

2 ◎【講經前的共修】：《普賢行願品》偈頌

4 ○ 南無華嚴會上佛菩薩（三稱）

- 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。
- 6 V2. 普賢行願威神力，普現一切如來前；一身復現刹塵身，一一遍禮刹塵佛。
- 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。
- 8 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。
- 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。
- 10 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。
- 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。
- 12 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。
- 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。
- 14 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。
- V11. 諸佛若欲示涅槃，我悉至誠而勸請；唯願久住刹塵劫，利樂一切諸眾生。
- 16 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。
- 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。
- 18 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。
- 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。
- 20 V16. 乃至虛空世界盡，眾生及業煩惱盡；如是四法廣無邊，願今迴向亦如是。

 ○ 南無大行普賢菩薩（三稱）

- 22 ○ 往生咒（三遍）：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、
- 24 阿彌唎哆、毗迦蘭多、伽彌膩、伽伽那、枳多迦利、娑婆訶。

2 ◎【講經後的發願與迴向】：普皆迴向

4 I. 《菩提道次》祈願文 宗喀巴大師著

6 以我久勤所積集，量等虛空二資糧；爲度無明有情眾，願成導師佛世尊。
 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。
 8 以我解悟道法要，大悲爲導善方便；淨除眾生意冥愚，持佛教法於久遠。
 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。
 10 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。
 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。
 12 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 II. 極樂淨土、精簡發願迴向文

16 願我臨欲命終時，盡除一切諸障礙；面見彼佛阿彌陀，即得往生安樂刹。
 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。
 18 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。
 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。
 20 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。
 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。

22 願今禮佛發願，修持功德，迴施有情；

四恩總報，三有齊資；法界眾生，同圓種智。

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2 **【目錄】 (Content) :**

壹、前言 (*Preface*) : pp.4-5

4 貳、參考資料 (*Reference*) : 中文版本& 英文主要譯本(*Both in Chinese and Major English Versions*) : pp.6

6 參、【法華經概說：各品簡介】 : (*The Brief Introduction of Each Chapter of the Lotus Sutra*) : pp.7--9

8 肆、【法華經、各品章名對照表：中英文版本】 : (*The Comparative Lists of Each Chapter Name of the Lotus Sutra: both in Chinese and English Versions*) : pp.10--13

10 伍、【法華經、安樂行品：科判總表】 : (*The Entire Picture of All Detailed Subtitles as the Fourteenth Chapter of the Lotus Sutra: Peaceful Practices*) : pp.14--24

12 陸、【法華經安樂行品、科判與多種版本對照表】 : (*The Comparative Diagram of Different Versions under the Detailed Subtitles of the Fourteenth Chapter: Peaceful Practices*) : pp.25--77

14 【Appendix .I. 附錄一：密勒日巴尊者的證道歌：決了曲】 pp.77--80

(*The Song of Non-gathering and Non-separating Dharmakaya*)

16 【Appendix .II. Bibliography 附錄二：法華經相關的參考書目】 : pp.80-88

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2 壹、前言 (Preface) :

4 一、一切修行的根本 (The root of all practices) : 「心(*citta*; *sems pa*; mind; mindfulness)」是三傳(南傳、北傳、藏傳)教法實踐的下手處。

6 二、圓滿自利與利他 (Complete practices for yourself and others) : 自利與利他，則是依「煩惱無盡誓願斷，法門無量誓願學」的兩大原則，生生世世、盡未來際地努力與精進。

8 三、顯密是圓融的 (Combination of *Mahayana* and *Vajrayana* Buddhism) : 因為眾生是無量無邊的，但是不同的動機，與迴向的方向不同，所以果報也千差萬別。中國古大德說過：「佛說一切法，為治一切心；若無一切心，何需一切法？」

12 四、《法華經》的特殊功用 (The Special function of practicing on this Lotus Sutra) : 回小乘向大乘 (Transferring the mind of *Senior Vehicle* into the thoughts of *Great Vehicle*) .

14 五、《法華經》的獨特風格 (The Special characteristic of practicing on this Lotus Sutra) : 攝三乘法，為一佛乘法 (Combining with three approaches into *Only One Path of Buddhahood*)

16 六、一切眾生皆成佛 (All sentient beings could definitely become a complete enlightened Buddha) : 聲聞乘 (ex: 五百弟子受記品第八) 與一闍提 (ex: 提婆達多品第十二)，皆可授記作佛。

2 **七、修行的目標與結果** (The central purpose and final result of practices) : 目
標是証得大乘的法華三昧，而最後結果是圓成佛道。

4 **八、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。】

□LS : Burton Watson translated. (pp.167) : If a person expounds this sutra, he should
12 enter the Thus Come One's (*Tathagata*) room, put on the Thus Come One's
(*Tathagata*) robe, sit in the Thus Come One's (*Tathagata*) seat, confront the assembly
14 without fear and broadly expound it for them, making distinctions. Great pity and
compassion are the room, gentleness and patience are the robe, the emptiness of all
16 phenomena is the seat, and from that position one should expound the Law for them.

<長行文> : 【藥王。若有善男子善女人。如來滅後。欲為四眾說是法華經者。

18 云何應說。是善男子善女人。入如來室。著如來衣。坐如來座。爾乃應為四
眾廣說斯經。如來室者。一切眾生中大慈悲心是。如來衣者。柔和忍辱心是。

20 如來座者。一切法空是。安住是中。然後以不懈怠心。為諸菩薩及四眾廣說
是法華經。】

22 **九、此次演講的奉獻** (The slight contribution of this lecture for propaganda of
present Buddhism) : 【法華經、安樂行品：科判總表】 (中英文版本) & 「佛

24 教教義、朝聖、與建築的結合」及其他微小的奉獻。

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：

- 6 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。
 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，
 8 現存。
 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
 10 譯出，現存。

12

○ 《妙法蓮華經》英文主要譯本：

- 4). LWL：W. E. Soothill translated, (1993) *The Lotus of the Wonderful Law or the*
 14 *Lotus Gospel*, Taipei: Shin Wen Feng Print Co.新文豐出版社, the first print in
 1930, Oxford：At the Clarendon Press.
 5). TLS：Bunno Kato, Yoshiro Tamura and Kojiro Miyasaka translated, (1986) *The*
 16 *Threefold Lotus Sutra*, Tokyo: Kosei Publishing Co., the first print in 1975.
 6). ※Lbfd：Leon Hurvitz translated, (1976) *Scripture of the Lotus Blossom of the*
 18 *Fine Dharma*, USA, New York: Columbia University Press.
 20 **【Translated from Chinese text T.9, No.262 into English】**
 7). ※LS：Burton Watson translated, (1993) *The Lotus Sutra*, USA, New York:
 22 Columbia University Press.

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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·智顓 妙法蓮華經玄義 二十卷 《大正藏》第三三冊 No.1716

6 隋·智顓 妙法蓮華經文句 二十卷 《大正藏》第三四冊 No.1718

8 ◎【科判分二：迹門&與本門】：

甲一、迹門（分三）(Chapter 1--Chapter 14)

10 乙一、序分：Chapter 1

乙二、正宗分：Chapter 2--9

12 乙三、流通分：Chapter 10--14

甲二、本門（分三）(Chapter 15--Chapter 28)

14 乙一、序分：Chapter 15

乙二、正宗分：Chapter 15--17

16 乙三、流通分：Chapter 18—28

◎【詳細表解】：

18 ◎甲一、迹門（分三）(Chapter 1--Chapter 14)

○乙一、序分：Chapter 1：序品第一

20 ○乙二、正宗分（分二）：Chapter 2—9

丙一、略開三顯一：方便品第二

2 **丙二、廣開三顯一（分三）：**

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 肆、【法華經、各品章名對照表：中英文版本】：

(The Comparative Lists of Each Chapter Name of the Lotus Sutra:

4 both in Chinese and English Versions) :

章節/ 版本	No.263 竺法護 《正法華經》	No.262 鳩摩羅什 《妙法蓮華經》	No.264 闍那崛多共笈多 《添品妙法蓮華經》	備 註
1.	光瑞品	序品	序品	
2.	善權品	方便品	方便品	
3.	應時品	譬喻品	譬喻品	
4.	信樂品	信解品	信解品	
5.	藥草品	藥草喻品	藥草喻品	
6.	授聲聞決品	授記品	授記品	
7.	往古品	化城喻品	化城喻品	
8.	授五百弟子決品	五百弟子受記品	五百弟子授記品	
9.	授阿難羅云決品	授學無學人記品	授學無學人記品	
10.	藥王如來品	法師品	法師品	

章節/ 版本	竺法護 《正法華經》	鳩摩羅什 《妙法蓮華經》	闍那崛多共笈多 《添品妙法蓮華 經》	備 註
11.	七寶塔品	見寶塔品	見寶塔品	
12.	勸說品	提婆達多品	勸持品	
13.	安行品	勸持品	安樂行品	
14.	菩薩從地踊出品	安樂行品	從地踊出品	
15.	如來現壽品	從地涌出品	如來壽量品	
16.	御福事品	如來壽量品	分別功德品	
17.	勸助品	分別功德品	隨喜功德品	
18.	歎法師品	隨喜功德品	法師功德品	
19.	常被輕慢品	法師功德品	常不輕菩薩品	
20.	如來神足行品	常不輕菩薩品	如來神力品	

章節/ 版本	竺法護 《正法華經》	鳩摩羅什 《妙法蓮華經》	闍那崛多共笈多 《添品妙法蓮華經》	備 註
21.	藥王菩薩品	如來神力品	陀羅尼品	
22.	妙吼菩薩品	囑累品	藥王菩薩本事品	
23.	光世音普門品	藥王菩薩本事品	妙音菩薩品	
24.	總持品	妙音菩薩品	觀世音菩薩普門品	
25.	淨復淨王品	觀世音菩薩普門 品	妙莊嚴王本事品	
26.	樂普賢品	陀羅尼品	普賢菩薩勸發品	
27.	囑累品	妙莊嚴王本事品	囑累品	
28.	*	普賢菩薩勸發品	*	

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【法華經、各品章名對照表：英文主要譯本 *English Versions*】：

4

Chapter Version	LWL : W. E. Soothill	TLS : Bunno Kato	LBFD : Leon Hurvitz	LS : Burton Watson	Note
1.	The Assembly and the Illumination	Introductory	Introduction	Introduction	
2.	Tactful Revelation	Tactfulness	Expedient Devices	Expedient Means	
3.	Parable of the Burning House	A Parable	Parable	Simile and Parable	
4.	Faith-discernment, the Prodigal Son	Faith Discernment	Belief and Understanding	Belief and Understanding	
5.	Parable of the Rain	The Parable of the Herbs	Medicinal Herbs	The Parable of the Medicinal Herbs	
6.	Prediction of the Four Disciples	Prediction	Bestowal of Prophecy	Bestowal of Prophecy	
7.	Parable of the Magic City	The Parable of the Magic City	Parable of the Conjured City	The Parable of the Phantom City	
8.	Prediction of Five Hundred Disciples	The Five Hundred Disciples Receive the Prediction of Their Destiny	Receipt of Prophecy by Five Hundred Disciples	Prophecy of Enlightenment for Five Hundred Disciples	

9.	Prediction of Ananda, Rahula, and others	Prediction of the Destiny of Arhats, Training and Trained	Prophecies Conferred on Learners and Adepts	Prophecies Conferred on Learners and Adepts	
10.	The Preacher	A Teacher of the Law	Preachers of Dharma	The Teacher of the Law	

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Chapter Version	LWL : W. E. Soothill	TLS : Bunno Kato	LBFD : Leon Hurvitz	LS : Burton Watson	Not e
11.	The Precious Shrine	Beholding the Precious Stupa	Apparition of the Jeweled Stupa	The Emergence of the Treasure Tower	
12.	Devadatta. The Dragon-King's Daughter	Devadatta	Devadatta	Devadatta	
13.	Steadfastness. Prediction of Women and others	Exhortation to Hold Firm	Fortitude	Encouraging Devotion	
14.	The Serene Life. The Four Spheres	A Happy Life	Comfortable Conduct	Peaceful Practices	
15.	Hosts of Disciples issue from the Earth	Springing Up out of the Earth	Welling Up out of the Earth	Emerging from the Earth	
16.	Eternity of The Buddha. The Physician	Revelation of the [Eternal] Life of the Tathagata	The Life-span of the Thus Come One	The Life Span of the Thus Come One	
17.	The Merit and Reward of Faith	Discrimination of Merits	Discrimination of Merits	Distinctions in Benefits	
18.	The Merit and Reward of Accordance	The Merits of Joyful Acceptance	The Merits of Appropriate Joy	The Benefits of Responding with Joy	
19.	The Merit and Reward of the Preacher	The Merits of the Preacher	The Merits of the Dharma-Preacher	Benefits of the Teacher of the Law	
20.	The Bodhisattva "Never Despise"	The Bodhisattva Never Despise	The Bodhisattva Never Disparaging	The Bodhisattva Never Disparaging	

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Chapter Version	LWL : W. E. Soothill	TLS : Bunno Kato	LBFD : Leon Hurvitz	LS : Burton Watson	Note
21.	Divine Power of a Buddha's Tongue	The Divine Power of the Tathagata	The Supernatural Powers of the Thus Come One	Supernatural Powers of the Thus Come One	
22.	The Final Commission	The Final Commission	Entrustment	Entrustment	
23.	The King of Healing. Bodhisattva Beautiful	The Story of the Bodhisattva Medicine King	The Former Affairs of the Bodhisattva Medicine King	Former Affairs of the Bodhisattva Medicine King	
24.	Wonder-sound	The Bodhisattva Wonder Sound	The Bodhisattva Fine Sound	The Bodhisattva Wonderful Sound	
25.	Kuan-yin, Regarder of the Cries of the World	The All-Sidedness of the Bodhisattva Regarder of the Cries of the World	The Gateway to Everywhere of the Bodhisattva He Who Observes the Sounds of the World	The Universal Gateway of the Bodhisattva Perceiver of the World's Sounds	
26.	Spells	Dharanis	Dharani	Dharani	
27.	King Resplendent and Buddha Thunder-Voice	The Story of King Resplendent	The Former Affairs of the King Fine Adornment	Former Affairs of King Wonderful Adornment	
28.	Universal Virtue	Encouragement of the Bodhisattva Universal Virtue	The Encouragements of the Bodhisattva Universally Worthy	Encouragements of the Bodhisattva Universal Worthy	

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2 伍、【法華經、安樂行品：科判總表】：

4 *(The Entire Picture of All Detailed Subtitles as the Fourteenth Chapter of the Lotus Sutra: Peaceful Practices) :*

T9, No.262 《妙法蓮華經、安樂行品》第十四品，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）、麥燕玲(Julia Mai)、
法務組（Dharma Group）共同編集

10 【丁五、安樂行品（分二）】
(Comfortable Conduct// Peaceful Practices)

12 ◎【戊一、問(分二)】(Asking)

14 【己一、歎前品深行菩薩。能如法宏經。】(Appreciating the long-term Bodhisattvas
in the former chapter can preach the lotus sutra properly)

16 【己二、問始行菩薩。云何惡世宏經。】(Asking to the beginner Bodhisattvas how
to expand the lotus sutra especially in the worst world.)

