

2 ◎【講經前的共修】：《彌勒菩薩所問會》偈頌

The Common Practices before Lecture:

4 (Verses from *the Great Treasure Sutra of*

“*The Asking Chapter by the Bodhisattva Maitreya*”)

6 [《大寶積經》、「彌勒菩薩所問會」大唐三藏、菩提流志譯]

[da bao ji jing mi le pu sa suo wen hui] [da tang san zang pu ti liu zhi yi]

8

○ 南無兜率會上佛菩薩（三稱）

10 Namo Do-Shuai Hui Shang Fo Pu Sa (three times)

V01. 我今歸命禮，十方一切佛；

12 wo jin gui ming li , shi fang yi qie fo ;

菩薩聲聞眾，大仙天眼者。

14 pu sa sheng wen zhong , da xian tian yan zhe .

V02. 亦禮菩提心，遠離諸惡道；

16 yi li pu ti xin , yuan li zhu e dao ;

能得生天上，乃至證涅槃。

18 neng de tian shang sheng , nai zhi zheng nie pan .

V03. 若我作少罪，隨心之所生；

20 rou wo zuo shao zui , sui xin zhi suo sheng ;

今對諸佛前，懺悔令除滅。

22 jin dui zhu fo qian , chan hui ling chu mie .

V04. 我今身口意，所集諸功德；

24 wo jin sheng kou yi , suo ji zhu gong de ;

願作菩提因，當成無上道。

26 yuan zuo pu ti yin , dang cheng wu shang dao .

V05. 十方國土中，供養如來者；

28 shi fang guo tu zhong , gong yang ru lai zhe ;

及佛無上智，我今盡隨喜。

2

ji fo wu shang zhi , wo jin jin sui xi .

V06. 有罪悉懺悔，是福皆隨喜；

4

you zui xi chan hui , shi fu jie sui xi ;

我今禮諸佛，願成無上智。

6

wo jin li zhu fo , yuan cheng wu shang zhi .

V07. 十方大菩薩，證於十地者；

8

shi fang da pu sa , zheng yu shi di zhe ;

我今稽首禮，願速證菩提。

10

wo jin ji shou li , yuan su zheng pu ti .

V08. 得證菩提已，摧伏於魔軍；

12

de zheng pu ti yi , cui fu yu mo jun ;

轉清淨法輪，饒益眾生類。

14

zhuan qing jing fa lun , rao yi zhong sheng lei.

V09. 常願住世間，無量俱胝劫；

16

chang yuan zhu shi jian , wu liang ju zhi jie ;

擊於大法鼓，度脫苦眾生。

18

ji yu da fa gu , du tuo ku zhong sheng .

V10. 我沒於欲泥，貪繩之所繫；

20

wo mo yu yu ni , tan sheng zhi suo xi ;

種種多纏縛，願佛垂觀察。

22

zhong zhong duo chan fu , yuan fo chui guan cha .

V11. 眾生雖垢重，諸佛不厭捨；

24

zhong sheng sui gou zhong , zhu fo bu yan she ;

願以大慈悲，度脫生死海。

26

yuan yi da ci bei , du tuo sheng si hai .

V12. 現在諸世尊，過去未來佛；

28

xian zai zhu shi zun , guo qu wei lai fo ;

所行菩薩道，我今願修學。

2 suo xing pu sa dao , wo jin yuan xiu xue .

V13. 具足波羅蜜，成就六神通；

4 ju zu bo luo mi , cheng jiu liu shen tong ;

度脫諸眾生，證於無上道。

6 du tuo zhu zhong sheng , zheng yu wu shang dao .

V14. 了知諸法空，無相無自性；

8 liao zhi zhu fa kong , wu xiang wu zi zai ;

無住無表示，不生亦不滅。

10 wu zhu wu biao shi , bu sheng yi bu mie .

V15. 又如大仙尊，善了於無我；

12 you ru da xian zun , shan liao yu wu wo ;

無補特伽羅，乃至無壽者。

14 wu bu te qie luo , nai zhi wu shou zhe .

V16. 於諸布施事，不執我我所；

16 yu zhu bu shi shi , bu zhi wo wo suo ;

為安樂眾生，施與無慳悋。

18 wei an le zhong sheng , shi yu wu qian lin .

V17. 願我所施物，不假功用生；

20 yuan wo suo shi wu , bu jia gong yong sheng ;

觀察了知空，具施波羅蜜。

22 guan cha liao zhi kong , ju shi bo luo mi .

V18. 持戒無缺減，得佛淨尸羅；

24 chi jie wu que jian , de fo jing shi luo ;

以無所住故，具戒波羅蜜。

26 yi wu suo zhu gu , ju jie bo luo mi .

V19. 忍辱如四大，不生分別心；

28 ren ru ru si da , bu sheng fen bie xin ;

以無瞋恚故，具忍波羅蜜。

2 yi wu chen hui gu , ju ren bo luo mi .

V20. 願以身心力，發起大精進；

4 yuan yi shen xin li , fa qi da jing jin ;

堅固無懈怠，具勤波羅蜜。

6 jian gu wu xie dai , ju qin bo luo mi .

V21. 以如幻如化，及勇猛精進；

8 yi ru huan ru hua , ji yong meng jing jin ;

金剛等三昧，具禪波羅蜜。

10 jin gang deng san mei , ju chan bo luo mi .

V22. 願證三明智，入於三脫門；

12 yuan zheng san ming zhi , ru yu san tuo men ;

了三世平等，具慧波羅蜜。

14 liao san shi ping deng ; ju hui bo luo mi .

V23. 諸佛妙色身，光明大威德；

16 zhu fo miao se shen , guang ming da wei de ;

菩薩精進行，願我皆圓滿。

18 pu sa jing jin xing , yuan wo jie yuan man .

V24. 彌勒名稱者，勤修如是行；

20 mi le ming cheng zhe , qin xiu ru shi xing ;

具六波羅蜜，安住於十地。

22 ju liu bo luo mi , an zhu yu shi di .

V25. 以如是所作，無量之功德；

24 yi ru shi suo zuo , wu liang zhi gong de ;

於地獄餓鬼，畜生與非天；

26 yu di yu e gui , chu sheng yu fei tian ;

惡趣恆棄捨，願獲慈氏果。

28 e qu heng qi she , yuan huo ci shi guo .

V26. 彌勒獅子佛，未來教化時；

2 mi le shi zi fo , wei lai jiao hua shi ;
我住勝菩提，示無上授記。
4 wo zhu sheng pu ti , shi wu shang shou ji .
V27. 願以此善業，於生生世世；
6 yuan yi ci shan ye , yu sheng sheng shi shi ;
得獲暇滿寶，能依善知識；
8 de huo xia man bao , neng yi shan zhi shi ;
承擔群生苦，願行彌勒教。
10 cheng dan qun sheng ku , yuan xing mi le jiao .

[Note:核對<<大藏經>> 經文至 V24；V25-V27 出於「葛舉祈願法會法本」

12 化育網、資料漢藏至 V24 <http://www.hwayue.org.tw/lama/5.5-5.9outline.pdf>]

○ 南無大慈彌勒菩薩（三稱）

14 *Nan Mo Da Shi Mi Le Pu Sa (3 times)*

○ 往生咒（三遍）：

16 [Spirit Mantra for Rebirth in the Pure Land (three times)]

南無阿彌多婆夜、哆他伽多夜、哆地夜他、

18 阿彌利都婆毗、阿彌利多、悉耽婆毗、阿彌唎哆、毗迦蘭帝、

阿彌唎哆、毗迦蘭多、伽彌膩、伽伽那、枳多迦利、娑婆訶。

20 Na mo e mi duo po ye, duo tuo qie duo ye, duo di ye tuo,

E mi lid u po pi, e mi li duo, xi dan po pi, e mi li duo, pi jia lan di,

22 E mi li duo, pi jia lan duo, qie mi li, qie qie nuo, zhi duo jia li, suo po he.

(three times)

24

◎ 【講經後的發願與迴向】：普皆迴向

26 Taking Great Vows and Dedication after Lecture:

(Universal Dedication)

2

I. <彌勒淨土發願文> 圓證法師著

[mi le jing tu fa yuan wen]

4

*(The Prayer for Being Reborn in the Pure Land
of Buddha Maitreya, written by Ven. Wu-Jing)*

6

V01. 一心皈命，兜率內院；

yi xin gui ming , dou shuai nei yuan ;

8

彌勒尊佛，願白毫光。

mi le zun fo , yuan bai hao guang .

