



大藏經入門

AN INTRODUCTION *to the* BUDDHIST CANON

漢英對照

釋印海法師・釋願炯法師 漢譯
R. W. GIEBEL 英譯

大藏經入門

• 139 個書目 •

漢英對照

釋 印 海
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AN INTRODUCTION
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BUDDHIST CANON

• 139 BUDDHIST SCRIPTURES •

ENGLISH - CHINESE

TRANSLATOR - R. W. GIEBEL

前 言

佛教傳道協會乃一世界性不分宗派之財團法人組織。其目的在弘揚佛法，並舉行各種傳道活動，包括「佛教聖典」之撰寫、製作及流布。

於各種弘法活動中，一個新計劃是將漢譯大藏經全部翻譯成英文。爲此，籌備委員會已於一九八二年四月成立，以作初步之統籌。於一九八三年編輯委員會亦跟着成立，而翻譯之工作則進行得如火如荼。

翻譯與印刷大藏經，要於短期內完成實在是極艱巨之事；故決定先選譯一百三十九個書目，爲第一期出版一百集之目標，其中包括印度，中國及日本之資料，將於公元二千年面世。

本書之目的爲所選之一百三十九個書目，每篇作一簡介，爲使讀者明瞭所選各經之本意。

我們誠心祝禱此一大業能於第一期完成後，繼續下

PREFACE

The Buddhist Promoting Foundation is a non-sectarian foundation devoted to the dissemination of the Buddhist teachings throughout the world, and to this end it has been carrying out various missionary activities, including the compilation and distribution of *The Teaching of Buddha*.

As part of these activities, it has been decided to undertake a new project—that of a complete English translation of the Taishō Tripiṭaka, the Chinese Buddhist Canon. Accordingly, a Preparatory Committee was set up in April, 1982, in order to make the necessary preliminary arrangements. This was followed in 1983 by the formation of an Editorial Committee, and the project finally got under way in earnest.

It goes without saying that the task of translating and publishing the Tripiṭaka in English within a short span of time is no easy matter. Therefore, it was decided to select 139 Buddhist texts composed in India, China and Japan to form the First Series in 100 Volumes, to be translated and published by the end of A.D. 2000.

The purpose of the present volume is to provide brief

去，並以最快之速度完成此偉大之目標。

最後，我要向負責英譯本書之 R. W. GIEBEL 先生
表示最尊敬之謝意。

英譯大藏經編集委員長

花山勝友

一九八四年八月

explanatory comments on the contents of the 139 texts that were chosen, and it is hoped to thus facilitate the reader's appreciation of just why these texts have been selected for the First Series.

It is our fervent wish that this great undertaking does not finish with just the First Series, but that it continue to the very end and be brought to completion at the earliest possible date.

Finally, I wish to express my thanks to R. W. Giebel for having undertaken the English translation.

August, 1984

HANAYAMA, Shōyū
(Chairman, Editorial Committee)

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印度撰述部

INDIAN WORKS

1. 長阿含經

22 卷

佛陀耶舍、竺佛念共譯

大正大藏經 No. 1

本經是佛教經典中最古老的一部經，其中包含釋迦牟尼佛所說的很多經，由於在古經典中文字比較長，所以稱爲長阿含經。

漢譯中，尚有中阿含經（參照 No. 2）、增一阿含經、雜阿含經等三類，全部稱爲「四阿含」。南方諸國所傳巴利語聖典分類爲長部、中部、相應部、增支部、小部共有五部。

本經共二十二卷，內容分爲四部份，共收有三十部經。

第一部分有四部經（卷第一至卷第五），敘述佛之功績，從過去七佛的事蹟開始。

第二部分有十五部經（卷第六至卷第十二），敘述佛教修行及教義的細目。

第三部分有十部經（卷第十三至卷第十七），提出及批判當時佛教以外的很多宗教教義與哲學思想，歸納爲當代所盛行的六十二見。

1. Jō-a-gon-gyō

Ch.: Ch'ang-a-han-ching

Skt.: Dirghāgama

22 fascicles

Translated by Buddhayaśas and Chu-fo-nien (Jap.:
Jiku Butsunen)

Taishō No. 1

This is one of the oldest Buddhist scriptures, and contains a large number of teachings considered to have been expounded by Śākyamuni himself. Owing to the fact that it contains the comparatively longer sūtras among the old scriptures, it is known as *Jō-a-gon-gyō*, i.e. “The Longer Āgama Sūtra.”

In addition to this *Jō-a-gon-gyō*, the Chinese Buddhist Canon contains the *Chū-a-gon-gyō* (No. 2), *Zō-ichi-a-gon-gyō* (Ch.: *Tsêng-i-a-han-ching*; Skt.: *Ekottarikāgama*; Taishō No. 125) and *Zō-a-gon-gyō* (Ch.: *Tsa-a-han-ching*; Skt.: *Samyuktāgama*; Taishō No. 99), and these four are known collectively as the “Four Āgamas.” On the other hand, the Pāli scriptures which have been transmitted in countries of the Theravāda tradition are divided into five groups, i.e. *Dīgha-nikāya*, *Majjhima-nikāya*, *Samyutta-nikāya*, *Anguttara-nikāya* and *Khuddaka-nikāya*.

The 22 fascicles of the *Jō-a-gon-gyō* contain 30 sūtras, which on the basis of their contents can be divided into

最後第四部分內容與前三部分完全不同，為「世紀經」（卷第十八至卷第二十二），詳述各個世界起源與情形，包括人類世界及輪迴轉生之事項。

four parts. The first part contains 4 sūtras (Fascicles 1–5), which deal with the exploits of the Buddha, beginning with the Seven Buddhas of the Past. The second part contains 15 sūtras (Fascicles 6–12), dealing with Buddhist practice and matters of doctrine. The third part contains 10 sutras (Fascicles 13–17), which present and criticize various teachings found in the non-Buddhist philosophies and religions prevalent at the time and known collectively as the ‘Sixty-two Views.’ The fourth and last part differs completely from the previous three parts and contains only one sūtra (Fascicles 18–22), called the *Sei-ki-kyō* (Ch.: *Shih-chi-ching*), which describes in detail the origins and conditions of the various worlds, including the world of men, through which people transmigrate during the cycle of birth and death.

2. 中阿含經

60 卷

瞿曇僧伽提婆譯

大正大藏經 No. 26

原始佛教經典之一，相當於佛教南傳巴利語聖典之中部，漢譯中共收有二百二十二部經。因為這些經的分量是中度的長，故稱為中阿含。

可是，在巴利語聖典中所包括一百五十二部經中，事實上幾乎皆是中度的長，而在漢譯中有各式的長度，有些比較短，有些比較長。

經的內容是多方面的，敘述釋尊及弟子們的語言、行爲，並含有原始根本佛教的教義如四諦、十二因緣等，也有很多譬喻。本經分類爲十八品，即十八章。

漢譯中阿含經有長阿含（No. 1）、增一阿含（大正大藏經 No. 125）、雜阿含（大正大藏經 No. 99）加上本經，合稱為四阿含。

另一方面，在巴利文聖典中，除有中部以外，尚有長部、相應部、增支部、小部四部，共爲五部。

漢譯之「四阿含」與巴利語之五部內容未必一致，因而兩者有所差異。

2. Chū-a-gon-gyō

Ch.: Chung-a-han-ching

Skt.: Madhyamāgama

60 fascicles

Translated by Gautama Saṃghadeva

Taishō No. 26

This is one of the earliest Buddhist scriptures, corresponding to the Pāli *Majjhima-nikāya* of the Theravāda tradition, and consisting of 222 sūtras in the Chinese version. Since the sūtras are of medium length, the whole is known as *Chū-a-gon-gyō*, i.e. “The Medium Āgama Sūtra.” But although the 152 sūtras contained in the Pāli recension are in fact almost all of medium length, the Chinese version contains sūtras of various lengths, ranging from extremely short ones to rather long ones.

The contents are very varied, dealing with among other subjects the words and deeds of Śākyamuni and his disciples, the basic doctrinal tenets of early Buddhism such as the Four Truths and the Twelve-Linked Chain of Dependent Origination, and also various allegories. The whole is divided into 18 groups of sūtras, known as 18 *p’in* or ‘chapters.’

The Chinese Buddhist Canon contains in addition to this *Chū-a-gon-gyō* the *Jō-a-gon-gyō* (No. 1), *Zō-ichi-a-gon-gyō* (Ch.: *Tsêng-i-a-han-ching*; Skt.: *Ekottarikāgama*; Taishō

No. 125) and *Zō-a-gon-gyō* (Ch.: *Tsa-a-han-ching*; Skt.: *Samyuktāgama*; Taishō No. 99), known collectively as the “Four Āgamas.” On the other hand, the Pāli scriptures contain apart from the *Majjhima-nikāya*, the *Dīgha-nikāya*, *Samyutta-nikāya*, *Anguttara-nikāya* and *Khuddaka-nikāya*, making in all five groups of sūtras. The Four Āgamas of the Chinese version and the Nīkāyas of the Pāli tradition do not necessarily coincide in contents and there are in fact considerable discrepancies between the two.

3. 大乘本生心地觀經

8 卷

般若譯

大正大藏經 No. 159

《本生心地觀經》略稱《心地觀經》，主要敘述如何修持達至成佛，爲了此一目標，必須放棄俗世生活，出家住於清靜處所，而最重要的是，從萬事萬物根源之心，消除所有煩惱之火焰。

說心地者，是隱喻性之名詞，比喻人心如大地，無論清淨或污濁，以心地爲根源，能生出所有種種生物。

全經共十三章，特別在第二章「報恩品」中敘述對父母、衆生、國王、三寶（佛、法、僧）之四恩。大致說，本經是對出家修行者說；因此，在日本常爲大衆所讀誦。

3. Dai-jō-hon-jō-shin-ji-kan-gyō

Ch.: Ta-ch'eng-pên-shêng-hsin-ti-kuan-ching

8 fascicles

Translated by Prajñā

Taishō No. 159

This sūtra, also known by its abbreviated title of *Hon-jō-shin-ji-kan-gyō* or *Shin-ji-kan-gyō*, deals mainly with how to practise the Buddhist way and attain enlightenment. For this purpose it is stated that one must renounce the world, becoming a monk, and sitting in a quiet place, one should extinguish the flames of all passions from within one's heart, this latter being the ultimate source of all things. *Hsin-ti* or 'heart-ground' is a metaphorical term comparing man's heart, which is the source of all states of purity and impurity, to the earth, which gives birth to all living creatures.

This sūtra consists in all of 13 chapters, describing in the main the practice and discipline of the monk. However, Chapter 2, called 'Chapter on Requit of Moral Obligations,' discusses obligations to one's parents, one's fellow sentient beings, the king and the Three Treasures (Buddha, Dharma and Saṃgha), and for this reason this sūtra has frequently been made use of in Japan.

4. 佛所行讚

5 卷

曇無讖譯

大正大藏經 No. 192

於公元一世紀時，印度偉大佛教詩人馬鳴（No. 93）敘述釋尊一生傳記。

現存原本梵文中，記敘從釋尊之誕生、成長、人生之煩惱，乃至訪問兩位仙人，降伏惡魔等事蹟。漢譯中，更敘述到釋尊後期之生活，本行讚是一本完整的傳記。

但是，後半部分不是於中國版本加上的，只是原來梵本到了後代散失掉的一部分。

本佛陀傳記是佛教文學代表著作，漢譯中以詩的形式表示。唯若單純以文學眼光而言，這部著作仍有缺失。

4. **Bus-sho-gyō-san**

Ch.: Fo-so-hsing-tsan

Skt.: Buddhacarita

5 fascicles

Translated by T'an-wu-ch'an (Jap.: Donmuseu)

Taishō No. 192

This work is a biography of Śākyamuni written by Aśvaghōṣa, the great Buddhist poet of the first century A.D. (v. No. 93). Whereas the extant Sanskrit text begins with Śākyamuni's birth and, describing his youth and mental anguishes, ends with his defeat of *māra*, the Chinese version deals with the rest of his life as well, thus forming a complete biography. This latter half is not, however, an addition which was appended to the text in China, but has simply been lost from the original Sanskrit.

This biography is a representative work of Buddhist literature, but the Chinese version, although it has been translated in a poetic style, is not necessarily a success as a literary work.

5. 雜寶藏經

10 卷

吉迦夜、曇曜共譯

大正大藏經 No. 203

本經集錄了一百二十一個故事，敘述釋迦牟尼佛及其弟子之時代，直至公元二世紀迦膩色迦王朝完結為止。

很多故事中，第九卷中有彌蘭王順從那迦那比丘教化而皈依佛教。最有名的是第七卷，迦膩色迦王與馬鳴菩薩成爲親善交往故事。

書中加入很多其他故事，原以爲是根據歷史之事實，但從內容顯示，如迦膩色迦王之出現等，則清楚地說明了這些經典編纂是發生在公元二世紀以後的事。

5. Zō-hō-zō-kyō

Ch.: Tsa-pao-ts'ang-ching

10 fascicles

Translated by Kimkārya and T'an-yao (Jap. Donyō)

Taishō No. 203

This sūtra is a collection of in all 121 stories covering a time-span starting from the time of Śākyamuni and his disciples and ending with King Kaniṣka of the second century A.D. Among the stories included, that relating how the monk Nāgasena caused King Milinda to embrace the Buddhist faith (Fascicle 9), and that describing King Kaniṣka's intimate relationship with Aśvaghoṣa (Fascicle 7) are especially famous. There are in addition to these a large number of other tales also thought to be based on historical facts, but from internal evidence, such as for example the appearance of King Kaniṣka, it is clear that this work was compiled after the second century A.D.

6. 法句譬喻經

4 卷

法炬、法立共譯

大正大藏經 No. 211

本經以漢譯《法句經》為藍本。選出二百五十首偈頌，加上原有五百首，共成為七百五十首偈，一一加以註譯。故說三分之二是採用《法句經》而成為《法句譬喻經》。一一偈中，說明故事的來歷。而每一品都沿用《法句經》的品名。

巴利語之《法句經》，共收集四百二十三首偈，並將每一因緣故事的譬喻偈頌加以註解。

6. Hok-ku-hi-yu-kyō

Ch.: Fa-chü-p'i-yü-ching

4 fascicles

Translated by Fa-chü (Jap.: Hōko) and Fa-li (Jap.: Hōryū)

Taishō No. 211

This sūtra is based upon the Chinese translation of the *Dhammapada*, of which approximately two thirds of the verses have been selected for commentary. At the start of each chapter a number of verses are quoted, followed by tales relating the events surrounding the origin of each verse.

The Pāli version of the *Dhammapada* contains in all 423 verses, and there are in addition a number of commentaries (*aṭṭhakathā*) recording the tales and fables surrounding each verse. In the case of the Chinese version, 250 verses have been added to the original 500 verses, making a total of 750 verses, two thirds of which are dealt with in the present work.

7. 小品般若波羅蜜經

10 卷

鳩摩羅什譯

大正大藏經 No. 227

本經屬於總稱「般若經典」之一種，因僅有十卷，故稱爲《小品般若經》。而同爲鳩摩羅什所譯之二十七卷《般若波羅蜜經》則稱爲《大品般若經》。

在日本，由於受到玄奘所譯之六百卷《大般若經》鳩摩羅什所譯之二十七卷《大品般若經》之影響，本經之研究曾被忽略了。

本經大體上是採用般若「空」之思想，以絕對純粹形式表現爲其最大特徵。

本經內容含有《大般若經》之一部分思想，同本異譯有《道行般若經》、《大明度經》、《摩訶般若鈔經》、《佛母出生三法藏般若波羅蜜多經》等。

7. Shō-bon-han-nya-ha-ra-mitsu-kyō

Ch.: Hsiao-p'in-pan-jo-po-lo-mi-ching

Skt.: Aṣṭasāhasrikā-prajñāpāramitā-sūtra

10 fascicles

Translated by Kumārajīva

Taishō No. 227

This sūtra belongs to the group of sūtras known as the *Prajñāpāramitā* sūtras, and is known as the “Smaller *Prajñāpāramitā-sūtra*” in contrast to the so-called “Larger *Prajñāpāramitā-sūtra*” (Skt.: *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra*) of 27 fascicles, also translated by Kumārajīva.

Due to the overshadowing influence of the *Mahāprajñāpāramitā-sūtra* of 600 fascicles translated by Hsüan-tsang (Jap.: Genjō) and the above-mentioned “Larger *Prajñāpāramitā-sūtra*,” research on this sūtra has been largely neglected, despite the fact that it is marked by an unadulterated presentation of the concept of ‘emptiness’ (Skt.: *sūnyatā*), the main theme of the *Prajñāpāramitā* literature.

Its contents coincide with part of the *Mahāprajñāpāramitā-sūtra*, and there are in fact a number of other Chinese translations of this work, including the *Dō-gyō-han-nya-kyō* (Ch.: *Tao-hsing-pan-jo-ching*; Taishō No. 224), *Dai-myō-dō-kyō* (Ch.: *Ta-ming-tu-ching*; Taishō No. 225), *Ma-ka-han-nya-shō-kyō* (Ch.: *Ma-ho-pan-jo-ch'ao-ching*; Taishō No. 226) and *Butsu-mo-shus-shō-san-hō-zō-han-nya-ha-ra-mit-ta-kyō* (Ch.: *Fo-mu-ch'u-shêng-san-fa-ts'ang-pan-jo-po-lo-mi-to-ching*; Taishō No. 228).

8. 金剛般若波羅蜜經

1 卷

鳩摩羅什譯

大正大藏經 No. 235

除了「般若經典」中之《般若心經》（ No. 11 ）
，本經是最為大眾廣所讀誦的，特別被禪宗視為非常重要之聖典。

本經略稱為《金剛經》，經中詳述世間一切萬法存在的現象，任何事物，無有例外，皆無實體，所謂無我不實。

「金剛」作為經題，並非是指金剛鑽石或金剛杵之一種武器，而是比喻本經之深義是堅固的、持久的，表示最上或最勝之意。更進一步說，「般若」就是佛陀究竟圓滿之智慧。

8. **Kon-gō-han-nya-ha-ra-mitsu-kyō**

Ch.: Chin-kang-pan-jo-po-lo-mi-ching

Skt.: Vajracchedikā-prajñāpāramitā-sūtra

1 fascicle

Translated by Kumārajīva

Taishō No. 235

Next to the “Heart Sūtra” (No. 11), this is the most widely read sūtra of the *Prajñāpāramitā* literature, and has been especially highly valued among Ch’an sects.

This sūtra, known also by its abbreviated title of *Kon-gō-kyō* or “Diamond Sūtra,” deals in detail with the concept that everything existing in this world has without exception no substance and thus no ‘self.’ The word *chin-kang* (Skt.: *vajra*) appearing in the title, which can either mean ‘diamond’ or refer to a particular type of weapon, is a figurative reference to anything solid and durable, and is therefore used in the meaning of ‘supreme’ or ‘victorious.’ It should be added that *pan-jo* (Skt.: *prajñā*) refers to the perfect wisdom of a buddha.

9. 大樂金剛不空真實三麼耶經

1 卷

不空譯

大正大藏經 No. 243

本經略名為《理趣經》，又名《般若理趣經》，在日本為密教中最深奧之教法，被真言宗視為最重要之聖典，常為大眾所習誦。

全經共分十七章，是密教之法身大日如來為金剛薩埵所宣說，如何從具體日常生活中去實現密教之精髓，所謂即身成佛之究竟果位。

9. **Dai-raku-kon-gō-fu-kū-shin-jitsu-san-ma-ya-kyō**

Ch.: Ta-lo-chin-kang-pu-k'ung-chên-shih-san-mo-yeh-ching

Skt.: Adhyardhaśatikā-prajñāpāramitā-sūtra

1 fascicle

Translated by Amoghavajra

Taishō No. 243

This sūtra is generally known by its abbreviated title of *Ri-shu-kyō* (Ch.: *Li-ch'ü-ching*) or *Han-nya-ri-shu-kyō* (Ch.: *Pan-jo-li-ch'ü-ching*), and is held in high esteem by the Shingon School in Japan, where it is regularly recited, as the sūtra expounding the most profound teachings of Esoteric Buddhism.

The work as a whole is divided into 17 chapters, in the course of which Mahāvairocana, the *dharmakāya* of Esoteric Buddhism, discourses to Vajrasattva upon how to realize in everyday life the quintessence of Esoteric Buddhism and its ultimate goal of attaining buddhahood in this life.

10. 仁王般若波羅蜜經

2 卷

鳩摩羅什譯

大正大藏經 No. 245

本經敘述佛陀教導十六國王，如何以般若波羅蜜，即佛的智慧實踐護國安邦最重要的因素。

由於其內容，在日本特別被重視為護國之經典。從公元六六零年以來，為讀誦本經而成立了「仁王會」，一直流行迄今。

再者，本經與《法華經》（ No. 12 ），《金光明經》（ No. 33 ）合稱為「護國三部經」。

經中說：當國家混亂，災禍生起，敵國來侵時，若能讀誦本經，則能災禍消除，五穀豐收，人民富樂。因於平常日用中有實效，故常為日本皇室、幕府所採用。

10. **Nin-nō-han-nya-ha-ra-mitsu-kyō**

Ch.: Jên-wang-pan-jo-po-lo-mi-ching

Skt.: Kāruṇikārājā-prajñāpāramitā-sūtra?

2 fascicles

Translated by Kumārajīva

Taishō No. 245

This sūtra describes how the Buddha taught the kings of 16 countries that the most important factor in maintaining the security and welfare of a country is the practice of *prajñāpāramitā*, i.e. the Buddha's wisdom.

Owing to its contents, this sūtra has been held in especially high regard in Japan as a 'Sūtra for Protecting the Country.' Special services, called *Ninnō-e*, for the purpose of reciting this sūtra have been performed ever since A.D. 660. Together with the *Saddharmapuṇḍarika-sūtra* (No. 12) and *Swarna-prabhāsa-sūtra* (No. 33), it is included among the so-called 'Three Sūtras for Protecting the Country.'

It states, for example, that if this sūtra be recited at times of national upheaval, natural disaster, foreign invasion, etc., calamities may be averted, crops will ripen and the people prosper. Therefore, dealing as it does with very practical matters, frequent use was made of this sūtra by the Imperial House and the Shogunate in Japan.

11. 般若波羅蜜多心經

1 卷

玄奘譯

大正大藏經 No. 251

本經略名《般若心經》，為眾所周知之經典，經文只有二百六十二字，非常簡短；但內容却是龐大眾多《般若經》之縮影，敘述般若「空」之思想，簡潔而扼要。

所謂「心」的意義，即是般若思想之精髓。

由於是玄奘之名譯，從古以來，成為日本人所讀誦的經典，亦為日本大部分佛教宗派所依據的典籍，因而成為各宗共同之法要，亦為大眾所讀誦、書寫最常用之經典。

本經內容深邃，文字辭彙包含大部分佛教重要教義，所以是適當的佛教入門典籍。

11. Han-nya-ha-ra-mit-ta-shin-gyō

Ch.: Pan-jo-po-lo-mi-to-hsing-ching

Skt.: Prajñāpāramitāhṛdaya-sūtra

1 fascicle

Translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 251

This sūtra, the so-called “Heart Sūtra” and better known in Japan by its abbreviated title of *Han-nya-shin-gyō*, consists of a mere 262 characters in its Chinese translation, yet has managed to condense the contents of the vast *Mahāprajñāpāramitā-sūtra* and summarize the essentials of the concept of ‘emptiness’ in a very concise form. ‘Heart’ here means ‘the most important part,’ and refers to the essence of *Prajñāpāramitā* thought.

Owing to the high quality of Hsüan-tsang’s Chinese translation, it has long been used in Japan as a sūtra for recitation. In addition, it is recognised as an authoritative text by the majority of Buddhist schools in Japan, and so is recited at joint services. It is also the sūtra most popularly used when copying scriptures as a religious discipline.

Although its contents are of great profundity, it contains a large number of basic terms central to Buddhist doctrine, and is thus also suitable as an introduction to Buddhism.

12. 妙法蓮華經

8 卷

鳩摩羅什譯

大正大藏經 No. 262

在西方，通稱爲《法華經》，是大乘佛教經典中最重要之一部經。在日本，自從聖德太子將本經註解寫成《法華義疏》（No. 108），並收錄在「三經義疏」內以來，成爲歷史上最珍貴之經典。

經中收錄有很多詩偈、故事，是最有價值的文學作品。在思想上，更由於內容蘊含卓越的哲學思想、在佛教史上擁有不朽的聲名，特別是由於整個經義中滲透著一乘思想，對日本佛教有著非常重大的影響。

全經分二十八章，其中特別重要的爲第十六章「如來壽量品」，讚揚「久遠實成之釋迦牟尼佛」，持有永恆的生命。很多譬喻故事中，如三車火宅、長者窮子、三草二木、化城喻品，皆是非常有名的故事，全部流露出一乘思想，並給與日本佛教不可估計的莫大影響！

順便說到本經第二十五章「觀世音菩薩普門品」，主要敘述觀世音菩薩功德，這一品後來成爲獨立一部經，常爲人們當作《觀音經》讀誦。

12. Myō-hō-ren-ge-kyō

Ch.: Miao-fa-lien-hua-ching

Skt.: Saddharmapuṇḍarīka-sūtra

8 fascicles

Translated by Kumārajīva

Taishō No. 262

The “Lotus Sūtra,” as it is generally known in the West, is one of the most important of all the Mahāyāna sūtras, and especially in Japan, where it is popularly known as the *Hō-ke-kyō*, it has been held in high regard ever since Prince Shōtoku included a commentary on it (No. 108) in his set of commentaries on three Mahāyāna sūtras (*San-gyō-gi-shō*).

It is a work of great literary merit, including as it does many sections of verse and various parables, but at the same time it has earned a lasting place in the history of Buddhism owing to the superior quality of its philosophical content. The concept of ‘One Vehicle’ especially, which permeates the whole work, has had immeasurable influence upon Japanese Buddhism.

It is divided into 28 chapters, of which Chapter 16, ‘The Life Span of the Tathāgata’ (Skt.: *Tathāgatāyus-pramāṇa-parivarta XV*), is especially important for its eulogy of Śākyamuni as the embodiment of eternal life and as having attained enlightenment in the inconceivably

另外，在經題上增加「南無」二字，有皈依之意義。日蓮宗是以唱誦《南無妙法蓮華經》聖句為功課，這是廣為人知的日蓮宗之特色。

remote past. Among the numerous parables those of the three carts and the burning house, the wealthy man and his poor son, the three kinds of medicinal herbs and two kinds of trees, and the phantom city and the treasure land are especially famous. In addition Chapter 25, ‘The Universal Gate of the Bodhisattva Avalokiteśvara’ (Skt.: *Samantamukha-parivarta* XXIV), which describes the blessings of the bodhisattva Avalokiteśvara, was circulated in China and Japan as an independent sūtra and is still recited today.

