

**THE BODHISATTVA'S PRACTICE  
OF  
MORAL VIRTUE**

**Part One:**

**The Brahmā's Net Sutra Bodhisattva Precepts**

**As Translated into Chinese by Tripiṭaka Master Kumārajīva  
Annotated English Translation by Bhikshu Dharmamitra**



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1003a15 | [3] 梵網經菩薩戒序

1003a16 | 諸佛子等。合掌至心聽。我今欲說諸佛大戒  
 1003a17 | 序。眾集默然聽。自知有罪當懺悔。懺悔即  
 1003a18 | 安樂。不懺悔罪益深。無罪者默然。默然故  
 1003a19 | 當知眾清淨。諸大德優婆塞優婆夷等諦聽。  
 1003a20 | 佛滅度後於像法中。應當尊敬波羅提木  
 1003a21 | 叉。波羅提木叉者即是此戒。持此戒時如  
 1003a22 | 暗遇明如貧得寶如病得差如囚繫出獄  
 1003a23 | 如遠行者得歸。當知此則是眾等大師。若  
 1003a24 | 佛住世無異此也。怖心難生善心難發。故  
 1003a25 | 經云。勿輕小罪以為無殃。水滴雖微漸  
 1003a26 | 盈大器。剎那造罪殃墮無間。一失人身萬  
 1003a27 | 劫不復。壯色不停猶如奔馬。人命無常過  
 1003a28 | 於山水。今日雖存明亦難保。

正  
體  
字

## 佛说梵网经卷下

This Fascicle #2 Sutra Text Downloaded on 02/22/2024 from this site:  
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(This preface, though traditionally a standard part of this sutra's text, is apparently not included in the Qianlong Zang. The following simplified Chinese version was downloaded on 02/22/2024 from: <http://www.shixiu.net/dujing/fojing/lvbu/2936.html>)

## 梵网经菩萨戒序

诸佛子等。合掌至心听。我今欲说诸佛大戒序。众集默然听。自知有罪当忏悔。忏悔即安乐。不忏悔罪益深。无罪者默然。默然故当知众清净。诸大德优婆塞优婆夷等谛听。佛灭度后于像法中。应当尊敬波罗提木叉。波罗提木叉者即是此戒。持此戒时如暗遇明如贫得宝如病得差如囚系出狱如远行者得归。当知此则是众等大师。若佛住世无异此也。怖心难生善心难发。故经云。勿轻小罪以为无殃。水滴虽微渐盈大器。刹那造罪殃堕无间。一失人身万劫不复。壮色不停犹如奔马。人命无常过于山水。今日虽存明亦难保。

简  
体  
字

## PART ONE

### The Brahmā's Net Sutra Bodhisattva Precepts

Translation by the Latter Qin Kuchean Tripiṭaka Master Kumārajīva<sup>1</sup>  
[English Translation by Bhikshu Dharmamitra]

#### Preface to the Bodhisattva Precepts of the Brahmā's Net Sutra

All you sons of the Buddha, place your palms together and listen with a mind of utmost sincerity. I now wish to speak the preface to the great precepts of all buddhas. Having gathered together here, the Assembly should listen in silence. If one becomes aware that one has committed an offense one should repent, for, having repented, one then becomes peaceful and happy. If one does not repent, his offenses become increasingly grave. Those who are free of offenses may remain silent. By such silence it will be known that the members of this assembly are pure. Greatly Virtuous Ones,<sup>2</sup> Upāsakas, and Upāsikās,<sup>3</sup> listen attentively:

After the Buddha's nirvāṇa, during the Semblance Dharma Age,<sup>4</sup> one should revere the *prātimokṣa*.<sup>5</sup> The *prātimokṣa* is just these very precepts. When one upholds these precepts, it is just as when one who is in darkness encounters the light, just as when one who is poor obtains a jewel, just as when one who is sick finds a cure, just as when one who has been imprisoned emerges from prison, and just as when one who has traveled afar is then able to return home. One should realize that these [precepts] serve as the great master for all those in the Assembly, no differently than if the Buddha himself were still dwelling in the world.<sup>6</sup>

It is difficult to develop a mind that is fearful [of committing offenses] and it is difficult to develop a mind that is devoted to goodness. Therefore a sutra says: "Do not consider minor offenses to be insignificant, taking them to be free of misfortune, for, although drops of water are tiny, they will gradually fill up even a large vessel."<sup>7</sup> An offense committed in a *kṣaṇa* may bring about the misfortune of falling into the Uninterrupted [Hells].<sup>8</sup> Having once lost the human body, one may not regain it even after a myriad kalpas. Like the passing of a galloping horse, a strong body does not remain for long. A person's life passes more quickly<sup>9</sup> than the [rapidly flowing] waters of a mountain stream. Although it may remain today, it would be difficult to guarantee it will still be here tomorrow.

眾等各各一心

1003a29 | 勤修精進。慎勿懈怠懶惰睡眠縱意。夜即攝  
 1003b01 | 心存念三寶。莫以空過徒設疲勞後代深  
 1003b02 | 悔。眾等各各一心謹依此戒。如法修行應當  
 1003b03 | 學。  
 1003b04 |  
 1003b05 |

正  
體  
字

众等各各一心勤修精进。慎勿懈怠懒惰睡眠纵意。夜即摄心存念三宝。莫以空过徒设疲劳后代深悔。众等各各一心谨依此戒。如法修行应当学。

简  
体  
字

Members of the Assembly, each of you should single-mindedly and diligently seek to cultivate with vigor. Take care and do not become indolent or lazy or allow your mind to become uncontrolled when sleeping. At night, one should focus the mind and remain mindful of the Three Jewels.<sup>10</sup> One must not allow it to occur that, by letting the time go by fruitlessly, one's efforts are expended in vain so that, later on, one will be bound to experience deep regret. Members of the Assembly, you should each single-mindedly and diligently abide by these precepts. You should train in them by cultivating them in accordance with the Dharma.

1003b06 | [＊]梵網經盧舍那佛說菩薩心地  
 1003b07 | 戒品第十卷下 /1003b08 | (blank)/  
 1003b09 | [＊]後秦龜茲國三藏鳩摩羅什譯  
 1003b10 | [4]爾時盧舍那佛。為此大眾。略開百千恒河  
 1003b11 | 沙不可說法門中心地。如毛頭許。是過去一  
 1003b12 | 切佛已說。未來佛當說。現在佛今說。三世菩  
 1003b13 | 薩已學當學今學。我已百劫修行是心地。  
 1003b14 | 號吾為盧舍那。汝諸[5]佛轉我所說。與一切  
 1003b15 | 眾生開心地道。時蓮花臺藏世界赫赫天光  
 1003b16 | 師子座上盧舍那佛放光光。告千花上佛。  
 1003b17 | 持我心地法門品。而去復轉為千百億釋迦  
 1003b18 | [6]及一切眾生。次第說我上心地法門品。汝  
 1003b19 | 等受持讀誦一心而行。  
 1003b20 | 爾時千花上佛千百億釋迦。從蓮花藏世界  
 1003b21 | 赫赫師子座起。各各辭退舉身放不可思議  
 1003b22 | 光。[7]光+（光）皆化無量佛。一時以無量青黃赤白  
 1003b23 | 花供養盧舍那佛。受持上[8]說心地法門品  
 1003b24 | 竟。各各從此蓮花藏世界而沒。沒已入體  
 1003b25 | 性虛空花光三昧。還本源世界閻浮提菩提  
 1003b26 | 樹下。從體性虛空華光三昧出。

佛说梵网经卷下  
 菩萨心地品之下

尔时，卢舍那佛为此大众，略开百千恒河沙，不可说法门中心地，如毛头许：“是过去一切佛已说，未来佛当说，现在佛今说；三世菩萨已学、当学、今学。我已百劫修行是心地，号吾为卢舍那。汝诸佛子，转我所说与一切众生，开心地道。”时，莲华台藏世界，赫赫天光师子座上，卢舍那佛放光，光告千华上佛：“持我《心地法门品》而去，复转为千百亿释迦及一切众生，次第说我上《心地法门品》。汝等受持读诵，一心而行。”尔时，千华上佛，千百亿释迦，从莲华藏世界赫赫师子座起，各各辞退，举身放不可思议光。光光皆化无量佛，一时以无量青、黄、赤、白华，供养卢舍那佛。受持上所说《心地法门品》竟，各各从此莲华藏世界而没，没已入体性虚空华光三昧，还本源世界，阎浮提菩提树下，从体性虚空华光三昧出。



## Rocana Buddha Speaks the Bodhisattva Mind Ground Precepts

### *The Brahmā's Net Sutra, Chapter Ten, Fascicle Two*

At that time, of the mind ground Dharma gateways as numerous as a hundred thousand ineffables<sup>11</sup> of Ganges' sands, Rocana Buddha presented for this great assembly a summary explanation of only as many as could fit on the tip of a single hair.

[He said], "These have been taught by all buddhas of the past, will be taught by all buddhas of the future, and are taught by all buddhas of the present. They have been studied, will be studied, and are now studied by the bodhisattvas of the three periods of time. I have already cultivated this mind ground for one hundred kalpas. I am called 'Rocana.' All of you buddhas should transmit what I have taught and open the path of the mind ground for all beings."

At that time, sitting in the Lotus Flower Dais World on the lion throne blazing with gloriously radiant celestial light, Rocana Buddha emanated brilliant light and thereby<sup>12</sup> told the thousand buddhas sitting on the lotus flower [petals], "Take up my 'Mind Ground Dharma Gateway Chapter' and then go forth and pass it on for the benefit of the hundreds of thousands of *koṭis* of Śākyamunis as well as for the benefit of all beings, doing so by sequentially explaining for them the above-taught 'Mind Ground Dharma Gateway Chapter.' You should all accept, retain, read, recite, and single-mindedly practice it."

At that time, the thousand buddhas atop the lotus flower [petals] and the hundred thousand *koṭis* of Śākyamunis all arose from their gloriously radiant lion thrones in the Lotus Flower Dais World whereupon they each took their leave and withdrew. In doing so, their entire bodies emanated inconceivable light, every ray of which<sup>13</sup> transformationally created countless buddhas who simultaneously made offerings to Rocana Buddha of countless blue, yellow, red, and white flowers.

After they had received and retained the above-taught "Mind Ground Dharma Gateway Chapter," each of them then disappeared from this Lotus Flower Dais World. After disappearing, they then entered "the flower light samādhi with the essential nature like empty space" and returned to their places beneath the bodhi trees on the continent of Jambudvīpa in their original worlds. They then emerged from the flower light samādhi with the essential nature like

## 出已方坐

1003b27 | 金剛千光王座。及妙光堂說十世界[9]海。復  
 1003b28 | 從座起至帝釋宮說十住。復[10]從座起至  
 1003b29 | 炎天中說十行。復從座起至第四天中說  
 1003c01 | 十迴向。復從座起至化樂天說十禪[11]定。復  
 1003c02 | 從座起至他化天說十地。復至一禪中說  
 1003c03 | 十金剛。復至二禪中說十忍。復至三禪中  
 1003c04 | 說十願。復至四禪中摩醯首羅天王宮。說  
 1003c05 | 我本源蓮花藏世界盧舍那佛所說心地法門  
 1003c06 | 品。其餘千百億釋迦亦復如是無二無別。如  
 1003c07 | 賢劫品中說。  
 1003c08 | 爾時釋迦[12]牟尼佛。從初現蓮花藏世界。東  
 1003c09 | 方來入天[13]王宮中說魔受化經已。下生南  
 1003c10 | 閻浮提迦夷羅國。母名摩耶父字白淨吾  
 1003c11 | 名悉達。七歲出家三十成道。號吾為釋迦  
 1003c12 | 牟尼佛。於寂滅道場坐金剛花光[14]王座。乃  
 1003c13 | 至摩醯首羅天王宮。[15]其中次第十住處所  
 1003c14 | 說。時佛觀諸大梵天王網羅幢因為說。無  
 1003c15 | 量世界猶如網孔。

正體字

出已，方坐金剛千光王座，及妙光堂，說十世界法門海。復從座起，至帝釋宮，說十住。復從座起，至焰天中，說十行。復從座起，至第四天中，說十回向。復從座起，至化樂天，說十禪定。復從座起，至他化天，說十地。復至一禪中，說十金剛。復至二禪中，說十忍。復至三禪中，說十願。復至四禪中，摩醯首羅天王宮，說我本源蓮華藏世界，盧舍那佛所說《心地法門品》。其餘千百亿釋迦，亦復如是，无二无别。如《賢劫品》中說。

爾時，釋迦牟尼佛，從初現蓮華藏世界，東方來入天宮中，說《魔受化經》已。下生南閻浮提，迦夷羅國，母名摩耶，父字白淨，吾名悉達。七歲出家，三十成道，號吾為釋迦牟尼佛。于寂滅道場，坐金剛華光王座，乃至摩醯首羅天王宮，其中次第十住处所說。

時，佛觀諸大梵天王，網羅幢因，為說无量世界，犹如网孔，

簡體字

empty space. Having emerged from it, they then sat down on their vajra royal thrones emanating a thousand light rays and went to the Hall of Sublime Light where they expounded on the ten oceans of worlds. They next arose from their thrones and went to Indra's palace where they expounded on the ten abodes. Then they arose from their thrones and went into the Yāma Heaven where they expounded on the ten practices. They next arose from their thrones and went into the fourth heaven, [the Tuṣita Heaven],<sup>14</sup> where they expounded on the ten dedications. Then they arose from their thrones and went to the Nirmāṇarati Heaven where they expounded on the ten *dhyāna* absorptions. They next arose from their thrones and went to the Paranirmita-vaśavartin Heaven where they expounded on the ten grounds. Then they went to the first *dhyāna* [heavens]<sup>15</sup> where they expounded on the ten *vajra* [minds]. They next went to the second *dhyāna* [heavens]<sup>16</sup> where they expounded on the ten kinds of patience. Then they went to the third *dhyāna* [heavens] where they expounded on the ten vows. They next went into the fourth *dhyāna* [heavens] and then entered the palace of the Maheśvara Heaven King where they expounded on "The Mind Ground Dharma Gateway Chapter" taught by Rocana Buddha of our place of origin, the Lotus Flower Dais World. The rest of the hundred thousand *koṭis* of Śākyamunis also proceeded in this same way, with no second or different means of doing so, just as is explained in "The Bhadra Kalpa Chapter."

At that time, after first appearing in the Lotus Flower Dais World, Śākyamuni Buddha came eastward and entered the palace of the deva king. Then, having spoken *The Sutra on the Conversion of the Māras*, he descended and took birth on the southern continent of Jambudvīpa in the state of Kapilavastu where his mother was named Māyā and his father was name Śuddhodana.

"I was named Siddhārtha.<sup>17</sup> Seven years after leaving the home life, I attained enlightenment at the age of thirty-[five], whereupon I became known as Śākyamuni Buddha."<sup>18</sup>

From the time he sat on the Vajra Flower Light King's throne in the quiescent site of enlightenment until he reached the palace of the deva king, Maheśvara, there were ten dwelling places in which [these teachings] were sequentially expounded.

At that time, having observed the curtain net canopies of the Mahābrahma deva king, the Buddha said, "The countless worlds are comparable to the openings in those curtain net canopies. Each

正體字

一一世界各各不同別異

1003c16 | 無量。佛教門亦復如是。吾今來此世界八千  
 1003c17 | 返。為此娑婆世界坐金剛[16]花光王座。乃至  
 1003c18 | 摩醯首羅天王宮。為是中一切大眾略開心  
 1003c19 | 地[17]法門[18]品竟。復從天王宮下至閻浮提  
 1003c20 | 菩提樹下。為此地上一切眾生凡夫癡闇之  
 1003c21 | 人。說我本盧舍那佛心地中初發心中常所  
 1003c22 | 誦一戒光明。金剛寶戒是一切佛本源。一切  
 1003c23 | 菩薩本源。佛性種子。一切眾生皆有佛性。一  
 1003c24 | 切意識色心是情是心皆入佛性戒中。當當  
 1003c25 | 常有因故。[19]有當當常住法身。如是十波羅  
 1003c26 | 提木叉。出於世界。是法戒是三世一切眾生  
 1003c27 | 頂戴受持。吾今當為此大眾重說十無盡  
 1003c28 | 藏戒品。是一切眾生成本源自性清淨。  
 1003c29 | 我今盧舍那 方坐蓮花臺  
 1004a01 | 周匝千花上 復現千釋迦  
 1004a02 | 一花百億國 一國一釋迦  
 1004a03 | 各坐菩提樹 一時成佛道  
 1004a04 | 如是千百億 盧舍那本身  
 1004a05 | 千百億釋迦 各接微塵眾

簡體字

一一世界，各各不同，別異無量，佛教門亦復如是：“吾今來此世界八千返，為此娑婆世界，坐金剛華光王座，乃至摩醯首羅天王宮，為是中一切大眾，略開心地法門竟。復從天王宮，下至閻浮菩提樹下，為此地上一切眾生、凡夫、痴闇之人，說我本盧舍那佛心地中，初發心中，常所誦一戒，光明金剛寶戒。是一切佛本源，一切菩薩本源，佛性種子。一切眾生皆有佛性，一切意、識、色、心，是情是心，皆入佛性戒中。當當常有因故，當當常住法身。如是十波羅提木叉，出于世界，是法戒，是三世一切眾生頂戴受持。吾今當為此大眾，重說十無盡藏戒品，是一切眾生成本源，自性清淨。

“我今盧舍那，方坐蓮華台，  
 周匝千華上，復現千釋迦。  
 一華百億國，一國一釋迦，  
 各坐菩提樹，一時成佛道。  
 如是千百億，盧舍那本身，  
 千百億釋迦，各接微塵眾，

and every one of the worlds are different and their variations are innumerable. The gateways into the Buddha's teaching are also just like this. I have now returned to this world eight thousand times during which, for the sake of the Sahā World, I have sat on the Vajra Flower Light King's throne [and in each of the other places], up to and including in the palace of the deva king, Maheśvara. There, after having finished presenting a summary explanation of 'The Mind Ground Dharma Gateway Chapter' for the sake of all the great assemblies in each of these places, I again descended from the palace of the deva king to the bodhi tree on the continent of Jambudvīpa where, for the benefit of all the beings and common people of this world benighted by the darkness of delusion, I taught this foremost [code of] moral precepts<sup>19</sup> always recited by our Rocana Buddha when, on the mind ground, he first brought forth the resolve [to attain bodhi]."

"These radiant vajra jewel precepts are the original source of all buddhas, the original source of all bodhisattvas, and the seed of the buddha nature. All beings possess the buddha nature. All those possessed of mind consciousness, who have form and mind, and who possess these sentiments and this mind — they all enter into the precepts of the buddha nature. Because they definitely<sup>20</sup> possess the cause, they definitely always abide in the Dharma body. In this way, the ten *prātimokṣa* precepts came forth into the world. These Dharma precepts are reverently received and upheld by all beings of the three periods of time. Now, for the sake of this Great Assembly, I shall once again speak "The Ten Inexhaustible Treasury Precepts Chapter." They are the precepts of all beings and the purity of their original self nature.

Now I, Rocana,  
sit here upon this lotus flower dais,  
as, surrounding me on a thousand flower [petals],  
there also appear a thousand Śākyamunis.

For each flower [petal] there are a hundred *koṭis* of lands  
and in each there is a Śākyamuni.  
Each of them sits beneath a bodhi tree  
where, at the same time, they all attain buddhahood.

In this way, there are a hundred thousand *koṭis* in all  
for whom Rocana is their original body.  
Of the hundred thousand *koṭis* of Śākyamunis,  
each is associated with a congregation as numerous as motes of dust.

正體字

1004a06	俱來至我所	聽我誦佛戒
1004a07	甘露門[1]則開	是時千百億
1004a08	還至本道場	各坐菩提樹
1004a09	誦我本師戒	十重四十八
1004a10	戒如明日月	亦如瓔珞珠
1004a11	微塵菩薩眾	由是成正覺
1004a12	是盧舍那誦	我亦如是誦
1004a13	汝新學菩薩	頂戴受持戒
1004a14	受持是戒已	轉授諸眾生
1004a15	諦聽我正誦	佛法中戒藏
1004a16	波羅提木叉	大眾心諦信
1004a17	汝是當成佛	我是已成佛
1004a18	常作如是信	戒品已具足
1004a19	一切有心者	皆應攝佛戒
1004a20	眾生受佛戒	即入諸佛位
1004a21	位同大覺已	真是諸佛子
1004a22	大眾皆恭敬	至心聽我誦
1004a23	爾時釋迦牟尼佛。初坐菩提樹下成無上	
1004a24	覺初結菩薩波羅提木叉。孝順父母師僧三	
1004a25	寶孝順至道之法孝名為戒亦名制止。[2]佛	

簡體字

俱來至我所，聽我誦佛戒。  
 甘露門則開，是時千百億，  
 還至本道場，各坐菩提樹，  
 誦我本師戒，十重四十八，  
 戒如明日月，亦如瓔珞珠。  
 微塵菩薩眾，由是成正覺。  
 是盧舍那誦，我亦如是誦！  
 汝新學菩薩，頂戴受持戒，  
 受持是戒已，轉授諸眾生。  
 諦聽我正誦，佛法中戒藏，  
 波羅提木叉，大眾心諦信。  
 汝是當成佛，我是已成佛，  
 常作如是信，戒品已具足。  
 一切有心者，皆應攝佛戒，  
 眾生受佛戒，即入諸佛位，  
 位同大覺已，真是諸佛子！  
 大眾皆恭敬，至心聽我誦！”

尔时，释迦牟尼佛，初坐菩提树下成无上觉，初结菩萨波  
 提木叉，孝顺父母、师僧三宝，孝顺至道之法。孝名为戒，亦名  
 制止。

They have all come to where I am  
to hear me recite the Buddha's precepts.

When then the gateway of *amṛta*<sup>21</sup> opens,  
at this time, those hundred thousand *koṭis* [of Śākyamunis]  
return to their original sites of enlightenment  
where each sits beneath a bodhi tree  
and recites "the precepts of [Rocana Buddha], our<sup>22</sup> original teacher,"  
the ten major and the forty-eight minor precepts.

These precepts are like the bright sun and moon  
and are also like the jewels on a necklace.  
The bodhisattvas of this congregation, as numerous as motes of dust,  
because of these, attain right enlightenment.  
These are recited by Rocana  
and I, too, also recite them in this way.<sup>23</sup>

You bodhisattvas who are still early in your training  
should receive and uphold these precepts with utmost reverence.  
Having received and upheld these precepts,  
you should transmit them on to all beings.

Listen attentively as I rightly recite  
the precept treasury within the Buddha's Dharma,  
the *prātimokṣa* precepts.  
O Great Assembly, in your minds should truly believe  
that you will attain buddhahood in the future  
[just as] I am one who has already attained buddhahood.

If one always maintains faith such as this,  
then all the types of precepts are as if already perfected.<sup>24</sup>  
All those possessed of mind  
should take on the Buddha's precepts.

If beings receive the Buddha's precepts,  
they will then enter the station of all buddhas.  
When one's station equals that of the Greatly Enlightened One,  
then one truly becomes a son of all buddhas.

All those in the Great Assembly should become reverential  
and, with earnest minds, listen to my recitation."

At that time, after Śākyamuni Buddha had first sat beneath the bodhi tree and realized the unsurpassed enlightenment, he first established the bodhisattva *prātimokṣa*, [thereby also encouraging] filial respect for parents, teachers among the Saṃgha,<sup>25</sup> and the Three Jewels. Filial respect is a dharma of the ultimate path. Filial respect is synonymous with moral virtue and it also refers to restraint.

正體字

1004a26 | 即口放無量光明。是時百萬億大眾諸菩薩。  
 1004a27 | 十八梵天六欲天子十六大國王。合掌至心  
 1004a28 | 聽佛誦一切[3]佛大[4]乘戒。[5]佛告諸菩薩言。  
 1004a29 | 我今半月半月。自誦諸佛法戒。汝等。一切發  
 1004b01 | 心菩薩亦[6]誦。乃至十發趣十長養十金剛十  
 1004b02 | 地諸菩薩亦誦。是故戒光從口出。有緣非  
 1004b03 | 無因故。光光非青黃赤白黑。非色非心。  
 1004b04 | 非有非[7]無。[8]非因果法。是諸佛之本源[9]菩  
 1004b05 | [10]薩之根本。是大眾諸佛子之根本。是[11]故大  
 1004b06 | 眾諸佛子應受持應讀誦[12]善學。佛子諦聽。  
 1004b07 | 若受佛戒者。國王王子百官宰相。比丘比丘  
 1004b08 | 尼。十八梵天六欲天[13]子。庶民黃門姪男姪女  
 1004b09 | 奴婢。八部鬼神金剛神畜生乃至變化人。但  
 1004b10 | 解法師語。盡受得戒。皆名第一清淨者。  
 1004b11 | 佛告諸佛子言。有十重波羅提木叉。若受  
 1004b12 | 菩薩戒不誦此戒者。非菩薩非佛種子。  
 1004b13 | 我亦如是誦。一切菩薩已學。一切菩薩當學  
 1004b14 | 一切菩薩今學。[14]已略說菩薩波羅提木叉相  
 1004b15 | 貌。

簡體字

佛即口放无量光明。是时，百万亿大众、诸菩萨、十八梵天、六欲天子、十六大国王，合掌至心，听佛诵一切诸佛大乘戒。

佛告诸菩萨言：“我今半月半月，自诵诸佛法戒。汝等一切发心菩萨亦诵，乃至十发趣、十长养、十金刚、十地诸菩萨亦诵。是故戒光从口出，有缘非无因故。光光非青黄赤白黑，非色非心，非有非无，非因果法。是诸佛之本源，行菩萨道之根本，是大众诸佛子之根本。是故大众诸佛子，应受持，应读诵，应善学。

“佛子谛听！若受佛戒者，国王、王子、百官、宰相、比丘、比丘尼、十八梵天、六欲天子、庶民、黄门、淫男、淫女、奴婢、八部鬼神、金刚神、畜生，乃至变化人，但解法师语，尽受得戒，皆名第一清净者。”

佛告诸佛子言：“有十重波罗提木叉，若受菩萨戒，不诵此戒者，非菩萨，非佛种子。我亦如是诵，一切菩萨已学，一切菩萨当学，一切菩萨今学。我已略说菩萨波罗提木叉相貌，



The Buddha then emanated countless rays of light from his mouth. At this time, the hundred myriads of *koṭis* of beings in the Great Assembly including the bodhisattvas, the devas of the eighteen brahma heavens,<sup>26</sup> the *devaputras* of the six desire realm heavens, and the kings of the sixteen great countries all placed their palms together and listened with single-minded attention to the Buddha's recitation of the Great Vehicle precepts of all buddhas.

