

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

Part Two:

Nāgārjuna on the Perfection of Moral Virtue

**As Translated into Chinese by Tripiṭaka Master Kumārajīva
From Ārya Nāgārjuna's Mahāprajñāpāramitā Upadeśa**

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**Part Two:
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T25n1509_p0153b02 | 大智度論釋初品[6]中尸羅波羅蜜
 153b03 | [7]義第二十一(卷第十三)
 153b04 |
 153b05 | [*]龍樹菩薩造
 153b06 | [*]後秦龜茲國三藏鳩摩羅什
 153b07 | [*]奉 詔譯
 153b08 | [8]【經】罪不罪不可得故。應具足尸羅波羅蜜
 153b09 | [9]【論】尸羅([10]秦言性善)好行善道不自放逸。是名
 153b10 | 尸羅。或受戒行善或不受戒行善。皆名尸羅。
 153b11 | 尸羅者。略說身口律儀有八種。不惱害不劫
 153b12 | 盜不邪淫不妄語不兩舌不惡口不綺語不飲
 153b13 | 酒及淨命。是名戒[11]相。若不護放捨。是名破
 153b14 | 戒。破此戒者墮三惡道中。若下持戒生人
 153b15 | 中。中持戒生六欲[12]天中。

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大乘论·第1163部 大智度论一百卷（第一卷～第二十卷） 龙树菩萨造姚秦三藏法师鸠摩罗什译

大智度论卷第十三

释初品中尸罗波罗蜜

【经】“罪不罪不可得故，应具足尸罗波罗蜜。”

【论】尸罗（此言性善），好行善道，不自放逸，是名尸罗。或受戒行善，或不受戒行善，皆名尸罗。尸罗者，略说身、口律仪有八种：不恼害，不劫盗，不邪淫，不妄语，不两舌，不恶口，不绮语，不饮酒及净命，是名戒。若不护放舍，是名破戒。破此戒者，堕三恶道中。若下持戒生人中，中持戒生六欲天中，

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THE PERFECTION OF MORAL VIRTUE

By Ārya Nāgārjuna

Ch. 1, Subchapter 21: Explanation of the Meaning of Śīla Pāramitā

I. CH.1, SUBCHAPTER 21: EXPLANATION OF THE MEANING OF ŚĪLA PĀRAMITĀ

A. THE SUTRA TEXT

Sutra: It is based on the unfindability of offense and non-offense that one should pursue the perfection of moral virtue (*śīla pāramitā*).

B. NĀGĀRJUNA'S COMMENTARY

Exegesis:

1. GENERAL DEFINITION OF MORAL VIRTUE (ŚĪLA)

Śīla refers to being fond of coursing along in the way of goodness while not allowing oneself to be negligent (*pramāda*). This is what is meant by śīla. Perhaps one takes on the moral precepts and practices goodness or perhaps one refrains from taking on the moral precepts and yet still practices goodness. Both of these cases qualify as "śīla." (Chinese textual note: In our language, ["śīla"] means "to be good by nature.")¹

2. PROSCRIBED BEHAVIOR CATEGORIES

As for śīla, generally described, the regulation behaviors specific to the body and mouth are of eight kinds. They include refraining from taking life (*prāṇātīpāta*), refraining from taking what is not given (*adattādāna*), refraining from engaging in sexual misconduct (*kāmamithyācāra*), refraining from engaging in false speech (*mṛṣāvāda*), refraining from engaging in divisive speech (*paśūnyavāda*),² refraining from engaging in harsh speech (*pāruṣyavāda*), refraining from engaging in frivolous speech (*saṃbhinnapralāpa*),³ and refraining from partaking of intoxicants (*madyapāna*). This includes pure livelihood (*parisuddhājīva*) as well. These are the specific characteristics of the moral precepts.

If one fails to guard them and so lets go of and relinquishes them, this amounts to "breaking" the moral precepts. One who breaks these moral precepts is bound to fall into the three wretched destinies.

3. LEVELS OF PRECEPT OBSERVANCE AND THE CONSEQUENCES

If one upholds the moral precepts at an inferior level, then one is born among humans. If one upholds the precepts at a middling level, one is born among the six desire realm heavens. If one upholds the

上持戒又行四禪

153b16 | 四空定。生色無色界清淨天中。上持戒有三
 153b17 | 種。下清淨持戒得阿羅漢。中清淨持戒得辟
 153b18 | 支佛。上清淨持戒得佛道。不著不[13]猗不破
 153b19 | 不缺聖所讚愛。如是名為上清淨[14]持戒。若
 153b20 | 慈愍眾生故。為度眾生故。亦知戒實相
 153b21 | 故心不猗著。如此持戒[15]將來[16]令人至佛
 153b22 | 道。如是名為得無上佛道戒。若人求大善
 153b23 | 利。當堅持戒如惜重寶。如護身命。何以
 153b24 | 故譬如大地一切萬物有形之類。皆依地而
 153b25 | 住。戒亦如是戒為一切善法住處。復次譬如
 153b26 | 無足欲行無翅欲飛無船[17]欲渡。是不可
 153b27 | 得。若無戒欲[18]得好果亦復如是。若人棄
 153b28 | 捨此戒。雖山居[19]苦行食果服藥。與禽獸
 153b29 | 無異。或有人但服水為戒。

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上持戒又行四禪、四空定，生色、无色界清淨天中。上持戒有三种：下清淨持戒得阿罗汉，中清淨持戒得辟支佛，上清淨持戒得佛道。不著不猗，不破不缺，聖所讚愛，如是名為上清淨持戒。若慈愍眾生故，為度眾生故，亦知戒實相故，心不猗著；如此持戒，將來至佛道。如是名為得無上佛道戒。若人求大善利，當堅持戒，如惜重寶，如護身命。何以故？譬如大地，一切萬物有形之類，皆依地而住；戒亦如是，戒為一切善法住處。

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復次，譬如無足欲行，無翅欲飛，無船欲度，是不可得；若無戒欲求好果，亦復如是。若人棄捨此戒，雖山居苦行，食果服藥，與禽獸無異。或有人但服水為戒，

precepts at a superior level and also cultivates the four *dhyānas* and the four emptiness absorptions, one is born in the pure heavens of the form or formless realms.

The superior observance of the moral precepts is of three types: If one adheres to the lesser level of pure observance of the precepts, one achieves arhatship. If one adheres to the middle level of pure observance of the precepts, one attains *pratyekabuddhahood*. If one adheres to the superior level of pure observance of the precepts, one attains the path to buddhahood.

If one neither attaches to them nor leans upon them and if one neither breaks them nor has deficiencies with respect to them, he is one who is praised and cherished by the Āryas. Instances such as these illustrate what is meant by superior purity in the observance of the moral precepts.

If one acts out of kindness and sympathy for beings, if one is motivated by the intention to bring beings across to liberation, and if one knows in accordance with reality the true character of the moral precepts, then one's mind does not lean upon or attach to them. If one upholds the precepts in this way, in the future one will cause people to reach the path to buddhahood. This is what is meant by gaining the moral precepts of the unsurpassed buddha path.

4. THE NECESSITY OF SCRUPULOUS OBSERVANCE

If one wishes to obtain great wholesome benefit, then one should uphold the moral precepts solidly, just as if one were cherishing a valuable treasure and as if one were guarding one's own physical life. Why? Just as the myriad beings possessed of physical form all rely upon the earth and abide there, so too it is with the moral precepts. The moral precepts are the dwelling place of all wholesome dharmas.

Moreover, [dispensing with moral precepts] is like wishing to walk without legs, like wishing to fly without wings and like wishing to cross over a body of water without a boat. This cannot be done. If one is lacking in the moral precepts and yet one wishes to obtain a fine result, it is just the same. If a person casts off and relinquishes these moral precepts, although he may abide in the mountains, practicing ascetic practices and eating fruits and taking herbs, he is still no different from the birds or the animals.

5. USELESSNESS OF UNPRECEPTED ASCETICISM

There may be people who take on the observance of ascetic practices and thus who adopt the discipline of drinking only water, of

或服乳或服氣

- 153c01 | 或剃髮或長髮。或頂上留少許髮。或著袈
 153c02 | 裟或著白衣或著草衣或木皮衣。或冬入
 153c03 | 水或夏火灸。若自墜高巖若於恒河中洗。
 153c04 | 若日三浴再供養火。種種祠[20]祀種種呪願受
 153c05 | 行苦行。以無此戒空無所得。若有人雖
 153c06 | 處高堂大殿好衣美食。而能行此戒者得
 153c07 | 生好處。及得道果。若貴若賤若小若大。[21]能
 153c08 | 行此淨戒皆得大利。若破此戒無貴無賤
 153c09 | 無大無小。皆不得隨意生善處。復次破戒
 153c10 | 之人。譬如清涼池而有毒蛇不中澡浴。亦
 153c11 | 如好華果樹而多逆刺。若人雖在貴家生
 153c12 | 身體端[22]政廣學多聞。而不樂持戒無慈愍
 153c13 | 心。亦復如是如偈說
 153c14 | 貴而無智則為衰 智而憍慢亦為衰

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或服乳，或服氣；或剃髮，或長髮，或頂上留少許髮；或著袈裟，或著白衣，或著草衣，或木皮衣；或冬入水，或夏火灸；若自墜高岩，若于恒河中洗；若日三浴，再供養火，種種祠祀，種種咒願，受行苦行；以無此戒，空無所得。若有人雖處高堂大殿，好衣美食，而能行此戒者，得生好處及得道果。若貴若賤，若小若大，能行此淨戒，皆得大利。若破此戒，無貴無賤，無大無小，皆不得隨意生善處。

復次，破戒之人，譬如清涼池而有毒蛇，不中澡浴；亦如好華果樹，而多逆刺。若人雖在貴家生，身體端正，廣學多聞，而不樂持戒，無慈愍心，亦復如是。如偈說：

“貴而無智則為衰，智而憍慢亦為衰，持戒之人而毀戒，今世后世一切衰！”

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drinking only milk, of consuming only vital energy, of shaving off the hair, of letting the hair grow long, of reserving a only a small patch of hair atop the head, of wearing a *kāṣāya* robe, of wearing a white robe, of wearing clothes made of grass, of wearing clothes made of tree bark, of plunging into water in winter, of burning themselves with fire in the summer, of throwing themselves off of a high cliff, of washing themselves in the Ganges River, of taking three baths each day, of repeatedly making offerings to fire, of carrying out all kinds of sacrificial offerings, or of resorting to all sorts of spells and prayers. However, insofar as they may not have taken on these moral precepts, those practices are useless and thus there is nothing to be gained through pursuing them.

6. THE IRRELEVANCE OF SOCIAL STATION

Although a person may abide in an exalted position, living in a grand palace, wearing fine clothes, and consuming exquisite cuisine, if he is nonetheless able to cultivate these moral precepts, he will be able to be reborn into a fine place and eventually will achieve the fruits of cultivating the path. No matter whether one is of noble or humble social station and no matter whether one has little status or great status, if one is able to cultivate these precepts of purity, he will gain from it a great resulting benefit.

However, if one breaks these moral precepts, there are no considerations reserved for noble or humble class or greater or lesser status. In every case, one will remain unable to succeed in being born in a good place that accords with one's aspirations.

7. THE BREAKER OF PRECEPTS

Moreover, the circumstance of a person who breaks the precepts is comparable to a clear and cool pool containing a poisonous snake. One refrains from bathing in such a place. It is also like a tree bearing fine flowers and fruit but an abundance of thorns. Although a person may abide in a family of the nobility, may possess a body that is handsome and fine, and may have accumulated an abundance of learning, if he finds no pleasure in upholding the moral precepts and his mind is devoid of kindness and pity, he is just like this. His situation is as described in this verse:

If one is of noble birth, but has no wisdom, this is ruination.

If one is intelligent, but is arrogant, this too is ruination.

If one is an upholder of precepts, but then violates the precepts,

In this life and in later lives, all is ruination.

153c15 | 持戒之人而毀戒 今世後世一切衰
 153c16 | 人雖貧賤。而能持戒勝於富貴。而破戒者
 153c17 | 華香木香不能遠聞。持戒之香周遍十方。
 153c18 | 持戒之人具足安樂。名聲遠聞天人敬愛。現
 153c19 | 世常得種種快樂。若欲天上人中富貴長壽。
 153c20 | 取之不難。持戒清淨所願皆得。復次持戒
 153c21 | 之人。見破戒人刑獄[23]考掠種種苦惱。自知
 153c22 | 永離此事以為欣慶。若持戒之人。見善人
 153c23 | 得譽名聞快樂。心自念言。如彼得譽。我亦
 153c24 | 有分。持戒之人壽終之時刀風解身筋脈斷
 153c25 | 絕。自知持戒清淨心不怖畏。如偈說
 153c26 | 大惡病中 戒為良藥 大恐怖中
 153c27 | 戒為守護 死闇冥中 戒為明燈
 153c28 | 於惡道中 戒為橋樑 死海水中
 153c29 | 戒為大船
 154a01 | 復次持戒之人。常得今世人所敬養

人虽贫贱而能持戒，胜于富贵而破戒者。华香、木香不能远闻；持戒之香，周遍十方。持戒之人，具足安乐，名声远闻，天人敬爱，现世常得种种快乐。若欲天上、人中、富贵、长寿，取之不难；持戒清静，所愿皆得。

复次，持戒之人，见破戒人刑狱拷掠种种苦恼，自知永离此事，以为欣庆。若持戒之人，见善人得誉，名闻快乐，心自念言：“如彼得誉，我亦有分。”持戒之人，寿终之时，刀风解身，筋脉断绝，自知持戒清静，心不怖畏。如偈说：

“大恶病中，戒为良药；大恐怖中，戒为守护；
死暗冥中，戒为明灯；于恶道中，戒为桥梁；
死海水中，戒为大船。”

复次，持戒之人，常得今世人所敬养，

8. THE OBSERVER OF THE PRECEPTS

Although one may be poor and of low social station, if one is able to uphold the moral precepts, this is superior to being wealthy or of noble birth while yet still being a breaker of the precepts.

The fragrance of flowers and the fragrance of the trees is such that one is unable to smell them from afar. However, the fragrance from upholding the precepts universally pervades throughout the ten directions. The person who upholds the moral precepts perfects the realization of peacefulness and happiness. His name is heard in faraway quarters and he is revered and cherished by both men and gods. In this present life, he always achieves all manner of happiness. If he desires wealth, nobility, and long life in the heavens or among people, it is not difficult for him to obtain it. If one is pure in upholding the moral precepts, he gains whatever he wishes.

Moreover, a person who upholds the moral precepts observes the precept breaker's suffering and affliction encountered through punishments, confinements, beatings, and floggings, knows with respect to himself that he has forever transcended such vulnerabilities, and is overjoyed on that account.

If a person who upholds the precepts sees a good person gaining a good name, fame, and happiness, and thinks to himself, "In just the same fashion as he has come by a good reputation, I too have a measure of that." When the life of a person who upholds the moral precepts comes to an end, when the knife-like wind cuts loose the body, and when the sinews and blood vessels are severed, he knows that he has upheld the precepts purely. His mind remains free of fearfulness. This situation is as described in a verse:

In an epidemic of great evil,
the moral precepts serve as fine medicine.
In a circumstance of great fearfulness,
the precepts are a guardian protector.
In the midst of the darkness of death,
the precepts serve as a bright lamp.
Where one might fall into the wretched destinies,
the precepts act as a bridge.
Within the waters of the sea of mortality,
the precepts are a great ship.

Furthermore, the person who upholds the precepts always finds that he is revered and supported by people of his time. His mind

心樂不

154a02 | 悔。衣食無乏。死得生天後得佛道。持
 154a03 | 戒之人無事不得。破戒之人一切皆失。譬
 154a04 | 如有人常供養天。其人貧窮一心供養滿
 154a05 | 十二歲求索富貴。天愍此人自現其身而
 154a06 | 問之曰。汝求何等。答言。我求富貴。欲令
 154a07 | 心之所願一切皆得。天與一器名曰德瓶。
 154a08 | 而語之言。所須之物從此瓶出。其人得已
 154a09 | 應意所欲無所不得。得如意已具作好
 154a10 | 舍象馬車乘。七寶具足。供給賓客事事
 154a11 | 無乏。客問之言。汝先貧窮。今日[1]所由得
 154a12 | 如此富。答言。我得天瓶。瓶能出此種種
 154a13 | 眾物故富如是。客言。出瓶見示并所出物。
 154a14 | 即為出瓶。瓶中引出種種眾物。其人憍汰
 154a15 | 立瓶上舞。瓶即破壞。一切眾物亦一時滅。
 154a16 | 持戒之人亦復如是。種種妙樂無願不得。
 154a17 | 若人破戒憍汰[2]自恣

正體字

心乐不悔，衣食无乏，死得生天，后得佛道。持戒之人，无事不得；破戒之人，一切皆失。譬如有人常供养天，其人贫穷，一心供养满十二岁，求索富贵。天愍此人，自现其身而问之曰：“汝求何等？”答言：“我求富贵，欲令心之所愿，一切皆得！”天与一器，名曰德瓶，而语之言：“所须之物，从此瓶出。”其人得已，应意所欲，无所不得。得如意已，具作好舍，象马、车乘、七宝具足，供给宾客，事事无乏。客问之言：“汝先贫穷，今日何由得如此富？”答言：“我得天瓶，瓶能出此种种众物，故富如是。”客言：“出瓶见示，并所出物！”即为出瓶，瓶中引出种种众物。其人憍汰，立瓶上舞，瓶即破坏，一切众物亦一时灭。持戒之人，亦复如是，种种妙乐，无愿不得；若人破戒，憍汰自恣，

简体字

remains blissful and free of regrets. He has no shortage of either clothing or food. When he dies, he is born in the heavens and then subsequently gains realization of the path to buddhahood. For the person who upholds the precepts, there is no matter in which he is not successful. For a person who breaks the precepts, everything is lost.

9. THE MAN WITH THE MARVELOUS VASE (STORY)

This situation is analogous to that of the man who constantly devoted himself to making offerings to a particular deity. As this man was poverty-stricken, for twelve full years he single-mindedly made offerings out of a desire to gain wealth and nobility. The god was moved to feel pity for this man, manifested himself before him, and then asked, "What is it that you seek?"

The man replied, "I'm seeking to gain wealth and nobility. I desire to have it occur that I may obtain everything I wish for."

The god then gave him a vessel known as "the vase of virtue" and told the man, "Everything you need will come forth from this vase."

After the man got it, there was nothing which he wished for that he did not succeed in obtaining. After he had acquired the ability to get anything he wished for, he built himself a fine house complete with elephants, horses, and carriages, and also came to possess an abundance of the seven kinds of jewels. He gave generously to all of his guests so that they were never wanting in any respect.

One of his guests inquired of him, "You used to be poverty-stricken. How is it that now you have come by such wealth?"

The man replied, "I received this celestial vase. The vase is able to bring forth all of these different kinds of things. It is on account of this that I have gained such wealth."

The guest asked, "Would you show me the vase and something which it has brought forth?"

He immediately brought out the vase. From within the vase, he drew forth all manner of objects. Then, in prideful carelessness, he began to dance about on the top rim of the vase, whereupon the vase was immediately shattered. At the very same time, all of the different sorts of things which it had produced all simultaneously disappeared.

One who upholds the moral precepts is just like this. He receives all manner of marvelous bliss and there is no wish which he does not realize. However, if a person breaks the precepts—if he becomes pridefully careless and gives free rein to willfulness—he will

亦如彼人破瓶失[3]物。

- 154a18 | 復次持戒之人名稱之香。今世後世[4]周滿天
 154a19 | 上及在人中。復次持戒之人。人所樂施不
 154a20 | 惜財物。不修世利而無所乏得生天上。
 154a21 | 十方佛前入三乘道而得解脫。唯種種邪
 154a22 | 見。持戒後無所得。復次若人雖不出家。但
 154a23 | 能修行戒法。亦得生天。若人持戒清淨[5]行
 154a24 | 禪智慧。欲求度脫老病死苦此願必得。持
 154a25 | 戒之人雖無兵仗眾惡不加。持戒之財
 154a26 | 無能奪者。持戒親親雖死不離。持戒莊嚴
 154a27 | 勝於七寶。以是之故。當護於戒如護身
 154a28 | 命如愛寶物。破戒之人受苦萬端。如向貧
 154a29 | 人破瓶失物。[6]以是之故應持淨戒。復次
 154b01 | 持戒之人。觀破戒人罪應自勉勵一心持戒。

正
體
字

亦如彼人破瓶失利。

復次，持戒之人，名稱之香，今世、后世，周滿天上及在人中。

復次，持戒之人，人所樂施，不惜財物，不修世利而无所乏；得生天上，十方佛前，入三乘道而得解脫。唯种种邪見持戒，后无所得。

復次，若人虽不出家，但能修行戒法，亦得生天。若人持戒清淨，禪定、智慧，欲求度脫老病死苦，此愿必得。持戒之人，虽无兵仗，众恶不加。持戒之财，无能夺者。持戒亲亲，虽死不离。持戒庄严，胜于七宝。以是之故，当护于戒，如护身命，如爱宝物。破戒之人，受苦万端，如向贫人破瓶失物。

復次，持戒之人，觀破戒人罪，應自勉勵，一心持戒。

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become just like this man who broke his vase and consequently lost everything.

10. THE GOOD FORTUNE OF THE OBSERVER OF PRECEPTS

Furthermore, the reputation of the person who upholds the precepts spreads like a fragrance and pervades both the heavens and the human realm in both current and later lives. Additionally, the person who upholds the precepts is one to whom people enjoy making gifts, not stinting in giving even their valuable possessions. He does not cultivate worldly profit and yet there is nothing for which he is wanting. He succeeds in being born in the heavens. He enters the way of the Three Vehicles in the presence of the Buddhas of the ten directions and then succeeds in achieving liberation. It is only in a case where all manner of erroneous views figure in one's upholding of precepts that there might be nothing gained later.

Then again, even though a person may not have left behind the home life, if he is only able to cultivate the dharma of the precepts, he too will succeed in being reborn in the heavens. If a person is pure in his upholding of the precepts while also cultivating *dhyaṇa* and wisdom, and if he seeks thereby to cross himself over to liberation from the suffering of aging, sickness, and death, this wish will certainly be realized. Even though a person who upholds the precepts may not be under the protection of the military's weaponry, awful events will not befall him.

The wealth of upholding precepts is such that none can steal it away. The upholding of precepts is the most intimate of intimates. Even when one dies, one still does not become estranged from it. The adornment furnished by the upholding of precepts is superior to that of the seven precious things. It is for these sorts of reasons that one should remain just as protective of the moral precepts as one is protective of one's own physical life and just as cherishing of them as one is in cherishing precious possessions.

The person who breaks the precepts undergoes a myriad forms of suffering. He is like that man who used to be poor, subsequently became rich, but then broke the vase, and lost everything as a consequence. It is for these reasons that one should uphold the precepts of purity.

Moreover, when the person who upholds the precepts observes the karmic punishments of those who have broken the precepts, he should encourage himself on that account to devote himself to single-minded observance of the moral precepts.

正
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154b02 | 云何名為破戒人罪。破戒之人人所不敬。
 154b03 | 其家如塚人所不到。破戒之人失諸功德。
 154b04 | 譬如枯樹人不愛樂。破戒之人如霜蓮花
 154b05 | 人不喜見。破戒之人惡心可畏譬如羅刹。
 154b06 | 破戒之人人不歸向。譬如渴人不向枯井。
 154b07 | 破戒之人心常疑悔。譬如犯事之人常畏罪
 154b08 | 至。破戒之人如田被雹不可依仰。破戒之
 154b09 | 人譬如苦[7]菘。雖形似甘種而不可食。破
 154b10 | 戒之人如賊聚落不可依止。破戒之人譬
 154b11 | 如大病人不欲近。破戒之人不得免苦。譬
 154b12 | 如惡道難可得過。破戒之人不可共止。譬
 154b13 | 如惡賊難可親近。破戒之人譬如[8]大坑行
 154b14 | 者避之。破戒之人難可共住譬如毒蛇。破
 154b15 | 戒之人不可近觸譬如大火。破戒之人譬
 154b16 | 如破船不可乘渡。破戒之人譬如吐食不
 154b17 | 可更噉。

簡
體
字

云何名为破戒人罪？破戒之人，人所不敬，其家如冢，人所不到。破戒之人，失诸功德，譬如枯树，人不爱乐。破戒之人，如霜莲华，人不喜见。破戒之人，恶心可畏，譬如罗刹。破戒之人，人不归向，譬如渴人，不向枯井。破戒之人，心常疑悔，譬如犯事之人，常畏罪至。破戒之人，如田被雹，不可依仰。破戒之人，譬如苦瓜，虽形似甘种而不可食。破戒之人，如贼聚落，不可依止。破戒之人，譬如大病，人不欲近。破戒之人，不得免苦，譬如恶道难可得过。破戒之人，不可共止，譬如恶贼难可亲近。破戒之人，譬如火坑，行者避之。破戒之人，难可共住，譬如毒蛇。破戒之人，不可近触，譬如大火。破戒之人，譬如破船，不可乘渡。破戒之人，譬如吐食，不可更啖。

11. THE WRETCHED STATE OF THE PRECEPT BREAKER: 32 ANALOGIES

What is meant by “the karmic punishments of those who have broken the moral precepts”?

A person who breaks the precepts is not respected by others. His house becomes like a tomb in that people do not choose to go there.

The person who breaks the moral precepts loses all of his meritorious qualities. He becomes like a dead and leafless tree in which people take no pleasure.

A person who breaks the precepts becomes like a frost-damaged lotus which people take no delight in viewing.

The person who breaks the precepts possesses an evil and fearsome mind like that of a *rākṣasa* ghost.

Just as thirsty people avoid a dried-up well, so too do people avoid returning into the presence of a precept-breaker.

The mind of the person who breaks the precepts is constantly beset with doubts and regrets. He is comparable to a criminal in that he is always fearful that punishment may come his way.

The person who breaks the precepts becomes like farmland struck by a hail storm which people cannot rely on for sustenance.

A person who breaks the precepts is like a bitter melon which, though resembling the sweet varieties, is inedible.

A person who breaks the precepts is like a village populated by thieves in which one cannot remain.

A person who breaks the precepts is like a person afflicted with a serious disease in that one does not wish to draw close to him.

The breaker of the precepts is unable to avoid suffering. It is just as with a wretchedly bad path on which it is difficult to travel.

One cannot remain together with a person who breaks the precepts. Just as with an evil thief, it is difficult to grow close to him.

A person who breaks the precepts is like a great abyss. Those who travel by avoid it.

A person who breaks the precepts is difficult to dwell together with. In this he is comparable to a poisonous snake.

A person who breaks the precepts cannot be approached or touched. Thus he is comparable to a huge conflagration.

A person who breaks the precepts is like a wrecked boat in which one cannot ride to ferry on across the waters.

A person who breaks the precepts is like food which has been vomited up and which cannot be feasted on again.

正體字

破戒之人在好眾中。譬如惡馬在
 154b18 | 善馬[9]群。破戒之人與善人異。如驢在牛
 154b19 | 群。破戒之人在精進眾。譬如[10]儻兒在健人
 154b20 | 中。破戒之人雖似比丘。譬如死屍在眠人
 154b21 | 中。破戒之人譬如偽珠在真珠中。破戒之人
 154b22 | 譬如伊蘭在栴檀[11]林。破戒之人雖形似善
 154b23 | 人內無善法。雖復剃頭染衣次第捉籌名
 154b24 | 為比丘。實非比丘。破戒之人若著法衣。則
 154b25 | 是熱銅鐵[12]鑠以纏其身。若持鉢盂則是盛
 154b26 | 洋銅器。若所噉食則是吞燒鐵丸。飲熱洋
 154b27 | 銅。若受人供養供給。則是地獄獄[13]鬼守之。
 154b28 | 若入精舍則是入大地獄。若坐眾僧床榻。
 154b29 | 是為坐熱鐵床上。復次破戒之人。常懷怖
 154c01 | 懼如重病人常畏死至。亦如五逆罪人。心
 154c02 | 常自念我為佛賊。藏覆避隈如賊畏人。歲
 154c03 | 月日過常不安隱。

简体字

破戒之人，在好众中，譬如恶马在善马群中。破戒之人，与善人异，如驴在牛群。破戒之人，在精进众，譬如儻儿在健人中。破戒之人，虽似比丘，譬如死尸在眠人中。破戒之人，譬如伪珠在真珠中。破戒之人，譬如伊兰在栴檀林中。破戒之人，虽形似善人，内无善法；虽复剃头、染衣，次第捉筹，名为比丘，实非比丘。破戒之人，若著法衣，则是热铜铁鑠以缠其身；若持钵盂，则是盛洋铜器；若所啖食，则是吞烧铁丸，饮热洋铜；若受人供养供给，则是地獄獄卒守人；若入精舍，则是入大地獄；若坐众僧床榻，是为坐热铁床上。

复次，破戒之人，常怀怖懼，如重病人，常畏死至。亦如五逆罪人，心常自念：“我为佛贼，藏覆避隈。”如贼畏人，岁月日过，常不安隱。

When a person who breaks the precepts is present within a group of good people, it is like when a bad horse is present in a herd of good horses.

A person who breaks the precepts is different from good people. It is just as when a donkey is present within a herd of cattle.

When a person who breaks the precepts is present within the vigorous assembly, it is like when a weakling child is present among strong men.

Although a person who breaks the precepts may look like a bhikshu, he is like a corpse in the midst of a group of sleeping men.

A person who breaks the precepts is like a counterfeit pearl in the midst of true pearls.

A person who breaks the precepts is like an *eraṇḍa* tree⁴ in the midst of a forest of sandalwood.

Although the person who breaks the precepts resembles a good person in appearance, he contains no good dharmas within. Although he may shave his head, dye the robes, take up vouchers according to seniority, and be referred to as a bhikshu, he is not really a bhikshu.

If a person who breaks the precepts dons the Dharma robes, [it is as if] he were to encase his body in sheets of hot brass.

If he takes up the bowl, then it is [as if it were] a vessel filled with molten brass.

If he consumes food, it is as if he were swallowing burning iron pellets and drinking molten brass.

If he accepts offerings or support from people, [it is as if] they are just the minion ghosts of hell who imprison him.

If he enters a monastic dwelling, [then it is as if] he is entering a great hell.

If he sits on a seat belonging to the members of the Saṃgha, [it is as if] he is sitting down on a bed of hot iron.⁵

Additionally, a person who breaks the precepts constantly experiences a feeling of fearfulness. Like a person with a serious illness, he is always afraid that death is about to come.

He is also just like a person who has committed the five heinous transgressions.⁶ He constantly thinks to himself, "I am a thief who steals from the Buddha. He stays in hiding and avoids contact by staying in less-frequented places. He is just like a thief who is fearful of others. As the months and days of each year go by, he always feels ill at ease and insecure.

破戒之人雖得供養利

154c04 | 樂是樂不淨。譬如愚人供養莊嚴死屍。智

154c05 | 者聞之[14]惡不欲見。如是種種無量。破戒之

154c06 | 罪不可稱說。行者應當一心持戒

正
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破戒之人，虽得供养利乐，是乐不净；譬如愚人，供养庄严死尸，智者闻之，恶不欲见。如是种种无量破戒之罪，不可称说，行者应当一心持戒。

简
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Although a person who breaks the precepts may gain the benefit and pleasure of offerings, this pleasure is not pure. This circumstance is comparable to when a fool makes offerings to a corpse and then proceeds to adorn it. When the wise hear of such a thing, they find it disgusting and do not even wish to lay eyes on it.

The measurelessly many different kinds of punishments resulting from breaking the precepts are indescribably numerous. Thus the practitioner should be single-minded in upholding the moral precepts.

154c07 | [15]大智度論釋初品中戒相義[16]第二十二之一
 154c08 | 問曰。已知如是種種功德果報。云何[17]名為
 154c09 | 戒[18]相。答曰。惡止不更[19]作。若心生若口言若
 154c10 | 從他受。息身口惡是為戒[*]相。云何名為
 154c11 | 惡。若實是眾生。知是眾生發心欲殺而奪
 154c12 | 其命。生身業有作色。是名殺生罪。其餘繫
 154c13 | 閉鞭打等。是助殺法。復次殺他得殺罪。非
 154c14 | 自殺身心知眾生而殺。是[20]名殺罪。不如
 154c15 | 夜中見人謂為杙樹而殺者。故殺生得殺
 154c16 | 罪。非不[21]故也。快心殺生得殺罪非狂癡。
 154c17 | 命根斷是殺罪。

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釋戒相義

問曰：已知如是种种功德果报，云何名为戒相？

答曰：恶止不更作，是名为戒。若心生，若口言，若从他受，息身、口恶，是为戒相。云何名为恶？若实是众生，知是众生，发心欲杀而夺其命，生身业，有作色，是名杀生罪。其余系闭、鞭打等，是助杀法。

复次，杀他得杀罪，非自杀身。心知众生而杀是杀罪，不如夜中见人，谓为杙树而杀者，故杀生得杀罪，非不故也。快心杀生得杀罪，非狂痴。命根断，是杀罪，

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Ch. 1, Subchapter 22: On the Details and Import of the Precepts

II. CH. 1, SUBCHAPTER 22: ON THE DETAILS AND IMPORT OF THE MORAL PRECEPTS

A. PRECEPTS DEFINED: CESSATION OF AND RESTRAINT FROM EVIL

Question: We are already aware of the many sorts of meritorious qualities and resultant rewards [associated with the moral precepts]. What are the characteristic features of the moral precepts?

Response: They consist of the stopping of evil and the refraining from any further commission of it. This is the case whether it comes forth from the mind, whether it involves utterances by the mouth, or whether it involves external influences. It includes the putting to rest of evil on the part of the body and the mouth. These are what constitute the characteristic features of the precepts.

1. THE LAYPERSON'S PRECEPTS

a. THE FIVE PRECEPTS

1) THE PRECEPT AGAINST KILLING

a) KILLING DEFINED

What constitutes evil? In this case, it is where there actually is a being, one knows it is a being, one brings forth the thought desirous of killing it and taking its life. One then brings forth the physical action and there does exist a visible physical form (*vijñapti-rūpa*). This constitutes the offense of killing a being. The other factors: the tying up, the confining, the whipping, the beating, and so forth—these are dharmas which are auxiliary to killing.

Additionally, it is when one kills another being that one incurs the offense of killing. In a circumstance where one kills one's own body—even if one knows it to be a being and then performs the act of killing, it is still not the case that this constitutes the offense of killing.

It does not qualify as an offense when one sees a person at night, thinks him to be a leafless tree trunk, and then kills him. It is when one deliberately kills a being that one incurs the killing offense. It is not the case [that an offense is incurred] when the act is not intentional. When one kills a being and does so with a pleased mind, one incurs the offense of killing. In a circumstance where one is not in a state of crazed delusion and then the root of life is cut off, this constitutes the offense of killing.

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非作瘡身業是殺罪。非但口
 154c18 | 教勅口教是殺罪。非但心[22]生如是等名殺
 154c19 | [23]罪。不作是罪名為戒。若人受戒心生口
 154c20 | 言。我從今日不復殺生。若身不動口不言。
 154c21 | 而獨心生自誓。我從今日不復殺生。是名
 154c22 | 不殺生戒。有人言。是不殺生戒或善或無記。
 154c23 | 問曰。如阿毘曇中說。一切戒律儀皆善。今何
 154c24 | 以言無記。答曰。如迦旃延子阿毘曇中言一
 154c25 | 切善。如餘阿毘曇中言。不殺戒或善或無記。
 154c26 | 何以故。若不殺戒常善者。持此戒人應如
 154c27 | 得道人常不墮惡道。以是故或時應無記。
 154c28 | 無記無[24]果報故。不生天上人中。問曰。不
 154c29 | 以戒無記故墮地獄。更有惡心生故墮地
 155a01 | 獄。答曰。不殺生得無量善法。作無作福

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非作瘡。身業是杀罪，非但口教勅。口教是杀罪，非但心生
 悉。如是等名杀罪相；不作是罪，名为戒。若人受戒，心
 生、口言：“我从今日不复杀生！”若身不动，口不言，而
 独心生自誓：“我从今日不复杀生！”是名不杀生戒。有人
 言：“是不杀生戒，或善、或无记。”

问曰：如阿毗曇中说：一切戒律仪皆善。今何以言无
 记？

答曰：如迦旃延子阿毗曇中，言一切善；如余阿毗曇
 中，言不杀戒，或善、或无记。何以故？若不杀戒常善者，
 持此戒人，应如得道人，常不堕恶道。以是故，或时应无
 记；无记无报故，不生天上人中。

问曰：不以戒无记故墮地獄，更有惡心生故墮地獄？

答曰：不杀生，得无量善法，作、无作福

It is not the case that the physical action of creating a wound in itself constitutes the offense of killing. It is not the case that when one has only given the verbal instructions as an order [to kill] that those verbal instructions in and of themselves constitute the offense of killing. Nor is it the case that merely the mind's generation of these sorts of things constitutes a killing offense. It is refraining from committing this offense that constitutes [upholding] the precept.

