

《法華經、法師品第十》：「處眾、無所畏，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 ◎【講經前的共修】：《普賢行願品》偈頌

 The Common Practices before Lecture:

4 (Verses from *the Sutra of “The Practices and Vows
 of the Bodhisattva Samantabhadra”*)

6 ○ 南無華嚴會上佛菩薩（三稱）

 Namo Hua-Yan Hui Shang Fo Pu Sa (three times)

8 V1. 所有十方世界中，三世一切人師子；

 我以清淨身語意，一切遍禮盡無餘。

10 Suo You Shi Fang Shi Jie Zhong, San Shi Yi Qie Ren Shi Zi.

 Wo Yi Qing Jin Shen Yu Yi, Yi Qie Bian Li Jin Wu Yu

12 V2. 普賢行願威神力，普現一切如來前；

 一身復現刹塵身，一一遍禮刹塵佛。

14 Pu Xian Heng Yuan Wei Shen Li, Pu Xian Yi Qie Ru Lai Qian

 Yi Shen Fu Xian Cha Chen Shen, Yi Yi Bian Li Cha Chen Fo

16 V3. 於一塵中塵數佛，各處菩薩眾會中；

 無盡法界塵亦然，深信諸佛皆充滿。

18 Yu Yi Chen Zhong Chen Shu Fo, Ge Chu Pu Sa Zhong Hui Zhong

 Wu Jin Fa Jie Chen Yi Ran, Shen Xin Zhu Fo Jie Chong Man

20 V4. 各以一切音聲海，普出無盡妙言辭；

 盡於未來一切劫，讚佛甚深功德海。

22 Ge Yi Yi Qie Yin Sheng Hai, Pu Chu Wu Jin Miao Yan Ci

 Jin Yu Wei Lai Yi Qie Jie, Zan Fo Shen Shen Gong De Hai

24 V5. 以諸最勝妙華鬘，伎樂塗香及傘蓋；

 ◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
 (*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

 <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。>

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 如是最勝莊嚴具，我以供養諸如來。

Yi Zhu Zui Sheng Miao Hua Man, Ji Yue Tu Xiang Ji San Gai
4 Ru Shi Zui Sheng Zhuang Yan Ju, Wo Yi Gong Yang Zhu Ru Lai

V6. 最勝衣服最勝香，末香燒香與燈燭；

6 一一皆如妙高聚，我悉供養諸如來。

Zui Sheng Yi Fu Zui Sheng Xiang, Mo Xiang Shao Xiang Yu Deng Zhu
8 Yi Yi Jie Ru Miao Gao Ju, Wo Xi Gong Yang Zhu Ru Lai

V7. 我以廣大勝解心，深信一切三世佛；

10 悉以普賢行願力，普遍供養諸如來。

Wo Yi Guang Da Sheng Jue Xin, Shen Xin Yi Qie San Shi Fo
12 Xi Yi Pu Xian Heng Yuan Li, Pu Bian Gong Yang Zhu Ru Lai

V8. 我昔所造諸惡業，皆由無始貪恚癡；

14 從身語意之所生，一切我今皆懺悔。

Wo Xi Suo Zhao Zhu E Ye, Jie You Wu Shi Tan Chen Chi
16 Cong Shen Yu Yi Zhi Suo Sheng, Yi Qie Wo Jin Jie Chan Hui

V9. 十方一切諸眾生，二乘有學及無學；

18 一切如來與菩薩，所有功德皆隨喜。

Shi Fang Yi Qie Zhu Zhong Sheng, Er Cheng You Xue Ji Wu Xue
20 Yi Qie Ru Lai Yu Pu Sa, Suo You Gong De Jie Sui Xi

V10. 十方所有世間燈，最初成就菩提者；

22 我今一切皆勸請，轉於無上妙法輪。

Shi Fang Suo You Shi Jian Deng, Zui Chu Cheng Jiu Pu Ti Zhe
24 Wo Jin Yi Qie Jie Quan Qing, Zhuan Yu Wu Shang Miao Fa Lun

V11. 諸佛若欲示涅槃，我悉至誠而勸請；

26 唯願久住剎塵劫，利樂一切諸眾生。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛剎。>

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 Zhu Fo Ruo Yu Shi Nie Pan, Wo Xi Zhi Cheng Er Quan Qing
Wei Yuan Jiu Zhu Cha Chen Jie, Li Le Yi Qie Zhu Zhong Sheng

4 **V12. 所有禮讚供養福，請佛住世轉法輪；**

隨喜懺悔諸善根，迴向眾生及佛道。

6 Suo You Li Zan Gong Yang Fu, Qing Fo Zhu Shi Zhuan Fa Lun
Sui Xi Chan Hui Zhu Shan Gen, Hui Xiang Zhong Sheng Ji Fo Dao

8 **V13. 願將以此勝功德，迴向無上真法界；**

性相佛法及僧伽，二諦融通三昧印。

10 Yuan Jiang Yi Ci Sheng Gong De, Hui Xiang Wu Shang Zhen Fa Jie
Xing Xiang Fo Fa Ji Seng Qie, Er Di Rong Tong San Mei Yin

12 **V14. 如是無量功德海，我今皆悉盡迴向；**

所有眾生身口意，見惑彈謗我法等。

14 Ru Shi Wu Liang Gong De Hai, Wo Jin Jie Xi Jin Hui Xiang
Suo You Zhong Sheng Shen Kou Yi, Jian Huo Tan Bang Wo Fa Deng

16 **V15. 如是一切諸業障，悉皆消滅盡無餘；**

念念智周於法界，廣度眾生皆不退。

18 Ru Shi Yi Qie Zhu Ye Zhang, Xi Jie Xiao Mie Jin Wu Yu
Nian Nian Zhi Zhou Yu Fa Jie, Guang Du Zhong Sheng Jie Bu Tui

20 **V16. 乃至虛空世界盡，眾生及業煩惱盡；**

如是四法廣無邊，願今迴向亦如是。

22 Nai Zhi Xu Kong Shi Jie Jin, Zhong Sheng Ji Ye Fan Nao Jin
Ru Shi Si Fa Guang Wu Bian, Yuan Jin Hui Xiang Yi Ru Shi

24 ○ **南無大行普賢菩薩（三稱）**

Nan Mo Da Hen Pu Xian Pu Sa (3 times)

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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<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。>

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2 ○ 往生咒（三遍）：

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

4 南無阿彌多婆夜、哆他伽多夜、哆地夜他、
阿彌利都婆毗、阿彌利多、悉耽婆毗、阿彌唎哆、毗迦蘭帝、
6 阿彌唎哆、毗迦蘭多、伽彌膩、伽伽那、枳多迦利、娑婆訶。

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

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

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

10 (three times)

12 ◎ 【講經後的發願與迴向】：普皆迴向

Taking Great Vows and Dedication after Lecture:

14 (*Universal Dedication*)

I. 《菩提道次》祈願文 宗喀巴大師著

16 (*The Prayer for the Stages of Enlightenment, written by Ven.Tsong-Kapa*)

1. 以我久勤所積集，量等虛空二資糧；

18 為度無明有情眾，願成導師佛世尊。

Yi Wo Jiu Qin Suo Ji Ji, Liang Deng Xu Kong Er Zhi Liang

20 Wei Du Wu Ming You Qing Zhong, Yuan Cheng Dao Shi Fo Shi Zun

2. 未成佛前一切生，文殊慈憫垂攝持；

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 具足教以最勝道，得已行令諸佛喜。

Wei Cheng Fo Qian Yi Qie Sheng, Wen Shu Ci Ming Chui She Ci

4 Ji Zhu Jiao Yi Zui Sheng Dao, De Yi Xing Ling Zhu Fo Xi

3. 以我解悟道法要，大悲為導善方便；

6 淨除眾生意冥愚，持佛教法於久遠。

Yi Wo Jie Wu Dao Fa Yau, Da Bei Wei Dao Shan Fang Bian

8 Qing Chu Zhong Sheng Yi Ming Yi, Ci Fo Jiao Fa Yu Jiu Yuan

4. 教法勝寶未遍揚，或已遍揚而衰墮；

10 願於彼處興大悲，顯弘利樂之寶藏。

Jiao Fa Sheng Bao Wei Pian Yang, Huo Yi Pian Yang Er Suai Duo

12 Yuan Yu Bi Chu Xing Da Bei, Xuan Hong Li Le Zhi Bao Zhang

5. 願佛菩薩妙事業，最勝菩提道次第；

14 饒益諸願解脫者，世尊教行永流傳。

Yuan Fo Pu Sa Miao Shi Ye, Zui Sheng Pu Ti Dao Ci Di

16 Rao Yi Zhu Yuan Xie Tuo Zhe, Shi Zun Jiao Xing Yong Liu Cuan

6. 成就修行善道緣，淨除人非人違緣；

18 佛所讚歎淨行道，生生世世永不離。

Cheng Jiu Xiu Xing Shan Dao Yen, Qing Chu Ren Fei Ren Wei Yen

20 Fo Suo Zhan Tan Jing Xing Dao, Sheng Sheng Shi Shi Yong Bu Li

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 7. 以十法行於勝乘，如理精勤修行際；

護法聖眾常護持，如海吉祥普十方。

4 Yi Shi Fa Xing Yu Sheng Cheng, Ru Li Jing Qin Xiu Xing Ji
Hu Fa Sheng Zhong Chang Hu Ci, Ru Hai Ji Xiang Pu Shi Fang

6 II. 極樂淨土、精簡發願迴向文

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

8 Quoted from the Avatamsaka Sutra)

1. 願我臨欲命終時，盡除一切諸障礙；

10 面見彼佛阿彌陀，即得往生安樂剎。

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

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

2. 我既往生彼國已，現前成就此大願；

14 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

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

3. 彼佛眾會咸清淨，我時於勝蓮華生；

18 親睹如來無量光，現前授我菩提記。

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

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

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛剎。>

《法華經、法師品第十》：「處眾、無所畏，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 4. 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。

4 Mong Bi Ru Lai Sou Ji Yi, Hua Shen Wu Shu Bai Ju Zhi
Zhi Li Guang Da Pian Shi Fang, Pu Li Yi Qie Zhong Sheng Jie

6 5. 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。

8 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

10 6. 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。

12 Wo Ci Pu Xian Shu Sheng Xing, Wu Bian Sheng Fu Jie Hui Xiang
Pu Yuan Cen Ni Zhu Zhong Sheng, Su Wang Wu Liang Kuang Fo Cha

14 7. 願今禮佛發願，修持功德，迴施有情；

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

16 8. 四恩總報，三有齊資；法界眾生，同圓種智。

Shi En Zhong Bao, San You Qi Ji,

18 Fa Jie Zhong Sheng, Tong Yen Zhong Zi

III. 《月藏經》吉祥發願文：

20 (*The Precious and Auspicious Prayer by Buddha Sakyamuni himself,*

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 quoted from the Moon-Treasure Sutra)

V1 我昔行苦行，為諸眾生故；捨己自身樂，令法久熾然。

4 Wo Xi Xing Ku Heng, Wei Zhu Zhong Sheng Gu;

She Ji Zhi Sen Le, Ling Fa Jiu Chi Ran

6 V2 我昔捨身命，為諸病人故；亦為貧眾生，令法久熾然。

Wo Xi She Sen Ming, Wei Zhu Bing Ren Gu;

8 Yi Wei Pin Zhong Sheng, Ling Fa Jiu Chi Ran

V3 我昔為菩提，捨財及妻子；寶象馬車乘，令法久熾然。

10 Wo Xi Wei Pu Ti, She Cai Ji Qi Zhi;

Bao Xiang Ma Che Cheng Ling Fa Jiu Chi Ran

12 V4 我昔供諸佛，緣覺及聲聞；父母諸師長，令法久熾然。

Wo Xi Gong Zhu Fo, Yuan Jue Ji Sheng Wen;

14 Fu Mu Zhu Shi Zhang, Ling Fa Jiu Chi Ran

V5 為聞菩提故，無量阿僧祇；備受種種苦，令法久熾然。

16 Wei Wen Pu Ti Gu, Wu Liang A Seng Qi;

Bei Shou Zhong Zhong Ku, Ling Fa Jiu Chi Ran

18 V6 我修戒律儀，長夜常勤行；十方佛為證，令法久熾然。

Wo Xiu Jie Lu Yi, Chang Ye Chang Qin Xing;

20 Shi Fang Fo Wei Zheng, Ling Fa Jiu Chi Ran

V7 我昔常忍辱，忍諸惡眾生；為眾除煩惱，令法久熾然。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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<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。>

《法華經、法師品第十》：「處眾、無所畏，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 Wo Xi Chang Ren Ru, Ren Zhu E Zhong Sheng;
Wei Zhong Chu Fan Nao, Ling Fa Jiu Chi Ran

4 V8 我昔勤精進，堅固常伏他；度脫諸眾生，令法久熾然。

Wo Xi Qin Jing Jin, Jian Gu Chang Fu Ta;
6 Du Tuo Zhu Zhong Seng, Ling Fa Jiu Chi Ran

V9 我修禪解脫，無色三摩提；恆沙不可數，令法久熾然。

8 Wo Xiu Chan Xie Tuo, Wu Se San Mo Ti;
Heng Sa Bu Ke Shu, Ling Fa Jiu Chi Ran

10 V10 我昔為般若，住在於閑林；演說無量論，令法久熾然。

Wo Xi Wei Po Re, Zhu Zai Yu Xian Lin;
12 Yan Shuo Wu Liang Lun, Ling Fa Jiu Chi Ran

V11 我昔常憐愍，捨己身血肉；及捨身支節，為增正法眼。

14 Wo Xi Chang Ling Ming, She Ji Sen Xue Rou;
Ji She Sen Zhi Jie, Wei Zeng Zheng Fa Yan

16 V12 我愍惡眾生，以慈而成熟；安置於三乘，增長正法施。

Wo Ming E Zhong Sheng, Yi Ci Er Cheng Shu;
18 An Zhi Yu San Cheng, Zeng Zhang Zheng Fa Shi.

V13 我昔智方便，度脫諸惡見；安置於正慧，法雨令不絕。

20 Wo Xi Zhi Fang Bian, Du Tuo Zhu E Jian;
An Zhi Yu Zheng Hui, Fa Yu Ling Bu Jue

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 V14 我昔以四攝，救度諸眾生；滅惡煩惱火，令四眾久住。

Wo Xi Yi Si She, Jiu Du Zhu Zhong Sheng;

4 Mie E Fan Nao Huo, Ling Si Zhong Sheng Zhu

V15 我昔除外道，諸惡邪見網；安置於正路，四眾得供養。

6 Wo Xi Chu Wai Dao, Zhu E Xie Jian Wang;

An Zhi Yu Zheng Lu, Si Zhong De Gong Yang

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10 ○ <個別迴向> : (*Personal dedication*) :

願以此修持功德，迴向○○○，

12 yuan yi ci xiu chi gong de , hui xiang○○○，

「願消三障諸煩惱，願得智慧真明瞭；

14 (yuan xiao san zhang zhu fan nao , yuan de zhi hui zhen ming liao ;

普願罪障悉消除，世世常行菩薩道。」或者：

16 pu yuan zui zhang xi xiao chu , shi shi chang xing pu sa dao.) huo zhe :

「願生西方淨土中，九品蓮花為父母；

18 (yuan sheng xi fang jing tu zhong, jiu pin lian hua wei fu mu ;

華開見佛悟無生，不退菩薩為伴侶。」

20 hua kai jian fo wu wu sheng, bu tui pu sa wei ban lv.)

