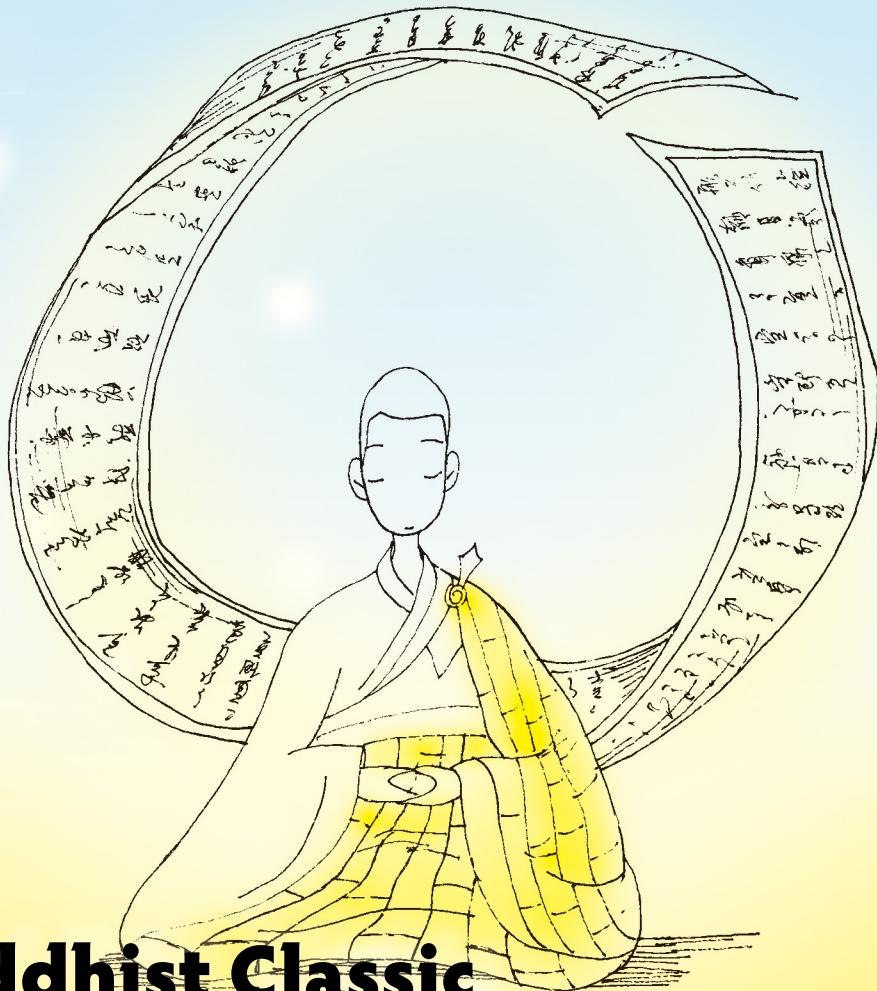


佛教三字經

明·吹萬禪師原著



The Buddhist Classic in Three-character Phrases

By Chan Master Chuiwan of the Ming Dynasty



謹以此書緬懷
萬佛聖城創辦人、為仰宗九祖
上宣下化老和尚弘教西方 50 週年

Dedicated to the memory of
the Venerable Master Hsüan Hua (1918 - 1995),
the ninth Wei-Yang Chan Patriarch and founder of
the City of Ten Thousand Buddhas, and to
the 50th year commemoration of his timeless teachings
coming to the West.

佛 教 三 字 經
The Buddhist Classic in Three-character Phrases

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清 • 印光法師 (1861-1940) 修訂
Edited by Dharma Master Yinguang of the Qing Dynasty

清 • 楊仁山居士 (1837-1911) 再訂
Adapted by Layman Yang, Renshan of the Qing Dynasty

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吹萬禪師傳 Biography of Chan Master Chuiwan (1582 - 1639)

印光大師 By Venerable Master Yinguang (1861-1941)

忠州三目山聚雲寺吹萬廣真禪師，一般多稱聚雲吹萬，為明末著名禪宗大師。四川宜賓人李氏子，父祖世籍婆羅門。

Chan Master Venerable Guangzhen of Gathering Clouds Monastery on Three Eyes Mountain of Zhongzhou (in Sichuan Province) is usually called Chuiwan of Juyun (Gathering Clouds Monastery). Master Chuiwan was a great Chan Master at the end of the Ming Dynasty. He was born in the Li family of Yibin city in Sichuan Province. His grandfather was descended from a line of Brahmins.

師生惟慕事佛，初登少峨峰浩山老人，後返鄉得大慧祖師錄四冊及《正法眼藏》一錄，苦參力究。遇一僧提撕有省，入的敘州朱提山參月明聯池和尚，苦修三載，終得印可。

When the Master was young, he admired and longed to serve the Buddha. He first climbed the Shao-Er Peak to pay homage to Elder Haoshan. Later he returned to his hometown and obtained a four-volume set of *The Record of Patriarch Dahui* and *The Treasury of the Proper Dharma Eye*. Based on these books, he vigorously investigated the topic of Chan. He encountered a monk who helped him to delve deeper into his investigation. Later he went to the Zhuti Mountain of Dixuzhou to study and investigate with Venerable Master Yueming Lianchi and arduously cultivated there for three years. He eventually obtained approval and certification from Master Lianchi.

於是策杖風塵，涉海入吳，過閩踵粵旋楚，至瀟湘湖東一帶。萬曆戊午年，開法於瀟湘衡州湖東禪院。次遷忠州聚雲寺、夔州府萬縣寶峰山雲來寺、萬縣興龍寺、巴臺寺諸刹，闡揚大慧宗風。崇禎己卯七月三十日圓寂，世壽五十八。

Thereafter, he set out to travel by sea with much hardship to the region of Wu (Jiansu and Zhejiang provinces). Later he passed Fujian province and traveled to Guangdong province, and soon reached the east of Lake Dongting of Xiaoxiang of Hunan province. He began his teachings of the Dharma at the Lake East Chan Hermitage of Hengzhou (Hengyang). Later he moved to the Gathering Clouds Monastery of Zhongzhou, the Clouds-Arriving Monastery of Wanfeng Mountain (the 10000-Peak Mountain) of Wan County of Kuizhou, the Dragon Flourishing Monastery and the Batai Monastery of Wan County. He made flourish the tradition of Dahui (Great Wisdom). He entered Stillness on the thirtieth day of the seventh month in the year of Jimao (1639) during the reign of Chongzhen at the age of fifty-eight.

嗣法門人鐵壁慧機、三目慧芝、鐵眉三巴掌慧麗等，依法闡維，遍地荷香襲人。煙至松蘿，結為五彩。火後收舍利三百餘顆，黃金鎖子骨三莖，當門二齒變為紫色。建塔於三目山之陽，豐都地藏寺迎舍利 12 顆建塔。四川觀察使田華國為塔上之銘，署師為大慧 14 世之孫，懶庵鼎需禪師之裔。有《正錄》10 卷，《廣錄》30 種，共 66。為明季一代大家。

His disciples, Master Huiji of the Iron Wall Mountain, Master Huizhi of the Three Eyes Mountain, the Three Patting Master Huili of the Iron Brow Mountain and others

cremated him in accordance with tradition. A lotus fragrance pervaded the whole cremation site, afterwards white smoke rose to the pine treetops and turned into a five-color pattern. After the cremation, over three hundred pieces of sharira, three stalks of his golden collar bones, and together with his teeth, which, after cremation turned purple, were found and collected. On the southern side of the Sanmu (Three Eyes) Mountain, a pagoda was built in his honor; twelve pieces of his sharira were received and housed in the Earth Store Monastery of Fengdu City. The imperial commissioner of inspection of Sichuan, Tian Huaguo, composed a memorial essay for engraving, and attributed the Master as the fourteenth generation disciple of Great Master Dahui (1089-1163), as well as the Dharma descendant of Ding Xu of Lan-an Monastery. He left behind a legacy of ten rolls of *Zheng Lu* (*The Orthodox Collection of Teachings*) and sixty-six rolls of *Guang Lu* (*The Extensive Collection of Teachings*) of thirty-some genres. He was indeed a luminary figure of great mastery during his time of the Ming Dynasty.

— 印光大師文鈔（增廣正編卷第三）

from *Writings of Great Master Yinguang* (Roll 3 of the main extended edition)

序 Preface

印光大師（代 明天啓時、蜀東忠州聚雲寺、吹萬老人釋廣真作）

by Venerable Master Yinguang for Elder Chuiwan (Ven. Guang Zhen) of

Gathering Clouds Monastery during the Ming Dynasty's Tianqi Reign Period

人同此心，心同此理；凡聖不二，生佛一如。由迷悟之或殊，致升沉之迥別。

In each one of us there exists the same mind, with this one mind we also share the same principle. Common folks and sages alike are not distinct from one another, while living beings and Buddhas are one and the same: they differ in their levels while awakening and delusion, which lead to the marked disparity in their states of being—either transcending the world or descending into the revolving wheel of birth and death.

大覺世尊，潛而哀之；示成正覺，轉大法輪。本一心以建立，作迷津之寶筏；普欲未來，咸登道岸。故以五時所說，及教外別傳之旨付諸弟子，命廣流通。由是列宗諸祖，相繼而興；宏宗演教，代佛揚化。

The Greatly Enlightened, World-Honored One took pity upon us and manifested attaining Proper Enlightenment and turned the great wheel of Dharma—his teachings, all based on the single mind, have become the precious raft for ferrying lost souls. He wished that all beings in the future would cross over to the other shore of the Path, hence he delivered his teachings spanning the five periods, as well as his special transmission of the mind-seal which is apart from the regular teachings.

All of these teachings he passed on to his disciples and instructed them to circulate on a vast scale. Therefore, patriarchs of the various schools arose in succession to proliferate the flourishing of the schools and proclaimed the teachings—propagating the Dharma on behalf of the Buddha.

迄今世遠年深，事多義廣；若非讀破大藏、妙悟自心，無以測其端倪，得其綱要。每欲撮略梗概，開示後進。因念宋儒王伯厚先生，作《三字經》，以紀夫倫常日用之道，與歷朝治亂之跡；使學者先知其約，後涉其博。幼而學之，壯而行之；立身行道，致君澤民，以復其人性本有之善。

With the abiding passage of the years, the contents and meanings contained in the teachings have broadened. Unless one has attained a thorough mastery of the *Tripitaka* and wondrously awakened to one's mind, one will sustain great difficulty in understanding the essentials of the teachings and gaining insight from them. Thus from time to time I have intended to compose an outline summary of Buddhism for the edification of posterity. I thought of the Confucius scholar Wang Bohou of the Song Dynasty, who had written the *Three-Character Classic* to illustrate the ethics that are relevant to daily life, and to trace each succeeding dynasty's achieving peace spiraling into turmoil. The *Classic* enables learners to gain a peripheral understanding before undertaking an in-depth study of the vast. Students should begin their study at a young age and deepen their practice as adults. Conducting their lives according to the principles, be it serving the public or the sovereignty, they restore the innate goodness inherent in human nature.

遂仿其意，略敘如來降生成道、說法度生，列祖續佛慧命、隨機施教，及與古德自利利他，嘉言懿行，題曰：《釋教三字經》。俾為沙彌時，誦而習之；知佛經之要義，明祖道之綱宗。及其壯而遍閱三藏、歷參五宗，妙悟自心，冥符佛意；方知山色溪聲，咸示第一義諦，鴉鳴鵲噪，共談無上心宗——非同非異、非有非空，即權即實、即俗即真。博之則盡十虛而莫容，約之則覓一字不可得；然後乘大願輪，闡揚法化。普令法界衆生，歸依一體三寶；復本來之面目，傳無盡之心燈。是在後進之發心造修焉，予曰望之！

I now emulate Scholar Wang's method to pen a summary outlining the Thus-Come One's exalted birth and accomplishing of the Way, speaking the Dharma and crossing over living beings. I also recount how each patriarch perpetuated the Buddha's life of wisdom, their bequeathing the teachings according to each individual's potentials, as well as how the ancient virtuous ones benefited themselves and benefited others, their noble words and lofty practices. I titled the book the *Three-character Classic of Shakyamuni's Teachings*, so that novices can recite and review it to understand the essentials of the Buddhist Sutras as well as the synopsis of the patriarchs' way. When they mature, they can study extensively the *Tripitaka* and investigate each of the five schools; thus wondrously awaken to their own minds, and tacitly tally with the Buddha's intent. At which time, they will understand that the "colors of the mountains" and the "sounds of the creeks" are all manifesting the ultimate truth, and the "crowing of crows" or the "twittering of sparrows" are all speaking the supreme mind principle, which is neither the same nor different,

neither existent nor empty; yet at the same time it is provisional and actual, embracing both the conventional truth and the ultimate truth. If one is to explore it extensively, one will have to exhaust the ten dharma-realms without being able to encompass it; if one is to explore it minutely, one will attempt to seek just one character yet failing to find it. Afterwards, one can ride on one's great wheel of vows to propagate the Dharma and proclaim the teachings, so as to lead all beings of the Dharma Realm to universally take refuge in the Triple Jewel of the one substance, restoring their original faces and forms, thus transmitting the limitless eternal lamp of the mind. This is for the sake of future students' bringing forth the mind of study and cultivation-- which is my sincere hope and expectation.

— 印光大師文鈔（增廣正編卷第三）

from *Writings of Great Master Yinguang* (Roll 3 of the main extended edition)

簡介 Introduction

近巖比丘 by Bhikshu Jin Yan

宣化上人曾發願要將中文佛教經典翻譯成世界各國文字，如今我們以此《佛教三字經》的英文翻譯和中英雙語印刷來緬懷上人及其教誨。

Venerable Master Hsüan Hua made a vow to translate Buddhist scriptures out of Chinese into the world's languages. Now, we dedicate this English translation and bilingual printing of *The Buddhist Classic in Three-character Phrases* to the remembrance of Venerable Master Hsüan Hua and his teachings.

《釋教三字經》（或稱《佛教三字經》）是明朝末年吹萬禪師的著作，他參考《三字經》的體裁而寫成這部簡潔、有韻律的佛教三字經。每一句只有三個字，每四句成一頌，再加上押韻，就很容易背誦。

Shi Jiao San Zi Jing (or *Fo Jiao San Zi Jing The Buddhist Classic in Three-character Phrases*) was written during the late Ming Dynasty by Chan Master Chuiwan (1582-1639). He used the style of *The Three-Character Classic* to compose this Buddhist classic. It is succinct and rhythmic: each sentence is only three characters long, every four sentences forms a verse, and the text follows a regular rhythmic pattern for easy memorization.

清末民初的印光大師深深地認同這本《佛教三字經》有助於初學者對佛教大意的認識，他以吹萬禪師的立場，代作一篇序，重新編輯十分之三的原文，

校訂敏修長老所作的註解有十分之七。當代著名的楊仁山居士讚歎印光大師圓融精確的修訂；為了使之更加精簡，楊仁山居士根據印光大師的修訂版再作編輯，也就是我們現在翻譯所依據的版本，總共有 183 偈頌。他並且重新命名為《佛教初學課本》；為了免於混淆，後人仍然保留了《佛教三字經》的名稱。

Great Master Yinguang (1861-1940) of the late Qing Dynasty appreciated the value of this *Buddhist Classic* for beginners to grasp the essentials of Buddhism. He wrote a preface on behalf of Master Chuiwan, and revised approximately three-tenths of its contents and seven-tenths of its commentaries by Elder Min Xiu. His precise and well rounded revision won the praise of the contemporary famous layman Yang Renshan (1837-1911). However, to make the text even more concise, Yang Renshan, based on what Master Yinguang had done, further revised this *Buddhist Classic* into the current version that we have translated—a total of 183 verses. He then renamed the book as *The ABC's of Buddhism*. To avoid confusions, people later maintained the original title, *The Buddhist Classic in Three-character Phrases*.

雖然《佛教三字經》的文字簡潔，但其內容豐富、含義深遠，涵蓋的主題包括：1. 法界及其特性。 2. 釋迦牟尼佛誕生、出家、降魔、成正覺、轉法輪，及入涅槃。 3. 結集三藏。 4. 佛法東傳至中國。 5. 大小乘十宗的發展。 6. 懺悔法。 7. 佛教的基本名相與理念，譬如五蘊、四聖諦、十二因緣等等。 8. 勸人在信解行證上的修學。 9. 以古德的行誼來勉勵後學。 10. 結語一敘述作者的心意與教學的極致。

Despite its brevity, this *Buddhist Classic* is vast in contents and profound in meanings. It covers the following topics:

1. The Dharma Realm and its nature;
2. Shakyamuni Buddha's birth, leaving home, subduing demons, awakening, turning the dharma wheel, and entering Nirvana;
3. The compilation of Buddha's teachings into the *Tripitaka*;
4. Eastward propagation of Buddhism into China;
5. The development of ten schools including both Theravada and Mahayana;
6. The Dharma of repentance;
7. The fundamental terms and concepts of Buddhism, such as the five skandhas, the four noble truths, and the twelve links of dependent origination, etc;
8. Exhortation to learn and practice in the sequence of establishing faith, gaining understanding of teachings, practicing, and realizing the fruition of the Way;
9. Paradigms of lofty figures of the past of great character and learning that serve as models for future students;
10. Conclusion stating the author's intentions and the ultimate nature of teaching.

這 10 科有可能是印光大師或楊仁山居士對內容的分類，當我們進行翻譯時，發現有其他人將以上 10 科更細分為 24 項，而加以引用。

We assume these ten-section divisions of content were made by Yang Renshan or Master Yinguang. When we obtained the source text for this translation, we found that other people had divided the work into twenty-four sections.

有人可能會質疑《佛教三字經》只講述中國佛教，觀點狹隘；然而這並不是我們的用意。西方的佛教還在萌芽階段，而這本《佛教三字經》如詩歌般的容易背誦，可作為佛學的基礎。我們更盼望將來能見到融合不同傳承的智慧與知識的佛教經典之作。

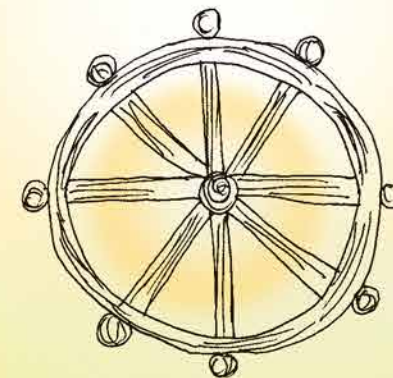
Some people may bring up the question of the text's limited view, because it seems to be only an introduction to Chinese Buddhism. However, Western Buddhism is still in its budding period, and we feel that *The Buddhist Classic in Three-character Phrases*, with its song-like poetry and ease of memorization, is a worthwhile primer for Buddhism. We look forward to seeing the advent of a modern "Buddhist Classic" that integrates the knowledge and wisdom of all traditions.

另外，限於篇幅，所有的典故及註解將另行出版。我們歡迎讀者的指正，及對翻譯的建議，以便於日後的改善。

Also, due to the extraordinary size of the footnotes, commentary, and related stories, they will be published in a separate volume. We are aware that mistakes are inevitable; feedback to point out errors and comments about the translation are welcome so that we can improve our work in the future.

I. 佛教起緣

Buddhism's Origin

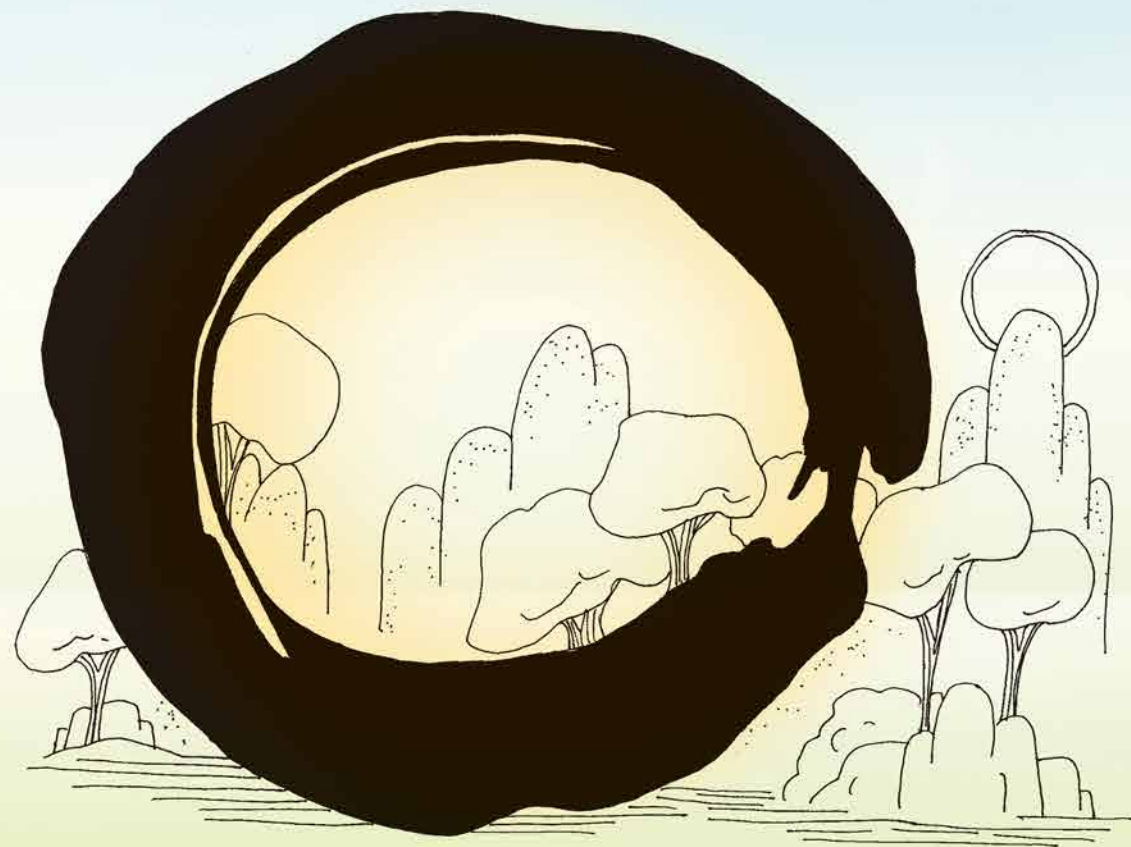


1

法界生起

The Origin of the
Dharma Realm





無[×]始^尸終^虫，無[×]內^フ外^外；強^ク立^カ名^名，為[×]法^法界^界。
wú shǐ zhōng wú nèi wài qiǎng lì míng wéi fǎ jiè

There is neither a beginning nor an ending;
Neither inside nor outside;
But for the purpose of establishing a name,
We call it the Dharma Realm.

