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8.16.21/4



法華經普門品
華英合璧

THE ALL-SIDED ONE

The 24th Chapter of the Saddharma Pundarika
from the "Sacred Books of the East," XXI.
Translated from Sanskrit by H. Kern.

Edited by
Miss Pi-Cheng Li

上海佛學書局出版
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Thereafter the Bodhisattva Mahāsattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said: For what reason, O Lord, is the Bodhisattva Mahāsattva Avalokitesvara called Avalokitesvara? So he asked, and the Lord answered to the Bodhisattva Mahāsattva Akshayamati: All the hundred thousands of myriads of kotis of creatures, young man of good family, who in this world are suffering troubles will, if they hear the name of the Bodhisattva Mahāsattva Avalokitesvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahāsattva Avalokitesvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahāsattva.

妙法蓮華經觀世音菩薩普門品

爾時無盡意菩薩。即從座起。偏袒右肩。合掌向佛。而作是言。世尊。觀世音菩薩。以何因緣。名觀世音。佛告無盡意菩薩。善男子。若有無量百千萬億衆生。受諸苦惱。聞是觀世音菩薩。一心稱名。觀世音菩薩。即時觀其音聲。皆得解脫。若有持是觀世音菩薩名者。設入大火。火不能燒。由是菩薩威神力故。

In case, young man of good family, creatures, carried off by the current of rivers, should implore the Bodhisattva Mahāsattva Avalokitesvara, all rivers will afford them a ford. In case, young man of good family, many hundred thousands of myriads of kotis of creatures, sailing in a ship on the ocean, should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones, corals, emeralds, Musâragalvas, real pearls, and other goods lost, and the ship by a vehement, untimely gale cast on the island of Giantesses, and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara is named Avalokitesvara.

If a man given up to capital punishment implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahāsattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs.

若爲大水所漂。稱其名號。卽得淺處。若有百千萬億衆生。爲求金銀瑠璃。砮磈瑪瑙。珊瑚琥珀。真珠等寶。入於大海。假使黑風吹其船舫。飄墮羅刹鬼國。其中若有乃至一人。稱觀世音菩薩名者。是諸人等。皆得解脫羅刹之難。以是因緣。名觀世音。若復有人。臨當被害。稱觀世音菩薩名者。彼所執刀杖。尋段段壞。而得解脫。若三千大千國土。滿中夜叉羅刹欲來惱人。聞其稱觀世音菩薩名者。是諸惡鬼。尙不能以惡眼視之。况復加害。

If some creature, young man of good family, shall be bound in wooden or iron manacles, chains, or fetters, be he guilty or innocent, then those manacles, chains, or fetters shall give way as soon as the name of the Bodhisattva Mahāsattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels; if then they perceived those robbers, knaves, enemies, and robbers armed with swords, and in their anxiety and fright thought themselves helpless; if, further, that leading merchant spoke to the caravan in this strain: Be not afraid, young gentlemen, be not frightened; invoke, all of you, with one voice, the Bodhisattva Mahāsattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies; if then the whole caravan with one voice invoked Avalokitesvara with the words.

設復有人。若有罪若無罪。杻械枷鎖。檢繫其身。稱觀世音菩薩名者。皆悉斷壞。卽得解脫。若三千大千國土。滿中怨賊。有一商主將諸商人。齎持重寶。經過險路。其中一人作是唱言。諸善男子。忽得恐怖。汝等應當一心稱觀世音菩薩名號。是菩薩能以無畏施於衆生。汝等若稱名者。於此怨賊。當得解脫。衆商人聞。俱發聲言。

Adoration, Adoration be to the giver of safety, to Avalokitesvara Bodhisattva Mahāsattva! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from hatred. Those who act under the impulse of infatuation will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahāsattva Avalokitesvara. If a woman, desirous of male offspring, young man of good family, adores the Bodhisattva Mahāsattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots.

南無觀世音菩薩。稱其名故。卽得解脫。無盡意。觀世音菩薩摩訶薩。威神之力。巍巍如是。若有衆生多於婦欲。常念恭敬觀世音菩薩。便得離欲。若多瞋恚。常念恭敬觀世音菩薩。便得離瞋。若多愚癡。常念恭敬觀世音菩薩。便得離癡。無盡意。觀世音菩薩。有如是等大威神力。多所饒益。是故衆生。常應心念。若有女人。設欲求男。禮拜供養觀世音菩薩。便生福德智慧之男。

If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her; one possessed of the (good) characteristics of a girl, generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara.