◎【戊二、答(分三)】(Answering// Three)

18 ○【己一、總標章】(Firstly, showing the main idea briefly)

- 2 ○ **【己二、解釋修行方法(分四)】** (Secondly, explaining the approaches of
practice// Four)
- 4 ※ **【庚一、身安樂行(分二)】** (Peaceful practice of the body// Two)
- **【辛一、長文(分二)】** (Long paragraph// Two)
- 6 **【壬一、標】** (Showing the main point)
- 【壬二、釋(分二)】** (Showing the explanation// Two)
- 8 **【癸一、釋行處】** (Explaining the concentrated place of practice)
- 【癸二、釋親近處(分三)】** (Explaining the focused place of practice//
10 Three)
- 【子一、約遠論近 (分十)】** (From so far side, examining the close
12 situation // Ten)
- 【丑一、遠豪勢】** (Keeping away from the powerful people)
- 14 **【丑二、遠邪人邪法】** (Keeping away from evil people and evil
things)
- 16 **【丑三、遠兇險戲】** (Keeping away from the killing and dangerous
games)
- 18 **【丑四、遠旃陀羅】** (Keeping away from chandalas)
- 【丑五、遠二乘眾】** (Keeping away from those who only benefit for
20 themselves)

- 2 **【癸二、頌非遠非近】**(From neither far nor close side, examining the close situations by verses)
- 4 **【壬三、明行成(分三)】** (Showing the complete practice//Three)
- 【癸一、標行成】** (Pointing out the complete practice)
- 6 **【癸二、釋行成】** (Explaining the complete practice)
- 【癸三、頌總結】** (In short by verses)
- 8 **※【庚二、口安樂行(分二)】** (Peaceful practice of the speech //Two)
- **【辛一、長文(分二)】** (Long paragraph// Two)
- 10 **【壬一、標】** (Showing the main point)
- 【壬二、釋(分二)】** (Showing the explanation// Two)
- 12 **【癸一、止行(分四)】** (The practice of meditation// Four)
- 【子一、不說過】** (Not telling other's faults)
- 14 **【子二、不輕慢】** (Not displaying contempt for others)
- 【子三、不歎毀】** (Not emphasizing other's advantage as well as describing other's disadvantage)
- 16 describing other's disadvantage)
- 【子四、不怨嫌】** (Not rejecting others by internal mind)
- 18 **【癸二、觀行】** (The practice of insight)

- 2 □ **【辛二、偈頌(分三)】** (Verses// Three)
- 【壬一、頌標】** (Showing the main point by verses)
- 4 **【壬二、頌釋(分二)】** (Showing the explanation by verses// Two)
- 【癸一、頌止行(分四)】** (The practice of meditation by verses// Four)
- 6 **【子一、頌二不輕慢】** (Not looking down others by the second verse)
- 【子二、頌三不歎毀】** (Not emphasizing other's advantage as well as
- 8 describing other's disadvantage by the third verse)
- 【子三、頌初不說過】** (Not telling other's faults by the first verse)
- 10 **【子四、頌四不怨嫌】** (Not rejecting others from the internal
- mindfulness by the fourth verse)
- 12 **【癸二、頌觀行】** (The practice of insight by verses)
- 【壬三、明行成(分四)】** (Showing the complete practice// Four)
- 14 **【癸一、標行成】** (Showing the complete practice)
- 【癸二、明內無過。則外難不生。】** (No internal wrong condition, so no
- 16 arising of the external difficulty)
- 【癸三、明內有善法。所以行成。】** (Due to the internal good dharma, the
- 18 complete practice therefore finished)
- 【癸四、格量功德】** (Comparing with the merits of practice)

- 2 **※【庚三、意安樂行(分二)】** (Peaceful practice of the mindfulness// Two)
- **【辛一、長文(分三)】** (Long paragraph// Three)
- 4 **【壬一、標】** (Showing the main point)
- 【壬二、釋(分二)】** (Showing the explanation// Two)
- 6 **【癸一、止行(分四)】** (The practice of meditation // Four)
- 【子一、不嫉誑】** (No jealousy and being crazy)
- 8 **【子二、不輕罵】** (No maligning others)
- 【子三、不惱亂】** (Not disturbing other)
- 10 **【子四、不諍競】** (No competition towards dharmas)
- 【癸二、觀行(分四)】** (The practice of insight // Four)
- 12 **【子一、大悲想治嫉誑】** (Treating the jealousy and being crazy by
the contemplation of the great compassion)
- 14 **【子二、慈父想治輕罵】** (Treating the thoughts of looking down
others by the contemplation of being a loving-kind father)
- 16 **【子三、大師想治惱亂】** (Treating the mental problems by the
contemplation of the great spiritual teacher)
- 18

- 2 【子四、平等說法治諍競】(Treating the thoughts of
over-competition by the preaching dharma with an equitable attitude)
- 4 【壬三、結行成】(In short as the complete practice)
- 【辛二、偈頌(分二)】(Verses// Two)
- 6 【壬一、頌釋(分二)】(Showing the explanation by verses // Two)
- 【癸一、頌止行】(The practice of meditation by verses)
- 8 【癸二、頌觀行】(The practice of insight by verses)
- 【壬二、頌行成】(The complete practice by verses)
- 10 ※【庚四、誓願安樂行(分二)】(Peaceful practice of taking great vows // Two)
- 【辛一、長文(分二)】(Long paragraph// Two)
- 12 【壬一、明行法(分三)】(Showing the ways of practices// Three)
- 【癸一、標】(Showing the main point)
- 14 【癸二、釋(分三)】(Showing the explanation// Three)
- 【子一、明誓願所緣之境】(Indicating the perceived objects of
16 visualization for taking the great vows)
- 【子二、明起誓願之由】(Showing the reason of generating the great
18 vows)
- 【子三、正立誓願】(Formally indeed taking the great vows)

- 2 **【癸三、結行成(分二)】** (Showing the complete practice in short// Two)
- 【子一、明離過】** (Showing to avoid the disadvantage)
- 4 **【子二、明利益(分二)】** (Showing the benefits //Two)
- 【丑一、正明】** (Formally pointing out)
- 6 **【丑二、釋結】** (Explanation as a summary)
- 【壬二、歎經(分二)】** (Particularly appreciating to this sutra)
- 8 **【癸一、就法略歎】** (Briefly appreciation from the dharma side)
- 【癸二、約譬廣歎(分二)】** (Detailed appreciation from the example
- 10 side//Two)
- 【子一、不與珠譬(分二)】** (The example of not giving pearl//Two)
- 12 **【丑一、立譬(分五)】** (Formally indicating examples// Five)
- 【寅一、威伏諸國】** ((Imposing to many countries for attack)
- 14 **【寅二、小王不順】** (Little prince not following his order)
- 【寅三、起兵討伐】** (Vanquishing by soldiers)
- 16 **【寅四、有功喜賜】** (Rewards by special gifts)
- 【寅五、惟不與珠】** (Only not giving the pearl to others)
- 18 **【丑二、法合(分五)】** (Combining examples with dharma// Five)

- 2 **【寅一、合威伏諸國】** (Combination with imposing to many countries for attack)
- 4 **【寅二、合小王不順】**(Combination with little prince not following his order)
- 6 **【寅三、合起兵討伐】**(Combination with vanquishing by soldiers)
- 【寅四、合有功喜賜】**(Combination with rewards by special gifts)
- 8 **【寅五、合惟不與珠】**(Combination with only not giving the pearl to others)
- 10 **【子二、與珠譬(分二)】**((The example of definitely giving pearl//Two)
- 【丑一、立譬】** (Formally indicating examples)
- 12 **【丑二、法合】** (Combining example with dharma)
- **【辛二、偈頌(分二)】** (Verses// Two)
- 14 **【壬一、頌行法(分二)】** (The ways of practice by verses// Two)
- 【癸一、超頌行成】** (Especially showing the complete practice by verses)
- 16 **【癸二、追頌行法 (分三)】** (Indicating the ways of practice by following verses// Three)
- 18 **【子一、頌誓願所緣之境】** (Indicating the perceived objects of visualization for taking the great vows by verses)

- 2 【子二、頌起誓願之由】 (Showing the reason of generating the great
vows by verses)
- 4 【子三、頌正立誓願】 (Formally indeed taking the great vows by
verses)
- 6 【壬二、頌歎經(分二)】 (Particularly appreciating to this sutra by verses)
- 【癸一、總頌兩譬】 (Totally showing two examples by verses)
- 8 【癸二、總頌兩合】 (Totally indicating two combinations by verses)
- 【己三、總明行成之相(分三)】 (Thirdly, pointing out the complete
10 formulation of practices totally// Three)
- 【庚一、結勸四行】 (In summary as four types of practices)
- 12 【庚二、舉三報以勸(分三)】 (Using three results for reminding// Three)
- 【辛一、報障轉轉現報】 (Transferring the result-obstacle into the present
14 result)
- 【辛二、業障轉轉生報】 (Transferring the karma-obstacle into the arising
16 result)
- 【辛三、煩惱障轉轉後報(分二)】 (Transferring the defilement-obstacle into
18 the later result//Two)
- 20 【壬一、別明三煩惱障轉(分三)】(Explaining especially the transformation of
three kinds of defilement-obstacle// Three)

2 【癸一、貪障轉】(Turning out the obstacle of greed)

 【癸二、瞋障轉】(Turning out the obstacle of anger)

4 【癸三、痴障轉】(Turning out the obstacle of delusion)

 【壬二、總明一切煩惱障轉(分四)】(Explaining totally the transformation of
6 all kinds of defilement-obstacle // Four)

 【癸一、夢入十信、相似位】(Through dream, entering into the stages of
8 *Ten-Believes as the Similar Position*)

 【癸二、夢入初住、見道位】(Through dream, entering into the stage of *the*
10 *First-Stability as the Seeing Path Position*)

 【癸三、夢入住行向地、修道位】(Through dream, entering into the stages
12 *of the Stability, Action and Dedication as the Practicing Path Position*)

 【癸四、夢入妙覺、究竟位】(Through dream, entering into the stage of *the*
14 *Wonderful Enlightenment as the Complete Perfection Position*)

 【庚三、總結】(Final Conclusion)

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2 陸、【法華經安樂行品、科判與多種版本對照表】：

(*The Comparative Diagram of Different Versions under the Detailed
4 Subtitles of the Fourteenth Chapter: Peaceful Practices*)：

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

14 ◎ **No.262** 《妙法蓮華經、安樂行品》第十四品，鳩摩羅什譯出。

【丁五、安樂行品（分二）】：

16 (Comfortable Conduct// Peaceful Practices)

◎ 【戊一、問(分二)】 (Asking)

18 【己一、歎前品深行菩薩。能如法宏經。】(Appreciating the long-term Bodhisattvas
in the former chapter can preach the lotus sutra properly)

20 □ **T9, No.262**：[0037a10] 爾時、文殊師利法王子、菩薩摩訶薩白佛言。世尊。是
諸菩薩。甚為難有。敬順佛故。發大誓願。於後惡世。護持讀說是法華經。

2 LBFD : Leon Hurvitz translated. : At that time, Manjusri the Dharma-prince, the
 4 bodhisattva-mahasattva, addressed the Buddha, saying, "O World-Honored One!
 6 Very rarely do there exist such bodhisattvas as these, who out of respectful obedience
 to the Buddha utter a great vow to keep and hold, to read and recite this Scripture of
 the Dharma Blossom in the latter evil age!

LS : Burton Watson translated. : At that time Manjushri, Dharma prince, bodhisattva
 8 and mahasattva, said to the Buddha:" World-Honored One, these bodhisattvas
 undertake something that is very difficult. Because they reserve and obey the Buddha,
 10 they have taken a great vow that in the evil age hereafter they will guard, uphold, read,
 recite and preach this Lotus Sutra.

12 **【己二、問始行菩薩。云何惡世宏經。】** (Asking to the beginner Bodhisattvas how
 to expand the lotus sutra especially in the worst world.)

14 T9, No.262 : 世尊。菩薩摩訶薩。於後惡世。云何能說是經。

LBFD : Leon Hurvitz translated. : O World-Honored One! How can a
 16 bodhisattva-mahasattva preach this scripture in the latter evil age?"

LS : Burton Watson translated. : World-Honored One, in the evil age hereafter, how
 18 should these bodhisattvas and mahasattva go about preaching this sutra?"

◎ **【戊二、答(分三)】** (Answering// Three)

20 ○ **【己一、總標章】** (Firstly, showing the main idea briefly)

T9, No.262 : 佛告文殊師利。若菩薩摩訶薩。於後惡世。欲說是經。當安住四
 22 法。

LBFD : Leon Hurvitz translated. : The Buddha declared to Manjusri: "If in the
 24 latter evil age a bodhisattva- mahasattva wishes to preach this scripture, he must dwell
 securely in four dharmas.

