





**THE DISCOURSE ON THE TEN  
WHOLESOME WAYS OF ACTION**

**十善業道經**

**A LECTURE OF  
THE EXCELLENT KARMA  
RESULTING FROM THE  
PRACTICE OF THE TEN  
COMMANDMENTS**

**十善業道經述記**

Chinese – English

**中英對照**

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HOMAGE TO THE ORIGINAL TEACHER  
SHAKYAMUNI BUDDHA



**As like a deep spring  
clear, still, pure and lucid  
are the wise hearing Dharma  
with a pure mind rejoicing**

**Dharmapada**

## The Giving Rise of the Ten Kinds of Mind of the Bodhisattva.

“The Buddha addressed Maitreya saying: ‘Maitreya, the ten minds like this cannot be brought forth by any common foolish and unskilful man who is full of defilements. What are the ten?’

Firstly, to give rise to great loving kindness towards all beings with a mind free from injuring and harming.

Secondly, to give rise to great compassion towards all beings with a mind free from harrassing and vexing.

Thirdly, not to spare one’s life with regard to all the true Dharmas of the Buddha with a mind of rejoicing in protecting them.

Fourthly, to develop supreme endurance regarding all dharmas with a mind free from clinging and grasping.

Fifthly, not to be covetous for gain, support and respect with a mind that esteems the pure bliss of mind.

Sixthly, to search for Buddha wisdom at all times with a mind free from forgetfulness and negligence.

Seventhly, to be towards all beings reverential and respectful with a mind free from contempt and disdain.

Eighthly, not to hold worldly discussions but give rise to a determined mind regarding the factors of illumination.

Ninthly, to plant all good roots with a pure mind that is not adulterated and stained.

Tenthly, to give up and discard all the characteristics as regards all the Tathāgatas giving rise to a mind of continuous recollection (of them).

Maitreya, this is called the giving rise of the ten kinds of mind of the Bodhisattva. It is because out of this mind that one will obtain rebirth in the World of Highest Bliss of Amithāba Buddha. If a man regarding these ten kinds of mind follows them and achieves one pointedness of mind. If he were to have a longing to be reborn in that Buddha world and would not obtain birth there, this would be an impossibility’ ”

From

the ĀRYA ADHYĀŚĀYA SAÑCODANA NĀMA MAHĀYĀNA SŪTRA  
OF THE MAHĀRATNAKŪTA-SŪTRA  
TAISHŌ TRIPITAKA NO. 310

*Translated from the Chinese by Saddhāloka Bhikkhu*

## 十善業道經

The Discourse on the Ten Wholesome Ways of Action.  
Translated by Imperial Command by the Tripitakācārya  
Sikhānanda from Khotan during the T'ang Dynasty.

Thus have I heard. At one time, the Buddha stayed in the palace of the Dragon King of the Ocean together with an assembly of eight thousand great Bhikshus and thirty-two thousand Bodhisattvas and Mahāsattvas altogether. At that time the World-Honoured-One told the Dragon King saying:

'Because all beings have different consciousness and thoughts, they perform too different actions and as a consequence there is the turning around in all the different courses of existence (1). Oh Dragon King, do you see the variety of shapes and appearances in this meeting and in the great ocean, are they not different from one another.

Thus among all of them there is none which is not made by the mind, whether it is brought about by wholesome or unwholesome bodily, verbal and mental actions, and yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas (2) which are ultimately without owner, without I and mine. Although that which is manifested by each (being) according to its actions is not the same, there is nevertheless really no creator in these (actions). Therefore all dharmas are inconceivable and inexpressible, their own nature is phantom like. The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates (3) sense-bases (4) and elements (5) that will be given rise to, will all be upright and those who will see them will not grow tired of them.



Oh Dragon King, when you behold the body of the Buddha born from a hundred thousand of Kotis (6) of merit, with all the marks adorned, the splendour of its radiance covering the whole of the great assembly, even if there were in immeasurable Kotis of Ishvara and Brahma devas (7) they all would not come again into appearance. Those who look with reverence at the Tathāgata's body how can they but not be dazzled. You again behold all these great Bodhisattvas of marvellous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and suchlike (8) they also come into being because of the merits of wholesome actions.

Now all beings in the great ocean are of coarse and mean shapes and appearances, they all whether small or large performed unwholesome bodily, verbal and mental actions out of all kinds of thoughts from their own minds. Thus it is that each being receives its own result according to its action.

You ought to practise and to study constantly in this way, and also to bring beings to a thorough understanding of cause and effect and to the practice of wholesome actions. In this you must have unshakable right view and you must not fall again into the views of annihilation and eternity (9). As to the fields of merit (10) you rejoice in them, respect them and support them because of this you will also be respected and supported by men and devas.

Oh Dragon King you must know that the Bodhisattva has one method (11) which enables him to cut off all sufferings of all evil destinies (12). What kind of method is this? It is constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharmas so as to

cause the wholesome dharmas to increase from thought-moment to thought-moment, without allowing the least unwholesome thought to mingle in. This will then enable you to cut off all evil forever, to bring the wholesome dharmas to completion and to be constantly near all the Buddhas, Bodhisattvas and other holy communities. Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Shrāvakas (13), the Illumination of the Pratyekas (14) and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas. These dharmas are the ten wholesome ways of action. What are these ten? They are the ability to give up forever killing, stealing, wrong conduct (15), lying, slandering, harsh language, frivolous speech, lust, hate and wrong views.

Oh Dragon King, if one gives up taking life then one will accomplish ten ways of being free from vexations. What are the ten?

- (i) One gives universally to all beings without fear.
- (ii) One always has a heart of great compassion towards all beings.
- (iii) All habitual tendencies of hate in oneself will be cut off forever.
- (iv) One's body is always free from illness.
- (v) One's life is long.
- (vi) One is constantly protected by non-human-beings.
- (vii) One is always without bad dreams, one sleeps and wakes happily.
- (viii) The entanglement of enmity is eradicated and one is free from all hatred.
- (ix) One is free from the dread of evil destinies.
- (x) When one's life comes to an end one will be born as a deva.

These are the ten. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha attain to the ability peculiar to the Buddhas, to live as long as one wishes.

Again, oh Dragon King, if one gives up stealing then one will attain to ten kinds of dharmas which can protect one's confidence. What are the ten?

- (I) One's wealth will increase and accumulate and cannot be scattered or destroyed by Kings, robbers, floods, fires and careless sons.
- (II) One is thought of with fondness by many people.
- (III) People do not take advantage of one.
- (IV) Everywhere one is praised.
- (V) One is above the worry, that one oneself could be injured.
- (VI) One's good name spreads.
- (VII) One is without fear in public.
- (VIII) One is endowed with wealth, long life, strength, peace, happiness and skill in speech, without deficiencies.
- (IX) One always thinks of giving.
- (X) At the end of one's life one will be born as a deva.

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the realization of the purified great illumination wisdom.

Again the Dragon King, if one gives up wrong conduct one will attain to four kinds of dharmas which are praised by the wise. What are the four?

- (I) All one's faculties (16) are tuned and adjusted.
- (II) One is free from turmoil and excitement.
- (III) One is praised and extolled by the world.
- (IV) One's wife cannot be encroached upon by anybody.

These are the four. If one is one who is able to turn towards the Highest Perfect Illumination one will later at the time one becomes Buddha, attain the mastersign of the Buddha, of a concealed organ.

Again, oh Dragon King, if one gives up lying then one will attain to the eight dharmas which are praised by the devas. What are the eight?

- (I) One's mouth is always pure and has the fragrance of a blue lotus flower (17).
- (II) One is trusted and obeyed by all the world.
- (III) What one says is true and one is loved by men and devas.
- (IV) One always comforts beings with loving words.
- (V) One attains to excellent bliss of mind and one's actions, speech and thoughts are pure.
- (VI) One's speech is faultless and one's mind is always joyful.
- (VII) One's words are respected and are followed by men and devas.
- (VIII) One's wisdom is extraordinary and cannot be subdued.

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the true speech of the Tathāgata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

- (I) One attains to an incorruptible body because no harm can be done to one.
- (II) One gets an incorruptible family because no one can destroy it.
- (III) One attains to incorruptible confidence because this is in line with one's own actions.
- (IV) One attains to an incorruptible spiritual life because what one cultivates is firmly grounded.
- (V) One gets incorruptible spiritual friends because one does not mislead or delude anybody.

These are the five. If one is one who is able to turn-towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, get a holy retinue which cannot be corrupted by any Māra (18) or heretic.

Again, oh Dragon King, if one gives up harsh language then one will attain to the accomplishment of eight kinds of pure actions. What are the eight?

- (I) One's speech is meaningful and reasonable.
- (II) All what one says is profitable.
- (III) One's words are bound to be truthful.
- (IV) One's language is beautiful and marvellous.
- (V) One's words are accepted (by others)
- (VI) One's words are trusted.
- (VII) One's words cannot be ridiculed.
- (VIII) All one's words are being loved and enjoyed (by others).

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, be endowed with the perfect characteristic of the Brahma voice of the Tathāgata.

Again, oh Dragon King, if one gives up frivolous speech then one will attain to the accomplishment of the three certainties. What are the three?

- (I) One is certain to be loved by the wise.
- (II) One is certain to be able to answer questions with wisdom and according to reality.
- (III) One is certain to have the most excellent dignity and virtue among men and devas and one is without falsehood.

These are the three. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the Tathāgata's (ability) to predict everything, none (of the predictions) are ever in vain.

Again, oh Dragon King, if one gives up lust, then one will attain to the accomplishment of the five kinds of freedom. What are the five?

- (I) Freedom of bodily, verbal and mental actions because one's six faculties are perfect.
- (II) Freedom as regards property because all enemies and robbers cannot rob one.
- (III) Freedom with regard to merit because whatever one wishes one will be provided with.
- (IV) Freedom of being in the position of a King, because precious, rare and marvellous things will be reverently offered to one.
- (V) The things one will get will surpass in excellency by a hundred times that what one is looking for, because in times by-gone one was neither stingy nor envious.

These are the five. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, be especially revered in all

the three realms (19) all (the beings of the three realms) will all respectfully make offerings to one.

Again, oh Dragon King, if one gives up hatred then one will attain to eight kinds of dharmas of joy of mind. What are the eight?

- (I) One's mind is free from (the want) to injure and to annoy (others).
- (II) One's mind is free from hatred.
- (III) One's mind is free from (the desire) to dispute and to argue.
- (IV) One's mind is gentle and upright.
- (V) One has attained to the mind of loving kindness of a saint.
- (VI) One is of a mind that always acts beneficially giving peace to beings.
- (VII) One's bodily appearance is dignified and one is respected by all.
- (VIII) Because one is kind and forbearing, one will be born soon in the Brahma World.

These are the eight. If one is one who is able to turn towards to the Highest Perfect Illumination, one will later at the time one becomes Buddha, attain to the mind of the Buddha that is free from obstacles. People will not become tired of looking at him.

Again Oh Dragon King, if one gives up wrong views, one will attain to the accomplishment of ten meritorious dharmas. What are the ten?

- (1) One attains to genuinely good bliss of mind and one gets genuinely good companions.
- (II) One has deep confidence in (the law of) cause and effect and one would rather lose one's life than do evil.

- (III) One takes refuge in the Buddha only and not in devas or others.
- (IV) One is of a straight mind and right views, and leaves behind the net of doubts about good and evil fortune.
- (V) One will not be born again in an evil course of existence but will always be born as a man or deva.
- (VI) Immeasurable blessings and wisdom will increase sublimely from turn to turn.
- (VII) One will forever leave the wrong path and tread the holy path (20)
- (VIII) The view of a personality (21) will not arise (in one) and one gives up all evil actions.
- (IX) One will abide in unobstructed understanding.
- (X) One will not fall into any difficult conditions (22).

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will later at the time one becomes Buddha, realize quickly all Buddhadharmas (23) and accomplish the mastery of the higher spiritual powers (24).”

At that time the World Honoured One further told the Dragon King saying:

“If there is a Bodhisattva who is able to give up killing and harming, and practises giving, following these wholesome actions at the time he treads the path, he will therefore always be rich in wealth, without anybody being able to rob him. He will have a long life and not die untimely, and he will not be injured by any robbers or enemies.

Because he gives up taking what is not given and practises giving, he will always be rich in wealth without



there being anybody who can rob him. He will be most excelling beyond comparison (in this respect), and will be able to collect completely all the store of Buddha-dharmas (25).

Because he gives up the impure way of living and practises giving, he will always be rich in wealth without anybody being able to rob him. His family will be virtuous and obedient. There will be nobody who can look at his mother, wife and daughter with a lustful mind.

Because he gives up false speech and practises giving, he will always be rich in wealth without anybody being able to rob him. Giving up all slandering he takes up the true Dharma. That which he does according to his vows will certainly bear fruit.

Because he gives up speech that causes dissension and practises giving, he will always be rich in wealth without anybody being able to rob him. His family will be harmonious and they (all the members of the family) have the same aspirations and joys in common and will never unreasonably dispute (with one another).

Because he gives up coarse evil speech and practises giving, he will always be rich in wealth without anybody being able to rob him. At all gatherings people joyfully accept him as their teacher. His words will be received with trust without opposition.

Because he gives up meaningless speech and practises giving, he will always be rich in wealth without anybody being able to rob him. His words are not spoken in vain, but are received with respect by all people. He is able and skilled in solving doubts and uncertainties.

Because he gives up the greedy mind and practises giving, he is always rich in wealth without anybody being able to rob him. All he has he gives (to others) with

kindness. His confidence is firm and his understanding well grounded. He is endowed with great authority and strength.

Because he gives up the angry mind and practises giving he is always rich in wealth without anybody being able to rob him. He quickly accomplishes by himself the wisdom of the mind that is free from obstruction. All his faculties are well dignified and all those who see him respect and love him.

Because he gives up the perverted mind and practises giving, he is always rich in wealth without anybody being able to rob him. He is always born in a family which is possessed of right views, reverence and confidence. He sees the Buddha, hears the Dharma and supports the Community of Monks. He never forgets or loses the great Illumination Mind (cf. NOTE 11)

These are the great benefits obtained by a Great Being (*MAHASĀTTVA*), who at the time he cultivates the Bodhisattva path, practises the ten wholesome actions and adorns them with giving.

Thus, oh Dragon King, I am summarising. Because one adorns the practice of the ten wholesome ways of action with morality, the meaning and benefit (26) of all the Buddha-dharma can arise and the great vows are brought to completion (27).

Because one adorns (the practice of the ten wholesome ways of action) with patience, one attains to the perfect voice of the Buddha and all the marks will be lovely.