10

V02. 照燭我身，持佛禁戒；

zhao zhu wo shen , chi fo jin jie ;

12

思念十善，行眾善業。

si nian shi shan , xing zhong shan ye .

14

V03. 於念念中，稱佛聖號；

yu nian nian zhong , cheng fo sheng hao ;

16

廣植福田，若臨命中。

guang zhi fu tian , ruo lin ming zhong .

18

V04. 預知時至，身無眾苦；

yu zhi shi zhi , shen wu zhong ku ;

20

遠離顛倒，如入禪定。

yuan li dian dao , ru ru chan ding

22

V05. 捨報上生，蓮開既見；

she bao shang sheng , lian kai ji jian ;

2 慈尊接我，與諸天眾。

ci zun jie wo , yu zhu tian zhong .

4 V06. 光消罪障，福智增長；

guang xiao zui zhang , fu zhi zeng zhang ;

6 眾生願度，煩惱願斷。

zhong sheng yuan du , fan nao yuan duan

8 V07. 法門願學，佛道誓成；

fa men yuan xue , fo dao shi cheng ;

10 願隨從佛，降生閻浮。

yuan sui cong fo , jiang sheng yan fu .

12 V08. 龍華樹下，成等正覺；

long hua shu xia , cheng deng zheng jue

14 我與有情，勤修供養。

wo yu you qing , qin xiu gong yang .

16 V09. 請轉法輪，常聞妙法；

qing zhuan fa lun , chang wen miao fa ;

18 證不退轉，更得承事。

zheng bu tui zhuan , geng de cheng shi

20 V10. 供養未來，賢劫諸佛；

gong yang wei lai , xian jie zhu fo ;

22 盡未來際，無有空過。

《法華經、第二十八品》云：「一者、為諸佛護念。二者、植眾德本。三者、入正定聚。四者、發救一切眾生之心。」

2 jin wei lai ji , wu you kong guo .

V11. 於諸佛所，廣修萬行；

4 yu zhu fo suo , guang xiu wan heng ;

利益眾生，滿斯道願。

6 li yi zhong sheng , man si dao yuan .

十方三世一切佛，一切菩薩摩訶薩，摩訶般若波羅蜜。

8 shi fang san shi yi qie fo , yi qie pu sa mo he sa , mo he bo re bo luo mi .

10 II. 極樂淨土、精簡發願迴向文

(*The Brief Prayer for Being Reborn in the Amitabha's Pure Land,*

12 *Quoted from the Avatamsaka Sutra*)

願我臨欲命終時，盡除一切諸障礙；面見彼佛阿彌陀，即得往生安樂剎。

14 Yuan Wo Ling Yu Ming Zhong Shi, Jin Chu Yi Qie Zhu Zhang Ai

Mian Jian Bi Fo A Mi Tuo, Ji De Wang Sheng An Le Cha

16 我既往生彼國已，現前成就此大願；一切圓滿盡無餘，利樂一切眾生界。

Wo Ji Wang Sheng Bi Guo Yi, Xian Qian Cheng Jiu Ci Da Yuan

18 Yi Qie Yuan Man Jin Wu Yu, Li Le Yi Qie Zhong Sheng Jie

彼佛眾會咸清淨，我時於勝蓮華生；親睹如來無量光，現前授我菩提記。

20 Bi Fo Zhong Hui Xian Qing Jing, Wo Shi Yu Sheng Lian Hua Sheng

Qin Du Ru Lai Wu Liang Guang, Xian Qian Sou Wo Pu Ti Ji

22 蒙彼如來授記已，化身無數百俱胝；智力廣大遍十方，普利一切眾生界。

Mong Bi Ru Lai Sou Ji Yi, Hua Shen Wu Shu Bai Ju Zhi

24 Zhi Li Guang Da Pian Shi Fang, Pu Li Yi Qie Zhong Sheng Jie

乃至虛空世界盡，眾生及業煩惱盡；如是一切無盡時，我願究竟恒無盡。

2 Nai Zhi Xu Kong Shi Jie Jin, Zhong Sheng Ji Ye Fan Nao Jin

Ru Shi Yi Qie Wu Jin Shi, Wo Yuan Jiu Jin Heng Wu Jin

4 我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛刹。

Wo Ci Pu Xian Shu Sheng Xing, Wu Bian Sheng Fu Jie Hui Xiang

6 Pu Yuan Cen Ni Zhu Zhong Sheng, Su Wang Wu Liang Kuang Fo Cha

願今禮佛發願，修持功德，迴施有情；

8 Yuan Jing Li Fo Fa Yuan, Xiu Ci Gong De, Hui Shi You Qing

四恩總報，三有齊資；法界眾生，同圓種智。

10 Shi En Zhong Bao, San You Qi Ji,

Fa Jie Zhong Sheng, Tong Yen Zhong Zi

12

III. <赞弥勒四礼文>：(玄奘法师依经翻出)

14 [zan mi le si li wen ; xuan zhuang fa shi yi jing fan chu]

(*Four Auspicious Prayers towards Future Buddha Maitreya,*

16 **translated by Master Xuan-Zhuang**)

18 (1) 至心归命礼、当来弥勒佛

zhi xin gui ming li dang lai mi le fo

20 诸佛同証無为体，真如理实本無缘；

zhu fo tong zeng wu wei ti, zhen ru li shi ben wu yuan;

22 为诱诸天现兜率，其犹幻土出众形。

wei you zhu tian xian dou shuai, qi you huan shi chu zhong xing.

24 元無人馬迷将有，達者知幻未曾然；

yuan wu ren ma mi jiang you, da zhe zhi huan wei ceng ran;

26 佛身本净皆如是，愚夫不了谓同凡。

fo shen ben jing jie ru shi, yu fu bu liao wei tong fan.

2 知佛無來見真佛，於茲必得永常歡；
zhi fo wu lai jian zhen fo, yu zi bi de yong chang huan;
4 故我頂禮彌勒佛，惟愿慈尊度有情。
gu wo ding li mi le fo, wei yuan ci zun du you qing.
6 愿共諸眾生，上生兜率天，奉見彌勒佛。(一拜)
yuan gong zhu zhong sheng shang sheng dou shuai tian feng jian mi le fo.

8

(2) 至心歸命禮、當來彌勒佛

10 zhi xin gui ming li dang lai mi le fo
佛有難思自在力，能以多剎內塵中；
12 fo you nan si zi zai li, neng yi duo cha nei chen zhong;
况今現處兜率殿，師子床上結跏坐。
14 kuang jin xian chu dou shuai dian, shi zi chuang shang jie jia zuo .
身如檀金更無比，相好寶色耀光輝；
16 shen ru tan jin geng wu bi, xiang hao bao se yao guang hui;
神通菩薩皆無量，助佛揚化救含靈。
18 shen tong pu sa jie wu liang, zhu fo yang hua jiu han ling .
眾生但能至心禮，無始罪業定不生；
20 zhong sheng dan neng zhi xin li, wu shi zui ye ding bu sheng;
故我頂禮彌勒佛，惟愿慈尊度有情。
22 gu wo ding li mi le fo, wei yuan ci zun du you qing .
愿共諸眾生，上生兜率天，奉見彌勒佛。(一拜)
24 yuan gong zhu zhong sheng shang sheng dou shuai tian feng jian mi le fo.