In an instance in which a person takes the precept, the thought arises and the mouth speaks, saying, "From this day on, I will not again kill beings." If it happens that the body does not actually move and the mouth does not actually speak, but the mind alone makes the vow to oneself, resolving that "From this very day onward, I will refrain from ever again killing beings," this *does* constitute the precept against killing.

There are those who say that this precept against killing may be categorized as "good" or it may be categorized as "neutral."

Question: According to the testimony of the Abhidharma, all moral regulations associated with the precepts are good. Why then do you now say that they may be "neutral"?

b) ABHIDHARMIC ANALYSIS OF KILLING PRECEPT

Response: According to the Abhidharma of Kātyāyanīputra they are all categorized as "good."⁷ According to the statements contained in other *abhidharmas*, the precept of not killing may be good or it may be neutral. Why? If it were the case that the not killing precept were always good, then it ought to be the case that those who uphold this precept should never fall into the wretched destinies just as in the case of those who have already gained realization of the path. Using this rationale as a basis, there may be times when it should be neutral. Because that which is neutral has no resulting retribution, it may be the case that one has no resulting rebirth in the heavens or in the human realm [solely traceable to having adhered to this particular moral precept].

Question: It is not the case that one would fall into the hells based solely on the neutrality of a precept. It is because of the additional factors associated with the generation of evil thoughts that one falls into the hells.

Response: By not killing beings, one develops an immeasurable number of good dharmas. This is because the creating of merit through non-commission of the offense is accumulating constantly

常日

155a02 | 夜生故。若作少罪有限有量。何以故。隨有
 155a03 | 量而不[1]隨無量。以是故知。不殺戒中或有
 155a04 | 無記。復次有人不從師受戒。而但心生自
 155a05 | 誓。我從今日不復殺生。如是不殺或時[2]無
 155a06 | 記。問曰。是不殺戒何界繫。答曰。如迦旃延
 155a07 | 子阿毘曇中言一切受戒律儀。皆欲界繫。餘
 155a08 | 阿毘曇中言。或欲界繫或不繫。以實言之應
 155a09 | 有三種。或欲界繫或色界繫或[3]無漏。殺生法
 155a10 | 雖欲界。不殺戒應隨殺在欲界。但色界不
 155a11 | 殺。無漏不殺遠遮故。是真不殺戒。復次有人
 155a12 | 不受戒。而從生已來不好殺生。或善或無
 155a13 | 記是名無記。是不殺生[4]法非心非心數法
 155a14 | 亦非心相應。或共心生或不共心生。迦旃
 155a15 | 延子阿毘曇中言。不殺生是身口業。

正
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字

常日夜生故；若作少罪，有限、有量。何以故隨有量而不隨
 无量？以是故，知不杀戒中，或有无记。

复次，有人不从师受戒，而但心生自誓：“我从今日不
 复杀生。”如是不杀，或时无记。

问曰：是不杀戒何界系？

答曰：如迦旃延子阿毗曇中言：一切受戒律仪，皆欲界
 系。余阿毗曇中言：或欲界系，或不系。以实言之，应有三
 种：或欲界系，或色界系，或不系。杀生法虽欲界，不杀
 戒，应随杀在欲界；但色界不杀，无漏不杀，远遮故，是真
 不杀戒。

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复次，有人不受戒，而从生已来，不好杀生，或善、或
 无记，是名无记。是不杀生法，非心、非心数法，亦非心相
 应；或共心生，或不共心生。迦旃延子阿毗曇中言：不杀生
 是身、口业，

day and night. However, if one is simultaneously committing a few karmic offenses, one's merit then becomes limited and measurable. How is this so? The relative balance gravitates toward that which is measurable and does not go the way of the immeasurable. It is on this basis that one can realize that within the sphere of the not killing precept, there may be instances in which it becomes "neutral."

Moreover, there are those people who do not receive the precepts from a Master but who only bring forth in their minds a vow to themselves, "From this day on, I shall no longer kill any beings." The refraining from killing under this sort of circumstance may have times when it is only neutral.

Question: To which of the realms is this precept requiring abstention from killing connected?

Response: According to the statements in the Abhidharma of Kātyāyanīputra, all moral regulations associated with received precepts are connected to the desire realm. According to statements in other *abhidharmas*, it may be connected to the desire realm or may not be connected to any realm at all. To speak of it in a manner corresponding to reality, there are three ways of classifying it: It may be connected to the desire realm; it may be connected to the form realm; or it may be connected to states beyond the contaminants (*āsrava*).

Although it would seem that the not-killing precept should be most properly associated with the desire realm where killing is actually carried out, because in the form realm and realms free of the contaminants one is far removed from actually engaging in killing, it is those spheres which best exemplify the true implementation of the not-killing precept.

Additionally, there are those people who do not actually take the killing precept but who, from birth onwards, nonetheless find no pleasure in killing beings. [Abstention from killing] may be either "good" or "neutral." This is one of those circumstances qualifying as "neutral."

c) ADDITIONAL ABHIDHARMA ANALYTIC DATA

This dharma of abstention from killing is not mind, is not a mind dharma, and is not a dharma associated with the mind. It may arise in association with the mind or it may be that it does not arise in association with the mind.

It is stated in the Abhidharma of Kātyāyanīputra that abstention from killing beings is either body karma or mouth karma, that

或作色

155a16 | 或無作色。或[5]時隨心行或不隨心行。[6] (丹注云隨心行
 155a17 | 定共戒不隨心意五戒)非先世業報。二種修應修。二種證
 155a18 | 應證。[7] (丹注云身證慧證)思惟斷一切欲界最後得見
 155a19 | 斷時斷。凡夫聖人所得是色法。或可見或不
 155a20 | 可見法。或有對法或無對法。有報法有果法。
 155a21 | 有漏法有為法有上法。[8] (丹注云非極故有上)非相應因。
 155a22 | 如是等分別是名不殺戒。問曰。八直道中戒
 155a23 | 亦不殺生。何以獨言不殺生戒有報有漏。答
 155a24 | 曰。此中但說受戒律儀[9]法。不說無漏[10]戒
 155a25 | 律儀。復次餘阿毘曇中言。不殺法常不逐心
 155a26 | 行。非身口業。不隨心業行。或有報或無報
 155a27 | [11]非心相應法或有漏或無漏。是為異法。餘
 155a28 | 者[12]皆同。

正
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或作色，或无作色，或随心行，或不随心行，非先世业报。二种修应修，二种证应证。思惟断，一切欲界最后得；见断、时断，凡夫圣人所得。是色法，或可见，或不可见法；或有对法，或无对法；有报法，有果法，有漏法，有为法，有上法，非相应因。如是等分别，是名不杀戒。

问曰：八直道中戒，亦不杀生，何以独言不杀生戒有报、有漏？

答曰：此中但说受戒律仪法，不说无漏戒律仪。

复次，余阿毗昙中言：不杀法常不逐心行，非身口业；不随心业行，或有报，或无报；或有漏，或无漏；是为异法，余者皆同。

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it may involve visible or invisible form, that it may conform with actions of the mind or may not conform with the actions of the mind. It is not the case that it constitutes karmic retribution from earlier lives. (Chinese textual note: The notes in red state that “conforming with the mind” refers to “precepts linked to meditative absorption” whereas “not conforming with the mind” refers to the five precepts.)

There are two types of cultivation that should be cultivated and two types of realization that should be realized. (Chinese textual note: The notes in red state that this refers to “physical realization” and “wisdom realization.”) There is severance through thought. In all desire realms, it is the last to be achieved. This may involve severance through cognition or severance linked to a particular temporal circumstance.

That which is gained by both the common person and an *ārya* is a form dharma. It may be visible or it may be invisible. It may involve a dharma that is opposable or it may involve a dharma that is not opposable. It is a dharma that has a reward. It is a dharma that has a fruition. It is a dharma that may involve the contaminants. It is a conditioned dharma. It is a surpassable dharma. (Chinese textual note: The notes in red state that it is surpassable because it is not ultimate.) It is a non-corresponding cause. Analyses such as these are employed [in *abhidharma* writings] to describe the precept forbidding killing.

Question: The killing of beings is also forbidden by the moral-precept standard included in the eightfold right path. Why do you merely note here that the precept of abstention from killing beings has a retribution and may involve the contaminants?

Response: We discuss herein only the regulatory dharmas associated with taking the precepts. We do not discuss here the regulations associated with beings who have become free of the contaminants. Moreover, in other *abhidharmas*, it is stated that the dharma of abstention from killing is practiced through the mind’s constantly avoiding pursuit [of ideation tending toward killing], that it is not the case that it constitutes karma of the body or mouth, that it is practiced through refraining from following along with the karma associated with one’s mind, that it may or may not involve karmic retribution, that it is not a dharma associated with the mind, and that it may or may not involve the contaminants. These are dharmas that vary [in their analysis from author to author]. They are in agreement on the other issues.⁸

復有言。諸佛賢聖不戲論諸法。

- 155a29 | [13] (丹注云種種異說名為戲也)現前眾生各各惜命。
是故佛言。
- 155b01 | 莫奪他命。奪他命世世受諸苦痛。眾生有
- 155b02 | 無後當說。問曰。人能以力勝人并國殺怨。
- 155b03 | 或田獵皮肉所濟處大。[14]令不殺生得何等
- 155b04 | 利。答曰。得無所畏安樂無怖。我以無害
- 155b05 | 於彼故。彼亦無害於我。以是故無怖無
- 155b06 | 畏。好殺之人雖復位極人王。亦不自安。如
- 155b07 | 持戒之人。單[15]行獨遊無所畏難。復次好殺
- 155b08 | 之人。有命之屬皆不喜見。若不好殺。一切
- 155b09 | 眾生皆樂依附。復次持戒之人。命欲終時其
- 155b10 | 心安樂無疑無悔。若生天上若在人中常
- 155b11 | 得長壽。是為得道因緣。乃至得佛住壽無
- 155b12 | 量。復次殺生之人。今世後世受種種身心苦
- 155b13 | 痛。不殺之人無此眾難。是為大利。

正
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字

復有言：“諸佛賢聖不戲論諸法，現前眾生各各惜命，是故佛言莫奪他命；奪他命，世世受諸苦痛。”眾生有、無後當說。

問曰：人能以力勝人，并國殺怨，或田獵皮肉，所濟處大；今不殺生，得何等利？

答曰：得無所畏，安樂無怖。我以無害於彼故，彼亦無害於我，以是故，無怖無畏。好殺之人，雖復位極人王，亦不自安；如持戒之人，單獨游行，無所畏難。

復次，好殺之人，有命之屬皆不喜見。若不好殺，一切眾生皆樂依附。

復次，持戒之人，命欲終時，其心安樂，無疑無悔；若生天上，若在人中，常得長壽；是為得道因緣，乃至得佛，住壽無量。

復次，殺生之人，今世、後世受種種身心苦痛。不殺之人，無此眾難，是為大利。

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d) RESUMPTION OF EXPOSITORY KILLING PRECEPT DISCUSSION

There are yet others who make the point that the Buddhas, the Worthies, and the Āryas are not inclined toward frivolous debate about dharmas and that, no matter which being one may encounter, in all cases it is inclined to cherish its own life. Therefore the Buddha said, “Do not take another’s life. If one takes another’s life, one will be bound to undergo all manner of bitter pain in life after life.” The issue of whether or not beings actually exist shall be discussed later on. (Chinese textual note: The notes in red state that the “frivolous” [in “frivolous debate”] refers to all sorts of divergent discussions.)

i) OBJECTION: KILLING IS JUSTIFIED. WHY ABSTAIN?

Question: People are able to use their strength to be victorious over others, annex adjacent countries, and kill their enemies. The skins and meat hunted in the field may provide great benefits in rescuing [people from hunger]. What then is the value of preventing one from killing beings?

ii) REFUTATION OF ARGUMENTS FOR KILLING

Response: One gains from this a state of fearlessness. One becomes peaceful, happy and free of dread. Because there has been no harm on my part toward others, they harbor no harmful intentions toward me, either. On account of this, one is never terrified and abides in fearlessness. Although a man who likes to kill may rise to the highest position in which he becomes a king among men, he is still not at peace with himself. However, if one is a man who upholds the precepts, he may travel by himself and roam about alone, fearing nothing, and encountering no calamities.

Moreover, any being who possesses a life span does not enjoy encountering a person who takes pleasure in killing. If one dislikes killing, all beings happily rely on him. Again, when the life of a person who upholds the precepts is about to come to its end, his mind is at peace, happy, free of doubts, and free of regrets. Then, whether he is reborn in the heavens or among men, he always gains a long life span. This behavior constitutes a cause and condition for realizing the path. When such a person finally achieves buddhahood, his lifespan in the world is incalculably long.

Additionally, in both present and future lives, a person who kills beings experiences all kinds of physical and mental bitterness and pain. A person who refrains from killing remains free of such manifold difficulties. This amounts to a great benefit.

復次行

155b14 | 者思惟。我自惜命愛身。彼亦如是與我何
 155b15 | 異。以是之故不應殺生。復次若[16]人殺生者。
 155b16 | 為善人所訶怨家所嫉。負他命故常有
 155b17 | 怖畏為彼所憎。死時心悔當墮地獄若畜
 155b18 | 生中。若出為人常當短命。復次假令後世
 155b19 | 無罪。不為善人所訶怨家所嫉。尚不應
 155b20 | 故奪他命。何以故。善相之人所不應行。何
 155b21 | 況[17]兩世有罪弊惡果報。復次殺為罪中之
 155b22 | 重。何以故人有死急不惜重寶。但以活命
 155b23 | 為先。譬如賈客[18]入海採寶。垂出大海其
 155b24 | 船卒壞珍寶失盡。而自喜慶舉手而言。幾失
 155b25 | 大寶。眾人怪言。汝失財物裸形得脫。云何
 155b26 | 喜言幾失大寶。答言。一切寶中人命第一。人
 155b27 | 為命故求財。不為財故求命。以是故。佛
 155b28 | 說十不善道中殺[19]罪最在初。五戒中亦最在
 155b29 | 初。若人種種修諸福德。而無不殺生戒

正體字

復次，行者思惟：“我自惜命、愛身，彼亦如是，與我何異？以是之故，不應殺生。”

復次，若殺生者，為善人所訶，怨家所嫉；負他命故，常有怖畏，為彼所憎；死時心悔，當墮地獄，若畜生中；若出為人，常當短命。

復次，假令後世無罪，不為善人所訶、怨家所嫉，尚不應故奪他命。何以故？善相之人所不應行；何況兩世有罪，弊惡果報！

復次，殺為罪中之重。何以故？人有死急，不惜重寶，但以活命為先。譬如賈客入海採寶，垂出大海，其船卒壞，珍寶失盡，而自喜慶，舉手而言：“幾失大寶！”眾人怪言：“汝失財物，裸形得脫，云何喜言幾失大寶？”答言：“一切寶中，人命第一；人為命故求財，不為財故求命。”以是故，佛說十不善道中，殺最在初；五戒中亦最在初。若人種種修諸福德，而無不殺生戒，

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Furthermore, the practitioner reflects to himself, "I cherish my own life and am fond of this body. Others are the same in this respect. How are they any different from me? I should therefore refrain from killing any being."

Moreover, if one is a killer of beings, he is denounced by good people and is hated by his enemies. Because he is responsible for taking the lives of others, he is constantly afflicted with fearfulness and is detested by those beings.⁹ When he dies, his mind is full of regrets and he is bound to fall into the hells or into the realm of animals. When he emerges from those realms, his lifespan is bound to always be brief.

Then again, even if one were able to cause there to be no karmic retributions in later lives, no denunciation by good people, and no detestation by enemies, one should still refrain from deliberately taking another's life. Why? This is a thing which should not be done by those who are good. How much the more so is this the case where one encounters in both eras¹⁰ the resulting retribution arising from the baseness and evil of one's own offenses.

Furthermore, killing amounts to the most serious of all offenses. How is this so? When a person encounters a life-threatening situation, he will not spare even the most valuable treasures [in the quest to save his own life]. He takes simply being able to survive as what is of primary importance.

e) THE MERCHANT WHO LOST HIS JEWELS (STORY)

This principle is illustrated by the case of the merchant who went to sea to gather jewels. When he had just about gotten back from the great sea, his boat suddenly broke apart and the precious jewels were all lost. He was nonetheless overjoyed and exultant, throwing up his hands and exclaiming, "I almost lost a great jewel!"

Everyone thought this strange and said, "You lost all your valuable possessions and escaped without even any clothes on your back. How can you joyfully exclaim, "I almost lost a great jewel!"

He replied, "Among all the jewels, a person's life is foremost. It is for the sake of their lives that people seek wealth. It is not that they seek to live for the sake of wealth."

f) KILLING AS THE WORST AND NOT KILLING AS THE FINEST OF ACTIONS

It is for this reason that the Buddha said that, among the ten bad karmic actions, the offense of killing is foremost. It is also foremost among the five precepts. Even if a person cultivates all sorts of merit, so long as he does not have the precept against taking life,

則

155c01 | 無所益。何以故。雖在富貴處生勢力豪強。
 155c02 | 而無壽命誰受此樂。以是故知。諸餘罪中
 155c03 | 殺罪最重。諸功德中不殺第一。世間中惜命
 155c04 | 為第一。何以知之。一切世人甘受刑罰[20]刑
 155c05 | 殘[*]考掠以護壽命。復次若有人受戒心[21]生。
 155c06 | 從今日不殺一切眾生。是於無量眾生中。
 155c07 | [22]已以所愛重物施與。所得功德亦復無量。
 155c08 | 如佛說有五大施。何等五。一者不殺生是為
 155c09 | 最大施。不盜不邪淫不妄語不飲酒亦復如
 155c10 | 是。復次行慈三昧其福無量。水火不害刀
 155c11 | 兵不傷。一切惡毒所不能[23]中。以五大施
 155c12 | 故所得如是。復次三世十方中尊佛為第
 155c13 | 一。如佛語難提迦優婆塞。殺生有十罪。何
 155c14 | 等為十。一者心常懷毒世世不絕。二者眾
 155c15 | 生憎惡眼不喜見。三者常懷惡念思惟惡
 155c16 | 事。四者眾生畏之如見蛇虎。

正
體
字

则无所益。何以故？虽在富贵处生，势力豪强而无寿命，谁受此乐？以是故，知诸余罪中，杀罪最重；诸功德中，不杀第一。世间中惜命为第一，何以知之？一切世人，甘受刑罚、刑残拷掠以护寿命。

复次，若有人受戒，心生口言：“从今日不杀一切众生。”是于无量众生中，以所爱重物施与，所得功德亦复无量。如佛说：“有五大施。何等五？一者、不杀生，是为最大施；不盗、不邪淫、不妄语、不饮酒，亦复如是。”

复次，行慈三昧，其福无量，水火不害，刀兵不伤，一切恶毒所不能中；以五大施故，所得如是。

复次，三世十方中尊，佛为第一。如佛语难提迦优婆塞：“杀生有十罪。何等为十？一者、心常怀毒，世世不绝；二者、众生憎恶，眼不喜见；三者、常怀恶念，思惟恶事；四者、众生畏之，如见蛇虎；

简
体
字

there is nothing to be gained from it. Why? Even though one might be born into a circumstance in which one enjoys karmic blessings and noble birth attended by the power of aristocratic connections, if he still does not have a long lifespan, who would be able [to survive long enough] to experience such bliss?¹¹

For these reasons, one knows that, among all of the offenses, the offense of killing is the most serious and, among all of the meritorious practices, refraining from killing is foremost. In the world, it is the preserving of one's own life which is the primary concern. How do we know this? Everyone in the world would agree to undergo the physical cruelty of corporeal punishment, including even beating and flogging, in order to spare their own lives.

Then again, if the thought to take on the moral precepts arises in a person in such a way that he thinks, "From this very day onward, I shall not kill any beings," by doing this he has already given a gift to an incalculable number of beings of something that they prize as valuable. The merit which he gains thereby is also incalculable.

According to what the Buddha said, there are five great gifts. What are the five? The first is not killing beings. This is the greatest gift. Not stealing, not engaging in sexual misconduct, not lying, and not drinking intoxicants are the others which are the similar in this respect.

Additionally, the merit of practicing the samādhi of kindness (*maitrī-samādhi*) is incalculable. Water and fire will not harm one. Knives and military weapons will not injure one. No matter what the evil poison, one is unable to be poisoned by it. These are the sorts of things that one gains from giving the five great gifts.

g) TEN KARMIC EFFECTS FROM KILLING

Moreover, the Buddha, foremost among all revered throughout the three periods of time and ten directions, told the *upāsaka* Nandika, "There are ten punishments that accrue from killing beings. What are the ten?

1. In life after life without cease, one's mind constantly nurtures a poisonous disposition.
2. Beings detest, regard as evil, and find no joy in seeing such a person.
3. One constantly cherishes malicious thoughts and contemplates evil endeavors.
4. Beings fear one just as if they had encountered a snake or tiger.

五者睡時心

155c17 | 怖覺亦不安。六者常有惡夢。七者命終之時
 155c18 | 狂怖惡死。八者種短命業因緣。九者身壞命
 155c19 | 終墮[24]泥犁中。十者若出為人常當短命。復
 155c20 | 次行者心念。一切有命乃至[25]昆虫皆自惜身。
 155c21 | 云何以衣服飲食。自為身故而殺眾生。復
 155c22 | 次行者當學大人法。一切大人中佛為最
 155c23 | 大。何以故。一切智慧成就十力具足。能度眾
 155c24 | 生常行慈愍。持不殺戒自致得佛。亦教弟
 155c25 | 子行此慈愍。行者欲學大人行故亦當不
 155c26 | 殺。問曰。不侵我者殺心可息。若為侵害強
 155c27 | 奪逼迫。是當云何。答曰。應當量其輕重。若
 155c28 | 人殺己先自思惟。[26]全戒利重[*]全身為重。
 155c29 | 破戒為失喪身為失。如是思惟已。知持戒
 156a01 | 為重[*]全身

正體字

五者、睡時心怖，覺亦不安；六者、常有惡夢；七者、命終之時，狂怖惡死；八者、種短命業因緣；九者、身壞命終，墮泥犁中；十者、若出為人，常當短命。”

復次，行者心念：“一切有命，乃至昆虫，皆自惜身；云何以衣服、飲食自為身故而殺眾生？”

復次，行者當學大人法。一切大人中，佛為最大。何以故？一切智慧成就，十力具足，能度眾生，常行慈愍，持不殺戒，自致得佛，亦教弟子行此慈愍。行者欲學大人行故，亦當不殺。

問曰：不侵我者，殺心可息；若為侵害、強奪、逼迫，是當云何？

答曰：應當量其輕重。若人殺己，先自思惟：“全戒利重？全身為重？破戒為失？喪身為失？”如是思惟已，知持戒為重，全身

簡體字

5. One becomes terrified when asleep and unable to be at peace when awake.
6. One always has bad dreams.
7. As one's life draws to an end, one descends into madness and terror of dying.
8. One plants the karmic causes and conditions for having only a brief life.
9. When the body deteriorates and one's life ends, one falls into *niraya* (the hells).
10. When one emerges and finally regains human rebirth, one is bound to always have only a short life.

h) CONTEMPLATIONS TO REINFORCE NOT KILLING

Additionally, the practitioner thinks to himself, "All things possessed of life, including even the insects, cherish their own physical bodies. How could one kill beings for clothing, food and drink, or for the sake of one's own body?"

Moreover, the practitioner should study the dharmas of the great men. Among all the great men, the Buddha is the greatest. How is this so? He has perfected every sort of wisdom and has brought the ten powers to complete fulfillment. He is able to liberate beings and he constantly implements kindness and pity. It was through upholding the precept against killing that he arrived at the achievement of buddhahood. He then also instructed his disciples to course in this kindness and pity. Because the practitioner wishes to emulate the practices of the great men, he too ought to refrain from killing.

i) OBJECTION: WHAT IF MY LIFE IS THREATENED?

Question: If it is not a case of my being attacked, then the thought of killing may be put to rest. However, if one has been attacked, overcome by force, and is then being coerced by imminent peril, what should one do then?

Reply: One should weigh the relative gravity of the alternatives. If someone is about to take one's life, one should first consider whether the benefit from preserving the precept is more important or whether the benefit from preserving one's physical life is more important, considering also whether it is precept breakage that determines loss or whether it is physical demise that determines what amounts to a loss.

After having reflected in this manner, one realizes that maintaining the precept is momentous and that preserving one's physical

正體字

為輕。若苟免[*]全身身何所得。
 156a02 | 是身名為老病死藪。必當壞敗。若為持戒
 156a03 | 失身其利甚重。又復思惟。我前後失身世
 156a04 | 無數。或作惡賊禽獸之身。但為財利諸不善
 156a05 | 事。今乃得為持淨戒故。不惜此身捨命
 156a06 | 持戒。勝於毀禁[*]全身。百千萬[1]倍不[2]可
 156a07 | 為喻。如是定心應當捨身。以護淨戒。如
 156a08 | 一須陀洹人。生屠殺家年向成人。應當修
 156a09 | 其家業而不肯殺生。父母與刀并一口羊
 156a10 | 閉著屋中。而語之言。若不殺羊。不令汝出
 156a11 | 得見日月生活飲食。兒自思惟言。我若殺
 156a12 | 此一羊。便當終為此業。豈以身故為此大罪。
 156a13 | 便以刀自殺。父母開戶見。羊在一面立兒
 156a14 | 已命絕。當自殺時即生天上。若如此者是
 156a15 | 為不惜壽命[*]全護淨戒。如是等義是名
 156a16 | 不殺生戒。

簡體字

为轻。若苟免全身，身何所得？是身名为老病死藪，必当坏败！若为持戒失身，其利甚重。又复思惟：“我前后失身，世世无数，或作恶贼、禽兽之身，但为财利诸不善事；今乃得为持净戒故，不惜此身，舍命持戒，胜于毁禁全身百千万倍，不可为喻。”如是定心，应当舍身以护净戒。如一须陀洹人，生屠杀家；年向成人，应当修其家业而不肯杀生。父母与刀，并一口羊，闭著屋中而语之言：“若不杀羊，不令汝出、得见日月、生活饮食！”儿自思惟言：“我若杀此一羊，便当终为此业，岂以身故为此大罪？”便以刀自杀。父母开户，见羊在一面立，儿已命绝。当自杀时，即生天上。若如此者，是为不惜寿命，全护净戒。如是等义，是名不杀生戒。

life is a minor matter. If in avoiding peril one is able only to succeed in preserving one's body, then what advantage is gained with having preserved the body? This body is the swamp of senescence, disease, and death. It will inevitably deteriorate and decay. However, if it is for the sake of upholding the precept that one loses one's body, the benefit of that is extremely consequential.

Furthermore, one should consider thus: "From the past on up to the present, I have lost my life an innumerable number of times. At turns, I have taken birth as a malevolent brigand or as a bird or beast where I have lived solely for profit or all manner of other unworthy pursuits.

"I have now encountered a situation in which [loss of life] might be for the sake of preserving the purity of the moral precepts. To not be stinting of this body and to sacrifice my life to uphold the precepts would be a billion times better than, and in fact incomparable, to merely safeguarding my body at the expense of violating the prohibitions." Thus one may decide in this manner that one should forsake the body in order to protect the integrity of the pure precepts.

j) THE BUTCHER'S SON REFUSES TO KILL (STORY)

For example, there once was a man who, having reached the rank of *srota-āpanna*,¹² had taken rebirth into the family of a butcher and then grown up to the threshold of adulthood. Although he was expected to pursue his household occupation, he was unable to kill animals. His father and mother gave him a knife and a sheep and shut him up in a room, telling him, "If you do not kill the sheep, we will not allow you to come out and see the sun or the moon, or to have the food and drink necessary for your own survival."

The son thought to himself, "If I kill this sheep, then I will be compelled to pursue this occupation my entire life. How could I commit such a great crime solely for the sake of this body?" He then took up the knife and killed himself. The father and mother eventually opened the door to take a look only to discover that the sheep was standing off to one side whilst the son was laying there, already deceased.¹³

Having killed himself, he then took rebirth in the heavens. If one were to act in this manner, this would amount to not sparing even one's own life in safeguarding the integrity of the pure precepts.

Concepts such as we have treated here form the bases for the precept against killing.

正體字

不與取者。知他物生盜心。取物
 156a17 | 去離本處物屬我。是名盜。若不作是名不
 156a18 | 盜。其餘方便[3]計校。乃至手捉未離地[4]者
 156a19 | 名助盜法。財物有二種。有屬他有不屬
 156a20 | 他。取屬他物是[5]為盜罪。屬他物亦有二
 156a21 | 種。一者聚落中二者空地。此二處物。盜心取
 156a22 | 得盜罪若物在空地當檢校。知是物近誰
 156a23 | 國。是物應當[6]有屬不應取。如毘尼中說
 156a24 | 種種不盜。是名不盜相。問曰。不盜有何等
 156a25 | 利。答曰。人命有二種。一者內。二者外。若奪
 156a26 | 財物是為奪外命。何以故。命依飲食衣[7]被
 156a27 | [8]等故活。若劫若奪是名奪外命。如[9]偈說
 156a28 | 一切諸眾生 衣食以自活
 156a29 | 若奪若劫取 是名劫奪命
 156b01 | 以是事故有智之人不應劫奪。

簡體字

不与取者，知他物，生盜心，取物去离本处，物属我，是名盗。若不作，是名不盗。其余方便校计，乃至手捉未离地者，是名助盗法。财物有二种：有属他，有不属他。取属他物，是盗罪。属他物亦有二种：一者、聚落中，二者、空地。此二处物，盗心取，得盗罪。若物在空地，当检校知是物近谁国？是物应当有属，不应取。如毗尼中说种种不盗，是名不盗相。

问曰：不盗有何等利？

答曰：人命有二种：一者、内，二者、外。若夺财物，是为夺外命。何以故？命依饮食、衣被等故活，若劫若夺，是名夺外命。如偈说：

“一切诸众生，衣食以自活；若夺若劫取，是名劫夺命。”

以是事故，有智之人不应劫夺。

2) THE PRECEPT AGAINST STEALING

a) STEALING DEFINED

As for taking what is not given, if one knows it is something belonging to another, if one brings forth a thought intent on stealing it, if one takes that thing away from its original location, and if the thing is then considered to be “mine,” this is what is meant by stealing. If one does not do this, then this amounts to refraining from stealing. The other associated factors, from the planning of the act on up to and including grasping it with the hand when it has not yet left the ground—these constitute dharmas auxiliary to stealing.

Valuable objects are of two types: those which belong to someone else and those which do not belong to someone else. If one takes a thing which belongs to someone else, this constitutes an offense of stealing.

Things which belong to someone else are also of two kinds: those which are within the boundaries of a village and those which are in the wilderness. If one’s taking of things from either of these places is accompanied by a mind intent on stealing, then one incurs the offense of stealing. If the object is in the wilderness, then one should consider critically and come to an understanding as to whose kingdom this object might be in close proximity to, and as to whether or not it has an owner and thus should not be taken. Accordance with the Vinaya¹⁴ discussions of the various circumstances not constituting stealing defines the character of what does not qualify as stealing.

b) THE BENEFITS OF NOT STEALING

Question: What are the benefits of refraining from stealing?

Response: There are two parts to a person’s life, that which is inward and that which is outward. If one steals someone’s valuables, this amounts to stealing his outward life. How is this so? Life depends upon drink, food, clothing, bedding, and other such things by which he is therefore able to survive. If one robs someone of these things or steals them, this amounts to stealing the outward bases of his life. This is as described in a verse:

Each and every one of all the beings
depends on clothes and food for his own survival.
Whether one takes by stealing or by robbing,
this amounts to robbing or stealing someone’s life.

On account of this fact, a wise person should refrain from robbing or stealing.

復次當自

156b02 | 思惟。劫奪得物以自供養。雖身充足會亦
 156b03 | 當死。死入地獄。家室親屬雖共受樂。獨自
 156b04 | 受罪。亦不能救。已得此觀應當不盜。復
 156b05 | 次是不與取有二種。一者偷。二者劫。此二共
 156b06 | 名不與取。於不與取中盜為最重。何以故。
 156b07 | 一切人以財自活。而或[10]穿窬盜取是最不
 156b08 | 淨。何以[11]故。無力勝人畏死。盜取故。劫奪之
 156b09 | 中盜為[12]罪重。如偈說
 156b10 | 飢餓身羸瘦 受罪大苦[13]劇
 156b11 | 他物不可觸 譬如大火聚
 156b12 | 若盜取他物 其主泣[14]懊惱
 156b13 | 假使天王等 猶亦以為苦
 156b14 | 殺生人罪雖重。然於所殺者是賊。偷盜人
 156b15 | 於一切有物人中賊。若犯餘戒。於異國中
 156b16 | 有不以為罪者。[15]若偷盜人。一切諸國無不
 156b17 | 治罪。

正
體
字

復次，當自思惟：“劫奪得物，以自供養，虽身充足，会亦当死；死入地狱，家室亲属虽共受乐，独自受罪，亦不能救。”已得此观，应当不盗。

復次，是不与取有二种：一者、偷，二者、劫，此二共名不与取。于不与取中，盗为最重。何以故？一切人以财自活，而或穿窬盗取，是最不净。何以故？无力胜人，畏死盗取故。劫夺之中，盗为重罪，如偈说：

“饥饿身羸瘦，受罪大苦处；他物不可触，譬如大火聚。

若盗取他物，其主泣懊恼，假使天王等，犹亦以为苦。”

杀生人罪虽重，然于所杀者是贼，偷盗人于一切有物人中贼。若犯余戒，于异国中有不以为罪者；偷盗人，一切诸国无不治罪。

簡
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Moreover, one ought to reflect, "If it is by robbing or by stealing that one obtains the things that he gives to himself, even though he may be personally well provided for, he will nonetheless come to that time when he too must die. On dying, he will enter the hells. Then, even though his family might still be experiencing bliss, he will be compelled to undergo punishment all by himself and will then be ensconced in a situation from which he cannot be rescued." Having contemplated in this fashion, one should then refrain from stealing.

c) TWO MAIN CATEGORIES OF STEALING

Additionally, this [offense of] "taking what is not given" falls into two categories: The first is stealing. The second is robbery. They are both generally referred to as "taking what is not given."

d) THE REPREHENSIBILITY OF ROBBERY IN PARTICULAR

Within the sphere of taking what is not given, robbery is the most serious form of the offense. How is this so? All people rely upon their wealth to keep themselves alive. If one nonetheless breaks in and commits robbery, this constitutes the most defiled sort of conduct. Why? It is because one has no power in such circumstances to allay the victim's fear of being murdered. It is because, in the course of committing robbery, one [forcefully] seizes possessions that robbery is the most serious class of stealing offense. This is as described in a verse:

Hungry and starving, one's body emaciated and thin,
one undergoes punishment amidst intensely great suffering.¹⁵
The belongings of others cannot even be touched,
for they are like a great flaming bonfire.

If one seizes through robbery the possessions of others,
their owners start weeping in anguished affliction.
Even if one were a king of the gods or one of that sort,
one would still look on this as freighted with suffering.

e) THE GRAVITY AND UNIVERSAL CONDEMNATION OF THEFT

Although one does commit a serious offense by killing, still, from the standpoint of the victim of the killing, he is seen as having acted as a thief [of a life]. A person who steals is a thief to all people who own material possessions. If one transgresses against other precepts, it may be that in other countries there are those who do not take that to constitute an offense. However, if one is a person who steals, there is no country that does not punish it as an offense.

正
體
字

問曰。劫奪之人。今世有人讚美其健。
 156b18 | 於此劫奪何以[16]不作。答曰。不與[17]而盜是
 156b19 | 不善相。劫盜之中雖有差降俱為不善。譬
 156b20 | 如美食雜毒惡食雜毒。美惡雖殊雜毒不
 156b21 | 異。亦如明闇蹈火晝夜雖異燒足一也。今
 156b22 | 世愚人不識罪福二世果報。無仁慈心。見
 156b23 | 人能以力相侵強奪他財。讚以為[18]強。諸佛
 156b24 | 賢聖慈愍一切。了達三世殃[19]禍不朽。所不
 156b25 | 稱譽。以是故知劫盜之罪俱為不善。善人行
 156b26 | 者之所不為。如佛說。不與取有十罪。何等
 156b27 | 為十。一者物主常瞋。二者重疑[20] (丹注云重罪人疑)三
 156b28 | 者非[21]行時不籌量。

簡
體
字

問曰：劫奪之人，今世有人贊美其健，于此劫奪，何以放舍？

答曰：不與而偷盜，是不善相；劫盜之中，虽有差降，俱為不善。譬如美食雜毒，惡食雜毒，美惡雖殊，雜毒不異。亦如明闇蹈火，晝夜雖異，燒足一也。今世愚人，不識罪、福二世果報，無仁慈心；見人能以力相侵，強奪他財，贊以為強。諸佛賢聖，慈愍一切，了達三世殃禍不朽，所不稱譽。以是故，知劫盜之罪，俱為不善，善行人者之所不為。如佛說：“不與取有十罪。何等為十？一者、物主常瞋；二者、重疑（重罪人疑）；三者、非時行，不籌量；

f) OBJECTION: BUT ISN'T THE VERY BOLDNESS ADMIRABLE?