Because one adorns (this practice) with effort, one is able to destroy the Māra enemy (cf. NOTE 18) and enter into the store of Buddha-dharmas (28).

Because one adorns (this practice) with meditation, therefore mindfulness, wisdom, shame, conscientiousness and calm will arise.

Because one adorns (this practice) with wisdom one is able to cut off wrong views arising from discrimination.  
(29)

Because one adorns (this practice) with loving kindness no (thought of) anger or harming will arise in oneself towards any being.

Because one adorns (this practice) with compassion, one will have sympathy towards all beings and will never get weary of and indifferent to them.

Because one adorns (this practice) with sympathetic joy, one's mind when seeing somebody cultivating the good will be free from envy and jealousy.

Because one adorns (this practice) with serenity, one will not have a mind that is either attached to favourable circumstances or that resents adverse circumstances (30).

Because one adorns (this practice) with the four ways of helping (31) (others), one will always be diligent in helping and teaching all beings.

Because one adorns (this practice) with the foundations of mindfulness, one will be able to be skilfull in the practice of the contemplation of the four foundations of mindfulness.

Because one adorns (this practice) with the (four) right efforts, one will be able to cut off and remove entirely all unwholesome dharmas.

Because one adorns (this practice) with the (four) roads to power, one's body and mind will always be calm

and at ease.

Because one adorns (this practice) with the five faculties, deep confidence will be firmly established, there will be unremitting effort, one is always free from confusion and from delusion, one is at peace and well balanced, and all the defilements will be cut off.

Because one adorns (this practice) with the (five) powers, all enmity will be entirely destroyed and one cannot be harmed.

Because one adorns (this practice) with the (seven) factors of illumination, one will always well awake to all dharmas.

Because one adorns (this practice) with the Noble (eightfold) Path, (cf. NOTE 20) one will attain to perfect wisdom which will always be present before oneself (32).

Because one adorns (this practice) with calm meditation, one is able to wash away all the bonds and (latent) tendencies (33).

Because one adorns (this practice) with insight meditation, one is able to know the self nature of all dharmas according to reality (34).

Because one adorns (this practice) with the means, one will quickly attain to the fulfilment of the conditioned and unconditioned happiness (35).

Oh Dragon King, you should know that these ten wholesome actions can lead up to the completion of the Ten Powers (of the Tathāgata) (36), of the (Four Kinds of) Fearlessness, of the Eighteen Dharmas that distinguish (the Buddha) and of all Buddha-dharmas. You should therefore practise and train with diligence.

Oh, Dragon King it is like the towns and villages, they all depend on the great ground where they stand. All the

herbs, grasses, flowers, trees and woods also depend on the ground for their growth. With these ten wholesome ways of action it is the same. All men and devas are established (in their human-and deva-nature) depending on them. The illumination of all the Shrāvakas, of all the Pratyekas (cf. NOTE 43 and 14), the way of the Bodhisattva, all Buddha-dharmas they all are attained and come to fruition due to these ten wholesome great grounds. After the Buddha had spoken this discourse, the Dragon King of the Ocean, together with the great assembly, all the devas, asuras (cf. NOTE 1) and so on, all rejoiced greatly, received it with confidence and put it reverently into practice.

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*Translated from the Chinese by Saddhāloka Bhikkhu*

## NOTES:

(1) The different courses of existence are six:

- 1) The hellish realms ( 地獄 in Pali NIRAYA)
- 2) The realm of the hungry ghosts ( 餓鬼 in Pali PETA)
- 3) The realm of animals ( 畜生 in Pali TIRACCHĀNA)
- 4) The realm of the titans ( 阿修羅 in Pali ASURA)
- 5) The human realm ( 人 in Pali MANUSSA)
- 6) The realm of radiant beings ( 天 in Pali DEVA)

The first four are lower realms of consciousness while the last two realms include higher planes of consciousness.

(2) The accumulation and arising of all dharmas ( 諸法集起 ) is a definition of the mind ( 心 Pali CITTA), which especially refers to the Spheres, or Store of Consciousness ( 阿賴耶識 ĀLAYA VIJÑĀNA in SANSKRIT) in which there are the seeds (or potentiality) of all the dharmas stored and from this store consciousness all dharmas are arising. (一切現行法於此識薰 (其種子之義爲集由此一切現行法之義爲起) (佛學大辭典)

(3) The aggregates are five, in Chinese they are called ( 五蘊 in Pali PAÑCAKKHANDHA), they are:

- |   |                                  |
|---|----------------------------------|
| 1) Form or Matter ( 色 in Pali RŪPA) — — Matter ( 色 -RŪPA) | } (Body)身<br>— — Mind ( 名 -NĀMA) |
| 2) Feeling ( 受 in Pali VEDANĀ)                            |                                  |
| 3) Perception ( 想 in Pali SANÑĀ)                          |                                  |
| 4) Formations ( 行 in Pali SANKHĀRA)                       |                                  |
| 5) Consciousness ( 識 in Pali VINNĀNA)                     |                                  |

These Five Aggregates make up the human being and can be divided into mind and matter as above. The first is form, matter or corporeality and refers to the four primary elements (earth, water, fire, air) and their combination which is the body. The second is the feelings, that means our impressions through the senses and the mind, which are either painful, pleasant or neutral. The third one is perception, that is the ability to single something out, to mark it and recognise it in the light of previous experience. The fourth one is the formations, that is our reaction conditioned by previous experience towards objects perceived through the senses and through the mind. It is also called volition because it is our attitude conditioned through previous experience of acceptance, rejection or of ignoring. The fifth one is consciousness which is the ability to perceive, and to become conscious of anything.

(4) The sense-bases including the mind are twelve, that is six inner ones and six outer ones. These are the six senses and their objects:

六 根	}	1) Eye ( 眼 in Pali CAKKHU)	1) Visible Object (Form 色 in Pali RŪPA)	}	六 境
		2) Ear ( 耳 in Pali SOTA)	2) Audible Object (Sound 聲 in Pali SADDĀ)		
		3) Nose ( 鼻 in Pali GHĀNA)	3) Olfactory Object (Smell 香 in Pali GANDHA)		
		4) Tongue ( 舌 in Pali JIVHĀ)	4) Gustative Object (Taste 味 in Pali RASA)		
		5) Body ( 身 in Pali KĀYA)	5) Tactile Object (Bodily Touch 觸 in Pali PHOṬṬHABBA)		
		6) Mind ( 意 in Pali MĀNO)	6) Mental Object (DHAMMA 法)		

(5) The elements here refers to the eighteen elements, namely the six sense organs ( 六門 ) or also ( 六根 ) in the sense of sense faculties, (compare note (4)), secondly the six objects, these are the ( 六境 ) (compare note (4)) and the six consciousnesses (in Pali VINÑĀNA)

六 識	}	1) Eye Consciousness
		2) Ear Consciousness
		3) Nose Consciousness
		4) Tongue Consciousness
		5) Body Consciousness
		6) Mind Consciousness

(6) A KOTI ( 億 ) is a term denoting spacial and temporal dimensions of 10,000,000

(7) ISHVARA and BRAHMA DEVAS. A deva is a radiant being from more purified and refined realms than the one of ordinary human consciousness.

A) The realm of the ISHVARA DEVA or the god of freedom, another name is ( 他化自在天 PARANIMMITA-VASHAVARTIN) in Sanskrit (in Pali PARANIMMITA VASAVATTI), translated this would be "heavenly beings with the power over the production of others." (NYĀṆAṬILOKA's *Buddhist Dictionary*), NĀGĀRJUNA says in his commentary to the MAHĀPRAJÑĀ-PĀRAMITĀ SŪTRA: "Those devas snatch away that which is created by others and enjoy themselves with it, therefore they are called the devas who can freely dispose of others creations" (MAHĀPRAJÑĀPĀRAMITĀ SHĀSTRA) (此天奪他所化而娛樂故言他化自在) (大智度論) This realm of consciousness is the last one, the highest one of the realm of desire. (see NOTE 19)

B) The BRAHMA DEVAS are in the first realm of the world of form (see NOTE 19), their realm consists of three realms and corresponds to the plane of the first absorption ( 第一禪定 in Pali PATHAMA JHĀNA). They are the ( 梵衆天 BRAHMA-PARISAJJA in Pali) Retinue of Brahma, the ( 梵輔天 BRAHMA PUROHITA in Pali) the Assistants of BRAHMA and the ( 大梵天 or MAHĀ BRAHMĀNO in Pali) Great Brahma.

(8) The eight classes of devas and dragons, and such like. ( 天龍八部 ) They are:

- 1) The DEVAS (Radiant ones) 天
- 2) The NĀGAS (Dragons) 龍
- 3) The YAKSHAS (Demons) 夜叉
- 4) The GANDHARVAS (Celestial Musicians) 乾闥婆
- 5) The ASURAS (Titans) 阿修羅
- 6) The GARUDAS (Golden Winged Bird Spirits) 迦樓羅
- 7) The KINNARAS (Celestial Musicians) 緊那羅
- 8) The MAHORAGAS (Great Python Like Beings) 摩睺羅伽

(9) The views of annihilation and eternity ( 斷見 or UCCHĒ-DADITṬHI in Pali and 常見 or SASSATA-DITṬHI in Pali).

*"One must cultivate wholesome actions with right view, understanding the law of cause and effect thoroughly and not be moved by or inclined towards wrong views. Wrong views are the two views of annihilation and of eternity. A person who has the view of annihilation has no faith in the law of action and its result ( 業果 in Pali KAMMA-VIPĀKA). He thinks that once a man dies all is finished therefore he commits recklessly evil since he does not fear the result that is to follow. The one with a view of eternity considers all things and events in the world as fixed. Thus a man will be born again and again from generation to generation as a man and an ox and a horse will be born again and again as an ox and a horse and the performance of wholesome or of evil actions has no bearing on the pain or pleasure this body is undergoing. This is so because there is no understanding of the true meaning of the law of cause and effect. If one wants to cultivate exclusively wholesome actions without falling into wrong views, then one must contemplate on the body as being impermanent, contemplate on the mind as being without owner and contemplate on the dharmas as being mirages ( 幻 ). According to the mind actions are performed and according to the actions retribution is received. This then is the true characteristic of a clear understanding of the law of cause and effect."*

This is from a commentary to this discourse by the venerable T'ai-Hsü ( 太虛大師全書，第二編 五一佛說十善業道經講要 ). He was one of the great teachers in modern times in China.

In the Buddhist teaching very much emphasis is laid on right or perfect understanding and on the getting rid of wrong views and mere opinions. Right or Perfect understanding is the first step of the Holy Eightfold Path ( 八聖道 ARIYA ATṬHANGIKA MAGGA in Pali) (see NOTE 20). The third Patriarch of the Ch'an School ( 禪宗 ZEN-SHU in Japanese) says in his wonderful poem on 'Trust in the Heart'. "You need not search for truth, you must only stop having views." ( 不用求真，惟須息見 ) ( 信心銘 by 僧璨 ).

(10) The fields of merit ( 福田, in Pali PUNṆAKHETTA)

*"Fields of merit are the fields where merits can be planted. There are three kinds of these:*

- 1) *The field of reverence, that is the Buddhas, Bodhisttvas, teachers and elders and so on, these ought to be revered and blessings will be obtained.*



2) *The field of gratitude, that is one's father and mother and those who have been kind to one, to these one ought to show filial respect and blessings will be obtained.*

3) *The field of compassion, that is to assist and to help with compassion and sympathy to beings which are suffering and troubled and blessings will be obtained.*

*In these three fields of merit, one can rejoice and offer support, then one will be able to obtain the joyful fruit of being respected and supported by men and devas.*" (Ven. T'ai-Hsu's commentary on this discourse. cf. NOTE 9).

(11) "The Bodhisattva has one method which enables him to cut off all sufferings of all evil destinies." (菩薩有一法能斷一切諸惡道苦) The reader is reminded that this means constant work to bring all the wholesome dharmas to completion and fruition, this task requires the whole being. There are three ways of developing the Illumination Mind (菩提心 BODHICITTA in Pali) according to the Flowergarland discourse (華嚴經 or AVATAMSAKA SŪTRA in SANSKRIT). They are:

1) The straight mind (直心) which is the development of wisdom, that is to be rightly recollecting and to be aware of the fundamental suchness (眞如法 in Pali BHŪTATATHATĀ DHAMMA).

The Avatamsaka Sūtra (華嚴經) says: "Because the Tathāgatas of the ten directions have one way in common, they go beyond life and death, this is all due to the straight mind." (十方如來同一道故, 出離生死, 皆以直心). The BODHISATTVA representing the straight mind in MAÑJUŚRĪ Bodhisattva (文殊師利菩薩).

2) The deep mind (深心) which is the joyful cultivation of all wholesome actions and the accumulation of immense merit. The VIMALAKĪR-TINIRDESHASŪTRA (維摩詰所說經) says: "The deep mind is the place of the illumination, because of the increase in benefits." 深心即道場增長功德故. The Bodhisattva representing the deep mind is SAMANTA-BHADRA Bodhisattva (普賢菩薩).

3) The mind of great compassion (大悲心) which is the development of compassion, that is the saving and protecting of all beings that are suffering. The Bodhisattva representing the mind of great compassion is AVALOKITESHVARA Bodhisattva (觀世音菩薩)

"MAITREYA SAID: 'The illumination mind is the lamp, the great compassion is the oil, the great vows are the wick. The radiance (of the lamp) illumines the Dharma realms.' (The radiance that is the great wisdom)" (慈氏云。菩提心燈。大悲爲油。大願爲炷。光照法界) (光即大智) quoted from the commentary on the Avatamsaka Sūtra by Ven. Ching-Liang Cheng Kuan (華嚴經普賢行願品疏 by 清涼澄觀沙門) the fourth patriarch of the AVATAMSAKA School.

(12) The evil courses of existence (惡道 in Pali DUGGATI) are the hellish realms, the animal world and the hungry ghost realm, cf. NOTE 1.

(13) The Illumination of the SHRĀVAKAS (聲聞菩提 in Pali SĀVAKABODHI). The SHRĀVAKAS are the noble Disciples of the Buddha who

have attained to anyone of the four degrees of awakening, that is to the stream-enterer (入流 or 須陀洹 in Pali SOTĀPANNA), the Once-returned (一還 or 斯陀含 in Pali SAKĀDĀGĀMI), the Non-returned (不還 or 阿那含 in Pali ANĀGĀMI) and the Purified One (應供 or 阿)羅漢 in Pali ARAHAT).

(14) The Illumination of the PRATYEKAS (獨覺菩提 in Pali PACCEKABODHI). The Pratyeka is one who awakened alone and on his own without a teacher.