LS : Burton Watson translated. : The Buddha said to Manjushri: "If these
 26 bodhisattvas and mahasattva in the evil age hereafter wish to preach this sutra, they
 28 should abide by four rules.

2 ○【己二、解釋修行方法(分四)】(Secondly, explaining the approaches of
practice// Four)

4 ※【庚一、身安樂行(分二)】(Peaceful practice of the body// Two)

□【辛一、長文(分二)】(Long paragraph// Two)

6 【壬一、標】(Showing the main point)

□T9, No.262：一者、安住菩薩行處。及親近處。能為眾生演說是經。

8 □LBFD：Leon Hurvitz translated.：First, by dwelling securely in the place where the
bodhisattva acts, in the place that he approaches with familiarity, he shall be able to
10 set forth this scripture for the sake of living beings.

□LS：Burton Watson translated.：First, they should abide by the practices and
12 associations proper for bodhisattvas so that they can expound this sutra for the sake of
living beings.

14 【壬二、釋(分二)】(Showing the explanation// Two)

【癸一、釋行處】(Explaining the concentrated place of practice)

16 □T9, No.262：文殊師利。云何名：菩薩摩訶薩行處？若菩薩摩訶薩。住忍辱地。
柔和善順。而不卒暴。心亦不驚。又復、於法無所行。而觀諸法如實相。亦不行、
18 不分別。是名：菩薩摩訶薩行處。

□LBFD：Leon Hurvitz translated.：Man-jusri: What is meant by 'the place where the
20 bodhisattva-mahasattva acts'? If a bodhisattva-mahasattva dwells on the ground of
forbearance; if he is gentle, agreeable, good, and acquiescent, not given to fits of
22 violence, nor at heart becoming alarmed; if, further, he performs no act with respect to
the dharmas, but views the dharmas in keeping with their true marks; if, also, he
24 performs no act and commits no discrimination, this is called 'the place where the
bodhisattva-mahasattva acts.'

26 □LS：Burton Watson translated.：Manjushri, what do I mean by the practices of a

2 bodhisattva or mahasattva? If a bodhisattva or mahasattva takes his stand on
 perseverance, is gentle and compliant, never violent, and never alarmed in mind; and
 4 if with regard to phenomena he takes no action but observes the true entity of
 phenomena without acting or making any distinction, then this I call the practices of a
 6 bodhisattva or mahasattva.

【癸二、釋親近處(分三)】(Explaining the focused place of practice// Three)

8 【子一、約遠論近(分十)】(From so far side, examining the close situation // Ten)

【丑一、遠豪勢】(Keeping away from the powerful people)

10 T9, No.262 : 云何名：菩薩摩訶薩親近處？菩薩摩訶薩。不親近國王、王子。
 大臣、官長。

12 LBFD : Leon Hurvitz translated. : What is meant by 'the place that the
 bodhisattva-mahasattva approaches with familiarity?' The bodhisattva-mahasattva
 14 does not approach with familiarity kings or princes of realms, nor ministers or senior
 officials.

16 LS : Burton Watson translated. : “As for the associations proper for them,
 bodhisattvas or mahasattva should not associate closely with rulers, princes, high
 18 ministers or heads of offices.

【丑二、遠邪人邪法】(Keeping away from evil people and evil things)

20 T9, No.262 : 不親近諸外道梵志、尼犍子等。及造世俗文筆。讚詠外書。及路
 伽耶陀、逆路伽耶陀者。

22 LBFD : Leon Hurvitz translated. : He does not approach with familiarity the
 followers of external paths, nor Brahmans, nor *Nirgranthas* [heretical monks, esp.
 24 Jain], nor those who compose worldly letters, nor those who sing the praises of
 external writings, nor *Lokayatas* [materialists], nor those who oppose the *Lokayatas*.

26 LS : Burton Watson translated. : They should not associate closely with
 non-Buddhists, Brahmans or Jains, or with those who compose works of secular
 28 literature or books extolling the heretics, nor should they be closely associated with
Lokayatas or *Anti-Lokayatas*.

2 【丑三、遠兇險戲】(Keeping away from the amusements and dangerous games)

□T9, No.262 : 亦不親近諸有兇戲。相掬、相撲。及那羅等、種種變現之戲。

4 □LBFD : Leon Hurvitz translated. : Nor does he approach with familiarity those who,
to provide wicked amusement, beat one another with fists or knock one another down,
6 nor natas [dancers, actors], nor [practitioners of] any of a variety of magical games.

□LS : Burton Watson translated. : They should not be closely associated with
8 hazardous amusements, boxing or wrestling, or with actors or others engaged in
various kinds of illusionary entertainments,

10 【丑四、遠旃陀羅】(Keeping away from *chandalas*)

□T9, No.262 : 又不親近旃陀羅。及畜猪羊鷄狗。畋獵漁捕。諸惡律儀。如是人
12 等。或時來者。則爲說法。無所希望。

□LBFD : Leon Hurvitz translated. : He also does not approach with familiarity
14 *candelas* [outcastes] or those who raise pigs, sheep, chickens, and dogs; nor those who
hunt, or fish, or cultivate other evil practices. If such persons on some chance
16 occasion come to him, **then he preaches Dharma to them but hopes for nothing.**

□LS : Burton Watson translated. : Or with *chandalas*, persons engaged in raising pigs,
18 sheep, chickens or dogs, or those who engage in hunting or fishing or other evil
activities. Of such persons at times come to one, **then one may preach the Law for
20 them, but one should expect nothing from it.**

【丑五、遠二乘眾】(Keeping away from those who only benefit for themselves)

22 □T9, No.262 : 又不親近求聲聞比丘、比丘尼。優婆塞、優婆夷。亦不問訊。若
於房中。若經行處。若在講堂中。不共住止。或時來者。隨宜說法。無所憐求。

24 □LBFD : Leon Hurvitz translated. : Also, he does not approach with familiarity
bhiksus, *bhiksunis*, *upasakas*, or *upasikas* who seek to be voice-hearers, nor does he
26 ask after their well-being. Whether in a room, or in a thoroughfare, or in a hall for
public speaking, he does not stay with them. If on some chance occasion they come to
28 him, **he preaches Dharma appropriately, but seeks and hopes for nothing.**

□LS : Burton Watson translated. : Again one should not associate with monks, nuns,

2 laymen or laywomen who seek to become voice-hearers, nor should one question or
 4 visit them. One should not stay with them in the same room, or in the place where one
 exercises, or in the lecture hall. One should not join them in their activities. If at times
 they come to one, **one may preach the Law in accordance with what is**
 6 **appropriate, but should expect nothing from it.**

【丑六、遠欲想】(Keeping away from the thoughts of physical desire)

8 T9, No.262：文殊師利。又菩薩摩訶薩。不應於女人身。取能生欲想相。而爲
 說法。亦不樂見。若入他家。不與小女、處女、寡女等共語。

10 LBFD：Leon Hurvitz translated. Nor should a bodhisattva-mahasattva
 take a woman's body as the mark of something that can produce thoughts of desire;
 12 but even when preaching Dharma to her, he should have no desire to see her. If he
 enters another's house, he does not talk with little girls, or maidens, or widows.

14 LS：Burton Watson translated.： “Manjushri, the bodhisattva or mahasattva should
 not, when preaching the Law to women, do so in a manner that could arouse thoughts
 16 of desire in them, nor should he delight in seeing them. If he enters the house of
 another person, he should not engage in talk with the young girls, (unmanly men or
 18 have any close dealings with them.)

【丑七、遠不男】(Keeping away from the unmanly beings)

20 T9, No.262：亦復、不近五種不男之人。以爲親厚。

LBFD：Leon Hurvitz translated.： Nor does he approach the five kinds of unmanly
 22 men in order to be friendly with or close to them.

LS：Burton Watson translated.： (If he enters the house of another person, he should
 24 not engage in talk with the young girls), unmanly men or have any close dealings with
 them.

26 【丑八、遠危害】(Keeping away from the dangerous situation)

T9, No.262：不獨入他家。若有因緣。須獨入時。但一心念佛。

28 LBFD：Leon Hurvitz translated.： He does not enter another's house alone. When
 there is a condition under which he absolutely must enter alone, he single-mindedly

2 recalls the Buddha.

LS : Burton Watson translated. : He should not enter another person's house alone. If
4 for some reason it is imperative to enter alone, he should concentrate his whole mind
on thoughts of the Buddha.

6 【丑九、遠譏嫌】(Keeping away from misunderstanding)

T9, No.262 : 若爲女人說法。不露齒笑。不現胸臆。乃至爲法。猶不親厚。況
8 復餘事。

LBFD : Leon Hurvitz translated. : If he preaches the Dharma to a woman, he does
10 not bare his teeth when smiling, nor show his chest. Not even for Dharma's sake does
he become familiar or close. How much the less for anything else!

LS : Burton Watson translated. : If he should preach the Law for a woman, he should
12 not bare his teeth in laughter or let his chest become exposed. He should not have any
14 intimate dealings with her eve for the sake of the Law, much less for any other
purposes.

16 【丑十、遠畜養】(Keeping away from having young disciples)

T9, No.262 : 不樂畜年少弟子。沙彌、小兒。亦不樂與同師。

LBFD : Leon Hurvitz translated. : He has no desire to rear a young disciple or a
18 sramanera-boy, nor does he wish to share the same master with him; (but he ever
20 loves to sit in dhyana, improving and collecting his thoughts in a quiet place).

LS : Burton Watson translated. : He should not delight in nurturing underage
22 disciples, shramaneras or children, and should not delight in sharing the same teacher
with them.

24 【子二、約近論近】(From not far side, examining the close situation)

T9, No.262 : 常好坐禪。在於閑處。修攝其心。文殊師利。是名初親近處。

LBFD : Leon Hurvitz translated. : But he ever loves to sit in dhyana, improving and
26 collecting his thoughts in a quiet place. Manjusri! This is called the first place which
28 he approaches with familiarity.

LS : Burton Watson translated. : He should constantly take pleasure in sitting in

2 mediation, being in quiet surroundings and learning to still his mind. Manjushri, these
are what call the things he should first of all associate himself with.

4 【子三、約非遠非近論近(分三)】 (From neither far nor close side,
examining the close situation // Three)

6 【丑一、總標境智】 (Firstly, showing the objects of generating wisdom)

□T9, No.262 : [0037b12] 復次、菩薩摩訶薩觀一切法空。

8 □Lbfd : Leon Hurvitz translated. : Again, the bodhisattva-mahasattva views all
dharmas as empty,

10 □LS : Burton Watson translated. : Next, the bodhisattva or mahasattva should view all
phenomena as empty,

12 【丑二、別釋】 (Secondly, explanation the contents)

14 □T9, No.262 : 如實相。不顛倒、不動、不退、不轉。如虛空。無所有性。一切
語言道斷。不生、不出、不起。無名、無相、實無所有。無量、無邊、無礙、無
障。

16 □Lbfd : Leon Hurvitz translated. : (Again, the bodhisattva-mahasattva views all
dharmas as empty), in accord with their true marks, not inverted, nor moving, nor
18 receding, nor revolving, devoid of character as empty space, inaccessible of approach
by any words, not born, nor coming out, nor arising, nameless, signless [markless?],
20 having in truth no being, incalculable and unlimited, unimpeded and unobstructed,
existing solely by virtue of causes and conditions, [their "reality"] born of inverted
22 notions.

□LS : Burton Watson translated. : Next, the bodhisattva or mahasattva should view all
24 phenomena as empty, that being their true entity. They do not turn upside down, do
not move, do not regress, do not revolve. They are like empty space, without innate
26 nature, beyond the reach of all words. They are not born, do not emerge, do not arise.
They are without name, without form, without true being. They are without volume,
28 without limits, without hindrance, without barriers. It is only through causes and
conditions that they exist, and come to be turned upside down, to be born.

2 【丑三、結成】(Thirdly, conclusion)

□T9, No.262 : 但以因緣有。從顛倒生。故說。常樂觀如是法相。是名菩薩摩訶
4 薩、第二親近處。

□LBFD : Leon Hurvitz translated. : That is why he preaches, ever wishing to see such
6 dharma-marks as these. This is called the second place that the bodhisattva
-mahasattva approaches with familiarity.

8 □LS : Burton Watson translated. : Therefore I say that one should constantly delight in
viewing the form of phenomena as this. This is what I call the second thing that the
10 bodhisattva or mahasattva should associate himself with.

□【辛二、偈頌(分三)】(Verses// Three)

12 【壬一、頌標】(Showing the main points by verses)

□T9, No.262 : 爾時世尊。欲重宣此義。而說偈言：

14 C14-V1 若有菩薩，於後惡世，無怖畏心，欲說是經，應入行處，及親近處。

□LBFD : Leon Hurvitz translated. : At that time, the World-Honored One, wishing to
16 restate this meaning, proclaimed gathas, saying:

 If there is a bodhisattva
18 In the latter evil age
 Who, with heart free of fear,
20 Wishes to preach this scripture,
 He should enter the place of action
22 And the place of familiar approach,

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

 If there are bodhisattvas
26 who in the evil age hereafter
 wish with fearless hearts
28 to preach this sutra,
 these are the places they should enter
30 and the persons they should closely associate with.