22

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 【目錄】 (Content) :

壹、前言 (*Preface*) : pp.5-8

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.8--9

6 參、【法華經概說：各品簡介】 : (*The Brief Introduction of Each
Chapter of the Lotus Sutra*) : pp.9--12

8 肆、【法華經、Chapter16 &17：科判總表】 : (*The Entire Picture
of All Detailed Subtitles as the 16th &17th Chapters of the
10 Lotus Sutra*) : pp.12—23

伍、【法華經、如來壽量品與分別功德品、科判與多種版本對照
12 表】 : (*The Comparative Diagram of Different Versions under
the Detailed Subtitles of the 16th &17th Chapters*) : pp.23--56

14 【Appendix .I. 附錄一：密勒日巴尊者的證道歌：馬爾巴最後吉祥送行曲】
(*The Song of Venerable Guru Marpa gives blessing to Milarepa*) pp.71--74

16 【Appendix .II. 附錄二：密勒日巴尊者的證道歌：密勒日巴發願歌】
18 (*The Song of Milarepa Prayers for Sentient beings*) pp.74-76

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(*Great Vows、Responsibility、Dharma Duty、Buddhist Benefits*)
<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。>

《法華經、法師品第十》：「處眾、無所畏，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

【Appendix .III. 附錄三：八大佛塔的資料、與建塔、繞塔等功德】

4

(Resource of the Eight Holy Stupas and

the Merits of Building Stupas as well as Worshipping them) pp.77-79

6

壹、前言 (Preface)：

一、四個根本條件 (Four major foundational conditions for the achievement of

8 *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、

法師品第十》所宣說的四個根本條件：(1) 大慈悲(*universal compassion*) (2)

10 柔和(*gentle manner*) (3) 忍辱(*continuous patience*) (4) 諸法空(*realization as*

emptiness of all phenomena)

12 <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，

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。】

14 二、《法華經》的特殊功用 (The Special function of practicing on this Lotus

Sutra)：回小乘向大乘 (Transferring the mind of *Senior Vehicle* into the thoughts of

16 *Great Vehicle*) .

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德

(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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》的獨特風格 (The Special characteristic of practicing on this Lotus
Sutra)：攝三乘法，為一佛乘法 (Combining with three approaches into *Only One*
4 *Path of Buddhahood*)

- 四、一切眾生皆成佛 (All sentient beings could definitely become a complete
6 enlightened Buddha)：聲聞乘 (ex: 五百弟子受記品第八) 與一闍提 (ex: 提
婆達多品第十二)，皆可授記作佛。

- 8 五、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 六、此次演講的幾個重要主題 (Several main subjects of this lecture)：

- (1.)※菩提迦耶朝聖短片：A short film of Buddhist pilgrimage at the *Bodhigaya*
12 in the Eastern India

- (2.)※靈鷲山朝聖簡介：Brief introduction of Buddhist pilgrimage at the *Holy*
14 *Rajahara Place*

- (3.)佛陀的八相成道，與無量壽的特殊功德：“*Eight Manifested Forms of the*
16 *Complete Enlightenment*” from all Buddhas and their special merits of
“*the Stage of the Life Span*”

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛剎。>

《法華經、法師品第十》：「處眾、無所畏，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 (4.)佛陀的入滅，與如何選擇、與依止正確的善知識：The idea related to the
Buddha's *Parinivarna* (which means “pass away naturally”) and the issue of
4 how to choose and rely on the correct spiritual teachers

(5.)舍利塔的功德與修持：Merits of building Buddhist Stupas and their practices

6 (6.)※定中見佛的主題：The subject of seeing all Buddhas through the
meditation

8 七、第十六章「如來壽量品」的三個主要重點 (Three major points of the 16th
Chapter)：

10 《妙法蓮華經》(*the Lotus Sutra*)，是大乘佛法中，常常被讚歎為「經中之王」
的一部很重要的經典；它的重要性與地位，等同於《華嚴經》(*the Avatamsaka Sutra*)
12 的影響。

此次講座所選的是：第十六章「如來壽量品」、與第十七章「分別功德品」，
14 主要內容是介紹釋迦牟尼佛、與一切諸佛，在證得無上佛果的時候，皆能顯現「無
量壽」的境界。演講者，將會以「佛教教義、與朝聖的結合」，與配合現代音樂、
16 幻燈片等多元化的方式，來向現代人，介紹如此深奧的佛教教義。

此第十六章「如來壽量品」，包含無量的教法；簡言之，可以歸納為下列三
18 個重點：

壹、釋迦牟尼佛，在人類的世界中，示現「八相成道」(*the Eight Manifested*
20 *Forms of the Complete Enlightenment*)的過程，在顯現最後一個階段(入涅槃;
Parinivarna)前，他慈悲地在東印度、靈鷲山(*Rajahara, at the Rajgir are in*

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 Eastern India)，為無量世界的眾生，宣說了一乘教法(*the Only One Path of*
Buddhahood)，值得一切眾生盡未來際的修持，而快速地成佛。所以，《妙法蓮華
 4 經》是圓滿、也快速成佛之法門。此點，值得佛弟子們，專精修持此經，而快速
 證悟佛果。

6 貳、在此品，特別說明：一切諸佛，在證得無上佛果的時候，皆能顯現「無
 量壽」(*the Stage of the Life Span*)的境界；進而展現廣大的慈悲、智慧、願行的功
 8 德力，能夠無盡地利益眾生的佛行事業。此點，值得佛弟子們，在日常生活中，
 學習諸佛無盡的六度萬行；進而真誠地關懷一切眾生，與無所求地奉獻國家、與
 10 社會。

參、同時此品，也讓我們學習到兩個重點：一是，在釋迦牟尼佛入涅槃後，
 12 如何尋找、與依止正確的善知識(*correct spiritual teachers*)，是非常重要的課題。
 二是，說明釋迦牟尼佛入涅槃後，慈悲地留下許多舍利子(*Buddhist relics*)；因此
 14 在佛教歷史與文化的發展中，如何建造舍利塔(*building the relic stupas properly*)、
 與供養禮拜佛塔(*offering and worshipping towards Buddha-stuaps very sincerely*
 16 *and devotionally*)，也成為佛教修持的一個很重要的法門。

主辦單位相信此殊勝的佛法講座，不但會提昇新加坡人民的精神文明；也會
 18 促進社會的進步，與世界的和平。

八、此次演講的奉獻 (*The slight contribution of this lecture for propaganda of*
 20 *present Buddhism*)：【法華經、第十六章「如來壽量品」、與第十七章「分別功德
 品」：科判總表】(中英文版本) & 「佛教教義與朝聖的結合」及其他微小法的
 22 奉獻。

◎桑耶精舍、四種條件 (*Four Conditions*)：願心、責任、義務與功德
 (*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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《法華經、法師品第十》：「處眾、無所畏，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 貳、參考資料 (Reference)：中文版本 & 英文主要譯本

(Both in Chinese and Major English Versions)：

4 ○ 《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。

6 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。

8 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。

10 ○ 《妙法蓮華經》英文主要譯本：

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

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

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

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

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

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 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 <法華經五品的提倡、與弘揚>

甲一、迹門（分三）(Chapter 1--Chapter 14)

10 乙一、序分：Chapter 1

乙二、正宗分：Chapter 2—9 : **chapter.02**, ※方便品第二

12 乙三、流通分：Chapter 10—14 : **chapter.14**, ※安樂行品第十四

甲二、本門（分三）(Chapter 15--Chapter 28)

14 乙一、序分：Chapter 15

16 乙二、正宗分：Chapter 15—17 : **chapter 16 & 17**, ※如來壽量品第十六、分別功德品第十七

18 乙三、流通分：Chapter 18—28 : **chapter 25** & **chapter 28**, ※觀世音菩薩普門品第二十五、※普賢菩薩勸發品第二十八

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 ◎【詳細表解】：

◎甲一、迹門（分三）(Chapter 1--Chapter 14)

4 ○乙一、序分：Chapter 1：序品第一

○乙二、正宗分（分二）：Chapter 2—9

6 丙一、略開三顯一：方便品第二

丙二、廣開三顯一（分三）：

8 丁一、法說周（分四）：Chapter 3

戊一、正說：譬喻品第三

10 戊二、領解：譬喻品第三

戊三、述成：譬喻品第三

12 戊四、授記：譬喻品第三

丁二、譬說周（分四）：Chapter 4-6

14 戊一、正說：信解品第四

戊二、領解：信解品第四

16 戊三、述成：藥草喻品第五

戊四、授記：授記品第六

18 丁三、因緣周（分四）：

戊一、正說：化城喻品第七

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 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

4 戊四、授記：授學無學人記品第九

○乙三、流通分（分四）：Chapter 10--14

6 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

8 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

10 ◎甲二、本門（分三）(Chapter 15--Chapter 28)

○乙一、序分：Chapter 15：從地涌出品第十五

12 ○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

14 丙二、廣開近顯遠（分三）：

丁一、正開近顯遠：※如來壽量品第十六

16 丁二、總申法身記：※分別功德品第十七

丁三、總申領解：※分別功德品第十七

18 ○乙三、流通分（分二）：Chapter 18—28

丙一、功德流通（分三）：

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 丁一、初品因功德：隨喜功德品第十八

丁二、初品果功：法師功德品第十九

4 丁三、信毀罪福：常不輕菩薩品第二十

丙二、付囑流通（分三）：

6 丁一、囑累流通：如來神力品第二十一、囑累品第二十二

丁二、化他流通（分四）：

8 戊一、苦行：藥王菩薩本事品第二十三

戊二、三昧：妙音菩薩品第二十四、

10 觀世音菩薩普門品第二十五

戊三、總持：陀羅尼品第二十六

12 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

14

肆、【法華經、Chapter16 &17：科判總表】：

16 (*The Entire Picture of All Detailed Subtitles as*

the 16th &17th Chapters of the Lotus Sutra)：

18 T9, No.262 《妙法蓮華經、安樂行品》第十四品，姚秦·鳩摩羅什譯出。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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《法華經、法師品第十》：「處眾、無所畏，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 【Note:以下的中文科判，是出自於明朝、藕益大師的
《法華經冠科》；科判的英文解釋，是釋心宏所翻譯而加入的】

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

第十六章、「如來壽量品」 (T9 No.262, pp.42-44)

6 (*The Sixteenth Chapter: The Life Span of the Tathagata*)

8 <Translated by Ven. Shinhong from the Classical Chinese into the Modern English, Nov.,10,2007>

 【己二、廣開顯、斷疑生信，分二】 (Indicating the manifestation [of Buddha]

10 widely in order to eliminate all doubts [of beings] and to generate the strong faith
[towards all Buddhas]) :

12 【庚一、誠信，分四】 (Friendly warning and strong faith//Four) :

 【辛一、三誠】 (Friendly warning for three times) :

14 【辛二、三請】 (Sincerely invitation for three times) :

 【辛三、重請】 (Invitation again) :

16 【辛四、重誠】 (Friendly warning again) :

 【庚二、正答，分二】 (Formally answering//Two) :

18 ◎【辛一、長文，分二】 (Long paragraph//Two) :

 ○【壬一、正開近顯遠，分二】 (Formally indicating the closed [fact] and

20 showing the far [and secret truth]) :

 【癸一、出執近之情】 (Indicating the feelings of all sentient beings about the

 ◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 attachment of the closed [fact]) :

【癸二、破近顯遠，分二】(Breaking the closed attachment and showing the

4 far [and secret truth]) :

【子一、正顯遠】(Formally indicating the far [and secret truth]) :

6 【子二、舉譬、格量久遠，分三】(Examining the concept of “long time
and so far” by using examples) :

8 【丑一、舉譬問】(Asking by using examples) :

【丑二、答】(Answering) :

10 【丑三、合顯久遠】(Together showing the combination of long time
and so far) :

12 ○【壬二、明三世益物，分二】(Indicating the benefits for all beings in
three generations//Two) :

14 ※【癸一、法說，分二】(Explanations with pure dharma//Two) :

□【子一、正明三世益物，分三】(Formally Indicating the benefits for all
16 beings in three generations//Three) :

18 【丑一、明過去益物，分三】(Indicating the past benefits for all
beings// Three) :

20 【寅一、過去益物處】(Showing the place of the past benefits for all
beings) :

22 【寅二、拂過去迹疑】(Emphasizing the past manifestation as illusion
and removing its doubts) :

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 【寅三、明過去益物所宜，分二】(Indicating the past benefits properly for all beings//Two)：
- 4 【卯一、感應】(Feedback of religious practices)：
- 【卯二、施化，分二】(Teachings with various skillful means//Two)：
- 6 【辰一、明形聲兩益】(Indicating the benefits for both sides by [showing] forms and [speaking] voices)：
- 8 【辰二、明得益歡喜】(Indicating to attain the [dharma] happiness more [than before])：
- 10 【丑二、明現在益物，分二】(Indicating the present benefits for all beings //Two)：
- 12 【寅一、感應】(Feedback of religious practices)：
- 【寅二、施化，分二】(Teachings with various skillful means//Two)：
- 14 【卯一、明現形】(Indicating the manifestation [of being the present Buddha])：
- 16 【卯二、明說法，分二】(Indicating the preaching [of Buddhist doctrine]//Two)：
- 18 【辰一、正明一代所說】(Formally Indicating the dharma-words [from Buddha himself] as being totally true)：
- 20 【辰二、釋出巧說之由，分二】(Explaining the reasons with special speech//Two)：
- 22 【巳一、明由照權實理故、即是說示之本】(Indicating the reasons for showing *the ultimate truth and the conventional*

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 *truth*, as resulting in the foundation (or root) of speech and
manifestation) :

4 【巳二、明由稱漸頓機故、即是說示之緣】 (Indicating the
reasons for dividing different capacity of all beings shown
6 as “*gradual and sudden enlightenment*”, as resulting in the
conditions of speech and manifestation) :

8 【丑三、明未來益物，分二】 (Indicating the future benefits for all
beings// Two) :

10 【寅一、正明非滅、唱滅以益未來，分二】 (Formally indicating the
fact of being non-death by saying the death for benefiting the future
12 beings//Two) :

【卯一、明本實不滅】 (Indicating the truth of being non-death) :

14 【卯二、明方便唱滅】 (Indicating the skillful means of showing
death) :

16 【寅二、釋須唱滅意，分二】 (Explaining the essential motivation of
saying the death//Two) :

18 【卯一、不滅有損】 (Saying the disadvantage of being non-death) :

【卯二、唱滅有益】 (Saying the advantage of being in death) :

20 □ 【子二、總結不虛】 (Conclusion as the true words) :

※ 【癸二、譬說，分二】 (Explanation with worldly examples) :

22 □ 【子一、立譬，分二】 (Making examples//Two) :

【丑一、良醫治子譬、譬上三世益物，分三】 (Example of that good

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 doctor treated to his sons, as the [best] example for the benefits to all
beings in three generations) :

4 【寅一、遠行譬、譬過去益物】(Example of walking far away, as the
[best] example for the past benefits to all beings) :

6 【寅二、還來譬、譬現在益物，分二】(Example of returning back,
as the [best] example for the past benefits to all beings //Two) :

8 【卯一、譬感應】(Example for feedback of religious practices) :

10 【卯二、譬施化，分二】(Example for teachings with various
skillful means //Two) :

12 【辰一、譬現形】(Example for the manifestation [of being the
present Buddha]) :

14 【辰二、譬說法，分三】(Example for the preaching [of Buddhist
doctrine]//Three) :

16 【巳一、譬佛受請、轉頓漸法輪】(Example for turning the
dharma-wheel of *sudden and gradual enlightenment* after
Buddha accepted this invitation) :

18 【巳二、譬勸誡】(Example for good advice and friendly
warning) :

20 【巳三、譬得益】(Example for attaining the benefits) :

22 【寅三、復去譬、譬未來益物，分四】(Example of leaving again,
as the [best] example for the future benefits to all beings //Four) :

【卯一、超譬不滅有損】(Transcending this example as the

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 disadvantage of being non-death) :

3 【卯二、譬方便唱滅】(Example for saying the death by skillful
4 means) :