Those who adore the Bodhisattva Mahāsattva Avalokitesvara will derive from it an unfailling profit. Suppose, young man of good family (on one hand), someone adoring the Bodhisattva Mahāsattva Avalokitesvara and cherishing his name; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges, cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it?

設欲求女。便生端正有相之女。宿植德本。衆人愛敬。無盡意。觀世音菩薩。有如是力。若有衆生。恭敬禮拜觀世音菩薩。福不唐捐。是故衆生。皆應受持觀世音菩薩名號。無盡意。若有人受持六十二億恆河沙菩薩名字。復盡形供養飲食。衣服。臥具。醫藥。於汝意云何。是善男子善女人。功德多不。

So asked, the Bodhisattva Mahāsattva Akshayamati said to the Lord: Great, O Lord, great, O Sugata, is the pious merit which that young gentleman or young lady will produce in consequence of it. The Lord proceeded: Now, young man of good family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of kotis of Aeons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahāsattva Avalokitesvara.

無盡意言。甚多。世尊。佛言。若復有人。
受持觀世音菩薩名號。乃至一時禮拜供養。
是二人福。正等無異。於百千萬億劫。不可
窮盡。無盡意。受持觀世音菩薩名號。得如
是無量無邊福德之利。

Again the Bodhisattva Mahāsattva Akshayamati said to the Lord: How, O Lord, is it that the Bodhisattva Mahāsattva Avalokitesvara frequents this Sahaworld? And how does he preach the Law? And which is the range of the skilfulness of the Bodhisattva Mahāsattva Avalokitesvara? So asked, the Lord replied to the Bodhisattva Mahāsattva Akshayamati: In some worlds, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara preaches the law to creatures in the shape of a Buddha; in others he does so in the shape of a Bodhisattva. To some beings he shows the law in the shape of a Pratyekabuddha; to others he does so in the shape of a disciple; to others again under that of Brahma, Indra, or a Gandharva. To those who are to be converted by a goblin, he preaches the law assuming the shape of a goblin; to those who are to be converted by Isvara, he preaches the law in the shape of Isvara; to those who are to be converted by Mahesvara, he preaches assuming the shape of Mahesvara.

無盡意菩薩白佛言。世尊。觀世音菩薩。云何遊此娑婆世界。云何而爲衆生說法。方便之力。其事云何。佛告無盡意菩薩。善男子。若有國土衆生應以佛身得度者。觀世音菩薩即現佛身而爲說法。應以辟支佛身得度者。即現辟支佛身而爲說法。應以聲聞身得度者。即現聲聞身而爲說法。應以梵王身得度者。即現梵王身而爲說法。應以帝釋身得度者。即現帝釋身而爲說法。應以自在天身得度者。即現自在天身而爲說法。應以天大將軍身得度者。即現天大將軍身而爲說法。應以毗沙門身得度者。即現毗沙門身而爲說法。

To those who are to be converted by a Kakravartin, he shows the law after assuming the shape of a Kakravartin; to those who are to be converted by an imp, he shows the law under the shape of an imp; to those who are to be converted by Kubera, he shows the law by appearing in the shape of Kubera; to those who are to be converted by Senâpati, he preaches in the shape of Senâpati; to those who are to be converted by a Brâhman, he preaches in the shape of a Brâhman; to those who are to be converted by Vagrapâni, he preaches in the shape of Vagrapâni. With such inconceivable qualities, young man of good family, is the Bodhisattva Mahâsattva Avalokitesvara endowed. Therefore then, young man of good family, honour the Bodhisattva Mahâsattva Avalokitesvara. The Bodhisattva Mahâsattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account one calls him in this Sahaworld Abhayandada (i.e. Giver of Safety).

應以小王身得度者。卽現小王身而爲說法。應以長者身得度者。卽現長者身而爲說法。應以居士身得度者。卽現居士身而爲說法。應以宰官身得度者。卽現宰官身而爲說法。應以婆羅門身得度者。卽現婆羅門身而爲說法。應以比丘比丘尼。優婆塞優婆夷身得度者。卽現比丘比丘尼。優婆塞優婆夷身而爲說法。應以長者居士宰官婆羅門婦女身得度者。卽現婦女身而爲說法。應以童男童女身得度者。卽現童男童女身而爲說法。應以天龍夜叉。乾闥婆。阿脩羅。迦樓羅。緊那羅。摩睺羅伽。人非人等身得度者。卽皆現之而爲說法。應以執金剛神得度者。卽現執金剛神而爲說法。無盡意。是觀世音菩薩成就如是功德以種種形。遊諸國土。度脫衆生。是故汝等。應當一心供養觀世音菩薩。是觀世音菩薩摩訶薩。於怖畏急難之中。能施無畏。是故此娑婆世界。皆號之爲施無畏者。