The Buddha told the bodhisattvas: "Now, every half month, I myself recite the Dharma precepts of all buddhas. All of you bodhisattvas at the stage of initial resolve should also recite them and so too, all the bodhisattvas up to and including those at the ten initiatory stages, the ten stages of development, the ten vajra stages, and the ten grounds should also recite them. Therefore this precept light comes forth from my mouth. This is based on conditions and does not occur without a cause. These rays of light are neither blue, yellow, red, white, nor black. They are neither form nor thought, they are neither existent nor nonexistent, and they are not a dharma of cause and effect. They are the original source of all buddhas, the origin of the bodhisattvas, and the origin of all the sons of the Buddha in the Great Assembly. Therefore, all the sons of the Buddha in this assembly should receive and uphold these precepts, should read them, recite them, and study them well.

"Sons of the Buddha, listen attentively. If one is to receive the Buddha's precepts, whether one is a king, a prince, one of the many officials, a prime minister, a bhikshu, a bhikshuni, a deva of the eighteen brahma heavens, a *devaputra* of the six desire realm heavens, one of the common people, a eunuch, a male prostitute, a female prostitute, a slave, one of the eight types of ghosts and spiritual beings, a vajra spirit, an animal, or a transformationally manifested person, if one simply understands the Dharma master's words, one will fully receive and acquire the precepts. All such beings will henceforth be known as possessed of the foremost purity."

The Buddha then told all those sons of the Buddha: "There are ten major *prātimokṣa* precepts. If anyone who has received the bodhisattva precepts fails to recite these precepts, he is not a bodhisattva and is not one possessed of the seed of buddhahood. I too recite these precepts in this way. All bodhisattvas have studied them in the past, all bodhisattvas will study them in the future, and all bodhisattvas now study them in the present. I have now already briefly described the character of the bodhisattva *prātimokṣa* precepts.

[15]是事應當學敬心奉持。

1004b16 | 佛[16]言。

**[1. The Precept against Killing.** (ZY: “第一殺戒。” / FZ: “殺戒第一。”)]

佛子。若自殺教人殺方[17]便讚歎殺

1004b17 | 見作隨喜。乃至呪殺。殺[18]因殺緣殺法殺業。

1004b18 | 乃至一切有命者不得故殺。是菩薩應起

1004b19 | 常住慈悲心孝順心。方便救護[19]一切眾生。而

1004b20 | [20]自恣心快意殺生[21]者。是菩薩波羅夷罪。

**[2. The Precept against Stealing.** (ZY: “第二盜戒。” / FZ: “盜戒第二。”)]

1004b21 | 若佛子。自盜教人盜方便[22]盜[23]盜因盜緣盜

1004b22 | 法盜業[24]呪盜乃至鬼神有[25]主劫賊物。一切

1004b23 | 財物一針一草不得故盜。而菩薩[26]應生佛

1004b24 | 性孝[27]順慈悲心。常助一切人生福生樂。而

1004b25 | 反更盜人[28]財物[\*]者。是菩薩波羅夷罪。

**[3. The Precept against Sexual Relations.** (ZY: “第三姪戒。” / FZ: “姪戒第三。”)]

1004b26 | 若佛子。自姪教人姪。乃至一切女人不得

1004b27 | 故姪。姪因[29]姪緣姪法姪業。乃至畜生女諸天

1004b28 | 鬼神女。及非道行姪。

应当學，敬心奉持。

佛言：“佛子，若自殺，教人殺，方便殺，讚歎殺，見作隨喜，乃至咒殺，殺因、殺緣、殺法、殺業，乃至一切有命者，不得故殺。是菩薩，應起常住慈悲心、孝順心，方便救護一切求生。而反恣心快意殺生者，是菩薩波羅夷罪。

“若佛子，自盜，教人盜，方便盜，咒盜，盜因、盜緣、盜法、盜業，乃至鬼神有主物，劫賊物，一切財物，一針一草，不得故盜。而菩薩應生佛性孝順心、慈悲心，常助一切人生福生樂。而反更盜人財物者，是菩薩波羅夷罪。

“若佛子，自淫，教人淫，乃至一切女人，不得故淫，淫因、淫緣、淫法、淫業，乃至畜生女，諸天鬼神女，及非道行淫。

You should study these matters and uphold them with a respectful mind.”

The Buddha said:

### **The Ten Major Bodhisattva Precepts**

#### **1. The Precept against Killing.<sup>27</sup>**

Sons of the Buddha, [it is an offense] if one personally kills, if one encourages others to kill, if one adopts expedient means to kill, if one praises killing, if one accords with and delights in seeing others engage in killing, and so forth up to and including if one uses mantras to kill, if one involves oneself in the causes of killing, the conditions of killing, the methods of killing, or the karma of killing. One must not deliberately kill any living being. This bodhisattva should bring forth a constantly abiding mind of loving-kindness and compassion and a mind imbued with filial respect<sup>28</sup> with which he uses skillful means to rescue and protect all beings. Hence, [especially] if, [on the contrary]<sup>29</sup> one proceeds with a personally unrestrained mind to delight in killing beings, this constitutes a bodhisattva *pārājika* offense.

#### **2. The Precept against Stealing.<sup>30</sup>**

[It is an offense] if a son of the Buddha steals himself, if he encourages others to steal, if he adopts expedient means to steal, if he involves himself in the causes of stealing, the conditions of stealing, the methods of stealing, the karma of stealing, or if he uses mantras to steal. One must not deliberately steal even the possessions of ghosts or spirits, the possessions of thieves, or any valuables at all, even if they be merely a needle or a blade of grass. Thus a bodhisattva should bring forth the mind of the buddha nature, the mind of filial respect, and the mind of loving-kindness and compassion with which he always helps everyone to produce merit and bliss. Hence [especially] if, on the contrary, one steals a person's valuables, this constitutes a bodhisattva *pārājika* offense.

#### **3. The Precept against Sexual Relations.<sup>31</sup>**

[It is an offense] if a son of the Buddha engages in sexual relations himself or if he encourages others to engage in sexual relations. He must not deliberately engage in sexual relations with any woman, nor may he involve himself in the causes of sexual relations, the conditions of sexual relations, the methods of sexual relations, or the karma of sexual relations. This prohibition extends to sexual relations with female animals, goddesses, female ghosts or spirits, and sexual relations 'contrary to the path.'<sup>32</sup> Thus a bodhisattva

而菩薩應生孝順心。

- 1004b29 | 救度一切眾生。淨法與人。而反更起一切  
 1004c01 | 人淫不擇畜生乃至母女姊妹六親行淫  
 1004c02 | 無慈悲心[\*]者。是菩薩波羅夷罪。

**[4. The Precept against False Speech. (“第四妄語戒。” / FZ: “妄語戒第四。”)]**

- 1004c03 | 若佛子。自妄語教人妄語方便妄語。妄語  
 1004c04 | 因[30]妄語緣妄語法妄語業。乃至不見言見。  
 1004c05 | 見言不見。身心妄語。而菩薩常生正語[31]正  
 1004c06 | 見。亦生一切眾生正語正見。而反更起一切  
 1004c07 | 眾生邪語邪見[32]邪業[\*]者。是菩薩波羅夷罪。

**[5. The Precept against Dealing in Intoxicants. (ZY: 第五酤酒戒。 / FZ: 酤酒戒第五。)]**

- 1004c08 | 若佛子。自酤酒教人酤酒。酤酒因[33]酤酒緣酤  
 1004c09 | 酒法酤酒業。一切酒不得酤。是酒起罪因  
 1004c10 | 緣。而菩薩應生一切眾生明達之慧。而反更  
 1004c11 | 生[34]一切眾生顛倒[35]之心[\*]者。是菩薩波羅  
 1004c12 | 夷罪。

**[6. The Precept against Discussing Transgressions Committed by Members of the Four Assemblies. (ZY: “第六說四眾過戒。” / “說過戒第六。”)]**

- 1004c13 | 若佛[36]子。自說出家在家菩薩比丘比丘尼罪  
 1004c14 | 過。教人說罪過。罪過因

而菩薩應生孝順心，救度一切眾生，淨法與人。而反更起一切人淫，不擇畜生，乃至母女姊妹六親行淫，無慈悲心者，是菩薩波羅夷罪。

“若佛子，自妄語，教人妄語，方便妄語，妄語因、妄語緣、妄語法、妄語業，乃至不見言見，見言不見，身心妄語。而菩薩常生正語、正見，亦生一切眾生正語、正見。而反更起一切眾生邪語、邪見、邪業者，是菩薩波羅夷罪。

“若佛子，自酤酒，教人酤酒，酤酒因、酤酒緣、酤酒法、酤酒業，一切酒不得酤，是酒起罪因緣。而菩薩應生一切眾生明達之慧。而反更生一切眾生顛倒之心者，是菩薩波羅夷罪。

“若佛子，口自說出家、在家菩薩、比丘、比丘尼罪過，教人說罪過，罪過因、

should bring forth a mind of filial respect, liberate all beings,<sup>33</sup> and provide people with the dharmas of purity. Hence [especially] if, on the contrary, he leads everyone into sexual relations, not even restricting himself from engaging in sexual relations with animals and so forth, up to and including engaging in sexual relations with his mother, his daughters, his sisters, or his other relatives, thus behaving toward them without any thoughts of kindness or compassion, this is a bodhisattva *pārājika* offense.

#### 4. The Precept against False Speech.<sup>34</sup>

[It is an offense] if a son of the Buddha engages in false speech himself, if he encourages others to engage in false speech, if he uses expedient means to engage in false speech, if he involves himself in the causes of false speech, the conditions of false speech, the methods of false speech, or the karma of false speech, and so forth, up to and including if he says that he has seen what he has not seen, if he says that he has not seen what he has seen, or if he engages in false speech with body or mind. Thus a bodhisattva always brings forth right speech and right views and also leads all beings to bring forth right speech and right views. Hence [especially] if, on the contrary, he leads all beings to engage in wrong speech, wrong views, and wrong actions, this is a bodhisattva *pārājika* offense.

#### 5. The Precept against Dealing in Intoxicants.<sup>35</sup>

[It is an offense] if a son of the Buddha deals in intoxicants himself, encourages others to deal in intoxicants, or involves himself in the causes of dealing in intoxicants, the conditions of dealing in intoxicants, the methods of dealing in intoxicants, or the karma of dealing in intoxicants. One must not deal in any kind of intoxicants. These intoxicants are causes and conditions for the arising of karmic offenses. This being so, the bodhisattva should [instead] lead all beings to develop clear penetrating wisdom. Hence [especially] if, on the contrary, [by dealing in intoxicants], he leads all beings to develop minds beset by the inverted [views], this is a bodhisattva *pārājika* offense.

#### 6. The Precept against Discussing Transgressions Committed by Members of the Four Assemblies.<sup>36</sup>

[It is an offense] if a son of the Buddha discusses the transgressions of monastic bodhisattvas, lay bodhisattvas, bhikshus, or bhikshunis, if he encourages others to speak of their transgressions, or if he involves himself in the causes [of speaking] of their transgressions,

[37] 罪過緣罪過法罪

- 1004c15 | 過業。而菩薩聞外道惡人及二乘惡人說佛  
 1004c16 | 法中非法非律。常生[38]悲心教化是惡人輩。  
 1004c17 | 令生大乘善信。而菩薩反更自說佛法中罪  
 1004c18 | 過[\*]者。是菩薩波羅夷罪。

**[7. The Precept against Praising Oneself and Disparaging Others.** (ZY: “第七自讚毀他戒。” / FZ: “自讚毀他戒第七。”) ]

- 1004c19 | 若佛[\*]子。自讚毀他亦教人自讚毀他。毀他  
 1004c20 | 因[39]毀他緣毀他法毀他業。而菩薩[40]應代一  
 1004c21 | 切眾生受加毀辱。惡事自向己好事與他  
 1004c22 | 人。若自揚己德隱他人好事。令他人受毀  
 1004c23 | 者。是菩薩波羅夷罪。

**[8. The Precept against Acting Miserly and Insulting Others.** (ZY: “第八慳惜加毀戒。” / FZ: “故慳戒第八。”) ]

- 1004c24 | 若佛子。自慳教人慳。慳因[41]慳緣慳法慳業。  
 1004c25 | 而菩薩見一切貧窮人來乞者。隨前人所須  
 1005a01 | 一切給與。而菩薩[1]以惡心瞋心。乃至不施  
 1005a02 | 一錢一針一草。有求法者。不為說一句一  
 1005a03 | 偈一微塵許法。而反更罵辱[\*]者。是菩薩波羅  
 1005a04 | 夷罪。

罪过缘、罪过法、罪过业。而菩萨闻外道、恶人，及二乘恶人，说佛法中非法非律，常生慈心，教化是恶人辈，令生大乘善信。而菩萨反更自说佛法中罪过者，是菩萨波罗夷罪。

“若佛子，口自赞毁他，亦教人自赞毁他，毁他因、毁他缘、毁他法、毁他业。而菩萨应代一切众生受加毁辱，恶事自向己，好事与他人。若自扬己德，隐他人好事，令他人受毁者，是菩萨波罗夷罪。

“若佛子，自悭，教人悭，悭因、悭缘、悭法、悭业。而菩萨见一切贫穷人来乞者，随前人所须，一切给与。而菩萨以恶心、瞋心，乃至不施一钱一针一草；有求法者，不为说一句、一偈、一微尘许法；而反更骂辱者，是菩萨波罗夷罪。

正  
體  
字

簡  
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the conditions [of speaking] of their transgressions, the methods [of speaking] of their transgressions, or the karma [of speaking] of their transgressions. This being so, whenever a bodhisattva hears evil-minded non-Buddhists or evil-minded followers of the Two Vehicles<sup>37</sup> speak of [behavior] within the Dharma of the Buddha that is contrary to the Dharma or contrary to the moral codes, he should always bring forth a mind of compassion with which to instruct these types of evil-minded people and cause them to develop sincere faith in the Great Vehicle. Hence [especially] if, on the contrary, a bodhisattva personally speaks of those within the Buddha Dharma who have committed transgressions, this is a bodhisattva *pārājika* offense.

### 7. The Precept against Praising Oneself and Disparaging Others.<sup>38</sup>

[It is an offense] if a son of the Buddha praises himself and disparages others, encourages others to praise themselves and disparage others, or involves himself in the causes of disparaging others, the conditions of disparaging others, the methods of disparaging others, or the karma of disparaging others. Thus a bodhisattva should substitute for all other beings by undergoing the disparagement and insults which might otherwise be inflicted on them. He should take on unfortunate circumstances for himself and see to it that good circumstances are bestowed on others. Hence, [especially] if he advertises his own virtues and conceals the good works of others and thereby causes others to be disparaged, this is a bodhisattva *pārājika* offense.

### 8. The Precept against Acting Miserly and Insulting Others.<sup>39</sup>

[It is an offense] if a son of the Buddha acts in a miserly manner himself, if he encourages others to be miserly, or if he involves himself in the causes of miserliness, the conditions of miserliness, the methods of miserliness, or the karma of miserliness. This being so, whenever a bodhisattva sees any poverty-stricken person come and plead for assistance, in accordance with whatever the person before him needs, he should provide him with all of it.

Thus, if due to having a mind affected by what is unwholesome or a mind affected by hatred, a bodhisattva does not give him even a penny, a needle, or a blade of grass, or if he refuses to speak even so much as a sentence, a verse, or a dust mote's measure of Dharma for one who seeks Dharma, and [especially] if he instead scolds and humiliates such a person, this is a bodhisattva *pārājika* offense.

**[9. The Precept against Acting with a Hateful Mind and Refusing to Accept Apologies. (ZY: “第九瞋心不受悔戒.” / FZ: “瞋戒第九.”)]**

1005a05 | 若佛子。自瞋教人瞋。瞋因[2]瞋緣瞋法瞋業。  
 1005a06 | 而菩薩應生一切眾生中善根無諍之事。常  
 1005a07 | 生[3][+慈]悲心。而反更於一切眾生中。乃至於非  
 1005a08 | 眾生中。以惡口罵辱加以手打。及以刀[4]杖  
 1005a09 | 意猶不息。前人求悔善言懺謝。猶瞋不解  
 1005a10 | [\*]者。是菩薩波羅夷罪。

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**[10. The Precept against Slander of the Three Jewels. (ZY: “第十謗三寶戒.” / 亦云 “謗菩薩法戒,” 或云 “邪見邪說戒.”) / FZ: “謗三寶戒第十.”)]**

1005a11 | 若佛子。自謗三寶教人謗三寶。謗因[5]謗緣  
 1005a12 | 謗法謗業。而菩薩見外道及以惡人一言謗  
 1005a13 | 佛音聲。如三百鉞刺心。況口自謗不生信  
 1005a14 | 心孝順心。而反更助惡人邪見人謗[\*]者。是  
 1005a15 | 菩薩波羅夷罪。  
 1005a16 | 善學諸[6]仁者。是菩薩十波羅提木叉。應當  
 1005a17 | 學。於中不應一一犯如微塵許。何況具足  
 1005a18 | 犯十戒。若有犯者不得現身發菩提心。亦  
 1005a19 | 失國王位轉輪王位。亦失比丘比丘尼位。亦  
 1005a20 | 失十發趣十長養十金剛十地佛性常住妙  
 1005a21 | 果。一切皆[7]失墮三惡道中。二劫三劫不聞  
 1005a22 | 父母三寶名字。

“若佛子，自瞋，教人瞋，瞋因、瞋緣、瞋法、瞋業。而菩薩應生一切眾生中善根無諍之事，常生慈悲心、孝順心。而反更於一切眾生中，乃至於非眾生中，以惡口罵辱，加以手打，及以刀杖，意猶不息；前人求悔，善言懺謝，猶瞋不解者，是菩薩波羅夷罪。

“若佛子，自謗三寶，教人謗三寶，謗因、謗緣、謗法、謗業。而菩薩見外道及以惡人，一言謗佛音聲，如三百鉞刺心，況口自謗！不生信心、孝順心，而反更助惡人、邪見人謗者，是菩薩波羅夷罪。

“善學諸仁者！是菩薩十波羅提木叉，應當學，於中不應一一犯如微塵許，何況具足犯十戒！若有犯者，不得現身發菩提心，亦失國王位、轉輪王位，亦失比丘、比丘尼位，亦失十發趣、十長養、十金剛、十地。佛性常住妙果，一切皆失。墮三惡道中，二劫、三劫，不聞父母三寶名字。

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### 9. The Precept against Acting with a Hateful Mind and Refusing to Accept Apologies.<sup>40</sup>

[It is an offense] if a son of the Buddha becomes hateful, encourages others to become hateful, or involves himself in the causes of hatred, the conditions of hatred, the methods of hatred, or the karma of hatred. Thus a bodhisattva should create circumstances between all beings which conduce to roots of goodness and an absence of contentiousness and he should always bring forth a mind of [kindness and] compassion [and a mind of filial respect].<sup>41</sup> Hence [especially] if, on the contrary, in dealing with any sentient or insentient beings, he scolds and insults them with harsh speech or attacks them with his fists, a knife, or a cane, and even then his mind does not desist, or if, even when the person before him seeks forgiveness and sincerely repents, he continues to be hateful and does not let go of it, this is a bodhisattva *pārājika* offense.

### 10. The Precept against Slander of the Three Jewels.<sup>42</sup>

[It is an offense] if a son of the Buddha slanders the Three Jewels himself, if he encourages others to slander the Three Jewels, or if he involves himself in the causes of slandering them, the conditions of slandering them, the methods of slandering them, or the karma of slandering them. Thus, whenever a bodhisattva hears the sound of even a single word of a non-Buddhist's or evil-minded person's slander of the Buddha, it is as if three hundred spears were piercing his heart. How then could he possibly utter such slander himself and thus fail to maintain a faithful mind and a mind of filial respect? Hence, [especially] if, on the contrary, he were to assist evil-minded persons or persons with wrong views in slandering [the Three Jewels], this is a bodhisattva *pārājika* offense.

Virtuous students of the path, you should train in these ten bodhisattva *prātimokṣa* precepts and you should not violate any one of them to even the slightest extent, how much the less should you completely violate all ten of these precepts. Whoever violates them [to such a degree] will remain unable to resolve to attain bodhi in his present life. They will also lose any position as the king of a country or as a wheel-turning king. They will also lose any position as a bhikshu or bhikshuni and will also lose any position among the ten initiatory stages, the ten developmental stages, the ten vajra stages, the ten grounds, or the eternally dwelling sublime fruition of the buddha nature. They will lose all of them and they will fall into the three wretched destinies after which, for two or three kalpas, they will not even hear the names of their parents or

以是不應一一犯。汝等一  
 1005a23 | 切諸菩薩今學當學已學。[8]如是十戒應當  
 1005a24 | 學敬心奉持。八萬威儀品當廣明。  
 1005a25 | 佛告諸菩薩言。已說十波羅提木叉竟。四  
 1005a26 | 十八輕今當說。

**[1. The Precept against Disrespecting Teachers and [Dharma] Friends.**  
 (ZY: “第一不敬師友戒。” / FZ: “輕慢師長戒第一。”) ]

1005a27 | [9]佛言。若佛子。欲受國王位時。受轉輪王  
 1005a28 | 位時。百官受位時。應先受菩薩戒。一切鬼  
 1005a29 | 神救護王身百官之身。諸佛歡喜。既得戒  
 1005b01 | 已。生孝順心恭敬心。見上座[10]和上[11]阿闍  
 1005b02 | 梨[12]大(+德)同學同見同行者。[13]應起承迎禮拜問  
 1005b03 | 訊。而菩薩反生憍心[14]慢心癡[15]心(+瞋心)。不起承迎  
 1005b04 | 禮拜。一一不如法供養。以自賣身國城男女  
 1005b05 | 七寶百物而供給之。若不爾者。犯輕垢罪。

**[2. The Precept against Consuming Intoxicants.** (ZY: “第二飲酒戒。” /  
 FZ: “飲酒戒第二。”) ]

1005b06 | 若佛子。故飲酒而生酒過失無量。若自身手  
 1005b07 | 過酒器與人飲酒者。

以是不应一一犯。

“汝等一切诸菩萨，今学，当学，已学。如是十戒，应当学，散心奉持。《八万威仪品》当广明。”

佛告诸菩萨言：“已说十波罗提木叉竟，四十八轻今当说。”

“若佛子，欲受国王位时，受转轮王位时，百官受位时，应先受菩萨戒。一切鬼神救护王身、百官之身，诸佛欢喜。既得戒已，生孝顺心、恭敬心，见上座、和尚、阿闍梨、大德、同学、同见、同行者，应起承迎，礼拜问讯。而菩萨反生憍心、慢心、痴心、瞋心，不起承迎礼拜，一一不如法供养。以自卖身、国城、男女、七宝、百物而供给之，若不尔者，犯轻垢罪。

“若佛子，故饮酒，而酒生过失无量。若自身手过酒器，与人饮酒者，

of the Three Jewels. For these reasons, one should not violate any one of them.

You bodhisattvas all train in these ten precepts now, will train in them in the future, and have trained in them in the past. These ten precepts should be studied and upheld respectfully. They will be extensively explained in “The Eighty Thousand [Rules of the] Awesome Department Chapter.”

The Buddha then told the bodhisattvas, “Now that the ten *prātimokṣa* precepts have been set forth, I shall now explain the forty-eight minor precepts.”

The Buddha said:

### **The Forty-Eight Minor Bodhisattva Precepts**

#### **1. The Precept against Disrespecting Teachers and [Dharma] Friends.<sup>43</sup>**

If a son of the Buddha is about to ascend to the position of the king of a country or is about to take on the position of a wheel-turning king or one of the hundred officials, he should first take the bodhisattva precepts. Then all the ghosts and spirits will protect that king or official and the buddhas will be pleased. After having received the precepts, he should bring forth a mind of filial respect and a mind of reverence such that, whenever he sees a senior member of the Saṃgha,<sup>44</sup> an *upādhyāya*,<sup>45</sup> an *ācārya*,<sup>46</sup> a greatly virtuous fellow student,<sup>47</sup> one holding the same views,<sup>48</sup> or one who cultivates the same practices, he should rise, welcome him, bow down in reverence to him, and then half bow to him [with joined palms]. Thus if, on the contrary, [on meeting such persons], a bodhisattva gives rise to a mind of arrogance, a mind of pride, a foolish mind, or a hateful mind,<sup>49</sup> and hence does not rise, welcome them, and bow in reverence to them, but rather, in each and every case, he fails to make offerings to them in accordance with Dharma by [being willing if necessary to] personally borrow to do so through pledging as security himself, his country, his city, his sons or daughters, the seven precious things, or the hundred kinds of valuables—if he fails to do so, he thereby commits a minor defiling offense.

#### **2. The Precept against Consuming Intoxicants.<sup>50</sup>**

If a son of the Buddha deliberately consumes intoxicants, he thereby gives rise to the countless faults associated with intoxicants. If, with his own hand, he passes a bottle of wine and gives it to another person so that he may drink the wine, he may have no

五百世無手。何況自  
 1005b08 | 飲。不得教一切人飲。及一切眾生飲酒。況  
 1005b09 | 自飲[16]酒。若故自飲教人飲[\*]者。犯輕垢罪。

**[3. The Precept against Eating Meat.** (ZY: “第三食肉戒。” / FZ: “食肉戒第三。”) ]

1005b10 | 若佛子。故食肉一切肉不得[17]食。( +夫食肉者) 斷大慈悲  
 1005b11 | [18] (+佛) 性種子。一切眾生見而捨去。是故一切菩薩  
 1005b12 | 不得食一切眾生肉。食肉得無量罪。若故  
 1005b13 | 食者。犯輕垢罪。

**[4. The Precept against Eating the Five Kinds of Pungent Plants.** (ZY: “第四食五辛戒。” / FZ: “食五辛戒第四。”) ]

1005b14 | 若佛子。不得食五辛。大蒜革葱[19] 慈葱蘭葱  
 1005b15 | 興蕖。是五種一切食中不得食。[20] 若故食者。  
 1005b16 | 犯輕垢罪。

**[5. The Precept against Failure to Teach Repentance of Offenses.** (ZY: “第五不教悔罪戒。” / FZ: “不舉教懺戒品第五。”) ]

1005b17 | 若佛子。見一切眾生犯八戒五戒十戒。毀  
 1005b18 | 禁七逆八難一切犯戒罪。應教懺悔。而菩薩  
 1005b19 | 不教懺悔[21] 共住同僧利養。而共布薩同一  
 1005b20 | 眾住說戒。而不舉其罪[22] 教悔過者。犯輕  
 1005b21 | 垢罪。

**[6. The Precept against Failure to Make Offerings and Request the Dharma.** (ZY: “第六不供給請法戒。” / FZ: “不敬請法戒第六。”) ]

1005b22 | 若佛子。見大乘法師大乘同學同見

五百世无手，何况自饮？亦不得教一切人饮，及一切众生饮酒，况自饮酒？一切酒不得饮，若故自饮，教人饮者，犯轻垢罪。

“若佛子，故食肉，一切众生肉不得食。夫食肉者，断大慈悲佛性种子，一切众生见而舍去。是故一切菩萨，不得食一切众生肉。食肉得无量罪！若故食者，犯轻垢罪。

“若佛子，不得食五辛：大蒜、茗葱、慈葱、兰葱、兴渠。是五种，一切食中不得食。若故食者，犯轻垢罪。

“若佛子，见一切众生犯八戒、五戒、十戒、毁禁、七逆、八难，一切犯戒罪，应教忏悔。而菩萨不教忏悔，同住，同僧利养，而共布萨，同一众住说戒，而不举其罪，不教悔过者，犯轻垢罪。

“若佛子，见大乘法师、大乘同学、同见、

hands for five hundred lifetimes. How much the worse would that [retribution] be if he were to drink it himself. One must not encourage any person or any other being to drink intoxicants. How much the less should one drink intoxicants himself. If one deliberately drinks them himself or encourages others to drink them, he thereby commits a minor defiling offense.