5 【卯三、譬唱滅有益】(Example for saying the advantage of being
6 in death) :

7 【卯四、追譬本實不滅】(Catching the example for being non-death
8 originally and truly) :

9 【丑二、治子實益譬、譬上總結不虛】(Example for the real function
10 of treating to sons, as the [best] example for the final conclusion as
the true words) :

11 □ 【子二、法合】(Combination the doctrine [with above examples]) :

◎ 【辛二、偈頌，分二】(Verses//Two) :

12 【壬一、頌正顯遠】(Formally indicating the far [and secret truth] by verses) :

13 【壬二、頌三世益物，分二】(The benefits to all beings in three generations by
14 verses //Two) :

15 ○ 【癸一、頌法說，分二】(Explanations with pure dharma by verses
16 //Two) :

17 ※ 【子一、頌正明三世益物，分三】(Formally indicating the benefits to
18 all beings in three generations by verses //Three) :

19 【丑一、頌過去，分三】(Showing the past situation by verses//Three) :

20 【寅一、超頌過去益物所宜】(Indicating the past benefits properly
21) :

◎ 桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 for all beings by verses) :

【寅二、追頌過去益物處】(Catching on the place of the past benefits

4 for all beings by verses) :

【寅三、頌拂過去迹疑】(Emphasizing the past manifestation as

6 illusion and removing its doubts by verses) :

【丑二、頌現在，分二】(Showing the present situation by verses

8 //Two) :

【寅一、頌感應】(Feedback of religious practices by verses) :

10 【寅二、頌施化】(Teachings with various skillful means by verses) :

【丑三、頌未來，分二】(Showing the future situation by verses //Two) :

12 【寅一、頌方便唱滅、兼頌須唱滅意】(Saying the death through the
skillful means, and showing the major intention of manifestation in
14 death by verses) :

【寅二、頌本實不滅、兼廣釋不見得見之由】(Indicating the truth
16 of being non-death originally, and explaining widely the reasons of
either seeing or non-seeing [all Buddhas and their Pure Lands] by
18 verses) :

※【子二、頌總結不虛】(Conclusion as the true words by verses) :

20 ○【癸二、頌譬說，分二】(Examples by verses //Two) :

【子一、頌立譬】(Making examples by verses) :

22 【子二、頌法合】(Combination the doctrine with above examples by
verses) :

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 **第十七章、「分別功德品」** (T9 No.262, pp.44-46)

(The Seventeenth Chapter: Distinctions in Merits)

4

【戊二、總授法身記，分三】 (Totally giving the remarks [of attaining]

6 *dharmakaya* [for all beings]//Three) :

 【己一、經家總敘】 (Brief introduction by text) :

8 【己二、如來分別，分三】 (*Tathagata* distinguishing [various types of merits
by beings' practices]//Three) : **【note: the below subtitles added by
10 **Shinhong**】**

 <庚一、恒河沙眾生，得無生法忍> (Firstly, all sentient beings like countless
12 sand of Ganga River reached into the stage of *Non-Reborn with pure
dharma.*)

14 <庚二、菩薩摩訶薩，得聞持陀羅尼門，至得阿耨多羅三藐三菩提>
(Secondly, countless great Bodhisattvas attained *the approach of the entire
16 mantras* by listening and holding in their minds, as resulting in the
achievement of the complete enlightenment.)

18 <庚三、無數眾生，皆發阿耨多羅三藐三菩提心> (Thirdly, limitless
sentient beings in the universe had generated *the mind of enlightenment
20 forever.*)

 【己三、瑞表圓益】 ([Universe] showing the lucky signs of [attaining] the
22 complete benefits [with dharma]) :

 ◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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《法華經、法師品第十》：「處眾、無所畏，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 **【戊三、彌勒總申領解，分三】** (*Maitreya Bodhisattva* expressing to
receive [Buddha's teachings and also to] understand [the doctrine] on behalf
4 [of all beings]) :

6 **【己一、頌時眾得解】**(All audiences at that lecture time attaining the [correct]
comprehension [from Buddha's teachings] by verses) :

8 **【己二、頌如來分別】** (*Tathagata* distinguishing [various types of merits by
beings' practices]by verses) :

10 **【己三、頌瑞表圓益】** ([Universe] showing the lucky signs of [attaining] the
complete benefits [with dharma]by verses) :

12 **【丙三、流通段，分三】** (**Paragraph for the propagation [of Buddha's
teachings]//Three**) :

14 **【丁一、明初品因功德、以勸流通，分二】**(Indicating the first type of merit
by [increasing] cause, then strongly recommending for propagation//Two) :

16 ◎**【戊一、明現在四信，分四】**(Indicating to improve the present four types
of faith//Four) :

18 ○ **【己一、一念信解，分二】** (Trust and comprehension by
one-mindedly//Two) :

※ **【庚一、長文，分三】** (Long paragraph//Three) :

20 **【辛一、出相貌】** (Showing the form and sign [of understanding]) :

【辛二、明功德，分二】 (Indicating the [attained] merits//Two) :

◎**桑耶精舍、四種條件 (Four Conditions)**：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 【壬一、總論無量】(Totally expressing the countless merits)：

4 【壬二、格量顯多，分二】(After comparing [with the foundation],
showing more than that//Two)：

6 【癸一、舉五度為格量本】(Using the *Five Prajnaparamitas* as the
foundation of comparison)：

8 【癸二、正格信解功德甚多】(Formally indicating the merits of
trusting and understanding one-mindedly more than the merit of
foundation)：

10 【辛三、明位行不退】(Indicating the position and action for those who are
removable [towards the complete enlightenment])：

12 ※【庚二、偈頌，分三】(Verses//Three)：

【辛一、超頌功德，分二】(Special merits [of practices] by verses)：

14 【壬一、超頌格量顯多，分二】(After comparing [with the foundation],
especially showing more than that by verses//Two)：

16 【癸一、頌舉五度為格量本】(Using the *Five Prajnaparamitas* as the
foundation of comparison by verses)：

18 【癸二、頌正格信解功德甚多】(Formally indicating the merits of
trusting and understanding one-mindedly more than the merit of
foundation by verses)：

20 【壬二、追頌總論無量】(Totally expressing the countless merits by
verses)：

22 【辛二、頌位行不退，分二】((Indicating the position and action for those

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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《法華經、法師品第十》：「處眾、無所畏，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 who are removable [towards the complete enlightenment] by
verses//Two) :

4 【壬一、明不易信解】 (Indicating [to produce] the trust and
comprehension not so easily) :

6 【壬二、信解則必發願、故得不退】 (After [having] the trust and
comprehension, must generate to take the great vows, as resulting
8 in the achievement of being in removable stage) :

10 【辛三、追頌相貌】(Catching to show the form and sign [of understanding
and practices] by verses) :

12 ○ 【己二、解其言趣】 (Totally comprehending the speech [of Buddha's
teachings] and their [profound] meaning) :

14 ○ 【己三、聞持供養】 (Correctly listening [this doctrine] and practicing [on
this sutra] as well as offering [sincerely to this sutra]) :

16 ○ 【己四、深信觀成】 (After having the deeper trust and faith [on this sutra],
then [attaining] the visualization successfully) :

18 ◎ 【戊二、明滅後五品，分二】 (Indicating the five major levels after
Buddha passed away naturally//Two) :

20 【己一、列五品麤格量後、四品功德，分二】 (Listing the brief
comparison with five grades, as shown as the merits of four levels//Two) :

○ 【庚一、長文，分五】 (Long paragraph//Five) :

22 【辛一、直起隨喜心】 (In the first grade, generating directly the mind of

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 appreciation happily) :

4 【辛二、加受持讀誦，分二】(In the second grade, furthermore reading
and reciting this sutra in their accepted mind//Two) :

6 【壬一、標人相】(Showing the quality of those in the second grade) :

6 【壬二、格量功德】(Showing the merits of comparison) :

8 【辛三、加教人，分二】(In the third grade, furthermore guiding others [for
learning and practicing on this sutra]//Two) :

8 【壬一、標人相】(Showing the quality of those in the third grade) :

10 【壬二、格量功德】(Showing the merits of comparison) :

12 【辛四、加兼行六度，分二】(In the fourth grade, furthermore adding partly
the *Six Prajnaparamitas* into their daily lives//Two) :

12 【壬一、標人相】(Showing the quality of those in the fourth grade) :

14 【壬二、格量功德】(Showing the merits of comparison) :

16 【辛五、加正行六度，分二】(In the fifth grade, furthermore adding fully
the *Six Prajnaparamitas* into their daily lives as the major practices
//Two) :

18 【壬一、標人相】(Showing the quality of those in the fifth grade) :

18 【壬二、格量功德】(Showing the merits of comparison) :

20 ○ 【庚二、偈頌，分四】(Verses//Four) :

20 【辛一、頌第二品】(Showing the second level by verses) :

22 【辛二、頌第三品】(Showing the third level by verses) :

22 【辛三、頌第四品】(Showing the fourth level by verses) :

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 【辛四、頌第五品】(Showing the fifth level by verses)：

伍、【法華經、如來壽量品與分別功德品、

4 **科判與多種版本對照表】：**

(The Comparative Diagram of Different Versions under

6 *the Detailed Subtitles of the 16th and 17th Chapters)：*

桑耶精舍：釋心宏、麥燕玲、法務組共同編集

8 ◎ 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。

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

12 **第十六章、「如來壽量品」** (T9 No.262, pp.42-44)

(The Sixteenth Chapter: The Life Span of the Tathagata)

14

【己二、廣開顯、斷疑生信，分二】(Indicating the manifestation [of Buddha]

16 widely in order to eliminate all doubts [of beings] and to generate the strong faith
[towards all Buddhas])：

18 【庚一、誠信，分四】(Friendly warning and strong faith//Four)：

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 【辛一、三誠】 (Friendly warning for three times) :

□T9, No. 262：爾時、佛告：「諸菩薩、及一切大眾。諸善男子。汝等當信、解、

4 如來誠諦之語。」復告大眾：「汝等當信解、如來誠諦之語。」又復告諸大眾：

「汝等當信解、如來誠諦之語。」

6 【辛二、三請】 (Sincerely invitation for three times) :

□是時菩薩大眾。彌勒為首。合掌白佛言：「世尊。唯願說之。我等當信、受佛

8 語。」如是三白已。

【辛三、重請】 (Invitation again) :

10 □復言、唯願說之。「我等當信受佛語。」

【辛四、重誠】 (Friendly warning again) :

12 □爾時世尊。知諸菩薩、三請不止。而告之言：汝等諦聽。

□LS : Burton Watson translated. (starting from pp.224) : At that time the Buddha spoke to the bodhisattvas and all the great assembly:

14 “Good men, you must believe and understand the truthful words of the Thus Come One.” And again he said to the great assembly: “You must believe and understand the truthful words of the Thus Come One.” And once more he said to the great assembly: “You must believe and understand the truthful words of the Thus Come One.”

20 At that time the bodhisattvas and the great assembly, with Maitreya as their leader, Pressed their palms together and addressed the Buddha, saying: “World-Honored One, we beg you to explain. We will believe and accept the Buddha’s words.” They spoke in this manner three times, and then said once more: “We beg you to explain it. We will believe and accept the Buddha’s words.”

26 At that time the World-Honored One, seeing that the bodhisattvas repeated their request three times and more, spoke to them, saying: “You must listen carefully and hear of the Thus Come One’s secret and his transcendental powers.

28 【庚二、正答，分二】 (Formally answering//Two) :

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 ◎【辛一、長文，分二】(Long paragraph//Two)：

○【壬一、正開近顯遠，分二】(Formally indicating the closed [fact] and
4 showing the far [and secret truth])：

【癸一、出執近之情】(Indicating the feelings of all sentient beings about the
6 attachment of the closed [fact])：

□T9, No. 262：「如來祕密神通之力。一切世間天人、及阿修羅。皆謂：今釋迦
8 牟尼佛、出釋氏宮。去伽耶城不遠。坐於道場。得阿耨多羅三藐三菩提。

【癸二、破近顯遠，分二】(Breaking the closed attachment and showing the
10 far [and secret truth])：

【子一、正顯遠】(Formally indicating the far [and secret truth])：

12 □ 然、善男子。我實成佛已來。無量無邊百千萬億、那由他劫。

□LS：Burton Watson translated.：

14 【子二、舉譬、格量久遠，分三】(Examining the concept of “long time
and so far” by using examples)：

16 【丑一、舉譬問】(Asking by using examples)：

□譬如、五百千萬億那由他、阿僧祇三千大千世界。假使有人抹為微塵。過於東
18 方五百千萬億那由他、阿僧祇國。乃下一塵。如是東行、盡是微塵。諸善男子。
於意云何？是諸世界。可得思惟、校計、知其數不？」

20 □LS：Burton Watson translated.：“Suppose a person were to take five hundred, a
22 thousand, ten thousand, a million nayuta asamkhya thousand-million-fold worlds
and grind them to dust. Then, moving eastward, each time he passes five hundred, a
24 thousand, ten thousand, a million nayuta asamkhya worlds he drops a particle of
dust He continues eastward in this way until he has finished dropping all the
particles. Good men, what is your opinion? Can the total number of all these worlds

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2 be imagined or calculated?”

【丑二、答】(Answering)：

4 □彌勒菩薩等、俱白佛言：「世尊。是諸世界、無量無邊。非算數所知。亦非心
力所及。一切聲聞、辟支佛。以無漏智。不能思惟、知其限數。我等住阿惟越致
6 地。於是事中。亦所不達。世尊。如是諸世界、無量無邊。」

□LS：Burton Watson translated.：The bodhisattva Maitreya and the others said to
8 the Buddha: “World Honored One, these worlds are immeasurable, boundless ---one
cannot calculate their number, nor does the mind have the power to encompass
10 them. Even all the voice-hearers and pratyekabuddhas with their wisdom free of
outflows could not imagine or understand how many there are. Although we abide
12 in the stage of avivartika, we cannot comprehend such a matter. World-Honored
One, these worlds are immeasurable and boundless.”

14 【丑三、合顯久遠】(Together showing the combination of long time
and so far)：

16 □爾時、佛告大菩薩眾：「諸善男子。今當分明、宣語汝等。是諸世界。若著微
塵、及不著者。盡以為塵。一塵一劫。我成佛已來。復過於此、百千萬億那由他、
18 阿僧祇劫。」

□LS：Burton Watson translated.：At that time the Buddha said to the multitude of
20 great bodhisattvas: “Good men, now I will state this to you clearly. Suppose all
these worlds, whether they received a particle of dust or not, are once more reduced
22 to dust. Let one particle represent one kalpa. The time that has passed since I
attained Buddhahood surpasses this by a hundred, a thousand, ten thousand, a million
24 nayuta asamkhya kalpas.

○【壬二、明三世益物，分二】(Indicating the benefits for all beings in three
26 generations//Two)：

※【癸一、法說，分二】(Explanations with pure dharma//Two)：

28 □【子一、正明三世益物，分三】(Formally Indicating the benefits for all

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2 beings in three generations//Three) :

【丑一、明過去益物，分三】(Indicating the past benefits for all beings//

4 Three) :

【寅一、過去益物處】(Showing the place of the past benefits for all

6 beings) :

□T9, No. 262 : 自從是來。我常在此娑婆世界。說法教化。亦於餘處、百千萬億

8 那由他、阿僧祇國。導利眾生。

【寅二、拂過去迹疑】(Emphasizing the past manifestation as illusion

10 and removing its doubts) :

□諸善男子。於是中間。我說燃燈佛等。又復言其、入於涅槃。如是皆以、方便

12 分別。

□LS : Burton Watson translated. : “Ever since then I have been constantly in this saha world, preaching the Law, teaching and converting. And elsewhere I have led and benefited living beings in hundreds, thousands, ten thousands, millions of nayutas and asamkhyas of lands. “Good men, during that time I have spoken about the Buddha Burning Torch and others, and described how they entered nirvana. All this I employed as an expedient means to make distinctions.