It is also a well-known fact that the chant, or *daimoku*, of the Nichiren School of Japan and related sects consists of the invocation *na-mu* added to the Japanese title of this sūtra, resulting in *Na-mu-myō-bō-ren-ge-kyō*.

13. 無量義經

1 卷

曇摩伽陀耶舍譯

大正大藏經 No. 276

《無量義經》是「法華三部經」之一，《妙法蓮華經》（No. 12）之序中，有本經之名，其內容之構成是依據《妙法蓮華經》之精髓。

說無量義者，因人間的煩惱無量，故佛說法無量，其教義理亦是無量。

13. **Mu-ryō-gi-kyō**

Ch.: Wu-liang-i-ching

1 fascicle

Translated by Dharmāgatayaśas

Taishō No. 276

This “Sūtra of Infinite Meaning” forms part of the so-called “Threefold Lotus Sūtra” and was composed as an introduction to the “Lotus Sūtra” itself (No. 12), with its contents based upon the essence of the latter.

The term ‘Infinite Meaning’ in the title derives from the idea that since man’s defiling elements are infinite in number, the number of teachings to be taught must also be infinite, resulting in the fact that the meanings of those teachings also become infinite.

14. 觀普賢菩薩行法經

1 卷

曇無密多譯

大正大藏經 No. 277

本經是「法華三部經」之一，為《妙法蓮華經》（No. 12）最後一章之「普賢菩薩勸發品」，是《法華經》之結經，即是最後完結部分。

其內容是釋尊入滅前三個月，召集弟子們在毗舍離大林精舍，說普賢菩薩修行方法，以六根觀察懺悔滅罪之方法。

14. Kan-fu-gen-bo-satsu-gyō-bō-kyō

Ch.: Kuan-p'u-hsien-p'u-sa-hsing-fa-ching

1 fascicle

Translated by Dharmamitra

Taishō No. 277

This “ Sūtra of Meditation on the Bodhisattva Samantabhadra ” forms the last part of the “ Threefold Lotus Sūtra,” and taking up from where the last chapter of the “ Lotus Sūtra ” (‘ The Encouragements of the Bodhisattva Samantabhadra ’; Skt.: *Samantabhadrotsāhana-parivarta* XXVI) ends, it is regarded as the conclusion to the “ Lotus Sūtra ” (No. 12).

It describes how, three months before passing away, Śākyamuni exhorted his disciples assembled in the Mahāvāna retreat near Vaiśālī to meditate upon how the bodhisattva Samantabhadra practises and to repent of the sins committed by the six sensory organs.

15. 大方廣佛華嚴經

60 卷

佛陀跋陀羅譯

大正大藏經 No. 278

本經是釋迦牟尼佛於菩提樹下證悟後，最初所說之言教。

主張全宇宙是毗盧遮那佛之感召力，展開最詳盡之緣起論。所說之定義為，宇宙間是一即一切，一切即一，如此而展現了世間觀。

除此六十卷本以外，尚有新譯之八十卷本，及漢譯四十卷本，內文含括只有一章「入法界品」。

附帶說到，「入法界品」中，因有善財童子參訪五十三位善知識之故事，引申出從東京到京都東海道有五十三個階段云。

在日本，東大寺尊崇華嚴宗，並以本經為根本聖典。

15. Dai-hō-kō-butsu-ke-gon-gyō

Ch.: Ta-fang-kuang-fo-hua-yen-ching

Skt.: Avataṃsaka-sūtra

60 fascicles

Translated by Buddhahadra

Taishō No. 278

This sūtra is said to record the first teaching expounded by Śākyamuni after his enlightenment under the bo tree.

Asserting that the whole universe be an emanation of the Buddha Vairocana, it goes on to develop a rather involved theory of dependent origination. It is stated that all things can be contained in a single thing, leading to a world view based upon the idea of the mutual identity and mutual penetration of all things.

Apart from this version of 60 fascicles, there is a newer translation of 80 fascicles and a 40-fascicle version consisting of the single chapter entitled 'Entry into the Dharma-World' (Skt.: *Gaṇḍavyūha-sūtra*).

This sūtra is regarded as the basic text of the Kegon School in Japan, of which Tōdai-ji Temple is the head temple. It is also interesting to note that the story of the young Sudhana visiting a total of 53 teachers, related in the above-mentioned *Gaṇḍavyūha-sūtra*, led to the establishment of 53 stages along the Tōkaidō Highway from Tōkyō to Kyōto in Japan.

16. 勝鬘師子吼一乘大方便方廣經

1 卷

求那跋陀羅譯

大正大藏經 No. 353

本經略稱為《勝鬘經》，用此名者，是釋尊以威神力給印度舍衛國波斯匿王之女勝鬘夫人所說之經。

經之內容說一乘真實之理，以及佛陀法身。本經以女性為主角，故不同於其他經。本經中釋尊擔保女性可以成佛，為女人成佛之根據聖典。

聖德太子在本經講義中，敘述日本歷史中最初女性天皇有推古天皇，更進一步，將此註釋書《勝鬘義疏》（No. 106）收入「三經義疏」之內，可見本經在日本之重要性。

16. **Shō-man-shi-shi-ku-ichi-jō-dai-hō-ben-hō-
kō-kyō**

Ch.: Shêng-man-shih-tzū-hou-i-ch'eng-ta-fang-
pien-fang-kuang-ching

Skt.: Śrīmālādevīsīṃhanāda-sūtra

1 fascicle

Translated by Guṇabhadra

Taishō No. 353

This sūtra is generally known by its abbreviated title of *Śrīmālā-sūtra*, and as is suggested by the title, it was expounded by Śrīmālā, the daughter of King Prasenajit of Śrāvastī, under the inspiration of Śākyamuni.

The most important subjects dealt with are the theory of the 'One True Vehicle' and the *dharmakāya*. The fact that the leading role is played by a woman distinguishes this work from other sūtras, and on the basis of the guarantee given by Śākyamuni it is used as textual authority to support the view that a woman too can become a buddha.

In Japan this sūtra has been regarded as important ever since Prince Shōtoku discoursed on it for the benefit of Empress Suiko, the first Empress in Japanese history, and further wrote a commentary on it (No. 106), included in his "Commentaries on Three Sūtras" (*San-gyō-gi-sho*).

17. 無量壽經

2 卷

康僧鎧譯

大正大藏經 No. 360

本經是淨土教中所流行的三種根本聖典之一，亦名爲《大無量壽經》、《大經》或稱《雙卷經》。

本經內容敘述法藏比丘於世自在王佛歷世修行時，爲救拔衆生苦惱，興起「四十八願」；圓滿完成此「四十八願」後，建立起清淨莊嚴之西方極樂淨土，法藏此丘即成佛名阿彌陀。

經中說：若有衆生深信阿彌陀佛之誓願，只要執持此佛名號，其人即得往生極樂而能究竟成佛。

「三部經」中，此經文字最長，淨土教各宗派常取出其中一部分作讀誦之用。

譬如法藏比丘讚揚世自在王佛詩句之「讚佛偈」、「四十八願」中所集成「重誓偈」，皆是取材於本經。

17. Mu-ryō-ju-kyō

Ch.: Wu-liang-shou-ching

Skt.: Sukhāvativyūha

2 fascicles

Translated by Saṃghavarman

Taishō No. 360

This “Larger *Sukhāvativyūha*” is one of the three basic sūtras of the Pure Land Faith, and is also known as *Dai-mu-ryō-ju-kyō* (Ch.: *Ta-wu-liang-shou-ching*), *Dai-kyō* (Ch.: *Ta-ching*) and *Sō-kan-gyō* (Ch.: *Shuang-chüan-ching*).

It relates how a certain mendicant monk by the name of Dharmākara, when practising under the tutelage of the Tathāgata Lokeśvararāja, made 48 vows to save all suffering people; to fulfil these vows he created a paradise in the west called Sukhāvati, and he himself thus became the Buddha Amitāyus. The sūtra states, furthermore, that if anyone believing in these 48 vows should chant the name of Amitāyus, he will be born in the paradise of Sukhāvati and there become a buddha.

This sūtra being the longest of the three basic sūtras of the Pure Land Faith, it is common practice in the various Pure Land sects to use extracts from it for the purpose of recitation. Among such pieces there are the *San-but-su-ge*, a poem in which Dharmākara extols his teacher Lokeśvararāja, and the *Jū-sei-ge*, a verse-summary of the 48 vows in the form of 3 vows.

18. 觀無量壽佛經

1 卷

曇良耶舍譯

大正大藏經 No. 365

《觀無量壽經》簡稱為《觀經》，是淨土教各宗派根本聖典「三部經」之一。

本經是佛教故事中最有名的，敘述阿闍世王及其母親故事。

爲子之阿闍世王以非法之苦磨難其母韋提希，她因而遠向釋迦牟尼佛求救。釋尊特意爲韋提希顯示出十方無數淨土，韋提希選擇西方極樂淨土，但必須修「十六觀」，本經即詳述十六種觀察法。

經名「無量壽佛」，漢譯爲阿彌陀佛，又另譯爲「無量光佛」。

18. Kan-mu-ryō-ju-butsu-kyō

Ch.: Kuan-wu-liang-shou-fo-ching

Skt.: Amitāyurdhyāna-sūtra

1 fascicle

Translated by Kālayaśas

Taishō No. 365

This “Sūtra on the Meditation of Amitāyus,” also known by its abbreviated title of *Kan-gyō*, is one of the three basic sūtras of the Pure Land Faith, and in it is related one of the most well-known of all Buddhist tales, that of King Ajātaśatru and his mother Vaidehī.

One day Vaidehī, who was in a state of continual anguish owing to the wicked practices of her son, turned for help in the direction of Śākyamuni, whereupon the latter came to where she was, and after having shown her countless paradises in all directions, had her choose one. She chose the Sukhāvati Paradise of Amitāyus in the west, and so Śākyamuni gave a detailed description of this paradise by means of 16 types of visualization.

It should be mentioned that *Wu-liang-shou-fo* (Skt.: Amitāyus), or ‘Buddha of Immeasurable Life,’ in the title of this sūtra is a translation of the Chinese transliteration A-mi-t’o (Jap.: Amida), which is also translated as *Wu-liang-kuang-fo* (Jap.: Muryōkō-butsu; Skt.: Amitābha) or ‘Buddha of Immeasurable Light.’

19. 阿彌陀經

1 卷

鳩摩羅什譯

大正大藏經 No. 366

本經是淨土教根本聖典「三部經」中最短，到現在於佛事中常為大眾所讀誦。

開始時，描述西方彌陀極樂世界淨土依、正二報莊嚴，然後繼續解說必須如何修持方能往生西方淨土。其次，有東、西、南、北、上、下六方諸佛讚嘆阿彌陀佛不可思議功德。結論時，以信佛、持名、發願方能往生西方極樂淨土。

19. A-mi-da-kyō

Ch.: A-mi-t'ō-ching

Skt.: Sukhāvativyūha

1 fascicle

Translated by Kumārajīva

Taishō No. 366

This is the shortest of the three basic sūtras of the Pure Land Faith, thus being called the “Smaller *Sukhāvativyūha*,” and is even today frequently recited at religious services.

It starts by giving a description of the splendours of Sukhāvati, the western paradise of Amitāyus, and then goes on to explain what must be done in order to be born there. The Buddhas of the six directions (east, west, north, south, above and below) extol the virtues of the Buddha Amitāyus, and in conclusion it is recommended that one should generate the desire to be born in this paradise by believing in and chanting the name of Amitāyus.

20. 大般涅槃經

40 卷

曇無讖譯

大正大藏經 No. 374

本經是釋尊將入滅前所說之一部經。

「涅槃」之原義是「消滅煩惱火焰，達到覺悟之狀態。」事實上，釋尊自三十五歲成道後就已「入涅槃」；然而，尚以肉體之身存在，故煩惱不可能完全消除。即是說，釋尊之入滅，以他當時「完全寂滅煩惱之焰，達至極端的平靜狀態」，方稱為「大般涅槃」。後代人將入涅槃、入滅認作為死之意思。

無論如何，經中是釋尊入滅前所說教義，及入滅前後之事件，皆是歷史上非常重要的資料。

20. Dai-hatsu-ne-han-gyō

Ch.: Ta-pan-nieh-p'an-ching

Skt.: Mahāparinirvāṇa-sūtra

40 fascicles

Translated by Dharmakṣema

Taishō No. 374

This sūtra gains its title from the fact that it deals with the teachings given by Śākyamuni shortly before his death (*mahāparinirvāṇa*).

The original meaning of *nirvāṇa* is 'extinguishing the flames of passion and attaining the state of enlightenment.' Since Śākyamuni attained enlightenment at the age of 35, he did in fact already enter *nirvāṇa* at this time. But because it was considered impossible to completely extinguish the passions whilst retaining a physical body, Śākyamuni's death came to be called *mahāparinirvāṇa*, i.e. 'the state of great serenity in which the flames of passion have been completely extinguished,' and in later times the phrase 'to enter *nirvāṇa*' by itself came to mean 'to die.'

In any case, this sūtra is important both because it gives the teachings expounded by Śākyamuni immediately before his death and also because, containing as it does episodes relating to events before and after his death, it is valuable as historical source-material.

21. 佛垂般涅槃略說教誡經

1 卷

鳩摩羅什譯

大正大藏經 No. 389

一般稱本經爲《遺教經》，釋尊於娑羅雙樹間快要入滅時，集合衆弟子，作最後教說。

即勸誡弟子們，當佛滅度後，要實踐戒律、禪定、智慧之「三學」而邁進證悟之道。更進一步說明佛教其根本思想。佛陀結經時說這是他最後的遺教。

在日本，佛陀最後教誡非常普及，特別受到禪宗之重視。

21. **Bus-sui-hatsu-ne-han-ryaku-setsu-kyō-kai-kyō**

Ch.: Fo-ch'ui-pan-nieh-p'an-liao-shuo-chiao-chieh-ching

1 fascicle

Translated by Kumārajīva

Taishō No. 389

This sūtra, generally known as the *Yui-kyō-gyō* (Ch.: *I-chiao-ching*), contains the last teachings of Śākyamuni, delivered to the disciples assembled around his deathbed between two sal trees. In this last sermon Śākyamuni urges his disciples to strive for enlightenment through the practice of the three disciplines (precepts, meditation and wisdom), and after having expounded other concepts basic to Buddhist thought, he ends by saying that this is his last teaching.

The sūtra has gained considerable popularity in Japan since it is said to record the Buddha's last teachings, and it is held in especially high regard in the Zen sects.

22. 地藏菩薩本願經

2 卷

實叉難陀譯

大正大藏經 No. 412

釋尊入滅以後，稱為無佛時代，過此以後彌勒菩薩出現於世而成佛，於此無佛在世時期，能救度衆生的是地藏菩薩。

本經指出，菩薩於久遠前生為利益衆生而建立廣大誓願，同時強調本經具有不可思議功德。即是說若能讀誦或聽聞本經一句、一偈，即能消滅任何罪業。

22. Ji-zō-bo-satsu-hon-gan-gyō

Ch.: Ti-ts'ang-p'u-sa-pên-yüan-ching

Skt.: Kṣitigarbhapraṇidhāna-sūtra?

2 fascicles

Translated by Śikṣānanda

Taishō No. 412

The period following Śākyamuni's death is known as the 'Buddha-less Era,' during which there are no buddhas until the appearance of the bodhisattva Maitreya, who is to become the next buddha. It is during this 'Buddha-less Era' that the bodhisattva Kṣitigarbha appears in order to save sentient beings, and this sūtra describes the vow made to that effect by him in a previous life and the benefits accruing from that vow. At the same time it emphasizes the miraculous powers of the sūtra itself, stating that by reciting or hearing even a single phrase or verse of this sūtra all sins be expiated.

23. 般舟三昧經

3 卷

支婁迦讖譯

大正大藏經 No. 418

所謂「般舟三昧」即是「諸佛現前三昧」，或說為「佛立三昧」。修行者集中心力觀想，諸佛即能出現於眼前，本經即是敘述此種三昧。例如觀想西方極樂世界之淨土，即能發現阿彌陀佛出現於眼前。

本經是大乘佛教中最古老的一部經，也是最早提及阿彌陀佛的經典，故是淨土經典之先驅。

在日本，此三昧又名「常行三昧」，於經行中能使精神獲得統一之緣故。

23. Han-ju-zan-mai-kyō

Ch.: Pan-chou-san-mei-ching

Skt.: Pratyutpannabuddhasammukhāvasthitasamā-
dhisūtra

3 fascicles

Translated by Lokakṣema

Taishō No. 418

The *pratyutpannabuddhasammukhāvasthita-samādhī* which gives its name to the title of this sūtra refers to the spiritual state wherein one is able to see by mental concentration buddhas appearing before one's very eyes, and this sūtra describes the techniques involved in this meditation, giving Amitāyus who resides in the western paradise of Sukhāvātī as an example of a buddha who might appear in such a manner.

This is one of the oldest Mahāyāna sūtras, and the earliest sūtra to contain a reference to Amitāyus. It can thus be regarded as a forerunner of the Pure Land Sūtras. In Japan the meditation described in this sūtra has become the basis of an ambulatory meditation practice called *jōgyō-zanmai*.

24. 藥師琉璃光如來本願功德經

1 卷

玄奘譯

大正大藏經 No. 450

本經強調藥師如來的功德，主要是勸導衆生信仰此佛，即能往生東方琉璃世界，同時，亦不否定往生西方極樂淨土及天界。

總而言之，本經概括一切賦與現世利益之法門，又包括往生淨土思想。

藥師如來未成道以前，建立十二大願，為衆生消除疾病痛苦並治癒身體上之障害，然後引導衆生趨向覺悟之道。故自古以來，藥師如來普遍成為日本大衆所崇敬的對象，而其信仰依據是以本經為主。

24. **Yaku-shi-ru-ri-kō-nyo-rai-hon-gan-ku-
doku-kyō**

Ch.: Yao-shih-liu-li-kuang-ju-lai-pên-yüan-kung-
tê-ching

Skt.: Bhaiṣajyaguruvaiḍūryaprabhāsapūrvapraṇidhā-
naviśeṣavistara

1 fascicle

Translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 450

This sūtra, with its emphasis upon the merits of the Healing Buddha Bhaiṣajyaguru, is mainly devoted to exhorting people to take faith in this Buddha, as a result of which they will be born in his eastern paradise of Pure Lapis Lazuli; but at the same time it does not deny rebirth in Sukhāvātī, the western paradise of Amitāyus, and other heavenly realms. Thus this sūtra may be characterized as a work which brought together existing ideas on the attainment of worldly benefits and rebirth in paradisiacal realms.

Prior to his enlightenment, the Healing Buddha is said to have made 12 vows wherein he promises to cure sentient beings of all sicknesses and all physical handicaps, and thereby lead them to enlightenment. As a result this Buddha has enjoyed an enduring popularity in Japan ever since the introduction of and Buddhism, the basis for this faith is to be found in this sūtra.

25. 彌勒下生成佛經

1 卷

鳩摩羅什譯

大正大藏經 No. 454

佛教之教主釋迦牟尼佛入滅後，進入所謂無佛時代。相信於五十六億七千萬年以後，有一彌勒菩薩示現人間，下生於此地球上。這位菩薩現在於兜率陀天為天人說法。

本經詳述彌勒菩薩於龍華樹下開悟成佛之情形。

本經屬於總稱為「彌勒六部經」之一。

25. Mi-roku-ge-shō-jō-butsu-kyō

Ch.: Mi-lê-hsia-shêng-ch'êng-fo-ching

Skt.: Maitreyavyākaraṇa?

1 fascicle

Translated by Kumārajīva

Taishō No. 454

The death of Śākyamuni, the founder of Buddhism, is said to be followed by a so-called 'Buddha-less Era,' after which it is believed that Maitreya, at present a bodhi-sattva expounding the teachings in the Tuṣita Heaven, will become the next Buddha. This sūtra describes in detail how Maitreya will in 5,670 million years reappear in this world (*hsia-shêng*) and become a buddha (*ch'êng-fo*) under the 'dragon-flower' tree (Skt.: *nāgakeśara*). It is one of the group of sūtras known as the 'Six Maitreya Sūtras.'

26. 文殊師利問經

2 卷

僧伽婆羅譯

大正大藏經 No. 468

本經稱爲《文殊問經》者，主要是釋尊答覆文殊師利菩薩，問及關於守持菩薩戒律之事項，經中以問答方式形成。

本經詳述菩薩應守之戒之內容，從十戒開始，並包括五十個悉曇梵文字母之佛教意義；其次敘述小乘佛教如何分爲二十部派之多。

據內容所顯示，推斷本經撰寫於《楞伽經》（ No. 34 ）及《涅槃經》（ No. 20 ），《中論》（ No. 52 ）等經、論以後。

26. **Mon-ju-shi-ri-mon-gyō**

Ch.: Wên-shu-shih-li-wên-ching

Skt.: Mañjuśrīparipṛcchā?

2 fascicles

Translated by Saṃghabhara

Taishō No. 468

This “Questions of Mañjuśrī” deals mainly with the precepts that a bodhisattva should observe, and takes the format of Śākyamuni’s replying to questions put by Mañjuśrī. The greater part of the sūtra is thus devoted to a detailed exposition of the precepts to be observed by a bodhisattva, starting with the ten precepts. In addition it also explains the Buddhist significance of the 50 letters of the Sanskrit alphabet, and describes how the Hīnayāna branch of Buddhism came to be divided into 20 minor schools.

On the basis of its contents this sūtra is considered to be of rather late composition, dating from at least after such works as the *Lañkāvatāra-sūtra* (No. 34), *Mahā-parinirvāṇa-sūtra* (No. 20) and *Madhyamaka-kārikā* (No. 52).

27. 維摩詰所說經

3 卷

鳩摩羅什譯

大正大藏經 No. 475

本經略稱爲《維摩經》，維摩詰是一位在家居士之姓名，他精通大乘佛教的深義。

經中說：有一天，釋尊知道維摩居士生病，即派弟子前往慰問病情。可是，每一位弟子皆因過去被居士問倒過，所以大家拒絕前往，最後只有文殊菩薩同意前去。藉此因緣，維摩與文殊曾以問答方式展開討論大乘佛教之深義。

經之內容極具戲劇性，也是打開甚深大乘佛教思想重要之鑰匙。

本經在日本被認爲是重要經典之一，因爲曾被聖德太子選註，集成「三經義疏」（No. 107）。

27. Yui-ma-kitsu-sho-setsu-kyō

Ch.: Wei-mo-chieh-so-shuo-ching

Skt.: Vimalakīrtinirdeśa-sūtra

3 fascicles

Translated by Kumārajīva

Taishō No. 475

As implied by the title, the protagonist of this “Teaching of Vimalakīrti” is a layman by the name of Vimalakīrti, well-versed in the profundities of Mahāyāna Buddhism. He happens to fall ill, and the sūtra starts from the point where Śākyamuni, hearing of his illness, asks his disciples to go to visit him. However, since each of the disciples has in the past been got the better of by Vimalakīrti in some way or other, they all refuse to go; so in the end it is Mañjuśrī who agrees to visit him in their stead. As a result a discussion on the profound teachings of the Mahāyāna unfolds between Vimalakīrti and Mañjuśrī.

This sūtra is held in high regard in Japan, not least because Prince Shōtoku included a commentary on it (No. 107) in his “Commentaries on Three Sūtras” (*San-gyō-gi-sho*). But even disregarding this fact, it has considerable appeal due to its dramatic contents, and is an important key to an understanding of the profound thought of Mahāyāna Buddhism.

28. 月上女經

2 卷

闍那崛多譯

大正大藏經 No. 480

毗摩羅長者之女兒名爲月上，她獲得佛陀保證將來必定成佛，此是本經的內容。

月上女修持完成種種不可思議事以後，就轉女子身爲男子身，並發願爲托鉢僧，要出家成爲佛陀弟子。

本經所說毗摩羅，僅描述是一位平凡的長者，與《維摩經》（ No. 27 ）之維摩詰相比，維摩詰是代表大乘佛教思想之化身，由此顯示本經出現於《維摩經》以後。

日本有名的「竹取物語」神話故事之情節，即是取材於本經。

28. Gatsu-jō-nyo-kyō

Ch.: Yüeh-shang-nü-ching

Skt.: Candrottaraḍārikāparipṛcchā

2 fascicles

Translated by Jñānagupta

Taishō No. 480

This “Questions of Candrottara” describes how Candrottara, the daughter of a man of wealth by the name of Vimalakīrti, receives a guarantee of being able to become a buddha without fail in a future lifetime. After having performed various miracles, it is said that she will eventually turn into a male and, taking the vows of a mendicant monk, become a disciple of the Buddha.

The Vimalakīrti who appears in this sūtra is portrayed simply as an ordinary wealthy man, in contrast to the veritable embodiment of Mahāyāna thought of the same name appearing in the *Vimalakīrtinirdeśa-sūtra* (No. 27). Therefore it is considered that the *Vimalakīrtinirdeśa-sūtra* was composed at a later date, having gained a hint from the present work.

This sūtra is also said to have provided the plot of the famous Japanese fairytale *Taketori-monogatari* (“Tale of the Bamboo Cutter”).

29. 坐禪三昧經

2 卷

鳩摩羅什譯

大正大藏經 No. 614

本經略稱爲《禪經》，很多印度修禪者皆修持此種精神統一之禪法。

本經未傳譯到中國以前，一些修禪者皆依據小乘禪法。換言之，本經所說有大乘禪亦有小乘禪，並且劃清了大乘禪與小乘禪兩者之關係。由於本經而引申出中國天台宗止觀所主張精神統一之中國禪，本經可以說是對於後代禪宗有很大的影響。

29. **Za-zen-san-mai-kyō**

Ch.: Tso-ch'an-san-mei-ching

2 fascicles

Translated by Kumārajīva

Taishō No. 614

This “Meditation Sūtra” presents a summary of the methods of spiritual training employed by a number of Indian practitioners. Before the introduction of this sūtra into China there had been some practice of Ch'an (Jap.: Zen) in China, but it had all been based upon Hīnayāna methods. This sūtra, on the other hand, describes Mahāyāna methods as well as Hīnayāna methods, and so clarifies the relationship between the two. This led to the development of the practice of mental concentration called *chih-kuan* in the T'ien-t'ai School and the birth of the Chinese schools of Ch'an. Thus one can say that this sūtra exerted considerable influence in later times.

30. 達摩多羅禪經

2 卷

佛陀跋陀羅譯

大正大藏經 No. 618

公元五世紀初葉，西域地方盛行精神統一修行法之禪觀，本經是達摩多羅與佛大先二人共著，並以其中一人之名立為經題。

事實上，經中以佛大先所說之小乘禪法為中心，反而缺少了達摩多羅之大乘禪之觀點。

因為經中所說是禪之修行法，為修行者非常具體之心得，故常用作實際的指導書。

另外，因為經題之達摩多羅與禪宗始創者菩提達磨之名有所混同，故為禪門中人所重視。

30. **Datsu-ma-ta-ra-zen-gyō**

Ch.: Ta-mo-to-lo-ch'an-ching

Skt.: Yogācārabhūmi-sūtra?

