼前，現四天王國太子身而為
T19n0945_p0128c19‖說法，令其成就；~~。~~若諸眾生樂為人主，~~、~~我於彼
T19n0945_p0128c20‖前，現人王身而為說法，令其成就；~~。~~若諸眾生
T19n0945_p0128c21‖愛主族姓，世間推讓，~~、~~我於彼前，現長者身而
T19n0945_p0128c22‖為說法，令其成就；~~。~~若諸眾生愛談名言，清淨
T19n0945_p0128c23‖自居，~~、~~我於彼前，現居士身而為說法，令其成
T19n0945_p0128c24‖就；~~。~~若諸眾生愛治國土，剖斷邦邑，~~、~~我於彼前，
T19n0945_p0128c25‖現宰官身而為說法，令其成就；~~。~~若諸眾生愛
T19n0945_p0128c26‖諸數術，攝衛自居，~~、~~我於彼前，現婆羅門身而
T19n0945_p0128c27‖為說法，令其成就；~~。~~若有男子好學出家，持諸
T19n0945_p0128c28‖戒律，~~、~~我於彼前，現比丘身而為說法，令其成

T19n0945_p0128c29‖就；～若有女子好學出家，持諸禁戒，～我於彼
T19n0945_p0129a01‖前，現比丘尼身而為說法，令其成就；～若有男
T19n0945_p0129a02‖子樂持五戒，～我於彼前，現優婆塞身而為說
T19n0945_p0129a03‖法，令其成就；～若復女子五戒自居，～我於彼
T19n0945_p0129a04‖前，現優婆夷身而為說法，令其成就；～若有女
T19n0945_p0129a05‖人內政立身，以修家國，～我於彼前，現女主身
T19n0945_p0129a06‖及國夫人、命婦、大家而為說法，令其成就；～若
T19n0945_p0129a07‖有眾生不壞男根，～我於彼前，現童男身而為
T19n0945_p0129a08‖說法，令其成就；～若有處女愛樂處身，不求侵
T19n0945_p0129a09‖暴，～我於彼前，現童女身而為說法，令其成就，～
T19n0945_p0129a10‖若有諸天樂出天倫，～我現天身而為說法，令
T19n0945_p0129a11‖其成就；～若有諸龍樂出龍倫，～我現龍身而為
T19n0945_p0129a12‖說法，令其成就；～若有藥叉樂度本倫，～我於彼
T19n0945_p0129a13‖前，現藥叉身而為說法，令其成就；～若乾闥婆
T19n0945_p0129a14‖樂脫其倫，～我於彼前，現乾闥婆身而為說法，
T19n0945_p0129a15‖令其成就；～若阿修羅樂脫其倫，～我於彼前，現
T19n0945_p0129a16‖阿修羅身而為說法，令其成就；～若緊陀羅樂
T19n0945_p0129a17‖脫其倫，～我於彼前，現緊陀羅身而為說法，令
T19n0945_p0129a18‖其成就；～若摩呼羅伽樂脫其倫，～我於彼前，現
T19n0945_p0129a19‖摩呼羅伽身而為說法，令其成就；～若諸眾生
T19n0945_p0129a20‖樂人修人，～我現人身而為說法，令其成就；～若
T19n0945_p0129a21‖諸非人——有形無形、有想無想樂度其倫，～我於

T19n0945《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》卷 7

T19n0945_p0137c25‖悔。是善男子，於此父母所生之身，不得心通，～

T19n1022B《一切如來心祕密全身舍利寶篋印陀羅尼經》卷 1

T19n1022Bp0713b27‖剎、部多～那、毘舍～遮，魑魅魍魎癲癎之怖，亦復

T19n1026《佛說造塔延命功德經》卷 1

T19n1026_p0726c04‖羅—底　瑟恥(二合)　帝　布　數波　闍　答迷　怛
T19n1026_p0726c16‖嚩(平)　薩　嚩　怛　他　蘖　多　難　滿　泥(上)　囉怛曩(二合)
T19n1026_p0726c18‖曩(二合)—怛羅(二合)　演　輸　梵　阿　閦　鞞　阿彌