2 【壬二、頌釋(分二)】 (Explanation again by verses// Two)

4 【癸一、頌約遠論近】 (From so far side, examining the close situations by
verses)

□T9, No.262 : V2 常離國王，及國王子；大臣官長，兇險戲者。

6 V3 及旃陀羅，外道梵志；亦不親近，增上慢人。

V4 貪著小乘，三藏學者，破戒比丘，名字羅漢。

8 V5 及比丘尼，好戲笑者，深著五欲，求現滅度，諸優婆夷，皆勿親近。

V6 若是人等，以好心來；到菩薩所，為聞佛道。

10 V7 菩薩則以，無所畏心；不懷惓望，而為說法。

V8 寡女處女，及諸不男；皆勿親近，以為親厚。

12 V9 亦莫親近，屠兒魁膾；畋獵漁捕，為利殺害。

V10 販肉自活，街賣女色；如是之人，皆勿親近。

14 V11 兇險相撲，種種嬉戲；諸姪女等，盡勿親近。

V12 莫獨屏處，為女說法；若說法時，無得戲笑。

16 V13 入里乞食，將一比丘；若無比丘，一心念佛。

V14 是則名為，行處近處；以此二處，能安樂說。

18 □ Lbfd : Leon Hurvitz translated. :

Ever separating himself from the lords of realms

20 And from their heirs,

As well as great ministers and senior officials,

2 Those who play dangerous games,
 And candalas,
 4 Adherents of external paths, and Brahmins.
 Nor is he to approach with familiarity
 6 Men of overweening pride,
 Who cling with craving to the Lesser Vehicle,
 8 Students of the three storehouses (tripitaka),
 Bhiksus who violate the precepts,
 10 Arhants in name only,
 Or Bhiksunis
 12 Who love to play and laugh,
 Profoundly attached to the five desires,
 14 Or those who seek to display passage into extinction,
 To wit, upasikas:
 16 Let him approach none of these with familiarity.
 If such persons as these
 18 Come in good heart,
 Arriving in the bodhisattva's presence
 20 In order to hear of the Buddha Path,
 May the bodhisattva then, with
 22 A heart free of fear,
 Cherishing no hopes,
 24 Preach Dharma to them.
 Widows, maidens,
 26 And unmanly men,
 None of these is he to approach with familiarity,
 28 To be intimate with or close to them.
 Nor is he to approach with familiarity
 30 Butchers or meat-cutters,
 Hunters or fishermen,
 32 Or any who kill for profit,
 Selling meat for their livelihood,
 34 Or those who advertise and sell female flesh:
 Of the likes of these,
 36 He is to approach none with familiarity.
 Those who play foolish and dangerous games, such as knocking
 38 one another down[?],
 Or engage in any other of such sundry amusements,

2 Or prostitutes —
 Let him approach none of these with familiarity.
 4 He is never alone in a secluded place
 To preach Dharma to woman.
 6 When he does preach Dharma to them,
 He is never to joke or laugh.
 8 When he enters a village to beg for food,
 Let him take a bhiksu with him.
 10 If there is no bhiksu,
 He is single-mindedly to recollect the Buddha.
 12 This, then, is called
 "The place of action," "the place of approach."
 14 By resort to these two places,
 One can comfortably preach.

16 LS : Burton Watson translated. :

At all times shun rulers
 18 and the princes of kingdoms,
 high ministers, heads of offices,
 20 those engaged in hazardous amusements
 as well as chandalas,
 22 non-Buddhists and Brahmans.
 One should not associate with
 24 persons of overbearing arrogance
 or those who stubbornly adhere to the Lesser Vehicle
 26 and are learned in its three storehouses.
 Monks who violate the precepts,
 28 arhats who are so in name only,
 nuns who are fond
 30 of jesting and laughter,
 or women lay believers
 32 who are profoundly attached to the five desires
 or who seek immediate entry into extinction —
 34 all these one should not associate with.
 If there are persons
 36 who come with good hearts
 to place of the bodhisattva
 38 in order to hear the Buddha way,
 then the bodhisattva

2 with a fearless heart
 but without harboring expectations
 4 should preach the Law for them.
 But widows and unmarried women
 6 and the different kinds of unmanly men –
 all these he should not associate with
 8 or treat with intimacy.
 Also he must not associate with
 10 slaughterers or flesh-carvers,
 those who hunt animals or catch fish,
 12 or kill or do harm for profit.
 Those who peddle meat for a living
 14 or display women and sell their favors –
 all persons such as this
 16 one should never associate with.
 Those engaged in hazardous sports, wrestling,
 18 or other kinds of amusements,
 women of lascivious nature –
 20 never associate with any of these.
 Never go alone into an enclosed place
 22 to preach the Law to a woman.
 When you preach the Law,
 24 let there be no jesting or laughter.
 When you enter a village to beg for food,
 26 take another monk with you;
 If there is no other monk around,
 28 with a single mind concentrate on the Buddha.
 These are what I call
 30 proper practices and associations.
 By being careful about these two,
 32 one can preach in a peaceful manner.

34 【癸二、頌非遠非近】(From neither far nor close side, examining the close
 situations by verses)

□T9, No.262 : V15 又復不行，上中下法；有爲無爲，實不實法。

2 V16 亦不分別，是男是女，不得諸法，不知不見，是則名為，菩薩行處。

V17 一切諸法，空無所有，無有常住，亦無起滅，是名智者，所親近處。

4 V18 顛倒分別，諸法有無；是實非實，是生非生。

V19 在於閑處，修攝其心；安住不動，如須彌山。

6 V20 觀一切法，皆無所有；猶如虛空，無有堅固。

V21 不生不出，不動不退；常住一相，是名近處。

8 □ LBFD : Leon Hurvitz translated. :

Nor, again, does he course

10 In superior, mediate, and inferior dharmas,

Or in constituted and unconstituted,

12 Or real and unreal, dharmas,

Nor does he make the distinction,

14 "This is a man; this, a woman."

He does not gain the dharmas,

16 Nor know, nor see them.

This, then, is called

18 The bodhisattva's place of action.

All the dharmas

20 Are empty, having nothing,

Neither any permanency

22 Nor any arising or perishing.

This is called the wise man's

24 Place of familiar approach.

It is only through inverse discrimination

26 That the dharmas exist or do not exist,

That they are real or unreal,

28 Born or unborn.

If in a quiet place

30 One perfects and collects one's thoughts,

Dwelling securely and unmoving

32 As if one were Mount Sumeru itself,

2 Observing that all dharmas
 Having nothing whatsoever,
 4 Being quite like empty space;
 That they have nothing firm or solid,
 6 Being unborn, unemerging,
 Unmoving, unreceding,
 8 Ever dwelling in one mark,
 This is called the place of approach.

10 LS : Burton Watson translated. :

One should not speak in terms of
 12 superior, medial, or inferior doctrines,
 of doctrines of the conditioned or the unconditioned,
 14 of the real or the not real.
 Again one should not make distinctions
 16 by saying, "This is a woman."
 Do not try to apprehend phenomena,
 18 to understand or to see them.
 These are what I call
 20 the practices of the bodhisattva.
 All phenomena
 22 are empty, without being,
 without arising or extinction.
 24 This I call the position
 the wise person associates himself with.
 26 From upside-downness come distinctions,
 that phenomena exist, do not exist,
 28 are real, are not real,
 are born, are not born.
 30 Place yourself in quiet surroundings,
 learn to still your mind,
 32 remain tranquil, unmoving,
 like Mount Sumeru.
 34 Look upon all phenomena
 as having no existence,
 36 like empty space,
 as without firmness or hardness,
 38 not born, not entering,
 not moving, not regressing,

2 constantly abiding in a single form –
this I call the place to draw near to.

4 【壬三、明行成(分三)】 (Showing the complete practice//Three)

【癸一、標行成】 (Pointing out the complete practice)

6 T9, No.262 : V22 若有比丘，於我滅後，入是行處，及親近處，說斯經時，無
有怯弱。

8 LBFD : Leon Hurvitz translated. : When a bhiksu,
After my passage into extinction,
10 Enters this place of action
And place of familiar approach,
12 When preaching this scripture,
He experiences no panic.

14 LS : Burton Watson translated. : If after I have entered extinction
there are monks
16 who take up these practices
and these associations,
18 then when they preach this sutra
they will be free of quailing this sutra
20 they will be free of quailing and timidity.

【癸二、釋行成】 (Explaining the complete practice)

22 T9, No.262 : V23 菩薩有時，入於靜室；以正憶念，隨義觀法。

V24 從禪定起，為諸國王；王子臣民，婆羅門等。

24 V25 開化演暢，說斯經典；其心安隱，無有怯弱。

LBFD : Leon Hurvitz translated. : The bodhisattva, at times,
26 Shall enter into a quiet room
And with right mindfulness
28 View the dharmas in keeping with the doctrine,

2 Then, rising from dhyana-concentration,
 For lords of realms,
 4 Princes and subjects,
 Brahmans, and the like,
 6 Enlighten, convert, and set forth,
 Preaching this scriptural canon,
 8 His heart tranquil
 And subject to no panic.

10 □LS : Burton Watson translated. : If a bodhisattva will at times
 enter a quiet room
 12 and with the correct mental attitude
 will view phenomena according to the doctrine,
 14 and then, rising from his meditation,
 will for the sake of the ruler,
 16 the princes, ministers and people,
 the Brahmans and others,
 18 unfold, propagate, expound
 and preach this sutra,
 20 then his mind will be tranquil,
 free of quailing and timidity.

22 【癸三、頌總結】(In short by verses)

□T9, No.262 : V26 文殊師利，是名菩薩，安住初法，能於後世，說法華經。

24 □LBFD : Leon Hurvitz translated. : O Manjusri!
 Such is the bodhisattva
 26 Who, dwelling securely in the first Dharma,
 Shall be able in the latter age
 28 To preach the Scripture of the Dharma Blossom.

□LS : Burton Watson translated. : Manjushri,
 30 these I call the first set of rules
 for the bodhisattva to abide by
 32 to enable him in later ages
 to preach the Lotus Sutra.

34

2 ※【庚二、口安樂行(分二)】(Peaceful practice of the speech //Two)

□【辛一、長文(分二)】(Long paragraph// Two)

4 【壬一、標】(Showing the main point)

□T9, No.262 : [0037c29] 又文殊師利。如來滅後。於末法中。欲說是經。應住安
6 樂行。

□LBFD : Leon Hurvitz translated. : Also, O Manjusri, if after the extinction of the
8 Thus Come One, and in the final Dharma, one wishes to preach this scripture, one
must dwell in comfortable activity.

10 □LS : Burton Watson translated. : Furthermore, Manjushri, after the Thus Come One
has passed into extinction, in Latter Day of the Law, if one wishes to preach this sutra,
12 he should abide by these peaceful practices.

【壬二、釋(分二)】(Showing the explanation// Two)

14 【癸一、止行(分四)】(The practice of meditation// Four)

【子一、不說過】(Not telling other's faults)

16 □T9, No.262 : 若口宣說。若讀經時。不樂說人。及經典過。

□LBFD : Leon Hurvitz translated. : Whether setting forth explication by word of
18 mouth or reading the scripture itself, one is to have no wish to mention the faults of
men or of the scriptural canon.

20 □LS : Burton Watson translated. : When he opens his mouth to expound or when he
reads the sutra, he should not delight in speaking of the faults of other people or
22 scriptures.

【子二、不輕慢】(Not displaying contempt for others)

24 □T9, No.262 : 亦不輕慢諸餘法師。

2 LBFD : Leon Hurvitz translated. : Nor is one to hold other Dharma-masters lightly
or in contempt,

4 LS : Burton Watson translated. : He should not display contempt for other teachers of
the Law or speak of other people's tastes or shortcomings.

6 **【子三、不歎毀】** (Not emphasizing other's advantage as well as describing
other's disadvantage)

8 T9, No.262 : 不說他人好惡、長短。於聲聞人。亦不稱名。說其過惡。亦不稱
名。讚歎其美。

10 LBFD : Leon Hurvitz translated. : Or to talk of the good and bad, the advantages
and deficiencies of others. With respect to voice-hearing men, one is also not to talk of
12 their faults mentioning them by name. Nor for that matter, is one to laud their virtues,
mentioning them by name.

14 LS : Burton Watson translated. : With regards to the voice-hearers he should not refer
to them by name ad describe their faults, or name them and praise their good points.

16 **【子四、不怨嫌】** (Not rejecting others by internal mind)

T9, No.262 : 又亦不生怨嫌之心。

18 LBFD : Leon Hurvitz translated. : Nor, again, is one to give rise to a heart of
resentment and suspicion.

20 LS : Burton Watson translated. : Also he should not allow his mind to become filled
with resentment or hatred.

22 **【癸二、觀行】** (The practice of insight)

T9, No.262 : 善修如是安樂心故。諸有聽者。不逆其意。有所難問。不以小乘
24 法答。但以大乘而為解說。令得一切種智。

LBFD : Leon Hurvitz translated. : It is because one is skilled at cultivating such
26 comfortable thoughts as these that one's listeners shall not oppose one's intentions. If
there are objections or queries, one is not to answer them by resort to the dharma of
28 the Lesser Vehicle, but one is to explain only in terms of the Greater Vehicle, causing

2 persons to gain knowledge of all modes.

□LS : Burton Watson translated. : Because he is good at cultivating this kind of
4 peaceful mind, his listeners will not oppose his ideas. If he is asked difficult questions,
he should not reply in terms of the Law of the Lesser Vehicle. He should explain
6 things solely in terms of the Great Vehicle so that people will be able to acquire
wisdom embracing all species.

8 □【辛二、偈頌(分三)】(Verses// Three)

【壬一、頌標】(Showing the main point by verses)

10 □T9, No.262 : 爾時世尊。欲重宣此義。而說偈言：

V27 菩薩常樂，安隱說法；於清淨地，而施床座。

12 V28 以油塗身，澡浴塵穢；著新淨衣，內外俱淨。

□LBFD : Leon Hurvitz translated. : At that time, the World-Honored One, wishing to
14 restate this meaning, proclaimed gathas, saying:

The bodhisattva ever wishes

16 In tranquil security to preach Dharma,

On pure soil

18 Arranging his chair.

Smearing his body with oil

20 And washing away the impurities,

Let him don a new, clean garment,

22 Clean both within and without.

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

The bodhisattva should at all times delight

26 in preaching the Law in a tranquil manner.