(3) 至心歸命禮、當來彌勒佛

26 zhi xin gui ming li dang lai mi le fo
慈尊寶冠多化佛，其量超過數百千；
28 ci zun bao guan duo hua fo, qi chao guo shu bai qian;
此土他方菩薩會，廣現神變寶冠中。
30 ci tu ta fang pu sa hui, guang xian shen bian bao guan zhong .

2 佛身白毫光八万 ，常说不退法轮因 ；
fo shen bai hao guang ba wan , chang shuo bu tui fa lun yin ；
4 众生但能修福业 ，屈申臂顷值慈尊 。
zhong sheng dan neng xiu fu ye , qu shen bi qing zhi ci zun .
6 河沙诸佛由斯现 ，况我本师释迦文 ；
he sha zhu fo you si xian , kuang wo ben shi shi jia wen
8 故我顶礼弥勒佛 ，惟愿慈尊度有情 。
gu wo ding li mi le fo , wei yuan ci zun du you qing .
10 愿共诸众生 ，上生兜率天 ，奉见弥勒佛。（一拜）
yuan gong zhu zhong sheng shang sheng dou shuai tian feng jian mi le fo.

12

(4) 至心归命礼、当来弥勒佛

14 zhi xin gui ming li dang lai mi le fo
诸佛常居清净刹 ，受用报体量無窮 ；
16 zhu fo chang ju qing jing cha , shou yong bao ti wu liang qiong ；
凡夫肉眼未曾识 ，为现千尺一金躯 。
18 fan fu rou yan wei ceng shi , wei xian qian chi yi jin ju
众生视之無厭足 ，令知业果现阎浮 ；
20 zhong sheng shi zhi wu yan zu , ling zhi ye guo xian yan fu ；
但能听经勤诵法 ，逍遥定往兜率宫 。
22 dan neng ting jing qin song fa , xiao yao ding wan dou shuai gong .
三塗於茲必永绝 ，将来同證一法身 ；
24 san tu yu zi bi yong jue , jiang lai tong zheng yi fa sheng ；
故我顶礼弥勒佛 ，惟愿慈尊度有情 。
26 gu wo ding li mi le fo , wei yuan ci zun du you qing .
愿共诸众生 ，上生兜率天 ，奉见弥勒佛。（一拜）
28 yuan gong zhu zhong sheng shang sheng dou shuai tian feng jian mi le fo.

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2 【目錄】 (Content) :

壹、前言 (*Preface*) : pp.13-14

4 貳、參考資料 (*Reference*) : 中文版本& 英文主要譯本(*Both in Chinese and Major English Versions*) : pp.15

6 參、【法華經概說：各品簡介】 : (*The Brief Introduction of Each Chapter of the Lotus Sutra*) : pp.16--18

8 肆、【法華經、Chapter 28th：科判總表】 : (*The Entire Picture of All Detailed Subtitles as the 28th Chapter of the Lotus Sutra*) : pp.18—21

10 伍、【法華經、第二十八品、科判與版本對照表】 : (*The Comparative Diagram of Different Versions under the Detailed Subtitles of the 28th Chapter*) : pp.21-33

14 ◎附錄一【*Appendix.01*：西藏、阿底峽所寫的〈點燈祈願文〉】
 16 (*The Prayer Song of Light Offerings originally written by Atisa in Tibetan, now composed by H.H. 17TH Karmapa*) pp.34

Resource: 【點燈祈願文】、作曲：第十七世大寶法王

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2 壹、前言 (Preface) :

4 一、「法華五品」的提倡與弘揚：(Emphasize of Propaganda of the *Especial Five Chapters* of the Lotus Sutra.)

◎【科判分二：迹門&與本門】：

6 ○甲一、迹門（分三）(Chapter 1--Chapter 14)

乙一、序分：Chapter 1

8 乙二、正宗分：Chapter 2—9：chapter02:方便品第二

乙三、流通分：Chapter 10--14：chapter14: 安樂行品第十四

10 ○甲二、本門（分三）(Chapter 15--Chapter 28)

乙一、序分：Chapter 15

12 乙二、正宗分：Chapter 15--17：chapter16 &17:如來壽量品、第十六
&分別功德品、第十七

14 乙三、流通分：Chapter 18—28：chapter25:觀世音菩薩普門品、第二
十五

16 二、四個根本條件 (Four major foundational conditions for the achievement of
Fa-Hwa samadhi)：想要快速証得大乘的法華三昧，應該具備如《妙法蓮華經、
18 法師品第十》、所宣說的四個根本條件：(1) 大慈悲(**universal compassion**) (2)
柔和(**gentle manner**) (3) 忍辱(**continuous patience**) (4) 諸法空(**realization as**
20 **emptiness of all phenomena**)

<偈頌>【若人說此經，應入如來室，著於如來衣，而坐如來座；處眾無所畏，
22 廣為分別說；大慈悲為室，柔和忍辱衣，諸法空為座，處此為說法。】

- 2 三、《法華經、第二章方便品》的獨特風格：（The Special characteristic of practicing on the Second Chapter of this Lotus Sutra）：
- 4 ◎攝三乘法，為一佛乘法（Combining with the *Three Approaches (Three Paths)* into the *Only One Path of Buddhahood*）
- 6 □偈頌曰：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」
- 8 四、修行的目標與結果（The central purpose and final result of practices）：目標是証得大乘的法華三昧，而最後結果是圓成佛道。
- 10 五、此次演講的幾個重要主題（Several main subjects of this lecture）：
- (1.)四種發心。
- 12 (2.)受持此法華經，所得的功德：分上、中、下三品。
- (3.)專門介紹大行普賢菩薩(*Samantabhadra Bodhisattva*)的修持、與功德。
- 14 (4.)專門介紹大慈彌勒菩薩(*Maitreya Bodhisattva*)的修持、與功德。
- (5.)總結、修持此法華經無量的功德：
- 16 六、此次演講的奉獻（The slight contribution of this lecture for propaganda of present Buddhism）：【法華經、第二十八品：科判總表】（中英文版本）& 「佛教教義與朝聖的結合」，及其他發願文之微小法的奉獻。
- 18

2

貳、參考資料 (Reference)：中文版本 & 英文主要譯本

4

(Both in Chinese and Major English Versions)：

6

○ 《妙法蓮華經》中文版本：

1).T9, No.263 西晉·竺法護《正法華經》十卷廿七品，A.D.286年譯出，現存。

8

2). ※T9, No.262 姚秦·鳩摩羅什《妙法蓮華經》七卷、廿八品，A.D.406年譯出，
現存。

10

3).T9, No.264 隋·闍那崛多共笈多《添品妙法蓮華經》七卷廿七品，A.D.601年
譯出，現存。

12

○ 《妙法蓮華經》英文主要譯本：

14

4). LWL：W. E. Soothill translated, (1993) *The Lotus of the Wonderful Law or the
Lotus Gospel*, Taipei: Shin Wen Feng Print Co.新文豐出版社, the first print in
1930, Oxford：At the Clarendon Press.

16

5). TLS：Bunno Kato, Yoshiro Tamura and Kojiro Miyasaka translated, (1986) *The
Threefold Lotus Sutra*, Tokyo: Kosei Publishing Co., the first print in 1975.

18

6). ※Lbfd：Leon Hurvitz translated, (1976) *Scripture of the Lotus Blossom of the
Fine Dharma*, USA, New York: Columbia University Press.