2 fascicles

Translated by Buddhabhadra

Taishō No. 618

This is a work composed by Dharmatrāta and Buddha-sena, two monks who popularized the practice of Ch'an (Jap.: Zen) meditation as a method of spiritual training in Central Asia at the start of the fifth century A.D., and the name of the former has been attached to the Chinese title. However, the actual contents of the sūtra are centred upon the teachings of Buddhasena on the Hīnayāna methods of training, and it is said that the teachings of Dharmatrāta based upon the Mahāyāna are missing. But since the instructions directed to practitioners are described in a very concrete manner, this work has long served as a popular and practical handbook, and owing to confusion of the name Dharmatrāta in the title with Bodhidharma, the founder of the Ch'an School in China, it has been held in high regard in Ch'an sects as an exposition of Bodhidharma's teachings.

31. 月燈三昧經

10 卷

那連提耶舍譯

大正大藏經 No. 639

本經是釋尊與月光童子二人之對話，經中是佛陀答覆月光童子，以觀察一切法平等之修行方法。即一切的存在皆無實體，如夢如幻，是為全經中心思想。若能如此觀察，則能達到覺悟的境界，此為最上之功德。本經典對其方法有詳細的論述。

31. **Gat-tō-zan-mai-kyō**

Ch.: Yüeh-têng-san-mei-ching

Skt.: Samādhirājacandrapradīpa-sūtra

10 fascicles

Translated by Narendrayaśas

Taishō No. 639

This sūtra sets forth a dialogue between a youth by the name of Candragupta and the Buddha, in which the Buddha describes in reply to the former's questions a method of practice for viewing everything as without distinction. The central theme underlying the whole sūtra is that by viewing all that exists as without substance, similar to a dream or illusion, it is possible to attain enlightenment, which is the supreme virtue. The methods by which one can attain such a state are also described in detail.

32. 首楞嚴三昧經

2 卷

鳩摩羅什譯

大正大藏經 No. 642

本經又名《首楞嚴經》，說明禪法之要義。

經中以釋尊答覆堅意菩薩所問，在修行過程中，如何使精神統一，得悟這種最超越、最堅固之三昧。

「首楞嚴三昧」即所謂精神統一法之中最為堅固。本經中詳述此三昧具有何等威力，攝盡其他所有修行法，及如何修持此種三昧。

在思想上，本經是《華嚴經》（ No. 15 ）、《維摩經》（ No. 27 ）、《法華經》（ No. 12 ）之先驅，被推斷在紀元前後之頃之著作。

32. Shu-ryō-gon-zan-mai-kyō

Ch.: Shou-lêng-yen-san-mei-ching

Skt.: Śūraṅgamasamādhi-sūtra

2 fascicles

Translated by Kumārajīva

Taishō No. 642

This sūtra, abbreviated as *Śūraṅgama-sūtra*, expounds the essentials of meditative practice. In reply to the question of the bodhisattva Dṛḍhamati, asking about the supreme *samādhi* for the attainment of enlightenment among the various methods of spiritual training, the Buddha replies that the *śūraṅgama-samādhi* (‘ Samādhi of the Heroic March ’) be the foremost among all methods of spiritual training, embracing within it all other methods of practice, and he then goes on to describe it in detail, explaining its powers and how to go about practising it.

Viewed historically, the thought presented in this sūtra anticipates such works as the *Avatamsaka-sūtra* (No. 15), *Vimalakīrtinirdeśa-sūtra* (No. 27) and *Saddharma-puṇḍarīka-sūtra* (No. 12), and it is considered to have been composed around the start of the Christian Era.

33. 金光明最勝王經

10 卷

義淨譯

大正大藏經 No. 665

《金光明經》又稱《最勝王經》，內容稱，若讀誦本經，其國即得四天王天之所守護。因為如此，日本從古以來，將本經與《法華經》（ No. 12 ）、《仁王經》（ No. 10 ）特別重視為「護國三部經」之一。

日本因本經而建立四天王寺、國分寺；為本經舉行之法會名為最勝會。本經對於早期的日本佛教給與相當大的影響力。

33. **Kon-kō-myō-sai-shō-ō-kyō**

Ch.: Chin-kuang-ming-tsui-shêng-wang-ching

Skt.: Suvarṇaprabhāsa-sūtra

10 fascicles

Translated by I-ching (Jap.: Gijō)

Taishō No. 665

The principal theme of this “Sūtra of Golden Light” is that the recitation of this sūtra results in a country’s being protected by such deities as the Kings of the Four Quarters. Consequently this sūtra was held in high esteem in Japan in former times as one of the so-called ‘Three Sūtras for Protecting the Country,’ together with the *Saddharmapuṇḍarīka-sūtra* (No. 12) and *Nin-nō-kyō* (No. 10). The construction of Shitennō-ji Temple, the performance of the service called *Saishō-e*, and the establishment of provincial temples called *kokubunji* throughout the country were all carried out on the basis of this sūtra. Therefore, it is valid to say that this work exerted considerable influence upon early Japanese Buddhism.

34. 楞伽經

10 卷

菩提流支譯

大正大藏經 No. 671

《楞伽經》是代表後期印度大乘佛教思想的經典。

根據如來藏思想為中心的哲學，主張凡夫皆具有本覺種子。又說人類的心識活動有八種識，以第八阿賴識（藏識）為根本識；此真、妄和合思想之結合，成為本經所說之重要教義。

由於當時佛教各家學派之說紛紜，故為之結集，可以說，本經應該是一部混合思想產物，成為後來《大乘起信論》（No. 68）重要的先驅思想，並對禪宗思想亦給與很大影響。全經強調對「無分別智」之思想體驗，同時更顯示出其一貫之立場。

34. Nyū-ryō-ga-kyō

Ch.: Ju-lêng-ch'ieh-ching

Skt.: Laṅkāvatāra-sūtra

10 fascicles

Translated by Bodhiruci

Taishō No. 671

This sūtra is a work representative of late Indian Mahāyāna Buddhism, combining as it does the philosophy centred upon the concept of *tathāgata-garbha*, which asserts that the mind of even the lowliest person contains the seeds of enlightenment, with the theory of eight consciousnesses, which divides the functions of the mind into eight aspects with the *ālaya-vijñāna* ('store-consciousness') as the eighth and basic consciousness. Its teachings are therefore of considerable importance.

However, owing to the fact that it does in part resemble a miscellaneous collection of ideas of various Buddhist schools flourishing at the time, its teachings may indeed appear of a composite nature. Yet it is possible to detect a consistent line of thought regarding the understanding of the term 'non-discrimination' underlying the whole work. This sūtra is also important in that it anticipates the standpoint presented in "The Awakening of Faith" (No. 68), and it has exerted considerable influence upon the thought of the Ch'an sects.

35. 解深密經

5 卷

玄奘譯

大正大藏經 No. 676

本經是法相宗根本聖典，其內容說明宇宙間存在之現象都是人類心識所顯現，即所謂唯識思想。

全經共分八章，詳述唯識學之思想。本經內容大部分引用《瑜伽師地論》（ No. 53 ）；而又為《攝大乘論》（ No. 57 ），《成唯識論》（ No. 54 ）諸論典所引用。本經對於後代佛教影響力非常大。

以經中大部分內容推斷為四世紀初頃之著作，屬於大乘佛教中期之經典。

35. Ge-jin-mik-kyō

Ch.: Chieh-shên-mi-ching

Skt.: Saṃdhinirmocana-sūtra

5 fascicles

Translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 676

The basic sūtra of the Fa-hsiang School, this sūtra expounds the thought of the Yogācāra or Mind-Only School (Vijñānavāda), stating that all phenomena are manifestations of the mind. It belongs to the middle period of Indian Mahāyāna Buddhism and is considered to have been composed at the start of the fourth century A.D. It is divided into 8 chapters, and gives a detailed exposition of the philosophy of the Yogācāra School.

Judging from the fact that the greater part of this sūtra is quoted in the *Yogācārabhūmi* (No. 53), and that numerous citations from it are to be found in such works as the *Mahāyānasamgraha* (No. 57) and *Jō-yui-shikiron* (No. 54), it is clear that it exerted considerable influence in later times.

36. 盂蘭盆經

1 卷

竺法護譯

大正大藏經 No. 685

在日本舉行的「盂蘭盆會」，即追薦先亡的法會是根據本經而來。

釋尊弟子目連尊者爲了救度其墮落於餓鬼道中的亡母，遵從其師釋尊之教，應於七月十五日，即僧衆修行期滿之日，以上妙飲食供養僧衆，最終都能救度亡母之故事。

盂蘭盆是梵語，意譯爲救倒懸，即救度墮落餓鬼道受苦者之意。

到目前，此盂蘭盆法會盛行於日本，可見本經影響力之大。

36. U-ra-bon-gyō

Ch.: Yü-lan-p'ên-ching

Skt.: Ullambana-sūtra?

1 fascicle

Translated by Dharmarakṣa

Taishō No. 685

The *Bon* ceremony (*Urabon-e*) performed in Japan in memory of the dead is based upon the contents of this sūtra. It relates how Maudgalyāyana, one of Śākyamuni's disciples, asked Śākyamuni how he might save his mother who had fallen into the realm of hungry spirits (Skt.: *preta*). Maudgalyāyana was instructed to make offerings of food and drink on the fifteenth day of the seventh month (the final day of the three-month retreat during the rainy season), and upon doing so his mother was relieved of her agony.

The word *yü-lan-p'ên* in the title is said to be a transliteration of the Sanskrit word *ullambana*, which means 'hanging upside down,' a metaphorical reference to the suffering undergone in the realm of hungry spirits.

Judging from the fact that the *Bon* ceremony is still performed in Japan today, one can say that this sūtra has had considerable influence.

37. 四十二章經

1 卷

迦葉摩騰、竺法蘭共譯

大正大藏經 No. 784

據說《四十二章經》是最初傳來中國之經典，無論如何，其內容非常平易，在中國廣為一般人所讀誦，有十種不同的異譯本。

本經分為四十二章，簡明敘述佛教重要之教義，譬如其中說到苦、無常、無我是佛教的根本思想；慈悲、布施等是佛教中重要的實踐德目。可以說是一本佛教入門書。

37. Shi-jū-ni-shō-kyō

Ch.: Ssū-shih-êrh-chang-ching

1 fascicle

Translated by Kāśyapamātaṅga and Chu-fa-lan
(Jap.: Jiku Hōran; Skt.: Dharmarakṣa?)

Taishō No. 784

This “Sūtra of Forty-Two Sections” is said to be the first Buddhist scripture brought to China, but some scholars maintain that it is an apocryphal work produced in China. As the title suggests, it explains important tenets of Buddhist doctrine in 42 sections, thus serving as it were as an introduction to Buddhism. Basic Buddhist concepts such as suffering, impermanence and non-self as well as items relating to Buddhist practice, such as compassion and almsgiving, are elucidated by means of most apposite similes.

Owing to the fact that it is written in very simple language, this sūtra was widely read in China, and there are as many as ten variant versions of the text.

38. 大方廣圓覺修多羅了義經

1 卷

佛陀多羅譯

大正大藏經 No. 842

本經略稱爲《圓覺經》，以文殊爲首之十二大菩薩與佛陀展開以問答方式而形成。

主要內容完全是中國大乘佛教之圓頓教義，是禪宗用作爲重要經典之一。

日本之道元，曹洞宗之始創者却以爲與其他大乘經典內容有異，依此理由而排斥之。

38. **Dai-hō-kō-en-gaku-shu-ta-ra-ryō-gi-kyō**

Ch.: Ta-fang-kuang-yüan-chio-hsiu-to-lo-liao-i-ching

1 fascicle

Translated by Buddhatrāta

Taishō No. 842

This “Sūtra of Perfect Enlightenment” takes the format of a dialogue between the Buddha and 12 bodhisattvas, starting with Mañjuśrī, who each puts a question to the Buddha. The central theme is the concept of ‘perfect and immediate enlightenment’ (*yüan-tun*; Jap.: *endon*), said to be the consummate teaching of Mahāyāna Buddhism.

Although this sūtra is said to be an apocryphal work compiled in China, it was held in high regard in Ch’an schools. However Dōgen, the founder of the Sōtō Sect in Japan, rejected it on the grounds that it differs in contents from other Mahāyāna sūtras.

39. 大毗盧遮那成佛神變加持經

7 卷

善無畏、一行共譯

大正大藏經 No. 848

本經是密教根本聖典之一，一般稱爲《大日經》。

推斷本經於公元七世紀中葉著於西印度地方。

全經分爲三十六章，內容包含有密教之教理及事相，敘述密教具體儀式之做法。

經中繪有圖案，稱爲胎藏界曼荼羅。喻佛陀之心，如慈母懷胎圖顯示大悲精神，以此而得名。

39. **Dai-bi-ru-sha-na-jō-but-su-jin-ben-ka-ji-kyō**

Ch.: Ta-p'i-lu-chê-na-ch'êng-fo-shên-pien-chia-
ch'ih-ching

Skt.: Mahāvairocanābhisambodhivikurvitādhiṣṭhā-
navaipulyasūtrendrarāja-nāma-dharmaparyāya

7 fascicles

Translated by Śubhakarasiṃha and I-hsing (Jap.:
Ichigyō)

Taishō No. 848

One of the basic sūtras of Esoteric Buddhism, this sūtra is generally known as the *Mahāvairocana-sūtra* and is considered to have been composed in western India around the middle of the seventh century A.D.

It consists of 36 chapters, dealing with both the doctrinal aspects of Esoteric Buddhism and its practical side, describing as it does the procedure for various rituals. The *Mahākaruṇāgarbbodbhava-maṇḍala* ('Maṇḍala Born from the Womb of Great Compassion') is based upon this sūtra, and is so called because it represents pictorially the essence of a buddha, the spirit of which is compared to the compassion enveloping an embryo in a mother's womb.

40. 金剛頂一切如來真實攝大乘現證大教王經

3 卷

不空譯

大正大藏經 No. 865

本經略稱爲《金剛頂經》。在中國和日本以本經及《大日經》（ No. 39 ）並稱爲密教根本聖典之一。

「金剛頂」如寶石中之鑽石，表示本經是一切經典中爲最，爲達到覺悟之境界，詳述密教獨有秘密儀式之細目，金剛界曼荼羅即依據本經而作成。

40. **Kon-gō-chō-is-sai-nyo-rai-shin-jitsu-shō-
dai-jō-gen-shō-dai-kyō-ō-kyō**

Ch.: Chin-kang-ting-i-ch'ieh-ju-lai-chên-shih-ṣhê-
ta-ch'eng-hsien-chêng-ta-chiao-wang-ching

Skt.: Sarvatathāgatātattvasaṃgrahamahāyānābhisa-
mayamahākālpārāja

3 fascicles

Translated by Amoghavajra

Taishō No. 865

In China and Japan this sūtra is looked upon as a fundamental sūtra of Esoteric Buddhism together with the *Mahāvairocana-sūtra* (No. 39), and is generally known by its abbreviated title of *Kon-gō-chō-kyō* (Ch.: *Chin-kang-ting-ching*), meaning “Adamantine Pinnacle Sūtra.” This latter appellation is a figurative expression of the superiority of this sūtra, likened to the position of the diamond among precious stones. The rituals peculiar to Esoteric Buddhism for the purpose of attaining enlightenment are described in detail, and the *Vajradhātu-maṇḍala* (‘Maṇḍala of the Adamantine World’) is also based upon this sūtra.

41. 蘇悉地羯羅經

3 卷

輸波迦羅譯

大正大藏經 No. 893

本經略稱爲《蘇悉地經》，敘述眞言密教各種有關儀式之做法與規則，因此在日本將本經攝歸於《三部秘經》及《五部秘經》中，爲密教所重視之重要經典之一。

梵語「蘇悉地羯羅」之音寫，其意爲「圓滿完成所作功德」，所以漢譯是「妙成就作業」。

又，本經譯者是善無畏，現亦保持梵文音寫「輸波迦羅」。

41. So-shitsu-ji-ka-ra-kyō

Ch.: Su-hsi-ti-chieh-lo-ching

Skt.: Susiddhikaramahātantrasādhanopāyika-pāṭala

3 fascicles

Translated by Śubhakarasiṃha

Taishō No. 893

This sūtra, also abbreviated as *Susiddhikara-sūtra*, describes the procedure for various rituals in Esoteric Buddhism. In Japan it is included in the groups of sūtras known as the ‘Three Esoteric Sūtras’ and ‘Five Esoteric Sūtras,’ and is regarded as one of the important texts of Esoteric Buddhism.

The Sanskrit term *susiddhikara* in the title, which has been transliterated as it is in the Chinese version, means ‘the complete fulfillment of all deeds,’ and refers to the efficacy of the rituals described in this sūtra; this term is therefore also sometimes translated as *miao-ch’êng-chiu-tso-yeh* (Jap.: *myō-jō-ju-sa-gō*).

42. 摩登伽經

2 卷

竺律炎、支謙共譯

大正大藏經 No. 1300

本經以印度階級制度中，最低階級栴陀羅族之摩登伽女皈依佛陀的故事為中心，經中釋尊更詳述四姓平等。

由本經內容可綜觀當時印度社會存在有階級制度，這對於佛教主張四姓平等而言具有極大意義。

42. **Ma-tō-ga-kyō**

Ch.: Mo-têng-ch'ieh-ching

Skt.: Mātāṅgī-sūtra?

2 fascicles

Translated by Chu-lü-yen (Jap.: Jiku Ritsuen) and
Chih-ch'ien (Jap.: Shiken)

Taishō No. 1300

This sūtra is centred upon the story of how a woman by the name of Mātāṅgī and belonging to the lowest of all castes, the Caṇḍāla, is converted to the Buddhist faith by Śākyamuni. In the course of the story, Śākyamuni dwells in detail upon the fact that the four castes are equal. Therefore, when one considers that the caste-system has prevailed throughout India's history in all areas of society, this sūtra, with its assertion that all castes be equal within the sphere of Buddhism, assumes considerable significance.

43. 摩訶僧祇律

40 卷

佛陀跋陀羅、法顯共譯

大正大藏經 No. 1425

釋尊入滅後一百年頃，佛教中因對戒律內容解釋之不同，大致分裂為二部，所謂是根本分裂，著重於保守的是上座部，著重於進步的是大眾部。

本律題為「摩訶僧伽律」，即大眾部原來梵語 Mahasamghika 之音譯，其中所敘述是當時流傳之戒律條項。

《僧祇律》略稱為《大眾律》，詳述出家男子比丘戒及出家女子比丘尼戒。

43. Ma-ka-sō-gi-ritsu

Ch.: Mo-ho-sêng-ch'i-lü

Skt.: Mahāsāṃghika-vinaya?

40 fascicles

Translated by Buddhabhadra and Fa-hsien (Jap.:
Hokken)

Taishō No. 1425

Approximately one hundred years after the death of Śākyamuni the Buddhist community was split into two schools owing to a controversy over the interpretation of the contents of the monastic code (Skt.: *vinaya*). The conservative side in this 'Basic Schism' was called the Theravāda and the progressive party the Mahāsāṃghika.

It is this latter which is referred to in the Sanskrit title of this work and which is found transliterated in the title of the Chinese version. This work, the title of which is sometimes abbreviated as *Sō-gi-ritsu* or known as *Dai-shu-ritsu* (Ch.: *Ta-chung-lü*; "Mahāsāṃghika Vinaya"), is thus a collection of the monastic rules transmitted in the Mahāsāṃghika tradition, and describes in detail the precepts to be observed by ordained monks (*bhikṣu*) and nuns (*bhikṣuṇī*).

44. 四分律

60 卷

佛陀耶舍、竺佛念等譯

大正大藏經 No. 1428

佛教徒在日常生活實踐修行中所遵守的規則稱為戒律，於中國翻譯有關戒律聖典中，流行於後代最廣的是《四分律》，其內容分為四部分，本經因此而得名。

戒律之條數各有不同，本律本中，比丘戒有二百五十戒，比丘尼戒有三百四十八戒。在日本平安時代，最澄主張本律本為大乘戒。後來在日本確定為出家二眾所應遵守之戒條。

44. Shi-bun-ritsu

Ch.: Ssü-fên-lü

Skt.: Dharmaguptaka-vinaya?

60 fascicles

Translated by Buddhayaśas and Chu-fo-nien (Jap.:
Jiku Butsunen)

Taishō No. 1428

In Buddhist practice the body of precepts which lays down the rules to be observed in everyday life is known as the *Vinaya*. In China it was this *Shi-bun-ritsu* (“Four-Part *Vinaya*”) that gained the widest following among all the works translated into Chinese relating to the *Vinaya*, and it is known as the “Four-Part *Vinaya*” because its contents are divided into four parts.

Although the number of rules to be observed varies with each work, this “Four-Part *Vinaya*” gives 250 precepts for monks and 348 precepts for nuns. Until the idea of the ‘Mahāyāna Precepts,’ first advocated by Saichō in the Japanese Heian Period, eventually took root in Japan, it was these precepts which were regarded as the rules to be observed by ordained monks and nuns.

45. 善見律毗婆沙

18 卷

僧伽跋陀羅譯

大正大藏經 No. 1462

《善見律》又稱《善見論》，佛音論師著，係南傳佛教上座部所傳戒律之註釋書。

本經內容以敘述上座部比丘戒、比丘尼戒為中心。不過在經中開頭部分，記載有從第一次至第三次經典編集之史實，並說到阿育王之子摩哂陀當時往錫蘭傳播佛教之情形。

45. **Zen-ken-ritsu-bi-ba-sha**

Ch.: Shan-chien-lü-p'i-p'o-sha

Pāli: Samantapāsādikā

18 fascicles

Translated by Saṃghabhadra

Taishō No. 1462

This work, also known by its abbreviated title of *Zen-ken-ritsu* or *Zen-ken-ron* (Ch.: *Shan-chien-lun*), is a commentary by Buddhaghosa on the monastic rules transmitted in the Theravāda tradition. Therefore it deals in the main with the monastic rules for monks and nuns in the Theravāda tradition, but in the initial section it also includes accounts of the first three councils for the compilation of the Buddhist Canon, and of the transmission of Buddhism to Ceylon by Mahinda, the son of King Aśoka.

46. 梵網經

2 卷

鳩摩羅什譯

大正大藏經 No. 1484

本經所敘述是「菩薩戒」，為大乘佛教戒律。因最澄依據本經而創設天台宗，其後日本佛教有關戒律，即根據本經所說。

經中說有十重、四十八輕戒；十重即是重要規則，四十八輕是細則，本經對於日本佛教具有很大影響力。

經中說梵網戒為大乘戒，並無在家、出家之差別，所有佛教徒皆共同遵守，此為本經之一大特色。

本經作為大乘戒律之第一經典，在中國及日本同樣最受重視。

46. **Bon-mō-kyō**

Ch.: Fan-wang-ching

Skt.: Brahmajāla-sūtra?

2 fascicles

Translated by Kumārajīva

Taishō No. 1484

This “Sūtra of Brahmā’s Net” sets forth the precepts to be followed by bodhisattvas in Mahāyāna Buddhism, and provided the foundation for Saichō’s establishment of the Tendai School in Japan. As far as monastic rules are concerned, Japanese Buddhism has since then been on the whole bound only by the 10 major and 48 minor precepts given in this sūtra. Taking this fact alone, it is obvious that this sūtra has exerted considerable influence upon the development of Buddhism in Japan. The ‘Mahāyāna Precepts’ described in this work and known as the ‘Precepts of Brahmā’s Net’ are characterized by there being no distinction made between the laity and monks, it being asserted that all followers of Buddhism should observe the same rules.

This sūtra has been highly valued in China and Japan as the leading work setting forth the precepts to be observed in Mahāyāna Buddhism.

47. 優婆塞戒經

7 卷

曇無讖譯

大正大藏經 No. 1488

佛陀爲信徒善生長者所說在家居士所應遵守之戒律。本經以內文主角之名而命名，故又名《善生經》。

「優婆塞」是梵文 Upasaka 之音譯，即在家學佛的男衆之意。

所謂大乘戒，亦可別名菩薩戒，主要是中國接受大乘佛教思想，故特別重視本經。

也許本經是由《長阿含經》（ No. 1 ）或《中阿含經》（ No. 2 ）中之《善生經》、《六方禮經》擴大改編而成爲此一大乘經。從本經引用各種大乘經典這一點看，在經典發展史上是一重要的資料。

47. U-ba-soku-kai-kyō

Ch.: Yu-p'ō-sai-chieh-ching

Skt.: Upāsakaśīla-sūtra?

7 fascicles

Translated by T'an-wu-ch'an (Jap.: Donmuseu)

Taishō No. 1488

This sūtra, taught to a Buddhist layman by the name of Sujāta, sets forth the moral code to be observed by lay followers of Buddhism (the word *upāsaka* in the title is Sanskrit for 'layman'). Taking the name of the protagonist, it is also known as the *Sujāta-sūtra*, and the moral code prescribed therein is the so-called 'Mahāyāna Precepts,' also known as the 'Bodhisattva Precepts.' Consequently it was in Mahāyānist China that it was especially valued.

This work is considered to be an augmentation and adaptation on Mahāyānist principles of the *Sujāta-sūtra* found in the *Dirghāgama* (No. 1), *Madhyamāgama* (No. 2) and other works, and owing to the fact that it includes quotations from various Mahāyāna sūtras, it also serves as a valuable source of material for tracing the history of the development of the Buddhist Canon.

48. 妙法蓮華經優波提舍

2 卷

婆藪槃豆釋·菩提留支、曇林等譯

大正大藏經 No. 1519

本論是《妙法蓮華經》之註釋書，別名《法華經論》，可是其內容不同於鳩摩羅什譯之《妙法蓮華經》，反而很類似尼泊爾所發現之梵本《法華經》，想是取材於此梵本，為《法華經》之別譯本。

附帶說到，「優波提舍」是梵語 Upadesa 漢文音譯，有「註釋」、「論議」、「顯示」之意思，更多人譯為「論」。

48. **Myō-hō-ren-ge-kyō-u-pa-dai-sha**

Ch.: Miao-fa-lien-hua-ching-yu-po-t'i-shê

Skt.: Saddharmapuṇḍarikopadeśa

2 fascicles

Composed by Vasubandhu; translated by Bodhiruci,
T'an-lin (Jap.: Donrin) *et al.*

Taishō No. 1519

A commentary (*upadeśa*) on the *Saddharmapuṇḍarikasūtra* or “Lotus Sūtra,” this work is also known as the *Ho-ke-kyō-ron* (Ch.: *Fa-hua-ching-lun*; “Commentary on the ‘Lotus Sūtra’”). However the text of the “Lotus Sūtra” upon which it is based differs from that translated into Chinese by Kumārajīva (No. 12), bearing instead a close resemblance to the Nepalese manuscripts of the “Lotus Sūtra.”