Please note that all illuminations have the same substance, but differ in degree, intensity and quality. They should not be taken as a subject of argument since they can only be fathomed from one's own achievements, experience and aspirations.

The Highest Illumination refers to that of the Buddha (it is 無上菩提 ANUTTARA BODHI). This is the Perfect Illumination (正等覺 or 三藐三菩提 in Pali SAMMĀ SAMBODHI)

(15) Wrong conduct (邪行 in Pali MICCHĀ-CARANA)

*“Wrong conduct refers to sexual desire. Among men the fitting union between husband and wife is considered to be right, anything else is called wrong. Now this is roughly and shallowly explained, if we are going deeper then all beings of the realm of desire (cf. NOTE 19) must have a right mental attitude and right conduct because of sexual desire. Again any heedlessness regarding any of the five objects of the (sense) desires (五欲境) cf. NOTE 4) pertains to wrong conduct. One must go beyond the realm of desire then one can subdue desire. One must attain to the third fruit (第三果, i.e. 不還 in Pali ANĀGĀMI-PHALA) the fruit of the non-returned (cf. NOTE 13) then one can ultimately leave desire behind.” (VEN. Tai-Hsi's commentary on this discourse, cf. NOTE 0 ibid.)*

(16) The faculties refers to the six faculties, that is the five sense organs and the (mind (六根 in Pali 6 INDRIYAS)

(17) Blue lotusflower (優鉢羅 in Sanskrit UTPALA)

(18) MĀRA (魔羅 in Pali MĀRA) means literally 'Murder, Death' (能奪命) is anything which traps and ensnares beings, taking away their real life and wisdom, hindering them in their spiritual life and leading them into delusion.

(19) The 'Three Realms' or 'Three Worlds' (三界 in Pali TĪ-LOKA) they are the Realm of Desire (欲界 in Pali KĀMALOKA), the Realm of Form (色界 in Pali RŪPALOKA) and the Realm of Formlessness (無色界 in Pali ARŪPALOKA). Our world of sensory perception and mental processes is included in here and worlds beyond our normal state of consciousness.

(20) The Holy Path (聖道 in Pali ARIYAMAGGA) is the Holy Eightfold Path:

I) Right Understanding (正見 in Pali SAMMĀ DIṬṬHI). This is the right understanding of the nature of the universe, of the laws governing it. It is the understanding of the Four Holy Truth's which are in short: (1) that life is

conflict, unsatisfactoriness and suffering. (2) that the origin of this conflict, unsatisfactoriness and suffering is our constant craving leading to constant becoming and constant dying. (3) The cessation of this craving comes about through the giving up of, abandoning of, freeing from, and detachment from it. (4) The path that leads to the cessation of suffering is the Holy Eightfold Path. This Right Understanding is the cultivation of wisdom (cf. NOTE 9/NOTE 21/NOTE 29)

II) Right Aspiration ( 正思惟 in Pali SAMMĀ SAMKAPPĀ ). This is a mind which is free from sensuality, enmity and harming.

III) Right Speech ( 正語 in Pali SAMMĀ VĀCĀ ). This refers to speech which is free from untruth, gossip, harsh speech, rude and foolish speech.

IV) Right Action ( 正業 in Pali SAMMĀ KAMMANTA ), abstention from killing, stealing and sensual misconduct.

V) Right Livelihood ( 正命 in Pali SAMMĀ AJĪVA ). A way of livelihood which does not cause harm to oneself nor to others and which is conducive to spiritual progress.

VI) Right Effort ( 正精進 in Pali SAMMĀ VĀYĀMO ). The Four Right Efforts (cf. NOTE 32)

VII) Right Mindfulness ( 正念 in Pali SAMMĀ SATI ). The Four Foundations of Mindfulness (cf. NOTE 32)

VIII) Right Concentration ( 正定 in Pali SAMMĀ SAMĀDHĪ ). The concentration of the mind on wholesome objects.

This Holy Eightfold Path leads to the 'seeing of things as they are,' to transcendental freedom where this path culminates and becomes perfect. The wrong Path ( 邪道 in Pali MICCHĀ MAGGA ) is wrong understanding, wrong aspiration up to wrong concentration. This path does not lead to freedom but to more suffering and enslavement.

(21) The View of a Personality ( 身見 or 薩迦耶見 in Pali SAKKĀYA-DITṬHI ). This is the view coming from wrong identification with and clinging to an 'I' or 'mine'. It is the identification of ourselves with and clinging to this body and mental processes regarding them as 'I' as 'a personality' while they are only the result of past conditioning, that is in themselves they are without substance. They are a bundle of reactions moulded out of past experiences and actions, (compare also NOTE 9)

(22) Difficult Conditions, there are eight difficult conditions ( 八難 ), they are called difficult conditions because due to them it is difficult to hear or come to know the Teaching of the Buddha and still more difficult to practise it, they are:

- I) The difficulty of (being in) hell ( 地獄難 )
- II) The difficulty of (being a) hungry ghost ( 餓鬼難 )
- III) The difficulty of (being an) animal ( 畜生難 )
- IV) The difficulty of being blind, deaf or dumb ( 盲聾瘡癩難 )
- V) The difficulty of being a person of worldly wisdom, eloquence and cleverness ( 世智辯聰難 )
- VI) The difficulty of (living), before or after the Buddha ( 佛前佛後難 )

VII) The difficulty of not being born in the Middle Country  
( 不生中國難 )

(Middle Country refers here to India where the Buddha taught and means actually any place where the Buddha-dharma cf. NOTE 23, that is the Teaching of Awakening is present.)

VIII) The difficulty of being born in a heaven where life is long  
( 生長壽天難 )

(23) All the Buddha-dharmas ( 一切佛法 in Pali SABBĀ BUDDHA-DHAMMĀ), that means all the dharmas ( 法 laws, things, states, teachings, truths) pertaining to the Buddha, the Fully Awakened One.

*'The Tathāgata has taught that all the dharmas are all Buddha-dharmas. Because all dharmas can be realized and known well, they are called Buddha-dharmas. The original nature of the dharmas is equivalent with the Buddha-dharmas. Therefore it is that the dharmas are all Buddha-dharmas.'* ( MAHĀRĀTNAKŪṬA-SŪTRA Vol. IV) 如來嘗說一切諸法。皆是佛法。以於諸法。能善了知。名為佛法。諸法本性。與佛法等。是故諸法。皆是佛法 ( 大寶積經卷四 )

(24) The Higher Spiritual Powers ( 神通 in Pali ABHINŪṬĀ) They are six, namely:

- I) The Magical Powers ( 神通通 in Pali IDDHI-VIDHĀ)
- II) The Divine Eye ( 天眼通 in Pali DIBBA-CAKKHU)
- III) The Divine Ear ( 天耳通 in Pali DIBBA-SOTA)
- IV) The Penetration of other's Minds ( 他心通 in Pali CETO-PARIYANĀNA)
- V) The Recollection of Former lives ( 宿命通 in Pali PUBBENIVĀSĀNUSSATI)
- VI) The Exhaustion of outflows ( 漏盡通 in Pali ĀSAVAKHAYA)

The First five are mundane powers ( 世間 ) while the sixth one is supra-mundane ( 出世間 ) and pertains to liberation ( 解脫 ).

(25) The store of Buddha-dharmas ( 佛法藏 ). cf. NOTE 23. This is the store of the Tathāgata ( 如來藏, 如來 in Pali Tathāgata is one of the ten attributes of the Buddha and means the "Thus-come" or the "Thus-gone" – gone to "Suchness."). According to the SHRĪMĀLĀ SŪTRA there are two kinds of Tathāgata store: "Firstly the void Tathāgata store, that is, the store where all the defilements have been given up, are relinquished and different from it, secondly the Tathāgata store which is not void, that is, which contains inconceivable and unspeakable Buddha-dharmas more than the sand of the Ganges and has not given up, nor relinquished them." (The Ganges is a big river in India and its sand is especially fine this is to convey the immensity)(一空如來藏。謂若離若脫若異一切煩惱藏。二不空如來藏。謂其過河沙不離不脫不思議佛法。)(勝鬘經)

(26) The meaning and benefit of all the Buddha-dharmas ( 一切佛法義利 ). Meaning and benefit correspond to each other where one is, there is the other one too. When truth, the deeper meaning is seen then there are too the benefits of truth, of the deeper understanding. Truth, the

profound meaning of the Buddha-dharma has to be seen in the 'Here and Now' and from this the benefits arise. The interrelationship can be seen from the practice of Dharma and the experience of it.

(27) The great vows are brought to completion. The great vows are the vows of a Buddha to be, of a Bodhisattva, to cut off all the defilements, to deliver all beings, to bring all dharmas to completion like the well known 48 vows of AMITĀBHA BUDDHA made before becoming Buddha as DHARMĀKARA BHIKSHU or the ten vows of SAMANTABHADRA BODHISATTVA. It goes without saying that morality is the basis for any spiritual achievement.

(28) See NOTE 25

(29) Wrong views arising from discrimination ( 分別妄見 ) compare the "Trust in the Heart" (cf. NOTE 9)

*"If the mind makes no distinctions,* ( 心若不異 )  
*all dharmas are one.* ( 萬法一如 )  
*The marvellous substance of oneness* ( 一如體玄 )  
*resolutely forgets(any) condition(ing)* ( 兀爾忘緣 )  
*when the equality of all dharmas is seen* ( 萬法齊觀 )  
*one returns back to So-ness"* ( 歸復自然 )(信心銘 by 僧璨)

With this paragraph the Six Perfections ( 波羅蜜 or 度 in Pali PĀRAMĪ or PARAMITĀ) with which the ten wholesome actions should be adorned, have been concluded. The six perfections are:

- I) Giving ( 布施 in Pali DĀNA)
- II) Morality ( 戒 in Pali SĪLA)
- III) Patience ( 忍 in Pali KHANTI)
- IV) Energy ( 精進 in Pali VIRIYA)
- V) Meditation ( 禪 in Pali JHĀNA)
- VI) Wisdom ( 慧 in Pali PAÑÑĀ)

Due to the bringing to completion of these Perfections one reaches the other shore, PĀRAMĪ or PĀRAMITĀ. ( 度 ) means going beyond (life and death), transcending the mundane.

(30) These are the Four Divine States ( 梵住 in Pali BRAHMA VIHĀRA) cf. NOTE 11/3 they are also called the Four Immeasurables ( 無量 in Pali APPAMĀÑÑĀ) because they cannot be measured nor can limits be imposed on to them, they are illimitable.

"... have a mind that is neither attached to favourable circumstances nor resents adverse circumstances."

*"The Perfect Way is not difficult,* ( 至道無難 )  
*it only refuses to pick and to choose.* ( 唯嫌揀擇 )  
*only do not like nor dislike* ( 但莫憎愛 )  
*and you will clearly understand,* ( 洞然明白 )  
*a hair breadth of difference,* ( 毫釐有差 )  
*and Heaven and Earth are separated.* ( 天地懸隔 )  
*If you want to have it manifest before you* ( 欲得現見 )

*be neither for nor against* ( 莫存順逆 )  
*The conflict between for and against,* ( 違順相爭 )  
*is the sickness of the mind."* ( 是爲心病 )

'Trust in the Heart" (cf. NOTE 9) ( 信心銘 by 僧璨 )

(31) The Four Ways of Helping (others) ( 四攝 (法) in Sanskrit CATUḤ SAMGRAHA-VASTU). These are ways to help beings to open their hearts and to enable them to receive the dharma.

I) Giving ( 布施 ) either materially or spiritually according to the wants and needs of the being concerned.

II) Loving Speech ( 愛語 ) which is helpful and beneficial speech which is in accordance with the nature and the faculties of beings and is consoling to those who are in distress.

III) Beneficial conduct ( 利行 ) that is mental, verbal and bodily action which is beneficial for other beings.

IV) Co-operation ( 同事 ). This means to see with the DHARMA EYE ( 法眼 ), i.e., spiritual eyes, the nature and the faculties of beings, to adapt oneself to their standard and benefit them.

These are the four means for the practice of the Buddhist in order to help beings.

(32) This paragraph concludes the adornment of the Wholesome Ways of Action, by the Thirty-seven Dharmas leading to Illumination ( 三十七助道品 in Pali 37 BODHIPAKKHIYA-DHAMMĀ). They are the dharmas that lead and pertain to illumination. They are:

The Four  
Foundations  
of  
Mindful-  
ness

四念處

in Pali 4  
SATIPĀT-  
THANA)

- 1) The Foundation of Mindfulness of (contemplating) the body. ( 身念處 in Pali KĀYĀNUPASSANĀ). This is the development of awareness concerning the body in all it's different aspects like the postures, movements, breathing, the parts of the body (anatomy), composition of the body and more.
- 2) The Foundation of Mindfulness of (contemplating) the feelings ( 受念處 in Pali VEDANĀNUPASSANĀ). This is the development of awareness of the feelings and their nature.
- 3) The Foundation of Mindfulness of (contemplating) the mind ( 心念處 in Pali CITTĀNUPASSANĀ). This is the development of awareness regarding the mental states and the understanding of the states of consciousness.
- 4) The Foundation of Mindfulness of (contemplating) the mental contents ( 法念處 in Pali DHAMMĀNUPASSANĀ). This is the development of awareness regarding the nature of the mind, it's workings and it's objects.

In another way this four contemplations can be summarized as follows:

- 1) To contemplate on the body as impure
- 2) To contemplate on the feelings as suffering (in conflict)
- 3) To contemplate on the mind as impermanent (in flow)
- 4) To contemplate on the mental contents as no-self (Sub-

stance-less)

The practice of awareness as outlined above, constitutes RIGHT MINDFULNESS in the Holy Eightfold Path (cf. NOTE 20).

- The Four RIGHT EFFORTS / 四正勤 in Pali 4 SAMMĀPPADHĀNA
- 1) "The whole-hearted effort to destroy unwholesome things (states) that have already arisen" (已生惡法爲除斷。一心勤精進。)
  - 2) "The whole-hearted effort of preventing unwholesome things (states) that have not yet arisen from arising" (未生惡法不令生。一心勤精進。)
  - 3) "The whole-hearted effort to develop wholesome things (states) have not yet arisen" (未生善法爲生。一心勤精進。)
  - 4) "The whole-hearted effort to maintain and increase already arisen wholesome things (states)" (已生善法爲增長。一心勤精進。)

The practice of effort which is the freeing of energy by removing the blockages and channelling it so as not to scatter it is Right Effort in the Holy Eightfold Path (cf. NOTE 20).