Question: As for people who engage in robbery by force, there are people in the present era who praise them and see their boldness as admirable. Why then should one refrain from engaging in this sort of thievery?

g) CONDEMNATION OF THEFT OF ANY SORT

Response: If one takes something which has not been given, this is an act characterized by unwholesomeness. Although there are lesser infractions within the realm of stealing, all of them are inherently bad. This is comparable to mixing poison into fine food or mixing poison into bad food. Although there may be distinctions between fine and poor cuisine, still, in the sense that they have both been mixed with poison, they do not differ at all.

This is also comparable to stepping into fire when it is light out and when it is dark. Although there is the difference of day as opposed to night, they are the same as regards the burning of one's feet. The foolish people of the present age are not aware of the resultant retribution from offenses and merit as it occurs in the two periods of time. Devoid of thoughts of humanity and kindness, they observe that a man is able to use his strength to invade and take another's wealth by force and then praise it as being a measure of his power.

The Buddhas, the Worthies, and the Āryas maintain kindness and pity for all. They have completely understood that there is no fading away of the [inevitability of] encountering disasters and misfortunes [as karmic retributions for such acts] as one moves through the three periods of time. Hence they do not praise such acts. One should therefore realize that all stealing offenses are inherently bad. Any practitioner who is a good person will refrain from engaging in these actions.

h) TEN KARMIC EFFECTS OF STEALING

As described by the Buddha, taking what is not given has ten associated punishments.

1. The owner always nourishes hatred.
2. One is repeatedly called into doubt. (Chinese textual note: The notes in red state, "With repeated offenses, people harbor doubts".)
3. Even when not engaged in the act, one is liable to encounter unforeseen events.¹⁶

四者[22]朋黨惡人遠離
 156b29 | 賢善。五者破善相。六者得罪於官。七者財
 156c01 | 物沒入。八者種貧窮業因緣。九者死入地
 156c02 | 獄。十者若出為人勤苦求財。五家所共若王
 156c03 | 若賊若火若水若不愛子用。乃至藏埋亦失。
 156c04 | 邪淫者。[23]若女人為父母兄弟姊妹夫主兒子
 156c05 | 世間法王法守護。若犯者是名邪淫。若有雖
 156c06 | 不守護以法為守。云何法守。一切出家女
 156c07 | 人在家。受一日戒。是名法守。若以力若以
 156c08 | 財若[24]誑誘若自有妻受戒有[25]娠乳兒非
 156c09 | 道。[26]如是犯者名為邪淫。如是種種乃至以
 156c10 | 華鬢與淫女為要。如是犯者名為邪淫。如
 156c11 | 是種種不作。名為不邪淫。問曰。人守人瞋

四者、朋党恶人，远离贤善；五者、破善相；六者、得罪于官；七者、财物没入；八者、种贫穷业因缘；九者、死入地狱；十者、若出为人，勤苦求财，五家所共，若王、若贼、若火、若水、若不爱子用，乃至藏埋亦失。”

邪淫者，若女人为父母、兄弟、姊妹、夫主、儿子，世间法、王法守护，若犯者是名邪淫。若有虽不守护，以法为守。云何法守？一切出家女人，在家受一日戒，是名法守。若以力，若以财，若诱诳；若自有妻受戒，有娠，乳儿，非道；乃至以华鬢与淫女为要；如是犯者，名为邪淫。如是种种不作，名为不邪淫。

问曰：人守人瞋，

4. One associates with evil men and departs far from those who are worthy and good.
5. One destroys one's own wholesome qualities.
6. One becomes known as a criminal by the authorities.
7. One's valuables are bound to be lost.
8. One plants the karmic causes and conditions for being poor and destitute [in the future].
9. When one dies, he enters the hells.
10. When one emerges and takes a human rebirth again, he undergoes intense bitterness in the quest for wealth. Then, even so, that wealth ends up being shared with five different groups consisting of the King, thieves, fire, water, and unloving sons. Even if one hides it away or buries it, it is still bound to be lost.

3) THE PRECEPT AGAINST SEXUAL MISCONDUCT

a) SEXUAL MISCONDUCT DEFINED

As for the precept against sexual misconduct, if one violates [the "protected" status] of a female under the protection of the father, the mother, the elder or younger brother, the elder or younger sister, the husband as head of the family, a son, the law of the world, or the law of a king, this constitutes sexual misconduct.

Sometimes there are those who, although they are not "under protection" in this sense, are nonetheless under the protection of the Dharma. How is it that one is under the protection of the Dharma? This refers to all women who have left the home life and to those who are householders but who have taken the "one day" precept. This is referred to as being under the protection of the Dharma.

If one uses force, or if one uses money, or if one engages in deceptive seduction, or if one has a wife who has taken the precept, who is pregnant or who is nursing an infant, or if one engages in sexual activity involving an inappropriate orifice—if one transgresses in such ways, this constitutes sexual misconduct.

All sorts of situations like these even extending to the giving of a flower garland to a courtesan as an indication of intent—if one transgresses in such ways, this constitutes sexual misconduct. If in all sorts of situations such as these one refrains from taking such actions, this qualifies as not engaging in sexual misconduct.

b) OBJECTION: HOW COULD THIS APPLY TO ONE'S WIFE?

Question: When the woman is under the protection of a man, one engenders the man's hatred. When she is under the protection of the

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156c12 | 法守破法應名邪淫。人自有妻何以為邪。
 156c13 | 答曰。既聽受一日戒。墮於法中。本雖是婦
 156c14 | 今不自在。過受戒時則非法守。有[*]娠婦
 156c15 | 人以其身重。厭本所習。又為傷[*]娠。乳兒
 156c16 | 時淫其母乳則竭。又以心著淫欲不復護
 156c17 | 兒。非道之處則非女根女心不樂。強以非
 156c18 | 理故名邪淫。是事不作名為不邪淫。問曰。
 156c19 | 若夫主不知不見不惱。他有何罪。答曰。以
 156c20 | 其邪故既名為邪。是為不正。是故有罪。復
 156c21 | 次此有種種罪過。夫妻之情異身同體。奪他
 156c22 | 所愛破其本心。

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法守破法，应名邪淫。人自有妻，何以为邪？

答曰：既听受一日戒，堕于法中；本虽是妇，今不自在；过受戒时，则非法守。有娠妇人，以其身重，厌本所习，又为伤娠。乳儿时淫其母，乳则竭；又以心著淫欲，不复护儿。非道之处，则非女根，女心不乐，强以非理，故名邪淫。是事不作，名为不邪淫。

问曰：若夫主不知，不见不恼，他有何罪？

答曰：以其邪故；既名为邪，是为不正，是故有罪。

复次，此有种种罪过，夫妻之情，异身同体，夺他所爱，破其本心，

Dharma, one violates the Dharma. In these cases, it should qualify as sexual misconduct. However, when it involves a man's own wife, how can it constitute misconduct?

i) IN INSTANCES OF THE ONE-DAY PRECEPT

Response: When one has agreed to the taking of the one day precept, one falls under the jurisdiction of the Dharma. Although originally, she may indeed be one's spouse, now one no longer exercises sovereign independence in the matter. Once the time has passed when that precept is in force, then that situation no longer qualifies as one of being "under the protection of the Dharma."

ii) IN INSTANCES OF PREGNANCY OR NURSING

There are cases where the wife is pregnant and, because the body is heavy, there is aversion for what was originally practiced. Moreover, it can be injurious to the pregnancy. If one engages in sexual relations with the mother during the time she is nursing an infant, the milk may dry up. Moreover, if the mind becomes attached to sexual desire, then there may not be continued protective regard for the infant.

iii) IN INSTANCES INVOLVING INAPPROPRIATE ORIFICE OR FORCE

If one resorts to a place which is not the [genital] orifice, then that is not the female organ and the mind of the woman is not pleased. [Also,] if one resorts to force, because that is unprincipled, that would qualify as sexual misconduct. If one does not engage in such things, this constitutes refraining from sexual misconduct.

c) OBJECTION: IF HER HUSBAND DOESN'T KNOW, WHAT'S THE PROBLEM?

Question: If the husband does not know, does not observe it, and is not afflicted by it, what offense do others incur?

i) OFFENSE IS BASED ON THE ACT ITSELF

Response: It is because it is wrong [that it is regarded as an offense]. Because it is wrong, this is a case of having done what is not right. It is because of this that one [who does this] is deemed to have committed an offense.

ii) ALIENATION OF AFFECTIONS ENTAILS THEFT

Moreover, there are all sorts of transgressions inherent in this. The feelings existing between husband and wife are such that, although they are of different bodies, they are substantially the same [unified entity]. If one steals the object of another person's love and destroys her original thoughts [of affection for him], one qualifies thereby

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是名為賊。復有重罪。惡名
 156c23 | 醜聲為人所憎少樂多畏。或畏刑戮又畏
 156c24 | 夫主傍人所知多懷妄語。聖人所呵罪中之
 156c25 | 罪[27] (丹注云淫罪邪淫破戒故名罪中之罪)
 復次淫[28] 姝之人當自思
 156c26 | 惟。我婦他妻同為女人。骨肉情[29] 態彼此無
 156c27 | 異。而我何為橫生惑心隨逐邪意邪淫之
 156c28 | 人。破失今世後世之樂。(好名善譽身心安樂今世得也。
 生天得道涅槃之利
 156c29 | 後世得也) 復次迴己易處以自制心。若彼侵我妻
 157a01 | 我則忿[1] 恚。我若侵彼彼亦何異。恕己自制
 157a02 | 故應不作。復次如佛[2] 所說。邪淫之人後墮
 157a03 | 劍樹地獄眾苦備受。得出為人。家道不穆。
 157a04 | 常值淫婦邪僻殘[3] 賊

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是名为贼。复有重罪，恶名丑声，为人所憎；少乐多畏，或畏刑戮，又畏夫主傍人所知；多怀妄语，圣人所诃，罪中之罪。

复次，淫泆之人，当自思惟：“我妇他妻，同为女人，骨肉情态，彼此无异，而我何为横生惑心，随逐邪意？”邪淫之人，破失今世、后世之乐（好名善誉，身心安乐，今世得也。生天得道，涅槃之利，后世得也）。

复次，回己易处，以自制心：“若彼侵我妻，我则忿毒；若我侵彼，彼亦何异？”恕己自制，故应不作。

复次，如佛说：“邪淫之人，后堕剑树地狱，众苦备受；得出为人，家道不穆，常值淫妇，邪僻残贼，

as a thief. Thus one simultaneously commits yet another serious offense.

iii) DISREPUTE, HATRED, UNHAPPINESS, FEAR, DANGER, LIES, CENSURE

One gains a bad name and an ugly reputation. One is detested by others and thus experiences diminished happiness and increased fearfulness. One may live in fear of brutal punishment. Additionally, one is fearful that the husband and other people will find out about it. Hence one is much involved in maintaining lies. It is an activity which is denounced by the Āryas. It involves offenses within offenses. (Chinese textual note: The notes in red say, "As for this lust-related offense, it is because one breaks [yet other] precepts while committing sexual misconduct that it refers to 'offenses within offenses.'")

iv) IDENTITY OF LOVERS MAKES IT POINTLESS

Furthermore, the sexually dissolute person ought to reflect, "My wife and his wife are both women. In terms of bone and flesh, feelings and demeanor, that one and this one are no different. So why do I perversely bring forth these deluded thoughts and pursue such incorrect intentions?"

v) PRESENT AND FUTURE HAPPINESS IS LOST

A person who engages in sexual misconduct destroys and loses any happiness in both this life and later lives. (Chinese textual note: [As for what is lost, it is] a fine name, a reputation for goodness, and peace and happiness of body and mind that might otherwise be gained in the present life [as well as] the benefits of heavenly rebirth, realization of the path, and reaching nirvāṇa [that might otherwise be] realized in later lives.)

vi) ONE SHOULD HAVE SYMPATHY FOR THE PROSPECTIVE CUCKOLD

Then again, as a means of controlling one's mind, one should turn one's situation around and change places, considering: "If he were to violate my wife, I would be enraged. Therefore, if I were to violate his wife, how is it that he would feel any differently?" Through the natural self-control arising from realizing one's own situation, one should be motivated to refrain from such acts.

vii) THE KARMIC RETRIBUTION IS HORRIBLE

What's more, as the Buddha himself declared, a person who engages in sexual misconduct later falls into the hell of sword trees in which he undergoes an abundance of many sorts of sufferings. When he finally succeeds in emerging and becoming a human again, his family life will not be harmonious and he will always meet up with a licentious wife who is devious, remote, and ruthlessly cruel.

正體字

邪淫為患。譬如蝮蛇

157a05 | 亦如大火。不急避之禍害將及。如佛所說。

157a06 | 邪淫有十罪。一者常為所淫夫主欲危害

157a07 | 之。二者夫婦不穆常共鬪爭。三者諸不善法

157a08 | 日日增長。於諸善法日日損減。四者不守

157a09 | 護身妻子孤寡。五者財產日耗。六者有諸惡

157a10 | 事常為人所疑。七者親屬知識所不愛憐。

157a11 | 八者種怨家業因緣。九者身壞命終死入地

157a12 | 獄。十者若出為女人多人共夫。若為男子

157a13 | 婦不貞潔。如是等種種因緣不作。是名不

157a14 | 邪淫。妄語者。不淨心欲誑他。覆隱實出異

157a15 | 語生口業。是名妄語。妄語之罪從言聲相

157a16 | [4]解生。若不相解雖不實語。無妄語罪。是

157a17 | 妄語。知言不知不知言知。見言不見

簡體字

邪淫为患。譬如蝮蛇，亦如大火，不急避之，祸害将及！”如佛所说：“邪淫有十罪：一者、常为所淫夫主欲危害之；二者、夫妇不穆，常共斗争；三者、诸不善法日日增长，于诸善法日日损减；四者、不守护身，妻子孤寡；五者、财产日耗；六者、有诸恶事，常为人所疑；七者、亲属、知识所不喜爱；八者、种怨家业因缘；九者、身坏命终，死入地狱；十者、若出为女人，多人共夫；若为男子，妇不贞洁。”如是等种种因缘不作，是名不邪淫。

妄语者，不净心，欲诳他，覆隐实，出异语，生口业，是名妄语。妄语之罪，从言声相解生；若不相解，虽不实语，无妄语罪。是妄语，知言不知，不知言知；见言不见，

d) TEN KARMIC EFFECTS OF SEXUAL MISCONDUCT

Sexual misconduct is a calamity analogous to a venomous snake or a great fire which, should one fail to immediately avoid it, it then entails the encroachment of disastrous harm. As stated by the Buddha, sexual misconduct has ten resulting karmic punishments:

1. The husband of [the offender's] sexual conquest is constantly bent on destroying him.
2. The husband and wife are not harmonious and are constantly engaged in mutual strife.
3. Bad dharmas proliferate with each passing day, whereas good dharmas diminish with each passing day.
4. One fails to protect one's own physical health as one also widows one's wife and orphans one's children.
5. One's wealth and business deteriorate daily.
6. All sorts of unfortunate situations develop as one is also constantly doubted by others.
7. One's relatives and friends no longer feel affection or fondness for him.
8. One plants the karmic causes and conditions for having enemies.
9. At the break-up of the body when the life comes to an end, one dies and enters the hells.
10. If, when one emerges, one takes rebirth as a woman, one becomes the victim of gang rape. If one takes birth as a man, one's wife is not chaste.

If one refrains from all such causes and conditions as these, then this qualifies as refraining from sexual misconduct.

4) THE PRECEPT AGAINST FALSE SPEECH

a) FALSE SPEECH DEFINED

As for false speech, if one has a thought that is not pure in which one wishes to deceive someone else, if one hides the truth, and if one utters words that differ from the truth, thereby generating the karma of the mouth, this is what constitutes "false speech." The offense of false speech arises from the sound of the words and mutual understanding. If there is no mutual understanding, then although they are untrue words, there is no offense of false speech.

As for this false speech: if one actually does know, yet nonetheless claims that he does not know; if one does not know, yet claims that he does know; if one has seen, yet claims that he has not seen;

不

157a18 | 見言見。聞言不聞不聞言聞。是名妄語。
 157a19 | 若不作是名不妄語。問曰。妄語有何等罪。
 157a20 | 答曰。妄語之人。先自誑身然後誑人。以實
 157a21 | 為虛以虛為實。虛實顛倒不受善法。譬如
 157a22 | 覆瓶水不得入。妄語之人心無慚愧。閉塞
 157a23 | 天道涅槃之門。觀知此罪。是故不作。復次
 157a24 | 觀知實語其利甚廣。實語之利自從己出甚
 157a25 | 為易得。是為一切出家[5]人[6]力。如是功德
 157a26 | 居家出家人共有此利。善人之相。復次實語
 157a27 | 之人其心端直。其心端直易得免苦。譬如
 157a28 | 稠林曳木直者易出。問曰。若妄語有如是
 157a29 | 罪。人何以故妄語。答曰。有人愚癡少智。遭
 157b01 | 事苦厄妄語求脫不知事發。今世得罪
 157b02 | 不知後世有大罪報。復有人雖知妄語罪。
 157b03 | 慳貪瞋恚愚癡多故而作妄語。

正體字

不見言見；聞言不聞，不聞言聞；是名妄語。若不作，是名不妄語。

問曰：妄語有何等罪？

答曰：妄語之人，先自誑身，然後誑人；以實為虛，以虛為實，虛實顛倒，不受善法。譬如覆瓶，水不得入。妄語之人，心無慚愧，閉塞天道、涅槃之門。觀知此罪，是故不作。

簡體字

復次，觀知實語，其利甚廣，實語之利，自從己出，甚為易得，是為一切出家人力。如是功德，居家、出家人，共有此利，善人之相。

復次，實語之人，其心端直，其心端直，易得免苦；譬如稠林曳木，直者易出。

問曰：若妄語有如是罪，人何以故妄語？

答曰：有人愚痴少智，遭事苦厄，妄語求脫；不知事發今世得罪，不知后世有大罪報。復有人雖知妄語罪，慳貪、瞋恚、愚痴多故，而作妄語。

if one has not seen, yet claims that he has seen; if one has heard, yet claims that he has not heard; or if one has not heard, yet claims that he has heard—these all constitute instances of false speech. If one has not acted in such a manner, then this qualifies as refraining from committing false speech.

b) THE INHERENT FAULTS IN FALSE SPEECH

Question: What faults are there in false speech?

Response: The person who commits false speech first of all cheats himself, and then proceeds to deceive others. He takes what is real as false and what is false as real. He turns false and real upside down and refuses to accept good dharmas. He is comparable to an inverted vase into which water cannot be poured.

The mind of a person who commits false speech is devoid of a sense of shame or a dread of blame. He blocks off both the way to the heavens and the gate to nirvāṇa. One contemplates this matter, realizes the existence of these disadvantages, and therefore does not engage in it.

Additionally, one contemplates this matter and realizes that the benefits of true speech are extremely vast. The benefits of true speech naturally come forth from one's self and are extremely easily gained. This is the power of all who have left the home life. Both householders and those who have left the home life possess the benefits of this sort of merit. It is the mark of a good person.

Moreover, the mind of a person whose words are true is correct and straight. Because his mind is correct and straight, it is easy for him to succeed in avoiding suffering. It is just as when pulling forth logs from a dense forest. The straight ones come forth easily.

c) WHY THEN DO PEOPLE ENGAGE IN FALSE SPEECH?

Question: If false speech entails disadvantages such as these, why then do people engage in false speech?

Response: There are those who are foolish and deficient in wisdom who, when they encounter anguishing difficulties, tell lies as a stratagem to escape them. They fail to recognize the manner in which matters are bound to unfold. When they commit a transgression in this present life, they do not realize that there will be an immense retribution in a later life which is brought on as a result of that transgression.

Then again, there are people who, although they are aware of the fact that false speech entails a transgression, nonetheless course in lies due to an abundance of greed, hatred, or delusion.

復有人雖

157b04 | 不貪恚。而妄證人罪心謂實爾。死墮地
 157b05 | 獄如提婆達多弟子俱伽離。常求舍利弗目
 157b06 | 捷連過失。是時二人夏安居竟。遊行諸國
 157b07 | 值天大雨。到陶作家宿盛陶器舍。此舍中
 157b08 | 先有一女人在闇中宿。二人不知。此女人
 157b09 | 其夜夢失不淨。晨朝趣水澡[7]洗。是時俱伽
 157b10 | 離偶行見之。俱伽離能相知人交會情狀。而
 157b11 | 不知夢與不夢。是時俱伽離顧語弟子。此
 157b12 | 女人昨夜與人情通。即問女人汝在何處
 157b13 | 臥。答言。我在陶師屋中寄宿。又問共誰。答
 157b14 | 言。二比丘。是時二人從屋中出。俱伽離見
 157b15 | 已。又以相驗之。意謂二人必為不淨。先懷
 157b16 | 嫉妬既見此事。遍諸城邑聚落告之。次到
 157b17 | [8]祇洹唱此惡聲。於是中間梵天王來欲見
 157b18 | 佛。佛入靜室寂然三昧。諸比丘眾亦各閉
 157b19 | 房三昧。皆不可覺。即自思惟。我[9]故來見
 157b20 | 佛。佛入三昧

正體字

复有人虽不贪恚，而妄证人罪，心谓实尔，死堕地狱。如提婆达多弟子俱伽离，常求舍利弗、目捷连过失。是时，二人夏安居竟，游行诸国，值天大雨，到陶作家，宿盛陶器舍。此舍中先有一女人在暗中宿，二人不知。此女人其夜梦失不净，晨朝趣水澡洗。是时，俱伽离偶行见之。俱伽离能相，知人交会情状，而不知梦与不梦。是时，俱伽离顾语弟子：“此女人昨夜与人情通。”即问女人：“汝在何处卧？”答言：“我在陶师屋中寄宿。”又问：“共谁？”答言：“二比丘。”是时，二人从屋中出，俱伽离见已，又以相验之，意谓二人必为不净。先怀嫉妒，既见此事，遍诸城邑聚落告之；次到祇洹，唱此恶声。于是中间，梵天王来欲见佛。佛入静室，寂然三昧；诸比丘众，亦各闭房三昧，皆不可觉。即自思惟：“我故来见佛，佛入三昧，

简体字

d) KOKĀLIKA'S SLANDEROUS OFFENSE (STORY)

Additionally, there are people who, although not afflicted with greed or hatred, nonetheless falsely testify to another man's transgression because, in their own minds, they are of the opinion that their testimony is true. When they die, they plummet into the hells just as did Kokālika, a disciple of Devadatta. He constantly sought to find fault with Śāriputra and Maudgalyāyana.

At that time, those two men had just reached the end of the summer retreat and so they proceeded to travel about, journeying through the various states. Having encountered a great rain storm, upon arriving at the home of a potter, they spent the night in a pottery storage building.

Before they had arrived, unbeknownst to these two, a woman had already gone in and fallen asleep in a darkened part of the building. That night, this woman had an orgasm in her dreams. In the early morning, she went to get water with which to bathe. Kokālika happened to be walking by at the time and took notice of her. Kokālika possessed the ability to know about a person's sex life simply by observing one's countenance. Even so, he couldn't deduce whether the activity had happened in a dream state or while awake.

Kokālika then mentioned to a disciple, "This woman had sex with someone last night," whereupon he asked the woman, "So, where did you spend the night last night?"

She replied, "I spent the night over in the pottery building."

Next, he asked, "Who else was there?"

She replied, "There were a couple of bhikshus there." At just that time, those very two men happened to emerge from inside that building. Having noticed them, Kokālika examined their countenances and convinced himself that the two men were definitely not pure. It so happened that he had formerly nurtured jealousy toward them. Having observed this situation, he proceeded to spread it all about in the various cities, villages and hamlets. Next, he went to the Jeta Grove where he openly proclaimed this evil rumor.

At this time, it so happened that Brahmā, the King of the Gods, had come wishing to have an audience with the Buddha. However, the Buddha had entered into a silent room where he remained very still, immersed in samādhi. All of the bhikshus too had shut their doors and entered samādhi. None of them could be roused. Then he thought to himself, "I originally came to see the Buddha, but, as it happens, the Buddha has gone into samādhi."

且欲還去。即復念言。佛從定
 157b21 | 起亦將不久。於是小住。到俱伽離房前。扣
 157b22 | 其戶而言。俱伽離俱伽離。舍利弗目捷連心
 157b23 | 淨柔軟。汝莫謗之而長夜受苦。俱伽離問
 157b24 | 言。汝是何人。答言。我是梵天王。問言。佛說
 157b25 | 汝得阿那含道。汝何以故來。梵王心念而說
 157b26 | 偈言
 157b27 | 無量法欲量 不應以相取
 157b28 | 無量法欲量 是[10]野人覆沒
 157b29 | 說[11]此偈已。到佛所具說其[12]事。佛言。善哉
 157c01 | 善哉。快說此偈。爾時世尊復說此偈
 157c02 | 無量法欲量 不應以相取
 157c03 | 無量法欲量 是[*]野人覆沒
 157c04 | 梵天王聽佛說已。忽然不現即還天上。爾
 157c05 | 時俱伽離到佛所。頭面禮佛足却住一面。
 157c06 | 佛告俱伽離。舍利弗目捷連心淨柔軟。汝莫
 157c07 | 謗之而長夜受苦。俱伽離白佛言。我於佛
 157c08 | 語不敢不信。但自目見了了。定知二人實
 157c09 | 行不淨。

且欲还去。”即复念言：“佛从定起，亦将不久。”于是小住，到俱伽离房前，扣其户而言：“俱伽离！俱伽离！舍利弗、目捷连心净柔软，汝莫谤之而长夜受苦！”俱伽离问言：“汝是何人？”答言：“我是梵天王。”问言：“佛说汝得阿那含道，汝何以故来？”梵王心念而说偈言：

“无量法欲量，不应以相取；无量法欲量，是野人覆没！”

说是偈已，到佛所，具说其意。佛言：“善哉！善哉！快说此偈！”尔时，世尊复说此偈：

“无量法欲量，不应以相取；无量法欲量，是野人覆没！”

梵天王听佛说已，忽然不现，即还天上。尔时，俱伽离到佛所，头面礼佛足，却住一面。佛告俱伽离：“舍利弗、目捷连，心净柔软，汝莫谤之而长夜受苦！”俱伽离白佛言：“我于佛语不敢不信，但自目见了了，定知二人实行不净。”

He was about to return [to his celestial abode] when he had another thought, “It won’t be long before the Buddha arises from meditative absorption. I’ll just wait here a for a little while longer.” He then went over to the entrance to Kokālika’s room, knocked on the door, and called out, “Kokālika! Kokālika! The minds of Śāriputra and Maudgalyāyana are pure and pliant. Do not slander them or you will be bound to spend the long night [of your future lifetimes] enduring sufferings.”

Kokālika asked, “Who are you?”

He replied, “I am Brahmā, King of the Gods.”

He asked, “The Buddha has said that you have realized the path of the *anāgāmin* (lit. “never-returner”).¹⁷ Why then have you returned here?”

Brahmā, King of the Gods, thought for a moment and then uttered this verse:

In wishing to fathom immeasurable dharmas,
one should not seize on what is mere appearance.
In wishing to fathom immeasurable dharmas,
a boor of this sort is bound to capsize and drown.

After he had spoken this verse, he went to where the Buddha was and set forth the entire matter. The Buddha said, “Good indeed. Good indeed. This verse should be proclaimed straightaway.” The Bhagavat himself then repeated the verse:

In wishing to fathom immeasurable dharmas,
one should not seize on what is mere appearance.
In wishing to fathom immeasurable dharmas,
a boor of this sort is bound to capsize and drown.

After Brahmā, King of the Gods, had heard the Buddha proclaim this, he suddenly disappeared and immediately returned to the heavens.

Kokālika then went to where the Buddha was, prostrated in reverence before the Buddha, and then stood off to one side. The Buddha told Kokālika, “The minds of Śāriputra and Maudgalyāyana are pure and pliant. Do not slander them or you will spend the long night [of future lifetimes] undergoing sufferings.”

Kokālika addressed the Buddha, saying, “I don’t dare disbelieve the words of the Buddha. However, I saw this clearly with my own eyes. I know definitely that these two men have actually committed impure acts.”

佛如是三呵。俱伽離亦三不受。即
 157c10 | 從坐起而去。還其房中舉身生瘡。始如芥
 157c11 | 子漸大如豆如棗如[13]柰。轉大如菰。翕然
 157c12 | 爛壞如大火燒。叫喚[14]嗥哭其夜即死。入大
 157c13 | 蓮華地[15]獄。有一梵[16]天夜來白佛。俱伽離
 157c14 | 已死復有一梵天言。墮大蓮華地獄。其夜
 157c15 | 過已佛命僧集而告之言。汝等欲知俱伽
 157c16 | 離所墮地獄壽命長短不。諸比丘言。願樂欲
 157c17 | 聞。佛言。有六十斛胡麻。有人過百歲取
 157c18 | 一胡麻。如是至盡。阿浮陀地獄中壽故未
 157c19 | 盡。二十阿浮陀地獄中壽。為一尼羅浮陀地
 157c20 | 獄中壽。如二十尼羅浮陀地獄中壽為一
 157c21 | [17]阿羅邏地獄中壽。二十[*]阿羅邏地獄中壽。
 157c22 | 為一[*]阿婆婆地獄中壽。二十[*]阿婆婆地獄
 157c23 | 中壽。為一休休地獄中壽。二十休休地獄中
 157c24 | 壽。為一漚波羅地獄中壽。二十漚波羅地獄
 157c25 | 中壽。為一分陀梨迦地獄中壽。二十分陀梨
 157c26 | 迦地獄中壽。為一摩呵波頭摩地獄中壽。俱
 157c27 | 伽離墮是摩呵波頭摩地獄中。出其大舌
 157c28 | 以[18]百釘釘之。五百具犁耕之。爾時世尊
 157c29 | 說此偈言
 158a01 | [1]夫士之生 斧在口中 所以斬身
 158a02 | 由其惡言 應呵而讚 應讚而呵
 158a03 | 口集諸惡 終不見樂

佛如是三呵，俱伽离亦三不受，即从座起而去。还其房中，举身生疮，始如芥子，渐大如豆、如枣、如柰，转大如瓜，翕然烂坏；如大火烧，叫唤号啕，其夜即死，入大莲华地狱。有一梵天夜来白佛：“俱伽离已死。”复有一梵天言：“堕大莲华地狱。”其夜过已，佛命僧集而告之言：“汝等欲知俱伽离所堕地狱寿命长短不？”诸比丘言：“愿乐欲闻！”佛言：“有六十斛胡麻，有人过百岁取一胡麻，如是至尽，阿浮陀地狱中寿故未尽。二十阿浮陀地狱中寿，为一尼罗浮陀地狱中寿。如二十尼罗浮陀地狱中寿，为一呵罗邏地狱中寿。二十呵罗邏地狱中寿，为一呵婆婆地狱中寿。二十呵婆婆地狱中寿，为一休休地狱中寿。二十休休地狱中寿，为一漚波罗地狱中寿。二十漚波罗地狱中寿，为一分陀梨迦地狱中寿。二十分陀梨迦地狱中寿，为一摩呵波头摩地狱中寿。俱伽离堕是摩呵波头摩地狱中，出其大舌，以五百钉钉之，五百具犁耕之。”尔时，世尊说此偈言：

“夫士之生，斧在口中；所以斩身，由其恶言。
 应呵而赞，应赞而呵；口集诸恶，终不见乐！”

The Buddha rebuked him in this manner three times and Kokālika three times still refused to accept it. He then got up from his place, left, and returned to his room. His entire body then broke out in sores. At first, they were the size of sesame seeds. They gradually became as big as beans, as big as dates, as big as mangoes, and finally, as big as melons. Then, they all simultaneously broke open, leaving him looking as if he had been burned by a great fire. He wailed and wept. Then, that very night, he died and entered the Great Lotus Blossom Hell. A Brahma Heaven god came and informed the Buddha, “Kokālika has already died.”

Then yet another Brahma Heaven god declared, “He has fallen into the Great Lotus Blossom Hell.” After that night had passed, the Buddha ordered the Saṃgha to assemble, and then asked, “Do you all wish to know the length of the life in that hell into which Kokālika has fallen?”

The Bhikṣus replied, “Pray, please tell us. We wish to hear it.”

The Buddha said, “It is as if there were sixty bushels of sesame seeds and then a man came along only once every hundred years and took away but a single sesame seed. If this went on until all of the sesame seeds were gone, the lifespan endured in the Arbuda Hells would still not have come to an end. Twenty Arbuda Hell lifespans equal the lifespan in the Nirarbuda Hells. Twenty Nirarbuda Hell lifespans equal the lifespan in the Aṭaṭa Hells. Twenty Aṭaṭa Hell lifespans equal the lifespan in the Hahava Hells. Twenty Hahava Hell lifespans equal the lifespan in the Huhuva Hells. Twenty Huhuva Hell lifespans equal the lifespan in the Utpala Hells. Twenty Utpala Hell lifespans equal the lifespan in the Puṇḍarīka Hells. Twenty Puṇḍarīka Hell lifespans equal the lifespan in the Mahāpadma Hells. Kokālika has fallen into these Mahāpadma Hells.¹⁸ His tongue is drawn forth and nailed down with a hundred nails where it is plowed by five hundred plows.” The Bhagavat then spoke forth this verse:

When a person takes rebirth there,
hatchets are plunged into his mouth.

The reason for the body’s being hacked
is found in his utterance of evil words.

What should be criticized, he nonetheless has praised.

What should be praised, he nonetheless has criticized.

The mouth thus piles up all manner of evil deeds,
with the result that one is never able to experience any bliss.

158a04 | 心口業生惡 墮尼羅浮獄
 158a05 | 具滿百千世 受諸[2]毒苦痛
 158a06 | 若生阿浮陀 具滿三[3]十六
 158a07 | 別更有[4]五世 皆受諸苦毒
 158a08 | 心依邪見 破賢聖語 如竹生實
 158a09 | 自毀其[5]形
 158a10 | 如是等心生疑謗。遂至決定亦是妄語。妄語
 158a11 | 人乃至佛語而不信受。受罪如是。以是故
 158a12 | 不應妄語。復次如佛子羅睺羅。其年幼稚
 158a13 | 未知慎口。人來問之。世尊在不。詭言不在。
 158a14 | 若不在時。人問羅睺羅。世尊在不。詭言佛
 158a15 | 在。有人語佛。佛語羅睺羅。澡[6]槃取水與吾
 158a16 | 洗足。洗足已。語羅睺羅。覆此澡[*]槃。如勅
 158a17 | 即覆。佛言。以水注之。注已問言。水入中不。
 158a18 | 答言。不入。佛告羅睺羅。無慚愧人妄語覆
 158a19 | 心道法不入。亦復如是。

正體字

心口業生惡，墮尼羅浮獄；具滿百千世，受諸苦毒痛。
 若生阿浮陀，具滿三十六；別更有五世，皆受諸苦毒。
 心依邪見，破賢聖語；如竹生實，自毀其形。”

簡體字

如是等心生疑謗，遂至決定，亦是妄語。妄語人，乃至佛語而不信受，受罪如是！以是故，不應妄語。
 復次，如佛子羅睺羅，其年幼稚，未知慎口。人來問之：“世尊在不？”詭言不在。若不在時，人問羅睺羅：“世尊在不？”詭言佛在。有人語佛，佛語羅睺羅：“澡盤取水，與吾洗足！”洗足已，語羅睺羅：“覆此澡盤！”如勅即覆。佛言：“以水注之！”注已，問言：“水入中不？”答言：“不入！”佛告羅睺羅：“無慚愧人，妄語覆心，道法不入，亦復如是！”

The actions of mind and mouth generate evil.
 One plummets then into the Nirarbuda Hells.
 For a term of fully a hundred thousand lifetimes,
 he endures there all manner of excruciating pain.

When one takes rebirth into the Arbuda Hells,
 he is bound to endure it for a full thirty-six lives,
 and then suffer for yet another additional five lives
 where, in all of them he suffers all manner of suffering anguish.

The mind comes to rely upon erroneous views,
 and speaks then in a way destroying the Worthies and Āryas.
 In this, it's like that bamboo which, in putting forth its fruit,
 thereby brings on the destruction of its very own physical form.

In just such a manner, the mind generates doubts and slanders.
 Once they have become rigidly established, they also become manifest in false speech. Thus a person who engages in false speech refuses to believe in or accept even the words of the Buddha. He becomes bound then to undergo punishments just such as these. It is for these reasons that one must refrain from engaging in false speech.

e) RĀHULA'S LESSON ABOUT FALSE SPEECH (STORY)

Then again, a case in point is that of the Buddha's son Rāhula who, being in years but a child, had still not yet understood the importance of taking care with his words. When people would come and ask him, "Is the Bhagavat here, or not?" he would deceive them by saying, "He's not here."