### 3. The Precept against Eating Meat.<sup>51</sup>

[It is an offense] if a son of the Buddha deliberately eats meat. One must not deliberately eat any kind of meat. Eating meat cuts off the great kindness and compassion and the seed of the buddha nature.<sup>52</sup> Any being who sees him will then depart. Therefore all bodhisattvas must not eat the flesh of any being. If one eats meat, he acquires countless karmic offenses. If one deliberately eats it, he thereby commits a minor defiling offense.

### 4. The Precept against Eating the Five Kinds of Pungent Plants.<sup>53</sup>

A son of the Buddha must not eat the five kinds of pungent plants,<sup>54</sup> namely: garlic; green onions; scallions; alpine leeks;<sup>55</sup> and asafoetida. These five kinds must not be eaten as an ingredient in any food. If one deliberately eats them, he thereby commits a minor defiling offense.<sup>56</sup>

### 5. The Precept against Failure to Teach Repentance of Offenses.<sup>57</sup>

If a son of the Buddha sees any beings transgress against the eight precepts, the five precepts, or the ten precepts, if he sees them violate any of the prohibitions, if he sees them commit any of the seven heinous offenses<sup>58</sup> [or other offenses entailing] the eight difficulties<sup>59</sup> [as their karmic result], or if he sees them commit any other offenses constituting transgressions of the precepts, he should instruct them to repent and reform. Thus, if a bodhisattva fails to instruct them to repent and reform even as they dwell together, share the Saṃgha's offerings, and join in the same assembly for the *upoṣadha* ceremony<sup>60</sup> and the speaking of the precepts—if he then still fails to bring up their offenses and instruct them to repent of their transgressions, he thereby commits a minor defiling offense.

### 6. The Precept against Failure to Make Offerings and Request Dharma.<sup>61</sup>

If a son of the Buddha sees a Great Vehicle Dharma master, a fellow Great Vehicle student, one who holds the same views, or one

同行。來

- 1005b23 | 入僧坊舍宅城邑。若百里千里來者。即[23]起  
 1005b24 | 迎來送去禮拜供養。日日三時供養。日食三  
 1005b25 | 兩金百味飲食床座[24]醫藥供事法師。一切所  
 1005b26 | 須盡給與之。常請法師三時說法。日日三  
 1005b27 | 時禮拜。不生瞋心患惱之心。為法滅身請  
 1005b28 | 法不懈。若不爾者。犯輕垢罪。

**[7. The Precept against Failure to Listen to the Dharma Due to Indolence.**

(ZY: “第七懈怠不聽法戒。” / FZ: “不聽經律戒第七。”) ]

- 1005b29 | 若佛子。一切處有[25]講(+法)毘尼經律。大宅舍中  
 1005c01 | 講法處。是新學菩薩應持經律卷至法師  
 1005c02 | 所聽受諮問。若山林樹下僧地房中。一切說  
 1005c03 | 法處悉至聽受。若不至彼聽受者。犯輕垢  
 1005c04 | 罪。

**[8. The Precept against Turning Away from the Great and Turning toward the Small.** (ZY: “第八背大向小戒。” / FZ: “背正向邪戒第八。”) ]

- 1005c05 | 若佛子。心背大乘常住經律。言非佛說。而  
 1005c06 | 受持二乘聲聞外道惡見一切禁戒邪見經  
 1005c07 | 律者。犯輕垢罪。

**[9. The Precept against Failure to Look after the Sick.** (ZY: “第九不看病戒。” / FZ: “不瞻病苦戒第九。”) ]

- 1005c08 | 若佛子。見一切疾病人。

同行來，入僧坊、舍宅、城邑，若百里、千里來者，即起迎來送去，禮拜供養。日日三時供養，日食三兩金，百味飲食，床座醫藥，供事法師，一切所須，盡給與之。常請法師三時說法，日日三時禮拜，不生瞋心、患惱之心。為法滅身，請法不懈。若不爾者，犯輕垢罪。

“若佛子，一切處有講法毗尼經律，大宅舍中有講法處，是新學菩薩，應持經律卷，至法師所聽受諮問。若山林樹下、僧地房中，一切說法處，悉至聽受。若不至彼聽受諮問者，犯輕垢罪。

“若佛子，心背大乘常住經律，言非佛說，而受持二乘聲聞，外道惡見，一切禁戒邪見經律者，犯輕垢罪。

“若佛子，見一切疾病人，

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who cultivates the same practices who has come to enter a Saṃgha dwelling, a household, a city, or a town, having come from thirty miles or three hundred miles away,<sup>62</sup> he should immediately arise and welcome him when he arrives and then escort him off when he leaves, bowing in reverence and making offerings to him every day, three times each day, serving him each day the hundred flavors of food and drink worth three ounces<sup>63</sup> of gold while also supplying the Dharma master with bedding, meditation cushions, and medicines, completely providing him with everything he needs, always requesting the Dharma master three times to teach the Dharma, bowing to him in reverence three times<sup>64</sup> each day, never having hateful thoughts or troubled and afflicted thoughts, always being willing to sacrifice himself for the sake of the Dharma, and always remaining tireless in requesting the Dharma. If one fails to act in accordance with this, he thereby commits a minor defiling offense.

### **7. The Precept against Failure to Listen to the Dharma Due to Indolence.<sup>65</sup>**

For a son of the Buddha, wherever there are teachings on Dharma,<sup>66</sup> the *vinaya*,<sup>67</sup> the scriptures, or the moral codes, whether they be presented in a large house or some other place for lectures on Dharma, this bodhisattva who has only recently taken up the training should take copies of the sutras or moral precept scriptures to the place where the Dharma master is abiding to listen and ask questions. Whether it be beneath a tree in the mountain forests or in a Saṃgha dwelling, he should go and listen wherever the Dharma is being taught. If he fails to go there and listen to the teachings, he thereby commits a minor defiling offense.

### **8. The Precept against Turning Away from the Great and Turning toward the Small.<sup>68</sup>**

If a son of the Buddha's mind turns away from the Great Vehicle's eternally dwelling scriptures and moral codes or he says of them that they were not spoken by the Buddha, whereupon he then accepts and upholds the unwholesome views of the Two Vehicles' *śrāvaka* disciples or non-Buddhists, any of their restrictive observances, or any of their scriptures and moral codes based on wrong views, he thereby commits a minor defiling offense.

### **9. The Precept against Failure to Look after the Sick.<sup>69</sup>**

If a son of the Buddha sees any person afflicted with illness, he

[26]常應供養如佛無

1005c09 | 異。八福田中看病福田第一福田。若父母師  
1005c10 | 僧弟子[27]疾病。諸根不具百種病苦惱。皆[28]養  
1005c11 | 令差。而菩薩以[29]惡心瞋恨。不至僧房中城  
1005c12 | 邑曠野山林道路中。見病不[30]救者犯輕垢  
1005c13 | 罪。

**[10. The Precept against Collecting Weapons Used for Killing Beings.** (ZY: “第十畜殺眾生具戒。” / FZ: “畜諸殺具戒第十。”) ]

1005c14 | 若佛子。不得畜一切刀[\*]杖弓箭鉞斧鬪戰  
1005c15 | 之具。及惡[31]網羅殺生之器。一切不得畜。而  
1005c16 | 菩薩乃至殺父母尚不加報。況[32][餘=殺]餘一切眾  
1005c17 | [33]生。若故畜[34]一切刀[\*]杖[\*]者。犯輕垢罪。如  
1005c18 | 是十戒。應當學敬心奉持。下[35]六品中[36]當  
1005c19 | 廣明。

**[11. The Precept against Acting as a Country's [Military] Emissary.** (ZY: “第十一國使戒。” / FZ: “通國入軍戒第十一。”) ]

1005c20 | 佛言。佛子。不得為利養惡心故。通國使  
1005c21 | 命軍陣合會。興師相伐殺無量眾生。而菩  
1005c22 | 薩[37]不得入軍中往來。況故作國賊。若故  
1005c23 | 作者。犯輕垢罪。

常应供养，如佛无异。八福田中，看病福田，第一福田。若父母、师僧、弟子病，诸根不具，百种病苦恼，皆供养令差。而菩萨以瞋恨心不看，乃至僧房中、城邑、旷野、山林、道路中，见病不救济者，犯轻垢罪。

“若佛子，不得畜一切刀杖、弓箭、鉞斧、斗战之具，及恶罗网杀生之器，一切不得畜。而菩萨乃至杀父母，尚不加报，况杀一切众生？不得畜杀众生具，若故畜者，犯轻垢罪。

“如是十戒应当学，敬心奉持，下《六度品》中广明。

佛言：“佛子，不得为利养、恶心故，通国使命，军阵合会，兴师相伐，杀无量众生。而菩萨尚不得入军中往来，况故作国贼？若故作者，犯轻垢罪。

正  
體  
字

簡  
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字



should always make offerings to him just the same as if and no differently than if he were the Buddha himself. Of the eight fields of merit,<sup>70</sup> the field of merit of looking after the sick is the foremost field of merit. If one's father, mother, Saṃgha teacher, or disciple becomes so ill that their faculties are no longer completely normal or they are beset by the sufferings and afflictions of any of the hundred kinds of diseases, one should care for them all and enable them to be cured of their sickness. Thus, especially if, due to being possessed of an evil mind or hatred, a bodhisattva does not go into the Saṃgha dwelling or into the city, the villages, the wilderness, the mountain forests, or out on the roads in order to look after the sick and so does not save them, he thereby commits a minor defiling offense.

### **10. The Precept against Collecting Weapons Used for Killing Beings.<sup>71</sup>**

A son of the Buddha must not collect any kinds of weapons of war such as knives, clubs, bows, arrows, spears, or battle-axes, nor may he collect instruments of wrongdoing such as nets or other equipment used for killing beings. One must not collect any of them. Thus a bodhisattva would not even seek revenge for the killing of his own father or mother, how much the less would he kill<sup>72</sup> any living being [for any other reason]. If he deliberately collects any knives or clubs, he thereby commits a minor defiling offense.

One should study and respectfully uphold these ten precepts. They will be extensively explained in the following six chapters.

### **11. The Precept against Acting as a Country's [Military] Emisary.<sup>73</sup>**

The Buddha said:

Sons of the Buddha, one must not, acting for the sake of personal benefit or with evil intentions, transmit a country's commands to bring about a confrontation of military forces to which troops will be dispatched who will then attack each other, resulting in the killing of countless beings. Thus a bodhisattva must not even come and go from the midst of the military, how much the less may he deliberately become a traitor to his country [by serving in such a role]. If he deliberately acts in this way, he thereby commits a minor defiling offense.

**[12. The Precept against Carrying on [Uncompassionate Kinds of] Trade.** (ZY: “第十二販賣戒。” / FZ: “傷慈販賣戒第十二。”)

1005c24 | 若佛子。故販賣良人奴婢六畜。市易棺材板  
1005c25 | 木盛死之具。尚[38]不[39]自作況教人作。[40]若故  
1006a01 | 作者。犯輕垢罪。

**[13. The Precept against Slandering Others.** (ZY: “第十三謗毀戒。” / FZ: “無根謗人戒第十三。”)

1006a02 | 若佛子。以惡心故無事謗他良人善人法師  
1006a03 | 師僧國王貴人。言犯七逆十重。[1]於父母兄  
1006a04 | 弟六親中。應生孝順心慈悲心。而反更加  
1006a05 | 於逆害墮不如意處[\*]者。犯輕垢罪。

**[14. The Precept against Starting [Destructive] Fires.** (ZY: “第十四放火燒戒。” / FZ: “放火損燒戒。”)

1006a06 | 若佛子。以惡心故放大火。燒山林[2]曠野。  
1006a07 | 四月乃至九月。放火若燒他人家屋宅城邑  
1006a08 | 僧房田木及鬼神官物。一切有主物不得故  
1006a09 | 燒。若故燒者。犯輕垢罪。

**[15. The Precept against Deviant Teachings.** (ZY: “第十五僻教戒。” / FZ: “法化違宗戒第十五。”)

1006a10 | 若佛子。自佛弟子及外道[3]人。六親一切善  
1006a11 | 知識。應一一教[4]受持大乘經律。[5]應教解  
1006a12 | 義理。使發菩提心十[6]發心十長養心

“若佛子，故販賣良人、奴婢、六畜，市易棺材板木盛死之具，尚不应自作，况教人作？若故自作，教人作者，犯轻垢罪。

“若佛子，以恶心故，无事谤他良人、善人、法师、师僧、国王、贵人，言犯七逆十重。父母兄弟六亲中，应生孝顺心、慈悲心。而反更加于逆害，堕不如意处者，犯轻垢罪。

“若佛子，以恶心故，放大火烧山林旷野，四月乃至九月放火，若烧他人家屋宅、城邑、僧房、田木及鬼神、官物。一切有主物，不得故烧。若故烧者，犯轻垢罪。

“若佛子，自佛弟子，及外道恶人，六亲，一切善知识，应一一教受特大乘经律，教解义理，使发菩提心。十发趣心、十长养心、

正  
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字

## 12. The Precept against Carrying on [Uncompassionate Kinds of] Trade.<sup>74</sup>

[It is an offense] if a son of the Buddha deliberately traffics in good people, male or female slaves, or the six kinds of domestic animals,<sup>75</sup> and so, too, if he trades in coffins, in the wooden boards for making them, or in other products intended to contain [the bodies of] the dead. He should not even do so himself, how much the less should he encourage others to do so. If he deliberately does so, he thereby commits a minor defiling offense.

## 13. The Precept against Slandering Others.<sup>76</sup>

[It is an offense] if a son of the Buddha, because of evil intentions, proceeds with no basis to slander other good people, virtuous people, Dharma masters, teachers among the Saṃgha, the king, or members of the nobility, saying of them that they have committed one of the seven heinous offenses or have violated the ten major precepts. One should bring forth a mind of filial respect and a mind of kindness and compassion toward [all beings by which he regards them just as he would]<sup>77</sup> his own father, mother, elder and younger brothers, and the rest of the six close relatives.<sup>78</sup> If one instead inflicts contrary sorts of harm on them and thus causes them to fall into undesirable circumstances, he thereby commits a minor defiling offense.

## 14. The Precept against Starting [Destructive] Fires.<sup>79</sup>

[It is an offense] if a son of the Buddha with bad intentions deliberately starts a great blaze by which he burns mountain forests or the wilderness, starts fires between the fourth and ninth lunar months,<sup>80</sup> or burns other people's houses or dwellings, cities, villages, Saṃgha residences, fields, groves, or the possessions of ghosts, spirits, or officials. One must not deliberately burn anything that belongs to anyone.<sup>81</sup> If one deliberately burns them, he thereby commits a minor defiling offense.

## 15. The Precept against Deviant Teachings.<sup>82</sup>

A son of the Buddha should teach [everyone] from the disciples of the Buddha to the non-Buddhists and [everyone] from one's six close relatives to all of one's good spiritual friends, teaching each and every one of them to accept and uphold the Great Vehicle scriptures and moral codes. One should teach them to understand their principles and induce them to bring forth the resolve to realize bodhi. Whether it be the ten initiatory minds, then ten devel-

## 十金

- 1006a13 | 剛心。[7]三十心中一一解其次第法用。而菩  
 1006a14 | 薩以惡心瞋心。橫教[8]他二乘聲聞經律外  
 1006a15 | 道邪見論等。犯輕垢罪。

**[16. The Precept against Teaching in a Perverse Manner for Personal Benefit.** (ZY: “第十六為利倒說戒。” / FZ: “惜法規利戒第十六。”)

- 1006a16 | 若佛子。應好心先學大乘威儀經律。廣開解  
 1006a17 | 義味。見後新學菩薩有[9]從百里千里來求  
 1006a18 | 大乘經律。應如法為說一切苦行。若燒身  
 1006a19 | 燒臂燒指。若不燒身臂指供養諸佛非  
 1006a20 | 出家菩薩。乃至餓[10]虎狼師[11]子一切餓鬼。悉  
 1006a21 | 應捨身肉手足而供養之。[12]後一一次第為  
 1006a22 | 說正法。使心開意解。而菩薩為利養[13]故應  
 1006a23 | 答不答。倒說經律文字無前無後謗三  
 1006a24 | 寶說[\*]者。犯輕垢罪。

**[17. The Precept against Begging in Reliance on the Powerful.** (ZY: “第十七恃勢乞求戒。” / FZ: “依官強乞戒第十七。”)

- 1006a25 | 若佛子。自為飲食錢[14]物利養名譽故。親近  
 1006a26 | 國王王子大臣百官。恃作形勢。乞索打拍牽  
 1006a27 | 挽。橫取錢[\*]物一切求利。名為惡求多求。  
 1006a28 | 教他人求。

十金剛心，于三十心中，一一解其次第法用。而菩薩以惡心、瞋心，橫教二乘声闻经律，外道邪见论等，犯轻垢罪。

“若佛子，应好心先学大乘威仪经律，广开解义味。见后新学菩萨，有从百里千里来求大乘经律，应如法为说一切苦行，若烧身、烧臂、烧指。若不烧身、臂、指供养诸佛，非出家菩萨，乃至饿虎、狼、狮子、一切饿鬼，悉应舍身肉手足而供养之。然后一一次第为说正法，使心开意解。而菩萨为利养故，为名闻故，应答不答，倒说经律文字，无前无后，谤三宝说者，犯轻垢罪。

“若佛子，自为饮食、钱财、利养、名誉故，亲近国王、王子、大臣、百官，恃作形势，乞索打拍牵挽，横取钱财。一切求利，名为恶求、多求，教他人求，

opmental minds, or the ten vajra minds, [one should teach them] to understand the sequence and Dharma function of the contents of each and every one of them. Hence if, due to having a mind affected by what is unwholesome or a mind affected by hatred, a bodhisattva perversely teaches them the Two Vehicles' *śrāvaka* scriptures and moral codes or the non-Buddhists' wrong views, treatises, and such, he thereby commits a minor defiling offense.

### **16. The Precept against Teaching in a Perverse Manner for Personal Benefit.<sup>83</sup>**

A son of the Buddha, proceeding with good intentions, should first train in the Great Vehicle's awesome deportment, scriptures, and moral codes and extensively open up and understand their meaning and flavor. Thereafter, whenever he sees bodhisattvas who have come along after him and who are new to their studies who may have come from thirty or three hundred miles away seeking Great Vehicle scriptures and moral codes, he should explain for their sakes and in accordance with Dharma all of the austere practices, whether this be the burning of one's body, the burning of one's arm, or the burning of one's finger. [He should explain to them that], if one is not willing to burn his body, arm, or finger as an offering to the buddhas, he is not a [true] monastic bodhisattva and, furthermore, he should even be willing to sacrifice the flesh of his body, hands, and feet as offerings to starving tigers, wolves, lions, or hungry ghosts.<sup>84</sup> Afterward, he should explain right Dharma for them, point by point, in correct sequence, thereby enabling their minds to develop a reasoned understanding of it. Thus if a bodhisattva, for the sake of gaining personal benefit or offerings, does not respond when he should respond, if he explains the scriptures and moral codes in a perverse manner, if he explains passages out of context, or if he speaks in a way that slanders the Three Jewels, he thereby commits a minor defiling offense.

### **17. The Precept against Begging in Reliance on the Powerful.<sup>85</sup>**

If a son of the Buddha, for the sake of food and drink, wealth, benefit, or fame draws near to kings, princes, great government ministers, or the many types of officials in order to rely upon the power of such relationships to make coercive demands of others and forcibly seize their wealth or property, all such means of seeking personal benefit constitute evil and excessive means of seeking [one's own benefit]. [If he pursues his own benefit in such ways] or encourages others to pursue their own benefit in such ways, be-

都無慈心無孝順心[\*]者。犯輕

1006a29 | 垢罪。

**[18. The Precept against Serving as a Teacher with Insufficient Understanding.** (ZY: “第十八無解作師戒。” / FZ: “無知為師戒第十八。”) ]

1006b01 | 若佛子。[15]學誦戒[16]者。日夜六時持菩薩戒。

1006b02 | 解其義理佛性之性。而菩薩不解一句一

1006b03 | [17]偈戒律因緣。詐言能解者。即為自欺誑亦

1006b04 | 欺誑他人。一一不解一切[18]法。而為他人作

1006b05 | 師[19]授戒者。犯輕垢罪。

**[19. The Precept against Divisive Speech.** (ZY: “第十九兩舌戒。” / FZ: “鬪謗欺賢戒第十九。”) ]

1006b06 | 若佛子。以惡心故。見持戒比丘手捉香爐

1006b07 | 行菩薩行。而鬪搆兩頭謗欺賢人無惡不

1006b08 | 造。[20]若故作者。犯輕垢罪。

**[20. The Precept against Failure to Practice the Liberation of Beings.** (ZY: “第二十不行放救戒。” / FZ: “不能救生戒第二十。”) ]

1006b09 | 若佛子。以慈心故行放生[21]業[+應作是念]。一切男子是

1006b10 | 我父。一切女人是我母。我生生無不從之

1006b11 | 受生。故六道眾生皆是我父母。而殺而食者。

1006b12 | 即殺我父母亦殺我故身。一切地水是我先

1006b13 | 身。一切火風是我本體。故常行放[22]生。生生

1006b14 | 受生[23]

都无慈愍心，无孝顺心者，犯轻垢罪。

“若佛子，应学十二部经，诵戒，日日六时持菩萨戒，解其义理佛性之性。而菩萨不解一句一偈，及戒律因缘，诈言能解者，即为自欺诳，亦欺诳他人。一一不解，一切法不知，而为他人作师授戒者，犯轻垢罪。

“若佛子，以恶心故，见持戒比丘，手捉香炉，行菩萨行，而鬪搆两头，谤欺贤人，无恶不造者，犯轻垢罪。

“若佛子，以慈心故，行放生业，应作是念：‘一切男子是我父，一切女人是我母。我生生无不从之受生，故六道众生皆是我父母，而杀而食者，即杀我父母，亦杀我故身。一切地水是我先身，一切火风是我本体，故当行放生业。生生受生，

正體字

简体字

cause these actions are all devoid of a mind of loving kindness or a mind of filial respect, he thereby commits a minor defiling offense.

### **18. The Precept against Serving as a Teacher with Insufficient Understanding.<sup>86</sup>**

If a son of the Buddha is training in and reciting the precepts, he should uphold the bodhisattva precepts in the six periods of the day and night and develop an understanding of their meaning, their principles, and the nature of the buddha nature. This being so, if a bodhisattva does not understand so much as a single sentence or a single verse of the causes and conditions of the moral codes and yet he falsely claims to be able to explain them, this amounts to deceiving himself while also deceiving others. Thus, if in each and every instance he fails to understand any of these dharmas and yet he serves for others as a Dharma teacher in the transmitting of the precepts, he thereby commits a minor defiling offense.

### **19. The Precept against Divisive Speech.<sup>87</sup>**

If a son of the Buddha motivated by evil intentions sees precept-holding bhikshus, censures in hand, practicing the bodhisattva practices, and then proceeds to provoke hostility between two of them by slandering and deceiving such virtuous persons, [saying of one to the other], "There is no evil he will not do" —if he deliberately does this, he thereby commits a minor defiling offense.

### **20. The Precept against Failure to Practice the Liberation of Beings.<sup>88</sup>**

If a son of the Buddha motivated by loving kindness practices the karmic deed of liberating beings, he should reflect in this manner,<sup>89</sup> "All male beings are my fathers [from earlier lifetimes] and all female beings are my mothers [from earlier lifetimes]. During the course of my previous rebirths, there are none of them from whom I have not been born. Therefore all beings of the six paths of rebirth are my fathers and mothers. Thus, whenever anyone kills and eats any of them, they are just killing my own fathers and mothers while also killing my former bodies, for all elemental earth and water have composed my bodies from earlier lifetimes and all elemental fire and wind have served as my fundamental essence."

Therefore one should always practice the liberation of life and, in life after life, wherever one takes birth, [to accord with] the eter-

常住之法。教人放生。若見世人殺畜  
 1006b15 | 生時。應方便救護解其苦難。常教化講說  
 1006b16 | 菩薩戒救度眾生。若父母兄弟死亡之日。  
 1006b17 | [24]應請法師講菩薩戒[25]經[+律]福資[26]亡者。得  
 1006b18 | 見諸佛生人天上。若不爾者犯輕垢罪。如  
 1006b19 | 是十戒應當學敬心奉持。如滅罪品中[27]廣  
 1006b20 | 明一一戒[28]相。

**[21. The Precept against Taking Revenge with Hatred or Blows.** (ZY: “第二十一瞋打報仇戒。” / FZ: “無慈忍酬怨戒第二十一。”) ]

1006b21 | 佛言。佛子。不得以瞋報瞋以打報打。若殺  
 1006b22 | 父母兄弟六親不得加報。若國主為他人  
 1006b23 | 殺者。亦不得加報。殺生報生不順孝道。  
 1006b24 | 尚不畜奴婢打拍罵辱。日日起三業口罪  
 1006b25 | 無量。況故作七逆之罪。而出家菩薩無[29]慈  
 1006b26 | 報[30]讎。乃至六親[31]中故[32]報者。犯輕垢罪。

**[22. The Precept against Failure to Request Dharma Due to Arrogance or Pride.** (ZY: “第二十二憍慢不請法戒。” / FZ: “慢人輕法戒第二十二。”) ]

1006b27 | 若佛子。[33]初始出家未有所解。而自恃聰明  
 1006b28 | 有智。或[34]恃高貴年宿。或恃大姓高門

常住之法，教人放生。’若见世人杀畜生时，应方便救护，解其苦难。常教化讲说菩萨戒，救度众生。若父母兄弟死亡之日，应请法师讲菩萨戒经律，福资亡者，得见诸佛，生人天上。若不尔者，犯轻垢罪。

“如是十戒，应当学，敬心奉持。《灭罪品》中，广明一一戒相。”

佛言：“佛子，不得以瞋报瞋，以打报打。若杀父母兄弟六亲，不得加报；若国主为他人杀者，亦不得加报。杀生报生，不顺孝道。尚不畜奴婢打拍骂辱，日日起三业，口罪无量，况故作七逆之罪？而出家菩萨，无慈心报仇，乃至六亲中，故作报者，犯轻垢罪。

“若佛子，初始出家，未有所解，而自恃聪明有智，或恃高贵年宿，或恃大姓、高门、



nally abiding Dharma, one should also teach others to liberate beings. Thus if one sees some worldly person about to kill beings, one should devise a skillful means to rescue them, protect them, and liberate them from their suffering and difficulty.