【寅三、明過去益物所宜，分二】(Indicating the past benefits

20 properly for all beings//Two) :

【卯一、感應】(Feedback of religious practices) :

22 □T9, No. 262 : 「諸善男子。若有眾生。來至我所。我以佛眼。觀其信等、諸根利鈍。隨所應度。

24 【卯二、施化，分二】(Teachings with various skillful means//Two) :

【辰一、明形聲兩益】(Indicating the benefits for both sides by

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
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2 [showing] forms and [speaking] voices) :

4 處處自說。名字不同。年紀大小。亦復現言、當入涅槃。又以種種方便。說微妙法。

6 【辰二、明得益歡喜】(Indicating to attain the [dharma]

happiness more [than before]) :

能令眾生。發歡喜心。」

8 LS : Burton Watson translated. : “Good men, if there are living beings who come to me, I employ my Buddha eye to observe their faith and to see if their other faculties are keen or dull, and then depending upon how receptive they are to salvation, I appear in different places and preach to them under different names, and describe the length of time during which my teachings will be effective. Sometimes when I make my appearance I say that I am about to enter nirvana, and also employ different expedient means to preach the subtle and wonderful Law, thus causing living beings to awaken joyful minds.

16 【丑二、明現在益物，分二】(Indicating the present benefits for all beings //Two) :

【寅一、感應】(Feedback of religious practices) :

18 T9, No. 262 : 「諸善男子。如來見諸眾生。樂於小法。德薄垢重者。

【寅二、施化，分二】(Teachings with various skillful means //Two) :

20 【卯一、明現形】(Indicating the manifestation [of being the present Buddha]) :

22 為是人說。我少出家。得阿耨多羅三藐三菩提。然我實成佛已來。久遠若斯。但以方便。教化眾生。令入佛道。作如是說。」

24 LS : Burton Watson translated. : “Good men, the Thus Come One observes how among living beings there are those who delight in a little Law, meager in virtue and heavy with defilement. For such persons I describe how in my youth I left my household and attained anuttara-samyak-sambodhi. But in truth the time since I

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2 attained Buddhahood is extremely long, as I have told you. It is simply that I use
this expedient means to teach and convert living beings and cause them to enter the
4 Buddha way. That is why I speak in this manner.

6 【卯二、明說法，分二】(Indicating the preaching [of Buddhist
doctrine]//Two) :

8 【辰一、正明一代所說】(Formally Indicating the dharma-words
[from Buddha himself] as being totally true) :

□諸善男子。如來所演經典。皆為度脫眾生。或說己身。或說他身。或示己身。

10 或示他身。或示己事。或示他事。諸所言說。皆實不虛。

12 □LS : Burton Watson translated. : “Good men, the scriptures expounded by the Thus
Come One are all for the purpose of saving and emancipating living beings.
Sometimes I speak of myself, sometimes of others; sometimes I present myself,
14 sometimes others: sometimes I show my own actions, sometimes those of others. All
that I preach is true and not false.

16 【辰二、釋出巧說之由，分二】(Explaining the reasons with
special speech//Two) :

18 【巳一、明由照權實理故、即是說示之本】(Indicating the
reasons for showing *the ultimate truth and the conventional truth*, as resulting in
20 the foundation (or root) of speech and manifestation) :

22 □所以者何？如來。如實知見、三界之相。無有生死。若退若出。亦無在世。及
滅度者。非實、非虛。非如、非異。不如三界。見於三界。如斯之事。如來明見。
無有錯謬。」

24 □LS : Burton Watson translated. : “Why do I do this? The Thus Come One perceives
the true aspect of the threefold world exactly as it is. There is no ebb or flow of birth
and death, and there is no existing in this world and later entering extinction. It is
26 neither substantial nor empty, neither consistent nor diverse. Nor is it what those who

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 dwell in the threefold world perceive it to be. All such things the Thus Come One sees
clearly and without error.

4 【巳二、明由稱漸頓機故、即是說示之緣】(Indicating the
reasons for dividing different capacity of all beings shown as “*gradual and*
6 *sudden enlightenment*”, as resulting in the conditions of speech and
manifestation) :

8 □「以諸眾生。有種種性、種種欲、種種行、種種憶想、分別故。欲令生諸善根。
以若干因緣、譬喻、言辭。種種說法。所作佛事。未曾暫廢。」

10 □LS : Burton Watson translated. : “Because living beings have different natures,
different desires, different actions, and different ways of thinking and making
12 distinctions, and because I want to enable them to put down good roots, I employ a
variety of causes and conditions, similes, parables, and phrases and preach different
14 doctrines. This, the Buddha’s work, I have never for a moment neglected.

【丑三、明未來益物，分二】(Indicating the future benefits for all beings// Two) :

16 【寅一、正明非滅、唱滅以益未來，分二】(Formally indicating the fact
of being non-death by saying the death for benefiting the future beings//Two) :

18 【卯一、明本實不滅】(Indicating the truth of being non-death) :

□T9, No. 262 : 「如是、我成佛已來。甚大久遠。壽命無量阿僧祇劫。常住不滅。
20 諸善男子。我本行菩薩道。所成壽命。今猶未盡。復倍上數。」

【卯二、明方便唱滅】(Indicating the skillful means of showing
22 death) :

□然今、非實滅度。而便唱言。當取滅度。如來以是方便。教化眾生。

24 □LS : Burton Watson translated. : “Thus, since I attained Buddhahood, an extremely
long period of time has passed My life span is an immeasurable number of asamkhya
26 kalpas, and during that time I have constantly abided here without ever entering

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2 extinction. Good men, originally I practiced the bodhisattva way, and the life span
that I acquired then has yet to come to an end but will last twice the number of years
4 that have already passed. Now, however, although in fact I do not actually enter
extinction, I announce that I am going to adopt the course of extinction. This is an
6 expedient means which the Thus Come One uses to teach and convert living beings.

【寅二、釋須唱滅意，分二】(Explaining the essential motivation of

8 saying the death//Two) :

【卯一、不滅有損】(Saying the disadvantage of being non-death) :

10 所以者何？若佛久住於世。薄德之人。不種善根。貧窮下賤。貪著五欲。入於
憶想、妄見網中。

12 若見如來。常在不滅。便起憍恣。而懷厭怠。不能生難遭之想、恭敬之心。

LS : Burton Watson translated. : “Why do I do this? Because if the Buddha remains
14 in the world for a long time, those persons with shallow virtue will fail to plant good
roots but, living in poverty and lowliness, will become attached to the five desires and
16 be caught in the net of deluded thoughts and imaginings. If they see that the Thus
Come One is constantly in the world and never enters extinction, they will grow
18 arrogant and selfish, or become discouraged and neglectful. They will fail to realize
how difficult it is to encounter the Buddha and will not approach him with a
20 respectful and reverent mind.

【卯二、唱滅有益】(Saying the advantage of being in death) :

22 「是故如來。以方便說。比丘當知。諸佛出世。難可值遇。所以者何？諸薄德
人。過無量百千萬億劫。或有見佛。或不見者。」

24 以此事故。我作是言：「諸比丘。如來難可得見。斯眾生等。聞如是語。必當
生於難遭之想。心懷戀慕。渴仰於佛。便種善根。是故如來。雖不實滅。而言滅
26 度。」

【子二、總結不虛】(Conclusion as the true words) :

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2 又善男子。諸佛如來。法皆如是。為度眾生。皆實不虛。

LS : Burton Watson translated. : “Therefore as an expedient means the Thus Come

4 One says: ‘Monks, you should know that it is a rare thing to live at a time when one
6 of the Buddhas appears in the world.’ Why does he do this? Because persons of
8 shallow virtue may pass immeasurable hundreds, thousands, ten thousands, millions
10 of kalpas with some of them chancing to see a Buddha and others never seeing one at
12 all. For this reason I say to them: ‘Monks, the Thus Come One is hard to get to see.’
When living beings hear these words, they are certain to realize how difficult it is to
encounter the Buddha. In their minds they will harbor a longing and will thirst to gaze
upon the Buddha, and then they will work to plant good roots. Therefore the Thus
Come One, though in truth he does not enter extinction, speaks of passing into
extinction.

14 “Good men, the Buddhas and Thus Come Ones all preach a Law such as this.
They act in order to save living beings, so what they do is true and not false.

16 ※【癸二、譬說，分二】(Explanation with worldly examples) :

【子一、立譬，分二】(Making examples//Two) :

18 【丑一、良醫治子譬、譬上三世益物，分三】(Example of that good
doctor treated to his sons, as the [best] example for the benefits to all beings in
20 three generations) :

【寅一、遠行譬、譬過去益物】(Example of walking far away, as the

22 [best] example for the past benefits to all beings) :

T9, No. 262 : 譬如：良醫、智慧聰達。明練方藥。善治眾病。其人、多諸子息。

24 若十、二十、乃至百數。以有事緣、遠至餘國。

【寅二、還來譬、譬現在益物，分二】(Example of returning back,

26 as the [best] example for the past benefits to all beings //Two) :

【卯一、譬感應】(Example for feedback of religious practices) :

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2 □諸子於後。飲他毒藥。藥發悶亂。宛轉於地。

□LS : Burton Watson translated. : “Suppose, for example, that there is a skilled
4 physician who is wise and understanding and knows how to compound medicines to
6 effectively cure all kinds of diseases. He has many sons, perhaps ten, twenty, or even
8 a hundred. He goes off to some other land far away to see about a certain affair. After
he has gone, the children drink some kind of poison that makes them distraught with
pain and they fall writhing to the ground.

【卯二、譬施化，分二】(Example for teachings with various
10 skillful means //Two) :

【辰一、譬現形】(Example for the manifestation [of being the
12 present Buddha]) :

□是時其父。還來歸家。諸子飲毒。或失本心。或不失者。遙見其父。皆大歡喜。

14 拜跪問訊。善安隱歸。我等愚癡。誤服毒藥。願見救療。更賜壽命。

□LS : Burton Watson translated. : “At that time the father returns to his home and
16 finds that his children have drunk poison. Some are completely out of their minds,
while others are not. Seeing their father from far off, all are overjoyed and kneel
18 down and entreat him, saying: ‘How fine that you have returned safely. We were
stupid and by mistake drank some poison. We beg you to cure us and let us live out
20 our lives!’

【辰二、譬說法，分三】(Example for the preaching [of Buddhist
22 doctrine]//Three) :

【巳一、譬佛受請、轉頓漸法輪】(Example for turning the
24 dharma-wheel of *sudden and gradual enlightenment* after Buddha accepted this
invitation) :

26 □父見子等。苦惱如是。依諸經方。求好藥草。色香美味。皆悉具足。搆篩和合。
與子令服。

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
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2 【巳二、譬勸誡】(Example for good advice and friendly
warning) :

4 □而作是言：「此大良藥。色香美味。皆悉具足。汝等可服。速除苦惱。無復眾
患。」

6 【巳三、譬得益】(Example for attaining the benefits) :

□其諸子中、不失心者。見此良藥。色香俱好。即便服之。病盡除愈。

8 □LS : Burton Watson translated. : “The father, seeing his children suffering like this,
follows various prescriptions. Gathering fine medicinal herbs that meet all the
10 requirements of color, fragrance and flavor, he grinds, sifts and mixes them together.
Giving a dose of these to his children, he tells them: ‘This is a highly effective
12 medicine, meeting all the requirements of color, fragrance and flavor. Take it and you
will quickly be relieved of your sufferings and will be free of all illness.’

14 “Those children who have not lost their senses can see that this is good medicine,
outstanding in both color and fragrance, so they take it immediately and are
16 completely cured of their sickness.

 【寅三、復去譬、譬未來益物，分四】(Example of leaving again, as the
18 [best] example for the future benefits to all beings //Four) :

 【卯一、超譬不滅有損】(Transcending this example as the
20 disadvantage of being non-death) :

□T9, No. 262 : 餘失心者。見其父來。雖亦歡喜問訊。求索治病。然與其藥。而
22 不肯服。所以者何？毒氣深入。失本心故。於此好色香藥。而謂不美。

□LS : Burton Watson translated. : Those who are out of their minds are equally
24 delighted to see their father return and beg him to cure their sickness, but when they
are given the medicine, they refuse to take it. Why? Because the poison has
26 penetrated deeply and their minds no longer function as before. So although the
medicine is of excellent color and fragrance, they do not perceive it as good.

28 【卯二、譬方便唱滅】(Example for saying the death by skillful

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(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 means) :

□父作是念：「此子可愍。為毒所中。心皆顛倒。雖見我喜。求索救療。如是好
4 藥。而不肯服。我今當設方便。令服此藥。」即作是言：「汝等當知。我今衰老。
死時已至。是好良藥。今留在此。汝可取服。勿憂不差。」作是教已。復至他國。
6 遣使還告。汝父已死。

□LS : Burton Watson translated. : “The father thinks to himself: My poor children!
8 Because of the poison in them, their minds are completely befuddled. Although they
are happy to see me and ask me to cure them, they refuse to take this excellent
10 medicine. I must now resort to some expedient means to induce them to take the
medicine. So he says to them: ‘You should know that I am now old and worn out, and
12 the time of death has come. I will leave this good medicine here. You should take it
and not worry that it will not cure you.’ Having given these instructions, he then goes
14 off to another land, where he sends a messenger home to announce, ‘Your father is
dead.’

16 【卯三、譬唱滅有益】(Example for saying the advantage of being
in death) :

18 □是時諸子。聞父背喪。心大憂惱。而作是念：「若父在者。慈愍我等。能見救
護。今者捨我。遠喪他國。自惟孤露。無復恃怙。常懷悲感。」心遂醒悟。乃知
20 此藥。色味香美。即取服之。毒病皆愈。

22 【卯四、追譬本實不滅】(Catching the example for being non-death
originally and truly) :

□ 其父聞子。悉已得差。尋便來歸。咸使見之。

24 □LS : Burton Watson translated. : “At that time the children, hearing that their father
has deserted them and died, are filled with great grief and consternation and think to
26 themselves: If our father were alive he would have pity on us and see that we are
protected. But now he has abandoned us and died in some other country far away. We

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 are shelterless orphans with no one to rely on!

“Constantly harboring such feelings of grief, they at last come to their senses and
4 realize that the medicine is in fact excellent in color and fragrance and flavor, and so
they take it and are healed of all the effects of the poison. The father, hearing that his
6 children are all cured, immediately returns home and appears to them all once more.

【丑二、治子實益譬、譬上總結不虛】(Example for the real function
8 of treating to sons, as the [best] example for the final conclusion as the true
words) :

10 □T9, No. 262 : 諸善男子。於意云何？頗有人能說：「此良醫、虛妄罪不？」「不
也。世尊。」

12 □【子二、法合】(Combination the doctrine [with above examples]) :

□佛言：「我亦如是。成佛已來。無量無邊、百千萬億、那由他阿僧祇劫。為眾
14 生故。以方便力、言當滅度。亦無有能如法。說我虛妄過者。」

□LS : Burton Watson translated. : “Good men, what is your opinion? Can anyone say
16 that this skilled physician is guilty of lying?” “No, World-Honored One.”

The Buddha said: “It is the same with me. It has been immeasurable, boundless
18 hundreds, thousands, ten thousands, millions of nayuta and asamkhyā kalpas since I
attained Buddhahood. But for the sake of living beings I employ the power of
20 expedient means and say that I am about to pass into extinction. In view of the
circumstances, however, no one can say that I have been guilty of lies or falsehoods.”