20

【Translated from Chinese text T.9, No.262 into English】

22

7). ※LS：Burton Watson translated, (1993) *The Lotus Sutra*, USA, New York:
Columbia University Press.

24

2 參、【法華經概說：各品簡介】：

(*The Brief Introduction of Each Chapter of the Lotus Sutra*)：

4 【Note: 以下的表解是摘錄於智者大師的《法華經文句》與《玄義》】

隋·智顛 妙法蓮華經玄義 二十卷 《大正藏》第三三冊 No.1716

6 隋·智顛 妙法蓮華經文句 二十卷 《大正藏》第三四冊 No.1718

◎【科判分二：迹門&與本門】：

8 甲一、迹門（分三）(Chapter 1--Chapter 14)

乙一、序分：Chapter 1

10 乙二、正宗分：Chapter 2--9

乙三、流通分：Chapter 10--14

12 甲二、本門（分三）(Chapter 15--Chapter 28)

乙一、序分：Chapter 15

14 乙二、正宗分：Chapter 15--17

乙三、流通分：Chapter 18—28

16 ◎【詳細表解】：

◎甲一、迹門（分三）(Chapter 1--Chapter 14)

18 ○乙一、序分：Chapter 1：序品第一

○乙二、正宗分（分二）：Chapter 2—9

20 丙一、略開三顯一：方便品第二

丙二、廣開三顯一（分三）：方便品第二

22 丁一、法說周（分四）：Chapter 3

戊一、正說：譬喻品第三

◎桑耶精舍、四種條件 (SBA、Four Conditions)：願心、責任、義務與功德
(*Great vows, Responsibility, Dharma duty & Buddhist benefits*)

2 戊二、領解：譬喻品第三

戊三、述成：譬喻品第三

4 戊四、授記：譬喻品第三

丁二、譬說周（分四）：Chapter 4-6

6 戊一、正說：信解品第四

戊二、領解：信解品第四

8 戊三、述成：藥草喻品第五

戊四、授記：授記品第六

10 丁三、因緣周（分四）：

戊一、正說：化城喻品第七

12 戊二、領解：五百弟子受記品第八

戊三、述成：五百弟子受記品第八

14 戊四、授記：授學無學人記品第九

○乙三、流通分（分四）：Chapter 10--14

16 丙一、功深福重命勸流通：法師品第十、見寶塔品第十一

丙二、引往兼益以證流通：提婆達多品第十二

18 丙三、他方此土勸進流通：勸持品第十三

丙四、初心方法不慮危苦：安樂行品第十四

20 ◎甲二、本門（分三）(Chapter 15--Chapter 28)

○乙一、序分：Chapter 15：從地涌出品第十五

22 ○乙二、正宗分（分二）：Chapter 15—17

丙一、略開近顯遠：從地涌出品第十五

24 丙二、廣開近顯遠（分三）：

《法華經、第二十八品》云：「一者、為諸佛護念。二者、植眾德本。三者、入正定聚。四者、發救一切眾生之心。」

2 丁一、正開近顯遠：※如來壽量品第十六

丁二、總申法身記：※分別功德品第十七

4 丁三、總申領解：※分別功德品第十七

○乙三、流通分（分二）：Chapter 18—28

6 丙一、功德流通（分三）：

丁一、初品因功德：隨喜功德品第十八

8 丁二、初品果功：法師功德品第十九

丁三、信毀罪福：常不輕菩薩品第二十

10 丙二、付囑流通（分三）：

丁一、囑累流通：如來神力品第二十一、囑累品第二十二

12 丁二、化他流通（分四）：

戊一、苦行：藥王菩薩本事品第二十三

14 戊二、三昧：妙音菩薩品第二十四、觀世音菩薩普門品第二十五

戊三、總持：陀羅尼品第二十六

16 戊四、誓願：妙莊嚴王本事品第二十七

丁三、自行流通神通：普賢菩薩勸發品第二十八

18

肆、【法華經、Chapter 28th：科判總表】：

20 *(The Entire Picture of All Detailed Subtitles*

as the 28th Chapter of the Lotus Sutra) :

22 T9, No.262 《妙法蓮華經、第二十八品》，姚秦·鳩摩羅什譯出。

【Note:以下的中文科判，是出自於明朝、藕益大師的

2 《法華經冠科》；科判的英文解釋，是釋心宏所翻譯而加入的】

桑耶精舍：釋心宏（Shinhong Shih）、法務組（Dharma Group）共同編集

4 第二十八章「普賢菩薩勸發品」

The 28th Chapter: Encouragements of

6 *the Bodhisattva Universal Worthy*

<Translated by Ven. Shinhong from the Classical Chinese

8 into the Modern English, August,05,2009 >

10 【乙三、約自行勸流通(分四)】

(From the viewpoint of self-practice, the [strong] recommendation
12 for the [Buddhist] Propagation)

14 ◎ 【丙一、發來(分三)】 (Condition of arising and
manifestation//Three)

16 【丁一、上供】 (Offerings uppermost) (爾時---技樂)

【丁二、下化】 (Teachings for the low beings) (又---神通之力)

18 【丁三、修敬】 (Practice on the worship within [sincere] respect) (到-右繞七匝)

20 ◎ 【丙二、勸發(分二)】 (Convincing [beings] to generate the
[Bodhicitta] //Two)

○【丁一、請問勸發(分二)】 ([Friendly] asking and [strongly] convincing//Two)

22 【戊一、問】 (Question) (白佛言---是法華經)

【戊二、答】 (Answer) (佛告---必得是經)

24 ○【丁二、誓願勸發(分二)】 (Convincing [beings] to generate the [Bodhicitta]
by great vows //Two)

26 □【戊一、誓願護人(分六)】 (Protecting the practitioner whom concentrating on

2 this sutra by great vows //Six)

【己一、攘其外難】 (Avoiding any external difficulty and obstacles) (爾時---不得便)

【己二、教以內法(分三)】 (Guide and teachings within the internal doctrine//Three)

【庚一、行立讀誦】 (Reading or chanting this sutra by the position of walking or standing) (是人---法華經故)

【庚二、若坐思惟】 (Thinking the meaning of this sutra by the seating position) (是人-----陀羅尼)

【庚三、三七精進】 (Practice this sutra diligently by the twenty-one days) (世尊---吉利地帝)

【己三、覆以神力】 (Blessing from the superpower) (世尊---威神之力)

【己四、示勝因】 (Indicating on the special causes [of practices]) (若有--手摩其頭)

【己五、示近果】 (Indicating on the closed results [of practices]) (若但書---功德利益)

【己六、總結勸】 (Encouragement for the hard practices totally) (是故----如說修行)

□ 【戊二、誓願護法】 (Protecting these dharmas [of this sutra] by great vows) (世尊-----使不斷絕)

◎ 【丙三、述發(分二)】 (Description of the arising [conditions]//Two)

○ 【丁一、述護法】 (Description of protecting this sutra) (爾時---菩薩名者)

○ 【丁二、述護人(分五)】 (Description on the [third] point for protecting the [special] practitioner//Five)

【戊一、述第二教以內法】 (Description on the second point for teaching the internal doctrine) (普賢---衣之所覆)

【戊二、述第四示勝因】 (Description on the fourth point for indicating the special causes) (如是---普賢之行)

2 【戊三、述第五示近果】 (Description on the fifth point for indicating the closed results) (普賢----得其福報)

4 【戊四、述第一攘外難】 (Description on the first point for avoiding the external obstacle) (若有人----諸惡重病)

6 【戊五、述總結勸】(Description on the final point of encouragement totally) (是故----當如敬佛)

8 ◎【丙四、發益(分二)】(Emphasis on these virtues [of practice on this sutra]//Two)

10 【丁一、聞品益】 (Virtue of listening this chapter) (說是----具普賢道)

【丁二、聞經益】 (Virtue of listening this sutra) (佛說---作禮而去)

12 <第二十八品、科判竟>

14 伍、【法華經、第二十八品、科判與版本對照表】：

(*The Comparative Diagram of Different Versions under the Detailed Subtitles of the Second Chapter*) :

桑耶精舍：釋心宏、麥燕玲、法務組共同編集

18 ◎ 經文排列順序：

1) . T9, No.262 姚秦·鳩摩羅什《妙法蓮華經》七卷廿八品，A.D.406 年譯出。

20 2). ※LBFD : Leon Hurvitz translated, (1976) *Scripture of the Lotus Blossom of the Fine Dharma*, USA, New York: Columbia University Press.