T20n1153《普遍光明清淨熾盛如意寶印心無能勝大明王大隨求陀羅尼經》卷 1

T20n1153_p0617a07‖娑麼囉、嗢摩那、娑𩜁、娑~~、~~呬里迦、烏薩多羅

T20n1176《曼殊室利童子菩薩五字瑜伽法》卷 1

T20n1176_p0723b11‖~~一~~ ~~日~~ **mam**~~maṃ̊~~
T20n1176_p0723b12‖一曰 𨍏（用孔雀座印如上）
T20n1176_p0723b13‖~~二~~ ~~日~~ trhyīṃ
T20n1176_p0723b14‖二曰 體哩呬淫(四合)（如上）
T20n1176_p0723b15‖~~次~~ ~~三字真言~~ vā ke ~~hūṃ~~**hūm̊**
T20n1176_p0723b16‖次三字真言 嚩(引) 計 吽
T20n1176_p0723b18‖~~一~~ ~~日~~ a ra pa ca na
T20n1176_p0723b19‖一曰 阿 囉 跛 左 曩
T20n1176_p0723b20‖~~二~~ ~~日~~ **om**~~oṃ̊~~ va jra tī kṣṇa
T20n1176_p0723b21‖二曰 唵 嚩 日囉(二合) 底(丁以反) 乞叉拏(三合一字呼)
T20n1176_p0723b23‖~~三~~ ~~日~~ **om**~~oṃ̊~~ du kha cche da
T20n1176_p0723b24‖三曰 唵 耨 佉 泚(去) 娜
T20n1176_p0723b25‖~~四~~ ~~日~~ **om**~~oṃ̊~~ kha rga gra khaṃ
T20n1176_p0723b26‖四曰 唵 竭 誐 仡囉(二合) 欠(平)
T20n1176_p0723b27‖~~五~~ ~~日~~ **om**~~oṃ̊~~ kha rga sa tva
T20n1176_p0723b28‖五曰 唵 竭 誐 薩 怛嚩(二合)

T22n1428《四分律》卷 16

T22n1428_p0672c03‖『遊步康強，教化有勞耶？』以此一裹石蜜奉上

T23n1435《十誦律》卷 25

T23n1435_p0180a16‖即得出鑊，還活~~、~~著衣，噉其爛肉，噉已而去。億

T23n1442《根本說一切有部毘奈耶》卷 8

T23n1442_p0668a24‖漢、某甲苾芻成不淨觀，~~、~~勝光大王、勝鬘夫人、

T23n1442《根本說一切有部毘奈耶》卷 9

T23n1442_p0674c25‖佛言：「世尊~~！~~大德！此五百善男子深心希願，於

T23n1442《根本說一切有部毘奈耶》卷 24

T23n1442_p0755b21‖觀，~~。~~勝光大王、末利夫人、仙授世主、毘舍佉母，

T23n1447《根本說一切有部毘奈耶皮革事》卷 1

T23n1447_p1051b22‖子早來。如若死者，隨所生處，願此諸物，並皆

T24n1451《根本說一切有部毘奈耶雜事》卷 13

T24n1451_p0262c22‖「聖者！我有氍毹，欲為敷設，在上經~~、~~行，於足無
T24n1451_p0265a07‖嚼齒木時，苾芻不知刮~~、~~舌，其口仍臭，佛言：「嚼