Further, the Bodhisattva Mahāsattva Akshayamati said to the Lord: Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahāsattva Avalokitesvara? The Lord replied: Do so, if thou thinkest it opportune. Then the Bodhisattva Mahāsattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahāsattva Avalokitesvara as a decoration of piety, with the words: Receive from me this decoration of piety, good man. But he would not accept it. Then the Bodhisattva Mahāsattva Akshayamati said to the Bodhisattva Mahāsattva Avalokitesvara: Out of compassion to us, young man of good family, accept this pearl necklace. Then the Bodhisattva Mahāsattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahāsattva Akshayamati, out of compassion to the Bodhisattva Mahāsattva Akshayamati and the four classes, and out of compassion to the gods, Nāgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human.

無盡意菩薩白佛言。世尊。我今當供養觀世音菩薩。即解頸衆寶珠瓔珞。價值百千兩金。而以與之。作是言。仁者受此法施珍寶瓔珞。時觀世音菩薩不肯受之。無盡意復白觀世音菩薩言。仁者愍我等故。受此瓔珞。爾時佛告觀世音菩薩。當愍此無盡意菩薩。及四衆。天龍。夜叉。乾闥婆。阿脩羅。迦樓羅。緊那羅。摩睺羅伽。人非人等故。受是瓔珞。卽時觀世音菩薩愍諸四衆。及於天龍人非人等。受其瓔珞。

Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Sâkyamuni, and the other to the jewel Stûpa of the Lord Prabhûtaratna, the Tathâgata, etc., who had become completely extinct. With such a faculty of transformation, young man of good family, the Bodhisattva Mahâsattva Avalokitesvara is moving in this Sahaworld.

And on that occasion the Lord uttered the following stanzas:

1. Kitradhvaga asked Akshayamati the following question: For what reason, son of Gina, is Avalokitesvara (so) called?

2. And Akshayamati, that ocean of profound insight, after considering how the matter stood, spoke to Kitradhvaga: Listen to the conduct of Avalokitesvara.

3. Hear from my indication how for numerous, inconceivable Aeons he has accomplished his vote under many thousand kotis of Buddhas.

4. Hearing, seeing, regularly and constantly thinking will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

分作二分。一分奉釋迦牟尼佛。一分奉多寶
 佛塔。無盡意。觀世音菩薩有如是自在神力
 。遊於娑婆世界。爾時無盡意菩薩。以偈問
 曰。

世尊妙相具	我今重問彼
佛子何因緣	名爲觀世音
具足妙相尊	偈答無盡意
汝聽觀音行	善應諸方所
弘誓深如海	歷劫不思議
侍多千億佛	發大清淨願
我爲汝略說	聞名及見身
心念不空過	能滅諸有苦

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of Nāgas, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky.

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of the body.

9. If a man be surrounded by a host of enemies armed with swords, who have the intention of killing him, he has but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

假使興害意	念彼觀音力	或漂流巨海	念彼觀音力	或在須彌峯	念彼觀音力	或被惡人逐	念彼觀音力	或值怨賊繞	念彼觀音力	念彼觀音力
推落大火坑	火坑變成池	龍魚諸鬼難	波浪不能沒	爲人所推墮	如日虛空住	墮落金剛山	不能損一毛	各執刀加害	咸卽起慈心	

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, Nāgas, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

14. If a man is surrounded by fearful beasts with sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), he has but to think of Avalokitesvara, and they shall quickly lose their poison.

或遭王難苦
念彼觀音力
或囚禁枷鎖
念彼觀音力
咒詛諸毒藥
念彼觀音力
或遇惡羅刹
念彼觀音力
若惡獸圍繞
念彼觀音力
蜈蚣及蝮蠍
念彼觀音力

臨刑欲壽終
刀尋段段壞
手足被杻械
釋然得解脫
所欲害身者
還著於本人
毒龍諸鬼等
時悉不敢害
利牙爪可怖
疾走無邊方
氣毒煙火然
尋聲自迴去

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in hell, in brute creation, in the kingdom of Yama, for all beings (in general).

(Then Akshayamati in the joy of his heart uttered the following stanzas:)

20. O thou whose eyes are clear, whose eyes are kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence; thou so lovely by thy beautiful face and beautiful eyes!