If in fact he was not present, when others would ask Rāhula, "Is the Bhagavat here or not?" he would deceive them by saying, "The Buddha is here."

Someone informed the Buddha about this. The Buddha then told Rāhula, "Get a wash basin, fill it with water, and then wash my feet for me." After his feet had been washed, he instructed Rāhula, "Now put the lid on this wash basin."

Then, obeying the command, he immediately covered it. The Buddha then said, "Get some more water and pour it in." After it had been poured, he asked, "Did the water go in or not?"

Rāhula replied, "No, it didn't go in."

The Buddha told Rāhula, "The lies of a person without any sense of shame or dread of blame cover over his mind so that, in just this same manner, the Dharma of the path is unable to enter into it."

正
體
字

如佛說。妄語有十
 158a20 | 罪。何等為十。一者口氣臭。二者善神遠之
 158a21 | 非人得便。三者雖有實語人不信受。四者
 158a22 | 智人[7]語議常不參豫。五者常被誹謗。醜惡
 158a23 | 之聲周聞天下。六者人所不敬。雖有教勅
 158a24 | 人不承用。七者常多憂愁。八者種誹謗業
 158a25 | 因緣。九者身壞命終當墮地獄。十者若出
 158a26 | 為人常被誹謗。如是種種不作。是為不妄
 158a27 | 語。名口善律儀。不飲酒者。酒有三種。一者
 158a28 | 穀酒。二者果酒。三者藥草酒。果酒者。[8]菹桃
 158a29 | 阿梨吒樹果。如是等種種名為果酒。藥草酒
 158b01 | 者。種種藥草。合和米[9]麴甘蔗汁中。能變成
 158b02 | 酒。同[10]蹄畜乳酒。一切乳熱者可中作酒。略
 158b03 | 說。若乾若濕若清若濁。如是等能令人心動
 158b04 | 放逸。是名為酒。

簡
體
字

如佛说：“妄语有十罪。何等为十？一者、口气臭；二者、善神远之，非人得便；三者、虽有实语，人不信受；四者、智人谋议，常不参预；五者、常被诽谤，丑恶之声，周闻天下；六者、人所不敬，虽有教敕，人不承用；七者、常多忧愁；八者、种诽谤业因缘；九者、身坏命终，当堕地狱；十者、若出为人，常被诽谤。”如是种种不作，是为不妄语，名口善律仪。

不饮酒者，酒有三种：一者、穀酒，二者、果酒，三者、药草酒。果酒者，葡萄、阿梨吒树果，如是等种种，名为果酒。药草酒者，种种药草，合和米曲、甘蔗汁中，能变成酒，同蹄畜乳酒，一切乳热者可中作酒。略说若干、若湿，若清、若浊，如是等能令人心动放逸，是名为酒。

f) TEN KARMIC EFFECTS OF FALSE SPEECH

As stated by the Buddha, false speech has ten karmic retributions. What are the ten? They are as follows:

1. The breath always smells bad.
2. The good spirits depart far from him and the non-humans are then free to have their way with him.
3. Even though there may be instances when he does speak the truth, people nonetheless do not believe or accept it.
4. He can never participate in discussions with the wise.
5. He is always slandered and his ugly and foul reputation is heard throughout the land.
6. He is one not respected by others. Although he may issue instructions and orders, people do not accept or follow them.
7. He is constantly afflicted with many worries.
8. He plants the karmic causes and conditions resulting in his being slandered.
9. When his body deteriorates and his life comes to an end, he is bound to fall into the hells.
10. When he emerges and becomes a person, he is always the object of slander.

If one does not engage in the various different sorts of actions as these, this is what constitutes refraining from false speech. This is a moral regulation defining goodness in the sphere of mouth karma.

5) THE PRECEPT AGAINST INTOXICANTS

a) ALCOHOLIC BEVERAGES DEFINED

As for abstention from alcoholic beverages, alcoholic beverages are of three kinds, the first being alcoholic beverages made from grain, the second being alcoholic beverages made from fruit, and the third being alcohol beverages made from botanical herbs.

As for alcoholic beverages made from fruit, this includes grapes and the fruit of the *ariṣṭaka* tree. All other such varieties also qualify as alcoholic beverages made from fruit. As for alcoholic beverages made from botanical herbs, when mixed into rice or wheat and sugar cane juice, all sorts of botanical herbs are capable then of being transformed into alcoholic beverages. This is also true of milk from hooved animals, for any sort of fermented milk may be used in the same fashion to make alcoholic beverages.

To summarize, whether they be dry, wet, clear, or turbid, any such things possessing the capacity to influence a person's mind to move or backslide are collectively referred to as alcoholic beverages.

正
體
字

一切不應飲。是名不飲酒。

158b05 | 問曰。酒能破冷益身令心歡喜。何[11]以不
 158b06 | 飲。答曰。益身甚少所損甚多。是故不應
 158b07 | 飲。譬如美飲其中雜毒。是何等毒。如佛語
 158b08 | 難提迦優婆塞。酒有三十五失。何等三十五。
 158b09 | 一者[12]現世財物虛竭。何以故。人飲酒醉心
 158b10 | 無節限。用費無度故。二者眾[13]病之門。三者
 158b11 | 鬪爭之本。四者裸露無恥。五者醜名惡聲人
 158b12 | 所不敬。六者覆沒智慧。七者應所得物而
 158b13 | 不得。已所得物而散失。八者伏匿之事盡向
 158b14 | 人說。九者種種事業廢不成辦。十者醉為
 158b15 | 愁本。何以故。醉中多失。醒已慚愧憂愁。十
 158b16 | 一者身力轉少。十二者身色壞。十三者不知
 158b17 | 敬父。十四者不知敬母。

簡
體
字

一切不应饮，是名不饮酒。

问曰：酒能破冷益身，令心欢喜，何以故不饮？

答曰：益身甚少，所损甚多，是故不应饮。譬如美饮，其中杂毒，是何等毒？如佛语难提迦优婆塞：“酒有三十五失。何等三十五？一者、现在世财物虚竭，何以故？人饮酒醉，心无节限，用费无度故；二者、众疾之门；三者、斗争之本；四者、裸露无耻；五者、丑名恶声，人所不敬；六者、覆没智慧；七者、应所得物而不得，已所得物而散失；八者、伏匿之事，尽向人说；九者、种种事业，废不成办；十者、醉为愁本，何以故？醉中多失，醒已惭愧、忧愁；十一者、身力转少；十二者、身色坏；十三者、不知敬父；十四者、不知敬母；

One must not drink any of them. This is what is meant by abstinence from alcoholic beverages.

b) OBJECTION: WITH SO MANY BENEFITS, WHY ABSTAIN?

Question: Alcohol is able to dispel coldness, benefit the body, and cause the mind to be delighted. Why then should one refrain from drinking it?

Response: The benefits to the body are extremely minor. The harmful aspects are extremely numerous. Therefore, one should not drink it. It is analogous to a marvelous beverage into which one has mixed poison. What sorts of “poison” are being referred to here? As told by the Buddha to the *upāsaka*, Nandika, alcohol has thirty-five faults. What are the thirty-five? They are:

c) THIRTY-FIVE KARMIC EFFECTS OF CONSUMING INTOXICANTS

1. Valuables owned in the present life are squandered. Why? When people consume intoxicants, their minds know no limits. Consequently they indulge in unconstrained wastefulness.
2. It is the entry point for affliction with the many sorts of diseases.
3. It is the basis for generating strife.
4. One’s nakedness is allowed to become shamelessly exposed.
5. One develops an ugly name and terrible reputation leading to not being respected by others.
6. It obscures and submerges one’s wisdom.
7. Those things which ought to be obtained are nonetheless not obtained, whilst whatever has already been obtained becomes scattered and lost.
8. Matters which should remain confidential are told in their entirety to others.
9. All sorts of endeavors deteriorate and are not brought to completion.
10. Intoxication is the root of worry. How so? When one is inebriated, much is lost. After one returns to a condition of mental clarity, one feels a sense of shame and dread of blame and abides in a state of worry.
11. The strength of the body decreases.
12. The appearance of the body deteriorates.
13. One does not know to respect one’s father.
14. One does not know to respect one’s mother.

十五者不敬沙

158b18 | 門。十六者不敬婆羅門。十七者不敬伯叔
 158b19 | 及尊長。何以故。醉悶[14]恍惚無所別故。十八
 158b20 | 者不尊敬佛。十九者不敬法。二十者不敬
 158b21 | 僧。二十一者朋黨惡人。二十二者踈遠賢
 158b22 | 善。二十三作破戒人。二十四者無慚無愧。
 158b23 | 二十五者不守六情。二十六者縱[15]色放逸。
 158b24 | 二十七者人所憎惡不喜見之。二十八者
 158b25 | 貴重親屬及諸知識所共擯棄。二十九者行
 158b26 | 不善法。三十者棄捨善法。三十一者明人智
 158b27 | 士所不信用。何以故。酒放逸故。三十二者
 158b28 | 遠離涅槃。三十三者種狂癡因緣。三十四者
 158b29 | 身壞命終墮惡道泥梨中。三十五者若得為
 158c01 | 人所生之處常當狂騃。如是等種種過失。
 158c02 | 是故不飲。如偈說
 158c03 | 酒失覺知相 身色濁而惡
 158c04 | 智心動而亂 慚愧已被劫

正體字

十五者、不敬沙門；十六者、不敬婆羅門；十七者、不敬伯、叔及尊長，何以故？醉悶恍惚，無所別故；十八者、不尊敬佛；十九者、不敬法；二十者、不敬僧；二十一者、朋黨惡人；二十二者、疏遠賢善；二十三、作破戒人；二十四者、無慚、無愧；二十五者、不守六情；二十六者、縱己放逸；二十七者、人所憎惡，不喜見之；二十八者、貴重親屬，及諸知識所共擯棄；二十九者、行不善法；三十者、棄捨善法；三十一者、明人、智士所不信用，何以故？酒放逸故；三十二者、遠離涅槃；三十三者、種狂癡因緣；三十四者、身壞命終，墮惡道泥梨中；三十五者、若得為人，所生之處，常當狂騃。”如是等種種過失，是故不飲。如偈說：

簡體字

“酒失覺知相，身色濁而惡，智心動而亂，慚愧已被劫。

15. One does not respect *śramaṇas*.
16. One does not respect brahmins.
17. One does not respect one's uncles or venerable elders. Why is this? One is so stupefied by drunkenness as to fail to make any such distinctions.
18. One does not honor or respect the Buddha.
19. One does not respect the Dharma.
20. One does not respect the Saṃgha.
21. One associates with bad people.
22. One remains distant from worthy and good people.
23. One becomes a breaker of the precepts.
24. One becomes devoid of a sense of shame or dread of blame.
25. One fails to guard the six sense faculties [through appropriate restraint].
26. One falls away into sexual profligacy.
27. One becomes so detested and abhorred by others that they find no delight in laying eyes on him.
28. One becomes abandoned and rejected by those who are esteemed, by one's relatives, and by one's friends.
29. One courses in those dharmas which are not good.
30. One relinquishes good dharmas.
31. One is neither trusted nor employed by intelligent people or wise personages. Why? Because, through intoxication, one has fallen into neglectful ways.
32. One departs far from nirvāṇa.
33. One plants the causes and conditions for becoming crazy and stupid.
34. When the body deteriorates and the life comes to an end, one is bound to fall into the wretched destinies and, in particular, into *niraya* (the hells).
35. When one finally succeeds in taking human rebirth again, wherever one is reborn, one is crazy and stupid.

It is due to all sorts of faults such as these that one should abstain from drinking. This is as described in the following verse:

Intoxicants cause the loss of the signs of awakening.
 One's physical appearance becomes murky and detestable.
 While one's intelligence becomes agitated and confused,
 one is robbed of both sense of shame and a dread of blame.

正
體
字

158c05 | 失念增瞋心 失歡毀宗族
 158c06 | 如是雖名飲 實為飲死毒
 158c07 | 不應瞋而瞋 不應笑而笑
 158c08 | 不應哭而哭 不應打而打
 158c09 | 不應語而語 與狂人無異
 158c10 | 奪諸善功德 知愧者不飲
 158c11 | 如是四罪不作。是身善律儀。妄[16]語不作是
 158c12 | 口善律儀。名為優婆塞五戒律儀。問曰。若八
 158c13 | 種律儀。及淨命是名為戒。何以故優婆塞。
 158c14 | 於口律儀中。無三律儀及淨命。答曰。白衣
 158c15 | 居家。受世間樂兼修福德。不能盡行戒
 158c16 | 法。是故佛令持五戒。復次四種口業中妄語
 158c17 | 最重。復次妄語心生故作。餘者或故作或不
 158c18 | 故作。復次但說妄語已攝三事。復次諸善
 158c19 | 法中實為

失念增瞋心，失歡毀宗族；如是虽名飲，實為飲死毒。

不應瞋而瞋，不應笑而笑，不應哭而哭，不應打而打，

不應語而語，與狂人無異；奪諸善功德，知愧者不飲。”

如是四罪不作，是身善律儀；妄言不作，是口善律儀；名為優婆塞五戒律儀。

問曰：若八種律儀及淨命，是名為戒，何以故優婆塞于口律儀中無三律儀，及淨命？

答曰：白衣居家，受世間樂，兼修福德，不能盡行戒法，是故佛令持五戒。

復次，四種口業中，妄語最重。

復次，妄語心生故作；餘者或故作，或不故作。

復次，但說妄語，已攝三事。

復次，諸善法中，實為

簡
體
字

One loses one's mindfulness, multiplies hate-ridden thoughts, forfeits one's happiness, and does damage to the clan. Thus, although it may be referred to as "drinking," in truth, it is synonymous with consuming deadly poison.

Where one should not be hateful, one is nonetheless hateful.

Where one should not laugh, one nonetheless laughs.

Where one should not cry, one nonetheless cries.

Where one should not inflict blows, one nonetheless inflicts blows.

What one should not say, one nonetheless says.

One becomes indistinguishable from a crazy person.

All of one's good qualities are stolen away.

Thus, whoever knows a sense of shame abstains from drink.

6) ADDITIONAL FIVE-PRECEPT TOPICS

a) SUMMATION OF THE PRIMARY BASIS OF LAY MORALITY

In this manner, abstention from four offenses constitutes accordance with the moral regulations governing goodness in physical actions whereas abstention from false speech constitutes accordance with the moral regulations governing goodness in verbal actions. These collectively constitute the moral regulations comprising the *upāsaka's* five precepts (*upāsakapañcaśīla*).

b) EIGHT PRECEPTS, OTHER MOUTH KARMAS, PURE LIVELIHOOD

Question: If it is the case that eight moral regulations and pure livelihood collectively constitute the precepts, why is there no mention here for the *upāsaka* of either the other three moral regulations associated with the mouth¹⁹ or of pure livelihood?

i) LIMITED CAPACITIES OF LAY BUDDHISTS

Response: The laity (lit. "the white-robed ones") dwell in the midst of the home life where they accept the pleasures of the world while also concurrently cultivating merit. Hence they are unable to fully practice the Dharma as prescribed by the moral precepts. Therefore the Buddha decreed that they should uphold the five precepts.

ii) HOW THE FALSE SPEECH PRECEPT SUBSUMES THE OTHERS

Moreover, within the four moral regulations associated with mouth karma, false speech is the most serious. Additionally, with false speech, the thought arises and then one deliberately engages in it. As for the others, one may deliberately engage in them or may do so without any particular deliberate intention.

Then again, when one mentions only false speech, one thereby already implicitly subsumes within it the other three related endeavors. Moreover, among all good dharmas, truthfulness is the

正體字

最大。若說實語四種正語皆已攝
 158c20 | 得。復次白衣處世。當官理務家業作使。是
 158c21 | 故難持不惡口法。妄語故作[17]事重故不應
 158c22 | 作。是五戒有五種受。名五種優婆塞。一者
 158c23 | 一分行優婆塞。二者少分行優婆塞。三者多
 158c24 | 分行優婆塞。四者滿行優婆塞。五者斷淫優
 158c25 | 婆塞。一分行者。於五戒中受一戒。不能
 158c26 | 受持四戒。少分行者。若受二戒若受三戒。
 158c27 | 多分行者。受四戒。滿行者。盡持五戒。斷淫
 158c28 | 者。受五戒已師前更作[18]自誓言。我於自
 158c29 | 婦不復行淫。是名五戒。如佛偈說
 159a01 | 不殺亦不盜 亦不有邪淫
 159a02 | 實語不飲酒 正命以淨心
 159a03 | 若能行此者 二世憂畏除
 159a04 | 戒福恒隨身 常與天人俱
 159a05 | 世間六時華 榮耀色相發
 159a06 | 以此一歲華 天上一日具

简体字

最大；若说实语，四种正语皆已摄得。 复次，白衣处世，当官理务，家业作使，是故难持不恶口法。妄语故作，重事故不应作。是五戒有五种受，名五种优婆塞：一者、一分行优婆塞，二者、少分行优婆塞，三者、多分行优婆塞，四者、满行优婆塞，五者、断淫优婆塞。一分行者，于五戒中受一戒，不能受持四戒；少分行者，若受二戒，若受三戒；多分行者，受四戒；满行者，尽持五戒；断淫者，受五戒已，师前更作誓言：“我于自妇不复行淫。”是名五戒。

如佛偈说：

“不杀亦不盗，亦不有邪淫，实语不饮酒，正命以净心。

若能行此者，二世忧畏除，戒福恒随身，常与天人俱。

世间六时华，荣耀色相发，以此一岁华，天上一日具。

one of greatest importance. If one utters true speech, all four types of right speech are completely subsumed and acquired.

iii) LAY LIFE'S INHERENT CONNECTION TO HARSH SPEECH

Additionally, the layperson abides in the world where he becomes responsible for oversight and management. He takes responsibility for the family business and issues orders. Hence it is difficult to uphold the dharma that requires abstention from harsh speech. False speech, however, is a thing that is intentionally done. Because it is a serious matter, one must not engage in it.

iv) FIVE DEGREES OF FIVE-PRECEPT ACCEPTANCE

There are five degrees of acceptance of the five precepts which determine the five kinds of *upāsaka*. The first is the single-practice *upāsaka*. The second is the lesser-practice *upāsaka*. The third is the greater-practice *upāsaka*. The fourth is the full-practice *upāsaka*. And the fifth is the celibate *upāsaka*.

As for the first, the single-practice *upāsaka*, it refers to taking on one precept from among the five moral precepts while being unable to take on and uphold the other four precepts. As for the lesser-practice *upāsaka*, it refers to taking on two or three precepts. The greater-practice *upāsaka* is one who takes on four precepts. The full-practice *upāsaka* completely upholds all five precepts. As for the celibate *upāsaka*, after taking on the five precepts, in the presence of his spiritual teacher, he additionally makes a vow for himself, saying, "I will no longer engage in sexual activity even with my own wife. This is what is meant by the five precepts. They are as described by the Buddha in verse:

v) BUDDHA'S VERSE ON FIVE-PRECEPT KARMIC REWARDS

One does not kill, does not steal,
nor does one engage in sexual misconduct.
One maintains true speech, abstains from alcohol,
and upholds right livelihood. One thereby purifies his mind.
For whoever is able to put this into practice,
during the two eras,²⁰ worry and fear will be dispensed with,
precept merit will constantly follow along with him,
and he will always enjoy the company of gods and men.
In the six-seasoned flower of the worldly existence,
glory and physical appearance bloom together.
This single flower of all of our years
is contained in a single day of celestial existence.²¹

正體字

159a07	天樹自然生	花鬘及瓔珞	
159a08	丹葩如燈照	眾色相間錯	
159a09	天衣無央數	其色若干種	
159a10	鮮白映天日	輕密無間[1]龕	
159a11	金色[2]映繡文	斐亶如雲氣	
159a12	如是上妙服	悉從天樹出	
159a13	明珠天耳瑠	寶磔曜手足	
159a14	隨心所好[3]愛	亦從天樹出	
159a15	金華琉璃莖	金剛為華[4]鬚	
159a16	柔軟香芬熏	悉從寶池出	
159a17	琴瑟箏篴篥	七寶為校飾	
159a18	器妙故音清	皆亦從樹出	
159a19	波[(匕/示)*(入/米)]質妬樹	天上樹中王	
159a20	在彼歡喜園	一切無有比	
159a21	持戒為耕田	天樹從中出	
159a22	天廚甘露味	飲食除飢渴	
159a23	天女無監礙	亦無[5]妊身難	
159a24	[6]嬉怡縱逸樂	食無便利患	
159a25	持戒常攝心	得生自恣地	

簡體字

天树自然生，华鬘及瓔珞，丹葩如灯照，众色相间错。天衣无央数，其色若干种，鲜白映天日，轻密无间龕。金色照文绣，斐亶如云气，如是上妙服，悉从天树出。明珠天耳瑠，宝磔耀手足，随心所好服，亦从天树出。金华琉璃莖，金刚为华须，柔软香芬熏，悉从宝池出。琴瑟箏篴篥，七宝为校饰，器妙故音清，皆亦从树出。波[颖-页+余]质妒树，天上树中王，在彼欢喜园，一切无有比。

持戒为耕田，天树从中出，天厨甘露味，饮食除饥渴。天女无监碍，亦无妊身难，熙怡纵逸乐，食无便利患。持戒常摄心，得生自恣地，

The celestial trees spontaneously produce
flower garlands and necklaces.

The crimson flowers bloom as radiantly as lamps
and their many colors are each embedded among all the others.

The countless varieties of celestial apparel,
in hues of so many sorts,
are fresh and pure, reflecting the heavenly sun,
and are light, tightly-woven, and free of any wrinkles.

The golden light is reflected in embroidered motifs.
The graceful color patterns appear like formations of airy clouds.
Such supremely marvelous apparel
all comes forth from the trees in the heavens.

Bright jewels, celestial earrings,
And precious bracelets brighten the hands and feet.
Whatever the mind finds delightful
Comes forth as well from the heavenly trees.

There are flowers of gold with stems of *vaiḍūrya*,
with floral stamens and pistils made from *vajra*.
Soft and pliant, exuding a pervasive fragrance,
they all grow forth from pools of jewels.

The guitar, bass, harp, and lute²²
are inlaid with ornaments of seven precious things.
The instruments are marvelous, the ancient sounds clear.
All of these also come forth from the trees.

The Pārijātaka tree²³
is the king of the trees in the heavens.
It grows there within the “Garden of Delight” (Nandanavana)
where it remains unmatched by any other.

Upholding the precepts amounts to the tilling of the fields
from which these heavenly trees all grow forth.
The celestial kitchens issue flavors of sweet-dew ambrosia.
Their drink and food dispel both hunger and thirst.

The heavenly maidens have no interference from guardians,
nor do they have the hindrance of a pregnancy-prone body.
One may enjoy oneself, relax, and be unrestrained in pleasures
while eating there remains free of the troubles of elimination.

If one upholds the precepts and constantly controls the mind,
one may be born in a land where one may be freely indulgent.

159a26 | 無事亦無難 常得肆樂志
 159a27 | 諸天得自在 憂苦不復生
 159a28 | 所欲應念至 身光照幽冥
 159a29 | 如是種種樂 皆由施與戒
 159b01 | 若欲得此報 當勤自勉勵
 159b02 | 問曰。今說尸羅波羅蜜當以成佛。何以[7]故
 159b03 | 乃讚天福。答曰。佛言。三事必得報果不虛。
 159b04 | 布施得大[8]富。持戒生好處。修定得解脫。若
 159b05 | 單行尸羅得生好處。若修定智慧慈悲和
 159b06 | 合得三乘道。今但讚持戒。現世功德名聞安
 159b07 | 樂。後世得報。如偈所讚。譬如小兒蜜塗苦
 159b08 | 藥然後能服。今先讚戒福然後人能持戒。
 159b09 | [9]能持戒已立大誓願得至佛道。是為尸
 159b10 | 羅生尸羅波羅蜜。又以一切人皆著樂世間
 159b11 | 之樂天上為最。若聞天上種種快樂。便能受
 159b12 | 行尸羅。

正體字

无事亦无难，常得肆乐志。

诸天得自在，忧苦不复生，所欲应念至，身光照幽冥。如是种种乐，皆由施与戒，若欲得此报，当勤自勉励！”

问曰：今说尸罗波罗蜜，当以成佛，何以乃赞天福？

答曰：佛言三事必得报果不虛；布施得大福，持戒生好处，修定得解脫。若单行尸罗，得生好处；若修定、智慧、慈悲、和合，得三乘道。今但赞持戒现世功德，名闻、安乐后世得报，如偈所赞。譬如小儿，蜜涂苦药，然后能服；今先赞戒福，然后人能持戒。持戒已，立大誓愿，得至佛道，是为尸罗生尸罗波罗蜜。又以一切人皆著乐，世间之乐天上为最。若闻天上种种快乐，便能受行尸罗；

简体字

There are no tasks to be done, there are no difficulties,
and one is ever able to fulfil one's aspirations for bliss.

All of the gods achieve sovereign freedom.

Distress and suffering no longer arise there.

Whatever one desires comes forth in response to one's thoughts,
while the light from one's body illuminates all darkness.

All sorts of such pleasures as these

all come from giving and observance of the precepts.

If one wishes to gain this reward,

one ought to be diligent and exhort oneself in this.

(1) SINCE BUDDHAHOOD IS THE GOAL, WHY PRAISE THE HEAVENS?

Question: Now we are discussing the *śīla pāramitā*. It should be for the purpose of realizing buddhahood. Why is there now this praising of the merits of the heavens?

(2) THREE ENDEAVORS ENTAILING CERTAIN REWARDS

Response: The Buddha said that there are three endeavors that certainly entail rewards and for which the gaining of results is not a false matter: If one gives, one gains great fortune. If one upholds the precepts, one will be reborn in a fine place. If one cultivates the meditative absorptions, one will gain liberation.

If one practices *śīla* alone, one will succeed in being born in a fine place. If one additionally implements the combined practice of the absorptions, wisdom, kindness and compassion, one will succeed in gaining the path of the Three Vehicles.

(3) ATTRACTION TO KARMIC REWARDS CONDUCTING TO THE PATH

We are just now praising the upholding of precepts in particular. This brings meritorious qualities, fame, peace, and bliss in the present life while gaining in later lives rewards such as were praised in the verse. This is analogous to smearing honey on bitter medicine for a small child so that he then becomes able to swallow it. We now initially praise the merit from the precepts so that a person then becomes able to uphold the precepts. After one has been able to uphold the precepts, he makes the great vow to succeed in reaching the path to buddhahood. This amounts to the practice of *śīla* finally producing *śīla pāramitā*.

Also, because all people are attached to bliss and because, among all of the world's blisses, those in the heavens are the most supreme, if people hear of all of the various sorts of pleasure and happiness in the heavens, they will then be able to take on the practice of *śīla*.

正
體
字

後聞天上無常。厭患心生能求解
 159b13 | 脫。更聞佛無量功德。若慈悲心生。依尸羅
 159b14 | 波羅蜜。得至佛道。以是故雖說尸羅報無
 159b15 | 咎。問曰。白衣居家唯此五戒。更有餘法耶。
 159b16 | 答曰。有一日戒六齋日持功德無量。若十二
 159b17 | 月一日至十五日。受持此戒其福[10]甚多。問
 159b18 | 曰。云何受一日戒。答曰。受一日戒法長跪
 159b19 | 合掌應如是言。我某甲今一日一夜。歸依
 159b20 | 佛歸依法歸依僧。如是二如是三歸依。我
 159b21 | 某甲歸依佛竟。歸依法竟。歸依僧竟。如
 159b22 | 是二如是三歸依竟。我某甲若身業不善。若
 159b23 | 口業不善。若意業不善。貪欲瞋恚愚癡故。若
 159b24 | 今世若[11]過世有如是罪。今日誠心懺悔。身
 159b25 | 清淨口清淨心清淨。受行八戒是則布薩。
 159b26 | [12]秦言[13]共住。

簡
體
字

后闻天上无常，厌患心生，能求解脱；更闻佛无量功德，若慈悲心生，依尸罗波罗蜜得至佛道。以是故，虽说尸罗报无咎。

问曰：白衣居家，唯此五戒，更有余法耶？

答曰：有一日戒，六斋日持，功德无量；若十二月一日至十五日，受持此戒，其福最多。

问曰：云何受一日戒？

答曰：受一日戒法，长跪合掌，应如是言：“我某甲今一日一夜，归依佛、归依法、归依僧！”如是二、如是三归依。“我某甲归依佛竟、归依法竟、归依僧竟。”如是二、如是三归依竟。“我某甲若身业不善，若口业不善，若意业不善，贪欲、瞋恚、愚痴故。若今世，若先世，有如是罪，今日诚心忏悔。身清净，口清净，心清净，受行八戒。是则布萨，此言善宿。

Later, when they have heard of the impermanence of the heavens, thoughts of aversion and abhorrence will develop, and they will finally be able to take up the quest for liberation.

When people additionally hear of the incalculable meritorious qualities of the Buddha, it may be then that thoughts of kindness and compassion will arise in them. As a result, they may then become able to rely upon *śīla pāramitā* as the means to succeed in reaching the path to buddhahood. It is on account of these factors that, although we do discuss the rewards associated with *śīla*, there is no fault inherent in it.²⁴

b. THE SPECIFIC-TERM PRACTICE OF EIGHT PRECEPTS

Question: Is it that the householder has only these these five precepts, or are there other relevant dharmas in addition to these?

Response: There are also the one-day precepts and the six days of abstinence. The merit gained from upholding those is incalculable. If one is able to observe these precepts from the first through the fifteenth of the twelfth month, his merit will become extremely abundant.

1) THE CEREMONY FOR SPECIFIC-TERM EIGHT-PRECEPT PRACTICE

Question: How does one go about taking the one-day precepts?

Response: The dharma for accepting the one-day precepts entails kneeling on both knees with the palms joined while making a statement such as this: “I, so-and-so, now, for one day and one night, take refuge in the Buddha, take refuge in the Dharma, and take refuge in the Saṃgha.” One proceeds in this manner, proclaiming the taking of the refuges for a second and a third time.

Next, one proclaims, “I, so-and-so, have now taken refuge in the Buddha. I have now taken refuge in the Dharma. I have now taken refuge in the Saṃgha.” One proceeds in this manner, declaring the completion of the refuges for a second and a third time.

Next, one proclaims, “I, so-and-so, whether it be bad karma of the body, bad karma of the mouth, or bad karma of the mind, whether it be on account of greed, on account of hatred, or on account of stupidity, and whether it be that I have offenses such as these in the present life or in former lives, today, with a sincere mind, I repent of them all in order to achieve purity of the body, purity of the mouth and purity of the mind.”

If one then takes on the practice of the eight precepts this constitutes the *upavāsa*. (Chinese textual note: In our language, this means “dwelling together.”)

正
體
字

如諸佛盡壽不殺生。我某甲

159b27 | 一日一夜。不殺生亦如是。如諸佛盡壽不
 159b28 | 盜。我某甲一日一夜。不盜亦如是。[14]如諸
 159b29 | 佛盡壽不淫。我某甲一日一夜不淫亦如
 159c01 | 是。如諸佛盡壽不妄語。我某甲一日一夜
 159c02 | 不妄語亦如是。如諸佛盡壽不飲酒。我
 159c03 | 某甲一日一夜不飲酒亦如是。如諸佛盡
 159c04 | 壽不坐高大床上。我某甲一日一夜。不坐
 159c05 | 高大床上亦如是。如諸佛盡壽不著花瓔
 159c06 | 珞。不香塗身不著香熏衣。我某甲一日一
 159c07 | 夜。不著花瓔珞不香塗身不著香熏衣亦
 159c08 | 如是。如諸佛盡壽不自歌舞作樂[15]亦不
 159c09 | 往觀聽。我某甲一日一夜。不自歌舞作樂
 159c10 | 不往觀聽亦如是。已受八戒。如諸佛盡
 159c11 | 壽不過中食。我某甲一日一夜。不過中食
 159c12 | 亦如是。我某甲受行八戒隨學諸佛法。名
 159c13 | 為布薩。願持是布薩福報。[16]願生生不墮
 159c14 | 三惡八難。我亦不求轉輪聖王梵釋天王世
 159c15 | 界之樂。

簡
體
字

如诸佛尽寿不杀生，我某甲一日一夜不杀生亦如是；如诸佛
 尽寿不盗，我某甲一日一夜不盗亦如是；如诸佛尽寿不淫，
 我某甲一日一夜不淫亦如是；如诸佛尽寿不妄语，我某甲一
 日一夜不妄语亦如是；如诸佛尽寿不饮酒，我某甲一日一夜
 不饮酒亦如是；如诸佛尽寿不坐高大床上，我某甲一日一夜
 不坐高大床上亦如是；如诸佛尽寿不著华缨络、不香涂身、
 不著香熏衣，我某甲一日一夜不著华缨络、不香涂身、不著
 香熏衣亦如是；如诸佛尽寿不自歌舞作乐、不往观听，我某
 甲一日一夜不自歌舞作乐、不往观听亦如是。已受八戒，如
 诸佛尽寿不过中食，我某甲一日一夜不过中食亦如是。我某
 甲受行八戒，随学诸佛法，名为布萨。愿持是布萨福报，生
 生不堕三恶八难。我亦不求转轮圣王、梵释天王世界之乐；

Next, one proclaims, “Just as the Buddhas, for the remainder of their entire lives, did not kill beings, in the same manner, I, so-and-so, for one day and one night, will not kill beings.

“Just as the Buddhas, for the remainder of their entire lives, did not steal, in the same manner, I, so-and-so, for one day and one night, will not steal.

“Just as the Buddhas, for the remainder of their entire lives, did not engage in sexual activity, in the same manner, I, so-and-so, for one day and one night, will not engage in sexual activity.

“Just as the Buddhas, for the remainder of their entire lives, did not commit false speech, in the same manner, I, so-and-so, for one day and one night, will not commit false speech.

“Just as the Buddhas, for the remainder of their entire lives, did not drink intoxicants, in the same manner, I, so-and-so, for one day and one night, will not drink intoxicants.

“Just as the Buddhas, for the remainder of their entire lives, did not sit on a high or grand couch, in the same manner, I, so-and-so, for one day and one night, will not sit on a high or grand couch.

“Just as the Buddhas, for the remainder of their entire lives, did not wear flowers or necklaces, did not perfume their bodies, and did not perfume their robes, in the same manner, I, so-and-so, for one day and one night, will not wear flowers or necklaces and will not perfume my body or my robes.

“Just as the Buddhas, for the remainder of their entire lives, did not themselves sing or dance or make music and did not go to watch or listen to it, in the same manner, I, so-and-so, for one day and one night, will not myself sing or dance or make music or go and observe or listen to it.”

At this point, one completes the taking of the eight precepts.

One then continues by proclaiming, “Just as the Buddhas, for the remainder of their entire lives, did not eat past midday, in the same manner, I, so-and-so, for one day and one night, will not eat past midday.

“I, so-and-so, accept and practice the eight precepts and pursue the study of the Dharma of the Buddhas. This constitutes the *upavāsa*. I pray I will be able to sustain the meritorious retribution of this *upavāsa* and so pray that in life after life I will not fall into the three wretched destinies or experience the eight difficulties.

“I do not seek the pleasures of a wheel-turning sage king, of Brahmā or Śakradevendra, the kings of the gods, or of worldly

正
體
字

願諸煩惱盡速[17]得薩婆若成就佛
 159c16 | 道。問曰。云何受五戒。答曰。受五戒法。長跪
 159c17 | 合[18]掌言。我某甲歸依佛歸依法歸依僧。
 159c18 | 如是[19]二如三是。我某甲歸依佛竟。歸依
 159c19 | 法竟。歸依僧竟。如是二如三是。我是釋迦
 159c20 | 牟尼佛優婆塞證知我。[20]我某甲從今日盡
 159c21 | 壽歸依。戒師應言。汝優婆塞聽。是多陀阿
 159c22 | 伽度阿羅呵三藐三佛陀知人見人。為優婆
 159c23 | 塞說五戒如是。[21]是汝盡壽持。何等五。盡
 159c24 | 壽不殺生是優婆塞戒。是中盡壽不應故
 159c25 | 殺生。是事若能當言諾。盡壽不盜。是優婆
 159c26 | 塞戒。是中盡壽不應盜。是事若能當言諾。
 159c27 | 盡壽不邪淫。是優婆塞戒。是中盡壽不應
 159c28 | 邪淫。是事若能當言諾。盡壽不妄語。是優
 159c29 | 婆塞戒。是中盡壽不應妄語。是事若能當
 160a01 | 言諾。盡壽不飲酒。是優婆塞戒。是中盡壽
 160a02 | 不應飲酒。是事若能當言諾。

簡
體
字

愿诸烦恼尽，速萨婆若，成就佛道。”

问曰：云何受五戒？

答曰：受五戒法，长跪合掌言：“我某甲，归依佛、归依法、归依僧！”如是二、如三是。“我某甲归依佛竟、归依法竟、归依僧竟。”如是二、如三是。“我是释迦牟尼佛优婆塞，证知我某甲，从今日尽寿归依。”戒师应言：“汝优婆塞听！是多陀阿伽度、阿罗诃、三藐三佛陀，知人见人，为优婆塞说五戒如是，汝尽寿持！何等五？尽寿不杀生，是优婆塞戒，是中尽寿不应故杀生；是事若能，当言诺。尽寿不盗，是优婆塞戒，是中尽寿不应盗；是事若能，当言诺。尽寿不邪淫，是优婆塞戒，是中尽寿不应邪淫；是事若能，当言诺。尽寿不妄语，是优婆塞戒，是中尽寿不应妄语；是事若能，当言诺。尽寿不饮酒，是优婆塞戒，是中尽寿不应饮酒；是事若能，当言诺。”

existence. I pray that I will be able to bring an end to all afflictions, will be able to succeed in gaining *sarvajñāna* (omniscience), and will be able to succeed in perfect realization of the path to buddhahood.”