49. 十住毗婆沙論

17 卷

龍樹造・鳩摩羅什譯

大正大藏經 No. 1521

本論是《大方廣佛華嚴經》（ No. 15 ）中最重要「十地品」一章之註釋書，不過於菩薩修行果位中僅解釋最初二地，所以在註釋菩薩之十地中亦未完結。

全論中共分三十五章，其中第九章「易行品」，給與後來淨土教思想影響很大。

論中所說「十住」，是譯者鳩摩羅什之譯法，一般譯為「十地」。

又，「毗婆沙」，梵語 Vibhasa 之音譯，有「論」與「註釋」之意思。

49. Jū-jū-bi-ba-sha-ron

Ch.: Shih-chu-p'i-p'o-sha-lun

Skt.: Daśabhūmika-vibhāṣā?

17 fascicles

Composed by Nāgārjuna; translated by Kumārajīva

Taishō No. 1521

This “Exposition of the Ten Stages” is a commentary consisting of 35 chapters on the *Daśabhūmika*, the most important chapter of the *Avatamsaka-sūtra* (No. 15), although it gives an exposition of only the first two of the ten stages in the practice of a bodhisattva. As a commentary on the ten stages it is therefore incomplete, but Chapter 9, entitled ‘Easy Practice,’ exerted considerable influence upon the development of the Pure Land Faith.

It should be noted that Kumārajīva has translated the term *bhūmi* (‘stage’) as *chu* (‘abode’), but this is simply a variation of the usual Chinese translation *ti* (‘earth’, ‘stage’). *P'i-p'o-sha* is a transliteration of the Sanskrit *vibhāṣā*, meaning ‘exposition’ or ‘commentary.’

50. 佛地經論

7 卷

親光等造·玄奘譯

大正大藏經 No. 1530

修行至佛陀之境地以前之果位皆稱為菩薩，菩薩有很多階次。最後階段稱為第十地，又名「佛地」。《佛地經》是詳述佛地內容，而本論是註釋此聖典，略稱為《佛地論》。

本論內容分三大部分而註釋。後來之註釋書很多，皆採用本聖典之三分法；從這一觀點上看，成為註釋書中之模範本。

50. **Butsu-ji-kyō-ron**

Ch.: Fo-ti-ching-lun

Skt.: Buddhabhūmisūtra-śāstra?

7 fascicles

Composed by Bandhuprabha *et al.*; translated by
Hsüan-tsang (Jap.: Genjō)

Taishō No. 1530

The stage prior to that of a buddha is known as that of the bodhisattva. This latter is again divided into various stages, the tenth and final one of which is called the 'stage of a buddha' (*buddhabhūmi*). This *Buddhabhūmisūtra-śāstra*, also known as the *Buddhabhūmi-śāstra*, is a commentary on a sūtra by the name of *Buddhabhūmi-sūtra*, which describes in detail the various aspects of this 'buddha-stage.' In commentating upon the sūtra, the contents of the latter are divided into three sections, a format which was widely adopted and served as a model for later commentaries on other sūtras.

51. 阿毗達磨俱舍論

30 卷

世親造·玄奘譯

大正大藏經 No. 1558

一般略稱為《俱舍論》，可以說是小乘佛教教理集大成者，是《阿毗達磨大毗婆沙論》之綱要書；是奈良時代傳入日本的六種宗派中，為俱舍宗之典據書，同時亦是法相宗基本教學書。

其內容以批判小乘說一切有部宗之教理為立場，並能妥善地將各種教理非常簡要的集錄起來，反而成為一本研究有部宗教理的方便指南書。

在日本，作為了解法相宗教義上的基本書，並用作為研究對象。

51. **A-bi-datsu-ma-ku-sha-ron**

Ch.: A-p'i-ta-mo-chü-shê-lun

Skt.: Abhidharmakośa-bhāṣya

30 fascicles

Composed by Vasubandhu; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1558

This work is a compendium of the *Abhidharmamahāvībhāṣā-sāstra*, the most comprehensive exposition of Hīnayāna Buddhism, and provided the textual foundation of the Kusha School, one of the six schools of Buddhism to be introduced into Japan during the Nara Period, as well as serving as a basic text for the Hossō School. It is a critique of the doctrines of the Sarvāstivādin School of Hīnayāna Buddhism, but owing to the fact that their various doctrinal concepts have been brought together in a most succinct manner, it serves in fact rather as a very handy introduction to their thought. In Japan it has been a basic text for understanding the doctrines of the Hossō School, and has to that end been the object of active research over the centuries.

52. 中論

4 卷

龍樹造・青目釋・鳩摩羅什譯

大正大藏經 No. 1564

本論敘述印度中觀學派根本立場的「中道」義，是依照龍樹造之四百四十五首偈頌，經青目加以註釋，漢譯為《中論》。青目之註釋，不過對龍樹之偈頌一一為之解釋。於日本奈良時代傳入，為三論宗之根本聖典。

本論偈頌本身又是大乘佛教的理論基礎，故其對後來大乘佛教思想發展有深遠之影響。

52. Chū-ron

Ch.: Chung-lun

Skt.: Madhyamaka-śāstra

4 fascicles

Composed by Nāgārjuna; commentated by Piṅgala;
translated by Kumārajīva

Taishō No. 1564

This work consists of 445 verses composed by Nāgārjuna as an exposition of the 'Middle Way,' the fundamental standpoint of the Mādhyamika School of Indian Mahāyāna Buddhism, and a commentary thereon by Piṅgala. In Japan it has served as the basic text of the Sanron ('Three Treatise') School, one of the six schools of Buddhism to be introduced into Japan during the Nara Period. The commentary by Piṅgala is but one of many commentaries on the verses of Nāgārjuna, but the verses themselves are of vital importance in that they provided the theoretical foundation of Mahāyāna Buddhism and exerted great influence upon its philosophical development.

53. 瑜伽師地論

100 卷

彌勒說·玄奘譯

大正大藏經 No. 1579

本論略稱《瑜伽論》，是瑜伽學派「唯識學」之根本聖典。與中觀派同為印度流行兩大大乘學派。以人類之根本識之阿賴識說明宇宙、人生一切。進一步說，因為本論詳述佛教種種教義，所以在研究小乘、大乘之佛教思想上是一本不可或缺的重要聖典。

漢譯中說是彌勒說，由無著記錄，但是依據西藏傳說無著才是真正的作者。

53. **Yu-ga-shi-ji-ron**

Ch.: Yü-ch'ieh-shih-ti-lun

Skt.: Yogācārabhūmi

100 fascicles

Expounded by Maitreya; translated by Hsüan-tsang
(Jap.: Genjō)

Taishō No. 1579

This work is the basic text of the Yogācāra or Mind-Only School (Vijñānavāda), one of the two principle branches of Indian Mahāyāna Buddhism, the other being the Mādhyamika School. Apart from describing the fundamental 'store' consciousness (*ālaya-vijñāna*), it also deals in detail with various tenets of Buddhist doctrine, and is thus an indispensable work in the study of both Hīnayāna and Mahāyāna Buddhism.

According to the Chinese translation, this work is said to have been expounded by Maitreya and recorded by Asaṅga, but the Tibetan tradition ascribes it to Asaṅga.

54. 成唯識論

10 卷

護法等造·玄奘譯

大正大藏經 No. 1585

本論以世親所著之《唯識三十頌》（ No. 55 ）爲基礎，有十位佛教學者所作的註釋，以護法之說爲中心，綜合其他九位所說，結合而成。

人類一切的存在是以阿賴耶識爲根本，其中所含藏之過去一切行爲而能顯現出現在及未來之一切活動，成爲現世所有存在的現象。整個宇宙與人生皆由心生，展開所謂的「唯識說」。

本論不僅是法相宗根本聖典，也是所有佛教學者應研讀的重要典籍。

54. Jō-yui-shiki-ron

Ch.: Ch'êng-wei-shih-lun

Skt.: Vijñaptimātratāsiddhi-śāstra?

10 fascicles

Composed by Dharmapāla *et al.*; translated by
Hsüan-tsang (Jap.: Genjō)

Taishō No. 1585

This work is a commentary on Vasubandhu's *Trīṃśikā* (No. 55) based upon ten Indian commentaries, although it is composed from the standpoint of Dharmapāla with only passing references to the views of the other nine commentators. It presents an exposition of the Yogācāra or Mind-Only school of thought (Vijñānavāda), according to which there is a fundamental consciousness called *ālaya-vijñāna* ('store-consciousness') at the basis of the human personality in which all past actions are said to be stored. These latter are said to appear in present and future actions, and so all phenomena are regarded as manifestations of the mind.

This work has not only served as the basic text of the Fa-hsiang (Jap.: Hossō) School in China and Japan, but is also an important work which, on account of its intrinsic merit, should be studied by all students of Buddhism.

55. 唯識三十論頌

1 卷

世親造・玄奘譯

大正大藏經 No. 1586

全書由五言四句構成的偈頌，共有三十首，所以又名《三十唯識》、《三十論》、《唯識三十頌》。

本論是法相宗之根本聖典，世間上所有存在與現象皆由人類心識所顯現，是所謂「唯識說」之基本聖典，依此聖典所作的註釋書為《成唯識論》（ No. 54 ）。

據說此論頌是世親晚年之作品。

55. **Yui-shiki-san-jū-ron-ju**

Ch.: Wei-shih-san-shih-lun-sung

Skt.: *Triṃśikā*

1 fascicle

Composed by Vasubandhu; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1586

This “Thirty Verses on the Mind-Only Doctrine” gets its name from the fact that it consists of thirty verses, and it is regarded as the basic text of the Fa-hsiang (Jap.: Hossō) School in China and Japan. It is also the fundamental treatise of the Mind-Only doctrine (*Vijñānavāda*), which asserts that all phenomena are manifestations of the mind. It is said to have been the last of Vasubandhu’s works, and the *Vijñaptimātratāsiddhi-sāstra* (No. 54) is a commentarial work based upon it.

56. 唯識二十論

1 卷

世親造·玄奘譯

大正大藏經 No. 1590

本論由五言四句構成的偈頌，全部有二十首，有很多註釋書。

論中不但解說唯識義，而且亦舉出佛教以外諸家思想以及有關小乘佛教教義，皆從唯識立場加以批判，主張所有存在及現象皆由人類之根本阿賴識所顯現。

本論是《成唯識論》（ No. 54 ）之重要典據之一。

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56. **Yui-shiki-ni-jū-ron**

Ch.: Wei-shih-êrh-shih-lun

Skt.: Viṃśatikā

1 fascicle

Composed by Vasubandhu; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1590

This “Twenty Verses on the Mind-Only Doctrine” is so called because it consists of twenty verses, to each of which is appended a commentary. It is not only devoted to an exposition of the Mind-Only doctrine (Vijñānavāda), but also presents a critique of non-Buddhist philosophies and Hīnayāna doctrine from the viewpoint of the Mind-Only doctrine, asserting that all phenomena are manifestations of man’s fundamental consciousness. This work is frequently quoted as an important authority in the *Vijñaptimātratāsiddhi-śāstra* (No. 54).

57. 攝大乘論

3 卷

無著造・真諦譯

大正大藏經 No. 1593

本論題稱爲「攝大乘」者，是「含攝包括大乘」之意思，建立唯識說之立場，是一種佛教統一論。將大乘佛教教義綱要，分類成十條項目，以一章一項目而論述之。

以本論作爲根本典據，於中國成立攝論宗。

本論又略稱爲《攝論》。

57. **Shō-dai-jō-ron**

Ch.: Shê-ta-ch'eng-lun

Skt.: Mahāyānasamgraha

3 fascicles

Composed by Asaṅga; translated by Paramārtha

Taishō No. 1593

This “Compendium of the Mahāyāna” is so called because it presents an attempt to systematize Buddhist thought into a united whole from the standpoint of the Mind-Only School (Vijñānavāda). The essentials of Mahāyāna Buddhism are arranged under ten headings, to each of which is devoted a single chapter.

This work became the basic text of the Shê-lun (=abbreviated title of this work) School in China.

58. 辯中邊論

3 卷

世親造・玄奘譯

大正大藏經 No. 1600

本論是對彌勒作之《辯中邊論頌》加以註釋之書，略稱《中邊論》。真諦譯者題名為《中邊分別論》。

說「中」者，從大乘根本思想立場，將瑜伽行派之教理作系統化地組織。說「邊」者，是對立極端觀念。本論說以遠離這兩種極端觀念是為「中」，故說中道之義為聖典根本的立場。

58. **Ben-chū-hen-ron**

Ch.: Pien-chung-pien-lun

Skt.: Madhyāntavibhāga

3 fascicles

Composed by Vasubandhu; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1600

This “Treatise on Discrimination between the Middle and Extremes” is a commentary on the verses of the same name by Maitreya. The variant translation by Paramārtha is entitled *Chū-hen-fun-betsu-ron* (Ch.: *Chung-pien-fên-pieh-lun*), which means the same as the title of the translation by Hsüan-tsang.

This work presents a systematization of the doctrine of the Yogācāra or Mind-Only School (Vijñānavāda) from the viewpoint of the ‘Middle (Way),’ the fundamental concept of Mahāyāna Buddhism. The ‘Extremes’ refer to conflicting and extremist ideas, the elimination of which is nothing other than the Middle Way, which is in turn the basic standpoint of this work.

59. 大乘莊嚴經論

13 卷

無著造·波羅頗蜜多羅譯

大正大藏經 No. 1604

彌勒作之偈頌，無著加以註釋，是大乘教義中最殊勝之義理。同時主張救濟衆生才是殊勝言教，其立場是詳述菩薩所應實踐綱目。

漢譯中以作者應是無著，爲教化其弟世親而作，但是事實上偈頌是彌勒作，無著爲之註釋云。

59. **Dai-jō-shō-gon-gyō-ron**

Ch.: Ta-ch'eng-chuang-yen-ching-lun

Skt.: Mahāyānasūtrāṃkāra

13 fascicles

Composed by Asaṅga; translated by Prabhākaramitra

Taishō No. 1604

This work consists of verses composed by Maitreya and a commentary thereon by Asaṅga. The Mahāyāna teachings are stated to be the supreme teachings as well as being the most suitable teachings for effecting salvation. On the basis of this viewpoint, the practices which are to be performed by bodhisattvas are also described in detail.

In the Chinese translation this work is ascribed to Asaṅga, but in actual fact it is probable that the commentary on the verses ascribed to Maitreya was composed by Vasubandhu on the basis of the oral teachings of Asaṅga, his elder brother.

60. 大乘成業論

1 卷

世親造·玄奘譯

大正大藏經 No. 1609

人類所有的行爲，如身體上所造行爲名爲身業，口中所說的名爲口業，心中所想的名爲意業。本書從唯識立場論證人類一切行爲皆是阿賴耶識所顯現，並對小乘佛教說一切是業力所感召加以批判。

而本論將過去有關業與識的各種學說，以及阿賴耶識說明人類是以心爲根本識等，予以統一，而一切存在是依據識的統一而顯現。

60. **Dai-jō-jō-gō-ron**

Ch.: Ta-ch'eng-ch'êng-yeh-lun

Skt.: Karmasiddhiprakaraṇa

1 fascicle

Composed by Vasubandhu; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1609

This work sets out to prove that all human activities—physical, verbal and mental—are manifestations of the ‘store’ consciousness (*ālaya-vijñāna*) propounded by the Mind-Only school of thought. At the same time it presents a critique of the various concepts of karma expounded in Hīnayāna Buddhism. Thus one can say that this work is an attempt to systematize the numerous theories on karma and the mind existing at the time by means of the concept of *ālaya-vijñāna*, the fundamental consciousness underlying the human mind.

61. 究竟一乘寶性論

4 卷

勒那摩提譯

大正大藏經 No. 1611

一般人的心中本來就含藏成佛的可能性，本論在大乘佛教「如來藏思想」中，是一部有組織性之代表性論書，略稱為《寶性論》。

本論引用很多經典中所敘述之此種思想，對理解初期如來藏思想上說是非常重要的聖典。

本論未有列出作者之名，但在中國傳統說是堅慧著，而在西藏傳統說頌偈是彌勒作，由無著作註釋。

61. **Ku-kyō-ichi-jō-hō-shō-ron**

Ch.: Chiu-ching-i-ch'eng-pao-hsing-lun

Skt.: Ratnagotravibhāgamahāyānottaratantra-śāstra

4 fascicles

Translated by Ratnamati

Taishō No. 1611

A work representative of the Tathāgatagarbha school of thought in Mahāyāna Buddhism, this treatise gives a systematic exposition of the concept that the potential for becoming a buddha is inherent even in ordinary human beings. It includes many quotations from sūtras dealing with this idea, and is thus an important key to an understanding of the early stages in the development of the theory of *tathāgata-garbha* ('Womb/Embryo of the Tathāgata').

The author is not mentioned in the work itself, but according to the Chinese tradition it was composed by Sāramati, whereas the Tibetan tradition gives Maitreya as the author of the verses and Asaṅga as the author of the prose commentary.

62. 因明入正理論

1 卷

商羯羅主造·玄奘譯

大正大藏經 No. 1630

「因明」是梵文名詞，意譯為論理學。本經亦略稱為《入正理學》。

《因明入正理論》是佛教新因明學始創者陳那之弟子，商羯羅主（天主），介紹陳那論理學之書籍，本書是一本言簡意賅的入門書。

反觀陳那所撰之《因明正理門論》則艱澀難懂。上述商羯羅主所造之論，平實易明；故為中國及日本學者研究論理學之參考書。

62. **In-myō-nis-shō-ri-ron**

Ch.: Yin-ming-ju-chêng-li-lun

Skt.: Nyāyapraveśa

1 fascicle

Composed by Śaṅkarasvāmin; translated by Hsüan-tsang (Jap.: Genjō)

Taishō No. 1630

Nyāya is the Sanskrit term for ‘logic,’ and this “Introduction to Logic” is a simple and concise introduction to the theories of Dignāga, the founder of the Buddhist school of ‘New Logic,’ by his disciple Śaṅkarasvāmin. Whereas Dignāga’s own *Nyāyamukha* (“Gate to Logic”) is an extremely difficult work, this exposition by Śaṅkarasvāmin is written in simple language and was therefore frequently referred to in the study of logic in China and Japan.

63. 大乘集菩薩學論

25 卷

法稱造·法護等譯

大正大藏經 No. 1636

本論是一部爲志在修學大乘佛教菩薩行之集大成者，內容分爲三大部分。引用經典及其偈頌，論前對作者有簡單的介紹。是印度後期佛教正統派之珍貴資料。

漢譯中以法稱爲作者，但梵本中以寂天爲作者。

63. **Dai-jō-shū[ju]-bo-satsu-gaku-ron**

Ch.: Ta-ch'eng-chi-p'u-sa-hsüeh-lun

Skt.: Śikṣāsamuccaya

25 fascicles

Composed by Dharmakīrti; translated by Dharmapāla *et al.*

Taishō No. 1636

This work is a compendium of the teachings to be studied and practised by a bodhisattva, i.e. a practitioner of Mahāyāna Buddhism. It consists of three parts—verses, quotations from sūtras, and simple comments by the author—and is a valuable source of material for our knowledge of the orthodox branch of late Indian Buddhism.

The Chinese translation gives Dharmakīrti as the author, but according to the Sanskrit text it was composed by Śāntideva.

64. 金剛針論

1 卷

法稱造·法天譯

大正大藏經 No. 1642

本論從佛教之立場，對吠陀聖典之權威主義，及婆羅門至上主義作出極為嚴厲及徹底的批判，並否定四姓之階級制度，提倡四姓平等，攻擊任何容忍該制度之事物。

漢譯本論之作者為法稱，梵本則認為原作者應是馬鳴。

64. **Kon-gō-shin-ron**

Ch.: Chin-kang-chên-lun

Skt.: Vajrasūcī

1 fascicle

Composed by Dharmakīrti; translated by Dharmadeva

Taishō No. 1642

This treatise, called “Diamond Needle,” presents a biting critique of the authoritarianism of the Veda scriptures and the supremacy of the Brahmans in Brahmanism, the traditional religion of India, from the standpoint of Buddhism. It also refutes the Brahmanical caste-system, asserting by means of various allegories that the four castes be equal, and denounces any toleration of such a system.

The Chinese translation ascribes this work to Dharmakīrti, but in the Sanskrit original the author is given as Aśvaghōṣa.

65. 彰所知論

2 卷

發合思巴造·沙羅巴譯

大正大藏經 No. 1645

中國元朝時，西藏之發合思巴爲中國皇太子所寫的佛教綱要書，敘述佛教之人生觀及宇宙觀。

內容所說，全依《俱舍論》（No. 51）爲根據，但本論中亦可發現其獨特思想。

論題是「彰所知」，依據本論中所述說的教義而去了知。即「彰顯應知之教說」之意。

原本是西藏語或蒙古語所寫成，現存者唯有漢譯本

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65. **Shō-sho-chi-ron**

Ch.: Chang-so-chih-lun

2 fascicles

Composed by ḥPhags-pa; translated by Sha-lo-pa
(Jap.: Sharapa)

Taishō No. 1645

This work was written in the Yüan Period by the Tibetan ḥPhags-pa for the Chinese Crown Prince at the time as an outline of Buddhist thought, and deals with such subjects as the Buddhist view of life and Buddhist cosmology. The teachings set forth are based on the whole on the *Abhidharmakośa-bhāṣya* (No. 51), but there are also to be found ideas peculiar to this work. The title, "Treatise on the Clarification of What is to be Known," implies that all teachings which it is necessary to know are made clear by the contents of this work.

It was originally written in either Tibetan or Mongolian, but only the Chinese translation is extant.

66. 菩提行經

4 卷

龍樹集頌·天息災譯

大正大藏經 No. 1662

本論共分八章，是以詩偈形式所寫成，內容所說為要達到佛教最終目的覺悟境地修行之法及其所有功德。

漢譯中作者是龍樹，但西藏梵本稱是寂天所作，漢譯本中有「聖龍樹菩薩」之記載，以作者自稱為「聖」頗不可能，也許是寂天所作方為確實。

又，第一章中說到開悟之決心，特別敘述發菩提心之功德，在佛教中特別強調發菩提心之重要性。

66. **Bo-dai-gyō-kyō**

Ch.: P'u-t'i-hsing-ching

Skt.: Bodhicaryāvatāra

4 fascicles

Composed by Nāgārjuna; translated by Devaśānti

Taishō No. 1662

This work, entitled “Entering the Path of Enlightenment,” consists of eight chapters in verse and sets out to describe the methods of practice for attaining enlightenment, the final goal of Buddhism, and the merits accruing from the observance of these teachings. In particular, Chapter 1 stresses the importance of generating ‘the thought of enlightenment’ (*bodhicitta*), i.e. resolving to strive for the attainment of enlightenment.

The Chinese translation ascribes this work to Nāgārjuna, whereas both the Sanskrit text and Tibetan translation give the author as Śāntideva; and even in the Chinese translation one finds phrases such as ‘the Sage Bodhisattva Nāgārjuna.’ Therefore, since it is unlikely that the author would refer to himself as a ‘sage,’ it is probable that it was composed by Śāntideva.

67. 金剛頂瑜伽中發阿耨多羅三藐三菩提心論

1 卷

不空譯

大正大藏經 No. 1665

在日本，本論為真言宗修真言行者所必須讀誦的重要聖典。一般略稱為《菩提心論》或《發菩提心論》。

使精神統一，發起覺悟之心，即「發菩提心」。依此心而使肉體亦能轉為淨化，稱此為「即身成佛」。又本論亦說到顯教與密教之不同點。

作者傳說是龍猛「龍樹」，但古今學者對此說頗為懷疑。

67. **Kon-gō-chō-yu-ga-chū-hotsu-a-noku-ta-ra-san-myaku-san-bo-dai-shin-ron**

Ch.: Chin-kang-ting-yü-ch'ieh-chung-fa-a-nou-to-lo-san-miao-san-p'u-t'i-hsin-lun

1 fascicle

Translated by Amoghavajra

Taishō No. 1665

This treatise is regarded as compulsory reading for all followers of the Shingon School of Esoteric Buddhism in Japan, and is usually known by its abbreviated title of *Bo-dai-shin-ron* or *Hotsu-bo-dai-shin-ron*. It deals with the 'generation of the thought of enlightenment,' i.e. concentrating the mind and generating the aspiration to attain enlightenment, and the 'attainment of buddhahood in this body,' i.e. attaining enlightenment in the physical body, and also discusses differences between Exoteric and Esoteric Buddhism.

This work has traditionally been ascribed to Nāgārjuna, but this ascription has been considered spurious by many scholars past and present.

68. 大乘起信論

1 卷

馬鳴造·真諦譯

大正大藏經 No. 1666

本論在大乘佛教的中心思想中，從理論、實踐兩二方面作簡單扼要的說明，所以從古以來作為大乘佛教入門書籍，並廣泛為大眾所讀誦。雖然論文不長，但在佛教歷史上是一部重要論書。

所有大乘佛教之主要宗派即華嚴、天台、禪、淨土、真言，皆受到本論影響很大。可是，有關作者及本論出處有很多疑問，直至今天亦無法定論，大概可分為印度作或中國作，至於作者是否龍樹以前之馬鳴，皆無法肯定。

68. **Dai-jō-ki-shin-ron**

Ch.: Ta-ch'eng-ch'i-hsin-lun

Skt.: Mahāyānaśraddhotpāda-śāstra?

1 fascicle

Composed by Aśvaghōṣa; translated by Paramārtha

Taishō No. 1666

This "Treatise on the Awakening of Faith in the Mahāyāna" presents a concise synopsis of both the theoretical and practical aspects of the central ideas of Mahāyāna Buddhism, and has therefore been widely read as an introduction to Mahāyāna Buddhism. It is a short work, but extremely important in the history of Buddhism, having exerted influence in China and Japan upon the various schools of Buddhism, such as Hua-yen (Jap.: Kegon), T'ien-t'ai (Jap.: Tendai), Ch'an (Jap.: Zen), Pure Land and Chên-yen (Jap.: Shingon).

However, many questions remain concerning the author and place of composition, it still being unclear whether it was composed in India or China, and whether the author Aśvaghōṣa lived before or after Nāgārjuna.

69. 釋摩訶衍論

10 卷

龍樹造・筏提摩多譯

大正大藏經 No. 1668

「摩訶衍」是梵語 Mahayana 之音譯，即「大乘」之義。「摩訶衍論」是指《大乘起信論》（No. 68）而言，即本論是《大乘起信論》之註釋書。

有關本論作者及於何地撰寫，當然與《大乘起信論》相同，但亦有不少議論，而真言宗之創立者空海認為本論是龍樹之真實作品，成為古來值得研究之重要典籍之一。

大概推斷是於七、八世紀之頃由中國或韓國人所著作。

69. **Shaku-ma-ka-en-ron**

Ch.: Shih-mo-ho-yen-lun

10 fascicles

Composed by Nāgārjuna; translated by Fa-ti-mo-to
(Jap.: Batsudaimata; Skt.: Vṛddhimata?)

