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佛教簡介

佛教是佛對一切眾生至善圓滿的教育，目的是幫助眾生破迷開悟、回歸自性、離苦得樂。

二千五百多年前，佛教教主釋迦牟尼佛降生於北印度（今尼泊爾境內）為釋迦族太子，為尋找解脫生老病死苦的方法而出家修行，證悟宇宙人生真理而成「佛」；佛所教授的真理是「法」；佛的聖弟子是「僧」——佛、法、僧稱為「三寶」，是佛教的核心理念，也是所有佛教徒皈依的對象。三寶象徵自性的覺悟、正見、清淨，通過修行戒、定、慧就能開顯自性的覺、正、淨。依照修行程度的不同，可以證得三個階位的覺悟，即阿羅漢、菩薩、佛。從阿羅漢起就破除了我執，所以能夠脫離六道輪迴，永離眾苦。

淨土法門是佛教當中一生成就的特別法門，只須深信阿彌陀佛、念阿彌陀佛名號、發願求生極樂世界，就能成就。



Introduction to Buddhism

Buddhism is an utmost virtuous education taught by the Buddha for the benefit of all beings. Its purpose is to help all beings to awaken from delusion, to recover their true nature, and to leave sufferings behind and achieve true happiness.

Sakyamuni Buddha, founder of Buddhism, was born more than 2500 years ago in Northern India (modern-day Nepal) as a prince of the Sakya tribe. He became a monk in search of the Way that can liberate humankind from the sufferings of birth, aging, sickness, and death. Having attained perfect enlightenment, he became a Buddha. His teachings are referred to as the Dharma, and his noble disciples are referred to as the Sangha. The Buddha, the Dharma, and the Sangha form the core tenets of Buddhism, known as the

Three Jewels, which all Buddhists take refuge in. The Three Jewels embody awakening, correct understanding, and purity, three attributes of true nature that one can recover through cultivating precept observation, meditative concentration, and wisdom. Three stages of enlightenment, namely, Arhat, Bodhisattva, and Buddha can be achieved according to the levels of cultivation. From Arhat onwards, ego-attachment is eradicated so there is no more transmigration in the Six Paths and, thus, no more suffering.

The Pure Land method is a special Buddhist cultivation method whereby enlightenment can be attained in one lifetime. It only requires one to have firm belief in Amitabha Buddha, to recite his name, and to vow to seek rebirth in his Pure Land of Ultimate Bliss.



前言

佛以慈悲和智慧教化眾生，這也表現在與其他宗教徒和睦相處方面。關於佛和佛弟子與其他宗教徒和睦相處的記載，可參見以下兩段摘錄。

《優婆離經》（中部・第五十六經）記載著一位大富長者，名叫優婆離，他是尼乾陀若提子（裸形梵志的導師）的在家信徒。有一次他得知佛陀對業的觀點與他的宗教不同，就自告奮勇地去與佛陀辯論。然而，在一連串問答之後，他反被佛陀所折伏，並且心悅誠服地發願皈依三寶。佛陀接受他的皈依，但是交代他也要繼續供養他以前的宗教師：「居士，長期以來，你家是裸形梵志食物的來源。因此，你務必記得提供食物給他們前來乞食的人。」

公元前三世紀左右，印度虔信佛教的阿育王，遵循佛陀的教誨，平等地恭敬供養他國土內

所有的宗教徒。同時他也提倡宗教和諧與宗教互相學習。以下《阿育王第十二號石誥》的摘錄，即是有力的證明。

「……所有宗教的要義都應該有所成長。要義的成長能夠以各種方法達成，但是所有的方法都以節制言語為根基，也就是說，如果沒有正當的理由，不可讚美自己的宗教，或指責他人的宗教。即使是有理由批評，也應該溫和地進行。但為此緣故，最好是能尊重其他宗教。如此一來，不但自己的宗教受益，而且其他宗教也受益。若反其道而行，則不但傷害自己的宗教，也傷害他人的宗教。無論何人，由於過度熱衷而讚美自己的宗教，同時存著光耀自己宗教的心去指責他人，這只會傷害他自己的宗教。因此，（宗教之間的）聯繫是好的¹，大家都應該諦聽且尊重他人信奉的教義。」

¹ 瓦坡羅•斯里•羅睺羅長老翻譯為：「和諧是好的。」



今天我們希望促進世界和平、全球團結，從何處下手？佛和阿育王早已做出了表率——從宗教團結、宗教和諧下手。尤其阿育王石詔的這段話明白地指出，宗教之間不但不能互相批評，而且應該互相學習對方的教義。

遵照佛陀與阿育王的垂範，為了便利現代人與各宗教人士理解佛法，香港佛陀教育協會四眾同修從佛典中萃取有代表性的三百六十小段，集成《佛教三六〇》。希望有助於佛陀教育的普及，以及促進宗教之間互相學習的風氣，進而對社會安定和諧做出貢獻。

公元二〇一六年五月釋淨空謹序於香港

Preface

The Buddha taught and transformed people with his compassion and wisdom, which could also be seen in the way he treated followers of other religions. The Buddha's and his followers' amicable relations with other religions can be illustrated by the following two excerpts.

As recorded in the *Upali Sutta* (No. 56, *Middle Section*), there was a wealthy householder called Upali, who was a lay follower of Nigantha Nataputta (the mentor of naked ascetics). Once, when he learnt that the Buddha's viewpoint on karma differed from that of his religion, he eagerly offered himself to go and refute the Buddha's doctrine. However, after a series of back and forth questions and answers, he was thoroughly



convinced of the points expounded by the Buddha, and wholeheartedly made a vow to take refuge in the Three Jewels. The Buddha accepted him but stressed that he should continue to respect and support his old religious teachers, and said “For a long time now, householder, your family has been like a fountain to the naked ascetics. Hence, you must bear in mind that alms should be given to those who come” [31].

In the third century B.C., Emperor Asoka of India, a devout Buddhist who followed the teachings of the Buddha, honored and supported all religions equally in his empire. At the same time, he also fostered harmony and mutual learning among religions. The excerpt below from No. 12 of *Emperor Asoka's Edicts* Carved on Rocks provides strong evidence.

“...there should be growth in the essentials of all religions. Growth in essentials can be done in different ways, but all of them have as their root restraint in speech, that is, not praising one’s own religion, or condemning the religion of others without good cause. And if there is cause for criticism, it should be done in a mild way. But it is better to honor other religions for this reason. By so doing, one’s own religion benefits, and so do other religions, while doing otherwise harms one’s own religion and the religions of others. Whoever praises his own religion, due to excessive devotion, and condemns others with the thought ‘Let me glorify my own religion,’ only harms his own religion. Therefore contact (between religions) is good². One should listen to and respect the doctrines professed by others.” [32]

² Ven. Walpola Sri Rahula translated “*ta samavayo eva sadhu*” as “Concord is good.” The Pali word “*samavaya*”: [m.] combination; coming together.



Today we wish to promote world peace and global unity. But where do we start? The Buddha and King Asoka have already demonstrated to us that world peace and global unity can be achieved if we start with unity and harmony among religions. In particular, Emperor Asoka's 12th Edict stated very clearly that followers of religions should not criticize each other; instead, they should study the religious teachings of one another.

Following the examples of the Buddha and King Asoka, members of the Hong Kong Buddhist Education Foundation selected 360 passages from various Buddhist sacred texts and compiled the passages in Buddhism 360, with the hope that we can help more people understand Buddhist education, as well as promote mutual learning among religions and contribute to social stability and harmony.

Chin Kung, AM, May 2016, Hong Kong

壹 總綱

Chapter 1

OVERVIEW



一、佛教大意

i. The Fundamentals of Buddhism

- 1 諸惡莫作，眾善奉行，自淨其意，是諸佛教。

(南傳《法句經》183)

To avoid all evil, to cultivate good,
and to cleanse one's mind — this is
the teaching of the Buddhas.

(*Dhammapada*, v.183) [1]



二、諸佛本懷

ii. The Intention of Buddhas

- 2 諸佛世尊，欲令眾生開佛知見，使得清淨故，出現於世。欲示眾生佛之知見故，出現於世。欲令眾生悟佛知見故，出現於世。欲令眾生入佛知見道故，出現於世。

(《法華經・方便品》)

The Buddhas, the World Honored Ones, appear in the world because they wish to lead living beings to open the knowledge and vision of the Buddhas and gain purity. They appear in the world because they wish to demonstrate to all living



beings the knowledge and vision of the Buddhas. They appear in the world because they wish to lead living beings to awaken to the knowledge and vision of the Buddhas. They appear in the world because they wish to lead living beings to enter into the Path of the knowledge and vision of the Buddhas.

(Saddharma Pundarika Sutra, ch.2) [2]



3 如來以無盡大悲，矜哀三界， 所以出興於世，光闡道教， 欲拯羣萌，惠以真實之利。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

The Thus Come One³ commiserates with the beings in the Three Realms with infinite great compassion. This is why he appears in the world: to expound Buddhist teachings and spread them everywhere, like light; to help all beings; and to bring true benefit to them.

(Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra) [3]

³ A title of the Buddha.



- 4 今吾於此世作佛，降化五惡、消除五痛、絕滅五燒，以善攻惡，拔生死之苦，令獲五德，昇無為之安。

(《佛說無量壽經》)

I⁴ have become a Buddha in this world, subdued the five evils, removed the five sufferings, and extinguished the five burnings. I have countered evil with good, eradicated the suffering of birth-and-death, and enabled people to acquire the five virtues and attain the peace of unconditioned Nirvana⁵. [4]

(*The Sutra of Immeasurable Life*) [4]

⁴ “I” in this compilation refers to Sakyamuni Buddha; unless indicated otherwise.

⁵ Nirvana: Ultimate state of release and liberation from cycle of rebirth. (泥洹：涅槃，又名無為，超越生死輪迴的至上解脫境界。)



三、方便究竟

iii. The Expedients

5 十方佛土中，唯有一乘法， 無二亦無三，除佛方便說。

(《法華經・方便品》)

In the Buddha lands of the ten directions, there is only the Dharma of One Vehicle⁶; there are not two or three, except those spoken by the Buddhas as expedients.

(*Saddharma Pundarika Sutra*, ch.2) [2]

⁶ The *Saddharma Pundarika Sutra* declares that the three vehicles of the Sravaka (disciple), Pratyekabuddha (solitary buddha), and Bodhisattva are actually just three expedient devices (*upayacausalya*) for attracting beings to the one buddha vehicle, via which they all become buddhas.

(《法華經》稱，聲聞、緣覺、菩薩三乘實際上都是為了引導眾生入一佛乘普皆成佛的方便法。)



6 今我⁷喜無畏，於諸菩薩中，正直捨方便，但說無上道。

(《法華經・方便品》)

I now rejoice and have no fear,
and among the Bodhisattvas,
I shall cast expedients aside, to
speak only of the supreme Path.

(*Saddharma Pundarika Sutra*, ch.2) [2]

⁷ 本書所錄經句中的「我」或「吾」除特別說明之外，都是指釋迦牟尼佛。



7 **歸**元性無二，方便有多門。聖性
無不通，順逆皆方便。

（《楞嚴經・卷六》）

Returning to the source, the nature is not two. Many are the entrances through expedients; the sagely nature permeates them all. Whether compliant or adverse, all situations are expedient. [5]

(*Shurangama Sutra*, book 6) [5]



四、此方教體

iv. The True Substance

- 8 此方真教體，清淨在音聞；欲取三摩提，實以聞中入。

(《楞嚴經・卷六》)

In this land the true substance of teaching resides in hearing the sounds purely. If one wants to attain Samadhi⁸, hearing is the best way to enter.

(*Shurangama Sutra*, book 6) [5]

⁸ Meditative concentration.



五、聞法獲益

v. The Benefits Gained from Hearing the Dharma

9 稱佛名故，於念念中，除八十億劫生死之罪。

(《佛說觀無量壽佛經》)

Because he calls⁹ the Amitabha's Name, with each repetition, the evil karma which he has committed during eighty kotis of kalpas¹⁰ of Samsara¹¹ is extinguished.

(*Amitayurbhavana Sutra*) [6]

⁹ He chants the Amitabha's Name.

¹⁰ Kalpa: An aeon, or an extraordinarily long period of time. (劫：萬古；很長時間的單位。)

¹¹ Samsara: Cycle of rebirth.
(輪迴：生命的輪轉。)



10 **佛**平等說，如一味雨，隨眾
生性，所受不同，如彼草木，所稟
各異。

(《法華經・藥草喻品》)

The Buddha speaks equally, like the rain of a single flavor. According to living beings' natures, they receive it differently. Just as those herbs and trees, each receives a different measure.

(*Saddharma Pundarika Sutra, ch.5*) [2]



11 佛為法王，尊超眾聖，普為一切
天人之師，隨心所願皆令得道。

(《佛說無量壽經》)

The Buddha is the King of the Dharma; his virtues surpass that of all the sages. He is the Teacher of all devas¹² and humans and enables them to enter on the Way according to their wishes.

(*The Sutra of Immeasurable Life*) [4]

¹² Deva: Divine being. (天神：天上的眾生。)



12 吾哀汝等天人之類，苦心誨喻，
教令修善，隨器開導，授與經
法，莫不承用，在意所願，皆令
得道。

(《佛說無量壽經》)

Out of pity for you and other heavenly and human beings, I have ardently exhorted you to do good and have taught you the appropriate methods in accordance with your capacities. Those who have accepted my teachings and practiced them, have all, without fail, attained the Way as wished.

(*The Sutra of Immeasurable Life*) [23]



六、莊嚴國土 利樂有情

vi. Adorn the Land, Bless and Give Joy to Sentient Beings

13 **佛**所行處，國邑丘聚，靡不蒙化；天下和順，日月清明，風雨以時，災厲不起；國豐民安，兵戈無用，崇德興仁，務修禮讓；國無盜賊，無有怨枉，強不凌弱，各得其所。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

Wherever the Buddha's teachings are followed, be it in a country, a city, or a village, people will be transformed and will benefit. All the lands will be enveloped in peace and harmony. The sun and moon



will shine clear and bright. Wind and rain will come when needed. Disasters and epidemics will not occur. The country will flourish and the people will enjoy peace. There will be no need for soldiers or weapons. Virtue will be revered and benevolence will be promoted. People will practice courtesy and humility. There will be no thieves or robbers in the country. There will be neither injustice nor resentment. The strong will not dominate the weak. Everyone will be treated equitably and get along harmoniously.

(Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra) [24]

貳 根本三心

Chapter 2

THE THREE
FUNDAMENTAL
MINDSETS



一、出離心（爲首要）

i. Renunciation (The foremost condition)

- 14 何不棄衆事，各曼強健時，努力勤修善，精進願度世，可得極長生。

（《佛說無量壽經》）

Why do they not abandon all worldly involvements and strive, while they are strong and healthy, to pursue the good and diligently seek deliverance from samsara? If they do, they will be able to attain infinite life.

(The Sutra of Immeasurable Life) [4]



- 15 **當** 熟思計，遠離眾惡，擇其善者，勤而行之。愛欲榮華，不可常保，皆當別離，無可樂者。

(《佛說無量壽經》)

Therefore, you should think deeply and try to avoid various evil acts; choose the good and diligently practice it. A life of addiction to desires or a life of pomp and vain glory cannot last long. All must part; there is nothing you can truly enjoy.

(*The Sutra of Immeasurable Life*) [4]



16 汝今亦可自厭生死老病痛苦，惡露不淨，無可樂者。宜自決斷，端身正行，益作諸善，修己潔體，洗除心垢，言行忠信，表裏相應。

（《佛說無量壽經》）

It is time for all to seek deliverance from the pains of birth, death, old age, and sickness. Outflows of depravity and defilement are everywhere, and there is nothing in which you can find true joy. You should resolutely do worthy deeds with decorum, strive to do more good, control and purify yourselves, wash off the mind's defilements,



be sincere in word and deed,
and allow no contradiction
between what you think and what
you do.

(The Sutra of Immeasurable Life) [4]



二、大悲心（爲根）

ii. To Generate Great Compassion (The foundation)

- 17 菩薩若能隨順眾生，則為隨順供養諸佛。若于眾生尊重承事，則為尊重承事如來。若令眾生生歡喜者，則令一切如來歡喜。何以故？諸佛如來以大悲心而為體故。

（《華嚴經・普賢行願品》）

If a Bodhisattva accords with living beings then he accords with and makes offerings to all Buddhas. If he can honor and serve living beings then he honors and serves the Thus Come Ones. If he makes



living beings happy, he is making all Thus Come Ones happy. Why is this? It is because all Buddhas, Thus Come Ones, take the Mind of Great Compassion as their substance.

(Avatamsaka Sutra, ch.40) [7]



18 因于眾生，而起大悲；因於大悲，生菩提心；因菩提心，成等正覺。

(《華嚴經・普賢行願品》)

Because of living beings, they develop Great Compassion. From Great Compassion the Bodhi¹³ Mind is born; and because of the Bodhi Mind, they accomplish Supreme, Perfect Enlightenment.

(*Avatamsaka Sutra, ch.40*) [7]

¹³ Bodhi: Enlightenment. (菩提：覺悟。)



- 19 一切眾生而為樹根，諸佛菩薩而為華果，以大悲水饒益眾生，則能成就諸佛菩薩智慧華果。

(《華嚴經・普賢行願品》)

All living beings are its roots; all Buddhas and Bodhisattvas are its flowers and fruits. By benefitting all beings with the water of Great Compassion, one can realize the flowers and fruits of the Buddhas' and Bodhisattvas' wisdom.

(*Avatamsaka Sutra, ch.40*) [7]



20 以于眾生心平等故，則能成就
圓滿大悲。以大悲心隨眾生故，
則能成就供養如來。

(《華嚴經・普賢行願品》)

When the mind is impartial towards all living beings, one can accomplish full and perfect Great Compassion. By using the Mind of Great Compassion to accord with living beings, one perfects the making of offerings to the Thus Come Ones.

(*Avatamsaka Sutra, ch.40*) [7]



- 21 若有眾生，多於淫欲，常念恭敬觀世音菩薩，便得離欲。若多瞋恚，常念恭敬觀世音菩薩，便得離瞋。若多愚癡，常念恭敬觀世音菩薩，便得離癡。

(《法華經・普門品》)

For those living beings who have overwhelming lustful desires, if they can constantly be mindful of Guan Shi Yin Bodhisattva¹⁴ with reverence, their desires will subside. For those with immense anger, if they can constantly be mindful of Guan Shi Yin Bodhisattva with reverence, their anger will subside. For those with deep ignorance,



if they can constantly be mindful of Guan Shi Yin Bodhisattva with reverence, their ignorance will subside.

(Universal Door Chapter of the Lotus Sutra)

[25]

¹⁴ Guan Shi Yin Bodhisattva: Also transliterated as Gwan Shr Yin Bodhisattva in this compilation; Avalokitesvara Bodhisattva; a bodhisattva who embodies the compassion of all Buddhas. (觀世音菩薩：體現一切佛的慈悲的菩薩。)



22 文殊師利，時長者子，因發願言：「我¹⁵今盡未來際不可計劫，為是罪苦六道眾生，廣設方便，盡令解脫，而我自身，方成佛道。」以是於彼佛前，立斯大願，於今百千萬億那由他不可說劫，尚為菩薩。

(《地藏經》)

Manjushri, that comment caused the Elder's son to make a vow: "From now until the ends of future time throughout uncountable eons I¹⁶ will use expansive expedient means to help beings in the Six Paths who are suffering for their offenses. Only when they have all been liberated, will I myself become a Buddha." From the time



he made that great vow in the presence of that Buddha until now, hundreds of thousands of nayutas of inexpressibly many eons have passed and still he is a Bodhisattva.

(Sutra of the Past Vows of Earth Store Bodhisattva) [9]

¹⁵ 此處的「我」（長者子）乃是地藏菩薩過去生中的一世。

¹⁶ “I” (Elder’s son) here refers to one of the past lives of Earth Store Bodhisattva.



三、菩提心（爲因）

iii. To Have a Bodhi Mind (Cause)

- 23 **發** 大乘心，普濟一切；願代眾生，受無量苦；令諸眾生，畢竟大樂。

（《佛說八大人覺經》）

Great people resolve to cultivate the Great Vehicle, to rescue all beings, to endure hardship on behalf of others, and to lead everyone to ultimate happiness.