2) THE CEREMONY FOR LIFE-LONG FIVE-PRECEPT PRACTICE

Question: How does one go about taking the five precepts?

Response: The dharma for accepting the five precepts is as follows: Kneeling on both knees with the palms joined, one then proclaims, “I, so-and-so, take refuge in the Buddha, take refuge in the Dharma, and take refuge in the Saṃgha.” One proceeds in this fashion for a second and a third time.

Next, one proclaims, “I, so-and-so, have now taken refuge in the Buddha, have now taken refuge in the Dharma, and have now taken refuge in the Saṃgha.” One proceeds thus a second and a third time.

Next, one states, “I am an *upāsaka* disciple of Śākyamuni Buddha. Pray, certify and be aware that I, so-and-so, take these refuges from this day onward, for the rest of my life.”

The Precept Master then says, “You, *Upāsaka*, hear me: The Tathāgatha, the Arhat and Samyāksambuddha, is a man of knowledge and a man of vision. He proclaimed the five precepts for the *upāsaka* in just this way. They are to be upheld for the rest of your life.

“What are the five? They are: To not kill beings for the rest of one’s life is an *upāsaka* precept. Herein, for the rest of one’s life, one must not deliberately kill beings. If you are able to carry out this matter, then you should say, ‘I do so swear.’

“To not steal for the rest of one’s life is an *upāsaka* precept. Herein, for the rest of one’s life, one must not steal. If you are able to carry out this matter, then you should say, ‘I do so swear.’

“To not engage in sexual misconduct for the rest of your life is an *upāsaka* precept. Herein, for the rest of your life, you must not engage in sexual misconduct. If you are able to carry out this matter, then you should say, ‘I do so swear.’

“To not engage in false speech for the rest of one’s life is an *upāsaka* precept. Herein, for the rest of one’s life, one must not engage in false speech. If you are able to carry out this matter, then you should say, ‘I do so swear.’

“To not drink intoxicants for the rest of one’s life is an *upāsaka* precept. Herein, for the rest of one’s life, one must not drink intoxicants. If you are able to carry out this matter, then you should say, ‘I do so swear.’

是優婆塞五

160a03 | 戒盡壽受持。當供養三寶佛寶法寶比丘
 160a04 | 僧寶勤修福[1]業以來佛道。問曰。何以故。六
 160a05 | 齋日受八戒修福德。答曰。是日惡鬼逐人
 160a06 | 欲奪人命。疾病凶衰令人不吉。是故劫初
 160a07 | 聖人。教人持齋修善作福以避凶衰。是時
 160a08 | 齋法不受八戒。直以一日不食為齋。後佛
 160a09 | 出世教語之言。汝當一日[2]一夜如諸佛持
 160a10 | 八戒過中不食。是功德將人至涅槃。如四
 160a11 | 天王經中佛說。月六齋日使者太子及四天
 160a12 | 王。自下觀察眾生布施持戒孝順父母。少者
 160a13 | 便上忉利以啟帝釋。帝釋諸天心皆不[3]悅
 160a14 | 言。阿修羅種多諸天種少。若布施持戒孝順
 160a15 | 父母多者。諸天帝釋心皆歡喜說言。增益
 160a16 | [4]天眾減損阿修羅。是時釋提婆那民[5]見諸
 160a17 | 天歡喜。說此偈言
 160a18 | 六日神足月 受持清淨戒
 160a19 | 是人壽終後 功德必如我

正體字

是优婆塞五戒尽寿受持。当供养三宝：佛宝、法宝、比丘僧宝；勤修福德，以求佛道！”

問曰：何以故六齋日受八戒、修福德？

答曰：是日惡鬼逐人，欲奪人命，疾病凶衰，令人不吉。是故劫初聖人教人持齋，修善作福，以避凶衰。是時齋法不受八戒，直以一日不食為齋，後佛出世，教語之言：“汝當一日一夜，如諸佛持八戒，過中不食，是功德將人至涅槃。”如四天王經中佛說：月六齋日，使者太子及四天王，自下觀察眾生。布施、持戒、孝順父母少者，便上忉利，以啟帝釋。帝釋諸天心皆不悅，說言：“阿修羅種多，諸天種少。”若布施、持戒、孝順父母多者，諸天帝釋心皆歡喜，說言：“增益諸天眾，減損阿修羅。”是時，釋提婆那民見諸天歡喜，說此偈言：

簡體字

“六日神足月，受持清淨戒；是人壽終後，功德必如我！”

“These five precepts of the *upāsaka* are to be accepted and upheld for the remainder of one’s life. One should make offerings to the Triple Jewel, the Buddha Jewel, the Dharma Jewel, and the Bhikshu Saṃgha Jewel. One should diligently cultivate meritorious karma and thereby come forth into the path to buddhahood.”

3) WHY EIGHT PRECEPTS ARE OBSERVED ON SIX DAYS

Question: Why is it that, on the six days of abstinence, one takes the eight precepts and cultivates merit?

Response: It is on these days that evil ghosts pursue people desiring to rob them of their lives. They bring acute illnesses and calamitous ruination and thus cause people misfortune. Therefore the sages at the beginning of the kalpa instructed people to observe days of abstinence, cultivate good, and do meritorious deeds to thereby avoid calamity and ruination.

At that time, the abstinence dharma did not involve taking these eight precepts. It only took going one day without food as constituting abstinence. Later, when the Buddha came forth into the world, he instructed people, saying, “In the manner of the Buddha, you should uphold the eight precepts for one day and one night while also refraining from eating after midday. This merit will take a person to nirvāṇa.”

According to what the Buddha said in *The Sutra of the Four Heavenly Kings*, on these six monthly abstinence days the retainers, princes, and the four heavenly kings themselves descend, observe, and investigate the status of beings’ giving, maintenance of the precepts, and filial piety toward their fathers and mothers. In an instance where it is deficient, they then ascend to the Trāyastriṃśa Heaven and inform Śakra of this. In such a case, Śakra and the other gods are all disappointed and proclaim, “The clan of the *asuras*²⁵ is on the increase and the clan of the gods is diminishing.”

If, however, it is the case that the giving, maintenance of precepts, and filial piety toward fathers and mothers is greater, then the gods and Śakra are all delighted and thus proclaim, “There is increase in the company of the gods and a decrease among the *asuras*. At one such time, Śakradevendra observed the delight among the gods and uttered a verse, saying:

If, on six days and [on fifteen] in “spiritual” months,²⁶
 someone is able to uphold the pure precepts—
 After this person’s life has come to an end,
 his merit will certainly be comparable to mine.

160a20 | 佛告諸比丘。釋提桓因不應說如是偈。所
 160a21 | 以者何。釋提桓因[6]三衰三毒未除。云何妄
 160a22 | 言持一日戒功德福報必得如我。若受持
 160a23 | 此戒心應如佛。是則實說。諸大尊天歡喜
 160a24 | 因緣故。得福增多。復次此六齋日。惡鬼害
 160a25 | 人惱亂一切。若所在丘聚郡縣國邑。有持
 160a26 | 齋受戒[7]行善人者。以此因緣惡鬼遠去。住
 160a27 | 處安隱。以是故六日持齋受戒得福增多。
 160a28 | 問曰。何以故諸惡鬼[8]神輩。以此六日惱害
 160a29 | 於人。答曰。天地本起經說。劫初成時有異梵
 160b01 | 天王子。諸鬼神父。修梵志苦行。滿天上十
 160b02 | 二歲。於此六日。割肉出血以著火中。以是
 160b03 | 故諸惡鬼神。於此六日輒有勢力。問曰。諸
 160b04 | 鬼神父。何以於此六日割身肉血以著火
 160b05 | 中。答曰。諸神中摩醯首羅神最大第一。諸神
 160b06 | 皆有日分。摩醯首羅。一月有四日分。八日
 160b07 | 二十三日十四日二十九日。餘神一月有二
 160b08 | 日分。月一日十六日

正體字

佛告诸比丘：“释提桓因，不应说如是偈。所以者何？释提桓因，五衰、三毒未除，云何妄言持一日戒，功德福报必得如我？若受持此戒，必应如佛，是则实说。”诸大尊天欢喜因缘故，得福增多。

复次，此六斋日，恶鬼害人，恼乱一切。若所在丘聚、郡县、国邑，有持斋受戒善人者，以此因缘，恶鬼远去，住处安隐。以是故，六日持斋受戒，得福增多。

问曰：何以故诸恶鬼辈，以此六日恼害于人？

答曰：天地本起经说：劫初成时，有异梵天王子诸鬼神父，修梵志苦行，满天上十二岁，于此六日，割肉、出血以著火中。以是故，诸恶鬼神于此六日辄有势力。

问曰：诸鬼神父，何以于此六日割身肉、血以著火中？

答曰：诸神中摩醯首罗神最大第一，诸神皆有日分。摩醯首罗一月有四日分：八日、二十三日、十四日、二十九日。余神一月有二日分：月一日、十六日，

简体字

The Buddha told the Bhikshus, “Śakradevendra should not have uttered a verse such as this. Why? Śakradevendra has not yet gotten rid of the five signs of deterioration²⁷ or the three poisons. How could he falsely state, ‘If there is one who upholds the one-day precepts, he will certainly gain a meritorious reward comparable to mine.’? If one upholds these precepts, he ought as a result to become similar in mind to the Buddha. If he had said this, then it would have qualified as true speech.”

Because the great and revered gods are delighted, one gains an increased amount of merit. Additionally, on these six abstinence days, evil ghosts bring harm to people and strive to visit affliction and confusion upon everyone. If, in the open country, village, prefecture, province, country, or city-state where one abides, there is a person who observes the days of abstinence, takes the precepts, and practices goodness, because of this, the evil ghosts depart far away and the place in which one dwells becomes peaceful and secure. For this reason, if one observes the abstinences and takes the precepts on these six days, one thereby gains increased merit.

4) WHY GHOSTS ACT UP SIX DAYS EACH MONTH (STORY)

Question: Why do the evil ghosts and spirits take advantage of these six days to visit affliction and harm on people?

Response: In *The Sutra on the Origins of Heaven and Earth*, it states that when this kalpa first began, there was a different “Brahmā” diety’s son who was the father of the ghosts and spirits. He cultivated a form of *brahmacārin* ascetic practice whereby, for a full twelve heavenly years, on the occasion of these six days, he cut away portions of his own flesh, drew off a measure of his own blood, and then placed them in a fire. It was because of this that the evil ghosts and spirits would suddenly come into possession of particularly strong powers on these six days.

Question: Why on these six days did the father of the ghosts and spirits cut away the flesh and blood of his own body, placing them into a fire?

Response: Among all the ghosts and spirits, the Maheśvara spirit is the greatest and the most primary in status. All of the spirits have an allotted number of days. Maheśvara has an allotment of four days out of each month: the eighth, the twenty-third, the fourteenth, and the twenty-ninth.

The other spirits have an allotment of two days out of each month: their first day out of the month is the sixteenth and their

正體字

月二日十七日。其十五
 160b09 | 日三十日屬一切神。摩醯首羅為諸神主。又
 160b10 | 得日多故數其四日為齋。二日是一切諸
 160b11 | 神日。亦數以為齋。是故諸鬼神。於此六日
 160b12 | 輒有力勢
 160b13 | 復次諸鬼[9]神父於此六日割肉出血以著
 160b14 | 火中。過十二歲已。天王來下語其子言。汝
 160b15 | 求何願。答言。我求有子。天王言。仙人供養
 160b16 | 法。以燒香甘果諸清淨事。汝云何以肉血
 160b17 | 著火中。如罪惡法。汝破善法樂為惡事。
 160b18 | 令汝生惡子噉肉飲血。當說。是時火中
 160b19 | 有八大鬼出。身黑如墨髮黃眼赤有大光
 160b20 | 明。一切鬼神皆從此八鬼生。以是故。於此
 160b21 | 六日割身肉血以著火中而得勢力。如佛
 160b22 | 法中日無好惡。隨世惡日因緣故。教持齋
 160b23 | 受[10]八戒。問曰。五戒一日戒何者為勝。答曰。
 160b24 | 有因緣故二戒俱等。但五戒

簡體字

月二日、十七日。其十五日、三十日，屬一切神。摩醯首羅為諸神主，又得日多故，數其四日為齋；二日是一切諸神日，亦數以為齋。是故諸鬼神于此六日，輒有力勢。

復次，諸鬼神父，于此六日割肉、出血，以著火中；過十二歲已，天王來下，語其子言：“汝求何願？”答言：“我求有子！”天王言：“仙人供養法，以燒香、甘果諸清淨事；汝云何以血、肉著火中，如罪惡法？汝破善法，樂為惡事，令汝生惡子，啖肉、飲血。”當說是時，火中有八大鬼出，身黑如墨，發黃、眼赤，有大光明。一切鬼神，皆從此八鬼生。以是故，于此六日，割身肉、血以著火中而得勢力。如佛法中，日無好惡，隨世惡日因緣故，教持齋受戒。

問曰：五戒、一日戒，何者為勝？

答曰：有因緣故，二戒俱等。但五戒

second day out of the month is the seventeenth. The fifteenth and the thirtieth belong collectively to all spirits.

Because Maheśvara is the lord of all of the spirits and because he has been allotted the most days, his four days came to be counted as abstinence days. The other two days also counted as abstinence days are the days belonging collectively to all of the spirits. Hence, all of the ghosts and spirits suddenly possess strong powers on these six days.

Furthermore, after the father of ghosts and spirits had continued for twelve years his practice of cutting away his own flesh, drawing off his blood, and placing them in fire, the king of the gods descended and asked his son, "What prayer do you seek to fulfill by doing this?"

He replied, "I seek to have sons."

The king of the gods said, "It is the offering method of the *rishis* to employ the burning of incense, the offering up of sweet fruits, and the carrying out of all manner of pure endeavors. Why do you employ this method of placing flesh and blood into fire, a method associated with offensive and evil dharmas? Your destruction of the dharma of goodness and your taking pleasure in carrying out evil endeavors will cause you to give birth to evil sons who feast on flesh and drink blood."

Then, in accordance with his proclamation, eight huge ghosts came forth at that very moment from within the fire. Their bodies were as black as ink. Their hair was yellow, their eyes were red, and they shone with abundant light. Then, all manner of ghosts and spirits were subsequently born from these eight ghosts. Thus it was that this practice of carving off his own flesh, drawing his own blood, and then placing them into fire resulted in the generation of such power.

As for the Dharma of the Buddha, though, these days are devoid of any particular auspiciousness or adversity. But nonetheless, as an adaptation to the world's treatment of these as inauspicious days, one is instructed to observe the abstinences and take the eight precepts on these days.

C. COMPARISON OF FIVE AND EIGHT PRECEPTS

Question: Which is superior, the five precepts or the one-day precepts?

Response: There may be causal bases whereby the two precept categories can be considered equal. However, the five precepts are

終身持。八戒一

160b25 | 日持。又五戒常持時多而戒少。一日戒時少
 160b26 | 而戒多。復次若無大心雖復終身持戒。不
 160b27 | 如有大心人一日持戒也。譬如軟夫為將。
 160b28 | 雖復[11]將兵終身。智勇不足卒無功名。若
 160b29 | 如英雄奮發禍亂立定。一日之勳功蓋天下。
 160c01 | 是二種戒。名居家優婆塞法。居家持戒凡有
 160c02 | 四種。有下中上。有上上。下人持戒為今世
 160c03 | 樂故。或為怖畏稱譽名聞故。或為家法曲
 160c04 | 隨他意故。或避苦[12]役求離[13]危難故。如
 160c05 | 是種種是下人持戒。中人持戒。為人中富貴
 160c06 | 歡娛適意。或期後世福樂。[14]剋己自勉為
 160c07 | 苦。日少所得甚多。

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終身持，八戒一日持。又五戒常持，時多而戒少，一日戒時少而戒多。

復次，若無大心，雖復終身持戒，不如有大心人一日持戒也。譬如軟夫為將，雖復持兵終身，智勇不足，卒無功名；若如英雄奮發，禍亂立定，一日之勳，功蓋天下。是二種戒，名居家優婆塞法。居家持戒，凡有四種：有下、中、上，有上上。下人持戒，為今世樂故；或為怖畏，稱譽名聞故；或為家法，曲隨他意故；或避苦役，求離厄難故。如是種種，是下人持戒。中人持戒，為人中富貴，歡娛適意；或期後世福樂，克己自勉，為苦日少，所得甚多，

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taken for the rest of one's life, whereas the eight precepts are upheld for only a single day at a time. But then again, although the five precepts are constantly upheld over a longer period of time, the precepts observed are fewer in number. With the one-day precepts, the time is less, but the number of precepts observed is greater.

As another consideration, if one is not possessed of a great mind, although one may uphold the precepts for one's entire life, the goodness involved does not measure up to that of a person of the great mind upholding the precepts for but a single day.²⁸

This is analogous to a weak man serving as a general. Although he may serve as a general of the troops for the rest of his life, because of his inadequacies in wisdom and bravery, the shock troops will have no reputation for meritorious service. But if a greatly heroic man brings forth high resolve to immediately stabilize a disastrous and chaotic situation, through just a single day of devoted service, his meritorious reputation may spread throughout the world.

1) FOUR GRADES OF LAY PRECEPT OBSERVANCE

These two categories of precepts are dharmas intended for the householder, the *upāsaka*. The upholding of precepts on the part of the householder is commonly of four degrees. There are the lesser, the middling, the superior, and the superior among the superior.

2) THE LESSER GRADE OF LAY PRECEPT OBSERVANCE

When a lesser person upholds the precepts, it may be for the sake of gaining pleasures in the present life, or perhaps it may be out of fearfulness, out of a desire to be praised, or out of a motivation to gain a prestigious reputation. Or it may be that for the sake of adhering to family standards, he will constrain himself to go along with someone else's ideas. It may also be done out of a desire to avoid a misery-ridden period of conscription or may be done because one seeks to avoid dangerous circumstances. All sorts of factors such as these may characterize the lesser person's observance of moral precepts.

3) THE MIDLING GRADE OF LAY PRECEPT OBSERVANCE

When the middling person upholds the precepts, it is for the sake of wealth and noble status in the human realm and for the sake of gaining delights and pleasures that accord with his aspirations. Or perhaps, hoping for good fortune and bliss in later lives, one will endure self-denial and encourage himself, thinking, "The days one must suffer this are but few, whereas the gains to be achieved are extremely great."

如是思惟堅固持戒。譬

160c08 | 如商人遠出深入得利必多。持戒之福令人
 160c09 | 受後世福樂亦復如是。上人持戒為涅槃
 160c10 | 故。知諸法一切無常故。欲求離苦常樂無
 160c11 | 為故。復次持戒之人其心不悔。心不悔故
 160c12 | 得喜樂。[15]得喜樂故得一心。得一心故得
 160c13 | 實智。得實智故得厭心。得厭心故得離
 160c14 | 欲。得離欲故得解脫。得解脫故得涅槃。
 160c15 | 如是持戒為諸善法根本。復次持戒為八正
 160c16 | 道初門入道初門必至涅槃

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如是思惟堅固持戒。譬如商人，遠出深入，得利必多；持戒之福，令人受后世福樂，亦復如是。上人持戒，為涅槃故；知諸法一切無常故，欲求離苦，常樂無為故。

復次，持戒之人，其心不悔，心不悔故得喜樂，得喜樂故得一心，得一心故得實智，得實智故得厭心，得厭心故得離欲，得離欲故得解脫，得解脫故得涅槃。如是持戒，為諸善法根本。

復次，持戒為八正道初門，入道初門，必至涅槃。

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Through making such considerations, one may come to uphold the precepts solidly. This is comparable to a merchant's traveling far and investing heavily. The profit to be gained is bound to be great. The merit from upholding the precepts causes people to receive good fortune and bliss in later lives in just this fashion.

4) THE SUPERIOR GRADE OF LAY PRECEPT OBSERVANCE

When the superior person observes the moral precepts, it is for the sake of nirvāṇa and because he knows that all dharmas are impermanent. It is because he wishes to transcend suffering and gain eternal enjoyment of the unconditioned.

a) HOW THESE PRECEPTS ARE THE CAUSES FOR NIRVĀṆA

Furthermore, the mind of the person who observes the moral precepts remains free of regrets. Because his mind remains free of regrets, he gains delight and enjoyment. Because he gains delight and enjoyment from it, he achieves single-mindedness. Because he achieves single-mindedness, he gains real wisdom. Because he gains real wisdom, he develops the mind of renunciation. Because he develops the mind of renunciation, he succeeds in transcending desire. Because he succeeds in transcending desire, he gains liberation. Because he gains liberation, he gains nirvāṇa. In this manner, upholding the precepts constitutes the foundation for all the good dharmas.

Moreover, the upholding of precepts constitutes the initial entryway onto the eightfold right path. This initial entryway onto the path certainly extends all the way to nirvāṇa.

160c17 | [16]大智度論釋初品中讚尸[17]羅波羅蜜義
 160c18 | [18]第二十[19]三
 160c19 | 問曰。如八正道。正語正業在中。正見正行在
 160c20 | 初。今何以言戒為八正道初門。答曰。以數
 160c21 | 言之大者為始。正見最大。是故在初。復次
 160c22 | 行道故以見為先。諸法次第故戒在前。譬
 160c23 | 如作屋棟梁雖大以地為先。上上人持戒
 160c24 | 憐愍眾生。為佛道故。以知諸法求實相
 160c25 | 故。不畏惡道不求樂故。如是種種。是上
 160c26 | 上人持戒。是四總名優婆塞戒。出家戒亦有
 160c27 | 四種。一者沙彌沙彌尼戒。二者式叉摩那戒。
 160c28 | 三者比丘尼戒。四者比丘僧戒。問曰。若居家
 160c29 | 戒得生天上。得

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字

釋贊尸羅波羅蜜義

問曰：如八正道，正語、正業在中，正見、正行在初，今何以言戒為八正道初門？

答曰：以數言之，大者為始，正見最大，是故在初。

復次，行道故，以見為先；諸法次第，故戒在前。譬如作屋，棟梁雖大，以地為先。上上人持戒，憐愍眾生，為佛道故；以知諸法，求实相故，不畏惡道，不求樂故。如是種種，是上上人持戒。是四，總名優婆塞戒。

出家戒亦有四種：一者、沙彌、沙彌尼戒，二者、式叉摩那戒，三者、比丘尼戒，四者、比丘僧戒。

問曰：若居家戒得生天上，得

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Ch. 1, Subchapter 23: On the Meaning of Chapter One's Praise of Śīla Pāramitā

Part One: Additional Precept Specifics²⁹

b) HOW CAN PRECEPTS BE FOREMOST IN THE EIGHTFOLD PATH?

Question: According to the sequence in the eightfold right path, right speech and right livelihood are in the middle whereas right views [leading to] right practice are at the beginning. Why then do you now state that the precepts serve as the initial entryway into the eightfold right path?

Response: When we speak of numerical priorities, those of greatest significance are listed first. Right views is the one which is of greatest significance. Therefore it is placed at the beginning. Moreover, because one is traveling along a path, one takes seeing clearly as the foremost priority. Because all dharmas involve a particular sequence, it is the moral precepts that come first. This is analogous to the construction of a building in which, although the beams and rafters may be huge, one nonetheless must take the ground itself as the first priority.

5) THE SUPERIOR-SUPERIOR GRADE OF LAY PRECEPT OBSERVANCE

In the case of a person who is the most superior among the superior in the upholding of precepts, it is done out of pity for beings and for the sake of the path to buddhahood. It is in order to understand all dharmas and fathom their true character in accordance with reality. It is not done on account of fear of the wretched destinies and it is not done because one seeks to gain pleasures.

All sorts of motives such as these characterize the practice of one who is the most superior among the superior in the upholding of the precepts. These four categories generally constitute an *upāsaka's* practice of the precepts.

2. THE MONASTIC PRECEPTS

The precepts of those who have left the home life involve four categories: The first consists of the precepts of a *śrāmaṇera* and *śrāmaṇerikā*. The second consists of the precepts of a *śikṣamāṇā*. The third consists of the precepts of a bhikshuni. The fourth consists of the precepts of the Bhikshu Saṃgha.

Question: If by relying on the householder's precepts, one succeeds in being reborn in the heavens, succeeds in gaining the

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菩薩道亦得至涅槃。復何
 161a01 | 用出家戒。答曰。雖俱得度然有難易。居家
 161a02 | 生[1]業種種事務。若欲專心道法家業則廢。
 161a03 | 若欲專修家業道事則廢。不取不捨乃應
 161a04 | 行法。是名為難。若出家離俗絕諸[2]紛亂。一
 161a05 | 向專心行道為易
 161a06 | 復次居家慣鬧多事多務。結使之根眾惡之
 161a07 | 府。是為甚難。若出家者。譬如有人出在空
 161a08 | 野無人之處而一其心。無思無慮內想既
 161a09 | 除。外事亦去。如偈說
 161a10 | 閑坐林樹間 寂然滅眾惡
 161a11 | 恬澹得一心 斯樂非天樂
 161a12 | 人求富貴利 名衣好床褥
 161a13 | 斯樂非安隱 求利無厭足
 161a14 | 納衣行乞食 動止心常一

简体字

菩薩道，亦得至涅槃，復何用出家戒？

答曰：虽俱得度，然有难易。居家生业种种事务，若欲专心道法，家业则废；若欲专修家业，道事则废；不取不舍，乃应行法，是名为难。若出家离俗，绝诸忿乱，一向专心，行道为易。

复次，居家惯闹，多事多务，结使之根，众恶之府，是为甚难。若出家者，譬如有人，出在空野无人之处而一其心，无思无虑，内想既除，外事亦去。如偈说：

“闲坐林树间，寂然灭众恶；恬澹得一心，斯乐非天乐。

人求富贵利，名衣好床褥；斯乐非安隐，求利无厌足。

纳衣行乞食，动止心常一；

bodhisattva path, and also succeeds in reaching nirvāṇa, of what further use are the monastic precepts?

a. THE VALUE OF THE MONASTIC PRECEPTS

1) INHERENT PATH-DEFEATING DIFFICULTIES IN LAY LIFE

Response: Although one may gain liberation through both approaches, still, there are ways that are difficult and ways that are easier.

The actions involved in the life of a householder involve all kinds of endeavors and responsibilities. If one wishes to focus one's mind especially on the dharmas of the path, then the business of the family deteriorates. If one desires to focus one's mind especially on cultivating the business of the family, then the matters associated with the path deteriorate.

2) COMPARISON OF LAY AND MONASTIC SITUATIONS

Neither seizing on nor forsaking anything—it is in this manner that one should cultivate the Dharma. This is renowned for its difficulty. However, if one leaves the home life, separates from the circumstances of the laity, cuts off all complexity and chaos, and maintains a focused mind, then cultivating the path becomes easy.

Moreover, the befuddlement and boisterousness of the householder's life involves many endeavors and much responsibility. It is the root of the fetters and the repository of the manifold ills. This is an extremely difficult situation.

When one leaves the home life, it is analogous to a person being able to go forth into the unpopulated and empty wilderness to unify his mind. He is then able under those circumstances to become free of immersion in ideation and mental discursion. Once the inward thoughts have been gotten rid of, the outward matters depart as well. This is as described in a verse:

When sitting undisturbed within the forest,
in a state of stillness, one extinguishes the manifold ills.
Calmly and contentedly, one gains unity of mind.
This sort of bliss is unequalled even by the bliss of the heavens.

People seek after the benefit of wealth and noble status,
for famous fashions and for fine furnishings.
This sort of pleasure affords no peace or security.
One thus pursues one's own benefit, but finds no satisfaction.

The one with the patchwork robes practices reliance on alms,
and, whether moving or still, his mind is thus always unified.

161a15 | 自以智慧眼 觀知諸法實
 161a16 | 種種法門中 皆以等觀入
 161a17 | 解慧心寂然 三界無能及
 161a18 | 以是故知出家修戒行道為易。復次出家修
 161a19 | 戒。得無量善律儀。一切具足滿。以是故白
 161a20 | 衣等應[3]當出家受[4]具足戒。復次佛法中出
 161a21 | 家法第一難修。如閻浮呿提梵志問舍利
 161a22 | 弗。於佛法中何者最難。舍利弗答曰。出家
 161a23 | 為難。又問。出家[5]有何等難。答曰。出家樂法
 161a24 | 為難。既得樂法復何者為難。修諸善法難。
 161a25 | 以是故應出家。復次若人出家時。魔王驚
 161a26 | [6]愁言。此人諸結使欲薄。必得涅槃墮僧寶
 161a27 | 數中。復次佛法中出家人。雖破[7]戒墮罪。罪
 161a28 | 畢得解脫。如[8]優鉢羅華比丘尼本生經中
 161a29 | 說。

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自以智慧眼，观知诸法实。
 种种法門中，皆以等观入；解慧心寂然，三界无能及！”

以是故，知出家修戒，行道为易。

复次，出家修戒，得无量善律仪，一切具足满。以是故，白衣等应出家受戒。

复次，佛法中，出家法第一难修。如阎浮呿提梵志问舍利弗：“于佛法中，何者最难？”舍利弗答曰：“出家为难！”又问：“出家何等难？”答曰：“出家乐法为难。”“既得乐法，复何者为难？”“修诸善法难。”以是故，应出家。

复次，若人出家时，魔王惊疑言：“此人诸结使欲薄，必得涅槃，堕僧宝数中。”

复次，佛法中出家人，虽破形堕罪，罪毕得解脱。如郁钵罗华比丘尼本生经中说：

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He spontaneously employs the eye of wisdom,
and so contemplates and knows the true character of all dharmas.

Among all the different entryways into the Dharma,
all are entered through contemplation of their equality.
When the understanding and wise mind abides in stillness,
nothing anywhere in the three realms is able to equal this.

For these reasons, one should realize that it is easiest to practice the path through leaving behind the home life and cultivating the precepts under those circumstances.

Additionally, if one leaves the home life and cultivates the monastic precepts, one becomes able to achieve the complete perfection of an incalculable number of aspects of good moral conduct. It is for these reasons that members of the lay community should leave the home life and take on the complete precepts.

3) DIFFICULTIES SPECIFIC TO THE MONASTIC LIFE

Then again, it is also the case that, within the Dharma of the Buddha, the particular dharma of leaving the home life is the one that is the most difficult to cultivate. This is as alluded to in the questions of the *brahmacārin* Jambukhādaka to Śāriputra, in which he asked, “In the Dharma of the Buddha, what is most difficult?”

Śāriputra replied, “Leaving behind the home life is difficult.”

He then also asked, “What are the difficulties involved in leaving the home life?”

He replied, “Having left the home life, it is delighting in the Dharma that is difficult.”

“If one succeeds in delighting in the Dharma, then what beyond this is difficult?”

“To cultivate all good dharmas is difficult.”

For the above reasons, one should leave behind the home life. Moreover, when one leaves behind the home life, the king of the *māras* becomes frightened and worried, saying, “The fetters of this man are about to become scant. He will certainly gain nirvāṇa and thus fall in among the members of the Saṃgha Jewel.”

4) UTPALAVARṆĀ PROMOTES MONASTICISM (STORY)

Also, although among those who have left the home life in the Dharma of the Buddha there are those who break the precepts and fall into offenses, once the corresponding karmic retribution has come to an end, they then succeed in gaining liberation. This is as described in *The Bhikshuni Utpalavarṇā Jātaka Sutra*.

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佛在世時。此比丘尼得六神通阿羅漢。入
 161b01 | 貴人舍常讚出家法。語諸貴人婦女言。姊
 161b02 | 妹可出家。諸貴婦女言。我等少壯容色盛美
 161b03 | 持戒為難。或當破戒。比丘尼言。但出家破
 161b04 | 戒便破。問言。破戒當墮地獄。云何可破。答
 161b05 | 言。墮地獄便墮。諸貴婦[9]女笑之言。地獄受
 161b06 | 罪云何可墮。比丘尼言。我自憶念本宿命。
 161b07 | 時作戲女著種種衣服而說舊語。或時著
 161b08 | 比丘尼衣以為戲笑。以是因緣故。迦葉佛
 161b09 | 時作比丘尼。自恃貴姓端[*]政。心生憍慢而
 161b10 | 破禁戒。破戒罪故墮地獄受種種罪。受罪
 161b11 | 畢竟值釋迦牟尼佛。出家得六神通阿羅漢
 161b12 | 道。以是故知。出家受戒。雖復破戒以戒因
 161b13 | 緣故。得阿羅漢道。

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佛在世时，此比丘尼得六神通阿罗汉，入贵人舍，常赞出家法，语诸贵人妇女言：“姊妹可出家！”诸贵妇女言：“我等少壮，容色盛美，持戒为难，或当破戒！”比丘尼言：“但出家，破戒便破。”问言：“破戒当堕地狱，云何可破？”答言：“堕地狱便堕！”诸贵妇女皆笑之言：“地狱受罪，云何可堕？”比丘尼言：“我自忆念本宿命时作戏女，著种种衣服而说旧语，或时著比丘尼衣以为戏笑。以是因缘故，迦叶佛时作比丘尼，自恃贵姓端正，心生憍慢而破禁戒；破戒罪故，堕地狱受种种罪。受罪毕竟，值释迦牟尼佛出家，得六神通阿罗汉道。以是故，知出家受戒，虽复破戒，以戒因缘故得阿罗汉道；

When the Buddha was still abiding in the world, this bhikshuni gained the six superknowledges and arhatship. She made a practice of going into the households of the nobility where she constantly praised the tradition of leaving the home life. In doing so, she spoke to the wives and daughters of the nobility, saying, "Sisters, you could leave behind the home life."

The wives and daughters among the nobility replied, "But we are young and strong. Our countenances and physical forms are full and beautiful. It would be difficult to uphold the precepts. It might happen that we would break the precepts."

The Bhikshuni then replied, "Just go ahead and leave the home life, anyway. If it does happen that you end up breaking the precepts, then so it is: You break them."

They responded, "If we break the precepts, we'll fall into the hells. How could it be conceivable that they might be broken?"

She replied, "If it happens that you end up falling into the hells, then you fall."

The wives and daughters of the nobility all laughed at this, saying, "When one falls into the hells, one is compelled to undergo punishments. How then could one even contemplate a situation where one might fall?"

The Bhikshuni replied, "I recall that in a previous life I was an actress who put on all sorts of costumes in which I would play traditional parts. There were times when I would put on the robes of a bhikshuni and then regarded that as laughable. It was due to these causal circumstances that, at the time of Kāśyapa Buddha, I was actually able to become a bhikshuni. However, on account of my noble birth and beauty, I was overcome with arrogance and then broke the restrictive prohibitions. On account of the karmic offenses associated with having broken the precepts, I fell into the hells where I underwent all sorts of punishments as retribution.

"When I had finished undergoing retribution for those offenses, I was able to encounter Śākyamuni Buddha and leave the home life again, whereupon I then succeeded in gaining the six superknowledges and the path of arhatship. Based on this, one should realize that, if one leaves the home life and takes those precepts, even though one may happen to break the precepts, one is nonetheless bound to succeed in gaining the path of arhatship as a result of the causal circumstances associated with having taken those precepts in the first place.

若但作惡無戒因緣不

161b14 | 得道也。我乃昔時世世墮地獄。地獄出為
 161b15 | 惡人。惡人死還入地獄都無所得。今以此
 161b16 | 證知出家受戒。雖復破戒以是因緣可得
 161b17 | 道果。復次如佛在[10]祇洹。有一醉婆羅門。來
 161b18 | 到佛所求作比丘。佛勅阿難與剃頭著法
 161b19 | 衣。醉酒既醒驚怪己身忽為比丘即便走
 161b20 | 去。諸比丘問佛。何以聽此醉婆羅門作比
 161b21 | 丘。佛言。此婆羅門無量劫中初無出家心。今
 161b22 | 因醉故暫發微心。以是因緣故[11]後當出家
 161b23 | 得道。如是種種因緣。出家之利功德無量。以
 161b24 | 是故白衣雖有五戒不如出家。是出家律
 161b25 | 儀有四種。沙彌沙彌尼式叉摩[12]那比丘尼比
 161b26 | 丘。

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若但作惡，无戒因缘，不得道也。我乃昔时世世墮地獄，地獄出为恶人，恶人死还入地獄，都无所得。”今以此证知出家受戒，虽复破戒，以是因缘可得道果。

复次，如佛在祇洹，有一醉婆罗门来到佛所，求作比丘。佛敕阿难与剃头，著法衣。醉酒既醒，惊怪己身忽为比丘，即便走去。诸比丘问佛：“何以听此醉婆罗门作比丘？”佛言：“此婆罗门，无量劫中初无出家心，今因醉故暂发微心，以是因缘故当出家得道。”如是种种因缘，出家之利，功德无量。以是故，白衣虽有五戒，不如出家。是出家律仪有四种：沙弥、沙弥尼，式叉摩那，比丘尼，比丘。

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“However, if one merely commits evil deeds, but yet does so in the absence of that causal circumstance of having taken the precepts, then one will not succeed in realization of the path. And so it was that I fell into the hells in many previous lifetimes, only to emerge from the hells and become an evil person again, whereupon I would fall right back down into the hells. As a consequence, I failed in those instances to gain anything worthwhile as a result.”