Furthermore, one should always teach and explain the bodhisattva precepts in order to rescue and liberate beings. On the day that one's mother, father, elder brother, or younger brother dies, one should invite a Dharma master to lecture on the Bodhisattva Precepts Scripture's moral code<sup>90</sup> to generate merit for the benefit of the deceased so that they may be able to see the Buddhas and attain rebirth among humans and devas. If one fails to do this, one thereby commits a minor defiling offense.

The bodhisattva should study and respectfully uphold the aforementioned ten precepts in accordance with the expansive explanation of every aspect of the precepts found in "The Extinguishing Offenses Chapter."

The Buddha said:

### **21. The Precept against Taking Revenge with Hatred or Blows.<sup>91</sup>**

A son of the Buddha must not repay hatred with hatred and must not repay blows with blows. Even if someone kills one's father, mother, elder brother, younger brother, or other close relatives,<sup>92</sup> one still must not take revenge. And even if the ruler of one's country is murdered by others, one must not take revenge then, either. Killing one being to revenge the murder of another being is contrary to the path of filial respect. One must not even keep slaves or menials whom one might strike, slap, scold, or insult, for to do so ensures the daily creation of the three kinds of bad karma along with countless verbal karmic offenses. How much the less may one deliberately commit any of the seven heinous offenses. Thus, if a monastic bodhisattva<sup>93</sup> acts without kindness and then deliberately takes revenge on others, even if it is for harm done to his own close relatives, he thereby commits a minor defiling offense.

### **22. The Precept against Failure to Request Dharma Due to Arrogance or Pride.<sup>94</sup>**

It may be that a son of the Buddha who has only recently left the home life and still does not have much that he understands personally relies on his own intelligence and possession of knowledge, or perhaps he relies on his upper class origins or seniority in age, or perhaps he relies on his great family name, aristocratic back-

大解

1006b29 | 大[35] 福。大富。饒財七寶。以此憍慢而不諮受先學  
 1006c01 | 法師經律。其法師者。或小姓年少卑門貧[36]窮  
 1006c02 | 諸根不具。而實有德一切經律盡解。而新學  
 1006c03 | 菩薩不得觀法師種姓。而不來諮受法師  
 1006c04 | 第一義諦者。犯輕垢罪。

**[23. The Precept against Arrogance and Speaking [the Dharma] in a Distorted Manner.** (ZY: “第二十三憍慢僻說戒。” / FZ: “經新求學戒第二十三。”) ]

1006c05 | 若佛子。佛滅度後。欲[37]心[以]好心受菩薩戒  
 1006c06 | 時。於佛菩薩形像前自誓受戒。當七日佛  
 1006c07 | 前懺悔。得見好相便得戒。若不得好[38]相。  
 1006c08 | [39]應二七三七乃至一年。要得好相。得好相  
 1006c09 | 已。便得佛菩薩形像前受戒。若不得好相。  
 1006c10 | 雖佛像前受。戒不得戒。若現前先受菩薩  
 1006c11 | 戒法師前受戒時。不須要見好相[40]何以  
 1006c12 | 故。[41]以是法師師師相授故。不須好相。是以  
 1006c13 | 法師前受戒即得戒。以[42]生[+至]重心故便得戒。

大解，大富饶财七宝，以此憍慢，而不諮受先学法师经律。其法师者，或小姓、年少、卑门、贫穷、下贱，诸根不具，而实有德，一切经律尽解。而新学菩萨，不得观法师种姓，而不来諮受法师第一义谛者，犯轻垢罪。

“若佛子，佛灭度后，欲以好心受菩萨戒时，于佛菩萨形像前，自誓受戒。当七日佛前忏悔，得见好相，便得戒。若不得好相时，应二七、三七，乃至一年，要得好相。得好相已，使得佛菩萨形像前受戒。若不得好相，虽佛像前受戒，不得戒。若现前先受菩萨戒法师前受戒时，不须要见好相。何以故？是法师，师师相授，故不须好相。是以法师前受戒时，即得戒；以生至重心故，便得戒。

正體字

简体字

ground, prodigious understanding, great merit, great wealth,<sup>95</sup> or possession of bounteous riches, including the seven precious things. Then, because of this arrogance and pride, he may refuse to seek out and receive teachings on the sutras and moral codes from Dharma masters who began their training before him, [refusing to do so because] those Dharma masters may have lesser family names, may be younger in years, may be of inferior social station, may be poor, or may be physically disabled, [refusing to approach them] even though [those Dharma masters] are truly virtuous and possessed of an exhaustive understanding of all the sutras and moral codes. Therefore a bodhisattva new to the training must not judge Dharma masters on the basis of their family background. Thus if he refuses to come to a Dharma master to seek out and receive teachings on the ultimate truth, he thereby commits a minor defiling offense.

### **23. The Precept against Arrogance and Speaking [the Dharma] in a Distorted Manner.<sup>96</sup>**

Sons of the Buddha, after the Buddha's nirvāṇa, whenever there is a person who, with good intentions,<sup>97</sup> wishes to receive the bodhisattva precepts, he should go before the images of the Buddha and the bodhisattvas and make a vow to take the precepts. Then he should practice repentance before an image of the Buddha for seven days. If he succeeds in seeing auspicious signs,<sup>98</sup> he then succeeds in acquiring the precepts. If he does not see auspicious signs,<sup>99</sup> he should continue to [to practice repentance] for two weeks, three weeks, or even up to a year. It is necessary to see auspicious signs. After one has seen auspicious signs, one has then succeeded in receiving the precepts before the images of the Buddha and the bodhisattvas. If one does not succeed in seeing auspicious signs, even though [one has sought] to receive the precepts before the image of the Buddha, one has not yet acquired the precepts.

However, when one receives the precepts directly from a Dharma master who has previously received the bodhisattva precepts himself, it is not necessary that one see auspicious signs. Why not? Because this Dharma master has already received the precepts as personally conferred from master to master, it is not necessary to first see auspicious signs. Therefore, when receiving the precepts in the presence of a Dharma master, one immediately receives the precepts. It is because one brings forth an ultimately sincere mind<sup>100</sup> that one then acquires the precepts.

- 1006c14 | 若千里內無能授戒師。得佛菩薩形像[43]前[+自誓]  
 1006c15 | 受戒而要見好相。若法師自倚解經律大  
 1006c16 | 乘學戒。與國王太子百官以為善友。而新  
 1006c17 | 學菩薩來問若經義律義。輕心惡心慢心。不  
 1006c18 | 一一好答問者。犯輕垢罪。

**[24. The Precept against Failure to Practice and Train in the Buddha's Precepts.** (ZY: “第二十四不習學佛戒。” / FZ: “背正向邪戒第二十四.”)

- 1006c19 | 若佛子。有佛經律大乘[44] [-正]法正見正性正法  
 1006c20 | 身而不能勤學修[45]習而捨七寶。反學邪  
 1006c21 | 見二乘外道俗典。阿毘曇雜論[46]書記。是斷  
 1006c22 | 佛性障道因緣。非行菩薩道。[47]若故作者。  
 1006c23 | 犯輕垢罪。

**[25. The Precept against Failure to Skillfully Maintain Harmony in the Saṃgha.** (ZY: “第二十五不善和眾戒。” / FZ: “為主失儀戒第二十五.”)

- 1006c24 | 若佛子。佛[48]滅[+度]後。為說法主為僧[49]房主[50]教  
 1006c25 | 化主坐禪主行來主。應生慈心善和鬪[51]訟。  
 1007a01 | 善守三寶物莫無度用如自己有。而反亂  
 1007a02 | 眾鬪諍恣心用三寶物[\*]者。犯輕垢罪。

若千里内无能授戒师，得佛菩萨形像前自誓受戒，而要见好相。若法师自倚解经律、大乘学戒，与国王、太子、百官，以为善友；而新学菩萨来问，若经义律义，轻心、恶心、慢心，不一一好答问者，犯轻垢罪。

“若佛子，有佛、经、律、大乘法，正见、正性、正法身，而不能勤学修习；而舍七宝，反学邪见、二乘、外道、俗典，阿毘曇、杂论、一切书记，是断佛性障道因缘，非行菩萨道者。若故作者，犯轻垢罪。

“若佛子，佛灭度后，为说法主，为行法主，为僧房主，为教化主、坐禅主、行来主，应生慈心，善和斗诤；善守三宝物，莫无度用，如自己有。而反乱众鬪诤，恣心用三宝物者，犯轻垢罪。

正  
體  
字

簡  
體  
字

If there is no master able to transmit the precepts within three hundred miles,<sup>101</sup> then, before the images of the Buddha and the bodhisattvas, one may make a personal vow<sup>102</sup> to take the precepts. Then it will be necessary to see auspicious signs.

If a Dharma master personally relies on his understanding of sutras, moral codes, and his Great Vehicle training in the precepts as well as on his position as the good spiritual friend of kings, princes, and the various government officials, doing so in such a way that, when bodhisattvas new to the training come and inquire about the meaning of the sutras or the moral codes, he treats them with a slighting, offensive, or arrogant attitude and fails to answer well every one of their questions, he thereby commits a minor defiling offense.

#### **24. The Precept against Failure to Practice and Train in the Buddha's Precepts.<sup>103</sup>**

If a son of the Buddha already has the Buddha, the sutras, the moral codes, the Dharma of the Great Vehicle,<sup>104</sup> right views, the right nature, and the right Dharma body, and yet he is unable to diligently study, cultivate, and practice them so that he then abandons these seven precious things and instead studies the wrong views found in [the writings of followers of] the Two Vehicles or the non-Buddhist traditions, in worldly texts, in the various *abhidharma* treatises, or in other such writings and records, these are the causes and conditions for cutting off the buddha nature and obstructing progress on the path. This is not the practice of the bodhisattva path. If one deliberately does this, he thereby commits a minor defiling offense.

#### **25. The Precept against Failure to Skillfully Maintain Harmony in the Saṃgha.<sup>105</sup>**

If after the Buddha's nirvāṇa a son of the Buddha serves as a Dharma lecturing host, as the head of a Saṃgha dwelling, as a [Dharma] teaching host, as the head of a *dhyāna* meditation facility, or as a guest prefect, he should bring forth a mind of loving kindness and skillfully establish harmony whenever disputes arise while also skillfully safeguarding the possessions of the Three Jewels, never using them immoderately as if they were one's own possessions. Thus if, on the contrary, one aggravates disputes within the Saṃgha or uses property of the Three Jewels in a careless manner, one thereby commits a minor defiling offense.

**[26. The Precept against Accepting Offerings Solely for Oneself. (ZY: “獨受利養戒.” / FZ: “待賓乖式戒第二十六.”)]**

- 1007a03 | 若佛子。先[1]在僧[\*]房中住。[2]後見客菩薩比  
 1007a04 | 丘來入僧[\*]房舍宅城[3]邑國王宅舍中。乃至  
 1007a05 | 夏坐安居處及大會中。先住僧應迎來送  
 1007a06 | 去。飲食供養房舍臥具。繩[4]床[+木床]事事給與。若  
 1007a07 | 無物應賣自身及[\*]以男[5]女（+身應割自身肉賣）  
 供給所須悉  
 1007a08 | [6]以與之。若有[7]檀越來請眾僧。客僧有利  
 1007a09 | 養分。僧[\*]房主應次第差客僧受請。而先住  
 1007a10 | 僧獨受[8]請不差客[9]僧。僧[\*]房主得無量罪。  
 1007a11 | 畜生無異非沙門非釋種[10]姓。[11]若故作者。  
 1007a12 | 犯輕垢罪。

**[27. The Precept against Accepting Discriminatory Invitations. (ZY: “第二十七受別請戒.” / FZ: “受別請戒第二十七.”)]**

- 1007a13 | 若佛子。一切不得受別請利養入己。而此  
 1007a14 | 利養屬十方僧。而別受請即取十方僧物  
 1007a15 | 入己。八福[12]田[+中]諸佛聖人一一師僧父母病人  
 1007a16 | 物自己用故。犯輕垢罪。

“若佛子，先在僧坊中住，若见客菩萨比丘，来入僧坊、舍宅、城邑，若国王宅舍中，乃至夏坐安居处，及大会中，先住僧应迎来自送去，饮食供养，房舍、卧具、绳床、木床，事事给与。若无物，应卖自身，及男女身，应割自身肉卖，供给所需，悉以与之。若有檀越来请众僧，客僧有利养分，僧坊主应次第差客僧受请。而先住僧独受请，而不差客僧者，僧坊主得无量罪，畜生无异，非沙门，非释种姓，犯轻垢罪。

“若佛子，一切不得受别请利养入己，而此利养属十方僧，而别受请，即是取十方僧物入己。八福田中，诸佛、圣人、一一师僧、父母、病人物，自己用故，犯轻垢罪。

**26. The Precept against Accepting Offerings Solely for Oneself.<sup>106</sup>**

If a son of the Buddha who has previously established residence in a Saṃgha dwelling later sees a guest bodhisattva bhikṣu come and enter the Saṃgha dwelling, a guest house or residence, a city or town, a residence provided by the king, or any other place up to and including a residence for the summer retreat or a Great Assembly, this previously established Saṃgha member should welcome that guest Saṃgha member when he comes, escort him off when he leaves, and provide him with offerings of food and drink, a residence, bedding, sitting mats, a rope-net bed or a wooden bed,<sup>107</sup> and all of the other essentials. If he has nothing to offer him, he should be willing to pledge himself or his male or female attendants as security or should even be willing to cut off and sell his own flesh<sup>108</sup> in order to obtain the means to supply the guest Saṃgha member with whatever he needs.

If a *dānapati*<sup>109</sup> comes and extends an invitation [to receive offerings] to the community of Saṃgha members, the guest Saṃgha member deserves to receive a share of any offerings that he provides. The head of the Saṃgha dwelling should send the guest Saṃgha member in response to invitations in accordance with his position in the sequential order. Thus if he allows the previously established Saṃgha members to accept the invitation solely for themselves and does not send along the guest Saṃgha member, the head of the Saṃgha dwelling thereby incurs a measureless amount of karmic offenses. He is no different from an animal, he is not a *śramaṇa*,<sup>110</sup> and he is not a member of the lineage of Śākyamuni Buddha. If one deliberately does this, he thereby commits a minor defiling offense.

**27. The Precept against Accepting Discriminatory Invitations.<sup>111</sup>**

If one is a son of the Buddha, he must not in any case accept a discriminatory invitation or offering for himself alone, for this offering belongs to the Saṃgha of the ten directions. Thus to accept discriminatory invitations is just to take the property of the Saṃgha of the ten directions for oneself. Because one diverts to one's own use the possessions of those in<sup>112</sup> the eight fields of merit<sup>113</sup> including those of the buddhas, the *āryas*,<sup>114</sup> each and every one of one's [monastic] teachers, the Saṃgha, one's father, one's mother, and the sick, one thereby commits a minor defiling offense.

**[28. The Precept against Extending Discriminatory Invitations to Members of the Saṃgha. (ZY: “第二十八別請僧戒.” / FZ: “故別請僧戒第二十八.”)]**

- 1007a17 | 若佛子。有出家菩薩在家菩薩及一切檀越。  
 1007a18 | 請僧福田求願之時。應入僧[\*]房間知事  
 1007a19 | 人。今[13]欲[+請僧求願知事報言]次第請者即得十方  
           賢聖僧而世  
 1007a20 | 人別請五百羅漢菩薩僧。不如僧次一凡夫  
 1007a21 | 僧。若別請僧者。是外道法。七佛無別請法。  
 1007a22 | 不順孝道。若故別請僧者。犯輕垢罪。

**[29. The Precept against Living by a Wrong Livelihood. (ZY: “第二十九邪命自活戒.” / FZ: “惡伎損生戒第二十九.”)]**

- 1007a23 | 若佛子。以惡心故為利養[14]故。販賣男女  
 1007a24 | 色。自手作食自磨自舂。占相男女。解夢吉  
 1007a25 | 凶。是男是女。呪術工巧調鷹方法。和[15]合百  
 1007a26 | 種毒藥千種毒藥蛇毒生金[16]銀(+毒)蠱毒。都無  
 1007a27 | [17]慈心。[18]若故作者。犯輕垢罪。

**[30. The Precept against Not Respecting the Right Time. (ZY: “第三十不敬好時戒.” / FZ: “違禁行非戒.”)]**

- 1007a28 | 若佛子。以惡心[\*]故自身[19]謗三寶。詐現親  
 1007a29 | 附。口便說空

“若佛子，有出家菩薩、在家菩薩，及一切檀越，請僧福田求願之時，應入僧坊問知事人，今欲請僧求願。知事報言，次第請者，即得十方賢聖僧。而世人別請五百羅漢、菩薩僧，不如僧次一凡夫僧。若別請僧者，是外道法，七佛無別請法，不順孝道。若故別請僧者，犯輕垢罪。

“若佛子，以惡心故，為利養販賣男女色，自手作食，自磨自舂，占相男女，解夢吉凶，是男是女，咒術工巧，調鷹方法，和合百種毒藥、千種毒藥、蛇毒、生金銀毒、蠱毒，都無慈愍心，無孝順心。若故作者，犯輕垢罪。

“若佛子，以惡心故，自身謗三寶，詐現親附，口便說空，



## 28. The Precept against Extending Discriminatory Invitations to the Saṃgha.<sup>115</sup>

Whenever a son of the Buddha is in the circumstance of a monastic bodhisattva, a lay bodhisattva, or any other *dānapati* who is extending an invitation to the Saṃgha as a field of merit, thus seeking to fulfill his wishes, he should enter the Saṃgha dwelling and inquire of one of the stewards, saying, "I now wish [to issue an invitation to the Saṃgha to fulfill my wishes." The steward should reply, saying],<sup>116</sup> "If one extends an invitation in accordance with [the monastics'] proper order, he then acquires [merit] equivalent to that of making offerings to the worthies<sup>117</sup> and *āryas* among the Saṃgha of the ten directions, whereas, if a worldly person extends a discriminatory invitation to five hundred arhats or bodhisattvas among the Saṃgha, that would not be as good as making an offering in accordance with proper order to a single common person<sup>118</sup> Saṃgha member.

If one extends discriminatory invitations to members of the Saṃgha, that is a dharma of the non-Buddhists. None of the Seven Buddhas have allowed the Dharma of discriminatory invitations. It does not accord with the path of filial respect. If one deliberately extends a discriminatory invitation to members of the Saṃgha, he thereby commits a minor defiling offense.

## 29. The Precept against Living by a Wrong Livelihood.<sup>119</sup>

If, due to evil intentions or a desire for offerings, a son of the Buddha solicits male or female prostitutes, if he makes food with his own hands, hulling it himself and grinding it himself, if he serves as a physiognomist for men and women, serves as one who interprets the auspiciousness or inauspiciousness of dreams, as one who foretells the gender of unborn children, as one who practices sorcery, as a skilled craftsman, as one who trains falcons, as one who combines a hundred kinds of toxic herbs, a thousand kinds of toxic herbs, the venom of snakes, or produces "gold and silver poison"<sup>120</sup> or "*gu* poison,"<sup>121</sup> all of these practices are bereft of the mind of loving kindness. If one deliberately engages in such actions, he thereby commits a minor defiling offense.

## 30. The Precept against Not Respecting the Right Time.<sup>122</sup>

If, due to unwholesome intentions, a son of the Buddha by his own actions slanders the Three Jewels even as he deceptively appears to be closely reliant on them, if he speaks in terms of emp-

行在有中。[經理白衣。]為白衣通致男女

- 1007b01 | 交會姪[20]色縛著。於六齋日年三長齋月。作  
1007b02 | 殺生劫盜破齋犯戒者。犯輕垢罪。[21]如是十  
1007b03 | 戒。應當學敬心奉持。制戒品中廣解。

**[31. The Precept against Failure to Practice the Rescuing and Ransoming [of Sacred Objects and Individuals When Witnessing Their Endangerment].** (ZY: “第三十一不行救贖戒。” / FZ: “見厄不救戒第三十一。”)

- 1007b04 | 佛言。佛子。佛滅度後[22]於惡世中。若見外道  
1007b05 | 一切惡人劫賊賣佛菩薩父母形像。[23]販賣  
1007b06 | 經律。販賣比丘比丘尼亦賣發心菩薩道  
1007b07 | 人。或為官使。與一切人作奴婢者。而菩薩  
1007b08 | 見是事已。應[24]生[25]慈心方便救護處處教  
1007b09 | 化。取物贖佛菩薩形像。及比丘比丘尼[26]發  
1007b10 | 心菩薩一切經律。若不贖者。犯輕垢罪。

**[32. The Precept against Harming Beings.** (ZY: “第三十二損害眾生戒。” / FZ: “畜作非法戒第三十二。”)

- 1007b11 | 若佛子。不得畜刀仗弓箭。販賣輕[27]秤小  
1007b12 | 斗。因官形勢取人財物。害心繫縛破壞成  
1007b13 | 功。長養猫狸猪狗。若故[28]作者。犯輕垢罪。

行在有中；为白衣通致男女，交会淫色，作诸缚著；于六斋日，年三长斋月，作杀生、劫盗、破斋犯戒者，犯轻垢罪。

“如是十戒，应当学，敬心奉持。《制戒品》中广明。

佛言：“佛子，佛灭度后，于恶世中，若见外道、一切恶人、劫贼，卖佛菩萨、父母形像，及卖经律，贩卖比丘、比丘尼，亦卖发心菩萨道人，或为官使，与一切人作奴婢者，而菩萨见是事已，应生慈悲心，方便救护，处处教化，取物赎佛菩萨形像，及比丘、比丘尼、一切经律。若不赎者，犯轻垢罪。

“若佛子，不得畜刀仗弓箭，贩卖轻秤小斗，因官形势取人财物，害心系缚，破坏成功，长养猫狸猪狗。若故养者，犯轻垢罪。

teness even as his actions betray involvement in existence, [if he serves as one who exerts influence on the laity],<sup>123</sup> if he thus serves as a go-between for men and women of the laity and thereby leads them into sensual attachment, or if he influences them in such a way that they engage in killing beings, stealing, nonobservance of the abstinence days, or otherwise breaking precepts on the six days of abstinence<sup>124</sup> or during the year's three long months of abstinence,<sup>125</sup> he thereby commits a minor defiling offense.

One should study and respectfully uphold the ten precepts as described above. They are extensively explained in "The Prohibitions Chapter."

The Buddha said:

**31. The Precept against Failure to Practice the Rescuing and Ransoming [of Sacred Objects and Individuals When Witnessing Their Endangerment].<sup>126</sup>**

Sons of the Buddha, during the evil age that follows after the Buddha has entered nirvāṇa, if one sees non-Buddhists, evil people, or thieves selling images of the Buddha, of bodhisattvas, or of one's parents, if one sees them trafficking in copies of the sutras or the moral codes, if one sees them selling bhikshus or bhikshunis, or if one sees them selling people who have resolved to pursue the bodhisattva path, perhaps selling them to become servants for officials or slaves to someone else — whenever a bodhisattva has witnessed circumstances such as these, he should bring forth a mind of loving-kindness and then use skillful means to rescue and protect them, in case after case teaching the transgressors while also acquiring the means necessary to pay the ransom to recover these buddha and bodhisattva images as well as these bhikshus, bhikshunis, bodhisattvas who have brought forth the resolve, and all editions of the sutras and moral codes. If one fails to pay the ransom for them, one thereby commits a minor defiling offense.

**32. The Precept against Harming Beings.<sup>127</sup>**

A son of the Buddha must not collect knives, clubs, or bows and arrows, must not deal in scales showing less than the actual weight or measures showing less than the actual volume, must not, backed by official power, confiscate people's wealth or possessions, must not act with injurious intentions by tying up others or destroying their successes, and must not raise cats, raccoon dogs,<sup>128</sup> pigs, or dogs.<sup>129</sup> If one deliberately does these things, he thereby commits a minor defiling offense.

**[33. The Precept against Wrong Actions or Thought** (ZY: “第三十三邪業覺觀戒。” / FZ: “觀聽作惡戒第三十三。”) ]

1007b14 | 若佛子。以惡心故觀一切男女等鬪。軍陣  
1007b15 | 兵[29]將劫賊等鬪。亦不得聽吹貝鼓角琴瑟  
1007b16 | 箏笛箜篌歌叫伎樂之聲。不[30]得擣蒲圍碁  
1007b17 | 波羅[31]賽[32]戲彈碁六博拍[33]毬擲石投[34]壺八道  
1007b18 | 行[35]城[36]爪鏡[37]蓍草楊枝鉢盂髑髏。而作卜  
1007b19 | 筮。不[38]得作盜賊使命。一一不得作。若故  
1007b20 | 作者。犯輕垢罪。

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**[34. The Precept against Even Briefly Abandoning the Bodhi Resolve.**  
(ZY: “第三十四暫離菩提心戒。” / FZ: “堅持守心戒第三十四。”) ]

1007b21 | 若佛子。護持禁戒。行住坐臥日夜六時讀誦  
1007b22 | 是戒。猶如金剛。如帶持浮囊欲[39]度大海  
1007b23 | 如草繫比丘。常生大乘[40]善信。自知我是未  
1007b24 | 成之佛。諸佛是已成之佛。發菩提心。念念  
1007b25 | 不去心。若起一念二乘外道心者。犯輕垢 1007b26 | 罪。

**[35. The Precept against Failure to Make Vows.** (ZY: “第三十五不發願戒。” / FZ: “不發大願戒第三十五。”) ]

1007b27 | 若佛子。常應發一切願。孝順父母師僧[41]三  
1007b28 | 寶。願得好師同學善[42][一友]知識。常教我大乘  
1007b29 | 經律。十發趣十長養十金剛十地。使我開解。  
1007c01 | 如法修行堅持佛戒。寧捨身命

“若佛子，以惡心故，觀一切男女等斗，軍陣兵將劫賊等斗。亦不得听吹呗、鼓角、琴、瑟、箏、笛、箜篌，歌叫妓乐之声。不得擣捕、围棋、波罗塞戏、弹棋、陆博、拍毬、掷石、投壶，牵道八道行城，爪镜、蓍草、杨枝、钵盂、髑髏而作卜筮。不得作盗贼使命。一一不得作。若故作者，犯轻垢罪。

“若佛子，护持禁戒，行住坐卧，日夜六时，读诵是戒犹如金刚；如带持浮囊，欲渡大海；如草系比丘。常生大乘善信，自知我是未成之佛，诸佛是已成之佛，发菩提心，念念不去心。若起一念二乘、外道心者，犯轻垢罪。

“若佛子，常应发一切愿；孝顺父母、师僧；愿得好师，同学、善知识，常教我大乘经律，十发趣，十长养，十金剛，十地；使我开解，如法修行；坚持佛戒，宁舍身命，

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**33. The Precept against Wrong Actions or Thought<sup>130</sup>**

[it is an offense] if a son of the Buddha motivated by unwholesome intentions watches the quarreling among men and women or others or if he watches the fighting between armies, soldiers, thieves, or others. So, too, he must not listen to the blowing of conch shells, the sounds of drums, horns, zithers, zitherns, cithers, flutes, harps, singing, or other types of musical sounds. He must not play at dice, go, *prasena*,<sup>131</sup> chess, backgammon, ball games, billiards, darts, checkers, or other such games. He must not practice fortune telling or divination in which one uses such things as “the fingernail mirror,”<sup>132</sup> yarrow stalks, willow branches, bowls, or skulls. And he must not serve as an accomplice to a thief. He must not do any one of these things. If he deliberately does any of these things, he thereby commits a minor defiling offense.