(Eight Great Awakenings Sutra) [10]



24 大雄大力大慈悲，希更審除微細惑，令我¹⁷早登無上覺，於十方界坐道場。

(《楞嚴經・卷三》)

Great hero with great strength, great kindness, and compassion, please further search out and dispel my subtlest doubts, cause me¹⁸ to quickly attain the supreme enlightenment, and sit in Way-places in worlds of the ten directions.

(*Shurangama Sutra, book 3*) [5]

¹⁷ 此句的「我」乃釋迦牟尼佛座下多聞第一的阿難尊者。

¹⁸ “Me” here refers to Venerable Ananda, who was endowed with the most retentive memory and was known as the Guardian of the Dharma.



25 **發**菩提心，深信因果，讀誦大乘，勸進行者。

(《佛說觀無量壽佛經》)

Awakening aspiration for Enlightenment, believing deeply in the law of causality, chanting the Mahayana sutras and encouraging people to follow their teachings.

(*Amitayurbhavana Sutra*) [6]



26 **離**欲深正念，淨慧修梵行，志求
無上道，為諸天人師。

(《佛說無量壽經》)

Free of greed and with deep, perfect mindfulness and pure wisdom, I¹⁹ will perform the sacred practices; I will seek to attain the unsurpassed Way and become the teacher of devas and humans.

(*The Sutra of Immeasurable Life*) [4]

¹⁹ “I” here refers to Dharmastore Bhikkhu, one of Amitabha Buddha’s past lives.



27 常 愍濟諸苦眾生，菩薩由此，
廣大善根永不退失。若人有能勤
修福德，常念報恩，悲愍眾生，
則為菩提已在其手。

(《大方廣如來不思議境界經》)

And constantly take pity on and
relieve the suffering living beings.
By that, Bodhisattvas never lose
their immeasurable virtuous roots.
If one can diligently nurture
meritorious virtues, constantly be
thankful, and take pity on living
beings, then the Bodhi is already in
his hand.

(*Maha-Vaipulya Tathagata's Unimaginable
State Sutra*) [11]



28 十方如來同一道故，出離生死皆以直心。心言直故，如是乃至終始地位，中間永無諸委曲相。

(《楞嚴經・卷一》)

The Tathagatas²⁰ of the ten directions escaped birth and death because their minds were straightforward. Since their minds and words were consistently that way, from the beginning, through the intermediate stages to the end, they were never in the least evasive.

(*Shurangama Sutra, book 1*) [5]

²⁰ Tathagata: A title of the Buddha, which means “one who has thus come or gone”.

(如來：佛的稱號之一，意為：如是而來或去之人。)



29 菩薩應離一切相，發阿耨多羅三藐三菩提心，不應住色生心，不應住聲香味觸法生心，應生無所住心。

(《金剛經》)

A Bodhisattva should relinquish all appearances and bring forth the mind of Anuttara-samyak-sambodhi²¹. He should bring forth thoughts which do not rely on forms or which do not rely on sounds, smells, tastes, tangible objects, or dharmas. He should bring forth thoughts which do not rely on anything.

(*The Vajra Prajna Paramita Sutra*) [12]

²¹ Anuttara-samyak-sambodhi: Sanskrit word meaning 'unexcelled complete Enlightenment,' which is an attribute of every Buddha. Supreme, Perfect Enlightenment. (阿耨多羅三藐三菩提：梵語，意為「無上正等正覺」，每一尊佛都有這項特質；至高完美的覺悟。)

參 倫理教育

Chapter 3

MORAL

RELATIONSHIP

EDUCATION



一、父子關係

i. Relationship between Parents and Children

30 居士子！依五理由，子應奉侍東方之父母：受養育之我應奉養雙親；應為雙親作業務；應繼續家系；應繼續〔祖先〕之遺產；又對諸祖靈，應時呈奉供物。

（《教授尸伽羅越經》）

In five ways, young householder, a child should minister to his parents as the East: (i) Having supported me I shall support them, (ii) I shall do their duties, (iii) I shall keep the family tradition, (iv) I shall make myself worthy of my inheritance,



(v) furthermore I shall offer alms in honor of my departed relatives.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline) [13]*



31 居士子！依此等五理由，受子奉侍之東方父母當愛護子：遠離罪惡、令行善事、令練習技能、為迎適當之妻、以應時宜，讓督家務。

（《教授尸伽羅越經》）

In five ways, young householder, the parents thus ministered to as the East by their children, show their compassion: (i) they restrain them from evil, (ii) they encourage them to do good, (iii) they train them for a profession, (iv) they arrange a suitable marriage, (v) at the proper time they hand over their inheritance to them.

(Sigalovada Sutta: The Discourse to Sigala The Layperson's Code of Discipline) [13]



32 孝養父母，奉事師長，慈心不殺，修十善業。

(《佛說觀無量壽佛經》)

Be filial to our parents, attend to our teachers and elders respectfully, be compassionate and refrain from killing any living beings and follow the Ten Virtuous Conducts.

(The Sutra of Visualization of the Buddha of Infinite Life) [26]



33 恩則孝養父母，義則上下相憐，
讓則尊卑和睦，忍則眾惡無誼。
若能鑽木出火，淤泥定生紅蓮。

(《六祖壇經・疑問品第三》)

Being grateful, one should support one's parents and attend to them filially. Being righteous, the senior and the junior should be empathetic towards each other. Being forbearing, the superior and the inferior should get along harmoniously. Being tolerant, no quarrel or conflict shall arise from hostility. If we can persevere like lighting a fire from drilling wood, then red lotus (the Buddha-nature) will definitely rise from the black mire (the deluded state).

(*The Platform Sutra*) [27]



34 世間人民，父子、兄弟、夫婦、家室、中外親屬，當相敬愛，無相憎嫉；有無相通，無得貪惜；言色常和，莫相違戾。

(《佛說無量壽經》)

People of the world, parents and children, brothers and sisters, husbands and wives, and other family members and kinsmen, should respect and love each other, refraining from hatred and envy. They should share things with others, and not be greedy and miserly, always speak friendly words with a pleasing smile, and not hurt each other.

(*The Sutra of Immeasurable Life*) [4]



二、君臣關係

(領導者與被領導者的關係)

ii. Relationship between Leaders and Subordinates

35 依五理由，尊主人應奉侍下方之奴僕傭人：應依奴僕傭人之能力，分配工作、給與食物及薪金、病時看顧、分與珍味之食、適時休息。

(《教授尸伽羅越經》)

In five ways should a master minister to his servants and employees as the Nadir: (i) by assigning them work according to



their ability, (ii) by supplying them with food and with wages, (iii) by tending them in sickness, (iv) by sharing with them any delicacies, (v) by granting them leave at times.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



- 36 受尊主奉侍之下方奴僕傭人應依五理由，愛護尊主人：彼等應〔比主人〕早起、後寢、唯受所與之物、善為其業務、稱讚〔彼等主人〕之名譽。

(《教授尸伽羅越經》)

The servants and employees thus ministered to as the Nadir by their master show their compassion to him in five ways: (i) they rise before him, (ii) they go to sleep after him, (iii) they take only what is given, (iv) they perform their duties well, (v) they uphold his good name and fame.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



37 主上為善，率化其下，轉相勅令，各自端守，尊聖敬善，仁慈博愛。

(《佛說無量壽經》)

Rulers should abide by morality, reign with beneficence and decree that everyone should maintain proper conduct, revere the sages, respect men of virtue, be benevolent and kind to others.

(*The Sutra of Immeasurable Life*) [4]



38 **佛**告地藏菩薩：「南閻浮提，有國王、宰輔大臣、大長者、大刹利、大婆羅門等，若遇最下貧窮，乃至癰殘暗啞，聾癡無目，如是種種不完具者。是大國王等欲布施時，若能具大慈悲下心含笑，親手遍布施，或使人施，軟言慰諭。是國王等所獲福利，如布施百恆河沙佛功德之力。何以故？緣是國王等，於最貧賤輩及不完具者，發大慈心，是故福利有如此報。」

（《地藏經》）



The Buddha told Earth Store Bodhisattva, “In Jambudvīpa²², leaders of nations, prime ministers, high officials, great Elders, great Ksatriyas, great Brahmins, and others may encounter those who are poor, hunchbacked, crippled, dumb, mute, deaf, retarded, blind or handicapped in other ways. Those leaders and good people may wish to give to those people and may be able to do so with great compassion, a humble heart, and a smile. They may arrange to give generously, either personally with their own hands, or by arranging for others to do so, using gentle words and sympathetic speech. The blessings and benefits that such leaders and good people will accrue will be comparable to the meritorious virtues derived



from giving to as many Buddhas as there are grains of sand in a hundred Ganges Rivers. Why is that? Those leaders and good people will receive such rewards of blessings and benefits for having shown a great compassionate heart toward the most impoverished and handicapped individuals.”

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*

²² Jambudvīpa: In the cosmologies of Hinduism and Buddhism, one of the four continents where ordinary human beings live in a world system. (閻浮提：在印度教、佛教的宇宙觀，一個世界系裡面有人類居住的四大部洲當中的一個。)



39 復次地藏：「若未來世，有諸國王，至婆羅門等，遇先佛塔廟，或至經像，毀壞破落，乃能發心修補。是國王等，或自營辦，或勸他人，乃至百千人等布施結緣。是國王等，百生千生中常為轉輪王身。如是他人同布施者，百生千生中常為小國王身。更能於塔廟前，發回向心。如是國王乃至諸人，盡成佛道，以此果報無量無邊。」

(《地藏經》)

Moreover, Earth Store, in the future leaders of nations, Brahmans, and others may, upon encountering ancient Buddhist stupas and monasteries or sutras



and images that are damaged, decaying, or broken, resolve to restore them. Those leaders and good people may then do so themselves or encourage others, as many as hundreds of thousands of people to help and thereby establish affinities. Those leaders and good people will become Wheel-Turning Kings for hundreds of thousands of successive lives and those who made offerings with them will be leaders of small nations for as many lives. If, before the stupas or monasteries, they resolve to dedicate that merit, then, based on that limitless and unbounded reward, those leaders, good people, and their helpers will eventually all complete the path to Buddhahood.

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*



三、夫婦關係

iii. Relationship between Husband and Wife

40 居士子！依五理由，夫婿應奉侍西方之妻女：依敬意、依禮儀、依不邪行、依與主權、提供裝飾品。

(《教授尸伽羅越經》)

In five ways, young householder, should a wife as the West be ministered to by a husband: (i) by being courteous to her, (ii) by not despising her, (iii) by being faithful to her, (iv) by handing over authority to her, (v) by providing her with adornments.

(*Sigalovada Sutta: The Discourse to Sigala*
The Layperson's Code of Discipline) [13]



- 41 受夫婿奉侍之西方妻女應依五理由，愛護夫婿：妻女應善整理業務、親切待遇婢僕、貞淑、保護財物、對所應為之事，巧妙而勤勉為之。

(《教授尸伽羅越經》)

The wife thus ministered to as the West by her husband shows her compassion to her husband in five ways: (i) she performs her duties well, (ii) she is hospitable to relations and attendants, (iii) she is faithful, (iv) she protects what he brings, (v) she is skilled and industrious in discharging her duties.

(*Sigalovada Sutta: The Discourse to Sigala*
The Layperson's Code of Discipline) [13]



四、師生關係

iv. Relationship between Teacher and Student

42 居士子！依五理由，弟子應奉侍南方之師長：行起立禮、隨侍近事、樂聞從順、虔誠奉侍、恭敬領受學藝。

（《教授尸伽羅越經》）

In five ways, young householder, a pupil should minister to a teacher as the South: (i) by rising from the seat in salutation, (ii) by attending on him, (iii) by eagerness to learn, (iv) by personal service, (v) by respectful attention while receiving instructions.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline) [13]*



43 居士子！受門弟子奉侍之南方師長，亦應依五理由愛護門弟子：對彼等以善訓練之法訓練之、善保護者當令保護之、凡學藝應令熟習、稱揚于朋友知人之間、於諸方作守護（弟子）。

（《教授尸伽羅越經》）

In five ways, young householder, do teachers thus ministered to as the South by their pupils, show their compassion: (i) they train them in the best discipline, (ii) they see that they grasp their lessons well, (iii) they instruct them in the arts and sciences, (iv) they introduce them to their friends and associates, (v) they provide for their safety in every quarter.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



44 居士子！依五理由，族姓子應奉侍上方之沙門、婆羅門：依親切之身業、親切之語業、親切之意業、不閉門戶、供與食物。

(《教授尸伽羅越經》)

In five ways, young householder, should a householder minister to ascetics and brahmans as the Zenith: (i) by lovable deeds, (ii) by lovable words, (iii) by lovable thoughts, (iv) by keeping open house to them, (v) by supplying their material needs.

(*Sigalovada Sutta: The Discourse to Sigala*
The Layperson's Code of Discipline) [13]



45 受族姓子奉侍之上方沙門、婆羅門，應依六理由，愛護族姓子：令不近罪惡、令行善事、由善心而愛之、教其未聞、已聞者令正淨、教示趣天之道。

(《教授尸伽羅越經》)

The ascetics and brahmins thus ministered to as the Zenith by a householder show their compassion towards him in six ways: (i) they restrain him from evil, (ii) they persuade him to do good, (iii) they love him with a kind heart, (iv) they make him hear what he has not heard, (v) they clarify what he has already heard, (vi) they point out the path to a heavenly state.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline) [13]*



46 十方所有世間燈，最初成就菩提者，我²³今一切皆勸請，轉於無上妙法輪。

(《華嚴經·普賢行願品》)

Before the Lamps of the Worlds of the ten directions, who have just accomplished Supreme Bodhi, I²⁴ now request and beseech them all to turn the foremost, wondrous Dharma wheel.

(*Avatamsaka Sutra, ch.40*) [7]

²³ 此句和下二句的「我」是指普賢菩薩。

²⁴ “I” here and in the succeeding two passages refers to Samantabhadra Bodhisattva.



47 諸佛若欲示涅槃，我悉至誠而
勸請，唯願久住剎塵劫，利樂一
切諸眾生。

(《華嚴經・普賢行願品》)

If there are Buddhas who wish for Nirvana, I request with deep sincerity that they dwell in the world for a long time to bring benefits and bliss to every being.

(*Avatamsaka Sutra, ch.40*) [7]



48 我隨一切如來學，修習普賢圓滿行，供養一切諸如來，及與現在十方佛。未來一切天人師，一切意樂皆圓滿，我願普隨三世學，速得成就大菩提。

(《華嚴經・普賢行願品》)

I study with the Buddhas and practice the perfect conduct of Samantabhadra; I make offerings to all the Thus Come Ones of the past and to all present Buddhas throughout the ten directions. All future Teachers of Gods and Men whose aspirations and vows have been completed, I will follow in study throughout the three periods of time and quickly attain Great Bodhi.

(*Avatamsaka Sutra, ch.40*) [7]



49 當孝於佛，常念師恩。當令是法久住不滅。當堅持之，無得毀失。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

Be filial to the Buddha and be constantly mindful of the teachers' kindness. Let this teaching stay in this world for the longest time and do not let it die out. Firmly uphold it and do not let it be destroyed or lost.

(Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra) [3]



五、朋友關係

v. Relationship between Friends

50 居士子！依五理由，族姓子應奉侍北方之朋友：依布施、依愛語、依利行、依同事、依不欺誑。

（《教授尸伽羅越經》）

In five ways, young householder, should a clansman minister to his friends and associates as the North: (i) by liberality, (ii) by courteous speech, (iii) by being helpful, (iv) by being impartial, (v) by sincerity.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



- 51 受族姓子奉侍之北方朋友應依五理由，愛護族姓子：防護族姓子之放逸、酩酊時守護其財物、恐怖時之庇護、窮困時不捨棄、尊重其他之同族。

(《教授尸伽羅越經》)

The friends and associates thus ministered to as the North by a clansman show compassion to him in five ways: (i) they protect him when he is heedless, (ii) they protect his property when he is heedless, (iii) they become a refuge when he is in danger, (iv) they do not forsake him in his troubles, (v) they show consideration for his family.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



52 居士子！當知此四友，是善心人：當知能互相援助之友，是善心人；當知能共苦樂之友，是善心人；當知能告善利之友，是善心人；當知有憐愍之友，是善心人。

（《教授尸伽羅越經》）

These four, young householder, should be understood as warm-hearted friends: (1) he who is a helpmate, (2) he who is the same in happiness and sorrow, (3) he who gives good counsel, (4) he who sympathises.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



53 若見彼智者——能指示過失，
並能譴責者，當與彼為友；猶如
知識者，能指示寶藏。與彼智人
友，定善而無惡。

(南傳《法句經》76)

Should one see an intelligent person, who speaks rebukingly, who can see faults as if showing treasures, one should associate with such a wise one. Associating with such people is better, not worse.

(*Dhammapada*, v.76) [22]



54 訓誡與教示，阻他人過惡。善人
愛此人，但為惡人憎。

(南傳《法句經》77)

Let him admonish, instruct and
shield one from wrong; he, indeed,
is dear to the good and detestable
to the evil.

(*Dhammapada*, v.77) [1]



55 居士子！結交惡友，實能生此等六〔種〕過患：狡猾者、亂行者、大豪酒者、詐偽者、欺瞞者、粗暴者，此等是彼之朋友。

（《教授尸伽羅越經》）

There are, young householder, these six evil consequences in associating with evil companions, namely: any gambler, any libertine, any drunkard, any swindler, any cheat, any rowdy is his friend and companion.

*(Sigalovada Sutta: The Discourse to Sigala
The Layperson's Code of Discipline)* [13]



56 莫與惡友交，莫友卑鄙者。應與善友交，應友高尚士。

(南傳《法句經》78)

Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

(*Dhammapada*, v.78) [1]

肆 道德教育

Chapter 4

VIRTUOUS
EDUCATION



一、皈依類

i. Taking the Three Refuges

57 喬達摩弟子，常善自醒覺，無論晝與夜，彼常念佛陀。

(南傳《法句經》296)

Those disciples of Gotama²⁵ ever awaken happily who day and night constantly practice the Recollection of the Qualities of the Buddha.

(*Dhammapada*, v.296) [1]

²⁵ Gotama: Sakyamuni Buddha's clan name.
(喬達摩：或譯瞿曇，釋迦牟尼佛的族姓。)



58 喬達摩弟子，常善自醒覺，無論
晝與夜，彼常念達磨。

(南傳《法句經》297)

Those disciples of Gotama ever
awaken happily who day and night
constantly practice the Recollection
of the Qualities of the Dharma.

(*Dhammapada*, v.297) [1]



59 喬達摩弟子，常善自醒覺，無論
晝與夜，彼常念僧伽。

(南傳《法句經》298)

Those disciples of Gotama ever
awaken happily who day and night
constantly practice the Recollection
of the Qualities of the Sangha.

(*Dhammapada*, v.298) [1]



60 若人皈依佛，皈依法及僧，由於正智慧，得見四聖諦：苦與苦之因，以及苦之滅，並八支聖道，能令苦寂滅。此皈依安穩，此皈依無上，如是皈依者，解脫一切苦。

(南傳《法句經》190-192)

He who has gone for refuge to the Buddha, the Teaching and his Order²⁶, penetrates with transcendental wisdom the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering. This indeed is the safe



refuge, this the refuge supreme.
Having gone to such a refuge, one
is released from all suffering.

(Dhammapada, vv. 190-192) [1]

²⁶ The Teaching refers to the Dhamma, or Dharma; the Order refers to the Sangha.



61 恭敬三寶，奉事師長，以大莊嚴
具足眾行，令諸眾生功德成就。

(《佛說無量壽經》)

He revered the Three Treasures²⁷, respected his teachers and elders, and thus adorned his practices with a great store of merits. By so doing, he enabled sentient beings to partake of it.

(*The Sutra of Immeasurable Life*) [4]

27 Also referred to as Three Jewels.



62 若有慈敬於佛者，實為大善，天下久久乃復有佛。

(《佛說無量壽經》)

Those who adore and revere a Buddha attain great merit. Buddhas very rarely appear in the world.

(*The Sutra of Immeasurable Life*) [4]



63 正等覺者所說法，不論從何而得聞，於彼說者應敬禮，如婆羅門敬聖火。

(南傳《法句經》392)

Just as a brahmin priest reveres his sacrificial fire, even so should one devoutly revere the person from whom one has learned the Dhamma taught by the Buddha.