One pure clean ground

28 he should spread his sitting mat,

anoint his body with oil,

30 wash away dust and impurities,

put on a new clean robe

32 and make himself both inwardly and outwardly pure.

2 【壬二、頌釋(分二)】 (Showing the explanation by verses// Two)

【癸一、頌止行(分四)】 (The practice of meditation by verses// Four)

4 【子一、頌二不輕慢】 (Not looking down others by the second verse)

T9, No.262 : V29 安處法座，隨問為說。

6 LBFD : Leon Hurvitz translated. : Resting securely on his Dharma-seat,
Let him preach in answer to questions.

8 LS : Burton Watson translated. : Seating himself comfortably in the Dharma seat,
he should preach the law in accordance wit questions.

10 【子二、頌三不歎毀】 (Not emphasizing other's advantage as well as
describing other's disadvantage by the third verse)

12 T9, No.262 : V30 若有比丘，及比丘尼；諸優婆塞，及優婆夷。

V31 國王王子，群臣士民；以微妙義，和顏為說；若有難問，隨義而答。

14 LBFD : Leon Hurvitz translated. : If there be bhiksus
And bhiksunis, Upasakas And upasikas,
16 Kings and princes,
Sundry ministers, gentlemen, and commoners,
18 Let him, by resort to subtle doctrine,
Preach to them with harmonious countenance.

20 If there be objections or queries,
Let him answer them in keeping with Doctrine,
22 LS : Burton Watson translated. : If there are monks or nuns,
men lay believers,
24 women lay believers,
rulers and princes,
26 officials, gentleman and common people,
with a mild expression he should preach for them
28 the subtle and wonderful doctrines.
If there are difficult questions
30 he should answer them in accordance the doctrines,

2 【子三、頌初不說過】 (Not telling other's faults by the first verse)

T9, No.262 : V32 因緣譬喻，敷演分別。以是方便，皆使發心；

4 漸漸增益，入於佛道。

Lbfd : Leon Hurvitz translated. :

6 By resort to causes and conditions, as well as parables,

Expounding and making distinctions:

8 Through such devices as these

Enabling all to open up their thought, and

10 Gradually and increasingly

To enter into the Buddha Path.

12 LS : Burton Watson translated. :

Employing causes and conditions, smiles and parables

14 to expound and make distinctions,

and through these expedient means

16 cause all listeners to aspire to enlightenment,

to increase their benefits little by little

18 and enter the Buddha way.

【子四、頌四不怨嫌】 (Not rejecting others from the internal mindfulness by the

20 fourth verse)

T9, No.262 : V33 除癩惰意，及懈怠想；離諸憂惱，慈心說法。

22 Lbfd : Leon Hurvitz translated. :

Ridding himself of slothful intentions,

24 As well as of notions of idleness,

And freeing himself from care and agony,

26 With a compassionate heart let him preach the Dharma,

LS : Burton Watson translated. :

28 He should put aside all ideas of laziness,

all thought of negligence or ease,

30 remove himself from cares and worries

and with a compassionate mind preach the Law.

32 【癸二、頌觀行】 (The practice of insight by verses)

2 □ T9, No.262 : V34 晝夜常說，無上道教；以諸因緣，無量譬喻。

V35 開示眾生，咸令歡喜；衣服臥具，飲食醫藥；而於其中，無所悵望。

4 V36 但一心念，說法因緣；願成佛道，令眾亦爾；是則大利，安樂供養。

□ Lbfd : Leon Hurvitz translated. :

6 Day and night ever preaching
 The doctrine of the Unexcelled Path,
 8 By resort to causes and conditions,
 As well as to incalculable parables,
 10 Opening up and demonstrating to living beings,
 Causing them all to rejoice;
 12 And as to clothing and bedding,
 Food, drink, and medicine,
 14 With respect to these
 Having no hopes,
 16 But, single-mindedly recollecting
 The reasons for preaching Dharma,
 18 Desiring to achieve the Buddha Path
 And to cause the multitude to do the same,
 20 This, then, is the great [source of] profit,
 The offering that brings comfort.

22 □ LS : Burton Watson translated. :

 Day and night constantly he should expound
 24 the teachings of the unsurpassed way,
 employing causes and conditions,
 26 immeasurable similes and parables
 to instruct living beings
 28 and cause them all to be joyful.
 Clothing and bedding,
 30 food, drink, medicine –
 with regards to such things
 32 he should have no expectations
 but with a single mind concentrate
 34 upon the reasons for preparing the Law,
 desiring to complete the Buddha way

2 and to cause those in the assembly to do likewise.
 That will bring great gain to them,
 4 an offering of peace.

【壬三、明行成(分四)】 (Showing the complete practice// Four)

6 【癸一、標行成】 (Showing the complete practice)

T9, No.262 : V37 我滅度後，若有比丘；能演說斯，妙法華經。

8 Lbfd : Leon Hurvitz translated. :
 After my passage into extinction,
 10 If there is a bhikṣu
 Who can expound this
 12 Scripture of the Fine Dharma Blossom,

LS : Burton Watson translated. :

14 After I have passed into extinction
 if there are monks
 16 who are able to expound
 this Lotus Sutra of the Wonderful Law.

18 【癸二、明內無過。則外難不生。】 (No internal wrong condition, so no arising
 of the external difficulty)

20 T9, No.262 : V38 心無嫉恚，諸惱障礙；亦無憂愁，及罵詈者。

V39 又無怖畏，加刀杖等；亦無擯出，安住忍故。

22 Lbfd : Leon Hurvitz translated. :
 His thought free of envy and anger,
 24 And of the obstructions of assorted agonies,
 He shall also have no care
 26 For detractors,
 Nor be in fear
 28 Of wielders of knives or staves,
 Nor shall he ever be banished,

2 For he shall dwell securely in forbearance.

LS : Burton Watson translated. :

4 Their minds will be free of jealousy and anger,
of all worry and hindrance.

6 No one will trouble them,
curse or revile them.

8 They will know no fear,
no attacks by sword or staff,

10 nor will they ever be banished,
because they abide in practice.

12 【癸三、明內有善法。所以行成。】 (Due to the internal good dharma, the
complete practice therefore finished)

14 T9, No.262 : V40 智者如是，善修其心；能住安樂，如我上說。

Lbfd : Leon Hurvitz translated. :

16 If in this way a wise man,
Skillfully collecting his thoughts,
18 Can dwell securely in comfort,
As I have just said,

20 LS : Burton Watson translated. :

Wise persons will be good
22 at cultivating their minds like this
and be able to abide in peace
24 as I have described above.

【癸四、格量功德】 (Comparing with the merits of practice)

26 T9, No.262 : V41 其人功德，千萬億劫；算數譬喻，說不能盡。

Lbfd : Leon Hurvitz translated. :

28 That man's merit shall be such
That in a thousand myriads of millions of kalpas
30 Number or parable
Cannot fully tell its tale.

2 LS : Burton Watson translated. :

The blessing of such persons
4 are beyond calculation, simile or parable;
thousands, ten thousands, millions of kalpas
6 would not suffice to describe them.

8 ※【庚三、意安樂行(分二)】(Peaceful practice of the mindfulness// Two)

【辛一、長文(分三)】(Long paragraph// Three)

10 【壬一、標】(Showing the main point)

T9, No.262 : [0038b02] 又文殊師利。菩薩摩訶薩。於後末世。法欲滅時。受持、
12 讀誦、斯經典者。

【壬二、釋(分二)】(Showing the explanation// Two)

14 【癸一、止行(分四)】(The practice of meditation // Four)

【子一、不嫉誑】(No jealousy and being crazy)

16 T9, No.262 : 無懷嫉妬。謔誑之心。

【子二、不輕罵】(No maligning others)

18 T9, No.262 : 亦勿輕罵學佛道者。求其長短。

LBFD : Leon Hurvitz translated. : Also, O Manjusri, the bodhisattva-mahasattva
20 who in the age of the latter end, when the Dharma is about to perish, receives and
keeps, reads and recites this scriptural canon shall harbor no thought of envy, flattery,
22 or deceit, nor shall he make light of or malign those who study the Buddha Path,
seeking their virtues and shortcomings.

24 LS : Burton Watson translated. : Also, Manjushri, if a bodhisattva or mahasattva in

2 the latter age hereafter, when the Law is about to perish, should accept and embrace,
 4 read and recite this sutra, he must not harbor a mind marked by jealousy, fawning or
 deceit. And he must not be contemptuous of or revile those who study the Buddha
 way or seek out their shortcomings.

6 【子三、不惱亂】 (Not disturbing other)

□T9, No.262 : 若比丘、比丘尼。優婆塞、優婆夷。求聲聞者。求辟支佛者。求
 8 菩薩道者。無得惱之。令其疑悔。語其人言。汝等去道甚遠。終不能得一切種智。
 所以者何？汝是放逸之人。於道懈怠故。

10 □Lbfd : Leon Hurvitz translated. : Be they bhiksus, bhiksunis, upasakas, or upasikas,
 be they seekers after the rank of voice-hearer, seekers after the rank of
 12 pratyekabuddha, or seekers after the Path of the bodhisattva. He shall not permit
 himself to torment them, causing them to have doubts, by saying to them, 'You
 14 fellows are very far from the Path! You shall never contrive to attain knowledge of all
 modes! What is the reason? It is that you are careless men, lax in the Path.'

16 □LS : Burton Watson translated. : If there are monks, nuns, laymen, or laywomen who
 seek to become voice-hearers, seek to become pratyekabuddhas, or seek the
 18 bodhisattva way, one must not trouble them by causing them to have doubts or regrets,
 by saying to them, 'You are far removed from the way and in the end will never be
 20 able to attain willful people who are negligent of the way!'

【子四、不諍競】 (No competition towards dharmas)

22 □T9, No.262 : 又亦不應戲論諸法。有所諍競。

□Lbfd : Leon Hurvitz translated. : Nor should he resort to frivolous assertions about
 24 the dharmas, as if there were anything to dispute.

□LS : Burton Watson translated. : Also one should never engage in frivolous debate
 26 over the various doctrines or dispute or wrangle over them.

【癸二、觀行(分四)】 (The practice of insight // Four)

2 【子一、大悲想治嫉誑】(Treating the jealousy and being crazy by the
contemplation of the great compassion)

4 T9, No.262：當於一切眾生。起大悲想。

 【子二、慈父想治輕罵】(Treating the thoughts of looking down others by the
6 contemplation of being a loving-kind father)

T9, No.262：於諸如來。起慈父想。

8 【子三、大師想治惱亂】(Treating the mental problems by the contemplation of
the great spiritual teacher)

10 T9, No.262：於諸菩薩。起大師想。於十方諸大菩薩。常應深心。恭敬禮拜。

Lbfd : Leon Hurvitz translated. : But he should think on all living beings with great
12 compassion, feel that the Thus Come One is a benign Father, and feel that the
bodhisattvas are great masters. To the bodhisattvas of the ten directions he should ever
14 do obeisance reverently and with deep thought.

LS : Burton Watson translated. : With regard to all living beings one should think of
16 them with great compassion. With regard to the bodhisattvas, think of them as great
teachers. Toward the great bodhisattvas of the ten directions at all times maintain a
18 serious mind, paying them due reverence and obeisance.

 【子四、平等說法治諍競】(Treating the thoughts of over-competition by the
20 preaching dharma with an equitable attitude)

T9, No.262：於一切眾生。平等說法。以順法故。不多不少。乃至深愛法者。
22 亦不為多說。

Lbfd : Leon Hurvitz translated. : By being in perfect accord with Dharma, to all
24 living beings he is to preach Dharma consistently, neither exceeding it nor falling
short of it. Even to a person who deeply loves Dharma he is not to preach overmuch.

26 LS : Burton Watson translated. : To all living beings preach the Law in an equitable

- 2 manner. Because a person is heedful of the Law, that does not mean one should vary
 4 the amount of preaching. Even to those who show a profound love for the Law one
 should not on that account preach at greater length.

【壬三、結行成】(In short as the complete practice)

- 6 □T9, No.262 : [0038b15] 文殊師利。是菩薩摩訶薩。於後末世。法欲滅時。有成
 就是第三安樂行者。說是法時。無能惱亂。得好同學。共讀誦是經。亦得大眾。
 8 而來聽受。聽已能持。持已能誦。誦已能說。說已能書。若使人書。供養經卷。
 恭敬、尊重、讚歎。

- 10 □LBFD : Leon Hurvitz translated. : O Manjusri! In the age of the latter end, when the
 Dharma is about to perish, there shall be those among these bodhisattva- mahasattvas
 12 who shall achieve this third form of comfortable conduct, and whom it will not be
 possible to dismay or to confuse when they are preaching this Dharma. They shall get
 14 good fellow-scholars, who together shall read and recite this scripture. They shall also
 obtain great multitudes who shall come to listen and accept: who, when they have
 16 listened, shall be able to keep; when they have kept, shall be able to recite; when they
 have recited, shall be able to preach; and when they have preached, shall be able to
 18 write or to cause others to write; who shall make offerings to the scriptural roll,
 venerating it with humility and holding it in solemn esteem.

- 20 □LS : Burton Watson translated. : “Manjushri, if among these bodhisattvas and
 mahasattvas there are those who in the latter age hereafter, when the Law is about to
 22 perish, succeed in carrying out this third set of peaceful practices, then when they
 preach this Law they will be free of anxiety and confusion, and will find good fellow
 24 students to read and recite this sutra with. They will attract a large assembly of
 persons who came to listen and assent. After they have listened, they will embrace;
 26 after they have embraced, they will recite; after they have recited, they will preach;
 and after they have preached, they will copy, or will cause others to copy, and will
 28 present offerings to the sutra rolls, treating them with reverence, respect and praise.”