22 ◎【辛二、偈頌，分二】(Verses//Two) :

【壬一、頌正顯遠】(Formally indicating the far [and secret truth] by verses) :

24 □T9, No. 262 : 爾時、世尊欲重宣此義。而說偈言：

C16-1. 自我得佛來，所經諸劫數；無量百千萬，億載阿僧祇。

□LS : Burton Watson translated. : At that time the World-Honored One, wishing to
26 state his meaning once more, spoke in verse form, saying:

28 Since I attained Buddhahood

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 the number of kalpas that have passed
is an immeasurable hundreds, thousands, ten thousands,
4 millions, trillions, asamkhyas.

6 【壬二、頌三世益物，分二】(The benefits to all beings in three generations by
verses //Two) :

8 ○ 【癸一、頌法說，分二】 (Explanations with pure dharma by verses
//Two) :

10 ※ 【子一、頌正明三世益物，分三】 (Formally indicating the benefits to
all beings in three generations by verses //Three) :

12 【丑一、頌過去，分三】(Showing the past situation by verses//Three) :

14 【寅一、超頌過去益物所宜】 (Indicating the past benefits properly
for all beings by verses) :

16 C16-2. 常說法教化，無數億眾生；令入於佛道，爾來無量劫；為度眾
生故，方便現涅槃；

18 【寅二、追頌過去益物處】(Catching on the place of the past benefits
for all beings by verses) :

20 C16-3. 而實不減度，常住此說法。

22 【寅三、頌拂過去迹疑】 (Emphasizing the past manifestation as
illusion and removing its doubts by verses) :

24 C16-4. 我常住於此，以諸神通力；令顛倒眾生，雖近而不見。

26 □ LS : Burton Watson translated. :

28 Constantly I have preached the Law, teaching, converting
countless millions of living beings,
causing them to enter the Buddha way,

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 all this for immeasurable kalpas.
 In order to save living beings,
 4 as an expedient means I appear to enter nirvana
 but in truth I do not pass into extinction.
 6 I am always here, preaching the Law.
 I am always here,
 8 but through my transcendental powers
 I make it so that living beings in their befuddlement
 10 do not see me even when close by.

【丑二、頌現在，分二】(Showing the present situation by verses

12 //Two) :

【寅一、頌感應】(Feedback of religious practices by verses) :

14 C16-5. 眾見我滅度，廣供養舍利；咸皆懷戀慕，而生渴仰心。

C16-6. 眾生既信伏，質直意柔軟；一心欲見佛，不自惜身命。

16 【寅二、頌施化】(Teachings with various skillful means by verses) :

C16-7. 時我及眾僧，俱出靈鷲山；我時語眾生，常在此不滅；以方便
 18 力故，現有滅不滅。

□LS : Burton Watson translated. : When the multitude see that I have passed into
 20 extinction, far and wide they offer alms to my relics.

All harbor thoughts of yearning and in their minds thirst to gaze at me.

22 When living beings have become truly faithful, honest and upright, gentle in intent,
 single-mindedly desiring to see the Buddha, not hesitating even if it costs them their
 24 lives, then I and the assembly of monks appear together on Holy Eagle Peak.

At that time I tell the living beings that I am always here, never entering extinction,
 26 but that because of the power of an expedient means at times I appear to be extinct, at
 other times not,

28 【丑三、頌未來，分二】(Showing the future situation by verses //Two) :

【寅一、頌方便唱滅、兼頌須唱滅意】(Saying the death through the

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《法華經、法師品第十》：「處眾、無所畏，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 skillful means, and showing the major intention of manifestation in death by
verses) :

4 C16-8. 餘國有眾生，恭敬信樂者；我復於彼中，為說無上法。

C16-9. 汝等不聞此，但謂我滅度；我見諸眾生，沒在於苦惱。

6 C16-10. 故不為現身，令其生渴仰；因其心戀慕，乃出為說法。

□LS : Burton Watson translated. : And that if there are living beings in other lands
8 who are reverent and sincere in their wish to believe, then among them too I will
preach the unsurpassed Law. But you have not heard of this, so you suppose that I
10 enter extinction. When I look at living beings I see them drowned in a sea of suffering;
therefore I do not show myself, causing them to thirst for me. Then when their minds
12 are filled with yearning, at last I appear and preach the Law for them.

【寅二、頌本實不滅、兼廣釋不見得見之由】(Indicating the truth
14 of being non-death originally, and explaining widely the reasons of either seeing
or non-seeing [all Buddhas and their Pure Lands] by verses) :

16 C16-11. 神通力如是，於阿僧祇劫；常在靈鷲山，及餘諸住處。

C16-12. 眾生見劫盡，大火所燒時；我此土安隱，天人常充滿。

18 C16-13. 園林諸堂閣，種種寶莊嚴；寶樹多花菓，眾生所遊樂。

C16-14. 諸天擊天鼓，常作眾伎樂；兩曼陀羅花，散佛及大眾。

20 C16-15. 我淨土不毀，而眾見燒盡；憂怖諸苦惱，如是悉充滿。

22 C16-16. 是諸罪眾生，以惡業因緣；過阿僧祇劫，不聞三寶名。

C16-17. 諸有修功德，柔和質直者；則皆見我身，在此而說法。

24 C16-18. 或時為此眾，說佛壽無量；久乃見佛者，為說佛難值。

□LS : Burton Watson translated. : Such are my transcendental powers. For asamkhyā

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 kalpas constantly I have dwelled on Holy Eagle Peak and in various other places.
When living beings witness the end of a kalpa and all is consumed in a great fire, this,
4 my land, remains safe and tranquil, constantly filled with heavenly and human beings.
The halls and pavilions in its gardens and groves are adorned with various kinds of
6 gems. Jeweled trees abound in flowers and fruit where living beings enjoy themselves
at ease. The gods strike heavenly drums, constantly making many kinds of music.

8 Mandarava blossoms rain down, scattering over the Buddha and the great
assembly. My pure land is not destroyed, yet the multitude see it as consumed in fire,
10 with anxiety, fear and other sufferings filling it everywhere. These living beings with
their various offenses, through cases arising from their evil actions, spend asamkhya
12 kalpas without hearing the name of the Three Treasures.

But those who practice meritorious ways, who are gentle, peaceful, honest and
14 upright, all of them will see me here in person, preaching the Law.

At times for this multitude I describe the Buddha's life span as immeasurable,
16 and to those who see the Buddha only after a long time I explain how difficult it is to
meet the Buddha.

18 ※【子二、頌總結不虛】(Conclusion as the true words by verses)：

C16-19. 我智力如是，慧光照無量；壽命無數劫，久修業所得。

20 C16-20. 汝等有智者，勿於此生疑；當斷令永盡，佛語實不虛。

□LS : Burton Watson translated. : Such is the power of my wisdom that its sagacious
22 beams shine without measure. This life span of countless kalpas I gained as the result
of lengthy practice. You who are possessed of wisdom, entertain no doubts on this
24 point! Cast them off, end them forever, for the Buddha's words are true, not false.

○【癸二、頌譬說，分二】(Examples by verses //Two)：

26 【子一、頌立譬】(Making examples by verses)：

C16-21. 如醫善方便，為治狂子故；實在而言死，無能說虛妄。

28 【子二、頌法合】(Combination the doctrine with above examples by
verses)：

30 C16-22. 我亦為世父，救諸苦患者；為凡夫顛倒，實在而言滅。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 C16-23. 以常見我故，而生憍恣心；放逸著五欲，墮於惡道中。

C16-24. 我常知眾生，行道不行道；隨所應可度，為說種種法。

4 C16-25. 每自作是意，以何令眾生；得入無上慧，速成就佛身。

□LS : Burton Watson translated. : He is like a skilled physician who uses an expedient means to cure his deranged sons. Though in fact alive, he gives out word he is dead, yet no one can say he speaks falsely.

8 I am the father of this world, saving those who suffer and are afflicted. Because of the befuddlement of ordinary people, though I live, I give out word I have entered extinction. For if they see me constantly, arrogance and selfishness arise in their minds. Abandoning restraint, they give themselves up to the five desires and fall into the evil paths of existence. Always I am aware of which living beings practice the way, and which do not, and in response to their needs for salvation I preach various doctrines for them. At all times I think to myself: How can I cause living beings to gain entry into the unsurpassed way and quickly acquire the body of a Buddha?

16

第十七章、「分別功德品」(T9 No.262, pp.44-46)

18 【戊二、總授法身記，分三】(Totally giving the remarks [of attaining] *dharmakaya* [for all beings]//Three) :

20 【己一、經家總敘】(Brief introduction by text) :

□T9, No. 262 : 爾時大會、聞佛說壽命劫數長遠、如是無量無邊阿僧祇、眾生得大饒益。

□LS : Burton Watson translated. (starting from pp.233) : At that time, when the great assembly heard the Buddha describe how his life span lasted such a very long number of kalpas, immeasurable, boundless asamkhyas of living beings gained a great many rich benefits.

28 【己二、如來分別，分三】(*Tathagata* distinguishing [various types of merits by beings' practices]//Three) : **【note: the below subtitles added by Shinhong】**

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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《法華經、法師品第十》：「處眾、無所畏，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 <庚一、恒河沙眾生，得無生法忍> (Firstly, all sentient beings like countless
sand of Ganga River reached into the stage of *Non-Reborn with pure dharma.*)

4 □T9, No. 262：於時世尊。告彌勒菩薩摩訶薩：「阿逸多。我說是如來壽命長遠
時。六百八十萬億那由他、恒河沙眾生。得無生法忍。

6 □LS：Burton Watson translated.：At that time the World-Honored One said to the
bodhisattva and mahasattva Maitreya: “Ajita, when I described how the life span of
8 the Thus Come One lasts for such an exceedingly long time, living beings numerous
as the sands of six hundred and eighty ten thousands, millions, nayutas of Ganges
10 attained the truth of birthlessness.

<庚二、菩薩摩訶薩，得聞持陀羅尼門，至得阿耨多羅三藐三菩提>

12 (Secondly, countless great Bodhisattvas attained *the approach of the entire*
mantras by listening and holding in their minds, as resulting in the achievement of
14 the complete enlightenment.)

16 □T9, No. 262：復有千倍菩薩摩訶薩。得聞持陀羅尼門。復有一世界、微塵數菩
薩摩訶薩。得樂說無礙辯才。復有一世界、微塵數菩薩摩訶薩。得百千萬億、無
量旋陀羅尼。復有三千大千世界、微塵數菩薩摩訶薩。能轉不退法輪。復有二千
18 中國土、微塵數菩薩摩訶薩。能轉清淨法輪。

□復有小千國土、微塵數菩薩摩訶薩。八生、當得阿耨多羅三藐三菩提。復有四、
20 四天下微塵數菩薩摩訶薩。四生、當得阿耨多羅三藐三菩提。復有三、四天下微
塵數菩薩摩訶薩。三生、當得阿耨多羅三藐三菩提。復有二、四天下微塵數菩薩
22 摩訶薩。二生、當得阿耨多羅三藐三菩提。復有一、四天下微塵數菩薩摩訶薩。
一生、當得阿耨多羅三藐三菩提。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 □LS: Burton Watson translated.: And bodhisattvas and mahasattvas a thousand
4 times more in number gained the dharani teaching that allows them to retain all that
they hear. And bodhisattvas and mahasattvas numerous as the dust particles of an
entire world gained the eloquence that allows them to speak pleasingly and without
6 hindrance. And bodhisattvas and mahasattvas numerous as the dust particles of an
entire world gained the eloquence that allows them to speak pleasingly and without
8 hindrance. And bodhisattvas and mahasattvas numerous as the dust particles of an
entire world gained dharanis that allow them to retain hundreds, thousands, ten
10 thousands, millions, immeasurable repetitions of the teachings. And bodhisattvas and
mahasattvas numerous as the dust particles of a thousand-millionfold world were able
12 to turn the unregressing wheel of the Law. And bodhisattvas and mahasattvas
numerous as the dust particles of two thousand middle sized lands were able to turn
14 the pure wheel of the Law.

And bodhisattvas and mahasattvas numerous as the dust particles of a thousand
16 small lands gained assurance that they would attain anuttara-samyak-sambodhi after
eight rebirths. And bodhisattvas and mahasattvas numerous as the dust particles of
18 four four-continent worlds gained assurance that they would attain
anuttara-samyak-sambodhi after four rebirths. And bodhisattvas and mahasattvas
20 numerous as the dust particles of three four-continent worlds gained assurance that
they would attain anuttara-samyak-sambodhi after three rebirths. And bodhisattvas
22 and mahasattvas numerous as the dust particles of two four-continent worlds gained
assurance that they would attain anuttara-samyak-sambodhi after two rebirths. And
24 bodhisattvas and mahasattvas numerous as the dust particles of one four-continent
world gained assurance that they would attain anuttara-samyak-sambodhi after one
26 rebirth.

<庚三、無數眾生，皆發阿耨多羅三藐三菩提心> (Thirdly, limitless sentient
28 beings in the universe had generated *the mind of enlightenment* forever.)

□T9, No. 262: 復有、八世界微塵數眾生。皆發阿耨多羅三藐三菩提心。

30 □LS: Burton Watson translated.: And living beings numerous as the dust particles of
eight worlds were all moved to set their minds upon anuttara-samyak-smabodhi.

32 【己三、瑞表圓益】 ([Universe] showing the lucky signs of [attaining] the

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2 complete benefits [with dharma] :

□T9, No. 262：佛說是諸菩薩摩訶薩、得大法利時。於虛空中。雨曼陀羅華、摩
 4 訶曼陀羅華。以散無量百千萬億、眾寶樹下、師子座上諸佛。并散七寶塔中。師
 子座上、釋迦牟尼佛、及久滅度多寶如來。亦散一切諸大菩薩、及四部眾。又雨
 6 細末栴檀、沈水香等。於虛空中。天鼓自鳴。妙聲深遠。又雨千種天衣。垂諸瓔
 珞、真珠瓔珞、摩尼珠瓔珞、如意珠瓔珞。遍於九方。眾寶香爐。燒無價香。自
 8 然周至。供養大會。一一佛上。有諸菩薩、執持幡蓋。次第而上。至于梵天。是
 諸菩薩、以妙音聲。歌無量頌。讚歎諸佛。

10 □LS : Burton Watson translated. : When the Buddha announced that these
 bodhisattvas and mahasattvas had gained the great benefits of the Law, from the midst
 12 of the air mandarava flowers and great mandarava flowers rained down, scattering
 over the immeasurable hundreds, thousands, ten thousands, millions of Buddhas who
 14 were seated on lion seats under jeweled trees, and also scattering over Shakyamuni
 Buddha, and over Many Treasures Thus Come One who long ago entered extinction,
 16 both of whom were seated on lion seats in the tower of seven treasures. They also
 scattered over all the great bodhisattvas and the four kinds of believers. In addition,
 18 finely powdered sandalwood and aloes rained down, and in the midst of the air
 heavenly drums sounded of their own accord, wonderful notes deep and far-reaching.
 20 And a thousand varieties of heavenly robes rained down, draped with various
 necklaces, pearl necklaces, mani jewel necklaces, necklaces of wish-granting jewels,
 22 spreading everywhere in nine directions. In jewel-encrusted censers priceless incenses
 burned, their fragrance of its own accord permeating everywhere as an offering to the
 24 great assembly. Above each one of the Buddhas there appeared bodhisattvas holding
 banners and canopies, in rows reaching up to the Brahma heaven. These bodhisattvas
 26 employed their wonderful voices in singing immeasurable hymns of praise to the
 Buddhas.

