

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”*)

 ○ **南無華嚴會上佛菩薩（三稱）**

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

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。

8 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

10 V2. 普賢行願威神力，普現一切如來前；一身復現剎塵身，一一遍禮剎塵佛。

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

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

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。

14 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

16 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。

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

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

V5. 以諸最勝妙華鬘，伎樂塗香及傘蓋；如是最勝莊嚴具，我以供養諸如來。

20 Yi Zhu Zui Sheng Miao Hua Man, Ji Yue Tu Xiang Ji San Gai

 Ru Shi Zui Sheng Zhuang Yan Ju, Wo Yi Gong Yang Zhu Ru Lai

22 V6. 最勝衣服最勝香，末香燒香與燈燭；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

24 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；悉以普賢行願力，普遍供養諸如來。

26 Wo Yi Guang Da Sheng Jue Xin, Shen Xin Yi Qie San Shi Fo

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

- 2 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；從身語意之所生，一切我今皆懺悔。
- 4 Wo Xi Suo Zhao Zhu E Ye, Jie You Wu Shi Tan Chen Chi
Cong Shen Yu Yi Zhi Suo Sheng, Yi Qie Wo Jin Jie Chan Hui
- 6 V9. 十方一切諸眾生，二乘有學及無學；一切如來與菩薩，所有功德皆隨喜。
- 8 Shi Fang Yi Qie Zhu Zhong Sheng, Er Cheng You Xue Ji Wu Xue
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；我今一切皆勸請，轉於無上妙法輪。
- 10 Shi Fang Suo You Shi Jian Deng, Zui Chu Cheng Jiu Pu Ti Zhe
Wo Jin Yi Qie Jie Quan Qing, Zhuan Yu Wu Shang Miao Fa Lun
- 12 V11. 諸佛若欲示涅槃，我悉至誠而勸請；唯願久住剎塵劫，利樂一切諸眾生。
- 14 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
- 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。
- 16 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
- 18 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。
- 20 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
- 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。
- 22 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
- 24 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。
- 26 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
- 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。
- 28 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

2 ○ 南無大行普賢菩薩（三稱）

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

4 ○ 往生咒（三遍）：

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

6 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、
8 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,

10 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. (three times)

12

◎ 【講經後的發願與迴向】：普皆迴向

14 Taking Great Vows and Dedication after Lecture:

(Universal Dedication)

16 I. 《菩提道次》祈願文 宗喀巴大師著

(The Prayer for the Stages of Enlightenment, written by

18 *Ven.Tsong-Kapa)*

20 以我久勤所積集，量等虛空二資糧；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

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

未成佛前一切生，文殊慈憫垂攝持；具足教以最勝道，得已行令諸佛喜。

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

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

26 以我解悟道法要，大悲為導善方便；淨除眾生意冥愚，持佛教法於久遠。

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

4

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2

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

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；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

6

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

願佛菩薩妙事業，最勝菩提道次第；饒益諸願解脫者，世尊教行永流傳。

8

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

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

10

成就修行善道緣，淨除人非人違緣；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

12

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

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。

14

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

16

II. 極樂淨土、精簡發願迴向文

18

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

Quoted from the Avatamsaka Sutra)

20

願我臨欲命終時，盡除一切諸障礙；面見彼佛阿彌陀，即得往生安樂剎。

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

22

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

我既往生彼國已，現前成就此大願；一切圓滿盡無餘，利樂一切眾生界。

24

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

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

26

彼佛眾會咸清淨，我時於勝蓮華生；親睹如來無量光，現前授我菩提記。

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

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

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

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。

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

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

乃至虛空世界盡，眾生及業煩惱盡；如是一切無盡時，我願究竟恒無盡。

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 我此普賢殊勝行，無邊勝福皆迴向；普願沈溺諸眾生，速往無量光佛刹。

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

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

願今禮佛發願，修持功德，迴施有情；

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

四恩總報，三有齊資；法界眾生，同圓種智。

16 Shi En Zhong Bao, San You Qi Ji,

Fa Jie Zhong Sheng, Tong Yen Zhong Zi

18

III. 《月藏經》吉祥發願文：

20 (*The Precious and Lucky Prayer by Buddha Sakyamuni himself,*
quoted from the Moon-Treasure Sutra)

22 V1 我昔行苦行，為諸眾生故；捨己自身樂，令法久熾然。

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

24 She Ji Zhi Sen Le, Ling Fa Jiu Chi Ran

V2 我昔捨身命，為諸病人故；亦為貧眾生，令法久熾然。

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

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

Yi Wei Pin Zhong Sheng, Ling Fa Jiu Chi Ran

4 V3 我昔為菩提，捨財及妻子；寶象馬車乘，令法久熾然。

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

6 Bao Xiang Ma Che Cheng Ling Fa Jiu Chi Ran

V4 我昔供諸佛，緣覺及聲聞；父母諸師長，令法久熾然。

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

Fu Mu Zhu Shi Zhang, Ling Fa Jiu Chi Ran

10 V5 為聞菩提故，無量阿僧祇；備受種種苦，令法久熾然。

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

12 Bei Shou Zhong Zhong Ku, Ling Fa Jiu Chi Ran

V6 我修戒律儀，長夜常勤行；十方佛為證，令法久熾然。

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

Shi Fang Fo Wei Zheng, Ling Fa Jiu Chi Ran

16 V7 我昔常忍辱，忍諸惡眾生；為眾除煩惱，令法久熾然。

Wo Xi Chang Ren Ru, Ren Zhu E Zhong Sheng;

18 Wei Zhong Chu Fan Nao, Ling Fa Jiu Chi Ran

V8 我昔勤精進，堅固常伏他；度脫諸眾生，令法久熾然。

20 Wo Xi Qin Jing Jin, Jian Gu Chang Fu Ta;

Du Tuo Zhu Zhong Seng, Ling Fa Jiu Chi Ran

22 V9 我修禪解脫，無色三摩提；恆沙不可數，令法久熾然。

Wo Xiu Chan Xie Tuo, Wu Se San Mo Ti;

24 Heng Sa Bu Ke Shu, Ling Fa Jiu Chi Ran

2 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;

4 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。

6 Wo Xi Chang Ling Ming, She Ji Sen Xue Rou;

Ji She Sen Zhi Jie, Wei Zeng Zheng Fa Yan

8 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;

10 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。

12 Wo Xi Zhi Fang Bian, Du Tuo Zhu E Jian;

An Zhi Yu Zheng Hui, Fa Yu Ling Bu Jue

14 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;

16 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。

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

An Zhi Yu Zheng Lu, Si Zhong De Gong Yang

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2 《佛說施燈功德經》(The Sutra on the Virtue of Light-Offerings)

(T16, No. 702, p0803c-808b) 高齊、天竺三藏法師、那連提耶舍 譯

4 【Appendix .VI. 附錄六《小品般若波羅蜜經、Chapter28 &29.》】：

(Chapter28 &29 of the *Small Prajanparamita Sutra*)

6 □《小品般若波羅蜜經》(十卷本)：後秦龜茲國、三藏鳩摩羅什譯

Vol. 08, No. 227 (pp.584-586) 釋心宏法師整理 28/03/2008

8 壹、前言 (Preface)：

一、「法華五品」的提倡與弘揚：(Emphasize of Propaganda of the *Especial Five*

10 *Chapters of the Lotus Sutra.*)

◎【科判分二：迹門&與本門】：

12 ○甲一、迹門(分三)(Chapter 1--Chapter 14)

乙一、序分：Chapter 1

14 乙二、正宗分：Chapter 2—9：chapter02:方便品第二

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

16 ○甲二、本門(分三)(Chapter 15--Chapter 28)

乙一、序分：Chapter 15

18 乙二、正宗分：Chapter 15--17：chapter16 &17:如來壽量品、第十六

&分別功德品、第十七

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

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

十五

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

<偈頌>【若人說此經，應入如來室，著於如來衣，而坐如來座；處眾無所畏，

10 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。】

三、《法華經、第二章方便品》的獨特風格：(The Special characteristic
 12 of practicing on the Second Chapter of this Lotus Sutra)：

◎攝三乘法，為一佛乘法 (Combining with the *Three Approaches (Three Paths)* into
 14 the *Only One Path of Buddhahood*)

□偈頌曰：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假
 16 名字，引導於眾生，說佛智慧故。」

◎【科判】：丙二、廣開三顯一 (分三)：Chapter2：方便品第二

18 ○丁一、法說周 (分四)：Chapter3：譬喻品第三

戊一、正說：譬喻品第三 戊二、領解：譬喻品第三

20 戊三、述成：譬喻品第三 戊四、授記：譬喻品第三

○丁二、譬說周 (分四)：Chapter4-6

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

2 戊一、正說：信解品第四 戊二、領解：信解品第四

戊三、述成：藥草喻品第五 戊四、授記：授記品第六

4 ○丁三、因緣周（分四）：Chapter7-9

戊一、正說：化城喻品第七

6 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

8 戊四、授記：授學無學人記品第九

四、修行的目標與結果（The central purpose and final result of practices）：目
10 標是証得大乘的法華三昧，而最後結果是圓成佛道。

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

12 (1.)尼泊爾、倫毗尼朝聖短片：(A short film of Buddhist pilgrimage at the
Lumbini in Nepal, which Buddha Sakyamuni was born as a child.)

14 (2.)從二諦的角度，說明佛智的廣大無邊之境界：特別是「十如是」的主題。
(From the viewpoint of the *Two Truth*, briefly introducing the endless stage of
16 all Buddhas' wisdom especially focusing on the issue of the “*Ten Suchness*”)

(3.)舍利弗的三次請法，與佛陀的拒絕二次、和最後的慈悲允許：(*Sariputra*
18 sincerely required to Buddha Sakyamuni as three times for turning the
dharma-wheel, however Buddha rejected that for two times and finally he
20 agreed to preach it very compassionately)

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 (4.) 佛陀的四眾弟子、五千增上慢人的退席：(The happening of the very
un-usual situation which Buddha's four types of disciples as five thousand had
4 shown as absently.)

(5.) 佛陀出現於世間的真實目的：一大事因緣、與四種佛的知見(The real
6 purpose of Buddha's appearance in this world: *One Especial Condition* and
Four Kinds of Buddha's Views.)

8 (6.) 三乘方便與一乘真實：(*Three Paths* as a particular skillful mean and
oppositely the *Only One Path of Buddhahood* as a real approach)

10 (7.) 五濁惡世中的三乘說法、與二乘聖者的善巧救渡：(The preaching ways as
the *Three Paths* in this world as full of *Five Types of Defilements*, and the
12 particular guide of liberation as *Two Paths* for the Hinayana holy beings)

(8.) 點燈的功德與它的修持：(Virtue of the *Light-Offerings* and their practices)

14 (9.) 三種念佛的簡介：(Brief introduction of the *Three Kinds of Contemplation on*
Buddha's qualities)：(A). 觀想念佛 Contemplation on Buddha's image or
16 visualization. (B). 持名念佛 Contemplation on the recitation of Buddha's
Holy Name. (C). 唯心念佛 Contemplation on the manifestation of Buddha's
18 mindfulness)

六、此次演講的奉獻 (The slight contribution of this lecture for propaganda of
20 present Buddhism)：【法華經、第二章「方便品」：科判總表】(中英文版本) &
「佛教教義與朝聖的結合」及其他微小法的奉獻。

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。

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○ 《妙法蓮華經》英文主要譯本：

12 4). LWL：W. E. Soothill translated, (1993) *The Lotus of the Wonderful Law or the*
Lotus Gospel, Taipei: Shin Wen Feng Print Co.新文豐出版社, the first print in
14 1930, Oxford：At the Clarendon Press.

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

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

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

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

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24

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 參、【法華經概說：各品簡介】：

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

4 【Note: 以下的表解是摘錄於智者大師的《法華經文句》與《玄義》】

隋·智顛 妙法蓮華經玄義 二十卷 《大正藏》第三三冊 No.1716

6 隋·智顛 妙法蓮華經文句 二十卷 《大正藏》第三四冊 No.1718

◎【科判分二：迹門&與本門】：

8 甲一、迹門（分三）(Chapter 1--Chapter 14)

乙一、序分：Chapter 1

10 乙二、正宗分：Chapter 2--9

乙三、流通分：Chapter 10--14

12 甲二、本門（分三）(Chapter 15--Chapter 28)

乙一、序分：Chapter 15

14 乙二、正宗分：Chapter 15--17

乙三、流通分：Chapter 18—28

16 ◎【詳細表解】：

◎甲一、迹門（分三）(Chapter 1--Chapter 14)

18 ○乙一、序分：Chapter 1：序品第一

○乙二、正宗分（分二）：Chapter 2—9

20 丙一、略開三顯一：※方便品第二

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

2 丙二、廣開三顯一（分三）：※**方便品第二**

丁一、法說周（分四）：Chapter3

4 戊一、正說：譬喻品第三

戊二、領解：譬喻品第三

6 戊三、述成：譬喻品第三

戊四、授記：譬喻品第三

8 丁二、譬說周（分四）：Chapter4-6

戊一、正說：信解品第四

10 戊二、領解：信解品第四

戊三、述成：藥草喻品第五

12 戊四、授記：授記品第六

丁三、因緣周（分四）：

14 戊一、正說：化城喻品第七

戊二、領解：五百弟子受記品第八

16 戊三、述成：五百弟子受記品第八

戊四、授記：授學無學人記品第九

18 ○乙三、流通分（分四）：Chapter 10--14

丙一、功深福重命勸流通：法師品第十、見寶塔品第十一

20 丙二、引往兼益以證流通：提婆達多品第十二

丙三、他方此土勸進流通：勸持品第十三

22 丙四、初心方法不慮危苦：安樂行品第十四

2 ◎甲二、本門（分三）(Chapter 15--Chapter 28)

○乙一、序分：Chapter 15：從地涌出品第十五

4 ○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

6 丙二、廣開近顯遠（分三）：

 丁一、正開近顯遠：※如來壽量品第十六

8 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

10 ○乙三、流通分（分二）：Chapter 18—28

 丙一、功德流通（分三）：

12 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

14 丁三、信毀罪福：常不輕菩薩品第二十

 丙二、付囑流通（分三）：

16 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）：

18 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、觀世音菩薩普門品第二十五

20 戊三、總持：陀羅尼品第二十六

 戊四、誓願：妙莊嚴王本事品第二十七

22 丁三、自行流通神通：普賢菩薩勸發品第二十八

2 肆、【法華經、Chapter02：科判總表】：

(The Entire Picture of All Detailed Subtitles

4 *as the Second Chapter of the Lotus Sutra)：*

T9, No.262 《妙法蓮華經、第二章方便品》，姚秦·鳩摩羅什譯出。

6 【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】

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

《妙法蓮華經、第二章方便品》

10 *(The Second Chapter: Expedient Means)*

<Translated by Ven. Shinhong from the Classical Chinese into the Modern English, June,13,2008>

12 【丙二、迹門正說（分二）】

(Formally indicating the approach of manifestation):

14

◎【丁一、略開三顯一、動執生疑（分二）】(Briefly indicating the *Three*

16 *Paths into the Only One Path [of Buddhahood], [if you are] arising any*
attachment and then producing [any kind of] doubts// Two):

18 ○【戊一、略開顯（分二）】(Briefly pointing out the meaning of
manifestation//Two):

20 ※【己一、長文重頌、歎佛二智（分二）】(Sincerely appreciating
two kinds of Buddha wisdom by using long paragraph and repeated

2 verses//Two):

□【庚一、長文（分二）】(Long Paragraph //Two):

4 ◎【辛一、寄言歎二智（分二）】(Appreciating two kinds of Buddha wisdom by convincing speech//Two):

6 【壬一、明諸佛權實(分三)】(Indicating the *Relative Wisdom* and *Ultimate Wisdom* of all Buddhas//Three):

8 【癸一、雙歎】(Double-Appreciation):

【癸二、雙釋】(Double-Explanation):

10 【癸三、雙結】(Double-Conclusion):

12 【壬二、明釋迦權實(分三)】(Indicating the *Relative Wisdom* and *Ultimate Wisdom* of Buddha Sakyamuni//Three):

【癸一、雙歎】(Double- Appreciation):

14 【癸二、雙釋】(Double- Explanation):

【癸三、雙結】(Double- Conclusion):

16 ◎【辛二、絕言歎二智（分二）】(Appreciating two kinds of Buddha wisdom by refused speech//Two):

18 【壬一、舉絕歎之由（分二）】(Showing these reasons of refused speech and appreciation//Two):

20 【癸一、正舉絕歎之由】(Formally indicating the main reason of refused speech and appreciation):

22 【癸二、指絕言之境】(Pointing out the objects of the refused speech):

24 【壬二、正絕言歎(分二)】(Formally showing the refused words and appreciation //Two):

26 【癸一、絕言歎】(Stopping these refused words and appreciation):

2 【癸二、釋止歎意】(Explanation about the meaning of
stopping them):

4 □【庚二、重頌(分二)】(Repeated Verses //Two):

6 ◎【辛一、頌寄言、歎二智(分二)】(Appreciating two kinds of Buddha wisdom
by convincing speech related to verses//Two):

8 【壬一、合頌歎二佛、二智】(By gathering verses, appreciating *Two*
Buddhas [means all Buddhas and Buddha Sakyamuni] as well as two kinds of
Buddha wisdom):

10 【壬二、合頌二佛、釋歎結歎】(By gathering verses, appreciating *Two*
Buddhas and explaining the main meaning of appreciation and conclusion):

12 ◎【辛二、頌絕言、歎二智(分三)】(Appreciating two kinds of Buddha wisdom
by refused speech related to verses //Three):

14 ◇【壬一、頌釋止歎意】(Explaining the major idea of stopping the
appreciation):

16 ◇【壬二、正頌絕言歎(分三)】(The refused speech and appreciation by
the formal verses//Three):< 以下從癸一至癸三的科判，是心宏法師所加的 >

18 【癸一、是法甚深、少人能解】(This sutra is so profound, few qualified beings
can really comprehend that)

20 【癸二、佛智甚深難測(分二)】(The ultimate wisdom of Buddha is too
profound to attain [detailed and correct] understandings//Two)

22 【子一、滿十方聖者、不能測佛智】(Even if all holy persons in the ten
directions, they couldn't measure [completely] the Buddha's wisdom)

24 【子二、盡聲聞利智、亦復不能知】(By using the most intelligent wisdom
of all Hinayana disciples, they still couldn't understand completely the Buddha's
26 wisdom)

 【癸三、佛境共思難得(分二)】(The limitless objects of Buddha's wisdom is

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

2 nearly impossible to be reached [into that level] by thinking together [of all
high –level Bodhisattvas] //Two)

4 【子一、欲思佛實智，莫能知少分】 (If anyone wish to comprehend more
about the ultimate wisdom of Buddha, he still couldn't get a small piece of that
6 wisdom)

8 【子二、不退諸菩薩、共思莫能得】(Even if all of Bodhisattva reached into
the removable stage, they still couldn't totally attain the [complete]
comprehension by their own thinking together [about the real stage of Buddha's
10 ultimate wisdom])

12 ◇【壬三、追頌絕言境】(The objects of the refused speech by the following
verses):

14 ※【己二、偈頌正略開顯、動執生疑（分二）】 (Within these verses,
formally and briefly indicating the manifestation [of all Buddhas], [if you are]
arising any attachment and then producing [any kind of] doubts// Two):

16 □【庚一、明諸佛顯實】 (Indicating all Buddhas only showing *the Ultimate
Path* [of enlightenment])

18 □【庚二、明釋迦開三】(Indicating Buddha Sakyamuni kindly showing the
Three Paths[of enlightenment]):

20 ○【戊二、騰疑請（分二）】 (Showing these doubts and requirements of
turning dharma wheel//Two):

22 ※【己一、敘疑（分二）】 (Expressing these doubts//Two):

24 【庚一、經家敘】 (Expression by Buddhist texts):

【庚二、正生疑】 (Formally showing these arising doubts):

2 ※【己二、請決：三請二止（分三）】(Requirements of turning dharma
wheel determinedly//Three):

4 □【庚一、第一請（分二）】(The first time of requirement//Two):

◎【辛一、長文（分二）】(Long Paragraph //Two):

6 【壬一、陳疑】(Expression of [their] doubts [by disciples]):