- The Four Bases of Power (四神足 in Pali 4 IDDHIPĀDA)
- 1) Concentration of Will (欲神足 in Pali CHANDA-SAMĀDHI)
  - 2) Concentration of Energy (進神足 in Pali VIRIYA-SAMĀDHI)
  - 3) Concentration of Consciousness (mind) (心神足 in Pali CITTA-SĀMADHI)
  - 4) Concentration of Investigation (觀神足 in Pali VIMĀMSA-SAMĀDHI)

- The Five Faculties (五根 in Pali 5 INDRIYA)
- 1) Confidence (信 in Pali SADDHĀ)
  - 2) Energy (精進 in Pali VIRIYA)
  - 3) Mindfulness (念 in Pali SATI)
  - 4) Concentration (定 in Pali SAMĀDHI)
  - 5) Wisdom (慧 in Pali PANNĀ)

The Five Powers (五力 in Pali 5 BALA)

They are identical with the five faculties above, only that they have been developed so that they can destroy their opposites, namely, wavering doubt, inertia, forgetfulness, distraction and delusion. The five faculties are the potential to be developed while the five-powers are the actual that has been developed.

- The Seven Factors of Illumination (七覺分 in Pali 7 BOJHANGAS)
- 1) Investigation of Laws (擇法 in Pali DHAMMA-VICAYA)
  - 2) Energy (精進 in Pali VIRIYA)
  - 3) Joy (interest) (喜 in Pali PĪTI)
  - 4) Tranquillity (輕安 in Pali PASSADHI)
  - 5) Mindfulness (念 in Pali SATI)
  - 6) Concentration (定 in Pali SAMĀDHI)
  - 7) Serenity (捨 in Pali UPEKKHA)

The Noble Eightfold Path in Pali

The Noble or Holy (Eightfold) Path (正道或聖道) has already been mentioned and briefly set out in NOTE 20, as the space does not permit me here to go into more detail about each of these

ARIYA }  
 ATTHAN- } dharmas, the reader is recommended to study further on his own,  
 GIKA } reading and researching other discourses where the meaning of these  
 } things is clearly explained and well illustrated.  
 MAGGA)

(33) Calm Meditation ( 止 or 奢摩他 in Pali SAMATHA). There are two forms of meditation in the Buddhist Teaching, one is meditation which develops the mind and the other one, develops wisdom. Calm meditation is the former one and insight meditation the latter one. Calm meditation is the development of consciousness and its expansion leading to higher levels of consciousness. The bonds and latent tendencies are the gross defilements that bind us and the more subtle tendencies latent in us that have to be destroyed and transcended in order to make spiritual progress.

(34) Insight Meditation ( 觀 or 毗鉢舍那 In Pali VIPASSANĀ) is as already said in the previous note, the development of wisdom, of intuitive wisdom, that is based on direct insight into the nature of things as they really are.

(35) Means or expedients ( 方便 in Pali UPĀYA) are the ways and means to practise using skill in means in order to reach liberation and to benefit all beings.

Conditioned and Unconditioned Happiness ( 爲無爲樂). Conditioned happiness refer to mundane happiness while unconditioned happiness refers to the Supramundane Happiness (that of awakening, liberation, Illumination-NIRVANA)

(36) *The Buddha has Ten Powers ( 十力 in Pali DASABALA). They are:*

*I That He knows according to reality what is right and what is wrong is the first power.*

*II That He knows all actions and all results ( 諸業諸受 ) of beings whether past, future or present. That He knows their basis of action ( 造業處 ), that He knows their conditioning ( 因緣 in Pali HETU PAC-CAYA literally 'Root Condition'), that He knows their results ( 果報 in Pali VIPĀKA meaning here the results arising, as a consequence of performed action) is the second power.*

*III That He knows according to reality the marks of differentiation ( 分別相 ) of purity and defilements regarding the concentration (meditation) ( 定 in Pali SAMĀDHI) of all absorptions ( 禪 in Pali JHĀNA), Liberations ( 解脫 in Pali VIMUTTI), and of all meditations (meaning here all states where the mind is one-pointed 三昧 in Pali SAMĀDHI) is the third power.*

*IV That He knows all the faculties ( 根 in Pali INDRIYA cf. NOTE 32) of other beings together with their higher and lower characteristics is the fourth power.*

*V That He knows the different inclinations of other beings is the fifth power.*

*VI That He knows the countless different natures ( 性 ) (of the various things) in the world is the sixth power.*

*VII That He knows the final goals of all paths is the seventh power.*

*VIII That He knows the various past lives with all their characteristics*



(相 in Pali LAKKHANA) and conditionings (因緣 cf. second power) of one life, two lives, up to hundred thousands of lives from the beginning of a World-aeon (劫 (波) in Pali KAPPA in Sanskrit KALPA is an enormous period of time in which the formation, growth, existence and dissolution of a world takes place together with the period of emptiness and chaos that follows its disappearance, ) to the end of a world-aeon. "When I was living as that being my personal name, my family name, foods and drinks, sufferings and pleasures and the length of the life span were such and such. Being thus death took place here and birth took place here and on dying again birth took place here. Being born here, the personal name, the family name, the foods and drinks, sufferings and pleasures and the length of the span of life was thus. This the eighth power.

IX Because the purity of the Buddha's Divine Eye surpasses that of the eyes of devas and men, he sees beings when they die and when they are born; whether they are beautiful or ugly, big or small, whether they have fallen into unwholesome ways or wholesome ways. In this way action conditions its result. This being performed unwholesome bodily actions, unwholesome verbal actions and unwholesome mental actions. It slanders with wrong view (cf. NOTE 9 NOTE 21/NOTE 29) a saint and performs an action based on wrong view. Because of this the condition is being laid for the entering into the evil courses of existence (cf. NOTE 12) and at the time of death when the body breaks up, the being is reborn in the hellish realms. That being performed wholesome bodily, verbal and mental actions. It does not slander the saint and having right view it performs actions based on right view (understanding). Because of this the condition is being laid for entering into the good courses of existence (cf. NOTE 1) and at the time of death when the body breaks up the being is reborn in the deva worlds (cf. NOTE 1). This is the ninth power.

X Because all the outflows are exhausted in the Buddha, there is cankerless liberation of mind and cankerless liberation through wisdom and the knowledge is present in Him: 'My births have come to an end, what had to be done has been done, there is no more becoming.' That He knows this according to reality is the tenth power."

From the MAHĀPRAJÑĀPARĀMITĀ-SHĀSTRA BY NĀGĀRJUNA  
BODHISATTVA (大智度論龍樹菩薩造 初品十力釋論第三十九)

The Four kinds of Fearlessness (四無畏). There are four Kinds of Fearlessness possessed by the Buddha:

- 1) The Fearlessness of knowing all things.
- 2) The Fearlessness of the freedom from outflows.
- 3) The Fearlessness of expounding all hindrances to the Path.
- 4) The Fearlessness of teaching the Path leading to the cessation of suffering.

The Eighteen Dharmas that distinguish (the Buddha) (十八不共法 in Sanskrit ĀVEṆĪKADHARMAS)

- 1) The body of all the Buddhas is faultless.
- 2) The speech is faultless.
- 3) The awareness is faultless.

- 4) *He is without partiality.*
- 5) *He is always in Samādhi (concentration, one pointedness of mind).*
- 6) *He has always (clear) knowledge and equanimity.*
- 7) *His intention (to save beings) does not decrease.*
- 8) *Undiminishing effort.*
- 9) *Undiminishing recollection*
- 10) *Undiminishing wisdom.*
- 11) *Undiminishing freedom.*
- 12) *Undiminishing knowledge and vision of freedom*
- 13) *All His bodily actions are performed with knowledge and wisdom.*
- 14) *All His verbal actions are performed with knowledge and wisdom.*
- 15) *All His mental actions are performed with knowledge and wisdom.*
- 16) *His wisdom is without any obstacles as regards knowing the past.*
- 17) *His wisdom is without any obstacles as regards knowing the future.*
- 18) *His wisdom is without any obstacles as regards knowing the present.*

*These eighteen Dharmas distinguish the Buddha from any Arahat, Pratyeka Buddha and Bodhisattva. These Dharmas pertain to the Fully Illuminated One.*

The Chinese text of the “Discourse on the Ten Wholesome Ways of action” is a calligraphy written by the Venerable Hung - I Vinayācārya 弘一律師 who lived from 1880 to 1943.

The Venerable Hung-I Vinaya master took the higher ordination at the age of 39 in 1918. After having been a highly successful and accomplished actor and artist. After becoming a monk he left everything behind and dedicated himself wholly to the spiritual life. He was known for his austere and simple way of life sparing no effort in the practice, study and teaching of the Buddhist teaching. He was well versed in the Vinaya School 華嚴宗 the Avataṃsaka School 律宗 and the Pure Land School 淨土宗. Despite the fact that he did not join the order at a young age he still managed due to earnest effort and diligence, to become a master of the Buddhist discipline. His many works show the depth and breadth of his learning. Since he became a monk he used his talent as a calligrapher exclusively for the writing of religious texts. His calligraphy reflects his conduct and way of life, it is pure, simple, plain and lucid.

The colophon to the calligraphy says:

*“On the 29th day of the seventh month in the year Keng-shen (1930), on the birthday of Kṣitigarbha Bodhisattva, Yen Yin wrote respectfully the “Discourse of the Ten Wholesome Ways of Action”, turning the merit over to the beings in the Dharma-realms wishing that they may all practise the ten wholesome ways of action. By this pure cause I resolve to be reborn in the Highest Bliss.”*

Please note that there are minor differences between the text that was used for the present translation and the text Venerable Hung-I Vinayamaster copied his calligraphy from. The differences consist in variant readings of the text of the discourse as found in the various different editions of the Tripitaka. Though the variant readings have not great bearing as regards the basic meaning of the discourse they sometimes may nevertheless contribute to the elucidation of one passage or another within the context. As we are mainly concerned with the understanding and the practice of the Buddhist teaching only those variant readings which have a direct bearing on the meaning of the text have been included while those of mere philological significance have been omitted. The different readings are as below:

Ven. Hung-I's text reads on the second page first line in the Chinese text , 莫 MOU instead of 豈 CH'I which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "Of those who look with reverence at the Tathāgata's body there is none who is not dazzled" instead of the present translation of the text page 7 line 7.

Ven. Hung-I's text reads on the second page first line , 集 CHI instead of 習 HSI which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "all this comes into being entirely through the merit of cultivating and accumulating wholesome actions" instead of the present translation of the text page 7 line 11.

Ven. Hung-I's text reads on the second page fourth line 當 TANG instead of 常 CH'ANG which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. As this reading here does not make much sense we do not translate it.

Ven. Hung-I's text reads on the seventh page sixth line, 直 CHIH instead of 貞 CHEN which is in accordance with the variant readings of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. Thus the text of Ven. Hung-I's calligraphy would read: "His family will be upright and obedient" instead of the present translation of the text page 11 line 7.

Ven. Hung-I's text reads on the eighth page second line, 慧 HUI instead of 惠 HUI which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. Thus the text according to Ven. Hung-I's calligraphy would read: "All he has he gives to others with wisdom" instead of the present translation of the text page 16 line 1.

Ven. Hung-I's text reads on the ninth page third line 安 AN instead of 守 SHOU. This however would make only a little difference except that 輕安快樂 CHING AN K'UAI LO is clearer than 輕守快樂 CHING SHOU K'UAI LO. 輕安 CHING AN is the Chinese translation of the Sanskrit PRASSADHI which means calm. cf. page 17 last line.

Ven. Hung-I's text reads on the ninth page third line, 忘 WANG instead of 妄 WANG which is the variant reading of the Sung, Yuan, Ming and old Sung editions of the Tripiṭaka. Thus according to the text of Ven. Hung-I's calligraphy it would read: "one is always free from delusion and forgetfulness" instead of the present translation of the text page 18 line 5.

普爲出資印送及讀誦受持展轉流通者回向曰。

以此功德 願令衆生

常得安樂 無諸病苦

欲行惡法 皆悉不成

所修善業 皆速成就

關閉一切諸惡趣門

開示人天涅槃正路

華嚴經普賢行願品

*Through the merit of this "I aspire that beings may always be at ease and happy, free from suffering and illness; that none of the evil dharmas practised may succeed, that all the wholesome actions practised may all be quickly accomplished; that all the gates to the evil courses of existence may be closed and that the right way to the human, the divine and to Nirvana is opened and shown."*

**From the Chapter of the Practices and Vows of Samantabhadra of the Avatamsaka Sūtra.**

# 印造佛經佛像之十大利益

- 一 從前所作種種罪過。輕者立即消滅，重者亦得轉輕。
- 二 常得吉神擁護，一切瘟疫、水火、寇盜、刀兵、牢獄之災，悉皆不受。
- 三 夙生怨對，咸蒙法益，而得解脫，永免尋仇報復之苦。
- 四 夜叉惡鬼，不能侵犯，毒蛇餓虎，不能爲害。
- 五 心得安慰，日無險事，夜無惡夢，顏道光澤，氣力充盛，所作吉利。
- 六 至心奉法，雖無希求，自然衣食豐足，家庭和睦，福祿縣長。
- 七 所言所行，人天歡喜。任到何方，常爲多衆傾誠愛戴，恭敬禮拜。
- 八 愚者轉智，病者轉健，困者轉亨，爲婦女者，報謝之日，捷轉男身。
- 九 永離惡道，受生善道。相貌端正，天資超越，福祿殊勝。
- 十 能爲一切衆生，種植善根。以衆生心，作大福田，獲無量勝果。所生之處，常得見佛聞法。直至三慧宏開，六通親證，速得成佛。

印造經像，既有如此殊勝功德，故凡遇○祝壽○賀喜○免災○祈求○

懺悔○薦拔之時，皆宜歡喜施捨，努力行之。

普爲施資及讀誦輾轉流通者迴向偈曰

願以此功德 消除宿現業 增長諸福慧 圓成勝善根  
所有刀兵劫 及與饑饉等 悉皆盡滅除 人各習禮讓  
一切施資利 輾轉流通者 現眷咸安樂 先亡獲超昇  
風雨常調順 人民悉安寧 法界諸含識 同證無上道