**34. The Precept against Even Briefly Abandoning the Bodhi Resolve.<sup>133</sup>**

In guarding and upholding the moral precepts, while walking, standing, sitting, and lying down, and during the six periods of the day and night, as he studies and recites these precepts, a son of the Buddha should be as solid as vajra, being like one who clings to a life raft as he wishes to cross over a great sea, or like the bhikshus [who dared not move when] tied down by rushes,<sup>134</sup> always bringing forth wholesome faith in the Great Vehicle, personally knowing that, “I am a not-yet-realized buddha and all buddhas are already-realized buddhas,” bringing forth the bodhi resolve that, even in each succeeding mind-moment, never departs from his mind. If he gives rise to even a single thought of pursuing the paths of the Two Vehicles or the non-Buddhists, he thereby commits a minor defiling offense.

**35. The Precept against Failure to Make Vows.<sup>135</sup>**

A son of the Buddha should always make all the vows, vowing to maintain filial respect toward his father, mother, teachers among the Saṃgha, and the Three Jewels, vowing to acquire good teachers, fellow students, and good spiritual guides<sup>136</sup> “who will always teach me the Great Vehicle sutras and moral codes, the ten stages of advancement, the ten developmental stages, the ten vajra stages, and the ten grounds, thereby enabling me to develop in understanding,” [and vowing] to cultivate in accordance with the Dharma and solidly uphold the Buddha’s moral precepts with such resolve that, “I would rather sacrifice my own body and life

念念不去 1007c02 | 心。若一切菩薩不發是願者。犯輕垢罪。

**[36. The Precept against Failure to Make Resolutions.** (ZY: “第三十六不發誓戒。” / FZ: “不起十願戒第三十六。”) ]

1007c03 | 若佛子。發十大願已。持佛禁戒。作是願  
 1007c04 | 言。寧以此身投熾然猛火大坑刀山。終不  
 1007c05 | 毀犯三世諸佛經律與一切女人作不淨  
 1007c06 | 行。1007c07 | 復作是願。寧以熱鐵羅網千重周匝纏身。  
 1007c08 | 終不以[43]破戒之身受於信心檀越一切衣 1007c09 | 服。  
 1007c10 | 復作是願。寧以此口吞熱鐵丸及大流猛  
 1007c11 | 火經百千劫。終不以[\*]破戒之口食信心  
 1007c12 | 檀越百味[44]飲食。  
 1007c13 | 復作是願。寧以此身臥大猛火羅網熱鐵  
 1007c14 | 地上。終不以[\*]破戒之身受信心檀越百種 1007c15 | 床座。  
 1007c16 | 復作是願。寧以此身受三百鉞[45]刺經一  
 1007c17 | 劫二劫。終不以[\*]破戒之身受信心檀越百 1007c18 | 味醫藥。  
 1007c19 | 復作是願。寧以此身投熱鐵鑊[46]經百千  
 1007c20 | 劫。終不以[\*]破戒之身受信心檀越千種房  
 1007c21 | 舍屋宅園林田地。  
 1007c22 | 復作是願。寧以鐵[47]鎚打碎此身從頭至  
 1007c23 | 足令如微塵。終不以[48]破戒之身受信心  
 1007c24 | 檀越恭敬禮拜。  
 1007c25 | 復作是願。寧以百千熱鐵刀鉞挑其兩目。

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念念不去心。若一切菩薩不發是願者，犯輕垢罪。 “  
 若佛子，發是十大願已，持佛禁戒，作是願言：寧以此身，  
 投熾然猛火，大坑刀山，終不毀犯三世諸佛經律，與一切女  
 人作不淨行。 “復作是願：寧以熱鐵羅網千重，周匝纏  
 身，終不以此破戒之身，受信心檀越一切衣服。 “復作  
 是願：寧以此口吞熱鐵丸，及大流猛火，經百千劫，終不  
 以此破戒之口，食于信心檀越百味飲食。 “復作是願：寧  
 以此身臥大流猛火，羅網熱鐵地上，終不以此破戒之身，受  
 于信心檀越百種床座。 “復作是願：寧以此身受三百鉞  
 刺身，經一劫二劫，終不以此破戒之身，受于信心檀越百味  
 醫藥。 “復作是願：寧以此身投熱鐵鑊，經百千劫，終  
 不以此破戒之身，受于信心檀越千種房舍、屋宅、園林、田  
 地。 “復作是願：寧以鐵鎚打碎此身，從頭至足，令如  
 微塵，終不以此破戒之身，受于信心檀越恭敬禮拜。

“復作是願：寧以百千熱鐵刀鉞挑其兩目，

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[than transgress against them] as, in each successive mind-moment, [these vows] never leave my mind." If any bodhisattva fails to make these vows, he thereby commits a minor defiling offense.

### 36. The Precept against Failure to Make Resolutions.<sup>137</sup>

Having made these ten great vows,<sup>138</sup> a son of the Buddha upholds the Buddha's moral precepts and makes the following [additional] vows:

"I would rather cast this body into a fiercely blazing fire, into a great abyss, or onto a mountain of knives than ever violate the sutras and moral codes of all buddhas of the three periods of time by engaging in impure actions with any woman."

He then also makes this vow: "I would rather my body were wrapped in a thousand layers of red-hot iron netting than ever accept with a body in violation of the precepts any clothing offered by a faithful *dānapati*."

He then also makes this vow: "With this very mouth, I would rather gulp down red-hot iron pellets and an immense river of fierce flames, doing so throughout a hundred thousand kalpas, than ever eat with a mouth in violation of the precepts the hundred flavors of food and drink offered by a faithful *dānapati*."

He then also makes this vow: "With this very body, I would rather lie down on an immense hammock of red-hot iron netting or on a ground of red-hot iron than ever accept with a body in violation of the precepts any of the hundred kinds of bedding from a faithful *dānapati*."

He then also makes this vow: "With this very body, I would rather experience being [repeatedly] impaled by three hundred spears throughout one or two kalpas than ever accept with a body in violation of the precepts any of the hundred varieties of medicines offered by a faithful *dānapati*."

He then also makes this vow: "I would rather cast this body into a red-hot iron cauldron [and continue to burn there] for a hundred thousand kalpas than ever accept with a body in violation of the precepts any of the thousand types of houses, residences, gardens, groves, or fields offered by a faithful *dānapati*."

He then also makes this vow: "I would rather this body were smashed to dust from head to toe with an iron sledgehammer than ever accept with a body in violation of the precepts the respect or reverential bows of a faithful *dānapati*."

He then also makes this vow: "I would rather experience a hundred thousand red-hot iron knives and spears plucking out my

- 1008a01 | 終不以[\*]破戒之心視他好色。  
 1008a02 | 復作是願。寧以百千鐵錐[1]遍[2]劓刺耳根  
 1008a03 | 經一劫二劫。終不以[\*]破戒之心聽好音 1008a04 | 聲。  
 1008a05 | 復作是願。寧以百千刃刀割去其鼻。終不  
 1008a06 | 以[\*]破戒[3]之心貪嗅諸香。  
 1008a07 | 復作是願。寧以百千刃刀割斷其舌。終不  
 1008a08 | 以[\*]破戒[\*]之心食人百味淨食。  
 1008a09 | 復作是願。寧以利斧斬斫其身。終不以  
 1008a10 | [\*]破戒[\*]之心貪著好觸。  
 1008a11 | 復作是願。願一切眾生[4]悉得成佛。[5]而菩薩  
 1008a12 | 若不發是願者。犯輕垢罪。

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**[37. The Precept against Risking Danger When Traveling. (ZY: “第三十七冒難遊行戒。” / FZ: “故入難處戒第三十七.”)]**

- 1008a13 | 若佛子常應二時頭陀冬夏坐禪結夏安居。  
 1008a14 | 常用楊枝澡豆三衣瓶鉢坐具錫杖香爐漉  
 1008a15 | 水囊手巾刀子火燧鑷子繩床經律佛像菩薩  
 1008a16 | 形像。而菩薩行頭陀時及遊方時。行來百  
 1008a17 | 里千里。此十八種物常隨其身。頭陀者從  
 1008a18 | 正月十五日至三月十五日。八月十五日至  
 1008a19 | 十月十五日。是二時中[6]此十八種物。常隨  
 1008a20 | 其身如鳥二翼。若布薩日新學菩薩。半月半  
 1008a21 | 月布薩誦十重四十八[7]輕戒。

終不以此破戒之心，視他好色。  
 “復作是願：寧以百千鐵錐，劓刺耳根，經一劫二劫，終不以此破戒之心，聽好音聲。  
 “復作是願：寧以百千刃刀割去其鼻，終不以此破戒之心，貪嗅諸香。  
 “復作是願：寧以百千刃刀割斷其舌，終不以此破戒之心，食人百味淨食。  
 “復作是願：寧以利斧斬斫其身，終不以此破戒之心，貪著好觸。  
 “復作是願：願一切眾生成佛。菩薩若不發是願者，犯輕垢罪。  
 “若佛子，常應二時頭陀：冬夏坐禪，結夏安居。常用楊枝、澡豆、三衣、餅、鉢、坐具、錫杖、香爐、漉水囊、手巾、刀子、火燧、鑷子、繩床、經、律、佛像、菩薩形像。而菩薩行頭陀時，及游方時，行來百里千里，此十八種物常隨其身。頭陀者，從正月十五日至三月十五日，八月十五日至十月十五日。是二時中，此十八種物，常隨其身，如鳥二翼。若布薩日，新學菩薩，半月半月布薩，誦十重四十八輕。

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two eyes than ever gaze at the beautiful form of another with a mind in violation of the precepts.”

He then also makes this vow: “I would rather experience a hundred thousand iron awls everywhere piercing and stabbing my ears throughout one or two kalpas than ever listen to beautiful sounds with a mind in violation of the precepts.”

He then also makes this vow: “I would rather experience a hundred thousand sharp knives cutting off my nose than ever smell any fragrances with a mind in violation of the precepts.”

He then also makes this vow: “I would rather experience a hundred thousand sharp knives cutting off my tongue than ever eat others’ hundred flavors of pure food with a mind in violation of the precepts.”

He then also makes this vow: “I would rather experience my body being chopped up with a sharp hatchet than ever lust after the experience of [another’s] fine touch with a mind in violation of the precepts.”

He then also makes this vow: “I vow that all beings will gain the realization of buddhahood.”

If a bodhisattva does not make these vows, he thereby commits a minor defiling offense.

### 37. The Precept against Risking Danger When Traveling.<sup>139</sup>

A son of the Buddha should always practice the *dhūta* austerities<sup>140</sup> two times [each year],<sup>141</sup> cultivate *dhyāna* meditation in the winter and summer, and observe the summer [rains] retreat. He should always use a willow branch [toothbrush], soap, the three robes, a [water] bottle, an alms bowl, a sitting mat, a tin-headed staff,<sup>142</sup> a censer, a water filter, a washcloth, a knife, a fire-starting device, tweezers, a rope bed,<sup>143</sup> sutras, the moral codes, a buddha image, and bodhisattva images. When the bodhisattva is practicing the *dhūta* austerities and when he is traveling, whether it be for thirty miles or three hundred miles, he should always take along these eighteen things.

The *dhūta* austerities are practiced from the fifteenth day of the first lunar month to the fifteenth day of the third lunar month and from the fifteenth day of the eighth lunar month to the fifteenth day of the tenth lunar month. During these two periods, these eighteen things always accompany one’s person just as closely as a bird is accompanied by its two wings.

Every half month, on the *upoṣadha* days, the bodhisattva new to the training recites these ten major and forty-eight minor precepts.

時於諸佛菩

1008a22 | 薩形像[8]前。一人布薩即一人誦。若二[9]人三  
1008a23 | 人[10]乃至百千人亦一人誦。誦者高座。聽者下  
1008a24 | 坐。各各披九條七條五條袈裟。結夏安居一  
1008a25 | 一如法。若頭陀時莫入難處。若國難惡王。  
1008a26 | 土地高下草木深邃。師子虎狼水火風[11]難。  
1008a27 | 及以劫賊道路毒蛇。一切難處悉不得[12]入。  
1008a28 | [13]若頭陀行道乃至夏坐安居。是諸難處[14]悉  
1008a29 | 不得[15]入。[16]若故入者。犯輕垢罪。

**[38. The Precept against Deviating from Proper Order of Seniority.**  
(ZY: “第三十八乖尊卑次序戒。” / FZ: “眾坐乖儀戒第三十八。”) ]

1008b01 | 若佛子。應如法次第坐。先受戒者在前坐。  
1008b02 | 後受戒者在後坐不問老少比丘比丘尼貴  
1008b03 | 人國王王子乃至黃門奴婢。皆應先受戒者  
1008b04 | 在前坐。後受戒者次第而坐。莫如外道癡  
1008b05 | 人。若老若少無前無後。坐無次第兵奴之  
1008b06 | 法。我佛法中先者先坐後者後坐。而菩薩  
1008b07 | [17]不次第坐[\*]者。犯輕垢罪。

若誦戒時，于諸佛菩薩形像前誦，一人布薩，即一人誦；若二及三人，至百千人，亦一人誦。誦者高座，听者下座，各各披九条、七条、五条袈裟。结夏安居，一一如法。若头陀时，莫入难处：若国难恶王，土地高下，草木深邃，狮子虎狼，水、火、风，劫贼道路，毒蛇，一切难处，悉不得入。若头陀行道，乃至夏坐安居，是诸难处，亦不得入。若故入者，犯轻垢罪。

“若佛子，应如法次第坐，先受戒者在前坐，后受戒者在后坐。不问老少，比丘、比丘尼，贵人、国王、王子，乃至黄门、奴婢，皆应先受戒者在前坐，后受戒者次第而坐。莫如外道痴人，若老若少，无前无后，坐无次第，如兵奴之法。我佛法中，先者先坐，后者后坐。而菩萨一一不如法次第坐者，犯轻垢罪。

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At this time, when reciting while sitting before the images of the Buddhas and the Bodhisattvas, if but one person is observing the *upoṣadha*, then just one person recites the precepts. If two people, three people, or even a hundred thousand people are observing the *upoṣadha*, still, only one person recites the precepts. The reciter sits on a high seat while those who are listening sit on lower seats with everyone wearing the nine-strip, the seven-strip, and the five-strip *kāṣāya*<sup>144</sup> robes.

In observing the summer [rains] retreat, everything should be carried out in accordance with the Dharma. When one is practicing the *dhūta* austerities, one must not enter dangerous places. Whether it be dangerous countries, states with evil kings, precipitous terrain, dense and remote undergrowth and forests, places much inhabited by lions, tigers, or wolves, lands beset by floods, fires, or wind disasters, roads preyed upon by bandits, or places infested with poisonous snakes, one must not enter any such dangerous places. Whether one is practicing the path by observing the *dhūta* austerities or one is engaged in the summer meditation's "peaceful dwelling" [during the summer rains retreat], one must not enter any of these dangerous places. If one deliberately enters them, one thereby commits a minor defiling offense.

### 38. The Precept against Deviating from Proper Order of Seniority.<sup>145</sup>

A son of the Buddha should accord with the Dharma by sitting in the proper order according to which those who received the precepts first sit in front and those who received the precepts later sit behind them. This is the case irrespective of whether one is older or younger, a bhikshu or a bhikshuni, one of noble birth, a king, a prince, and so forth, including even if one is a eunuch or a male or female slave. In every case, it should be that those who first received the precepts sit in front and those who received the precepts later sit in order behind them.

One must not imitate the senseless followers of non-Buddhist traditions for whom, whether one is older or younger, there is no basis for determining who sits in front or behind as, after the manner of soldiers or slaves, they may sit without adhering to any particular order. In my Buddha Dharma, those who [took the precepts] first are first to take their seats whereas those who [took the precepts] later sit down after them. Hence if a bodhisattva does not [accord with the Dharma in each and every case]<sup>146</sup> by following the correct order when sitting down, he thereby commits a minor defiling offense.

**[39. The Precept against Failure to Cultivate Merit and Wisdom. (ZY: “第三十九不修福慧戒。” / FZ: “應講不講戒第三十九。)]**

1008b08 | 若佛子。常應教化一切眾生。建立僧房山  
 1008b09 | 林園田立作佛塔。冬夏安居坐禪處所。一切  
 1008b10 | 行道處。皆應立之。而菩薩應為一切眾生  
 1008b11 | 講說大乘經律。若[18]疾病國難賊難。父母兄  
 1008b12 | 弟和上阿闍梨亡滅之日。及三七[19]日乃至七  
 1008b13 | 七日。亦[20]應讀誦講說大乘經[21]律。齋會求  
 1008b14 | 福行來治生。大火[22]所燒大水[23]所[漂\*寸]。黑風  
 1008b15 | 所吹船舫。江河大海羅刹之難。亦[24]應讀誦  
 1008b16 | 講說此經律。乃至一切罪報三[25]報[26]七逆八  
 1008b17 | 難。杻械枷鎖繫縛其身。多婬多瞋多愚癡  
 1008b18 | 多疾病。皆應[27]讀誦講說此經律。而新學菩  
 1008b19 | 薩若不爾者。犯輕垢罪。[28]如是九戒。應當  
 1008b20 | 學敬心奉持。梵[29]壇品當說。

**[40. The Precept against Discrimination in Transmitting the Precepts. (ZY: “第四十揀擇受戒戒。” / FZ: “受戒非儀戒第四十。)]**

1008b21 | 佛言。佛子。與人受戒時。不得[30]簡擇一切  
 1008b22 | 國王王子大臣百官。

“若佛子，常应教化一切众生，建立僧房，山林园田立作佛塔。冬夏安居坐禅处所，一切行道处，皆应立之。而菩萨应为一切众生讲说大乘经律。若疾病、国难、贼难，父母、兄弟、和尚、阿闍黎亡灭之日，及三七日、四五七日，乃至七七日，亦应讲说大乘经律。一切斋会求福，行来治生，大火所烧，大水所漂，黑风所吹船舫，江河大海罗刹之难，亦读诵讲说此经律。乃至一切罪报，三恶、八难、七逆、杻械枷锁系缚其身，多淫、多瞋、多愚痴、多疾病，皆应讲此经律。而新学菩萨若不尔者，犯轻垢罪。

“如是九戒，应当学，敬心奉持。《梵坛品》当说。”

佛言：“佛子与人授戒时，不得拣择。一切国王、王子、大臣、百官，

**39. The Precept against Failure to Cultivate Merit and Wisdom.**<sup>147</sup>

A son of the Buddha should always teach and transform all beings and establish Saṅgha dwellings, mountain and forest retreats, gardens, and fields. He should erect Buddha stupas and places for sitting in *dhyāna* meditation during the winter and summer retreats. He should establish every kind of place for practicing the path. Then, for the sake of all beings, the bodhisattva should provide instruction on the Great Vehicle sutras and moral codes. Whenever there is serious illness, national hardship, hardship inflicted by bandits, on the day when one's father, mother, brother, *upādhyāya*, or *ācārya* passes away, as well as for three to seven weeks after their death, then too, one should recite and provide instruction on the Great Vehicle sutras and moral codes.

On occasions when monastic feast gatherings are being held to seek merit, when there are those who are setting forth on travels or who are establishing a means of livelihood, when there are those who are threatened with being burned by immense fires, when there is the danger of being carried away by great floods, when a ship is liable to being capsized by fierce windstorms, and when in fear of the *rākṣasas*<sup>148</sup> on rivers, lakes, and the great ocean, then, too, one should recite and provide instruction on these sutras and moral codes.

So too, when there are those who are faced with all the kinds of retribution for karmic offenses including the three phases of karmic retribution,<sup>149</sup> [retribution for] the seven heinous offenses,<sup>150</sup> [retribution in the form of] the eight difficulties,<sup>151</sup> being bound by manacles, shackles, the yoke, or chains which restrain one's body, or becoming overtaken by much lust, hatred, delusion, or sickness—for all such circumstances one should recite and provide instruction on these sutras and moral codes.

Thus, if a bodhisattva new to the training does not act accordingly, he thereby commits a minor defiling offense.

One should study and respectfully uphold these nine precepts as described above. They will be explained in "The Brahmaṇḍa"<sup>152</sup> Chapter."

The Buddha said:

**40. The Precept against Discrimination in Transmitting the Precepts.**<sup>153</sup>

Sons of the Buddha, one must not discriminate in conferring the precepts. All kings, princes, high ministers, the hundred sorts of

比丘比丘尼信男信女

1008b23 | 淫男淫女。十八梵[31]天六欲天[32]子無根二根  
 1008b24 | 黃門奴婢。一切鬼神盡得受戒。應教身所  
 1008b25 | 著袈裟。皆使壞色與道相應。皆染使青黃  
 1008b26 | 赤黑紫色一切染衣。乃至臥具盡以壞色。身  
 1008b27 | 所著衣一切染色。若一切國土中國人所著  
 1008b28 | 衣服。比丘皆應與[33]其俗服有異。若欲受  
 1008b29 | 戒時[34]師應問言。[35]汝現身不作七逆罪耶。  
 1008c01 | 菩薩法師不得與七逆人現身受戒。七逆  
 1008c02 | 者。出佛身血。殺父。殺母。殺[36]和上。殺阿闍  
 1008c03 | 梨。破羯磨轉法輪僧。殺聖人。若具七[37]遮即  
 1008c04 | [38]現身不得戒。餘一切人[39]盡得受戒。出家  
 1008c05 | 人法不向國王禮拜。不向父母禮拜。六親  
 1008c06 | 不敬。鬼神不[40]禮。但解[41]師語。有百里千里  
 1008c07 | 來求法者。而菩薩法師。以惡[42]心而不即  
 1008c08 | 與授一切眾生成[43]者。犯輕垢罪。

**[41. The precept against acting as a teacher for personal benefit. (ZY: “第四十一為利作師戒。” / FZ: “無德詐師戒第四十一。”) ]**

1008c09 | 若佛子。教化人起信心時。菩薩與他人  
 1008c10 | 作教[44]誡法師者。

比丘、比丘尼、信男、信女，淫男、淫女，十八梵天、六欲天子，无根、二根、黄门、奴婢，一切鬼神，尽得受戒。应教身所著袈裟，皆使坏色，与道相应。皆染使青、黄、赤、黑、紫色。一切染衣，乃至卧具，尽以坏色。身所著衣，一切染色；若一切国土中，国人所著衣服，比丘皆应与其俗服有异。若欲授戒时，应问言：‘现身不作七逆罪耶？’菩萨法师不得与七逆人现身授戒。七逆者：出佛身血、杀父、杀母、杀和尚、杀阿闍黎、破羯磨转法轮信、杀圣人。若具七逆，即现身不得戒，余一切人，尽得受戒。出家人法，不向国王礼拜，不向父母礼拜，六亲不敬，鬼神不礼，但解法师语。有百里千里来求法者，而菩萨法师，以恶心、瞋心，而不即与授一切众生成者，犯轻垢罪。

“若佛子，教化人起信心时，菩萨与他人作教诫法师者，

officials, bhikshus, bhikshunis, faithful laymen, faithful laywomen, male prostitutes, female prostitutes, any of the devas of the eighteen brahma heavens, the *devaputras* of the six desire heavens, an asexual person, a hermaphrodite, a eunuch, a male or female slave, and all sorts of ghosts and spirits may all receive the precepts.

One should instruct [those monastics who take these precepts] to dye the *kāśāya* robes they wear so that they are all caused to become a muted color which accords with the path. They should all be dyed a color consisting of [a blend of] blue-green, yellow, red, black, and purple. All of one's dyed robes as well as one's sitting cloth and bedding should all be of this dyed color. The robes that a bhikshu wears should all be different in appearance from the clothes worn by the laypeople in any country in which he resides.

Whenever someone wishes to receive these precepts, the precept master should ask him, "Have you refrained from committing any of the seven heinous offenses in this present lifetime?" A bodhisattva Dharma master must not allow anyone to receive these precepts who has committed any of the seven heinous offenses in this present lifetime. The seven heinous offenses are: drawing the blood of a buddha; killing one's father; killing one's mother; killing one's *upādhyāya*, killing one's *ācārya*; breaking up a Dharma-wheel-turning Saṃgha proceeding; and killing an *ārya*. If one has committed any of these seven obstructive transgressions, he cannot receive these precepts in this present lifetime. Everyone else may receive these precepts.

The Dharma of the monastic Saṃgha prohibits them from bowing in reverence to kings. They do not bow in reverence to their parents, do not pay formal respects to the six types of relatives, and do not bow in reverence to ghosts or spirits.

Whenever any being who is at least able to understand the speech of the Dharma master comes seeking the Dharma, whether it be from thirty or three hundred miles away, and yet, due to having a bad attitude or [an attitude affected by hatred],<sup>154</sup> the bodhisattva Dharma master does not immediately transmit these "precepts of all beings" to him, he thereby commits a minor defiling offense.