8 【壬二、陳請】(Expression of [their sincere] requirement [of
turning dharma wheel]):

◎【辛二、偈頌（分五）】(Verses //Five):

10 【壬一、頌疑二智】(These doubts about two kinds of Buddha
wisdom by verses):

12 【壬二、頌三乘四眾疑】(Doubts related to *Three Paths with Four
Types of disciples* by verses):

14 【壬三、頌自疑】(Personal doubt coming from *Sariputra* himself
by verses):

16 【壬四、頌佛子疑】(Doubts coming from all Buddhist disciples by
verses):

18 【壬五、總明同疑請】(Finally emphasizing the common doubts
and requirements of all sentient beings):

20 □【庚二、第二次請法（分二）】(The second time of requirement //Two):

【辛一、第二止】(The second objection):

22 【辛二、第二請】(The second requirement):

□【庚三、第三次請法（分二）】(The third time of requirement //Two):

24 【辛一、第三止】(The third objection):

【辛二、第三請】(The third requirement):

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2 ◎【丁二、廣開三顯一、斷疑生信（分三）】(Detailed indicating the
3 *Three Paths into the Only One Path* [of Buddhahood], [therefore you will be]
4 cutting any kind of doubts and then generating strong devotion [about
5 Buddha's advanced teachings] //Three):

6 ○【戊一、法說周（分五）】(Explanations with pure dharma
7 completely//Five):

8 ※【己一、正法說（分二）】(Formally explaining with pure dharma //Two):

 □【庚一、長文（分三）】(Long Paragraph //Three):

10 ◎【辛一、許（分三）】(Permission//Three):

 【壬一、順許】(Following the permission):

12 【壬二、誡許】(Reminding the permission):

 【壬三、揀許】(Examining the permission):

14 ◎【辛二、受旨】(Accepting the permission):

16 ◎【辛三、正說（分二）】(Formally preaching [the doctrine of this special
17 dharma wheel] //Two):

18 ◇【壬一、四佛章、廣上諸佛權實（分二）】(Detailed indicating the *Relative*
19 *Wisdom and Ultimate Wisdom* of all Buddhas by using *the Four Generations*
20 [of all Buddhas] //Two):

21 ☆【癸一、總明諸佛（分四）】(Totally indicating all Buddhas [around the
22 universe] //Four):

23 ⊕【子一、歎法希有】(Appreciating this dharma wheel as being very
24 precious):

 ⊕【子二、說無虛妄】(Emphasizing the correct of this special speech
 without any delusion):

2 ⊕【子三、開方便(分三)】(Expression with skillful means particularly
//Three):

4 【丑一、開】(Indication):

【丑二、釋】(Explanation):

6 【丑三、結】(Short conclusion):

⊕【子四、示真實(分五)】(Indicating the ultimate truth //Five):

8 【丑一、標勝人法】(Showing this special dharma transcending
all human):

10 【丑二、標出世意】(Showing the ultimate meaning [of this
special doctrine]):

12 【丑三、重示】(Repeated emphasize):

【丑四、正釋(分四)】(Formal explanation//Four):

14 【寅一、明理】(Showing the systematical theory):

【寅二、明人】(Showing the qualified people):

16 【寅三、明行】(Showing the effective practice):

【寅四、明教】(Showing the practical doctrine):

18 【丑五、總結】(In strong conclusion totally):

☆【癸二、列三世佛(分三)】(Especially pointing out all Buddhas in three
20 generations //Three):

【子一、過去佛】(Past Buddhas):

22 【子二、未來佛】(Future Buddhas):

【子三、現在佛】(Present Buddhas):

24 ◇【壬二、釋迦章、廣上釋迦權實(分五)】(Detailed indicating the *Relative*
Wisdom and *Ultimate Wisdom* of Buddha Sakyamuni by using person
26 example [of Sakyamuni himself in this world] // Five):

☆【癸一、開權】(Indicating the *Relative Wisdom*):

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

《法華經、第二章方便品》：「十方佛土中，唯一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 ☆【癸二、顯實】(Showing the *Ultimate Wisdom*):

☆【癸三、舉五濁、釋方便(分三)】(Explanation with skillful means, particularly in this world as full of *Five Types of Defilements*//Three):

4 【子一、標意】(Indicating the main point):

6 【子二、舉五濁】(Showing these meanings of *Five Types of Defilements*):

8 【子三、結釋】(Explanation with conclusion):

☆【癸四、揀偽敦信一實(分二)】(Examining [seriously] the false situation and then [figuring out] the [good and] true example of the [strong] devotional disciple one-mindedly //Two):

12 ⊕【子一、揀真偽(分二)】(Examining carefully the true or false situation//Two):

14 【丑一、若不聞不知、非真佛子】(If anybody never listen and know this special doctrine, they are definitely not real Buddhist disciples):

16 【丑二、若聞不信受、是增上慢】(If somebody couldn't believe and accept this sutra after listening that, they are definitely shown up with over-pride):

20 ⊕【子二、開除釋疑(分二)】(Indicating the exception and these doubts with interpretation//Two):

22 【丑一、開除】(Showing the exception):

【丑二、釋疑】(Explaining these doubts):

24 ☆【癸五、明無虛妄】(Emphasizing the correct points without any delusion):

□【庚二、偈頌(分二)】(Repeated Verses //Two):

26 ◎【辛一、頌許答】(Permission and answer by verses):

2 ⊙【辛二、頌正說（分二）】(Formal preaching by verses //Two):

4 ◇【壬一、頌四佛章(分四)】(Indicating the chapter of all Buddha in the *Four Generations* by verses //Four):

 ☆【癸一、頌諸佛（分五）】(Mentioning all Buddhas by verses //Five):

6 ⊕【子一、頌施權】(Skillful means and the relative wisdom by verses):

8 ⊕【子二、頌顯實（分四）】(Manifestation and the ultimate wisdom by verses //Four):

 【丑一、頌理】(The systematical theory by verses):

10 【丑二、頌人】(The qualified people by verses):

 【丑三、頌教】(The practical doctrine by verses):

12 【丑四、頌行】(The effective practice by verses):

⊕【子三、頌勸信（分二）】(Advices and devotion by verses //Two):

14 【丑一、舉果勸信】(Advices and devotion by using result):

 【丑二、舉因勸信】(Advices and devotion by using cause):

16 ⊕【子四、舉五濁（分四）】(//Four):

18 【丑一、總明五濁障大】(Totally indicating the *Five Types of Defilements* as becoming big obstacle):

 【丑二、別明五障】(Especially indicating the *Five Types of Obstacles*):

20 【丑三、明爲五濁、故說小】(Comparing [the temporary Nirvana] as a small [achievement], especially towards [this world full of] the *Five Types of Defilements*):

22 【丑四、明爲大施小、小治五濁、大願得興】(Indicating the small one should be appeared for comparing with a big obstacle oppositely, although this small one can help to overcome this obstacle within the *Five Types of Defilements*, therefore the great vows of Buddha Sakyamuni can be achieved):

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

2 ⊕【子五、頌不虛】(Without any delusion by verses):

☆【癸二、頌過去佛(分二)】(Talking about the past Buddhas by verses//Two):

4 ⊕【子一、略頌開顯】(Showing the manifested functions by brief verses):

6 ⊕【子二、廣頌開顯(分二)】(Showing the manifested functions by detailed
verses //Two):

8 【丑一、總明方便助顯】(Totally indicating the skillful means can help
the manifested functions more):

10 【丑二、別示開顯之相(分二)】(Especially pointing out the form of
manifestation //Two):

12 【寅一、約眾善顯、緣因功德(分七)】(Concerning the virtue
related to the present cause and condition, produced by the
manifestation of these below good deeds//Seven):

14 【卯一、約六度明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of *Six Prajnaparamita*):

16 【卯二、約戀慕心明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of thinking about [the quality of all
Buddhas] with the warm heart):

18 【卯三、約供舍利明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of offering to Buddhist relics
[sincerely]):

22 【卯四、約造佛像明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of making the Buddha-stature [without
any profits]):

24 【卯五、約畫佛像明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of drawing the Buddhist paintings with
Buddha-stature):

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

2 【卯六、約供塔像明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of offering to Buddhist Stupas [with
4 anything]):

6 【卯七、約稱佛名明開顯】(Regarding the opening manifestation [of
enlightenment] clearly by the practices of reciting the Holy Name of any
Buddha):

8 【寅二、約聞經顯、了因功德】(Concerning the virtue related to
the past causes, produced by listening already this sutra):

10 ☆【癸三、頌未來佛(分二)】(Talking about the future Buddhas by verses //Two):

⊕ 【子一、頌施權】(Skillful means and the relative wisdom by verses):

12 ⊕ 【子二、頌顯實(分四)】(Manifestation and the ultimate wisdom by
verses //Four):

14 【丑一、頌人】(The qualified people by verses):

【丑二、頌行】(The effective practice by verses):

16 【丑三、頌教】(The practical doctrine by verses):

【丑四、頌理】(The systematical theory by verses):

18 ☆【癸四、頌現在佛】(Talking about the present Buddhas by verses):

20 ◇【壬二、頌釋迦章(分二)】(Indicating the chapter of Buddha Sakyamuni
by verses //Two):

22 ☆【癸一、略頌上權實、爲下文總譬作本(分二)】(By the brief verses,
mentioning both the ultimate wisdom and the relative wisdom, in order to [bring]
24 the foundation of the below parts [related to] the total examples //Two):

【子一、頌顯實】(Manifestation and the ultimate wisdom by verses):

26 【子二、頌施權】(Skillful means and the relative wisdom by verses):

☆【癸二、廣頌上六義、爲下文別譬作本(分六)】(By detailed verses,

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

2 mentioning the below six meanings, in order to [bring] the foundation of the
below parts [related to] the especial examples //Six):

4 ⊕【子一、頌五濁、爲下見火譬作本】(Talking about the *Five Types of*
Defilements by verses, in order to [bring] the foundation of the below
6 examples of seeing fire [*as a samsara*):

8 ⊕【子二、頌施方便化、爲下捨几用車譬作本(分二)】(Talking about
the skillful means and special teachings by verses, in order to [bring] the
foundation of the below examples of taking cars [as same] as giving up
10 chairs //Two):

12 【丑一、念用大乘、擬不得(分三)】(It's impossible [for Buddha himself] to
teach *only the Mahayana path* [for achievement of enlightenment]//Three):

14 【寅一、明用大擬宜】(Showing the usage of the Mahayana Path as
proper):

16 【寅二、明眾生無機】(Showing the capacity of all sentient beings as
non-suitable):

18 【寅三、明念欲息化】(Showing the disappearance of desire for
teachings all beings):

20 【丑二、念同諸佛、用三乘、稱宜可得(分二)】(Considering [the skillful means]
as same as all Buddhas must choose the *Three Paths* as a proper way [for
achievement of enlightenment]//Two):

22 【寅一、明化得(分四)】(Indicating the special teachings and
inspiration//Four):

24 【卯一、明三乘擬宜】(Indicating the Three Paths as very
proper):

26 【卯二、明有小機(分二)】(Indicating these are small capacity
of beings//Two):

2 【辰一、明諸佛歎】 (Showing the [encouragement and]
appreciation from all Buddhas):

4 【辰二、明釋迦酬順】 ((Showing Buddha Sakyamuni as
following advices [from all Buddhas' encouragement]):

6 【卯三、明施化】 (Indicating the skillful means and special
teachings):

8 【卯四、明受行悟入】 (Indicating to accept [Buddha's]
teachings and [then to] attain enlightenment):

10 【寅二、釋疑】 (Explaining these doubts):

⊕ 【子三、頌顯實、爲下等賜大車譬本】 (Talking about the
12 manifestation and the ultimate wisdom by verses, in order to [bring] the
foundation of the below examples of giving a huge transportation as same
14 [as Bodhisattva-level]):

⊕ 【子四、頌歎法希有】 (Talking about this turning of dharma wheel as
16 very precious by verses):

⊕ 【子五、頌不虛、爲下無虛妄譬本】 (Talking about the truth as
18 non-delusion by verses, in order to [bring] the foundation of the below
examples of being really as no any false):

⊕ 【子六、頌揀眾敦信 (分二)】 (Examining all [present] disciples as
20 very devotional and respectful [towards this sutra] by verses //Two):

22 【丑一、頌揀眾】 (Examining all [present] disciples by verses):

24 【丑二、頌敦信】 (Confirming all disciples as very devotional
and respectful by verses):

< 第二章、方便品科判竟 >

26

2 伍、【法華經、第二章方便品、科判與多種版本對照表】：

(*The Comparative Diagram of Different Versions under*

4 *the Detailed Subtitles of the Second Chapter*)：

桑耶精舍：釋心宏、麥燕玲、法務組共同編集

6 ◎ 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。

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

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

12 《妙法蓮華經、第二章方便品》

(*The Second Chapter: Expedient Means*)

14 <Translated by Ven. Shinhong from the Classical Chinese into the Modern English, June,13,2008>

16 【丙二、迹門正說（分二）】

(*Formally indicating the approach of manifestation*):

18 ◎【丁一、略開三顯一、動執生疑（分二）】(Briefly indicating the *Three Paths*
into the *Only One Path* [of Buddhahood], [if you are] arising any
20 attachment and then producing [any kind of] doubts// Two):

22 ○【戊一、略開顯（分二）】(Briefly pointing out the meaning of
manifestation//Two):

※【己一、長文重頌、歎佛二智（分二）】(Sincerely appreciating two kinds of

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

2 Buddha wisdom by using long paragraph and repeated verses//Two):

□【庚一、長文（分二）】(Long Paragraph //Two):

4 ◎【辛一、寄言歎二智（分二）】(Appreciating two kinds of Buddha wisdom by
convincing speech//Two):

6 【壬一、明諸佛權實（分三）】(Indicating the *Relative Wisdom* and *Ultimate
Wisdom* of all Buddhas//Three):

8 【癸一、雙歎】(Double-Appreciation):□爾時世尊、從三昧安詳而起。告舍
10 利弗。諸佛智慧。甚深無量。其智慧門。難解。難入。一切聲聞、辟支佛。
所不能知。

12 【癸二、雙釋】(Double-Explanation):□所以者何？佛曾親近、百千萬億、
無數諸佛。盡行諸佛、無量道法。勇猛精進。名稱普聞。

14 【癸三、雙結】(Double-Conclusion):□成就甚深。未曾有法。隨宜所說。意
趣難解。

16 □※LBFD : At that time, the World-Honored One rose serenely from his
18 Samadhi and proclaimed to Sariputra: “The Buddhas’ wisdom is profound and
20 incalculable. The gateways of their wisdom are hard to understand and hard to
22 enter, so that no voice-hearer or pratyekabuddha can know them. Why is this? In
former times the Buddha, personally approaching hundreds of thousands of
24 myriads of millions of innumerable Buddhas, performed exhaustively the
dharma of those Buddhas’ incalculable paths. His fame for bold and earnest
exertion having spread everywhere, he achieved profound dharmas that had
never been before. What he preaches accords with what is appropriate, but the
end point of its meaning is hard to understand.

26 【壬二、明釋迦權實（分三）】(Indicating the *Relative Wisdom* and *Ultimate
Wisdom* of Buddha Sakyamuni//Three):

28 【癸一、雙歎】(Double- Appreciation):□舍利弗。吾從成佛已來。種種因緣。
種種譬喻。廣演言教。無數方便。引導眾生。令離諸著。

30 【癸二、雙釋】(Double- Explanation):□所以者何？如來方便。知見。波羅
蜜。皆已具足。

2 【癸三、雙結】(Double- Conclusion):□舍利弗。如來知見。廣大深遠。無量無礙。力無所畏。禪定。解脫三昧。深入無際。成就一切。未曾有法。

4 □※LBFD : Sariputra, since achieving Buddhahood I have, by a variety of means and by resort to a variety of parables, broadly set forth the spoken doctrine, by countless devices leading the living beings and enabling them to abandon their encumbrances. Why is this? The Thus Come One's expedient devices, his knowledge and insight, and his paramitas have all been acquired to the fullest measure.

10 Sariputra, the Thus Come One 's knowledge and insight are broad and great, profound and recondite, without measure and without obstruction. His might, his fearlessness, his dhyana-concentration, his release-samadhi have deeply penetrated the limitless. He has perfected all the dharmas that have never been before.

14 ◎【辛二、絕言歎二智(分二)】(Appreciating two kinds of Buddha wisdom by refused speech//Two):

16 【壬一、舉絕歎之由(分二)】(Showing these reasons of refused speech and appreciation//Two):

18 【癸一、正舉絕歎之由】(Formally indicating the main reason of refused speech and appreciation):□舍利弗。如來能種種分別。巧說諸法。言辭柔軟。悅可眾心。

22 【癸二、指絕言之境】(Pointing out the objects of the refused speech):□舍利弗。取要言之。無量無邊。未曾有法。佛悉成就。止。

24 □※LBFD : Sariputra, by making a variety of distinctions, the Thus Come One can skillfully preach the dharmas. His words are gentle, gladdening many hearts. Sariputra, to speak of the essential: as for the immeasurable, unlimited dharmas that have never been before, the Buddha has perfected them all.

26 【壬二、正絕言歎(分二)】(Formally showing the refused words and appreciation //Two):

28 【癸一、絕言歎】(Stopping these refused words and appreciation):□舍利弗。不須復說。

30 【癸二、釋止歎意】(Explanation about the meaning of stopping them):

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

2 所以者何？佛所成就。第一希有。難解之法。唯佛與佛。乃能究盡。諸
法實相。所謂諸法。如是相。如是性。如是體。如是力。如是作。如是因。
4 如是緣。如是果。如是報。如是本末究竟等。

※LBFD : Cease, Sariputra, we need speak no more. Why is this? Concerning
6 the prime, rare, hard-to-understand dharmas, which the Buddha has perfected,
only a Buddha and a Buddha can exhaust their reality, namely, the suchness of
8 the dharmas, the suchness of their marks, the suchness of their nature, the
suchness of their substance, the suchness of their powers, the suchness of their
10 functions, the suchness of their causes, the suchness of their conditions, the
suchness of their effects, the suchness of their retributions, and the absolute
12 identity of their beginning and end.”

【庚二、重頌（分二）】(Repeated Verses //Two):

14 ◎【辛一、頌寄言、歎二智（分二）】(Appreciating two kinds of Buddha wisdom
by convincing speech related to verses//Two):

16 【壬一、合頌歎二佛、二智】(By gathering verses, appreciating *Two Buddhas*
[means all Buddhas and Buddha Sakyamuni] as well as two kinds of Buddha
18 wisdom):

爾時世尊。欲重宣此義。而說偈言：

20 C2-1 世雄不可量，諸天及世人；一切眾生類，無能知佛者。

C2-2 佛力無所畏，解脫諸三昧；及佛諸餘法，無能測量者。

22 【壬二、合頌二佛、釋歎結歎】(By gathering verses, appreciating *Two Buddhas*
and explaining the main meaning of appreciation and conclusion):

24 C2-3 本從無數佛，具足行諸道；甚深微妙法，難見難可了。

C2-4 於無量億劫，行此諸道已；道場得成果，我已悉知見。

26 ※LBFD : At that time the World-Honored One, wishing to restate this
doctrine, proclaimed gathas, saying:

28 The Hero of the World is incalculable. Among gods, worldlings, And all
varieties of living beings, None can know the Buddha. As to the Buddha's
30 strengths (*bala*), his sorts of fearlessness (*vaisaradya*), His deliverances
(*vimoksa*), and his samadhis, As well as the other dharmas of a Buddha, None

2 can fathom them. Formerly, following numberless Buddhas, He fully trod the
various paths, Those dharmas profound and subtle, Hard to see and hard to
4 understand. Throughout countless millions of *kalpas*. He trod these various
paths; [then]

6 ◎【辛二、頌絕言、歎二智(分三)】(Appreciating two kinds of Buddha wisdom
by refused speech related to verses //Three):

8 ◇【壬一、頌釋止歎意】(Explaining the major idea of stopping the appreciation):

□C2-5 如是大果報，種種性相義；我及十方佛，乃能知是事。

10 □※LBFD：On the platform of the Path he was able to achieve the Fruit: This I
fully know. As to such great fruits and retributions as these, Such varied
12 doctrines of nature and marks, I and the Buddhas fo the ten directions. Are the
only ones who can know these things.