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十善業道經 中英對照

THE DISCOURSE ON THE  
TEN WHOLESOME WAYS OF ACTION

南無護法韋馱尊天菩薩

**HOMAGE TO THE VENERABLE DIVINE BODHISATTVA  
WEI T'UO, THE PROTECTOR OF THE DHARMA**





地而得成就。佛說此經已。娑竭羅龍王及諸大眾。一切世間天人阿修羅等。皆大歡喜。信受奉行。

十善業道經

庚申七月二十九日地藏菩薩聖誕。演音啟寫十善業道經。迴向法界眾生。願同修十善業道。以此淨業。正因決定往生極樂。

敬故。常勤攝化。一切眾生。念處莊嚴故。善能修習。四念處觀。正  
勤莊嚴故。悉能斷除一切不善法。成一法善法。神足莊嚴故。恆  
令身心輕安快樂。五根莊嚴故。深信堅固。精勤匪懈。常無迷忘。  
寂然調順。斷諸煩惱。力莊嚴故。眾怨盡滅。無能壞者。覺支莊嚴  
故。常善覺悟一切諸法。正道莊嚴故。得正智慧。常現在前。正莊  
嚴故。悉能滌除一切結使。觀莊嚴故。能如實知諸法自性。方便  
莊嚴故。速得成滿。為無為樂。龍王。當知此十善業。乃至能令十  
力無畏。十八不共。一切佛法。皆得圓滿。是故汝等。應勤修學。龍  
王。譬如一切城邑聚落。皆依大地。而得安住。一切藥草卉木叢  
林。亦皆依地。而得生長。此十善道。亦復如是。一切人天。依之而  
立。一切聲聞。獨覺。菩提。諸菩薩行。一切佛法。咸共依此十善大

受。能善方便。斷諸疑惑。離貪求心。而行施故。常富財寶。無能侵奪。一切所有。悉以慧捨。信解堅固。具大威力。離忿怒心。而行施故。常富財寶。無能侵奪。速自成就。無礙心智。諸根嚴好。見皆敬愛。離邪倒心。而行施故。常富財寶。無能侵奪。恆生正見。敬信之家。見佛聞法。供養眾僧。常不忘失。大菩提心。是為大士修菩薩道時。行十善業。以施莊嚴。所獲大利。如是。龍王。舉要言之。行十善道。以戒莊嚴。故能生一切佛法。義利滿足。大願。忍辱莊嚴。故得佛圓音。具眾相好。精進莊嚴。故能破魔怨。入佛法藏。定莊嚴。故能生念慧。慚愧輕安。慧莊嚴。故能斷一切分別妄見。慈莊嚴。故於諸眾生。不起惱害。悲莊嚴。故愍諸眾生。常不厭捨。喜莊嚴。故見修善者。心無嫌嫉。捨莊嚴。故於順違境。無愛恚心。四攝莊

疑見十。不墮諸難。是為十。若能迴向阿耨多羅三藐三菩提者。後成佛時。速證一切佛法。成就自在神通。爾時世尊復告龍王言。若有菩薩。依此善業。於修道時。能離殺害。而行施故。常富財寶。無能侵奪。長壽無夭。不為一切怨賊損害。離不與取。而行施故。常富財寶。無能侵奪。最勝無比。悉能備集諸佛法藏。離非梵行。而行施故。常富財寶。無能侵奪。其家直順。母及妻子。無有能以欲心視者。離虛誑語。而行施故。常富財寶。無能侵奪。離眾毀謗。攝持正法。如其誓願。所作必果。離離間語。而行施故。常富財寶。無能侵奪。眷屬和睦。同一志樂。恆無乖諍。離麤惡語。而行施故。常富財寶。無能侵奪。一切眾會。歡喜歸依。言皆信受。無違拒者。離無益義語。而行施故。常富財寶。無能侵奪。言不虛設。人皆敬

奇妙物。皆奉獻故。五。所獲之物。過本所求。百倍殊勝。由菩薩時。不慳嫉故。是為五。若能迴向阿耨多羅三藐三菩提者。後成佛時。三界特尊。皆共敬養。復次。龍王。若離瞋恚。即得八種喜悅心法。何等為八。一。無損惱心。二。無瞋恚心。三。無諍訟心。四。柔和質直心。五。得聖者慈心。六。常作利益安眾生心。七。身相端嚴。眾共尊敬。八。以和忍故。速生梵世。是為八。若能迴向阿耨多羅三藐三菩提者。後成佛時。得無礙心。觀者無厭。復次。龍王。若離邪見。即得成就十功德法。何等為十。一。得真善意樂。真善等侶。二。深信因果。寧殞身命。終不作惡。三。惟歸依佛。非餘天等。四。直心正見。永離一切吉凶疑網。五。常生人天。不更惡道。六。無量福慧。轉轉增勝。七。永離邪道。行於聖道。八。不起身見。捨諸惡業。九。住無

五。若能迴向阿耨多羅三藐三菩提者。後成佛時。得正眷屬。諸魔外道。不能沮壞。復次。龍王。若離惡口。即得成就八種淨業。何等為八。一。言不乖度。二。言皆利益。三。言必契理。四。言詞美妙。五。言可承領。六。言則信用。七。言無可譏。八。言盡愛樂。是為八。若能迴向阿耨多羅三藐三菩提者。後成佛時。具足如來梵音聲相。復次。龍王。若離綺語。即得成就三種決定。何等為三。一。定為智人所愛。二。定能以智。如實答問。三。定於人天。威德最勝。無有虛妄。是為三。若能迴向阿耨多羅三藐三菩提者。後成佛時。即得如來諸所授記。皆不唐捐。復次。龍王。若離貪欲。即得成就五種自在。何等為五。一。三業自在。諸根具足故。二。財物自在。一切怨賊不能奪故。三。福德自在。隨心所欲。物皆備故。四。王位自在。珍

菩提智。復次。龍王。若離邪行。即得四種智所讚法。何等為四。一。諸根調順。二。永離諍掉。三。世所稱歎。四。妻莫能侵。是為四。若能迴向阿耨多羅三藐三菩提者。後成佛時。得佛丈夫隱密藏相。復次。龍王。若離妄語。即得八種天所讚法。何等為八。一。口常清淨。優鉢華香。二。為諸世間之所信服。三。發言成證。人天敬愛。四。常以愛語。安慰眾生。五。得勝意樂。三業清淨。六。言無誤失。心常歡喜。七。發言尊重。人天奉行。八。智慧殊勝。無能制伏。是為八。若能迴向阿耨多羅三藐三菩提者。後成佛時。即得如來真實語。復次。龍王。若離兩舌。即得五種不可壞法。何等為五。一。得不壞身。無能害故。二。得不壞眷屬。無能破故。三。得不壞信。順本業故。四。得不壞法行。所修堅固故。五。得不壞善知識。不誑惑故。是為

等為十。謂能永離殺生、偷盜、邪行、妄語、兩舌、惡口、綺語、貪欲、瞋  
恚、邪見。龍王。若離殺生。即得成就十離惱法。何等為十。一。於諸  
眾生。普施無畏。二。常於眾生。起大慈心。三。永斷一切瞋恚習氣。  
四。身常無病。五。壽命長遠。六。恆為非人之所守護。七。常無惡夢。  
寢覺快樂。八。滅除怨結。眾怨自解。九。無惡道怖。十。命終生天。是  
為十。若能迴向阿耨多羅三藐三菩提者。後成佛時。得佛隨心  
自在壽命。復次。龍王。若離偷盜。即得十種可保信法。何等為十。  
一。資財盈積。王賊水火。及非愛子。不能散滅。二。多人愛念。三。人  
不欺負。四。十方讚美。五。不憂損害。六。善名流布。七。處眾無畏。八。  
財命色力安樂。辯才具足無缺。九。常懷施意。十。命終生天。是為  
十。若能迴向阿耨多羅三藐三菩提者。後成佛時。得證清淨大



身者。莫不目眩。汝又觀此諸大菩薩。妙色嚴淨。一切皆由修集善業福德而生。又諸天龍八部眾等。大威勢者。亦因善業福德所生。今大海中。所有眾生。形色羸鄙。或大或小。皆由自心種種想念。作身語意諸不善業。是故隨業。各自受報。汝今當應如是修學。亦令眾生。了達因果。修習善業。汝當於此。正見不動。勿復墮在斷常見中。於諸福田。歡喜敬養。是故汝等。亦得人天尊敬供養。龍王。當知菩薩有一法。能斷一切諸惡道苦。何等為一。謂於晝夜。常念思惟觀察善法。令諸善法。念念增長。不容毫分不善間雜。是即能令諸惡永斷。善法圓滿。常得親近諸佛菩薩及餘聖眾。言善法者。謂人天身。聲聞菩提。獨覺菩提。無上菩提。皆依此法。以為根本。而得成就。故名善法。此法即是十善業道。何

十善業道經

大唐于闐三藏實叉難陀奉

制譯

如是我聞。一時佛在娑竭羅龍宮。與八千大比丘眾。三萬二千菩薩摩訶薩俱。爾時世尊告龍王言。一切眾生。心想異故。造業亦異。由是故有諸趣輪轉。龍王。汝見此會。及大海中。形色種類各別不耶。如是一切。靡不由心。造善不善身業。語業。意業所致。而心無色。不可見取。但是虛妄。諸法集起。畢竟無主。無我我所。雖各隨業。所現不同。而實於中。無有作者。故一切法。皆不思議。自性如幻。智者知己。應修善業。以是所生。蘊處界等。皆悉端正。見者無厭。龍王。汝觀佛身。從百千億福德所生。諸相莊嚴。光明顯曜。蔽諸大眾。設無量億自在梵王。悉不復現。其有瞻仰如來。

八者不著世論。於菩提分。生決定心。

九者種諸善根。無有雜染。清淨之心。

十者於諸如來。捨離諸相。起隨念心。

彌勒。是名菩薩發十種心。由是心故。當得往生阿彌陀佛極樂世界。  
彌勒。若人於此十種心中。隨成一心。樂欲往生。彼佛世界。若不得  
生。無有是處。

2

文出 大寶積經卷第九十二

發勝志樂會第二十五之二

## 菩薩發十種心。

佛告彌勒菩薩言。彌勒。如是十心。非諸凡愚不善丈夫具煩惱之所能發。何等爲十。

一者於諸衆生。起於大慈。無損害心。

1 二者於諸衆生。起於大悲。無逼惱心。

三者於佛正法。不惜生命。樂守護心。

四者於一切法。發生勝忍。無執著心。

五者不貪利養。恭敬尊重。淨意樂心。

六者求佛種智。於一切時。無忘失心。

七者於諸衆生。尊重恭敬。無下劣心。

譬如深淵  
澄靜清明  
慧人聞道  
心淨歡然

法句經

# 佛尼牟迦釋師本無南







十善業道經

說明佛像章  
爲弘一律師遺寶

菩薩發十種心附卷首



**A lecture of the excellent Karma resulting  
from the practice of the Ten Commandments**

Preached by

The Venerable Sek Fu Ho

in Hawaii

Recorded by his disciple Rev. Ming Wai

This Sultra was translated from Brahman

Language into Chinese.

by the Venerable Sikshananda of TRIPITAKA

(a Buddhist teacher of the Law),

a scramana of Kustana in the Tang Dynasty

Translated from Chinese into English by

Chia Lai Ching

C調 4/4 三寶歌

太虛大師作歌  
弘一律師遺譜

1. 人天長夜，宇宙黢闇，誰啓以光明？  
三界火宅，衆苦煎迫，誰濟以安寧？  
大悲大智大雄力；南無佛陀耶！  
昭朗萬有，衽席羣生，功德莫能名！  
今乃知 唯此是， 真正皈依處，  
盡形壽 獻身命， 信受勤奉行！
  
- 2 二諦總持，三學增上，恢恢法界身；  
淨德既圓，染患斯寂；蕩蕩涅槃城，  
衆緣性空唯識現，南無達摩耶！  
理無不彰，蔽無不解，煥乎其大明。  
今乃知 唯此是， 真正皈依處，  
盡形壽 獻身命， 信受勤奉行！
  
- 3 依淨律儀，成妙和合，靈山遺芳型；  
修行證果，弘法利世，燄續佛燈明。  
三乘聖賢何濟濟，南無僧伽耶！  
統理大衆，一切無碍，住持正法城。  
今乃知 唯此是， 真正皈依處，  
盡形壽 獻身命， 信受勤奉行！

## SONG OF THE TRIPLE GEM

Night is long on earth as in hea-ven who lights this dark world?

All suffers in Tri-lo-ka who will give us peace?

Buddha of the great pi-ty, power-ful and wise.

All's bright for He's good to mankind great virtues a-chieved.

Now we know 'tis the place where baptists per-formed.

Both with soul and bo-dy practice should be done.

Note: The Triple-Gem — the Buddha, the Doctrine, the Sangha.

Key C  $\frac{4}{4}$  SONG OF THE TRIPLE-GEM

$\overset{5}{\underline{5}} \overset{6}{\underline{6}} \overset{5}{\underline{5}} \overset{3}{\underline{3}} \mid \overset{3}{\underline{3}} \overset{2}{\underline{2}} \overset{1}{\underline{1}} \overset{2}{\underline{2}} \mid \overset{3}{\underline{3}} \overset{5}{\underline{5}} \overset{2}{\underline{2}} \overset{4}{\underline{4}} \mid \overset{3}{\underline{3}} \overset{0}{\underline{0}} \mid$   
 1. Night is long on earth as in heaven who lights this dark world?  
 2. Maintain two dog-mas and three studies for Dhar-ma-ka-ya;  
 3. Pure har-ma-ny rules were left on Mt. Gijj-ha-ku-ta.

$\overset{5}{\underline{5}} \overset{6}{\underline{6}} \overset{5}{\underline{5}} \overset{3}{\underline{3}} \mid \overset{3}{\underline{3}} \overset{2}{\underline{2}} \overset{1}{\underline{1}} \overset{2}{\underline{2}} \mid \overset{3}{\underline{3}} \overset{5}{\underline{5}} \overset{2}{\underline{2}} \overset{2}{\underline{2}} \mid \overset{1}{\underline{1}} \overset{0}{\underline{0}} \mid$   
 All suf-fers in Tri-lo-ka who will give us peace?  
 Pure vir-tues a-chieved is the way to the Nir-va-na,  
 Buddha's lights for ev-er by fruit of prac-tice a-chieved;

$\overset{1}{\underline{1}} \overset{1}{\underline{1}} \overset{6}{\underline{6}} \overset{6}{\underline{6}} \mid \overset{5}{\underline{5}} \overset{1}{\underline{1}} \overset{3}{\underline{3}} \mid \overset{2}{\underline{2}} \overset{5}{\underline{5}} \overset{5}{\underline{5}} \overset{5}{\underline{5}} \mid \overset{5}{\underline{5}} \overset{0}{\underline{0}} \mid$   
 Buddha of the great pi-ty, pow-er-ful and wise!  
 All causes are void and mind pre-vail-ing, Dhar-ma!  
 Ma-ny ho-ly Sang-ha. of three-ve-hi-cles!