法^法界^界性^性，即^即法^法身^身；因^因不^不覺^覺，號^號無[×]明^明。
fǎ jiè xìng jí fǎ shēn yīn bù jué hào wú míng

The Dharma Realm,
In nature, is simply our Dharma Body.
Because we are not awakened,
It is called "Ignorance."



空^{くう}色^{しき}現^{げん}，情^{じやう}器^き分^{ぶん}；三^{さん}世^せ間^{かん}，從^{じゆ}此^こ生^{しやう}。
kōng sè xiàn qíng qì fēn sān shì jiān cóng cǐ shēng

When space and form appear,
The sentient and the non-sentient begin to differ;
The Three Worlds
Thus appear.

迷^み則^{すなはち}凡^{ぼん}，悟^ご則^{すなはち}聖^{しやう}；真^{しん}如^に體^{たい}，須^{しゆ}親^{しん}證^{じやう}。
mí zé fán wù zé shèng zhēn rú tǐ xū qīn zhèng

When confused, one is a mortal;
Once awakened, one becomes a Sage.
The essence of “Thus-ness”
You must realize by yourself.

2

證道成佛

Realizing the Way and
Accomplishing Buddhahood



證^{ㄓㄥˋ}者^{ㄓㄜˇ}誰^{ㄕㄟ}? 釋^{ㄕㄟ}迦^{ㄔㄚ}尊^{ㄗㄨㄣ}；大^{ㄉㄚˋ}悲^{ㄅㄟ}願^{ㄩㄢˋ}，示^{ㄕㄟ}誕^{ㄉㄢˋ}生^{ㄕㄟ}。
zhèng zhě shuí shì jiā zūn dà bēi yuàn shì dàn shēng

Who realized the Way?
Shakyamuni, the Honored One.
[Based on] his great compassionate vow,
He manifested being born.

處^{ㄔㄨˇ}王^{ㄨㄤˊ}宮^{ㄍㄨㄥ}，求^{ㄕㄟ}出^{ㄔㄨ}離^{ㄌㄟ}；夜^{ㄩㄝˋ}踰^ㄩ城^{ㄔㄥˊ}，人^{ㄖㄣˊ}不^{ㄅㄨˋ}知^{ㄓㄟ}。
chǔ wáng gōng qiú chū lí yè yú chéng rén bù zhī

While residing in the palace,
He sought to escape.
He departed from the Capital at night
While no one knew.

入^{ㄖㄨˋ}雪^{ㄒㄩㄝˊ}山^{ㄕㄟ}，修^{ㄒㄟ}苦^{ㄎㄨˇ}行^{ㄒㄩㄥ}；六^{ㄌㄨˋ}年^{ㄋㄢˊ}間^{ㄐㄩㄢ}，習^{ㄒㄧˊ}寂^{ㄐㄧˋ}定^{ㄉㄩㄥˋ}。
rù xuě shān xiū kǔ hành liù nián jiān xí jí dìng

He entered the Himalayas
To cultivate ascetic practices.
During those six years,
He practiced samadhi.

從^{ㄘㄨㄥˊ}定^{ㄉㄩㄥˋ}起^{ㄘㄩˇ}，出^{ㄔㄨ}山^{ㄕㄟ}來^{ㄌㄞ}；坐^{ㄗㄜˋ}樹^{ㄕㄟ}下^{ㄒㄩㄚˋ}，心^{ㄒㄩㄣ}境^{ㄐㄩㄥˋ}開^{ㄎㄞ}。
cóng dìng qǐ chū shān lái zuò shù xià xīn jìng kāi

Rising from samadhi,
He came down the mountain
And sat beneath the [Bodhi] tree;
His state of mind awakened.



天龍喜，魔膽落；睹明星，成正覺。
 tiān lóng xǐ mó dǎn luò dǔ míng xīng chéng zhèng jué

The gods and dragons rejoiced;
 The demons were afraid.
 He gazed at the star
 And realized Proper Enlightenment.

3

啓教傳道

The Buddha's Teaching and
Transmitting of the Way





啟^ク大^カ教^{コウ}，說^セ華^カ嚴^{エン}；塵^{チン}剎^{シャ}海^{カイ}，現^{ゲン}寶^{ホウ}蓮^{レン}。
qǐ dà jiào shuō huá yán chén chà hǎi xiàn bǎo lián

[The Buddha] began his Great Teaching by
Expounding on the *Avatamsaka*.

There the splendid lotus [worlds] appeared
Amid oceans of lands as many as dust particles.

湣^{ミン}凡^{ファン}愚^ユ，不^フ能^{ネン}聽^{テイ}；隱^{イン}尊^{ズン}特^{トク}，顯^{ケン}劣^{リョウ}應^{エイ}。
mǐn fán yú bù néng tīng yǐn zūn tè xiǎn liè yīng

Pitying ordinary unawakened beings
Who could not grasp this teaching,
[The Buddha] concealed its esteemed features,
Then revealed lesser Dharma they could absorb.

說^{ㄕㄨㄛ}阿^ㄢ含^{ㄏㄢˊ}，第^{ㄉㄧˋ}二^{ㄦˊ}時^{ㄕㄨㄛ}；四^{ㄙㄩˋ}諦^{ㄉㄧˋ}法^{ㄈㄢˇ}，接^{ㄐㄧㄝ}小^{ㄒㄩㄠˋ}機^{ㄐㄧ}。
shuō ā hán dì èr shí sì dì fǎ jiē xiǎo jī 。

He taught the *Agama Sutras*
During the Second Period [of his teaching].
Characterized by the Four Noble Truths
Which take across beings of modest capacity.

證^{ㄓㄥˋ}四^{ㄙㄩˋ}果^{ㄍㄨㄛˇ}，出^{ㄔㄨ}生^{ㄕㄨㄛ}滅^{ㄇㄧㄝˋ}。演^{ㄢㄩㄢˇ}方^{ㄈㄢ}等^{ㄉㄨㄥ}，破^{ㄆㄛˋ}法^{ㄈㄢˇ}執^ㄓ。
zhèng sì guǒ chū shēng miè yǎn fāng děng pò fǎ zhí 。

Four stages of Arhats reach their goal
And leave Samsara behind.
This is the *Vaipulya Teaching*,
For those who can break attachments
to the Dharma.

第^{ㄉㄧˋ}四^{ㄙㄩˋ}時^{ㄕㄨㄛ}，談^{ㄊㄢˊ}般^{ㄅㄢ}若^{ㄖㄨㄛˋ}；二^{ㄦˊ}乘^{ㄔㄨㄥ}轉^{ㄓㄨㄢˇ}，教^{ㄐㄧㄠ}菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}。
dì sì shí tán bān rě èr chéng zhuǎn jiāo pú sà 。

During the Fourth Period,
He discoursed on *Prajna*
To mature the Two Vehicles
And teach the Bodhisattvas.

開^{ㄎㄞ}顯^{ㄒㄩㄢˇ}圓^{ㄩㄢ}，法^{ㄈㄢˇ}華^{ㄏㄨㄚˊ}會^{ㄏㄨㄟˋ}；學^{ㄒㄩㄝˊ}無^{ㄨˊ}學^{ㄒㄩㄝˊ}，得^{ㄉㄜˊ}授^{ㄕㄨㄟˋ}記^{ㄐㄧˋ}。
kāi xiǎn yuán fǎ huá huì xué wú xué dé shòu jì 。

During the Dharma Flower Assembly,
He revealed the perfect Dharma
So that Learners and Those Beyond Study
Alike were predicted to Buddhahood.

《涅槃經》^{ニャーハンキヤウ}，最後說^{サイゴハシツ}；顯真常^{ケンシンジョウ}，扶戒律^{フケイリツ}。
niè pán jīng zuì hòu shuō xiǎn zhēn cháng fú jiè lǜ

His final teaching
Was the *Nirvana Sutra*
Revealing the true and permanent [Nature]
And establishing the Vinaya.

五時教^{ゴジキョウ}，如是說^{コノコトニシテ}；亦融通^{ヤクユウツウ}，亦分別^{ヤクベンベツ}。
wǔ shí jiào rú shì shuō yì róng tōng yì fēn bié

The teachings of Five Periods
Arrived in this way.
Each Period encompassed the other four
While remaining distinct.

化道圓^{カダウエン}，歸真際^{キシュンサエ}；雙樹間^{シュウジュカン}，吉祥逝^{キツヤウシ}。
huà dào yuán guī zhēn jì shuāng shù jiān jí xiáng shì

Having completed his teachings,
He entered Nirvana.
Between the Twin Trees he passed away,
In an auspicious reclining pose.

闍毗後^{カチゴ}，分舍利^{フンセリ}。阿育王^{アユウワウ}，變古制^{ヘンコセイ}，
shé pí hòu fēn shè lì ā yù wáng biàn gǔ zhì

After his body was cremated,
His relics were distributed.
[Later on,] King Asoka
Changed the earlier system.



碎寶末，造浮圖，役鬼神，遍閻浮。
 suì bǎo mò zào fú tú yì guǐ shén biàn yán fú

He emptied royal treasuries
 To build stupas.
 He ordered spirits and ghosts
 To send relics throughout Jambudvipa.

優填王，始造像；令後人，修供養。
 yōu tián wáng shǐ zào xiàng lìng hòu rén xiū gòng yàng

King Udayana
 Was the first to make images of the Buddha
 So that future generations
 Could make offerings and cultivate blessings.

4

結集三藏

Compiling the Tripitaka



大迦葉，命阿難；結集經，石窟間。
dà jiā shè mìng ā nán jié jí jīng shí kū jiān

Mahakasyapa, the Patriarch,
Instructed Ananda
To compile all the Sutras,
Inside the rock cavern.

修多羅，是經藏；毗奈耶，是律藏；
xiū duō luó shì jīng zàng pí nài yé shì lǜ zàng

Sutras are the Buddha's discourses;
They constitutes the treasury of scriptures,
While Vinaya texts
Comprise the treasury of rules for the community.

阿毗曇，是論藏。正法隆，外道喪。
ā pí tán shì lùn zàng zhèng fǎ lóng wài dào sàng

Abhidharma texts
Comprise the treasury of commentaries.
The Proper Dharma flourished;
The other schools declined.

藏分三，部十二；遇有緣，作佛事。
zàng fēn sān bù shí èr yù yǒu yuán zuò fó shì

The *Tripitaka* divides into Three Treasuries
And Twelve Categories of teachings.
When those who understood met these texts,
They could do the Buddha's work.

II. 中國佛教

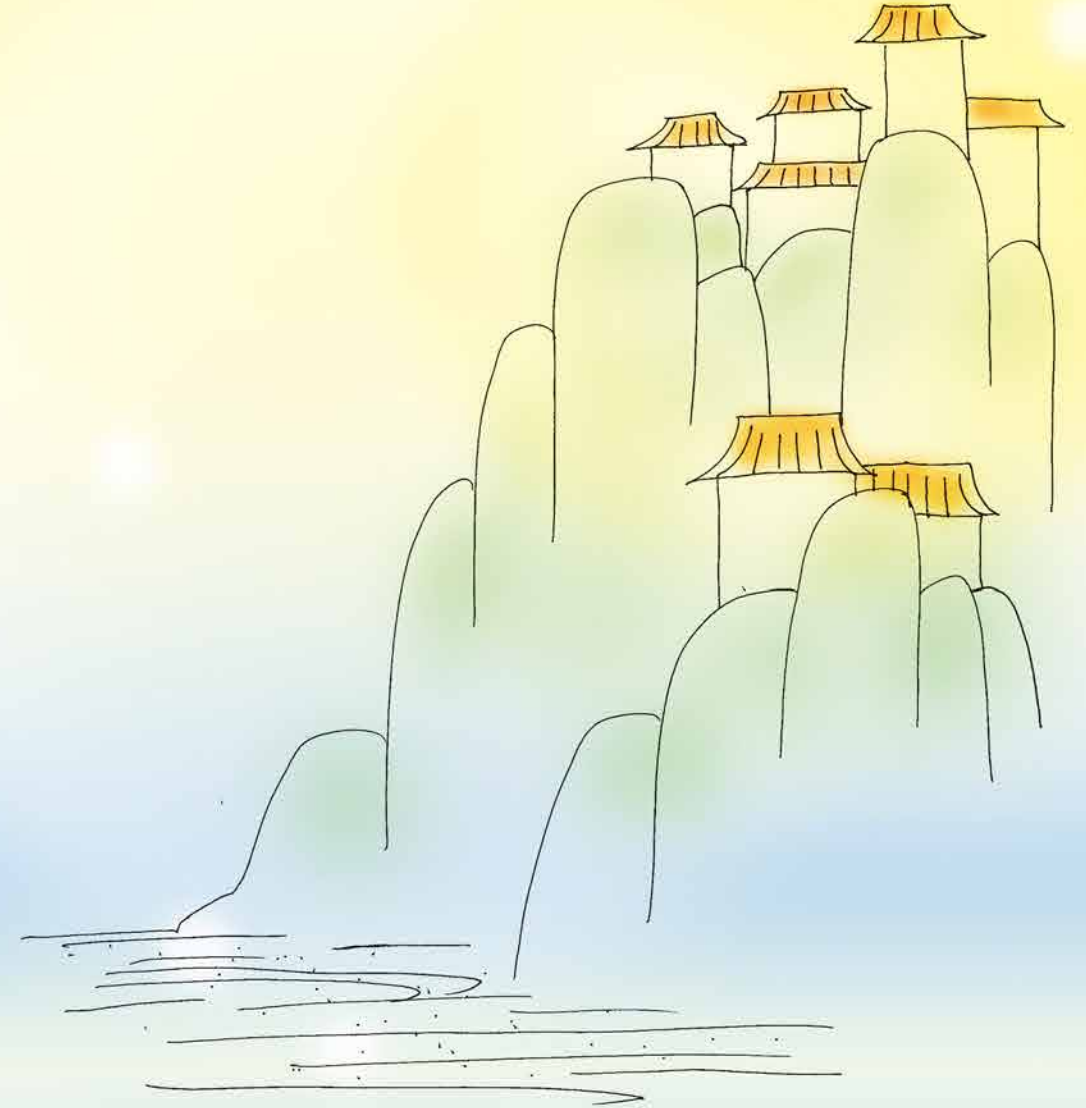
Buddhism in China

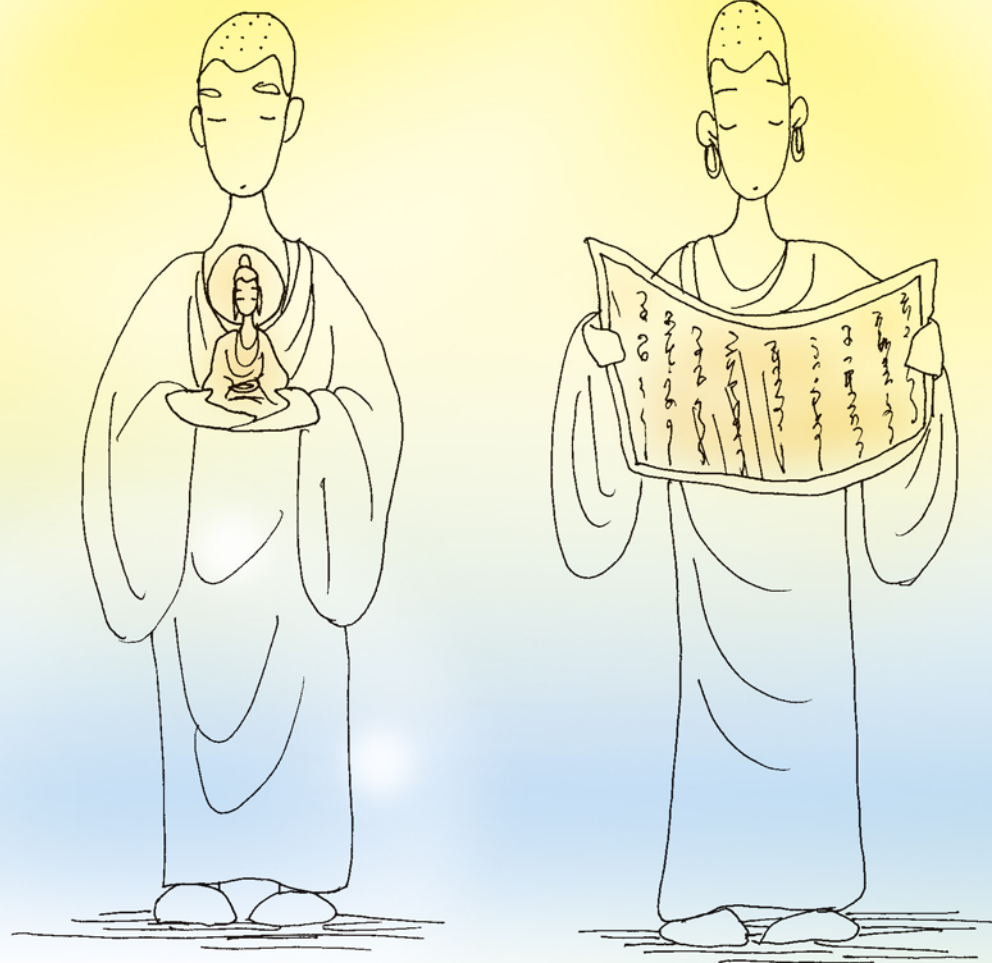


5

佛法東傳

The Eastward Expansion of Buddhism





漢明帝，夢金人；求聖教，遣蔡愔。
hàn míng dì mèng jīn rén qiú shèng jiào qiǎn cài yīn

Emperor Ming of the Han Dynasty
Dreamed of a golden figure.
So he sent Cai Yin
To seek the Sage's teaching.

騰蘭來，經像至；初譯經，《四十》。
téng lán lái jīng xiàng zhì chū yì jīng sì shí èr

Kāśyapa Mātanga, and Dharmarakṣa
Brought the Sutras and Buddha images
And translated the first Sutra:
The Sutra of Forty-Two Sections.



道教徒，興惡念；請焚經，為試驗。
dào jiào tú xīng è niàn qǐng fén jīng wéi shì yàn

The adherents of Daoism
Indulged an evil intent
And made a contest
To set the Sutras on fire.

道經燬，佛經全；光熾盛，耀人天。
dào jīng huǐ fó jīng quán guāng chì shèng yào rén tiān

The Daoist scriptures were burned
While the Buddhist Sutras remained intact.
The brilliant light [emitted from the Sutras]
Shone on both humans and gods.

善^{ㄕㄢˋ}男^{ㄋㄢˊ}女^{ㄋㄩˇ}，皆^{ㄓㄟ}生^{ㄕㄨㄥ}信^{ㄒㄩㄣˋ}；求^{ㄑㄩ}出^{ㄔㄨ}家^{ㄐㄧㄚ}，期^{ㄑㄩ}現^{ㄒㄩㄣˋ}證^{ㄓㄥˋ}。
shàn nán nǚ jiē shēng xìn qiú chū jiā qí xiàn zhèng

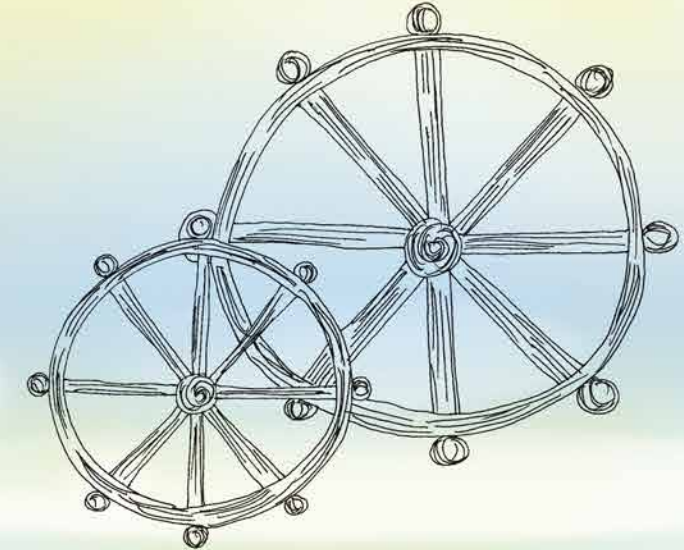
All the good men and women
Awakened faith in their hearts.
They sought to enter monastic life
And to realize the Way.