#### **41. The Precept against Acting as a Teacher for Personal Benefit.<sup>155</sup>**

Whenever a son of the Buddha is teaching people and inspiring them to develop a faithful mind and whenever a bodhisattva is serving as a Dharma master providing instruction in the precepts,

正體字

見欲受戒人。應教請二師[\*]和上阿闍梨。二師應問言。汝有七遮罪不。若現身有七[45]遮。師不[46]應與[47]受[48]戒。[49]無七遮者得[50]受。若有犯[51]十戒者[52]應教懺悔。在佛菩薩形像前。日夜六時誦十[53]重四十八輕戒。[54]若到禮三世千佛得見好[55]相。若一七日二三七日乃至一年要見好相。好相者。佛來摩頂見光[56]見華種種異相。便得滅罪。若無好相雖懺無益。是人現身亦不得戒。而得[57]增受[58]戒。若犯四十八輕戒者。對[59]首[60]懺罪滅。不同七遮。而教[\*]誡師於是法中一一好解。若不解大乘經律若輕若重是非之相。不解第一義諦。習種性長養[61]性[+性種性]不可壞性道種性[62]正[+法]性。其中多少

1008c11 | 師[\*]和上阿闍梨。二師應問言。汝有七遮罪  
 1008c12 | 不。若現身有七[45]遮。師不[46]應與[47]受[48]戒。  
 1008c13 | [49]無七遮者得[50]受。若有犯[51]十戒者[52]應教  
 1008c14 | 懺悔。在佛菩薩形像前。日夜六時誦十[53]重  
 1008c15 | 四十八輕戒。[54]若到禮三世千佛得見好  
 1008c16 | [55]相。若一七日二三七日乃至一年要見好  
 1008c17 | 相。好相者。佛來摩頂見光[56]見華種種異相。  
 1008c18 | 便得滅罪。若無好相雖懺無益。是人現身  
 1008c19 | 亦不得戒。而得[57]增受[58]戒。若犯四十八輕  
 1008c20 | 戒者。對[59]首[60]懺罪滅。不同七遮。而教[\*]誡師  
 1008c21 | 於是法中一一好解。若不解大乘經律若  
 1008c22 | 輕若重是非之相。不解第一義諦。習種性  
 1008c23 | 長養[61]性[+性種性]不可壞性道種性[62]正[+法]性。  
 其中多少

1009a01 | 觀行出入十禪支一切行法。一一不得此  
 1009a02 | 法中意。而菩薩為利養[\*]故

简体字

见欲受戒人，应教请二师，和尚、阿闍黎二师。应问言：‘汝有七遮罪否？’若现身有七遮罪者，师不应与授戒；若无七遮者，得与授戒。若有犯十重戒者，教忏悔。在佛菩萨形像前，日夜六时，诵十重、四十八轻戒，若到礼三世千佛，得见好相者。若一七日，二三七日，乃至一年，要见好相。好相者，佛来摩顶，见光华种种异相，便得灭罪。若无好相，虽忏无益。是人现身亦不得戒，而得增长受戒益。若犯四十八轻戒者，对首忏悔，罪便得灭；不同七遮。而教诫师，于是法中，一一好解。若不解大乘经律，若轻若重，是非之相，不解第一义谛，习种性、长养性、性种性、不可坏性、道种性、正觉性。其中多少观行出入，十禅支，一切行法，一一不得此法中意。而菩萨为利养，



if he sees anyone who wishes to receive the precepts, he should instruct him to request the assistance of two masters, an *upādhyāya* and an *ācārya*.<sup>156</sup> Those two masters should ask [the precept candidate], "Have you or have you not committed any of the seven obstructive offenses?"<sup>157</sup> If he has committed any of the seven obstructive offenses in the present lifetime, the masters should not allow him to take the precepts. However, so long as he has not committed any of the seven obstructive offenses, he may receive them.

If he has transgressed against any of the ten precepts, they should teach him to repent before the images of the Buddha and the bodhisattvas, reciting the ten major and the forty-eight minor precepts during the six periods of the day and night, taking pains to bow in reverence to the thousand buddhas of the three periods of time until he sees an auspicious sign. Whether it takes one week, two weeks, three weeks or even up to a year, it is essential that one see an auspicious sign. As for "auspicious signs," this refers to the Buddha coming and rubbing the crown of one's head, seeing light, seeing flowers, or seeing many different sorts of unusual signs. Then one succeeds in extinguishing his offenses. If there are no auspicious signs, although one has repented, it has still been without benefit. This person still does not acquire the precepts in this present lifetime. However he does increase his prospects of taking the precepts [again in the future].

If one has transgressed against any of the forty-eight minor precepts, if he repents before a superior [member of the Saṃgha], these offenses are extinguished. This circumstance is different from that of someone who has committed any of the seven obstructive offenses.

The master who provides instruction in the precepts should well understand each and every aspect of these dharmas. If he does not understand the aspects of what is right and what is wrong with regard to the Great Vehicle sutras and moral codes, whether it be with regard to those which are minor or those which are major, if he does not understand what constitutes the ultimate truth, the habitually acquired lineage,<sup>158</sup> the developmental nature, the intrinsic lineage,<sup>159</sup> the indestructible nature, the lineage of the path,<sup>160</sup> and the right Dharma nature<sup>161</sup> along with how much contemplative practice is involved in emerging from and entering them as well as all the practice dharmas of the ten "limbs" of *dhyāna*<sup>162</sup>—if he has not realized the meanings involved in each and every one of these dharmas and yet, for the sake of personal

為名聞故。惡

1009a03 | 求[1]多求貪利弟子。而詐現解一切經律。為  
1009a04 | 供養故。是自欺詐亦欺詐他人。故與人[\*]受  
1009a05 | 戒者。犯輕垢罪。

**[42. The Precept against Speaking the Precepts for Bad People. (ZY: “第四十二為惡人說戒。” / FZ: “非處說戒戒第四十二.”)]**

1009a06 | 若佛子。不得為利養[2]故於未受菩薩戒  
1009a07 | 者前[3]若外道惡人前說此千佛大戒。邪見  
1009a08 | 人前亦不得說。除國王餘一切不得說。是  
1009a09 | 惡人輩不受佛戒。名為畜生。生生不見三  
1009a10 | 寶。如木石無心。名為外道邪見人輩。木頭  
1009a11 | 無異。而菩薩於是惡人前說七佛教戒者。  
1009a12 | 犯輕垢罪。

**[43. The Precept against Accepting Gifts without a Sense of Shame. (ZY: “第四十三無慚受施戒。” / FZ: “故毀禁戒戒第四十三.”)]**

1009a13 | 若佛子。信心出家受佛正戒。故起心毀犯聖  
1009a14 | 戒者。不得受一切檀越供養。亦不得國王  
1009a15 | 地上行。不得飲國王水。五千大鬼常遮其  
1009a16 | 前。鬼言大賊。[4]若入房舍城邑宅中。鬼復常  
1009a17 | 掃其腳跡。一切世[5]人罵言佛法中賊。一切  
1009a18 | 眾生眼不欲見。犯戒之人畜生無異木頭無  
1009a19 | 異。若[6][+故]毀正戒者。犯輕垢罪。

为名闻故，恶求多求，贪利弟子，而诈现解一切经律，为供  
养故，是自欺诈，亦欺诈他人，故与人授戒者，犯轻垢罪。

“若佛子，不得为利养故，于未受菩萨戒者前，若外道  
恶人前，说此千佛大戒。邪见人前，亦不得说。除国王，余  
一切不得说。是恶人辈，不受佛戒，名为畜生。生生不见三  
宝，如木石无心。名为外道邪见人辈，木头无异。而菩萨于  
是恶人前，说七佛教戒者，犯轻垢罪。

“若佛子，信心出家，受佛正戒。故起心毁犯圣戒者，  
不得受一切檀越供养。亦不得国王地上行，不得饮国王水。  
五千大鬼常遮其前，鬼言大贼。入房舍城邑宅中，鬼复常扫  
其脚迹。一切世人皆骂言：‘佛法中贼！’一切众生，眼不  
欲见。犯戒之人，畜生无异，木头无异。若故毁正戒者，犯  
轻垢罪。

正  
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gain, for the sake of fame, because of unwholesome desires, excessive desires, or a desire to acquire disciples, this bodhisattva deceptively presents the appearance of understanding all the sutras and moral codes, doing so for the sake of receiving offerings, this amounts to cheating himself while also cheating others. If [under such circumstances] he then deliberately transmits the precepts to others, he thereby commits a minor defiling offense.

#### **42. The Precept against Speaking the Precepts for Bad People.<sup>163</sup>**

A son of the Buddha must not for the sake of personal benefit discuss these great precepts of the Thousand Buddhas in the presence of those who have not yet received the bodhisattva precepts or in the presence of evil non-Buddhists.<sup>164</sup> He also must not discuss them in the presence of those with wrong views and must not speak them to anyone else except for the kings of countries. These sorts of evil people will not accept the bodhisattva precepts. They are like animals who will pass through life after life without seeing the Three Jewels. They are as mindless as trees and stones. They are known as non-Buddhists and as the sorts of people with wrong views who are no different from logs of wood. Thus if a bodhisattva discusses these precepts from the teachings of the Seven Buddhas in the presence of these sorts of evil people, he thereby commits a minor defiling offense.

#### **43. The Precept against Accepting Gifts without a Sense of Shame.<sup>165</sup>**

A son of the Buddha who has left the home life with a faithful mind and then accepted the Buddha's orthodox precepts but then who has deliberately brought forth the intention to violate the precepts of the Āryas does not deserve to accept the offerings of any *dānapati* and also does not deserve to walk on the king's lands or drink the king's water. Five thousand huge ghosts always block his way. The ghosts call him a great thief and whenever he enters any house, city, town, or building, the ghosts again always sweep away even his very footprints. All of the common people scold him, calling him a thief within the Buddha's Dharma. Any being who lays eyes on him does not wish to see him. One who breaks the precepts is no different from an animal and no different from a log of wood. Thus if one deliberately<sup>166</sup> violates any of the orthodox precepts, one thereby commits a minor defiling offense.

**[44. The Precept against Failure to Make Offerings to the Sutras. (ZY: “第四十四不供養經典戒。” / FZ: “不敬經律戒第四十四.”)]**

- 1009a20 | 若佛子。常應一心受持讀誦大乘經律。剝  
 1009a21 | 皮為紙刺血為墨。以髓為水[7]析骨為筆  
 1009a22 | 書寫佛戒。木皮穀紙絹素[8]竹帛亦應悉書  
 1009a23 | 持。常以七寶無價香花一切雜寶。為箱囊  
 1009a24 | 盛經律卷若不如法供養者。犯輕垢罪。

**[45. The Precept against Failure to Teach Beings (ZY: “第四十五不化眾生戒。” / FZ: “不化眾生戒第四十五.”)]**

正  
體  
字

- 1009a25 | 若佛子。常起大悲心。若入一切城邑舍宅。  
 1009a26 | 見一切眾生。[9]應[10]當唱言。汝等眾生盡應  
 1009a27 | 受三歸十戒。若見牛馬豬羊一切畜生。應  
 1009a28 | 心念口言。汝是畜生發菩提心。而菩薩入一  
 1009a29 | 切處山林川野。皆使一切眾生發菩提心。  
 1009b01 | 是菩薩若不教化眾生[\*]者。犯輕垢罪。

**[46. The Precept against Speaking the Dharma in Ways That Do Not Accord with the Dharma. (ZY: “第四十六說法不如法戒。” / FZ: “說法乖儀戒第四十六.”)]**

- 1009b02 | 若佛子。常行教化起大悲心。入檀越貴人  
 1009b03 | 家一切眾中不得立為白衣說法。[11]應白  
 1009b04 | 衣眾前高座上坐。法師比丘不得地立為四  
 1009b05 | [12]眾說法。若說法時。法師高座香花供養。四

“若佛子，常应一心受持读诵大乘经律。剥皮为纸，刺血为墨，以髓为水，析骨为笔，书写佛戒。木皮谷纸、绢素竹帛，亦应悉书持。常以七宝，无价香华，一切杂宝为箱囊，盛经律卷。若不如法供养者，犯轻垢罪。

“若佛子，常起大悲心，若入一切城邑、舍宅，见一切众生，应唱言：‘汝等众生，应尽受三归十戒。’若见牛马猪羊，一切畜生，应心念口言：‘汝是畜生，发菩提心。’而菩萨入一切处，山林川野，皆使一切众生发菩提心。是菩萨若不教化众生者，犯轻垢罪。

“若佛子，常行教化起大悲心，入檀越贵人家，一切众中，不得立为白衣说法。应在白衣众前，高座上坐。法师比丘，不得地立为四众白衣说法。若说法时，法师高座，香华供养。四众听者

简  
体  
字

**44. The Precept against Failure to Make Offerings to the Sutras.<sup>167</sup>**

A son of the Buddha should always single-mindedly accept, uphold, read, and recite the Great Vehicle sutras and moral codes, [being willing even] to peel off his own skin to use as paper, to draw his own blood to use as ink, to use the liquid from his own marrow [to mix the ink], and to split his own bones to make a pen with which to write out the Buddha's precepts. They should all also be written out and preserved on tree bark, mulberry paper,<sup>168</sup> white silk, bamboo slats, or silk cloth and one should always use the seven precious things, priceless incense and flowers, and all kinds of various jewels to make cases and slipcovers in which to place the fascicles of the sutras and moral codes for safekeeping. If one fails to make offerings to them in accordance with the Dharma, one thereby commits a minor defiling offense.

**45. The Precept against Failure to Teach Beings.<sup>169</sup>**

A son of the Buddha should always bring forth the mind of great compassion. Whenever he enters any city, town, dwelling, or other accommodation and sees any beings, he should call out to them, saying, "All of you beings should take the Three Refuges and the ten precepts." If he sees cows, horses, pigs, sheep, or any other animals, he should think to himself and say aloud to them, "You are animals. Bring forth the resolve to attain bodhi." Thus, whenever a bodhisattva enters any place, whether it be in the mountains, the forests, along the rivers, or in the wilderness, he should encourage all beings to bring forth the resolve to attain bodhi. If this bodhisattva fails to teach and transform beings, he thereby commits a minor defiling offense.

**46. The Precept against Speaking the Dharma in Ways That Do Not Accord with the Dharma.<sup>170</sup>**

A son of the Buddha always practices the teaching and transformation of others while bringing forth the mind of great compassion. Whenever he enters the home of a *dānapati* or one of high social station and whenever he is in the midst of any group of beings, he must not stand as he speaks the Dharma for laypeople. Rather he should sit on a high seat in a superior position at the front of the group of laypeople. A Dharma master who is a bhikshu must not remain standing in a low position when speaking the Dharma for the fourfold assembly.<sup>171</sup> Whenever he is speaking the Dharma, the Dharma master should sit on a high seat and be presented with offerings of incense and flowers while the fourfold assembly of

1009b06 | 眾聽者下坐。[13]如孝順父母敬順師教。如  
 1009b07 | 事火婆羅門。其說法者若不如[14]法犯輕垢  
 1009b08 | 罪。

**[47. The Precept against Imposing Restrictions That Do Not Accord with the Dharma.** (ZY: “第四十七非法制限戒。” / FZ: “非法立制戒第四十七。”) ]

1009b09 | 若佛子。皆以信心受[15]佛戒者。若國王太子  
 1009b10 | 百官四部弟子。自恃高貴破滅佛法戒律。  
 1009b11 | 明作制法制我四部弟子。不聽出家行道。  
 1009b12 | 亦復不聽造立形像佛塔經[16]律。[立統制眾安藉記僧比  
 丘菩薩地立白衣高座廣行非法如兵奴事主而菩薩應受一  
 切人供養而反為官走使非法非律若國王百官好心受佛戒  
 者莫 作是]破三寶之  
 1009b13 | 罪。而故作破法者。犯輕垢罪。

**[48. The Precept against Destroying the Dharma.** (ZY: “第四十八破法戒。” / FZ: “自壞內法戒第四十八。”) ]

1009b14 | 若佛子。[17]以好心出家而為名聞利養。於國  
 1009b15 | 王百官前說[18]七佛[19]戒。橫與比丘比丘尼  
 1009b16 | [20]菩薩[+戒]弟子[21]作繫縛事。[22][+如獄囚法

下坐，如孝顺父母，敬顺师教，如事火婆罗门。其说法者，若不如法说，犯轻垢罪。

“若佛子，皆以信心受戒者。若国王、太子、百官、四部弟子，自恃高贵，破灭佛法戒律，明作制法，制我四部弟子，不听出家行道，亦复不听造立形像、佛塔、经律。立统制众，安籍记僧。菩萨比丘地立，白衣高座，广行非法，如兵奴事主。而菩萨应受一切人供养，而反为官走使，非法非律。若国王百官，好心受佛戒者，莫作是破三宝之罪。而故作破法者，犯轻垢罪。

“若佛子，以好心出家，而为名闻利养，于国王百官前说佛戒者，横与比丘、比丘尼菩萨戒弟子作系缚事，如狱囚法、

listeners sits in a lower position, respectfully complying with the Dharma master's teaching just as they would in rendering filial respect to their own parents or just as fire-worshipping brahmins [would dutifully serve their fires]. Thus, if one who is speaking the Dharma does not accord with the Dharma, he thereby commits a minor defiling offense.

#### **47. The Precept against Imposing Restrictions That Do Not Accord with the Dharma.<sup>172</sup>**

Sons of the Buddha all receive the Buddha's precepts because they have developed a mind of faith. Thus [it is contrary to Dharma] if a king, a prince, one of the hundred officials, or any of the fourfold assembly of disciples relies upon his own lofty and noble position to damage or destroy Buddha's Dharma or moral codes or to knowingly create regulatory laws that impose restrictions on my fourfold assembly of disciples by which they are not permitted to leave the home life and practice the path and also are not permitted to create images, erect stupas, or produce copies of the sutras or moral codes. [[So, too, it is contrary to Dharma] if he establishes regulatory means to control the assembly and register the Saṅgha, if he imposes rules requiring bhikshu bodhisattvas to remain standing in a low position even as laypeople sit on high seats, or if he extensively implements such protocols contrary to the Dharma by which [these bhikshu bodhisattvas] become like soldiers or slaves bound to serve their masters, for bodhisattvas are those who should be receiving the offerings of everyone. Thus if, on the contrary, they [are compelled to] become like subservient messengers who must obey officials, this is contrary to Dharma and contrary to the moral codes. Therefore, if the king or any of the hundred officials have received the Buddha's precepts with good intentions, they must not engage in any of these<sup>173</sup> karmic offenses which serve to destroy the Three Jewels. Thus if one deliberately engages in actions contributing to the destruction of the Dharma, he thereby commits a minor defiling offense.

#### **48. The Precept against Destroying the Dharma.<sup>174</sup>**

If, for the sake of fame or personal benefit, a son of the Buddha who has left the homelife with good intentions then speaks the Buddha's precepts<sup>175</sup> in the presence of a king or any of the hundred officials in such a way that he perversely causes bhikshus, bhikshunis, or bodhisattva-precept disciples<sup>176</sup> to become subject to imprisonment or to rules like those appropriate for prisoners or

正體字

1009b17	如兵奴之法]如師子身中蟲自食師子[23]肉。[+非餘外蟲如是佛子自破佛法]非外道天魔能破。若受佛戒
1009b18	者。應護佛戒如念一子。如事父 <sup>[24]</sup> 母。[+不可毀破。]而菩薩聞外道惡人以惡言謗佛戒。[25]時[=之聲]。如三
1009b19	百銖刺心。千刀萬杖打拍其身等無有異。
1009b20	寧自入地獄 <sup>[26]</sup> 經 <sup>[27]</sup> [+於]百劫。而 <sup>[28]</sup> 不用一聞惡言[謗]
1009b21	破佛戒之聲。[29]而況自破佛戒。教人[30]破法
1009b22	因緣。亦無孝順之心。若故作者。犯輕垢罪。
1009b23	[*]如是九戒應當學敬心奉持。
1009b24	諸佛子。是四十八輕戒。汝等受持。過去諸菩薩已誦。未來諸菩薩當誦。現在諸菩薩今誦。
1009b25	[31]諸佛子[32]諦聽。此[33]十重四十八[34]輕戒。三世
1009b26	諸佛已誦當誦今誦。我今亦如是誦。汝等一切大眾。若國王王子百官。比丘比丘尼信男
1009b27	信女。受持菩薩戒者。應受持讀誦解說
1009b28	書寫佛性常住戒卷。流通三世一切眾生
1009b29	化不絕。得見千佛

兵奴之法。如獅子身中虫，自食獅子肉，非余外虫；如是佛子，自破佛法，非外道天魔能破。若受佛戒者，应护佛戒，如念一子，如事父母，不可毁破。而菩萨闻外道恶人，以恶言谤佛戒之声，如三百銖刺心，千刀万杖打拍其身，等无有异。宁自入地狱，经于百劫，而不闻一恶言，破佛戒之声！况自破佛戒，教人破法因缘，亦无孝顺之心。若故作者，犯轻垢罪。

简体字

“如是九戒，应当学，敬心奉持。  
 “诸佛子，是四十八轻戒，汝等受持！过去诸菩萨已诵，未来诸菩萨当诵，现在诸菩萨今诵。  
 “诸佛子，听十重、四十八轻戒，三世诸佛已诵、当诵、今诵，我今亦如是诵。汝等一切大众，若国王、王子、百官、比丘、比丘尼、信男、信女、受持菩萨戒者，应受持、读诵、解说、书写，佛性常住戒卷，流通三世，一切众生化化不绝，得见千佛，



rules like those appropriate for soldiers or servants,<sup>177</sup> he thereby becomes like a parasite in the body of a lion who himself eats the flesh of the lion [and harms it] in a way that no other parasite coming from without could ever do. A son of the Buddha such as this does more damage to the Buddha's Dharma himself<sup>178</sup> than even non-Buddhists or heavenly *māras* could ever inflict.

If one has received the Buddha's precepts, he should protect the Buddha's precepts just as one would be mindfully protective of one's only son or just as one would care for one's own father and mother. One cannot damage them.<sup>179</sup> Thus, for a bodhisattva, on hearing the sound<sup>180</sup> of a non-Buddhist or evil-minded person using evil speech to slander<sup>181</sup> the Buddha's precepts, it is just as painful to him and no different from the pain he would feel if three hundred spears were plunged into his own heart or a thousand knives or ten-thousand clubs were to strike his body. He would rather enter the hells himself and go through a hundred kalpas of suffering there than have to listen even one time to the sound of even a single word of slander intended to damage the Buddha's precepts. How much the less would he damage the Buddha's precepts himself, teach others causes and conditions that could lead to damaging the Dharma, or fail to maintain a mind of filial respect. If one deliberately engages [in any of these actions], he thereby commits a minor defiling offense.

One should study and respectfully uphold these nine precepts as described above.

Sons of the Buddha, you should receive and uphold these forty-eight minor precepts. They have been recited by all bodhisattvas of the past, will be recited by all bodhisattvas of the future, and are recited by all bodhisattvas of the present.

Sons of the Buddha, listen attentively. These ten major and forty-eight minor precepts have been recited, will be recited, and are now recited by all buddhas of the three periods of time. I now also recite them in this same way. All of you in the Great Assembly, whether you be kings, princes, any of the hundred officials, bhikshus, bhikshunis, faithful laymen, or faithful laywomen, you who uphold the bodhisattva precepts should receive, uphold, read, recite, explain, and write out these eternally dwelling precepts of the Buddha nature. Thus you should circulate them to all beings throughout the three periods of time so that [these precepts] continue to transform them repeatedly and incessantly, thereby enabling them to see the thousand buddhas and personally receive

正體字

佛佛授手。世世不墮

1009c04 | 惡道八難。常生人道天中。我今在此樹下。  
 1009c05 | 略開七佛法戒。汝[35]等[+大眾]當一心學波羅提木  
 1009c06 | 叉歡喜奉行。如無相天王品勸學中一一  
 1009c07 | [36]廣明。三千學[37]士時坐聽者。聞佛自誦。心心  
 1009c08 | 頂戴喜躍受持。  
 1009c09 | 爾時釋迦牟尼佛。說上蓮花臺藏世界盧舍  
 1009c10 | 那佛心地法門品中十無盡戒法品竟。千百  
 1009c11 | 億釋迦亦如是說。從摩醯首羅天王宮至  
 1009c12 | 此道樹[38][+下]十住處說法品。為一切菩薩不可  
 1009c13 | 說大眾受持讀誦解說其義亦如是。千百  
 1009c14 | 億世界蓮花藏世界。微塵世界。[per Zhixu: 亦如是說]  
 一切佛心藏  
 1009c15 | 地藏戒藏無量行願藏。因果佛性常住藏。[39]如[+是]  
 1009c16 | 如一切佛說無量一切法藏竟。千百億世界  
 1009c17 | 中。一切眾生受持歡喜奉行。若廣開心地相  
 1009c18 | 相。如佛花光[40]王[七行]品中說。  
 1009c19 | 明人忍慧強 能持如是法  
 1009c20 | 未成佛道間 安獲五種利

簡體字

佛佛授手，世世不墮惡道八難，常生人道天中。

“我今在此樹下，略開七佛法戒。汝等大眾，當一心學波羅提木叉，歡喜奉行。如《無相天王品》勸學中，一一廣明。”

三千學士，時坐聽者，聞佛自誦，心心頂戴，喜躍受持。

爾時，釋迦牟尼佛說上蓮華台藏世界，盧舍那佛《心地法門品》中，十無盡戒法品竟。千百億釋迦亦如是說，從摩醯首羅天王宮，至此道樹下住處說法品，為一切菩薩，不可說大眾，受持讀誦，解說其義亦如是。千百億世界，蓮華藏世界，微塵世界，一切佛心藏、地藏、戒藏、無量行願藏、因果佛性常住藏。如是一切佛說，無量一切法藏竟。千百億世界中，一切眾生受持，歡喜奉行。若廣開心地相相，如《佛華光王七行品》中說。

“明人忍慧強，能持如是法，  
未成佛道間，安獲五種利：

their transmission from each successive buddha so that they may go through life after life without ever falling into the wretched destinies or encountering the eight difficulties as they always continue to be reborn in the path of human rebirth or among the devas. Now, beneath this tree, I have concluded a general explanation of the precepts of the Dharma of the Seven Buddhas. All of you in this Great Assembly<sup>182</sup> should all single-mindedly study these *pratimokṣa* precepts, delight in them, and uphold them in practice in accordance with how each and every one of them is extensively explained in the exhortation section of “The Signless Heavenly King Chapter.”

At that time, as the students of Dharma throughout the world system of a billion worlds<sup>183</sup> sat and listened to the Buddha's recitation, in each successive mind-moment they reverently and joyfully received and upheld [his teaching of the precepts].