$\overset{5}{\underline{5}} \overset{6}{\underline{6}} \overset{5}{\underline{5}} \overset{3}{\underline{3}} \mid \overset{3}{\underline{3}} \overset{2}{\underline{2}} \overset{1}{\underline{1}} \overset{2}{\underline{2}} \mid \overset{3}{\underline{3}} \overset{5}{\underline{5}} \overset{2}{\underline{2}} \overset{2}{\underline{2}} \mid \overset{1}{\underline{1}} \overset{0}{\underline{0}} \mid$   
 All's bright for He's good to man-kind! Great virtue's a-chieved.  
 No truth re-mains sha-dow un-known Grand is the most wise.  
 All is ruled un-hin-dered in the Ci-ty of Dhar-ma.

$\overset{2}{\underline{2}} \overset{2}{\underline{2}} \overset{2}{\underline{2}} \mid \overset{1}{\underline{1}} \overset{3}{\underline{3}} \overset{5}{\underline{5}} \overset{5}{\underline{5}} \mid \overset{1}{\underline{1}} \overset{5}{\underline{5}} \overset{5}{\underline{5}} \overset{4}{\underline{4}} \mid \overset{3}{\underline{3}} \overset{0}{\underline{0}} \mid$   
 Now we know 'tis the place where baptist's per-formed.

$\overset{2}{\underline{2}} \overset{2}{\underline{2}} \overset{2}{\underline{2}} \mid \overset{1}{\underline{1}} \overset{3}{\underline{3}} \overset{5}{\underline{5}} \mid \overset{5}{\underline{5}} \overset{1}{\underline{1}} \overset{2}{\underline{2}} \overset{2}{\underline{2}} \mid \overset{1}{\underline{1}} \overset{0}{\underline{0}} \parallel$   
 Both with soul and bo-dy practice should be done.

## FOREWORD

In the summer of 1956, I was invited to give lectures of sutras for bestowing the truth by The Chinese Buddhist Association in Hawaii. Mr. CHAN Cheng To, a Buddhist disciple, did for me every kind of procedures. At the end of June in that year, I went by air to Hawaii via Tokyo, Japan. On the next day, the Chinese Buddhist Association gave me a welcome party at The Chief Chinese Association. There were monks as well as guests of different nationalities, such as Chinese, English, and Japanese, and we were very happy to be together.

After work and business, the members of the Buddhist Association were kind enough to organize such a Buddhist party for preaching Buddhism to all people so that they had a chance to know the right doctrine as well as to form a connection. Indeed, they have the good roots of virtue of their present lot planted in previous existence. Buddhism, instead of its short period of establishment, grows rapidly in Hawaii, like the bamboo buds shooting up in Spring.

It is not easy to realize all the doctrines at such a short time because the storehouse of Buddha-law, the Bhutatathata, as the source of all things is as great as a sea. For example, there are teachings of great and small vehicles in Buddhism, relative knowledge of reality, and absolute truth or reality. I chose the Sutra on the way of ten meritorious deeds spoken by Buddha to give lectures first because this is the foundation of Buddhism. These ten meritorious deeds are the same way for Buddhism. Whether they are beginners or experts of Buddhism they have to go the same way. For example, the ten good characteristics, or virtues are the great earth and the karma is the foundation. If the foundation is firm the world will be peaceful. If all nations settled down the world would be just like a big family. As all towns, cities and villages have their foundation on the ground, and as all herbs, grass, flowers, and forest are grown up from the earth; similarly, the whole system of the Buddha

Dharma is based on the great way of these ten meritorious deeds to be accomplished.

When one travels to a far, far country, one must start from a starting point. Moreover, when one intends to climb a high mountain, one must start at the foot of it.

It was written in the Sutra: Buddhism is to cut off all evil deeds, to practise all good Dharma and to purify the mind. These are the right doctrines of the absolute truth, goodness and beauty. I was not able to give illustrations from the verses of Skt. Sutras, the Vinaya, and the Sastras. However I have collected them together in a booklet. After I came back to Hongkong some virtuous people asked for it to be printed to the public. I write therefore a few lines as foreword in remembrance of causes, Hetupratyaya.

REV. FU HO,  
Written in the room of Abbot,  
Po Lin Monastery  
Lantau Island, N. T.  
Hong Kong.

At autumn, in the Year of Lord Buddha, 2501. i.e. 1956.

**The sutras and sastras for adduction of a lecture of the excellent karma resulting from practice of the Ten Commandments are as follows:—**

1. The Account of Sakya Tathagata Becomming a Buddha.
2. Sraddhotpada Sastra.
3. The Bible of Mahabheri-haraka-parivarta.
4. Avatamsaka-sutra.
5. Nirgrantha sutras.
6. The Record of Fu Tai-sze.
7. The Account of the Venerable, Ling-che.
8. The Sutra which has not been before.
9. The Sutras of Superior Order, Grade, or Class.
10. A Sutra with two principal translation into Chinese, The Frist by Kumarajiva Styled without Magical Formulae, the Second by Amogha Styled etc., into which the magical formulae were introduced.
11. The Sutras of Anuttara (Supreme).
12. The Sutra of The Ocean-naga.
13. The Biography of Mahasattva of Dragon Tree.
14. The Mahasamghata-sutra.
15. The Lotus Sutra.
16. Mahakaruna-pundarika Sutra.
17. The Sastras of "The Door to the Knowledge of Universal Phenomena".
18. The Sutra of Buddha-bhumi.
19. The Sutra of Sagara (the sea or ocean) and a Samadhi on the characteristic marks of a Buddha and meditation upon Buddha.
20. The Sutra of Srimaladevi-simhanada and Lions Roar.
21. The Vaipulya-mahavyuha-sutra.
22. The Record of High Monk.
23. Maharatnakuta-sutra.
24. The Sutra of Causes of Wisdom and Stupidity.
25. Four Agamas.
26. The New Record at the Early Period of Yu Dynasty.
27. Itivrttaka.
28. The Records of Tai Ping Kwong.
29. The Miscellany of The Meditative Method in General.

30. Sanghikavinaya (the rules for monks and nuns).
31. The Sastra, or Commentary on the Prajna-paramita Sutra.
32. The Summary of the General Names for Sects Originally.
33. Dirghagama, the Long Agama.
34. The Sutras of Poi.
35. The Sutra of Smrtyupasthana.
36. The Sutra of Bodhisattva Good Rules.
37. The Sutra of Chopping Poisoned Tree.
38. The Sutra of Asking How to Remove Obstacles.
39. Lankavatara Sutra.
40. Vibhasa-sastra.
41. The Sutra of Samyagdrsti.
42. The Vimala-kirti-nirdesa Sutra (An account of "Conversation between Sakyamuni & Some residents of Vaisali").
43. Maha-prajna-paramita Sutra.
44. The Important Explanation of Methods of Mysticism of the Sutra.
45. The Sutra of Conduct According to Buddha-truth of Manjusri.
46. An Account of Kuei-shan, the Master of Meditation.
47. The Sutra of Great Vairocana.
48. The Proverb of Po Doi Ho-shang.
49. The Sutra on the Eight Incorrect views.
50. The Sutra of Nirvana.
51. Sutra Spoken by the Six Patriarch on the High Seat of "The Treasure Of The Law".
52. The "Diamond" Sutra.
53. Surangama-sutra.



- (1) A list of diagrams of the categories of Buddhism in the lecture of the excellent karma resulting from practice of the Ten Commandments.

### The Ten Good Virtues

The three conditions of Actions	The four conditions of Speech	The three conditions of Mind
1. To abstain from destroying living creatures. 2. To abstain from stealing. 3. To abstain from adultery.	1. To abstain from telling lies. 2. To abstain from carrying tales. 3. To abstain from using harsh language. 4. To abstain from impure talk.	1. To be free from greed. 2. To be free from anger. 3. To be free from erroneous views.
The Purification of Actions.	The Purification of Speech	The Purification of Mind.

### THE PURIFICATION OF THREE KARMA

### THE SIX PARAMITAS

The six things that ferry one beyond the sea of mortality to nirvana

1. Dana i.e. Charity including the bestowing of the truth on others.....	2. Sila i.e. Keeping the commandments.....	3. Ksanti i.e. Patience under insult..	4. Virya i.e. Zeal and progress....	5. Dhyana i.e. Meditation or contemplation.....	6. Prajna i.e. Wisdom, the power to discern reality or truth.....
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Carrying across the samsara (sea of incarnate life) to the shores of nirvana

.. stinginess and greediness	.. breaking the commandments	.. anger	.. laziness	.. confusion of mind	.. stupidity
------------------------------	------------------------------	----------	-------------	----------------------	--------------

## Catvari Apramanani

(The four immeasurables, or infinite Buddha-states of mind)

- |   |  |  |  |
|---|--|--|--|
| 1. boundless kindness (maitri or bestowing of joy or happiness) | 2. boundless pity (karuna, to save from suffering) | 3. boundless joy (mudita, on seeing others rescued from suffering) | 4. limitless indifference (Upeksha i.e. rising above these emotion or giving up all things.) |
|---|--|--|--|

## Catuh—Samgraha—Vastu

(Four all-embracing (bodhisattva) virtues)

- |  |  |  |   |
|--|--|--|---|
| 1. dana (giving what others like, in order to lead them to love and receive the truth. | 2. priyavacana (affectionate speech with the same purpose) | 3. arthakrtya (conduct profitable to others, with the same purpose.) | 4. samanarthata (co-operation with and adaptation of oneself to other, to lead them into the truth. |
|--|--|--|---|

## Dasabala

The Ten Powers of a Buddha, giving complete knowledge of:

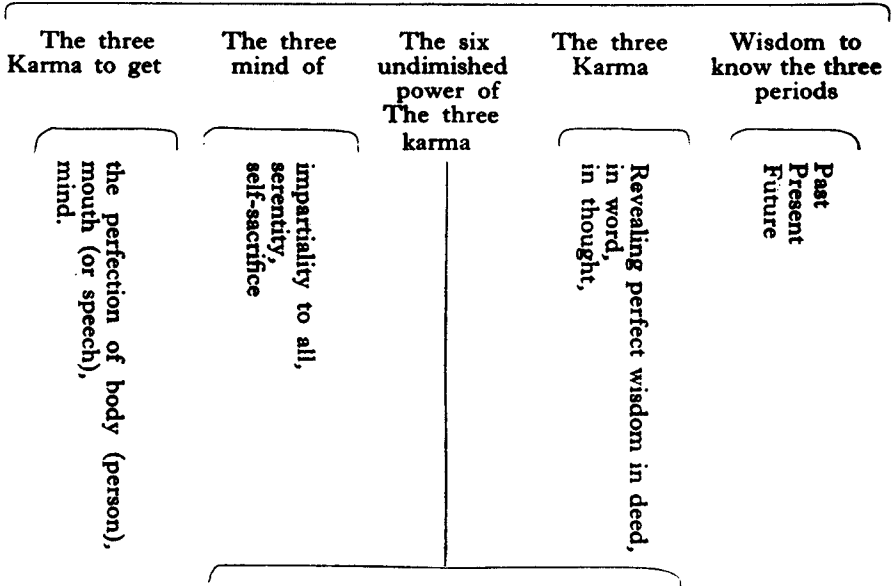
1. What is right or wrong in every condition;
2. What is the karma of every being, past, present and future;
3. All stages of dhyana liberation, and samadhi;
4. The powers and faculties of all beings;
5. The desires, or moral direction of every being;
6. The actual condition of every individual;
7. The direction and consequence of all laws;
8. All causes of mortality and of good and evil in their reality;
9. The end of all beings and nirvana;
10. The destruction of all illusion of every kind.

## The Four Kinds of Fearlessness

- |   |                                    |                                  |                                |
|---|------------------------------------|----------------------------------|--------------------------------|
| <p>1. Buddha-fearless arises from his omni-science.</p> | <p>2. Perfection of character.</p> | <p>3. Overcoming opposition.</p> | <p>4. Ending of suffering.</p> |
|---|------------------------------------|----------------------------------|--------------------------------|

### Ave Ikadharma or Buddhadharma

(The eighteen different Characteristics of a Buddha as compared with bodhisattvas)



unceasing desire to save.

unfailing thought

unflagging zeal

Wisdom

Nirvana

insight attained through nirvana

**The diagrams of thirty-seven conditions leading to bodhi,  
or Buddhahood.**

- Imrtyupasthana**  
(The four fold stage of  
mindfulness,  
thought or meditation)
- It consists of contemplating
1. The body as impure and utterly filthy;
  2. Sensation, or consciousness,  
as always resulting in suffering;
  3. Mind as impermanent, merely one  
sensation after another;
  4. Things in general as being dependent  
and without a nature of their own.
- Samyakprahana**  
(The four right efforts-)
1. Prevent evil arising;
  2. To put an end to existing evil;
  3. Bring good into existence;
  4. Develop existing good;
- Rddhipada**  
(The four steps to rddhi,  
or supernatural powers,  
making the body independ-  
ent of ordinary or natural  
law.)
1. Chanda-rddhi-pada desire  
(or intensive longing or concentration.)
  2. Virya-r-p energy  
(or intensified effort)
  3. Citta-r-p memory  
(or intense holding on to the position  
reached)
  4. Mimansa-r-p meditation  
(or survey, the state of dhyana)

# PANCENDRIYANI

(The five Roots)



## The Five Powers or Faculties

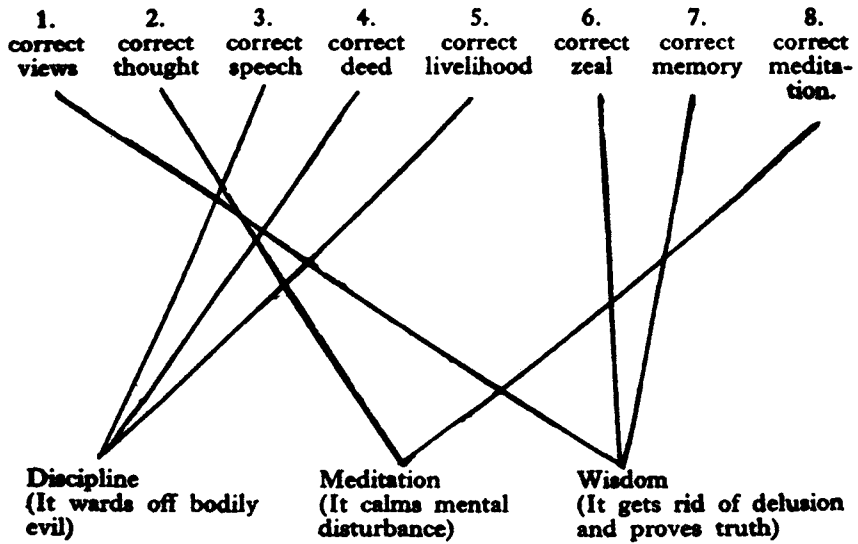
- 
- |                                   |   |                                      |   |  |
|-----------------------------------|---|--------------------------------------|---|--|
| 1. faith<br>(destroying<br>doubt) | 2. energy<br>(destroying<br>remissness) | 3. memory<br>(destroying<br>falsity) | 4. meditation<br>(destroying<br>confused or<br>wandering<br>thoughts) | 5. wisdom.<br>(destroy-<br>ing an<br>illusion and<br>delusion) |
|-----------------------------------|---|--------------------------------------|---|--|