Taishō No. 1668

The word *mo-ho-yen* in the title of this work is a transliteration of the Sanskrit *Mahāyāna*, and thus the title means “Commentary on the Mahāyāna Treatise,” ‘Mahāyāna Treatise’ in this case referring to “The Awakening of Faith” (No. 68). As with the latter work, there has been much divergence of opinion on the author and place of composition of this treatise, but it is generally held to have been composed in the seventh or eighth century in either China or Korea. Owing to the fact that Kūkai, the founder of the Shingon School in Japan, recognized it as a genuine work of Nāgārjuna, it has been considered as an important text in this school, and much study has been devoted to it.

70. 那先比丘經

2 卷

失譯

大正大藏經 No. 1670

在漢譯中雖稱爲「經」，但不是釋尊之說。

於公元前二世紀之末葉，印度西北部在希臘國彌蘭陀王統治之下，本經是當時印度僧那先比丘與彌蘭陀王彼此討論佛教教理之問答記錄。這對當時東、西方思維方法論上提供出非常珍貴的資料。

在巴利語聖典中，本經雖未被收入於巴利語三藏中，但內容具有很重要的佛教文學價值，而漢譯與巴利語譯內容稍有差異，譯文亦不太流暢。

70. **Na-sen-bi-ku-kyō**

Ch.: Na-hsien-pi-ch'iu-ching

Pāli: Milindapañhā

2 fascicles

Translator unknown

Taishō No. 1670

Although it is referred to as a 'sūtra' in the Chinese version, this work is not a record of Śākyamuni's own teachings, but gives an account of a dialogue on Buddhist thought between Milinda (Menander), the king during the latter half of the second century B.C. of the Greeks ruling northwestern India, and an Indian monk by the name of Nāgasena (*Na-hsien* in the title). It ends with King Milinda's being converted to Buddhism and taking the vows of a mendicant monk, and the work as a whole is a very valuable source of material in the study of differences between Eastern and Western thought.

In the Pāli Canon it is placed outside of the Tipiṭaka, but as a work of Buddhist literature its contents are of great importance. However, the Chinese translation differs somewhat in contents from the Pāli version, and the style of translation is not exactly fluent.

中國撰述部

CHINESE WORKS

71. 般若波羅蜜多心經幽贊

2 卷

窺基撰

大正大藏經 No. 1710

本論是玄奘譯之《般若波羅蜜多心經》（No. 11）即《般若心經》之最早註釋書，略稱為《心經幽贊》。

依據法相宗之教義，為《般若心經》逐句解釋，同時亦加入三論宗教義之說明。

71. **Han-nya-ha-ra-mit-ta-shin-gyō-yū-san**

Ch.: Pan-jo-po-lo-mi-to-hsin-ching-yu-tsan

2 fascicles

Composed by K'uei-chi (Jap.: Kiki)

Taishō No. 1710

This work is the earliest Chinese commentary on the “Heart Sūtra” (Hsüan-tsang’s translation; No. 11), and is also known by its abbreviated title of *Shin-gyō-yū-san*. It gives a word-for-word commentary on the “Heart Sūtra” based upon the tenets of the Fa-hsiang School, but also adds interpretations following the doctrines of the San-lun School.

72. 妙法蓮華經玄義

20 卷

智顓說

大正大藏經 No. 1716

本書與《法華文句》、《摩訶止觀》（ No. 79 ）合稱為「法華三大部」，略稱為《法華玄義》。

從《妙法蓮華經》（ No. 12 ）五字之經名論述其種種立場，以法華思想為基礎，詳述天台宗之教義。

為中國天台宗開創時代不可或缺之重要論書，是天台教義之架構之一。

本書為天台大師智顓所說，由其弟子灌頂整理而成之筆錄。不單是具有理論上的見解，也是智顓的宗教體驗的實證。

72. Myō-hō-ren-ge-kyō-gen-gi

Ch.: Miao-fa-lien-hua-ching-hsüan-i

20 fascicles

Composed by Chih-i (Jap.: Chigi)

Taishō No. 1716

This work, the title of which means “The Profound Meaning of the Lotus Sūtra,” is one of the so-called ‘Three Major Works of the T’ien-t’ai School,’ together with the *Hok-ke-mon-gu* (Ch.: *Fa-hua-wên-chü*; Taishō No. 1718) and *Ma-ka-shi-kan* (No. 79), and is usually known as the *Hok-ke-gen-gi*. It presents a comprehensive interpretation of the five characters comprising the Chinese title of the “Lotus Sūtra” (No. 12), giving at the same time a detailed exposition of the doctrines of the T’ien-t’ai School, which are based upon the thought of the “Lotus Sūtra.” It was thus a work of indispensable importance in the establishment of the T’ien-t’ai School in China, and serves in fact as the basic framework of the T’ien-t’ai school of thought.

It represents a record of the teachings of Chih-i as recorded by his disciple Kuan-ting (Jap.: Kanjō), and is not simply a theoretical work, but is characterized by the fact that it is grounded on Chih-i’s own religious experience.

73. 觀無量壽佛經疏

4 卷

善導集記

大正大藏經 No. 1753

本經疏是《觀無量壽經》（ No. 18 ）之註釋書，又稱爲《觀經疏》，因內容分成四部分，所以一般稱爲《四帖疏》。

本書是善導的淨土思想中最核心之論書，給與日本淨土教影響很大。

日本淨土宗開祖法然接觸到源信所著之《往生要集》（ No. 131 ）以後，放棄以前所修的法門，而專修念佛之淨土法門。

直至今日，本經疏被視爲淨土教中最重要之論書。

73. Kan-mu-ryō-ju-but-su-kyō-sho

Ch.: Kuan-wu-liang-shou-fo-ching-shu

4 fascicles

Composed by Shan-tao (Jap.: Zendō)

Taishō No. 1753

A commentary on the *Amitāyurdhyāna-sūtra* (No. 18), this work is also known as the *Kan-gyō-sho*, but in Japan it is most commonly called the *Shi-jō-no-sho* (“Commentary of Four Books”) owing to the fact that it consists of four parts.

This work represents the core of Shan-tao’s Pure Land thought, and has exerted considerable influence upon Pure Land Buddhism in Japan. Hōnen, the founder of the Pure Land School in Japan, came in contact with it through Genshin’s *Ō-jō-yō-shū* (No. 131), and as a result discarded all his previous practices and entered the path of ‘exclusive practice of *nenbutsu*’. Ever since it has been regarded as an extremely important work in the Japanese Pure Land School.

74. 三論玄義

1 卷

吉藏撰

大正大藏經 No. 1852

本書為三論宗之根本聖典，在中國，集三論宗之大成者嘉祥吉藏大師著作雖然很多，但以本書為三論宗教義中最簡明之概論，所以可稱為佛教中觀思想之入門書。

「三論」者，是指《中論》（ No. 52 ）、《百論》（ 大正大藏經 No. 1569 ）、《十二門論》（ 大正大藏經 No. 1568 ）而說，再加上《大智度論》（ 大正大藏經 No. 1509 ）共有四論。

何故此論宗要重視這些論典，其理由認為各論各具特色，並且互相有連貫性。

日本之三論宗以本書為最重要之聖典。

74. San-ron-gen-gi

Ch.: San-lun-hsüan-i

1 fascicle

Composed by Chi-ts'ang (Jap.: Kichizō)

Taishō No. 1852

This "Profound Meaning of the Three Treatises" written by Chi-ts'ang, a prolific writer who completed the theoretical foundation of the San-lun School, is the basic treatise of the San-lun (Jap.: Sanron) School, and serves as a concise introduction to the thought of the Mādhyamika School. *San-lun*, meaning 'Three Treatises,' refers to the *Madhyamaka-sāstra* (No. 52), *Sata-sāstra* (Taishō No. 1569) and *Dvādaśamukha-sāstra* (Taishō No. 1568), and in this work Chi-ts'ang first explains why these three treatises, together with the *Mahāprajñāpāramitā-sāstra* (Taishō No. 1509), are held in such high regard in the San-lun School, and then goes on to elaborate on the characteristics of each of these works and on their interrelationship.

In the Japanese Sanron School more importance has in fact been placed upon this work than upon the 'Three Treatises' themselves.

75. 大乘玄論

5 卷

吉藏撰

大正大藏經 No. 1853

本論爲中國三論宗之集大成者嘉祥吉藏大師所有著作中最重要論書之一，是從三論宗空觀中道之立場引伸出一種佛教統一論。

本論主要是採用當時佛教很多大乘經典中的思想，再以三論宗立場對比而論述，因此本論在三論宗中與《三論玄義》（ No. 74 ），同時成爲最重要典據之一。

75. **Dai-jō-gen-ron**

Ch.: Ta-ch'eng-hsüan-lun

5 fascicles

Composed by Chi-ts'ang (Jap.: Kichizō)

Taishō No. 1853

One of the most important works written by Chi-ts'ang, who brought the doctrines of the San-lun School to their culmination, this "Treatise on the Profound Meaning of the Mahāyāna" is an attempt to systematize the teachings of Buddhism from the Mādhyamika standpoint of the San-lun School. He deals with the principal currents of thought to be found in the Mahāyāna sūtras being studied in China at the time, and presents a contrastive study of their contents in comparison with the doctrines of the San-lun School. Therefore this work can be regarded together with the *San-ron-gen-gi* (No. 74) as one of the most important authoritative works of the San-lun School.

76. 肇論

1 卷

僧肇作

大正大藏經 No. 1858

本論是由鳩摩羅什弟子僧肇所著的四篇論文而編成，並有僧肇對佛教的見解及立場之扼要部分，因此給與後來中國佛教很大影響力。

《肇論》，顧名思義，是僧肇所著之論，與彼所著之《註維摩詰經》（大正大藏經 No. 1775），同是代表著作之一。

本論之特色是以中國式的思維和理解去敘述和探究佛教教義，在形成中國佛教的過程中，可說具有極為重要的意義。

76. Jō-ron

Ch.: Chao-lun

1 fascicle

Composed by Sêng-chao (Jap.: Sōjō)

Taishō No. 1858

This work, the title of which means literally “Treatises of Sêng-chao,” consists of four treatises by Sêng-chao, a disciple of Kumārajīva, with a short piece added summarizing the basic views of the author on Buddhism. It exerted considerable influence on later Chinese Buddhism, and together with his *Chū-yui-ma* (Ch.: *Chu-wei-mo*; “Commentary on the *Vimalakīrtinirdeśa-sūtra*”; Taishō No. 1775), is one of his representative works. It is characterized by its typically Chinese understanding and interpretation of Buddhism, and is of significance in that important aspects of Buddhist doctrine are interpreted by reference to traditional Chinese philosophy. It is therefore a very important work when considering the development of Buddhism in China.

77. 華嚴一乘教義分齊章

4 卷

法藏述

大正大藏經 No. 1866

一般稱爲《華嚴五教章》或《五教章》。是建立華嚴宗立場之一種佛教概論，所以又可稱爲華嚴宗之概說書。

作者法藏爲建立華嚴宗之立場，將佛教判分爲五教，以《華嚴經》爲至高無上之經典。同時，另一方面，又整體地、系統化地去表達佛教之教義。

77. **Ke-gon-ichi-jō-kyō-gi-bun-zai-shō**

Ch.: Hua-yen-i-ch'eng-chiao-i-fên-ch'i-chang

4 fascicles

Composed by Fa-ts'ang (Jap.: Hōzō)

Taishō No. 1866

This work, which is generally known as the (*Ke-gon-go-kyō-shō* (Ch.: [*Hua-yen-wu-chiao-chang*; “Essay on the Five Teachings”), is both an outline of Buddhism from the standpoint of the Hua-yen School and an introduction to the teachings of the Hua-yen School itself. Buddhism is divided into five ‘teachings’ and the *Avatamsaka-sūtra* (No. 15) is ranked as the supreme sūtra, but at the same time the author does not lose sight of Buddhism as an organic whole, attempting as he does to present a comprehensive systematization of its teachings.

78. 原人論

1 卷

宗密述

大正大藏經 No. 1886

本論又名《華嚴原人論》，係宗密所作。論中提倡禪與華嚴合而為一，其根本立場是說明建立人類存在根源。

本論最初批判儒、道二教，接著呵斥小乘及權教大乘，後又解說實教大乘之義，最後結論，將以前批判之對象所有立場及思想，用來輔助說明人間存在真正之根源。本論也可以說是宗密統一所有教義之作。

78. **Gen-nin-ron**

Ch.: Yüan-jên-lun

1 fascicle

Composed by Tsung-mi (Jap.: Shūmitsu)

Taishō No. 1886.

In this work, also known as the *Ke-gon-gen-nin-ron* (Ch.: *Hua-yen-yüan-jên-lun*), Tsung-mi, who advocated the amalgamation of Ch'an and Hua-yen, deals with the subject of the basis of human existence. He starts by criticizing Confucianism and Taoism and rejecting Hīnayāna and 'Provisional' Mahāyāna, after which he goes on to explain the true Mahāyāna, and then concludes by stating that all the viewpoints and philosophies which he has so far criticized are in fact factors which help to effect the manifestation of the true basis of human existence. One can thus say that in this work Tsung-mi is attempting to bring together all teachings in a united whole.

79. 摩訶止觀

20 卷

智顛說

大正大藏經 No. 1911

本論又稱《天台摩訶止觀》，或簡稱為《止觀》。是「法華三大部」（No. 72）之一，中國天台宗開祖智顛講述，由其弟子灌頂所筆錄。

本論敘述以天台宗之基本修持法，用來觀察自己心性。全書原有十章，可是第八章至第十章已失傳，但依然對後代中國、日本佛教發展有很大影響。

本論書是智顛個人之宗教體驗及實踐法，具有很高的評價，智顛並被視為是中國佛教史上最偉大的祖師。

79. Ma-ka-shi-kan

Ch.: Mo-ho-chih-kuan

20 fascicles

Expounded by Chih-i (Jap.: Chigi)

Taishō No. 1911

One of the so-called 'Three Major Works of the T'ien-t'ai School' (v. No. 72), this work is a collection of lectures delivered by Chih-i, the founder of the Chinese T'ien-t'ai School, and recorded by his disciple Kuan-ting (Jap.: Kanjō), and is also known as the *Ten-dai-ma-ka-shi-kan* (Ch.: *T'ien-t'ai-mo-ho-chih-kuan*) or simply *Shi-kan*. It is the basic exposition of the methods of practice employed in the T'ien-t'ai School, and describes the methods of practice for observing clearly the essence of the mind. It is divided into 10 chapters, but is incomplete, with Chapters 8 to 10 missing. However, it is a work which has exerted considerable influence upon the later development of Buddhism in China and Japan.

Being based as it is on Chih-i's own religious experiences and practice, this work is held in particularly high esteem, and it is in fact due to this work that Chih-i has been looked upon as the greatest of all Buddhist leaders in the history of Chinese Buddhism.

80. 修習止觀坐禪法要

1 卷

智顓述

大正大藏經 No. 1915

本法要又名《童蒙止觀》，或稱《小止觀》，為天台宗對初心學法者所敘述之精神統一修行法，有關「止觀坐禪」之根本要義。

原先，本法要是天台宗始創者智顓大師為彼在俗長兄陳鍼所述說之非常簡潔之修行實踐方法，更成為天台宗新出家修行者所重視而必須研讀之讀本之一。

80. **Shu-jū-shi-kan-za-zen-hō-yō**

Ch.: Hsiu-hsi-chih-kuan-tso-ch'an-fa-yao

1 fascicle

Composed by Chih-i (Jap.: Chigi)

Taishō No. 1915

Also known as the *Dō-mō-shi-kan* (Ch.: *T'ung-mêng-chih-kuan*) or *Sbō-shi-kan* (Ch.: *Hsiao-chih-kuan*), this work presents for the sake of novices the basic essentials of the method of meditation employed in the T'ien-t'ai (Jap.: Tendai) School. It is said to have been originally written by Chih-i, the founder of the T'ien-t'ai School in China, for his elder brother Ch'ên-chên (Jap.: Chinshin), and this has resulted in its extremely concise exposition of the methods of practice. It is thus considered as necessary reading for all novice monks in the Japanese Tendai School.

81. 天台四教儀

1 卷

諦觀錄

大正大藏經 No. 1931

本書簡稱《四教儀》，又名《諦觀錄》。書中敘述天台宗教義大綱及實踐修行之概略，可以說是佛教天台宗之入門書。亦同時說到佛教其他教義，因此，亦可以是一本佛教入門書。

本書是從韓國傳入中國，是作者示寂後才被發現。

81. Ten-dai-shi-kyō-gi

Ch.: T'ien-t'ai-ssū-chiao-i

1 fascicle

Recorded by Chegwan (Jap.: Taikan)

Taishō No. 1931

This work, also known simply as the *Shi-kyō-gi* ("Outline of the Four Teachings") or as *Tai-kan-roku* (Ch.: *Ti-kuan-lu*; "Record of Chegwan"), presents a synopsis of the doctrines of the T'ien-t'ai School together with an outline of the methods of practice employed in this school. It is thus an introduction to the Buddhism of the T'ien-t'ai School, but serves at the same time as an introduction to Buddhism as a whole, elucidating as it does the tenets of Buddhism in general. This work was discovered after the death of the author, who had come to China from Koryō.

82. 國清百錄

4 卷

灌頂纂

大正大藏經 No. 1934

天台智顛大師入滅後，由其入門弟子灌頂將有關文書、史料等共有一百零四篇編輯而成本錄。以天台山國清寺爲本錄之書名，研究智顛之傳記者，皆以本錄爲基本資料。

本錄內容包含有當時皇帝之詔勅、智顛之書信以及碑文等。從這些豐富而非常重要之資料中，提供當時很多史實以及初期天台宗教團之情形。

本錄以一百零四篇之文獻所編成，故稱爲「百錄」，此約大數而言。

82. Koku-sei-hyaku-roku

Ch.: Kuo-ch'ing-pai-lu

4 fascicles

Compiled by Kuan-ting (Jap.: Kanjō)

Taishō No. 1934

This work consists of a collection of 104 documents and other materials relating to Chih-i and put together by Kuan-ting, one of his disciples. *Kuo-ch'ing* in the title refers to Kuo-ch'ing Temple, the main temple of the T'ien-t'ai School in China, and *pai-lu* ("One Hundred Records") is a round figure referring to the 104 documents contained in this work.

This work provides the basic sources in the study of Chih-i's biography, containing as it does imperial edicts, correspondence addressed to Chih-i, inscriptions, etc. It is therefore rich in material giving information on the state of affairs at the time, and contains important data relating to the early stages in the history of the T'ien-t'ai School in China.

83. 鎮州臨濟慧照禪師語錄

1 卷

慧然集

大正大藏經 No. 1985

一般又稱爲《臨濟錄》，是禪宗之臨濟宗開祖臨濟義玄所說之言教，由其弟子慧然所編集，爲臨濟宗最重要的語錄。

鎮州者，是中國的一個縣名，是臨濟所居住之地方，臨濟者，是鎮州內的一個地方。

又，「慧照禪師」是唐朝皇帝勅封臨濟禪師之諡名。

83. **Chin-shū-rin-zai-e-shō-zen-ji-go-roku**

Ch.: Chên-chou-lin-chi-hui-chao-ch'an-shih-wu-lu

1 fascicle

Compiled by Hui-jan (Jap.: Enen)

Taishō No. 1985

This work, generally known as "The Record of Lin-chi," is a record of the teachings of Lin-chi I-hsüan (Jap.: Rinzai Gigen), the founder of the Lin-chi branch of the Ch'an (Jap.: Zen) School, and was compiled by one of his disciples, Hui-jan. In the Lin-chi (Jap.: Rinzai) School it is regarded as the most important collection of the recorded sayings of a Ch'an Master.

Chên-chou in the title is the name of the prefecture, and *Lin-chi* the name of the place where Lin-chi resided; *Hui-chao Ch'an-shih* (*Ch'an-shih*: 'Ch'an Master') is the title conferred upon him posthumously by the T'ang emperor.

84. 佛果圓悟禪師碧巖錄

10 卷

重顯頌古·克勤評唱

大正大藏經 No. 2003

本禪書簡稱《碧巖錄》，或稱《碧巖集》，是重顯從《傳燈錄》（大正大藏經 No. 2076）一千七百個公案中選出最重要的一百個公案，再用偈頌方式為之解說，後由克勤（圓悟）附加評釋。

本禪書受到臨濟宗特別重視，更被視為參禪之最高指南。

說到公案，是記錄傑出禪師之語言、行動，以助初學禪者達到精神統一之方法。

84. **Buk-ka-en-go-zen-ji-heki-gan-roku**

Ch.: Fo-kuo-yüan-wu-ch'an-shih-pi-yen-lu

10 fascicles

Compiled by Ch'ung-hsien (Jap.: Jūken); commented upon by K'o-ch'in (Jap.: Kokugon)

Taishō No. 2003

This "Blue Cliff Record," also known as the *Heki-gan-shū* (Ch.: *Pi-yen-chi*; "Blue Cliff Collection"), consists of 100 *kung-an* (Jap.: *kōan*) selected by Ch'ung-hsien from the 1700 *kung-an* of the *Den-tō-roku* (Ch.: *Ch'uan-têng-lu*; "Transmission of the Lamp"; Taishō No. 2076). Ch'ung-hsien has added explanatory verses to each of the *kung-an*, and later the comments of K'o-ch'in (= *Yüan-wu* in the title) were appended. In the Lin-chi (Jap.: Rinzai) School this work is held in extremely high regard, and is looked upon as a model text for instruction in the practice of Ch'an.

It should be mentioned that the term *kung-an* refers to records of the statements and actions of eminent practitioners of Ch'an which are given to novices as aids to meditation.

85. 無門關

1 卷

宗紹編

大正大藏經 No. 2005

中國宋代禪師無門慧開，從古代禪之公案中精選出四十八條公案，各用偈頌加以評釋，成為古來禪門中最珍貴的禪書。

與其他公案書相比，本禪書之公案較少，但具有參禪入門書之實用意義，常為禪師所引用。

「無門」者，即指進入開悟之境地，不是用眼睛所能見到之門，所以稱為「無門」。

85. Mu-mon-kan

Ch.: Wu-mên-kuan

1 fascicle

Compiled by Tsung-chao (Jap.: Shūshō)

Taishō No. 2005

This “Gateless Barrier” consists of 48 *kung-an* (v. No. 84) selected by Wu-mên Hui-k'ai (Jap.: Mumon Ekai), a Ch'an monk of the Sung Dynasty, to each of which are added a verse and comment. It has traditionally been the most highly prized work in the Ch'an School. When compared with other collections of *kung-an*, the *kung-an* contained in this work are relatively few in number, and this together with the fact that it is an introductory work to the practice of Ch'an has resulted in frequent use being made of it.

‘Gateless’ in the title means that although there is no gate to pass through when entering the state of enlightenment, there is an invisible gate called ‘Gateless.’

86. 六祖大師法寶壇經

1 卷

宗寶編·法海等集

大正大藏經 No. 2008

本經略稱爲《六祖壇經》、《壇經》或《法寶壇經》。是記述中國禪宗第六祖慧能所講述之言教，由弟子法海所集錄。

其內容是反對中國北禪宗而建立南禪宗之獨立宣言，主張「頓悟」，著重人之本性而非外求，名之爲「見性」。

86. Roku-so-dai-shi-hō-bō-dan-gyō

Ch.: Liu-tsu-ta-shih-fa-pao-t'an-ching

1 fascicle

Compiled by Tsung-pao (Jap.: Shūhō); recorded by
Fa-hai (Jap.: Hokkai) *et al.*

Taishō No. 2008

This work consists of a record of the teachings of Hui-nêng (Jap.: Enō), the Sixth Patriarch of the Ch'an School in China, recorded by his disciple Fa-hai, and is known by several abbreviated titles such as *Roku-so-dan-gyō* ("Platform Sūtra of the Sixth Patriarch"), *Dan-gyō* ("Platform Sūtra") or *Hō-bō-dan-gyō* ("Platform Sūtra of the Dharma Treasure"). It proclaims the independence of the Southern School of Ch'an from the Northern School, and discusses such subjects as 'sudden enlightenment' (*tun-wu*; Jap.: *tongo*) and the external expression of one's real nature (*chien-hsing*; Jap.: *kenshō*).

87. 信心銘

1 卷

僧燦作

大正大藏經 No. 2010

本禪書係禪宗第三祖僧燦所作，敘述禪之最高境界。用四言一句偈頌寫出，全部一百四十六首偈，共計只有五百八十四字之短篇禪書。

所謂禪之真理是將所有差別、對立，以及是非得失皆須遠離，安住於平等自在之境界中。

這些偈頌，常為禪僧們所讀誦，對禪宗發展很有影響，深深浸透禪堂生活。

87. **Shin-jin-mei**

Ch.: Hsin-hsin-ming

1 fascicle

Composed by Sêng-ts'an (Jap.: Sōsan)

Taishō No. 2010

In this work Sêng-ts'an, the Third Patriarch of the Ch'an School in China, gives expression to the highest state of Ch'an. It is a short work, consisting of 146 lines of 4 characters a line and amounting to a mere 584 characters, and states that the ultimate truth of Ch'an corresponds to a state of equality and absolute freedom, free of all differentiation and conflict, right and wrong, loss and gain.

These verses have been a favourite object of memorization and recitation by countless Ch'an monks over the ages, and with the development of Ch'an over the centuries they have become deeply imbedded in the life of Ch'an monasteries.

88. 黃檗山斷際禪師傳心法要

1 卷

裴休集

大正大藏經 No. 2012-A

本書記錄中國禪宗之一黃檗宗開祖黃檗希運之述說，由其在家弟子裴休所筆錄。內容簡潔，說明禪之要旨。

希運是臨濟宗開祖臨濟義玄之老師，所以本書可作為臨濟禪之基本讀物，在中國與日本常為禪者所研讀。

其次，黃檗山是希運所住之山名，其號為斷際禪師。

一般所知，本書略稱《傳心法要》。

88. **Ō-baku-san-dan-sai-zen-ji-den-shin-hō-yō**

Ch.: Huang-po-shan-tuan-chi-ch'an-shih-ch'uan-
hsin-fa-yao

1 fascicle

Compiled by Fei-hsiu (Jap.: Haikyū)

Taishō No. 2012-A

This is a record of the teachings of Huang-po Hsi-yün (Jap.: Ōbaku Kiun), the founder of the Huang-po branch of the Ch'an School in China, and was taken down by one of his lay disciples, Fei-hsiu. This work is generally known by its abbreviated title of *Den-shin-hō-yō* ("Essentials of the Transmission of Mind"), and sets forth with extreme concision the substance of Ch'an.