22 【Translated from Chinese text T.9, No.262 into English】

24

2

第二十八章「普賢菩薩勸發品」

The 28th Chapter: Encouragements of

4

the Bodhisattva Universal Worthy

【乙三、約自行勸流通(分四)】

6

(From the viewpoint of self-practice, the [strong] recommendation
for the [Buddhist] Propagation)

8

◎【丙一、發來(分三)】(Condition of arising and manifestation//Three)

10

【丁一、上供】(Offerings uppermost) □爾時普賢菩薩。以自在神通力。威德名聞。與大菩薩無量無邊、不可稱數、從東方來。所經諸國、普皆震動。兩寶蓮華。作無量百千萬億、種種伎樂。

12

□※LBFD: At that time the bodhisattva Universally Worthy (*Samantabhadra*), who was renowned for awe-inspiring excellence because of his powers of supernatural penetration, together with great bodhisattvas in numbers incalculable, limitless, not subject measure or count, came from the eastern quarter. The realms through which he passed all trembled throughout, rained down jeweled lotuses, and resounded with incalculable hundreds of thousands of myriads of millions of kinds of skillfully played music.

20

<補充資料>：(依窺基大師的註解)

22

普：「德利周備，內証一真。」→自利利他皆圓滿。

賢：「仁慈慧悟，外成萬德。」→自利利他皆圓滿。

24

<補充資料>：大藏經第九冊 No. 277 《佛說觀普賢菩薩行法經》

(一名：觀普賢觀經；一名：出深功德經) 劉宋、曇無蜜多、於揚州譯

26

◎「懺悔六根、觀普賢菩薩法」(pp.393)

爾時世尊。而說偈言：

28

V01.若有眼根惡，業障眼不淨；但當誦大乘，思念第一義；

是名懺悔眼，盡諸不善業。

30

V02.耳根聞亂聲，壞亂和合義；由是起狂亂，猶如癡猿猴。

V03.但當誦大乘，觀法空無相；永盡一切惡，天耳聞十方。

32

V04.鼻根著諸香，隨染起諸觸；如此狂惑鼻，隨染生諸塵。

- 2 V05.若誦大乘經，觀法如實際；永離諸惡業，後世不復生。
V06.舌根起五種，惡口不善業；若欲自調順，應勤修慈心。
4 V07.思法真寂義，無諸分別相；心根如猿猴，無有暫停時。
V08.若欲折伏者，當勤誦大乘；念佛大覺身，力無畏所成。
6 V09.身為機關主，如塵隨風轉；六賊遊戲中，自在無罣礙。
V10.若欲滅此惡，永離諸塵勞；常處涅槃城，安樂心恬怕。
8 V11.當誦大乘經，念諸菩薩母；無量勝方便，從思實相得。
V12.如此等六法，名為六情根；一切業障海，皆從妄想生。
10 V13.若欲懺悔者，端坐念實相；眾罪如霜露，慧日能消除；
是故應至心，懺悔六情根。

12

【丁二、下化】(Teachings for the low beings)□又與無數諸天、龍、夜叉、
14 乾闥婆、阿修羅、迦樓羅、緊那羅、摩目侯羅伽、人非人等，大眾圍繞。
各現威德、神通之力。

16

□※LBFD：He was also accompanied and surrounded by a great multitude of
countless gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*,
18 *mahoragas*, humans, and nonhumans, who circumambulated him, each
displaying powers of awe-inspiring excellence and supernatural penetration.

20

【丁三、修敬】(Practice on the worship within [sincere] respect) □到娑婆世
22 界、耆闍崛山中。頭面禮釋迦牟尼佛。右繞七匝。

24

□※LBFD：Reaching the Sahā world-sphere, arriving at the very midst of
Mount *Gṛdhrakūṭa*, with head bowed he did obeisance to *Śākyamuni-buddha*
and, circumambulating him clockwise seven times,

26

◎【丙二、勸發(分二)】(Convincing [beings] to generate the [Bodhicitta]
28 //Two)

○【丁一、請問勸發(分二)】([Friendly] asking and [strongly] convincing//Two)

30

【戊一、問】(Question)□白佛言。世尊。我於寶威德上王佛國。遙聞此娑
婆世界、說法華經。與無量無邊、百千萬億、諸菩薩眾。共來聽受、惟願
32 世尊。當為說之。若善男子、善女人。於如來滅後。云何能得是法華經？

34

□※LBFD：Addressed the Buddha, saying, “O World-Honored One! In the
realm of the Buddha King Surpassing the Awe-Inspiring Excellence of Gems, I

2 heard from afar that in this Sahā world-sphere the Scripture of the Dharma
4 Blossom is preached, and with a multitude of incalculable, limitless hundreds of
6 thousands of myriads of millions of bodhisattvas I have come to listen
receptively. I beg the World-Honored One to preach it to us! After the extinction
of the Thus Come One, how may a good man or good woman attain this
Scripture of the Dharma Blossom?"

8 【戊二、答】(Answer)□ 佛告普賢菩薩。若善男子、善女人。成就四法。
於如來滅後。當得是法華經。一者、為諸佛護念。二者、植眾德本。三者、
10 入正定聚。四者、發救一切眾生之心。善男子、善女人。如是成就四法。
於如來滅後、必得是經。

12 □※LBFD: The Buddha declared to the bodhisattva Universally Worthy, "If a
14 good man or good woman perfects four dharmas, after the extinction of Thus
Come One he shall attain this Scripture of the Dharma Blossom. First, he must
16 be the object of the protectively mindful thoughts of the Buddhas. Second, he
must plant the roots of a multitude of excellences. Third, he must enter into a
collection of right concentrations. Fourth, he must launch the thought of
18 rescuing all living beings. If a good man or good woman in this way perfects the
four dharmas, after the extinction of the Thus Come One he shall without fail
20 attain this scripture."

<補充資料>：當「得」是法華經：通達義趣。

22 一者、【外緣/the external condition】：為諸佛護念。

○天親菩薩云：根熟(善根、信、進、念、定、慧)菩薩，能蒙佛護念。

24 ——→指內凡

(1).外凡：心未與理合，但向道進，仍有取著心。

26 (2).內凡：念念與道相應，契會第一義。

二者、【內因/the internal cause】：植眾德本。

28 ○德本：十善、三十七道品、六度中，以般若智慧為本，最為重要。

○誰先得聖道？般若智慧強者。

30 三者、【程度/the different level】：入正定聚。

○諸法實相，安住不動，得無生法忍，已入聖位。

32 ○從假入空觀→見道位。

四者、【發心/ the capability the mind】：發救一切眾生之心。

34 ○以菩提心，宏誓度眾救苦，亦知一切眾生及萬法，畢竟了不可得。

○從空出假觀→修道位。

36

2 ○【丁二、誓願勸發(分二)】(Convincing [beings] to generate the [Bodhicitta] by great vows //Two)

4 □【戊一、誓願護人(分六)】(Protecting the practitioner whom concentrating on this sutra by great vows //Six)

6 【己一、攘其外難(分二)】(Avoiding any external difficulty and obstacles)

※ <勸發下品>：

8 <庚一、普賢安隱守護>：□爾時、普賢菩薩白佛言。世尊。於後五百歲、濁惡世中。其有受持是經典者。我當守護、除其衰患、令得安隱。使無伺求、得其便者。

12 <庚二、魔眾皆無傷害>：□若魔、若魔子、若魔女、若魔民。若為魔所著者。若夜叉、若羅剎。若鳩槃荼。若毘舍闍。若吉遮、若富單那。若韋陀羅等、諸惱人者。皆不得便。

14 □※LBFD：At that time the bodhisattva Universally Worthy addressed the Buddha, saying, “O World-Honored One! In the last five hundred years, in the midst of a muddied, evil age, if there is anyone who receives and keeps this scriptural Canon, I will guard and protect him, keep him from decline and care, enable him to gain tranquillity, and prevent those who seek to get the better of him from doing so, Be it Māra, or a son of Māra, or a daughter of Māra, or a subject of Māra, or one possessed by *Māra*, or *yakṣa*, or *rākṣasa*, or *kumbhāṇḍa*, or *piśāca*, or *kṛtya*, or *pūtana*, or *vetāla*, or any other tormentor of men, none shall get the better of him.