Now, based on this, we can verify that, if one simply leaves behind the home life and takes the precepts, even though one might eventually break the precepts, one will nonetheless finally succeed in gaining the fruition of the path through the force of those causal circumstances.”

5) AN INEBRIATED BRAHMAN BECOMES A MONK (STORY)

Then again, this point is also illustrated by that time when the Buddha dwelt in the Jeta Grove and a drunken brahman came before the Buddha requesting to become a bhikshu. The Buddha ordered Ānanda to administer tonsure and outfit the man in the Dharma robes. When that brahman awoke from his inebriation, he was startled and amazed that he had suddenly become a bhikshu, whereupon he immediately ran off.

The other bhikshus then inquired of the Buddha, “Why did the Buddha permit this drunken brahman to become a bhikshu?”

The Buddha replied, “Even in innumerable eons, this brahman has never thought to leave the home life. Now, due to his inebriation, he briefly generated a feeble intention to do so. On account of this causal circumstance, he will later become able to leave the home life and achieve realization of the path.”

6) CONCLUDING STATEMENT ON LAY LIFE VERSUS MONASTICISM

Based on all sorts of causal circumstances such as these, one can see that the benefits and merit of leaving the home life are incalculable. Hence, although the members of the lay community do possess the five precepts, they cannot be compared to those associated with leaving the home life.

b. THE FOUR CATEGORIES OF MONASTIC PRECEPTS

The moral regulations of those who have left the home life consist of four categories: those of the *śrāmaṇera* and *śrāmaṇerikā* (male and female novices); those of the *śikṣamāṇā* (a postulant novice nun); those of the bhikshuni (fully-ordained nun); and those of the bhikshu (a fully ordained monk).

正體字

云何沙彌沙彌尼。出家受戒法。白衣來欲
 161b27 | 求出家。應求二師。一[13]和上。一[14]阿闍梨。和
 161b28 | 上如父阿闍梨如母。以棄本生父母。當求
 161b29 | 出家父母。著袈[15]裟[16]剃除鬚髮。應兩[17]手捉
 161c01 | 和上兩足。何以捉足。天竺法以捉足。為第
 161c02 | 一恭敬供養。阿闍梨應教十戒。如受戒法。
 161c03 | 沙彌尼亦如是。唯以比丘尼為和上。式叉
 161c04 | 摩那受六法二歲。問曰。沙彌十戒便受具
 161c05 | 足戒。比丘尼法中。[18]何以有式叉摩那。然後
 161c06 | 得受具足戒。答曰。佛在世時。有一長者婦。
 161c07 | 不覺懷妊出家受具足戒。其後身大轉現。
 161c08 | 諸長者譏嫌比丘。因此制。有二[19]歲學戒
 161c09 | 受六法。然後受具足戒。問曰。若為譏嫌。式
 161c10 | 叉摩那豈不致譏。答曰。式叉摩那未受具
 161c11 | 足[20]戒。譬如小兒亦如給使。雖有罪穢人
 161c12 | 不譏嫌。[21]是[22]名式叉摩那[23]受六法。

简体字

云何沙弥、沙弥尼出家受戒法？白衣来欲求出家，应求二师：一和尚，一阿闍黎。和尚如父，阿闍黎如母；以弃本生父母，当求出家父母。著袈裟衣，剃除须发，应两手捉和尚两足。何以捉足？天竺法以捉足为第一恭敬供养。阿闍黎应教十戒，如受戒法。沙弥尼亦如是，唯以比丘尼为和尚。式叉摩那受六法二岁。

问曰：沙弥十戒，便受具足戒；比丘尼法中，何以有式叉摩那，然后得受具足戒？

答曰：佛在世时，有一长者妇，不觉怀妊，出家受具足戒。其后身大转现，诸长者讥嫌比丘；因此制有二年学戒，受六法，然后受具足戒。

问曰：若为讥嫌，式叉摩那岂不致讥？

答曰：式叉摩那未受具足，譬如小儿，亦如给使；虽有罪穢，人不讥嫌。

What are the means by which a *śrāmaṇera* and *śrāmaṇerikā* leave the home life and take on those precepts? The lay follower who comes seeking to leave the home life should request two masters: one *upādhyāya* and one *ācārya*. The *upādhyāya* is comparable to one's father whereas the *ācārya* is comparable to one's mother. Having set aside one's original parents, one should thus seek out among the monastics those capable of serving in those roles.

One next dons the *kāṣāya* robe while also cutting off the hair and beard. [In bowing down in respect], one should then grasp the feet of the *upādhyāya* with his two hands. Why does one grasp his feet? It is the custom of India that to grasp the feet demonstrates the most superior form of reverential offering. The *ācārya* should then provide instruction in the ten precepts. This is done in accordance with the protocols for receiving those precepts. For the *śrāmaṇerikā* it is just the same, the difference being that she takes a bhikshuni to serve as her *upādhyāya*. As for the *śikṣamāṇā*, she takes on six dharmas for a [pre-novitiate probationary] period of two years.

1) THE ORIGIN OF THE ŚIKṢAMĀṆĀ POSTULANT NUN CATEGORY

Question: The *śrāmaṇera* first takes the ten precepts and then takes the complete precepts. Why, within the dharma of the bhikshuni, does there exist the *śikṣamāṇā* stage, and only afterwards, the receiving of the complete precepts?

Response: When the Buddha was in the world, there once was the wife of an elder who, unaware that she had already become pregnant, nonetheless left the home life and received the complete precepts. Afterwards, her body swelled and her pregnancy began to show. On account of this, the elders ridiculed and criticized the bhikshus. It was on account of this that it was laid down that, [for nuns], there would be a two-year period of studying the precepts and accepting six dharmas after which one would progress toward taking the complete precepts.

a) WHY WOULDN'T A PREGNANT ŚIKṢAMĀṆĀ BE AS MUCH A LIABILITY?

Question: If the community had been ridiculed and criticized in the former circumstance, how is it that a *śikṣamāṇā* would not bring about ridicule in a similar situation?

Response: The *śikṣamāṇā* has not yet taken the complete precepts. Her circumstance is analogous to that of a small child or a servant whom people still do not ridicule or criticize even though they may incur the defilement of an offense. This is the situation when a *śikṣamāṇā* takes on the discipline of six dharmas.

是式叉

161c13 | 摩那有二種。一者十八歲童女受六法。二
 161c14 | 者夫家十歲得受六法。若[24]欲受具足戒
 161c15 | 應二部僧中。[25]用五衣鉢[26]盂。比丘尼。為和
 161c16 | 上及教師。比丘為戒師。餘如受戒法。略說
 161c17 | 則五[27]百戒。廣說則八萬戒。第三[28]羯磨訖。即
 161c18 | 得無量律儀。成就比丘尼。比丘則有三衣
 161c19 | 鉢[*]盂。三師十僧如受戒法。略說二百五十。
 161c20 | 廣說則八萬。第三羯磨[29]訖。即得無量律儀
 161c21 | 法。是總名為戒。是為尸羅
 161c22 | 大智度論卷第十三

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是式叉摩那有二种：一者、十八岁童女受六法，二者、夫家十岁得受六法。若受具足戒，应二部僧中用五衣钵盂；比丘尼为和尚及教师，比丘为戒师，余如受戒法。略说则五百戒，广说则八万戒。第三羯磨訖，即得无量律仪，成就比丘尼。比丘则有三衣钵盂，三师十僧，如受戒法。略说二百五十，广说则八万。第三羯磨訖，即得无量律仪法。是总名为戒，是为尸罗。

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b) TWO SUBCATEGORIES OF ŚIKṢAMĀṆĀ

This *śikṣamāṇā* category is of two types: The first is the eighteen-year-old virgin girl who has taken on six dharmas. The second is a woman who has been with the husband's family for a period of ten years but who is then able to take on the discipline of six dharmas.

2) THE BHIKSHUNI ORDINATION

When she wishes to take the complete precepts, she should do so in the midst of the two divisions of the Saṃgha, wearing the five-stripe robe and carrying the bowl. Bhikshunis serve as the *upādhyāya* and as the teacher providing instruction. A bhikshu serves as the precept master.

The rest corresponds to the standard protocol for receiving the precepts. Generally speaking, this involves five hundred precepts. Extensively speaking, there are eighty thousand precepts. At the conclusion of the third *karmavācanā*, one then accesses an incalculable number of moral regulations in becoming a bhikshuni.

3) THE BHIKSHU ORDINATION

In the case of the bhikshu, there are three robes and a bowl. There are three masters along with an additional ten members of the Saṃgha, this in accordance with the standard protocol for receiving the precepts. [For the bhikshu], generally speaking, there are two hundred and fifty precepts. To speak of it in extensive terms, there are eighty thousand. At the conclusion of the third *karmavācanā*, one then accesses an incalculable number of moral regulation dharmas.

B. CONCLUSION OF PRECEPT DETAILS DISCUSSION

This has been a general presentation of what constitutes the moral precepts. These comprise [the bases] of what is intended by "śīla" (moral virtue).

T25n1509_p0162a02 | 大智度論釋初品中尸羅波羅蜜

162a03 | [1]義之餘(卷第十四)

162a04 |

162a05 | [*]龍樹菩薩造

162a06 | [*]後秦龜茲國三藏鳩摩羅什

162a07 | [*]奉 詔譯

162a08 | 問曰。已知尸羅相。云何為尸羅波羅蜜。答

162a09 | 曰。有人言。菩薩持戒寧自失身不毀小戒。

162a10 | 是為尸羅波羅蜜。如[2]上蘇陀蘇摩王經中

162a11 | 說。不惜身命以[3]全禁戒。如菩薩本身曾

162a12 | 作大力毒龍。若眾生在。身力弱者眼視便

162a13 | 死。身力強者氣[4]往而死。是龍受一日戒。出

162a14 | 家求靜入林樹間。思惟坐久疲懈而睡。龍法

162a15 | 睡時形狀如蛇。身有文章七寶雜色。獵者

162a16 | 見之驚喜言曰。以此希有難得之皮。獻上

162a17 | 國王以為[5]服飾不亦宜乎。便以杖[6]按其

162a18 | 頭以刀剝其皮。龍自念言。我力如意。傾覆

162a19 | 此國其如反掌。此人小物豈能困我。我今

162a20 | 以持戒故不計

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大智度论卷第十四

释初品中尸罗波罗蜜义之余

问曰：已知尸罗相，云何为尸罗波罗蜜？

答曰：有人言：“菩萨持戒，宁自失身，不毁小戒，是为尸罗波罗蜜。”如上苏陀苏摩王经中说，不惜身命以全禁戒。如菩萨本身，曾作大力毒龙。若众生在前，身力弱者，眼视便死；身力强者，气往而死。是龙受一日戒，出家求静，入林树间思惟；坐久，疲懈而睡。龙法，睡时形状如蛇，身有文章，七宝杂色。猎者见之惊喜，言曰：“以此希有难得之皮，献上国王以为服饰，不亦宜乎？”便以杖按其头，以刀剥其皮。龙自念言：“我力如意，倾覆此国，其如反掌。此人小物，岂能困我？我今以持戒故，不计

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Ch.1, Subchapter 23, Pt.2: A Continued Explanation of the Perfection of Moral Virtue³⁰

III. CH.1, SUBCHAPTER 23, PT. 2: A CONTINUED EXPLANATION OF THE PERFECTION OF MORAL VIRTUE A. DEFINITION OF THE PERFECTION OF MORAL VIRTUE

Question: Now that we have already become aware of the specific aspects involved in “*śīla*” itself, what is it then that constitutes “*śīla pāramitā*” (the perfection of moral virtue)?

1. INDIFFERENCE TO SACRIFICING ONE’S LIFE IN UPHOLDING PRECEPTS

Response: There are those who say that when the bodhisattva upholds the precepts and would rather lose his physical life than damage minor precepts, it is this which constitutes *śīla pāramitā*. As described in the previously-cited *The Sutra of King Sutasoma*, one does not spare even one’s own physical life in order to preserve the integrity of the restrictive precepts.

2. BUDDHA’S PAST LIFE AS A DRAGON (ILLUSTRATIVE STORY)

For example, in a former life, the Bodhisattva was a greatly powerful poisonous dragon. Whenever any being came to stand before him, in the case of those who were physically weak, if he so much as gazed upon them, they would die on the spot. As for those who were physically strong, if he breathed on them, they would die.

This dragon had taken the one-day precepts. He left his dwelling seeking quietude and had gone into the forest. He had been sitting in contemplation for a long time, became tired and lax, and then had fallen asleep. It is the way of dragons that when they fall asleep their bodies appear like those of snakes. His body had patterns on it which were composed of the various colors of the seven precious things.

It so happened that some hunters noticed him and, both startled and delighted, said, “Wouldn’t it be appropriate to take this skin, so rare and difficult to come by, and offer it up to the King as an adornment for his robes?” They then held its head down with a staff and used a knife to strip away its skin.

The dragon thought to himself, “My strength is such that, were I only to wish it, turning this entire country upside down would be as easy as turning over one’s hand. These people are but little creatures. How could they be able to put me in difficult straits? Because I am now upholding the precepts, I shall relinquish all regard for

正
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字

此身當從佛語。於是自
 162a21 | 忍[7]眠目不視。閉氣不息憐愍此人。為持
 162a22 | 戒故一心受剝不生悔意。既以失皮赤肉
 162a23 | 在地。時日大熱宛轉土中欲趣大水。見諸
 162a24 | 小蟲來食其身。為持戒故不復敢動。自思
 162a25 | 惟言。今我此身以施諸蟲。為佛道故今以
 162a26 | 肉施以充其身。後成佛時當以法施以益
 162a27 | 其心。如是誓已身乾命[8]絕。即生第二忉利
 162a28 | 天上。爾時毒龍釋迦文佛是。[9]是時獵者提婆
 162a29 | 達等六師是也。諸小蟲輩。釋迦文佛初轉法
 162b01 | 輪八萬諸天得道者是。菩薩護戒不惜身
 162b02 | 命。決定不悔。其事如是。是名尸羅波羅蜜。
 162b03 | 復次菩薩持戒。為佛道故作大要誓。必度
 162b04 | 眾生不求今世後世之樂。不為名聞[10]虛譽
 162b05 | 法故。亦不自為早求涅槃。但為眾生沒
 162b06 | 在長流。恩愛所欺愚惑所誤。我當度之令
 162b07 | 到彼岸。

簡
體
字

此身，当从佛语！”于是自忍，眼目不视，闭气不息；怜愍此人，为持戒故，一心受剥，不生悔意。既以失皮，赤肉在地，时日大热，宛转土中；欲趣大水，见诸小虫来食其身，为持戒故，不复敢动。自思惟言：“今我此身以施诸虫，为佛道故，今以肉施以充其身。后成佛时，当以法施以益其心。”如是誓已，身干命终，即生第二忉利天上。尔时毒龙，释迦文佛是也；时猎者，提婆达等六师是也；诸小虫辈，释迦文佛初转法轮，八万诸天得道者是。菩萨护戒，不惜身命，决定不悔，其事如是，是名尸罗波罗蜜。

复次，菩萨持戒，为佛道故，作大要誓：“必度众生！不求今世、后世之乐，不为名闻称誉法故，亦不自为早求涅槃，但为众生没在长流，恩爱所欺，愚惑所误，我当渡之令到彼岸。”

this body. I should just follow along with the instructions of the Buddha.”

And so he remained patient while this was going on, kept his eyes closed, and refrained from casting his gaze on them. He held his breath and, out of pity for these men, kept himself from breathing on them. For the sake of upholding the precepts, he single-mindedly endured the peeling away of his skin, and did not develop any thoughts of regret.

Then, having lost his skin, his bare flesh rested directly on the ground. It was during a season when the sun was very hot. He slithered along through the dirt desiring to make his way to a large body of water. He then noticed all the little insects that had come to eat his body. Then, for the sake of upholding the precepts, he did not dare to move any more.

He thought to himself, “Now I will just donate my body to the insects. For the sake of the path to buddhahood, I will now make a gift of this flesh so that their bodies may become full. Later, when I have achieved buddhahood, I will use the giving of Dharma to benefit their minds.”

Having made this vow, his body dried up and his life was cut off. He was then born in the second level of the Trāyastriṃśa Heavens. That poisonous dragon was a former incarnation of Śākyamuni Buddha. In the present era, those hunters manifested as Devadatta and the six [non-Buddhist] masters. The little insects were the eighty-thousand gods who gained the path when Śākyamuni Buddha first turned the wheel of the Dharma.

B. MORE DEFINING CHARACTERISTICS OF ŚĪLA PĀRAMITĀ

The bodhisattva guards the precepts, not sparing even his own physical life in doing so. He is decisive in this and has no regrets. When his endeavors are of this sort, this constitutes *śīla pāramitā*.

Then again, as he observes the precepts, the bodhisattva makes a great vow for the sake of the path to buddhahood: “I will certainly bring beings across to liberation, will not seek the pleasures of this or later lives, will not do it for the sake of fame or the dharmas of an empty reputation, and will not do it for the sake of seeking an early nirvāṇa for myself. I will do it solely for the sake of beings who are submerged in the long-continuing flow [of the river of cyclic existence], who are cheated by their affections, and who are deceived by their own delusion. I will bring them across to liberation and thereby enable them to reach the far shore.”

正
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字

一心持戒為生善處。生善處故
 162b08 | 見善人。見善人故生[11]智慧。生[*]智慧故得
 162b09 | 行六波羅蜜。[12]得行六波羅蜜故得佛道。
 162b10 | 如是持戒名為尸羅波羅蜜。復次菩薩持戒
 162b11 | 心樂善清淨。不為畏惡道。亦不為生天。但
 162b12 | 求善[13]淨以戒[14]熏心令心樂善。是為尸羅
 162b13 | 波羅蜜。復次菩薩以大悲心持戒得[15]至佛
 162b14 | 道。是名尸羅波羅蜜。復次菩薩持戒。能生
 162b15 | 六波羅蜜。是則名為尸羅波羅蜜。云何持戒
 162b16 | 能生戒。因五戒得沙彌戒。因沙彌戒得
 162b17 | [16]律儀戒。因[*]律儀戒得禪定戒因禪定戒
 162b18 | 得無漏戒。是為戒生戒。云何持戒能生於
 162b19 | 檀。檀有三種。一者財施。二者法施。三者無畏
 162b20 | 施。

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一心持戒，为生善处，生善处故见善人，见善人故生善智，生善智故得行六波罗蜜，行六波罗蜜故得佛道。如是持戒，名为尸罗波罗蜜。

复次，菩萨持戒，心乐善清静，不为畏恶道，亦不为生天，但求善清静；以戒熏心，令心乐善，是为尸罗波罗蜜。

复次，菩萨以大悲心持戒，得至佛道，是名尸罗波罗蜜。

复次，菩萨持戒，能生六波罗蜜，是则名为尸罗波罗蜜。

云何持戒能生戒？因五戒得沙弥戒，因沙弥戒得律仪戒，因律仪戒得禅定戒，因禅定戒得无漏戒，是为戒生戒。

云何持戒能生于檀？檀有三种：一者、财施，二者、法施，三者、无畏施。

He is single-minded in his observance of the moral precepts and is consequently reborn in a good place. Through rebirth in a good place, he meets good people. Through meeting good people, he develops wisdom. By developing wisdom, he succeeds in practicing the six *pāramitās*. Because he succeeds in practicing the six *pāramitās*, he gains the realization of the path to buddhahood. When one upholds the moral precepts in this manner, it is this which constitutes *śīla pāramitā*.

Moreover, in the bodhisattva's observance of the moral precepts, it is done with a mind that finds happiness in goodness and purity. It is not motivated by fear of the wretched destinies nor is it motivated by a desire to be reborn in the heavens. He seeks only to embody goodness and purity. It is through the mind's being imbued with the moral precepts that it is caused to take pleasure in goodness. This is what constitutes *śīla pāramitā*.

Furthermore, it is by using the mind of great compassion in upholding the precepts that the bodhisattva succeeds in reaching the path to buddhahood. It is this which constitutes *śīla pāramitā*.

1. HOW ŚĪLA GENERATES ALL SIX PERFECTIONS

Moreover, the bodhisattva's upholding of the precepts is able to bring forth all six of the *pāramitās*. It is this then that qualifies as "*śīla pāramitā*."

2. ŚĪLA'S GENERATION OF ŚĪLA PĀRAMITĀ

How is it that observing the moral precepts is itself able to produce [perfection in] the practice of the moral precepts? It is because of the five precepts that one gets the *śrāmaṇera* (novice) precepts. It is because of the *śrāmaṇera* precepts that one accesses the [complete] moral regulation precepts. It is because of those moral regulation precepts that one gains the moral precept observance associated with *dhyāna* absorption. It is because of the moral precept observance associated with *dhyāna* absorption that one attains the moral precepts free of the contaminants. This is the process by which the moral precepts themselves produce [perfection in] the moral precepts.

3. ŚĪLA'S GENERATION OF DĀNA PĀRAMITĀ

a. THE THREE TYPES OF GIVING

How does upholding the precepts engender *dāna*? There are three kinds of *dāna*: The first kind involves the giving of material wealth. The second kind is the giving of Dharma. The third kind is the giving of fearlessness.

正
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字

持戒自檢不侵一切眾生財物。是[17]名財
 162b21 | 施。眾生見者慕其所行。又為說法令其開
 162b22 | 悟。又自思惟。我當堅持淨戒。與一切眾生
 162b23 | 作供養福田。令諸眾生得無量福。如是種
 162b24 | 種名為法施。一切眾生皆畏於死。持戒不
 162b25 | 害。是則無畏施。復次菩薩自念。我當持戒
 162b26 | 以此戒報。為諸眾生作轉輪聖王。或作閻
 162b27 | 浮提王。若作天王令諸眾生。滿足於財無
 162b28 | 所乏短。然後坐佛樹下。降伏魔王破諸
 162b29 | 魔軍。成無上道。為諸眾生說清淨法。令無
 162c01 | 量眾生度老病死海。是為持戒因緣生檀波
 162c02 | 羅蜜。云何持戒生忍辱。持戒之人心自念言。
 162c03 | 我今持戒為[18]持心故。若持戒無忍當墮地
 162c04 | 獄。雖不破戒以無忍故不免惡道。

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持戒自檢，不侵一切眾生財物，是則財施。眾生見者，慕其所行，又為說法，令其開悟。又自思惟：“我當堅持淨戒，與一切眾生作供養福田，令諸眾生得無量福。”如是種種，名為法施。一切眾生皆畏於死，持戒不害，是則無畏施。

復次，菩薩自念：“我當持戒，以此戒報，為諸眾生作轉輪聖王，或作閻浮提王，若作天王，令諸眾生滿足於財，无所乏短；然後坐佛樹下，降伏魔王，破諸魔軍，成無上道，為諸眾生說清淨法，令無量眾生渡老病死海。”是為持戒因緣生檀波羅蜜。

云何持戒生忍辱？持戒之人，心自念言：“我今持戒為治心故。若持戒無忍，當墮地獄；雖不破戒，以無忍故，不免惡道。

1) THE GIVING OF WEALTH

When one observes the moral precepts, one is frugal oneself while also refraining from encroaching on the material wealth of any other being. This itself amounts to the giving of wealth.

2) THE GIVING OF DHARMA

When beings witness this [practice of observing the moral precepts], they respond with an admiring emulation of [the bodhisattva's] actions. He then also speaks Dharma for them, thus causing them to awaken. He then reflects: "I should be firm in adhering to the precepts of moral purity, thereby providing for all beings a field of karmic blessings for the offerings they make." As a result of this, he enables beings to acquire measureless merit. All sorts of circumstances such as these constitute the giving of Dharma.

3) THE GIVING OF FEARLESSNESS

All beings fear death. When one upholds the precepts, one refrains from bringing any harm to them. This in itself amounts to the giving of fearlessness.

b. THE ALTRUISTIC VOW OF THE BODHISATTVA

Moreover, the bodhisattva thinks to himself, "I shall uphold the precepts and, for the sake of all beings, shall employ the karmic reward from these precepts to become a wheel-turning sage king or perhaps a king of Jambudvīpa. In the event that I become a king among the the gods, then I will cause all beings to be amply supplied with wealth and to have nothing in which they are wanting.

"Later on, I will sit beneath the bodhi tree, vanquish the king of the *māras*, destroy *Māra's* armies, perfect the unsurpassed path, and speak the pure Dharma for the sake of all beings, thus causing an incalculable number of beings to cross beyond the sea of aging, sickness, and death."

These instances demonstrate how the causal factors associated with upholding the precepts bring forth *dāna pāramitā*.

4. ŚĪLA'S GENERATION OF KṢĀNTI PĀRAMITĀ

a. THE PRECEPTS' DEPENDENCE ON ESTABLISHING PATIENCE

How is it that observing the moral precepts engenders patience (*kṣānti*)? A person who upholds the precepts reflects to himself: "I now uphold the precepts for the sake of maintaining my own mind. If I fail to maintain patience in my observance of the precepts, then I am bound to fall into the hells. Although I may not have actually broken any of the moral precepts, due to failing to maintain patience, I will still have failed to avoid the wretched destinies.

何可

162c05 | 縱忿不自制心。但以心故入三惡趣。是故
 162c06 | 應當好自勉強勤修忍辱。復次行者欲令
 162c07 | 戒德堅強。當修忍辱。所以者何。忍為大力。
 162c08 | 能牢固戒令不動搖。復自思惟。我今出家
 162c09 | 形與俗別。豈可縱心如世人法。宜自勉勵
 162c10 | 以忍調心以身口忍心亦得忍。若心不忍
 162c11 | 身口亦爾。是故行者當令身口心忍絕諸忿
 162c12 | 恨。復次是戒略說則有八萬。廣說則無量。我
 162c13 | 當云何能具持此無量戒法。唯當忍辱眾
 162c14 | 戒自得。譬如有人得罪於王。王以罪人載
 162c15 | 之刀車。六邊利刃[19]間不容間。奔逸馳[20]走行
 162c16 | 不擇路。若能持身不為刀傷。是則殺而不
 162c17 | 死。持戒之人亦復如是。戒為利刀忍為持
 162c18 | 身。若忍心不固戒亦傷人。

正
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何可纵忿不自制心？”但以心故入三恶趣，是故应当好自勉强，勤修忍辱。

复次，行者欲令戒德坚强，当修忍辱。所以者何？忍为大力，能牢固戒，令不动摇。复自思惟：“我今出家，形与俗别，岂可纵心如世人法？宜自勉励，以忍调心。”以身、口忍，心亦得忍；若心不忍，身、口亦尔。是故行者当令身、口、心忍，绝诸忿恨。

复次，是戒略说，则有八万，广说则无量。“我当云何能具持此无量戒法？唯当忍辱，众戒自得。”譬如有人得罪于王，王以罪人载之刀车，六边利刃，间不容间，奔逸驰走，行不择路。若能持身，不为刀伤，是则杀而不死。持戒之人，亦复如是，戒为利刀，忍为持身，若忍心不固，戒亦伤人。

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“This being the case, how could I give free rein to anger and thus fail to control my own mind? It is solely on account of the mind that one enters into the three wretched destinies. I should therefore be skillful in strictly restraining myself while diligently cultivating patience.”

Moreover, the practitioner who desires the virtue of his precept practice to be solid and strong should cultivate patience. Why? Patience constitutes a great power which is able to strengthen the precepts and cause one to remain unmoved and unshaken.

One additionally reflects to himself: “Now that I have left the home life, I have taken on a different mode from that of the common person. How then could I give free rein to the mind after the manner typical of worldly people?”

It is appropriate that one encourage oneself to employ patience to train the mind. It is through patience of body and mouth that the mind also succeeds in becoming patient. Again, if the mind itself fails to maintain patience, the body and mouth become just the same. Therefore, the practitioner should influence his body, mouth, and mind to maintain patience, thus severing all instances of anger and enmity.

Furthermore, briefly described, these moral precepts number eighty thousand. If one discusses them extensively, then they are found to be incalculably numerous. One might think: “How could I possibly succeed in perfectly observing these innumerable precept dharmas?” One need only exercise patience. As a consequence, all of the many precepts are naturally brought to realization.

b. THE EXECUTION WAGON ANALOGY

This is analogous to a circumstance where a man has committed an offense in his relations with the King and the King has consequently ordered that miscreant placed in a wagon of knives in which he is surrounded on all six sides by sharp blades with no intervening space between himself and the blades. The wagon is then turned loose at a fast gallop, racing along aimlessly through the streets. If he is able to control his body and thus avoid being harmed by the knives, this would be a case of being slain yet still not dying. A person who upholds the precepts is just like this. The precepts are like the sharp knives. Patience is analogous to the controlling of the body. If one’s mind of patience fails in its solidity, then the precepts themselves may injure a person.

又復譬如老人

162c19 | 夜行無杖則[21]蹶。忍為戒杖扶人至道。福
 162c20 | 樂因緣不能動搖。如是種種。名為持戒生
 162c21 | 羸提波羅蜜。云何持戒而生精進。持戒之人
 162c22 | 除去放逸。自力勤修習無上法。捨世間樂
 162c23 | 入於善道。志求涅槃以度一切。大心不懈
 162c24 | 以求佛為本。是為持戒能生精進。復次持
 162c25 | 戒之人疲厭世苦老病死患。心生精進必
 162c26 | [22]求自脫。亦以度人。譬如野干在林樹間。
 162c27 | 依隨師子及諸虎豹。求其殘肉以自存活。
 162c28 | [23]有時空乏夜半逾城深入人舍。求肉不得
 162c29 | [24]屏處睡息不覺夜竟惶怖無計。走則慮不
 163a01 | 自免。住則懼畏死痛。便自

正
體
字

又复譬如老人夜行，无杖则蹶，忍为戒杖，扶人至道，福乐
 因缘不能动摇。如是种种，名为持戒生羸提波罗蜜。

云何持戒而生精进？持戒之人，除去放逸，自力勤修，
 习无上法，舍世间乐，入于善道，志求涅槃以度一切，大心
 不懈，以求佛为本，是为持戒能生精进。

复次，持戒之人，疲厌世苦、老病死患，心生精进，必
 自求脱，亦以度人。譬如野干在林树间，依随师子及诸虎
 豹，求其残肉以自存活。时间空乏，夜半逾城，深入人舍，
 求肉不得，屏处睡息，不觉夜竟；惶怖无计，走则虑不自
 免，住则惧畏死痛；便自

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c. THE WALKING STICK ANALOGY

This is also analogous to an elderly person who might be prone to fall down if he walks along at night without the aid of a walking stick. Patience serves as a “walking stick” in one’s practice of observing the moral precepts. It supports a person in successfully arriving at realization of the path. It insures that circumstances produced by merit-generated bliss remain unable to shake him [from his observance of the precepts].

All sorts of instances such as these demonstrate how upholding the moral precepts generates *kṣānti pāramitā*.

5. ŚĪLA’S GENERATION OF VĪRYA PĀRAMITĀ

a. ŚĪLA’S EXPULSION OF NEGLIGENCE

How is it that one may engender vigor (*vīrya*) through observing the moral precepts? The person who upholds the precepts gets rid of negligence (*pramāda*). Through one’s own power, one earnestly cultivates the unsurpassed Dharma. One relinquishes the pleasures of the world and enters into the path of goodness. One resolves to seek *nirvāṇa* for the sake of all. One possesses a great mind, refrains from laziness, and takes striving for buddhahood as one’s fundamental priority. This is how observing the moral precepts is able to bring forth vigor.

b. ŚĪLA’S ENGENDERING OF RENUNCIATION

Moreover, the person who observes the moral precepts becomes weary and abhorrent of the sufferings of the world and the calamities of aging, sickness, and death. His mind generates vigor and the resolve that he will certainly seek his own liberation while also bringing about the deliverance of others.

c. A COYOTE MAKES HIS ESCAPE (ILLUSTRATIVE STORY)

This is analogous to the case of the coyote who lived in the forest depending for his survival on following along after lions, tigers and leopards, scavenging the leftover carcasses of their prey. There happened to be a period of time when there was a shortage of available food for him. This led him to slip into the city in the middle of the night, making his way deep into a man’s household. He was seeking for some meat but failed to find any.

He happened to fall asleep in a screened-off spot and, unaware that the night had already ended, awoke, startled, frightened, and at a loss for what to do. If he tried to run out, he figured he would be unable to save himself, but if he remained, he feared he would fall victim to the pain of being killed. Consequently, he then fixed

定心詐死在地

163a02 | 眾人來見有一人言。我須野干耳即便截
 163a03 | 取。野干自念。截耳雖痛但令身在。次有一
 163a04 | 人言。我須野干尾便復截去。野干復念。截
 163a05 | 尾雖痛猶是小事。次有一人言。我須野
 163a06 | [1]干牙。野干心念。取者轉多儻取我頭則無
 163a07 | 活路。即從地起奮其智力。絕踊[2]間關徑
 163a08 | 得自濟。行者之心求脫苦難亦復如是。若
 163a09 | 老至時猶故自寬。不能慤慤決斷精進。病亦
 163a10 | 如是。以有[3]差期未能決計。死欲至時自
 163a11 | 知無冀。便能自勉果敢慤慤大修精進。從
 163a12 | 死地中[4]畢至涅槃。復次持戒之法。譬如人
 163a13 | 射。先得平地地平然後心安。心安然後挽滿。
 163a14 | 挽滿然後陷深。戒為平地定意為弓。挽滿
 163a15 | 為精進箭為智慧。賊是無明。

正體字

定心，诈死在地。众人来见，有一人言：“我须野干耳，即便截取。”野干自念：“截耳虽痛，但令身在。”次有一人言：“我须野干尾，便复截去。”野干复念：“截尾虽痛，犹是小事。”次有一人言：“我须野干牙。”野干心念：“取者转多，儻取我头，则无活路。”即从地起，奋其智力，绝踊间关，径得自济。行者之心，求脱苦难，亦复如是；若老至时，犹故自宽，不能殷勤决断精进；病亦如是，以有瘥期，未能决计；死欲至时，自知无冀，便能自勉，果敢殷勤，大修精进，从死地中得至涅槃。

简体字

复次，持戒之法，譬如人射，先得平地，地平然后心安，心安然后挽满，挽满然后陷深。戒为平地，定意为弓，挽满为精进，箭为智慧，贼是无明。

his mind on just laying there on the ground, pretending that he was dead.

Many people came to see this. There was one man who said, "I have need of the ears of a coyote." He then cut them off and took them away.

The coyote thought to himself, "Although it hurts to have one's ears cut off, still, the body is allowed to survive."

Next, there was a man who said, "I have need of the tail of a coyote." He then cut that off as well and departed.

The coyote next thought, "Although it hurts to have one's tail cut off, still, it's a relatively minor matter."

Next, there was a man who said, "I need a coyote's teeth."

The coyote thought, "The scavengers are becoming more numerous. Suppose they were to take my head. Were they to do that, I would have no way to survive." He then sprang up from the ground and, arousing the strength of his own intelligence, suddenly bolted for a narrow exit, thereby immediately saving himself.

d. THE MIND'S SELF-EXHORTATION TO ACTION

In seeking liberation from the trials of suffering, the mind of the practitioner is just like this. When old age arrives, he may still find reason to forgive himself and may still be unable to be diligent, earnest, and decisive in the application of vigor. It may be just the same when encountering sickness. Because there is still hope for a cure, he may still be unable to be resolute in carrying out his strategy.

But when death is about to arrive, he realizes that there is no further hope. He is then able to dare to be decisive and diligent in devoting himself mightily to the cultivation of vigor. Then, escaping from the spot where death is upon him, he finally succeeds in reaching *nirvāṇa*.

e. THE ARCHERY ANALOGY

Moreover, the *dharma* of observing the moral precepts is analogous to archery in which a person first finds a level spot of ground. Having found level ground, one then stabilizes the mind. After the mind has become stable, one draws back the bow completely. When one has drawn it back completely, the arrow then plunges deeply into the target. The precepts are analogous to level ground. The decisive mind is comparable to the bow. Drawing it back completely corresponds to vigor. The arrow is comparable to wisdom and the enemy [who is shot by the arrow] is analogous to ignorance.