14 ◇【壬二、正頌絕言歎(分三)】(The refused speech and appreciation by the
formal verses//Three):< 以下從癸一、至癸三的科判，是心宏法師所加的 >

16 【癸一、是法甚深、少人能解】(This sutra is so profound, few qualified beings
can really comprehend that)

18 □C2-6 是法不可示，言辭相寂滅；諸餘眾生類，無有能得解。

C2-7 除諸菩薩眾，信力堅固者；諸佛弟子眾，曾供養諸佛。

20 C2-8 一切漏已盡，住是最後身；如是諸人等，其力所不堪。

22 【癸二、佛智甚深難測(分二)】(The ultimate wisdom of Buddha is too
profound to attain [detailed and correct] understandings//Two)

24 【子一、滿十方聖者、不能測佛智】(Even if all holy persons in the ten
directions, they couldn't measure [completely] the Buddha's wisdom)

C2-9 假使滿世間，皆如舍利弗；盡思共度量，不能測佛智。

26 C2-10 正使滿十方，皆如舍利弗；及餘諸弟子，亦滿十方刹。

28 【子二、盡聲聞利智、亦復不能知】(By using the most intelligent wisdom
of all Hinayana disciples, they still couldn't understand completely the Buddha's
wisdom)

2 C2-11 盡思共度量，亦復不能知；辟支佛利智，無漏最後身。

C2-12 亦滿十方界，其數如竹林；斯等共一心，於億無量劫。

4 【癸三、佛境共思難得（分二）】(The limitless objects of Buddha's wisdom is
nearly impossible to be reached [into that level] by thinking together [of all
6 high-level Bodhisattvas] //Two)

8 【子一、欲思佛實智，莫能知少分】(If anyone wish to comprehend more about
the ultimate wisdom of Buddha, he still couldn't get a small piece of that
wisdom)

10 C2-13 欲思佛實智，莫能知少分；新發意菩薩，供養無數佛。

C2-14 了達諸義趣，又能善說法；如稻麻竹葦，充滿十方剎。

12 【子二、不退諸菩薩、共思莫能得】(Even if all of Bodhisattva reached into the
removable stage, they still couldn't totally attain the [complete] comprehension
14 by their own thinking together [about the real stage of Buddha's ultimate
wisdom])

16 C2-15 一心以妙智，於恒河沙劫；咸皆共思量，不能知佛智。

C2-16 不退諸菩薩，其數如恒沙；一心共思求，亦復不能知。

18 □※LBFD : These dharmas cannot be demonstrated; Words, which are only
signs, are quiescent in them. Among the remaining kinds of living beings None
20 can understand them, Except for the multitude of bodhisattvas, Whose power
of faith is firm. The multitude of the Buddhas' disciples. Formerly made
22 offerings to the Buddhas. All their outflows now exhausted, They inhabit this
last body. Men such as these, Their strength irresistible, Even if they filled the
24 world, If all were like Sariputra, And if, exhausting their thoughts, all calculated
together, Could not fathom the Buddha's knowledge. Even if they filled the ten
26 directions, All of them like Sariputra And the remaining disciples, If,
further, filling the *ksetras* [Buddha-fields] of ten directions And exhausting
28 their thoughts, they were to calculate together, They still could not know it. If
pratyekabuddhas of keen intelligence (*tiksnendriya*), Inhabiting a final body
30 without outflows (*anasravanam antimadehadharinam*), Were to fill even the
spheres of the ten directions, In their number like bamboo groves, And if,

2 putting their minds together For millions of incalculable *kalpas*, They wished
to think on the real knowledge of the Buddha, None could know a slight portion
4 thereof. If bodhisattvas who have recently launched their thoughts Who have
made offerings to countless Buddhas, Who understand completely the
6 direction of the various doctrines, And who also can preach the Dharma well
Were, in the manner of stalks of hemp, bamboo, and rice, To fill the *ksetras* of
8 the ten directions, And if, with one mind and by resort to their subtle wisdom,
For *kalpas* numerous as Ganges 'sands They were all to think and calculate
10 together, Still they could not understand the Buddha's knowledge. If
bodhisattvas who do not backslided, In number like to Ganges' sands, Were
12 with one mind to think and seek together, They still could not know it.

◇【壬三、追頌絕言境】(The objects of the refused speech by the following
14 verses):

□C2-17 又告舍利弗，無漏不思議；甚深微妙法，我今已具得；

16 唯我知是相，十方佛亦然。

□※LBFD : I further proclaim to you, Sariputra, That that which is without
18 outflows, beyond reckoning and discussion, The extremely profound and subtle
Dharma, I have already gained completely. [In this age] only I know its marks,
20 As do the Buddhas [of other ages] in the ten directions. Sariputra, let it be
known That the Buddhas [of other ages] in the ten directions.

22 ※【己二、偈頌正略開顯、動執生疑（分二）】(Within these verses, formally
and briefly indicating the manifestation [of all Buddhas], [if you are] arising any
24 attachment and then producing [any kind of] doubts// Two):

26 □【庚一、明諸佛顯實】(Indicating all Buddhas only showing *the Ultimate Path*
[of enlightenment]) :

28 C2-18 舍利弗當知，諸佛語無異；於佛所說法，當生大信力；

世尊法久後，要當說真實。

30 □【庚二、明釋迦開三】(Indicating Buddha Sakyamuni kindly showing the
Three Paths[of enlightenment]) :

32 C2-19 告諸聲聞眾，及求緣覺乘；我令脫苦縛，速得涅槃者。

2 C2-20 佛以方便力，示以三乘教；眾生處處著，引之令得出。

4 ※LBFD : Sariputra, let it be known That the Buddhas' words are without
6 discrepancy, That toward the Dharma preached by the Buddha One should
8 display the strength of great faith. After the World-Honored One's dharma has
10 long been in effect, He must preach the truth. I proclaim to the multitude of
12 voice-bearers And to those seeking the vehicle of condition-perceivers. That I
14 am the One who shall cause them to cast off the bonds of suffering And attain
16 nirvana. The Buddha, by the power of expedient devices, Demonstrates the
18 teaching of the three vehicles. The living beings, attached to this object and
20 that, He attracts and thus enables to extricate themselves.

12

14 ○【戊二、騰疑請（分二）】(Showing these doubts and requirements of turning
16 dharma wheel//Two):

18 ※【己一、敍疑（分二）】(Expressing these doubts//Two):

20 【庚一、經家敍】(Expression by Buddhist texts):

22 爾時大眾中。有諸聲聞。漏盡阿羅漢。阿若憍陳如等。千二百人。及發
24 聲聞。辟支佛心。比丘。比丘尼。優婆塞。優婆夷。各作是念。

26 【庚二、正生疑】(Formally showing these arising doubts):

28 今者世尊。何故慙慙。稱歎方便。而作是言。佛所得法。甚深難解。有
30 所言說。意趣難知。一切聲聞。辟支佛。所不能及。佛說一解脫義。我等
32 亦得此法。到於涅槃。而今不知。是義所趣。

34 ※LBFD : At that time, in the midst of the great multitude there were
36 voice-hearers, their outflows exhausted, *arhants*, *Ajnatakaundinya* and others,
38 twelve hundred persons, as well as persons who had launched their thoughts
40 toward the rank of *pratyekabuddha* and *bhiksus*, *upasakas*, and *upasikas*, each of
42 whom thought: "Now, why has the World-Honored One made this speech
earnestly praising expedient devices? The Dharma which the Buddha has
gained is very hard to understand. He has something to say, whose meaning is
hard to know, and which no voice-hearer or *pratyekabuddha* can attain. The
Buddha has preached the doctrine of unique deliverance, which means that we,
too, gaining this Dharma, shall reach nirvana. Yet now we do not know where
this doctrine tends."

2 ※【己二、請決：三請二止（分三）】(Requirements of turning dharma wheel determinedly//Three):

4 □【庚一、第一請（分二）】(The first time of requirement//Two):

◎【辛一、長文（分二）】(Long Paragraph //Two):

6 【壬一、陳疑】(Expression of [their] doubts [by disciples]):

□爾時、舍利弗知四眾心疑。自亦未了。而白佛言。世尊。何因何緣。慙

8 慙稱歎。諸佛第一方便。甚深微妙。難解之法。

【壬二、陳請】(Expression of [their sincere] requirement [of turning dharma wheel]):

□我自昔來。未曾從佛。聞如是說。今者四眾。咸皆有疑。唯願世尊。敷

12 演斯事。世尊何故。慙慙稱歎。甚深微妙。難解之法。

□※LBFD: At that time, Sariputra, knowing of the doubts in the minds of the fourfold assembly, and himself not yet fully understanding, addressed the Buddha, saying

16 “World-Honored One, for what cause and through what conditions have you earnestly praised the Buddha’s prime device, their extremely profound and
18 subtle Dharma, so hard to understand? In all this long time I have never before heard from the Buddha such a preaching as this. Now the fourfold assembly all
20 have doubts. I beg the World-Honored One to expound this matter. World-Honored One, why have you earnestly praised this very profound and
22 subtle Dharma, so hard to understand?”

24 ◎【辛二、偈頌（分五）】(Verses //Five):

【壬一、頌疑二智】(These doubts about two kinds of Buddha wisdom by verses): □爾時、舍利弗欲重宣此義。而說偈言：

C2-22 慧日大聖尊，久乃說是法；自說得如是，力無畏三昧。

28 C2-23 禪定解脫等，不可思議法；道場所得法，無能發問者。

C2-24 我意難可測，亦無能問者；無問而自說，稱歎所行道；

30 智慧甚微妙，諸佛之所得。

2 □※LBFD : At that time, Sariputra, wishing to restate this idea, proclaimed
gathas, saying:

4 The Sun of Wisdom, the Most Venerable of the Great Saints,
After a long time indeed preaches this Dharma,
6 Himself saying that he has gained such
Strengths (*bala*), fearlessness, samadhis,
8 Dhyana-concentrations, releases (*vimoksa*), and other such
Inconceivable (*aprameya*) dharmas.
10 On the dharmas attained on the Platform of the Path,
No one is able to put question it.”
12 “My mind [says the Buddha] is difficult to fathom,
Nor is anyone able to question it.”
14 Unasked [O Buddha] you preach it yourself,
Praising the path you have trodden
16 And that most subtle of wisdoms,
Which the Buddhas have gained.

18 【壬二、頌三乘四眾疑】 (Doubts related to *Three Paths* with *Four Types of*
disciples by verses):

20 C2-25 無漏諸羅漢，及求涅槃者；今皆墮疑網，佛何故說是。

C2-26 其求緣覺者，比丘比丘尼；諸天龍鬼神，及乾闥婆等。

22 C2-27 相視懷猶豫，瞻仰兩足尊；是事為云何，願佛為解說；

□※LBFD : The arhants without outflows
24 And those who seek nirvana
Have now all fallen into a net of doubt
26 Asking themselves why the Buddha has preached this.
Those who seek to be condition-perceivers,
28 As well as bhiksus, bhiksunis,
Gods, dragons, demons, spirits (*deva nagas ca yaksas ca*),
30 And gandharvas (*gandharvas ca mahoragah*),
Look at one another and harbor uncertainties,
32 Entreating the Most Venerable of Two-Legged Beings,
“Why is this? We beg the Buddha to explain it to us.”

34 【壬三、頌自疑】 (Personal doubt coming from *Sariputra* himself by verses):

C2-28 於諸聲聞眾，佛說我第一；我今自於智，疑惑不能了；

36 為是究竟法，為是所行道。

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

2 ※LBFD : Of the multitude of voice-hearers

The Buddha has said that I am the first.

4 Now, with respect to my own knowledge, I

Cannot resolve my doubts

6 As to whether this is the ultimate Dharma

Or whether it is [merely] a path to tread [toward that Dharma].

8 【壬四、頌佛子疑】 (Doubts coming from all Buddhist disciples by verses):

C2-29 佛口所生子，合掌瞻仰待；願出微妙音，時為如實說。

10 ※LBFD : The sons born of the Buddha's mouth (*putra jinasya aurasa*),

Their palms joined and looking up in expectation,

12 Beg you to emit a subtle sound

And thus to make timely explanation in keeping with reality.

14 【壬五、總明同疑請】 (Finally emphasizing the common doubts and requirements of all sentient beings):

16 C2-30 諸天龍神等，其數如恒沙；求佛諸菩薩，大數有八萬。

C2-31 又諸萬億國，轉輪聖王至；合掌以敬心，欲聞具足道。

18 ※LBFD : The gods, dragons, and spirits

(*devas ca nagas ca sayaksaraksasah*)

20 In number like the Ganges ' sands,

Bohisattvas seeking to be Buddhas,

22 Their great number being eighty thousands,

And so several myriads of millions of realms

24 The wheel-turning sage-kings have arrived

With palms joined and with thoughts deferential

26 Wishing to hear of the Perfect Path.

【庚二、第二次請法（分二）】 (The second time of requirement //Two):

28 【辛一、第二止】 (The second objection):

爾時、佛告舍利弗。止。止。不須復說。若說是事。一切世間諸天、及人皆當驚疑。

【辛二、第二請】 (The second requirement):

32 舍利弗、重白佛言。世尊、唯願說之。唯願說之。所以者何？是會、無數百千萬億、阿僧祇眾生。曾見諸佛。諸根猛利。智慧明了。聞佛所說。

2 則能敬信。爾時舍利弗。欲重宣此義。而說偈言：

C2-32 法王無上尊，唯說願勿慮；是會無量眾，有能敬信者。

4 ※LBFD：At that time, the Buddha proclaimed to Sariputra: “Cease, cease!

6 There is no need to speak further. If I speak of this matter gods and men in all
6 the worlds shall be alarmed.”

8 Sariputra again addressed the Buddha, saying “World-Honored One, I beg
8 you to preach it, I beg you to preach it! What is the reason? In this
10 assembly numberless hundreds of thousands of myriads of millions of
10 *asamkhyeyas* of living beings, having seen Buddhas, their faculties (*indriya*)
12 keen and their wisdom pellucid, if they hear the Buddha’s preaching shall be
12 able to put reverent faith in it.” At that time Sariputra, wishing to restate this
12 meaning, proclaimed a gatha, saying:

14 O King of the Dharma, Venerable One among the Unexcelled,
14 Do but preach! I beg you to have no second thoughts.
16 In this assembly the incalculable multitude
16 Includes those who can put reverent faith in you.

18 【庚三、第三次請法（分二）】(The third time of requirement //Two):

【辛一、第三止】(The third objection):

20 佛復、止舍利弗。若說是事。一切世間天。人。阿修羅。皆當驚疑。增
20 上慢比丘。將墜於大坑。爾時世尊。重說偈言：

22 C2-33 止止不須說，我法妙難思；諸增上慢者，聞必不敬信。

24 ※LBFD：The Buddha again restrained Sariputra: “If I preach this matter, all
24 the gods, men, and asuras in all the worlds shall be alarmed, and the arrogant
26 bhiksus shall fall into a great trap.” At that time the World-Honored One
26 proclaimed a gatha, saying:

28 Cease, cease! No need to speak
28 My dharma is subtle and hard to imagine
28 Those of overweening pride
30 If they hear it, shall surely neither revere it nor believe in it.

【辛二、第三請】(The third requirement):

32 爾時、舍利弗重白佛言。世尊。唯願說之。唯願說之。今此會中。如我
32 等比。百千萬億。世世已曾。從佛受化。如此人等。必能敬信。長夜安隱。
34 多所饒益。爾時舍利弗、欲重宣此義。而說偈言：

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 C2-34 無上兩足尊，願說第一法；我為佛長子，唯垂分別說。

C2-35 是會無量眾，能敬信此法；佛已曾世世，教化如是等。

4 C2-36 皆一心合掌，欲聽受佛語；我等千二百，及餘求佛者。

C2-37 願為此眾故，唯垂分別說；是等聞此法，則生大歡喜。

6 □※LBFD: At that time, Sariputra again addressed the Buddha, saying: I
beseech you to preach, I beseech you to preach! In the present assembly
8 beings like me, numbering a hundred thousand myriads of millions in successive
incarnations have already been converted by Buddhas. Such men as these shall
10 surely be able to revere and believe. Throughout the long night of time
(*dirgharatriam*) they shall be secure, deriving much Advantage there from.”

12 At that time Sariputra, wishing to restate this meaning, proclaimed gathas,
saying

14 O You Supremely Venerable among Two-Legged Beings,

I beg you to preach the Prime Dharma!

16 I am the Buddha's eldest son:

Do but deign to preach explicitly

18 Incalculable multitudes in this assembly

Can revere and believe this Dharma

20 The Buddha has already, generation after generation

○Taught and converted many like these.

22 All of one mind, with palms joined

Wish to listen to the Buddha's Word.

24 We twelve hundred

And the others who seek to be Buddha

26 Beg that, for the sake of this multitude,

You will be deign to preach explicitly.

28 If they hear this dharma

Then they shall evince great joy.

30

◎【丁二、廣開三顯一、斷疑生信(分三)】(Detailed indicating the *Three Paths*
32 *into the Only One Path* [of Buddhahood], [therefore you will be] cutting any
kind of doubts and then generating strong devotion [about Buddha's
34 advanced teachings] //Three):

○【戊一、法說周(分五)】(Explanations with pure dharma completely//Five):

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

2 ※【己一、正法說（分二）】(Formally explaining with pure dharma //Two):

□【庚一、長文（分三）】(Long Paragraph //Three):

4 ◎【辛一、許（分三）】(Permission//Three):

【壬一、順許】(Following the permission):

6 □爾時、世尊告舍利弗。汝已慙懃三請。豈得不說。

【壬二、誠許】(Reminding the permission):

8 □汝今諦聽。善思念之。吾當為汝。分別解說。

10 □※LBFD : At that time the World-Honored One declared Sariputra: “Since
you have now thrice earnestly besought me, how can I not preach? Now listen
with understanding and with careful thought, for I will state it to your
12 explicitly.”

【壬三、揀許】(Examining the permission):

14 □說此語時。會中有比丘。比丘尼。優婆塞。優婆夷五千人等。即從座起。
禮佛而退。所以者何？此輩罪根深重。及增上慢。未得謂得。未證謂證。
16 有如此失。是以不住。世尊默然。而不制止。

爾時、佛告舍利弗。我今此眾。無復枝葉。純有貞實。舍利弗。如是增上
18 慢人。退亦佳矣。汝今善聽。當為汝說。

◎【辛二、受旨】(Accepting the permission):

20 □舍利弗言。唯然世尊。願樂欲聞。

22 □※LBFD : While he was speaking these words, in the assembly *bhiksus*,
bhiksunis, *upaskas*, and *upasikas* to the number of five thousand straightway
rose from their seats and, doing obeisance to the Buddha, withdrew. For what
24 reason, This group had deep and grave roots of sin and overweening pride,
imagining themselves to have attained and to have borne witness to what in fact
26 they had not. Having such faults as these, therefore they did not say. The
World-Honored One, silent did not restrain them.

28 At that time the Buddha declared to Sariputra : “My assembly has no more
branches and leaves, it has only firm fruit. Sariputra, it is just as well that such
30 arrogant ones as these have withdrawn. Now listen well, for I will preach to
you.”