24 【己二、教以內法(分三)】(Guide and teachings within the internal doctrine//Three)

26 ※<勸發中品>：【庚一、行立讀誦】(Reading or chanting this sutra by the position of walking or standing)□是人若行、若立、讀誦此經。我爾時乘六牙白象王。與大菩薩眾、俱詣其所。而自現身。供養守護、安慰其心。亦為供養法華經故。

30 □※LBFD：If that person, whether walking or standing, reads and recites this scripture, at that time I, mounted on a white elephant-king with six tusks, together with a great multitude of bodhisattvas will go to that place and , personally revealing my body, make offerings to him, guard and protect him, and comfort his thoughts. Also, if, as an offering to the Scripture of the Dharma Blossom,

36

2 【庚二、若坐思惟(分二)】(Thinking the meaning of this sutra by the seating position)

4 <辛一、普賢教導通達>：□是人若坐、思惟此經。爾時、我復乘白象王、
現其人前。其人若於法華經。有所忘失，一句一偈。我當教之、與共讀誦、
6 還令通利。

<辛二、証三昧、得總持>：□爾時、受持讀誦法華經者。得見我身、甚
8 大歡喜。轉復精進。以見我故。即得三昧、及陀羅尼。名為旋陀羅尼。百
千萬億、旋陀羅尼。法音方便、陀羅尼。得如是等陀羅尼。

10 □※LBFD：[Also, if, as an offering to the Scripture of the Dharma Blossom,]
that person, seated, thinks on this scripture, at that time also I will appear before
12 that person, mounted on a white elephant-king. If that person suffers the loss
from memory of a single phrase or a single gāthā of the Scripture of the Dharma
14 Blossom, I will teach him, reading and reciting it together with him, thereby
enabling him to regain the advantage thereof. At that time anyone who receive
16 and keeps, reads and recites the Scripture of the Dharma Blossom, having
contrived to see my body, shall be overjoyed, and shall persevere all the more
18 vigorously for having seen me. He shall straight –way attain samādhis and
dhāraṇīs, the latter named the Turning Dhāraṇī (*Dhāraṇyāvartā*), the dhāraṇī
20 that can be turned to a hundred thousand myriads of millions [of uses]
(*koṭīśatasahasrāvartā*), and the dhāraṇī of skill in the [use of] Dharma-sounds
22 (*sarvarutakauśalyāvartā*) : such dhāraṇīs as these shall he attain.

24 【庚三、三七精進(分四)】(Practice this sutra diligently by the twenty-one days)

※<勸發上品>：

26 <辛一、晝夜精進修持>：□世尊。若後世後五百歲、濁惡世中。比丘、
比丘尼、優婆塞、優婆夷，求索者。受持者。讀誦者。書寫者。

28 <辛二、菩薩現身加持>：□欲修習是法華經。於三七日中、應一心精進。
滿三七日已。我當乘六牙白象。與無量菩薩而自圍繞。以一切眾生所喜見
30 身、現其人前。而為說法、示教利喜。亦復與其陀羅尼咒。

<辛三、常為神咒所護>：□得是陀羅尼故。無有非人、能破壞者。亦不
32 為女人之所惑亂。我身亦自常護是人。唯願世尊。聽我說此陀羅尼咒。

34 □※LBFD：“O World-Honored One! If in the latter age, in the last five hundred
years, in the midst of a muddied and evil age, a *bhikṣu*, or *bhikṣuṇī*, or *upāsaka*,
or *upāsikā* who seeks, accepts and keeps, reads and recites, and copies, wishes

2 to cultivate and practice this Scripture of the Dharma Blossom, then for three
3 weeks he must single-mindedly persevere with vigor. When he has fulfilled
4 three weeks, I, mounted on my white elephant with six tusks, will together with
5 incalculable bodhisattvas personally circumambulate him, appearing before that
6 person in a body beheld with joy by all living beings, preaching Dharma to him,
7 demonstrating to him, teaching him, benefiting and delighting him. I will also
8 give him this dhāraṇī-charm. Once he has that dhāraṇī, no nonhuman shall be
9 able to destroy him, nor shall he be led astray or confused by women. I will also
10 personally ever protect that person. I beg the World-Honored One to permit me
11 to pronounce this dhāraṇī-charm.”

12 <補充資料>：「四種修持」

法持：「以念為體，由念憶法。」【聞慧】→初地成就。

14 義持：「以慧為體，由慧了法。」【思慧】→初地成就。

咒持：「以禪定為體，依定持咒。」【修慧】→初地成就。

16 忍持：「以無分別智為體，而証真。」【証行慧】→起自解行地，成在初
17 地。

18 <辛四、神咒廣為流傳>：□即於佛前。而說咒曰：「阿檀地。檀陀婆地。
19 檀陀婆帝。檀陀鳩舍隸。檀陀修陀隸。修陀隸。修陀羅婆底。佛 陀波羶禰。
20 薩婆陀羅尼阿婆多尼。薩婆婆沙阿婆多尼。修阿婆多尼。僧伽婆履叉尼。
21 僧伽涅伽陀尼。阿僧祇。僧伽波伽地。帝隸阿情僧伽兜略。阿羅帝婆羅帝。
22 薩婆僧伽地。三摩地伽蘭地。薩婆達磨。修波利剎帝。薩婆薩埵。樓馱橋
23 舍略。阿[少/兔]伽地。辛阿毘吉利地帝。」

24 □※LBFD：Straightway in the Buddha's presence he pronounced a charm,
25 saying:

26 *adaṇḍe daṇḍapati daṇḍapate daṇḍakuśale daṇḍasudhāri sudhāri*
27 *sudhārapati buddhapaśyane sarvadhāranyāvartani svāvartani*
28 *samghaparīkṣaṇi samghanirghātani asamkhye samghāvaghāṭi*
29 *tiryāḍhasamghātulya arade parade sarvasamgha samādhigarandhi*
30 *sarvadharmasuparīkṣite sarvasattvarutakuśalyānugate simhavikrīdite*

32 [The Mantra of Samantabhadra Bodhisattva]

○ 【Sanskrit Version】：

34 Adande danda-pati danda-vartani danda-kusale danda-sudhari
35 sudhari sudha-rapati buddha-pasyane sarva-dharani avartani
36 sarva-bhasya-vartane su-avartane samgha-pariksani samgha
-nirghatani [saddharma-supariksate] asamge samga-pagate

2 tr-adhva-samgatulya [prapte] sarva-samga-samatikrante sarva-
 3 kharma-supariksite sarva-sattva-ruta-kausalya-nugate simha
 4 -vikridite anuvarte vartani vartali svaha.