Saptabodhyaṅga  
(Seven character-  
istics of bodhi)

1. Dharma-pravicaya-sambodh-yanga,  
discrimination of the true and the false;
2. Virya-sam  
Zeal or undeflected progress;
3. Priti-s,  
joy, delight;
4. Smṛti-s, power of remembering the various  
passed through in contemplation;
5. Prasrabdhi-s, riddance of all grossness or weight  
of body or mind, so that they may be light  
free and at ease;
6. Upekṣa-s, or upekṣaka, complete abandonment,  
auto-hypnosis, or indifference to all disturbances  
of the sub-conscious or ecstatic mind;
7. Samadhi-s., power to keep the mind in a given  
realm undiverted;

## ARYAMARGA

(The eight right or correct ways, the "eightfold noble path"  
for the arhat to nirvana)



**Sakyamuni Buddha was born at the palace of Suddhodana in the country of Kumbhira, India. His mother was named Madam Maya. When he was a prince his name was Siddhartha. He learned all arts, technics, penmanship and mathematics according to the custom at that time and hence was rich in all knowledge. He grew up in the palace. Having observed the lives of himself and others, inside and outside the palace, he knew that all were surrounded by the excess of the five desires arising from the five senses and also the five desires of wealth, sex, food-and-drink, fame and sleep in which they all indulged.**

**Once he went to wander the four gates of the city he observed the four signs—birth, age, disease and death. Then he felt that the four signs of human being were impermanent. Moreover, he had seen that the lives of all beings were killed by each other; the weak was beaten by the strong. Thus he had in his mind “The Evil Karma” (evil conduct in thought, word, or deed, which leads to evil recompense), and it is turning round like a wheel for ever and ever. Who can save all these poor, greedy, wrathful and foolish being? “I ought to be anxious to find the right path of supreme truth so that all beings can be saved from sufferance to obtain happiness.” Hereafter he decided to give up his royal throne, the beautiful palace and all luxuries. At midnight he ran away from the palace out of the city with a horseman to go deep in the woods looking for Marga (Truth) through someone venerable who could lead him the way.**

**Firstly, he followed the fairy Bhargava and practised the austere life. (i.e. Duskaracarya, undergoing difficulties, hardships, or sufferings).**

**Secondly, he followed the fairy Aralah Kalama and practised the contemplation of the state of nothingness, or the immaterial, in which ecstasy gives place to serenity.**

**Thirdly, he followed the fairy Uddaka Ramaputta to cultivate the degree of meditation beyond the condition of**

thinking or not-thinking, of active consciousness or unconsciousness.

After following those three fairies, he considered that it was not the way of enlightenment of death and life because it was as if the grass were pressed under the stone. Hence he decided to get Sambodhi, the wisdom of Buddha by himself alone. He sat still deep in the woods to consider into abstract meditation. Daily he ate one meal of coarse wheat only. Six years passed by and he was as thin as a human skeleton. Then he walked slowly to bathe in the river, Nairannjana. Hereafter he drank the milk which was offered by the shepherdess and he restored his health and became as fleshy and strong as before. Then he went to Gajasirsa, Elephants' Head Mountain, and under a tree of Asvattha he covered a seat with auspicious grass. Then on this seat which was called the Buddha's seat, or the "diamond throne", he fell deep into abstract meditation (in the realms of form and beyond). According to the Chinese calendar, one night on the eighth of December of the same year, when he saw the bright stars he was awakened to the truth. Having realized the great cause of the universe, he appeared as a Buddha, i.e. for changing illusion into enlightenment throughout life in the world. Thus, he got the supreme way, or truth, that of Buddha, and was entitled as Buddhasimha.

Buddhasimha is the Brahma language in India, and when translated in English it means enlightenment or awakening in regard to the real in contrast to the seeming. It means that one can enlighten oneself as well as others. When the procedure of the attainment of enlightenment for oneself and others is wholly complete, one can be Samyagbuddhi, i.e. possess the perfect universal wisdom of a Buddha.

In Sraddhotpada, the Awakening of Faith in the Mahayana, it was written that because of the mind of enlightenment it is called the possession of absolute wisdom.



In the Bible of Mahabheri-haraka-parivarta the Buddha told the white-curled devi in the Garbha-dlatu group that one who can awaken oneself as well as others can be a Buddha. The white-curled devi asked him the reasons. Then the Buddha answered that all beings were fast asleep at night and if one of them could be awakened by oneself he should know all beings were sleeping deeply. Thus he had this in the mind: "I have awakened already and I should awake all beings from deep sleep to get rid of the darkness of ignorance and stupidity, so we all are awake." Thus he can be a Buddha for awakening.

In the Bible of Avatamsaka-sutra, there is a saying that all beings have the wisdom and morality of a Buddha, but they cannot be revealed by their own false or misleading thoughts. The Buddha turned the wheel of Dharma to teach them the four dogmas or noble truths, the primary and fundamental doctrines; the twelve nidannas; the six paramitas; loving-kindness; generosity and all the doctrines, or wisdom of Buddha regarded as the door to enlightenment in order to leave the inverted, false or misleading thoughts, and to be not clinging to personal hatred, love, and erroneous views for the recovery of the self-existing fundamental pure mind. It cannot be realised through the help of others, but by oneself. Therefore it is said that the present, manifest before one are the perfect knowledge or omniscience; the intuitive or inborn wisdom of a Buddha, untaught to him and outside the causal nexus; self-attained enlightenment, wisdom attained without a teacher, that of Buddha.

When the Buddha was born in India, there were four "classes" or castes at that time and the noble was quite different from the humble. They were inherited one after another constantly beginning from time immemorial. Firstly, the people of Brahmana called themselves the Brahmadeva people. Brahmana was regarded as the religion of the country. Secondly, Ksatriya were the nobility. Thirdly Vaisya belonged to those who were doing business and industry. Fourthly, farmers and slaves, belonged to the

Sudra class. Sakya knew this and said there was equality in Dharma as well as in all beings, truth, Anuttara Samyak Sambodhi and Nirvana. (For example as the water of the four rivers flows into the sea it is no more belonging to the four rivers. When the four "classes" relinquished their homes they were no more called the four "class" and they all were the disciples (like sons) of Sakya.)

One day the Buddha and many monks carrying bowls went to the city of Sravasti to ask for food. There was a man, called Deli, of low birth and he was very busy cleaning up the dung-hill. As he was carrying the dung on the road, he saw the Buddha and the monks coming along. He was so ashamed of doing such dirty work that he walked on the other way. When he met them suddenly he went another way again. In this way Deli avoided them thrice but he still met them. Then he stood beside the road with head bow palm to palm. When the Buddha passed by he looked at Deli kindly and took his hand saying, "Deli, with the perfect wisdom of Tathagata, come and wash now all the dirt away from both your body and mind." Then the Buddha led him to the river to bathe and told him the principles of the truth. Deli realized at once that the Buddha had washed away all his dirt and sins with holy water. Then he asked the Buddha to receive him as a disciple, so the Buddha promised him and he became a monk. He took the commandments seriously and not long after he became an Arhat (an enlightened saintly man).

The Buddha received all beings with equal kindness to make them get the happiness of the Supreme Dharma, perfect rest. Now the Buddha preached to all the creatures in the sea the excellent karma resulting from practice of the Ten Commandments in order to wash away their sins of Ten resultant evils so as to make them clean.

The preaching was in direct speech. There is an old saying that to speak with each other is called discussion while the direct speech is to preach. At the 7th stage of Buddha's

life in Eight Aspects he was to preach as if it were to turn the Wheel of the Law. In the twelve divisions of Mahayana canon it is said that Buddha was to preach voluntarily and not in reply to questions or appeals. The Buddha preached these ten commandments at the Dragon palace with eight thousand great monks and thirty-two thousand Bodhisattva for Magaraja (Drag on King). Thus the Buddha's preaching was entitled.

The Buddha said that all Devas and men, Sravaka (disciples in general), or Pratyeka-buddha of perfect wisdom, or those who followed the way of the bodhisattva and Buddhadharma, could be successful by practising these Ten Meritorious Deeds. Hence, Mahayana sutras, the Sutra-pitaka (Discourses ascribed to the Buddha, presumed to be written in India and translated into Chinese) and the Hinayana sutras, the four sections of Agamas are all based on this excellent karma resulting from practice of the Ten Commandments.

In Nirgrantha Sutras, it was written that if a country was ruled by the correct doctrine of the Buddha, the world would be protected by peace; and all beings could be happy.

Fu Tai-sze informed the Emperor of Leong Mu that the world would be peaceful and happy by virtue and truth. No matter how the world will be changed it is the universal truth.

The Venerable, Ling-che said that when one was hungry, rice and wheat were the right food but not ginseng and cassia. The Way of Ten Meritorious Deeds are the best dose for sinners in the world of the five kasaya periods of turbidity, impurity, or chaos, i.e. of decay. Therefore truth and peace are necessary to mankind.

1. Be kind to everybody and everything, i.e. to abstain from destroying living creatures.
2. Be righteous and frugal, i.e. to abstain from stealing.

3. Be controlled by propriety, i.e. to abstain from adultery.
4. Be honest, i.e. to abstain from telling lies.
5. Do not scold anybody, i.e. to abstain from carrying tales.
6. Be gentle, i.e. to abstain from using harsh language.
7. To speak right words, i.e. to abstain from impure talk.
8. Do not indulge in luxuries, i.e. to be free from greed.
9. Be peaceful in mind, i.e. to be free from anger.
10. Believe in Cause and Effect, i.e. to be free from erroneous views.

When the body of oneself does not kill, steal and commit adultery (three kinds of sins), it is said to be Three Meritorious Deeds of the body. When one's mouth does not tell lies, carry tales, speak harsh words and engage in impure talk, it is said to be Four Meritorious Deeds of the mouth. When one's mind is free from greed, anger and erroneous view, it is said to be Three Meritorious Deeds of the Mind. Thus, the Ten Meritorious Deeds are completed. When you do not commit sins you have to teach others not to do so as well. When you are good in all respects, you have to teach others to be good also. When you have done all good deeds, you must make others do likewise. At the same time when you get some advantages, do let others have them too. Above all, you should be grateful to your parents, your country, the Buddhas and all beings. Moreover, you should save the devils, animals even those who have been cast into hell from sufferings. Hence you are practising the Way of Ten Meritorious Deeds.

In the Sutras of Superior Order, the Buddha said thus: "After my nirvana (the extinction of reincarnation and escape from suffering), the four varga or groups (i.e. bhiksu, bhiksuni; upasaka & upasika; monks, nuns; male and female devotees;) and the eight classes of supernatural beings in the Lotus sutra (deva; naga; yaksa; gandhasva; asura; garuka; kinnara; mahoraga) intend to go to live in Tusita heaven. Then they should think of that heaven from one to seven days and they would prohibit themselves from the commandments. At the same time they should think of the ten good characteristics or virtues and practise the way of Ten Meritorious Deeds. They should turn their good merits towards the will of living before the Buddhist Messiah (or next Buddha, now in the Tusita heaven, who is to come 5,000 years after the nirvana of Sakyamuni or according to other reckoning after 4,000 heavenly years, i.e. 5,670,000,000 human years.) Then they would go to live there according to his will."

Perhaps some one may ask why the great reward from heaven should be within seven days. The answer is that in spite of a little good deed, the good result would be great from it. For example, a spark of fire can burn a great mountain so all sins can be washed away by one good deed. Similarly, it is just like a big tree which comes from a little seed and so are the events in this world. How great is the power of goodness!

In the Sutras which has not been before, it was written: "There was a poor widow of Brahmana. She was so poor and lonely that she wanted to burn herself in the brahminical temple for blessing in the future. As she was nearly to burn herself, a Buddhist monk (Sramana) passed by and saw her, so he said to her, "Can you listen to me for a while? She answered, "Yes." Then he told her an example saying, "An ox is so tired of carrying the carriage without ceasing, so it may strive to break the carriage. It does not understand while the carriage is broken another one will be put over its neck. It is because the sin has not come to an end.

Human being is just the same. Although you burn yourself a thousand times your sins will continue still." When the woman had heard this, she realized something. Then the monk taught her how to repent her sins and he also told her the Way of Ten Meritorious Deeds, in order to advise her to practise them for blessing, to make all beings who were suffering to get happiness by charity. He also advised her to make a will to suffer for all beings because she had to sacrifice for the way of Buddha, leading to Buddhahood."

In a Sutra translated by Kumarajiva styled without magical formulae it was written: The bodhisattvas of the ten grades of bodhisattva faith cultivate a great mind to leave always the sea of suffering wheel in Trailokya or Triloka (the three realms).

The name Sutra was translated as scripture in Chinese. Above all it coincides with all the Buddhas' truth as well as the different characteristics of all beings. The Buddha gives the suitable examples for preaching according to the possibility of understanding of all beings as if the doctor gives the right dose to heal the patients. Hence all beings can get the happiness of men and devas and Triyana leading to ultimate Buddhahood after countless ages of self-sacrifice in saving others and progressive enlightenment. It also has a meaning of a series of record just as a thread to make up a wreath so that they cannot be easily lost. Therefore the account of the Buddha's preaching was named as "Sutra".

The title of the excellent Karma resulting from the practice of the Ten Commandments has been explained as above.

This Sutra was translated by the Venerable Siksanda of tripitaka (a teacher of the Law), a scramana of Kustana in the Tang Dynasty. The tripitaka is divided into Sutras, Vinaya, Abhidharma sastras (the three divisions of the Buddhist canon). It is a Tien-tai name for Hinayana, whose tripitaka is ascribed to Maahakasyapa. A buddhist teacher

or master of the Law is one who can get the advantages through the truth according to the Dharma and he also preaches all beings in order to save them from suffering. At the same time as Buddhist teacher has to know all the sutras of tripitaka well and does as told. He or she should have the perfecting of self for perfecting others and the attaining of Buddhahood. It is also called "The Study of Joy" which was translated by Siksanda from Brahman language into Chinese.