T24n1451《根本說一切有部毘奈耶雜事》卷 29

T24n1451_p0346b01‖病少惱安樂住不？復更為白：『瞻~~：『~~部洲內所有

T24n1458《根本薩婆多部律攝》卷 1

T24n1458_p0529a17‖者，謂問當時現座徒眾為聽許~~。~~不。言僧伽應

T24n1494《佛說淨業障經》卷 1

T24n1494_p1098c16‖至我家。』答言：『可~~。』~~爾。』時長者女聞是語已心
大

T25n1509《大智度論》卷 8

T25n1509_p0118b18‖【經】爾時，三千大千世界眾生~~、~~盲者得視，聾

T25n1510b《金剛般若波羅蜜經論》卷 1

T25n1510bp0768b13‖皆令入無餘涅槃而滅度之。~~』~~如是滅度無
T25n1510bp0768b14‖量無邊眾生，實無眾生得滅度者。』何以故？

T26n1522《十地經論》卷 2

T26n1522_p0133b04‖智依世間耶？不也。~~？~~云何依？偈言「出過於三
T26n1522_p0133b08‖耶？不也。~~？~~云何解脫？偈言「其相如虛空」，無一
T26n1522_p0135b03‖巧所攝，直心、深心淳至，如來力無量，善決定

T26n1522_p0135b04‖眾生力、智力，隨順自然智能受一切佛法，
T26n1522_p0135b15‖妙決定信、深智勝對治，如經「善決定眾生力、

T26n1542《阿毘達磨品類足論》卷 6

T26n1542_p0714a26‖不相應。此復云何？謂色、心、心不相應行、。無為。

T28n1546《阿毘曇毘婆沙論》卷 20

T28n1546_p0144b04‖不眠時。多作惡行者。、如屠兒獵師畫作不善，

T29n1558《阿毘達磨俱舍論》卷 8

T29n1558_p0044a07‖人濕生者，如曼馱多、遮盧、鄔波遮盧、、
T29n1558_p0044a08‖鴿鬘、菴羅衛等。人化生者，唯劫初人。傍生

T29n1562《阿毘達磨順正理論》卷 23

T29n1562_p0471b19‖蛸網色、孔雀尾輪，方所等殊所見有異。亦如

T29n1562《阿毘達磨順正理論》卷 50

T29n1562_p0624a02‖即是說無能詮差別、故。於非有能詮名言，。若
T29n1562_p0624a03‖了覺生，便作無解，是故此覺非緣無生。豈不

T29n1563《阿毘達磨藏顯宗論》卷 1

T29n1563_p0781a06‖取蘊取蘊集成。或名世間，可毀壞故。如世尊

T29n1563《阿毘達磨藏顯宗論》卷 12

T29n1563_p0833c22‖人。人濕生者，如曼馱多、遮盧、鄔波遮盧、鴿鬘、

T30n1579《瑜伽師地論》卷 64

T30n1579_p0656b15‖業，及不黑不白異熟業、能盡諸業者所有造

T30n1579《瑜伽師地論》卷 90

T30n1579_p0807c09‖黑白黑白異熟業；四、不黑不白無異熟業、能
T30n1579_p0809a08‖熟業、能盡諸業。若已盡業、若當盡業，二種

T31n1605《大乘阿毘達磨集論》卷 6

T31n1605_p0688b15‖云何果差別？此有二十七種，謂信~~、~~勝解、見至、
T31n1605_p0688b23‖欲界有~~、~~三，色無色界亦爾。又有欲色界菩薩，