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若能如是展
 163a16 | 力精進。必至大道以度眾生。復次持戒之
 163a17 | 人能以精進自制五情不受五欲。若心已
 163a18 | 去能攝令還。是為[5]持戒能護諸根。護諸
 163a19 | 根則生禪定。生禪定則生智慧。生智慧
 163a20 | 得至佛道。是為持戒生毘梨耶波羅蜜。云
 163a21 | 何持戒生禪。人有三業作[6]諸善。若身口業
 163a22 | 善。意業自然入善。譬如曲草生於麻中不
 163a23 | 扶自直。持戒之力能羸諸結使。云何能羸。
 163a24 | 若不持戒。瞋恚事來殺心即生。若欲事至淫
 163a25 | 心即成。若持戒者雖有微瞋不生殺心。雖
 163a26 | 有淫念淫事不成。是為持戒能令諸結使
 163a27 | 羸。諸結使羸禪定易得。

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若能如是展力精进，必至大道，以度众生。

复次，持戒之人，能以精进自制五情，不受五欲；若心已去，能摄令还，是为于戒能护诸根。护诸根则生禅定，生禅定则生智慧，生智慧得至佛道；是为持戒生毗梨耶波罗蜜。

云何持戒生禅？人有三业作诸善，若身、口业善，意业自然入善；譬如曲草生于麻中，不扶自直。持戒之力，能羸诸结使。云何能羸？若不持戒，瞋恚事来，杀心即生；若欲事至，淫心即成。若持戒者，虽有微瞋，不生杀心；虽有淫念，淫事不成，是为持戒能令诸结使羸。诸结使羸，禅定易得。

If one is able to bring forth one's strength and be vigorous in this manner, he will certainly arrive at realization of the great path and he will thereby become able to bring beings across to liberation.

f. ŚĪLA'S NATURAL PROMOTION OF DILIGENT SELF-CONTROL

Then again, the person who upholds the precepts is able to use vigor to self-regulate his own five sense faculties. He does not indulge in pursuit of the five types of desire. If his mind has already gone off course, he is able to draw it back and cause it to return. This is a case of observing the moral precepts being able to bring about a guarding of the sense faculties. If one guards the sense faculties, then one develops *dhyāna* absorption. If one develops *dhyāna* absorption, then one develops wisdom. If one develops wisdom, then one succeeds in arriving at realization of the path to buddhahood.

These are circumstances in which upholding the moral precepts brings forth *vīrya pāramitā*.

6. ŚĪLA'S GENERATION OF DHYĀNA PĀRAMITĀ

a. RECTIFICATION OF MIND THROUGH PHYSICAL AND VERBAL GOODNESS

How is it that upholding the precepts brings forth *dhyāna*? People possess the three karmic actions by which they may do what is good. If the actions of the body and mouth are good, then the actions of the mind naturally enter into goodness.

b. THE GRASS-IN-SESAME ANALOGY

This is analogous to normally crooked grasses that may be caused to grow vertically when grown in the midst of sesame plants. Thus, even without being propped up, they then naturally grow straight in such circumstances.

c. THE FETTER-DIMINISHING EFFECT OF THE PRECEPTS

The power of observing the moral precepts is able to cause the fetters to waste away. How is this able to cause such wasting away? If one fails to observe the moral precepts, when a matter comes along that provokes rage, the intention to kill may immediately arise. If a situation arrives that conduces to lust, sensual thoughts are immediately conceived.

However, in the case of one who observes the moral precepts, although there may be slight anger, one refrains from bringing forth the intention to kill. Although there may be sensual thoughts, lustful activity is not indulged. This is how observing the moral precepts is able to cause the fetters to waste away. As the fetters waste away, *dhyāna* absorption is easily attained.

譬如老病失力死

- 163a28 | 事易得。[7]結使羸故禪定易得。復次人心未
 163a29 | 息常求[8]逸樂。行者持戒棄捨世福心不
 163b01 | 放逸。是故易得禪定。復次持戒之[9]人得生
 163b02 | 人中。次生六欲天[10]上。次至色界。[11]若破色
 163b03 | 相生無色界。持戒清淨。斷諸結使得阿羅
 163b04 | 漢道。大心持戒愍念眾生是為菩薩。復次
 163b05 | 戒為檢龐禪為攝細。復次戒攝身口。禪止
 163b06 | 亂心。如人上屋非梯不昇。不得戒梯禪
 163b07 | 亦不立。復次破戒之人。結使風強散亂其
 163b08 | 心。其心散亂則禪不可得。持戒之人。煩惱風
 163b09 | 軟心不大散。禪定易得。如是等種種因緣。
 163b10 | 是為持戒生禪波羅蜜。

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譬如老病失力，死事易得；結使羸故，禪定易得。

復次，人心未息，常求实乐；行者持戒，弃舍世福，心不放逸，是故易得禪定。

復次，持戒之人，得生人中，次生六欲天上，次至色界，破色相生无色界；持戒清淨，斷諸結使，得阿罗汉道；大心持戒，愍念众生，是为菩萨。

復次，戒为检粗，禅为摄细。

復次，戒摄身、口，禅止乱心；如人上屋，非梯不升，不得戒梯，禅亦不立。

復次，破戒之人，結使風強，散亂其心；其心散亂，則禪不可得。持戒之人，煩惱風軟，心不大散，禪定易得。如是等种种因緣，是为持戒生禪波羅蜜。

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d. THE INVALID'S FRAGILITY ANALOGY

This is analogous to when someone has become aged and sick to the point where he has lost his typical vitality. In such a case, complete demise comes easily. Similarly, in a case where the fetters have wasted away, *dhyāna* absorption is easily established.

e. THE CLARITY-PROMOTING EFFECTS OF MORAL RESTRAINT

Moreover, when a person's thoughts have not yet been put to rest, he tends to constantly seek unrestrained indulgence in pleasures. However, when the practitioner observes the moral precepts, he renounces worldly karmic blessings. His mind refrains from falling into negligence. As a consequence, it becomes easy for him to succeed in developing *dhyāna* absorption.

f. ŚĪLA'S PRODUCTION OF HIGHER REBIRTH AND PATH ACQUISITION

Also, the person who observes the moral precepts succeeds thereby in being reborn among humans. Next, he is reborn in the six desire heavens. Thereafter, he reaches the form realm. If he is then able to break through the characteristic aspects of form, he is able to be reborn in the formless realm. If he remains pure in his observance of the moral precepts, he cuts off the fetters and gains the path of arhatship. If he upholds the precepts with the great mind while maintaining sympathetic regard for beings, this is a bodhisattva.

g. THE COOPERATIVE LINK BETWEEN PRECEPTS AND DHYĀNA

Additionally, the precepts involve restraint with regard to what is coarse. *Dhyāna* involves focusing on the subtle. Also, the moral precepts restrain the body and the mouth. *Dhyāna* brings stillness to the scattered mind.

1) THE PRECEPTS-AS-STAIRS ANALOGY

This process is analogous to moving higher in a building. If there were no stairs, one would be unable to ascend. If one fails to gain the stairs of the precepts, *dhyāna* absorption cannot be established either.

2) THE FETTER-INDUCED MENTAL WIND ANALOGY

Then again, in a person who breaks the precepts, the wind of the fetters is strong and so it scatters and confuses his mind. If his mind is scattered and confused, then *dhyāna* cannot be realized. In the case of a person who upholds the moral precepts, the wind of the fetters is weak and so his mind is not much scattered by it. Thus, for him, *dhyāna* absorption is easily gained.

All sorts of causal circumstances such as these illustrate how observing the moral precepts generates *dhyāna pāramitā*.

云何持戒能生智

163b11 | 慧。持戒之人觀此戒相從何而有。知從眾
 163b12 | 罪而生。若無[12]眾罪。則亦無戒。戒相如是。
 163b13 | 從因緣有。何故生著。譬如蓮華出自[13]污
 163b14 | 泥。色雖鮮好出處不淨。以是悟心不令生
 163b15 | 著。是為持戒生般若波羅蜜。復次持戒之
 163b16 | 人心自思惟。若我以持戒貴而可取。破戒
 163b17 | 賤而可捨[14]者。若有此心不應般若。以智
 163b18 | [15]慧籌量心不著戒無取無捨。是為持戒生
 163b19 | 般若波羅蜜。復次不持戒人雖有利智以
 163b20 | 營世務。種種欲求生業之事。慧根漸鈍。譬
 163b21 | 如利刀以割泥土遂成鈍器。若出家持戒
 163b22 | 不營世業。常觀諸法實相無

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云何持戒能生智慧？持戒之人，观此戒相从何而有，知从众罪而生；若无众罪，则亦无戒。戒相如是从因缘有，何故生著？譬如莲华出自淤泥，色虽鲜好，出处不净；以是悟心，不令生著，是为持戒生般若波罗蜜。

复次，持戒之人，心自思惟：“若我以持戒贵而可取，破戒贱而可舍，若有此心，不应般若。”以智筹量，心不著戒，无取、无舍，是为持戒生般若波罗蜜。

复次，不持戒人，虽有利智，以营世务，种种欲求生业之事，慧根渐钝；譬如利刀以割泥土，遂成钝器。若出家持戒，不营世业，常观诸法实相无

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7. ŚĪLA'S GENERATION OF *PRAJÑĀPĀRAMITĀ*

a. A WISDOM GENERATING CONTEMPLATION OF PRECEPTS

How is it that upholding the moral precepts is able to bring forth wisdom? The person who observes the precepts contemplates the origins of the specific aspects of the moral precepts. He realizes that they originate with the numerous sorts of karmic offenses. If none of those numerous karmic offenses had been committed in the first place, then there would not be any moral precepts, either. Since the specific aspects of the moral precepts exist in this manner—on the basis of causes and conditions—how could one become attached to them?

b. THE LOTUS-FROM-MUD ANALOGY

In this sense, the moral precepts are comparable to lotus blossoms growing forth from grime-ridden mud. Although their form is fresh and fine, the place from which they arise is impure. If one awakens one's mind in this fashion, then one does not allow it to develop attachments. This is an instance of the upholding of precepts bringing forth *prajñāpāramitā*.

c. MAKING PRECEPT PRACTICE REFLECT *PRAJÑĀ*

Additionally, one who observes the moral precepts should reflect, "Were I to regard upholding precepts as noble and therefore a justification for grasping while regarding breaking precepts as base and therefore as a justification for rejection, such thought would not correspond to *prajñā*. This is because, when one relies on wisdom as the basis of one's analyses, one's mind refrains from seizing on the moral precepts and one remains free of either grasping or rejection." This [reflection] is an instance in which upholding the precepts serves as the basis for generating *prajñāpāramitā*.

d. THE KEEN MIND, LACKING PRECEPTS, BECOMES DULL

What's more, even though one who fails to uphold the precepts may possess sharp wisdom, because all manner of endeavors associated with managing worldly responsibilities involve creating karma through one's striving, the faculty of wisdom gradually grows dull. This is analogous to using a sharp blade to cut mud. As a consequence, it eventually becomes a dull instrument.

e. THE DULL MIND, IMBUED WITH PRECEPTS, BECOMES KEEN

If one leaves behind the home life, upholds the precepts, desists from engaging in worldly endeavors, and constantly contemplates in accordance with reality the true character of dharmas as devoid

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相。先雖鈍根

163b23 | 以漸轉利。如是等種種因緣。名為持戒生
 163b24 | 般若波羅蜜。[16]如是名為尸羅波羅蜜生六
 163b25 | 波羅蜜。復次菩薩持戒不以畏故。亦非愚
 163b26 | 癡非疑非[17]惑。亦不自為涅槃故。持戒但
 163b27 | 為一切眾生故。為得佛道故。為得一切
 163b28 | 佛法故。如是相名為尸羅波羅蜜。復次若
 163b29 | 菩薩[18]於罪不罪不可得[19]故。是時名為尸羅
 163c01 | 波羅蜜。問曰。[20]若捨惡行善是為持戒。云何
 163c02 | 言罪不罪不可得。答曰。非[21]謂邪見龜心
 163c03 | 言不可得[22]也。若深入諸法相。行空三昧。
 163c04 | 慧眼觀故罪不可得。罪無故不罪亦不可得。
 163c05 | 復次眾生不可得故。殺罪亦不可得。罪不可
 163c06 | 得故戒亦不可得。何以故。以有殺罪故則
 163c07 | 有戒。若無殺罪則亦[23]無戒。

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相；先虽钝根，以渐转利。如是等种种因缘，名为持戒生般若波罗蜜。如是等名为尸罗波罗蜜生六波罗蜜。

复次，菩萨持戒不以畏故，亦非愚痴，非疑、非戒盗，亦不自为涅槃故持戒，但为一切众生故，为得佛道故，为得一切佛法故。如是相，名为尸罗波罗蜜。

复次，若菩萨于罪不罪不可得，是时，名为尸罗波罗蜜。

问曰：若人舍恶行善，是为持戒，云何言罪不罪不可得？

答曰：非为邪见粗心言不可得。深入诸法相，行空三昧，慧眼观故，罪不可得；罪无故，不罪亦不可得。

复次，众生不可得故，杀罪亦不可得；罪不可得故，戒亦不可得。何以故？以有杀罪故，则有戒；若无杀罪，则亦无戒。

of any [inherently existent] characteristics, although one may have formerly had dull faculties, they gradually become ever sharper.

All sorts of causal circumstances similar to the above illustrate how upholding moral precepts engenders *prajñāpāramitā*. Causal circumstances of the sort cited previously illustrate how *śīla pāramitā* brings forth all six *pāramitās*.

8. CONCLUDING STATEMENT ON THE NATURE OF ŚĪLA PĀRAMITĀ

Additionally, the bodhisattva's upholding of the moral precepts is not done on account of fear, nor is it the case that it is done out of stupidity, or doubt, or delusion, or out of a private quest for his own nirvāṇa. The upholding of the moral precepts is carried out solely for the sake of all beings, for the sake of success in the path to buddhahood, and for the sake of gaining all the dharmas of buddhahood. Characteristics such as these demonstrate what is meant by *śīla pāramitā*.

C. UNFINDABILITY OF OFFENSE AND NON-OFFENSE

Then again, if the bodhisattva's practice is based in the unfindability of either offense or non-offense, it is at this time that it qualifies as *śīla pāramitā*.

1. OBJECTION: OFFENSE AND NON-OFFENSE DO EXIST

Question: If one is able to relinquish evil and practice goodness, it is this which constitutes the upholding of the precepts. How then can it be said that offense and non-offense cannot be found?

2. THE MEANING OF UNFINDABILITY OF OFFENSE AND NON-OFFENSE

Response: This is not referring to the concept of "unfindability" described by those of erroneous views and coarse minds. If one enters deeply into the characteristics of all dharmas and courses in the samādhi of emptiness, because one employs the wisdom eye in one's contemplation, one discovers that offenses are not apprehensible. Because offenses themselves are [ultimately] nonexistent, non-offense cannot be found, either.³¹

a. THE LINK TO UNFINDABILITY OF BEINGS AND UNFINDABILITY OF PRECEPTS

Moreover, because beings themselves cannot be gotten at, the offense of killing cannot be gotten at, either. Because the offense itself cannot be gotten at, the corresponding moral precept cannot be gotten at, either. How is this? It is on account of the existence of the offense of killing that the corresponding moral precept exists. If there were [ultimately] no offense of killing, then there would [finally] be no corresponding moral precept, either.

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問曰。今眾生

163c08 | 現有。云何言眾生不可得。答曰。肉眼所見是
 163c09 | 為非見。若以慧眼觀則不得眾生。如上檀
 163c10 | 中說。無施者無受者。無財物此亦如是。
 163c11 | 復次若有眾生是五眾耶離五眾耶。若是
 163c12 | 五眾五眾有五眾生為一。如是者五[24]可為
 163c13 | 一一可為五。譬如市易物。直五匹以一
 163c14 | 匹取之則不可得。何以故。一[25]不得作五
 163c15 | 故。以是故知五眾[*]不得作一眾生。復次五
 163c16 | 眾生滅無常相眾生法從先世來至後世。
 163c17 | 受罪福於三界。若五眾是眾生。譬如草木自
 163c18 | 生自滅。如是則無罪縛亦無解脫。以是故
 163c19 | 知非五眾是眾生。若離五眾有眾生。如先
 163c20 | 說神常遍中已破。

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問曰：今众生现有，云何言众生不可得？
 答曰：肉眼所见，是为非见；若以慧眼观，则不得众生。如上檀中说无施者、无受者、无财物，此亦如是。
 复次，若有众生，是五众耶？离五众耶？若是五众，五众有五，众生为一；如是者，五不可为一，一不可为五。譬如市易物值五匹，以一匹取之，则不可得。何以故？一不可得作五故，以是故，知五众不可得作一众生。
 复次，五众生灭无常相。众生法，从先世来，至后世，受罪福于三界。若五众是众生，譬如草木自生自灭，如是则无罪缚，亦无解脱。以是故，知非五众是众生；若离五众有众生，如先说神常遍中已破。

b. OBJECTION: HOW CAN ONE CLAIM BEINGS DON'T EXIST?

Question: It is manifestly the case that “beings” *do* now exist. How can you claim that “beings” cannot be gotten at?

c. CLARIFICATION OF UNFINDABILITY OF BEINGS

Response: As for what is seen by the fleshly eye, this amounts to non-seeing. However, if one contemplates with the wisdom eye, then one does not find any “being.” This is as explained above in the section on *dāna pāramitā* wherein it was stated that there is no donor, no recipient, and no material object offered as a gift.

1) REFUTATION: INCOMPATIBILITY OF SINGULARITY AND MULTIPLICITY

Additionally, if, as you claim, a being *does* exist, is it identical with the five aggregates, or does it exist apart from the five aggregates? If it is supposedly identical with the five aggregates, [one must confront the fact that] the five aggregates are fivefold, whereas a “being” is a singular entity. If what you assert were actually the case, then [this would amount to the absurd and untenable assertion that] “five” would somehow equal “one” and “one” would somehow equal “five.”

To use the trading of goods in the market as an analogy, a person is unable to get something worth five currency units in exchange for only a single currency unit. Why? It is because “one” cannot equal “five.” As a consequence, one must realize that the five-fold aggregates cannot constitute a singular being.

2) REFUTATION OF BEINGS: IMPOSSIBILITY OF KARMIC RETRIBUTION

Moreover, the five aggregates are characterized by the process of creation, destruction, and impermanence. It is the characteristic dharma of beings that they come forth from a former life and arrive at a later life and undergo karmic punishments and karmic blessings within the three realms. If the five aggregates make up a being, then they would be born naturally and die naturally after the manner of grass or trees. If this were actually the case, then there would be no being bound by offenses nor would there be any liberation to be gained. Based on this, one knows that it is not true that the five aggregates constitute a being.

3) REFUTATION OF NON-AGGREGATE BEINGS: ETERNALIST FALLACY

And if one asserts the existence of a being distinct from the five aggregates, this is precisely what was already refuted in the prior discussion addressing the fallacy of a supposedly eternally existent and universally pervasive spiritual soul (*ātman*).

正
體
字

復次離五眾則我見心不

163c21 | 生。若離五眾有眾生。是為墮常。若墮常
 163c22 | 者是則無生無死。何以故。生名先無今[26]有。
 163c23 | 死名已生便滅。若眾生常者。應遍[27]滿五道
 163c24 | 中。先[28]已常有云何今復來生。若不有生則
 163c25 | 無有死。問曰。定有眾生。何以故言無。五眾
 163c26 | 因緣有眾生法。譬如五指因緣[29]拳法生。答
 163c27 | 曰。此言非也。若五眾因緣有眾生法者。除
 163c28 | 五眾則別有眾生法然不可得。眼自見色
 163c29 | 耳自聞聲鼻嗅香舌知味身知觸意知法
 164a01 | 空無我法。離此六事更無眾生。諸外道輩
 164a02 | 倒見故。言眼能見色是為眾生。乃至意能
 164a03 | 知法是為眾生。又能憶念能受苦樂是為
 164a04 | 眾生。但作是見不知眾生實。

簡
體
字

复次，离五众则我见心不生。若离五众有众生，是为堕常；若堕常者，是则无生、无死。何以故？生名先无今有；死名已生便灭。若众生常者，应遍五道中先已常有，云何今复来生？若不有生，则无有死。

问曰：定有众生，何以故言无？五众因缘，有众生法；譬如五指因缘，拳法生。

答曰：此言非也！若五众因缘有众生法者，除五众，则别有众生法，然不可得；眼自见色，耳自闻声，鼻嗅香，舌知味，身知触，意知法，空无我法；离此六事，更无众生。诸外道辈倒见故，言眼能见色，是为众生；乃至意能知法，是为众生；又能忆念能受苦乐，是为众生；但作是见，不知众生实。

Furthermore, if one asserts that there exists such a being distinct from the five aggregates, then the thought imputing existence of a self therein would not even arise. If one asserts existence of a being apart from the five aggregates, one falls into an eternalist view.

If one falls into an eternalist view, then this entails the nonexistence of birth and the nonexistence of death. Why? Birth refers to something formerly nonexistent now coming into existence. Death refers to something already born then being extinguished. If it were the case that beings were eternally existent, then it ought to be the case that they exist everywhere filling up the five paths of rebirth.³² If something already exists eternally, why would it then now come to birth yet again? And if it does not have a birth, then it has no death, either.

4) OBJECTION: AGGREGATE-BASED BEINGS ARE LIKE A FINGER-BASED FIST

Question: It is definitely the case that beings exist. How can one claim that they are nonexistent? It is based on the causes and conditions of the five aggregates that the dharma of a being exists. This is analogous to the case of the causes and conditions of the five fingers generating the dharma of a fist.

5) REFUTATION: ABSENCE OF ANY APPREHENSIBLE “BEING” DHARMA

Response: This statement is fallacious. If the dharma of a being exists among the causes and conditions associated with the five aggregates, then, aside from the five aggregates themselves, there exists some separate “being” dharma. However, no such thing can be found. The eye itself sees forms. The ear itself hears sounds. The nose smells fragrances. The tongue knows flavors. The body knows tangibles. The intellectual mind faculty knows dharmas as objects-of-mind. They are all empty and devoid of any dharma of a self. Apart from these six [sense-based] phenomena, there is no additional “being.”

a) SYNOPSIS OF RELATED NON-BUDDHIST POSITIONS

Based on inverted views, non-Buddhists claim, “When the eye is able to see forms, this involves a being,” and so forth until we come to, “When the mind is able to know dharmas, this involves a being.” They also claim that, when one remembers and when one is able to undergo suffering and pleasure, these circumstances involve a being. However, they merely create this view. They do not actually possess any direct knowledge of any genuinely-existent entity associated with this “being” the existence of which they posit.

譬如一長老

164a05 | 大德比丘。人謂是阿羅漢多致供養。其後
 164a06 | 病死。諸弟子懼失供養故。夜盜出之。於其
 164a07 | 臥處安施被枕。令如師在其[1]狀如臥。人
 164a08 | 來問疾師在何許。諸弟子言。汝不見床上
 164a09 | 被枕耶。愚者不審察之。謂師病臥大送
 164a10 | 供養而去。如是非一。復有智人來而問
 164a11 | 之。諸弟子亦如是答。智人言。我不問被枕
 164a12 | 床褥。我自求人發被求之竟無人可得。除
 164a13 | 六事相更無我人。知者見者亦復如是。復
 164a14 | 次若眾生於五眾因緣有者。五眾無常眾生
 164a15 | 亦[2]應無常。何以故。因果相似故。若眾生無
 164a16 | 常則不[3]至後世。復次若如汝言。眾生從本
 164a17 | [*]已來常有。若爾者眾生應生五眾。五眾不
 164a18 | 應生眾生。今五眾因緣生眾生名字。無智
 164a19 | 之人逐名求實。

正體字

譬如一長老，大德比丘，人謂是阿羅漢，多致供養。其後病死，諸弟子懼失供養故，夜盜出之；于其臥處安施被枕，令如師在，其狀如臥。人來問疾：“師在何許？”諸弟子言：“汝不見床上被枕耶？”愚者不審察之，謂師病臥，大送供養而去，如是非一。復有智人來而問之，諸弟子亦如是答。智人言：“我不問被枕、床褥，我自求人。”發被求之，竟無人可得。除六事相，更無我人；知者、見者，亦復如是。

簡體字

復次，若眾生于五眾因緣有者，五眾無常，眾生亦無常。何以故？因果相似故；若眾生無常，則不至後世。

復次，若如汝言，眾生從本已來常有；若爾者，眾生應生五眾，五眾不應生眾生；今五眾因緣生眾生名字，無智之人，逐名求實。

b) A DECEASED GURU DISGUISED (ILLUSTRATIVE STORY)

This is analogous to the case of an old, senior, and very venerable bhikshu. People were of the opinion that he had become an arhat and so brought forth many offerings. Later on, he became ill and died. Because the disciples were alarmed that they would lose the offerings, they surreptitiously removed him during the night and in that place where he had been lying down, they arranged blankets and pillows, causing it to appear as if their master was still present, but merely lying down. People came and asked about his illness, inquiring "Where is the Master?"

The disciples replied, "Don't you see the blankets and pillows on the bed?" The gullible ones did not investigate into it. They believed this master was lying down there stricken with illness, went ahead and presented large offerings, and then left. This happened more than once.

Next, a wise man came along and asked after the Master. The disciples replied in the same way. That wise man then said, "I did not ask about blankets, pillows, beds, or cushions. I'm looking instead for a 'person.'" He then threw back the covers, looking for that master. In the end, there was no 'person' to be found there at all.

Apart from the characteristic features of the six [sense-based] phenomena, there is no additional "self" or "person" at all. As for a "knower" or a "perceiver," they are identical in this respect.

6) REFUTATION BASED ON CONSEQUENCE OF BEINGS' IMPERMANENCE

Moreover, if it were the case that a "being" existed somewhere in the causes and conditions of the five aggregates, since the five aggregates are impermanent, beings, too, ought to be impermanent. Why? This is on account of the similitude in the causes and conditions. If beings were impermanent, then it would be impossible for them to extend on to any subsequent lifetime.

7) REFUTATION BASED ON LATER ARISING OF AGGREGATES

Furthermore, if it is as you say, then beings must have existed eternally from the very beginning on forward through time to the present. If that were so, then it should be that beings are what produce the five aggregates. It should not be the case that the five aggregates produce beings. Now, however, it is actually the causes and conditions associated with the five aggregates that give rise to the application of this name: "being." People who have no wisdom then proceed to chase after these names in search of something real.

正
體
字

164a20 | 以是故眾生實無。若無眾
 164a21 | 生亦無殺罪。無殺罪故亦無持戒。復次是
 164a22 | 五眾深入觀之。分別知空如夢所見如
 164a23 | 鏡中像。若殺夢中所見及鏡中像無有殺
 164a24 | 罪。殺五陰空相眾生亦復如是。復次若人
 164a25 | 不[4]樂罪貪著無罪。是人見破戒罪人則
 164a26 | 輕慢。見持戒善人則愛敬。如是持戒則是
 164a27 | 起罪因緣。以是故言於罪不罪不可得故。
 應具足尸羅波羅蜜

簡
體
字

以是故，众生实无。若无众生，亦无杀罪，无杀罪故，亦无持戒。

复次，是五众，深入观之，分别知空，如梦所见，如镜中像；若杀梦中所见，及镜中像，无有杀罪。杀五阴空相众生，亦复如是。

复次，若人不乐杀罪，贪著无罪，是人见破戒罪人则轻慢，见持戒善人则爱敬；如是持戒，则是起罪因缘。以是故，言于罪不罪不可得故，应具足尸罗波罗蜜。

3. CONCLUDING DISCUSSION OF UNFINDABILITY AND ITS IMPORT

For all of these reasons, beings are in fact nonexistent. If beings are nonexistent, then the karmic offense of killing is nonexistent as well. Because the karmic offense of killing is nonexistent, then the observance of moral precepts is also nonexistent.

Also, when one enters deeply into the contemplation of these five aggregates, one analyzes them and consequently realizes that they are empty of inherent existence, are like something seen in a dream, and are like images appearing in a mirror. If one kills something only seen in a dream or kills what is only an image in a mirror, then there is no karmic offense of “killing” that is actually committed. One merely engages in killing the empty marks of the five aggregates.³³ Beings, too, are [unfindable] in this same way.

Additionally, if a person is displeased by karmic offenses and thus is covetously attached to being free of karmic offenses, if he observes someone with karmic offenses which have arisen from breaking moral precepts, he will act in a slighting and arrogant manner. If he observes a good, precept-observing person, he will behave toward them in an affectionate and respectful fashion. If one’s upholding of moral precepts is carried out in this manner, then this itself generates causal bases for the commission of karmic offenses. It is for this reason that [the Sutra] states, “It is based on the unfindability of offense and non-offense that one should engage in perfecting *śīla pāramitā*.”

Part Two Endnotes

1. These reduced-font parenthetical notes are all integral to the received Chinese text preserved in the Taisho Tripiṭaka. They may or may not originate with Kumārajīva's explanations to his translation scribes.
2. This "divisive speech" includes not only the milder evils such as mindless rumor-mongering, but also the more clearly evil forms of deceit such as back-stabbing, character assassination, and slander into which the afflicted mind may stray even while still not having the direct intention to impart those deliberately formulated lies which are the primary concern of the "false speech" precept.
3. Frivolous speech" refers primarily to lewd speech, but also secondarily includes all of the forms of useless, time-wasting, and distracting chatter which pull the mind away from focus on the Path, involving it instead in any of a host of sensual and worldly concerns.
4. The *eraṇḍa* tree has red blossoms which, although beautiful in appearance, stink horribly even when miles away.
5. These statements refer to the future retributions due for the respective actions.
6. The five heinous transgressions (五逆罪) are patricide, matricide, killing an arhat, spilling the blood of a buddha, and causing a schism in the harmoniously-united monastic Saṃgha. The Sanskrit term (*pañcānantarya*) connotes immediacy, unavailability, and relentlessness of hell-bound retribution. These transgressions are discussed in Chapter Four of *The Abhidharma-kośa-bhāṣyam*.
7. Kātyāyanīputra lived about 200 BCE.
8. At the very conclusion of primary expository sections in this work, Nāgārjuna's text sometimes supplements those expositions with recitation of standard *abhidharma* analytic data, often in very cryptic, highly-condensed, and barely decipherable format. My translation of this and other such brief sections is necessarily only tentative.
9. This may refer not only to those who denounce the killer, but also to the ghosts of the killer's victims.
10. "Both eras" refers to both present and future lives.
11. The rationale of this statement takes for granted that we realize that, based on the retributive power of karmic actions, killing brings about the karmic effect of having a short lifespan.
12. A *śrota-āpanna* is a "stream-enterer," one who has reached the first of four stages in the individual-liberation path culminating in arhatship.
13. One should understand that taking one's own life is a matter not to be taken lightly. For most of us, it would involve psychically depressed

circumstances attended by deeply-afflicted and intensely emotional influences. These are conditions that tend to conduce to less fortunate rebirth circumstances. The situation of this *srota-āpanna* was quite different: Because he was a “stream-enterer,” he had already reached a level of realization in which his eventual complete liberation was guaranteed. He had already moved beyond being affected significantly by the afflictions and he was no longer subject to falling into lower states of rebirth. Because most of us do not enjoy such spiritually advanced circumstances, it would be better for us to forego taking our own lives while also refusing to kill the sheep.

14. The Vinaya is one of the three primary divisions of the Buddhist canon. It contains all of the authoritative pronouncements on moral ethics in general and in particular articulates the various sets of moral codes for the different categories of Buddhist disciples among the monks, the nuns, and the laity.
15. The reference here is to karmic retribution arising from stealing.
16. “Unforeseen events” probably refers to being recognized as the perpetrator by accidentally encountering a witness after the fact. One may care to note that in alternate editions there is a variant reading involving transposition of characters (substituting 時行 for 行時). That reading would translate as: “Bad timing leads to unforeseen circumstances.” This could be interpreted as a reference to the common circumstance wherein the robber ends up committing other crimes to cover up his actions or else ends up being injured or killed by either the victim or authorities who happen on the scene.
17. According to all standard provisional-level dispensations of the Buddha’s teachings, an *anāgāmin*, otherwise known as a “never-returned,” is not bound to take up future human or lower-realm rebirths. Rather, all remaining births are taken in celestial realms.
18. Explanations of the Sanskrit names for these and most of the other hells may be found toward the end of Nāgārjuna’s extensive explanation of the perfection of vigor in Part Four of “Nāgārjuna on the Six Perfections,” Subchapter 27, pages 515–537. (See Bibliography.) The characteristic sufferings endured in each hell are described in considerable detail there as well.
19. The other three offenses in addition to false speech are divisive speech, harsh speech, and frivolous (i.e. lewd or useless) speech).
20. Again, “two eras” is a reference to the present and the future.
21. In this analogy of an entire human life to the life of a single flower, the six seasons most likely refer to the major life-phases such as: birth, youth, the prime of life, old age, sickness, and death. In a story

- illustrating the shortness of a human life compared to that in the heavens, a heavenly maiden suffered accidental death one morning, subsequently lived a long life among humans during which she constantly made offerings to her former heavenly lord, and then was reborn again in the same heaven, arriving back there even before that single day in the heavens had come to an end.
22. “Guitar, bass, harp, and lute” are approximate Western correlates for Kumārajīva’s *qin*, *si*, *zheng*, and *konghou*, four ancient Chinese instruments.
 23. The Pārijātaka tree is in the Trāyastriṃśa heaven. It is said to be one hundred *yojanas* tall, fifty *yojanas* wide, to have roots going down fifty *yojanas*, and is supposed to be a place in which one avails oneself of the most excellent sensual pleasures.
 24. Nāgārjuna devotes Subchapter Thirty-six of the *Exegesis* to the “eight recollections,” among which is “recollection of the heavens,” wherein this same question about an apparent contradiction regarding rewards of the Path comes up. We find there supplementary arguments and a fine analogy.
 25. *Asuras* are demigods renowned for their lack of merit, their jealousy of the gods, and their combative nature which provokes them to make repeated attacks on the domains of the gods.
 26. “Six days” refers to the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month whereas “spiritual” months refers to the first, fifth and ninth lunar months and most specifically to the first through fifteenth days of those three months.
 27. I have preferred the “five” signs of deterioration which accords with four other editions instead of the “three” appearing through scribal error in Taisho. The most common version of this list includes dirtiness of the heavenly garments, wilting of the floral chaplet, armpit perspiration, body odor, and unhappiness at remaining in one’s seat. For a god, these indicate imminent death.
 28. “Great mind” is almost certainly a reference to the bodhisattva vow to defer final nirvāṇa indefinitely in favor of striving endlessly for the spiritual liberation of all beings.
 29. The “original” Subchapter 23 title as recorded in Taisho appears to be incorrectly placed here at page T25n1509_p0160c17–18 when in fact it should really be placed at the top of Taisho page 162. As it stands, it reads, “In Explanation of the Meaning of Chapter One’s Praise of Śīla Pāramitā” (釋初品中讚尸羅波羅蜜義), this even though the text is simply continuing on at this point with an ongoing discussion of particular aspects of moral precept observance not directly

associated with the explanation and praise of *śīla pāramitā* explored later in this chapter. As a consequence, while still adhering to the Taisho text's placement of the chapter break, I have felt compelled to divide this Subchapter 23 into two parts with "Part One" noting the continued discussion of these additional precept specifics and "Part Two" marking the commencement of the actual explanation and praise of *śīla pāramitā*.

30. There is no new-subchapter break *per se* at this point in the text as preserved in Taisho. Rather Taisho only records a new-fascicle break titled: "The Continued Explanation of Chapter One's Śīla Pāramitā," this even though this point in the text is where Nāgārjuna begins his focused discussion of *śīla pāramitā*. As a consequence, I have introduced a "Subchapter 23, Part 2" title here reflecting the actual pivot point in the discussion.
31. Lest the reader be mystified by Nāgārjuna's assertion that offenses don't exist, one should understand that he is referring solely to the ultimate reality of the matter. He in no way means to infer that they do not exist on the level of conventional reality. Nor does he mean to infer that karmic consequences are ever somehow suspended by virtue of cognizing the ultimate reality of which he speaks.
32. This is the *reductio ad absurdum* consequence of eternally-existing beings never dying.
33. Again, the author is speaking in terms of ultimate truth, but does not intend to infer that understanding this truth provides immunity from karmic accountability. In other words, even if one directly perceives the absence of inherent existence in all phenomena and in all beings, if he nonetheless deliberately sets up and carries through the conditions resulting in the death of someone only perceptible as a "being" on the level of conventional reality, he still engenders the offense of killing and still produces the causes for future retribution. He will then be bound to undergo that retribution at some point later in his own karmic continuum—this in spite of the fact that he all-the-while directly perceives the complete absence of inherent existence in all phenomena and in all beings.

A failure to understand this concept may constitute a karmically disastrous misinterpretation of emptiness and may bring on what is referred to in the tradition as "grasping the snake of emptiness by the tail." (One thus becomes subject to the karmically-fatal snake bite inflicted by erroneous interpretation of emptiness.) Those new to the doctrine of emptiness should take heed, realizing that the "unfindability" of offense and non-offense confers no license to ignore cause-and-effect and the inevitable karmic consequences.