雲雷鼓掣電	降雹澍大雨
念彼觀音力	應時得消散
衆生被困厄	無量苦逼身
觀音妙智力	能救世間苦
具足神通力	廣修智方便
十方諸國土	無刹不現身
種種諸惡趣	地獄鬼畜生
生老病死苦	以漸悉令滅

（註。英譯本於此處增多三句）

（無盡意菩薩聞佛所說。心中欣悅。而說偈曰）。

真觀清淨觀	廣大智慧觀
悲觀及慈觀	常願常瞻仰

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in thy flying course thy lustre in the world.

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel, dispute, war, battle, in any great danger one has to think of Avalokitesvara, who shall quell the wicked troop of foes.

24. One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a raincloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokitesvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

無垢清淨光
慧日破諸闇
能伏災風火*
普明照世間

(*註。克爾恩氏譯爲其能熾如火)

悲體戒雷震
慈意妙大雲

澍甘露法雨
滅諸煩惱燄

靜訟經官處
怖畏軍陣中

念彼觀音力
衆怨悉退散

妙音觀世音
梵音海潮音

勝彼世間音
是故須常念

念念勿生疑
觀世音淨聖

於苦惱死厄
能爲作依怙

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped, has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Aeons.

29. At one time standing to the right, at another to the left of the Chief Amitâbha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the Gina.

30. In the west, where the pure world Sukhâkara is situated, there the Chief Amitâbha, the tamer of men, has his fixed abode.

具一切功德 慈眼視衆生

福聚海無量 是故應頂禮

(註。以下均爲英譯本增多。而呂女士譯爲華文者。因爲加入。俾與英文一律。以免參差。惟中文舊譯無之。或什師當時所據梵本不同。尙待高明考定。)

彼如是慈悲 一時當成佛 爲世除憂患 我心實悅服

諸王彼爲尊 功德富於礦 歷劫勤修行 證道最無上

輔翼阿彌陀 侍立其左右 慧力能總持 禪定成無漏

至尊阿彌陀 西方有淨土 阿彌撫衆生 是彼常居處

(譯者按「彼」指觀世音菩薩)

31. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of Gina, on springing into existence by apparitional birth, are sitting in the undefiled cups of lotuses.

32. And the Chief Amitābha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the Sāla-king.

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

Thereupon the Bodhisattva Mahāsattva Dharanindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said: They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the Dharma-paryāya about the Bodhisattva Mahāsattva Avalokitesvara and this miraculous power of transformation of the Bodhisattva Mahāsattva Avalokitesvara.

彼國無女人

惟有諸佛子

身從幻化生

皆坐淨蓮蒂

至尊阿彌陀

寶座蓮華上

花中放光明

照耀最無量

讚彼功德藏

三界無能比

彼爲宇宙師

我輩速依倚

爾時持地菩薩。卽從座起。前白佛言。世尊。若有衆生聞是觀世音菩薩品自在之業。普門示現神通力者。當知是人功德不少。

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared.

佛說是普門品時。衆中八萬四千衆生。皆發
無等等阿耨多羅三藐三菩提心。

今印華英合璧普門品。英文用克爾恩氏譯本。卽呂碧城女士所認爲譯自梵文較爲可據之本也。華文則用什師所譯。卽今之通行本。惟華英譯本稍有不同。茲將呂女士所撰普門品中英譯文之比較一篇。附印於後。並於華英文句不同之處。加以注明。讀者當可瞭然也。

普門品中英譯文之比較 呂碧城

法華經英譯有三種(一)實法蓮華 Lotus of the True Law 但此經用梵文之品 Saddharma Pundarika 爲「東方聖書」之一部份 Sacred Books of the East, Volume xxi. 一八八四年。克爾恩氏 H. Korn 由梵文譯出。發行處。克拉蘭頓書局 The Clarendon Press. Oxford, England. (二)妙法蓮華 The Lotus of the Wonderful Law 素錫勒氏 W. E. Soothill 由中國之法華經譯出。簡略不完 (三)貝勒氏 S. Beal 所編之中國羣經 Catena of the Chinese Scriptures 厥有普門品。以上所述三種。予認克爾恩氏所譯較爲可據。以其直接譯自梵文。非展轉重譯者可比也。其普門品與吾國所譯者略有不同。凡諸菩薩之名。皆用梵文原名。而不譯其意義。如觀世音爲 Avalokitesvara 無盡意爲 Skshayamati 持地爲 Dharanindhara 等。當予未讀英譯之前。每誦普門品至「應以佛身得度者。觀世音菩薩卽現佛身而爲說法」云云。輒加疑揣。以爲旣已成佛。何尙待觀音之度。而以何身得度之「以」字。猶如梵網經菩薩戒之第三十六條「甯以此身投熾然猛火」「終不以此破戒之身。受擅越禮拜」云云。若按此例。則普門品中之「以」字。表明觀音爲能度。佛爲所度。於理未當。諒係譯者用筆略欠明析之故。今續克爾恩氏所譯之普門品云「應被佛所感化者。觀世音菩薩卽現佛身而爲說法」云云。較爲妥洽。吾國譯者於無盡意菩薩獻瓔珞之事。謂觀音不肯接受。由佛勸告。始肯受之。而克氏所譯乃由無盡意再請。觀音卽肯受之。並無佛從旁勸告之說。未知是否克氏譯筆之脫略。其餘雖兩譯互有差異。無關重要。茲不具述。惟「傷言」則大有不同。且證明中國譯之「無垢清淨光。慧日破暗昏。能伏