32 Sariputra said: Very well, World-Honored One, for I am eager to hear.”

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

2 ⊙【辛三、正說（分二）】(Formally preaching [the doctrine of this special dharma wheel] //Two):

4 ◇【壬一、四佛章、廣上諸佛權實（分二）】(Detailed indicating the *Relative Wisdom* and *Ultimate Wisdom* of all Buddhas by using *the Four Generations* [of all Buddhas] //Two):

6 ☆【癸一、總明諸佛(分四)】(Totally indicating all Buddhas [around the universe] //Four):

8 ⊕【子一、歎法希有】(Appreciating this dharma wheel as being very precious):

10 □佛告舍利弗。如是妙法。諸佛如來。時乃說之。如優曇鉢華。時一現耳。

12 ⊕【子二、說無虛妄】(Emphasizing the correct of this special speech without any delusion):

□舍利弗。汝等當信、佛之所說。言不虛妄。

14 ⊕【子三、開方便(分三)】(Expression with skillful means particularly //Three):

【丑一、開】(Indication): □舍利弗。諸佛隨宜說法。意趣難解。

16 【丑二、釋】(Explanation): □所以者何？我以無數方便。種種因緣。譬喻言辭。演說諸法。

18 【丑三、結】(Short conclusion): □是法、非思量、分別之所能解。唯有諸佛。乃能知之。

20 ⊕【子四、示真實(分五)】(Indicating the ultimate truth //Five):

22 【丑一、標勝人法】(Showing this special dharma transcending all human): (□ repeated:是法、非思量、分別之所能解。唯有諸佛。乃能知之。)

【丑二、標出世意】(Showing the ultimate meaning [of this special doctrine]):

24 □所以者何？諸佛世尊。唯以一大事因緣故。出現於世。

【丑三、重示】(Repeated emphasize):

26 □舍利弗。云何、名諸佛世尊。唯以一大事因緣故。出現於世？

□※LBFD：The Buddha declared to Sariputra: A subtle Dharma such as this

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

2 the Buddhas, the Thus Come Ones, preach but occasionally, as the *udumbara*
[cluster fig] Blossom appears but once in a while. You should believe that in
4 what the Buddha says the words are not vain. Sariputra, the Buddhas preach the
Dharma appropriately: their purport is hard to understand. What is the reason?
6 By resort to numberless devices and to various means, parables, and phrases do I
proclaim the Dharmas. This Dharma is not a thing that discursive or
8 discriminatory reasoning can understand. Only Buddhas can know it. What is
the reason? The Buddhas, the World-Honored Ones, for one great cause alone
10 appear in the world. Sariputra, what do I mean by “The Buddhas, the
World-Honored Ones, for one great cause alone appear in the world?”

12 【丑四、正釋（分四）】 (Formal explanation//Four):

【寅一、明理】 (Showing the systematical theory): □諸佛世尊。欲令眾生。
14 開佛知見。使得清淨故。出現於世。欲示眾生。佛之知見故。出現於世。
欲令眾生。悟佛知見故。出現於世。欲令眾生。入佛知見道故。出現於世。
16 舍利弗。是為諸佛。以一大事因緣故。出現於世。

【寅二、明人】 (Showing the qualified people): □佛告舍利弗。諸佛如來。但
18 教化菩薩。

【寅三、明行】 (Showing the effective practice): □諸有所作。常為一事。唯
20 以佛之知見。示悟眾生。

【寅四、明教】 (Showing the practical doctrine): □舍利弗。如來但以一佛乘
22 故。為眾生說法。無有餘乘。若二、若三。

【丑五、總結】 (In strong conclusion totally): □舍利弗。一切十方諸佛。法
24 亦如是。

□※Lbfd: The Buddhas, the World-Honored Ones, appear in the world
26 because they wish to cause the beings to hear of the Buddha’s knowledge and
insight and thus enable them to gain purity. They appear in the world because
28 they wish to demonstrate the Buddha’s knowledge and insight to the beings.
They appear in the world because they wish to cause the beings to understand.
30 They appear in the world because they wish to cause the beings to enter into the
path of the Buddha’s knowledge and insight. Sariputra, this is the one great
32 cause for which the Buddhas appear in the world.”

The Buddha declared to Sariputra : “The Buddhas, the Thus Come Ones,

2 teach the bodhisattvas merely that whatever they do is for one purpose, namely,
4 to demonstrate and make intelligible the Buddha's knowledge and insight to the
6 beings. Sariputra, the Thus Come One by resort to the One Buddha Vehicle
alone preaches the Dharma to the beings. There are no other vehicles, whether
two or three. Sariputra, the dharmas of the Buddhas in all ten directions are
also of this sort.

8 ☆【癸二、列三世佛（分三）】(Especially pointing out all Buddhas in three
generations //Three):

10 【子一、過去佛】(Past Buddhas): □舍利弗。過去諸佛。以無量無數方便。
種種因緣。譬喻言辭。而為眾生。演說諸法。是法、皆為一佛乘故。是諸
12 眾生。從諸佛聞法。究竟皆得。一切種智。

□※LBFD: Sariputra, the Buddhas of the past by resort to incalculable and
14 numberless devices and to various means, parables, and phrases proclaimed the
dharmas to the beings. These dharmas were all directed toward the One Buddha
16 Vehicle. These beings, hearing the Dharma from the Buddhas, all attain
thoroughly to knowledge of all modes (*sarvakarajnata*).

18 【子二、未來佛】(Future Buddhas): □舍利弗。未來諸佛。當出於世。亦以
無量無數方便。種種因緣。譬喻言辭。而為眾生。演說諸法。是法、皆為
20 一佛乘故。是諸眾生。從佛聞法。究竟皆得。一切種智。

□※LBFD: "Sariputra, future Buddhas shall come into the world, and they, too,
22 by resorting to incalculable and numberless devices and to various means,
parables, and phrases, shall proclaim the dharmas to the beings. These dharmas
24 shall all be directed toward the One Buddha Vehicle. These beings, hearing the
Dharma from the Buddhas, shall all attain thoroughly the knowledge of all
26 modes.

【子三、現在佛】(Present Buddhas):

28 □舍利弗。現在十方。無量百千、萬億佛土中。諸佛世尊。多所饒益。安
樂眾生。是諸佛、亦以無量無數方便。種種因緣。譬喻言辭。而為眾生。
30 演說諸法。是法、皆為一佛乘故。是諸眾生。從佛聞法。究竟皆得。一切
種智。

32 □舍利弗。是諸佛、但教化菩薩。欲以佛之知見。示眾生故。欲以佛之知

2 見。悟眾生故。欲令眾生。入佛之知見故。

4 ※LBFD : “Sariputra, the Buddhas, the World-Honored Ones, in the
6 incalculable hundreds of thousands of myriads of millions of Buddha-lands in
8 the ten directions of present time have many beings whom they benefit and put
10 at their ease. These Buddhas also, by resort to incalculable and numberless
12 devices and to various means, parables, and phrases, proclaim to dharmas to the
14 beings. These dharmas are all directed toward the One Buddha Vehicle. These
beings, hearing the Dharma from the Buddhas, shall all attain thoroughly to
knowledge of all modes. Sariputra, these Buddhas teach the bodhisattvas merely
because they wish to demonstrate the Buddha’s knowledge and insight to the
beings, because they wish to enlighten the beings with the Buddha’s knowledge
and insight, because they wish to cause the beings to enter into the Buddha’s
knowledge and insight.

16 ◇【壬二、釋迦章、廣上釋迦權實（分五）】(Detailed indicating the *Relative*
Wisdom and *Ultimate Wisdom* of Buddha Sakyamuni by using person example
18 [of Sakyamuni himself in this world] // Five):

☆【癸一、開權】(Indicating the *Relative Wisdom*):

20 舍利弗。我今亦復如是。知諸眾生。有種種欲。深心所著。隨其本性。
以種種因緣。譬喻言辭。方便力。而為說法。

22 ☆【癸二、顯實】(Showing the *Ultimate Wisdom*):

舍利弗。如此、皆為得一佛乘。一切種智故。

24 ☆【癸三、舉五濁、釋方便(分三)】(Explanation with skillful means, particularly
in this world as full of *Five Types of Defilements*//Three):

26 【子一、標意】(Indicating the main point):

舍利弗。十方世界中。尚無二乘。何況有三。

28 【子二、舉五濁】(Showing these meanings of *Five Types of Defilements*):

30 舍利弗。諸佛出於、五濁惡世。所謂劫濁。煩惱濁。眾生濁。見濁。命
濁。

【子三、結釋】(Explanation with conclusion):

2 如是舍利弗。劫濁亂時。眾生垢重。慳貪、嫉妬。成就、諸不善根故。

諸佛以方便力。於一佛乘。分別說三。

4 ※LBFD: “Sariputra, I, too, am like this. Knowing that the beings have
various desires and objects to which their thoughts are profoundly attached,
6 following their basic natures, by resort to the expedient power of various means,
parables, and phrases, I preach the Dharma to them. Sariputra, I do this only in
8 order that they may gain the One Buddha Vehicle and knowledge of all modes.
Sariputra, in the worlds of the ten directions there are not even two vehicles.
10 How much the less can there be three!

“Sariputra, the Buddhas come into an evil world stained with five defilements,
12 to wit, the defilement of the kalpa (*kalpakasaya*), the defilement of the agonies
(*klesakasaya*), the defilement of the life-span (*ayuskasaya*). When the kalpa is in
14 chaos, Sariputra, the stains of the beings run deep, and with greed and envy they
complete unwholesome roots. Therefore, the Buddhas, with their expedient
16 powers, make distinctions in the One Buddha Vehicle and speak of three.

☆【癸四、揀偽敦信一實(分二)】(Examining [seriously] the false situation and
18 then [figuring out] the [good and] true example of the [strong] devotional
disciple one-mindedly //Two):

20 ⊕【子一、揀真偽(分二)】(Examining carefully the true or false situation//Two):

【丑一、若不聞不知、非真佛子】(If anybody never listen and know this special
22 doctrine, they are definitely not real Buddhist disciples):

24 舍利弗。若我弟子。自謂阿羅漢。辟支佛者。不聞不知。諸佛如來。但
教化菩薩事。此非佛弟子。非阿羅漢。非辟支佛。

【丑二、若聞不信受、是增上慢】(If somebody couldn't believe and accept this
26 sutra after listening that, they are definitely shown up with over-pride):

28 又舍利弗。是諸比丘。比丘尼。自謂已得阿羅漢。是最後身。究竟涅槃。
便不復志求、阿耨多羅、三藐三菩提。當知此輩。皆是增上慢人。所以者
何？若有比丘。實得阿羅漢。若不信此法。無有是處。

30 ※LBFD: Sariputra, if a Disciple of mine, thinking himself an *arhant* or a
pratyekabuddha, neither has heard nor knows of these matters that the Buddhas,
32 the Thus Come Ones, teach to bodhisattvas alone, he is no disciple of the

2 Buddha, neither arhant nor *pratyekabuddha*. If such *bhiksus* or *bhiksunis* say
to themselves, ‘I have already attained *arhattva*! This is my last body! I have
4 perfected nirvana!’ and if then they resolve no further to seek
anuttarasamyaksambodhi, be it known that this lot are all persons of
6 overweening pride. What is the reason? That a *bhiksu* who had truly attained
arhattva should not believe this Dharam –that is impossible.

8 ⊕ 【子二、開除釋疑（分二）】 (Indicating the exception and these doubts with
interpretation//Two):

10 【丑一、開除】 (Showing the exception): □除佛滅度後。現前無佛。所以者
何？佛滅度後。如是等經。受持。讀誦。解義者。是人難得。

12 【丑二、釋疑】 (Explaining these doubts): □若遇餘佛。於此法中。便得決了。

☆ 【癸五、明無虛妄】 (Emphasizing the correct points without any delusion):

14 □舍利弗。汝等、當一心信解。受持佛語。諸佛如來。言無虛妄。無有餘
乘。唯一佛乘。

16 □※Lbfd: Except when, after a Buddha’s passage into extinction, no Buddha
is present. What is the reason? After the Buddha’s passage into extinction,
18 persons who receive, keep, read, recite, and understand scriptures like this one
shall be hard to find. If they encounter other Buddhas, they shall then get
20 decisive instruction concerning this Dharma. Sariputra, you must all
single-mindedly believe, understand, receive, and keep the Buddha’s Word; for
22 in the Word of the Buddhas, the Thus Come Ones, there is nothing either vain or
arbitrary. There are no other vehicles; there is only the One Buddha Vehicle.”

24

□ 【庚二、偈頌（分二）】 (Repeated Verses //Two):

26 ⊙ 【辛一、頌許答】 (Permission and answer by verses):

□爾時世尊。欲重宣此義。而說偈言：

28 C2-38 比丘比丘尼，有懷增上慢；優婆塞我慢，優婆夷不信。

C2-49 如是四眾等，其數有五千；不自見其過，於戒有缺漏。

30 C2-40 護惜其瑕疵，是小智已出；眾中之糟糠，佛威德故去。

C2-41 斯人虧福德，不堪受是法；此眾無枝葉，唯有諸貞實；

32

舍利弗善聽。

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

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 □※LBFD : At that time the World-Honored One, wishing to restate this meaning, proclaimed gathas, saying:

4 *Bhiksus and bhiksunis*
Harboring arrogance,
6 *Upasakas* with pride,
And *upasikas* of no faith—
8 In the fourfold assembly, the likes of these,
Five thousand in number,
10 Not seeing their own faults,
Having flaws in their discipline,
12 And jealously guarding their blemishes,
These of slight wisdom have already left:
14 The chaff of the multitude,
Thanks to the Buddha's imposing majesty, is gone.
16 These persons, ill-equipped with merit,
Are not worthy to receive this Dharma.
18 This multitude has neither branches nor leaves,
But has only firm fruits.
20 Sariputra, listen well:

◎【辛二、頌正說（分二）】(Formal preaching by verses //Two):

22 ◇【壬一、頌四佛章(分四)】(Indicating the chapter of all Buddha in the Four Generations by verses //Four):

24 ☆【癸一、頌諸佛（分五）】(Mentioning all Buddhas by verses //Five):

⊕【子一、頌施權】(Skillful means and the relative wisdom by verses):

26 C2-42 諸佛所得法；無量方便力，而為眾生說。

C2-43 眾生心所念，種種所行道；若干諸欲性，先世善惡業。

28 C2-44 佛悉知是已，以諸緣譬喻；言辭方便力，令一切歡喜。

C2-45 或說修多羅，伽陀及本事；本生未曾有，亦說於因緣。

30 C2-46 譬喻并祇夜，優波提舍經；鈍根樂小法，貪著於生死。

C2-47 於諸無量佛，不行深妙道；眾苦所惱亂，為是說涅槃。

32 □※LBFD : The dharma that the Buddhas have gained

By resort to incalculable expedient powers

34 They preach to the beings

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

2 The thoughts thought by the beings,
The sundry ways trodden by them,
4 The nature of their several desires,
The good and evil deeds in their former incarnations—
6 The Buddha knows them thoroughly. Knowing them, and
Resorting to various means and parables
8 And to their powers, and to the powers of phrases and other expedients,
He causes all to rejoice.
10 Now he preaches sutras [sermons], *Gathas* and former matters (*itivrataka*),
Former lives (*jataka*) and things that have never been before [*adbhuta*,
12 miracle tales]
Again, he preaches cause and condition (*nidana*),
14 Parable (*aupamyā*) and *geya* [verses repeating the prose],
And *upadesa* [dialogue] scriptures.
16 Those of dull faculties, who desire lesser dharmas,
Who out of sheer greed cling to birth and death,
18 Who in the presence of incalculable Buddhas
Still fail to tread the profound and subtle Path,
20 And who are tormented by multitudinous woes—
For these I preach nirvana.

22 ⊕ 【子二、頌顯實（分四）】 (Manifestation and the ultimate wisdom by verses
//Four):

24 【丑一、頌理】 (The systematical theory by verses):

C2-48 我設是方便，令得入佛慧；未曾說汝等，當得成佛道。

26 C2-49 所以未曾說，說時未至故；今正是其時，決定說大乘。

C2-50 我此九部法，隨順眾生說；入大乘為本，以故說是經。

28 □※LBFD : Devising this expedient device, I
Enable them to enter into the Buddha's wisdom.
30 I never told them, "You all
Shall be able to achieve the Path of the Buddha."
32 The reason I never told them
Is that the time to tell it had not yet come.
34 Now is precisely the time
To preach the Great Vehicle definitively.
36 This Dharma of mine, in nine divisions,*

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 I preach by matching it to the beings,
 Keeping the entry into the Great Vehicle as the basis:
 4 This is why I preach this scripture.

【丑二、頌人】(The qualified people by verses):

6 C2-51 有佛子心淨，柔軟亦利根；無量諸佛所，而行深妙道。
 C2-52 為此諸佛子，說是大乘經；我記如是人，來世成佛道。
 8 C2-53 以深心念佛，修持淨戒故；此等聞得佛，大喜充遍身。
 C2-54 佛知彼心行，故為說大乘；聲聞若菩薩，聞我所說法；
 10 乃至於一偈，皆成佛無疑。

□※LBFD : There are sons of the Buddha whose thoughts are pure
 12 And supple, and also whose faculties are keen,
 Who in the presence of incalculable Buddhas
 14 Have trodden the profound and subtle Path.
 For these sons of the Buddha
 16 I preach this scripture of the Great Vehicle.
 I prophesy to such persons as these
 18 That in a future age they shall achieve the Buddha's Path,
 Because with profound thought they are mindful of the Buddha
 20 And because they practice and keep a pure discipline.
 When they hear that they shall attain Buddhahood, these persons
 22 Have a great joy that permeates their bodies.
 The Buddha, knowing the course of their thoughts,
 24 Therefore preaches the Great Vehicle to them.
 A voice-hearer or a bodhisattva
 26 Who hears of the Dharma I preach
 So much as a single gatha
 28 Shall in every case achieve Buddhahood, of that there is no doubt.

【丑三、頌教】(The practical doctrine by verses):

30 C2-55 十方佛土中，唯有一乘法；無二亦無三，除佛方便說；
 但以假名字，引導於眾生，說佛智慧故。

32 □※LBFD : Within the Buddha-lands of the ten directions
 There is the Dharma of only One Vehicle.
 34 There are not two, nor are there yet three,
 Save where the Buddha, preaching by resort to expedients

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

2 And by merely borrowing provisional names and words,
Draws the beings to him. In order to preach Buddha-wisdom.

4 【丑四、頌行】 (The effective practice by verses):

C2-56 諸佛出於世，唯此一事實，餘二則非真；

6 終不以小乘，濟度於眾生。

C2-57 佛自住大乘，如其所得法；定慧力莊嚴，以此度眾生。

8 C2-58 自證無上道，大乘平等法；若以小乘化，乃至於一人；

我則墮慳貪，此事為不可。

10 □※LBFD : The Buddhas come into the world.

Only this one cause is true,

12 For the other two are unreal.

To the very end he does not resort to the Lesser Vehicle

14 To ferry the beings across.

The Buddha himself dwells in the Greater Vehicle;

16 Whatever dharmas he acquires,

Adorned with the strength of concentration and wisdom,

18 Through them does he rescue the beings.

He himself bears witness to the Unexcelled Path,

20 To the undifferentiating Dharma of the Great Vehicle.

If by resort to the Lesser Vehicle I were to convert

22 So much as one person,

I should have fallen victim to greed,

24 And this sort of thing would never do.

⊕ 【子三、頌勸信（分二）】 (Advices and devotion by verses //Two):

26 【丑一、舉果勸信】 (Advices and devotion by using result):

C2-59 若人信歸佛，如來不欺誑；亦無貪嫉意，斷諸法中惡。

28 C2-60 故佛於十方，而獨無所畏；我以相嚴身，光明照世間；

無量眾所尊，為說實相印。

30 【丑二、舉因勸信】 (Advices and devotion by using cause):

C2-61 舍利弗當知，我本立誓願；欲令一切眾，如我等無異。

32 C2-62 如我昔所願，今者已滿足；化一切眾生，皆令入佛道。

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，
除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 □※LBFD : A man in faith takes refuge in the Buddha, believing that
The Thus Come One does not deceive,
4 Also that, having no thought of greed or malice,
He cuts off the evil in the dharmas;
6 It is for this reason that the Buddha in the ten directions
Alone is fearless.
8 I, with marks adorning my body,
Radiantly give light to the world.
10 Being venerated by incalculable multitudes,
For them I preach the seal of reality-marks.
12 Sariputra, be it known
That formerly I took a vow,
14 Wishing to cause all multitudes
To be just like me, no different.
16 In keeping with my former vow,
All is now fulfilled,
18 For I have converted all living beings,
Causing them all to enter into the Buddha Path.