□【辛二、偈頌(分二)】(Verses// Two)

- 30 【壬一、頌釋(分二)】(Showing the explanation by verses // Two)

【癸一、頌止行】(The practice of meditation by verses)

2 □T9, No.262：爾時世尊。欲重宣此義。而說偈言：

V42 若欲說是經，當捨嫉恚慢；謔誑邪僞心，常修質直行。

4 V43 不輕蔑於人，亦不戲論法；不令他疑悔，云汝不得佛。

□LBFD：Leon Hurvitz translated.：At that time, the World-Honored One, wishing to
6 restate this meaning, proclaimed gathas, saying:

 If one wishes to preach this scripture,

8 One should cast aside jealousy, anger, pride,

 Flattery, deception, crookedness, and dishonesty from one's heart,

10 Ever cultivating conduct of substance and honesty.

 One should not make light of men nor hold them in contempt,

12 Nor is one to discourse frivolously on the dharmas,

 Or cause others to have doubts

14 By saying to them, "You shall never attain Buddhahood!"

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

 If you wish to preach this sutra,

18 you must set aside jealousy, hatred, arrogance,

 a mind that is fawning, deceitful, false,

20 and constantly practice honest and upright conduct.

 Do not look with contempt on others

22 or hold frivolous debates on the doctrine.

 Do not cause others to have doubts or regrets

24 by saying, "You will never become a Buddha!"

【癸二、頌觀行】(The practice of insight by verses)

26 □T9, No.262：V44 是佛子說法，常柔和能忍；慈悲於一切，不生懈怠心。

V45 十方大菩薩，愍眾故行道；應生恭敬心，是則我大師。

28 V46 於諸佛世尊，生無上父想；破於憍慢心，說法無障礙。

□LBFD：Leon Hurvitz translated.：

30 When this son of Buddha preaches Dharma,

2 He is ever gentle and agreeable, able to forbear,
 Benevolent and compassionate toward all,
 4 Producing no lax thoughts, [thinking],
 "To the great bodhisattvas in all ten directions,
 6 who out of compassion for the multitude tread the Path,
 I owe thoughts of humble respect,
 8 For they are my great teachers."
 Toward the Buddhas, the World-Honored Ones,
 10 His attitude is as if they were his supreme Fathers;
 He demolishes his thoughts of overweening pride
 12 And preaches Dharma without obstacles.

□LS : Burton Watson translated. :

14 When a son of the Buddha preaches the Law,
 he is at all times gentle and full of forbearance,
 16 having pity and compassion on all,
 never giving way to a negligent or slothful mind.
 18 The great bodhisattva of ten directions
 out of pity for the multitude carry out the way.
 20 One should strive to respect and revere them,
 saying, "These are my great teachers!"
 22 Regarding the Buddhas, the World-Honored Ones,
 learn to think of them as unsurpassed fathers.
 24 Wipe out the mind of pride and arrogance
 And preach the Law without hindrance.

26 【壬二、頌行成】(The complete practice by verses)

□T9, No.262 : V47 第三法如是，智者應守護；一心安樂行，無量眾所敬。

28 □LBFD : Leon Hurvitz translated. :

 The third dharma, in this way,
 30 The wise person is to keep,
 For, if he performs it comfortably and single-mindedly,
 32 He shall be revered by an incalculable multitude.

□LS : Burton Watson translated. :

34 Such is the third set of rules;
 wise persons should guard and obey them.
 36 If with a single mind they observe these peaceful practices,

2 they will be respected by immeasurable multitudes.

4 ※【庚四、誓願安樂行(分二)】(Peaceful practice of taking great vows // Two)

□【辛一、長文(分二)】(Long paragraph// Two)

6 【壬一、明行法(分三)】(Showing the ways of practices// Three)

【癸一、標】(Showing the main point)

8 □T9, No.262 : [0038c04] 又文殊師利。菩薩摩訶薩。於後末世。法欲滅時。有持是法華經者。

10 【癸二、釋(分三)】(Showing the explanation// Three)

12 【子一、明誓願所緣之境】(Indicating the perceived objects of visualization for taking the great vows)

□T9, No.262 : 於在家、出家人中。生大慈心。於非菩薩人中。生大悲心。

14 □LBFD : Leon Hurvitz translated. : "Again, O Manjusri, the bodhisattva-mahasattva who in the age of the latter end, when the Dharma is about to perish, holds this
16 Scripture of the Dharma Blossom, thinking with great good will of persons in the household and of those gone forth from the household, with great com-
18 passion of those who are not bodhisattvas- let him form this thought:

□LS : Burton Watson translated. : "Manjushri, if among these bodhisattva and
20 mahasattvas there are those who in the age hereafter, when the Law is about to perish, accept and embrace the Lotus Sutra, toward believers who are still in the household or
22 those who have left the household they should cultivate a mind of great compassion, and toward those who are not bodhisattvas they should also cultivate a mind of great
24 compassion, and should think to themselves:

【子二、明起誓願之由】(Showing the reason of generating the great vows)

2 □T9, No.262：應作是念。如是之人。則爲大失。如來方便。隨宜說法。不聞、
不知、不覺。不問、不信、不解。

4 【子三、正立誓願】(Formally indeed taking the great vows)

□T9, No.262：其人雖不問、不信、不解是經。我得阿耨多羅三藐三菩提時。隨
6 在何地。以神通力、智慧力引之。令得住是法中。

□Lbfd : Leon Hurvitz translated. : "Persons like these have simply missed the Thus
8 Come One's expedient devices, his exposition of Dharma in accord with what is
appropriate, not hearing it, nor knowing it, nor being aware of it, nor inquiring into it,
10 nor believing it, nor understanding it. Although those persons do not inquire into, nor
believe, nor understand this scripture, when I attain anuttarasamyak-sambodhi, then
12 wherever they may happen to be, with my power of supernatural penetration and my
power of wisdom I will draw them to me, enabling them to dwell in this Dharma.'

14 □LS : Burton Watson translated. : These persons have made a great error. Though the
Thus Come One as an expedient means preaches the Law in accordance with what is
16 appropriate, they do not listen, do not know, do not realize, do not inquire, do not
believe, do not understand. But although these persons do not inquire about, do not
18 believe and do not understand this sutra, when I have attained
anuttara-samyak-sambodhi, wherever I am happen to be, I will employ my
20 transcendental powers and the power of wisdom to draw them to me and cause them
to abide in this Law.

22 【癸三、結行成(分二)】(Showing the complete practice in short// Two)

【子一、明離過】(Showing to avoid the disadvantage)

24 □T9, No.262：文殊師利。是菩薩摩訶薩。於如來滅後。有成就此第四法者。說
是法時。無有過失。

26 □Lbfd : Leon Hurvitz translated. : "O Manjusri! If after the extinction of the Thus
Come One there is any among these bodhisattva-mahasattvas who achieves this fourth
28 dharma, then when preaching this Dharma he shall commit no faults.

□LS : Burton Watson translated. : "Manjushri, after the Thus Come One has entered

2 extinction, if among these bodhisattvas and mahasattvas there are those who succeed
 in carrying out this fourth set of rules, then when they preach the Law they will
 4 commit no error.

【子二、明利益(分二)】 (Showing the benefits //Two)

6 【丑一、正明】 (Formally pointing out)

□T9, No.262 : 常爲比丘、比丘尼、優婆塞、優婆夷。國王、王子。大臣、人民。
 8 婆羅門、居士等。供養恭敬。尊重讚歎。虛空諸天。爲聽法故。亦常隨侍。若在
 聚落城邑。空閑林中。有人來。欲難問者。諸天晝夜。常爲法故。而衛護之。能
 10 令聽者。皆得歡喜。

□LBFD : Leon Hurvitz translated. : But ever by bhiksus, bhiksunis, upasakas,
 12 upasikas, kings, princes, great ministers, commoners, Brahmans, and householders he
 shall be showered with offerings, humbly revered, held in solemn esteem, and lauded.
 14 The gods of open space also shall ever follow in his retinue in order to listen to the
 Dharma. If in settlements, cities and towns, open spaces, or forests, anyone comes
 16 who wishes to query with objections, then day and night, for Dharma's sake, the gods
 shall ever protect him, having the power to enable the listeners all to gain joy.

18 □LS : Burton Watson translated. : Monks, nuns, laymen, laywomen, rulers, princes,
 great ministers, common people, Brahmans and householders will constantly offer
 20 them alms and will revere, respect and praise them. They heavenly beings in the sky,
 in order to listen to the Law, will constantly follow and attend them, if they are in a
 22 settlement or town or in a quiet and deserted place or a forest and people come and
 want to ask them difficult questions, the heavenly beings day and night will for the
 24 sake of the Law constantly guard and protect them and will cause all the listeners to
 rejoice.

26 【丑二、釋結】 (Explanation as a summary)

□T9, No.262 : 所以者何？此經是一切過去、未來、現在諸佛。神力所護故。

28 □LBFD : Leon Hurvitz translated. : What is the reason? It is that this scripture is
 protected by the supernatural power of all Buddhas, past, present, and future.

30 □LS : Burton Watson translated. : Why? Because this sutra is protected by the

2 supernatural powers of all the Buddhas of the past, future, and present.

【壬二、歎經(分二)】 (Particularly appreciating to this sutra)

4 【癸一、就法略歎】 (Briefly appreciation from the dharma side)

□T9, No.262 : 文殊師利。是法華經。於無量國中。乃至名字。不可得聞。何況
6 得見。受持讀誦。

□LBFD : Leon Hurvitz translated. : O Manjusri! This Scripture of the Dharma
8 Blossom is such that in incalculable realms it is not possible even to hear its name;
how much the less to see it, to receive and keep it, to read and recite it!

10 □LS : Burton Watson translated. : “Manjushri, as for this Lotus Sutra, throughout
immeasurable numbers of lands one cannot even hear its name, much less be able to
12 see it, accept and embrace, read and recite it.

【癸二、約譬廣歎(分二)】 (Detailed appreciation from the example
14 side//Two)

【子一、不與珠譬(分二)】 (The example of not giving pearl//Two)

16 【丑一、立譬(分五)】 (Formally indicating examples// Five)

【寅一、威伏諸國】 (Imposing to many countries for attack)

18 □T9, No.262 : [0038c22] 文殊師利。譬如強力轉輪聖王。欲以威勢。降伏諸國。

【寅二、小王不順】 (Little prince not following his order)

20 □T9, No.262 : 而諸小王。不順其命。

【寅三、起兵討伐】 (Vanquishing by soldiers)

22 □T9, No.262 : 時轉輪王。起種種兵。而往討罰。

2 【寅四、有功喜賜】(Rewards by special gifts)

□T9, No.262：王見兵眾。戰有功者。即大歡喜。隨功賞賜。或與田宅。聚落城
4 邑。或與衣服。嚴身之具。或與種種珍寶。金銀琉璃。車磔碼礪。珊瑚虎珀。象
馬車乘。奴婢人民。

6 【寅五、惟不與珠】(Only not giving the pearl to others)

□T9, No.262：唯髻中明珠。不以與之。所以者何？獨王頂上。有此一珠。若以
8 與之。王諸眷屬。必大驚怪。

□Lbfd : Leon Hurvitz translated. : O Manjusri! Suppose, for example, there is a
10 wheel-turning sage-king of great strength, who wishes with his imposing might to
subdue all realms, yet whose commands the lesser kings will not obey. At that time,
12 the wheel-turning king raises a varied force and goes to chastise them. When the king
sees in his multitude of soldiers those who fight successfully, straightway he is
14 delighted, and rewards them in accord with their merit. To some he gives fields and
houses, settlements, cities and towns; to some he gives clothing and accouterments for
16 bodily adornment; to some he gives a variety of precious jewels, gold, silver, vaidurya,
giant clam shell, agate, coral, amber, elephants, horses, carriages, slaves and subjects.
18 The bright pearl in his top-knot is the only thing he will not give them. What is the
reason? Only on top of the king's head is such a gem to be found. If he gives it away,
20 the king's retainers assuredly will be greatly alarmed.

□LS : Burton Watson translated. : Manjushri, suppose, for example, that there is a
22 powerful wheel-turning king calls up his various troops and sets out to attack. If the
king sees any of his fighting forces who have won distinction in battle, he is greatly
24 delighted and immediately rewards the persons in accordance with their merits,
handing out fields, houses, settlements and towns, or robes and personal adornments,
26 or perhaps giving out various precious objects such as gold, silver, lapis lazuli,
seashell, agate, coral or amber, or elephants, horses, carriages, men abs women
28 servants, and people. Only the bright jewel that is in his topknot he does not give
away. Why? Because this one jewel exists only on the top of the king's head, and if he
30 were to give it away, his followers would be certain to express great consternation and
alarm.

32 【丑二、法合(分五)】(Combining examples with dharma// Five)

2 【寅一、合威伏諸國】(Combination with imposing to many countries for attack)

□T9, No.262：文殊師利。如來亦復如是。以禪定、智慧力。得法國土。王於三
4 界。

【寅二、合小王不順】(Combination with little prince not following his order)

6 □T9, No.262：而諸魔王。不肯順伏。

【寅三、合起兵討伐】(Combination with vanquishing by soldiers)

8 □T9, No.262：如來賢聖諸將。與之共戰。

【寅四、合有功喜賜】(Combination with rewards by special gifts)

10 □T9, No.262：其有功者。心亦歡喜。於四眾中。為說諸經。令其心悅。賜以禪
定、解脫、無漏根力。諸法之財。又復、賜與涅槃之城。言得滅度。引導其心。
12 令皆歡喜。

【寅五、合惟不與珠】(Combination with only not giving the pearl to others)

14 □T9, No.262：而不為說是法華經。

□LBFD：Leon Hurvitz translated. : O Manjusri! The Thus Come One is also like this.
16 Having gained the Dharma-realm with the power of dhyana-concentration and
wisdom, he reigns over the three spheres, yet the Mara kings will not consent to obey
18 him. The wise and saintly generals of the Thus Come One do battle with them. With
those who are successful he is also delighted at heart, and among the fourfold
20 multitude it is to them that he preaches the scriptures, causing their hearts to rejoice.
He confers upon them the precious Dharma-gifts of dhyana-concentration,
22 deliverance, faculties without outflows, and powers. He also confers upon them as a
gift the city of nirvana, telling them they shall gain passage into extinction. He guides
24 their thoughts, causing them to rejoice, but does not preach to them this Scripture of
the Dharma Blossom.