(*Dhammapada*, v.392) [1]



二、行道類

ii. Practising the Way

64 彼于諸覺支，正心而修習。遠離諸固執，樂捨諸愛著，漏盡而光耀，此世證涅槃。

(南傳《法句經》89)

Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things — rid of cankers, glowing with wisdom, they have attained Nibbana²⁸ in this very life.

(*Dhammapada*, v.89) [1]

²⁸ Nibbana: Nirvana; a state of perfect quietude, freedom, highest happiness along with it being the liberation from samsara, the repeating cycle of rebirth (涅槃：完全寧靜、自由、至樂的境界，超脫生老病死的輪迴。)



65 沙門問佛：何者為善？何者最大？佛言：行道守真者善，志與道合者大。

(《佛說四十二章經》)

A Shramana²⁹ asked the Buddha, “What is goodness? What is the foremost greatness?” The Buddha said, “To practice the Way and uphold the truth is goodness. To unite your will with the Way is greatness.”

(*Sutra in Forty-Two Sections*) [15]

²⁹ Shramana: Renunciate ascetic; here it means Buddhist monk. (沙門：出家修行人，這裡指佛教僧侶。)



66 沙門學道，應當堅持其心，精進勇銳，不畏前境，破滅眾魔，而得道果。

(《佛說四十二章經》)

Shramanas who study the Way must make their minds resolute and be vigorous, courageous, and valiant. Not fearing what lies ahead, they should defeat the hordes of demons and obtain the fruition of the Way.

(*Sutra in Forty-Two Sections*) [15]



67 **學**佛道者，佛所言說，皆應信順。譬如食蜜，中邊皆甜，吾經亦爾。

(《佛說四十二章經》)

Students of the Buddha Way should believe in and accord with everything that the Buddha teaches. When you eat honey, it is sweet on the surface and sweet in the center; it is the same with my sutras.

(*Sutra in Forty-Two Sections*) [15]



68 夫為道者，如牛負重，行深泥中，疲極不敢左右顧視，出離淤泥，乃可蘇息。沙門當觀情欲，甚於淤泥，直心念道，可免苦矣。

(《佛說四十二章經》)

One who practices the Way is like an ox pulling a heavy load through deep mud. The ox is so extremely exhausted that it dares not glance to the left or right. Only when it gets out of the mud can it rest. The Shramana should regard emotion and desire as being worse than deep mud; and with an undeviating mind, he should be mindful of the Way. Then he can avoid suffering.

(*Sutra in Forty-Two Sections*) [15]



69 博聞愛道，道必難會；守志奉道，其道甚大。

(《佛說四十二章經》)

Deep learning and a love of the Way make the Way difficult to attain. When you guard your mind and revere the Way, the Way is truly great!

(*Sutra in Forty-Two Sections*) [15]



70 佛問沙門：人命在幾間？對曰：數日間。佛言：子未知道。復問一沙門：人命在幾間？對曰：飯食間。佛言：子未知道。復問一沙門：人命在幾間？對曰：呼吸間。佛言：善哉，子知道矣！

（《佛說四十二章經》）

The Buddha asked a Shramana, “How long is the human life span?” He replied, “few days.” The Buddha said, “You have not yet understood the Way.” He asked another Shramana, “How long is the human life span?” The reply was, “the space of a meal.” The Buddha said, “You have not yet understood the Way.” He asked another Shramana,



“How long is the human life span?” He replied, “the length of a single breath.” The Buddha said, “Excellent. You have understood the Way.”

(Sutra in Forty-Two Sections) [15]



71 不觀他人過，不觀作不作，但觀
自身行，作也與未作。

(南傳《法句經》50)

Let none find fault with others;
let none see the omissions and
commissions of others. But let
one see one's own acts, done and
undone.

(*Dhammapada*, v.50) [1]



72 若見他人過，心常易忿者，增長
於煩惱，去斷惑遠矣。

(南傳《法句經》253)

He who seeks another's faults,
who is ever censorious — his
cankers grow. He is far from
destruction of the cankers.

(*Dhammapada*, v.253) [1]



73 若真修道人，不見世間過；若見他人非，自非卻是左。他非我不非，我非自有過；但自卻非心，打除煩惱破。

(《六祖壇經・般若品第二》)

He who treads the Path in earnest sees not the mistakes of the world; If we find fault with others we ourselves are also in the wrong. When other people are in the wrong, we should ignore it, for it is wrong for us to find fault. By getting rid of the habit of fault-finding we cut off a source of defilement.

(*The Dharma Jewel Platform Sutra, ch.2*) [14]



74 善哉制於眼，善哉制於耳，善哉制於鼻，善哉制於舌。善哉制於身，善哉制於語，善哉制於意。善哉制一切，制一切比丘，解脫一切苦。

(南傳《法句經》360、361)

Good is restraint over the eye; good is restraint over the ear; good is restraint over the nose; good is restraint over the tongue. Good is restraint in the body; good is restraint in speech; good is restraint in thought. Restraint everywhere is good. The monk restrained in every way is freed from all suffering.

(*Dhammapada*, vv.360, 361) [1]



75 若求寂靜無為安樂，當離憤鬧，獨處閑居。靜處之人，帝釋諸天，所共敬重。是故當捨己眾他眾，空閒獨處，思滅苦本。

(《佛遺教經》)

Seek quietude, unconditioned peace, and happiness. You should be apart from confusion and disturbances, and dwell alone in seclusion. People who dwell in quietude are revered by the heavenly ruler Shakra and all the gods. For this reason you should leave your own group and other groups; dwell alone in seclusion and contemplate the root of suffering's end.

(Sutra on the Buddha's Bequeathed Teaching) [16]



76 若樂眾者，則受眾惱，譬如大樹，眾鳥集之，則有枯折之患。

(《佛遺教經》)

If you delight in crowds, you will undergo much affliction. It is like when a flock of birds gathers in a great tree, the tree is in danger of collapsing.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



77 不因自因他，智者作諸惡，不求
子求財、及謀國作惡；不欲以非
法，求自己繁榮；彼實具戒行，
智慧正法者。

(南傳《法句經》84)

He is indeed virtuous, wise, and
righteous who neither for his own
sake nor for the sake of another
(does any wrong), who does not
crave for sons, wealth, or kingdom,
and does not desire success by
unjust means.

(*Dhammapada*, v.84) [1]



78 不善事易作，然無益於己；善與利益事，實為極難行。

(南傳《法句經》163)

Easy to do are things that are bad and harmful to oneself. But exceedingly difficult to do are things that are good and beneficial.

(*Dhammapada*, v.163) [1]



79 於此人群中，達彼岸者少。其餘諸人等，徘徊於此岸。能於善說法，依之而正行，彼能達彼岸，度難度魔境。

(南傳《法句經》85、86)

Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank. But those who act according to the perfectly taught Dhamma³⁰ will cross the realm of Death, so difficult to cross.

(*Dhammapada*, vv.85, 86) [1]

³⁰ Dhamma: Or Dharma, the truth taught by the Buddha. (法：佛教授的真理。)



80 當求是法樂，捨欲無所有，智者
須清淨，自心諸垢穢。

(南傳《法句經》88)

Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things — rid of cankers, glowing with wisdom, they have attained Nibbana in this very life.

(*Dhammapada*, v.88) [1]



三、除障類

iii. Overcoming Obstacles

- 81 一切眾生不成菩提及阿羅漢，皆由客塵煩惱所誤。

(《楞嚴經・卷一》)

It is because beings are impeded by transitory defilements and afflictions that they do not realize Bodhi³¹ or become Arhats.

(*Shurangama Sutra, book 1*) [5]

³¹ Perfect Enlightenment.



82 汝教世人，修三摩地，先斷心
淫，是名如來先佛世尊第一決定
清淨明誨。

(《楞嚴經・卷六》)

When you teach people of the world to cultivate Samadhi, they must first of all cut off the mind of sexual desire. This is the first clear and decisive instruction on purity given by the Tathagatas, the Buddhas of the past, the Bhagavans.

(*Shurangama Sutra, book 6*) [5]



83 夫為道者，如被乾草，火來須避。道人見欲，必當遠之。

(《佛說四十二章經》)

People who cultivate the Way are like dry grass: it is essential to keep it away from an oncoming fire. People who cultivate the Way look upon desire as something they must stay far away from.

(*Sutra in Forty-Two Sections*) [15]



84 財色於人，人之不捨，譬如刀刃有蜜，不足一餐之美，小兒舐之，則有割舌之患。

(《佛說四十二章經》)

People are unable to renounce wealth and sex. They are just like a child who cannot resist honey on the blade of a knife. Even though the amount is not even enough for a single meal serving, he will lick it and risk cutting his tongue in the process.

(*Sutra in Forty-Two Sections*) [15]



85 人繫於妻子舍宅，甚於牢獄。
牢獄有散釋之期，妻子無遠離
之念。情愛於色，豈憚驅馳！雖
有虎口之患，心存甘伏，投泥自
溺，故曰凡夫。透得此門，出塵
羅漢。

（《佛說四十二章經》）

People are bound to their families and homes to an extent that is worse than being confined by a prison. There will be a day when a prisoner is set free, but people will never think of leaving their families. Don't they fear they will be overpowered by emotion, love, and sex? Despite being in danger under a tiger's jaws, their hearts are blissfully oblivious as if they are



throwing themselves into a swamp and drown, therefore, they are known as ordinary people. If one can pass through this gateway to rid of affliction, one will become an Arhat!

(Sutra in Forty-Two Sections) [28]



86 愛欲於人，猶如執炬逆風而行，
必有燒手之患。

(《佛說四十二章經》)

A person harbouring greed and desire is like holding a torch walking against the wind; he is bound to burn his hand.

(*Sutra in Forty-Two Sections*) [28]



87 人懷愛欲，不見道者，譬如澄水，致手攪之，眾人共臨，無有睹其影者。人以愛欲交錯，心中濁興，故不見道。汝等沙門，當捨愛欲，愛欲垢盡，道可見矣！

(《佛說四十二章經》)

People who cherish love and desire do not see the Way. Just as when you stir clear water with your hand, those who stand beside it cannot see their reflections, so, too, people who are entangled in love and desire have turbidity in their minds, and therefore they cannot see the Way. You Shramanas should cast aside love and desire. When the stains of love and desire disappear, you will be able to see the Way.

(*Sutra in Forty-Two Sections*) [15]



88 慎勿信汝意，汝意不可信。慎勿與色會，色會即禍生。得阿羅漢已，乃可信汝意。

(《佛說四十二章經》)

Be careful not to believe your own mind; your mind is not to be believed. Be careful not to get involved with sex; involvement with sex leads to disaster. After you have attained Arhatship, you can believe your own mind.

(*Sutra in Forty-Two Sections*) [15]



89 欲生於汝意，意以思想生，二心
各寂靜，非色亦非行。

(《佛說四十二章經》)

Desire is born from your intentions.
Intentions are born from thoughts.
When both aspects of the mind
are still, there is neither form nor
activity.

(*Sutra in Forty-Two Sections*) [15]



90 人從愛欲生憂，從憂生怖。若離
於愛，何憂何怖？

(《佛說四十二章經》)

Greed and desires cause people to worry and worry leads to fear. If you rid yourself of desire, what is there to worry or fear about?

(*Sutra in Forty-Two Sections*) [28]



91 多欲為苦，生死疲勞，從貪欲起；少欲無為，身心自在。

(《佛說八大人覺經》)

Too much desire brings pain. Death and rebirth are wearisome ordeals, originating from our thoughts of greed and lust. By lessening desires we can realize absolute truth and enjoy peace, freedom, and health in body and mind.

(*Eight Great Awakenings Sutra*) [10]



92 少欲之人則無諂曲以求人意，
亦復不為諸根所牽。

(《佛遺教經》)

Those who have little desire do not flatter in order to get what they want from others, and will not be dominated by the sense organs and succumb to temptation of sensory pleasure.

(Sutra on the Buddha's Bequeathed Teaching)

[30]



93 行少欲者，心則坦然無所憂畏，
觸事有餘常無不足。

(《佛遺教經》)

Those who harbor little desire will have a peaceful mind free of worry or fear. They are always satisfied and never in want of anything.

(*Sutra on the Buddha's Bequeathed Teaching*)

[30]



94 心無厭足，唯得多求，增長罪惡。菩薩不爾，常念知足，安貧守道，唯慧是業。

(《佛說八大人覺經》)

Our minds are never satisfied or content with just enough. The more we obtain, the more we want. Thus we create offenses and perform evil deeds. Bodhisattvas don't wish to make these mistakes. Instead, they choose to be content. They nurture the Way, living a quiet life in humble surroundings-their sole occupation, cultivating wisdom.

(*Eight Great Awakenings Sutra*) [10]



95 知足之法即是富樂安隱之處。

(《佛遺教經》)

The dharma of contentment is the dwelling of blessings, happiness, and peace.

(Sutra on the Buddha's Bequeathed Teaching) [16]



96 知足之人，雖臥地上猶為安樂；
不知足者，雖處天堂亦不稱意。

(《佛遺教經》)

People who are content, although they might sleep on the ground, are peaceful and happy. Those who are not content, although they might abide in the heavens, are still dissatisfied.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



97 不知足者常為五欲所牽，為知足者之所憐愍。

(《佛遺教經》)

Those who are discontent are always dragged along by their five sense organs, and are pitied by those who are content.

(*Sutra on the Buddha's Bequeathed Teaching*) [16]



98 汝等比丘，受諸飲食當如服藥，
於好於惡勿生增減，趣得支身以
除飢渴。

(《佛遺教經》)

All of you Bhikshus! You should accept various kinds of food and drink as if you were taking medicine. Whether they be good or bad, do not take more or less of them, but use them to cure hunger and thirst and to maintain the body.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



99 受人供養取自除惱，無得多求
壞其善心。

(《佛遺教經》)

Receive peoples' offerings to put
an end to distress, but do not seek
to obtain too much and spoil their
good hearts.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



100 若種種戲論其心則亂，雖復出家猶未得脫。

(《佛遺教經》)

If you indulge in all sorts of idle discussions, your mind will be scattered and even though you have left the home-life, you will not attain liberation.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



101 若汝欲得寂滅樂者，唯當善滅戲論之患。

(《佛遺教經》)

If you want to attain the happiness of still tranquility, you only need to eliminate the error of frivolous debate.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



102 以不忿勝忿。以善勝不善。以施
勝慳吝。以實勝虛妄。

(南傳《法句經》223)

Overcome the angry by non-
anger; overcome the wicked by
goodness; overcome the miser by
generosity; overcome the liar by
truth.

(*Dhammapada*, v.223) [1]



103 有愧之人則有善法；若無愧者，
與諸禽獸無相異也。

(《佛遺教經》)

Those who have shame have
good dharmas; one without it is no
different from the birds and beasts.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



104 若起憍慢當疾滅之。謂長憍慢尚非世俗白衣所宜，何況出家人道之人。

(《佛遺教經》)

If thoughts of arrogance arise you should quickly destroy them, because arrogance and pride are not appropriate even among the customs of lay people, how much the less for a person who has left the home-life and entered the Way.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



105 諂曲之心與道相違，是故宜應質直其心。

(《佛遺教經》)

Thoughts of flattery are contradictory to the Way. Therefore you should have a straightforward disposition of mind.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



四、布施類

iv. Giving

106 菩薩布施，等念冤親，不念舊惡，不憎惡人。

(《佛說八大人覺經》)

Bodhisattvas practice giving. They treat friend and foe alike. They do not harbor grudges or despise amoral people.

(*Eight Great Awakenings Sutra*) [10]



107 雜草害田地，貪欲害世人。施與
離貪者，故得大果報。

(南傳《法句經》356)

Fields are spoiled by weeds;
people, by passion. So what's given
to those free of passion bears great
fruit.

(*Dhammapada*, v.356) [1]



108 專樂求法，心無厭足。常欲廣說，志無疲倦。

(《佛說無量壽經》)

With singleness of heart they seek the Dharma tirelessly. Always desiring to expound the doctrine, they never grow weary.

(*The Sutra of Immeasurable Life*) [4]



109 爲眾開法藏，廣施功德寶，常於
大眾中，說法師子吼。

(《佛說無量壽經》)

I³² will open the Dharma-store for the multitudes and endow them all with treasures of merit. Being always among the multitudes, I will proclaim the Dharma with the lion's roar.

(*The Sutra of Immeasurable Life*) [4]

³² "I" here refers to Dharmastore Bhikkhu, one of Amitabha Buddha's past lives.



110 擊法鼓，建法幢，曜慧日，除癡闇。

(《佛說無量壽經》)

Striking Dharma-drums and hoisting Dharma-banners, they cause the sun of wisdom to shine forth and dissipate the darkness of ignorance.

(*The Sutra of Immeasurable Life*) [4]



111 修六和敬，常行法施。

(《佛說無量壽經》)

They perform the six acts of accord and respect³³, and always provide others with the gift of the Dharma.

(*The Sutra of Immeasurable Life*) [4]

³³ Six Principles of Harmony.



112 菩薩於法，應無所住，行於布施。所謂不住色布施，不住聲香味觸法布施。須菩提！菩薩應如是布施，不住於相。

(《金剛經》)

As to Dharmas, a Bodhisattva should not rely on anything when giving. That is to say, when giving, he should neither rely on forms, nor sounds, smells, tastes, tangible objects or dharmas. Subhuti, a Bodhisattva should give thus: he should not rely on appearances.

(*The Vajra Prajna Paramita Sutra*) [12]



113 若菩薩不住相布施，其福德不可
思量。

(《金剛經》)

If a Bodhisattva does not rely
on appearances when giving,
his blessings and virtues are
inconceivable and immeasurable.

(*The Vajra Prajna Paramita Sutra*) [12]



114 若菩薩心住於法而行布施，如人入闇，則無所見。

(《金剛經》)

A Bodhisattva who gives with a mind relying on dharma is like a person in the dark who sees nothing at all.

(*The Vajra Prajna Paramita Sutra*) [12]



115 若菩薩心不住法而行布施，如人有目，日光明照，見種種色。

(《金剛經》)

A Bodhisattva who gives with a mind that does not rely on dharmas is like a person with eyes who can see all kinds of things in the bright sunlight.

(*The Vajra Prajna Paramita Sutra*) [12]



116 云何為人演說？不取於相，如如不動。

(《金剛經》)

How should this Sutra be explained for others? By not grasping at appearances and being in unmoving thusness.

(*The Vajra Prajna Paramita Sutra*) [12]



五、持戒類

v. Upholding Precepts

117 **攝** 心為戒，因戒生定，因定發慧，是則名為三無漏學。

(《楞嚴經・卷六》)

Collecting one's thoughts constitutes the precepts; from the precepts comes Samadhi; and from Samadhi arises wisdom. These are called the Three Non-Outflow Studies³⁴.

(*Shurangama Sutra, book 6*) [5]

³⁴ Threefold Learning.



118 善護口業，不譏他過；善護身業，不失律儀；善護意業，清淨無染。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

He guarded well his verbal karmas and did not ridicule others' faults. He guarded well his bodily karmas and did not transgress any precept or codes of behavior. He guarded well his mental karmas and kept himself pure and uncontaminated.

(Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra) [3]



119 依因此戒，得生諸禪定及滅苦智
慧。

(《佛遺教經》)

By relying on these precepts, you will give rise to all dhyana concentrations³⁵, and reach the wisdom of the cessation of suffering.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]

³⁵ Meditative concentrations.



120 受持三歸，具足眾戒，不犯威儀。

(《佛說觀無量壽佛經》)

Taking the three refuges, keeping the various precepts and refraining from breaking the rules of conduct.

(*Amitayurbhavana Sutra*) [6]



121 若人離諸垢，能善持戒律，克己
與誠實，彼應著袈裟。

(南傳《法句經》10)

But whoever is purged of depravity,
well-established in virtues and filled
with self-control and truthfulness,
he indeed is worthy of the yellow
robe.

(*Dhammapada*, v.10) [1]



122 成就諸戒行，住於不放逸，正智 解脫者，魔不知所趣。

(南傳《法句經》57)

Mara³⁶ never finds the path of
the truly virtuous, who abide in
heedfulness and are freed by
perfect knowledge.

(*Dhammapada*, v.57) [1]

³⁶ Mara : The demon that tempted Sakyamuni Buddha by trying to seduce him with the vision of beautiful women, etc. (魔：以美色等誘惑來引誘釋迦牟尼佛的惡魔。)



123 具戒及正見，住法知真諦，圓滿
自所行，彼為世人愛。

(南傳《法句經》217)

People hold dear him who
embodies virtue and insight, who
is principled, has realized the truth,
and who himself does what he
ought to be doing.