建^{ㄐㄢˋ}十^ㄕ寺^ㄙ，安^ㄢ僧^{ㄕㄨㄥ}尼^{ㄋㄩ}；三^{ㄕㄨㄥ}寶^{ㄅㄠ}備^{ㄅㄟ}，始^ㄕ於^ㄩ茲^ㄗ。
jiàn shí sì ān sēng ní sān bǎo bèi shǐ yú zī

Then ten monasteries were built
For monks and nuns to live.
The Three Treasures were thus established
For the first time in China.

溯^{ㄙㄨˋ}源^{ㄩㄢˊ}流^{ㄌㄩ}，知^ㄓ宗^{ㄗㄨㄥ}派^{ㄆㄞˋ}；宗^{ㄗㄨㄥ}有^ㄩ十^ㄕ，分^{ㄈㄣ}小^{ㄒㄩㄣˋ}大^{ㄉㄚˋ}。
sù yuán liú zhī zōng pài zōng yǒu shí fēn xiǎo dà

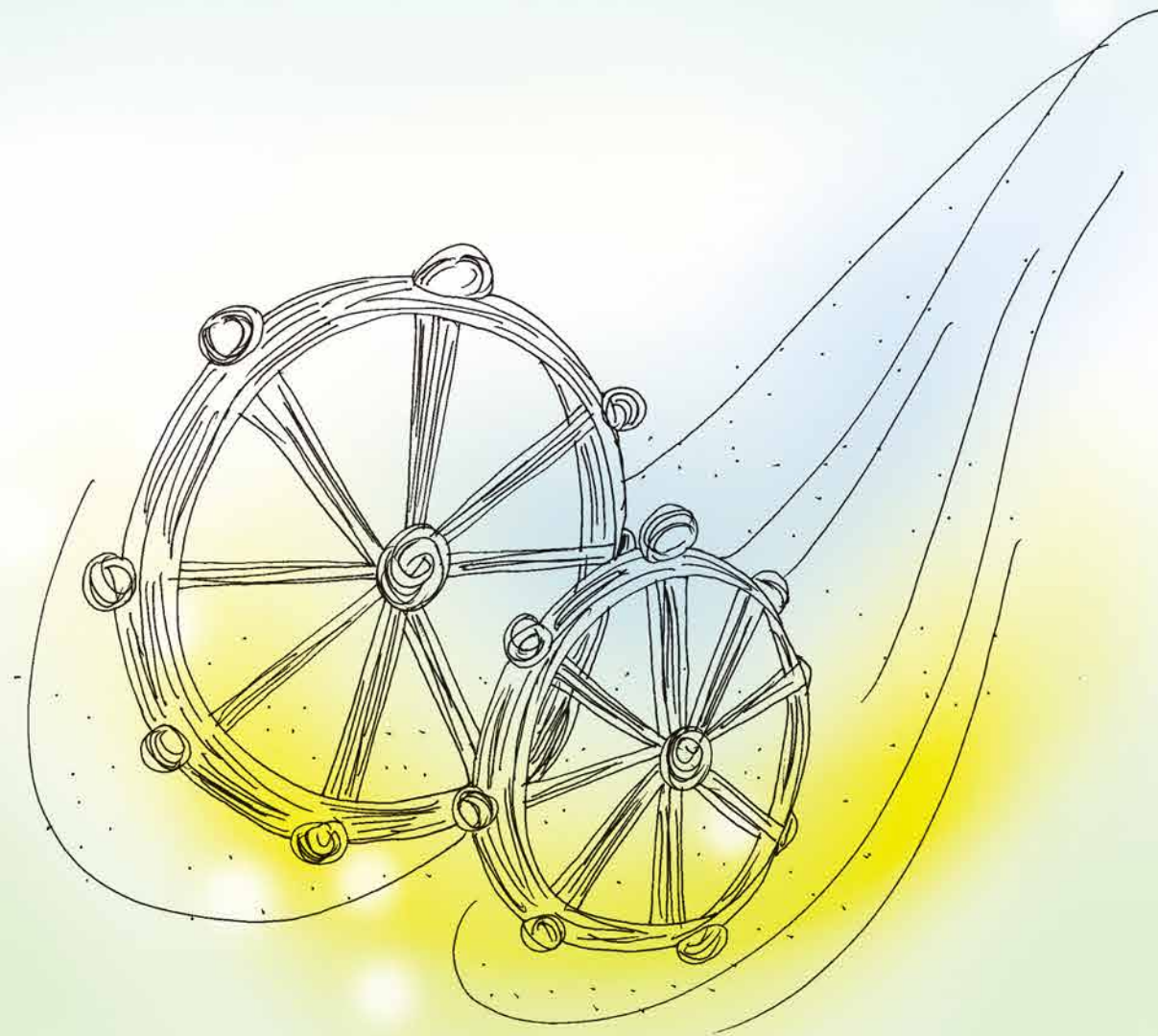
One should trace back to the start
To discern the sects and schools:
The Schools were ten in numbers,
Comprising both Theravada and Mahayana.



6

小乘二宗

The Two Schools of the
Theravada Tradition



成實宗，六代盛；高僧傳，可為證。
chéng shí zōng liù dài shèng gāo sēng zhuàn kě wéi zhèng

The Satyasiddhi School flourished
During the Six Dynasties;
The stories were documented
In the *Records of Eminent Sanghans*.

俱舍宗，陳至唐；五代後，漸微茫。
jù shè zōng chén zhì táng wǔ dài hòu jiàn wéi máng

The Abhidharma-kośa School lasted from
The Chen Dynasty to the Tang Dynasty;
After the Five Dynasties,
It gradually declined.

此二宗，是小乘；律小大，七大乘。
cǐ èr zōng shì xiǎo chéng lǜ xiǎo dà qī dà chéng

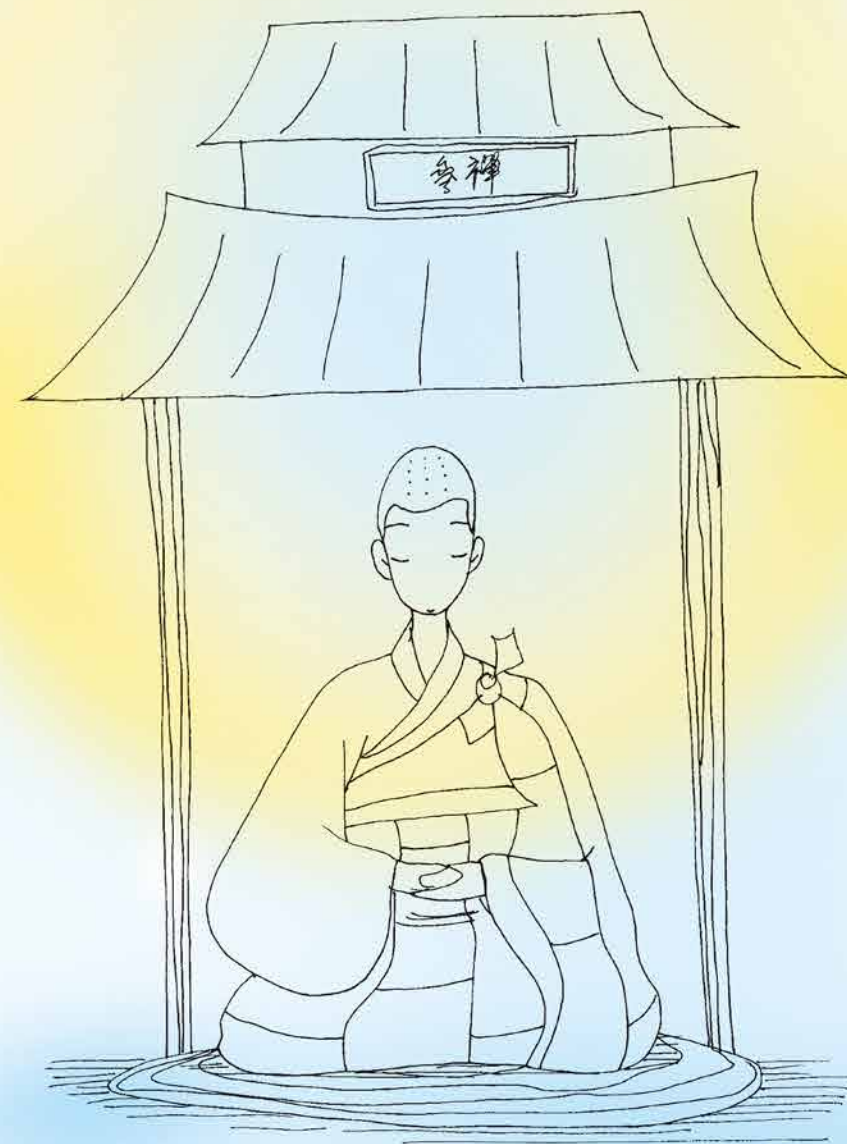
These two schools
Make up the Theravada tradition;
The Vinaya School consists of both
Theravada and Mahayana,
And Mahayana Schools are seven in number.



7

禪宗

The Chan School



傳^イ心^心印^心，為^イ禪^心宗^心；佛^心拈^心花^心，迦^心葉^心通^心。
chuán xīn yìn wéi chán zōng fó niǎn huā jiā shè tōng。

The mind-seal transmission
Characterizes the Chan school;
The Buddha held up a flower
And Mahakasyapa woke up instantly.

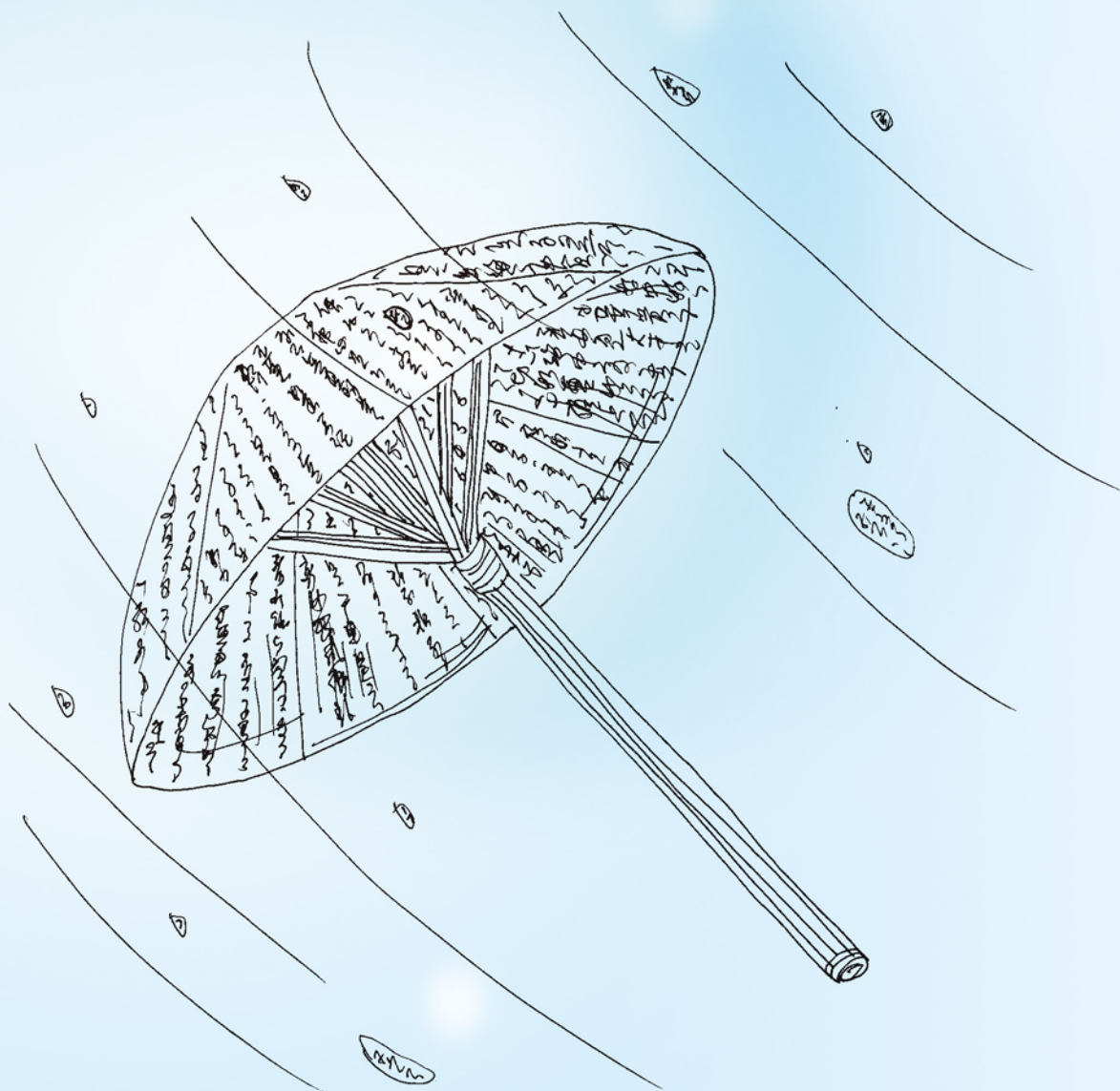
授^心阿^心難^心，為^心二^心祖^心；次^心第^心承^心，皆^心可^心數^心。
shòu ā nán wéi èr zǔ cì dì chéng jiē kě shǔ。

He gave the Dharma to Ananda
Who then became the Second Patriarch.
The Patriarchs' stories of successive transmission
Have all been told.

第^心十^心二^心，號^心馬^心鳴^心；造^心《起^心信^心》^心，大^心乘^心興^心。
dì shí èr hào mǎ míng zào qǐ xìn dà chéng xīng。

The Twelfth Patriarch
Was named "Horse Whinny (Asvogosha);"
He wrote "*The Awakening of Faith in
the Mahayana*,"
Thereafter the Mahayana prospered.





十四祖，名龍樹；入龍宮，*《華嚴》*遇。
shí sì zǔ míng lóng shù rù lóng gōng huá yán yù

The Fourteenth Patriarch

Was named Nagarjuna;

He entered the Dragon Palace

And met the *Avatamsaka Sutra*.

傳世間，法雨澍；造諸論，施甘露。
chuán shì jiān fǎ yǔ shù zào zhū lùn shī gān lù

The Sutra was thus given to the world

And the Dharma-rain showered down;

The commentaries were composed

And sweet dew fell like rain.

廿^{ㄋㄧˋ}八^{ㄅㄚˇ}祖^{ㄗㄨˇ}，達^{ㄉㄚˊ}摩^{ㄇㄛ}尊^{ㄗㄨㄣ}；來^{ㄌㄞˊ}東^{ㄉㄨㄥ}土^{ㄊㄨˇ}，示^{ㄕㄨˋ}性^{ㄒㄩㄥˋ}真^{ㄓㄨㄣ}。
niàn bā zǔ dá mó zūn lái dōng dù shì xìng zhēn

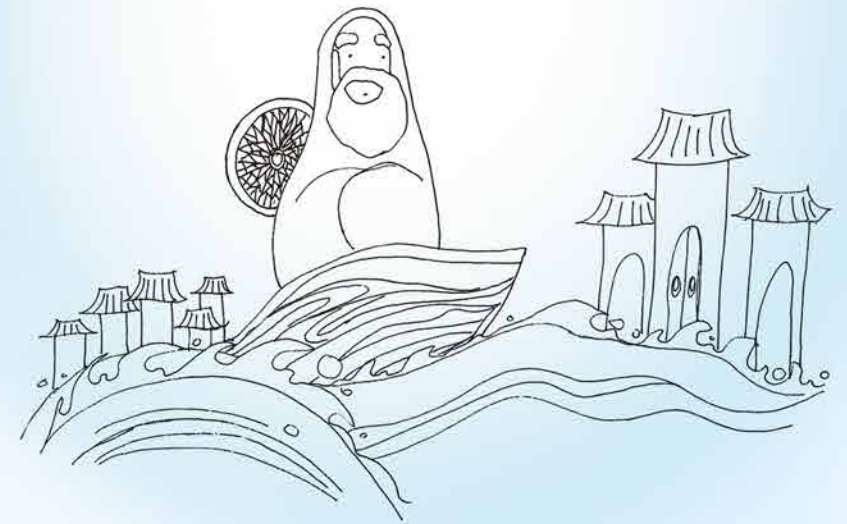
The Twenty-eighth Patriarch,
Venerable Bodhidharma,
Traveled eastward to China
To reveal the suchness of the Buddha Nature.

離^{ㄌㄧˊ}文^{ㄨㄣˊ}字^{ㄗㄩˋ}，要^{ㄞˋ}親^{ㄑㄩㄣ}證^{ㄓㄥˋ}；有^{ㄩˇ}慧^{ㄏㄨㄟˋ}可^{ㄎㄜˇ}，得^{ㄉㄜˊ}心^{ㄒㄩㄣ}印^{ㄧㄣˋ}。
lí wén zì yào qīn zhèng yǒu huì kě dé xīn yìn

This wisdom beyond language,
You must realize yourself.
It was Hui Ke (The Able One)
Who received the Mind-seal.

傳^{ㄔㄨㄢˊ}僧^{ㄙㄥ}璨^{ㄘㄢˋ}，為^{ㄨㄟˊ}三^{ㄙㄢ}祖^{ㄗㄨˇ}；《信^{ㄒㄩㄣ}心^{ㄒㄩㄣ}銘^{ㄇㄩㄥˊ}》[》]，超^{ㄔㄠ}今^{ㄐㄩㄣ}古^{ㄍㄨˇ}。
chuán sēng càn wéi sān zǔ xìn xīn míng chāo jīn gǔ

He passed the Dharma to Seng Can,
The Third Patriarch;
His *Inscriptions of Faith*
Was unique from past to present.



第^カ四^ム祖^ツ，名^ナ道^カ信^{シン}；知^チ無^ム縛^{バク}，解^ゲ脫^{ダツ}竟^{ケイ}。
dì sì zǔ míng dào xìn zhī wú fú jiě tuō jìng

The Fourth Patriarch,
Named Dao Xin,
Set his mind free
And attained liberation.

五^ゴ祖^ツ忍^{ニン}，居^ク黃^{カウ}梅^{メイ}；東^{トウ}山^{サン}上^{ジョウ}，道^{ダウ}場^{チャウ}恢^{フイ}。
wǔ zǔ rěn jū huáng méi dōng shān shàng dào chǎng huī

The Fifth Patriarch Hong Ren
Resided in Huang Mei (Yellow Plums)
On the peak of Dong Shan (East Mountain),
His Place of Awakening flourished.

第^カ六^{ロク}祖^ツ，名^ナ惠^{ケイ}能^{ネン}；傳^{デン}衣^イ鉢^{ハツ}，道^{ダウ}大^{ダイ}行^{ケイ}。
dì liù zǔ míng huì néng chuán yī bō dào dà xíng

The Sixth Patriarch,
Named Hui Neng,
Received the robe and bowl,
And the Way greatly flourished.



六^{ㄌㄨˋ}祖^{ㄗㄨˇ}下^{ㄒㄩㄚˋ}，二^ㄦ禪^{ㄔㄢˊ}師^{ㄕㄨ}；南^{ㄋㄢˊ}嶽^{ㄩㄝˋ}讓^{ㄖㄨㄥˋ}，青^{ㄑㄩㄥ}原^{ㄩㄢˊ}思^ㄙ。
liù zǔ xià èr chán shī nán yuè ràng qīng yuán sī

After the Sixth Patriarch
Came two Chan Masters:
Master Rang of Nanyue (South Mountain),
And Master Si of Qingyuan (Green Plain Mountain).

南^{ㄋㄢˊ}嶽^{ㄩㄝˋ}下^{ㄒㄩㄚˋ}，一^ㄟ馬^{ㄇㄚˇ}駒^{ㄐㄨ}；踏^{ㄊㄚˋ}殺^{ㄕㄜˋ}人^{ㄖㄣˊ}，遍^{ㄅㄧㄢˋ}震^{ㄗㄨㄣˋ}區^{ㄑㄩ}。
nán yuè xià yī mǎ jū tà shā rén biàn huán qū

From Master Rang,
A stallion galloped forth;
He galloped past the crowd
And spread the Chan School's fame
throughout China.

青^{ㄑㄩㄥ}原^{ㄩㄢˊ}下^{ㄒㄩㄚˋ}，一^ㄟ石^ㄕ頭^{ㄊㄡˊ}。石^ㄕ頭^{ㄊㄡˊ}路^{ㄌㄨˋ}，滑^{ㄏㄨㄚˊ}似^ㄕ油^ㄩ。
qīng yuán xià yī shí tóu shí tóu lù huá sì yóu

From Master Si,
Came a student, nicknamed "Rock."
His teachings were challenging;
His path hard to travel.