20 ⊕【子四、舉五濁(分四)】(Showing the content of the *Five Types of Defilements* //Four):
【丑一、總明五濁障大】(Totally indicating the *Five Types of Defilements* as
22 becoming big obstacle):

C2-63 若我遇眾生，盡教以佛道；無智者錯亂，迷惑不受教。

24 【丑二、別明五障】(Especially indicating the *Five Types of Obstacles*):

C2-64 我知此眾生，未曾修善本；堅著於五欲，癡愛故生惱。

26 C2-65 以諸欲因緣，墜墮三惡道；輪迴六趣中，備受諸苦毒。

C2-66 受胎之微形，世世常增長；薄德少福人，眾苦所逼迫。

28 C2-67 入邪見稠林，若有若無等；依止此諸見，具足六十二。

C2-68 深著虛妄法，堅受不可捨；我慢自矜高，諂曲心不實。

30 C2-69 於千萬億劫，不聞佛名字；亦不聞正法，如是人難度。

32 □※LBFD : If, upon every encounter with the beings, I
Had taught them all the Buddha Path,
The ignorant, confused and
34 Gone astray, would not have accepted my teaching.

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

2 Because I knew that these beings
Had never cultivated wholesome roots;
4 That they were firmly attached to the five desires;
That, through delusion and greed, they were subject to agony;
6 That, by reason of their desires,
They fell into the three evil destinies;*
8 That they spun like wheels in the six destinies,
Receiving all manner of woe and harm;
10 That, receiving the frail form of a foetus,
For generation after generation they would constantly grow;
12 That men of slight virtue and little merit
Were attacked by multitudinous woes;
14 That, entering into the luxuriant forest of wrong views,
Whether of existence, or of nonexistence, or the like,
16 And relying on these views,
They fulfill sixty-two of them;*
18 That, profoundly attached to vain and arbitrary dharmas,
They firmly seize upon them and cannot cast them aside;
20 That their pride and arrogance are lofty,
Their sycophantic, crooked hearts insincere;
22 That for a thousand myriads of millions of *kalpas*
They neither hear the Buddha's name
24 Nor hear the right Dharma;
That men the likes of these are hard to save;
26 【丑三、明爲五濁、故說小】 (Comparing [the temporary Nirvana] as a small
[achievement], especially towards [this world full of] the *Five Types of*
28 *Defilements*):

C2-70 是故舍利弗，我爲設方便；說諸盡苦道，示之以涅槃。

30 【丑四、明爲大施小、小治五濁、大願得興】 (Indicating the small one should
be appeared for comparing with a big obstacle oppositely, although this small
32 one can help to overcome this obstacle within the *Five Types of Defilements*,
therefore the great vows of Buddha Sakyamuni can be achieved):

34 C2-71 我雖說涅槃，是亦非真滅；諸法從本來，常自寂滅相；

佛子行道已，來世得作佛。

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

2 ⊕ 【子五、頌不虛】 (Without any delusion by verses):

C2-72 我有方便力，開示三乘法；一切諸世尊，皆說一乘道。

4 C2-73 今此諸大眾，皆應除疑惑；諸佛語無異，唯一無二乘。

□※LBFD : For these reasons, Sariputra,

6 For their sakes I established an expedient device,

Preaching ways that put an end to woe

8 And showing them nirvana.

Though I preach nirvana,

10 This is no true extinction.

The dharmas from their very origin

12 Are themselves eternally characterized by the marks of quiet extinction.

The Buddha's son, having trodden the Path,

14 In an age to come shall be able to become a Buddha.

I, having the power to devise expedients,

16 Set forth the dharma of the three vehicles.

All the World-Honored Ones,

18 All of them, preach the Way of the One Vehicle.

Now these great multitudes

20 Are all to purge their doubts and uncertainties.

The Buddhas say without differing

22 That there is only One Vehicle, not two.

24 ☆【癸二、頌過去佛(分二)】(Talking about the past Buddhas by verses//Two):

⊕ 【子一、略頌開顯】 (Showing the manifested functions by brief verses):

26 C2-74 過去無數劫，無量滅度佛；百千萬億種，其數不可量。

C2-75 如是諸世尊，種種緣譬喻；無數方便力，演說諸法相。

28 C2-76 是諸世尊等，皆說一乘法；化無量眾生，令入於佛道。

□※LBFD : For numberless *kalpas* in the past,

30 Incalculable Buddhas, since passed into extinction,

Of a hundred thousand myriads of millions of kinds,

32 Their number not to be reckoned—

World-Honored Ones in this manner,

34 By resort to various means and parables,

To the power of these and numberless other devices,

2 Expound the marks of the dharmas
These World-Honored Ones,
4 All preaching the Dharma of the One Vehicle,
Convert incalculable beings
6 And cause them to enter into the Buddha Path.

⊕ 【子二、廣頌開顯（分二）】 (Showing the manifested functions by detailed
8 verses //Two):

【丑一、總明方便助顯】 (Totally indicating the skillful means can help the
10 manifested functions more):

C2-77 又諸大聖主，知一切世間；天人群生類，深心之所欲；

12 更以異方便，助顯第一義。

□※LBFD : Also, the Chiefs of the Great Saints,
14 Knowing all the worlds,
All the varieties of their gods, their men, and their living creatures,
16 The wishes in the deepest thoughts of all these beings,
By resort to yet other devices
18 Help to clarify the Prime Meaning.

【丑二、別示開顯之相（分二）】 (Especially pointing out the form of
20 manifestation //Two):

【寅一、約眾善顯、緣因功德（分七）】 (Concerning the virtue related to the
22 present cause and condition, produced by the manifestation of these below good
deeds//Seven):

24 【卯一、約六度明開顯】 (Regarding the opening manifestation [of
enlightenment] clearly by the practices of *Six Prajnaparamita*):

26 C2-78 若有眾生類，值諸過去佛；若聞法布施，或持戒忍辱；

C2-79 精進禪智等，種種修福慧；如是諸人等，皆已成佛道。

28 □※LBFD : If there are varieties of living beings.
Who, having encountered Buddhas in the past,
30 Have heard the Dharma or dispensed gifts,
Or else kept the discipline or endured ignominy,
32 Or advanced with vigor, or cultivated *dhyana* or wisdom—

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

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 Who, in short, have in various ways cultivated merit and wisdom,
Persons like these
4 Have all achieved the Buddha Path.

【卯二、約戀慕心明開顯】(Regarding the opening manifestation [of enlightenment] clearly by the practices of thinking about [the quality of all Buddhas] with the warm heart):

8 C2-80 諸佛滅度後，若人善軟心；如是諸眾生，皆已成佛道。

□※LBFD：When the Buddhas have passed into extinction,

10 If a person is of good and gentle thought,
Living beings like him
12 Have all achieved the Buddha Path.

【卯三、約供舍利明開顯】(Regarding the opening manifestation [of enlightenment] clearly by the practices of offering to Buddhist relics [sincerely]):

16 C2-81 諸佛滅度已，供養舍利者。起萬億種塔，金銀及頗梨；

C2-82 車磔與馬腦，玫瑰琉璃珠。清淨廣嚴飾，莊校於諸塔。

18 C2-83 或有起石廟，梅檀及沈水。木欖并餘材，埽瓦泥土等。

C2-84 若於曠野中，積土成佛廟。乃至童子戲，聚沙為佛塔；

20 如是諸人等，皆已成佛道。

□※LBFD：When the Buddhas have passed into extinction,

22 Persons who make offerings to their *sarira*
Shall erect myriads of millions of kinds of *stupas*,
24 [Using] gold and silver and *sphatika* [crystal],
Giant clam shell and agate,
26 Gems of carnelian (*mei kuei*)* and *vaidurya*,
With which they brightly and extensively adorn and
28 With dignity accouter the *stupas*.
Or there are those who erect stone mausoleums
30 Of *candana* [sandalwood] and aloes-wood,
Of *hovenia* and other timbers,
32 Of brick, tile, clay and the like.
Or there are those who in open fields,

2 Heaping up earth, make Buddha-shrines.
There are even children who in play
4 Gather sand and make it into Buddha-stupas.
Persons like these
6 Have all achieved the Buddha Path.

【卯四、約造佛像明開顯】 (Regarding the opening manifestation [of
8 enlightenment] clearly by the practices of making the Buddha-stature [without
any profits]):

- 10 C2-85 若人為佛故，建立諸形像；刻彫成眾相，皆已成佛道。
C2-86 或以七寶成，鍮石赤白銅；白鐵及鉛錫，鐵木及與泥。
12 C2-87 或以膠漆布，嚴飾作佛像；如是諸人等，皆已成佛道。

□※LBFD：If any persons for the Buddha's sake

14 Erect images,
With cravings perfecting the multitudinous marks,
16 They have all achieved the Buddha Path.
Some fashion them completely with the seven jewels,
18 Or with nickel, or copper, or bronze,
Or with white tin, or with alloys of lead and tin,
20 Or with iron, or wood, or, again, with clay.
Some coat them with resin and lacquer,
22 With art creating Buddha images.
Persons like these
24 Have all achieved the Buddha Path.

【卯五、約畫佛像明開顯】 (Regarding the opening manifestation [of
26 enlightenment] clearly by the practices of drawing the Buddhist paintings with
Buddha-stature):

- 28 C2-88 彩畫作佛像，百福莊嚴相；自作若使人，皆已成佛道。
C2-89 乃至童子戲，若草木及筆；或以指爪甲，而畫作佛像。
30 C2-90 如是諸人等，漸漸積功德；具足大悲心，皆已成佛道；

但化諸菩薩，度脫無量眾。

32 □※LBFD：Those who with many-colored designs create Buddha images,
Adorning them with the marks of hundredfold merit,

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

2 Making them themselves or having them done by others,
Have all achieved the Buddha Path.
4 Even children in play,
With grass, sticks, and brushes
6 Or with their fingernails,
Draw Buddha images,
8 Persons like these,
Gradually accumulating merit
10 And perfecting thoughts of great compassion,
Have all achieved the Buddha Path.
12 Or, merely converting bodhisattvas,
They may save incalculable multitudes.
14 【卯六、約供塔像明開顯】 (Regarding the opening manifestation [of
enlightenment] clearly by the practices of offering to Buddhist Stupas [with
16 anything]):

C2-91 若人於塔廟，寶像及畫像；以華香幡蓋，敬心而供養。

18 C2-92 若使人作樂，擊鼓吹角貝；簫笛琴箏篪，琵琶鏡銅鈸；
如是眾妙音，盡持以供養。

20 C2-93 或以歡喜心，歌唄頌佛德；乃至一小音，皆已成佛道。

C2-94 若人散亂心，乃至以一華；供養於畫像，漸見無數佛。

22 C2-95 或有人禮拜，或復但合掌；乃至舉一手，或復小低頭；
以此供養像，漸見無量佛。

24 C2-96 自成無上道，廣度無數眾；入無餘涅槃，如薪盡火滅。

☐※LBFD : If any persons, in *stupas* and mausoleums,

26 To jeweled images and painted images.

With flowered and perfumed banners and canopies

28 And with deferential thoughts make offerings,

Or if they cause others to make music,

30 Beating drums and blowing horns and conchs,

Or sounding flutes, of many seeds or of only one, and lyres,

32 Mounted on stands or not,

And lutes and cymbals,

34 Producing many fine sounds like these

2 And holding them all up as offerings,
Or if with joyful thought
4 They sing hymns of praise to the excellences of the Buddha,
Producing so much as one tiny sound,
6 They have all achieved the Buddha Path.
If anyone, even with distracted thought,
8 And with so much as a single flower,
Makes offering to a painted image,
10 He shall at length see numberless Buddhas.
There will be some who prostrate themselves ceremoniously;
12 Others, again, who merely join palms;
Others yet who do no more than raise one hand,
14 Others yet again who incline their heads but slightly—
All, in these several ways, honoring the images.
16 They shall at length see incalculable Buddhas,
Themselves achieve the Unexcelled Path,
18 Broadly rescue numberless multitudes,
And enter into nirvana without residue,
20 As, when the kindling wood is exhausted, the fire goes out.

【卯七、約稱佛名明開顯】(Regarding the opening manifestation [of
22 enlightenment] clearly by the practices of reciting the Holy Name of any
Buddha):

24 C2-97 若人散亂心，入於塔廟中；一稱南無佛，皆已成佛道。

※LBFD：If any, even with distracted thought,
26 Shall enter a *stupa* or mausoleum
And recite *Namo Buddhaya* [Homage to the Buddha] but once,
28 They have all achieved the Buddha Path.

【寅二、約聞經顯、了因功德】(Concerning the virtue related to the past causes,
30 produced by listening already this sutra):

C2-98 於諸過去佛，在世或滅度；若有聞是法，皆已成佛道。

※LBFD：Under the tutelage of the Buddhas of the past,
32 Whether while they were in the world or after their extinction,
34 If any heard this Dharma,
They have all achieved the Buddha Path.

36

2 ☆【癸三、頌未來佛(分二)】(Talking about the future Buddhas by verses //Two):

⊕【子一、頌施權】(Skillful means and the relative wisdom by verses):

4 C2-99 未來諸世尊，其數無有量；是諸如來等，亦方便說法。

□※LBFD：The World-Honored Ones of the future

6 Shall be of number incalculable.

These Thus Come Ones

8 By resort to expedient devices also shall preach the Dharma.

⊕【子二、頌顯實(分四)】(Manifestation and the ultimate wisdom by verses

10 //Four):

【丑一、頌人】(The qualified people by verses):

12 C2-100 一切諸如來，以無量方便；度脫諸眾生，入佛無漏智；

若有聞法者，無一不成佛。

14 □※LBFD：All the Thus Come Ones,

By resort to incalculable expedient devices,

16 Save the living beings,

That they may enter into the Buddha's knowledge free of outflows.

18 Of any who hear the Dharma,

None shall fail to achieve Buddhahood.

20 【丑二、頌行】(The effective practice by verses):

C2-101 諸佛本誓願，我所行佛道；普欲令眾生，亦同得此道。

22 □※LBFD：Every Buddha's former vow [is as follows]:

“Whatever Buddha Path I may have trodden,

24 I wish universally to cause the beings

All alike to attain this Path as well.”

26 【丑三、頌教】(The practical doctrine by verses):

C2-102 未來世諸佛，雖說百千億；無數諸法門，其實為一乘。

28 C2-103 諸佛兩足尊，知法常無性；佛種從緣起，是故說一乘。

□※LBFD：The Buddhas of ages to come,

30 Though they shall preach hundreds of thousands of millions

Of numberless gateways to the Dharma,

32 Shall, in fact, be doing it for the sake of the One Vehicle.

The Buddhas, the Most Venerable of Two-Legged Beings,

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

2 Know that the dharmas are ever without a nature of their own.
By virtue of conditions is the Buddha-seed realized:
4 For this reason they preach the One Vehicle.

【丑四、頌理】 (The systematical theory by verses):

6 C2-104 是法住法位，世間相常住；於道場知己，導師方便說。

□※LBFD : The endurance of the dharmas, the secure position of the dharmas,
8 In the world ever abiding –
Having come to know these on the Platform of the Way,
10 The Guide-Teacher preaches them by resort to expedient devices.

☆【癸四、頌現在佛】 (Talking about the present Buddhas by verses):

12 C2-105 天人所供養，現在十方佛；其數如恒沙，出現於世間；
安隱眾生故，亦說如是法。

14 C2-106 知第一寂滅，以方便力故；雖示種種道，其實為佛乘。

C2-107 知眾生諸行，深心之所念；過去所習業，欲性精進力。

16 C2-108 及諸根利鈍，以種種因緣；譬喻亦言辭，隨應方便說。

□※LBFD : Recipients of offerings of gods and men,
18 The Buddhas of the present in the ten directions,
In number like the Ganges' sands,
20 Having appeared in the world
To put the beings at their ease,
22 Also preach a Dharma such as this.
They know the prime Quiet Extinction;
24 By resort to expedient devices
They may demonstrate various paths, but
26 They do so, in fact, for the sake of the Buddha Vehicle.
I know the acts of the multitudinous beings,
28 That which they are mindful of in their deepest thoughts,
The deeds they have done repeatedly in the past,
30 The nature of their desires, their power of vigorous exertion,
And the keenness or dullness of their faculties.
32 By the use of [explanation of] a variety of causes and conditions,
parables, also words and phrases,
34 And by resort to expedient devices, I preach in accord with what is
appropriate.

2 ◇【壬二、頌釋迦章（分二）】(Indicating the chapter of Buddha Sakyamuni by verses //Two):

4 ☆【癸一、略頌上權實、爲下文總譬作本（分二）】(By the brief verses, mentioning both the ultimate wisdom and the relative wisdom, in order to [bring] the foundation of the below parts [related to] the total examples //Two):

6 【子一、頌顯實】(Manifestation and the ultimate wisdom by verses):

8 C2-109 今我亦如是，安隱眾生故；以種種法門，宣示於佛道。

【子二、頌施權】(Skillful means and the relative wisdom by verses):

10 C2-110 我以智慧力，知眾生性欲；方便說諸法，皆令得歡喜。

□※LBFD：Now I, too, am like them:

12 To put the beings at their ease,
By resort to various Dharma-gateways
14 I proclaim the Buddha Path.
With the power of wisdom
16 Knowing the natures and desires of the beings,
By resort to expedient devices I preach the dharmas,
18 Causing them all to gain joy.

20 ☆【癸二、廣頌上六義、爲下文別譬作本（分六）】(By detailed verses, mentioning the below six meanings, in order to [bring] the foundation of the below parts [related to] the especial examples //Six):

22 ⊕【子一、頌五濁、爲下見火譬作本】(Talking about the *Five Types of Defilements* by verses, in order to [bring] the foundation of the below examples of seeing fire [*as a samsara*]):

26 C2-111 舍利弗當知，我以佛眼觀；見六道眾生，貧窮無福慧。

C2-112 入生死嶮道，相續苦不斷；深著於五欲，如犛牛愛尾。

28 C2-113 以貪愛自蔽，盲暝無所見；不求大勢佛，及與斷苦法。

C2-114 深入諸邪見，以苦欲捨苦；為是眾生故，而起大悲心。

30 □※LBFD：Sariputra, let these things be known:

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

2 I, with the eye of a Buddha,
See the beings on the six courses
4 Reduced to poverty's extreme, having neither merit nor wisdom;
Entered upon the steep highway of birth and death;
6 Their woes, in constant succession, knowing no interruption;
Profoundly attached to the five desires,
8 Like a long-tailed ox in love with [i.e. chasing] its own tail;
Covering themselves with lust and greed;
10 Blind and seeing nothing;
Seeking neither a Buddha of great might
12 Nor ways of cutting off woe;
Profoundly entered into wrong views,
14 By the use of woe wishing to cast off woe:
For the sake of these beings
16 I evince thoughts of great compassion.

18 ⊕ 【子二、頌施方便化、爲下捨几用車譬作本（分二）】 (Talking about the
skillful means and special teachings by verses, in order to [bring] the foundation
20 of the below examples of taking cars [as same] as giving up chairs //Two):

【丑一、念用大乘、擬不得（分三）】 (It's impossible [for Buddha himself] to
22 teach *only the Mahayana path* [for achievement of enlightenment]//Three):

【寅一、明用大擬宜】 (Showing the usage of the Mahayana Path as proper):

24 C2-115 我始坐道場，觀樹亦經行；於三七日中，思惟如是事；

我所得智慧，微妙最第一。

26 □※Lbfd: When I first sat on the Platform of the Way,
Whether beholding the Tree or walking about,
28 Throughout three weeks
I thought such thoughts as these:
30 "The wisdom I have gained
Is the first among subtle things.

32 【寅二、明眾生無機】 (Showing the capacity of all sentient beings as
non-suitable):

34 C2-116 眾生諸根鈍，著樂癡所盲；如斯之等類，云何而可度。

2 □※LBFD : The beings, their faculties dull,
 Are attached to pleasure and blinded by delusion.
4 Being of such sort as this,
 How can they be saved?"

6 【寅三、明念欲息化】(Showing the disappearance of desire for teachings all
beings):

8 C2-117 爾時諸梵王，及諸天帝釋；護世四天王，及大自在天。

C2-118 并餘諸天眾，眷屬百千萬；恭敬合掌禮，請我轉法輪。

10 C2-119 我即自思惟，若但讚佛乘；眾生沒在苦，不能信是法。

C2-120 破法不信故，墜於三惡道；我寧不說法，疾入於涅槃。

12 □※LBFD : At that time the *Brahma* kings
 And the chiefs of the gods, the *Sakras*,
14 The four god kings who protect the world
 And the great gods who are their own masters,
16 As well as the other multitudes of gods
 And their retinues, in the hundreds of thousands of myriads,
18 Reverently joining palms and doing obeisance,
 Begged me to turn the Dharma-wheel.
20 I then thought to myself:
 If I merely praise the Buddha Vehicle,
22 The beings, sunk in woe,
 Shall not be able to believe this Dharma
24 Reviling the Dharma and not believing it,
 They shall fall into the three evil courses.
26 I had rather not preach the Dharma,
 But enter speedily into nirvana.