Then, as Śākyamuni Buddha finished speaking the above chapter on the Dharma of the ten inexhaustible precepts from within “The Mind Ground Dharma Gateway Chapter” taught by Rocana Buddha in the Lotus Flower Dais World, a hundred thousand *koṭis* of Śākyamuni Buddhas also finished their simultaneous speaking of it in the same way. Proceeding from the palace of the Maheśvara Heaven King to the base of this bodhi tree, he spoke this [precept] Dharma chapter in ten places for all the bodhisattvas and the members of an ineffably large number of great assemblies who also received, retained, recited, and explained their meanings in the same way. So, too, in a hundred thousand *koṭis* of worlds, in the Lotus Dais Treasury World, and in all the worlds as numerous as motes of dust, [they also spoke in the same way]<sup>184</sup> the mind treasury of all buddhas, the treasury of the grounds, the precept treasury, the treasury of measureless conduct and vows, and the treasury of cause and effect and the eternally abiding buddha nature. In this same way,<sup>185</sup> after all these buddhas spoke the measurelessly many treasuries of all dharmas, all the beings in the hundred thousand *koṭis* of worlds received, retained, and joyfully upheld them in practice. If one were to present an extensive explanation of all the characteristics of the mind ground, it would be as explained in the chapter called “The Seven Practices<sup>186</sup> of the Buddha Floral Brilliance King.”

Those possessed of knowledge, strong in patience and wisdom,  
are able to uphold dharmas such as these.

So long as they have not yet realized buddhahood,  
they securely acquire five kinds of benefit:

正體字

1009c21	一者十方佛	愍念常守護
1009c22	二者命終時	正見心歡喜
1009c23	三者生生處	為[41]諸菩薩友
1009c24	四者功德聚	戒度悉成就
1009c25	五者今後世	性戒福慧滿
1010a01	此是[1]佛行處	智者善思量
1010a02	[2]計我著相者	不能[3]信是法
1010a03	滅[4]盡取證者	亦非下種處
1010a04	欲長菩提苗	光明照世間
1010a05	應當靜觀察	諸法真實相
1010a06	不生亦不滅	不常復不斷
1010a07	不一[5]亦不異	不來亦不去
1010a08	如是一心中	方便勤莊嚴
1010a09	菩薩所應作	應當次第學
1010a10	於學於無學	勿生分別想
1010a11	是名第一道	亦名摩訶衍
1010a12	一切戲論[6]處[惡]	悉[7]由[從]是處滅
1010a13	諸佛薩婆若	悉由是處出
1010a14	是故諸佛子	宜發大勇猛
1010a15	於諸佛淨戒	護持如明珠

簡體字

一者十方佛，愍念常守护；  
 二者命终时，正见心欢喜；  
 三者生生处，为诸菩萨友；  
 四者功德聚，戒度悉成就；  
 五者今后世，性戒福慧满。  
 此是佛行处，智者善思量；  
 计我著相者，不能信是法；  
 灭尽取证者，亦非下种处。  
 欲长菩提苗，光明照世间，  
 应当静观察，诸法真实相；  
 不生亦不灭，不常复不断，  
 不一亦不异，不来亦不去。  
 如是一心中，方便勤庄严，  
 菩萨所应作，应当次第学，  
 于学于无学，勿生分别想，  
 是名第一道，亦名摩訶衍。  
 一切戏论处，悉由是处灭，  
 诸佛萨婆若，悉由是处出。  
 是故诸佛子，宜发大勇猛，  
 于诸佛净戒，护持如明珠。

First, the buddhas of the ten directions  
 are sympathetically mindful of them and always protect them;  
 Second, when their lives come to an end,  
 they are possessed of right view and their minds are blissful;  
 Third, wherever they dwell in life after life,  
 they become friends with all bodhisattvas;  
 Fourth, the collection of meritorious qualities,  
 the precepts, and the rest of the perfections are all fully developed;  
 and fifth, in the present and subsequent lives,  
 the precepts of the nature,<sup>187</sup> merit, and wisdom become fulfilled.  
 This is a place in which the buddhas course.  
 Those who are wise skillfully contemplate it.

Those who reckon the existence of self and become attached to signs  
 are unable to have faith in this Dharma.  
 For those seizing on realization of the complete cessation absorption,<sup>188</sup>  
 this is also not a place in which they plant their seeds.

As for those wishing to grow the sprouts of bodhi  
 so that their light may then illuminate the world,  
 they should in stillness contemplate  
 the true character of all dharmas:

It is neither produced nor destroyed,  
 neither eternal nor cut off,  
 neither singular nor differentiated,  
 and neither coming nor going.

In this way, within the one mind,  
 one diligently cultivates skillful means as adornments.  
 That which the bodhisattva should engage in—  
 It is in that which one should sequentially train.

Toward those still in training and those beyond training,  
 one must not bring forth discriminating perceptions.  
 This is what is known as the foremost path  
 and what is also known as the Mahāyāna.

All the evils of conceptual proliferation  
 are entirely extinguished from this place.<sup>189</sup>  
 The *sarvajña*<sup>190</sup> of all buddhas  
 all comes forth from this place.

Therefore all the sons of the Buddha  
 rightly bring forth great courageous valor  
 in practicing all buddhas' pure moral precepts,  
 guarding and upholding them like bright jewels.

1010a16 | 過去諸菩薩 已於是中學  
 1010a17 | 未來者當學 現在者今學  
 1010a18 | 此是佛行處 聖主所稱歎  
 1010a19 | 我已隨順說 福德無量聚  
 1010a20 | 迴[8]以施眾生 共向一切智  
 1010a21 | 願聞是法者 疾得成佛道  
 1010a22 | [9]梵網經盧舍那佛說菩薩心地戒品第十之  
 1010a23 | 下

正體字

过去诸菩萨，已于是中学，  
 未来者当学，现在者今学。  
 此是佛行处，圣主所称叹，  
 我已随顺说，福德无量聚。  
 回以施众生，共向一切智，  
 愿闻是法者，疾得成佛道！”

简体字

All bodhisattvas of the past  
have trained themselves in these.  
Those of the future shall also train in them,  
and those of the present now train in them as well.

This is the place in which the Buddhas practice  
and which the Lords of the Āryas<sup>191</sup> praise.  
From my having followed along in speaking [these moral precepts],  
there arises a measureless collection of merit

which I now return and bestow on beings  
that all together may progress toward all-knowledge.  
May all of those who hear this Dharma  
swiftly succeed in realizing buddhahood.

**The End of the Brahmā's Net Sutra Bodhisattva Precepts**





## Part One – Bodhisattva Precepts Translation Endnotes

1. Kumārajīva lived from 344–413 CE. He is generally considered to be one of the greatest translators of Buddhist scriptures into Chinese.
2. “Greatly Virtuous Ones” is a literal translation of the Chinese (大德) which in turn translates the Sanskrit *bhadanta* which, at least in this context, is a form of address for eminent monastics.
3. “Upāsakas” and “upāsikās” are the Sanskrit designations for male (*upāsaka*) and female (*upāsikā*) lay disciples who have at least taken the Three Refuges..
4. “Semblance Dharma Age” [像法] refers to the second of the three Dharma ages: the Right Dharma Age, the Semblance Dharma Age, and the Dharma-ending Age. It is a period in which appearances (ornate temples, etc.) tend to be more and more prominent, whereas deep practice and attainment of realizations tend to be less common.
5. “*Prātimokṣa*” (波羅提木叉) is the Sanskrit word for the code of monastic precepts. As translated into Chinese (別解脫), it was considered to mean “individual liberation.” The actual meaning of the Sanskrit word is “leading to liberation.” Thus, just as the monastic precepts taken at the time of ordination are described as “*prātimokṣa* precepts” which lead the practitioner toward liberation, so too it is with these ten major bodhisattva precepts.
6. More literally, this says: “One should realize that these serve as the great master for all those in the congregation. If the Buddha were dwelling in the world, it would be no different from this.” But this doesn’t really seem to fully express the intended meaning, hence my slightly free translation intended to encourage the reader to revere these precepts just as one would revere the Buddha himself if he were still here among us.
7. This is a quote from the seventeenth chapter of the Dharmapada (法句經, 惡行品) found at T04n0210\_p0565a02-03 as “莫輕小惡, 以為無殃, 水滲雖微, 漸盈大器”.
8. “Uninterrupted [Hells]” (無間[地獄]) refers to the Avīci Hells.
9. “Passes more quickly” here is more literally “is more impermanent than” (人命無常過於山水。).
10. The “Three Jewels” refers to the Buddha, the Dharma, and the Saṃgha.
11. An “ineffable” translates the Sanskrit *anabhilāpya*, an ineffably large number among the very largest of the one hundred and twenty-plus numbers described in “The *Asaṃkhyeya* Chapter” of *The Avataṃsaka Sutra*.

12. Most commentators note that Rocana is communicating here through the emanation of light.
13. In accordance with the Song, Yuan, and Ming editions as well as to accord with common sense and what the text clearly intends to mean, I emend the text here by duplicating the “light” character (光) to allow for reading this phrase as “every ray of which transformationally created countless buddhas...” (光光皆化無量佛).
14. The Tuṣita Heaven is the fourth level of heavens after, in order: the Heaven of the Four Heavenly Kings; the Trayastrīṃśa Heaven; and the Yāma Heaven.
15. The first *dhyāna* heavens consist of the three levels of Brahma Heavens: the Brahma-pāriṣadya Heaven; the Brahma-purohita Heaven; and the Mahābrahma Heaven.
16. The second *dhyāna* heavens consist of the Parīttābha Heaven, the Apramāṇābha Heaven, and the Ābhasvara Heaven.
17. Somewhat oddly, here and below, the text switches back and forth between third-person and first-person narration.
18. These biographical details differ slightly from the usual received biography in which, having married young, the Buddha renounced the home life at the age of twenty-nine and became enlightened at the age of thirty-five. Hence my inclusion here of “five” in brackets as “thirty-[five]” to accord with the Buddha’s biography as recorded nearly everywhere else in the Canon.”
19. In interpreting the meaning of this passage, I follow Zhuhong who instructs that *yi jie* (一戒), literally “one precept(s)” is to be construed to mean “these precepts” while also stating that “these precepts are the most supreme and foremost of precepts” (一戒猶言此戒。又此戒是最上第一戒也。 / X38n0679\_p0157c12).
20. I follow Zhixu who interprets this *dang-dang* (當當) as meaning “definitely, really” (的的確確), doubled for emphasis. (當當。猶言的的確確。 / X38n0694\_p0643c03–4)
21. *Amṛta* means “the deathless” and is otherwise a reference to the devas’ “elixir of immortality.” Here it is euphemism for nirvāṇa, the idea being that careful observance of the precepts constitutes the gateway to ultimate success on the path to buddhahood and the nirvāṇa of a buddha.
22. The “our” here in this verse line is with reference to the standpoint of each of the hundred thousand *koṭīs* of Śākyamuni Buddhas each of whom looks to and acknowledges Rocana Buddha as their original teacher.

23. Here the speaker switches from Rocana Buddha, the reward-body buddha to our Śākyamuni Buddha, the transformation-body buddha.
24. Zhuhong points out that: "As for 'the precepts already being complete,' with a single thought of the mind of faith, the myriad delusions are completely banished. The guarding against wrong and the stopping of evil completely reside in this." (戒已具足者。一念信心萬惑俱遣。防非止惡。盡在於斯。 / X38n0679\_p0161b16)
25. Although "teachers among the Saṃgha" (師僧) could conceivably also be translated as "teachers and the Saṃgha," the commentators are fairly unanimous in agreeing that here it is referring to "teachers among the Saṃgha" and more specifically to those from whom one receives the precepts. For example, Zhuhong defines "teachers among the Saṃgha" as referring to one's *upādhyāya*, the monastic officiant from whom one receives the precepts. He then adds: "This does not refer to members of the Saṃgha in general." (師僧者。是己和尚。非泛僧也。 / X38n0679\_p0162c03–04.)
26. This is a reference to the devas of the eighteen form realm heavens.
27. The text of the scripture itself does not include any titles for any of the precepts. In the English translation, I will be using Zhiyi's (ZY) title choices for each of these numbered precepts while also including Fazang's (FZ) title choices in these endnotes. As it happens, for most of these ten major precepts, their title choices are the same. Here FZ's title is identical: "The Precept against Killing." (ZY: "第一殺戒." / FZ: "殺戒第一.")
28. Lest one wonder about the relevance of "filial respect," more traditionally rendered as "filial piety," one may reflect that, across the course of countless previous lifetimes, it is probable that all beings that one encounters have served as one's own relatives. Therefore they should be regarded as deserving of an attitude of filial respect.
29. Both ZY (X38n0676\_p0011b10), one of the very earliest commentaries, and ZH (X38n0679\_p0168b24), as well as the Song and Yuan editions contain this "on the contrary" phrase also seen as standard in many of the later precepts, hence my emendation here.
30. Here again, FZ's title is identical to that of ZY: "The Precept against Stealing." (ZY: "第二盜戒." / FZ: "盜戒第二.")
31. Here again, FZ's title is identical to that of ZY: "The Precept against Sexual Relations." (ZY: "第三婬戒." / FZ: "婬戒第三.")
32. Depending on the commentator "sexual conduct contrary to the path" (非道行婬) may mean either sexual conduct involving the wrong orifice (oral or anal sexual relations), sexual relations with one's mother,

daughter, or sister, or sexual relations at the wrong times such as when one's wife is pregnant or nursing, etc.

33. Per Hiraakawa (0573), "Liberate all beings" (救度一切眾生) corresponds to the Sanskrit *sarva-sattoa-dhātu-paritrāṇatā*.
34. Here again, FZ's title is identical to that of ZY: "The Precept against False Speech." (ZY: "第四妄語戒." / FZ: "妄語戒第四.")
35. Here again, FZ's title is identical to that of ZY: "The Precept against Dealing in Intoxicants." (ZY: "第五酤酒戒." / FZ: "酤酒戒第五.")  
Throughout the title and text of this fifth major precept, what I translate by the general term "intoxicants" (酒) would ordinarily more literally be translated as "alcoholic beverages" which would include wine, liquor, beer, spirits, etc. I instead translate it as "intoxicants" because the precept is clearly intended to include any recreationally or habitually consumed substances which becloud, dull, derange, or addict the mind or body. As such, this would of course also include substances such as *cannabis* and its active ingredient, THC, as well as methedrine, opiates, MDMA, DMT, and also psychedelics consumed in a non-therapeutic setting.
36. While ZY's title specifies that this refers to "transgressions committed by members of the four assemblies," FZ's "The Precept against Speaking of [Others'] Transgressions" is more general. (ZY: "第六說四眾過戒." / "說過戒第六.")
37. The "Two Vehicles" refers to the individual-liberation vehicles aimed at achieving either the spiritual liberation of an arhat or that of a *pratyekabuddha*.
38. Here again, FZ's title is identical to that of ZY: "The Precept against Praising Oneself and Disparaging Others." (ZY: "第七自讚毀他戒." / FZ: "自讚毀他戒第七.")
39. Whereas ZY's title is "The Precept against Acting Miserly and Insulting others," FZ specifies only, "The Precept against Deliberately Acting Miserly." (ZY: "第八慳惜加毀戒." / FZ: "故慳戒第八.")
40. Here, while ZY specifies, "The Precept against Acting with a Hateful Mind and Refusing to Accept Apologies," FZ's title has only "The Precept Against Hatred." (ZY: "第九瞋心不受悔戒." / FZ: "瞋戒第九.")
41. I include in brackets "kindness and" (慈) and "and a mind of filial respect" (孝順心) to show the probable original reading of the text as quoted in the early commentaries of ZY, ZH, and ZX. "Kindness and" also reflects the text as preserved in the Song, Yuan, and Ming editions.

42. Although the ZY title and the FZ title are basically the same (“The Precept against Slander of the Three Jewels”), in his commentary, ZY acknowledges the existence of two other alternative titles (“The Precept against Slandering the Dharma of the Bodhisattva” and “The Precept against Wrong Views and Wrong Speech”). (ZY: “第十謗三寶戒。” [亦云 “謗菩薩法戒,” 或云 “邪見邪說戒。”] / FZ: “謗三寶戒第十。”)
43. Here again the ZY and FZ titles are nearly identical in meaning but with slight differences in phrasing. Whereas ZY specifies both seniors and peers: “The Precept against Disrespecting Teachers and [Dharma] Friends,” FZ only specifies those who are senior as the objects of proscribed disrespect: “The Precept against Slighting Arrogance toward Teachers and Seniors.” (ZY: “第一不敬師友戒。” / FZ: “輕慢師長戒第一。”)
44. “Senior member of the Saṃgha” translates *shangzuo* (上座), literally “senior seated one” which usually refers to a bhikshu of at least thirty years tenure since receiving higher ordination.
45. An *upādhyāya* is a monastic preceptor or instructor.
46. An *ācārya* is a monastic who is a teacher of monastics.
47. Because the variant reading “a greatly virtuous fellow student...” (大德同學) found in the Song, Yuan, and Ming editions is recorded in Zhiyi’s commentary as recorded by his amanuensis, Guanding (at X38n0676\_p0015c22), I believe it is reasonable to accept this variant reading as possessing canonical primacy.
48. ZH explains that “one holding the same views” (同見) refers to “one whose mind possesses the same single understanding” (心同一解也。 / X38n0679\_p0179c22).
49. Again, the presence of the Song, Yuan, and Ming variant reading “hateful mind” (瞋心) in the ZY commentary (X38n0676\_p0015c23) is evidence of its relative antiquity and hence I include it here due to its apparent canonical authenticity.
50. ZY and FZ both refer to this precept as “The Precept against Consuming (lit. “drinking”) Intoxicants. (ZY: “第二飲酒戒。” / FZ: “飲酒戒第二。”)

Again, as in the earlier major precept prohibiting dealing in “intoxicants,” throughout the title and text of this second minor precept, what I translate by the general term “intoxicants” (酒) would ordinarily more literally be translated as “alcoholic beverages” which typically would include wine, liquor, beer, spirits, etc. As with that previous precept, I instead translate it as “intoxicants” because the precept is clearly intended to include any recreationally or habitually

- consumed substances which becloud, dull, derange, or addict the mind or body. As such, this would of course also include substances such as *cannabis* and its active ingredient, THC, as well as methedrine, opiates, MDMA, DMT, and also psychedelics consumed in a non-therapeutic setting..
51. ZY and FZ are identical here where they both refer to this precept as “The Precept against Eating Meat.” (ZY: “第三食肉戒.” / FZ: “食肉戒第三.”)
  52. I follow the Ming edition’s reading also found in the text as recorded in ZY, ZH, and ZX by emending this line to read as follows: “Eating meat cuts off the great kindness and compassion and the seed of the buddha nature (夫食肉者。斷大慈悲。佛性種子。). Without this emendation this sentence would have no subject and would make no sense.
  53. Here the ZY and FZ titles are identical: “The Precept against Eating the Five Kinds of Pungent Plants.” (ZY: “第四食五辛戒.” / FZ: “食五辛戒第四.”)
  54. “The five kinds of pungent plants” (五辛) refers for the most part to plants from the *Allium* species. The plant names specified in the definitions of the five names given here are somewhat contradictory depending on one’s dictionaries of choice. In any case, it is clear that they are for the most part intended to refer to the various types of garlic, onions, chives, shallots, leeks, etc., with *asafoetida* being the one exception which derives its pungence from a different part of a different species of plant, namely from the dried oleoresin found in the root and rhizomes of the *ferula asafoetida* plant found mostly in Southern Iran.
  55. *Allium victorialis*, a.k.a. “alpine broad-leaf allium,” or “victory onion.”
  56. The reasons why these five kinds of pungent plants are proscribed come down to their being associated with an increase in sexual desire and anger along with a tendency of Dharma protecting spirits to avoid practitioners who eat them. The *Śūraṅgama Sutra* also mentions that hungry ghosts and demons are attracted to those who eat these five kinds of pungent plants and as a result one becomes much more liable to being harassed by ghosts and demons. (See T19n0945\_p0141c04–13.)
  57. The ZY and FZ titles are essentially the same, but with slightly different wording. Here FZ’s title is: “The Precept against Failure to Bring Up Offenses and Teach Repentance.” (ZY: “第五不教悔罪戒.” / FZ: “不舉教懺戒品第五.”)

58. These seven heinous offenses (七逆罪) are explained below (1008c01–c03) as: drawing the blood of a buddha; killing one's father; killing one's mother; killing one's *upādhyāya*, killing one's *ācārya*; breaking up a Dharma-wheel-turning Saṃgha proceeding; and killing an *ārya*, i.e. killing anyone who has realized one of the fruits of the path.
59. The "eight difficulties" (八難) refer to eight conditions of rebirth in which being able to take up the Buddha's path to awakening is likely to be nearly impossible, these being birth: 1) in the hells; 2) as a hungry ghost (*preta*); 3) as an animal; 4) in the long-life heavens; 5) in the continent of Uttarakuru; 6) as blind, deaf, or dumb; 7) as one possessed of merely worldly wisdom and eloquence; or 8) birth before or after the appearance of a buddha.
60. The *uposadha* ceremony is the meeting held every two weeks in which monastics recite their moral codes.
61. The ZY and FZ titles are close in meaning, but somewhat different in wording. Here FZ has: "The Precept against Failing to Be Respectful and Request [the Teaching of] Dharma." (ZY: "第六不供給請法戒." / FZ: "不敬請法戒第六.")
62. Literally: "a hundred *li* or a thousand *li*" (百里千里).
63. Here I translate the Chinese *liang* (兩) as "ounce" assuming that this is referring to the so-called "old *liang*" which, according to Pleco Dictionary, is equivalent to 1.102 ounces.
64. ZY clarifies that "three times" refers to before noon, in the afternoon, and in the early evening. (三時者中前中後初夜... / X38n0676\_p0017a09.)
65. The ZY and FZ titles are slightly different here. FZ has: "The Precept against Failure to Listen to the Sutras and Moral Codes." (ZY: "第七懈怠不聽法戒." / FZ: "不聽經律戒第七.")
66. I emend the text here by adding "Dharma" (法) based on strong evidence that it was in the original text provided by its presence in the Song, Yuan, Ming, and Gong editions as well as in the commentaries of ZY, ZH, and ZX.
67. The "*vinaya*" is the portion of the Buddhist canon that preserves the Buddhist moral code.
68. Here the ZY and FZ titles express the same idea with different terminology. FZ's title reads: "The Precept against Turning Away from What Is Right and Turning toward What is Wrong." (ZY: "第八背大向小戒." / FZ: "背正向邪戒第八.")
69. Here the titles are mostly the same in meaning, but slightly different in wording. Here FZ has: "The Precept against Failure to Attend to

- the Suffering of the Sick.” (ZY: “第九不看病戒。” / FZ: “不瞻病苦戒第九。”)
70. The eight fields of merit are: the Buddha; the *āryas* (those who have awakened to one of the four stages of the path to arhatship or any of the irreversible stages on the bodhisattva path to buddhahood), the Saṃgha, *upādhyāyas*, *ācāryas*, one’s father, one’s mother, and the sick.
71. Again, the ZY and FZ titles have the same meaning but slightly different wording. Here FZ has: “The Precept against Collecting Weapons Used for Killing.” (ZY: “第十畜殺眾生具戒。” / FZ: “畜諸殺具戒第十。”)
72. In accordance with the Song, Yuan, Ming, and Gong editions as well as the text as quoted in the commentaries of ZY, ZH, and ZX, I emend the reading of the Chinese text by substituting *sha* (殺) for *yu* (餘) at T24n1484\_p1005c16.
73. The FZ title here is ambiguous. Perhaps it could be translated as “The Precept against Going among the Military with Communications from One’s Country.” (ZY: “第十一國使戒。” / FZ: “通國入軍戒第十一。”)
74. Here, because FZ states explicitly what ZY includes only implicitly, I “improve” the ZY title by adding “uncompassionate kinds of” in brackets. ZY’s more complete title name is: “The Precept against Carrying On Uncompassionate Kinds of Trade.” (ZY: “第十二販賣戒。” / FZ: “傷慈販賣戒第十二。”)
75. Lists of “the six kinds of domestic animals” (六畜) vary. Perhaps the most common listing mentions horses, cattle, sheep, pigs, dogs, and chickens.
76. Here the meanings of the ZY and FZ title are the same with FZ’s differing only slightly in wording. FZ’s title is: “The Precept against Baseless Slander.” (ZY: “第十三謗毀戒。” / FZ: “無根謗人戒第十三。”)
77. The Zhiyi, Zhuhong, and Zhixu commentaries all interpret the intended meaning of this passage according to my bracketed emendation by which the practitioner is instructed to bring forth filial and compassionate thoughts not just to his six close relatives, but rather to all beings.
78. The “six close relatives” (六親) are usually listed as father, mother, elder brothers, younger brothers, wife, and children. Perhaps a more inclusive interpretation would substitute “elder siblings and younger siblings” for “elder brothers and younger brothers.”
79. The ZY and FZ titles mean the same. However FZ includes what ZY only implies (“destructive”), hence I had to “improve” the ZY title with brackets. FZ’s title is “The Precept against Destructive Fires.” (ZY: “第十四放火燒戒。” / FZ: “放火損燒戒。”)



80. ZY points out that between the fourth and ninth month there are many kinds of bugs and other such things that would be killed by lighting such fires. (X38n0676\_p0018b06.)
81. Arguing that “anything that belongs to anyone” (一切有主物) must be a scribal error, ZY emends the text to read: “One must not deliberately burn any living thing” (一切有生物). However, because the immediately preceding sentence has already switched away from concerns about setting fires that may kill beings to exclusively admonishing against burning things belonging to others (“other people’s houses or dwellings, cities, villages, Saṃgha residences, fields, groves, or the possessions of ghosts, spirits, or officials”), I find ZY’s line of reasoning here to be unconvincing. Therefore I do not follow his implicit suggestion to emend the text here.
82. Here both the meaning and wording of the ZY and FZ titles are different. FZ’s title is: “The Precept against Teaching the Dharma in Opposition to the Doctrine.” (ZY: “第十五僻教戒.” / FZ: “法化違宗戒第十五.”)
83. The ZY and FZ titles for this precept are slightly different in both meaning and wording. FZ’s title is: “The Precept against Being Selfish with the Dharma Due to Scheming for Personal Benefit.” (ZY: “第十六為利倒說戒.” / FZ: “惜法規利戒第十六.”)
84. Hungry ghosts (*pretas*) constitute one of the three wretched destinies (the other two being the animals and the hell realms). Their lives are characterized by constant insatiable hunger and are said to be the karmic retribution for extreme greed in previous existences.
85. Again, the ZY and FZ titles are similar in meaning, but slightly different in wording. FZ’s title here is: “The Precept against Forceful Begging in Reliance on Officials.” (ZY: “第十七恃勢乞求戒.” / FZ: “依官強乞戒第十七.”)
86. The ZY and FZ titles here are almost identical in meaning with only slightly different wording. FZ’s title is: “The Precept against Serving as a Teacher with Insufficient Knowledge.” (ZY: “第十八無解作師戒.” / FZ: “無知為師戒第十八.”)
87. As it happens, what the Chinese here call “divisive speech” or more literally “double-tongued speech” (兩舌) usually translates the Sanskrit *paśunya* which is more often understood to mean “slander.” Here FZ’s has a rather differently worded title: “The Precept against Contentiousness-invoking Slander and Deception of Worthies.” (ZY: “第十九兩舌戒.” / FZ: “鬪謗欺賢戒第十九.”)
88. The ZY and FZ titles here are the same in meaning but slightly different in wording. FZ’s version of the title is: “The Precept Against

- Being Unable to Rescue Beings.” (ZY: “第二十不行放救戒。” / FZ: “不能救生戒第二十。”)
89. I emend the text here by adding “He should reflect in this manner” (應作是念) to accord with the Song, Yuan, Ming, and Gong editions as well with the text as quoted in ZY’s commentary (at X38n0676\_p0019b06–7).
  90. I emend the reading of this line to restore its original wording as reflected in the Song, Yuan, Ming, and Gong editions as well as in nearly all the major commentaries beginning with ZY (at X38n0676\_p0019b12–13).
  91. The ZY and FZ titles here differ in both meaning and wording. FZ’s title is: “The prohibition against having no compassion or patience and taking revenge.” (ZY: “第二十一瞋打報仇戒。” / FZ: “無慈忍酬怨戒第二十一。”)
  92. “Or other close relatives” here translates what one might instead translate more literally (and clumsily) as “or others among one’s six types of close relatives” (六親.)”
  93. FZ points out that, although this would be an offense is committed by either a layperson or a monastic, monastics in particular are brought up here to emphasize that this would be an especially deep fault if committed by a monastic. (T40n1813\_p0644a16–18.)
  94. The ZY and FZ titles are somewhat different in both meaning and wording. FZ’s title is: “The Precept against Looking on Others with Arrogance and Looking Lightly on the Dharma.” (ZY: “第二十二憍慢不請法戒。” / FZ: “慢人輕法戒第二十二。”)
  95. My modification of the faulty Taisho reading here to include “great wealth” (大富) so that the line then reads: “...great merit, great wealth, or bounteous riches including the seven precious things...” (大福。大富。饒財七寶。) is based on its presence in the very early commentary of Zhiyi as well as in the later commentaries of Zhuhong, and Zhixu.
  96. Assuming that the first character in the FZ title is a graphic similarity scribal error in which *jing* (經), “scripture, etc.” was accidentally substituted for *qing* (輕), “to slight,” FZ’s title here is: “The Precept against Slighting Beginning Students Seeking Instruction.” (ZY: “第二十三憍慢僻說戒。” / FZ: “經新求學戒第二十三。”)
  97. I emend the text here to accord with the ZY commentary and the Song, Yuan, Ming, and Gong editions as reflected in the Taisho endnote: “[1006:037] 心=以【宋】【元】【明】【宮】.”
  98. “Auspicious signs” here is literally “good signs” (好相) which clearly means “signs betokening good omen,” hence “auspicious signs.”