分_{ㄈㄣ}五_{ㄨˇ}家_{ㄐㄧㄚ}，派_{ㄆㄞˋ}各_{ㄍㄜˊ}別_{ㄅㄧㄝˊ}：臨_{ㄌㄧㄣ}濟_{ㄐㄧˋ}宗_{ㄗㄨㄥ}，行_{ㄒㄩㄥˊ}棒_{ㄅㄤˋ}喝_{ㄏㄜˊ}，
fēn wǔ jiā pài gè bié lín jì zōng xíng bàng hè

The Chan School grew five branches,
Each lineage different.
The Lin-Ji School
Is known for its shouts and slaps.

玄_{ㄒㄩㄢˊ}要_{ㄩㄠˋ}分_{ㄈㄣ}，賓_{ㄅㄧㄣ}主_{ㄓㄨˇ}別_{ㄅㄧㄝˊ}；人_{ㄖㄣˊ}與_{ㄩˇ}境_{ㄐㄩㄥˋ}，奪_{ㄉㄨㄛˊ}不_{ㄨˋ}奪_{ㄉㄨㄛˊ}。
xuán yào fēn bīn zhǔ bié rén yǔ jìng duó bù duó

Recognize esoteric points clearly;
Recognize host from guest.
Tell subject from object,
Put it down or don't.

為_{ㄨㄟˊ}仰_{ㄩㄤˇ}宗_{ㄗㄨㄥ}，示_{ㄕㄨˋ}圓_{ㄩㄢ}相_{ㄒㄩㄥˊ}；暗_{ㄢˋ}機_{ㄐㄧ}投_{ㄊㄨ}，義_{ㄩˋ}海_{ㄏㄞˋ}暢_{ㄔㄨㄥˋ}。
wéi yǎng zōng shì yuán xiàng àn jī tóu yì hǎi chàng

In the Wei-Yang School,
The teacher drew a simple circle;
For those who could understand,
The ocean of principles flowed forth.



曹洞宗，傳寶鏡；定君臣，行正令。
cáo dòng zōng chuán bǎo jìng dìng jūn chén xíng zhèng lìng

The Cao-Dong School

Transmits the "Precious Mirror [Samadhi],"
Settles the ruler and subject,
Carries out the right commands.

雲門宗，顧鑒咦；一字關，透者稀。
yún mén zōng gù jiàn yí yí zì guān tòu zhě xī

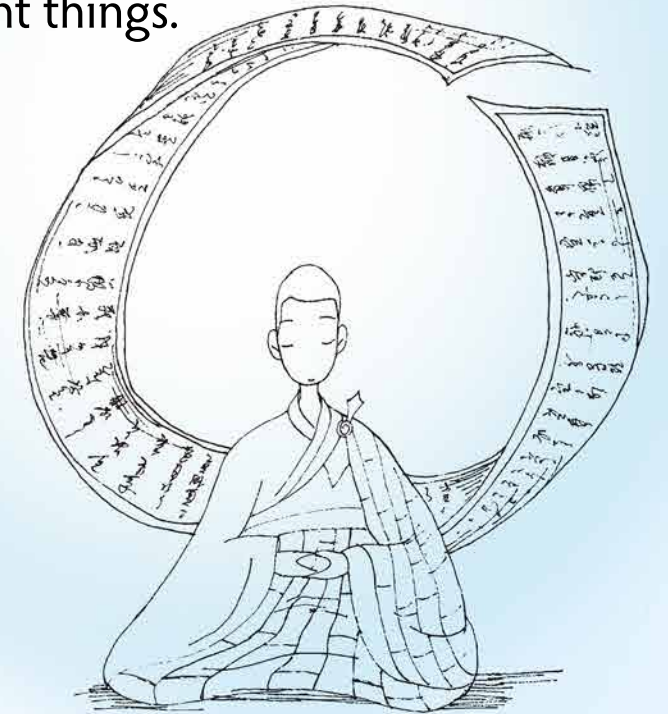
The Yun-Men School

Examines students with a single glance;
Rare are the ones who can break through
The one-word gateway.

法眼宗，明六相；禪與教，無兩樣。
fǎ yǎn zōng míng liù xiàng chán yǔ jiào wú liǎng yàng

The Fa-Yan School

Clarifies the Six Characteristics;
Explaining that Chan and the Teachings
Are not two different things.



8

律宗

The Vinaya School



既^ㄓ明^{ㄇㄧㄥˊ}宗^{ㄗㄨㄥ}，須^{ㄒㄩ}知^ㄓ律^{ㄌㄩˊ}；持^ㄔ五^{ㄨˇ}戒^{ㄐㄟˋ}，本^{ㄅㄣˊ}乃^{ㄋㄞˇ}立^{ㄌㄧˋ}。
jì míng zōng xū zhī lǜ chí wǔ jiè běn nǎi lì

Having understood the Chan School,
One still needs to know about the Vinaya School.
If one holds the Five Precepts,
One will plant down stable roots.

為^{ㄨㄟˊ}沙^{ㄕㄚ}彌^{ㄇㄧ}，持^ㄔ十^ㄕ戒^{ㄐㄟˋ}。比^{ㄅㄧˊ}丘^{ㄑㄩ}僧^{ㄙㄥ}，具^{ㄐㄩˋ}足^{ㄗㄨˊ}戒^{ㄐㄟˋ}；
wéi shā mí chí shí jiè bì qiū sēng jù zú jiè

As a Novice,
One should uphold the Ten Precepts.
As a Bhikshu,
One should uphold the Complete Precepts,

戒^{ㄐㄟˋ}二^{ㄦˊ}百^{ㄅㄞˇ}，又^{ㄡˋ}五^{ㄨˇ}十^ㄕ。尼^{ㄋㄧ}增^{ㄗㄥ}百^{ㄅㄞˇ}，戒^{ㄐㄟˋ}始^ㄕ足^{ㄗㄨˊ}。
jiè èr bǎi yòu wǔ shí ní zēng bǎi jiè shǐ zú

Totaling two hundred
And fifty precepts in all.
Bhikshunis, add another one hundred plus
To be complete.

梵^{ㄈㄢˊ}網^{ㄨㄥˋ}戒^{ㄐㄟˋ}，制^ㄓ菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}；重^{ㄓㄨㄥˋ}有^{ㄡˋ}十^ㄕ，輕^{ㄑㄩㄥ}四^{ㄨˋ}八^ㄕ。
fàn wǎng jiè zhì pú sà zhòng yǒu shí qīng sì bā

The *Brahma Net Sutra*
Sets forth the Bodhisattva Precepts.
There are Ten Major Precepts,
Of Minor Precepts there are Forty-eight.

律^カ門^リ祖^ソ，優^ユ波^ハ離^リ；承^セ佛^{ブツ}印^{イン}，肅^ソ清^{セイ}規^キ。
lǜ mén zǔ yōu bō lí chéng fó yìn sù qīng guī

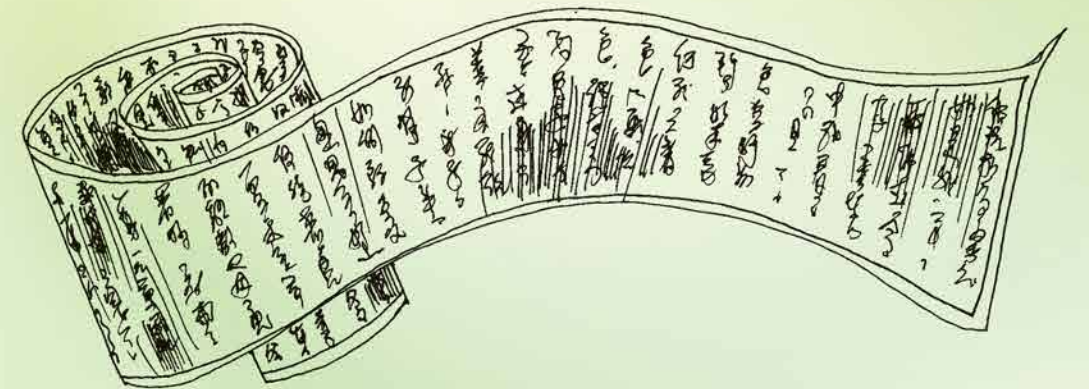
The Patriarch for the Vinaya School
Was named Upali.
He received the Buddha's certification
And showed how to observe the moral code purely.

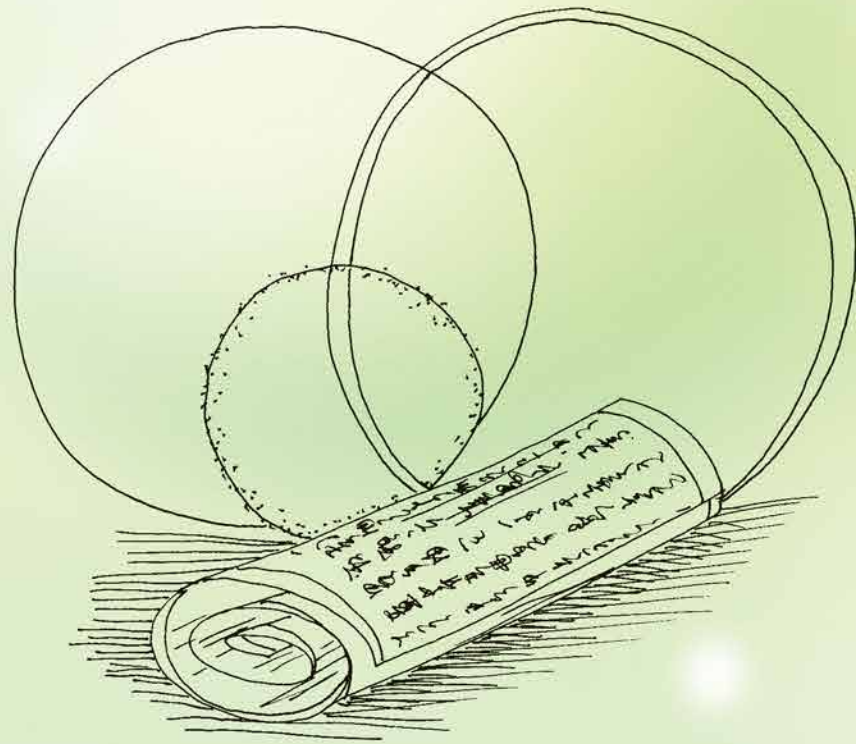
先^{サキ}束^ス身^{シン}，次^{ツギ}攝^{セツ}心^{シン}；得^エ圓^{エン}通^{ツウ}，證^{シユ}道^{ダウ}深^{シン}。
xiān shù shēn cì shè xīn dé yuán tōng zhèng dào shēn

One should first restrain the body
Then discipline the mind.
This way, one attains the perfect understanding
And realizes the Way profoundly.

唐^{タウ}道^{ダウ}宣^{セン}，精^{セイ}毗^ヒ尼^ニ；大^{ダイ}小^{シャウ}乘^{セイ}，咸^{セン}總^{ツウ}持^チ。
táng dào xuān jīng pí ní dà xiǎo chéng xián zǒng chí

Master Dao Xuan of the Tang Dynasty
Was adept in the Vinaya.
He upheld all
The Mahayana and Theravada precepts.





宋^{ㄙㄨㄥˋ}元^{ㄩㄢˊ}照^{ㄓㄠˋ}，繼^{ㄐㄧˋ}其^{ㄑㄧˊ}後^{ㄏㄡˋ}；著^{ㄓㄨˋ}述^{ㄕㄨˋ}多^{ㄉㄨㄛ}，善^{ㄕㄨㄢˋ}分^{ㄈㄣ}剖^{ㄆㄨˋ}。
sòng yuán zhào jì qí hòu zhù shù duō shàn fēn pō

Master Yuan Zhao of the Song Dynasty
Came after Master Dao Xuan.
Authoring numerous works on the Vinaya,
He was skillful at discerning and differentiating them.

既^{ㄐㄧˋ}明^{ㄇㄧㄥˊ}律^{ㄌㄩˋ}，須^{ㄒㄩ}研^ㄢ教^{ㄐㄧㄠˋ}；辨^{ㄅㄧㄢˋ}權^{ㄑㄨㄢˊ}實^{ㄕㄨㄢˋ}，判^{ㄆㄢˋ}大^{ㄉㄚˊ}小^{ㄒㄩㄢˋ}。
jì míng lǜ xū yán jiào biàn quán shí pàn dà xiǎo

After having learned the Vinaya,
One should study the Teachings School
To identify the True and the Expedient Teachings,
And to distinguish between the
Mahayana and Theravada.

9

天台宗

The Tian Tai School





北齊朝，有慧文；讀《中論》，得其精。
běi qí cháo yǒu huì wén dú zhōng lùn dé qí jīng

During the Northern Qi Dynasty,
Lived Master Hui Wen;
He studied *The Middle Way Commentary*
And mastered the essence of its doctrines.

祖龍樹，立三觀；空假中，歸一貫。
zǔ lóng shù lì sān guān kōng jiǎ zhōng guī yí guàn

Venerable Nagarjuna was his Patriarch;
He set out the Three Contemplations:
Emptiness, Conventional Existence, and
the Middle Way.
But thereafter each returns to a unified reality.

傳^イ弟^カ子^マ，南^ナ嶽^セ思^ム；止^シ觀^ク法^フ，萬^{マン}世^セ師^シ。
chuán dì zǐ nán yuè sī zhǐ guān fǎ wàn shì shī

Hui Wen transmitted the teaching to his disciple,
Whose name was Hui Si of Southern Mountain;
His methods of Tranquility and Insight
Became the model of learning for all generations.

第^カ三^{サン}世^セ，有^ユ智^チ者^者；演^{エン}教^{コウ}觀^ク，判^ハ高^{コウ}下^ゲ。
dì sān shì yǒu zhì zhě yǎn jiào guān pàn gāo xià

The Third Patriarch was Zhi Zhe (the Wise One).
He proclaimed and systemized both
Teachings and Practice,
And differentiated between what is
ultimate and expedient.

藏^ツ與^ハ通^ツ，別^ワ與^ハ圓^ハ；此^{コノ}四^シ教^{コウ}，至^{マデ}今^{イマ}傳^{デン}。
zàng yǔ tōng bié yǔ yuán cǐ sì jiào zhì jīn chuán。

The Storehouse (of the Theravada Canon),
The Connecting, the Distinct and the Perfect --
These Four Teachings
Have circulated to the present age.

談^{ダン}性^コ具^ク，善^{ゼン}惡^{アク}兼^{カン}；百^{ヒャク}界^{カイ}如^ニ，有^{アル}三^{サン}千^{セン}。
tán xìng jù shàn è jiān bǎi jiè rú yǒu sān qiān。

This teaching explains our Inherent Nature,
originally complete,
Encompassing both good and evil.
The One Hundred Realms
And the Three Thousand Qualities of Suchness
are included therein .

此^{コノ}一^{イツ}派^ハ，號^{ナヅケ}天^{テン}台^{タイ}；宗^{ソウ}《法^フ華^ワ》^{フハ}，佛^{ブツ}慧^ヱ開^カ。
cǐ yí pài hào tiān tái zōng fǎ huá fó huì kāi。

This school
Is known as the Tian Tai.
With the *Dharma Flower (Lotus) Sutra*
as its principal text,
It enables beings to unfold the Buddha's wisdom.

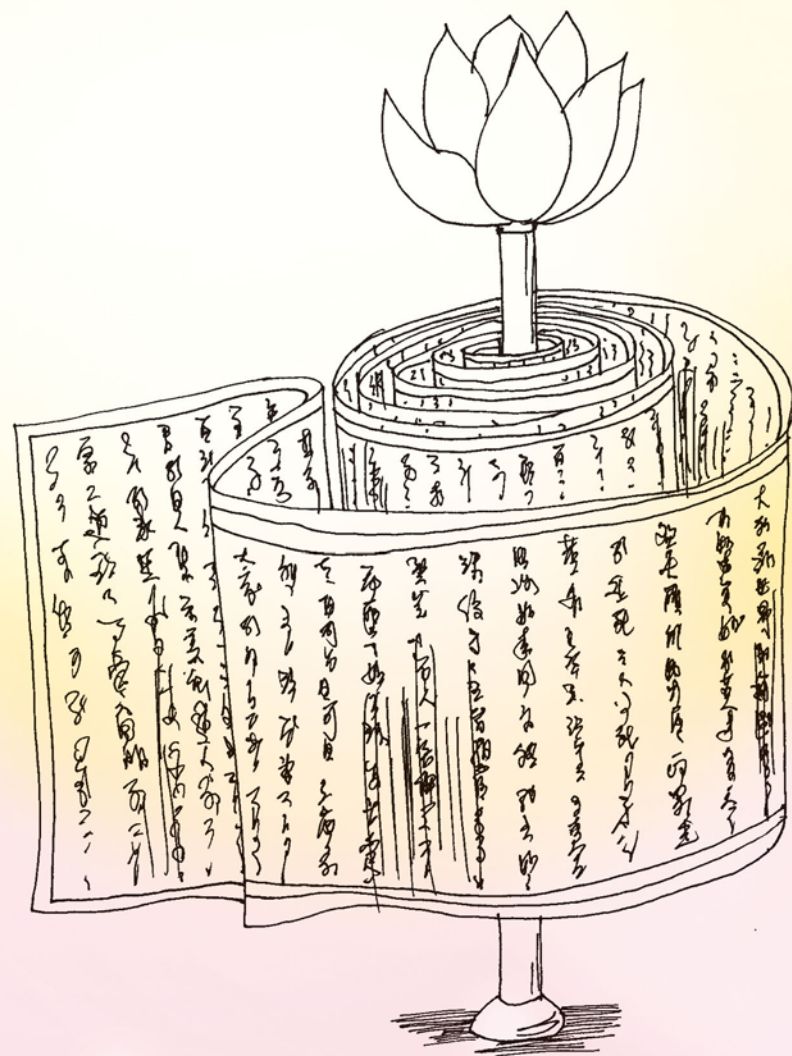


10

華嚴宗

The Avatamsaka School



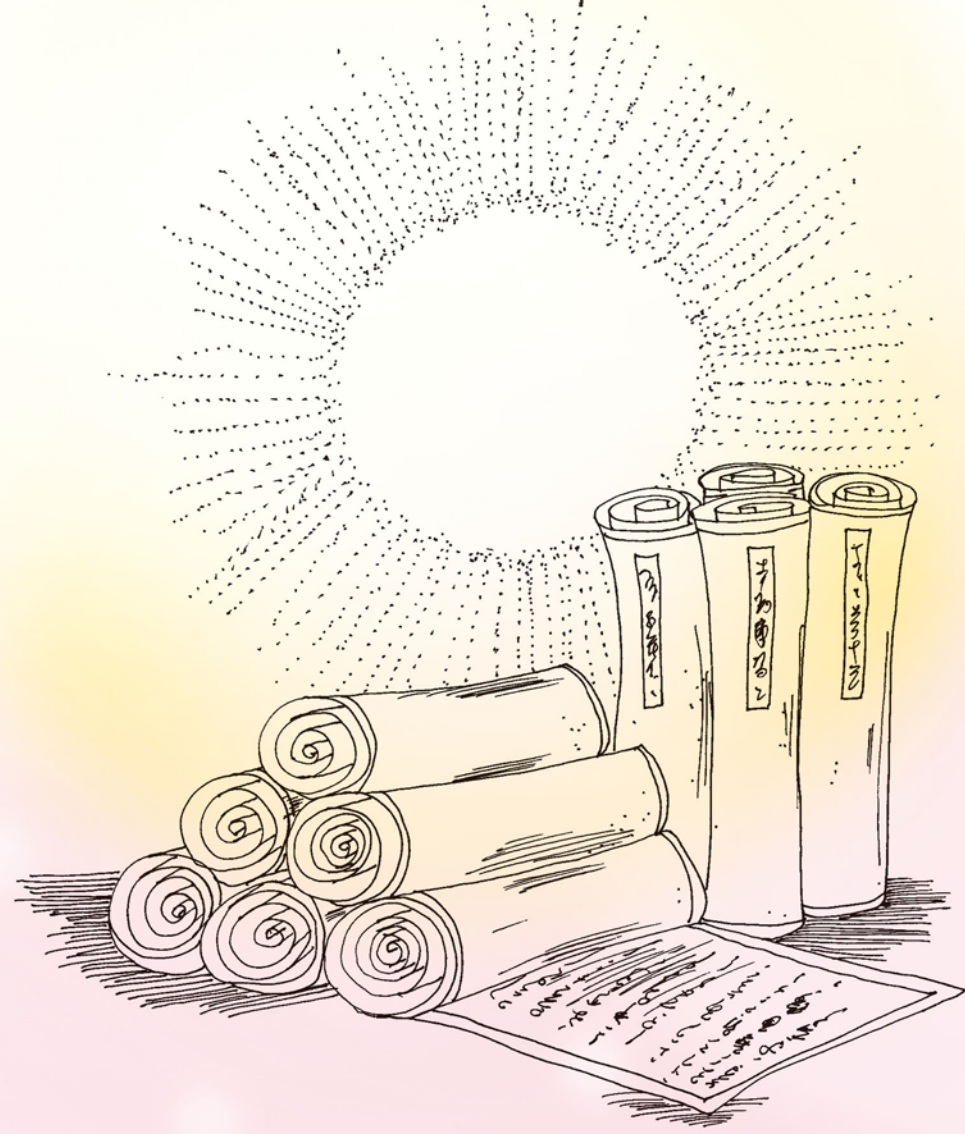


《華嚴經》, 最尊勝; 初傳來, 在東晉。
 huá yán jīng zuì zūn shèng chū chuán lái zài dōng jìn

The *Avatamsaka Sutra*
 Is most honored and supreme.
 It first reached China
 During the Eastern Jin Dynasty.