28 【丑二、念同諸佛、用三乘、稱宜可得(分二)】(Considering [the skillful means]
as same as all Buddhas must choose the *Three Paths* as a proper way [for
30 achievement of enlightenment]//Two):

【寅一、明化得(分四)】(Indicating the special teachings and inspiration//Four):

32 【卯一、明三乘擬宜】(Indicating the Three Paths as very proper):

C2-121 尋念過去佛，所行方便力；我今所得道，亦應說三乘。

2 □※LBFD : When I think back on the Buddhas of the past,
On the power of the expedient devices put into practice by them,
4 I know that in the Way I have now gained
I, too must preach three vehicles.”
6 【卯二、明有小機(分二)】(Indicating these are small capacity of beings//Two):
【辰一、明諸佛歎】 (Showing the [encouragement and] appreciation from all
8 Buddhas):

C2-122 作是思惟時，十方佛皆現；梵音慰喻我，善哉釋迦文。

10 C2-123 第一之導師，得是無上法；隨諸一切佛，而用方便力。

C2-124 我等亦皆得，最妙第一法；為諸眾生類，分別說三乘。

12 C2-125 少智樂小法，不自信作佛；是故以方便，分別說諸果；

雖復說三乘，但為教菩薩。

14 □※LBFD : When I had had these thoughts,
The Buddhas of the ten directions all appeared,
16 Comforting and instructing me with Brahma chant:
“Good, *Sakyamuni!*
18 You, the First of Guide-Teachers,
Having gained this unsurpassed Dharma,
20 Follow all the Buddhas.
In using the power of expedient devices.
22 All of us, too, having gained
This most subtle prime Dharma,
24 For the sake of the varieties of living beings
Discriminated, preaching three vehicles.
26 Those of slight wisdom, desiring lesser dharmas,
Would not believe they could achieve *Buddhahood*.
28 For this reason, by resort to expedient devices,
We discriminated, preaching various fruits.
30 But, even though we preached three vehicles,
This was only for the purpose of teaching bodhisattvas.”
32 【辰二、明釋迦酬順】(Showing Buddha Sakyamuni as following advices [from
all Buddhas’ encouragement]):

34 C2-126 舍利弗當知，我聞聖師子；深淨微妙音，喜稱南無佛。

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

2 C2-127 復作如是念，我出濁惡世；如諸佛所說，我亦隨順行。

□※LBFD：Sariputra, be it known

4 That, when I heard the Saintly Lions’

Deep, pure and subtle voices,

6 Joyfully I proclaimed “*Namo Buddhabyah!*” [Homage to the Buddhas]

And that then I had this thought:

8 “Having come into a defiled and evil world,

As the Buddhas preach,

10 So must I, too, in obedience, act.”

【卯三、明施化】(Indicating the skillful means and special teachings):

12 C2-128 思惟是事已，即趣波羅柰；諸法寂滅相，不可以言宣；

以方便力故，為五比丘說。

14 □※LBFD：When I had had these thoughts,

Straightway I went to *Varanasi*.

16 Since the quiet and extinct marks of the dharmas

Were not to be proclaimed in words,

18 By resort to the power of expedient devices

I preached to five *bhiksus*.

20 【卯四、明受行悟入】(Indicating to accept [Buddha’s] teachings and [then to] attain enlightenment):

22 C2-129 是名轉法輪，便有涅槃音；及以阿羅漢，法僧差別名。

□※LBFD：This is called “turning the Dharma-wheel.”

24 Then there was the sound “nirvana,”

As well as “*arhant*,”

26 “*Dharma*,” and “*samgha*” ---

several and distinct names such as these.

28 【寅二、釋疑】(Explaining these doubts):

C2-130 從久遠劫來，讚示涅槃法；生死苦永盡，我常如是說。

30 □ ※LBFD：Since remote *kalpas*

I have set forth with praise the dharma of nirvana;

32 “The woes of birth and death are forever terminated!” ---

It is thus that I ever preached.

34

2 ⊕【子三、頌顯實、爲下等賜大車譬本】(Talking about the manifestation and
the ultimate wisdom by verses, in order to [bring] the foundation of the below
4 examples of giving a huge transportation as same [as Bodhisattva-level]):

C2-131 舍利弗當知，我見佛子等；志求佛道者，無量千萬億。

6 C2-132 咸以恭敬心，皆來至佛所；曾從諸佛聞，方便所說法。

C2-133 我即作是念，如來所以出；為說佛慧故，今正是其時。

8 C2-134 舍利弗當知，鈍根小智人；著相憍慢者，不能信是法。

C2-135 今我喜無畏，於諸菩薩中；正直捨方便，但說無上道。

10 C2-136 菩薩聞是法，疑網皆已除；千二百羅漢，悉亦當作佛。

□※LBFD：Sariputra, be it known

12 I see the Buddhas' sons,
Those who aspire to the Buddha Path,
14 In the incalculable thousands of myriads of millions,
All with deferential thought,
16 All coming before the Buddha,
Having formerly heard from the Buddhas
18 Dharmas preached by resort to expedient devices.
Then I had this thought:
20 "The reason a Buddha emerges
Is to preach Buddha-wisdom.
22 Now is very time for it!"
Sariputra, be it known that
24 Men of dull faculties and slight wisdom,
They who cling proudly to signs,
26 Cannot believe in this Dharma
Now I, joyfully and fearlessly,
28 In the midst of the bodhisattvas
Frankly casting aside my expedient devices,
30 Merely preach the Unexcelled Path.
When the bodhisattvas hear this Dharma,
32 The network of their doubts is all cleared away:
[I have said] "A thousand two hundred arhants
34 Shall also become Buddhas, every one of them."

2 ⊕【子四、頌歎法希有】(Talking about this turning of dharma wheel as very
precious by verses):

4 C2-137 如三世諸佛，說法之儀式；我今亦如是，說無分別法。

C2-138 諸佛興出世，懸遠值遇難；正使出于世，說是法復難。

6 C2-139 無量無數劫，聞是法亦難；能聽是法者，斯人亦復難。

C2-140 譬如優曇花，一切皆愛樂；天人所希有，時時乃一出。

8 C2-141 聞法歡喜讚，乃至發一言；則為已供養，一切三世佛；

是人甚希有，過於優曇花。

10 □※LBFD: As has been, for the Buddhas, every one of them.
The manner in which they preach the Dharma,
12 So I, too, now
Preach a Dharma without distinctions.
14 Buddhas emerge into the world
At remote intervals, and to encounter them is difficult.
16 Even when they do emerge in the world,
To preach this Dharma is also difficult.
18 Throughout incalculable and countless *kalpas*,
To hear this Dharma is no less difficult.
20 And, as for one who can listen to this Dharma
Such a person, too, is rare.
22 The *udumbara* flower, for example,
Is loved and desired by all,
24 Regarded as rare by both gods and men,
Appearing only once at great intervals of time.
26 One who, hearing the Dharma, in joy and praise
Utters so much as a single word
28 Has already made offerings
To all the Buddhas in the three ages.
30 Such a person is very rare,
Rarer even than the *udumbara* flower.

32

⊕【子五、頌不虛、爲下無虛妄譬本】(Talking about the truth as non-delusion

34 by verses, in order to [bring] the foundation of the below examples of being

2 really as no any false):

C2-142 汝等勿有疑，我為諸法王；普告諸大眾，但以一乘道；

4 教化諸菩薩，無聲聞弟子。

C2-143 汝等舍利弗，聲聞及菩薩；當知是妙法，諸佛之祕要。

6 ※LBFD : Have no doubts:

I, being King of the Dharma,
8 Universally address the great multitudes,
Having recourse only to the Path of the One Vehicle,
10 Teaching and converting bodhisattvas,
And having no voice-hearing disciples.
12 All of you, Sariputra,
Voice-hearers and bodhisattvas alike,
14 Are to know that this subtle Dharma
Is the secret essential to the Buddhas.

16

⊕ 【子六、頌揀眾敦信（分二）】 (Examining all [present] disciples as very
18 devotional and respectful [towards this sutra] by verses //Two):

【丑一、頌揀眾】 (Examining all [present] disciples by verses):

20 C2-144 以五濁惡世，但樂著諸欲；如是等眾生，終不求佛道。

C2-145 當來世惡人，聞佛說一乘；迷惑不信受，破法墮惡道。

22 C2-146 有慚愧清淨，志求佛道者；當為如是等，廣讚一乘道。

※LBFD : Since the beings of the age of the five defilements

24 Long for and cling to their desires alone;
Since beings the likes of these
26 Shall never seek the Buddha Path;
Since wicked men in ages to come,
28 Hearing the Buddha preach the One Vehicle
But gone astray and neither believing nor accepting,
30 Shall malign the Dharma and fall into evil destinies;
Since there shall be those who disgrace the pure
32 Aspirants to the Buddha Path;
I must for the likes of these

《法華經、第二章方便品》：「十方佛土中，唯有一乘法；無二亦無三，除佛方便說。但以假名字，引導於眾生，說佛智慧故。」

2 Broadly praise the Path of the One Vehicle.

【丑二、頌敦信】(Confirming all disciples as very devotional and respectful by
4 verses):

C2-147 舍利弗當知，諸佛法如是；以萬億方便，隨宜而說法。

6 C2-148 其不習學者，不能曉了此；汝等既已知，諸佛世之師。

C2-149 隨宜方便事，無復諸疑惑；心生大歡喜，自知當作佛。

8 ※LBFD : Sariputra, be it known that

The Buddhas' Dharma is like this:

10 By resort to myriads of millions of expedient devices
And in accord with what is appropriate for the situation,
12 They preach the Dharma;
But they who have not practiced it
14 Cannot understand this.
All of you, knowing now
16 That the Buddhas, the Teachers of the Ages,
In accord with what is peculiarly appropriate have recourse to
18 Expedient devices,
Need have no more doubts or uncertainties.
20 Your hearts shall give rise to great joy,
Since you know that you yourselves shall become Buddhas.

22

<經文結束圓滿!!>

24

26

28

30

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34

2 【Appendix .I. 附錄一：密勒日巴尊者的證道歌：究竟的見修行】

(The Enlightened Song of Milarepa:

4 the Ultimate Song of View, Practice and Action)

○Resource : Chinese Version: 張澄基譯(2006)《密勒日巴全集》pp.499-500,

6 初版 in 1980,台北：慧炬出版社

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

8 *Milarepa*, Boulder, Colorado (USA) : Shambhala.

10 V1.見者、空之智慧也，修者、無執光明也；

行者、離貪大用也，果者、無垢赤裸也。

12 V2.正見空之智慧者，謹防空言與侈談；於理若未得確見，語言何能解我執？

V3.故應勤求決定知。正修無執光明者，謹防墮入死定中；智慧於內未生時，

14 V4.堅固禪定難解脫。沉掉難生智慧故，應勿散亂持正念。正行離貪大用者，

V5.謹防墮入口頭禪，見修未成友伴時；密行將助八法生，故應捨貪離隱藏。

16 V6.正果無垢赤裸者，謹防披上法相衣；內心迷惑若未滅，作意修觀乏義利，

應勤息滅內迷惑。

18

○The View is the wisdom of the Void, (**note: *Emptiness***)

20

The Practice is the illumination of non-clinging,

The Action is the everlasting play without desire,

22

The Fruit is great immaculate Nakedness.

○Concerning the view of Void-Wisdom, (**note: *Wisdom of Emptiness***)

24

The danger is to miss it

Through words and thoughts.

26

If absolute knowledge

Has not been gained within,

28

Words alone can never free one from ego-clinging.

Thus, you should strive for true understanding.

30

○Concerning the practice of Illumination free from clinging,

The danger is to miss it

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

2 By adhering to mere concentration.
 If Wisdom has not shone within,
 4 Steady and deep concentration by itself
 Will never lead to Liberation.
 6 Wisdom never comes
 With distractions and drowsiness;
 8 You should thus work hard on mindfulness.
 ○Concerning perpetual Action without desires,
 10 The danger is to miss it
 By indulging in idle talk.
 12 *Before all appearances have become*
Aids in one's meditation practice,
 14 *"Tantric Acts" will be*
Worldly desires disguised.
 16 You should thus strive for purity and non-clinging!
 ○Concerning the immaculate Fruit of Nakedness,
 18 The danger is to miss it through your thought.
 If ignorances are not purged within,
 20 Hard effort will bring but small results.
 You should thus strive to wipe out ignorance.

22

【Appendix .II. 附錄二：十二虛幻歌】

24 *(The Song of Twelve Types of Delusion)*

○Resource : Chinese Version: 張澄基譯(2006)《密勒日巴全集》pp.253-254,

26 初版 in 1980,台北：慧炬出版社

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

28 *Milarepa*, Boulder, Colorado (USA) : Shambhala.

30 V1.世間諸法皆虛幻，故我尋求真實義。散亂逸樂皆虛幻，故我修習無二理。

V2.眷屬僕從皆虛幻，故我獨自住茅蓬。財物資具皆虛幻，我若有之作法施。

32 V3.外所顯境皆虛幻，故我專志觀內心。妄念紛紜皆虛幻，故我追蹤出世智。

V4.權教虛幻不了義，我惟觀察了義教。文字經典多虛幻，我惟修持精要訣。

2 V5. 語言談論多虛幻，我常無整寬鬆住。生死二者皆虛幻，我惟觀察無生義。

V6. 凡俗之心多虛幻，我惟增進明體用。心執戲論皆虛幻，我惟安住實相中。

4

V01. Worldly affairs are all deceptive;

6

So I seek the Truth Divine.

V02. Excitements and distractions are illusion;

8

So I meditate on the Non-dual Truth.

V03. Companions and servants are deceptive;

10

So I remain in solitude.

V04. Money and possessions are also deceptive;

12

So if I have them, I give them away.

V05. Things in the outer world are all illusion;

14

The Inner Mind is that which I observe.

V06. Wandering thoughts are all deceptive

16

So I only tread the Path of Wisdom.

V07. Deceptive are the teachings of Expedient Truth;

18

The Final Truth is that on which I meditate.

V08. Books written in black ink are all illusion;

20

I only meditate on the Pith-Instructions of the Whispered Lineage.

V09. Words and sayings, too, are but illusion;

22

At east, I rest my mind in the effortless state.

V10. Birth and death are both illusions;

24

I observe but the truth of No-Arising.

V11. The common mind is in every way misleading;

26

And so I practice how to animate Awareness.

V12. The mind-holding Practice is misleading and deceptive;

28

And so I rest in the realm of Reality.

30

【Appendix .III. 附錄三：瑜伽十八樂】

(The Song of Eighteen Types of Happiness as Practicing on Yoga)

32

○Resource : Chinese Version: 張澄基譯 (2006) 《密勒日巴全集》 pp.91-92,

初版 in 1980, 台北：慧炬出版社

34

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

Milarepa, pp.160-162, Boulder, Colorado (USA) : Shambhala.

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

2

V1.敬禮善妙上師足。我以善樂福德故，得見尊顏受法教，一如上師之授記，

4 V2.我今依囑來居此。蒙境群山多樹木，草原花木極茂盛，於此悅意安樂境，

V3.果樹搖擺作舞姿，猿猴撲跌作遊戲，百鳥齊喧悅耳聞，蜜蜂四飛競嗡嗡，

6 V4.虹彩隱顯無晝夜，冬夏細雨降霏霏，春秋谷霧瀾山際，如是寂寥山隱處，

V5.有我密勒習禪定。樂哉觀心本空寂！樂哉心空顯光明！樂哉萬千境界現！

8 V6.樂哉猛起與狂跌！無有惡業肉身樂，恐怖之境增大樂，紛亂越多越快樂！

V7.煩惱起伏不生樂！艱苦越深樂亦深，此較無病更快樂！一切苦痛變成樂，

10 V8.稀奇稀奇甚樂哉！習禪湧出之大力，助我四肢運動樂，恣意跳躍與奔馳，

V9.手舞足蹈天然樂；心中寶藏貯妙歌，獨唱不竭一何樂，美音妙句悅意樂，

12 V10.眾人齊唱何能及？心具大力發雄威，融入法性成大樂。自心法爾顯萬境，

V11.此乃真正大極樂！繁華外境何能及？為酬信徒來朝拜，我今歌此作禮物，

14

告汝法喜諸覺受，修士種種大歡樂。

16

Obeisance to you, my Guru!

I met you through having accumulated great merits,

18

And now stay at the place you prophesied.

This is a delightful place, a place of hills and forests.

20

In the mountain-meadows, flowers bloom;

In the woods dance the swaying trees!

22

For monkeys it is a playground.

Birds sing tunefully,

24

Bees fly and buzz,

And from day until night the rainbows come and go.

26

In summer and winter falls the sweet rain,

And mist and fog roll up in fall and spring.

28

At such a pleasant place, in solitude, I, Milarepa, happy abide,

Meditating upon the void-illuminating Mind.

30

Oh, happy are the myriad manifestations!

The more ups-and-downs, the more joy I feel.

32

Happy is the body with no sinful Karma,

Happy indeed are the countless confusions!

2 The greater the fear, the greater the happiness I feel.
Oh, happy is the death of sensations and passions!
4 The greater the distress and passions,
The more can one be blithe and gay!
6 What happiness to feel no ailment or illness;
What happiness to feel that joy and suffering are one;
8 What happiness to play in bodily movement
With the power aroused by Yoga.
10 To jump and run, to dance and leap, is more joyful still.
What happiness to sing the victorious song,
12 What happiness to chant and hum,
More joyful still to talk and loudly sing!
14 Happy is the mind, powerful and confident,
Steeped in the realm of Totality.
16 The most extreme happiness
Is the self-emanation of self-power;
18 Happy are the myriad forms, the myriad revelations.
As a welcoming gift to my faithful pupils,
20 I sing of yogic happiness.