T31n1605《大乘阿毘達磨集論》卷 7

T31n1605_p0692b13‖何業？謂能無間斷教授教誡所化徒眾。

T31n1606《大乘阿毘達磨雜集論》卷 5

T31n1606_p0715b17‖智者，謂自在智、觀察智、無~~、~~分別智。為顯四

T33n1693《人本欲生經註》卷 1

T33n1693_p0001a16‖豈虛也哉！誠近歸之也。斯經似安世高譯~~、~~為

T39n1795《大方廣圓覺修多羅了義經略疏》卷 1

T39n1795_p0529c10‖像。故肇公云：「淨土、穢土~~益~~蓋~~、~~隨眾生之所宜，

T40n1805《四分律行事鈔資持記》卷 2

T40n1805_p0268b03‖俱對，互不通故。假色不~~雖~~爾，雖與意對；意根
T40n1805_p0289b02‖相，有八。（唯隱險下加一處字，彼作嶮~~峯~~岸處。）彼更有水盪深處、道
T40n1805_p0298c05‖自持限滿。~~問~~問：等是招譏，許自持者？答：疏云：
T40n1805_p0313a12‖二十三。（佛在舍衛，尼聞教授師來，出迎供給；六群生嫉，云彼無~~但~~實，但為食故，因制。）列緣
T40n1805_p0321c24‖非證。七人三類，初三親囑屬；小淨人、嬰兒無
T40n1805_p0324b06‖皆具三種。泥即黑色，棧如注顯。四~~十~~中。《多》、《十》
T40n1805_p0324b14‖六十一。（佛在舍衛，迦留陀夷不喜見烏，以竹弓射殺成大積招譏，因制。）制意中三。
T40n1805_p0334a19‖事法是何~~等~~？答：欲識事法，且對〈釋相〉，即是戒本

T40n1808《四分律刪補隨機羯磨》卷 1

T40n1808_p0494a03‖類~~、~~解，於緣有異。）
T40n1808_p0494b29‖結。若欲作者，先安三重標相：內裏一重，名戒場外相；中間一重，名大界內相；最外一重，名大界外相。立三相已，盡~~、~~自

T40n1808_p0494c01‖然界內，僧集、在戒場標內，先令一比丘唱戒場外相，應作如是言：）

T40n1819《無量壽經優婆提舍願生偈註》卷 1

T40n1819_p0831b04‖眾生所願樂，一切能滿足。此。二句名莊嚴一

T41n1821《俱舍論記》卷 8

T41n1821_p0155b27‖云長養，即功德生長也。是彌伽羅長者兒、婦，

T41n1823《俱舍論頌疏》卷 8

T41n1823_p0866b11‖長也，是彌伽羅長者、兒婦，有子名鹿，故名

T42n1828《瑜伽論記》卷 1

T42n1828_p0315c01‖別五識，即為五段，別顯眼識五門。義。即為五。：
T42n1828_p0315c02‖初明自性，依眼、了別色者，此中且說不共所
T42n1828_p0315c03‖依，識相難了，舉所依因及所了果、而顯自性。
T42n1828_p0315c04‖次、解所依，文別有三。：初略顯三所依；次攝之

T47n1985《鎮州臨濟慧照禪師語錄》卷 1

T47n1985_p0500b19‖後遇大善知識，方乃道眼分明，始識得天下。

T48n2008《六祖大師法寶壇經》卷 1

T48n2008_p0357b21‖「嵩山。」師曰：「什麼物？恁麼來？」曰：「說似一物即不

T55n2145《出三藏記集》卷 6

T55n2145_p0043c20‖稽古。特專阿毘曇。學。其所出經。禪數最悉。此
T55n2145_p0045a08‖會太陽比丘竺法濟。并州道人支曇。講。陟岨
T55n2145_p0045a26‖泥洹。豈虛也哉。誠近歸之要也。斯經似安。世

X12n0274《楞嚴經正脉疏懸示》卷 1

X12n0274_p0177c03‖以靜而礙動。出定略涉、須更叟，必以動而礙靜。凡外定

X13n0287《楞嚴經疏解蒙鈔》卷 1

X13n0287_p0555a23‖故，喻迷事之惑；塵義細故，喻迷理之惑。又亭客過遲，如鈍使難破也；隙塵易過，如利使易斷也。）（△〔溫陵〕云〕：

X13n0287《楞嚴經疏解蒙鈔》卷 2

X13n0287_p0583c22‖葢，雜如金沙。婆沙云：近是因，遠是緣。近則和合，遠則不和合。）。（▽〔二、若見不見非理）。〕〕。

X13n0287《楞嚴經疏解蒙鈔》卷 4

X13n0287_p0638b19‖（肯緊修證，乾道本、一有本云肯緊緊修證。）。
X13n0287_p0652b02‖【疏】聞性不動，其猶鏡明；聲之生滅，正如影像。（〔標〕指〕聲是