杜順師, 是文殊; 闡《華嚴》, 盤走珠。
 dù shùn shī shì wén shū chǎn huá yán pán zǒu zhū

Master Du Shun
 Was Manjushri Bodhisattva's emanation;
 He expounded on the *Avatamsaka Sutra*
 With great finesse and agility.



第一傳，得智儼；作《搜玄》，記十卷。
dì yī chuán dé zhì yǎn zuò sōu xuán jì shí juàn

The Dharma was first transmitted
To Master Zhi Yan;
He wrote *In Search of the Esoteric*,
Which totaled ten scrolls.

第二傳，是賢首；《探玄記》，世希有。
dì èr chuán shì xián shǒu tàn xuán jì shì xī yǒu

Next, it was transmitted
To Master Xian Shou,
Who wrote *Exploring the Esoteric*,
A work of rare quality in this world.

清涼《疏》，釋新經；
qīng liáng shū shì xīn jīng

並作《鈔》，博而精。
bìng zuò chāo bó ér jīng

The *Commentary* by Master Qing Liang
Explains the new version of the *Avatamsaka Sutra*;
The *Sub-commentary* that followed
Is vast and profound.

小與始，終與頓，至於圓，五教振。
xiǎo yǔ shǐ zhōng yǔ dùn zhì yú yuán wǔ jiào zhèn

The Small, the Beginning,
The Ending, the Sudden,
And the Perfect --
These Five Teachings flourished.

四法界，十玄門，暨六相，義最純。
sì fǎ jiè shí xuán mén jì liù xiàng yì zuì chún

They encompass the Four Dharma Realms,
The Ten Profound Doors,
As well as the Six Characteristics;
The meanings are foremost in depth and clarity.

因該果，果徹因，攝萬法，歸一真。
yīn gāi guǒ guǒ chè yīn shè wàn fǎ guī yī zhēn

Cause implies effect;
Effects include the causes.
They gather in the myriad phenomena
And all return to a unified reality.

此^チ一^一派^ハ，賢^{テン}首^マ宗^{ソウ}；亦^ヤ行^{コウ}布^フ，亦^ヤ圓^{エン}融^{リウ}。

cǐ yí pài xián shǒu zōng yì xíng bù yì yuán róng

This school

Is called Xian Shou (Foremost in Worthiness).

Its teachings include both gradual cultivation

As well as total interpenetration.

圭^{クイ}峰^{フウ}密^ミ，疏^{シュ}《圓^{エン}覺^{ケツ}》；

guī fēng mì shū yuán jué

《大^{ダイ}鈔^{チャウ}》詳^{テウ}，《小^{ショウ}鈔^{チャウ}》略^{リョク}。

dà chāo xiáng xiǎo chāo lüè

Master Zong Mi of Gui Mountain

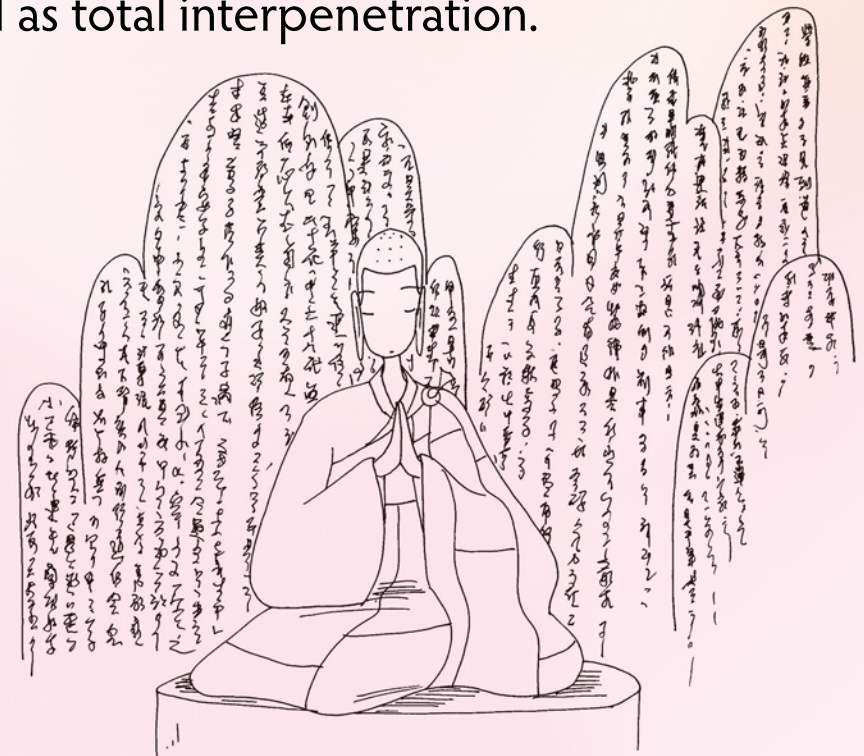
Wrote Commentaries on

Perfect Enlightenment Sutra;

The *Great Commentary* is elaborated

in great detail,

While the *Minor Commentary* is relatively brief.



11

唯識宗

The Consciousness-Only School



唐玄奘，遊西域，學瑜伽，祖彌勒；
táng xuán zàng yóu xī yù xué yú qié zǔ mí lè

Great Master Xuan Zang of the Tang Dynasty
Traveled to India through the Western Regions.
He studied the teachings of the Yogacara School
Founded by Maitreya Bodhisattva.

依戒賢，大論師，親傳授，歷年時。
yī jiè xián dà lùn shī qīn chuán shòu lì nián shí

He received the teachings from Śīlabhadra,
A great Shastra Master,
And was personally taught
For many years.

歸長安，傳窺基，通因明，善三支；
guī cháng ān chuán kuī jī tōng yīn míng shàn sān zhī

Returning to Chang An,
He transmitted the Dharma to Master Kui Ji,
Who was versed in the science of reasoning,
And the three parts of syllogisms.

《成唯識》，作《述記》，破邪宗，伸正義。
chéng wéi shì zuò shù jì pò xié zōng shēn zhèng yì

He compiled *A Discourse on Mere-consciousness*
And wrote the *Shu Commentary*.
He refuted the false doctrines
And championed righteousness.

有^一現^一量^カ，有^一比^一量^カ；究^一竟^一依^一，聖^一教^一量^カ。
yǒu xiàn liàng yǒu bǐ liàng jiù jìng yī shèng jiào liàng

There is the Direct Cognition
And Cognition through Reasoning;
Ultimately, both are validated by
Authoritative Cognition.

遍^一計^一執^一，依^一他^一性^一；二^一者^一離^一，圓^一成^一證^一。
biàn jì zhí yī tā xìng èr zhě lí yuán chéng zhèng

When the Nature of Pervasive Attachment
And the Nature of Dependence on Others
Are both cast away,
One realizes the Nature perfectly.

此^一一^一宗^一，號^一慈^一恩^一；先^一談^一相^一，後^一顯^一真^一。
cǐ yī zōng hào cí ēn xiān tán xiàng hòu xiǎn zhēn

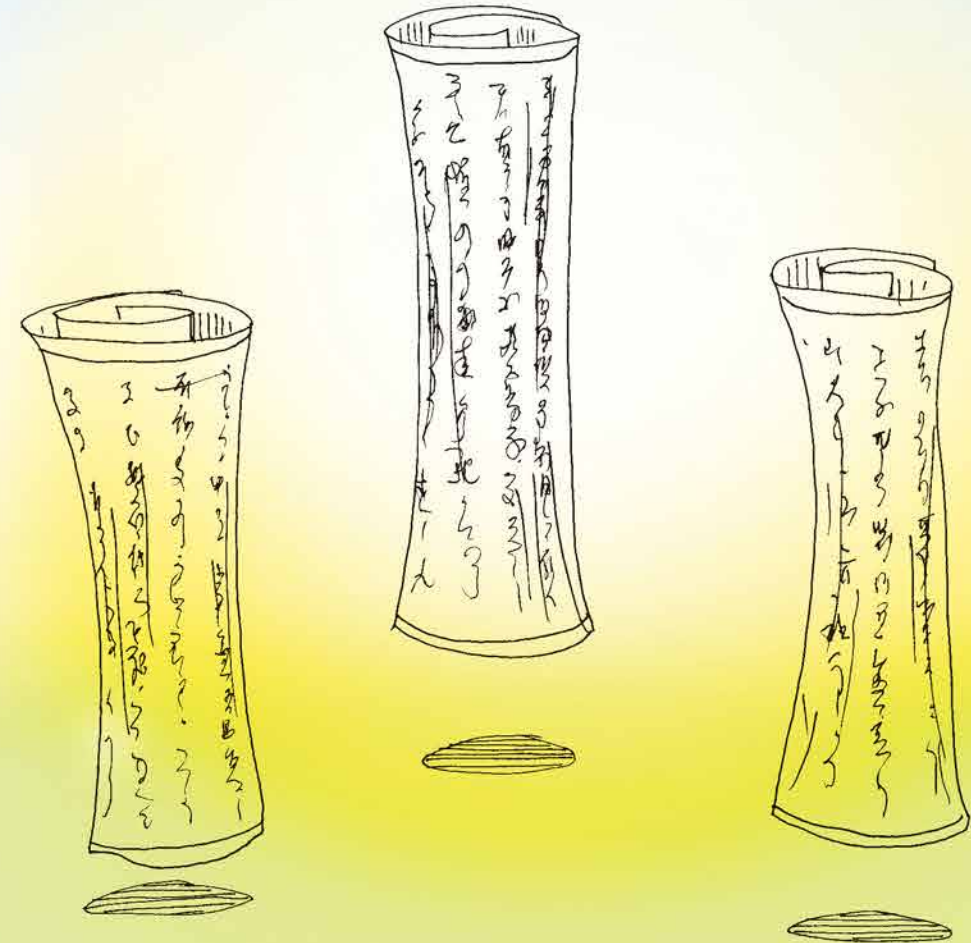
This school
Is also called Ci En (Kindness and Mercy).
It first discusses the marks,
Then reveals the Truth.



12

三論宗

The School of the Three Shastras





三論宗，傳最古；秦羅什，來茲土。
sān lùn zōng chuán zuì gǔ qín luó shí lái zī dù

The school of the Three Śāstras
Is the earliest lineage,
Commencing with Master Kumarajiva
of the Qin Dynasty,
Who travelled to China.

真空義，唯第一；群弟子，競傳習。
zhēn kōng yì wéi dì yī qún dì zǐ jìng chuán xí

The doctrine of true emptiness
Was upheld as the first and foremost;
His multitudes of disciples
Converged to study these teachings.

曰^{ハセ}《中^{チュウ}論^{ロン}》, 曰^{ハセ}《百^{ハク}論^{ロン}》, 《十^{ジュ}二^ニ門^{モン}》,
yuē zhōng lùn yuē bǎi lùn shí èr mén

為^ヰ三^{サン}論^{ロン}。
wéi sān lùn

The *Middle-Way Śāstra*,
The *Hundred-Verse Śāstra*,
And the *Twelve Doors Śāstra*
Comprise the Three Śāstras.



唐^{タウ}吉^キ藏^{サウ}, 施^シ大^{ダイ}功^{コウ}; 《三^{サン}論^{ロン}疏^{シュ}》, 傳^{デン}海^{カイ}東^{トウ}。
táng jí zàng shī dà gōng sān lùn shū chuán hǎi dōng

Master Ji Zang of the Tang Dynasty
Exerted great effort
In writing the *Commentary on the Three Śāstras*,
Which spread east of China (Korea and Japan).

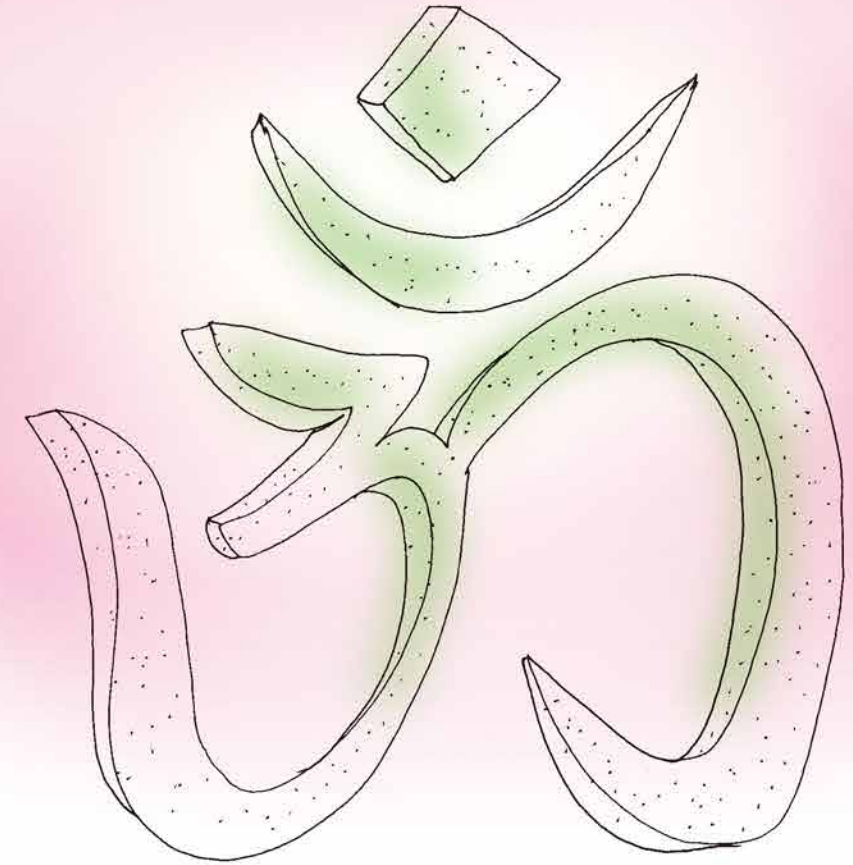
法^フ藏^{サウ}釋^{シキ}, 十^{ジュ}二^ニ門^{モン}; 《宗^{ソウ}致^シ記^キ》, 至^シ今^{キン}存^{ソン}。
fǎ zàng shì shí èr mén zōng zhì jì zhì jīn cún

Dharma Master Fa Zang
Wrote a commentary on the *Twelve Doors Śāstra*,
Entitled the *Zong Zhi Record*,
Which still exists in present times.

13

密宗

The Secret School



善無畏，至長安，唐一行，受真傳。
shàn wú wèi zhì cháng ān táng yī xíng shòu zhēn chuán

Master Shan Wu-wei (Śubhakarasiṃha)
Arrived at Chang An;
During the Tang Dynasty, Master Yi Xing
Received his true transmission.

作疏釋，《大日經》；真言教，始得明。
zuò shū shì dà rì jīng zhēn yán jiào shǐ dé míng

He wrote a commentary on
The Vairocanābhisaṃbodhi Sutra;
Henceforth the Secret School
Was initially established.

金剛智，及不空，接踵來，廣流通。
jīn gāng zhì jí bù kōng jiē zhǒng lái guǎng liú tōng

Master Vajrabodhi
And Master Amoghavajra
Arrived in succession
To spread the teachings widely.

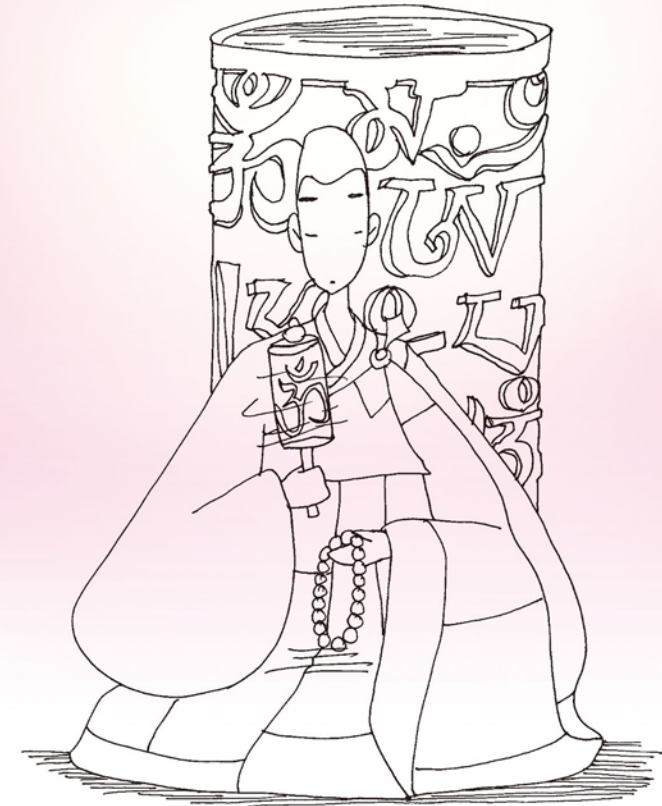


灌頂法，不輕授；非法器，轉獲咎。
guàn dǐng fǎ bù qīng shòu fēi fǎ qì zhuǎn huò jiù

The Dharma of Anointing the Crown (abhiṣeka)
Must not be transmitted casually
To someone who is not a Dharma vessel;
This way one invites blame instead of honor.

立禁令，自明始，秘密宗，敕停止。
lì jìn lìng zì míng shǐ mì mì zōng chì tíng zhǐ

Prohibitions against this school
Began in the Ming Dynasty.
The Secret School
Was suspended by imperial mandate.



14

淨土宗

The Pure Land School



晉^{ㄐㄧㄣˋ} 慧^{ㄏㄨㄟˋ} 遠^{ㄩㄢˇ}，住^{ㄓù} 匡^{ㄎㄨㄤ} 廬^{ㄌㄨˊ}；結^{ㄐㄧㄝˊ} 蓮^{ㄌㄧㄢˊ} 社^{ㄕㄚˋ}，德^{ㄉㄛˊ} 不^{ㄨˊ} 孤^{ㄍㄨ}。
jìn huì yuǎn zhù kuāng lú jié lián shè dé bù gū

Master Hui Yuan of the Jin Dynasty
Lived on Lu Mountain;
He established the Lotus Society,
And his virtue gained a large following.

魏^{ㄨㄟˋ} 曇^{ㄊㄢˊ} 鸞^{ㄌㄢˊ}，修^{ㄒㄩ} 妙^{ㄇㄧㄠˋ} 觀^{ㄍㄨㄢ}；生^{ㄕㄨㄥ} 品^{ㄆㄧㄣˇ} 高^{ㄍㄠ}，瑞^{ㄖㄨㄟˋ} 相^{ㄒㄩㄥ} 現^{ㄒㄩㄢˋ}。
wèi tán luán xiū miào guān shēng pǐn gāo ruì xiàng xiàn

Master Tan Luan of the Kingdom of Wei
Cultivated wonderful contemplations;
He was reborn in a high grade of lotus
And showed auspicious marks.

唐^{ㄊㄤˊ} 道^{ㄉㄠˋ} 綽^{ㄔㄨㄛˋ}，暨^{ㄐㄧˋ} 善^{ㄕㄢˋ} 導^{ㄉㄠˋ}；唱^{ㄔㄨㄥˋ} 專^{ㄓㄨㄢ} 修^{ㄒㄩ}，為^{ㄨㄟˊ} 妙^{ㄇㄧㄠˋ} 道^{ㄉㄠˋ}。
táng dào chuò jì shàn dǎo chàng zhuān xiū wéi miào dào

Master Dao Chuo of the Tang Dynasty
And Master Shan Dao;
Specialized in reciting
the Buddha's name,
Claiming it to be
a wondrous Path.



此^チ法^フ門^{モン}，三^{さん}經^{きやう}說^{せつ}；大^{だい}經^{きやう}該^{がい}，小^{しょう}經^{きやう}切^{せつ}。
cǐ fǎ mén sān jīng shuō dà jīng gāi xiǎo jīng qiè

This Dharma-door
Was elaborated in three Sutras;
The large *Amitabha Sutra* was expansive,
While the small *Amitabha Sutra* was succinct.

觀^{くわん}經^{きやう}語^ご，最^{さい}驚^{きやう}人^{じん}；許^{しよ}五^ご逆^{ぎやく}，得^{とく}往^{わう}生^{しやう}。
guān jīng yǔ zuì jīng rén xǔ wǔ nì dé wǎng shēng

The teaching in the *Contemplation Sutra*
Is the most extraordinary;
It allows those that commit
the Five Relentless Offenses
To attain rebirth in the Pure Land.

三^{さん}藏^{ざう}教^{きやう}，所^す不^ふ攝^{しやく}；佛^{ぶつ}願^{げん}力^{りき}，誠^{じやう}難^{なん}測^{そく}。
sān zàng jiào suǒ bú shè fó yuàn lì chéng nán cè

The Pure-Land teaching is beyond
The scope of the *Tripitaka*
Because the vow-power of the Buddha
Is truly hard to fathom.