災風火。普明照世間」之偈。其第三句似屬錯誤。蓋克氏所譯者。爲「其熾熾如火」與上二句及下一句皆相聯合。而「能伏災風火」則與上下文不接洽也。中國譯者。每偈四句每句五字。共計二十六偈。克氏譯者則皆散文。共三十三偈。計多七偈。且於第十九偈以下。有無盡意菩薩之答詞。謂聞佛說之偈而欣悅。自第二十偈「真觀清淨觀。廣大智慧觀。悲觀及慈觀。常願常瞻仰。」以至第三十三偈。皆無盡意讚歎之作。吾國譯者至「福聚海無量。是故應頂禮而止。克氏之譯。則由此加以第二十七以至三十三偈。（見本册第十五十六頁）以下卽「持地菩薩卽從座起」以至「皆發阿耨多羅三藐三菩提心」與華文譯本相同。吾人於未閱梵文原本之前。於此華英文兩種譯品。孰爲優勝。殊不敢率爾判斷。且克氏於第十九偈以下。謂爲「無盡意菩薩所說」於此加以括弧。且註曰。爲後人加註於卷邊者。然則是否無盡意參入之詞。抑全是佛說。尙難斷定。而全篇結處。有「佛說是普門品時」之句。則認諸偈一律皆佛說。較有根據耳。夫以中英文字之迥異。而兩國各譯此經。竟能大體符合。異曲同工。亦可謂難能矣。惟可惜者。吾華爲佛教先進國。竟無梵文之傳習。而讓諸歐洲。今彼都通巴利 Pali 或梵文 Sanskrit 者頗不乏人。此吾國學子。負笈錫蘭。爲不可緩歟。篇末諸偈。讚揚淨土。說明觀世音菩薩居處及來歷。尤見完善。且爲蓮宗有力之證。不亞於華嚴之普賢行願品。爰樂爲追譯。以供參考。至若鑒定增輯。續入經文。則有待於精嫻梵籍之法家。自維謏陋。不敢以燕筆率玷遺牋也。

跋

佛以一音演說法，衆生隨類各得解，自竺典放光，首照東土，近世則聲教所被，漸徧大地，經典重譯者，何啻數十國，懿歟盛矣，中國佛化，素稱先進，靈文法寶，天府所藏，漢滿蒙番，咸有傳譯，獨英文，則以非國人所急需，故出版者尙鮮，惟近時國人習西文者日多，而通英文者尤衆，至有長於英文而細於國文者，則僅有華譯，似未能廣被羣機，本局因是有華英合璧經典之印，先擇數種以爲先河，既餉學子，益可便利西人，倘海內名德，有西譯善本，願宏大法，尙冀不吝法施，本局當陸續付鉛，以廣流布也。

上海佛學書局謹識



璧 合 英 華

品 門 普 經 華 蓮 法 妙

冊 一 全

行 印 九 月 二 十 二 年 中 華 民 國

每 冊 定 價 大 洋 二 角 五 分

編 輯 者	呂 碧 城 女 士
發 行 人	佛 學 書 局 代 表 沈 彬 翰
印 刷 者	佛 學 書 局 印 刷 所
發 行 處	佛 學 書 局

- | | |
|-------------|-----------------|
| (一) 總 公 司 | 上 海 膠 州 路 廿 號 |
| (二) 滬 西 分 店 | 上 海 麥 特 赫 司 脫 路 |
| (三) 閘 北 分 店 | 上 海 新 民 路 國 慶 路 |
| (四) 中 區 分 店 | 上 海 四 馬 路 望 平 街 |
| (五) 湖 南 分 店 | 長 沙 玉 泉 街 七 十 號 |

分 銷 處

各 埠 佛 學 書 局
佛 經 流 通 處