22 **【Appendix .IV. 附錄四：〈念念不忘〉詞、曲、唱：凡夫】**

◎世人都知念佛好，只是名利忘不了；

24 早晚念佛一柱香，佛在眼前見不了。

不是彌陀不慈悲，不是觀音沒聽到；

26 萬般煩惱放不下，人在西方不知曉。

◎世人都知念佛好，只是兒孫忘不了；

28 做牛做馬強歡笑，晨昏定省孝子少。

手中佛珠不停轉，口念佛號心亂想；

30 萬般情緣放不下，人在西方心在家。

2 ◎世人都知念佛好，只是功德忘不了；

朝山拜佛求菩薩，日日忙碌走道場。

4 不知自心即是佛，求佛即是求自己；

試問當年梁武帝，一生功德有多少。

6

【Appendix .V. 附錄五：《佛說施燈功德經》】

8 (The Sutra on the Virtue of Light-Offerings)

(T16, No. 702, pp.803c-808b) 高齊、天竺三藏法師、那連提耶舍 譯

10 <note: 經文前的黑體字，是心宏法師所加的、重點歸納>

12 **【佛顯現無量功德】**： [0803c22]如是我聞。一時佛在舍衛國、祇樹給孤獨園。
爾時世尊、告舍利弗言。舍利弗。佛有四種、勝妙善法。能令眾生。得無量果。
無量光明。無量妙色。無量福藏。無量樂藏。無量戒定、智慧、解脫、解脫知見、
14 辯才之藏。一切無著、無漏之法。

16 **【佛有四種勝妙善法】**：舍利弗。何等為四？一者、謂如來應正遍知。得尸波羅
蜜、具無量戒。二者、得禪波羅蜜、具無量定。三者、得般若波羅蜜、具無量慧、
及廣智慧。觀達慧。如性慧。無數慧。決定慧。畢定知見。四者、得無濁心、善
18 勝作心。具妙解脫、第一解脫。是為四種、勝妙善法。

20 **【佛為無上福田】**：舍利弗。是佛如來、應正、遍知。於一切惡、皆悉遠離。一
切善法、皆悉成就。眾行備滿、具如實見。遠離闇冥、能為光曜。具足無量、福
智資糧。隱蔽世間。不為世間之所映奪。獲得戒定、智慧、解脫、解脫知見。具
22 足十力、四無所畏。得一切諸佛、法力。能具諸佛法力。得具諸佛、大慈悲力、

2 及辯才力。本願方便、皆悉滿足。善修本業、具智慧寶。精進無量、終不休息。
離諸憂感、無有逼惱。無有取著。能善調伏。爲大龍王、無有餘習。爲一切眾生、
4 無上福田。

【以清淨心、思念如來】：[0804a13]舍利弗。若比丘、比丘尼、沙彌、沙彌尼、
6 優婆塞、優婆夷。發清淨心、爲求福故。爲愛樂福故。思念如來。無上方便、本
行滿足。盡未來際、一切生死。於現在世、成就無量無著、戒定、智慧、解脫、
8 解脫知見。

【念佛功德、無量無邊】：乃至念佛一種功德。念功德已。於無量億、那由他、
10 百千劫中。所習善根、三明福田所。清淨戒所。無等等戒所。無量真實功德所。

【供燈功德、亦復無量】：或於塔廟、諸形像前。而設供養故。奉施燈明、乃至
12 以少燈炷。或蘇油塗然、持以奉施。其明、唯照道之一階。舍利弗。如此福德、
非是一切聲聞、緣覺所能了知。唯佛如來、乃能知也。

14 舍利弗。求世報者、福德尙爾。何況以清淨、深樂心。不求果報、安住恭敬。相
續無間、念佛功德。善男子、善女人等、所生福德。舍利弗。照道一階、福德尙
16 爾。何況全照、一階道也。或二階道。或二階道。或四階道。或及塔身一級、二
級、乃至多級。一面、二面、乃至四面、及佛形像。

18 舍利弗。彼所燃燈。或時速滅。或風吹滅。或油盡滅。或炷盡滅。或俱盡滅。譬
如諸龍、以瞋恚故。出雲垂布、於中起電、起已尋滅。舍利弗。如是少時、於佛
20 塔廟、奉施燈明。若彼比丘、比丘尼、沙彌、沙彌尼、優婆塞、優婆夷。若復餘
人、不受戒者。爲樂善故。護己身故。信佛、法、僧。如是少燈、奉施福田。所
22 得果報。福德之聚。唯佛能知。一切世間、天人、魔、梵、沙門、婆羅門。乃至
聲聞、辟支佛等、所不能知。如是然、少燈明。所受福報。不可得說。

- 2 舍利弗。諸佛境界、不可思議。唯有如來。乃知此義。舍利弗。彼施燈者。所得
福聚。無量無邊不可算數。唯有如來、乃能了知。舍利弗。然少燈明、福德尙爾
- 4 不可算數。況我滅後、於佛塔寺。若自作、若教他作。或然一燈、二燈、乃至多
燈。香花、瓔鬘、寶幢、幡蓋。及餘種種、勝妙供養。
- 6 **【四種信受之法】**：[0804b17]舍利弗。有四種法、應當信受。何等爲四？一者、
佛法無量、應當信受。二者、少修善根。獲無量報。應當信受。
- 8 三者、若於三寶。深生敬信。善修業行、所得福報。汝等聲聞、現得見我。尙不
能得、具足知之。亦復不能、思惟測度。況我滅後、聲聞弟子遠離我者。能得現
- 10 知、及能測度。若有能知、及測度者。無有是處。應當信受。
- 四者、是諸聲聞不能得知、及能測量。一切眾生、所有作業、及業果報。舍利弗。
- 12 汝等聲聞、於此事中、不須思量。
- 何以故？舍利弗。如來常說、一切眾生業行果報、不可思量。過去諸佛、應正、
- 14 遍知。已如是說。眾生業報、不可思量。未來諸佛、應正遍知。當如是說。眾生
業報、不可思量。眾生心信、及心自性。亦不可知、不可思量。如是之義、應當
- 16 信受。
- 舍利弗。汝等聲聞、住聖種者。於一切眾生業報之中。無有實眼、及巧方便。況
- 18 餘輕微、薄劣心者。離戒、定、慧、解脫、解脫知見者。失正念者。無明、闇冥、
厚翳目者。於自己身內外、諸法而不能知。我竟是誰。我是誰許。我住何處。我
- 20 之功德爲大、爲小。我當云何、爲與戒相應。爲與戒不相應。我爲正念戒。我爲
失念戒。我所作業、爲作智人業。爲作愚人業。爲從何來。爲何處去。舍利弗。
- 22 諸凡夫人、顛倒見者。於自己身如是等、事尙自不知。況能得知、一切眾生種種
業報。若能知者、無有是處。

- 2 [0804c14]舍利弗。如來、應正、遍知。戒無減。定無減。智無減。解脫無減。解
脫知見無減、相無減。舍利弗。如來應正遍知。無量戒。無礙戒。不思議戒。無
4 等戒。究竟戒。清淨戒。彼如來於一切眾生、若業、若業報。皆如實知。舍利弗。
云何如來、於一切眾生、業報得如實知？
- 6 舍利弗。佛如是知。或有眾生、善業盡、不善業增。或有眾生、不善業盡、善業
增。或有眾生、善業當生、不善業當滅。或有眾生、不善當生、善業當滅。舍利
8 弗。如來如是、入一切眾生業、及業報。種種差別、皆如實知。彼彼眾生或有無
知。或有愚闇。或有善者、或不善者。
- 10 舍利弗。我有如是智。有如是善巧。於諸眾生、不可思議種種業報。皆能記說。
舍利弗。若有眾生、成就信心。彼能信我。若復眾生、無有信心、遠離我法。不
12 信我語、誹謗於我。彼於長夜、無義無利、墜墮苦惱。

【供燈得三種清淨心】：[0805a01]舍利弗。若彼眾生於佛塔廟、奉施燈明。以此
14 奉施所作善業。能獲安樂、可樂之果、彼施燈明、作善業時。欣喜相應、從信心
起。於現在世、得三種淨心。何等爲三？彼諸善男子、善女人、作是念。我於如
16 來已設供養。知身不堅、攝堅身想。知財過患、攝堅財想。舍利弗。是名：供養
佛塔、**第一淨心**。

18 [0805a07]復次、舍利弗。彼諸善男子、善女人。起如是心。我於如來無上福田、
最勝福田。能受最勝供養者所。已作供養。我今不畏墮於地獄、畜生、餓鬼。我
20 此善根、已作人天善道之因。得於妙色、資生眾俱。又得智慧、安隱快樂。乃至
能得菩提之果。舍利弗。是名：供養佛塔、**第二淨心**。

22 [0805a13]復次、舍利弗。彼諸善男子、善女人。作如是想。我於諸佛已作捨施。
已作福德。已捨慳貪。已除慳過。作是念已。施心無慳；施心增長。舍利弗。是
24 名：供養佛塔、**第三淨心**。

- 2 **【供燈得、臨終三種光明】**：[0805a13]復次、舍利弗。若善男子、善女人。於佛塔廟、施燈明已。臨命終時、得三種明。何等爲三？
- 4 一者、彼善男子、善女人，臨命終時。先所作福、悉皆現前。憶念善法、而不忘失。舍利弗。**是爲一明**。因此便能、念知自己。先於佛所。殖諸善業。
- 6 復次、舍利弗。彼善男子、善女人。於命終時、得如是念。我於佛像、塔廟等前。已曾供養。作是念已、心生踊悅。舍利弗。**是爲二明**。因此便能起、念佛覺。
- 8 復次、舍利弗。彼善男子、善女人。於命終時、見餘眾生、奉行布施。見他作已、起如是念。我亦曾於、佛支提所、奉施燈明。我今亦當。復行布施。念於布施、
- 10 得欣喜心。得喜心已、無有死苦。舍利弗。**是爲三明**。因此便得、念法之心。

- 【供燈得見四種光明】**：[0805a17]復次、舍利弗。佛塔廟中、布施燈明。彼善男子、善女人。於臨終時、更復得見、四種光明。何等爲四？一者、於臨終時。見於日輪、圓滿涌出。二者、見淨月輪、圓滿涌出。三者、見諸天眾、一處而坐。
- 14 四者、見於如來、應正、遍知、坐菩提樹、垂得菩提。自見己身尊重如來、合十指掌、恭敬而住。舍利弗。是名於佛塔廟、布施燈已、臨命終時、得見如是四種
- 16 光明。

[0805b09]爾時世尊。說此義已。復說偈言：

- 18 V01. 無上法王大仙人，若人奉施彼塔廟；彼智慧者作業已，獲得無邊最勝樂。
- V02. 臨命終時不失念，能見自昔布施燈；得四種喜離諸罪，於彼死時不惑亂。
- 20 V03. 臨死時見十方明，現觀日月從地出；見天千萬那由他，為彼天眾說佛法。
- V04. 父母妻子及親屬，皆悉圍繞大悲號；死者不念亦不視，彼人正念常不亂。
- 22 V05. 現前得觀天宮殿，對諸天女心安隱；復見莊嚴諸園林，是中具足勝五欲。
- V06. 又見佛座菩提樹，天人修羅悉圍繞；自見合掌住佛前，於勝牟尼修供養。

- 2 V07. 既見導師深敬重，其心欣喜請如來；世尊見彼心欣喜，於是不違受彼請。
V08. 是人稱願喜充遍。於捨命時無苦惱；彼於佛所心喜已，無有臨終大怖畏。
4 V09. 臨命終時不失念，彼覩十方皆大明；見未曾有勝妙色，此是施燈之果報。
V10. 死已必得生天上，自見己身坐天床；有諸天女圍繞之，供養佛故得此果。

6 **【五種清淨事】**：[0805c02]復次。舍利弗。於佛塔廟、施燈明已。死便生於三十
三天。生彼天已。於五種事。而得清淨。舍利弗。云何彼天。於五種事、而得清
8 淨？一者、得清淨身。二者、於諸天中、得殊勝威德。三者、常得清淨念慧。四
者、常得聞於稱意之聲。五者、所得眷屬、常稱彼意、心得欣喜。舍利弗。是名：
10 彼天於五種事、而得清淨。

[0805c09]爾時世尊。欲重宣此義。而說偈言：

- 12 V11. 彼天獲得光明身，具足功德他尊重；與千天子為上首，以燈施佛支提故。
V12. 所聞天聲常稱意，哀美殊妙勝餘天；具足第一勝念慧，復得最上勝眷屬。
14 V13. 隨彼天子所行處，一切諸天皆欽仰；本昔修習何等業，今得如是熾然身。
V14. 有樹皆名上歡喜，周匝光照猶如月；彼天感得是妙樹，持此莊飾天宮園。
16 V15. 無量諸天皆驚怪，今此樹花名何等；猶如燈明光照曜，普出如意妙熏香。
V16. 彼天所有諸眷屬，以彼樹花莊嚴身；彼於無量億天中，光明照曜猶如日。

18 **【供燈得昇天界】**：[0805c22]復次、舍利弗。於佛塔廟。布施燈明。生三十三天
已。彼天自知。如是時中。我住於此。如是時中。我當命終。彼勝天子。臨命終
20 時。於其眷屬。及餘天眾。說法勸化。令其欣喜。於彼天宮。捨壽命已。不墮惡
趣。生於人中。最上種姓。信佛法家。是時世間。若無佛者。亦復不在。輕取吉
22 凶。邪見家生。

[0805c28]爾時世尊。欲重宣此義。而說偈言：

- 2 V17. 彼天生得如是智，知爾許時天中住；彼天亦復能自知，我今未幾當命盡。
V18. 五種死相出現時，彼天壽命臨欲絕；即為億天眾說法，遠離愚癡心不憂。
- 4 V19. 於天眾中作是言，諸有無常亦無樂；或有生者或有死，不念將死說是法。
V20. 彼諸眷屬皆悲惱，無量天眾亦復然；雖復見已五種相，自念功德不憂愁。
- 6 V21. 在彼天宮命絕已，尋即下來人間生；住胎出胎念不亂，常受快樂無苦惱。
V22. 生已便得宿命通，悉能憶念本來處；念人中苦不貪樂，須臾死來見逼切。
- 8 V23. 彼念天中果報已，於此人間不為樂；天中尚苦況復人，諸有不堅常流動。
V24. 彼人及其成立已，必當捨家而出家；心常不行惡覺觀，彼當獲得如是果。
- 10 V25. 世世恒得宿命通，亦常不作諸惡業；必定出家持淨戒，此是彼施燈明果。
V26. 恒常不盲及攣蹙，眼一切時不闇昧；身亦無病無惡聲，心常點慧不愚惑。
- 12 V27. 又復恒常無眼患，所在受生眼不眇；不無一眼及瞎眼，彼眼亦常不濁亂。
V28. 眼目修長黑白分，猶如淨妙青蓮葉；眼淨能見微細物，如彼明徹摩尼珠。
- 14 V29. 無量阿僧祇劫中，得淨肉眼不失壞；彼亦常無眼諸病，此是奉施燈明果。
V30. 善印善根善諸論，於諸工巧悉究了；彼有智人善觀察，妙慧能見第一義。
- 16 V31. 善觀諸有不自在，於佛法中得照明；普見一切佛世尊，見已恭敬修供養。
V32. 生生得勝端正色，親戚眷屬皆敬愛；得大財寶力自在，及得不壞諸眷屬。
- 18 V33. 如彼燈明能破闇，熾燃照耀遍諸方；彼人光明亦如是，不為闇冥所隱蔽。
V34. 若於佛塔起信心，施勝燈鬘及瓔珞；施燈明時心清淨，獲得人中最勝尊。
- 20 V35. 端正殊妙甚可愛，一切世間所喜樂；心不輕取於吉凶，亦不樂於世左道。
V36. 世間所有諸惡見，及邪道等不信受；若為國王恒知足，不貪他土興戰爭。
- 22 V37. 常無苦惱亦無憂，亦復無有諸惱熱；彼無一切諸退失，復無惡名無衰惱。
V38. 若為王臣所發言，王及國人無不信；身常無有羸瘠病，不作黃門不非道。
- 24 V39. 身相具足安樂住，患苦不能著其身；亦復不見諸惡夢，臥覺一切常安隱。
V40. 生生能得諸伏藏，供養一切佛支提；諸佛功德無有邊，彼人所得亦如是。
- 26

【四種可樂之法】：[0806b20]舍利弗。若有眾生。於佛塔廟。施燈明者。得於四

◎桑耶精舍、四種條件 (SBA、Four Conditions)：願心、責任、義務與功德
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2 種、可樂之法。何等爲四？一者、色身。二者、資財。三者、大善。四者、智慧。
舍利弗。若有眾生。於佛支提。施燈明者。得如是等。可樂之法。

4 [0806c24]爾時、如來欲重宣此義。復說偈言：

V41. 身傭圓滿具大力，不與他人共戰諍；遍遊諸方無惱者，由燈奉施佛支提。

6 V42. 生於大富上族家，具足功德人所敬；生生恒得宿命智，由燈奉施佛支提。

V43. 於諸眾生常悲念，發言眷屬皆敬受；心無損害恒調柔，常不造作惡道業。

8 **【四種清淨】**：[0806c02]復次、舍利弗。若有眾生。供養佛塔。得四種清淨。何
等爲四。一者、身業清淨。二者、口業清淨。三者、意業清淨。四者、善友清淨。

10 **【身業清淨】**：[0806c04]舍利弗。云何得於、身業清淨？若善男子、善女人。於
彼、彼生處。遠離殺生。無殺害意。亦常遠離偷盜、邪淫。於己妻所。尚不邪行。
況餘人妻。亦不飲酒。放逸自縱。不以刀杖。及餘苦具。加逼眾生。離不善法。
及諸惡業。舍利弗。遠離是等。是名：**身業清淨**。

14 **【口業清淨】**：[0806c10]舍利弗。云何口業清淨？是人世世、常不妄語。若不見
聞。終不妄說。若見、若聞。合時諮問。然後乃語。爲利自他。不作異說。設若
16 有人。教令妄語。爲護實語。終不妄言。不以此語。向彼人說。不持彼事。向此
人道。二朋先壞。不令增長。有所發言。能善和諍。若痛心語。若麤語。若苦惡
18 語。不喜語。不樂語。不愛語。不入心語。惱他語。結怨語。悉皆遠離。有所發
言。潤語軟語。意樂語。不麤語。悅耳語。美妙語。入心語。多人愛語。多人樂
20 語。可愛語。可樂語。能除怨語。恒作如是、種種美妙語。復離綺語。不作異想、
異語。不作異印、異期。覆障實事。不煩廣說。不非時語。恒究竟語。舍利弗。
22 如是遠離。不清淨口業。成就清淨口業。舍利弗。是名：**口業清淨**。

2 【意業清淨】：[0806c24]舍利弗。云何意業清淨？於他所有。珍寶資財。不起貪著。不起瞋心。遠離害心。又離邪見。無諸惡見。舍利弗。遠離是等。是名：[意業清淨]。

4 【善友清淨】：舍利弗。云何得、善友清淨？若諸善友。遠離妄語。亦不飲酒。離諸羸獷。調伏正見。往詣其所。親近諮受。又詣諸佛菩薩。緣覺聲聞等所。親近供養。諮受未聞。舍利弗。是名第四：[善友清淨]。

8 舍利弗。若善男子、善女人。於佛支提。施燈明已。得如是等、四種清淨。

[0807a04]爾時、世尊欲重宣此義。而說偈言：

10 V44. 為欲照塔故燃燈，身口意業善調伏；遠離邪見具淨戒，由是獲得如意眼。

V45. 猶如淨日照十方，速能獲得於漏盡；彼大智慧具威德，得淨天眼離塵漏。

12 V46. 智者能了眾生意，亦得通明及辯才；求二乘道得不難，由施佛燈獲是報。

V47. 若求無上佛菩提，天眼智慧及財物；於此三事恒無減，由燈奉施佛支提。

14 【八種可樂勝法】：[0807a14]舍利弗。若善男子、善女人、住於大乘。於佛塔廟。施燈明已。彼世世中。得於八種、可樂勝法。何等為八？一者、獲勝肉眼。二者、得於勝念。無能測量。三者、得於勝上。達分天眼。四者、為於滿足。修集道故。得不缺戒。五者、得智滿足。證於涅槃。六者、先所作善。得無難處。七者、所作善業。得值諸佛。能為一切、眾生之眼。八者、若善男子、善女人。以彼善根。得轉輪王。所得輪寶。不為他障。其身端正。或為帝釋。得大威力。具足千眼。或為梵王。善知梵事。得大禪定。舍利弗。以其迴向。菩提善根。得是八種、可樂勝法。

22 【八種無量勝法】：[0807a25]復次、舍利弗。住於大乘、善男子、善女人。復得八種、無量勝法。一者、得於無量佛眼。二者、得於無量、如來神通。三者、得

2 於無量佛戒。四者、得於無量、如來三昧。五者、得於無量、如來智慧。六者、
得於無量、如來解脫。七者、得佛無量、解脫知見。八者、得入一切眾生。心所
4 樂欲。舍利弗。善男子善女人。於佛塔廟。奉施燈明。能攝如是。無量勝報。

【八種無量資糧】：[0807b03]復次、舍利弗。若有眾生。見說法者。作如是念。

6 云何令彼。常得宣說。顯示佛法。以燈施彼。施油燈故。令說法者。得施法燈。
作是念已。持燈奉施。以此布施、燈明善根。得於八種、無量資糧。

8 何等爲八？一者、得於無量、正念資糧。二者、得於無量、大智資糧。三者、得
於無量、信心資糧。四者、得於無量、精進資糧。五者、得於無量、大慧資糧。
10 六者、得於無量、三昧資糧。七者、得於無量、辯才資糧。八者、得於無量、福
德資糧。舍利弗。是名：施燈八種資糧。亦復得於、四無礙辯。乃至次第、得一
12 切種智。

【八種增上之法】：[0807b14]復次、舍利弗。若有善男子、善女人。於如來前。

14 見他施燈。信心清淨。合十指掌。起隨喜心。以此善根。得於八種、增上之法。
何等爲八？一者、得增上色。二者、得增上眷屬。三者、得增上戒。四者、於人
16 天中得增上生。五者、得增上信。六者、得增上辯。七者、得增上聖道。八者、
得阿耨多羅三藐三菩提。舍利弗。是名：八種增上之法。