一^{いつ}稱^{しやう}名^{めい}，眾^{しゆ}罪^{ざい}滅^{めつ}；臨^{りん}終^{しゆう}時^じ，佛^{ぶつ}來^{らい}接^{せつ}。
yī chēng míng zhòng zuì miè lín zhōng shí fó lái jiē

One sound of the Buddha's name
Eradicates all offenses;
Then at the end of life,
The Buddha comes to take you [to the West].

下^{ㄒㄩˋ}中^{ㄓㄨㄥ}上^{ㄕㄨㄥˋ}，根^{ㄍē}不^{ㄅù}齊^{ㄑí}；一^ㄧ句^{ㄅㄢ}佛^{ㄈㄛˊ}，同^{ㄊㄨㄥ}生^{ㄕㄨㄥ}西^{ㄒㄩ}。
xià zhōng shàng gēn bù qí yí jù fó tóng shēng xī

Those with inferior, medium, and superior faculties
Differ in their potentials.
Yet with one recitation of the Buddha's name,
All are reborn into the West.

既^{ㄐㄧˋ}往^{ㄨㄤˋ}生^{ㄕㄨㄥ}，皆^{ㄐㄧ}不^{ㄅù}退^{ㄊㄨㄟ}；親^{ㄑㄧㄣ}見^{ㄐㄧㄢ}佛^{ㄈㄛˊ}，得^{ㄉㄜ}授^{ㄕㄨㄟ}記^{ㄐㄧ}。
jì wǎng shēng jiē bú tuì qīn jiàn fó dé shòu jì

After being reborn,
They will not retreat.
They will meet the Buddha in person
And receive predictions.

淨^{ㄐㄧㄥˋ}土^{ㄊㄨˋ}宗^{ㄗㄨㄥ}，真^{ㄓㄨㄣ}簡^{ㄐㄢ}要^{ㄧㄠ}；協^{ㄒㄧㄝˊ}時^{ㄕㄨ}機^{ㄐㄧ}，妙^{ㄇㄧㄠˋ}中^{ㄓㄨㄥ}妙^{ㄇㄧㄠˋ}。
jìng dù zōng zhēn jiǎn yào xié shí jī miào zhōng miào

The Pure Land School
Is really concise and direct.
It accords both with time and potentials
And is wondrous within the wonderful.



III. 佛法概論

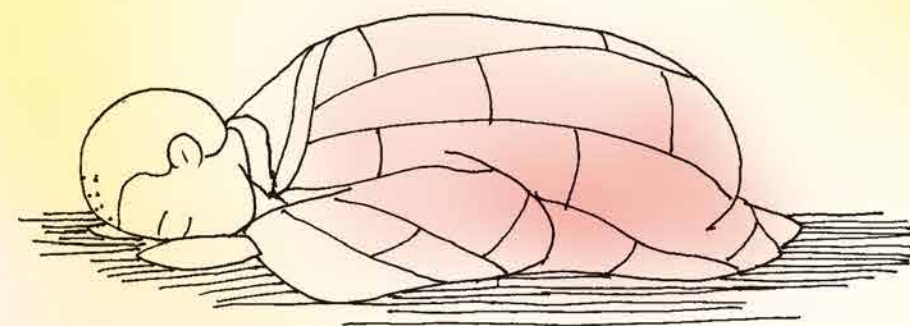
An Introduction to the Buddhadharma



15

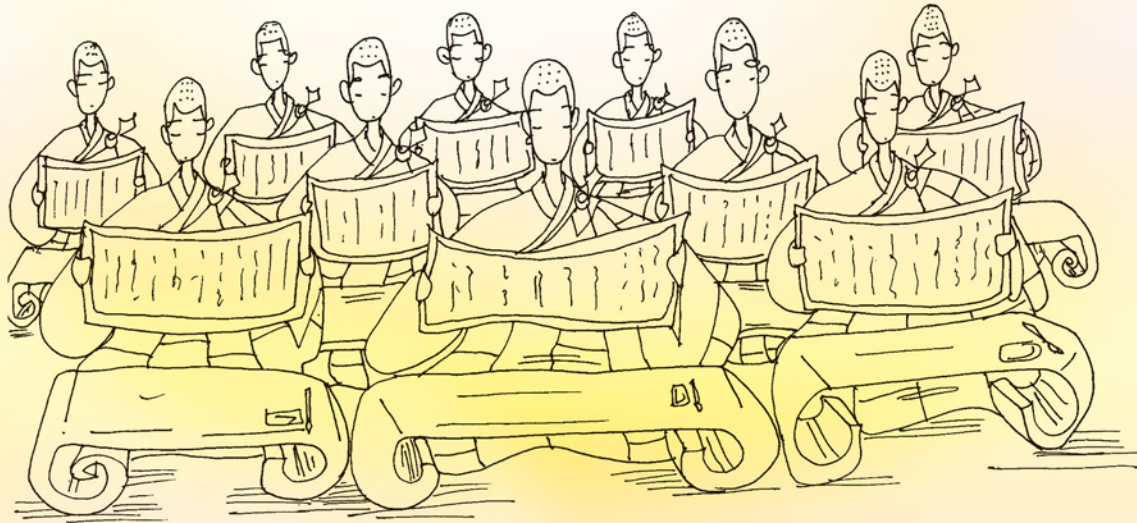
懺悔法

The Dharma of Repentance



上^{ㄕㄨㄥˋ}十^{ㄕㄨˊ}宗^{ㄗㄨㄥ}，已^{ㄧˇ}說^{ㄕㄨㄛˋ}完^{ㄨㄢˊ}；懺^{ㄒㄢˋ}悔^{ㄏㄨㄟˋ}法^{ㄈㄚˇ}，更^{ㄍㄥˋ}須^{ㄒㄩ}探^{ㄊㄢˋ}。
shàng shí zōng yǐ shuō wán chàn huǐ fǎ gèng xū tàn

The Ten Schools above
Have just been enumerated.
The Dharma of Repentance
Will now be investigated.



慈^{ㄘㄧ}悲^{ㄅㄟ}懺^{ㄒㄢˋ}，何^{ㄏㄜˊ}人^{ㄖㄣˊ}集^{ㄐㄧˊ}？誌^{ㄓㄧˋ}公^{ㄍㄨㄥ}等^{ㄉㄥˊ}，高^{ㄍㄠ}僧^{ㄙㄥ}十^{ㄕㄨˊ}。
cí bēi chàn hé rén jí zhì gōng děng gāo sēng shí

Who wrote and
Compiled the *Kindness Repentance*?
It was authored by Master Zhi Gong
Together with nine other eminent monks.

梁^{ㄌㄧㄤ}武^{ㄨˇ}帝^{ㄉㄧˋ}，心^{ㄒㄧㄣ}至^{ㄓㄧˋ}誠^{ㄔㄥˊ}；度^{ㄉㄨˋ}故^{ㄍㄨˋ}妻^{ㄙㄩ}，脫^{ㄊㄨㄛˋ}蟒^{ㄇㄤˇ}形^{ㄒㄧㄥˊ}。
liáng wǔ dì xīn zhì chéng dù gù qī tuō mǎng xíng

Emperor Wu of the Liang Dynasty
Was extremely sincere.
He helped save his deceased wife
From a python's body.

唐^{たう}悟^ぶ達^{だつ}，有^あ夙^{ふく}業^{ごう}；人^{にん}面^{めん}瘡^{そう}，生^あ於^お膝^{ひざ}。
táng wù dá yǒu sù yè rén miàn chuāng shēng yú xī

Master Wu Da of the Tang Dynasty
Had a karmic obstruction from the past;
A human-faced sore
Festered on his knee.



遇^ふ神^{しん}僧^{そう}，為^を洗^{せん}冤^{えん}；三^{さん}昧^{まい}水^{すい}，澆^{ひやう}即^{すなはち}瘡^{そう}。
yù shén sēng wèi xǐ yuān sān mèi shuǐ jiāo jí quān

He encountered a divine monk,
Who helped dissolve the hatred.
He applied samadhi-water
And the sore was cured.

作^{さく}水^{すい}懺^{ざん}，後^{のち}世^{せい}傳^{でん}；如^{ごと}法^{ぽう}行^{ぎやう}，利^り無^む邊^{へん}。
zuò shuǐ chàn hòu shì chuán rú fǎ xíng lì wú biān

Thereafter he wrote the *Water Repentance*;
This work endures to the present times.
If one practices this Dharma accordingly,
Then one receives boundless benefits.

16

諸法

The Many Dharmas



為^{ㄨㄟˊ}學^{ㄒㄨㄟˊ}者^{ㄓㄥˊ}，須^{ㄒㄩ}知^ㄓ法^{ㄈㄚˊ}；染^{ㄣˇ}與^{ㄩˇ}淨^{ㄓㄥˋ}，善^{ㄕㄢˋ}分^{ㄈㄣ}別^{ㄅㄧㄝˊ}。
wéi xué zhě xū zhī fǎ rǎn yǔ jìng shàn fēn bié。

As a practitioner of Buddhism,
One needs to know the Dharma.
One should also be skilled at
distinguishing between
What is defiled and pure.

色^{ㄙㄜˋ}受^{ㄕㄨˋ}想^{ㄒㄩㄤˋ}，並^{ㄇㄨˋ}行^{ㄒㄩㄥˋ}識^{ㄕㄧˋ}；此^{ㄘㄧˇ}五^{ㄨˇ}蘊^{ㄩㄣˋ}，本^{ㄅㄣˊ}空^{ㄎㄨㄥ}寂^{ㄐㄧˋ}。
sè shòu xiǎng bìng xíng shì cǐ wǔ yùn běn kōng jì。

Form, feeling, cognition,
Formation, and consciousness --
These Five Skandhas
In fact are all empty.

眼^{ㄢˇ}耳^{ㄦˇ}鼻^{ㄋㄧˊ}，舌^{ㄕㄜˊ}身^{ㄕㄢ}意^{ㄧˋ}；此^{ㄘㄧˇ}六^{ㄌㄨˋ}根^{ㄍㄣ}，應^{ㄩㄥ}須^{ㄒㄩ}記^{ㄐㄧˋ}。
yǎn ěr bí shé shēn yì cǐ liù gēn yīng xū jì。

The eyes, ears, nose,
The tongue, body, and mind --
These are the Six Sense Faculties
And should be remembered.



色^ム聲^ア香^ト，味^ミ觸^ハ法^フ；此^コ六^カ塵^チ，亦^モ須^ス識^シ。
sè shēng xiāng wèi chù fǎ cǐ liù chén yì xū shì

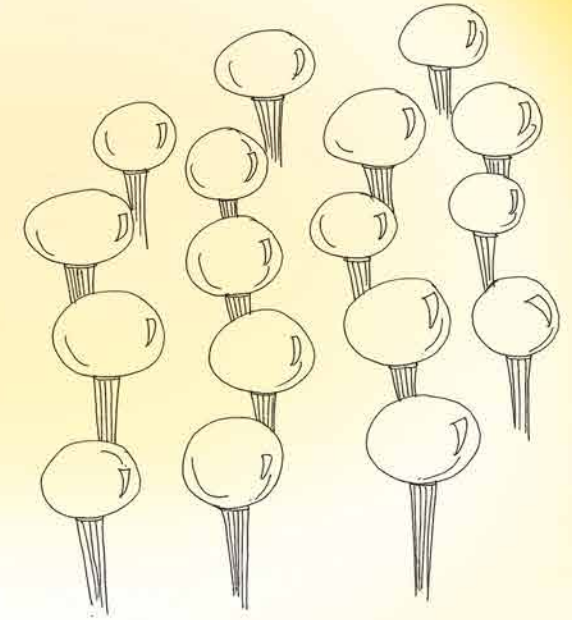
The sights, sounds, smells,
The tastes, objects of touch, and dharmas
Are the Six Sense Objects,
And should also be understood.

前^マ六^カ根^{コン}，與^ヨ六^カ塵^チ，十^{ジュ}二^ニ處^チ，常^{トク}相^{サウ}親^{シン}。
qián liù gēn yǔ liù chén shí èr chù cháng xiāng qīn

The previous Six Sense Faculties
And the Six Sense Objects,
Make up the Twelve Places;
They mutually complement one another.

根^{コン}塵^チ接^セ，有^ユ六^カ識^シ；十^{ジュ}八^{ハチ}界^{カイ}，從^チ此^コ立^リ。
gēn chén jiē yǒu liù shì shí bā jiè cóng cǐ lì

When the faculties and objects come into contact,
The Six Consciousnesses arise;
And the Eighteen Realms
Are thus established.



17

識的轉依和淨化

Transforming and Purifying the
Consciousnesses



末那識，為第七；阿賴耶，第八識。
mò nà shì wéi dì qī ā lài yé dì bā shì

The *manas* (Transmitting) Consciousness
Is the seventh.
The *ālāya* (Storehouse) Consciousness
Is the eighth.

八種識，為心王；轉成智，性發光。
bā zhǒng shì wéi xīn wáng zhuǎn chéng zhì xìng fā guāng

The eight kinds of consciousness
Are the kings of the mind.
When they transform into wisdom,
The nature will emit light.

大圓鏡，平等性，妙觀察，成所作。
dà yuán jìng píngděng xìng miào guān chá chéng suǒ zuò

The Great Perfect Mirror,
The Equal Nature,
The Wonderfully Observing,
The Accomplishing Any Undertaking --

此四智，一心圓；八識轉，體用全。
cǐ sì zhì yī xīn yuán bā shì zhuǎn tǐ yòng quán

These Four Wisdoms
Are perfected within the one mind.
With these Eight Consciousnesses turned,
The functioning of the body becomes complete.

18

成佛之特徵

The Characteristics of
Becoming a Buddha



曰_レ法_フ身_ミ，曰_レ報_フ身_ミ，曰_レ應_フ身_ミ，是_ハ三_ハ身_ミ。
yuē fǎ shēn yuē bào shēn yuē yīng shēn shì sān shēn

The Dharma Body,
The Reward Body,
And the Response Body
Constitute the Three Bodies.

自_ハ受_フ用_ミ，他_ハ受_フ用_ミ；一_ハ報_フ身_ミ，說_フ二_ハ用_ミ。
zì shòu yòng tā shòu yòng yī bào shēn shuō èr yòng

The Self Enjoyment Body,
The Body That Brings Enjoyments to Others,
These two functions just discussed
Are within the one Reward Body.

胎_ハ生_フ身_ミ，變_フ化_フ身_ミ，此_ハ二_ハ種_ミ，皆_ハ應_フ身_ミ。
tāi shēng shēn biàn huà shēn cǐ èr zhǒng jiē yīng shēn

The womb-born body,
And the transformation-born body,
These two are both
The Response Body.

約_ハ為_ス三_ハ，開_ハ為_ス五_ハ；相_ハ無_ス定_ハ，隨_フ機_ミ睹_フ。
yuē wéi sān kāi wéi wǔ xiàng wú dìng suí jī dǔ

In brief, there are Three Bodies;
In detail, there are five.
Their appearances are not fixed,
Each accords with the varying conditions
of the perceiver.

有^{ㄩˇ}肉^{ㄖㄡˋ}眼^{ㄢˇ}，有^{ㄩˇ}天^{ㄊㄩㄢ}眼^{ㄢˇ}，有^{ㄩˇ}慧^{ㄏㄨㄟˋ}眼^{ㄢˇ}，有^{ㄩˇ}法^{ㄈㄚˇ}眼^{ㄢˇ}，
yǒu ròu yǎn yǒu tiān yǎn yǒu huì yǎn yǒu fǎ yǎn

The Flesh Eye,
The Heavenly Eye,
The Wisdom Eye,
The Dharma Eye,



並^{ㄅㄧㄥˊ}佛^{ㄈㄛˊ}眼^{ㄢˇ}，名^{ㄇㄧㄥˊ}五^{ㄨˇ}眼^{ㄢˇ}；見^{ㄐㄧㄢˋ}所^{ㄙㄨㄛˋ}見^{ㄐㄧㄢˋ}，皆^{ㄐㄧㄝ}無^{ㄨˊ}限^{ㄣˋ}。
bìng fó yǎn míng wǔ yǎn jiàn suǒ jiàn jiē wú xiàn

Along with the Buddha Eye
Are called the Five Eyes.
The seeing and the seen
Are all unlimited.

天^{ㄊㄩㄢ}眼^{ㄢˇ}通^{ㄊㄨㄥ}，天^{ㄊㄩㄢ}耳^{ㄦˇ}通^{ㄊㄨㄥ}，他^{ㄊㄚ}心^{ㄒㄩㄣ}通^{ㄊㄨㄥ}，宿^{ㄙㄨˋ}命^{ㄇㄩㄥˋ}通^{ㄊㄨㄥ}，
tiān yǎn tōng tiān ěr tōng tā xīn tōng sù mìng tōng

The psychic power of the Heavenly Eye,
That of the Heavenly Ear,
That of Reading Others' Minds,
That of Knowing Past Lives,

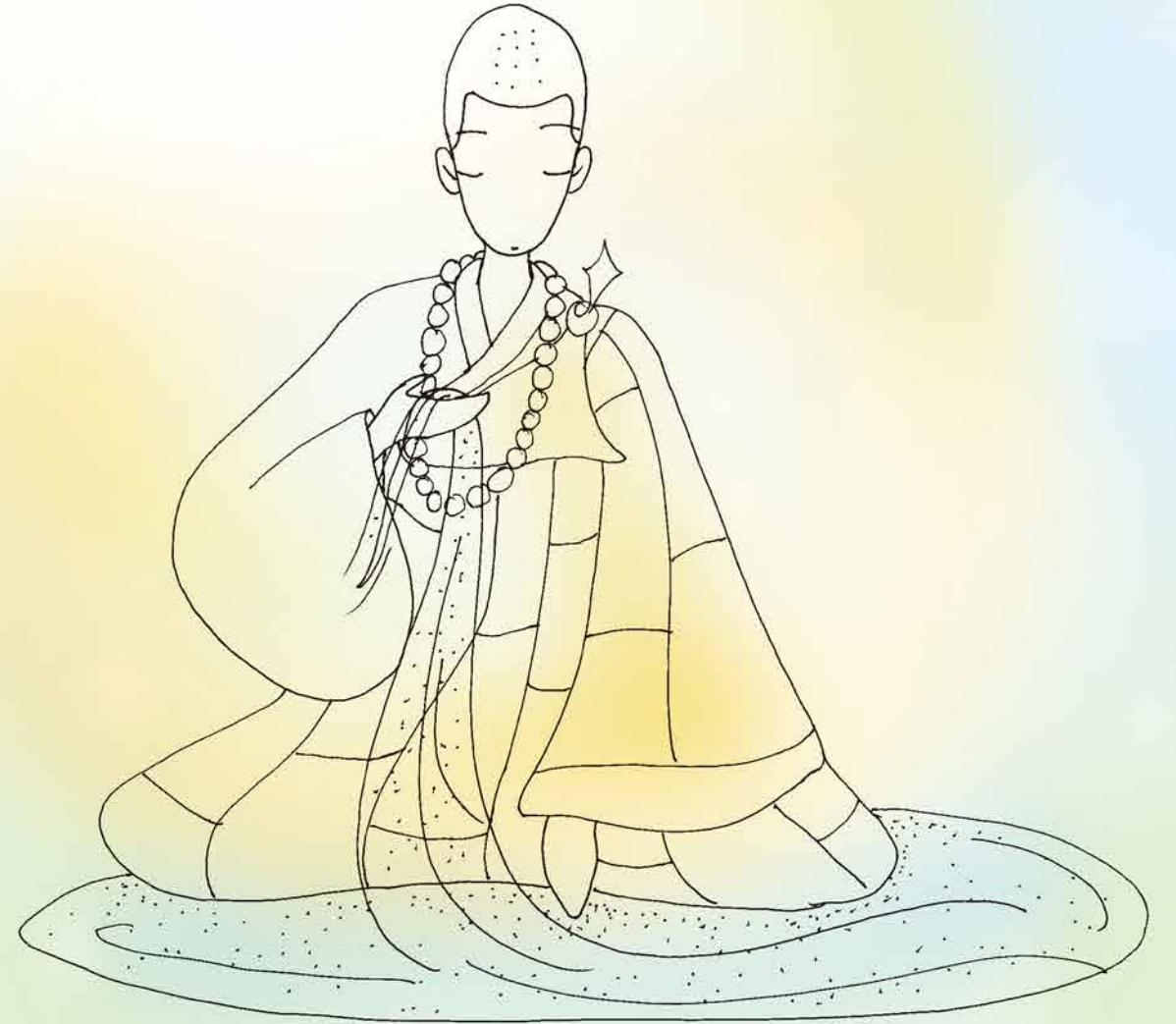
神^{ㄕㄨㄣˊ}境^{ㄐㄩㄥˋ}通^{ㄊㄨㄥ}，漏^{ㄌㄡˋ}盡^{ㄐㄩㄣˋ}通^{ㄊㄨㄥ}。聖^{ㄕㄨㄥˋ}與^{ㄩˇ}凡^{ㄈㄢ}，各^{ㄍㄝˊ}不^{ㄨˊ}同^{ㄊㄨㄥ}。
shén jìng tōng lòu jìn tōng shèng yǔ fán gè bù tóng

That of the Perfect Spirit,
And that of Total Freedom from Outflows,
Sages and mortal beings
Differ in these Six Psychic Powers.