99. "To see auspicious signs" beginning here and then hereafter (in this precept) is more literally "to obtain auspicious signs" (得好相) which really just means "to obtain a vision of auspicious signs," hence, to avoid clumsiness, I simplify this to "to see auspicious signs."
100. I emend the text here by adding *zhi* (至), "ultimately," to accord with text as quoted in the ZY commentary and as it appears in the Song, Yuan, Ming, and Gong editions.
101. "Within three" is an approximate translation of the Chinese "within one thousand *li*" (千里內). In fact, "one thousand *li*" in the period in question was equal to about two hundred and fifty-eight modern international miles. (At that time, a Chinese mile was equal to four hundred and sixteen meters.)
102. I emend the text here to accord with the ZY commentary and the Song, Yuan, Ming, and Gong editions as reflected in the Taisho endnote: "[1006: 043] 前+(自誓)【宋】【元】【明】【宮】."
103. Here the FZ title is: "The Precept against Turning Away from What Is Right toward What Is Wrong." (ZY: "第二十四不習學佛戒。" / FZ: "背正向邪戒第二十四")
104. I emend the reading of the Taisho text to read "the Dharma of the Great Vehicle" (instead of "the right Dharma of the Great Vehicle" in accordance with the ZY commentary and the Song, Yuan, Ming, and Gong editions, this in accordance with the Taisho endnote: "[1006: 044] (正) —【宋】【元】【明】【宮】."
105. Here the FZ title is: "The Precept against Failure to Maintain Correct Department When Serving as Host." (ZY: "第二十五不善和眾戒。" / FZ: "為主失儀戒第二十五。")
106. Here the FZ title is: "The Precept against Acting Contrary to Correct Form When Entertaining Guests." (ZY: "獨受利養戒。" / FZ: "待賓乖式戒第二十六。")
107. To accord with the most probable original reading as reflected in the ZY and ZH commentaries as well as in the Song, Yuan, Ming, and Gong editions, I emend the text here (at T24n1484\_p1007a06) by adding *mu chuang* (木床), "wooden bed."
108. The Song, Yuan, Ming, and Gong editions include this line that is also quoted as part of the text in the ZY Sui Dynasty commentary (at X38n0676\_p0020c15–16), the ZH commentary, and the ZX commentary: "... or should even be willing to cut off and sell his own flesh." (... 女+[身應割自身肉賣] / X38n0676\_p0020c15–16.) Given that this is quoted in these early standard commentaries, I feel it is reasonable to include it here as an emendation reflecting the most probable original reading of the text.

109. A *dānapati* is a benefactor who provides gifts, food, or other types of donations to members of the monastic Saṃgha.
110. A *śramaṇa* is one who has left the home life to pursue the path of spiritual liberation. In these texts, *śramaṇa* is synonymous with being a Buddhist monk.
111. Here the FZ title is identical to that of ZY: “The Precept against Accepting Discriminatory Invitations.” (ZY: “第二十七受別請戒。” / FZ: “受別請戒第二十七。”)
112. I emend the text here to accord with the text as quoted in the ZY commentary and the Song, Yuan, Ming, and Gong editions as reflected in the Taisho endnote: “[1007: 012] 田+(中)【宋】【元】【明】【宮】.”
113. Lists of the “eight fields of merit” (八福田) vary. The most common list refers to the Buddha, the *āryas* (those who have attained stages of the path equivalent to that of the streamwinner and above), the *upādhyāyas* (precept transmitting monks), the *ācāryas* (teaching monks during a transmission of the precepts), members of the Saṃgha, one’s father, one’s mother, and the sick.
114. An *ārya* is one of those who have awakened to one of the four stages of the path to arhatship or any of the irreversible stages on the bodhisattva path to buddhahood.
115. Here the FZ title is: “The Precept against Deliberately Extending Discriminatory Invitations to Members of the Saṃgha.” (ZY: “第二十八別請僧戒。” / FZ: “故別請僧戒第二十八。”)
116. I emend the text here to accord with the text as quoted in the ZY commentary and the Song, Yuan, Ming, and Gong editions as reflected in the Taisho endnote: “[1007: 013] 欲+(請僧求願知事報言)【宋】【元】【明】【宮】.”
117. A “worthy” (*bhadra*) is a cultivator who has progressed beyond the level of a common worldling, but who has not as yet become an *ārya*, one who has become irreversible on the path to complete spiritual awakening.
118. “Common person” here translates *fanfu* (凡夫) for which the Sanskrit antecedent is *prthagjana* which itself refers to everyone who has not become enlightened to any stage of the path equivalent to that of a streamwinner or higher.
119. Here the FZ title is: “The Precept against Bad Skills That Harm Beings.” (ZY: “第二十九邪命自活戒。” / FZ: “惡伎損生戒第二十九。”)
120. “Gold and silver poison” is variously interpreted with some claiming this is just the name of a particular poison, some saying it is a kind of potion to drive away snakes every year in the fifth month of the year,

and others claiming that gold and silver themselves are so toxic as to be used to poison people.

121. As for “*gu* poison” (蠱毒), this refers to a kind of poison used in black magic to mobilize ghosts and spirits against others.
122. It seems that, at least beginning with the early integrated text-with-commentary edition of the Zhiyi commentary recorded by his amanuensis, Guanding, this precept is usually given the title of “The Precept against not Respecting the Right Time” (不敬好時戒). Later on, in the commentary of Zhixu, this precept is found with the title of “The Precept against Managing (or “Exerting Influence on”) the Laity” (經理白衣戒), this clearly in reference to a line found in the text of the precept as it comes down in most editions beginning with that of Zhiyi, but still missing in the text of Taisho T1484. (See below where I have included this line in end-noted brackets in my translation of this precept.)

Here the FZ title is: “The Precept against Acting in Opposition to the Prohibitions by Doing What Is Wrong.” (ZY: “第三十不敬好時戒.” / FZ: “違禁行非戒.”)

123. Although this bracketed line which seems to mean, “[if he serves as one who] exerts influence on the laity...” (經理白衣) is not included in the T1484 Taisho text, it is found as a quotation of the precept text embedded in the text of most commentaries (with the notable exception of Fazang’s commentary).
124. As for the “six days of abstinence” (六齋日), they are the eighth, the fourteenth, the fifteenth, the twenty-third, the twenty-ninth, and the thirtieth days of the lunar month. These are considered auspicious days for the laity to observe the eight precepts proscribing: killing; stealing; sexual activity; false speech; consumption of intoxicants; adornment with flowers or wearing perfumes etc.; singing, dancing, and going to watch such things; sleeping or sitting on large grand beds; and eating at the wrong time (i.e., not after midday).
125. The “three long months of abstinence” (三長齋月) refers to the first, fifth, and ninth lunar months.
126. Here the FZ title is: “The Precept against Failure to Rescue [Sacred Objects or Individuals] When Witnessing Their Endangerment.” (ZY: “第三十一不行救贖戒.” / FZ: “見厄不救戒第三十一.”)
127. The FZ title here is: “The Precept against Collecting Things Used in Actions Contrary to the Dharma.” (ZY: “第三十二損害眾生戒.” / FZ: “畜作非法戒第三十二.”)

128. Raccoon dogs are probably prohibited here because in addition to being carnivorous predators that kill other animals they are also raised to be killed for their fur pelts.
129. Here the precept is probably not prohibiting raising dogs as companion animals. More likely, it intends to prohibit raising dogs for their flesh (a practice still common in parts of China) or as attack animals.
130. The Sanskrit antecedent for what I translate here as “thought” in ZY’s suggested title is *vitarka-vicāra* in which *vitarka* (覺) refers to initial ideation and *vicāra* (觀) refers to secondary discursion, usually in the form of subsequent thinking on the topic of that initial ideation.  
It seems that, at least for this precept, FZ’s suggested title may be preferable: “33. The Precept against Watching, Listening, or Doing What is Unwholesome” (ZY: “第三十三邪業覺觀戒。” / FZ: “觀聽作惡戒第三十三.”)
131. *Prasena* is an ancient Indian military board game.
132. According to *Foguang* Dictionary, this “fingernail mirror” is a kind of fortune telling technique in which one smears an elixir on one’s fingers and then recites a mantra by which one’s palm then radiates light like a mirror which is able to manifest all sorts of images due to which one can foretell a person’s auspicious, inauspicious, unfortunate, or fortunate future.
133. The FZ title here is “The Precept Requiring Solidly Upholding and Guarding One’s [Bodhi] Resolve.” (ZY: “第三十四暫離菩提心戒。” / FZ: “堅持守心戒第三十四.”)
134. This refers to the story of bhikshus who had been set upon by thieves who stole everything they had, including even their robes, but who feared that, in running away, they might be pursued and caught by the monks. Then one of the thieves who happened to have previously been a monk remembered that monks are forbidden to harm even live plants, whereupon those thieves tied all the monks down with live rushes so that, fearing they might kill the plants in freeing themselves from their vegetal bondage, the monks would all remain tied down rather than risk breaking the precept against injuring live plants. As it happened, the monks never broke the precepts for others eventually came by and released them so that they did not have to die in their dedication to refrain from violating even this minor precept. The story is related in a number of places in the Tripitaka, probably the earliest and most detailed recital being at T04n0201\_p0268c06–269c24.
135. The FZ title here is: “The Precept against Failure to Make the Great Vows.” (ZY: “第三十五不發願戒。” / FZ: “不發大願戒第三十五.”)

136. Here, to restore the most probable original reading of the Chinese text as it appears in the Song, Yuan, Ming, and Gong editions as well as in the very early commentary of ZY echoed by the commentaries of ZH and ZX, I emend it by dropping the character *you* (友) which then leaves the Chinese for what I translate as “good spiritual guide” (善知識) which is the standard rendering for the Sanskrit *kalyāṇamitra*.
137. The FZ title here is “The Precept against Failure to Bring Forth the Ten Vows.” (ZY: “第三十六不發誓戒。” / FZ: “不起十願戒第三十六。”)
138. FZ, ZY, ZH, and ZX all agree that “these ten great vows” refers to the vows implicitly listed in the previous precept. While FZ’s analysis is a bit too complex for this endnote, ZY, ZH, and ZX are unanimous in agreeing on the following list for which I provide ZX’s precise wording: 1) The vow to maintain filial respect toward one’s parents and one’s teachers among the Saṃgha; 2) The vow to acquire good teachers; 3) The vow to acquire fellow students and excellent [good spiritual] friends; 4) The vow to see that they will teach me the Great Vehicle sutras and moral codes; 5) The vow to understand the stages of advancement; 6) The vow to understand the developmental stages; 7) The vow to understand the vajra stages; 8) The vow to understand the grounds; 9) The vow to cultivate in accordance with the Dharma; and 10) The vow to solidly uphold the Buddha’s moral precepts. (X38n0694\_p0679c23–680a02.)
139. The FZ title here is “The Precept against Deliberately Entering Dangerous Places.” (ZY: “第三十七冒難遊行戒。” / FZ: “故入難處戒第三十七。”)
140. The “*dhūta* austerities” are spiritually purifying practices exemplified by the twelve *dhūta* austerities which, per *The Sutra on the Twelve Dhūta Austerities*, (T17n0783\_p0720b13 – 722a07) consist of: “(1) dwelling in a secluded forest dwelling (i.e. in an *araṇya*); (2) always obtaining one’s food on the alms round; (3) always going in sequential order (never skipping houses) when on the alms round; (4) eating only one meal per day; (5) never eating more than a fixed quantity of food; (6) never drinking soups or other sorts of beverages after midday; (7) wearing robes made of cast-off rags; (8) only wearing the three robes; (9) dwelling in a graveyard [or charnel ground]; (10) dwelling beneath a tree; (11) dwelling out on the open ground; and (12) only sitting and never lying down to sleep.” (T17n0783\_p0720c06 – 720c10)
141. All of the major commentaries agree that “two times” is intended to refer to the seasons of spring and fall.
142. The tin-headed staff (*khakharaka*) has metal rings that emit a jingling sound as a warning to insects, etc.

143. A “rope bed” (繩床) is most likely referring to hammock made of rope which can be strung between two trees and allow one to sleep without being so easily bothered and bitten by ants, scorpions, and other such bothersome creepy-crawlies.
144. A “*kāśāya* robe” is a dyed robe, one which ideally is dyed an ochre color.
145. The FZ title here is: “The Precept against Deviating from Propriety in the Saṃgha’s Seating Arrangements.” (ZY: “第三十八乖尊卑次序戒。” / FZ: “眾坐乖儀戒第三十八。”)
146. I include the bracketed phrase “does not accord with the Dharma in each and every case” (一一不如法) to reflect the version of the text recorded in nearly all of even the earliest commentaries, but which seems to have been lost in all but the Ming edition of the sutra text proper.
147. The FZ title here is: “The Precept against Failure to Explain [the Dharma] When It Should Be Explained.” (ZY: “第三十九不修福慧戒。” / FZ: “應講不講戒第三十九。”)
148. According to PDB, a *rākṣasa* is “a species of demigod in Buddhist mythology (the female form is an “ogress,” or *rākṣasi*) usually described as a flesh-eating demon that is able to fly, run like the wind, and possess superhuman strength during the night.”
149. The “three phases of karmic retribution” (三報) refer to: 1) Retribution to be experienced in the present life; 2) Retribution to be experience upon rebirth, i.e., when one dies; and 3) Retribution to be experienced in subsequent lives. The Yuan and Ming editions as well as the commentaries of Zhiyi, Zhuhong, and Zhixu quote the sutra text as instead having “three wretched destinies” (三惡 [道]) here, namely retribution entailing rebirth among the animals, among the hungry ghosts (*pretas*), or in the hells.
150. These seven heinous offenses (七逆罪) are explained below (1008c01–c03) as: drawing the blood of a buddha; killing one’s father; killing one’s mother; killing an *upādhyāya*, killing an *ācārya*; breaking up a Dharma-wheel-turning Saṃgha proceeding; and killing an *ārya*, i.e. killing anyone who has realized one of the fruits of the path.
151. The “eight difficulties” (八難) refer to eight conditions of rebirth in which being able to take up the Buddha’s path to awakening is likely to be nearly impossible, these being birth: 1) in the hells; 2) as a hungry ghost (*preta*); 3) as an animal; 4) in the long-life heavens; 5) in the continent of Uttarakuru; 6) as blind, deaf, or dumb; 7) as one possessed of merely worldly wisdom and eloquence; or 8) birth before or after the appearance of a buddha.



152. *Brahmaḍaṇḍa* (梵壇 or 梵怛 or 梵杖, etc.) is explained in numerous places in the canon as referring to an extreme method of censure for monks or nuns who have repeatedly broken the precepts which involves refusing to have any interaction at all with them, including refusing to even speak with them.
153. The FZ title here is: “The Precept against Impropropriety in Transmitting the Precepts.” (ZY: “第四十揀擇受戒戒。” / FZ: “受戒非儀戒第四十。”)
154. Although the Taisho edition itself does not have the “attitude affected by hatred” phrase (瞋心), because it is contained in the Song, Yuan, Ming, and Gong editions as well as in the bodhisattva precepts text as quoted in all the Tiantai commentaries, it is reasonable to assume that it is part of the original text. Hence I choose to at least insert the phrase in brackets here.
155. The FZ title here is: “The Precept against Acting as a Teacher with Insufficient Virtue.” (ZY: “第四十一為利作師戒。” / FZ: “無德詐師戒第四十一。”)
156. One of the Ming Dynasty commentators, Zhixu, points out that, in the transmission of these bodhisattva precepts, it is actually Śākyamuni Buddha who is the *upādhyaya* and Maitreya Bodhisattva who is the *ācārya*. This is a fairly common understanding of what is going on in the realm of the unseen when transmitting these precepts. However, Zhixu goes so far as to say that one should alter the punctuation and hence the reading of the Chinese text to accommodate this interpretation. Because neither Zhiyi nor Fazang say much about this idea and because they are arguably the two most revered of all the early commentators, I refrain from making any such changes to the straightforward translation of the text I have chose to make.
157. The “seven obstructive offenses” (七遮罪) is an alternative name for the “seven heinous offenses” (七逆罪). Perhaps this refers to the fact that those who have committed these offenses are thereby usually prevented from taking the bodhisattva precepts.
158. The habitually acquired lineage corresponds to the Sanskrit *samudānīta-gotra*.
159. In accordance with the text as it appears in the ZY, ZH, and ZX commentaries as well as in the Song, Yuan, Ming, and Gong editions, I emend the Chinese text to include the Chinese for this “intrinsic lineage” (性種性). The intrinsic lineage corresponds to the Sanskrit *prakriṣṭha-gotra*.
160. The lineage of the path corresponds to the Sanskrit *bodhi-gotra* or *mārga-gotra*.

161. In accordance with the text as it appears in the ZY, ZH, and ZX commentaries as well as in the Song and Gong editions, I emend the Chinese text to include the character for “Dharma” (法) in “right Dharma nature.”
162. The ten limbs of *dhyāna* (十禪支) consist of: initial attention (*vitarka*); sustained attention (*vicāra*); joy (*pramuditā*); bliss (*sukha*); single-mindedness (*citta-eka-agratā*); inward purity (*adhyātma-saṃprasāda*); equanimity (*upekṣa*); mindfulness; clear comprehension; the sensation of neither pleasure nor pain (*aduhkha-asukha vedanā*).
163. The FZ title here is: “The Precept against Speaking the Precepts in the Wrong Place.” (ZY: “第四十二為惡人說戒。” / FZ: “非處說戒戒第四十二。”)
164. ZY explains that “evil non-Buddhists” (外道惡人) refers to members of the ninety-five types of non-Buddhists (外道惡人即九十五種。 / X38n0676\_p0025a07–08.)
165. The FZ title here is: “The Precept against Deliberately Violating the Precepts.” (ZY: “第四十三無慚受施戒。” / FZ: “故毀禁戒戒第四十三。”)
166. I emend the Taisho edition of the text to insert *gu* (故), “deliberately,” which was originally present in the text as quoted in the commentaries of FZ, ZH, and ZX.
167. The FZ title here is: “The Precept against Failure to Respect the Sutras and Moral Codes.” (ZY: “第四十四不供養經典戒。” / FZ: “不敬經律戒第四十四。”)
168. Mulberry paper has traditionally been made by hand from the inner fiber of the mulberry to produce an exceptionally fine and translucent paper.
169. The FZ title here is identical to ZY’s: “The Precept against Failure to Teach Beings.” (ZY: “第四十五不化眾生戒。” / FZ: “不化眾生戒第四十五。”)
170. The FZ title here is: “The Precept against Speaking the Dharma in Ways That Do Not Accord with Propriety.” (ZY: “第四十六說法不如法戒。” / FZ: “說法乖儀戒第四十六。”)
171. The “fourfold assembly” (四眾 / *catasraḥ parśadaḥ*) refers to the bhikshus, bhikshunis, *upasakas*, and *upāsikās* otherwise known as the monks, nuns, laymen, and laywomen.
172. The FZ title here is: “The Precept against Establishing Regulations That Contradict the Dharma.” (ZY: “第四十七非法制限戒。” / FZ: “非法立制戒第四十七。”)
173. I emend the text by including in curly braces ({} ) my translation of this very long sixty-one character passage of text included in the Taisho

endnote: “[1009:016] 律+ (立統制眾安藉記僧比丘菩薩地立白衣高座廣行非法如兵奴事主而菩薩應受一切人供養而反為官走使非法非律若國王百官好心受佛戒者莫作是) 六十一字【宋】【元】【明】.” It is clear from its inclusion in the Song, Yuan, and Ming editions, as well as from its inclusion in the text as quoted in the commentaries of Zhiyi, Zhuhong, and Zhixu that this passage was considered integral to this bodhisattva precepts text at least as early as 200 years after the time of its translation and was thus more than likely part of the original text translated by Kumārajīva around the beginning of the fifth century.

174. The FZ title here is “The Precept against Damaging the Dharma from Within.” (ZY: “第四十八破法戒.” / FZ: “自壞內法戒第四十八.”)
175. I emend the text here to drop the “seven” (七) of “precepts of the seven buddhas” found in the Taisho text, doing so because it appears to be a relatively modern interpolation, for it is not found in the text as quoted in the early commentaries of ZY, ZH, or ZX, nor is it found in the Song, Yuan, Ming, or Gong editions.
176. I emend the text here by the addition of “precept” (戒) to allow it to read “bodhisattva-precept disciples” (菩薩戒弟子) in accordance with its wording as reflected in the way it is quoted in the early commentaries of ZY, ZH, and ZX.
177. I emend the text here through the addition of “rules like those appropriate for prisoners or rules like those appropriate for soldiers or servants” (如獄囚法兵奴之法) to restore the most probable original reading as reflected in the Song, Yuan, and Ming editions and in the commentaries of ZY, ZH, and ZX.
178. I emend the Chinese text here by inserting “...[and harms it] in a way that no other parasite coming from without could ever do. A son of the Buddha such as this does more damage to the Buddha’s Dharma himself...” (非餘外蟲如是佛子自破佛法) to restore its most probable reading as quoted in the early commentaries of ZY, ZH, and ZX.
179. I emend the Chinese text here by inserting “One cannot damage them” (不可毀破) to restore its most probable reading as quoted in the early commentaries of ZY, ZH, and ZX as well as in the Song, Yuan, and Ming editions.
180. I emend the Chinese text here by removing “when” (時) and inserting “the sound” (之聲) to restore its most probable reading as quoted in the early commentaries of ZY, ZH, and ZX.
181. I emend the Chinese text here by inserting “slander” (謗) to restore its most probable reading as quoted in the early commentaries of ZY, ZH, and ZX.

182. I emend the text with the addition of “Great Assembly” (大眾) in accordance with its wording as preserved in the Ming Edition and as quoted in the Tiantai commentaries of Zhiyi, Zhuhong, and Zhixu.
183. Per Zhixu’s commentary (p692a11) the Chinese “three thousand” (三千) refers not to the number of listeners in the audience, but rather to a world system of a billion worlds (三千大千世界 / *trisāhasra-mahāsāhasra-loka-dhātu*) throughout which the Buddha’s recitation was heard by an audience of countless students of the Dharma.
184. I follow Zhixu’s suggestion that there is a missing four-character phrase here: “They also spoke in the same way.” (“微塵世界下。闕亦如是說四字。” [Zhixu: 0692a24]). Both Zhiyi and Zhuhong instead suggest that the missing four-character phrase is “They also studied in the same way” (文末闕亦如是學。), but that does not seem to fit as well as Zhixu’s suggestion.
185. To restore the most probable original reading, I emend the Chinese text here by replacing *ru ru* (如如) with *ru shì* (如是), “in this same way,” as reflected in the early commentaries of ZY, ZH, and ZX as well as in the Song, Yuan, Ming, and Gong editions.
186. To restore the most probable original reading, I emend the Chinese text here by inserting *qi heng* (七行), “seven practices,” as reflected in the early commentaries of ZY, ZH, and ZX.
187. The “precepts of the nature” generally refers to the personal moral standards which come naturally to the deeply spiritual person and which therefore should not require one to first become acquainted with the moral-virtue precepts formally laid down by the Buddha. These ordinarily would include: refraining from killing; not stealing; refraining from sexual misconduct; and not engaging in false speech.
188. The complete cessation absorption (滅盡定 / *nirodha-samāpatti*), otherwise known as “the absorption of the cessation of feeling and perception” may be seized upon as if it were *nirvāṇa* when in fact it is really just an exotic trap which keeps its practitioners stranded in a very subtle level of cyclic existence for inconceivably long periods of time.
189. To restore the most probable original reading as preserved in the text as quoted in the commentaries of ZY, ZH, and ZX as well as in the text of the Song, Yuan, Ming, and Gong editions, I emend the Chinese text here by substituting *e* (惡), “evils,” for *chu* (處), “place,” and substitute *cong* (從), “from,” for *you* (由), “from.”
190. *Sarvajña* means “all-knowledge.”
191. “Lord of the Āryas” (聖主) is an honorific title for a buddha.