(*Dhammapada*, v.217) [1]



124 智者身調伏，亦復語調伏，於意
亦調伏，實一切調伏。

(南傳《法句經》234)

The wise are controlled in bodily action, controlled in speech and controlled in thought. They are truly well-controlled.

(*Dhammapada*, v.234) [1]



125 若人能持淨戒，是則能有善法。
若無淨戒，諸善功德皆不得生。
是以當知，戒為第一安隱功德之
所住處。

(《佛遺教經》)

If a person is able to uphold the pure precepts, he will, as a result, be able to have good dharmas. If one lacks the pure precepts, no good merit and virtue can arise. Therefore you should know that the precepts are the dwelling place for the foremost and secure merit and virtue.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



126 不誹與不害，嚴持於戒律，飲食知節量，遠處而獨居，勤修增上定，是為諸佛教。

(南傳《法句經》185)

Not despising, not harming,
restraint according to the code of
monastic discipline, moderation in
food, dwelling in solitude, devotion
to meditation — this is the teaching
of the Buddhas.

(*Dhammapada*, v.185) [1]



127 佛子離吾數千里，憶念吾戒，必
得道果。在吾左右，雖常見吾，
不順吾戒，終不得道。

(《佛說四十二章經》)

My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way. If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way.

(*Sutra in Forty-Two Sections*) [15]



128 言善法者，謂人天身、聲聞菩提、獨覺菩提、無上菩提，皆依此法以為根本而得成就，故名善法。此法即是十善業道。

(《佛說十善業道經》)

Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Shravakas³⁷, the Illumination of the Pratyekas³⁸, and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas. These dharmas are the ten wholesome ways of actions. [17]

(The Discourse on the Ten Wholesome Ways of Action) [17]

^{37, 38} Refer to footnotes on page 149.
(請參閱第149頁註腳)



129 何等為十(善)? 謂能永離殺生、偷盜、邪行、妄語、兩舌、惡口、綺語、貪欲、瞋恚、邪見。

(《佛說十善業道經》)

What are these ten (wholesome dharmas)? They are the ability to give up forever killing, stealing, wrong conduct, lying, slandering, harsh language, frivolous speech, lust, hate, and wrong views.

(*The Discourse on the Ten Wholesome Ways of Action*) [17]

³⁷ Shravaka: The Buddha's disciples. (聲聞: 聽佛說法而證小乘聖果的弟子。)

³⁸ Pratyekas are said to achieve enlightenment on their own. (緣覺/獨覺: 不必聽靠佛說法, 靠自力證得聖果的聖者。)



130 遠離麁言、自害、害彼、彼此
俱害，修習善語，自利、利人、
彼我兼利。

(《佛說無量壽經》)

He avoided all wrong speech that would bring harm upon himself or others or both; he engaged in right speech that would bring benefit to himself or others or both.

(*The Sutra of Immeasurable Life*) [4]



六、忍辱類

vi. Patience

131 忍之為德，持戒苦行所不能及。

(《佛遺教經》)

Patience is a virtue which neither upholding the precepts nor the ascetic practices are able to compare with.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



132 **能**行忍者乃可名為有力大人。
若其不能歡喜忍受惡罵之毒如飲
甘露者，不名人道智慧人也。

(《佛遺教經》)

One who is able to practice patience can be called a great person who has strength. If you are unable to happily and patiently undergo the poison of malicious abuse, as if drinking sweet dew, you cannot be called a wise person who has entered the Way.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



133 當知瞋心甚於猛火，常當防護無令得入。

(《佛遺教經》)

You should know that a heart of anger is worse than a fierce fire. You should always guard against it, and not allow it to enter you.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



134 我³⁹於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。

(《金剛經》)

When I⁴⁰ was cut limb from limb, if I had an appearance of a self, an appearance of others, an appearance of living beings or an appearance of a life, I would have been outraged.

(*The Vajra Prajna Paramita Sutra*) [12]

³⁹ 此句的「我」指釋迦牟尼佛。

⁴⁰ “I” here refers to Sakyamuni Buddha.



135 若縱恚心則自妨道，失功德利。

(《佛遺教經》)

If you allow yourself to have thoughts of anger, you will hinder your own Way, and lose the merit and virtue you have gained.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



136 惡人聞善，故來擾亂者，汝自禁
息，當無瞋責。彼來惡者，而自
惡之。

(《佛說四十二章經》)

When an evil person hears about your goodness and intentionally comes to cause trouble, you should restrain yourself and not become angry or blame him. Then the one who has come to do evil will do evil to himself.

(*Sutra in Forty-Two Sections*) [15]



137 忍辱多力，不懷惡故，兼加安健。忍者無惡，必為人尊。

(《佛說四十二章經》)

Patience under insult is the greatest strength, because people who are patient do not harbor hatred, and they gradually grow more peaceful and strong. Patient people, since they are not evil, will surely gain the respect of others.

(*Sutra in Forty-Two Sections*) [15]



138 不生欲覺、瞋覺、害覺，不起欲想、瞋想、害想，不著色、聲、香、味、觸之法。

(《佛說無量壽經》)

He did not harbor any thought of greed, hatred or cruelty; nor did he allow any ideas of greed, hatred or cruelty to arise. He was unattached to any form, sound, smell, taste, touch or idea.

(*The Sutra of Immeasurable Life*) [4]



139 忍力成就，不計眾苦。少欲知足，無染恚癡，三昧常寂。

(《佛說無量壽經》)

Possessed of the power to persevere, he did not avoid undergoing various afflictions. Having little desire for his own sake, he knew contentment. Without any impure thought, enmity or stupidity, he dwelt continually in tranquil samadhi.

(*The Sutra of Immeasurable Life*) [4]



140 **勝**利生憎怨，敗者住苦惱。勝敗
兩俱捨，和靜住安樂。

(南傳《法句經》201)

Victory begets enmity; the
defeated dwell in pain. Happily
the peaceful live, discarding both
victory and defeat.

(*Dhammapada*, v.201) [1]



七、精進類

vii. Diligence

141 常行精進，破煩惱惡，摧伏四魔，出陰界獄。

(《佛說八大人覺經》)

With unflagging vigor, great people break through their afflictions and baseness. They vanquish and defeat the four kinds of demons, and escape from the prison of the five skandhas⁴¹.

(*Eight Great Awakenings Sutra*) [10]

⁴¹ Five skandhas: The five aggregates, which are matter (or body), sensations (or feelings), perceptions, mental formations, and consciousness. (五陰：又稱五蘊，乃是色 / 物質、受、想、行、識這五類的聚集。)



142 當制五根，勿令放逸入於五欲。

(《佛遺教經》)

You should restrain the five sense organs, and do not allow them to enter the five desires as they please.

(Sutra on the Buddha's Bequeathed Teaching) [16]



143 常當一心勤求出道，一切世間動
不動法，皆是敗壞不安之相。

(《佛遺教經》)

You should always single-mindedly
and diligently seek the way out
of all the moving and unmoving
dharma of the world, for they are
all decaying, unfixed appearances.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



144 **奮**勉不放逸，克己自調御，智者
自作洲，不為洪水沒。

(南傳《法句經》25)

By effort and heedfulness,
discipline and self-mastery, let the
wise one make for himself an island
which no flood can overwhelm.

(*Dhammapada*, v.25) [1]



145 莫耽溺放逸，莫嗜愛欲樂。警覺
修定者，始得大安樂。

(南傳《法句經》27)

Do not give way to heedlessness.
Do not indulge in sensual pleasures.
Only the heedful and meditative
attain great happiness.

(*Dhammapada*, v.27) [1]



146 若人壽百歲，怠惰不精進，不如生一日，勵力行精進。

(南傳《法句經》112)

Better it is to live one day strenuous and resolute than to live a hundred years sluggish and dissipated.

(*Dhammapada*, v.112) [1]



147 應急速作善，制止罪惡心。怠慢作善者，心則喜於惡。

(南傳《法句經》116)

Hasten to do good; restrain your mind from evil. He who is slow in doing good, his mind delights in evil.

(*Dhammapada*, v.116) [1]



148 如良馬加鞭，當奮勉懺悔。以信戒精進，以及三摩地，善分別正法，以及明行足，汝當念勿忘，消滅無窮苦。

(南傳《法句經》144)

Like a thoroughbred horse touched by the whip, be strenuous, be filled with spiritual yearning. By faith and moral purity, by effort and meditation, by investigation of the truth, by being rich in knowledge and virtue, and by being mindful, destroy this unlimited suffering.

(*Dhammapada*, v.144) [1]



149 **奮**起莫放逸！行正法善行。依正
法行者，此世他世樂。

(南傳《法句經》168)

Arise! Do not be heedless! Lead
a righteous life. The righteous live
happily both in this world and the
next.

(*Dhammapada*, v.168) [1]



150 若失念者則失諸功德；若念力堅強，雖入五欲賊中不為所害。

(《佛遺教經》)

If you lose mindfulness you will lose all merit. If your power of mindfulness is firm and strong, though you mingle with the thieves of the five desires, they cannot harm you.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



151 於晝夜，常念、思惟、觀察善法，令諸善法念念增長，不容毫分不善間雜。

(《佛說十善業道經》)

Constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharma so as to cause the wholesome dharma to increase from thought-moment to thought-moment, without allowing the least unwholesome thought to mingle in.

(*The Discourse on the Ten Wholesome Ways of Action*) [17]



152 人有至心，精進求道不止，會當
剋果，何願不得？

(《佛說無量壽經》)

If one sincerely, diligently and unceasingly seeks the Way, one will be able to reach one's destination. What vow is there which cannot be fulfilled?

(*The Sutra of Immeasurable Life*) [4]



153 志勇精進，心不退弱，為世燈明、最勝福田，常為師導，等無憎愛。

(《佛說無量壽經》)

Strong-willed and diligent, their determination never falters. Thus they become lamps to the world and fields of supreme merit; they always become teachers and harbor no thought of discrimination, aversion, or attachment.

(*The Sutra of Immeasurable Life*) [4]



154 當求度世，拔斷生死眾惡之本，
永離三塗無量憂畏苦痛之道。

(《佛說無量壽經》)

All should seek emancipation,
cut the roots of samsara and
its various evils, and so aspire
to escape from the paths of
immeasurable sorrow, fear and pain
in the three evil realms.

(*The Sutra of Immeasurable Life*) [4]



155 彼於戰場上，雖勝百萬人，未若克己者，戰士之最上！

(南傳《法句經》103)

Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself.

(*Dhammapada*, v.103) [1]



八、禪定類

viii. Meditative Concentration

156 若攝心者，心則在定。心在定故，能知世間生滅法相。是故汝等常當精勤修集諸定。

(《佛遺教經》)

If you collect your thoughts, your mind will be concentrated. If your mind is concentrated, you can know the arising and ceasing of all dharma's appearances. All of you should constantly and vigorously cultivate concentration.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



157 若得定者，心則不散，譬如惜水之家，善治堤塘。行者亦爾，為智慧水故，善修禪定令不漏失。

(《佛遺教經》)

If you attain concentration your mind will not be scattered. It is like a household that uses its water sparingly and is able to regulate its irrigation ditches. One who cultivates concentration is also the same way; for the sake of the water of wisdom he cultivates dhyana concentration, so it doesn't leak away.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



158 於諸功德常當一心，捨諸放逸如
離怨賊。

(《佛遺教經》)

With respect to merit, you should always be single-minded. Relinquish laziness as you would avoid a hateful thief.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



159 縱此心者，喪人善事，制之一處，無事不辦。

(《佛遺教經》)

Those who allow their minds to wander freely lose the goodness that people do. By restraining it in one place there is no affair which cannot be completed.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



160 智者常堅忍，勇猛修禪定；解脫
得安隱，證無上涅槃。

(南傳《法句經》23)

The wise ones, ever meditative
and steadfastly persevering,
alone experience Nibbana, the
incomparable freedom from
bondage.

(*Dhammapada*, v.23) [1]



161 若人壽百歲，無慧無三昧，不如
生一日，具慧修禪定。

(南傳《法句經》111)

Better it is to live one day wise and
meditative than to live a hundred
years foolish and uncontrolled.

(*Dhammapada*, v.111) [1]



162 心若不安定，又不了正法，信心不堅者，智慧不成就。

(南傳《法句經》38)

Wisdom never becomes perfect
in one whose mind is not steadfast,
who knows not the Good Teaching
and whose faith wavers.

(*Dhammapada*, v.38) [1]



163 彼人心寂靜，語與業寂靜，正智而解脫，如是得安穩。

(南傳《法句經》96)

Calm is his thought, calm his speech, and calm his deed, who, truly knowing, is wholly freed, perfectly tranquil and wise.

(*Dhammapada*, v.96) [1]



九、智慧類

ix. Wisdom

164 以智慧明滅諸癡闇。

(《佛遺教經》)

Destroy the darkness of delusion
with the brightness of wisdom.

*(Sutra on the Buddha's Bequeathed
Teaching)* [16]



165 菩薩常念，廣學多聞，增長智慧，成就辯才，教化一切，悉以大樂。

(《佛說八大人覺經》)

Bodhisattvas apply themselves and deeply appreciate study and erudition, constantly striving to expand their wisdom and refine their eloquence. Nothing brings them greater joy than teaching and transforming living beings.

(*Eight Great Awakenings Sutra*) [10]



166 **實**智慧者，則是度老病死海堅牢船也。

(《佛遺教經》)

One with wisdom rides in a secure boat for crossing over the ocean of birth, old age, sickness, and death.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



167 是故汝等，當以聞思修慧而自增益。

(《佛遺教經》)

For this reason all of you should increasingly benefit yourselves by learning, considering, and cultivating wisdom.

(*Sutra on the Buddha's Bequeathed Teaching*)

[16]



168 夫見道者，譬如持炬，入冥室中，其冥即滅，而明獨存。學道見諦，無明即滅，而明常存矣。

(《佛說四十二章經》)

Those who see the Way are like someone holding a torch who enters a dark room, dispelling the darkness so that only light remains. When you study the Way and see the truth, ignorance vanishes and light remains forever.

(*Sutra in Forty-Two Sections*) [15]



169 **隨** 拔一根脫粘內伏，伏歸元真
發本明耀；耀性發明，諸餘五粘
應拔圓脫。

(《楞嚴經·卷四》)

Accordingly, extract one organ, free it from adhesion, and subdue it at its inner core. Once subdued, it will return to primal truth and radiate its innate brilliance. When that brilliance shines forth, the remaining five adhesions will be freed to accomplish total liberation.

(*Shurangama Sutra, book 4*) [5]



170 住空、無相、無願之法，無作、無起，觀法如化。

(《佛說無量壽經》)

He dwelt in the realization that all dharmas are empty, devoid of distinctive features, and not to be sought after, and that they neither act nor arise; he thus realized that all dharmas are like magical creations.

(*The Sutra of Immeasurable Life*) [4]



171 究竟菩薩諸波羅蜜，修空無相無願三昧、不生不滅諸三昧門，遠離聲聞緣覺之地。

(《佛說無量壽經》)

They have completed the bodhisattva's course of Paramitas and practiced the samadhis of emptiness, non-form and non-desire, the samadhi of non-arising and non-ceasing and many other samadhis; they have gone far beyond the stages of sravakas and pratyekabuddhas.

(*The Sutra of Immeasurable Life*) [4]



172 知此身如泡，覺悟是幻法，折魔
羅花箭，越死王所見。

(南傳《法句經》46)

Realizing that this body is like
froth, penetrating its mirage-like
nature, and plucking out Mara's
flower-tipped arrows of sensuality,
go beyond sight of the King of
Death!

(*Dhammapada*, v.46) [1]



173 常自省察不令有失，是則於我法中能得解脫。

(《佛遺教經》)

Always examine yourselves, and do not allow yourselves to have faults, this way you can gain liberation within my Dharma.

(Sutra on the Buddha's Bequeathed Teaching) [16]



174 世皆無常，會必有離，勿懷憂也。

(《佛遺教經》)

You should know therefore, that everything in the world is impermanent. Meetings necessarily have separations, so do not harbor grief.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



175 當念身中四大，各自有名，都無我者。我既都無，其如幻耳。

(《佛說四十二章經》)

You should be mindful of the four elements within the body. Though each has a name, none of them is the self. Since they are not the self, they are like an illusion.

(*Sutra in Forty-Two Sections*) [15]



176 若菩薩通達無我法者，如來說名
真是菩薩。

(《金剛經》)

If a Bodhisattva comprehends the
dharma of no self, the Thus Come
One calls him a true Bodhisattva.

(*The Vajra Prajna Paramita Sutra*) [12]



177 佛法在世間，不離世間覺；離世覓菩提，恰如求兔角。正見名出世，邪見是世間；邪正盡打卻，菩提性宛然。

(《六祖壇經・般若品第二》)

The Kingdom of Buddha is in this world, within which enlightenment is to be sought. To seek enlightenment by separating from this world is as absurd as to search for a rabbit's horn. Right views are called 'transcendental'; erroneous views are called 'worldly'. When all views, right or erroneous, are discarded then the essence of Bodhi appears.

(*The Dharma Jewel Platform Sutra, ch.2*) [14]



十、慈悲類

x. Compassion

178 **精**進行道，慈悲修慧，乘法身船，至涅槃岸；復還生死，度脫眾生。

(《佛說八大人覺經》)

Once awakened, they even more energetically continue to cultivate the Path. Steeping themselves in kindness and compassion, they grow in wisdom. They sail the Dharma ship across to Nirvana's shore, and then return on the sea of birth and death to rescue living beings.

(*Eight Great Awakenings Sutra*) [10]



179 爲眾生類作不請之友，荷負群生
為之重任。

(《佛說無量壽經》)

Without being asked to do so,
he becomes a good friend to each
within the multitude of beings and
carries their heavy karmic burdens
on his back.

(*The Sutra of Immeasurable Life*) [4]



180 **興**大悲、愍眾生，演慈辯、授法眼，杜三趣、開善門，以不請之法施諸黎庶。

(《佛說無量壽經》)

Having awakened great compassion for sentient beings, he kindly expounds the teaching, and endows them with the Dharma-eye. He blocks the paths to the three evil realms, opens the gate of virtue and, without waiting for their request, provides beings with the Dharma.

(*The Sutra of Immeasurable Life*) [4]



181 開彼智慧眼，滅此昏盲闇，閉塞
諸惡道，通達善趣門。

(《佛說無量壽經》)

Having obtained the eye of wisdom, I⁴³ will remove the darkness of ignorance; I will block all the evil paths. And open the gate to the good realms.

(*The Sutra of Immeasurable Life*) [4]

⁴³ “I” here refers to Dharmastore Bhikkhu, one of Amitabha Buddha’s past lives.



182 於諸眾生視之若己，一切善本皆度彼岸。

(《佛說無量壽經》)

He indeed looks upon sentient beings as his own self. With such roots of virtue, all the bodhisattvas in the assembly had reached the shore of emancipation.

(*The Sutra of Immeasurable Life*) [4]



183 受持如來甚深法藏，護佛種性
常使不絕。

(《佛說無量壽經》)

He upholds the Tathagata's
profound Dharma-treasury and
protects the seeds of Buddhahood,
so that they may continue to
multiply.

(*The Sutra of Immeasurable Life*) [4]



184 若有持是觀世音菩薩名者，
設入大火，火不能燒，由是菩薩
威神力故；若為大水所漂，稱其
名號，即得淺處。

(《法華經・普門品》)

If those who hold the name of
Gwan Shr Yin Bodhisattva should
fall into a great fire, the fire will not
burn them, because of Gwan Shr
Yin Bodhisattva's awesome spiritual
power. If they are being tossed
about in deep and treacherous
waters and call his name, they will
quickly reach the shallows.

(*Universal Door Chapter of the Lotus Sutra*)

[8]



185 一切懼刀杖，一切皆畏死，以自
度他情，莫殺教他殺。

(南傳《法句經》129)

All tremble at violence; all fear
death. Putting oneself in the place
of another, one should not kill nor
cause another to kill.

(*Dhammapada*, v.129) [1]



186 若有男子女人，在生不修善因，多造眾罪。命終之後，眷屬小大，為造福利一切聖事，七分之中而乃獲一，六分功德，生者自利。以是之故，未來現在善男女等，聞健自修，分分己獲。

(《地藏經》)

When men or women laden with offenses who failed to plant good causes die, even they can receive one-seventh of any merit dedicated to them by relatives who do good deeds on their behalf. The other six-sevenths of the merit will return to the living relatives who did the good deeds. It follows that men and women of the present and future



who cultivate while they are strong
and healthy will receive every
portion of the benefit derived.