X13n0287《楞嚴經疏解蒙鈔》卷 5

X13n0287_p0669a18‖餘即因過始制，制前犯即無罪，故云遮業（〔孤山〕云〕：性業不

X13n0287《楞嚴經疏解蒙鈔》卷 6

X13n0287_p0678b19‖地佛，何意不得？如人亦能度人〔四明。〔疏記云〕橫論四教，竪則三土同居。四教各有教主，各有菩薩輔翊化

X13n0287《楞嚴經疏解蒙鈔》卷 8

X13n0287_p0742b09‖而如來又總結之曰：是種種地，皆以金剛觀察如幻十種深喻。從乾慧心至等覺已，地位遙遠，觀〔網綱〕交羅，
X13n0287_p0747c05‖十八鬲，周帀七重，皆是刀林。復有七重劍樹，四角有四大銅〔狗狗〕，廣長四十由旬，眼如掣電，牙如劍樹，齒如

X16n0308《楞嚴經指掌疏》卷 2

X16n0308_p0056a22‖容，離色無性，皆破第一緣佛色相心也。又前云：如汝今者，承聽我法。此則因聲而有分別，乃破第二緣佛
X16n0308_p0056a23‖聲教心也。又此阿難云：而我悟佛現說法音，現以緣心。如來示以緣心聽法，此法亦緣等，即破第三聞法
X16n0308_p0056b01‖性，即破第四止散入寂心也。又前云：現前雖成九次第定，不得漏盡，成阿羅漢等。已破第五界外取證心

X24n0451《大品經義疏》卷 9

X24n0451_p0317a06╟則是定性，有即是常，云何有得業？如中論~~？~~四諦品破
X24n0451_p0319a08╟恐名利也。此中言陀羅尼是般若異名，在聲聞名~~、~~道
X24n0451_p0319a09╟品，在佛心~~、~~菩提，在菩薩陀羅尼也。

X24n0451《大品經義疏》卷 10

X24n0451_p0335c06╟地~~土~~生~~發~~荊~~蔬~~棘~~詣~~；諂誑曲~~、~~心~~以~~故，地則高下不~~干~~平。慳貪多水旱
X24n0451_p0337a05╟門中明其方便非實受也。白佛：~~佳~~住~~！~~何白淨法下，第二、

X24n0459《金剛經解義》卷 1

X24n0459_p0519c14╟四相即是眾生，無四相即是佛，迷即佛~~、~~是眾生，悟
X24n0459_p0520b10╟凡有形相者，不得名為大；虛~~、~~空無形相故，得名為

X29n0596《妙經文句私志記》卷 7

X29n0596_p0315b02╟釋主~~、~~兵~~丘~~大臣。大自在者，摩醯首羅是帝釋師，或云是

X70n1392《月磵禪師語錄》卷 1

X70n1392_p0514a24╟苕帚掃地而去。師拈云：放下苕帚，提起苕帚。吽〃！王廾

YP07n0012《解深密經語體釋》卷 7

YP07n0012_p0424a06╟導一切眾生，完成自己的無邊妙德，也就證得圓滿法身了。（~~[~~（十一）、~~]~~、菩薩所修的止觀道

YP08n0013《佛說彌勒大成佛經講記》卷 3

YP08n0013_p0129a06╟學大辭典徧查不獲。（~~[~~（十一）、「~~]~~、~~「~~快見鳥等」，這不知是指的什麼鳥，有說這是形容各鳥

YP22n0026《成唯識論講記》卷 5

YP22n0026_p0045a03╟　　┌染污~~———~~生我見相應位