Hsi-yün was the teacher of Lin-chi I-hsüan (Jap.: Rinzaï Gigen), the founder of the Lin-chi (Jap.: Rinzaï) School, and as a result this record of his teachings has been frequently referred to in China and Japan as a work expounding the fundamentals of the Lin-chi School of Ch'an.

Huang-po-shan in the title (Mt. Huang-po) refers to the mountain where Hsi-yün lived, and *Tuan-chi* was his title as a Ch'an Master.

89. 永嘉證道歌

1 卷

玄覺撰

大正大藏經 No. 2014

在中國禪宗第六祖慧能引導之下，永嘉玄覺於一夜間而悟得禪之真理，此歌將其開悟之要旨以二百四十七句，八百一十四字寫出之古體詩，於優邃之文體表現出禪之精髓。

從古以來，此歌為禪僧們所習誦，特別受到曹洞宗的非常重視。

本書簡稱為《證道歌》，「證道」者，確實「證入悟境之道」之意。

89. **Yō-ka-shō-dō-ka**

Ch.: Yung-chia-chêng-tao-ko

1 fascicle

Composed by Hsüan-chio (Jap.: Genkaku)

Taishō No. 2014

This work expresses in poetic form the substance of the Ch'an enlightenment gained in a single night by Yung-chia Hsüan-chio under the guidance of Hui-nêng (Jap.: Enō), the Sixth Patriarch of Chinese Ch'an. Although it comprises only 247 lines consisting in all of 814 characters, it expresses beautifully the essence of Ch'an, and has been recited by Ch'an monks ever since, being especially highly valued in the Ts'ao-tung (Jap.: Sōtō) School. Its title is frequently abbreviated to *Shō-dō-ka*, meaning "Song of Attaining the Path (of Enlightenment)."

90. 勅修百丈清規

8 卷

德輝 重編

大正大藏經 No. 2025

本書原來是百丈懷海爲禪宗寺院所製定之規則與戒律，到了宋代，懷海原本所製定之《古清規》已經散失。到了元代，由皇帝勅令東陽德輝重加整理而完成。

本書包含有禪宗寺院中所應遵守及執行之一切規範與戒律；舉例說，如中國佛教禪僧修行德目之一，身體勞動之出坡作務。本書在中國對道教之規範亦給予很大影響。

90. **Choku-shū-hyaku-jō-shin-gi**

Ch.: Ch'ih-hsiu-pai-chang-ch'ing-kuei

8 fascicles

Revised by Tê-hui (Jap.: Tokki)

Taishō No. 2025

This work is based upon the rules and precepts for Ch'an monasteries laid down by Pai-chang Hui-hai (Jap.: Hyakujō Ekai). By the time of the Sung Dynasty, however, the original form of this code, known as the "Old Pure Regulations," had already been lost, so Tung-yang Tê-hui (Jap.: Tōyō Tokki) was ordered by imperial command to supplement it, resulting in this work.

It thus contains all the rules and precepts to be observed in Ch'an monasteries, and was widely adopted. An example of the Sinicization of Buddhism can be seen in physical labour being called *tso-wu* (Jap.: *samu*) and regarded as one of the basic elements of Ch'an practice. This work also exerted considerable influence in China on the codification of similar regulations in Taoism.

91. 異部宗輪論

1 卷

世友造·玄奘譯

大正大藏經 No. 2031

佛滅後一百餘年，佛教有所謂根本分裂，即上座部與大眾部二派，其後又有二十部派之分裂。本論從一切有部之立場，詳述各個部派教義之不同點。

本論不但是研究佛教部派分裂之歷史不可或缺之論書，而且對現存小乘佛教大部分教義，從一切有部教義中可以窺知到其他部派之教義，因此，可以說是研究佛教部派之極為寶貴資料。

91. **I-bu-shū-rin-ron**

Ch.: I-pu-tsung-lun-lun

Skt.: Samayabhedoparacanacakra

1 fascicle

Composed by Vasumitra; translated by Hsüan-tsang
(Jap.: Genjō)

Taishō No. 2031

This work describes the course of the so-called 'Basic Schism' of Buddhism into the Theravāda and Mahāsāṃghika Schools, which took place over 100 years after the death of Śākyamuni, and the subsequent division of the Hīnayāna into 20 minor sects. It is written from the standpoint of the Sarvāstivādins, but also describes in detail the doctrinal characteristics of the other sects.

This work is thus not only indispensable in the study of the history of sectarian division in Buddhism, but, when one considers that the majority of extant doctrinal treatises of Hīnayāna belong to the Sarvāstivādins, it is also an invaluable source of material in the elucidation of the tenets of sects other than the Sarvāstivādins.

92. 阿育王經

10 卷

僧伽婆羅譯

大正大藏經 No. 2043

這是一本阿育王之傳記，當公元前三世紀頃，摩拉尼耶王朝第三代之阿育王出生於中印度之摩竭陀地方。

最初，他統一了印度，至誠皈依佛教，即派遣使節去各地傳播佛教。本經頗類似記載阿育王傳記之《阿育王傳》（大正大藏經 No. 2042），其順序與內容與本經一致，大概是同本而異譯。

92. **A-iku-ō-kyō**

Ch.: A-yü-wang-ching

Skt.: Aśokarāja-sūtra?

10 fascicles

Translated by Saṃghabhara

Taishō No. 2043

This is a biography of King Aśoka, the third ruler of the Mauryan Dynasty in Magadha in Central India during the third century B.C. It relates how King Aśoka unified India for the first time and, having been converted to Buddhism, sent emissaries throughout the land spreading the teachings of Buddhism.

There is a similar biography entitled *A-iku-ō-den* (Ch.: *A-yü-wang-ch'uan*; Skt.: *Aśokarājavadāna*; Taishō No. 2042), and since the contents and order of events described therein agree with the present work, the two are thought to be variant translations of the same original text.

93. 馬鳴菩薩傳

1 卷

鳩摩羅什譯

大正大藏經 No. 2046

這是公元前一百年至六十年頃，於印度出生之馬鳴之傳記。

有關馬鳴傳記，在其他很多史書中皆有記載，但其內容並不一致，其出生年代及出身地等大相差異，因此對於本書記載確有很多疑問，無論如何，這不失為一本記述馬鳴傳記之重要史傳。

93. **Me-myō-bo-satsu-den**

Ch.: Ma-ming-p'u-sa-ch'uan

1 fascicle

Translated by Kumārajīva

Taishō No. 2046

This “Biography of the Bodhisattva Aśvaghōṣa” is a biography of Aśvaghōṣa (ca. A.D. 100– 60). Biographical references to Aśvaghōṣa are to be found in a number of other works too, but there are discrepancies in contents, dates and place-names. There are also many problems relating to the contents of this particular work, but it still does not lose its value as an important biography of the famous poet-scholar Aśvaghōṣa.

94. 龍樹菩薩傳

1 卷

鳩摩羅什譯

大正大藏經 No. 2047

本傳在日本被各個宗派所尊崇，又稱為八宗之祖之龍樹（約於公元一五〇年至二五〇年頃）之傳記。

根據《付法藏因緣傳》（大正大藏經 No. 2058）記述，釋迦佛入滅後，相傳佛教歸納有二十八位高僧傳記，「龍樹」之部分曾經被改寫而編纂在內，依譯者鳩摩羅什之說，也許《龍樹傳》是獨立的著作。

94. **Ryū-ju-bo-satsu-den**

Ch.: Lung-shu-p'u-sa-ch'uan

1 fascicle

Translated by Kumārajīva

Taishō No. 2047

This “Biography of the Bodhisattva Nāgārjuna” is a biography of Nāgārjuna (ca. A.D. 150–250), who is revered by all Buddhist schools in Japan as the ‘Founder of the Eight Schools.’ According to one view, this particular biography is simply a modified version of the section on Nāgārjuna contained in the *Fu-hō-ḡō-in-nen-den* (Ch.: *Fu-fa-ts'ang-yin-yüan-ch'uan*; Taishō No. 2058), a work which gives the biographies of the 28 Patriarchs who transmitted Buddhism after the death of Śākyamuni. But judging from the fact that it is alleged to have been translated by Kumārajīva, it is probable that it was composed as an independent work.

95. 婆藪槃豆法師傳

1 卷

真諦譯

大正大藏經 No. 2049

「婆藪槃豆」是梵名 Vasubandhu 之漢音，古代漢譯爲天親，現代多用新譯名世親。

他是最有成就之大論師，著作很多，被認作爲大乘瑜伽學派建立基礎之人物，本傳只是他的一本傳記。

《世親傳》、《天親傳》、《婆藪槃豆傳》等等是本傳記之別名。

95. **Ba-so-han-zu-hō-shi-den**

Ch.: P'o-sou-p'an-tou-fa-shih-ch'uan

1 fascicle

Translated by Paramārtha

Taishō No. 2049

P'o-sou-p'an-tou in the title is the Chinese transliteration of the name Vasubandhu, translated into Chinese as T'ien-ch'in (Jap.: Tenjin) and later as Shih-ch'in (Jap.: Seshin), the latter appellation being that now most frequently used. The achievements of this scholar-monk, regarded as having laid the foundations of the Yogācāra School of Mahāyāna Buddhism, are described in many works, but this is the only independent biography, and its alternative names include *Se-shin-den* (Ch.: *Shih-ch'in ch'uan*), *Ten-jin-den* (Ch.: *T'ien-ch'in-ch'uan*) and *Ba-so-han-zu-den*, all meaning "The Biography of Vasubandhu."

96. 大唐大慈恩寺三藏法師傳

10 卷

慧立本·彥悰箋

大正大藏經 No. 2053

《慈恩寺三藏法師傳》當然就是《大唐西域記》（No. 100）作者玄奘之傳記。本傳記敘述從其出生開始，由中國去印度十數年中，在當時之天竺求法旅遊時之記錄；更進一步記述歸國後之事蹟，收集成爲整個之傳記。

本傳記是以玄奘旅行遭遇爲中心所編集，而《大唐西域記》以實地見聞之地誌等爲中心而編成書。

附帶一提，到了明代，坊間流行通俗小說《西遊記》，即以本書爲藍本。

96. **Dai-tō-dai-ji-on-ji-san-zō-hō-shi-den**

Ch.: Ta-t'ang-ta-tz'ü-ên-ssü-san-ts'ang-fa-shih-
ch'uan

10 fascicles

Composed by Hui-li (Jap.: Eryū); supplemented by
Yen-ts'ung (Jap.: Gensō)

Taishō No. 2053

This work, also known as the *Ji-on-ji-san-zō-hō-shi-den*, is a biography of Hsüan-tsang (Jap.: Genjō), the author of the *Dai-tō-sai-iki-ki* (Ch.: *Ta-t'ang-hsi-yü-chi*; “Record of the Western Regions of Greater T'ang”; No. 100). Starting with Hsüan-tsang's birth, it describes his journey lasting more than ten years from China to India in search of the Dharma, and then goes on to record his achievements after his return to China. It is thus a complete biography, and whereas the “Record of the Western Regions” is compiled on the basis of firsthand observations of geographical features, etc., this work is centred on the account of his actual journey.

It should be noted that the *Sai-yü-ki* (Ch.: *Hsi-yü-chi*; “Monkey”), written during the Ming Dynasty, was modelled upon this work.

97. 高僧傳

14 卷

慧皎撰

大正大藏經 No. 2059

本傳應稱爲《梁高僧傳》，佛教傳來中國從後漢永平十年至梁代天監十八年（公元六十七年至五一九年），於此四百五十三年之間，精選出二百五十七位高僧之事蹟記錄下來，並附錄有二百四十三位高僧傳記之略傳。

一般將收集德高望重之高僧傳記皆稱爲「高僧傳」，然而，本傳屬於最古的類型，同時還將所有高僧德業分爲十大類。

97. **Kō-sō-den**

Ch.: Kao-sêng-ch'uan

14 fascicles

Composed by Hui-chiao (Jap.: Ekō)

Taishō No. 2059

This “Biographies of Eminent Monks,” also known as “The Liang Biographies of Eminent Monks,” records the biographies of a selection of eminent Chinese monks who lived during the period of 453 years from A.D. 67, when Buddhism is said to have been first introduced into China, to A.D. 519. It contains the full biographies of 257 monks as well as short sketches of the lives of an additional 243 monks.

Works devoted to the biographies of monks of high moral virtue are generally known as “Biographies of Eminent Monks,” and the present work is the oldest work of this genre. It is divided into 10 sections, in accordance with the varying achievements of the monks whose biographies it records.

98. 比丘尼傳

4 卷

寶唱撰

大正大藏經 No. 2063

本傳收錄了六十五位中國比丘尼的傳記。她們皆是自東晉至梁代這一百六十年間出生的。

按照序文說，在早期，很多德高尼僧是偶然被發現的。到了梁代，編纂本傳時，嚴守戒律之比丘尼極少，故將其記錄下來，作為後代比丘尼之模範。

本傳記或是根據碑文記錄，或是依憑古老記憶，再次滙集而成。

98. **Bi-ku-ni-den**

Ch.: Pi-ch'iu-ni-ch'uan

4 fascicles

Composed by Pao-ch'ang (Jap.: Hōshō)

Taishō No. 2063

This "Biographies of Buddhist Nuns" contains the biographies of 65 Chinese Buddhist nuns (*pi-ch'iu-ni* = Skt.: *bhikṣuṇī*) who lived during the period of approximately 160 years between the Eastern Chin and Liang Dynasties. According to the introduction, in former times many virtuous nuns were to be met with, but at the time of the Liang Dynasty when this work was compiled there were few nuns to be found rigorously observing the monastic precepts. Accordingly the author brought together various inscriptions, the recollections of elderly people and other relevant records into this single volume in order to provide examples for future nuns.

99. 高僧法顯傳

1 卷

法顯記

大正大藏經 No. 2085

本傳又稱《法顯傳》、《佛國記》、《歷遊天竺記傳》，是法顯參訪印度之旅行紀實。

法顯於公元三九九年出發，前往印度求法旅行，經西域之南道，進入印度西北面；一方面歷訪中印度各地之塔寺，一方面巡拜佛跡、學習、抄寫經、律、論諸聖典；最後經由海路先到錫蘭島，於公元四一二年返回中國，他將在印度所見所聞記述下來成為本書。

本書是五世紀初葉以來，印度和西域之佛教文化寶貴資料，是佛教僧侶往印度現存旅行記中最古老之旅行紀實。

99. **Kō-sō-hok-ken-den**

Ch.: Kao-sêng-fa-hsien-ch'uan

1 fascicle

Recorded by Fa-hsien (Jap.: Hokken)

Taishō No. 2085

This work, entitled “Biography of the Eminent Monk Fa-hsien,” is a record by Fa-hsien himself of his travels in India, and is also known as the *Hok-ken-den*, *Buk-koku-ki* (Ch.: *Fo-kuo-chi*; “Record of Buddhist Kingdoms”) and *Reki-yū-ten-jiku-ki-den* (Ch.: *Li-yü-t'ien-chu-chi-ch'uan*; “Account of Travels in India”).

Fa-hsien set out on his journey in search of the Dharma in A.D. 399, and passing through Central Asia via the Southern Route, reached Northwest India, from where he moved on to Central India, visiting temples and shrines on the way. He then made pilgrimages to various sites associated with Śākyamuni, studied Buddhist scriptures and the monastic code, and made copies of numerous texts. From India he crossed over to Ceylon and then returned to China by sea, arriving in 412. This work is an account of his observations and experiences during this journey. It is a valuable source of information on Buddhism and Buddhist culture in India and Central Asia at the start of the fifth century, and is the oldest extant account by a Buddhist monk of his travels in India.

100. 大唐西域記

12 卷

玄奘著·辯機編

大正大藏經 No. 2087

本書又稱爲《西域記》，是玄奘於公元六二七年由中國出發，到西域、印度旅行後，於公元六四五年回到中國之記錄。初由玄奘著述旅行記錄，再由其弟子辯機編集成書。

本書是記錄玄奘在西域、印度參訪當時一百一十個國家及傳聞二十八個國家有關的佛教史實，如風俗、產業以及其政治等事實，是非常寶貴之資料；又記載當時諸國之距離，方位以及正確之各國原語，是特別卓越的古代地誌，更是一本有助考古學的發掘與探索之指南書。

100. **Dai-tō-sai-iki-ki**

Ch.: Ta-t'ang-hsi-yü-chi

12 fascicles

Translated by Hsüan-tsang (Jap.: Genjō); compiled
by Pien-chi (Jap.: Benki)

Taishō No. 2087

This work, generally known as the "Records of Western Regions," is an account of Hsüan-tsang's travels in Central Asia and India from A.D. 627, when he set out from China, until his return in 645, and was compiled on the basis of Hsüan-tsang's own travel records by his disciple Pien-chi. It deals with such subjects as the state of Buddhism at the time and the geography, customs, industry and government of the 110 countries which he himself visited and of 28 countries about which he heard from other people.

It is thus a valuable historical document, and recording as it does distances, directions and measurements as well as giving accurate transliterations of native words, it is unsurpassed in its geographical descriptions by any other work. It also serves as an indispensable guidebook in archaeological excavations and expeditions.

101. 唐大和尚東征傳

1 卷

元開撰

大正大藏經 No. 2089-7

本書於日本奈良時代，中國唐代記載傳播戒律之鑑真和尚傳記。

全書分爲三部分。第一部分包括鑑真初入佛門以及會晤兩位日本留學僧伽之傳記。第二部分是前後六次渡海前往日本之記錄。而第三部分是抵達日本後至入滅之略傳。

書中以第二部分爲中心要點，詳述鑑真一行多人渡日前萬分艱苦之情形。不但可作爲佛教傳到日本的具體資料，亦是非常重要的文獻。

101. **Tō-dai-wa-jō-tō-sei-den**

Ch.: T'ang-ta-ho-shang-tung-chêng-ch'uan

1 fascicle

Composed by Yüan-k'ai (Jap.: Genkai)

Taishō No. 2089-(7)

This work, entitled "The Account of the Expedition to the East by the Great Master of T'ang," is a biography of Chien-chên (Jap.: Ganjin), the Chinese monk who transmitted the Buddhist monastic code to Japan during the Nara Period. It is divided into three parts.

Part 1 covers the period from Chien-chên's first contact with Buddhism until his meeting with two student-monks from Japan; Part 2 describes his six attempts to cross over to Japan; and Part 3 gives a brief account of events from after his arrival in Japan until his death.

The most important section is Part 2, which describes in detail the hardships undergone by Chien-chên and his party before they actually managed to reach Japan, and the work as a whole is an important historical document in that it gives a concrete account of one chapter in the transmission of Buddhism to Japan.

102. 弘明集

14 卷

僧祐撰

大正大藏經 No. 2102

「弘明」是「弘道明教」之簡稱，指明確地弘揚佛教之意義。

本書是中國梁代之僧祐將過去五百年中關於佛教思想有益之論書收集起來。最初之十一卷，包括儒教、道教對佛教批判之答覆，說明佛、儒、道三教之同異。後三卷則直接述說佛教教義。

本書是為一般想了解佛教人仕而編集，提供了當時佛教情況之重要資料。

102. **Gu-myō-shū**

Ch.: Hung-ming-chi

14 fascicles

Composed by Sêng-yu (Jap.: Sōyū)

Taishō No. 2102

Hung-ming in the title is an abbreviation of *hung-tao-ming-chiao* (Jap.: *gu-dō-myō-kyō*), meaning 'to spread the way and elucidate the teaching,' and this work, compiled by Sêng-yu during the Liang Dynasty, is a collection of treatises on Buddhism thought by the compiler to be instructive and composed during the preceding 500 years. The first 11 fascicles, consisting of replies by Buddhists to criticism from Confucianists and Taoists, clarify the differences between the teachings of Confucianism, Buddhism and Taoism, whilst the last 3 fascicles contain works dealing directly with Buddhist doctrine.

The work as a whole is composed in such a way as to be readily understood by the average reader, and it is thus an important source of information on the state of Buddhism at the time of its composition.

103. 法苑珠林

100 卷

道世撰

大正大藏經 No. 2122

用現代話說，這是佛教的一本百科全書。書中詳細列舉各種聖典，其中包括佛教思想、術語、法數等概說，雖然有些重要的資料早已散失，但其內容的分類則非常方便，所以從古以來學者們皆加以運用。

全書共分類為一百篇，更細分為六百六十八種項目加以說明之。

103. **Hō-on-ju-rin**

Ch.: Fa-yüan-chu-lin

100 fascicles

Composed by Tao-shih (Jap.: Dōse)

Taishō No. 2122

Expressed in modern terms, this work is an encyclopaedia of Buddhism. It consists of itemized explanations of Buddhist doctrine, terms and concepts, and is also rich in quotations from numerous scriptures. Many of the works quoted are no longer extant, and so it serves as a valuable source of textual material. In addition, the quotations are classified and cited according to their contents; hence it is very convenient to consult, resulting in its having been used by many scholars in the past. It is divided into 100 volumes and its contents are further classified under 668 headings.

104. 南海寄歸內法傳

4 卷

義淨撰

大正大藏經 No. 2125

正式的書名是《大唐南海寄歸內法傳》，略稱為《南海寄歸傳》。

義淨於公元六七一年由中國出發，歷訪印度及南海諸國之時，詳細觀察記錄各地見聞、戒律之實際情形、以及寺院中生活方式。於實地寫作後，派遣中國僧侶送回中國。

這給予當時持戒修行者有著反省的作用，也顯示出印度及南海各國佛教戒律之嚴格。

本書作為了解南海諸國佛教教團當時組織、戒律，是甚有價值的資料。

104. **Nan-kai-ki-ki-nai-hō-den**

Ch.: Nan-hai-chi-kuei-nei-fa-ch'uan

4 fascicles

Composed by I-ching (Jap.: Gijō)

Taishō No. 2125

The full title of this work, generally known in English as "A Record of the Buddhist Religions as Practised in India and the Malay Archipelago," is *Dai-tō*-(Ch.: *Ta-t'ang*-, "Greater T'ang") *nan-kai-ki-ki-nai-hō-den*, and it is also abbreviated as *Nan-kai-ki-ki-den*.

I-ching left China in A.D. 671 for India and Southeast Asia, and this work is a detailed record of his observations on monastic discipline and life in the monasteries he visited. He wrote it underway and sent it home to China in order to make the monks there reflect upon the state of their monastic discipline by giving an indication of the strict discipline observed by monks in India and neighbouring countries. It is thus a valuable source of material on the organization of the Buddhist community in these countries and the state of monastic discipline at the time.

105. 梵語雜名

1 卷

禮言集

大正大藏經 No. 2135

此《梵語雜名》也可稱為梵漢字典，書中包容一千二百零五個漢語字彙，是日常所用到之梵語同義字。

本書是一本非常方便之參考書，尤其能滿足一般初學梵文者。

此梵文同義字用來指示漢譯及梵文悉曇字母。因此，在中國這亦是研究標準梵文有價值之資料。

105. **Bon-go-zō-myō**

Ch.: Fan-yü-tsa-ming

1 fascicle

Compiled by Li-yen (Jap.: Raigon)

Taishō No. 2135

This “ Miscellany of Sanskrit Words ” is what might be called a Chinese-Sanskrit dictionary, consisting of 1,205 Chinese words used in daily life and their Sanskrit equivalents. The words selected are arranged according to contents, so it is a very handy reference work for beginners in the study of Sanskrit. The Sanskrit equivalents are indicated by both their Chinese transliterations and the Sanskrit alphabet; hence it is also a valuable work for assessing the standard of Sanskrit studies in China at the time.

日本撰述部

JAPANESE WORKS

106. 勝鬘經義疏

1 卷

聖德太子撰

大正大藏經 No. 2185

本疏是《勝鬘經》（ No. 16 ）註解，也是聖德太子在「三經義疏」中，最早之著作。

依據《日本書記》之記述，聖德太子講說『勝鬘經』是爲了推古天皇。聖德太子選擇此特殊的經作爲講述之經，也許認爲經中主角勝鬘夫人是一位女性，而推古天皇是日本歷史第一位女皇。此疏後來才集成成書。無論如何，這是日本人之最初著作。

106. Shō-man-gyō-gi-sho

1 fascicle

Composed by Prince Shōtoku

Taishō No. 2185

This work is a commentary on the *Śrīmālā-sūtra* (No. 16), and is considered to be the earliest of the “Commentaries on Three Sūtras” (*San-gyō-gi-sho*) composed by Prince Shōtoku.

The *Nihon-shoki* (“Chronicles of Japan”) records that Prince Shōtoku gave a discourse on the *Śrīmālā-sūtra* for Empress Suiko. It is considered that Prince Shōtoku chose this particular sūtra as the subject of his discourse to the Empress probably because the protagonist of the *Śrīmālā-sūtra* is a woman, Śrīmālā, and Empress Suiko was the first Empress in Japanese history. The present work was then put together in book-form at a later date.

Be that as it may, there is no changing the fact that this was the first written work composed by a Japanese.

107. 維摩經義疏

5 卷

聖德太子撰

大正大藏經 No. 2186

本疏爲《維摩經》（ No. 27 ）之註釋書，是聖德太子所著「三經義疏」之三部經疏之一。

太子選擇此經之理由是本經的主角是維摩居士，不是出家比丘，是一位在家菩薩，類似太子自己之立場。

過去對本書是太子所著之事發生疑問，現在從其他兩種註釋看來說不是太子所著沒有決定性的證據。這三部書應是聖德太子之著作較爲適當。

107. Yui-ma-kyō-gi-sho

5 fascicles

Composed by Prince Shōtoku

Taishō No. 2186

A commentary on the *Vimalakīrtinirdeśa-sūtra* (No. 27), this work is one of the “Commentaries on Three Sūtras” (*San-gyō-gi-sho*) composed by Prince Shōtoku. It is considered that one reason for Prince Shōtoku’s having chosen this particular sūtra was the fact that the status of the protagonist Vimalakīrti, not an ordained monk but a simple lay bodhisattva, resembled his own position.

There have in the past been raised doubts whether this work was in fact composed by Prince Shōtoku. However, at present there is no conclusive proof indicating that it be the work of someone other than the author of the other two “Commentaries on Three Sūtras,” and so it is considered that the most reasonable view be to ascribe all three commentaries to Prince Shōtoku.