19

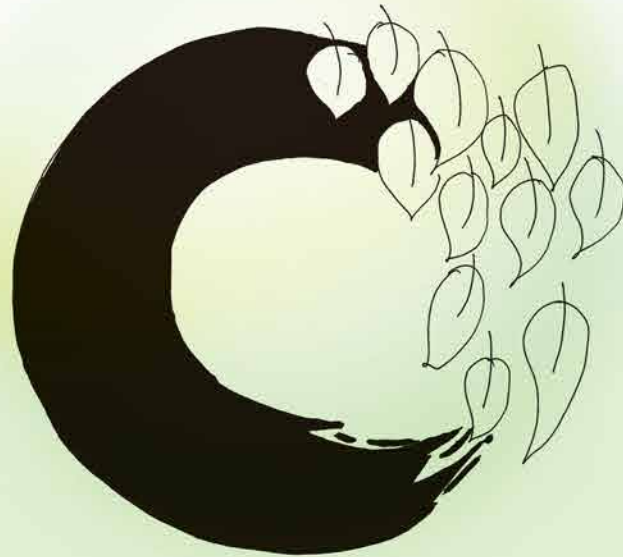
正法與解脫

The Proper Dharma and Liberation



曰^四苦^五集^四，曰^四滅^四道^五；四^四諦^五法^五，須^四尋^四討^五。
yuē kǔ jí yuē miè dào sì dì fǎ xū xún tǎo

The Truths of suffering, of accumulation,
Of cessation of suffering, and
the Path to that cessation
Are the Four Noble Truths;
One should inquire into them.



自^四無^五明^四，至^五老^五死^五；十^四二^五因^四，為^五緣^四起^五。
zì wú míng zhì lǎo sǐ shí èr yīn wéi yuán qǐ

From ignorance
To old age and death;
These Twelve Dependent Originations
Arise from conditions.

順^四流^五轉^四，逆^五還^四滅^五；當^五處^四空^五，無^五分^四別^五。
shùn liú zhuǎn nì hái miè dāng chù kōng wú fēn bié

If one follows ignorance, one will be turned;
If one resists ignorance, one will attain cessation.
Both of these are empty in themselves
And are not different in any way.

布^フ施^セ度^ド、持^チ戒^ゲ度^ド、忍^{ニン}辱^{ロク}度^ド、精^{セイ}進^{ジン}度^ド、
bù shī dù chí jiè dù rěn rù dù jīng jìn dù

The Perfection of Giving,
That of upholding Moral Precepts,
That of Patience,
That of Vigor,

禪^{ゼン}定^{テイ}度^ド、智^チ慧^ヱ度^ド，自^ジ他^タ苦^ク，從^{ソウ}此^シ度^ド。
chán dìng dù zhì huì dù zì tā kǔ cóng cǐ dù

That of Dhyana Samadhi,
And that of Prajna-wisdom --
These Six Paramitas
Will end all suffering for both self and others.

慈^ジ與^ユ悲^ヒ，喜^キ與^ユ捨^セ，四^シ無^ム量^{リヤウ}，稱^{セイ}聖^{ショウ}者^{シャ}。
cí yǔ bēi xǐ yǔ shě sì wú liàng chēng shèng zhě

Compassion, kindness,
Joy and equanimity
Are the Four Limitless Minds;
With these four, one is called a sage.

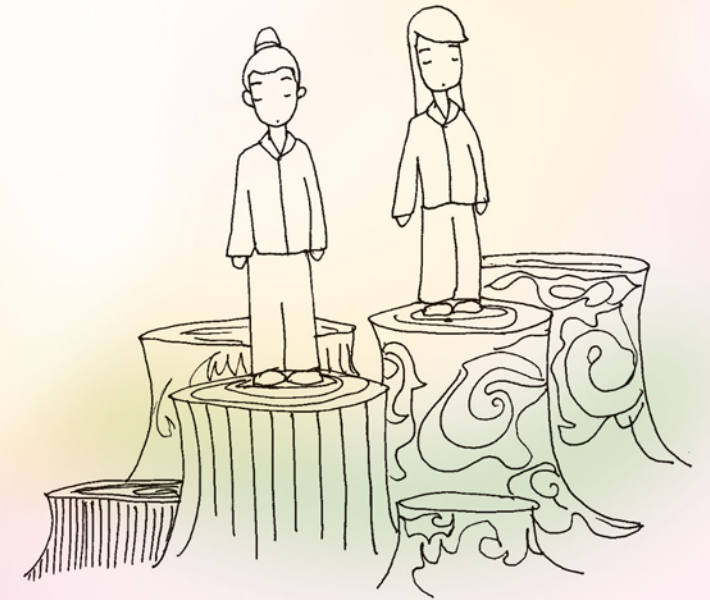
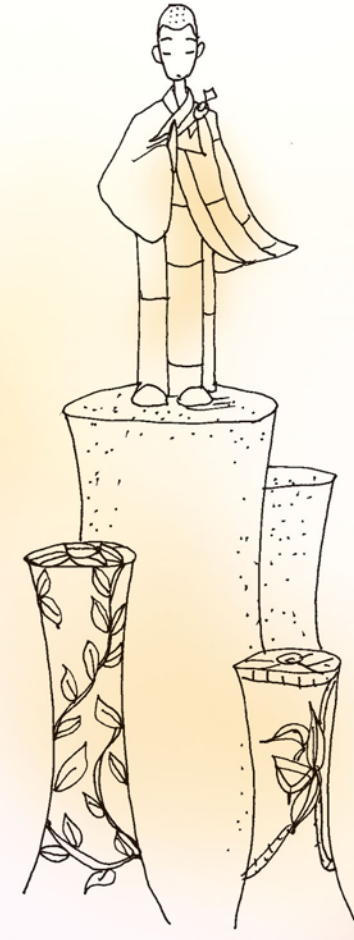
曰^{イハセ}常^{ジョウ}樂^{ラク}，曰^{イハセ}我^ガ淨^{ジヤウ}，此^{コノ}四^シ德^{トク}，涅^{ニハセ}槃^{パン}證^{ショウ}。
yuē cháng lè yuē wǒ jìng cǐ sì dé niè pán zhèng

Permanence, Joy,
True Self and Purity
Are the Four Virtues of Nirvana;
With these four, one realizes Nirvana.

20

六凡與四聖

The Six Worldly Beings and
the Four Sagely Beings



有^一情^二界^三，說^四六^五凡^六；三^七途^八苦^九，須^十先^{十一}論^{十二}。
yǒu qíng jiè shuō liù fán sān tú kǔ xū xiān lùn

The realm of sentient beings
Consists of the Six Mortal Beings.
The suffering of the Three Evil Paths
Must be first discussed.

曰^一地^二獄^三，曰^四餓^五鬼^六，曰^七畜^八生^九，苦^十無^{十一}比^{十二}。
yuē dì yù yuē è guǐ yuē chù shēng kǔ wú bǐ

Hell beings,
Hungry ghosts,
And animals,
Their suffering is measureless.

曰^一天^二道^三，曰^四人^五道^六，曰^七修^八羅^九，樂^十事^{十一}少^{十二}。
yuē tiān dào yuē rén dào yuē xiū luó lè shì shǎo

Gods,
Humans,
And *asuras*,
Their happiness is only fleeting.

曰^一聲^二聞^三，曰^四緣^五覺^六，取^七滅^八度^九，為^十獨^{十一}樂^{十二}。
yuē shēng wén yuē yuán jué qǔ miè dù wéi dú lè

Voice-Hearers,
Those Enlightened by Conditions,
Strive to attain Nirvana,
But attain happiness only for themselves.



曰_{ㄉㄨㄛˋ}菩_{ㄅㄨˊ}薩_{ㄙㄚˋ}，曰_{ㄉㄨㄛˋ}如_{ㄖㄨˊ}來_{ㄌㄞˊ}，撫_{ㄈㄨˇ}眾_{ㄓㄨㄥˋ}生_{ㄕㄨㄥ}，如_{ㄖㄨˊ}嬰_{ㄩㄥ}孩_{ㄏㄞˊ}。
yuē pú sà yuē rú lái fǔ zhòng shēng rú yīng hái

The Bodhisattvas
And the Tathagathas
Bring peace to the beings,
And see them as young children.

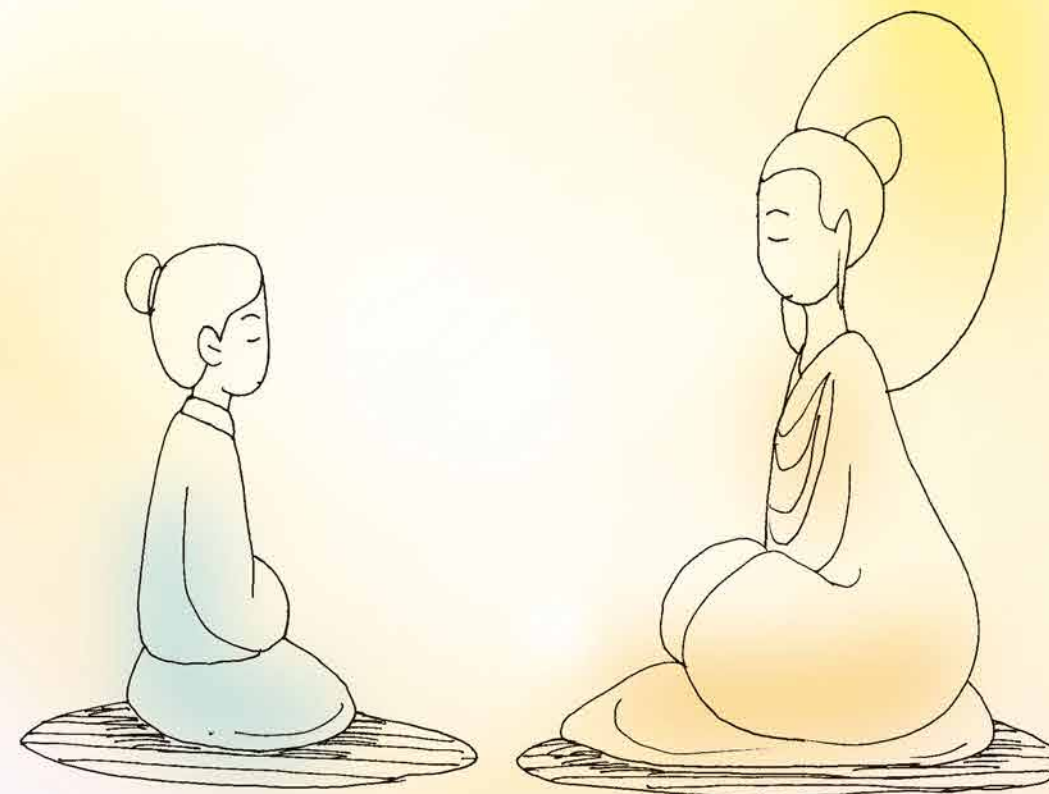
此_{ㄘㄧˇ}四_{ㄙㄩˋ}聖_{ㄕㄨㄥˋ}，並_{ㄅㄧㄥˋ}六_{ㄌㄞˋ}凡_{ㄈㄢ}，為_{ㄨㄛˊ}十_{ㄕㄨˊ}界_{ㄐㄞˋ}，一_{ㄧˊ}性_{ㄒㄩㄥˋ}含_{ㄏㄞˊ}。
cǐ sì shèng bìng liù fán wéi shí jiè yí xìng hán

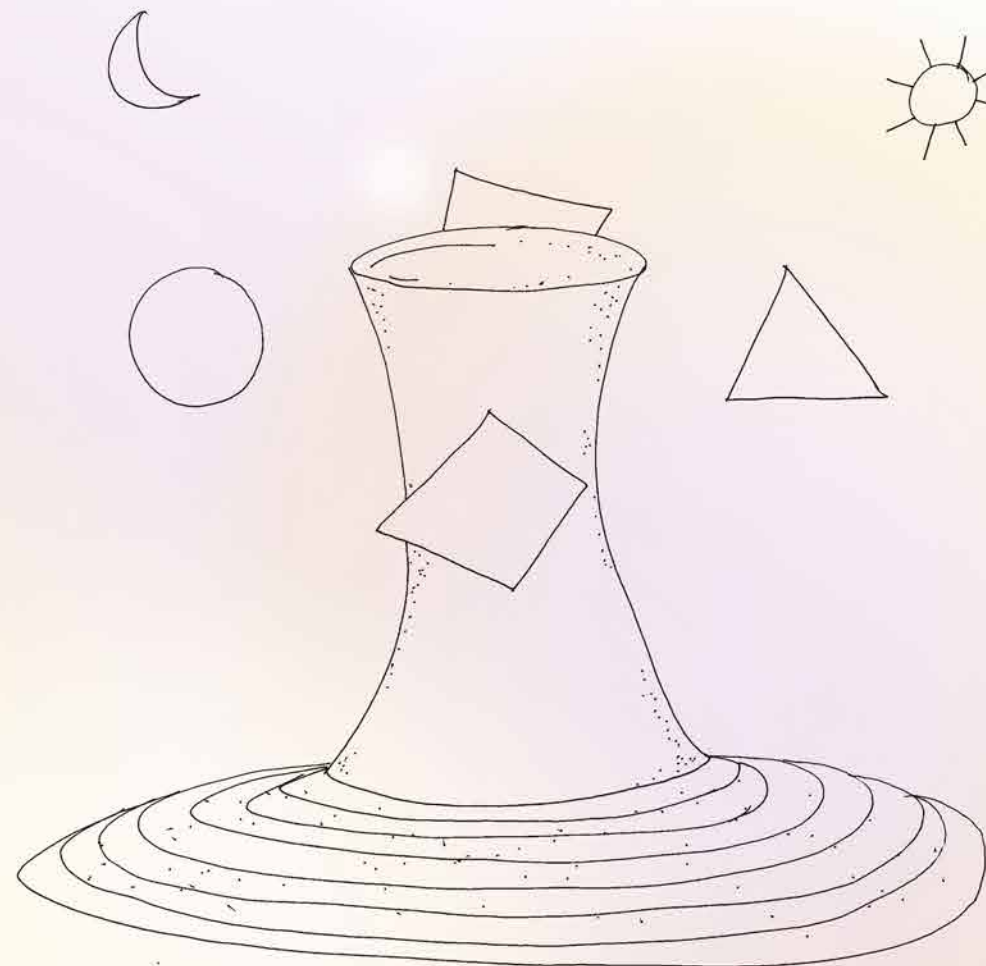
The Four Realms of Sages
And the Six Realms of Mortal Beings
Make up the Ten Dharma Realms;
All ten are encompassed within the One Nature.

21

器世間

The Material World





既論身，須論土；土為依，身為主。
 jì lùn shēn xū lùn dù dù wéi yī shēn wéi zhǔ

To discuss the body,
 We must discuss the land in which it lives.
 The land is the secondary retribution;
 The body is the primary retribution.

四大洲，共鐵圍；七金山，繞須彌。
 sì dà zhōu gòng tiě wéi qī jīn shān rào xū mí

Four continents compose a world;
 Mt. Sumeru stands in the center.
 The Rings of the Iron Mountains
 And the Seven Gold Mountains encircle it.

為^ス大^カ地^チ，風^フ力^{リキ}持^イ；水^{スイ}火^カ金^{キン}，不^ク相^{ソウ}離^リ。
wéi dà dì fēng lì chí shuǐ huǒ jīn bù xiāng lí

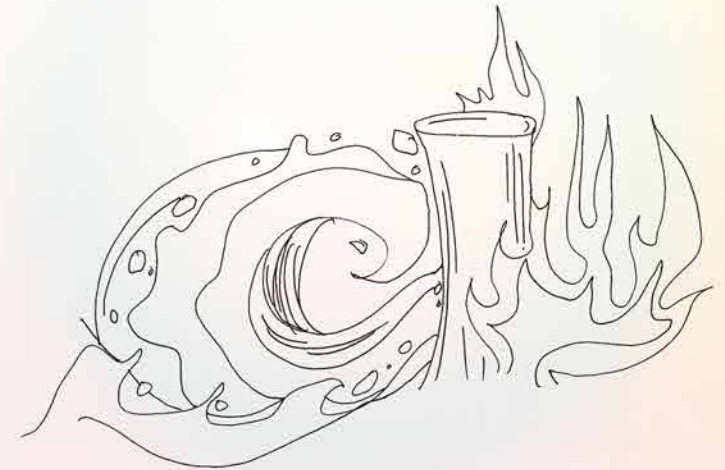
The earth comes into being
Through the supporting power of the wind wheel.
The same for the water wheel, the fire wheel, and
the metal wheel,
Layer upon layer without separation.

水^{スイ}輪^{リン}含^{カン}，十^{ジツ}方^フ界^{カイ}；性^{セイ}流^{リウ}動^{ドウ}，如^ニ何^ニ載^{サイ}？
shuǐ lún hán shí fāng jiè xìng liú dòng rú hé zài

The wheel of water
Pervades everywhere throughout the ten directions;
Its nature is flowing and fluid,
So how does it contain things?

業^{イセ}力^{リキ}持^イ，得^カ自^ジ在^{ザイ}；風^フ金^{キン}摩^マ，火^カ現^{ゲン}彩^{サイ}。
yè lì chí dé zì zài fēng jīn mó huǒ xiàn cǎi

The wheels are supported by the power of karma,
And are able to move in their own courses.
The friction between the wind wheel and
the metal wheel
Blazes forth in colorful flames.



菴^ㄅ摩^ㄇ果^ㄍ，比^ㄅ閻^ㄇ浮^ㄈ；果^ㄍ體^ㄊ圓^ㄩ，圓^ㄩ如^ㄖ毬^ㄑ。
ān mó guǒ bǐ yán fú guǒ tǐ yuán yuán rú qiú

We compare the *amala* fruit
To the Saha World;
With its round shape,
Just like a ball.

彼^ㄅ上^ㄕ下^ㄒ，與^ㄩ四^ㄙ周^ㄗ；人^ㄖ與^ㄩ物^ㄨ，如^ㄖ何^ㄏ留^ㄌ？
bǐ shàng xià yǔ sì zhōu rén yǔ wù rú hé liú

How can beings and material things,
Above and beneath the earth,
And throughout the four directions,
All be supported by the round sphere?

《楞^ㄌ嚴^ㄧ經^ㄐ》，秘^ㄇ密^ㄇ說^ㄕ；善^ㄕ會^ㄏ通^ㄊ，不^ㄅ可^ㄎ執^ㄗ。
léng yán jīng mì mì shuō shàn huì tōng bù kě zhí

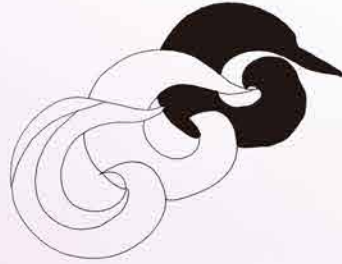
The *Shurangama Sutra*
Speaks of this esoterically;
One should remain perceptive
And not be attached.

日^ㄖ與^ㄩ月^ㄩ，繞^ㄖ虛^ㄒ空^ㄎ；不^ㄅ墮^ㄊ落^ㄌ，誰^ㄕ之^ㄗ功^ㄍ？
rì yǔ yuè rào xū kōng bú duò luò shuí zhī gōng

The sun and moon
Orbit in space
Without falling,
Whose merit powers this?

有^ㄟ過^{ㄍㄨㄛˋ}去^{ㄑㄩˋ}，有^ㄟ現^{ㄒㄩㄢˋ}在^{ㄗㄞˋ}，有^ㄟ未^{ㄨㄟˋ}來^{ㄌㄞˊ}，三^{ㄙㄢ}世^{ㄕㄞˋ}改^{ㄍㄞˇ}。
yǒu guò qù yǒu xiàn zài yǒu wèi lái sān shì gǎi

The past,
The present,
The future,
These three periods of time keep changing.



南^{ㄋㄢˊ}與^{ㄩˇ}北^{ㄅㄟˋ}，西^{ㄒㄧ}與^{ㄩˇ}東^{ㄉㄨㄥ}，並^{ㄅㄧㄥˋ}四^{ㄙㄩˋ}維^{ㄨㄟˊ}，上^{ㄕㄨㄥˋ}下^{ㄒㄩㄢˋ}通^{ㄊㄨㄥ}。
nán yǔ běi xī yǔ dōng bìng sì wéi shàng xià tōng

The north, the south,
The east and the west
Make up the Four Cardinal Directions;
Above and below, they integrate with each other.

觀^{ㄍㄨㄢ}十^ㄕ方^{ㄈㄨㄥ}，人^{ㄖㄣˊ}在^{ㄗㄞˋ}中^{ㄓㄨㄥ}；人^{ㄖㄣˊ}居^{ㄗㄞ}地^{ㄉㄣˊ}，地^{ㄉㄣˊ}居^{ㄗㄞ}空^{ㄎㄨㄥ}。
guān shí fāng rén zài zhōng rén jū dì dì jū kōng

When observing the Ten Directions,
Humans are positioned in the center;
They dwell on the earth,
While the earth dwells in space.