28 【戊三、彌勒總申領解，分三】 (*Maitreya Bodhisattva* expressing to receive
 [Buddha's teachings and also to] understand [the doctrine] on behalf [of all

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2 beings]) :

【己一、頌時眾得解】(All audiences at that lecture time attaining the [correct]
4 comprehension [from Buddha's teachings] by verses) :

□T9, No. 262 : 爾時彌勒菩薩從座而起。偏袒右肩合掌向佛。而說偈言：

6 C17-1. 佛說希有法，昔所未曾聞；世尊有大力，壽命不可量。

C17-2. 無數諸佛子，聞世尊分別；說得法利者，歡喜充遍身。

8 □LS: Burton Watson translated. : At that time the bodhisattvas Maitreya rose from his
seat, bared his right shoulder and, pressing his palms together and facing the Buddha,
10 spoke in verse form, saying:

The Buddha preaches a rarely encountered Law, one never heard from times past.
12 The World-Honored One possesses great powers and his life span cannot be measured.
The countless sons of the Buddha, hearing the World-Honored One make distinctions
14 and describe the benefits of the Law they will gain, find their whole bodies filled with
joy.

16 【己二、頌如來分別】 (*Tathagata* distinguishing [various types of merits by
beings' practices]by verses) :

18 C17-3. 或住不退地，或得陀羅尼；或無礙樂說，萬億旋總持。

C17-4. 或有大千界，微塵數菩薩；各各皆能轉，不退之法輪。

20 C17-5. 復有中千界，微塵數菩薩；各各皆能轉，清淨之法輪。

C17-6. 復有小千界，微塵數菩薩；餘各八生在，當得成佛道。

22 C17-7. 復有四三二，如此四天下；微塵諸菩薩，隨數生成佛。

□LS: Burton Watson translated. : Some abide in the stage of no regression, some have
24 acquired dharanis, some can speak pleasingly and without hindrance or retain ten
thousand, a million repetitions of the teachings. Some bodhisattvas numerous as the
26 dust particles of a thousand major worlds are all able to turn the unregressing wheel
of the Law. Some bodhisattvas numerous as the dust particles of a thousand

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2 intermediate worlds are all able to turn the pure wheel of the Law. And some
 4 bodhisattvas numerous as the dust particles of a thousand minor worlds are assured
 6 that after eight more rebirths they will be able to complete the Buddha way. Some
 8 bodhisattvas numerous as the dust particles of four, three, two times the four
 10 continents after a corresponding number of rebirths will become Buddhas;

C17-8. 或一四天下，微塵數菩薩；餘有一生在，當成一切智。

8 C17-9. 如是等眾生，聞佛壽長遠；得無量無漏，清淨之果報。

C17-10. 復有八世界，微塵數眾生；聞佛說壽命，皆發無上心。

10 □LS: Burton Watson translated.: Some bodhisattvas numerous as the dust particles of
 12 one set of the four continents after one more rebirth will attain comprehensive
 14 wisdom. Thus when living beings hear of the great length of the Buddha's life, they
 16 gain pure fruits and rewards that are immeasurable and free of outflows. Again living
 18 beings numerous as the dust particles of eight worlds, hearing the Buddha describe
 20 his life span, all set their minds on the unsurpassed way.

16 【已三、頌瑞表圓益】 ([Universe] showing the lucky signs of [attaining] the
 18 complete benefits [with dharma]by verses) :

18 C17-11. 世尊說無量，不可思議法；多有所饒益，如虛空無邊。

C17-12. 兩天曼陀羅，摩訶曼陀羅；釋梵如恒沙，無數佛土來。

20 C17-13. 兩栴檀沈水，繽紛而亂墜；如鳥飛空下，供散於諸佛。

22 C17-14. 天鼓虛空中，自然出妙聲；天衣千萬種，旋轉而來下。

C17-15. 眾寶妙香爐，燒無價之香；自然悉周遍，供養諸世尊。

24

C17-16. 其大菩薩眾，執七寶幡蓋；高妙萬億種，次第至梵天。

26

C17-17. 一一諸佛前，寶幢懸勝幡；亦以千萬偈，歌詠諸如來。

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2 C17-18. 如是種種事，昔所未曾有；聞佛壽無量，一切皆歡喜。

C17-19. 佛名聞十方，廣饒益眾生；一切具善根，以助無上心。

4 □LS : Burton Watson translated. : The World-Honored One preaches a Law that is
 6 immeasurable and cannot be fathomed, and those who benefit from it are many, as
 8 boundless as the open air. Heavenly mandarava flowers and great mandarava flowers
 10 rain down; Shakras and Brahmas like Ganges sands arrive from countless Buddha
 12 lands. Sandalwood and aloes in a jumble of fine powder rain down; like birds flying
 14 down from the sky they scatter as an offering over the Buddhas. In the midst of the air
 16 heavenly drums of their own accord emit wonderful sounds; heavenly robes by the
 18 thousand, ten thousand, million come whirling and fluttering down; wonderful
 20 jewel-encrusted censers burn priceless incense which of its own accord permeates
 everywhere, an offering to all the World-Honored Ones. The multitude of great
 bodhisattvas hold banners and canopies adorned with the seven treasures, ten
 thousand, a million in kind, lofty, wonderful, in rows reaching up to the Brahma
 heaven. Before each one of the Buddhas hang jeweled streamers and superlative
 banners, while in thousands, ten thousands of verses the praises of the Thus Come
 Ones are sung. All these many things have never been known in the past. Hearing that
 the Buddha's life is immeasurable, all beings are filled with joy. The Buddha's name
 is heard in ten directions, widely benefiting living beings, and all are endowed with
 good roots to help them set their minds on the unsurpassed way.

22

【丙三、流通段，分三】 (Paragraph for the propagation [of Buddha's

24 **teachings]//Three) :**

【丁一、明初品因功德、以勸流通，分二】 (Indicating the first type of merit by

26 **[increasing] cause, then strongly recommending for propagation//Two) :**

◎ **【戊一、明現在四信，分四】 (Indicating to improve the present four types of**

28 **faith//Four) :**

○ **【己一、一念信解，分二】 (Trust and comprehension by one-mindedly//Two) :**

◎ **桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德**

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2 ※【庚一、長文，分三】(Long paragraph//Three)：

【辛一、出相貌】(Showing the form and sign [of understanding])：

4 □T9, No. 262：爾時、佛告彌勒菩薩摩訶薩：「阿逸多。其有眾生。聞佛壽命長遠如是。乃至能生一念信解。

6 【辛二、明功德，分二】(Indicating the [attained] merits//Two)：

【壬一、總論無量】(Totally expressing the countless merits)：

8 □所得功德。無有限量。

□LS : Burton Watson translated. : At that time the Buddha said to the bodhisattva and mahasattva Maitreya: “Ajita, if there are living beings who, on hearing that the life span of the Buddha is of such long duration, are able to believe and understand it even for a moment, the benefits they gain thereby will be without limit or measure.

【壬二、格量顯多，分二】(After comparing [with the foundation],

14 showing more than that//Two)：

【癸一、舉五度為格量本】(Using the *Five Prajnaparamitas* as the

16 foundation of comparison)：

18 □若有善男子、善女人。為阿耨多羅三藐三菩提故。於八十萬億、那由他劫。行五波羅蜜。檀波羅蜜。尸羅波羅蜜。羼提波羅蜜。毘梨耶波羅蜜。禪波羅蜜。除般若波羅蜜。

20 【癸二、正格信解功德甚多】(Formally indicating the merits of trusting and understanding one-mindedly more than the merit of foundation)：

24 □以是功德。比前功德。百分、千分、百千萬億分。不及其一。乃至算數譬喻、所不能知。

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2 【辛三、明位行不退】(Indicating the position and action for those who are
removable [towards the complete enlightenment]) :

4 若善男子、善女人。有如是功德。於阿耨多羅三藐三菩提退者。無有是處。

LS : Burton Watson translated. : Suppose there are good men or good women who,
6 for the sake of anuttara-samyak-sambodhi, over a period of eight hundred thousand
million nayutas of kalpas practice the five paramitas—the paramitas of dana
8 (almsgiving), shila (keeping of the precepts), kshanti (forbearance), virya
(assiduousness) and dhyana (meditation), the paramita of prajna being omitted – the
10 benefits they obtain will not measure up to even a hundredth part, a thousandth part, a
hundred, thousand, ten thousand, millionth part of the benefits mentioned previously.
12 Indeed, it is beyond the power of calculation, simile or parable to convey the
comparison. For good men who have gained such benefits as those [mentioned
14 previously] to fall back without reaching the goal of anuttara-samyak-sambodhi is
utterly unimaginable.”

16 ※【庚二、偈頌，分三】(Verses//Three) :

【辛一、超頌功德，分二】(Special merits [of practices] by verses) :

18 【壬一、超頌格量顯多，分二】(After comparing [with the foundation],
especially showing more than that by verses//Two) :

20 【癸一、頌舉五度為格量本】(Using the *Five Prajnaparamitas* as the
foundation of comparison by verses) :

22 T9, No. 262 : 爾時、世尊欲重宣此義。而說偈言 :

C17-20. 若人求佛慧，於八十萬億；那由他劫數，行五波羅蜜。

24 C17-21. 於是諸劫中，布施供養佛；及緣覺弟子，并諸菩薩眾。

C17-22. 珍異之飲食，上服與臥具；栴檀立精舍，以園林莊嚴。

26 C17-23. 如是等布施，種種皆微妙；盡此諸劫數，以迴向佛道。

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
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2 C17-24. 若復持禁戒，清淨無缺漏；求於無上道，諸佛之所歎。

C17-25. 若復行忍辱，住於調柔地；設眾惡來加，其心不傾動。

4 C17-26. 諸有得法者，懷於增上慢；為此所輕惱，如是亦能忍。

C17-27. 若復勤精進，志念常堅固；於無量億劫，一心不懈息。

6 C17-28. 又於無數劫，住於空閑處；若坐若經行，除睡常攝心。

C17-29. 以是因緣故，能生諸禪定；八十億萬劫，安住心不亂。

8 C17-30. 持此一心福，願求無上道；我得一切智，盡諸禪定際。

C17-31. 是人於百千，萬億劫數中；行此諸功德，如上之所說。

10 □LS : Burton Watson translated. : At that time the World-Honored One, wishing to state his meaning once more, spoke in verse form, saying:

12 If someone seeking the Buddha wisdom for a period of eight hundred thousand
 14 million nayutas of kalpas should practice the five paramitas, during all those kalpas
 16 distributing alms to the Buddhas and to the pratyekabuddhas and disciples and the
 18 multitude of bodhisattvas, rare delicacies of food and drink, fine garments and articles
 20 of bedding, or building religious retreats of sandalwood adorned with gardens and
 22 groves; if he should distribute alms of many varieties, all refined and wonderful, and
 24 do this for the entire number of kalpas to express his devotion to the Buddha way; and
 26 if moreover he should keep the precepts, in purity and without omission or outflow,
 28 seeking the unsurpassed way, praised by the Buddhas; and if he should practice
 30 forbearance, remaining in a posture of submission and gentleness, even when various
 evils are visited on him, not allowing his mind to be roused or swayed; when others,
 convinced they have gained the Law, harbor thoughts of overbearing arrogance and
 he is treated with contempt and vexed by them, if he can still endure it with patience;
 and if he is diligent and assiduous, ever firm in intent and thought, for immeasurable
 millions of kalpas single-minded, never lax or neglectful, for countless kalpas
 dwelling in a deserted and quiet place; and if he practices sitting and walking
 exercises, banishing drowsiness, constantly regulating his mind, and as a result of
 such actions is able to produce states of meditation, for eighty million ten thousand
 kalpas remaining calm, his mind never deranged; and if he holds to the blessing of

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2 this single-mindedness and with it seeks the unsurpassed way, saying, “I will gain
comprehensive wisdom and exhaust all the states of meditation!” If this person for a
4 hundred, a thousand, ten thousand, a million kalpas should carry out these meritorious
practices as I have described above,

6 【癸二、頌正格信解功德甚多】(Formally indicating the merits of
trusting and understanding one-mindedly more than the merit of
8 foundation by verses) :

C17-32. 有善男女等，聞我說壽命；乃至一念信，其福過於彼。

10 【壬二、追頌總論無量】(Totally expressing the countless merits by
verses) :

12 C17-33. 若人悉無有，一切諸疑悔；深心須臾信，其福為如此。

□LS : Burton Watson translated. : still those good men and women who hear me
14 describe my life span and believe if for even a moment win blessings that surpass
those of such a person. If a person is completely free of all doubt and regret, if in
16 the depths of his mind he believes for one instant, his blessings will be such as this.

18 【辛二、頌位行不退，分二】((Indicating the position and action for those who
are removable [towards the complete enlightenment] by verses//Two) :

20 【壬一、明不易信解】(Indicating [to produce] the trust and
comprehension not so easily) :

C17-34. 其有諸菩薩，無量劫行道；聞我說壽命，是則能信受。

22 【壬二、信解則必發願、故得不退】(After [having] the trust and
comprehension, must generate to take the great vows, as resulting in the
24 achievement of being in removable stage) :

C17-35. 如是諸人等，頂受此經典；願我於未來，長壽度眾生。

26 C17-36. 如今日世尊，諸釋中之王；道場師子吼，說法無所畏。

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《法華經、法師品第十》：「處眾、無所畏，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 C17-37. 我等未來世，一切所尊敬；坐於道場時，說壽亦如是。

4 【辛三、追頌相貌】(Catching to show the form and sign [of understanding
and practices] by verses) :

6 C17-38. 若有深心者，清淨而質直；多聞能總持，隨義解佛語；

如是諸人等，於此無有疑。

□LS : Burton Watson translated. : These bodhisattvas who have practiced the way for
8 immeasurable kalpas when they hear me describe my life span are able to believe and
accept what I say.

10 These persons will gratefully accept this sutra, saying, “Our wish is that in future ages
we may use our long lives to save living beings. Just as today the World-Honored
12 One, king of the Shakyas, roars like a lion in the place of practice, preaching the Law
without fear, so may we too in ages to come, honored and revered by all, when we sit
14 in the place of practice describe our life span in the same manner.” If there are those
profound in mind, pure, honest and upright, who, hearing much, can retain it all, who
16 follow principle in understanding the Buddha’s words, then persons such as this will
have no doubts [about my life span].

18 ○【己二、解其言趣】(Totally comprehending the speech [of Buddha’s
teachings] and their [profound] meaning) :

20 □T9, No. 262 : 又阿逸多。若有聞佛壽命長遠。解其言趣。是人所得功德。無有
限量。能起如來、無上之慧。

22 □LS : Burton Watson translated. : “Furthermore, Ajita, if there is someone who,
hearing of the long duration of the Buddha’s life span, can understand the import of
24 such words, the benefits that such a person acquires will be without limit or measure,
able to awaken in him the unsurpassed wisdom of the Thus Come One.

26 ○【己三、聞持供養】(Correctly listening [this doctrine] and practicing [on this
sutra] as well as offering [sincerely to this sutra]) :

28 □T9, No. 262 : 何況廣聞是經。若教人聞。若自持、若教人持。若自書、若教人

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 書。若以華香瓔珞。幢幡繒蓋。香油酥燈。供養經卷。是人功德。無量無邊。能
生一切種智。

4 □LS : Burton Watson translated. : How much more so, then, if far and wide a
person listens to this sutra or causes others to listen to it, embraces it himself or
6 causes others to embrace it, copies it himself or causes others to copy it, or presents
flowers, incense, necklaces, streamers, banners, silken canopies, fragrant oil or lamps
8 of butter oil as offerings to the sutra rolls. The benefits of such a person will be
immeasurable, boundless, able to inspire in him the wisdom that embraces all species.