108. 法華義疏

4 卷

聖德太子撰

大正大藏經 No. 2187

本疏是《妙法蓮華經》（ No. 12 ）即《法華經》之註釋書，是聖德太子所著「三經義疏」之三部經疏之一。

一方面參考中國對本經之註釋書，一方面根據作者自己之見解，顯示出日本對佛教思想之最初解釋。

特別是作者對本經內容評價是「一大乘」之地位，這對後代日本佛教影響非常大。要想了解日本佛教史，《妙法蓮華經》是最重要經典之一，是值得重視的。

108. Hok-ke-gi-sho

4 fascicles

Composed by Prince Shōtoku

Taishō No. 2187

This work is a commentary on the “Lotus Sūtra” (No. 12), and is one of the “Commentaries on Three Sūtras” (*San-gyō-gi-sho*) by Prince Shōtoku. Although the author does refer to Chinese commentaries on the “Lotus Sūtra,” his own original views are also in evidence throughout the work. Thus it can be regarded as the first interpretation of Buddhist thought by a Japanese.

In particular, the author’s evaluation of the contents of the “Lotus Sūtra” as the ‘One Mahāyāna’ had immense impact upon Japanese Buddhism in later times. In fact the “Lotus Sūtra” has been regarded throughout the history of Japanese Buddhism as one of the most important of all sūtras.

109. 般若心經秘鍵

1 卷

空海撰

大正大藏經 No. 2203-A

本經簡稱為《心經秘鍵》。書末記載是當天下流行疫病之際，奉天皇之勅而撰述本書。

《般若心經》（ No. 11 ）是今天日本佛教各宗派常使用的一本經，從古以來，解釋本經的註疏亦非常多，本書以真言密教之立場來註釋是一大特色，並被斷定為密教之經典。

空海從密教立場論述本經之大意、經題、翻譯之異同，而後分五段解釋之。

109. Han-nya-shin-gyō-hi-ken

1 fascicle

Composed by Kūkai

Taishō No. 2203-A

Today the “Heart Sūtra” (Jap.: *Han-nya-shin-gyō*; No. 11) is still used in many schools of Japanese Buddhism, and over the centuries many commentaries have been composed on this sūtra. This particular commentary, “The Secret Key to the Heart Sūtra,” is characterized by the fact that it is written from the standpoint of the Shingon School of Esoteric Buddhism, asserting that the “Heart Sūtra” be in fact an esoteric text.

Kūkai discusses first the general purport, title and variant translations of this sūtra from the standpoint of Esoteric Buddhism, and then goes on to divide it into 5 parts and to give an interpretation of each part. According to the colophon, this commentary was composed by imperial order at a time when the land was being ravaged by a plague.

110. 大乘法相研神章

5 卷

護命撰

大正大藏經 No. 2309

公元八三〇年之頃，日本淳和天皇勅命佛教各宗提出自己之宗派簡要教義，呈獻給朝廷，經收集而成「天長六本宗書」，本章即是書中其中之一，是敘述法相宗之宗義。

作者護命是平安時代早期佛教最有名之佛教學者，著作豐富。現今僅存有本章。

本章不但是「六本宗書」中僅有之一本，而且是了解日本唯識根本思想非常重要之資料。

110. Dai-jō-hos-sō-ken-jin-shō

5 fascicles

Composed by Gomyō

Taishō No. 2309

In 830 Emperor Junna ordered each of the Buddhist schools to present to the throne a treatise outlining the essentials of its teachings. The six works presented at this time are known collectively as the “Six Religious Treatises of the Tenchō Era,” and the present work is the treatise submitted on this occasion by the Hossō School.

The author Gomyō was the most renowned Buddhist scholar of the Early Heian Period and seems to have been a prolific writer, but his only extant work is the present treatise. This work is important not simply because it is one of the “Six Religious Treatises” but also because it is a valuable source of material in the study of the Mind-Only doctrine in Japan.

111. 觀心覺夢鈔

3 卷

良遍撰

大正大藏經 No. 2312

說到「觀心」之意，即離開人的心以外，外在的一切事事物物即不能存在。說到「覺夢」，即用智慧觀察，從迷夢之境中覺醒過來，去體悟到宇宙真理。

本書從唯識教學立場，對抗鎌倉新佛教之教說，是融合唯識與大乘佛教教義之論義，可以說是唯識思想之入門書。

作者良遍通達華嚴、律宗、淨土諸宗教義，以此建立其理論根據，而展示出非常特殊之唯識論說。

111. Kan-jin-kaku-mu-shō

3 fascicles

Composed by Ryōhen

Taishō No. 2312

Kanjin (‘observing the mind’) in the title means to observe that no external phenomena exist independent of the human mind, and *kakumu* (‘awaking from a dream’) means to awaken from the dream of bewildered existence by means of such observation and to realize the truth.

In other words, this work represents a fusion of the Mind-Only doctrine and Mahāyāna Buddhism from the standpoint of the former, composed in order to counter the Neo-Buddhism of the Kamakura Period. Thus it can also be regarded as an introduction to the philosophy of the Mind-Only doctrine, although the theories evolved therein are somewhat unorthodox owing to the fact that the ideas of the author are also based upon an understanding of the doctrines of the Kegon, Discipline and Pure Land schools of thought.

112. 律宗綱要

2 卷

凝然述

大正大藏經 No. 2348

本書作者亦著有《八宗綱要》（ No. 136 ），詳細記述日本奈良時代佛教六宗及平安時代佛教二宗之綱要。

本書《律宗綱要》却只詳述律宗義理綱要及其弘揚之詳細歷史。

作者說明戒律於佛教修行中之重要地位。更明確地站在實踐者的立場討論從小乘到大乘各種具體之戒律，並敘述戒律之每一條項，如何從印度傳至中國及日本，以及其不斷變遷的經過，直至作者時代之史實為止。

112. Ris-shū-kō-yō

2 fascicles

Composed by Gyōnen

Taishō No. 2348

There is a work by the same author entitled *Has-shū-kō-yō* ("Essentials of the Eight Schools"; No. 136), giving an outline of the six schools of Japanese Buddhism belonging to the Nara Period and the two schools of the Heian Period. This "Essentials of the Discipline School," however, deals only with Risshū, the Discipline School, giving a detailed account of its teachings and history.

It describes the position occupied by discipline within the framework of Buddhist practice, discusses in concrete terms and from a practitioner's point of view the various forms of discipline, ranging from those of Hīnayāna Buddhism to those of Mahāyāna Buddhism, and gives an account of the transmission of the individual articles of the monastic code from India via China to Japan, indicating at the same time the changes that had taken place up until the time of the author.

113. 天台法華宗義集

1 卷

義真撰

大正大藏經 No. 2366

依據平安初期淳和天皇之勅命，佛教各個宗派需要提供各宗之要義，滙集成爲「六本宗書」；本集是其中之一，集錄天台宗之要義，略稱爲《天台宗義集》。

本書簡明敘述天台宗主要教義，對研讀天台宗之宗義有很大的方便。

113. **Ten-dai-hok-ke-shū-gi-shū**

1 fascicle

Composed by Gishin

Taishō No. 2366

In the Early Heian Period (830) Emperor Junna ordered each of the Buddhist schools to submit a treatise outlining the essentials of its teachings. These are collectively known as the “Six Religious Treatises (of the Tenchō Era),” and the present work, also known simply as the *Ten-dai-shū-gi-shū*, is one of these, being a summary of the teachings of the Tendai School. It gives a short and clear explanation of most of the main tenets of the Tendai School, and is thus very convenient for acquainting the reader with the doctrines of this school.

114. 顯戒論

3 卷

最澄撰

大正大藏經 No. 2376

本論之作者最澄極力反對小乘戒律而主張大乘戒律。爲了支持自己的意見，他曾上書朝廷，名《山家學生式》（No. 115）。

本書分三段，指明天台宗僧侶應守之法規，然而受到奈良六大佛教派系之強力反對，無法得到勅許，通過使用該等規則；最澄因此重新撰寫澄清戒律之論著，用作反駁奈良各派攻擊其「四條式」之第三段。書中顯示出他反對固執地依附着小乘戒，並詳細引用奈良各派之論證以支持其理論。

雖然最澄無法於生前目覩通過大乘戒律之勅許；他死後七天却獲得勅許。天台宗亦從此獨立，不受奈良各派之左右。

從上述之史實看，可以正當地說，此書對日本戒律思想之態度發生極大之影響。

114. Ken-kai-ron

3 fascicles

Composed by Saichō

Taishō No. 2376

The author of this work, Saichō, was strongly opposed to the Hīnayāna monastic precepts, favouring instead the Mahāyāna precepts. In support of his ideas he had presented to the throne the *San-ge-gaku-shō-shiki* (No. 115), specifying in three sections the regulations to be observed by monks of the Tendai School. Owing to the intense opposition of the six schools of Buddhism based in Nara, Saichō was unable to gain ready imperial sanction for these regulations. Accordingly he composed this “Treatise Clarifying the Precepts,” written to counter the arguments of the Nara schools against the four articles of the third section of his *San-ge-gaku-shō-shiki*. In the present work, he demonstrates that it is not at all proper to adhere stubbornly to the Hīnayāna precepts, giving at the same time detailed quotations of the arguments of the Nara schools.

As it turned out, permission for the Mahāyāna precepts was not granted during Saichō’s lifetime; imperial sanction was finally given one week after his death, and the Tendai School was recognized as an independent school unattached to the Nara schools. In the light of these facts, it is valid to say that this work exerted considerable influence upon Japanese attitudes towards monastic precepts.

115. 山家學生式

1 卷

最澄撰

大正大藏經 No. 2377

本書說明日本天台宗之創立者最澄為學僧所訂下應守之規則。

第一節包括「六條式」之六項目，是朝廷指派之學生要遵守的名為「天台法華宗年分學生式」；第二節「八條式」詳細解釋各條成為「勸獎天台宗年分學生式」；第三節又有「四條式」及四項目，討論小乘與大乘之戒律名為「天台法華宗年分度者回小向大式」。此三種規則總稱為《山家學生式》，形容山家學生要遵守之規式。

於最澄之時代，僧人需要受小乘戒，方成為政府公認為合資格之僧侶。最澄大力反對之而提倡受大乘之戒律，並以《梵網經》為基本。

本書實乃最澄三回上書之資料並提出勅許大乘戒律之要求。

115. *San-ge-gaku-shō-shiki*

1 fascicle

Composed by Saichō

Taishō No. 2377

This work presents the regulations laid down by Saichō, the founder of the Japanese Tendai School, to be observed by young monks being trained in this school. The first section consists of six articles and lists the regulations for the two students annually appointed by the court to study Tendai Buddhism; the second section, consisting of eight articles, gives a more detailed explanation of these regulations; and the third section, consisting of four articles, discusses the Hīnayāna and Mahāyāna precepts. These three groups of regulations are collectively known as the *San-ge-gaku-shō-shiki* (“Regulations for Students of the Mountain School”).

At the time of Saichō it was necessary for monks to be ordained in accordance with the Hīnayāna precepts in order to be recognized by the government as qualified monks. Saichō opposed this, advocating instead the Mahāyāna precepts based on the *Bon-mō-kyō* (No. 46). The present work represents the three petitions made by Saichō to the throne for imperial sanction of the Mahāyāna precepts.

116. 秘藏寶鑰

3 卷

空海撰

大正大藏經 No. 2426

平安時代之初期（公元八三〇年間），淳和天皇敕命佛教各宗將其代表本宗之教理要義向天皇呈上。呈上之六書中包括空海所著之《十住心論》（大正大藏經 No. 2425），而該十卷之論書部頭太大，與其他各宗相形下極為繁重，故要求空海再呈上一略要，就是現在的《秘藏寶鑰》。

空海爲了要使真言宗之立場明確突出，故提出「十住心教判」之設立，以判別佛教各宗之含義，印度及中國各宗教亦有所提及；真言宗能含攝各宗因而地位最高。

「十住心教判」亦名《十住心論》；比較下本論屬於略論。

116. Hi-zō-hō-yaku

3 fascicles

Composed by Kūkai

Taishō No. 2426

In the Early Heian Period (830) Emperor Junna ordered the representatives of each school of Buddhism to submit a treatise summarizing the doctrines of their respective schools. The six treatises presented on this occasion included the bulky *Jū-jū-shin-ron* (“Treatise on the Ten Stages of the Mind”; Taishō No. 2425) of ten fascicles by the present author, outlining the doctrines of the Shingon School. However, this work proved to be too voluminous in comparison with the works presented by the other schools, and Kūkai was requested to submit a simplified version. The result was this “Precious Key to the Secret Treasury.”

Kūkai’s method in clarifying the position of the Shingon School was to formulate a system of critical categorization made up of ‘ten stages of the mind,’ embracing not only the various schools of Buddhism but also the religions of India and China; the Shingon School is ranked as the highest stage of all. It should be noted that the “Treatise on the Ten Stages of the Mind” is also known as the “Expanded Treatise”; in contrast, the present work is referred to as the “Condensed Treatise.”

117. 辨顯密二教論

2 卷

空海撰

大正大藏經 No. 2427

本書略名《二教論》。一如其名，書中比較顯密兩教之淺深優劣；空海之結論是密教較為殊勝。

書中比較觀點是，諸佛顯露兩教之教義、內容、成佛所須之時間、及從兩教義理所引申得來之利益。空海更引用大量經文證明從上述各觀點之比較下，密教實比顯教優勝。

117. Ben-ken-mitsu-ni-kyō-ron

2 fascicles

Composed by Kūkai

Taishō No. 2427

This “Treatise on the Differences between the Two Teachings of Exoteric and Esoteric Buddhism,” also known simply as *Ni-kyō-ron* (“Treatise on the Two Teachings”), sets forth, as is implied by the title, a comparative study of the qualitative differences between the two branches of Buddhism, ‘Exoteric Buddhism’ and ‘Esoteric Buddhism’; Kūkai concludes that Esoteric Buddhism be the supreme teaching.

The points discussed in this work are: the buddhas said to have revealed the two teachings, the contents of the teachings, the period of time necessary for attaining buddhahood, and the benefits deriving from the two teachings. With the help of quotations from many scriptures, Kūkai demonstrates that Esoteric Buddhism be superior to Exoteric Buddhism in regard to all of the above points.

118. 即身成佛義

1 卷

空海撰

大正大藏經 No. 2428

在空海之前，日本佛教認為人要成佛，一定要經過長時間無數次的輪迴轉生，故有「三劫成佛」或「歷劫成佛」之說。本書以真言密教之立場，明確指出即身成佛要學之理論與實踐。

從本書對後期日本佛教之影響而言，可以說對哲學上是一部十分重要的作品。

118. Soku-shin-jō-but-su-gi

1 fascicle

Composed by Kūkai

Taishō No. 2428

In the Buddhism practised in Japan prior to the time of Kūkai it had been maintained that it was possible to become a buddha only after spending an enormously long period of time repeating the cycle of birth and death; this was known as *san-gō-jō-but-su* ('becoming a buddha in three kalpas') or *ryaku-kō-jō-but-su* ('becoming a buddha after passing through countless kalpas'). In the present work Kūkai expounds the idea that it is possible to become a buddha in this very body (*soku-shin-jō-but-su*). This work is thus an elucidation from the standpoint of the Shingon School of the theory and practice leading to this 'attainment of buddhahood in this very body.'

When one considers the influence this treatise had on later Japanese Buddhism, it is valid to say it is philosophically an extremely important work.

119. 聲字實相義

1 卷

空海撰

大正大藏經 No. 2429

依真言宗的說法，人類身體的行爲，語言的行爲、意識的行爲於本質上與佛相應的並無差別。此三種行爲又稱「身密、口密、意密」，因而合稱三密。

空海引用《大日經》（ No. 39 ）而說明音聲與文字之本體是顯現大日如來的德性，而大日如來本身就是真理的表現，因此真言（咒語）就是真實（真理）的示現。真言宗名字由來亦沿襲於此。

119. Shō-ji-jis-sō-gi

1 fascicle

Composed by Kūkai

Taishō No. 2429

Within the doctrine of the Shingon School there is the theory that the activities of body, speech and mind are essentially of the same nature as the corresponding activities of a buddha. These three forms of activity are thus referred to as the 'secret of body,' 'secret of speech' and 'secret of mind,' and are known collectively as the 'three secrets.' The present work, "The Meanings of Sound, Word and Reality," deals with the 'secret of speech.'

Quoting from the *Mahāvairocana-sūtra* (No. 39), Kūkai states that 'sound' and 'word' are in essence manifestations of the virtues of Mahāvairocana, the embodiment of truth itself, and that therefore mantras (Jap.: *shingon*) are actually manifestations of truth. The name Shingon School derives in fact from this view that the word is truth itself.

120. 吽字義

1 卷

空海撰

大正大藏經 No. 2430

「吽」字是梵語 Hūm 之漢字音，「阿」字音爲梵語字母表最初之第一個字，「吽」字音却是最後的一個字。

本《吽字義》是討論這個字母的字相及湛深的意義，而且是眞言密教必讀之聖典。

「吽」字之字相是從顯教之立場解釋的，而其字義則從密教的立場去解釋。

120. Un-ji-gi

1 fascicle
Composed by Kūkai
Taishō No. 2430

Un is the transliteration of Sanskrit *hūṃ*, the last letter of the alphabet in contrast to *a*, the first letter. This “Meanings of the Letter *Hūṃ*” discusses the superficial and profound meanings of this letter, and is regarded as compulsory reading in the Shingon School. The superficial meanings of *hūṃ* are elucidated from the standpoint of Exoteric Buddhism, whereas the profound meanings are clarified from the standpoint of Esoteric Buddhism.

121. 五輪九字明秘密釋

1 卷

覺鑊撰

大正大藏經 No. 2514

平安時代末期亦即本書作者生存之年代，當時人們日漸盛行信仰死後往生西方極樂淨土。本書以密教之立場設立大日如來與阿彌陀如來無異無別，一體平等；再者密嚴淨土亦即極樂淨土，場所相同；死後往生極樂淨土亦等同成佛。

「五輪」代表五種元素，地、水、火、風、空，而其位置則如塔狀，從底部開始屬地，一直向上。至於「九字」是梵文阿彌陀如來之真言。覺鑊指示此五輪與九字實完全相同，可謂同體；而阿彌陀如來與大日如來則完全一樣。

本書以密教之立場對阿彌陀佛及極樂淨土之看法，實在是一部十分重要之著作。

121. Go-rin-ku-ji-myō-hi-mitsu-shaku

1 fascicle

Composed by Kakuban

Taishō No. 2514

Towards the end of the Heian Period when the author of this “ Secret Interpretation of the Five Wheels and the Nine-Letter Mantra ” lived, the belief in rebirth in the western paradise of Sukhāvati was gaining in popularity. In this work Kakuban sets out to establish from the standpoint of Esoteric Buddhism that Mahāvairocana and Amitāyus are in fact one, that the Ghanavyūha paradise of Mahāvairocana and Sukhāvati of Amitāyus are the same place, and that rebirth in Sukhāvati is equivalent to the attainment of buddhahood.

The ‘ Five Wheels ’ mentioned in the title refer to the five constituent elements of all terrestrial phenomena (earth, water, fire, wind and air), and the ‘ Nine-Letter Mantra ’ is Amitāyus’ mantra which consists in Sanskrit of nine syllables. Kakuban demonstrates that since these five wheels and nine letters are identical, Mahāvairocana and Amitāyus are also in fact identical. This work is thus regarded with importance in that it is an exposition of the esoteric view of Amitāyus and Sukhāvati.

122. 密嚴院發露懺悔文

1 卷

覺鑊撰

大正大藏經 No. 2527

新義真言宗之開祖即本文之作者，於四十一歲時辭官，後於密嚴院一室內閉關一千五百日，專修無言三昧，本文以詩之形式寫成，共四十四句，七字一句。

作者這種行持是絕對懺悔的表示，其中不但懺悔自己往昔所作之惡業，就是連他人所犯之惡業亦同樣代為懺悔。覺鑊對當時僧侶之道德墮落感到痛心疾首，故有如此行持以警告佛教界中人。

新義真言宗派之僧侶直至於今亦要每天讀誦本懺悔文。

122. Mitsu-gon-in-hotsu-ro-san-ge-mon

1 fascicle

Composed by Kakuban

Taishō No. 2527

At the age of 41 Kakuban, the author of this work and the founder of the New Doctrine branch of the Shingon School, resigned all his official posts and, shutting himself up in a room of the Mitsugon-in Temple, spent 1,500 days in silent meditation. The present work was written at this time and is in verse form, consisting of 44 lines of 7 characters a line.

It is an expression of what might be called 'absolute penitence,' in which the author repents of not only his own sins but also those committed by others. Deploring the moral corruption of the monks at the time, Kakuban probably adopted this style in order to sound a warning to the Buddhist community. Even today this work is recited at least once a day by monks belonging to sects descending from Kakuban's school.

123. 興禪護國論

3 卷

榮西撰

大正大藏經 No. 2543

本論主張承認禪宗爲一獨立之宗派，這不但是佛教之需要，而且對國家之繁榮興盛有極大之好處。

本論作者榮西把中國之臨濟宗傳至日本，因而受到天台宗及其他傳統佛教派系之攻擊。榮西爲了反駁而作本論，大力主張興禪即等同護國。

全論共十章並引用佛經支持其論點。於序中有由不知名作者所撰之榮西略傳。

123. Kō-zen-go-koku-ron

3 fascicles

Composed by Eisai

Taishō No. 2543

This “Propagation of Zen for the Protection of the Country” advocates that the recognition of Zen as an independent Buddhist school be necessary for both the sake of Buddhism and the prosperity of the state. It was the author, Eisai, who had transmitted the Rinzai (Ch.: Lin-chi) School of Zen to Japan, but in doing so he met with strong criticism from the Tendai and other traditional schools of Buddhism. In reply he composed this work, emphasizing that the propagation of Zen be in fact equivalent to protecting the land of Japan.

The work consists in all of 10 chapters, and all discussions are supported by quotations from Buddhist scriptures. A short biography of Eisai by an unknown author has also been added as an introduction.

124. 普勸坐禪儀

1 卷

道元撰

大正大藏經 No. 2580

本書是日本曹洞宗開祖道元於公元一二二七年從中國回日本後著的。書中清楚說明坐禪之真正意義，更強調坐禪實踐之重要性。

道元認為坐禪並不是開悟見性之手段，而是整個佛教之修行，再者坐禪之實踐即等同佛位。本書弘揚純粹之坐禪法，故成為開創曹洞宗之根本。

全書很短，只有七百八十六個字，其內容亦非容易理解。

124. Fu-kan-za-zen-gi

1 fascicle

Composed by Dōgen

Taishō No. 2580

This “Universal Recommendation of *Zazen*” by Dōgen, the founder of the Japanese Sōtō School of Zen, was written in 1227 immediately after Dōgen’s return to Japan from China. It elucidates the true significance of *zazen* and emphasizes the importance of its practice.

Dōgen considered *zazen* not to be a means for attaining enlightenment but to be in fact the whole of Buddhist practice, and maintained that practising *zazen* be equivalent to the very state of a buddha. The present work was written in order to spread his ideas on *zazen* in their undiluted form, and formed the basis for the establishment of the Sōtō School. It is a short work, consisting of a mere 786 characters, but its contents are not necessarily of a readily understandable nature.

125. 正法眼藏

95 卷

道元撰

大正大藏經 No. 2582

本書是日本曹洞宗之開祖道元所撰，並為其代表作。書中顯示該宗之重要義理，且行文流暢，文采洋溢。

道元原本預備撰寫一百卷，但撰寫至九十五卷終時，他已往生。

為了澄清其立場，道元詳細討論其論點與佛教其他各宗相違之處，其全體思想亦因此顯現。

《正法眼藏》意為釋尊之一代言教。書中從作者實踐之立場，詳細敘述佛教之教義、聖典、生活及實踐各方面。

本書乃日本最出色之哲理性書籍，評價甚高。

125. Shō-bō-gen-zō

95 fascicles

Composed by Dōgen

Taishō No. 2582

This work, “The Eye and Treasury of the True Law,” is the literary masterpiece of Dōgen, the founder of the Japanese Sōtō School of Zen, and is an exposition in Japanese (not classical Chinese) of the tenets of this school. Dōgen originally intended to write a work of 100 fascicles, but owing to his premature death from illness he got only as far as the 95th fascicle.

In order to clarify his own standpoint, Dōgen discusses in detail the differences between his views and those of other Buddhist schools; hence one is able to gain a comprehensive understanding of his thought. The title refers to the true teachings taught by the Buddha during the span of his life, and in this work all aspects of Buddhist doctrine, scriptures, way of life and practice are described from the standpoint of the author. This work is held in very high regard, being considered the most outstanding philosophical work written by a Japanese.

126. 坐禪用心記

1 卷

瑩山紹瑾撰

大正大藏經 No. 2586

本書作者乃曹洞宗之太祖兼總持寺之開山祖師。他討論坐禪之目的及意義，並給於實際的忠告。本書是曹洞宗僧侶必讀的。

書中所言的全是極之平常日用中之事，如食要節量、如何調攝身體、禁穿華服及髒服、不應耽於歌舞音樂等娛樂。

至於曹洞宗坐禪則包括三無漏學之戒定慧而非單指定學。

126. **Za-zen-yō-jin-ki**

1 fascicle

Composed by Keizan Jōkin

Taishō No. 2586

This “Record of Matters Requiring Caution in *Zazen*” was written by Keizan Jōkin, of the Japanese Sōtō School of Zen, who is also known by the honorific title of ‘Great Founder’ (*Taiso*) and was the founder of Sōji-ji Temple. It discusses the purpose and significance of *zazen* as well as giving concrete advice for the actual practice of *zazen*, and is an indispensable work for all monks of the Sōtō School.

It deals with extremely practical matters such as the importance of moderation in eating for regulating one’s physical condition, and strictly admonishes against wearing extravagant or soiled clothing and indulging in such recreational activities as singing, dancing and music. In addition, it also goes on to make clear that *zazen* as practised in the Sōtō School does not correspond to only ‘meditation’ as included in the ‘Three Disciplines’ of precepts, meditation and wisdom, but embraces in fact all three of these disciplines.

127. 選擇本願念佛集

1 卷

源空撰

大正大藏經 No. 2608

本書略稱《選擇集》，是日本淨土宗的開祖源空的主要著作，因而亦是淨土宗的根本經典。

全集分十六章，引用《淨土三經》之經文（ No. 17、No. 18、No. 19 ）及《觀經疏》（ No. 73 ）之註釋以及各有關作品，他認為念佛是往生淨土之根本依據。

書中批判奈良及平安時期傳統佛教各宗，亦提出淨土宗立場的總綱，除受到佛教各舊派猛烈攻擊外，更於作者在生時，出現多種著作大唱反調。雖然如此，本集不失為淨土宗演變成獨立一派的最重要作品。

127. *Sen-chaku-hon-gan-nen-but-su-shū*

1 fascicle

Composed by Genkū

Taishō No. 2608

This work, generally known by its abbreviated title of *Sen-chaku-shū*, is the principal work of Genkū, the founder of the Pure Land School in Japan, and it is therefore regarded as the basic text of this school. It is divided into 16 chapters and gives a detailed exposition, based on quotations from the three basic sūtras of Pure Land Buddhism (Nos. 17, 18, 19), Shan-tao's commentary on the *Amitāyurdhyāna-sūtra* (No. 73) and many other related works, of the thesis that *nenbut-su* be the fundamental cause for rebirth in the Pure Land.