數^{ㄕㄨˋ}此^{ㄘㄣˇ}地^{ㄉㄣˊ}，至^{ㄓì}大^{ㄉㄞˊ}千^{ㄑㄧㄢ}；凡^{ㄈㄢˊ}聖^{ㄕㄨㄥˋ}居^{ㄗㄞ}，各^{ㄍㄝˋ}有^{ㄩˇ}緣^{ㄩㄢˊ}。
shǔ cǐ dì zhì dà qiān fán shèng jū gè yǒu yuán

From the earth
Outwards towards the Great Universe of Worlds,
We see sages and mortal beings living in each one,
According to their affinities.

同^{ㄊㄨㄥˊ}居^{ㄅㄨ}土^{ㄊㄨˋ}，方^{ㄈㄤ}便^{ㄅㄧㄢˋ}土^{ㄊㄨˋ}，實^{ㄕㄨㄢˊ}報^{ㄅㄠˋ}土^{ㄊㄨˋ}，寂^{ㄐㄧˊ}光^{ㄍㄨㄤ}土^{ㄊㄨˋ}，
tóng jū dù fāng biàn dù shí bào dù jí guāng dù

The Shared Land,
The Expedient Land,
The True Reward Land,
And the Still Light Land



分^{ㄈㄣ}四^ㄙ土^{ㄊㄨˋ}，自^{ㄗㄧ}台^{ㄊㄞˊ}教^{ㄐㄧㄠˋ}；前^{ㄑㄧㄢˊ}二^ㄦ麤^{ㄘㄨ}，後^{ㄏㄞˋ}二^ㄦ妙^{ㄇㄧㄠˋ}。
fēn sì dù zì tái jiào qián èr cū hòu èr miào

Are the Four Lands,
As categorized in the Tiantai Teaching.
The first two are coarse;
The last two are subtle.

法^{ㄈǎ}性^{ㄒㄧㄥˋ}土^{ㄊㄨˋ}，淨^{ㄐㄧㄥˋ}化^{ㄏㄨㄚˋ}土^{ㄊㄨˋ}，染^ㄣ化^{ㄏㄨㄚˋ}土^{ㄊㄨˋ}，分^{ㄈㄣ}三^ㄙ土^{ㄊㄨˋ}。
fǎ xìng dù jìng huà dù rǎn huà dù fēn sān dù

The Land of Dharma Nature,
The Land of Pure Transformation,
And the Land of Defiled Transformation
Are the three lands --

賢^{ㄒㄧㄢˊ}首^{ㄕㄡˊ}教^{ㄐㄧㄠˋ}，如^{ㄖㄨˊ}是^{ㄕㄨˋ}說^{ㄕㄨㄞˋ}；從^{ㄘㄨㄥˊ}本^{ㄅㄣ}源^{ㄩㄢ}，生^{ㄕㄨㄥ}枝^ㄓ節^{ㄐㄧㄝˊ}。
xián shǒu jiào rú shì shuō cóng běn yuán shēng zhī jié

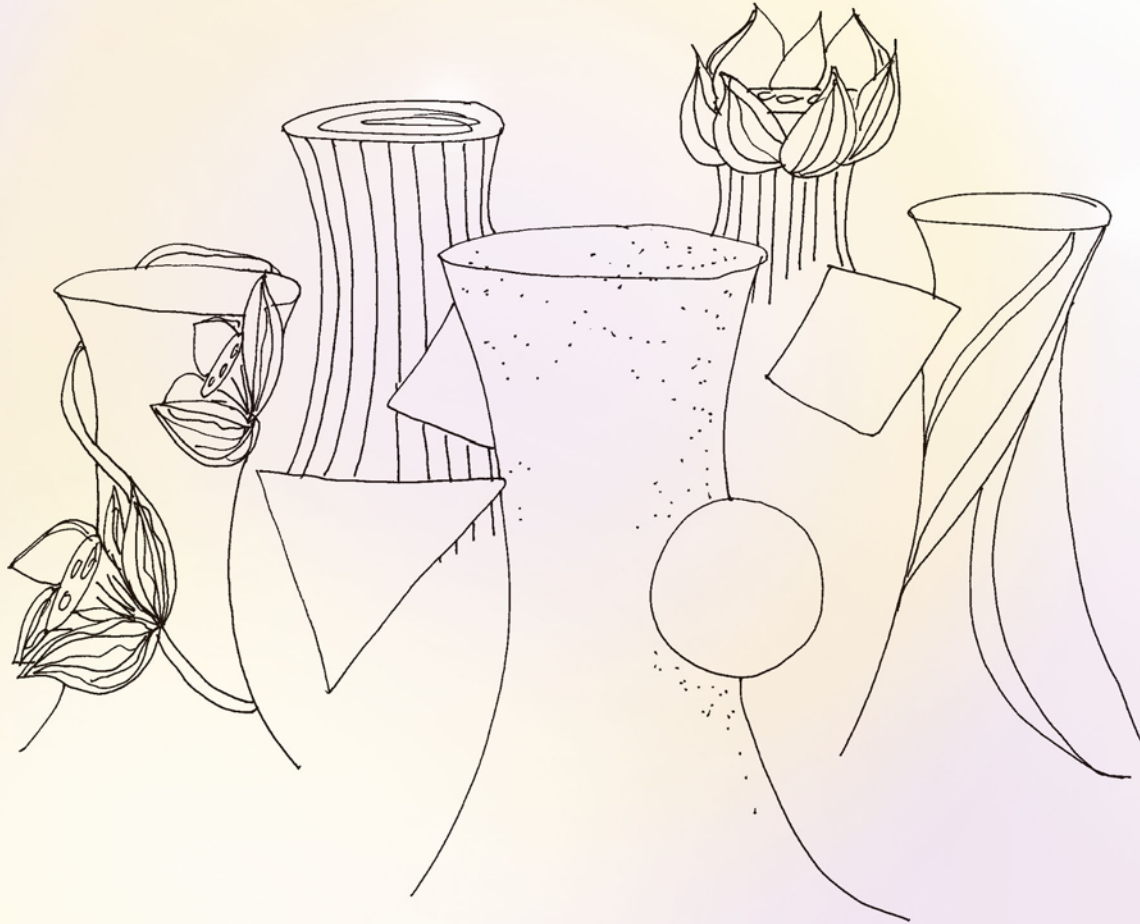
As taught
In the Xian Shou School.
All these lands branch out
From the root.

娑婆界，極樂界，華藏界，及餘界。
suō pó jiè jí lè jiè huá zàng jiè jí yú jiè 。

The Saha Realm,
The Realm of Ultimate Bliss,
The Flower Store Realm,
And other realms.

界非界，非界界；重重涉，各無礙。
jiè fēi jiè fēi jiè jiè chóng chóng shè gè wú ài 。

The realms and the non-realms,
The non-realms and the realms,
Layer upon layer integrated,
None obstruct each other.



22

勸學—— 學佛次第

On Exhorting Learning:
The Successive Stages of
Learning Buddhadharma



學^{ㄒㄨㄟˊ}佛^{ㄈㄛˊ}者^{ㄓㄜˊ}，首^{ㄕㄡˊ}在^{ㄗㄞˋ}信^{ㄒㄩㄣˋ}；信^{ㄒㄩㄣˋ}而^ㄦ解^{ㄐㄟˇ}，解^{ㄐㄟˇ}而^ㄦ行^{ㄒㄩㄥˊ}。
xué fó zhě shǒu zài xìn xìn ér jiě jiě ér xíng

For those who learn the Buddhadharma,
Faith is first and foremost,
Followed by understanding,
And then by practice.

由^{ㄧㄡˊ}解^{ㄐㄟˇ}行^{ㄒㄩㄥˊ}，至^{ㄓì}於^ㄩ證^{ㄓㄥˋ}；識^{ㄕㄧˊ}次^{ㄘㄧˋ}第^{ㄉㄧˋ}，辨^{ㄅㄧㄢˋ}邪^{ㄒㄩㄟˊ}正^{ㄓㄥˋ}。
yóu jiě xíng zhì yú zhèng shì cì dì biàn xié zhèng

With understanding one practices
Until one realizes Bodhi.
One should be aware of the stages,
Discerning the correct from the incorrect.

宗^{ㄗㄨㄥ}說^{ㄕㄨㄟ}通^{ㄊㄨㄥ}，理^{ㄌㄩˇ}事^{ㄕㄨˋ}融^{ㄖㄨㄥ}；破^{ㄆㄛˋ}我^{ㄉㄨㄛˊ}執^{ㄓㄧˊ}，第^{ㄉㄧˋ}一^ㄧ功^{ㄍㄨㄥ}。
zōng shuō tōng lǐ shì róng pò wǒ zhí dì yī gōng

One should understand both Chan and Teachings,
Fuse both principles and phenomena,
Until one breaks all attachments to ego
And accomplishes the greatest work.

四^ㄙ句^{ㄅㄨˋ}離^{ㄌㄧˊ}，百^{ㄅㄞˋ}非^{ㄈㄟ}遣^{ㄑㄩㄢˋ}；妄^{ㄨㄤˋ}念^{ㄋㄧㄢˋ}消^{ㄒㄩㄠ}，真^{ㄓㄣ}性^{ㄒㄩㄥˊ}顯^{ㄒㄩㄢˋ}。
sì jù lí bǎi fēi qiǎn wàng niàn xiāo zhēn xìng xiǎn

One casts aside the Four Sentences
And dispels the Hundred Negations.
When one's false thoughts are eliminated,
One's true nature manifests.

23

古德—— 先賢懿範

Ancient Virtuous Ones:
Past Worthies' Role Models





古^{ㄍㄨˇ}之^之人^{ㄖㄣˊ}，行^{ㄒㄩㄥˊ}履^{ㄌㄩˇ}篤^{ㄉㄨˇ}；言^{ㄧㄢˊ}不^{ㄘㄨˋ}誑^{ㄑㄨㄥˊ}，心^{ㄒㄩㄥˊ}不^{ㄘㄨˋ}曲^{ㄑㄩˇ}。

gǔ zhī rén xíng lǚ dǔ yán bù kuáng xīn bù qū

The ancient ones
Were sincere in conduct.
Their speech devoid of deceit,
Their minds free of crookedness.

守^{ㄕㄨˇ}清^{ㄑㄩㄥˊ}素^{ㄙㄨˋ}，如^{ㄖㄨˊ}慧^{ㄏㄨㄟˋ}開^{ㄎㄞˊ}；竭^{ㄐㄧㄝˊ}盡^{ㄐㄧㄣˋ}施^{ㄕㄞˊ}，不^{ㄘㄨˋ}積^{ㄐㄧˊ}財^{ㄘㄞˊ}。

shǒu qīng sù rú huì kāi jié jìn shī bù jī cái

Some exemplified observing a life of poverty,
Just like Master Hui Kai.
He gave exhaustively,
Never hoarding any wealth.

自^ㄅ潔^{ㄐㄧㄝˊ}者^{ㄓㄜˋ}，如^{ㄇㄨˋ}道^{ㄉㄠˋ}林^{ㄌㄧㄣˊ}；入^{ㄇㄨˋ}深^{ㄕㄨㄥ}山^{ㄕㄨㄥ}，遠^{ㄩㄢˇ}女^{ㄋㄩˇ}人^{ㄖㄣˊ}。
zì jié zhě rú dào lín rù shēn shān yuǎn nǚ rén

Some exemplified preserving purity,
Just like Master Dao Lin.
He traveled deep into the mountains
To avoid meeting the opposite sex.

尊^{ㄗㄨㄣ}師^{ㄕㄨ}者^{ㄓㄜˋ}，如^{ㄇㄨˋ}道^{ㄉㄠˋ}安^ㄢ；服^{ㄈㄨˊ}苦^{ㄎㄨˇ}役^{ㄧˋ}，心^{ㄒㄧㄣ}自^ㄅ甘^{ㄍㄢ}。
zūn shī zhě rú dào ān fú kǔ yì xīn zì gān

Some exemplified respecting teachers,
Just like Master Dao An.
He did hard labor as assigned,
Willingly and wholeheartedly.

孝^{ㄒㄠˋ}親^{ㄑㄩㄣ}者^{ㄓㄜˋ}，如^{ㄇㄨˋ}道^{ㄉㄠˋ}丕^{ㄆㄧ}；為^{ㄨㄟ}養^{ㄩㄤ}母^{ㄇㄨˇ}，自^ㄅ忍^{ㄖㄣˇ}饑^{ㄐㄧ}。
xiào qīn zhě rú dào pī wèi yǎng mǔ zì rěn jī

Some exemplified filial respect to their parents,
Just like Master Dao Pi.
He endured hunger
To sustain his mother's life.

父^{ㄈㄨˋ}捐^{ㄐㄨㄢ}軀^{ㄑㄩ}，為^{ㄨㄟ}報^{ㄅㄠˋ}國^{ㄍㄨㄛˊ}；丕^{ㄆㄧ}苦^{ㄎㄨˇ}求^{ㄎㄨ}，骨^{ㄍㄨ}躍^{ㄩㄝˋ}出^{ㄔㄨ}。
fù juān qū wèi bào guó pī kǔ qiú gǔ yuè chū

His father sacrificed his life on the battlefield,
To repay his country.
Dao Pi prayed earnestly,
And the bones suddenly jumped up.



高_{ㄍㄠ}尚_{ㄕㄨㄥˋ}者_{ㄓㄜˊ}，如_{ㄖㄨˊ}道_{ㄉㄠˋ}恆_{ㄏㄥˊ}；避_{ㄅㄧˋ}榮_{ㄖㄨㄥˊ}命_{ㄇㄩㄥˋ}，入_{ㄖㄨˋ}深_{ㄕㄨㄣ}山_{ㄕㄢ}。
gāo shàng zhě rú dào héng bì róng mìng rù shēn shān

Some exemplified noble conduct,
Just like Master Dao Heng.
He entered a deep mountain
To avoid power and status.

感_{ㄍǎn}應_{ㄩㄥˋ}者_{ㄓㄜˊ}，如_{ㄖㄨˊ}道_{ㄉㄠˋ}生_{ㄕㄨㄥ}；石_{ㄕㄨˊ}點_{ㄉㄧㄢˇ}頭_{ㄊㄡˊ}，聽_{ㄊㄩㄥ}講_{ㄍㄨㄥ}經_{ㄐㄩㄥ}。
gǎn yìng zhě rú dào shēng shí diǎn tóu tīng jiǎng jīng

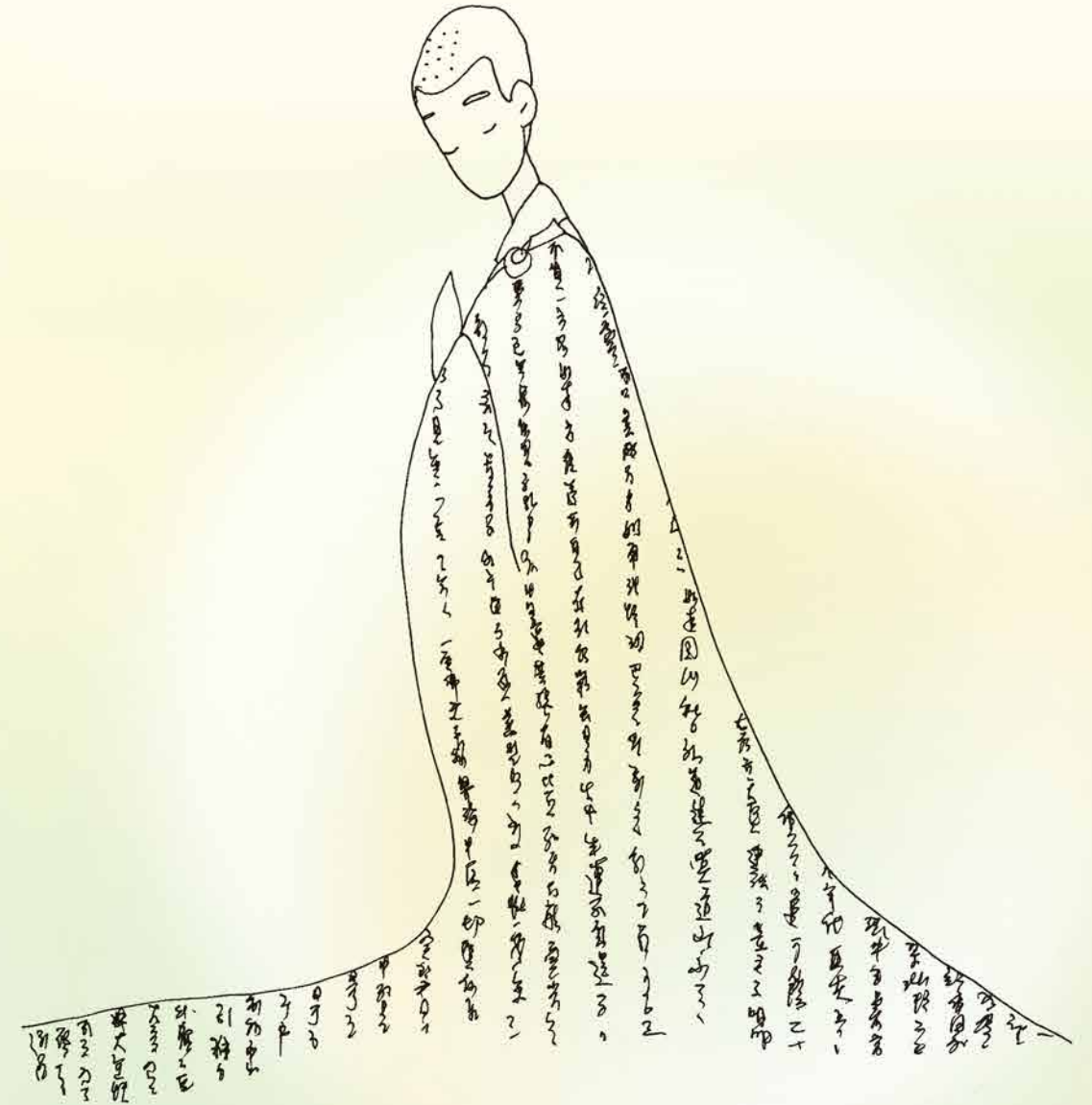
Some exemplified evoking responses,
Just like Master Dao Sheng.
He lectured on the Sutras
And caused the rocks to nod in agreement.

求^ク通^ツ經^ヰ，如^ヨ靈^カ辨^ハ；骨^骨肉^肉穿^イ，妙^妙義^義顯^顯。
 qiú tōng jīng rú líng biàn gǔ ròu chuān miào yì xiǎn

Some exemplified mastering Sutras,
 Just like Master Ling Bian.
 He practiced to the point of sustaining injury,
 And wondrous meanings emerged.

沖^イ舉^ハ者^者，尼^ニ淨^ヰ檢^ハ；凌^カ霄^霄去^去，身^身冉^冉冉^冉。
 chōng jǔ zhě ní jìng jiǎn líng xiāo qù shēn rǎn rǎn

Some soared to the sky,
 Just like Bhikshuni Jing Jian.
 She ascended to the heavens
 With a lingering silhouette.



神解者，李通玄；《華嚴論》，千古傳。
shén jiě zhě lǐ tōng xuán huá yán lùn qiān gǔ chuán

Some exemplified divine understanding,
Just like Li Tongxuan.
His *Treatises on the Avatamsaka*
Has passed down through the ages.

機捷者，靈照女；老龐公，徒延佇。
jī jié zhě líng zhào nǚ lǎo páng gōng tú yán zhù

Some exemplified quick wit and nimbleness,
Just like Laywoman Ling Zhao,
The daughter of Elder Pang.
Outsmarted, Pang postponed his Nirvana.

舉十德，勵初學；依此修，成正覺。
jǔ shí dé lì chū xué yī cǐ xiū chéng zhèng jué

These ten exemplars of virtue
Are meant to encourage beginners.
Relying upon these teachings,
One can realize the
Proper Enlightenment.



24

結語

Conclusion



三字偈，隨分說；如風過，萬籟歇。
 sān zì jì suí fèn shuō rú fēng guò wàn lài xiē

These three-character verses
 Were spoken according to conditions.
 Like the silence that follows a passing breeze,
 [These lines approach their end].

非有言，非無言；會此意，是真詮。
 fēi yǒu yán fēi wú yán huì cǐ yì shì zhēn quán

It is neither spoken,
 Nor not-spoken;
 If one understands this,
 Then that very understanding is the Truth.

迴向偈

普願諸眾生 心光常聚明
共享和平果 善念熾燃現
若有見聞者 隨喜此迴向
其心自然覺 悲智常安樂
行善福德護 眾苦得解脫
無量心光耀 能破長夜闇
眾生同此心 娑婆成淨土
悲智悉圓滿 悲智悉圓滿

Dedication of Merit

May every living being,
Our minds as one and radiant with light,
Share the fruits of peace,
With hearts of goodness, luminous and bright.
If people hear and see,
How hands and hearts can find in giving, unity.
May their minds awake,
To Great Compassion, wisdom and to joy.
May kindness find reward,
May all who sorrow leave their grief and pain;
May this boundless light,
Break the darkness of their endless night.
Because our hearts are one,
This world of pain turns into Paradise.
May all become compassionate and wise,
May all become compassionate and wise.

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