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*



187 **佛**告閻羅天子：「南閻浮提眾生，其性剛強，難調難伏。是大菩薩，於百千劫，頭頭救拔如是眾生，早令解脫。是罪報人乃至墮大惡趣，菩薩以方便力，拔出根本業緣，而遣悟宿世之事。自是閻浮提眾生結惡習重，旋出旋入，勞斯菩薩久經劫數而作度脫。」

（《地藏經》）

The Buddha told Lord Yama, "The beings of Jambudvīpa have stubborn and obstinate natures, difficult to tame, difficult to subdue. This Great Bodhisattva continually rescues such beings throughout hundreds of thousands



of eons and causes them to obtain liberation quickly. For those beings undergoing retributions even in the worst destinies, the Bodhisattva applies the strength of expedients to extricate them from their own basic karmic conditions and lead them to understand the events of their past lives. But because beings of Jambudvīpa are so bound by their own heavy bad habits, they keep revolving in and out of the various paths over and over as this Bodhisattva labors throughout many long eons to entirely effect their rescue and release.”

(Sutra of the Past Vows of Earth Store Bodhisattva) [9]



188 **復**次普廣：若未來世諸眾生等，或夢或寐，見諸鬼神乃及諸形，或悲、或啼、或愁、或歎、或恐、或怖。此皆是一生、十生、百生、千生過去父母、男女弟妹、夫妻眷屬，在於惡趣，未得出離，無處希望福力救拔，當告宿世骨肉，使作方便，願離惡道。普廣，汝以神力，遣是眷屬，令對諸佛菩薩像前，志心自讀此經，或請人讀，其數三遍或七遍。如是惡道眷屬，經聲畢是遍數，當得解脫，乃至夢寐之中，永不復見。

（《地藏經》）



Moreover, Universally Expansive, beings in the future may, while dreaming or drowsy, see ghosts, spirits, and other forms that are either sad, weeping, or worried, fearful, or terrified. Those are all fathers, mothers, sons, daughters, brothers, sisters, husbands, wives, and relatives from one, ten, a hundred, or a thousand lives past who have not yet been able to leave the bad destinies. They have no place from which to hope for the power of blessings to rescue them, and so they try to communicate with their closest descendants, hoping that those relatives will use some skillful means to help them get out of the Evil Paths. Universally Expansive, using your spiritual powers, exhort those descendants to recite this Sutra



with sincere resolve before the images of Buddhas or Bodhisattvas or to request others to recite it, either three or seven times. When the Sutra has been read aloud the proper number of times, relatives in the Evil Paths will obtain liberation and never again be seen by those who are dreaming or drowsy.

(Sutra of the Past Vows of Earth Store Bodhisattva) [9]



十一、改過類

xi. Rectifying Faults

189 人有眾過，而不自悔、頓息其心，罪來赴身，如水歸海，漸成深廣。若人有過，自解知非，改惡行善，罪自消滅，如病得汗，漸有痊損耳。

（《佛說四十二章經》）

If a person has many offenses and does not repent of them, but cuts off all thought of repentance, the offenses will engulf him, just as water returning to the sea will gradually become deeper and wider. If a person has offenses and, realizing they are wrong, reforms



and does good, the offenses will dissolve by themselves, just as a sick person who begins to perspire will gradually be cured.

(Sutra in Forty-Two Sections) [15]



190 不得苞藏瑕疵、顯異惑眾。

(《佛遺教經》)

Do not conceal your faults or put
on a special appearance to delude
the multitudes.

(Sutra on the Buddha's Bequeathed Teaching)

[16]



191 我⁴⁴昔所造諸惡業，皆由無始貪
瞋癡，從身語意之所生，一切我
今皆懺悔。

(《華嚴經・普賢行願品》)

For all the evil deeds I⁴⁵ have
done in the past, created by my
body, mouth, and mind, from
beginningless greed, anger, and
delusion, I now know shame and
repent them all.

(*Avatamsaka Sutra, ch.40*) [7]

⁴⁴ 此句「我」指普賢菩薩。

⁴⁵ “I” here refers to Samantabhadra Bodhisattva.



192 若人朝朝自反省，行無瑕疵並賢明，智慧戒行兼具者，彼為智人所稱讚。

(南傳《法句經》229)

But the man whom the wise praise,
after observing him day after day,
is one of flawless character, wise,
and endowed with knowledge and
virtue.

(*Dhammapada*, v.229) [1]

伍 因果教育

Chapter 5

CAUSALITY
EDUCATION



一、因果相應

i. The Corresponding Relationship between Cause and Effect

193 諸法意先導，意主意造作。若以染污意，或語或行業，是則苦隨彼，如輪隨獸足。

(南傳《法句經》1)

Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox.

(*Dhammapada*, v.1) [1]



194 諸法意先導，意主意造作。若以清淨意，或語或行業，是則樂隨彼，如影不離形。

(南傳《法句經》2)

Mind precedes all mental states.
Mind is their chief; they are all
mind-wrought. If with a pure mind
a person speaks or acts happiness
follows him like his never-departing
shadow.

(*Dhammapada*, v.2) [1]



195 猶如搆牛乳，醍醐非速成；愚人
造惡業，不即感惡果，業力隨其
後，如死灰覆火。

(南傳《法句經》71)

Truly, an evil deed committed does not immediately bear fruit, like milk that does not turn sour all at once. But smoldering, it follows the fool like fire covered by ashes.

(*Dhammapada*, v.71) [1]



196 惡業未成熟，惡者以為樂。惡業成熟時，惡者方見惡。

（南傳《法句經》119）

It may be well with the evil-doer as long as the evil ripens not. But when it does ripen, then the evil-doer sees (the painful results of) his evil deeds.

(*Dhammapada*, v.119) [1]



197 善業未成熟，善人以為苦。善業成熟時，善人始見善。

(南傳《法句經》120)

It may be ill with the doer of good as long as the good ripens not. But when it does ripen, then the doer of good sees (the pleasant results of) his good deeds.

(*Dhammapada*, v.120) [1]



198 此等眾生，不識本心受此輪迴，
經無量劫不得真淨，皆由隨順殺
盜淫故；反此三種又則出生無殺
盜淫。有名鬼倫，無名天趣。

(《楞嚴經・卷九》)

These living beings, who do not recognize the fundamental mind, all undergo rebirth for limitless kalpas. They do not attain true purity, because they keep getting involved in killing, stealing, and lust, or because they counter them and are born according to their not killing, not stealing, and lack of lust. If these three karmas are present in them, they are born among the troops of ghosts. If they are free of these three karmas, they are born in the destiny of gods.

(*Shurangama Sutra, book 9*) [5]



199 殺盜婬三為根本，以是因緣業果相續。

(《楞嚴經・卷四》)

Killing, stealing, and lust are the basic roots. From such causes and conditions comes the continuity of karma and retribution.

(*Shurangama Sutra, book 4*) [5]



200 但作眾惡不修善本，皆悉自然入
諸惡趣。

(《佛說無量壽經》)

People commit nothing but evil
and fail to cultivate roots of virtue,
and so it is natural that they all go
to evil realms.

(*The Sutra of Immeasurable Life*) [4]



二、因小果大

ii. Small Cause, Big Effect

201 **業**力甚大，能敵須彌，能深巨海，能障聖道。是故眾生莫輕小惡，以為無罪，死後有報，纖毫受之。

(《地藏經》)

The power of karma is extremely great. It rivals Mount Sumeru in its heights. It surpasses the great oceans in its depth. It obstructs the path leading to Sagehood. For that reason, beings should never think that minor bad deeds are unimportant or assume that they



do not count as offenses. After death there will be retributions to undergo that cover all those details.

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*



202 世間有此目前現事，壽終後世
尤深尤劇，入其幽冥轉生受身，
譬如王法痛苦極刑。

(《佛說無量壽經》)

Such is retribution in this world, but in the lives to come, punishment is longer and more severe for such evildoers. The suffering of transmigration through dark and dismal realms is comparable to the severest and most painful punishment ever enforced by law.

(*The Sutra of Immeasurable Life*) [4]



203 **富**貴榮華當時快意，不能忍辱
不務修善，威勢無幾隨以磨滅，
身生勞苦久後大劇。

(《佛說無量壽經》)

When wealthy and prosperous, they are happy and do not learn to be modest and virtuous. Consequently, their pomp and power are short-lived; when these are exhausted, they must undergo further afflictions. Their sufferings are bound to increase in time to come.

(*The Sutra of Immeasurable Life*) [4]



204 善 人行善，從樂入樂、從明入明；惡人行惡，從苦入苦、從冥入冥。

(《佛說無量壽經》)

Good people do good deeds, and so enjoy pleasure after pleasure and proceed from light to greater light. Evil-doers commit crimes, and so suffer pain after pain and wander from darkness to deeper darkness.

(*The Sutra of Immeasurable Life*) [4]



三、因果不爽

iii. One Cannot Evade Karma

205 眾生莫輕小惡，以為無罪，死後有報，纖毫受之。父子至親，岐路各別，縱然相逢，無肯代受。

(《地藏經》)

Beings should never think that minor bad deeds are unimportant or assume that they do not count as offenses. After death there will be retributions to undergo that cover all those details. Fathers and sons have the closest relationship, but their roads diverge and each must go his own way. Even if they met, neither would consent to undergo suffering in the other's place.

(*Sutra of the Past Vows of Earth Store Bodhisattva*) [9]



206 不知修善，惡逆無道，後受殃罰，自然趣向，神明記識，犯者不赦。

(《佛說無量壽經》)

Not knowing how to do good, they commit evil and do outrageous and unruly deeds. Later, they receive retribution, it is natural that they should be destined to evil realms. Demigods keep records of offenders' acts and make sure that they are punished.

(*The Sutra of Immeasurable Life*) [4]



207 善惡變化，殃福異處，宿豫嚴待，當獨趣入。遠到他所莫能見者，善惡自然追行所生。

(《佛說無量壽經》)

In accordance with different acts of good and evil, people are destined to realms of bliss or suffering. Unalterably bound by their karma, they depart for those realms all alone. Having reached the other world, they cannot see each other. The law of good and evil naturally pursues them, and wherever they may be reborn, distance and darkness always separate them.

(*The Sutra of Immeasurable Life*) [4]



208 天道施張自然糾舉，綱紀羅網上下相應，晃晃忪忪當入其中。古今有是，痛哉可傷！

(《佛說無量壽經》)

The law of karma operates like a net stretched everywhere; in its meshes, it inevitably catches all offenders. The net woven of large and small ropes covers the whole world, from top to bottom, and those caught in it feel utterly helpless and tremble in fear. This net has been in existence from of old. How painful and heart-rending!

(*The Sutra of Immeasurable Life*) [4]



四、冤冤相報

iv. The Results of Revenging a Wrong with Another Wrong

209 當獨值向相從共生，更相報復無有止已，殃惡未盡不得相離。

(《佛說無量壽經》)

Although each individual is reborn alone, those bound by common karma come to be born together and take revenge upon each other. So this condition persists endlessly and, until the effect of their evil karma is exhausted, there is no possibility of avoiding their enemies.

(*The Sutra of Immeasurable Life*) [4]



210 以人食羊，羊死為人，人死為羊，如是乃至十生之類，死死生生互來相噉。

(《楞嚴經・卷四》)

Suppose a person eats a sheep. The sheep dies and becomes a person; the person dies and becomes a sheep. The same applies in all rebirths among the ten categories. Through death after death and birth after birth, they eat each other.

(*Shurangama Sutra, book 4*) [5]



211 從是畜生酬償先債，若彼酬者
分越所酬，此等眾生還復為人，
返徵其剩。

(《楞嚴經·卷八》)

If while repaying his past debts⁴⁶
by undergoing rebirth as an animal,
such a living being pays back more
than he owed, he will then be
reborn as a human to rectify the
excess.

(*Shurangama Sutra*, book 8) [5]

⁴⁶ His past karmic debts.



212 汝負我⁴⁷命，我還債汝，以是因緣經百千劫常在生死。

(《楞嚴經・卷四》)

You owe me a life; I⁴⁸ must repay my debt to you. Due to such causes and conditions we pass through hundreds of thousands of eons in sustained cycle of birth and death.

(*Shurangama Sutra, book 4*) [5]

⁴⁷ 此句與下句的「我」指一般凡夫。

⁴⁸ “I” here and in the succeeding passage refers to any ordinary person.



213 汝愛我心，我憐汝色，以是因緣
經百千劫常在纏縛。

(《楞嚴經・卷四》)

You love my mind; I adore your
good looks. Due to such causes
and conditions we pass through
hundreds of thousands of eons in
sustained mutual entanglement.

(*Shurangama Sutra, book 4*) [5]



五、惡業苦報

v. The Painful Results of Evil Deeds

214 **惡**人害賢者，猶仰天而唾，唾不至天，還從已墮；逆風揚塵，塵不至彼，還坌己身。賢不可毀，禍必滅己。

(《佛說四十二章經》)

An evil person who harms a sage is like one who raises his head and spits at heaven. Instead of reaching heaven, the spittle falls back on him. It is the same with someone who throws dust against the wind. Instead of going somewhere else, the dust returns to defile his own



body. The sage can not be harmed.
Misdeeds will inevitably destroy the
doer.

(Sutra in Forty-Two Sections) [15]



215 無 毒答曰：「此是閻浮提造惡眾生，新死之者，經四十九日後，無人繼嗣，為作功德，救拔苦難，生時又無善因。當據本業所感地獄，自然先渡此海。海東十萬由旬，又有一海，其苦倍此。彼海之東，又有一海，其苦復倍。三業惡因之所招感，共號業海，其處是也。」

（《地藏經》）

Poisonless replied. These are beings of Jambudvipa who did evil deeds. They have just died and passed through forty-nine days without any surviving relatives doing any meritorious deeds on their behalf to rescue them from



their distress. Besides that, during their lives they themselves didn't plant any good causes. Now their own karma calls forth these hells. Their first task is to cross this sea. Ten thousand yojanas east of this sea is another sea in which they will undergo twice as much suffering. East of that sea is yet another sea where the sufferings are doubled still again. What the combined evil causes of the three karmic vehicles evoke is called the sea of karma. This is that place.

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*



216 若有眾生，不孝父母，或至殺害，當墮無間地獄，千萬億劫，求出無期。

(《地藏經》)

Beings who are not filial to their parents, even to the extent of harming or killing them, will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

(*Sutra of the Past Vows of Earth Store Bodhisattva*) [9]



217 若有眾生，出佛身血，毀謗三寶，不敬尊經，亦當墮於無間地獄，千萬億劫，求出無期。

(《地藏經》)

Beings who shed the Buddha's blood, slander the Triple Jewel⁴⁹, and do not venerate Sutras will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

(*Sutra of the Past Vows of Earth Store Bodhisattva*) [9]

⁴⁹ The Three Jewels.



218 若有眾生，侵損常住，玷污僧尼，或伽藍內，恣行淫欲，或殺或害。如是等輩，當墮無間地獄，千萬億劫，求出無期。

(《地藏經》)

Beings who usurp or damage the property of the Eternally Dwelling, who defile Bhikshus or Bhikshunis, who commit sexual-acts within the Sangharama, or who kill or harm beings, they will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

(Sutra of the Past Vows of Earth Store Bodhisattva) [9]



219 未 來世中，若有男子女人，不行善者，行惡者，乃至不信因果者，邪婬妄語者，兩舌惡口者，毀謗大乘者，如是諸業眾生，必墮惡趣。

(《地藏經》)

Men and women in the future may fail to do good deeds and only do evil; may not believe in cause and effect; may indulge in sexual misconduct and false speech; may use divisive and harsh speech; and may slander the Great Vehicle. Beings with karma like that should certainly fall into bad destinies.

(*Sutra of the Past Vows of Earth Store Bodhisattva*) [9]



220 身口意三，作殺盜婬，是人則入十八地獄。

(《楞嚴經·卷八》)

If the three karmas of body, mouth⁵⁰, and mind commit acts of killing, stealing, and lust, the person will enter the Eighteen Hells.

(*Shurangama Sutra*, book 8) [5]

⁵⁰ Words.



221 三業不兼，中間或為一殺一盜，
是人則入三十六地獄。

(《楞嚴經・卷八》)

If the three karmas are not all involved, and there is perhaps just one act of killing and one of stealing, then the person must enter the Thirty-six Hells.

(*Shurangama Sutra, book 8*) [5]



222 若以刀杖害，無惡無害者，十事中一種，彼將迅速得：極苦痛；失財；身體被損害；或重病所逼；或失心狂亂；或為王迫害；或被誣重罪；或眷屬離散；或破滅財產；或彼之房屋，為劫火焚燒。癡者身亡後，復墮於地獄。

（南傳《法句經 137-140》）

He who inflicts violence on those who are unarmed, and offends those who are inoffensive, will soon come upon one of these ten states: Sharp pain, or disaster, bodily injury, serious illness, or derangement of mind, trouble from the government, or grave charges, loss of relatives, or loss of wealth, or



houses destroyed by ravaging fire;
upon dissolution of the body that
ignorant man is born in hell.

(Dhammapada, vv.137-140) [1]



六、善業樂報

vi. The Joyous Results of Good Deeds

223 閻浮眾生，若能為其父母，乃至眷屬，命終之後，設齋供養，志心勤懇，如是之人，存亡獲利。

(《地藏經》)

By performing vegetarian offerings on behalf of deceased fathers, mothers, and other relatives while making earnest supplication on their behalf, beings of Jambudvīpa benefit both the living and the dead.

(*Sutra of the Past Vows of Earth Store Bodhisattva*) [9]



224 又有尊貴、豪富、高才、明達，
皆由宿世慈孝、修善積德所致。

(《佛說無量壽經》)

But others are honorable, noble, wealthy, intelligent, or clever. This is the result of good and meritorious acts of benevolence and the performance of their duties to their parents in past lives.

(*The Sutra of Immeasurable Life*) [4]



225 智者知己，應修善業，以是所生
蘊、處、界等，皆悉端正，見者
無厭。

(《佛說十善業道經》)

The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates sense-bases and elements that will be given rise to, will all be upright and those who will see them will not grow tired of them.

(The Discourse on the Ten Wholesome Ways of Action) [17]



226 汝觀佛身，從百千億福德所生，
諸相莊嚴，光明顯曜，蔽諸大
眾。

(《佛說十善業道經》)

When you behold the body of
the Buddha born from a hundred
thousand of Kotis of merit, with all
the marks adorned, the splendor of
its radiance covering the whole of
the great assembly.

*(The Discourse on the Ten Wholesome Ways
of Action) [17]*



227 汝又觀此諸大菩薩，妙色嚴淨，
一切皆由修集善業福德而生。又
諸天龍八部眾等大威勢者，亦因
善業福德所生。

(《佛說十善業道經》)

You again behold all these great Bodhisattvas of marvelous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and such like they also come into being because of the merits of wholesome actions.

(The Discourse on the Ten Wholesome Ways of Action) [17]



228 **當**知此十善業，乃至能令十力、
無畏、十八不共，一切佛法皆得
圓滿。是故汝等應勤修學！

(《佛說十善業道經》)

You should know that these ten wholesome actions can lead up to the completion of the Ten Powers (of the Tathagata), of the (Four Kinds of) Fearlessness, of the Eighteen Dharmas that distinguish (the Buddha) and of all Buddha-dharmas. You should therefore practice and train with diligence.

(The Discourse on the Ten Wholesome Ways of Action) [17]



229 **譬**如一切城邑、聚落，皆依大地而得安住；一切藥草、卉木、叢林，亦皆依地而得生長。此十善道亦復如是，一切人、天依之而立，一切聲聞、獨覺菩提、諸菩薩行、一切佛法，咸共依此十善大地而得成就。

（《佛說十善業道經》）

It is like the towns and villages, they all depend on the great ground where they stand. All the herbs, grasses, flowers, trees, and woods also depend on the ground for their growth. With these ten wholesome ways of actions it is the same. All men and devas are established (in their human and deva nature) depending on



them. The illumination of all the Shravakas, of all the Pratyekas, the way of the Bodhisattva, all Buddhadharmas they all are attained and come to fruition due to these ten wholesome great grounds.