10 ○【已四、深信觀成】(After having the deeper trust and faith [on this sutra],
then [attaining] the visualization successfully) :

12 □T9, No. 262 : 阿逸多。若善男子、善女人。聞我說壽命長遠。深心信解。則為
見佛。常在耆闍崛山。共大菩薩、諸聲聞眾。圍繞說法。

14 □又見此娑婆世界。其地琉璃。坦然平正。閻浮檀金。以界八道。寶樹行列。諸
臺樓觀。皆悉寶成。其菩薩眾。咸處其中。若有能如是觀者。當知是為：深信解
16 相。

□LS : Burton Watson translated. : “Ajita, if good men and good women, hearing me
18 describe the great length of my life span, in the depths of their mind believe and
understand, then they will see the Buddha constantly abiding on Mount Gridhrakuta,
20 with the great bodhisattvas and multitude of voice-hearers surrounding him,
preaching the Law. They will also see this saha world, its ground of lapis lazuli level
22 and well ordered, the Jambunada gold bordering its eight highways, the rows of
jeweled trees, the terraces, towers and observatories all made of jewels, and all the
24 multitude of bodhisattvas who lie in their midst. If there are those who are able to
see such things, you should know that it is a mark of their deep faith and
26 understanding.

28 ◎【戊二、明滅後五品，分二】(Indicating the five major levels after Buddha
passed away naturally//Two) :

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 【己一、列五品羸格量後、四品功德，分二】 (Listing the brief comparison
with five grades, as shown as the merits of four levels//Two) :

4 ○【庚一、長文，分五】 (Long paragraph//Five) :

6 【辛一、直起隨喜心】 (In the first grade, generating directly the mind of
appreciation happily) :

8 □T9, No. 262 : 又復、如來滅後。若聞是經。而不毀訾。起隨喜心。當知已為：
深信解相。

10 【辛二、加受持讀誦，分二】 (In the second grade, furthermore reading
and reciting this sutra in their accepted mind//Two) :

【壬一、標人相】 (Showing the quality of those in the second grade) :

12 □ 何況讀誦、受持之者。

14 □LS : Burton Watson translated. : “Again, if after the Thus Come One has entered
extinction there are those who hear this sutra and do not slander or speak ill of it but
feel joy in their hearts, you should know that this is a sign that they have already
16 shown deep faith and understanding. How much more in the case of persons who read,
recite and embrace this sutra!

18 【壬二、格量功德】 (Showing the merits of comparison) :

20 □T9, No. 262 : 斯人、則為頂戴如來。阿逸多。是善男子、善女人。不須為我、
復起塔寺、及作僧坊。以四事供養眾僧。

22 □所以者何？是善男子、善女人。受持、讀誦、是經典者。為已起塔。造立僧坊。
供養眾僧。則為以佛舍利。起七寶塔。高廣漸小。至于梵天。懸諸幡蓋。及眾寶
鈴。華香瓔珞。末香、塗香、燒香。眾鼓伎樂。簫笛箏篪。種種舞戲。以妙音聲。
24 歌頌讚頌。則為於無量千萬億劫。作是供養已。

□LS : Burton Watson translated. : Such persons are in effect receiving the Thus Come

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 One on the crown of their heads.

“Ajita, these good men and good women need not for my sake erect towers and
4 temples or build monks quarters or make the four kinds of offerings to the community
of monks. Why? Because these good men and good women, in receiving embracing,
6 reading and reciting this sutra, have already erected towers adorned with the seven
treasures for the relics of the Buddha, broad at the base and tapering at the top,
8 reaching to the Brahma heaven, hung with banners, canopies, and a multitude of
jeweled bells, with flowers, incense, necklaces, powdered incense, paste incense,
10 incense for burning many kinds of drums, musical instruments, pipes, harps, and
various types of dances and diversions, and with wonderful voices that sing and
12 intone hymns of praise. It is as though they have already offered alms for
immeasurable thousands, ten thousands, millions of kalpas.

14 【辛三、加教人，分二】(In the third grade, furthermore guiding others [for
learning and practicing on this sutra]//Two) :

16 【壬一、標人相】(Showing the quality of those in the third grade) :

□T9, No. 262：阿逸多。若我滅後。聞是經典。有能受持。若自書。若教人書。

18 【壬二、格量功德】(Showing the merits of comparison) :

□則為起立僧坊。以赤栴檀。作諸殿堂、三十有二。高八多羅樹。高廣嚴好。百
20 千比丘。於其中止。園林浴池。經行禪窟。衣服飲食。床褥湯藥。一切樂具。充
滿其中。如是僧坊、堂閣。若干百千萬億、其數無量。以此現前。供養於我。及
22 比丘僧。

□是故、我說如來滅後。若有受持讀誦。為他人說。若自書。若教人書。供養經
24 卷。不須復起塔寺。及造僧坊。供養眾僧。

□LS : Burton Watson translated. : “Ajita, if after I have entered extinction there are
26 those who hear this sutra and can accept and uphold it, copy it themselves or cause
others to copy it, then it may be considered that they have already erected monks
28 quarters, or used red sandalwood to construct thirty-two halls, as tall as eight tala

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 trees, lofty, spacious and beautifully adorned to accommodate hundreds and
thousands of monks. Gardens, groves, pools, lakes, exercise grounds, caves for
4 meditation, clothing, food, drink, beds, matting, medicines, and all kinds of utensils
for comfort fill them, and these monks quarters and halls number in the hundreds,
6 thousands, ten thousands, millions, and indeed are immeasurable in number. All these
are presented before me as alms for me and the community of monks.

8 “So I say, if after the Thus Come One enters extinction there are those who accept,
uphold, read and recite this sutra or preach it to others, who copy it themselves or
10 cause others to copy it, or who offer alms to the sutra rolls, then they need not erect
towers or temples or build monks quarters or offer alms to the community of monks.

12 【辛四、加兼行六度，分二】(In the fourth grade, furthermore adding partly
the *Six Prajnaparamitas* into their daily lives//Two) :

14 【壬一、標人相】(Showing the quality of those in the fourth grade) :

16 T9, No. 262：況復有人。能持是經。兼行布施、持戒。忍辱、精進。一心、智
慧。

【壬二、格量功德】(Showing the merits of comparison) :

18 其德最勝。無量無邊。譬如虛空。東西南北。四維上下。無量無邊。是人功德。
亦復如是。無量無邊。疾至一切種智。

20 LS : Burton Watson translated. : And how much more is this true of those who are
able to embrace this sutra and at the same time dispense alms, keep the precepts,
22 practice forbearance, and display diligence, single-mindedness and wisdom! Their
virtue will be uppermost, immeasurable and boundless, as the open sky, east, west,
24 north and south, in the four intermediate directions and up and down, is immeasurable
and boundless. The blessings of such persons will be as immeasurable and
26 boundless as this, and such persons will quickly attain the wisdom that embraces all
species.

28 【辛五、加正行六度，分二】(In the fifth grade, furthermore adding fully the
Six Prajnaparamitas into their daily lives as the major practices //Two) :

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 【壬一、標人相】 (Showing the quality of those in the fifth grade) :

□T9, No. 262 : 若人讀誦、受持是經。為他人說。若自書。若教人書。復能起塔。

4 及造僧坊。供養讚歎。聲聞眾僧。亦以百千萬億、讚歎之法。讚歎菩薩功德。又

為他人。種種因緣。隨義解說此法華經。復能清淨持戒。與柔和者。而共同止。

6 忍辱無瞋。志念堅固。常貴坐禪。得諸深定。精進勇猛。攝諸善法。利根智慧。

善答問難。

8 □LS : Burton Watson translated. : “If a person reads, recites, accepts and upholds this

sutra or preaches it to others; if he copies it himself or causes others to copy it; and if

10 he can erect towers, build monks quarters, offer alms and praise to the community of

voice-hearers; if he can employ hundreds, thousands, ten thousands, millions of

12 modes of praise to praise the merits of the bodhisattvas; and if for the sake of others

he employs various causes and conditions and accords with principle in explaining

14 and preaching this Lotus Sutra; and if he can observe the precepts with purity, keep

company with those who are gentle and peaceful, be forbearing and without anger,

16 firm in intent and thought, constantly prizing the practice of sitting in meditation,

attaining various states of profound meditation, diligent and courageous, mastering all

18 the good doctrines, keen in faculties and wisdom, good at answering difficult

questions.

20 【壬二、格量功德】 (Showing the merits of comparison) :

□T9, No. 262 : 阿逸多。若我滅後。諸善男子、善女人。受持讀誦、是經典者。

22 復有、如是諸善功德。當知是人。已趣道場。近阿耨多羅三藐三菩提。坐道樹下。

阿逸多。是善男子、善女人。若坐若立。若經行處。此中便應起塔。一切天人。

24 皆應供養、如佛之塔。

□LS : Burton Watson translated. : Ajita, if after I have entered extinction there are

26 good men and good women who accept, uphold, read and recite this sutra and have

good merits such as these, you should know that they have already proceeded to the

28 place of practice and are drawing near to anuttara-samyak-sambodhi as they sit

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德

(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 beneath the tree of the way. Ajita, wherever these good men and good women sit or
stand or circle about in exercise, there one should erect a tower, and all heavenly and
4 human beings should offer alms to it as they would to the tower of the Buddha.”

6 ○【庚二、偈頌，分四】(Verses//Four)：

【辛一、頌第二品】(Showing the second level by verses)：

8 □T9, No. 262：爾時世尊欲重宣此義。而說偈言：

C17-39. 若我滅度後，能奉持此經；斯人福無量，如上之所說。

10 是則為具足，一切諸供養。

C17-40. 以舍利起塔，七寶而莊嚴；表剎甚高廣，漸小至梵天；

12 寶鈴千萬億，風動出妙音。

C17-41. 又於無量劫，而供養此塔；華香諸瓔珞，天衣眾伎樂；

14 燃香油酥燈，周匝常照明。

C17-42. 惡世法末時，能持是經者。則為已如上，具足諸供養。

16 □LS：Burton Watson translated.：At that time the World-Honored One, wishing to
state his meaning once more, spoke in verse form, saying:

18 If after I have entered extinction a person can honor and uphold this sutra, his
blessings will be immeasurable, as I have described above. It is as though he had
20 supplied all manner of alms, erecting a tower for the Buddha's relics adorned with the
seven treasures and with a central pole very tall and wide that tapers gradually as it
22 reaches the Brahma heaven Jeweled bells by the thousand, ten thousand, million,
move in the wind, emitting a wonderful sound. And for immeasurable kalpas he offers
24 alms to this tower, flowers, incense, various kinds of necklaces, heavenly robes and
assorted musical instruments, and burns fragrant oil and lamps of butter oil that
26 constantly light up the area around. In the evil age of the Latter Day of the Law if
there is someone who can uphold this sutra, it will be as though he supplied all the
28 alms described above.

【辛二、頌第三品】(Showing the third level by verses)：

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

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《法華經、法師品第十》：「處眾、無所畏，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 C17-43. 若能持此經，則如佛現在；以牛頭栴檀，起僧坊供養。

C17-44. 堂有三十二，高八多羅樹；上饌妙衣服，床臥皆具足。

4 C17-45. 百千眾住處，園林諸浴池；經行及禪窟，種種皆嚴好。

□LS : Burton Watson translated. : If someone can uphold this sutra, it will be as
6 though in the presence of the Buddha he should use ox-head sandalwood to build
monks quarters as an offering, or thirty-two halls as high as eight tala trees, or supply
8 all kinds of superior foods and wonderful clothes and bedding residences for
assemblies of hundreds, thousands, gardens, groves, pools and lakes, exercise grounds
10 and caves for meditation, all with various kinds of fine adornments.

【辛三、頌第四品】(Showing the fourth level by verses) :

12 C17-46. 若有信解心，受持讀誦書。若復教人書，及供養經卷；

C17-47. 散華香末香，以須曼瞻蔔。阿提目多伽，薰油常燃之；

14 C17-48. 如是供養者，得無量功德；如虛空無邊，其福亦如是。

□LS : Burton Watson translated. : If someone with a believing and understanding
16 mind accepts, upholds, reads, recites and copies this sutra or causes others to copy it
or offers alms to the sutra rolls, scattering flowers, incense and powdered incense or
18 constantly burning fragrant oil extracted from sumana, champaka or atimuktaka
flowers, if he offers alms such as these he will gain immeasurable merits, boundless
20 as the open air, and his blessings will also be like this.

【辛四、頌第五品】(Showing the fifth level by verses) :

22 C17-49. 況復持此經，兼布施持戒。忍辱樂禪定，不瞋不惡口；

恭敬於塔廟，謙下諸比丘。

24 C17-50. 遠離自高心，常思惟智慧；有問難不瞋，隨順為解說；

若能行是行，功德不可量。

26

C17-51. 若見此法師，成就如是德。應以天華散，天衣覆其身；

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 頭面接足禮，生心如佛想。

C17-52. 又應作是念，不久詣道樹；得無漏無為，廣利諸人天。

4

C17-53. 其所住止處，經行若坐臥；乃至說一偈，是中應起塔。

6

C17-54. 莊嚴令妙好，種種以供養；佛子住此地，則是佛受用；

常在於其中，經行及坐臥。

8

□LS : Burton Watson translated. : How much more so if one upholds this sutra and at the same time dispenses alms, keeps the precepts, is forbearing, delights in meditation, and never gives way to anger or evil speaking. If one displays reverence toward memorial towers, humbles himself before monks, gives a wide berth to an arrogant mind, constantly ponders upon wisdom and is never angry when asked difficult questions but responds compliantly with an explanation – if one can carry out such practices, his merits will be beyond measure.

10 If you see a teacher of the Law who has cultivated virtues such as these, you
12 should scatter heavenly flowers over him, clothe his body in heavenly robes, bow
14 your head before his feet in salutation, and in your mind imagine you see the Buddha.
16 You should also think to yourself:

18 Before long he will proceed to the place of practice and attain a state of no
20 outflows and no action, bringing wide benefit to heavenly and human beings!

22 In the place where such a person resides, where he walks, sits or lies down, or
24 recites even one verse of scripture, there you should erect a tower adorned in a fitting
and wonderful manner and offer alms of various kinds to it.

When a son of the Buddha dwells in such places the Buddha will accept and
utilize them, and constantly in their midst will walk, sit or lie down.

26

<經文結束圓滿!!>

28

◎桑耶精舍、四種條件 (Four Conditions) : 願心、責任、義務與功德
(Great Vows · Responsibility · Dharma Duty · Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 **【Appendix .I. 附錄一：密勒日巴尊者的證道歌：**

馬爾巴最後吉祥送行曲】

4 *(The Song of Venerable Guru Marpa gives blessing to Milarepa)*

○Resource : Chinese Version: 張澄基譯(2006)《密勒日巴全集》pp.158-161,

6 初版 in 1980,台北：慧炬出版社

○English Version: Lobsang P. Lhalungpa translated, (1979) *The Life of*

8 *Milarepa*, pp.96-99, Boulder, Colorado (USA) : Shambhala.