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PART TWO GLOSSARY

A

Abhidharma: A category of Buddhist texts devoted to detailed scholastic analyses of the teachings contained in the sutras.

afflictions: Otherwise known as “the three poisons” (*triviṣa*) these are: 1) greed (including lust and desire in general); 2) hatred (including all of the permutations of aversion such as irritation, anger, and rage); and 3) delusion or ignorance. There are many subcategories of afflictions (*kleśa*) listed in the various dharma schemas. For example, in the Sarvāstivāda school, there are six root afflictions and ten subsidiary afflictions.

aggregates: See “five aggregates.”

arhat: An arhat is one who, having put an end to all of the afflictions, fetters, and contaminants and having put an end to rebirth, has gained the fourth and final fruit on the individual-liberation path of the śrāvaka disciple.

ārya: One who has realized one of the fruits of the path from which they can never fall away. This includes any one of the eight fruits of the path to arhatship, or any of the irreversible stations on the bodhisattva path to buddhahood.

asura: As one of the paths of rebirth, this refers to a demi-god or titan. More loosely, this refers to beings much characterized by anger, hatred, jealousy, and contentiousness who may also appear as humans, animals, hungry ghosts (*pretas*), or hell-dwellers.

B

Bhagavat: “Bhagavat” is one of the titles of a Buddha. It may be translated as “Blessed One,” “Lord,” or, as rendered in Chinese Buddhist texts, “World Honored One,” *shizun* (世尊).

bhikshu: A fully ordained celibate Buddhist monk within one of the traditional schools of Buddhism.

bhikshuni: A fully ordained celibate Buddhist nun within one of the traditional schools of Buddhism.

bodhi: “Enlightenment” or “awakening.” In its most exalted form this refers exclusively to the utmost, right, and perfect enlightenment (*anuttarasamyaksambodhi*) of a buddha.

bodhisattva: A bodhisattva is a being who, in his pursuit of the utmost, right, and perfect enlightenment of buddhahood, is equally dedicated to achieving buddhahood for himself while also facilitating all other beings’ achievement of buddhahood. His primary practice

is classically described as focusing on the six (or ten) “perfections” (*pāramitā*): giving, moral virtue, patience, vigor, meditative skill (*dhyāna*), and world-transcending wisdom (*prajñā*).

bodhi tree: The tree in Bodhgaya in the Indian state of Bihar under which the Buddha reached enlightenment approximately 2600 years ago.

Brahmā: Per PDB: “An Indian divinity who was adopted into the Buddhist pantheon as a protector of the teachings and king of the Brahmāloka [‘Brahma world’] (in the narrow sense of that term).” “Brahmaloka” here refers to the first three heavens of the form realm. In this text, he is also referred to as “the Brahmā Heaven King.”

brahmacārin: Per MW, “A young Brahman who is a student of the veda (under a preceptor) or who practises chastity, a young Brahman before marriage (in the first period of his life).”

brahmacarya: *Brahmacarya* refers to celibacy in particular and the religious renunciant’s way of life in general.

brahman: Someone who belongs to the highest caste in Hinduism; a member of the Hindu priestly caste.

buddha: Anyone who has achieved the utmost, right, and perfect enlightenment (*anuttarasamyaksambodhi*), whether we speak of the Buddha of the present era in this world, Śākyamuni Buddha, any of the seven buddhas of antiquity, or, in Mahāyāna cosmology, any of the countless buddhas of the ten directions and three periods of time.

C

contaminants: “Contaminants” (*āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e. the craving for continued existence; 3) ignorance (*avidyā*), i.e. delusion; 4) views (*dṛṣṭi*) This fourth type is not included in the very earliest Theravāda Buddhist listings. Often-encountered alternate translations include “taints” and “outflows” and, less commonly “influxes” and “fluxes.”

D

dāna pāramitā: The perfection of giving

desire realm: The lowest of the three realms of existence, the desire realm is the realm inhabited by the beings in the hells, among hungry ghosts, among humans, and among the devas or gods inhabiting the six lowest levels of heavens known as “the six desire realm heavens.”

deva: Devas or, more loosely, “gods,” are divinities residing in the heavens that collectively constitute the highest of the six rebirth destinies within the realm of *saṃsāra*. There are 27 categories of devas and their heavens in the desire realm, form realm, and formless realm. Although the lifespans of the devas in these various heavens may be immensely long, when their karmic merit runs out, they are all still destined to eventually fall back into the other five paths of rebirth wherein they are reborn in accordance with their residual karma from previous lifetimes.

Dharma: The teachings of the Buddha

dharmas: 1) Fundamental constituent aspects, elements, or factors of mental and physical existence, as for instance, “the 100 dharmas” with which Vasubandhu analytically catalogued all that exists. In this sense, dharmas are somewhat analogous to the elements of the periodic table in chemistry; 2) Any individual teaching, as for instance in “the dharma of conditioned origination.”

Dharma wheel: The “wheel of Dharma” or “Dharma wheel” (*dharmacakra*) refers to the eight-spoked wheel emblematic of the Buddha’s teaching of the eight-fold path of the Āryas or “Noble Ones” consisting of right views, right volition or intentional thought, right speech, right physical action, right livelihood, right effort, right mindfulness, and right meditative concentration. This term is also synonymous with the three turnings of the four truths as initially taught by the Buddha to his original five disciples.

dhyāna: “*Dhyāna*” is a general term broadly corresponding to all forms of Buddhist meditative skill. The Chinese “*ch’an*” or “*chan*” (禪) and the Japanese term “*zen*” are transliterations of the same Sanskrit word “*dhyāna*.” All forms of Buddhist “calming” and “insight” meditation are subcategories of “*dhyāna*.” “*Dhyāna*” also refers to the four or eight levels of meditative attainment referred to as “the four *dhyānas* or eight *dhyānas*.”

dhyāna pāramitā: The perfection of meditative skill.

E

eightfold right path: right views; right intention; right speech; right action; right livelihood; right effort; right mindfulness; and right concentration.

eight precepts: Eight vows involving abstaining from: 1) killing; 2) taking what is not given; 3) sexual misconduct; 4) false speech; 5) intoxicants; 6) use of perfumes, jewelry, other personal adornments, dancing, singing, or watching such performances; 7) sleeping on high or wide beds; and 8) eating after midday.

eraṇḍa tree: An *eraṇḍa* tree has red blossoms which, although beautiful in appearance, stink horribly even when miles away.

F

fetters: The fetters (*saṃyojana*) are ten mental characteristics of unenlightened existence that bind beings to uncontrolled rebirths in the six destinies of rebirth. They are: 1) "Truly existent self view," the wrong view that believes in the existence of an eternally existent self in association with the five aggregates; 2) "Skeptical doubt" about the truth of the Dharma and the path to enlightenment; 3) "Clinging to [the observance of] rules and rituals" in and of themselves as constituting the essence of the path to spiritual liberation; 4) Sensual desire; 5) Ill will; 6) Desire for rebirth in the form realm [heavens]; 7) Desire for rebirth in the formless realm [heavens]; 8) "Conceit," i.e. the belief that "I" exist; 9) "Agitation" or "restlessness" that prevents deep concentration; and 10) "Ignorance."

five aggregates: 1) form; 2) feelings (i.e. sensations as received through eye, ear, nose, tongue, body, or mind); 3) perceptions; 4) karmic formative factors (such as volitions); and 5) consciousness (visual, auditory, olfactory, gustatory, tactile, and mental).

five desires: Wealth, sex, fame, flavors, and leisure or, alternatively, the objects of the five basic sense faculties (visual forms, sounds, smells, tastes, and touchables).

five faculties: faith; vigor; mindfulness; concentration; wisdom.

five heinous transgressions: The five heinous transgressions (五逆罪) refer to: patricide; matricide; killing an arhat; drawing the blood of a buddha; or causing a schism in the harmonious saṃgha.

five powers: When the five above-listed "five faculties" are perfected they become the five powers of faith, vigor, mindfulness, concentration, and wisdom.

five precepts: Five vows involving abstaining from killing, stealing, sexual misconduct, false speech, and intoxicants.

five sense faculties: The five sense faculties are those of the eyes, ears, nose, tongue, body, and mind.

four great elements: earth, water, fire, wind.

four right efforts: Causing already arisen evil to cease; causing not yet arisen evil to not arise; causing already arisen goodness to increase; causing not yet arisen goodness to arise.

four stations of mindfulness: Mindfulness of the body; mindfulness of feelings or sensations (experienced via the eye, ear, nose, tongue, body, and mind consciousnesses); mindfulness of thoughts or mind states; mindfulness of dharmas.

four truths / four truths of the Āryas: Suffering; its origination; its cessation; the path to its cessation.

G

gandharva: *Gandharvas* are a type of celestial music spirit that is said to rely on fragrances as their means of survival.

garuḍa: *Garuḍas* are a type of spirit that manifests as an immense golden-winged bird that feeds on young dragons.

ground, grounds: These are levels or planes of spiritual development through which a practitioner proceeds on the way to complete enlightenment.

H

hindrances: "Hindrances" usually refers to "the five hindrances" which are desire, ill will, lethargy-and-sleepiness, excitedness-and-regretfulness, and afflicted doubtfulness. These five hindrances must be overcome in order to successfully enter deep states of meditation.

I

inverted views: The four inverted views (*viparyāsa-catuṣka*) consist of imputing permanence to the impermanent, pleasure to what cannot deliver it, self to what is devoid of any inherently existent self, and purity to what does not actually possess that quality. Standard objects of such upside-down perception are: thought, or mind states, the six categories of "feeling" manifesting in association with the six sense faculties, dharmas (as components of the falsely imputed "self"), and the body.

K

kalpa: The Sanskrit "*kalpa*" roughly corresponds to the English term "eon" with the primary distinction being that, in Buddhist and Hindu cosmology, kalpas occur in various relatively precisely designated immensely long durations.

kāśāya robe: The ochre-colored robe of a fully ordained bhikṣu or bhikṣuni.

koṭī: A *koṭī* is a number that is defined in the Flower Adornment Sutra Chapter Thirty as the product of multiplying a *lakṣa* (100,000) by a *lakṣa*. Hence it equals 10,000,000, i.e. ten million.

kṣaṇa: A *kṣaṇa*, corresponds to a micro-moment. This is variously defined, one traditional definition being "a ninetieth of a finger-snap." Elsewhere in the text, this may be referred to as "a single thought," "a mind-moment," or "a thought-moment" as approximate translations of the term.

kṣānti pāramitā: The perfection of patience.

M

mahāsattva: A *mahāsattva* is a great bodhisattva, one who has cultivated the bodhisattva path for countless kalpas.

Māra, *māras*: In Buddhism, Māra is generally regarded as the personification of evil and death who is also a particular deity dwelling in one of the desire realm heavens who delights in interfering with a practitioner's quest to gain spiritual liberation from perpetual rebirths in *saṃsāra*. More specifically, there are said to be four kinds of *māras*: 1) the *māra* of the five mental and physical aggregates in association with which all beings wander endlessly in *saṃsāra*; 2) the *māra* of the afflictions consisting of the three poisons of greed, hatred, and delusion and all of their subcategories; 3) the *māra* of death; and, as mentioned above, 3) the deity known as Māra as well as all of his *devaputra* minions. Additionally, there are also "ghost and spirit" *māras* who may manifest in countless ways to interfere with a practitioner's cultivation of the path.

mind-moment: See *kṣaṇa*.

mahorāga: *Mahorāgas* are a type of serpent spirit often portrayed as having the upper body of a human and the lower body of a snake.

moral precepts: the various sets of moral standards established by the Buddha as rules to be followed in a practitioner's cultivation of the path to spiritual awakening including the five precepts, the eight precepts, and the monastic precepts.

N

nayuta: A very large number, usually defined as a one hundred billion.

nirvāṇa: Nirvāṇa is the ultimate goal of the path of Buddhist spiritual cultivation that corresponds to the elimination of the three poisons (covetousness, aversion, delusion) and the ending of compulsory and random rebirth in *saṃsāra*, the cycle of existences in the deva realm, the demigod realm, the human realm, the animal realm, the hungry ghost realm, and the hell realms.

In the case of the individual liberation path practitioner exemplified by arhats and *pratyekabuddhas*, all future existence ends for them with the acquisition of nirvāṇa.

In the case of the universal liberation practitioners exemplified by bodhisattvas and buddhas, they achieve the direct cognition of the emptiness of all beings and phenomena and realize an ongoing realization of a nirvana-like state even as, by force of vow, they continue to take on intentional rebirths within *saṃsāra* in order to facilitate the spiritual liberation of all beings.

nirvāṇa without residue: The final nirvāṇa realized at death by fully awakened beings whether they be arhats, *pratyekabuddhas*, or buddhas.

P

pāramitā: One of the six (or ten) “perfections” cultivated and perfected by the bodhisattva on the path to buddhahood.

prajñā: *Prajñā* is the world-transcending wisdom that cognizes and understands all phenomena associated with “self,” others, and the world as they truly are and in accordance with ultimate reality.

prajñā pāramitā: The perfection of wisdom.

pratyekabuddha: One who, in the absence of a buddha or his Dharma, achieves a level of enlightenment comparable to that of an arhat, doing so on his own through the contemplation of the cycle of dependent origination (*pratītyasamutpāda*). Mahāyāna literature attributes this ability to awaken in the absence of a buddha or his Dharma to direct exposure to the Dharma in previous lives, the seeds of which enable enlightenment in the present life.

R

rākṣasa: A swift flying malignant flesh-eating demon which changes its form to seduce humans and eat them.

rishi: (Sanskrit: *ṛṣi*; Chinese: 仙人) According to various definitions in Monier Williams Sanskrit-English Dictionary, the meaning of *rishi* connotes: “a saint or sanctified sage in general, an ascetic, anchorite (this is a later sense; sometimes three orders of these are enumerated, viz. Devarṣis, Brahmarṣis, and Rājarṣis; sometimes seven, four others being added, viz. Maharṣis, Paramarṣis, Śrutarṣis, and Kāṇḍarṣis).

S

samādhi: *Samādhi* refers both to any single instance of one-pointed concentration and also, more usually, to enduring states of persistently maintained one-pointed concentration.

saṃghāṭī robe: The *saṃghāṭī* is the monastic’s outer robe.

saṃsāra: *Saṃsāra*, for which the usual Sino-Buddhist rendering is “births-and-deaths,” *shengsi* (生死), refers to the endless cycle of rebirths in the six realms of rebirth: devas (gods), *asuras* (“demi-gods” or “titans”), humans, animals, hungry ghosts (*preta*), and hell-dwellers.

Samgha – The Sanskrit spelling of the Pali word “Sangha.” In the context of the Three Refuges, “the *Samgha*” refers to “the *ārya Samgha*” consisting exclusively of those who have awakened to one of the

stages of the path. Otherwise, in common parlance, it may refer simply to "the common Saṃgha" consisting of monks and nuns.

As a group, a "saṃgha" is a community of at least ten fully ordained bhikshus in Buddhist countries or at least five fully ordained bhikshus in countries where Buddhism is only just being established for the first time. As noted above, the third object of refuge in "the Three Refuges" or "the Three Jewels," refers exclusively to those persons who have already acquired one of the fruits of the path from which they can never fall away, whether on the individual-liberation paths of the arhats or *pratyekabuddhas*, or on the universal-liberation path of the bodhisattva.

seven enlightenment factors: assessment or skillful selection of dhar-
mas; vigor; joy; mental pliancy; concentration; equanimity with
respect to the saṃskāra (karmic formative factors) aggregate.

śikṣamāṇā: A *śikṣamāṇā* is a novice nun during an initial two-year pro-
bationary period.

śīla: *Śīla* refers to moral virtue in general and the moral precepts in
particular.

śīla pāramitā: The perfection of moral virtue.

six rebirth destinies: gods (*deva*), demi-gods or titans (*asura*), humans,
hungry ghosts (*pretas*), animals, and hell-dwellers.

six sense faculties: The "six sense faculties" refer to the sense faculties
of eye, ear, nose, tongue, body, and mind.

skandha: See "aggregates."

skillful means: "Skillful means" (*upāya*) are individually tailored skill-
ful techniques adopted by the bodhisattva in teaching the various
kinds of beings. These various techniques are adopted precisely
because all beings are possessed of different capacities, karmic
obstacles and predilections due to which they respond best to indi-
vidually tailored teachings.

spiritual superknowledges: The usual Sanskrit antecedent for "spiri-
tual superknowledges" is *abhijñā* ("superknowledges") or *rddhi*
("supernatural powers"). This includes such abilities as "the six
superknowledges" (the spiritual powers, the heavenly eye, the
heavenly ear, the cognition of others' thoughts, past life recall for
both self and others, and complete elimination of all "defiling con-
taminants" or "taints" [*āsrava*]).

śramaṇera: A *śramaṇera* is a novice monk.

śramaṇerikā: A *śramaṇerikā* is a novice nun.

śramaṇa: More generally, a *śramaṇa* is a mendicant, one who has left the home life and relies on alms for sustenance. In the Buddhist context, this refers specifically to a bhikṣu, i.e. a Buddhist monk.

śrāvaka, *śrāvaka* disciple: A follower of the individual-liberation path to arhatship.

stream enterer: The stream enterer (*srota-āpanna*) is one who has gained the first of the four fruits of the path to arhatship.

sutra: A scripture attributed to the Buddha.

T

Tathāgata: “*Tathāgata*” (“Thus Come One”) is one of the ten primary titles by which all buddhas are known.

Ten directions: North, south, east, west, the four midpoints, the zenith, and the nadir.

Three Jewels: The Buddha, the Dharma, and the Ārya Sangha.

Three periods of time: Past, present, and future.

Three Realms: Also referred to as “the three realms of existence,” this refers to the desire realm, the form realm (a.k.a. “the subtle form realm”), and the formless realm. All beings, from the those in the lowest hells to those in the highest heavens, reside within these three realms of existence.

Three Refuges: The Buddha, the Dharma, and the Ārya Sangha, the Three Jewels in which one “takes the refuges” to become a Buddhist disciple and upon which one must rely to advance on the Buddhist path.

Three Vehicles: The Śrāvaka-disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle (Mahāyāna) the endpoints of which are arhatship, *pratyekabuddhahood*, and buddhahood.

three wretched destinies: The three wretched destinies (*trayo durgatayah*) consist of rebirth as either an animal, a hungry ghost (*preta*), or a hell dweller.

trichilocosm: A world system consisting of countless worlds.

tripiṭaka: The three divisions of the three-fold Buddhist canon, otherwise known as “the Tripiṭaka”: the sutras (scriptures attributed to the Buddha or disciples authorized by the Buddha), the commentarial treatises (*śāstra*), and the moral codes (*vinaya*).

tripiṭaka master: A “*tripiṭaka* master” is someone who has completely mastered the three divisions of the three-fold Buddhist canon.

twelve sense bases: the six sense faculties (eye, ear, nose, tongue, body, and mind) and their respective sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind).

Two Vehicles: The two individual liberation vehicles taught by the Buddha, the Śrāvaka-disciple Vehicle leading to arhatship and the Pratyekabuddha Vehicle leading to pratyekabuddhahood.

U

upāsaka: An *upāsaka* is a Buddhist layman who has taken the three refuges and who observes the five precepts.

upāsikā: An *upāsikā* is a Buddhist laywoman who has taken the three refuges and who observes the five precepts.

V

vajra: An indestructible substance equated with the diamond. A symbol of indestructibility. Also, a pestle shaped sceptre or "thunderbolt" weapon held by Dharma protectors and deities.

vinaya: The Vinaya is one of the three primary divisions of the Buddhist canon. It contains all of the authoritative pronouncements on moral ethics in general and in particular articulates the various sets of moral codes for the different categories of Buddhist disciples among the monks, the nuns, and the laity.

vīrya pāramitā: The perfection of vigor.

W

wheel-turning king: In Buddhism, a "wheel-turning king" (*cakravartin*) is a universal monarch.

worthy: In Mahāyāna literature, a "worthy" (*bhadra*) is a bodhisattva practitioner who has brought forth the bodhisattva vow but who is still cultivating the preparatory stages and thus has not yet reached the ten bodhisattva grounds and has not yet become an ārya.

wretched destinies: The three wretched destinies consist of rebirth among animals, among hungry ghosts (*pretas*), or in the hells.

Y

yakṣa: *Yakṣas* are a kind of either good or evil spirit possessed of supernatural powers that may either serve as a guardian or a demon.

yojana: A measure of distance in ancient India usually defined as being the distance that an ox cart would travel in a day without unharnessing (somewhat less than ten miles).

PART TWO VARIANT READINGS IN OTHER CHINESE EDITIONS

Fascicle Thirteen Variant Readings

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[0153006] (中) — 【宋】 【元】 【宮】

[0153007] 義第二十一 = 上第二十二 【宋】, = 上 【元】,

= 上第十七 【宮】, = 上第六 【石】, (義第二十一) — 【明】

[0153008] (【經】) — 【宋】 【宮】 【石】

[0153009] (【論】) — 【宋】 【宮】 【石】

[0153010] 秦 = 此 【明】

[0153011] (相) — 【宋】 【元】 【明】 【宮】 【石】

[0153012] 天 + (天) 【石】

[0153013] 猗 = 倚 【元】

[0153014] (持戒) — 【宋】 【宮】 【石】

[0153015] (將來) — 【宋】 【宮】 【石】

[0153016] (令人) — 【元】 【明】

[0153017] 欲 = 求 【宋】 【宮】 【石】

[0153018] 得 = 求 【宋】 【宮】 【石】

[0153019] 苦 = 共 【石】

[0153020] 祀 = 禮 【石】

[0153021] (能) — 【宋】 【宮】 【石】

[0153022] 政 = 正 【宋】 【元】 【明】 【宮】 * [* 1]

[0153023] 考 = 拷 【宋】 【元】 【明】 【宮】 * [* 1]

[0154001] 所 = 何 【宮】

[0154002] 自 = 亦 【宮】

[0154003] 物 = 利 【宋】 【元】 【明】 【宮】 【石】

[0154004] (周滿) — 【宋】 【宮】 【石】

[0154005] 行禪 = 禪定 【宋】 【元】 【明】 【宮】 【石】

[0154006] (以是…戒) 八字 — 【宋】 【元】 【明】 【宮】 【石】

[0154007] 苾 = 瓜 【元】 【明】

[0154008] 大 = 火 【宋】 【元】 【明】 【宮】

[0154009] 群 + (中) 【宋】 【元】 【明】 【宮】 【石】

- [0154010] 儻=[病-丙+(心/皿/丁)]【宋】【宮】
- [0154011] 林+(中)【宋】【元】【明】【宮】
- [0154012] 鏢=葉【宮】
- [0154013] 鬼=卒【宋】【元】【明】【宮】【石】
- [0154014] 惡=便【宮】
- [0154015] (大智度論釋初品中戒相義第二十二之一) —【宮】
【石】，(大智度論) —【明】*
- [0154016] 第二十二之一=第二十三【宋】，—【元】【明】
- [0154017] (名) —【宋】【宮】【石】
- [0154018] (相) —【宋】【宮】【石】* [* 1]
- [0154019] 作+(是名為戒)【元】【明】
- [0154020] (名) —【宋】【元】【明】【宮】【石】
- [0154021] 故=殺【宮】
- [0154022] 生+(惡)【元】【明】
- [0154023] 罪+(相)【元】【明】
- [0154024] (果) —【宋】【元】【明】【宮】
- [0155001] 隨=限【宋】
- [0155002] 無+(量)【石】
- [0155003] 無漏=不繫【宋】【元】【明】【宮】【石】
- [0155004] (法) —【宋】【宮】【石】
- [0155005] (時) —【宋】【元】【明】【宮】【石】
- [0155006] (丹注…戒)十五字—【宋】【元】【明】【宮】【石】
- [0155007] (丹注…證)七字—【宋】【元】【明】【宮】【石】
- [0155008] (丹注…上)八字—【宋】【元】【明】【宮】【石】
- [0155009] (法) —【宋】【元】【明】【宮】【石】
- [0155010] (戒) —【宋】【元】【明】【宮】【石】
- [0155011] (非心相應法) —【宋】【元】【明】【宮】【石】
- [0155012] (皆) —【宋】【石】
- [0155013] (丹注…也)十一字—【宋】【元】【明】【宮】【石】
- [0155014] 令=今【元】【明】【石】
- [0155015] 行獨遊=獨遊行【宋】【元】【明】【宮】【石】
- [0155016] (人) —【宋】【元】【明】【宮】【石】
- [0155017] 兩=後【宮】【石】
- [0155018] 入+(汝)【石】
- [0155019] (罪) —【宋】【元】【明】【宮】【石】
- [0155020] 刑=形【石】
- [0155021] 生+(口言)【宋】【元】【明】
- [0155022] (已) —【宋】【元】【明】【宮】

- [0155023] 中=申【石】
- [0155024] 泥梨=泥犁【宋】【元】【明】【宮】下同
- [0155025] 昆=蠅【宋】【元】【明】【宮】
- [0155026] 全=令【石】* [* 1 2 3 4 5]
- [0156001] 倍=億【宮】
- [0156002] 可=以【宋】【宮】【石】
- [0156003] 計校=校計【宋】【元】【明】【宮】【石】
- [0156004] 者+（是）【宋】【元】【明】【宮】【石】
- [0156005] （為）－【宋】【元】【明】【宮】【石】
- [0156006] （有）－【宋】【宮】
- [0156007] 被=[月*皮]【宮】
- [0156008] （等）－【宮】【石】
- [0156009] 偈說=說偈【石】
- [0156010] 穿踰=穿窬【宋】【元】【明】【宮】，
=[穴/身]踰【石】
- [0156011] （故）－【宋】【宮】
- [0156012] 罪重=重罪【元】【明】，=罪【宮】
- [0156013] 劇=處【宋】【元】【明】【宮】
- [0156014] 懊=淚【石】
- [0156015] （若）－【宋】【元】【明】【宮】
- [0156016] 不作=放捨【宋】【元】【明】【宮】【石】
- [0156017] 而+（偷）【宋】【元】【明】【宮】，（而）－【石】
- [0156018] 強=健【宮】【石】
- [0156019] 禍=福【石】
- [0156020] （丹注云重罪人疑）－【宋】【石】，（丹注云）
－【元】【明】
- [0156021] 行時=時行【宋】【元】【明】【宮】【石】
- [0156022] 朋=多【宮】
- [0156023] （若）－【宮】
- [0156024] 誑誘=誘誑【宋】【元】【明】【宮】
- [0156025] 娠=身【宋】【元】【明】【宮】【石】* [* 1 2]
- [0156026] （如是…種）十二字－【宋】【元】【明】【宮】【石】
- [0156027] （丹注…罪）十五字－【宋】【元】【明】【宮】【石】
- [0156028] 舛=泐【宋】【元】【明】【宮】
- [0156029] 態=能【石】
- [0157001] 恚我若=毒若我【宋】【元】【明】【宮】【石】
- [0157002] （所）－【宋】【元】【明】【宮】
- [0157003] （賊）－【石】

- [0157004] 解生=生解【石】
 [0157005] 人+（為）【石】
 [0157006] 力=為【宮】
 [0157007] 洗=浴【宋】【元】【明】【宮】
 [0157008] 祇洹=祇桓【宋】【元】【宮】【石】
 [0157009] 故=欲【宮】
 [0157010] 野人=人為【宮】* [* 1]
 [0157011] 此=是【宋】【元】【明】【宮】
 [0157012] 事=意【宋】【元】【明】【宮】【石】
 [0157013] 奈=奈【宋】【元】【明】，=柰【宮】
 [0157014] 嗥哭=號咷【宋】【元】【明】【宮】
 [0157015] 獄+（地獄）【石】
 [0157016] 天=王【石】
 [0157017] 阿=呵【宋】【元】【明】【宮】【石】* [* 1 2 3]
 [0157018] （五）+百【宋】【元】【明】【宮】【石】
 [0158001] 夫士之生=夫世之士【宮】
 [0158002] 毒苦=苦毒【宋】【元】【明】【宮】
 [0158003] 十=千【石】
 [0158004] 五=三【宮】
 [0158005] 形=刑【石】
 [0158006] 槃=盤【宋】【元】【明】【宮】* [* 1]
 [0158007] 語=謀【宋】【元】【明】【宮】【石】
 [0158008] 蒲桃=蒲萄【宋】【元】【明】【宮】，=蒲陶【石】
 [0158009] 麴=麴【宋】【元】【明】【宮】
 [0158010] 蹄=跡【宮】
 [0158011] 以+（故）【宋】【元】【明】【宮】
 [0158012] 現+（在）【宋】【元】【明】【宮】
 [0158013] 病=疾【宋】【元】【明】【宮】
 [0158014] 悅=恍【宋】【元】【明】【宮】
 [0158015] 色=已【元】【明】
 [0158016] 語=言【宋】【元】【明】【宮】
 [0158017] 事重=重事【宋】【元】【明】【宮】【石】
 [0158018] （自）-【宋】【元】【明】【宮】
 [0159001] 壘=瓏【宋】【宮】
 [0159002] 映繡=照文繡【元】【明】
 [0159003] 愛=服【宋】【元】【明】【宮】【石】
 [0159004] 鬚=飾【宮】【石】
 [0159005] 妊=任【石】
 [0159006] 嬉=熙【元】【明】

- [0159007] (故) — 【宋】 【元】 【明】 【宮】 【石】
- [0159008] 富 = 福 【宋】 【元】 【明】 【宮】
- [0159009] (能) — 【宋】 【元】 【明】 【宮】
- [0159010] 甚 = 最 【宋】 【元】 【明】 【宮】
- [0159011] 過 = 失 【宋】 【元】 【明】 【宮】 【石】
- [0159012] 秦 = 此 【明】
- [0159013] 共住 = 善宿 【宋】 【元】 【明】 【宮】 【石】
- [0159014] (如) — 【宋】 【元】 【明】 【宮】
- [0159015] (亦) — 【宋】 【元】 【明】 【宮】
- [0159016] (願) — 【宋】 【元】 【明】 【宮】
- [0159017] (得) — 【宋】 【元】 【明】 【宮】 【石】
- [0159018] 掌 = 手 【宮】 【石】
- [0159019] 二 = 一 【宮】
- [0159020] (我) — 【宋】 【元】 【明】 【宮】 【石】
- [0159021] (是) — 【宋】 【元】 【明】 【宮】 【石】
- [0160001] 業 = 德 【宋】 【元】 【明】 【宮】 【石】
- [0160002] (一) — 【石】
- [0160003] 悅 + (說) 【宋】 【元】 【明】 【宮】 【石】
- [0160004] (諸) + 天 【宋】 【元】 【明】 【宮】 【石】
- [0160005] (見諸天歡喜) — 【宮】 【石】
- [0160006] 三 = 五 【宋】 【元】 【明】 【宮】
- [0160007] (行) — 【宋】 【元】 【明】 【宮】
- [0160008] (神) — 【宋】 【元】 【明】 【宮】
- [0160009] (神父) — 【石】
- [0160010] (八) — 【宋】 【元】 【明】 【宮】
- [0160011] 將 = 持 【宋】 【元】 【明】 【宮】 【石】
- [0160012] 役 = 伎 【宮】
- [0160013] 危 = 厄 【宋】 【元】 【明】 【宮】
- [0160014] 剋 = 克 【宋】 【元】 【明】 【宮】
- [0160015] (得) — 【石】
- [0160016] (大智…三) 十九字 — 【宮】 【石】
- [0160017] (羅) — 【宋】 【元】 【明】 【宮】
- [0160018] (第二十三) — 【元】 【明】
- [0160019] 三 = 四 【宋】
- [0161001] 業 = 生 【石】
- [0161002] 紛 = 忿 【宋】 【元】 【明】 【宮】
- [0161003] (當) — 【宋】 【元】 【明】 【宮】 【石】
- [0161004] (具足) — 【宋】 【元】 【明】 【宮】 【石】
- [0161005] (有) — 【宋】 【元】 【明】 【宮】 【石】

- [0161006] 愁=疑【宋】【元】【明】【宮】【石】
- [0161007] 戒=形【元】【明】
- [0161008] 優=鬱【宋】【元】【明】【宮】【石】
- [0161009] 女+(皆)【宋】【元】【明】【宮】
- [0161010] 祇洹=祇桓【宋】【元】【宮】【石】
- [0161011] (後)一【宋】【元】【明】【宮】【石】
- [0161012] 那=尼【宋】【元】【宮】
- [0161013] 和上=和尚【宋】【元】【明】【宮】下同
- [0161014] 阿闍梨=阿闍黎【明】下同
- [0161015] 裳+(衣)【宋】【元】【明】【宮】【石】
- [0161016] 剃=涕【宮】
- [0161017] 手+(急)【宋】【元】【明】【宮】
- [0161018] (何)一【石】
- [0161019] 歲=年【宋】【元】【明】【宮】
- [0161020] (戒)一【宋】【元】【明】【宮】【石】
- [0161021] (是名…法)九字一【石】
- [0161022] (名)一【宋】【元】【明】【宮】
- [0161023] (受六法是式叉摩那)八字一【宋】【元】【明】【宮】，(受六法)一【石】
- [0161024] (欲)一【宋】【元】【明】【宮】【石】
- [0161025] (用)一【宮】【石】
- [0161026] 盂=杵【石】* [* 1]
- [0161027] (百)一【石】
- [0161028] 羯磨=羯摩【宋】【元】【宮】
- [0161029] 訖=說【元】

Fascicle Fourteen Variant Readings

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【其他事項】本資料庫可自由免費流通, 詳細內容請參閱【中華電子佛典協會資料庫版權說明】

[0162001] 義之餘 = 下第二十三之餘【宋】, = 下【元】, = 之餘

【明】, = 下第十八【宮】, = 下第十八躡提波羅蜜上【石】

[0162002] 上 = 是【石】

[0162003] 全 = 令【石】

[0162004] 往 = 住【宮】

[0162005] 服 = 莊【宮】

[0162006] 按 = 桒【宮】, = 案【石】

[0162007] 眠 = 眼【宋】【元】【明】

[0162008] 絕 = 終【宋】【元】【明】【宮】

[0162009] 是 = 也【宋】【元】【明】【宮】【石】

[0162010] 虛 = 稱【元】【明】

[0162011] 智慧 = 善智【宋】【元】【明】【宮】【石】* [* 1]

[0162012] (得) - 【宋】【元】【明】【宮】【石】

[0162013] (清) + 淨【宋】【元】【明】【宮】

[0162014] 熏 = 動【石】

[0162015] 至 = 生【宋】【宮】【石】

[0162016] 律儀戒 = 戒律儀【宋】【元】【明】【宮】* [* 1]

[0162017] 名 = 則【宋】【元】【明】【宮】

[0162018] 持 = 治【宋】【元】【明】【宮】【石】

[0162019] 明註曰間南藏作門

[0162020] 走 = 赴【宋】【宮】【石】

[0162021] 蹶 = 躡【宮】

[0162022] 求自 = 自求【宋】【元】【明】【宮】

[0162023] 有時 = 時間【宋】【元】【明】【宮】【石】

[0162024] 屏 = 避【宋】【宮】【石】, = 并【元】

[0163001] 千 = 千【宮】

[0163002] 明註曰間關南藏作門開

[0163003] 差 = 瘥【宋】【元】【明】【宮】

[0163004] 畢 = 得【宋】【元】【明】【宋】【石】

[0163005] 持 = 於【宋】【元】【明】【宮】【石】

- [0163006] 諸+（不）【宋】【宮】【石】
- [0163007] 結使=使結【石】
- [0163008] 逸=實【宋】【元】【明】【宮】【石】
- [0163009] 人=下【宋】【宮】【石】
- [0163010] 上=下【石】
- [0163011] （若）－【宋】【元】【明】【宮】【石】
- [0163012] 眾+（生）【石】
- [0163013] 污=淤【元】【明】
- [0163014] （者）－【宋】【元】【明】【宮】【石】
- [0163015] （慧）－【宋】【元】【明】【宮】
- [0163016] 如是名=如是等名【宋】【元】【明】【宮】，
=如是等【石】
- [0163017] 惑=戒盜【宋】【元】【明】，=戒【宮】，=惑盜【石】
- [0163018] 於=持【石】
- [0163019] （故）－【宋】【元】【明】【宮】【石】
- [0163020] 若+（人）【宋】【元】【明】【宮】【石】
- [0163021] 謂=為【宋】【元】【明】【宮】
- [0163022] （也若）－【宋】【元】【明】【宮】
- [0163023] 無戒=戒無【石】
- [0163024] （不）+可【元】【明】*
- [0163025] 不+（可）【元】【明】* [* 1]
- [0163026] 有=出【宋】【宮】【石】
- [0163027] （滿）－【宋】【元】【明】【宮】
- [0163028] 已=以【石】* [* 1]
- [0163029] 拳=捲【石】* [* 1]
- [0164001] 狀=床【宋】【宮】
- [0164002] （應）－【宋】【元】【明】【宮】【石】
- [0164003] 至=生【石】
- [0164004] 樂+（殺）【元】【明】