(The Discourse on the Ten Wholesome Ways of Action) [17]



230 人能於中一心制意、端身正行，
獨作諸善、不為眾惡者，身獨
度脫，獲其福德度世上天泥洹之
道。

(《佛說無量壽經》)

If in the midst of this, one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms, and finally reach Nirvana.

(*The Sutra of Immeasurable Life*) [4]

陸 哲學教育

Chapter 6

PHILOSOPHY
EDUCATION



一、形上學

i. Metaphysics

231 如我⁵¹解佛所說義，無有定法名阿耨多羅三藐三菩提，亦無有定法如來可說。

(《金剛經》)

As I⁵² understand what the Buddha has said, there is no predetermined Dharma called Anuttara-samyak-sambodhi, and there are not any predetermined Dharmas which the Thus Come One could speak.

(*The Vajra Prajna Paramita Sutra*) [12]

⁵¹ 此句的「我」指釋迦牟尼佛座下解空第一的須菩提尊者。

⁵² “I” here refers to Venerable Subhuti, one of Sakyamuni Buddha’s great disciples and foremost in the understanding of emptiness.



232 如來所說法，皆不可取、不可說、非法、非非法。

(《金剛經》)

All the Dharma which the Thus Come One has spoken can neither be clung to nor spoken of. It is neither Dharma nor non-dharma.

(*The Vajra Prajna Paramita Sutra*) [12]



233 莊嚴佛土者，則非莊嚴，是名莊嚴。

(《金剛經》)

One who adorns Buddha lands does not adorn anything. Therefore it is called adorning.

(*The Vajra Prajna Paramita Sutra*) [12]



234 若以色見我，以音聲求我，是人
行邪道，不能見如來。

(《金剛經》)

One who looks for me in forms,
or seeks me in sounds, practices a
deviant path and will never see the
Thus Come One.

(*The Vajra Prajna Paramita Sutra*) [12]



235 如來者，無所從來，亦無所去，
故名如來。

(《金剛經》)

Thus Come One does not come from anywhere nor does he go anywhere. Therefore he is called the Thus Come One.

(*The Vajra Prajna Paramita Sutra*) [12]



236 得菩提者，如寤時人說夢中事，
心縱精明，欲何因緣取夢中物。

(《楞嚴經・卷四》)

One who obtains Bodhi is like a person who awakens to tell of the events in a dream; since his mind will remain awake and clear, why would he want to hold onto the things in a dream?

(*Shurangama Sutra, book 4*) [5]



237 而心無色，不可見取，但是虛妄諸法集起，畢竟無主，無我、我所。

(《佛說十善業道經》)

Yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas which are ultimately without owner⁵³, without I and mine⁵⁴.

(The Discourse on the Ten Wholesome Ways of Action) [17]

⁵³ Owner, or master.

⁵⁴ Mine, or my possession.



238 菩提自性，本來清淨；但用此心，直了成佛。

(《六祖壇經・行由品第一》)

Our Essence of Mind which is the seed or kernel of enlightenment (Bodhi) is pure by nature, and by making use of this mind alone we can reach Buddhahood directly.

(*The Dharma Jewel Platform Sutra, ch.1*) [14]



239 性真常中求於去來、迷悟、死
生，了無所得。

(《楞嚴經・卷二》)

If within the true and eternal nature
one seeks coming and going,
confusion and enlightenment, or
birth and death, one will never find
them.

(*Shurangama Sutra, book 2*) [5]



二、本體論

ii. Ontology

240 汝等當知，一切眾生從無始來生死相續，皆由不知常住真心性淨明體，用諸妄想，此想不真，故有輪轉。

(《楞嚴經·卷一》)

You should know that from beginningless time all beings are continually born and continually die, simply because they do not know the everlasting true mind with its pure nature and bright substance. Instead they engage in false thinking. These thoughts are not true, and so they lead to further transmigration.

(*Shurangama Sutra, book 1*) [5]



241 **何**期自性，本自清淨；何期自性，本不生滅；何期自性，本自具足；何期自性，本無動搖；何期自性，能生萬法。

(《六祖壇經・行由品第一》)

How unexpected! The self-nature is originally pure in itself. How unexpected! The self-nature is originally neither produced nor destroyed⁵⁵. How unexpected! The self-nature is originally complete in itself. How unexpected! The self-nature is originally without movement. How unexpected! The self-nature can produce the ten thousand dharmas.

(*The Dharma Jewel Platform Sutra, ch.1*) [14]

⁵⁵ Non-arising and non-ceasing.



242 一切世間諸所有物皆即菩提妙明元心，心精遍圓含裹十方。

(《楞嚴經・卷四》)

All mundane phenomena became the wonderfully bright primal mind of Bodhi. The essence of the mind became completely pervasive, containing the ten directions.

(*Shurangama Sutra, book 4*) [5]



243 是諸法空相，不生不滅，不垢不淨，不增不減。

(《般若波羅蜜多心經》)

All Dharmas are empty of characteristics. They are not produced, not destroyed⁵⁶, not defiled, not pure; and they neither increase nor diminish.

(*The Heart of Prajna Paramita Sutra*) [19]

⁵⁶ Non-arising, non-ceasing.



三、現象論

iii. Phenomenalism

244 佛所成就第一希有難解之法，
惟佛與佛乃能究盡諸法實相，所
謂諸法，如是相、如是性、如是
體、如是力、如是作、如是因、
如是緣、如是果、如是報、如是
本末究竟等。

（《法華經・方便品》）

As to that foremost, rare, and hard-to-understand Dharma accomplished by the Buddha—only the Buddhas and the Buddha can exhaust the Real Mark of all dharmas. That is to say with regard to all dharmas: the suchness of the



marks, the suchness of the nature, the suchness of the substance, the suchness of the power, the suchness of the function, the suchness of the causes, the suchness of the conditions, the suchness of the effects, the suchness of the retributions, and the suchness of the ultimate equality from beginning to end.

(Saddharma Pundarika Sutra, ch.2) [2]



245 反觀父母所生之身，猶彼十方虛空之中吹一微塵，若存若亡，如湛巨海流一浮漚，起滅無從。

(《楞嚴經・卷四》)

Each person regarded his physical body as being like a particle of dust blown about in the emptiness of the ten directions; sometimes visible, sometimes not, or as being like a single bubble floating on the clear, vast sea, appearing from nowhere and disappearing into oblivion.

(*Shurangama Sutra, book 4*) [5]



246 由塵發知，因根有相，相見無性，同於交蘆。

(《楞嚴經・卷五》)

Awareness arises because of defiling objects. Phenomena exist because of the sense organs. The phenomena and the perception are both devoid of their own natures. They support each other like intertwining reeds.

(*Shurangama Sutra*, book 5) [5]



247 眞妙覺明亦復如是。汝以空明則有空現，地水火風各各發明則各各現，若俱發明則有俱現。

(《楞嚴經・卷四》)

The truly wonderful enlightened brightness is the same way. You recognize space, and space appears. Recognizing earth, water, fire, and wind, each will appear. If all are recognized, all will appear.

(*Shurangama Sutra, book 4*) [5]



248 我以妙明不滅不生合如來藏，而如來藏唯妙覺明圓照法界，是故於中一為無量、無量為一，小中現大、大中現小。

(《楞嚴經・卷四》)

Based on wonderful understanding that neither ceases to be nor comes into being, I unite with the Treasury of the Tathagata. Thus the Treasury of the Tathagata is the unique and wonderful enlightened brightness which completely illumines the Dharma Realm. That is why, within it, the one is limitless; the limitless is one. In the small appears the great; in the great appears the small.

(*Shurangama Sutra, book 4*) [5]



四、方法論

iv. Methodology

249 是故汝今，知見立知，即無明本；知見無見，斯即涅槃、無漏真淨。

(《楞嚴經・卷五》)

Therefore, creating knowledge within enlightened perception is fundamental ignorance. To be devoid of perception within enlightened perception is the non-outflow true purity of Nirvana.

(*Shurangama Sutra, book 5*) [5]



250 凡所有相，皆是虛妄。若見諸相
非相，則見如來。

(《金剛經》)

All appearances are empty and false. If one sees all appearances as no appearances, then one sees the Thus Come One.

(*The Vajra Prajna Paramita Sutra*) [12]



251 如人以手指月示人，彼人因指當應看月，若復觀指以為月體，此人豈唯亡失月輪，亦亡其指。

(《楞嚴經・卷二》)

This is similar to a person pointing his finger at the moon to show it to someone else. Guided by the finger, the other person should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also.

(*Shurangama Sutra, book 2*) [5]



252 心迷法華轉，心悟轉法華。
誦經久不明，與義作仇家。
無念念即正，有念念成邪。
有無俱不計，長御白牛車。

(《六祖壇經・機緣品第七》)

“When our mind is under delusion, the *Saddharma Pundarika Sutra* ‘turns us round’. With an enlightened mind we ‘turn round’ the Sutra instead. To recite the Sutra for a considerable time without knowing its principal object indicates that you are a stranger to its meaning. The correct way to recite the Sutra is without holding any arbitrary belief. Otherwise, it is wrong. He who is above ‘Affirmative’ and ‘Negative’ rides permanently in the White Bullock Cart (the Vehicle of Buddha).

(*The Dharma Jewel Platform Sutra, ch.7*) [14]



253 元依一精明，分成六和合，一處成休復，六用皆不成。

(《楞嚴經・卷六》)

At first there was one essential brightness, which split into a six-fold combination. If but one part ceases and returns, all six functions will stop as well.

(*Shurangama Sutra, book 6*) [5]



254 此迷無本，性畢竟空，昔本無迷，似有迷覺，覺迷迷滅，覺不生迷。

(《楞嚴經·卷四》)

Confusion is groundless and ultimately empty in nature. In the past, there basically was no confusion. It merely seemed as if there were confusion and enlightenment. When the delusion about confusion and enlightenment is ended, enlightenment will not give rise to confusion.

(*Shurangama Sutra, book 4*) [5]



255 亦如翳人見空中花，翳病若除
華於空滅。

(《楞嚴經・卷四》)

Consider the person who, because of cataracts, saw flowers in space. Once the cataracts were removed, the flowers in space disappeared.

(*Shurangama Sutra, book 4*) [5]



256 如是迷因因迷自有，識迷無因妄
無所依，尚無有生欲何為滅。

(《楞嚴經・卷四》)

From such confused causes, the cause of confusion perpetuates itself. When one realizes that confusion has no cause, the falseness becomes baseless. Since it never arose, why would you hope for its end?

(*Shurangama Sutra*, book 4) [5]



257 滅塵合覺故，發真如妙覺明性。

(《楞嚴經・卷四》)

Put an end to defiling dust, and unite with enlightenment, so that true suchness, the wonderful enlightened bright nature, comes into being.

(*Shurangama Sutra, book 4*) [5]

柒 科學教育

Chapter 7

SCIENCE

EDUCATION



一、物質非實有

i. The Non-Existence of Phenomena

258 若世界實有者，則是一合相。如來說一合相，則非一合相，是名一合相。

(《金剛經》)

If world systems actually existed, that would constitute a unity of appearances. What the Thus Come One speaks of as a unity of appearances is not a unity of appearances. Therefore it is called a unity of appearances.

(*The Vajra Prajna Paramita Sutra*) [12]



259 一切浮塵，諸幻化相，當處出生，隨處滅盡。

(《楞嚴經・卷二》)

All the defiling objects that appear, all the illusory, ephemeral phenomena, spring up in the very spot where they also come to an end.

(*Shurangama Sutra, book 2*) [5]



260 汝觀地性，虤為大地細為微塵，至隣虛塵析彼極微，色邊際相七分所成，更析隣虛即實空性。

（《楞嚴經・卷三》）

Consider the nature of earth: its coarsest aspect is the earth itself; its subtlest aspect is a mote of dust, which at its smallest would be a particle of dust bordering on emptiness. If one divided one of those particles of dust that is barely form to begin with into seven parts and then split one of those parts, emptiness itself would be arrived at.

(Shurangama Sutra, book 3) [5]



二、一切唯心造

ii. Everything Arises from the Mind

261 諸法所生唯心所現，一切因果世界微塵，因心成體。

（《楞嚴經・卷一》）

All dharmas that arise are only manifestations of the mind. All causes and effects, the worlds as many as atoms of universe, take on substance because of the heart.

(*Shurangama Sutra, book 1*) [5]



262 色心諸緣及心所使諸所緣法，
唯心所現。汝身汝心皆是妙明真
精妙心中所現物。

(《楞嚴經・卷二》)

All conditions that bring about forms and the mind as well as dharmas pertaining to the mind and all the conditioned dharmas are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, magnificent mind.

(*Shurangama Sutra, book 2*) [5]



263 諸有漏國及諸眾生，同是覺明
無漏妙心，見聞覺知虛妄病緣，
和合妄生、和合妄死。

(《楞嚴經・卷二》)

All countries that have outflows
and all living beings are the
enlightened bright wonderful mind
without outflows. Seeing, hearing,
awareness, and knowing are an
illusory falseness brought about by
the disease and its conditions.

(*Shurangama Sutra, book 2*) [5]



264 **拍**手彈指之頃。三十二億百千念。念念成形。形形皆有識。識念極微細不可執持。

(《菩薩處胎經・卷第二》)

Within a clap or a snap of a finger there are 3.2 trillion thoughts. Each thought creates forms and each form contains consciousness. These consciousnesses and thoughts are extremely subtle and cannot be grasped.

(Bodhisattva Dwelling in the Womb Sutra, book 2) [20]



三、時空是幻覺

iii. Time and Space Are Illusions

265 一切有為法，如夢、幻、泡、影，如露亦如電，應作如是觀。

(《金剛經》)

All conditioned dharmas are like a dream, an illusion, a bubble or a shadow, Like dew or like a lightning flash. Contemplate them thus.

(*The Vajra Prajna Paramita Sutra*) [12]



266 過去心不可得，現在心不可得，
未來心不可得。

(《金剛經》)

You cannot recover past thoughts,
you cannot hold on to present
thoughts, and you cannot obtain
future thoughts.

(*The Vajra Prajna Paramita Sutra*) [12]



267 迷妄有虛空，依空立世界，想澄
成國土，知覺乃眾生。

(《楞嚴經・卷六》)

Confusion about falseness
brings about emptiness. Relying
on emptiness, worlds coming into
being. Thoughts settle, forming
countries. Consciousness becomes
beings.

(*Shurangama Sutra, book 6*) [5]



268 一切眾生織妄相成，身中貿遷，
世界相涉。

(《楞嚴經・卷四》)

All beings come into being because of false interaction. Their bodies go through changes and they are caught in the temporal and spatial combinations of this world.

(*Shurangama Sutra, book 4*) [5]



269 因緣和合虛妄有生，因緣別離
虛妄名滅。

(《楞嚴經・卷二》)

The union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in their illusory and false extinction.

(*Shurangama Sutra, book 2*) [5]



270 衆生迷悶，背覺合塵，故發塵勞，有世間相。

(《楞嚴經・卷四》)

The reason for this lies in the delusion of beings who have turned their backs on enlightenment and joined with the defiling dust. Thus, the wearisome defilements come into being and mundane phenomena exist.

(*Shurangama Sutra*, book 4) [5]



四、全息互含攝

iv. Holographic Interconnection

271 於一毛端極微中，出現三世莊嚴刹，十方塵刹諸毛端，我⁵⁷皆深入而嚴淨。

(《華嚴經·普賢行願品》)

On the tip of an extremely fine hair, appear jewelled lands of past, present and future; lands on hair-tips as numerous as dust motes in all lands of the ten directions, I⁵⁸ deeply enter, adorn, and purify.

(*Avatamsaka Sutra, ch.40*) [7]

⁵⁷ 此句與第273句的「我」均指普賢菩薩。

⁵⁸ "I" here refers to Samantabhadra Bodhisattva.



272 於一毛端現寶王刹，坐微塵裏轉
大法輪。

(《楞嚴經 • 卷四》)

On the tip of a single hair appear
the lands of the Jewelled Kings.
Sitting in a mote of dust, I turn the
great Dharma wheel.

(*Shurangama Sutra, book 4*) [5]



273 我能深入於未來，盡一切劫為一念，三世所有一切劫，為一念際我皆入。

(《華嚴經·普賢行願品》)

I⁵⁹ can penetrate the future and exhaust all eons in a single thought. In a single thought I completely enter all eons of the three periods of time.

(*Avatamsaka Sutra, ch.40*) [7]

⁵⁹ “I” here refers to Samantabhadra Bodhisattva.



274 佛以一一身，處處轉法輪，法界
悉周遍，思議莫能及。

(《大方廣佛華嚴經·如來現相品第二》)

Inconceivable, the Buddha's
body holds within it all lands. He
is present everywhere, guiding
beings and teaching true Dharma.

(*Avatamsaka Sutra, ch.2*) [7]



五、六根互用

v. The Interconnection of the Six Sense Organs

275 不由前塵所起知見，明不循根
寄根明發，由是六根互相為用。

(《楞嚴經・卷四》)

Do not follow the knowing and seeing influenced by objects before you. True understanding does not follow from the sense-organs. Yet lodged at the organs is the potential to discover mutual functioning of the six organs.

(*Shurangama Sutra, book 4*) [5]



六、質能互換

vi. The Mass Energy Exchange

276 色不異空，空不異色，色即是空，空即是色。

(《般若波羅蜜多心經》)

Form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form.

(*The Heart of Prajna Paramita Sutra*) [19]

捌 世間真相

Chapter 8

THE TRUTHS
OF THE WORLD



一、無常苦空

i. Impermanence, Suffering, and Emptiness

277 世間無常，國土危脆；四大苦空，五陰無我；生滅變異，虛偽無主；心是惡源，形為罪藪。

(《佛說八大人覺經》)

The world is impermanent. Countries are perilous and fragile. The body is a source of pain, ultimately empty. The five skandhas are not the true self. Life and Death is nothing but a series of transformations-hallucinatory, unreal, uncontrollable. The intellect is a wellspring of turpitude, the body a breeding ground of offenses.

(*Eight Great Awakenings Sutra*) [10]



278 此世界盲暝，能得見者少，如鳥
脫羅網，鮮有昇天者。

(南傳《法句經》174)

Blind is the world; here only a few
possess insight. Only a few, like
birds escaping from the net, go to
realms of bliss.

(*Dhammapada*, v.174) [1]



279 常在燃燒中，何喜何可笑？幽暗之所蔽，何不求光明？

(南傳《法句經》146)

When this world is ever ablaze,
why this laughter, why this
jubilation? Shrouded in darkness,
will you not see the light?

(*Dhammapada*, v.146) [1]



280 此身實不久，當睡於地下，被棄
無意識，無用如木屑。

(南傳《法句經》41)

Ere long, alas! This body will lie
upon the earth, unheeded and
lifeless, like a useless log.

(*Dhammapada*, v.41) [1]



281 此衰老形骸，病數而易壞。朽聚
必毀滅，有生終歸死。

(南傳《法句經》148)

Fully worn out is this body, a nest
of disease, and fragile. This foul
mass breaks up, for death is the
end of life.

(Dhammapada, v.148) [1]



282 **無**常大鬼，不期而到，冥冥遊神，未知罪福。七七日內，如癡如聾，或在諸司辯論業果。審定之後，據業受生。未測之間，千萬愁苦，何況墮於諸惡趣等。

(《地藏經》)

The Great Ghost of Impermanence comes so unexpectedly that the spirit of the deceased drifts unconsciously without knowing his offenses and blessings. For forty-nine days they are as if in a state of delusion and deafness or under judgment for their karmic retributions. Once judgment is fixed, rebirths are undergone according to their karma. Pending judgment, the deceased has to go



through myriads of sufferings, not to mention the agonies of falling to the evil paths.

(Sutra of the Past Vows of Earth Store Bodhisattva) [29]



283 當行至趣苦樂之地，身自當之無有代者。

(《佛說無量壽經》)

Each receives his karmic consequences and nobody else can take his place. In accordance with different acts of good and evil, people are destined to realms of bliss or suffering.

(*The Sutra of Immeasurable Life*) [4]



二、生死根本

ii. The Root Cause of Birth and Death

284 無始生死根本，則汝今者與諸眾生，用攀緣心為自性者。

(《楞嚴經·卷一》)

The root of beginningless birth and death, which is the mind that seizes upon conditions and that you and all living beings now make use of, taking it to be your own nature.

(*Shurangama Sutra, book 1*) [5]



285 由諸眾生遺此本明，雖終日行而不自覺，枉入諸趣。

(《楞嚴經・卷一》)

Having lost sight of that original brightness, although beings use it to the end of their days, they are unaware of it, and unintentionally enter the various destinies.