(resource)：釋素聞導讀 (1999, 05)《法華經導讀》(上、下冊), pp.485. 台北：
 6 全佛文化事業有限公司 <http://www.buddhall.com>

<補充資料>：「三昧與陀羅尼之相異點」

8 **【三昧】** **【陀羅尼】**

(1). 以定為主 ←————→ (1). 以慧為主。

10 (2). 唯心相應 ←————→ (2). 或心相應、或心不相應。

(3). 始修名三昧 ←————→ (3). 久習名總持。

12 (4). 三昧為本 ←————→ (4). 三昧與實相合，出生功德，名為總持。

(5). 三昧轉身或有退失 ←————→ (5). 總持不失。

14

【己三、覆以神力】 (Blessing from the superpower) 世尊。若有菩薩。得
 16 聞是陀羅尼者。當知普賢神通之力。若法華經、行闍浮提、有受持者。應
 作此念。皆是普賢威神之力。

18 ※LBFD: “O World-Honored One! If a bodhisattva is able to hear this dhāraṇī,
 20 let it be known that this ability is the work of the supernatural penetrations of
 Universally Worthy. “If the Scripture of the Dharma Blossom is abroad in
 22 *Jambudvīpa*, and if there is anyone who receives and keeps it, one must have
 this thought: “This is all the awesome, supernatural doing of Universally
 Worthy.”

24

【己四、示勝因】 (Indicating on the special causes [of practices]) 若有受持、
 26 讀誦、正憶念、解其義趣、如說修行。當知是人、行普賢行。於無量無邊
 諸佛所、深種善根。為諸如來、手摩其頭。

28 ※LBFD: If there is anyone who receives and keeps it, reads and recites it,
 30 properly recalls it, interprets the import of its meaning, and practices as it
 preaches, let it be known that this person is doing the work of Universally
 32 Worthy, that in the presence of incalculable, limitless Buddhas he has deeply
 planted wholesome roots, that he has had his head caressed by the hands of the
 Thus Come Ones.

34

【己五、示近果(分三)】 (Indicating on the closed results [of practices])

2 <庚一、命終天女相迎>：□若但書寫。是人命終、當生忉利天上。是時
4 八萬四千天女。作眾伎樂而來迎之。其人即著七寶冠。於姝女中、娛樂快
樂。何況受持、讀誦、正憶念、解其義趣、如說修行。

6 <庚二、生兜率、見彌勒>：□若有人受持、讀誦，解其義趣。是人命終、
為千佛授手。令不恐怖、不墮惡趣。即往兜率天上、彌勒菩薩所。

8 <庚三、菩薩眷屬無量>：□彌勒菩薩、有三十二相。大菩薩眾所共圍繞。
有百千萬億天女眷屬。而於中生。有如是等功德利益。

10 □※LBFD：If he but copies it, that person at the end of his life shall be born in
12 the *Trāyastriṃśa* Heaven. At that time, eighty-four thousands goddesses, making
14 music with a multitude of instruments, shall come to receive him. That man
16 shall straightway don a crown of the seven jewels, and among the women of the
18 harem shall enjoy himself and be gay. How much the more shall this be true of
20 one who receives and keeps it, reads and recites it, and interprets the import of
its meaning! To that man at life's end shall be extended the hands of a thousand
Buddhas, causing him not to fear, nor to fall into evil destinies. He shall
straightway ascend to the top of the *Tuṣita Heaven*, to the place of the
bodhisattva Maitreya. The bodhisattva Maitreya has thirty-two marks, is
surrounded by a great multitude of bodhisattvas, and has a retinue of a hundred
thousand myriads of millions of goddesses, born within his retinue. Such are the
merits and advantages that he shall have!

22 <補充資料>：《法華經、藥王菩薩本事品、第二十三》云：「宿王華！
24 若有人、聞是藥王菩薩本事品者，亦得無量無邊功德。若有女人、聞是
藥王菩薩本事品，能受持者，盡是女身，後不復受。若如來滅後，後五
26 百歲中，若有女人聞是經典，如說修行。於此命終，即往安樂世界，阿
彌陀佛、大菩薩眾，圍繞住處，生蓮華中，寶座之上，不復為貪欲所惱，
28 亦復不為瞋恚、愚癡所惱，亦復不為憍慢、嫉妒、諸垢所惱，得菩薩神
通、無生法忍。得是忍已，眼根清淨，以是清淨眼根，見七百萬、二千
30 億、那由他、恒河沙等諸佛如來。」

32 【己六、總結勸】(Encouragement for the hard practices totally)□是故智者、
應當一心自書、若使人書。受持、讀誦。正憶念。如說修行。

34 □※LBFD：Therefore a wise person must single-mindedly write it himself, or
36 cause others to write it, receive and keep it, read and recite it, recall it properly,
and practice as it preaches.

2 【戊二、誓願護法】 (Protecting these dharmas [of this sutra] by great vows)

3 世尊。我今以神通力故、守護是經。於如來滅後。閻浮提內、廣令流布、
4 使不斷絕。

5 ※LBFD : O World-Honored One! By resort to my powers of supernatural
6 penetration, I will now guard and protect this scripture. After the extinction of
7 the Thus Come One, within *Jambudvīpa* I will broadly propagate it and cause it
8 never to perish.”

10 ◎ 【丙三、述發(分二)】 (Description of the arising [conditions]//Two)

11 ○ 【丁一、述護法】 (Description of protecting this sutra) 爾時、釋迦牟尼
12 佛讚言。善哉、善哉。普賢。汝能護助是經。令多所眾生、安樂利益。汝
13 已成就不可思議功德、深大慈悲。從久遠來、發阿耨多羅三藐三菩提意。
14 而能作是神通之願、守護是經。我當以神通力、守護能受持普賢菩薩名者。

15 ※LBFD : At that time Śākyamuni-buddha uttered praise, saying, ” Excellent!
16 Excellent! O Universally Worthy, you are able to protect this scripture, to afford
17 comfort and advantage to many beings. Having already achieved merit beyond
18 reckoning and discussion, with deep and great good will and compassion from
19 the distant past until now launching the thought of *anuttara-samyak-sambodhi*,
20 you are able to take this vow of supernatural penetration, to guard and protect
21 this scripture. I, by resort to my power of supernatural penetration, will guard
22 and protect whoever can accept and keep the name of the bodhisattva
23 Universally Worthy.

24

25 ○ 【丁二、述護人(分五)】 (Description on the [third] point for protecting the
26 [special] practitioner//Five)

27 【戊一、述第二教以內法(分二)】 (Description on the second point for teaching
28 the internal doctrine)

29 <己一、修持如親見佛> : 普賢。若有受持、讀誦、正憶念。修習、書
30 寫是法華經者。當知是人、則見釋迦牟尼佛。如從佛口。聞此經典。

31 <己二、釋迦必定護念> : 當知是人、供養釋迦牟尼佛。當知是人、佛
32 讚善哉。當知是人、為釋迦牟尼佛、手摩其頭。當知是人、為釋迦牟尼佛、
33 衣之所覆。

34 ※LBFD : O Universally Worthy! If there is anyone who can receive and keep,
35 read and recite, recall properly, cultivate and practice, and copy this Scripture of
36 the Dharma Blossom, be it known that that person has seen Śākyamuni-buddha,
that he might have heard this scriptural canon from the Buddha’s mouth. Be it

2 known that that person has made offerings to Śākyamuni-buddha. Be it known
that that person has been praised by the Buddha with the word ‘Excellent!’ Be it
4 known that that person has had his head stroked by Śākyamuni-buddha. Be it
known that that person has been covered with Śākyamuni-buddha’s cloak.