18 舍利弗。何故能得。此等八種。增上勝法？舍利弗。佛有無量戒、定、智慧、解
脫解、脫知見故。供養彼者。所得果報。所得利益。亦復無量。

20 [0807b24]爾時世尊。欲重宣此義。而說偈言：

V48. 造作出離行，勤修於佛法；棄捨死軍眾，如象碎花林。

22 【五種難得之法】：[0807b28]爾時、佛告慧命舍利弗。有五種法。最爲難得。一
者、得人身難。二者、於佛正法。得信樂難。三者、樂於佛法。得出家難。四者、

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

2 具淨戒難。五者、得漏盡難。舍利弗。一切眾生。於是五法。最為難得。汝等已得。

4 [0807c03]爾時世尊、欲重宣前義。勸舍利弗等。而說偈言：

- V49. 如來支提修布施，為利眾生求菩提；智者造作此勝因，生生常得最勝報。
- 6 V50. 於天人中受勝生，為人天等修供養；譬如須彌安不動，光明普遍照十方。
- V51. 彼天眾見皆恭敬，亦復愛樂生信心；彼興供養亦讚美，一切皆喜數數見。
- 8 V52. 奇哉是天福德相，猶梵天光照梵宮；此天曾作何等業，身光明炎得如是。
- V53. 見是誰不修習善，誰不修學聖種戒；誰見牟尼生厭心，誰聞妙法而放逸。
- 10 V54. 彼昔在於人間時，常以燈施如來塔；曾佛法中設供養，善得福利生天中。
- V55. 願我恒得於人身，於佛法中生淨信；常不放逸住佛道，寧棄身命不捨法。
- 12 V56. 獲得人身最為難，愚人云何不為福；徒費資財不為法，死已便墮大嶮坑。
- V57. 天見無垢威德已，心自悔責發願言；願我常得人間生，精勤修習於梵行。
- 14 V58. 願我最後臨終時，於佛法中得淨信；願得正念不忘失，得見無量諸如來。
- V59. 為千億天所供養，與諸天女相娛樂；諸天女眾皆敬愛，天女莊嚴戲園林。
- 16 V60. 諸方天香皆來熏，耳聞一切妙音聲；是天隨所遊行處，恒得觀見上妙色。
- V61. 所可見色皆可愛，彼常不觀諸惡色；亦復常得勝妙觸，皆由持燈施支提。
- 18 V62. 從彼沒已生人道，正念處於父母胎；生已憶彼天中事，智慧之力不退失。
- V63. 彼人造作如是業，得於大力轉輪王；其王形貌極端嚴，施燈獲得如是報。
- 20 V64. 由彼業故得命長，一向清淨安樂器；其身無有諸患痛，然燈獲得如是果。
- V65. 無有王難怨賊難，他人不敢侵其妻；不為惡人之所惱，由持燈明施佛故。
- 22 V66. 安隱豐足無所畏，豪富自在饒財寶；得勝瓔珞及園林，斯由然燈奉施佛。
- V67. 當得觀見佛世尊，見已心便生敬信；以欣喜心供養佛，棄捨王位而出家。
- 24 V68. 佛無量智究竟智，具可歎德能化人；於此佛塔施燈已，其人身光如燈照。
- V69. 牟尼牛王清淨眼，以好燈明照彼塔；得於無漏無上道，其身光明照十方。

- 2 V70. 見四真諦具十力，不共之法亦究竟；得遍見眼成善逝，此果皆由布施燈。
V71. 設令一切諸眾生，昔曾供養無量佛；具大威德見實義，億劫來成緣覺道。
- 4 V72. 十方所有諸世界，悉布燈鬘無有餘；以是世界諸燈鬘，若人信心供養彼。
V73. 是人如是修供養，於無量劫常不斷；若人一燈奉施佛，得福過前無有量。
- 6 V74. 燈油譬如大海水，其炷猶如須彌山；有人能然如是燈，遍照一切諸世界。
V75. 是人深心懷敬信，其志惟求緣覺道；十方遍置如是燈，一心恭敬而供養。
- 8 V76. 若人發於菩提心，手執草炬暫奉佛；是人得福過於彼，我見實義作是說。
V77. 十方一切諸眾生，一一供具皆如上；然經無量恒沙劫，其心唯求緣覺道。
- 10 V78. 若有人於佛塔廟，然於一燈或一禮；求無上道為眾生，此福過前無有量。
V79. 難見難思佛境界，智者聞即生欣喜；無信心者聞不樂，彼愚癡魔壞正法。
- 12 V80. 證淨法界甚為難，一切世間獨善逝；是故汝等應欣喜，於佛功德當願求。

【勸信流通此法】：[0808b11]爾時世尊、說此法已。慧命舍利弗等。無量天人、
14 阿修羅、乾闥婆、緊那羅、摩睺羅伽、人、非人等。聞佛所說。皆發無上、菩提
之心。欣喜無量。作禮而去。

16 【Appendix .VI. 附錄六

《小品般若波羅蜜經、Chapter28 &29.》】：

18 (Chapter28 &29 of the *Small Prajanparamita Sutra*)

□ 《小品般若波羅蜜經》（十卷本）：後秦龜茲國、三藏鳩摩羅什譯

20 資料底本：大正新脩、大正藏經 Vol. 08, No. 227 (pp.584-586)

釋心宏法師整理 28/03/2008

22

◎南無般若會上佛菩薩（三稱）：

24 ◎【開經偈】：無上甚深微妙法，百千萬劫難遭遇。

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

2 我今見聞得受持，願解如來真實義。

◎【經題】：《小品般若波羅蜜經》、〈曇無竭品第二十八〉

4 ◎爾時、曇無竭菩薩語、薩陀波崙菩薩言：善男子。諸佛無所從來。去無
所至。何以故？諸法如、不動故。諸法如、即是如來。善男子。無生無來。
6 無去無生。即是如來。實際、無來無去。實際即是如來。空、無來無去。
空即是如來。斷、無來無去。斷即是如來。離、無來無去。離即是如來。
8 滅、無來無去。滅即是如來。虛空性、無來無去。虛空性即是如來。善男
子。離是諸法。無有如來。是諸法如。諸如來如。皆是一如。無二無別。
10 善男子。是如唯一，無二無三。離諸數、無所有。善男子。譬如春末後，
月日中熱時，見野馬動。愚夫逐之，謂當得水。

12 ◎善男子。於意云何？是水從何所來？為從東海來。南、西、北海來？薩
陀波崙白大師言：焰中、尚無有水。況有來處、去處。但是愚人。無有智
14 故。於無水中。而生水想。實無有水。

◎善男子。若有人、以如來身色音聲。而生貪著。如是人等。分別諸佛。
16 有去來相。當知是等。愚癡無智。如無水中。而生水想。何以故？諸佛如
來。不應以色身見。諸佛如來。皆是法身故。善男子。諸法實相。無來無
18 去。諸佛如來。亦復如是。

○善男子。譬如幻師，幻作象兵、馬兵、車兵、步兵。無來無去。當知諸
20 佛。無來無去。亦復如是。善男子。如人夢中。見有如來。若一、若二。
若十、若二十。若五十、若百、若過百數。覺已乃至、不見有一如來。

22 ◎善男子。於意云何？是諸如來。從何所來去。至何所？薩陀波崙白大師
言：夢無定法，皆是虛妄。善男子。如來說一切法。虛妄如夢。若人不知、
24 諸法虛妄如夢。以色身名字。語言章句。而生貪著。如是人等。分別諸佛。
而有來去。不知諸法相故。若人於佛。分別來去。當知是人。凡夫無智。
26 數受生死。往來六道。離般若波羅蜜。離於佛法。

2 ◎善男子。若能如實、知佛所說。一切諸法。虛妄如夢。是人於法。則不
分別。若來、若去、若生、若滅。若不分別。是人則以、諸法實相。而觀
4 如來。若以法相、知如來者。是人則不分別：如來、若來、若去。若能如
是、知諸法相。是人則行、般若波羅蜜。近阿耨多羅三藐三菩提。是名：
6 真佛弟子。不虛受人信施。是爲：世界福田。

◎善男子。譬如海中、種種珍寶。不從東方來。南西北方。四維上下來。
8 眾生福業因緣。海生此寶。非無因而有。諸寶滅時。亦不至十方。以眾緣
合則有。眾緣滅則無。

10 ○善男子。諸如來身。亦復如是。無有定法。不從十方來。亦不無因而有。
以本行報生。眾緣合、則有。眾緣滅、則無。

12 ◎善男子。譬如：箜篌音聲。無所從來。去無所至。屬眾因緣。有絃、有
槽、有棍。有人以手鼓之。眾緣合、則有聲。是聲不從絃出、槽出、棍出、
14 手出。眾緣合、則有聲。而無所從來。眾緣散則滅。而無所至。

○善男子。諸如來身。亦復如是。屬眾因緣。無量福德。之所成就。不從
16 一因緣、一福德而生。亦不無因、無緣而有。以眾緣合、則有。而無所從
來。眾緣散、則滅。而去無所至。善男子。應當如是。觀諸如來。來去之
18 相。亦應如是。觀諸法相。

○善男子。汝若如是。觀諸如來。及一切法。無來無去。無生無滅。必至
20 阿耨多羅、三藐三菩提。亦得了達。般若波羅蜜方便。

◎說是如來，無來、無去法時。三千大千世界。地大震動。諸天宮殿。亦
22 皆震動。諸魔宮殿。皆不復現。三千大千世界。草木華樹。悉皆傾向、曇
無竭菩薩。諸樹皆出、非時妙華。釋提桓因、及四天王。於虛空中。雨天
24 名華。天末梅檀。散曇無竭菩薩上。語薩陀波崙菩薩言：因仁者故。我等
今日。聞第一義。一切世界。所難值遇。貪身見者。所不能及。

26 ◎爾時、薩陀波崙菩薩、白曇無竭菩薩：何因緣故。地大震動？曇無竭言：
以汝向問。是諸如來。無來無去。我答汝時。有八千人、得無生法忍。八

2 十那由他眾生、發阿耨多羅、三藐三菩提心。八萬四千眾生、遠塵離垢。
於諸法中。得法眼淨。

4 ◎薩陀波崙菩薩、心即歡喜。作是念：我今則為、大得善利。聞般若波羅
蜜中，無來無去。利益如是無量眾生。我之善根。已為具足。於阿耨多羅
6 三藐三菩提。心無疑悔。必當作佛。

○薩陀波崙、聞法生歡喜因緣。即昇虛空。高七多羅樹。作是念：我今當
8 以何物。供養曇無竭菩薩。釋提桓因、知薩陀波崙心所念。即以天曼陀羅
華。與薩陀波崙。

10 作是言：汝以是花。供養曇無竭菩薩。善男子。我等應助成汝。以汝因緣
故。利益無量眾生。善男子。如是之人。甚難得值。能為一切眾生故。於
12 無量阿僧祇劫。往來生死。

○爾時、薩陀波崙菩薩、受釋提桓因、曼陀羅華。散曇無竭菩薩上。從虛
14 空下。頭面作禮。白大師言：我從今日。以身供給。奉上大師。作是語已。
合掌一面立。

16 ◎爾時、長者女、及五百侍女。白薩陀波崙菩薩言：我等今者。以身奉上。
持是善根、因緣。當得如是善法。世世常共。供養諸佛。常相親近。薩陀
18 波崙菩薩、報諸女言：汝若以身與我。誠心隨我行。我當受汝。諸女白
言：我等誠心。以身奉上。當隨所行。

20 ○爾時、薩陀波崙菩薩、與五百女人。并諸寶物。莊嚴之具。及五百乘車。
奉上曇無竭菩薩。白言大師：以是五百女人。奉給大師。五百乘車。隨意
22 所用。

◎爾時、釋提桓因、讚薩陀波崙菩薩言：善哉善哉！菩薩摩訶薩。應如是
24 學一切捨法。菩薩、有是一切捨者。則能疾得、阿耨多羅三藐三菩提。諸
菩薩、為聞般若波羅蜜、及方便故。應如汝今。供養於師。過去諸佛。本
26 行菩薩道時。亦皆如汝。住是捨中。為般若波羅蜜。供養於師。為聞般若
波羅蜜、及方便故。得阿耨多羅三藐三菩提。

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

2 ◎爾時、曇無竭菩薩、欲令薩陀波崙菩薩、善根具足故。受五百女人。及
五百乘車。受已、還與薩陀波崙。從坐而起。還入宮中。是時日沒。薩陀
4 波崙菩薩作是念：我爲法來。不應坐臥。當以二事。若行、若立，以待法
師。出宮說法。

6 ○爾時、曇無竭菩薩、七歲常入菩薩無量三昧。無量般若波羅蜜、及方便。
觀薩陀波崙菩薩。滿七歲中。若行、若立。離於睡眠。不念於欲。不念美
8 味。但念曇無竭菩薩。何時當從禪起。我當爲敷法座。曇無竭菩薩、當坐
說法。我當掃灑。令地清淨。布種種華。曇無竭菩薩。當說般若波羅蜜、
10 及方便時。長者女、及五百女人。亦皆七歲。隨薩陀波崙菩薩。所行之事。
○爾時、薩陀波崙菩薩、聞空中聲音：善男子。曇無竭菩薩、却後七日。
12 從三昧起。當於城中。法座上說法。薩陀波崙菩薩。聞空中聲。心大歡喜。
與五百女人。欲爲曇無竭菩薩。敷大法座。是時諸女。各脫上衣。以爲法
14 座。作是念：曇無竭菩薩。當坐此座。說般若波羅蜜、及方便。

◎薩陀波崙菩薩、欲灑法座處地。求水不得。惡魔隱蔽。令水不現。作是
16 念：薩陀波崙求水不得。或當憂悔。心動變異。善根不增。智慧不照。

○薩陀波崙求水不得。即作是念：我當刺身出血。以用灑地。何以故？此
18 中塵土。坌於大師。我今何用此身。此身不久、必當壞敗。我寧爲法。以
滅於身。終不空死。又我常以五欲因緣。喪無數身。往來生死。未曾得爲、
20 如是法也。

○薩陀波崙、即以利刀。周遍刺身。以血灑地。五百女人。亦効薩陀波崙
22 菩薩。各各刺身。以血灑地。薩陀波崙菩薩。及五百女人。乃至一念。無
有異心。魔不能壞。障其善根。

◎爾時、釋提桓因作是念：未曾有也。薩陀波崙菩薩。愛法堅固。發大莊
24 嚴。不惜身命。深心趣於、阿耨多羅三藐三菩提。當得、阿耨多羅三藐三
26 菩提。度脫無量眾生。生死苦惱。

○即時、釋提桓因、變灑地血爲、天赤栴檀水。法座四邊。面百由旬。天

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

2 栴檀氣。流布遍滿。釋提桓因讚言：善哉！善哉！善男子。汝精進力。不
可思議。愛法、求法。最為無上。善男子。過去諸佛。亦皆如是。深心精
4 進。愛法、求法。以此修集、阿耨多羅三藐三菩提。

○爾時、薩陀波崙作是念：我為曇無竭菩薩。已敷法座。掃灑清淨。當於
6 何所。得好名華。莊嚴此地。曇無竭菩薩、在座說法。當以供養。

釋提桓因知、薩陀波崙心所念。即以三千石、天曼陀羅華。與薩陀波崙菩
8 薩。作是言：善男子。取是曼陀羅華。莊嚴此地。供養曇無竭菩薩。薩陀
波崙菩薩、受此華已。以半散地。以半供養。曇無竭菩薩。

10 ◎爾時、曇無竭菩薩、過七日已。從三昧起。與無量百千萬眾。恭敬圍繞。
趣法座所。坐法座上。說般若波羅蜜。薩陀波崙、見曇無竭菩薩。心大喜
12 樂。譬如比丘。入第三禪。

◎爾時、薩陀波崙、及五百女人。散華供養。頭面禮足。却坐一面。曇無
14 竭菩薩、因薩陀波崙。為大眾說言：

◎諸法等故，般若波羅蜜亦等。諸法離故，般若波羅蜜亦離。

16 諸法不動故，般若波羅蜜亦不動。諸法無念故，般若波羅蜜亦無念。

諸法無畏故，般若波羅蜜亦無畏。諸法一味故，般若波羅蜜亦一味。

18 諸法無邊故，般若波羅蜜亦無邊。諸法無生故，般若波羅蜜亦無生。

諸法無滅故，般若波羅蜜亦無滅。如虛空無邊，般若波羅蜜亦無邊。

20 如大海無邊，般若波羅蜜亦無邊。如須彌山莊嚴，般若波羅蜜亦莊嚴。

如虛空無分別，般若波羅蜜亦無分別。色無邊故，般若波羅蜜亦無邊。

22 受想行識無邊故，般若波羅蜜無邊。地種無邊故，般若波羅蜜無邊。

水種火種、風種空種、無邊故，般若波羅蜜無邊。

24 如金剛等故，般若波羅蜜亦等。諸法無壞故，般若波羅蜜無壞。

諸法性、不可得故，般若波羅蜜性、不可得。

26 諸法、無等故，般若波羅蜜、無等。

諸法、無所作故，般若波羅蜜、無所作。

◎桑耶精舍、四種條件 (SBA、Four Conditions)：願心、責任、義務與功德
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2 諸法、不可思議故，般若波羅蜜、不可思議。

◎是時、薩陀波崙菩薩、即於坐所。得諸法等三昧。諸法離三昧。諸法不
4 動三昧。諸法無念三昧。諸法無畏三昧。諸法一味、三昧。諸法無邊三昧。
諸法無生三昧。諸法無滅三昧。

6 ○虛空無邊三昧。大海無邊三昧。須彌山、莊嚴三昧。如虛空、無分別三
昧。色無邊三昧。受想行識、無邊三昧。地種、無邊三昧。水種火種、風
8 種空種、無邊三昧。如金剛等三昧。

○諸法、不壞三昧。諸法性、不可得三昧。諸法、無等三昧。諸法、無所
10 作三昧。諸法、不可思議三昧。得如是等、六百萬三昧。

《小品般若波羅蜜經》、〈囑累品第二十九〉

12 ◎爾時、佛告須菩提：薩陀波崙菩薩、得六百萬三昧門已。即見十方、如
恒河沙等世界諸佛。與大比丘眾。恭敬圍繞。皆以是文字、章句、相貌。
14 說般若波羅蜜。如我今於此、三千大千世界。與諸大眾。恭敬圍繞。以是
文字、章句、相貌。說般若波羅蜜。

16 ○薩陀波崙、從是已後。多聞智慧。不可思議。如大海水。世世所生。不
離諸佛。現在諸佛。常生其所。一切眾難。皆悉得斷。

18 ◎須菩提。當知是、般若波羅蜜因緣。能具足菩薩道。是故諸菩薩。若欲
得一切智慧。應當信受。般若波羅蜜。讀誦、正憶念。如說修行。廣為人
20 說。亦當了了。書寫經卷。供養恭敬。尊重讚歎。華香瓔珞。末香塗香。
幡蓋伎樂等。則是我教。

22 ◎爾時、佛告阿難：於意云何？佛是汝大師不？世尊。佛、是我大師。如
來、是我大師。

24 ○佛告阿難。我是汝大師。汝是我弟子。汝以身口意業。於今現在。供養
恭敬。尊重於我。我滅度後。汝當以是。供養恭敬。尊重般若波羅蜜，第
26 二、第三。亦如是說。我以般若波羅蜜。囑累於汝。慎莫忘失。莫作最後、

2 斷種人也。

○阿難。隨爾所時。般若波羅蜜在世。當知爾所時。有佛在世說法。阿難。
4 若有書寫、般若波羅蜜。受持、讀誦、正憶念。如所說行。廣為人說。供
養恭敬。尊重讚歎。華香、乃至伎樂。當知是人。不離見佛。不離聞法。
6 常親近佛。

◎佛說、般若波羅蜜已。彌勒等、諸菩薩摩訶薩。舍利弗、須菩提、目捷
8 連、摩訶迦葉等，諸聲聞眾。一切世間、天人、阿修羅等。聞佛所說。歡
喜信受。

10 《小品般若波羅蜜經、Chapter28 &29. The End.》

12 **The Second Chapter of the Lotus Sutra :**

Expedient Means

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《妙法蓮華經》、第二章「方便品」

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初版 2008年06月

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