(*Shurangama Sutra, book 1*) [5]



286 如是地獄、餓鬼、畜生、人及神仙、天洎修羅，精研七趣，皆是昏沈諸有為相，妄想受生，妄想隨業。

(《楞嚴經・卷九》)

So it is that when the seven destinies of hell-dwellers, hungry ghosts, animals, people, spiritual immortals, gods, and asuras are investigated in detail, they are all found to be murky and embroiled in conditioned existence. Their births come from false thoughts. Their subsequent karma comes from false thoughts.

(*Shurangama Sutra*, book 9) [5]



287 一切眾生心想異故，造業亦異，
由是故有諸趣輪轉。

(《佛說十善業道經》)

Because all beings have different consciousness and thoughts, they perform different actions and as a consequence there is the turning around (cycle of rebirth) in all the different courses of existence.

(The Discourse on the Ten Wholesome Ways of Action) [17]



288 我知此眾生，未曾修善本，堅著於五欲，癡愛故生惱。以諸欲因緣，墜墮三惡道，輪迴六趣中，備受諸苦毒。

(《法華經・方便品》)

I know that these living beings have never cultivated good roots. They are firmly attached to the five desires, and, out of stupidity and love⁶⁰, become afflicted. Because of all their desires, they fall into the three evil paths, they turn on the wheel in the six destinies, suffering utter misery.

(*Saddharma Pundarika Sutra*, ch.2) [2]

⁶⁰ Obsessed passion.



三、人身難得 佛法難聞

iii. Rare Indeed to be Born Human,
Rare Indeed to Hear About
Buddhism

289 得生人道難，生得壽終難，得聞
正法難，遇佛出世難。

(南傳《法句經》182)

Hard is it to be born a man; hard
is the life of mortals. Hard is it to
gain the opportunity of hearing
the Sublime Truth, and hard to
encounter is the arising of the
Buddhas.

(*Dhammapada*, v.182) [1]



290 今我於此世間作佛，處於五惡、五痛、五燒之中，為最劇苦。教化群生令捨五惡、令去五痛、令離五燒，降化其意令持五善，獲其福德度世長壽泥洹之道。

（《佛說無量壽經》）

Having become a Buddha in this world, I now dwell in the midst of the five evils, the five sufferings, and the five burnings. This is extremely painful for me. I will teach multitudes of beings, making them abandon the five evils, avoid the five sufferings, and escape from the five burnings. I will train their minds and lead them to practice the five good deeds, so that they



may acquire merit and virtue and attain emancipation, long life, and Nirvana.

(The Sutra of Immeasurable Life [4])



291 世人共爭不急之務，於此劇惡極苦之中，勤身營務，以自給濟……有無同憂。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

People in the world strive for things of little urgency. Amidst extreme evils and severe sufferings, they diligently work . . . dictated by their minds. . . . Whether they have or do not have, they worry.

(Buddha Speaks the Mahayana, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra) [3]

玖 解脫境界

Chapter 9

THE
STATES OF
DELIVERANCE



一、脫縛自在

i. Free from Bondage and Attain Liberation

292 生滅既滅寂滅現前，忽然超越
世出世間，十方圓明。

(《楞嚴經・卷六》)

With arising and ceasing gone, tranquility was revealed. Suddenly I⁶¹ transcended the worldly and transcendental, and a perfect brightness prevailed throughout the ten directions.

(*Shurangama Sutra*, book 6) [5]

⁶¹ “I” here refers to Avalokiteshvara Bodhisattva.



293 無上大涅槃，圓明常寂照。

(《六祖壇經・機緣品第七》)

The Supreme Maha-Parinirvana
is perfect, permanent, calm, and
illuminating.

(*The Dharma Jewel Platform Sutra, ch.7*) [14]



294 劫火燒海底，風鼓山相擊，真常寂滅樂，涅槃相如是。

(《六祖壇經・機緣品第七》)

Even during the cataclysmic fire at the end of a Kalpa, when ocean-beds are burnt dry, or during the blowing of the catastrophic wind when one mountain topples on another, the real and everlasting bliss of 'Perfect Rest' and 'Cessation of Changes' of Nirvana remains in the same state and changes not.

(*The Dharma Jewel Platform Sutra, ch.7*) [14]



295 善學無畏，曉了幻法。壞裂魔網，解諸纏縛。

(《佛說無量壽經》)

Having well learned the extensive wisdom of fearlessness and having realized the illusory nature of dharmas, he destroys Mara's nets and unties all the bonds of passion.

(*The Sutra of Immeasurable Life*) [4]



296 若能轉物則同如來，身心圓明不動道場，於一毛端遍能含受十方國土。

(《楞嚴經・卷二》)

If you can influence phenomena, then you are the same as the Tathagata. With body and mind perfect and bright, you are your own unmoving Way-place. The tip of a single fine hair can completely contain the lands of the ten directions.

(*Shurangama Sutra, book 2*) [5]



297 若得無漏心，亦無諸惑亂，超越
善與惡，覺者無恐怖。

(南傳《法句經》39)

There is no fear for an awakened one, whose mind is not sodden (by lust) nor afflicted (by hate), and who has gone beyond both merit and demerit.

((*Dhammapada*, v.39) [1])



二、度生自在

ii. Mastery of Helping Beings

298 **當**知如來正覺其智難量，多所導御，慧見無礙，無能遏絕。

(《佛說無量壽經》)

You should realize that the Tathagata's perfectly enlightened wisdom is unfathomable, capable of leading innumerable beings to emancipation, and that his penetrating insight cannot be obstructed.

(*The Sutra of Immeasurable Life*) [4]



299 佛自住大乘，如其所得法，定慧力莊嚴，以此度眾生。

(《法華經·卷一》)

The Buddha himself dwells in the Great Vehicle⁶², And in accord with the Dharmas he has gained, Adorned with the power of samadhi and wisdom, He uses these to save living beings.

(*Saddharma Pundarika Sutra, book 1*) [2]

⁶² The Great Vehicle Buddhism.



300 超過世間諸所有法，心常諦住度世之道，於一切萬物隨意自在。

(《佛說無量壽經》)

He is above all worldly affairs and his mind, always serene, dwells on the path of emancipation; this gives him complete control over all dharmas.

(*The Sutra of Immeasurable Life*) [4]



301 應身無量度脫眾生，拔濟未來越諸塵累。

(《楞嚴經・卷一》)

Their numberless response-bodies took beings across and liberated them, extricating and rescuing those of the future so they could transcend the bonds of all mundane defilements.

(*Shurangama Sutra, book 1*) [5]



三、化現自在

iii. Able to Manifest in Different Forms

302 **通** 諸法性，達眾生相；明了諸國，供養諸佛；化現其身猶如電光。

(《佛說無量壽經》)

With penetrating insight into the essential nature of dharmas, he discerns different aspects of living beings and closely watches over all the worlds. In making offerings to the Buddhas, he manifests transformed bodies like flashes of lightning.

(*The Sutra of Immeasurable Life*) [4]



303 具足神通力，廣修智方便，十方
諸國土，無刹不現身。

(《法華經・普門品》)

Perfect and complete in psychic power, widely versed in wisdom's subtle skills, in lands throughout the ten directions, The Bodhisattva manifests at will.

(Universal Door Chapter of the Lotus Sutra)

[8]



304 住深定門，悉覩現在無量諸佛，
一念之頃無不周遍。

(《佛說無量壽經》)

While dwelling deep in meditation,
he visualizes all the innumerable
Buddhas and in an instant visits
every one of them.

(*The Sutra of Immeasurable Life*) [4]



305 是觀世音菩薩摩訶薩，於怖畏急難之中能施無畏，是故此娑婆世界，皆號之為施無畏者。

(《法華經・普門品》)

In times of terror, crisis, and trouble, the Great Bodhisattva Gwan Shr Yin can bestow courage and dispel all fears. Therefore, all throughout the Saha world we call him Giver of Courage⁶³.

(*Universal Door Chapter of the Lotus Sutra*)

[8]

⁶³ Giver of Fearlessness.



306 濟諸劇難諸閑不閑，分別顯示
真實之際。

(《佛說無量壽經》)

By elucidating and teaching the ultimate truth to sentient beings, he delivers them from the state of extreme pains, from the conditions in which suffering is so great as to prevent people from finding time for Buddhist practices, and also from the conditions in which suffering is not so great as to prevent them from doing so.

(*The Sutra of Immeasurable Life*) [4]



307 **觀**世音菩薩成就如是功德，以種種形，遊諸國土，度脫眾生。

(《法華經・普門品》)

Infinite Resolve! Such are the meritorious deeds done by Gwan Shr Yin, the Bodhisattva who roams throughout the world and appears in various forms to rescue living beings. Therefore you should all wholeheartedly make offerings to the Bodhisattva Who Listens to the Sounds of All the World.

(Universal Door Chapter of the Lotus Sutra)

[8]



308 (世尊言) 吾於五濁惡世，教化如是剛強眾生，令心調伏，捨邪歸正，十有一二，尚惡習在。吾亦分身千百億，廣設方便……或現男子身、或現女人身、或現天龍身、或現神鬼身、或現山林川原、河池泉井，利及於人，悉皆度脫。或現天帝身、或現梵王身、或現轉輪王身、或現居士身、或現國王身、或現宰輔身、或現官屬身、或現比丘、比丘尼、優婆塞、優婆夷身、乃至聲聞、羅漢、辟支佛、菩薩等身、而以化度。非但佛身，獨現其前。

(《地藏經》)



(The World Honored One said)
“I teach and transform obstinate beings such as these within the evil worlds of the Five Turbidities, causing their minds to be regulated and subdued so they renounce the deviant and return to the proper. But one or two of ten still cling to their bad habits. For them I again divide into billions of bodies and use numerous additional expedient means...I may appear in a male body. I may appear in a female body. I may appear in the body of a god or dragon. I may appear in the body of a spirit or ghost. I may appear as a mountain, as a forest, as a stream, as a spring, as a river, as a lake, as a fountain, or as a well in order to benefit people. I use all these ways to save beings. I may appear in the body of God Shakra. I may appear in the body



of Lord Brahma. I may appear in the body of a Wheel-Turning King. I may appear in the body of a lay person. I may appear in the body of a national leader. I may appear in the body of a prime minister. I may appear in the body of an official. I may appear in the body of a Bhikshu, a Bhikshuni, an Upasaka, an Upasika, and so forth to my appearing in the body of a Sound-hearer, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings. It is not that I only appear to them in the body of a Buddha.”

*(Sutra of the Past Vows of Earth Store
Bodhisattva) [9]*

拾 特別法門

Chapter 10

SPECIAL
SCHOOL OF
BUDDHISM



一、大事因緣

i. Matters of Great Importance

309 又舍利子，我觀如是利益安樂大事因緣，說誠諦語。若有淨信諸善男子或善女人，得聞如是無量壽佛不可思議功德名號極樂世界淨佛土者，一切皆應信受發願，如說修行，生彼佛土。

(《稱讚淨土佛攝受經》)

Shariputra, as I perceive that such blissful benefits are matters of great importance, I pronounce these words of truth: Good men and good women of pure faith who hear Amitayus⁶⁴ Buddha's name of inconceivable merits and also



learn of the pure Buddha-land of Utmost Bliss should all receive [the teaching] in faith, arouse aspiration, practice the method as prescribed, and attain birth in that Buddha-land.

(The Sutra on Praise of the Pure Land and Protection by Shakyamuni) [18]

⁶⁴ Amitayus: Amitabha. (阿彌陀佛)



二、念佛原理

ii. The Principles of Buddha-Name Chanting

310 諸佛如來是法界身，遍入一切眾生心想中。

(《佛說觀無量壽佛經》)

Buddhas, Tathagatas, have cosmic bodies, and so enter into the meditating mind of each sentient being.

(*Amitayurbhavana Sutra*) [6]



311 汝等心想佛時，是心即是三十二相、八十隨形好，是心作佛，是心是佛。

(《佛說觀無量壽佛經》)

When you contemplate a Buddha, that mind itself takes the form of his thirty-two physical characteristics and eighty secondary marks. Your mind produces the Buddha's image, and is itself the Buddha.

(*Amitayurbhavana Sutra*) [6]



312 十方如來憐念眾生如母憶子，
若子逃逝雖憶何為？子若憶母如
母憶時，母子歷生不相違遠。

(《楞嚴經·卷五》)

The Tathagatas of the ten directions are tenderly mindful of living beings just like a mother remembering her son. But if the son runs away, of what use is the mother's concern? However, if the son remembers his mother in the same way that the mother remembers her son, then in life after life mother and son will never be far apart.

(*Shurangama Sutra, book 5*) [5]



313 諸佛正遍知海，從心想生，是故
應當一心繫念，諦觀彼佛。

(《佛說觀無量壽佛經》)

The ocean of perfectly and universally enlightened Buddhas thus arises in the meditating mind. For this reason, you should single-mindedly concentrate and deeply contemplate the Buddha.

(*Amitayurbhavana Sutra*) [6]



三、彌陀因地

iii. The Causal Ground of Amitabha Buddha

(一) 普度眾生

(a) Resolution to Save Beings

314 願我⁶⁵作佛，齊聖法王，過度生死，靡不解脫。

(《佛說無量壽經》)

I⁶⁶ resolve to become a Buddha,
Equal in attainment to you, O holy
king of the Dharma, to save living
beings from birth-and-death, and
to lead them all to emancipation.

(*The Sutra of Immeasurable Life*) [4]

⁶⁵ 此句與下句中的「我」指阿彌陀佛的前身法藏比丘。

⁶⁶ "I" here and in the succeeding four passages refers to Dharmastore Bhikkhu, one of Amitabha Buddha's past lives.



(二) 國土第一

(b) The Most Exquisite Land

315 令 我作佛，國土第一，其眾奇妙，道場超絕。國如泥洹，而無等雙，我當愍哀，度脫一切。

(《佛說無量壽經》)

When I have become a Buddha, my land shall be most exquisite, and its people wonderful and unexcelled; the seat of Enlightenment shall be supreme. My land, being like Nirvana itself, shall be beyond comparison. I take pity on living beings and resolve to save them all.

(*The Sutra of Immeasurable Life*) [4]



(三) 作大安樂

(c) The Great Peace

316 布施調意，戒忍精進，如三昧，智慧為上。吾誓得佛，普行此願，一切恐懼，為作大安。

(《佛說無量壽經》)

My discipline in giving, mind-control, moral virtues, forbearance and effort, and also in meditation and wisdom, shall be supreme and unsurpassed. I vow that, when I have become a Buddha, I shall carry out this promise everywhere; and to all fear-ridden beings shall I give great peace.

(*The Sutra of Immeasurable Life*) [4]



(四) 功德最勝

(d) The Most Excellent
Virtues and Merits

317 如佛無量智，通達靡不遍，願
我⁶⁷功德力，等此最勝尊。

(《佛說無量壽經》)

Like your unhindered wisdom,
O Buddha, mine shall reach
everywhere, illuminating all; may
my supreme wisdom be like yours,
Most Excellent Honored One.

(*The Sutra of Immeasurable Life*) [4]

⁶⁷ 此句與下句中的「我」指阿彌陀佛的前身法藏比丘。



(五) 十念必生

(e) Ten Recitations of the Buddha's Name to be Born in the Pure Land

318 設我⁶⁸得佛（阿彌陀佛），十方
眾生至心信樂欲生我國（極樂世
界），乃至十念，若不生者，不
取正覺，唯除五逆、誹謗正法。

（《佛說無量壽經》）

If sentient beings in the lands of
the ten quarters who sincerely and
joyfully entrust themselves to me,
desire to be born in my land and call
my Name, even ten times, should
not be born there, may I not attain
perfect Enlightenment. Excluded,



however, are those who commit the five gravest offences and abuse the right Dharma.

(The Sutra of Immeasurable Life) [4]

⁶⁸ 此句的「我」指阿彌陀佛的前身法藏比丘。



四、國土莊嚴

iv. The Most Splendid Land

319 從是西方過十萬億佛土，有世界名曰極樂。其土有佛，號阿彌陀，今現在說法。

(《佛說阿彌陀經》)

To the West ten thousand billion Buddha-lands from here, there is a world named Utmost Joy⁶⁹. There is a Buddha, called Amitabha, in that land. He is preaching right now.

(*Buddha Expounding Amitabha Sutra*) [21]

⁶⁹ Utmost Joy: Name of Amitabha Buddha's pure land, also translated as Ultimate Bliss.

(極樂：阿彌陀佛所居淨土的名稱。)



320 彼土何故名為極樂？其國眾生無有眾苦，但受諸樂，故名極樂。

(《佛說阿彌陀經》)

Why is that land named Utmost Joy? The sentient beings of that land are free from all kinds of suffering, yet enjoy variegated pleasures, thus it is named Utmost Joy.

(*Buddha Expounding Amitabha Sutra*) [21]



321 **極**樂國土有七寶池，八功德水充滿其中，池底純以金沙布地。四邊階道，金、銀、琉璃、玻瓈合成。上有樓閣，亦以金、銀、琉璃、玻瓈、硨磲、赤珠、瑪瑙而嚴飾之。

(《佛說阿彌陀經》)

In the Utmost Joy Land there are ponds made of seven kinds of jewels and fully filled with water with eight kinds of merits, and their bottoms are covered with gold sand. The stairways on the four sides are made of gold, silver, beryl and crystal, and lead to towers adorned with gold, silver, beryl, crystal, diamonds, red pearls, and coral.

(*Buddha Expounding Amitabha Sutra*) [21]



322 池中蓮花，大如車輪，青色青光，黃色黃光，赤色赤光，白色白光，微妙香潔。舍利弗！極樂國土成就如是功德莊嚴。

(《佛說阿彌陀經》)

The lotus flowers in these ponds are as large as the wheel of a chariot. They are blue and emitting blue light; yellow, emitting yellow light; red, emitting red light; or white, emitting white light. They are sublime, wonderful, fragrant and pure. Sariputra, the Utmost Joy Land is complete in such meritorious grandeur.

(*Buddha Expounding Amitabha Sutra*) [21]



323 彼佛國土，常作天樂，黃金為地，晝夜六時天雨曼陀羅華。其國眾生，常以清旦，各以衣祴盛眾妙華，供養他方十萬億佛；即以食時，還到本國，飯食經行。舍利弗！極樂國土成就如是功德莊嚴。

（《佛說阿彌陀經》）

The land of that Buddha is constantly filled with heavenly music and the ground is made of gold. Three times daily and three times nightly there falls from the sky a rain of heavenly Mandarava flowers. Regularly, in the early morning, the sentient beings of that land carry all sorts of wondrous flowers in their skirts to make offerings to the ten



thousand billion Buddhas of other places. By breakfast time they have returned to their own land to have a meal followed by a meditative walk. Sariputra, the Utmost Joy Land is complete in such meritorious grandeur.

(Buddha Expounding Amitabha Sutra) [21]



324 是諸眾鳥，晝夜六時出和雅音，其音演暢五根、五力、七菩提分、八聖道分，如是等法。其土眾生聞是音已，皆悉念佛、念法、念僧。

(《佛說阿彌陀經》)

All these birds sing harmonious and sublime melodies three times daily and three times nightly. These melodies propagate the teachings on the Five Roots, the Five Forces, the Seven Bodhi branches and the Eightfold Right Path. Beings of that land, upon hearing such melodies, all turn their thoughts toward the Buddha, the Dharma and the Sangha.

(*Buddha Expounding Amitabha Sutra*) [21]



325 其佛國土尚無三惡道之名，何況有實？是諸眾鳥皆是阿彌陀佛欲令法音宣流，變化所作。

(《佛說阿彌陀經》)

In the land of that Buddha there is not even the name of a bad realm, not to mention the reality of such. All these birds are miraculously produced by Amitabha Buddha in order to propagate the Dharma sounds.

(*Buddha Expounding Amitabha Sutra*) [21]



326 彼佛國土，微風吹動，諸寶行樹及寶羅網出微妙音，譬如百千種樂同時俱作，聞是音者自然皆生念佛、念法、念僧之心。

(《佛說阿彌陀經》)

In the land of that Buddha breezes wave the rows of jeweled trees and the jeweled nets, thereby, producing sublime and wondrous sounds. This is analogous to hundreds and thousands of harmonious kinds of music playing simultaneously. Whoever hears such sounds naturally develops a mind that fixes upon the Buddha, the Dharma and the Sangha.