2 □LS: Burton Watson translated. : “Manjushri, the Thus Come One is like this. He uses
4 the power of meditation and wisdom to win Dharma lands and become king of the
6 threefold world. But the devil kings are unwilling to obey and submit. The worthy and
8 Sage military leaders of the Thus Come One engage them in battle, and when any of
10 the Buddha’s soldiers achieve distinction, the Buddha is delighted in heart and in the
12 midst of the four kinds of believers he preaches various sutras, causing their hearts to
be joyful. He presents them with meditations, emancipations, roots and powers that
are free of outflows, and other treasures of the Law. He also presents them with the
city of nirvana, telling them that they have attained extinction, guiding their minds
and causing them all to rejoice. But he does not preach their minds and causing them
all to rejoice. But he does not preach the Lotus Sutra to them.

【子二、與珠譬(分二)】 ((The example of definitely giving pearl//Two)

14 【丑一、立譬】 (Formally indicating examples)

16 □T9, No.262 : 文殊師利。如轉輪王。見諸兵眾。有大功者。心甚歡喜。以此難
信之珠。久在髻中。不妄與人。而今與之。

18 □LBFD: Leon Hurvitz translated. : O Manjusri! Just as the wheel-turning king, seeing
among the multitude of soldiers those who have had great success, is overjoyed at
heart, and this incredible pearl, long in his top-knot, which he would not recklessly
20 give away, he now gives, just so is the Thus Come One.

22 □LS : Burton Watson translated. : “Manjushri, when the wheel-turning king sees
someone among his soldiers who has gained truly great distinction, he is so delighted
in heart that he takes that unbelievably fine jewel that has been in his topknot for so
24 long and has never been recklessly given away, and now gives it to the man.

【丑二、法合】 (Combining example with dharma)

26 □T9, No.262 : 如來亦復如是。於三界中。爲大法王。以法教化。一切眾生。見
賢聖軍。與五陰魔、煩惱魔、死魔共戰。有大功勳。滅三毒。出三界。破魔網。
28 爾時如來亦大歡喜。此法華經。能令眾生至一切智。一切世間、多怨難信。先所
未說。而今說之。

2 文殊師利。此法華經。是諸如來第一之說。於諸說中。最爲甚深。未後賜與。如
彼強力之王。久護明珠。今乃與之。

4 文殊師利。此法華經。諸佛如來祕密之藏。於諸經中。最在其上。長夜守護。不
妄宣說。始於今日。乃與汝等。而敷演之。

6 □LBFD : Leon Hurvitz translated. : Being the great Dharma king within the three
spheres, with Dharma he teaches and converts all living beings. When he sees his
8 army of saints and sages do battle with the Maras of the five *skandhas*, the Maras of
the agonies, and the Mara of death, achieving great success, annihilating the three
10 poisons, leaving the three spheres, and tearing apart Mara's net, at that time the Thus
Come One is greatly overjoyed, and this Scripture of the Dharma Blossom, which can
12 enable the beings to reach omniscience, which all the worlds much resent with
incredulity, and which he has never preached before, he now preaches.

14 O Manjusri! This Scripture of the Dharma Blossom is the supreme preaching of
the Thus Come One, among the various preachings the most profound, the one he
16 confers at the very end. As that very powerful king long kept his bright pearl and only
now gives it away, so,

18 O Manjusri, this Scripture of the Dharma Blossom, the secret treasure house of the
Thus Come Ones, among the sundry scriptures placed on the very top, which through
20 the long night of time he kept, but did not merely forget to expound, today for the first
time he expounds to you.”

22 □LS : Burton Watson translated. : And the Thus Come One does the same. In the
threefold world he acts as the great Dharma King. He uses the Law to teach and
24 convert all living beings, and watches his worthy and sage armies as they battle with
the devils of the five components, the devils of earthly desires, and the death devil.
26 And when they have won great distinction and merit, wiping out the three poisons,
emerging from the threefold world, and destroying the nets of the devils, at that time
28 the Thus Come One is filled with great joy.

This Lotus Sutra is capable of causing living beings to attain comprehensive
30 wisdom. It will face much hostility in the world and be difficult to believe. It has not
been preached before, but now I preach it.

32 “Manjushri, this Lotus Sutra is foremost among all that is preached by the Thus
Come Ones. Among all that is preached it is the most profound. And it is given at the
34 vary last, the way that powerful ruler did when he took the bright jewel he had
guarded for so long and finally gave it away.

36 “Manjushri, this Lotus Sutra is the secret storehouse of the Buddhas, the Thus

2 Come Ones. Among the sutras, it holds the highest place. Through the long night I
 4 have guarded and protected it and have never recklessly propagated it. But today for
 the first time I expound it for your sake.”

□【辛二、偈頌(分二)】(Verses// Two)

6 【壬一、頌行法(分二)】(The ways of practice by verses// Two)

【癸一、超頌行成】(Especially showing the complete practice by verses)

8 □T9, No.262：爾時世尊。欲重宣此義。而說偈言：

V48 常行忍辱，哀愍一切；乃能演說，佛所讚經。

10 【癸二、追頌行法 (分三)】(Indicating the ways of practice by following verses//
 Three)

12 【子一、頌誓願所緣之境】(Indicating the perceived objects of visualization for
 taking the great vows by verses)

14 □T9, No.262：V49 後末世時，持此經者，於家出家，及非菩薩，應生慈悲。

16 【子二、頌起誓願之由】(Showing the reason of generating the great vows by
 verses)

□T9, No.262：V50 斯等不聞；不信是經，則為大失。

18 【子三、頌正立誓願】(Formally indeed taking the great vows by verses)

□T9, No.262：V51 我得佛道，以諸方便；為說此法，令住其中。

20 □LBFD：Leon Hurvitz translated.：At that time, the World-Honored One, wishing to
 restate this meaning, proclaimed gathas, saying:

22 Let one ever practice forbearance toward insult,
 Having compassion on all,

2 For it is only thus that one can expound
 A scripture lauded by the Buddha.
 4 At the time of the latter end,
 For those who keep this scripture,
 6 Whether in the household or gone forth from the household,
 And for those who are not bodhisattva
 8 One should produce good will and compassion [saying]:
 "If these do not hear
 10 Nor believe this scripture,
 Then they shall suffer a great loss.
 12 When I have attained the Buddha Path,
 By recourse to expedient devices
 14 I will preach this Dharma to them,
 Enabling them to dwell within it."

16 □LS : Burton Watson translated. : At that time the World-Honored One, wishing to
 state his meaning once more, spoke in verse form, saying:
 18 Constantly practice perseverance,
 have pity on all beings,
 20 and do your best to expound and preach
 the sutra praised by the Buddha.
 22 In the latter age hereafter
 those who embrace this sutra should,
 24 with regard to persons in the household, persons who have
 left it, or persons who are not hodhisattvas,
 26 cultivate pity and compassion,
 saying, "If they do not listen to
 28 and do not believe this sutra
 they will be committing greater error.
 30 If I gain the Buddha way
 I will employ expedient means
 32 and preach this Law for them,
 causing them to abide in it."

34 【壬二、頌歎經(分二)】 (Particularly appreciating to this sutra by verses)

【癸一、總頌兩譬】 (Totally showing two examples by verses)

36 □T9, No.262 : V52 譬如強力，轉輪之王；兵戰有功，賞賜諸物。

2 V53 象馬車乘，嚴身之具；及諸田宅，聚落城邑。

V54 或與衣服，種種珍寶；奴婢財物，歡喜賜與。

4 V55 如有勇健，能為難事；三解髻中，明珠賜之。

Lbfd : Leon Hurvitz translated. :

6 Suppose, for example, there is a mighty
Wheel-turning king
8 Who on soldiers successful in battle
Confers gifts of various things,
10 Elephants, horses, carriages,
Accouterments for bodily adornment,
12 And fields and houses,
Settlements, cities, and towns,
14 Or he may give clothing,
Sundry gems,
16 Slaves and valuables,
Conferring the gifts with joy.
18 If there is a brave and stout fellow
Able to do difficult things,
20 The king separates from his top-knot
A bright pearl, which he gives to him.

22 LS : Burton Watson translated. :

Suppose there is a powerful
24 wheel-turning king.
His soldiers have won merit in battle
26 and he rewards them with various articles,
elephants, horses, carriages,
28 adornments for their person,
fields and houses,
30 settlements and towns,
or gives them clothing,
32 various kinds of precious objects,
men and women servants, wealth and goods,
34 delightedly bestowing all these.
But if there is someone brave and stalwart
36 who can carry out difficult deeds,

2 the king will remove the bright jewel from his topknot
and present it to the man.

4 【癸二、總頌兩合】 (Totally indicating two combinations by verses)

□T9, No.262 : V56 如來亦爾，爲諸法王；忍辱大力，智慧寶藏。

6 V57 以大慈悲，如法化世；見一切人，受諸苦惱。

V58 欲求解脫，與諸魔戰；爲是眾生，說種種法。

8 V59 以大方便，說此諸經；既知眾生，得其力已。

V60 末後乃爲，說是法華；如三解髻，明珠與之。

10 V61 此經爲尊，眾經中上；我常守護，不妄開示；今正是時，爲汝等說。

□ Lbfd : Leon Hurvitz translated. :

12 The Thus Come One is also thus:
Being king of the dharmas,
14 Who of the great force of forbearance
And of wisdom is the treasure house,
16 With his great good will and compassion,
In keeping with Dharma, he converts the world.
18 When he sees all men
Suffering all manner of bitterness and agony,
20 Wishing to find deliverance,
And fighting with the Maras,
22 To these living beings
He preaches sundry dharmas,
24 As a great expedient device
Preaching these scriptures.
26 Once he knows that the living beings
Have gained the appropriate strength,
28 At the end, then and only then, to them
He preaches this Dharma Blossom,
30 As the king, separating from his top-knot

2 The bright pearl, gives it away.
 This scripture is venerable,
 4 Supreme among the multitude of scriptures.
 I, who have ever kept it,
 6 Would not set it forth recklessly.
 Now, however, is just the very time
 8 To preach it to you all.

□LS : Burton Watson translated. :

10 The Thus Come One is like this,
 He acts as king of the doctrines,
 12 possessing the great power of perseverance
 and the precious storehouse of wisdom,
 14 and with his great pity and compassion
 he converts the age in accordance with the Law.
 16 He sees all persons
 as they undergo suffering and anxiety,
 18 seeking to gain emancipation,
 battling with the devils,
 20 and for the sake of these living beings
 he preaches various doctrines,
 22 employing great expedient means
 and preaching these sutras.
 24 And when he knows that living beings
 Have gained power through them,
 26 Then at the very last for their sake
 He preaches this Lotus Sutra,
 28 like the king who unbinds his topknot
 and gives away his bright jewel.
 30 This sutra is to be honored
 as highest among all sutras.
 32 Constantly I guard and protect it,
 and do not recklessly reveal it.
 34 But now the time is right
 for me to preach it to you.
 36

2 ○【己三、總明行成之相(分三)】(Thirdly, pointing out the complete
formulation of practices totally// Three)

4 【庚一、結勸四行】(In summary as four types of practices)

□T9, No.262 : V62 我滅度後，求佛道者；欲得安隱，演說斯經；應當親近，如
6 是四法。

□LBFD : Leon Hurvitz translated. :

8 After my passage into extinction,
Those who seek the Buddha Path,
10 If they wish to gain tranquility
And at the same time to expound this scripture,
12 Should approach with familiarity
Four dharmas such as these.

14 □LS : Burton Watson translated. :

After I have entered extinction
16 If someone seeks the Buddha way
And hopes to be able in tranquility
18 To expound this sutra,
Then he should associate himself closely
20 With the four rules described.

【庚二、舉三報以勸(分三)】(Using three results for reminding// Three)

22 【辛一、報障轉轉現報】(Transferring the result-obstacle into the present result)

□T9, No.262 : V63 讀是經者，常無憂惱；又無病痛，顏色鮮白。

24 【辛二、業障轉轉生報】(Transferring the karma-obstacle into the arising result)

□T9, No.262 : V64 不生貧窮，卑賤醜陋。

2 【辛三、煩惱障轉轉後報(分二)】(Transferring the defilement-obstacle into the
later result//Two)

4 【壬一、別明三煩惱障轉(分三)】(Explaining especially the transformation
of three kinds of defilement-obstacle// Three)

6 【癸一、貪障轉】(Turning out the obstacle of greed)

□T9, No.262 : V65 眾生樂見，如慕賢聖；天諸童子，以爲給使。

8 【癸二、瞋障轉】(Turning out the obstacle of anger)

□T9, No.262 : V66 刀杖不加，毒不能害；若人惡罵，口則閉塞；

10 遊行無畏，如師子王。

【癸三、痴障轉】(Turning out the obstacle of delusion)

12 □T9, No.262 : V67 智慧光明，如日之照。

□LBFD : Leon Hurvitz translated. :

14 One who reads this scripture
Shall ever be without care or agony,
16 Also without sickness or pain,
His color a fresh white,
18 Nor shall he be born into poverty, want,
Lowliness, degradation, ugliness, or restriction.
20 Living beings shall desire to see him
As they would aspire to see a sage or a saint.
22 The children of the gods
Shall be his servants and messengers.
24 Knife and staff shall not touch him,
Nor can poison harm him.
26 If any man hatefully reviles him,
That man's mouth shall then be stopped up.