6

【戊二、述第四示勝因(分二)】(Description on the fourth point for indicating
8 the special causes)

<己一、遠離世間惡緣>：□如是之人、不復貪著世樂。不好外道經書、
10 手筆。亦復不喜親近其人。及諸惡者。若屠兒。若畜豬羊雞狗、若獵師、
若街賣女色。

<己二、不為煩惱所惑>：□是人心意質直。有正憶念、有福德力。是人
12 不為三毒所惱。亦復不為嫉妒、我慢、邪慢、增上慢所惱。是人少欲知足、
14 能修普賢之行。

□※LBFD：Such a person as this shall never again crave worldly pleasures,
16 shall never again be fond of the classical books or the manuscripts of the
external paths, shall also take no pleasure in approaching with familiarity
18 persons [associated with these things] or other wicked ones, be they butchers, or
those who raise pigs, sheep, fowl, and dogs, or hunters, or those who advertise
20 and sell female flesh. That man’s thought and mind shall be straightforward and
honest. He shall have right recall. He shall have the power of merit. That man
22 shall not be tormented by the three poisons, nor shall he be tormented by envy,
pride, conceit, or haughtiness. That man’s desires shall be slight, and he shall
24 know satisfaction. He shall be able to cultivate the conduct of Universally
Worthy.

26 【戊三、述第五示近果(分三)】(Description on the fifth point for indicating the
28 closed results)

<己一、必成無上菩提>：□普賢。若如來滅後、後五百歲。若有人、見
30 受持、讀誦法華經者。應作是念。此人不久當詣道場、破諸魔眾。得阿耨
多羅三藐三菩提。

<己二、昇法座轉法輪>：□轉法輪、擊法鼓、吹法螺、兩法雨。當坐天
32 人大眾中、師子法座上。

<己三、一切所求如願>：□普賢。若於後世。受持讀誦是經典者。是人
34 不復貪著衣服、臥具、飲食、資生之物。所願不虛。亦於現世。得其福報。

36 □※LBFD：O Universally Worthy! After the extinction of the Thus Come One,
in the last five hundred years, if then there is a person who sees on that receive
38 and keeps the Scripture of the Dharma Blossom, he is to think: ‘ Ere long this

2 person shall arrive at the Platform of the Path. He shall smash Māra's hosts. He
 shall attain anuttara-samyak-sambodhi. He shall turn the Wheel of the Dharma.
 4 He shall beat the drum of the Dharma. He shall blow the conch of the Dharma.
 He shall precipitate the rain of the Dharma. He shall sit, amid a great multitude
 6 of gods and men, on a lion throne of the Dharma.' O Universally Worthy! If
 anyone in the latter age accepts and keeps, reads and recites this scriptural canon,
 8 that person shall never again want for clothing, bedding, food and drink, or for
 the things that support life. His wishes shall not be in vain. He shall also in the
 10 present age gain his happy recompense.

12 【戊四、述第一攘外難(分二)】(Description on the first point for avoiding the
 external obstacle)

14 <己一、善惡因果分明>：□若有人輕毀之。言：「汝狂人耳。空作是行、
 終無所獲。」如是罪報、當世世無眼。若有供養讚歎之者。當於今世得現
 16 果報。

<己二、毀謗引無量過>：□若復見受持是經者。出其過惡。若實、若不
 18 實。此人現世得白癩病。若有輕笑之者。當世世牙齒踈缺。醜脣、平鼻。
 手腳繚戾。眼目角眦。身體臭穢。惡瘡、膿血、水腹、短氣、諸惡重病。

20 □※LBFD：If there is a man who utters words of disparagement: 'You are
 nothing but a madman! In vain are you performing these practices! You shall
 22 never get anything for them!'; the retribution for sins such as this shall be that
 from age to age he shall have no eyes. If there is anyone who makes offerings
 24 and gives praise, in this very age he shall get his present reward. If, again, one
 sees a person receiving and holding this scripture, then utters its faults and its
 26 evils, be they fact or not fact, that person in the present age shall get white
 leprosy. If anyone makes light of it or laughs as it, from age to age his teeth shall
 28 be far apart and decayed, he shall have ugly lips and a flat nose, his arms and
 legs shall be crooked, his eyes shall be pointed and the pupils out of symmetry,
 30 his body shall stink, he shall have sores running pus and blood, his belly shall be
 watery and his breath short: in brief, he shall have all manner of evil and grave
 32 ailments.

34 【戊五、述總結勸】(Description on the final point of encouragement totally) □
 是故普賢。若見受持是經典者。當起遠迎、當如敬佛。

36 □※LBFD：For this reason, O Universally Worthy, if you should see one who
 accepts and keeps this scripture canon, you must arise and greet him from a
 38 distance, you must behave as if you were playing homage to a Buddha.”

40 ◎【丙四、發益(分二)】(Emphasis on these virtues [of practice on this
 sutra]//Two)

2 【丁一、聞品益】 (Virtue of listening this chapter) 說是普賢勸發品時。恒
河沙等、無量無邊菩薩。得百千萬億、旋陀羅尼。三千大千世界、微塵等
4 諸菩薩。具普賢道。

※LBFD : When this Chapter of the Encouragements of Universally Worthy
6 was preached, incalculable, limitless bodhisattvas, equal in number to the sands
8 of the river Ganges, attained the dhāraṇī that can be turned to a hundred
10 thousand myriads of millions of uses, and bodhisattvas equal in number to the
fine grains in the thousand-millionfold world perfected the path of Universally
Worthy.

12 【丁二、聞經益】 (Virtue of listening this sutra) 佛說是經時。普賢等諸菩
薩、舍利弗等、諸聲聞。及諸天、龍、人非人等。一切大會、皆大歡喜。
14 受持佛語。作禮而去。

※LBFD : When the Buddha had preached this scripture, Universally Worthy
16 and the other bodhisattvas, Śāriputra and the other voice-hearers, and the gods,
dragons, humans, and nonhumans — in short the whole great assembly — were
18 all overjoyed and, accepting and keeping the Buddha's Word, they did obeisance
and departed.

<經文結束圓滿!!>

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2 ◎附錄一【Appendix.01：西藏、阿底峽所寫的〈點燈祈願文〉】

(*The Prayer Song of Light Offerings originally written by Atisa in Tibetan,*

4 *now composed by H.H. 17TH Karmapa) www.kagyuoffice.org.tw*

◎ Resource: 【點燈祈願文】、作曲：第十七世大寶法王

6 中譯：大寶法王、釋妙融、羅卓丹傑 編曲：林隆璇、演唱：羅卓若傑

◎ 【發願文】：願燈具、成為等同三千大千世界；

8 願燈炷、僅成須彌山王；願燈油、僅成汪洋；

 此燈之數，億蓋得現於每尊佛前。

10 願此光明，消除三有頂以下，無間地獄以上，所有無明之黑暗。

 願十方諸佛菩薩之淨土，皆得顯明親見。

12 喻、班雜、阿羅給、啊吽。(Om Bendzen Aroge A Hum)

◎ 【唱頌文】：V01. 稀有光明此燈燭，供獻賢劫千佛等；

14 無餘廣大十方境，師尊空行護法眾。

V02. 壇城聖眾盡奉獻，父母為首有情眾；

16 此生以及各所生，皆能親見佛淨土。

V03. 願與彌陀合為一，三寶三根眾諦力；

18 吾等如此所發願，祈請加被速得成。

V04. 德雅他：班雜支雅、阿哇波達、那耶梭哈。

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(*Deyata: Bendzen Jiya A Wabodha Naye Soha*)

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【Lecture of the Lotus Sutra】：

The 28th Chapter: Encouragements of the Bodhisattva Universal Worthy

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<The Combination of Buddhist Doctrine, Pilgrimage and Art >

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《法華經》講座：

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第二十八章「普賢菩薩勸發品」

〈佛教教義、朝聖與藝術的結合〉

6

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