Owing to the fact that it contains criticism of the traditional Buddhist schools founded during the Nara and Heian Periods and presents a systematic outline of the standpoint of Pure Land Buddhism, this work met with strong criticism from the traditional Buddhist schools, and many works refuting the author's views appeared even during his lifetime. But it proved to be the most important single literary work in the establishment of the Pure Land School as an independent school of Buddhism in Japan.

128. 顯淨土真實教行證文類

6 卷

親鸞撰

大正大藏經 No. 2646

本書簡稱《教行信證》，乃親鸞之主要著作，同時亦是淨土真宗之根本聖典。

本書的特點是從極多佛經中引用原文；另外一方面却盡量避免抒發己見，實乃作者引用佛典原文而有系統化地去表達其思想。

值得一提的是，直至今今天淨土真宗第八代蓮如上人所選的日常課誦中之「正信念佛偈」，是選自本書「行卷」品之末段。

128. Ken-jō-do-shin-jitsu-kyō-gyō-shō-mon-ruì

6 fascicles

Composed by Shinran

Taishō No. 2646

This “Collection of Passages Expounding the True Teaching, Practice and Realization of the Pure Land,” generally known as the *Kyō-gyō-shin-shō* (“On Teaching, Practice, Faith and Realization”), is Shinran’s masterpiece and also the basic text of the Shin School of Pure Land Buddhism. It is characterized by its many quotations taken from numerous Buddhist scriptures in order to clarify the doctrines of the Shin School; at the same time the author refrains as much as possible from adding his personal views. This work is thus an attempt by Shinran to systematize his thought by means of quotations from Buddhist scriptures.

It should be mentioned that the *Shō-shin-nen-but-su-ge* (“Verses on Correct Faith and *Nenbut-su*”) which was selected by Rennyō, the eighth patriarch of the Shin School, to be read daily by followers of this school (and it still is today), was taken from the closing section of the chapter ‘On Practice’ in the present work.

129. 歎異抄

1 卷

大正大藏經 No. 2661

淨土真宗之開祖親鸞上人往生後，其弟子對「信心」概念之解釋各持己見。本著作批判各歧見而解決門人之疑難。一方面記錄親鸞生前之言說，他又清楚顯示「他力本願」之真意。

全抄分十八章。首十章記載作者親聞親鸞上人之言教；餘下八章則討論及批判諸異議。

本書可能是日本最負盛名之佛教著作，亦已翻譯成多種外國語。一般人仍然對明治時代的情況一知半解。

誰是作者，異說紛紛，一般相信是出自唯丹手筆。

129. Tan-ni-shō

1 fascicle

Taishō No. 2661

After the death of Shinran, the founder of the Shin School of Pure Land Buddhism, there appeared various people with differing views on the concept of 'faith' in the Shin School. The present "Passages Deploring Deviations of Faith" was composed in order to criticize these conflicting views and to resolve the doubts of followers of the Shin School by recording the words of Shinran and elucidating the true significance of the idea of 'Other Power'. It is divided into 18 sections, the first 10 of which record the teachings as heard by the author directly from Shinran; the remaining 8 sections discuss and criticize the various heterodox views.

This work is probably the most well-known Buddhist work to have been produced in Japan and has been translated into many foreign languages; but until the Meiji Period it remained unknown to the general public. There are divergent views in regard to the author, but at present it is generally held to be the work of Yuien.

130. 蓮如上人御文

5 卷

丹如光融編

大正大藏經 No. 2668

本文略名《御文章》或《御文》，是淨土真宗第八代蓮如上人與信徒通信之手扎編集，共五卷分爲八十篇。

編者之真正身分不詳，然而相信乃第九代宗師實如上人及其子丹如所編。

本書內容容易理解，爲淨土真宗各派日常讀誦，並常用作說教材料。其中多段文章更爲現代日本讀者所熟識。

130. Ren-nyo-shō-nin-o-fumi

5 fascicles

Compiled by Ennyo Kōyū

Taishō No. 2668

This work, entitled “Letters of Master Rennyō” and also known as *Go-bun-shō* or simply as *O-fumi*, is a collection of letters written by Rennyō, the eighth patriarch of the Shin School of Pure Land Buddhism, to followers on the doctrines of the Shin School, and consists of 80 letters divided into 5 fascicles. The identity of the compiler is still a matter of uncertainty, but it is generally considered that the ninth patriarch Jitsunyo had his son Ennyo put this work together.

The contents are of a nature readily understood, and even today it is used in all sects of the Shin School for the purpose of recitation and as subject matter for sermons. There are therefore many passages which should be familiar to the modern Japanese reader.

131. 往生要集

3 卷

源信撰

大正大藏經 No. 2682

本集乃比叡山之惠心院僧人源信所編。內容選自與往生西方阿彌陀佛之極樂淨土有關之經文。

本集被認作是有關佛教極樂世界與地獄的索引，對後世影響極大，包括佛教界、思想界、文學界及藝術界等。

再者，本集提倡之念佛思想對後來淨土教諸宗派的獨立有推動之作用，並被推崇為淨土教義中之第一基本聖典。

全集共十章，最後一章是以問答形式呈現，清楚地介紹淨土教之教義。

131. Ō-jō-yō-shū

3 fascicles

Composed by Genshin

Taishō No. 2682

This “Teachings Essential for Rebirth in the Pure Land” is a collection of important passages selected from numerous Buddhist scriptures and relating to rebirth in Sukhāvati, the western paradise of Amitāyus. It was compiled by Genshin, a monk residing in the Eshin-in Temple on Mt. Hiei.

This work is regarded as a source-book of Buddhist thought on heaven and hell, and exerted considerable influence on posterity, not only within the Buddhist community and philosophical circles but also in the fields of literature and art. In particular, it should be noted that the concept of *nenbutsu* propounded in this work provided the momentum leading to the establishment of the various branches of Pure Land Buddhism as independent schools. It can therefore be regarded as holding first place among the basic texts of Pure Land Buddhism.

It is divided into 10 chapters, the final chapter taking the format of questions and answers. It thus serves as a lucid introduction to the teachings of Pure Land Buddhism.

132. 立正安國論

1 卷

日蓮撰

大正大藏經 No. 2688

本論是日蓮宗之開祖日蓮上人之代表著作，亦即是向鎌倉幕府所提出之文章。

文中一開始就討論引至社會大亂、天災人禍之成因，接續主張日本全國應信仰《法華經》（ No. 12 ）則可國泰民安。

日蓮上人之災難感極重，他認為正法不張，而日本正面臨被他國侵略消滅之危機。他把責任推至淨土真宗之身上，更引用經文以證明其論調。

日蓮上人因為寫作本論文，引致被流放至伊豆。

132. **Ris-shō-an-koku-ron**

1 fascicle

Composed by Nichiren

Taishō No. 2688

This “Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation” is a work representative of Nichiren, the founder of the Nichiren School, and was in fact an essay submitted to the Kamakura Shogunate. Nichiren starts by discussing the reasons for the natural and man-made disasters which had been throwing the society of the time into confusion, and then goes on to assert that calamities will disappear and peace come to the country if the whole of society takes faith in the “Lotus Sūtra” (No. 12).

Nichiren was moved by a strong sense of danger, convinced that calamities were occurring because the correct teachings were absent from the land, and that Japan would be invaded by a foreign power and eventually go to ruin. He singles out in particular Pure Land Buddhism for strong criticism, and gives quotations from many scriptures in support of his views. As a result of this treatise Nichiren was eventually exiled to Izu.

133. 開目抄

2 卷

日蓮撰

大正大藏經 No. 2689

此抄乃日蓮代表著作之一，書抄動機實因被流放至伊豆及佐渡之受難經驗有感而成。

抄中對《法華經》（ No. 12 ）重作評估。

「開目」文字上言是打開眼睛，意味着抄之宗旨是帶領人從低層次之精神領域發展至《法華經》之最高精髓了義。

本抄以日文書成，故一般相信是日蓮特別為其弟子門人所造的。

133. Kai-moku-shō

2 fascicles

Composed by Nichiren

Taishō No. 2689

Nichiren was motivated to write this, one of his representative works, as a result of the ordeals experienced during his exiles to Izu and Sado, and it represents a reappraisal of the “Lotus Sūtra” (No. 12).

Kaimoku means literally ‘to open the eyes,’ the implication being that the aim of this work be to lead people still at an inferior stage of spiritual development to the essence of the supreme “Lotus Sūtra.” Since it is written in Japanese and not in classical Chinese, it is considered to have been composed by Nichiren for his lay followers.

134. 觀心本尊抄

1 卷

日蓮撰

大正大藏經 No. 2692

本抄是日蓮宗最重視的聖典，日蓮上人顯示「觀心本尊」之方法和教義。即面對本尊（供奉之對象）而唱誦本尊之題目（名字）。

日蓮認為於心中所實現之宇宙根本真理已包含在《妙法蓮華經》（No. 12）之內，而此五字亦含藏一切。故他強調唱誦本尊題目「南無妙法蓮華經」時即可與佛之世界合而為一，而保留色身。

134. Kan-jin-hon-zon-shō

1 fascicle

Composed by Nichiren

Taishō No. 2692

This work is held to be the most important text in the Nichiren School. In this work Nichiren expounds the method of and the doctrine behind *kanjin-honzon*, i.e. reciting the *daimoku* before the object of worship.

Nichiren believed that the fundamental cosmic truth to be realized within the mind had been expressed as *Myō-hō-ren-ge-kyō* (the Japanese title of the “ Lotus Sūtra ” <No. 12>) and that everything was contained within these five Chinese characters. Therefore he asserts in this work that by chanting the *daimoku*, i.e. *Na-mu-myō-hō-ren-ge-kyō*, it be possible to immerse oneself in the world of the Buddha while retaining the physical body.

135. 父母恩重經

1 卷

大正大藏經 No. 2887

本經形容父母對子女的愛恩重如山，並推崇為報父母深恩，身為子女的應修《孟蘭盆經》（ No. 36 ）之供養並讀誦書寫本經。

從經中之形式和的內容看，此經大概出自中國，而且深受儒教思想之影響。

本著作甚受歡迎，常為文學作品所引用；而註釋本甚多。

135. **Bu-mo-on-jū-gyō**

1 fascicle

Taishō No. 2887

This “Sūtra on the Profundity of Parental Love” describes just how deep the love of parents for their children is, and then goes on to recommend that in order to repay this parental love one should perform the *Bon* ceremony (v. No. 36) and recite and copy this sūtra.

Judging from its unnatural format and rather laboured contents, it is generally considered that this sūtra was composed in China, probably as a result of Confucian influence upon Buddhism. However, it won great popularity, being even quoted in literary works, and many commentaries were written on it.

136. 八宗綱要

2 卷

凝然撰

藏外

本書介紹作者年代及日本佛教八宗之歷史和教義。八宗即是奈良時代之六宗及平安時代由最澄及空海傳入之兩宗，是了解日本佛教之入門書籍。

上卷除序外有俱舍宗、成實宗、律宗的記述；下卷則談及法相宗、三論宗、天台宗、華嚴宗及真言宗，對禪宗與淨土宗亦有簡單之介紹。

本綱要以問答式討論各宗之宗名、基本聖曲、傳承之系譜以及主要教義。書中並附加了一史略，敘述佛教如何自印度經中國傳至日本，是一本很便利解說日本佛教之書籍。

136. Has-shū-kō-yō

2 fascicles

Composed by Gyōnen

Extracanonial work

This “ Essentials of the Eight Schools ” gives a concise account of the history and doctrines of the eight principal Buddhist schools in existence in Japan at the time of the author, i.e. the six schools which were introduced to Japan during the Nara Period and the two schools introduced by Saichō and Kūkai during the Heian Period. This work may thus be described as an introduction to Japanese Buddhism.

Fascicle 1 contains a preface and accounts of the Kusha, Jōjitsu and Discipline Schools, and Fascicle 2 deals with the Hossō, Sanron, Tendai, Kegon and Shingon Schools, followed by brief comments on the Zen and Pure Land Schools.

The work takes the format of questions and answers, discussing such subjects as the name, basic scriptures, lines of transmission, and doctrines of each school. Since a brief history of the transmission of Buddhism from India via China to Japan is also included, it serves in fact as a very handy exposition of Japanese Buddhism.

137. 三教指歸

3 卷
空海撰
藏外

本書是真言宗始創人空海之出家宣言書，亦是空海之處女作。

本書之草稿原名《聾瞽指歸》，是十八歲時作品；一直修訂至二十四歲才完成。

空海於書中討論及比較了佛、道、儒「三教」之優劣，更強調出家為僧才是真正忠孝的表現，亦藉此以平息其家人對他之批評。

書中行文優美，流露出一個文學家之素質。

137. San-gō-shī-ki

3 fascicles

Composed by Kūkai

Extracanonial work

This “Indications of the Goals of the Three Teachings” by Kūkai, the founder of the Shingon School, represents what may be called the written declaration of his intention to leave home and become a mendicant monk, and is in fact his first literary work. The original draft, called *Rō-ko-shī-ki* (“The Indication of the Goal for the Deaf and Blind”), was composed when he was 18, and he is said to have completed the present revised version at the age of 24.

The ‘Three Teachings’ refer to Confucianism, Taoism and Buddhism, and through a discussion of their relative merits Kūkai asserts, in an attempt to fend off criticism from family members, that becoming a Buddhist monk be in fact the true expression of filial piety.

The work as a whole is an example of fine writing, and puts in bold relief Kūkai’s potential as a man of letters.

138. 末法燈明記

1 卷
最澄撰
藏外

佛教中認為釋尊滅後，真正教義之實踐會經正法、像法、末法三個時期，而漸漸被忽略遺忘。作者認為末法迅速即至，就是不持戒律之僧侶亦不應因此而喪失其出家本懷。

本記純粹批評奈良各個固守小乘具足戒派別。此種思想受鎌倉各佛教新派之歡迎。著書立說之宗教領袖常引用本記，作為證明末法時期僧侶對戒律之行持是正當的。本書對後期佛教戒律之態度起了極大之影響。

本書是否最澄所撰議論紛紜，未有正確之結論。

138. Map-pō-tō-myō-ki

1 fascicle

Composed by Saichō

Extracanonial work

There is within Buddhism the idea that following Śākyamuni's death the practice of his true teachings will gradually be neglected, passing through the three periods of 'True Law,' 'Imitative Law' and 'Last Law.' In the present "Treatise on the Lamp for the Latter Days of the Law" the author asserts that, since the latter days of the Law are fast approaching, non-observance of the monastic precepts does not necessarily result in disqualification as a monk. This work is thus a criticism of the strict adherence by the Buddhist schools based in Nara to the rules of the Hīnayāna tradition regulating monastic ordination.

This way of thinking won ready favour within the new Buddhist schools of the Kamakura Period, and many religious leaders of this period quote this work in their own writings in order to justify the state of monks in the latter days of the Law. Thus one can say that this work exerted considerable influence upon the attitude towards monastic discipline in later Japanese Buddhism.

However, it is still a matter of dispute whether it was in fact composed by Saichō, and the question still awaits a conclusive answer.

139. 十七條憲法

聖德太子撰

藏外

本法於日本最古之成文法《日本書紀》中稱為《憲法十七條》。

書名雖是《憲法十七條》，但書中之十七條並非甚麼法律與憲法，而是針對當時達官貴人，豪門大族所作之政治及道德的訓戒。強調皇室權威之尊嚴性、公正的政治；書中充滿佛教精神而儒教之德目則散見全書。

書中之第一條之「以和為貴」及第二條之「對三寶之尊敬」尤為有名，至於第十七條之「對重大之事情不能由一個人單獨決斷」來看，可以說是現代民主主義思想之先驅。

139. Jū-shichi-jō-ken-pō

Composed by Prince Shōtoku
Extracanonical work

The title of this “Seventeen-Article Constitution” is given in the *Nihon-shoki* (“Chronicles of Japan”) as *Ken-pō-jū-shichi-jō*, but be that as it may, it is Japan’s oldest written law. As indicated by its name, it consists of seventeen articles, but unlike legal codes and constitutions today it is in fact a series of political and moral admonitions directed at the officials and powerful clans at the time. Emphasis is placed upon such matters as respect for imperial authority and impartial government, but the work as a whole is imbued with the spirit of Buddhism, and there are also references to Confucian ethics.

The expressions ‘Harmony is to be valued’ and ‘Pay sincere reverence to the Three Treasures’ in the first and second articles are especially famous, whilst the statement ‘Decisions on important matters should not be made by one person alone,’ found in the final seventeenth article, may be regarded, when considered in modern terms, as anticipating democratic thought.

附 錄

APPENDICES

大藏經之成立

釋尊言教

釋尊從卅五歲開悟直至八十歲入滅之四十五年間，爲教化衆生而從未一日休息。釋尊說法不但觀機，而且看當時情況，應病與藥，故有大量言教以蔭後人。

釋尊入滅後，其弟子繼續於人間布教。同時爲了忠實地保存其一代言教，故有結集編纂之舉。歷時數月確保所聽無誤。此等結集後之言教成爲日後佛教之聖典。

三藏之成立及佛教教團之分裂

最早時，佛教典籍分爲兩部，即經和律。經典記載釋尊言教，律本則爲寺廟僧人之規則，後期才有註釋各種經、律之論藏出現，合成經、律、論三藏。其後大衆漸漸對釋尊之經典及戒律有不同之見解，引至分裂爲保

THE BUDDHIST CANON

The Teachings of Śākyamuni

During the period following his enlightenment at the age of thirty-five and up until his death at the age of eighty, the Buddha Śākyamuni untiringly expounded his teachings without a day of rest. His teachings were adapted to the capacities and circumstances of his listeners, just as medicine is adapted to the needs of the patient, and as a result the number of scriptures recording his sermons reached vast proportions.

After Śākyamuni's death, his disciples continued to spread his teachings among the people. At the same time, in order to preserve the teachings faithfully for posterity, they assembled in order to compile a body of scriptures. Their deliberations continued for several months, in order to ensure that there were no errors in their recollections of the teachings which each had heard from Śākyamuni. The body of teachings formally established in this way formed the basis for the written scriptures to appear in later times.

The Establishment of the Canon and the Division of the Buddhist Community

Initially, the Buddhist scriptures consisted of two major divisions, known as *sūtra*, representing a record of Śākyamuni's teachings, and *vinaya*, the rules of monastic discipline laid down by Śākyamuni. In later times, commentaries on these two bodies of literature, collectively

守派之上座部及進步派之大眾部。各領徒衆，自立門戶。

南傳佛教之經典

保守派之上座部後來傳至錫蘭、緬甸、泰國及東南亞各國。其聖教典稱爲巴利文大藏經，共分經、律、論三藏。此巴利語藏經早受西方學者垂注，已有多種註釋，版本及英文譯本，大多於英國印行。日譯之「南傳大藏經」則以該等英譯本爲主要參考，並已於昭和初期即一九三〇年代完成。

大乘佛教之經典

進步派後來發展獨立之教理，自稱爲大乘。排除其它形式之佛教，所謂小乘。其實乃在家大眾之宗教運動，以包括普羅大眾爲對象。至於經典則包括巴利文聖典，而於其著作中反映出有系統化地去發展中觀、唯識及

known as *abhidharma*, were added, resulting in the three divisions of the Buddhist Canon, or 'Three Baskets' (*Tripitaka*). Gradually there appeared differences in the interpretations of Śākyamuni's teachings and the monastic code, and this led to a split in the Buddhist community, giving birth to two major groups, the conservative Theravāda School and the progressive Mahāśāṃghika School. These groups each had their own body of scriptures, which became the authority for their respective views.

The Pāli Canon

The conservative Theravāda branch of Buddhism later spread to Ceylon, Burma, Thailand and other parts of Southeast Asia. Its body of scriptures is known as the Pāli Canon, which is recorded in the Pāli language and consists of the three divisions of the *sutta*, *vinaya* and *abhidhamma*. This Pāli Canon drew the attention of Western scholars at an early stage in Buddhist studies in the West, and critical editions and English translations have been published in Great Britain. The corresponding Japanese translation of the Pāli Canon (*Nanden-daijōkyō*), based to a large extent on these prior efforts, was published in the 1930's.

The Scriptures of Mahāyāna Buddhism

The progressive branch of Buddhism called itself *Mahāyāna* ('Great Vehicle') and developed its own body of doctrines. It rejected other forms of Buddhism, referring to them as *Hīnayāna* ('Small Vehicle'), and was essentially a lay movement which aimed at embracing the general populace within its fold. Its scriptures include

如來藏之各種理論。至後期密教盛行，佛教則漸漸地於印度之土地上消失。

中國佛教

佛教經西域傳入中國，於公元二世紀頃已有佛典之漢譯，中國佛教之特徵乃譯經名僧人材輩出，如鳩摩羅什、真諦、玄奘及不空大師等。彼等因精通經、律、論三藏，故被尊稱為三藏法師。

翻譯必經理解，故常出現印度佛教沒有的中國化之解釋。於是有同經別譯之出現，同時漢文之著作亦日見增加。為免重複，皇帝曾數次勅令大藏經之編纂。初期經典皆由手抄，直至宋代始用木版印刷。

日本佛教

佛教經中國和朝鮮傳入日本。於十九世紀後半期即

works held in common with the Pāli Canon, but works on doctrine reflect the development and systemization of Mādhyamika, Yogācāra and Tathāgatagarbha theories. Later, Esoteric Buddhism made its appearance, and eventually Buddhism disappeared from Indian soil.

Chinese Buddhism

Buddhism entered China via Central Asia, and by the second century A.D. Buddhist scriptures were already being translated into Chinese. One characteristic of Chinese Buddhism is the important role played by translation, and many renowned monk-translators, including Kumārajīva, Paramārtha, Hsüan-tsang and Amoghavajra, made their appearance. Being deeply versed in all three divisions of the Buddhist Canon, they were also known by the honorific title of 'Dharma Master of the Tripiṭaka.'

Interpretation is a necessary part of the act of translation, and in Chinese Buddhism interpretations not found in Indian Buddhism appeared. There are cases where there exist several translations of the same work, each by a different translator, and the works composed by Chinese also steadily increased in number. In order to bring some order to this duplication and volume, compilations of the Buddhist Canon were carried out on several occasions by imperial order. In the early stages the scriptures were copied by hand, but during the Sung Dynasty wood-block printing was initiated.

Japanese Buddhism

Buddhism was introduced to Japan via China and Korea, and as a result the study of the original texts began

明治時期才開始研究佛教之原典。在此時期以前，日本之佛教皆以漢譯為基礎，與原來印度佛教有相當大之差異，主要一直採用漢譯大藏經。直至江戶時代初期有僧人名鐵眼以中國之大藏經為藍本出版了日文之黃檗版大藏經。

自明治以來，日本受西洋學者之影響，盛行原典之研究。巴利文與梵文經典之翻譯使普羅大眾能有機緣誦讀，前述之「南傳大藏經」亦已完成，近今學者對藏傳密教之研究興趣極為濃厚。

西藏佛教於七世紀由印度傳入，極具密宗色彩故常被稱為喇嘛教。極大量之印度佛典被譯成藏文，後成為藏文之大藏經。直至今今天還沒有發現過印度有系統地編纂之佛教典籍，故忠於原著而譯出之藏文大藏經，極為重要。明治以來，很多日本佛教求道者如河口慧海等，甚至遠赴西藏尋求原典。

漢譯大藏經之刊行

因原典研究之影響，漢譯大藏經各種版本編集刊行包括縮刷大藏經，卍字藏經等相繼於上世紀末及本世紀

only during the Meiji Era, in the latter half of the nineteenth century. Until then, Chinese translations formed the basis of Japan's Buddhism, and this has resulted in considerable differences with Indian Buddhism. In the main, the Buddhist Canon as imported from China was used, but in the early Edo Period a monk by the name of Tetsugen, utilizing the Chinese editions as a guide, published the Ōbaku Edition.

Since the Meiji Era, the influence of Western scholarship has been considerable, and the study of the original texts has been actively pursued. Pāli and Sanskrit scriptures have been made available through translation to the general public, and the Japanese translation of the Pāli Canon, mentioned above, was carried out. In recent years, Tibetan Buddhism has also been attracting much attention.

Tibetan Buddhism, said to have been introduced from India in the seventh century, is strongly coloured by Esoteric tendencies, and is sometimes known as Lamaism. A vast number of Indian Buddhist texts were translated into Tibetan, and resulted in the formation of the Tibetan Canon. To date, no systematic compilation of Buddhist scriptures has been discovered in India, and therefore the Tibetan Canon, translated faithfully from the originals, is of great importance. Since the Meiji Era, a number of Japanese Buddhists, including Kawaguchi Ekai, have even gone to Tibet in search of original texts.

The Publication of the Chinese Canon

Prompted by developments in textual research, several new editions of the Chinese Canon, including the *Shukusatsu-daijōkyō* and *Manji-jōkyō*, were published in Japan

初面世。於一九二四至三四年間有正確之大正新修大藏經之印行。此藏經參研朝鮮高麗大藏經及各種早期版本，以正確可靠爲旨，是目前最通用最佳之大藏經。

英譯大藏經

現已決定採取以大正新修大藏經爲底本，將全藏由漢文翻譯成英文。於翻譯過程中，理解一環非常重要，因爲要能忠於原文而又要爲世人容易閱讀，實在是極爲艱鉅之工作。最主要的是要能客觀地去理解原文而不爲派系偏見所左右。我們堅決地認爲把大部分未被探索過之中文大正藏經翻譯成英文是對世人有巨大貢獻和意義的。

今後我們將繼續朝着以淺顯易解之目標向世人介紹佛教所有經典。

towards the end of the last century and in the early years of the present century. These were followed by the publication of the so-called Taishō Edition (*Taishō-shinshū-daijōkyō*) in the years 1924–34. This edition was the result of the careful collation of the Korean Koryō Edition and other earlier editions, and aimed at the establishment of as correct and reliable a text as possible. It is this edition which is at present in general use in the Buddhist world.

The English Buddhist Canon

Using the above-mentioned Taishō Edition as the basic text, it has now been decided to translate the Chinese Canon into English. Interpretation is an integral part of the task of translation, and producing a translation as faithful as possible to the meaning of the original involves many difficulties. But it is the duty of Buddhists to provide people throughout the world with Buddhist scriptures which can be read with ease. In the present project, the greatest efforts will be made to avoid judgements influenced by sectarian and other prejudices, and it is our firm belief that the translation into English of the still largely unexplored Chinese Canon for the purpose of fostering the understanding of Buddhism throughout the world is an undertaking of no small significance. It is our intention to continue in our endeavours to place before the general public in a readily accessible form the Buddhist Canon, with its already long history briefly outlined above.

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歲次乙亥年九月廿九日
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May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA
南無阿彌陀佛

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