2 He shall travel fearlessly
 Like a king of lions,
 4 His wisdom as radiant
 As the light of the sun.

6 LS : Burton Watson translated. :

Anyone who reads this sutra
 8 will at all times be free of worry and anxiety;
 likewise he will be without illness or pain,
 10 his expression fresh and bright.
 He will not be born in poverty or want,
 12 in humble or ugly circumstances.
 Living beings will delight to see him
 14 and look up to him as a worthy or a sage.
 The young sons of heavenly beings
 16 will wait on him and serve him.
 Swords and staves will not touch him.
 18 and poison will have no power to harm him.
 If people speak ill and revile him,
 20 their mouths will be closed and stopped up.
 He will stroll about without fear
 22 like the lion king.
 The brilliance of his wisdom
 24 will be like the shining of the sun;

【壬二、總明一切煩惱障轉(分四)】(Explaining totally the transformation of all
 26 kinds of defilement-obstacle // Four)

【癸一、夢入十信、相似位】(Through dream, entering into the stages of
 28 *Ten-Believes as the Similar Position*)

T9, No.262 :

30 V68 若於夢中，但見妙事；見諸如來，坐師子座；諸比丘眾，圍繞說法。

V69 又見龍神，阿修羅等；數如恒沙，恭敬合掌；自見其身，而為說法。

2 Lbfd : Leon Hurvitz translated. : Or, in a dream
 He may simply see wondrous sights.
 4 He shall see the Thus Come Ones
 Seated on their lion thrones,
 6 A multitude of bhiksus
 Surrounding them as they preach the Dharma.
 8 He shall also see dragons and demons,
 Asuras and the like,
 10 In number like to Ganges' sands,
 Their palms joined in humble reverence,
 12 To whom, showing his body,
 He preaches the Dharma.

14 LS : Burton Watson translated. :
 Even in his dreams
 16 he will see only wonderful things.
 He will see the Thus Come Ones
 18 Seated in their lion seats
 surrounded by multitudes of monks
 20 and preaching the Law
 And he will see dragons, spirits,
 22 asuras and others
 numerous as Ganges sands,
 24 reverently pressing their palms together.
 He will see himself there
 26 and will preach the Law for them.

【癸二、夢入初住、見道位】(Through dream, entering into the stage of *the*

28 *First-Stability as the Seeing Path Position*)

T9, No.262 :

30 V70 又見諸佛，身相金色；放無量光，照於一切；以梵音聲，演說諸法。

 V71 佛爲四眾，說無上法；見身處中，合掌讚佛。

32 V72 聞法歡喜，而爲供養；得陀羅尼，證不退智。

2 V73 佛知其心，深入佛道；即爲授記，成最正覺。

V74 汝善男子，當於來世；得無量智，佛之大道。

4 V75 國土嚴淨，廣大無比；亦有四眾，合掌聽法。

□ Lbfd : Leon Hurvitz translated. :

6 He shall also see Buddhas,
One of their marks being their gold color,
8 Emitting incalculable rays,
Wherewith they illuminate all,
10 And with a voice of Brahma sound
Expounding the dharmas.
12 While to the fourfold assembly the Buddha
Preaches the unexcelled Dharma,
14 [This man,] displaying his body in their midst,
With palms joined lauds the Buddha.
16 Hearing the Dharma, he is delighted,
The performs offerings,
18 Gains dharani,
And bears direct witness to unreceding knowledge.
20 The Buddha, knowing that his thought
Is deeply entered upon the Buddha Path,
22 Straightway confers upon him the prophecy
That he shall achieve supremely right, enlightened intuition:
24 "You, O good man,
In an age to come shall
26 Gain incalculable knowledge,
The Buddha's Great Path.
28 Your land shall be adorned an pure,
Broad and great without equal.
30 You shall also have a fourfold assembly
Who shall listen to Dharma with palms joined.

32 □ LS : Burton Watson translated. :

Again he will see Buddhas,
34 their bodies marked by a golden hue,
emitting immeasurable rays

2 that light up all things,
 employing brahma sounds
 4 to expound the doctrines.
 For the four kinds of believers
 6 the Buddha will preach the unsurpassed Law,
 and he will see himself among them
 8 pressing his palms together and praising Buddha.
 He will hear the Law and delight
 10 and will offer alms.
 He will obtain dharanis
 12 and proof of the wisdom without regression
 And when the Buddha knows that his mind
 14 has entered deep into Buddha way,
 then he will give him a prophecy
 16 that he will attain the highest, the correct enlightenment.
 “You, good man,
 18 in an age to come
 will attain immeasurable wisdom,
 20 the great way of the Buddha.
 Your land will be adorned and pure,
 22 incomparably broad and great,
 with the four kinds of believers
 24 who press their palms together and listen to the Law.”

【癸三、夢入住行向地、修道位】(Through dream, entering into the stages of *the*
 26 *Stability, Action and Dedication as the Practicing Path Position*)

□ T9, No.262 : V76 又見自身，在山林中；修習善法，證諸實相；

28 深入禪定，見十方佛。

□ LBFD : Leon Hurvitz translated. :

30 He also sees himself
 In the midst of mountains and forests
 32 Cultivating and practicing good dharmas,
 Bearing direct witness to the marks of Reality,
 34 Deeply entering into dhyana-concentration,

2 And seeing Buddhas in all ten quarters.

□ LS : Burton Watson translated. :

4 Again he will see himself
in the midst of mountains and forests
6 practicing the good Law,
understanding the true entity of all phenomena,
8 deeply entering meditation
and seeing the Buddhas of the ten directions.

10 【癸四、夢入妙覺、究竟位】 (Through dream, entering into the stage of *the Wonderful Enlightenment as the Complete Perfection Position*)

12 □T9, No.262 : V77 諸佛身金色，百福相莊嚴。聞法爲人說，常有是好夢。

V78 又夢作國王，捨宮殿眷屬。及上妙五欲，行詣於道場；

14 在菩提樹下，而處師子座。

V79 求道過七日，得諸佛之智；成無上道已，起而轉法輪。

16 V80 爲四眾說法，經千萬億劫；說無漏妙法，度無量眾生。

後當入涅槃，如烟盡燈滅。

18 □ Lbfd : Leon Hurvitz translated. :

The Buddhas' bodies, of golden hue,
20 With a hundred happy marks shall be adorned.
He hears the Dharma and preaches it to others:
22 Such shall ever be this lovely dream.
He also dreams of becoming lord of a realm,
24 Of forsaking palace and retinue,
As well as the supremely wondrous objects of the five desires.
26 He goes to the Platform of the Path;
Under the bodhi-tree,
28 Seated on a lion throne,
His quest for he Path having passed the seventh day,

2 He gains the knowledge of the Buddhas.
 Having achieved the Unexcelled Path,
 4 He rises, and turns the Dharma-wheel,
 To the fourfold assembly preaching Dharma
 6 Throughout a thousand myriads of millions of kalpas.
 Preaching the Fine Dharma without outflows
 8 And conveying to salvation incalculable living beings,
 Thereafter he is to enter into nirvana,
 10 As smoke stops when the candle is extinguished.

□ LS : Burton Watson translated. :

12 Of Buddhas, their bodies a golden hue,
 adorned with the marks of a hundred kinds of good fortune,
 14 of listening to the Law and preaching it to people –
 such will be the good dreams he constantly dreams.
 16 Again he will dream he is kind of a country
 But casts aside palaces and attendants
 18 and the superb and wonderful objects of the five desires,
 repairs to the place of practice
 20 and under the bodhi tree
 seats himself in a lion seat,
 22 seeking the way, and after seven days
 gains the wisdom of the Buddhas.
 24 Having succeeded in the unsurpassed way,
 he rises and turns the wheel of the Law,
 26 preaching the Law for the four kinds of believers,
 for thousands, ten thousands, millions of kalpas
 28 preaching the wonderful Law free of outflows,
 saving immeasurable living beings.
 30 And afterward he will enter nirvana
 like smoke coming to an end when a lamp goes out.
 32

【庚三、總結】 (Final Conclusion)

34 □T9, No.262 : V81 若後惡世中，說是第一法；是人得大利，如上諸功德。

□LBFD : Leon Hurvitz translated. :

36 If in the latter evil age

2 He preaches this prime Dharma,
 This man shall achieve great profit,
 4 Such as the merits told above.

□ LS : Burton Watson translated. :

6 If in that evil age hereafter
 someone preaches this foremost Law,
 8 that person will gain great benefits,
 blessings such as have been described above.

10

【Appendix .I. 附錄一：密勒日巴尊者的證道歌：決了曲】

12 (*The Song of Non-gathering and Non-separating Dharmakaya*)

○Resource : Chinese Version: 張澄基譯(2006)《密勒日巴全集》pp.333-335,

14 初版 in 1980,台北：慧炬出版社

○English Version: Garma C.C. Chang translated & annotated, (1999) *The*
 16 *Hundred Thousand Songs of Milarepa*, pp.308-310, Boston & London : Shambhala

18 ○於此佛世閻浮提，盛名如第二世尊，樹大法幢興佛法，貴勝頂髻之寶珠；眾人
 歸敬齊讚歎，美譽名聞遍十方，梅紀大師前敬禮。梅紀大師蓮座前，恭敬依
 20 止飲甘露，徹悟勝見大手印，通達離邊本來義，一切功德皆圓滿；不為世間
 過染污，如來化現之色身，馬爾巴大師前讚禮。

22 ○Upon this earth, the land of the Victorious Ones,
 Once lived a Saint, known as the second Buddha;
 24 His fame was heard in all the Ten Directions.
 To Him, the Jewel a'top the eternal Banner (of Dharma)

26 I pay homage and give offerings.
 Is He not the holy Master, the great Medripa?

28 ○Upon the Lotus-seat of Medripa (My Father Guru) places his reliance;
 He drinks heavenly nectar
 30 With the supreme view of Mahamudra;
 He has realized the innate Truth in utter freedom.

2 He is the supreme one, the Jetsun Marpa.
 Undefined by faults or vices,
 4 He is the Transformation Body of Buddha.

6 ○外境所現一切法，不明其性陷迷惑，執境為實自作縛。悟後諸法成幻化，助益
 此心為友伴，究竟義中不可得，此即無生之法身，說為窮竟法性處。

8 內在變動之意識，未悟之時為無明，業與煩惱之根本，悟後即是自覺智；善
 業功德盡圓滿，究竟義中智慧無，說為窮盡諸法處。

10 ○He says: “Before Enlightenment,
 All things in the outer world
 12 Are deceptive and confusing;
 Clinging to outer forms,
 14 One is ever thus entangled.
 After Enlightenment, one sees all things and objects
 16 As but magic shadow-plays,
 And all objective things
 18 Become his helpful friends.
 In the uncreated Dharmakaya all are pure;
 20 Nothing has even manifested
 In the Realm of Ultimate Truth.”

22 ○He says: “Before Enlightenment,
 The ever-running Mind-consciousness within
 24 Is shut in a confusing blindness
 Which is the source of passions, actions, and desires.
 26 After Enlightenment, it becomes the
 Self-illuminating Wisdom —
 28 All merits and virtues spring from it.
 In Ultimate Truth there is not even Wisdom;
 30 Here one enters the Real where Dharma is exhausted.”

32 ○蘊聚所成此色身，未悟之時為肉體，地水火風所集成，病痛苦惱之根源，悟
 後即是雙運佛，能摧凡世眾執著，究竟身亦不可得，喻曰無雲之晴空。

34 This corporeal form
 Is built of the Four Elements;

2 Before one attains Enlightenment,
All illness and all suffering come from it.
4 After Enlightenment, it becomes the two-in-one Body
Of Buddha clear as the cloudless firmament!
6 Thus rooted out are the base [Samsaric] clingings.
In Absolute Truth there is no body.

8

○男女妖魔及羅刹，**未悟之時**為魔怨，能作各種中斷障，**悟已**妖魔成護法，能

10 予各種之成就，**究竟義中**魔亦空，說為窮竟分別處。究竟金剛真言乘，

○The malignant male and female demons
12 Who create myriad troubles and obstructions,
Seem real before one has Enlightenment;
14 But when one realizes their nature truly,
They become Protectors of the Dharma,
16 And by their help and [freely-given] assistance
One attains to numerous accomplishments.
18 ○In Ultimate Truth there are no Buddhas and no demons;
One enters here the Realm where Dharma is exhausted.
20 Among all Vehicles, this ultimate teaching
Is found only in the Tantras.

22

○無上瑜伽續部云：諸界集聚於脈故，顯現外境諸魔相，若不了知彼為幻，全由

24 自身之所顯，執以為實甚愚痴！我昔（未曾入道時），無明障我極迷惑，誤以
天、魔之增損，執為實有（障解脫）。成就上師開導故。通達輪、涅、畢竟空，
26 所顯皆是大手印！

○It says in the Highest Division of the Tantra:
28 “When the various elements gather in the Nadis,
One sees the demon-forms appear.
30 If one knows not that they are but mind-created
Visions, and deems them to be real,
32 One is indeed most foolish and most stupid.”
○In time past, wrapped up in clinging-blindness,
34 I lingered in the den of confusion,
Deeming benevolent deities and malignant

2 Demons to be real and subsistent.
 Now, through the Holy One's grace and blessing
 4 I realize that both Samsara and Nirvana
 Are neither existent nor on-existent;
 6 And I see all forms as Mahamudra.

8 ○無明無根亦無實，自明水月極澄清，光耀似日離雲翳，無明闇邊得蘇醒，解脫
 愚痴諸誘惑，真如於內得開顯。

10 執魔為實乃妄念，有此妄念甚稀奇！妄念消融法性境，本來無生甚奇哉！

○Realizing the groundless natures of ignorance,
 12 My former awareness, clouded and unstable
 Like reflections of the moon in rippling water,
 14 Becomes transparent, clear as shining crystal.
 Its light transcends all forms of blindness,
 16 Ignorance and confusion thus vanish without trace.
 This is the truth I have experienced within.
 18 ○Again, the foolish concept "demons" itself
 Is groundless, void, and yet illuminating!
 20 Oh, this indeed is marvelous and wonderful!

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The Fourteenth Chapter of the Lotus Sutra : *Peaceful Practices*

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