10 敬禮傳承諸上師，祈禱加持我弟子；具足因緣法器身，願彼成就法身佛。
金剛句語如甘露，願成緣起報身佛；菩提樹幹為心根，願千葉化身無盡。
12 上師教敕金剛句，願勿遺忘常在心；本尊空行加持力，願終汝身常伴隨。
空行護法諸依怙，願恆不離常守護；甚深緣起此大願，願速應現得成就。
14 一切法行慈悲力，願於三時恆攝受；汝至藏薩兒馬時，十二明妃來相迎。
明朝漫長旅途中，勇父空行為相送；於汝家鄉故園裏，當見無常幻化師。
16 姑母愛妹親眷處，當見幻化無實師；無人山居崖洞中，會有輪涅雙忘時。
具有毅力身廟中，當有如來會供處；無瑕會供食輪中，當有空行妙甘露。
18 拳法精要轉換處，當生妙果之稼禾；莫戀鄉園故舊處，當求出離增上緣。
人聲犬吠渺寂處，靜居必得智慧見；非物自身三味食，定樂必能除飢渴。
20 無垢本尊越量宮，當見自利之遊戲；無覆無藏勝妙法，當有淨戒大事業。
如法修持稼田處、當有種種成就藏；空行心命妙法處，當越輪涅二邊際。
22 馬爾巴口授傳承派，當得廣大之美名；密勒日巴堅毅力，佛法命根住持處。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(Great Vows、Responsibility、Dharma Duty、Buddhist Benefits)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 荷擔如來家業士，傳承綿延願吉祥；本尊加持願吉祥，喜樂集密賜吉祥。
 正法宏揚大吉祥，空行心命賜吉祥；空行加持大吉祥，三處空行賜吉祥。
 4 護法加持大吉祥，護法天母賜吉祥；徒兒密勒大吉祥，如法修持願吉祥。
 傳承延續大吉祥，吉祥不變常堅固；勿忘此義精進修！如法修持願吉祥。

6
 Salutation to all Venerable Lamas,
 8 May my fortunate son, seeker of the Dharma, attain to the *Dharmakaya*.
 Through the indestructible, silent voice of mantra with its nectar-like flavor,
 10 May you attain *Sambhogakaya*.
 May the tree of your enlightened mind, with its root in human awareness,
 12 Be covered with the leaves of *Nirmanakaya*.
 May the adamant words of your lama
 14 Live in your heart, never to be forgotten.
 May the blessing of the *yidams and dakinis*
 16 Penetrate to the very roots of your life.
 May the guardian deities of religion
 18 Ceaselessly watch over you.
 May this profound and auspicious prayer
 20 Be quickly realized.
 May the compassion of all seekers
 22 Sustain you in the past, present, and future.
 On Silma Pass in Tsang
 24 The twelve goddesses will come to meet you.
 Tomorrow, on your way,
 26 The *dakas and dakinis* will urge you onward.
 In the beloved field and house of your homeland
 28 Is the guru of ephemeral illusion.
 In the wilderness cave
 30 You have an open market where you can barter samsara for nirvana.
 In the monastery of your heart and body
 32 You have an open market where you can barter samsara for nirvana.

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
 (*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

- 2 In the monastery of your heart and body
You have a temple where all Buddhas unite.
- 4 From the offerings of fresh food
You will make nectar pleasing to the *dakinis*.
- 6 By harnessing the vital centers of energy
You will harvest precious fruit.
- 8 In your village where people have little love for you
You will practice virtue without distraction.
- 10 In strict seclusion, without man or dog,
You will have the torch to quickly see the signs.
- 12 In the freedom of obtaining food without begging
Is the heavenly blessing of a peaceful heart.
- 14 In the crystal palace of the gods
You will be witness to your own victory.
- 16 In practicing the supreme Dharma whole-heartedly
You will achieve the pure spiritual bond.
- 18 To help you carry out my instructions
You will have treasure of Enlightenment.
- 20 In the sacred teachings which are the living heart of the *dakinis*
Your will find the frontier between samsara and nirvana.
- 22 For the disciples of Marpa the Translator,
There will be many avenues of renown.
- 24 Through the persevering heart of Milarepa
There will stand the pillar of the Buddha's teaching.
- 26 May he who guards the pillar of the Dharma
Be blessed with a noble lineage.
- 28 May he be blessed by the Kagyu lamas.
May he be blessed by the excellent *yidams*.
- 30 May he be blessed by *Hevajra, Chakrasamvara, and Guhyasamaja*.
May he be blessed by the sacred Dharma.
- 32 May he be blessed by the *dakinis*.
May he be blessed by the *dakinis* of the three stages of the Path.
- 34 May he be blessed by the guardian deities.

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

- 2 May he be blessed by *dakini Dusolma*.
 May e be blessed by good disciples.
 4 May he fulfill the words of his lama.
 May future disciples be blessed for all generations.
 6 May all those blessings be constant and unchanged.

8 **【Appendix .II. 附錄二：密勒日巴尊者的證道歌：密勒日巴發願歌】**

(The Song of Milarepa Prayers for Sentient beings)

10 ○Resource : Chinese Version: 張澄基譯(2006)《密勒日巴全集》pp.260-262,

初版 in 1980,台北：慧炬出版社

12 ○English Version: Lobsang P. Lhalungpa translated, (1979) *The Life of*
Milarepa, pp.160-162, Boulder, Colorado (USA) : Shambhala.

14

究竟大願眾生依，敬禮馬爾巴譯師前；聽法會中諸學子，汝等於我恩情重！

16 心生歡喜聽我歌，我亦有恩於汝等；彼此有恩我師徒，願於淨土得相遇。

所有一切諸施主，願皆長壽具福德；心意清淨無邪見，如法心願皆成就。

18 此地光大並吉祥，無病無災無戰爭；年歲豐登人快樂，一切生活皆如法。

見我聞我說法者，思維我之傳記者；聞我名號事業者，願皆相會淨土中。

20 於我事業與傳記，若有效法力行者；聽聞思問研究者，供養禮拜恭敬者；

持續我之宗風者，願皆會聚淨土中。

22 未來一切諸眾生，若有修行之志願；以我苦行修持力，願無錯謬無障礙。

若有為法修苦行，當得無量之福德；勸人修行或自修，皆獲無量大功德。

24 若有聞我傳記者，當獲無比大加持；三門無量加持力，僅聞名號得解脫；

願依思念即滿願。我之國土及住處，所有一切諸眾生；所往無處不安樂。

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德

(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 空等五大所徧處，我亦長久周遍住；天龍八部與山神，不作絲毫之損惱。

心願如法得成就，乃至蟲蟻鳥獸等；亦皆不墮於輪迴，願我皆得超度之。

4

I prostrate myself at the feet of Marpa the Translator,
6 Father protector of all beings, who has realized his aim,
O my disciples, assembled here, listen to me.
8 You have been kind to me,
And I have felt compassion for you.

10

May Master and disciples, thankful to each other,
12 Meet in the Buddha's Pure Land.
May all the followers and benefactors here present
14 Have happiness and long life.

16

May their spiritual aspirations be fulfilled,
Without harmful thoughts arising.

18

May this region be blessed,
20 May it be free from sickness and war,
And endowed with rich harvests and increasing good fortune.
22 May the followers always devote themselves to the Dharma.

24

May I meet again in the Buddha's Pure Land
Those who saw or heard me,
26 Those who remember my story,
Those who have only heard of it and of my name.

28

May those who emulate my life and meditate,
30 Those who ask for, narrate, and listen to my story,
Those who read and venerate it,
32 Those who follow my example in their lives,
May they find me in the Buddha's Pure Land.

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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2

May men of the future,
If they are capable of meditating
With the asceticism I have practiced,
Be spared all impediments and errors.

8

May those who practice the Dharma through asceticism
Harvest immeasurable merits.
To those who encourage others to follow this path,
Immeasurable gratitude is due.

10

12

May those who hear my story receive immeasurable blessings.
Through these three immeasurable blessings,
May those who only hear my story achieve liberation,
May those who meditate upon it fulfill their aim.

14

16

18

May those who meditate in my caves,
May those who enshrine the few objects I possess,
May they all bring happiness wherever they may be.

20

22

May I embrace all space
Just as space embraces earth, water, fire, and wind.
May the eight orders of gods and nagas,
And the host of local gods, not create obstacles.

24

26

May the wishes of the devotees
Be fulfilled in harmony with the Dharma.
May all sentient beings, even the least of them,
Be guided by me toward liberation.

28

30

32

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 【Appendix .III. 附錄三：八大佛塔的資料、與建塔、繞塔等功德】

4 *(Resource of the Eight Holy Stupas and the Merits of Building Stupas as well as Worshipping them)*

6 1). **【八大佛塔】**：塔，梵文稱為『率都婆 (Stupa)』。出現於釋尊圓寂後。
當時八王各分得釋迦舍利，奉回本國，各建佛塔，以為供養。據《八大靈
8 塔名號經》記載，這八大王所建之佛塔和地點便是：

【一】蓮聚塔：建於佛生處、迦毘羅城、龍彌爾園。

10 【二】菩提塔：建於佛成道處、摩迦陀園、尼連河。

【三】四諦塔：建於佛轉法輪處、迦尸國、波羅奈城鹿園。

12 【四】降凡塔：建於佛從忉利天下處、尋迦尸國、曲女城。

【五】和平塔：建於佛化度分別僧處、王舍城、竹林精舍。

14 【六】涅槃塔：建於佛入涅槃處、拘尸那城 (Kushinagara)。

【七】神變塔：建於佛現神通處、舍衛國祇陀園。

16 【八】勝利塔：建於佛思念壽量處、毘耶離城。

所以，建塔、建廟之功德，乃為莊嚴佛土，並以普度眾生。

18 2). **【蓮師開示】**：紅教、蓮師亦嘗開示云：『過去、現在、未來的諸
佛菩薩，如如不變、融入這個清淨心的容器後，這大塔便成為「如意寶珠」，
20 能立刻毫不費力地，賜予一切祈求，悉令一切願望實現。如果有任何眾生，
以清淨心，在大塔前頂禮、繞行、崇拜，他們所獲得利益，及恩惠不可思

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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2 議，不可計量，三世諸佛，亦難以描述。」（見『大塔的傳奇』一文，『季刊』第廿期）

4 3).【三層成就】：佛塔之所在，就像如意寶珠，圓滿眾生一切願望。不但如此，它還具有『三層成就』不可思議。『第一、便是略如上文，所
6 開示的供養和祈禱的果報。第二、是萬德圓滿的果報，由此開啓無盡的玄悟之聲-----三世諸佛、菩薩百千劫中的教授。第三、是完全超越名相、界域的法身功德。』（見『大塔的傳奇』，『季刊』第廿二期。）

10 4).【引經作証】：茲將不空三藏、所譯之《寶篋印陀羅尼經》，節錄如下，以見、繞塔功德殊勝：『（上略）若復有人，為種善根，隨分造塔，或泥或磚，隨力所辦，大如菴羅，高四指許，書寫神咒，安置其中。
12 持以香花，禮拜供養，以其咒力，及信心故，自小塔中，出大香雲光，周遍法界，熏馥晃耀，廣作佛事。

14 若人求福，至其塔所，一花一香，禮拜供養，右繞行道；由是功德，官位榮耀，不求自至。壽命富饒，不祈自增。怨家盜賊，不討自敗。疫癘
16 邪氣，不祓自避。賢男美女，不禱自生。一切所願，任意滿足。

18 若有鳥雀、鳩、鴿、蚊、虻、蟻、螻之類，暫來塔影，及踏場草，摧破惑障，覺悟無明，忽入佛家，恣領法財。

20 況有眾人，或見塔形，或聞鐸聲，或聞其名，或當其影，罪障悉滅，所求如意。現世安穩，後生極樂。（下略）』

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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2 <第 17 世大寶法王噶瑪巴長壽祈請文>

4 圓滿十力具德釋迦王，觀世自在佛海觀世音，
大悲主者蓮花金剛足，願諸皈境賜今時妙善。
6 殊勝發心如曙光導引，勝化身啟白晝之相好，
令此土光明善緣生起，而成我等希望具義者。
8 佛法教證法理聖執持，悲心大海普遍大自性，
任運獲得灌頂之事業，頂禮持金剛尊噶瑪巴。
10 行佛事業白色之光紋，歷代噶瑪轉世珊瑚鬘，
一切行傳如理而執持，具德有情怙主常住世。
12 廣大教之妙絹飄逸著，殊勝覺證珍寶頂嚴飾，
智慧金柄極堅固無變，勝生聖教法幢常住世。
14 成就頂嚴羅扎馬爾巴等，成就大海口訣藏得獲，
成就種性持增教之怙，勝成就壇城主常住世。
16 漢藏並與東西方諸域，隨所行作畢竟攝諸土，
豎立眾生之善樂根本，圓滿法財善規得增長。
18 上師本尊三寶真聖化，法性緣起雙運實質性，

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 清淨勝意真實語嚴詞，諸祈願處無勤任運成。

4 ◎附錄五【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,*

6 *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

8 中譯：大寶法王、釋妙融、羅卓丹傑 編曲：林隆璇、演唱：羅卓若傑

10 ◎【發願文】：

願燈具、成為等同三千大千世界；

12 願燈炷、僅成須彌山王；願燈油、僅成汪洋；

此燈之數，億盞得現於每尊佛前。

14 願此光明，消除三有頂以下，無間地獄以上，

所有無明之黑暗。

16 願十方諸佛菩薩之淨土，皆得顯明親見。

喻、班雜、阿羅給、啊吽。(Om Bendzen Aroge A Hum)

18 ◎【唱頌文】：

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
(*Great Vows*、*Responsibility*、*Dharma Duty*、*Buddhist Benefits*)

<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。>

《法華經、法師品第十》：「處眾、無所畏，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 V01. 稀有光明此燈燭，供獻賢劫千佛等；

無餘廣大十方境，師尊空行護法眾。

4 V02. 壇城聖眾盡奉獻，父母為首有情眾；

此生以及各所生，皆能親見佛淨土。

6 V03. 願與彌陀合為一，三寶三根眾諦力；

吾等如此所發願，祈請加被速得成。

8 V04. 德雅他：班雜支雅、阿哇波達、那耶梭哈。

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

12 ◎附錄六、「普賢菩薩發願文」

中國、天台宗、智者大師撰；釋心宏整理與標點

14 稽首十方三世、一切諸佛。願當證知弟子○○。諸佛所有一切
波羅蜜行。我今然當、如彼修學。唯願諸佛如來、慈悲哀念。

16 我願於菩提心，得大固力。於不可思議諸佛法中，得深信力。
於多聞中，得不忘力。於往來生死中，得無疲倦力。於諸眾生中，

18 得堅大悲力。於布施中，得堅捨力。於持戒中，得不壞力。於忍

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德
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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 辱中，得堅受力。魔不能壞，得智慧力。於深法中，得信樂力。

一者：願我於一切生處。一切法中。常得供養十方一切諸佛。盡

4 未來際無有休息。

二者：願我受持如來，甚深法海。即自明解，不由他悟。盡未來

6 際無有休息。

三者：諸佛坐道場處。願我於中，作攝法上首。請轉法輪，度脫

8 眾生。盡未來際無有休息。

四者：願我修行一切諸菩薩，無邊廣大願。盡未來際無有休息。

10 五者：願我教化一切眾生。卵生胎生，濕生化生。悉皆令入，無

餘涅槃。盡未來際無有休息。

12 六者：願我生諸佛剎，如對目前。盡未來際無有休息。

七者：願我嚴淨諸佛如來，甚深剎海。盡未來際無有休息。

14 八者：願我與一切諸菩薩同行。集諸善根。盡未來際無有休息。

九者：願我所有身口意業。眾生見聞，皆獲利益。如藥樹王，無

16 空過者。盡未來際無有休息。

十者：願我於一切微塵道中，成等正覺。轉大法輪度脫眾生。盡

◎桑耶精舍、四種條件 (Four Conditions)：願心、責任、義務與功德

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大慈悲、為室，柔和、忍辱衣，諸法空、為座，處此、為說法。」

2 未來際無有休息。

□佛子若能發此，十大願者。百萬阿僧祇願門，皆悉見發。願以
4 此廣大誓願。種種善根。迴向一切眾生。願皆永離，三惡道苦。
具足普賢菩薩行願。

6 我又以此善根。迴向無上菩提。不求世間，二乘果報。

我又以此善根。迴向真如法界海。真如無減，無漏無為。不可破
8 壞。願我善根，亦復如是。如三世諸佛迴向。我亦如是迴向。迴
向已。歸命禮三寶。

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【Lecture of the Lotus Sutra: (Part One)】：

4

<Subject> : *The Sixteenth Chapter:*

The Life Span of the Tathagata

6

<The Combination of Buddhist Doctrine and Pilgrimage>

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2 《妙法蓮華經》：[二次校定版 2011 年 10 月]

第十六章「如來壽量品」& 第十七章「分別功德品」

4 <佛教教義、朝聖與藝術的結合>

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