(*Buddha Expounding Amitabha Sutra*) [21]



327 其佛國土自然七寶，金、銀、琉璃、珊瑚、琥珀、車磔、瑪瑙合成爲地，恢廓曠蕩不可限極，悉相雜廁轉相入間，光赫焜耀微妙奇麗，清淨莊嚴超踰十方一切世界。

（《大乘無量壽經》）

In that Buddha-land, the earth is composed of seven jewels — namely, gold, silver, beryl, coral, amber, agate and ruby — which have spontaneously appeared. The land itself is so vast, spreading boundlessly to the farthest extent, that it is impossible to know its limit. All the rays of light from those jewels intermingle and create manifold reflections, producing a



dazzling illumination. Those pure, superb and exquisite adornments are unsurpassed in all the worlds of the ten quarters.

(The Sutra of Immeasurable Life) [4]



五、正報莊嚴

v. The Sublime Resultant Bodies of the Residents

328 彼佛光明無量，照十方國無所障礙，是故號為阿彌陀。又舍利弗，彼佛壽命及其人民，無量無邊阿僧祇劫，故名阿彌陀。

(《佛說阿彌陀經》)

The brightness of that Buddha's light is immeasurable, it shines upon lands in the ten Directions without any hindrance, hence, He is called Amitabha—infinite light. Further, Sariputra, the life span of that Buddha or anyone of His subjects is countlessly and boundlessly innumerable kalpas, thus, He is named Amitabha—infinite life.

(*Buddha Expounding Amitabha Sutra*) [21]



329 無量壽佛威神光明最尊第一，諸佛光明所不能及。

(《佛說無量壽經》)

The majestic light of the Buddha Amitayus⁷⁰ is the most exalted. No other Buddha's light can match his.

(*The Sutra of Immeasurable Life*) [4]

⁷⁰ Buddha Amitayus: Also known as Amitabha Buddha, the Buddha of Infinite Life and Light.
(阿彌陀佛：壽命無量、光明無量的佛)



330 彼佛有無量無邊聲聞弟子，皆阿羅漢，非是算數之所能知，諸菩薩亦復如是。

(《佛說阿彌陀經》)

That Buddha has innumerable boundless Sravaka disciples, all of whom are Arhats, and their number is beyond the knowledge of arithmetic. The number of Bodhisattvas in that land is likewise innumerable.

(*Buddha Expounding Amitabha Sutra*) [21]



331 若彼國人天見此樹者，得三法忍：一者、音響忍；二者、柔順忍；三者、無生法忍。

(《佛說無量壽經》)

Ananda, when humans and devas of that land see the Bodhi-tree, they will attain three insights: first, insight into reality through hearing the sacred sounds; second, insight into reality by being in accord with it; and third, the insight into the non-arising of all dharmas.

(*The Sutra of Immeasurable Life*) [4]



332 極樂國土眾生者，皆是阿鞞跋致。其中多有一生補處，其數甚多，非是算數所能知之，但可以無量無邊阿僧祇劫說。

(《佛說阿彌陀經》)

Sentient beings who are born in the Utmost Joy Land will not regress on the path toward Enlightenment. Many among them are candidates for Buddhahood and will be born as humans just once more in order to achieve Buddhahood. Their number is so great that it is beyond the knowledge of arithmetic and can only be described as countless and boundlessly innumerable.

(*Buddha Expounding Amitabha Sutra*) [21]



六、勸生信願

vi. Urging the Generation of Faith and Vow to be Born in the Land of Ultimate Bliss

333 是故舍利弗！諸善男子、善女人
若有信者，應當發願生彼國土。

(《佛說阿彌陀經》)

Hence, Sariputra, all good men or women, if they have faith, should vow to be born in that land.

(*Buddha Expounding Amitabha Sutra*) [21]



334 衆生聞者，應當發願，願生彼國。所以者何？得與如是諸上善人俱會一處。

(《佛說阿彌陀經》)

Sentient beings who hear the above should vow to be born in that land. Why is it so? Because then one may enjoy the company of these aforementioned most benevolent people.

(*Buddha Expounding Amitabha Sutra*) [21]



335 我見是利，故說此言。若有眾生
聞是說者，應當發願生彼國土。

(《佛說阿彌陀經》)

I See such advantage, hence I say
such words. Whosoever hears this
should develop the vow to be born
in that Land.

(*Buddha Expounding Amitabha Sutra*) [21]



336 其有至願生安樂國者，可得智慧
明達、功德殊勝。

(《佛說無量壽經》)

Anyone who sincerely desires birth in the Land of Peace and Bliss is able to attain purity of wisdom and supremacy in virtue.

(*The Sutra of Immeasurable Life*) [4]



337 吾今為諸眾生說此經法，令見
無量壽佛及其國土一切所有，所
當為者皆可求之。

(《佛說無量壽經》)

I have expounded this teaching
for the sake of sentient beings and
enabled you to see Amitayus and
all in his land. Strive to do what you
should.

(*The Sutra of Immeasurable Life*) [4]



七、得不退轉

vii. Non-Retrogression

338 若有人已發願、今發願、當發願，欲生阿彌陀佛國者，是諸人等，皆得不退轉於阿耨多羅三藐三菩提，於彼國土若已生、若今生、若當生。

(《佛說阿彌陀經》)

Those people who have vowed, vow now, or will vow to be born in the land of Amitabha Buddha will never regress on the path toward the Unsurpassable Right and Full Enlightenment. They have been born, are born or will be born in that land.

(*Buddha Expounding Amitabha Sutra*) [21]



339 **雖** 一世勤苦須臾之間，後生無量壽佛國快樂無極，長與道德合明，永拔生死根本，無復貪恚、愚癡、苦惱之患。

(《佛說無量壽經》)

However hard you may practice in this life, it can only be for a short while. In the life to come you will be born in the land of Amitayus and enjoy endless bliss there. Being forever in accord with the Way, you will no longer be subject to birth-and-death and be free of the afflictions caused by greed, anger and stupidity.

(*The Sutra of Immeasurable Life*) [4]



340 又舍利子，若諸有情生彼土者，皆不退轉。必不復墮諸險惡趣邊地下賤蔑戾車中。常遊諸佛清淨國土，殊勝行願念念增進，決定當證阿耨多羅三藐三菩提。

(《稱讚淨土佛攝受經》)

Again, Shariputra, sentient beings born in that land all dwell in the Stage of Non-retrogression, and will not fall again into an evil realm, be born in a border-land or in the state of debased people or mlecchas. They always enjoy visiting pure lands of other Buddhas. With their excellent vows and practice advancing and developing every moment, they will unfailingly realize the highest, perfect Enlightenment.

(*The Sutra on Praise of the Pure Land and Protection by Shakyamuni*) [18]



八、發心念佛

viii. Vow to Chant the Buddha's Name

341 **發**三種心，即便往生。何等為三？一者、至誠心；二者、深心；三者、迴向發願心。具三心者必生彼國。

(《佛說觀無量壽佛經》)

Those who attain birth on the highest level of the highest grade are sentient beings who resolve to be born in that land, awaken the three kinds of faith and so are born there. What are the three? They are, first, the sincere faith; second, the deep faith; and third, the faith that seeks birth there by transferring one's merit.

(*Amitayurbhavana Sutra*) [6]



342 若眾生心憶佛念佛，現前當來必定見佛，去佛不遠，不假方便自得心開。

(《楞嚴經・卷五》)

If living beings remember the Buddha and are mindful of the Buddha, they will certainly see the Buddha now and in the future. Being close to the Buddha, even without the aid of expedients, their hearts will open of themselves.

(*Shurangama Sutra, book 5*) [5]



343 若有眾生聞其光明威神功德，日夜稱說至心不斷，隨意所願得生其國。

(《佛說無量壽經》)

If sentient beings, having heard of the majestic virtue of his light, glorify it continually, day and night, with sincerity of heart, they will be able to attain birth in his land, as they wish.

(*The Sutra of Immeasurable Life*) [4]



344 稱佛名故，於念念中，除八十億劫生死之罪。

(《佛說觀無量壽佛經》)

Because he calls the Amitabha's Name, with each repetition, the evil karma which he has committed during eighty kotis of kalpas of Samsara is extinguished.

(*Amitayurbhavana Sutra*) [6]



九、萬善同歸

ix. The Union of All Goodness

345 設我⁷⁰得佛，十方眾生，發菩提心，修諸功德，至心發願，欲生我國⁷¹，臨壽終時，假令不與大眾圍繞現其人前者，不取正覺。

(《佛說無量壽經》)

If, when I⁷² attain Buddhahood, sentient beings in the lands of the ten quarters, who awaken aspiration for Enlightenment, do various meritorious deeds and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect Enlightenment.

(*The Sutra of Immeasurable Life*) [4]



346 設我得佛，十方眾生，聞我名號⁷³，繫念我國⁷⁴，植諸德本，至心迴向，欲生我國，不果遂者，不取正覺。

(《佛說無量壽經》)

If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who, having heard my Name⁷⁵, concentrate their thoughts on my land⁷⁶, plant roots of virtue, and sincerely transfer their merits towards my land with a desire to be born there, should not eventually fulfill their aspiration, may I not attain perfect Enlightenment.

(*The Sutra of Immeasurable Life*) [4]

70, 71, 72, 73, 74, Refer to footnotes on page 395 (請參閱第395頁註腳)

75, 76 Refer to footnotes on page 397 (請參閱第397頁註腳)



十、臨終接引

x. The Last Hour Guidance

347 若一日夜，或二或三，或四或五，或六或七，繫念不亂。是善男子或善女人臨命終時，無量壽佛與其無量聲聞弟子菩薩眾俱，前後圍繞，來住其前，慈悲加祐，令心不亂。既捨命已，隨佛眾會，生無量壽極樂世界清淨佛土。

（《稱讚淨土佛攝受經》）

If good men or women of pure faith, having heard Amitayus Buddha's name of innumerable, boundless and inconceivable merits and also heard of the glorious adornments of the Land of Utmost Bliss, concentrate their thoughts on them with



undistracted mind even for one day, two days, three, four, five, six or seven days, then, at the hour of death, Amitayus, surrounded by innumerable Shravaka disciples and Bodhisattvas, will appear before those good men or women and give them compassionate protection to keep their minds from falling into confusion. Thus, after death, following the Buddha Amitayus and his retinue, they will be born in his Pure Land of Utmost Bliss.

(The Sutra on Praise of the Pure Land and Protection by Shakyamuni) [18]

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- ⁷⁰ 此句與下句中的「我」指阿彌陀佛的前身法藏比丘。
- ⁷¹ 此處的「我國」指法藏比丘成佛之後的國土「極樂世界」。
- ⁷² “I” here and in the succeeding passage refers to Dharmastore Bhikkhu, one of Amitabha Buddha’s past lives.
- ⁷³ 此處的「名號」指法藏比丘成佛之後的名號「阿彌陀佛」。
- ⁷⁴ 此處的「我國」指法藏比丘成佛之後所居的淨土「極樂世界」。



348 若有善男子、善女人，聞說阿彌陀佛，執持名號，若一日、若二日、若三日、若四日、若五日、若六日、若七日，一心不亂。其人臨命終時，阿彌陀佛與諸聖眾現在其前。是人終時，心不顛倒，即得往生阿彌陀佛極樂國土。

(《佛說阿彌陀經》)

If there is a good man or woman who hears about Amitabha Buddha and keeps chanting His holy name for one day, two days, three days, four days, five days, six days or seven days with one mind free from distractions, then such a person, upon the end of his life, will see Amitabha Buddha and His holy



assembly appear before him. At the time of death this person's mind will not be perturbed and will take rebirth in the Utmost Joy Land of Amitabha Buddha.

(Buddha Expounding Amitabha Sutra) [21]

⁷⁵ The "Name" here refers to "Amitabha". When Dharmastore Bhikkhu attained Buddhahood, he was called "Amitabha Buddha".

⁷⁶ The "land" here refers to "the Land of Ultimate Bliss", the pure land in which Amitabha Buddha dwells.



十一、帶業往生

xi. Carrying Our Residual Karmas and Attaining Rebirth in the Western Pure Land

349 **佛**告阿難及韋提希：下品中生者，或有眾生毀犯五戒、八戒，及具足戒。如此愚人，偷僧祇物，盜現前僧物；不淨說法，無有慚愧；以諸惡法而自莊嚴。如此罪人，以惡業故應墮地獄。命欲終時，地獄眾火一時俱至。遇善知識以大慈悲，即為贊說阿彌陀佛十力威德，廣贊彼佛光明神力，亦贊戒、定、慧、解脫、解脫知見。此人聞已，除八十億劫生死之罪。地獄猛火化為涼風，吹諸天華，華上皆有化佛菩薩，



迎接此人。如一念頃，即得往生
七寶池中蓮花之內。

（《佛說觀無量壽佛經》）

The Buddha said to Ananda and Vaidehi, “Those who attain birth on the middle level of the lowest grade are the sentient beings who violate the five precepts, the eight precepts or the complete precepts of a monk or a nun. A foolish person such as these steals from the Sangha or takes the personal belongings of monks, or preaches the Dharma with impure motives but feels no remorse. Thus he defiles himself by evil karma, and because of this he will fall into hell. When he is about to die and the flames of hell suddenly close in on him, he may meet a good teacher, who



compassionately explains to him the ten supernal powers of Amitayus, fully describing the majestic power of the light of that Buddha, his virtues in the observance of the precepts, meditation, wisdom, emancipation and knowledge of emancipation. When he has heard this, the evil karma which he has committed during eighty kotis of kalpas of Samsara are extinguished; thus, the fierce flames of hell turn into cool and refreshing breezes, wafting heavenly flowers. On each flower is a transformed Buddha accompanied by bodhisattvas welcoming him. In an instant, he attains birth within a lotus-bud on a seven-jewelled pond.”

(Amitayurbhavana Sutra) [6]



十二、難值難信

xii. Difficult to Encounter and Believe

350 菩薩勝法諸波羅蜜得聞亦難；遇善知識、聞法能行此亦為難；若聞斯經信樂受持，難中之難無過此難。

(《佛說無量壽經》)

It is also difficult to hear the excellent teachings for Bodhisattvas, the Paramitas. Difficult too is it to meet a good teacher, to hear the Dharma and perform the practices. But most difficult of all difficulties is to hear this sutra, have faith in it with joy and hold fast to it.

(*The Sutra of Immeasurable Life*) [4]



351 阿逸多，當知疑惑，於諸菩薩，
為大損害，為失大利。是故應當
明信諸佛無上智慧。

(《佛說大乘無量壽莊嚴清淨平等覺經》)

Ajita, you should know that doubt
and delusion will do bodhisattvas
great harm and cause them to
lose great benefit. Therefore, you
should understand and believe the
supreme wisdom of all Buddhas.

*(Buddha Speaks the Mahayana, Infinite
Life, Adornment, Purity, Impartiality, and
Enlightenment Sutra) [3]*



352 舍利弗！當知我於五濁惡世，
行此難事，得阿耨多羅三藐三菩
提，為一切世間說此難信之法，
是為甚難！

（《佛說阿彌陀經》）

Sariputra, you should realize that it is extremely difficult for me to accomplish the heavy task of achieving the Unsurpassable Right and Full Enlightenment in the corrupt age of Five Obscurities and to preach to all worldlings such unbelievable teachings.

(Buddha Expounding Amitabha Sutra) [21]



353 今得值佛，復聞無量壽聲，靡不
歡喜，心得開明。

(《佛說無量壽經》)

Having been able to meet you, O
Buddha, and also to hear the Name
of Amitayus, we have all attained
joy and illumination.

(*The Sutra of Immeasurable Life*) [4]



十三、二大菩薩

xiii. The Two Great Bodhisattvas

354 有二菩薩最尊第一，威神光明，
普照三千大千世界。阿難白佛，
彼二菩薩其號云何？佛言，一名
觀世音，二名大勢至。是二菩
薩，於此國土修菩薩行，命終轉
化生彼佛國。

（《佛說無量壽經》）

There are two Bodhisattvas who are the most dignified; their majestic light shines everywhere in the universe of a thousand million worlds. Ananda asked, "What are the names of those two Bodhisattvas?" The Buddha replied,



“One is called Avalokitesvara and the other, Mahasthamaprapta. They had both performed Bodhisattva practices in this world, and, at the end of their lives, were born by transformation in that Buddha-land.”

(The Sutra of Immeasurable Life) [4]



355 是故眾生，皆應受持觀世音菩薩名號。無盡意，若有人受持六十二億恆河沙菩薩名字，復盡形供養飲食、衣服、臥具、醫藥。于汝意云何？是善男子善女人功德多不？無盡意言，甚多，世尊。佛言，若復有人受持觀世音菩薩名號，乃至一時禮拜供養，是二人福正等無異。

（《法華經・普門品》）

Therefore, every single living being should hold Gwan Shr Yin Bodhisattva's name in mind. "Infinite Resolve! Suppose someone held the names of Bodhisattvas to the number of grains of sand in



sixty-two million Ganges Rivers, and for this person's entire life, made offerings to them all of food and drink, clothes, bedding, and medicine. What is your opinion? Would the merit and virtue accrued by that good man or woman be abundant?"Infinite Resolve replied, "Extremely abundant, World Honored One, very great indeed!"The Buddha said, "Yet if someone else held the name of Gwan Shr Yin Bodhisattva, bowed and made an offering but one time, the blessings of these two people would be identical, the same in every way, and would endure for quadrillions of aeons."

(Universal Door Chapter of the Lotus Sutra)

[8]



356 **觀**世音菩薩有如是等大威神力，多所饒益，是故眾生常應心念。若有女人，設欲求男，禮拜供養觀世音菩薩，便生福德智慧之男。設欲求女，便生端正有相之女。宿植德本，眾人愛敬。

（《法華經・普門品》）

The Bodhisattva Who Listens to the Sounds of All the World, with his magnificent spiritual power, confers such abundant benefits as these. And so, living beings should always keep him in their hearts and hold his name in mind. If women seeking sons bow to and make offerings to the Bodhisattva Gwan Shr Yin, they will give birth to sons happy, virtuous, and wise. If instead, they



wish for daughters, they will bear gifted daughters with deep-rooted, wholesome characters, beloved and respected by all.

(Universal Door Chapter of the Lotus Sutra)

[8]



357 我⁷⁷本因地，以念佛心，入無生忍。今於此界，攝念佛人，歸於淨土。

(《楞嚴經・卷五》)

On the causal ground, I⁷⁸ used mindfulness of the Buddha to be patient with the non-arising of both beings and dharmas. Now in this world I gather in all those who are mindful of the Buddha, and I bring them back to the Pure Land.

(*Shurangama Sutra*, book 5) [5]

⁷⁷ 此句與下句中的「我」指大勢至菩薩。

⁷⁸ "I" here and in the succeeding passage refers to Mahasthamaprabhata Bodhisattva.



358 佛問圓通，我無選擇，都攝六根，淨念相繼，得三摩地，斯為第一。

(《楞嚴經・卷五》)

The Buddha asks about perfect penetration. I would select none other than gathering in the six sense faculties through continuous pure mindfulness of the Buddha to obtain Samadhi. That is the foremost means.

(*Shurangama Sutra, book 5*) [5]



十四、十大願王導歸極樂

xiv. The Ten Vows Leading to the Land of Ultimate Bliss

359 願我⁷⁹離欲命終時，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。

(《華嚴經・普賢行願品》)

I⁸⁰ vow that when my life approaches its end, all obstructions will be swept away; I will see Amitabha Buddha, and be born in his land of Ultimate Bliss and Peace. When reborn in the Western

^{79, 80} Refer to footnotes on page 414 (請參閱第414頁註腳)



Land, I will perfect and completely fulfill, without exception, these Great Vows, to delight and benefit all beings.

(Avatamsaka Sutra, ch.40) [7]

⁷⁹ 此句的「我」指普賢菩薩。

⁸⁰ “I” here refers to Samantabhadra Bodhisattva.



十五、獨留此經

xv. Preserving This Sutra in This World

360 當 來之世，經道滅盡。我以慈悲哀愍，特留此經止住百歲。其有眾生值斯經者，隨意所願皆可得度。

(《佛說無量壽經》)

In the future, the Buddhist scriptures and teachings will perish. But, out of pity and compassion, I will especially preserve this sutra and maintain it in the world for a hundred years more. Those beings who encounter it will attain deliverance in accord with their aspirations.

(*The Sutra of Immeasurable Life*) [4]



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