*"Thus have I heard. At one time the Lord Buddha was staying at the ocean palace of Sagarah, the Naga King, which was north of Mt. Meru, together with a group of eight thousand Bhikshus or Mahabhishus and thirty two thousand Bodhisattvas and Mahasattvas."*

On that occasion, Lord Buddha addressed the Naga King as follows:—

The four words, "Thus have I heard", were ordered by the Buddha to be written as heading at the beginning of the Sutras to the Venerable Ananda. It is because the Venerable Ananda had heard all the Buddha's preaching with his own ears.

The words 'at one time' meant that it was exactly the same time no matter on earth or in heaven or at the dragon palace.

The Buddha was the person who had enlightened himself and others as Sakyamuni Buddha. This was translated as Lung Yan Jik Mak, i.e. Nirvana—illumination; ultimate reality shining forth.

The body of the realm of pure dharma is not manifest originally, but, making up a will power of great pity the Buddha appeared to be reborn as a good bright form embellished with meritourious virtue.

In the Sutras of Anuttara (supreme), it was written: The sight of the Buddha would make you full of joy; the Buddha's words would make your heart clean; the preaching of great teacher (one of the ten titles of a Buddha) of the right doctrine would make you escape life and death; the praise of the Buddha would let you get rid of bad luck; the remembrance of the Buddha would give you joy always; the searching of the Buddha would create wisdom; the explanation of the Buddha would let you be blessed. Tathagata (one of the highest titles of Buddha) gets clean by observing Precepts. His mind is purified by contemplation. He will not be moved because of his wisdom. The sea of Tathagata's Dharma is full of sweet dew of immortality. All beings are fast asleep but the Buddha is awake.

The palace of the Naga king was translated in the salt sea in which the Buddha preached.

'A group of Mahabhishus or great Bhikshus' is meant the assembly of monks.

The word 'Bhikshus' translated into Chinese has three meanings:—

1. beggar
2. one who gets rid of evils
3. one who terrifies the satan devils.

It is said on earth. If one would attain Buddhahood, firstly he should practise diligently 'discipline, meditation and wisdom' so as to cultivate the blessed field on earth as well as in heaven. It was changed to call 'Worthy of Worship' (one of the ten titles of a Tathagata). Secondly, the seed of ignorance could not be grown because of the breaking of Triloka, the three realms (world of sensuous desire, form and formless world of pure spirit) and the misleading of views and thoughts of trouble. It was termed as 'no rebirth?'



Thirdly it was so terrified by the five Maras associated with the five skandhas that it was destroyed. It was changed to call 'the killing of thieves'. Thus, Great Bhikshus was named. They had to live peacefully and happily to practise the commandments with the six points reverent harmony or unity in a monastery or convent. (The six points of reverent harmony or unity in a monastery or convent; bodily unity in form of worship, oral unity in chanting, mental unity in faith, moral unity in observing the commandments, doctrinal unity in views and explanations, or economic unity in community of goods, deeds, studies or charity.)

The word 'Bodhisattvas' means those who cultivate a great Mind and Will to save all beings from suffering. They have to attain Buddhahood as well as to transform to preach all beings of six ways or conditions of sentient existence. The mind is so great that it is called 'Mahasattva'.

In the Sutra of the (Ocean-naga) it was written: the king Ajatasatru had heard that the Buddha was preaching in the dragon palace at sea, and after that the Buddha returned to Grdhrokuta, the Spirit Vulture Peak so the king went to see him with head bowed, saying, "Lord, where does the water come from as you entered the sea?" The Buddha answered, "My king, you are told by Tathagata that there is light of grave and stillness of a religious mendicant (one who has left home and been fully ordained depends on alms for a living) and whenever one who has the mind fixed by correct sensation of the object contemplated will see all fire. Thus the water will be disappeared." Then the king said, "Samadhi is obtained by the mind free from delusion. The aim of Devatideva (i.e. Sakyamuni) is made by the mind." The Buddha said, "Tathagata is always composing the mind as all the truth (Dharma). When he knows that he sits up and he is free from delusion in respect of Dharma." As the Buddha entered the sea he could see all creatures continuously at sea and people on earth could see only that the big sea was decorated by all jewels. For example, the palaces of all the heavens were also decorated as the coloured statues were in

the bright mirror. The palaces of dragon were shone by halo. All creatures at sea were kind to each other and did no harm.

In India, six hundred years after the Nirvana, there was a Mahasattva, called Dragon Tree. At first he was born under the tree, and he completed the holy way, Buddhism, through the cause of dragon so he was called "Dragon Tree". He wanted to know more from the truth in all Sutras and Sastras so he always sat alone and thought deeply in the cave of crystal. The Bodhisattvas of great dragon sympathized with him so he took him to the sea by miracle. When he reached the Dragon Palace, the Bodhisattvas of Great Dragon showed him the letter of seven treasures and preached the truth and the sutrapitaka Saddharma (the wonderful truth). After ninety days he realized deep in his heart that he had possessed the immortal idem and the power of interpreting one form. The Bodhisattvas of great dragon knew that he was aware of the truth so he sent him out of the palace.

The Buddha entered the sea to preach and Mahasattva went into the sea for Dharma. It was because of the discovery of Truth and Dharmakaya of Buddha.

*"On that occasion, the Buddha addressed the King of Nagas as follows:—*

*The mind of all beings is as different as the deeds done by them. Hence there is a turning wheel of six directions of rein carnation (i.e. as devas, human beings, asuras, inhabitants of the hade, hungry devils or animals).*

The ten titles of Lord Buddha are:

1. Tathagata
2. Worthy of Worship

3. Samyaksambuddha
4. Vidya-carana-sampanna; knowledge-conduct-perfect
5. Sugata, well departed, gone as he should go
6. The world Lokavid (knower of the world)
7. The peerless nobleman
8. Sasta Devamanusyanam (teacher of devas and men)
9. Buddha
10. Lokajyestha, world's most venerable.

This was said by the Buddha to the Dragon King automatically that all beings could live in this world through all the accessory conditions or environmental causes which would affect life. Therefore, all living beings are named. All living beings have confused mind which will cause them to get different kinds of troubles. Then they will make a world of varied karma by those troubles. The different kinds of possession are obtained by the cause of a world of varied karma and the different kinds of bodies are obtained by the cause of different kinds of possession. The mind or thought is different so the result of karma or action is also different. All paths or destinies of sentient existence are based on the powers of extension through the excellent and evil karma as the turning of a fire wheel without ceasing.

*“Your Majesty, do you notice the variety of forms, colours, and species in this congregation at the big sea? Are they not different from one another? Now, all these are due to the mind and they are composed of goodness or evil through the karma of body, mouth and mind.”*

The Naga Dragon King was the leader of all creatures at sea. He had great power to encourage them to admire

the kindness of Tathagata so that they could be saved from suffering and Tathagata received them all to get happiness. What the Dragon King did was good to devils in hell for previous causes. Beyond the thought and words most Bodhisattvas protected the right doctrine in order to get rid of the evil karma of all beings in different forms. The Buddha addressed the Dragon King saying, "Do you see all beings in different species and forms in this congregation at the big sea? Let them appear and realize that the mind is like the big Sea." All creatures at sea cannot live without water just as man cannot live without the power of mind. The action of mind is the function of karma. As it was written in the Sutra, it was obvious what you would get depended on Karma

In the Mahasamghata-sutra it was written: there were phenomena in the sea as there were outward appearance and bodies of all beings in Jambudvipa, one of the seven continents or rather large islands surrounding the mountain Meru. Hence it was termed the ocean symbol (i.e. as the face of the sea reflects all forms, so the samadhi of a bodhisattva reflects to him all truths). Having got the ocean symbol the Bodhisattvas could distinguish that there were many different kinds of mind and action of all beings and could get wisdom from Dharmapar-yaya (the doctrines or wisdom of Buddha regarded as the door to enlightenment). The Buddha said that when Tathagata pointed to the ocean with his finger the ocean symbol would shine with wisdom. As soon as you wandered in thought there would first arise the trouble of six gunas (qualities produced by the objects and organs of senses i.e. sight, sound, smell, taste, touch and idea.)

In the Realization of the Power of Karma of Mahakaruna. pundarika Sutra, (tr. by Narendrayasas and Dharmaprajna A.D. 552, five books) it was written: The Buddha said, "Brahma (the ruler of the world of Brahmadeva), why did you say that all seeds, drugs, trees and all living beings are created by you?" The Brahma replied, "It is because I have the sense of wrong or heterodox views and my mind is still upset so I do not listen and receive the truth which Tathagata

has always taught. I have spoken evil words that this world is made by me. Lokajyestha, (the title of the Buddha) now in turn I ask you a question. Who creates this world and all living beings?" Then the Buddha answered, "Brahma, all the worlds are composed by the power of karma and all beings are made by it as well. Those who can leave this phenomenon, empirical combinations, can leave the cycle of life and death".

*As to the mind itself, it is immaterial, shapeless and colourless that we cannot see or get it. It is nothing but a collection of phenomena, transient and delusive by nature, and it will get into the trouble of vitatha (unreal and false). In fact, there is no absolute existence of things, no soul, and there is neither a "self" nor concomitance of a "self".*

We can see the colour for its appearance but we cannot see our soul because it is formless and immaterial as the moon in water, and the image in the mirror. They are not real and we cannot take them. They are made up of the trouble of all beings through their falseness. That is why it is said there is no creator, no ego, no personal possessions. One receives life through his or her own perceptions and environmental causes, so it is termed as "mine" and personal conditions are formed by the causes of Sadayatana (the six entrances or locations, both the organ and the sensation—eye, ear, nose, tongue, body and mind.)

Owing to 'No soul', it was written in the Sastras of "The door to the knowledge of universal phenomena," one of the first stages of Bodhisattva progress, there were two explanations of 'No soul':

1. No soul of Pudgala—(the body, matter; a Brahman word was translated in Chinese as transmigration).

The word 'I' means 'the matter of the body'. If 'I' is really present, human being should always live in this world without death, but now we can see all living beings who are going to float or sink, to live or die with the six directions of

reincarnation by the power of rising trouble and making karma. Therefore, practically, there is no creator in this world.

2. Dharmanairatmya (Things are without independent individuality, i.e., things have no independent reality, no reality in themselves).

The word “Dharmanairatmya” means Dharma which I take. It is to understand everything normally. Let things be natural. There is really no soul to get in the five skandhas or the hundred divisions of all mental qualities and their agents of the (Vijnanamatra-cittamatra) school. If ‘I’ is really present there should be no life, death, success and destruction in all things (Sarvadharmas) and the five skandhas. Now we see that countries can be moved and destroyed. Construction and destruction of all things are not constant. Hence again we cannot find ‘soul’ or ‘I’ in the five skandhas and every dharma, law, thing, method, etc.

*“Although every one appears in various forms according to the karma, there is practically no creator. Therefore Sarvadharmas (all laws) are beyond thought or description, and their very nature is phantom-like. Realising this, the wise should perform the meritorious deeds; and by doing so, they attain in their birth skandhas (aggregates), ayatanas (sphere of meeting or basis of consciousness), and dhatus (elements) of noble nature. They will not be bored by those who look at them.”*

The meaning, according to the power of karma is that every man receives the reward of his deeds, and creates his own karma. It is not given by the creator, e.g. long life, to die young, nobility and low-birth, suffering and happiness, sin and bless, ugliness and beauty etc. They are all different respectively. In “the third of the three postulates of the Tien-tai school” there is no creation as building castle in the air in a Gandharva city. In surangama-sutra (a Tantric work translated by Paramiti in 705), it was written: “The

magician made some boys and girls. They were not real but only done by magic.” Hence Dharmaparyaya is beyond our thoughts and the same as the nature like magic, the power of the karma of all beings and the Buddhas’ wisdom. That is why the wise realize the nature of all doctrines and practise the excellent karma. It is as the preaching of Buddha. There is poverty and meanness in this world and they are worse than death in fact. People always indulge in the five desires as those who lost the way. To be rich or poor, happy or unhappy, is all alike but in the doctrine of ‘no soul’ people take all kinds of form wrongly to be stubborn in the mind as if it were bound and drowned in the sea of life and death. It is floating without ceasing. Who is the saviour? They will then think again: if a farmer works hard his effort will not be wasted for the harvest. When fruits are ripe they will be reproduced again. Those, who have the mind of practising meritorious deeds, will get happiness on earth or from heaven after the death. Moreover, those, who always cultivate Punya (Blessed virtues, all good deeds) and the nutriment of blessedness, (i.e. deeds of charity) for the cause of being Buddha, get enlightenment, so they are not bored when people look at them. It is because they are blessed in practising meritorious deeds; they are born nobly both in body and mind according to the direct retribution of the individuals’ previous existences, such as being born as a man, etc.; they are decorated with good doctrines. Hence they make up their mind to be on the way of goodness and blessedness.

*“Now, your majesty, when you look at the body of a Buddha produced by millions of blessed virtues you will notice that every part of it is in magnificent form. All the differentiating characteristics of forms are decorated and the splendour outshines the assembly even if many many gods of Brahmadeva were present, the light from their bodies would be over-shadowed. Verily, those who gaze at the body of Tathagata will get dazzled.”*

In this case, those who look at the body of Buddha are changed from evil to good. They both belong to the world

as well as the truth. The Dragon King could observe the body of Buddha, i.e. Dharmakaya; embodiment of Truth and Law, the "spiritual" or true body, produced by immeasurable virtues achieved and wisdom.

In the Sutra of Buddha-bhumi it was written: Niranakaya (a Buddha's metamorphoric body, which has power to assume any shape to propagate the Truth) will appear by the purity of past karma. Sambhogakaya of the Trikaya (the three-fold body of a Buddha) will appear by the purity of the hindrance of the delusive passions to entry into truth. Dharmakaya will appear by the removal of obstacles to attaining Buddha-wisdom. For example, electricity is produced in the sky and light is produced by electricity. Thus, the appearance of Niranakaya is based on Sambhogakaya and the appearance of Sambhogakaya is based on Dharmakaya. These are called the three purities of a bodhisattva—a mind free from all impurity; a body pure, never to be reborn saved by transformation; an appearance perfectly pure and adorned. It is absolutely the undifferentiated whole of things, the ultimate reality. Therefore, there is no difference in the body of all Buddhas, and the Laksana—vyanjana (marks or signs on the physical body of Buddha) is perfect. The trividha dvara (the three conditions, inheritances, or karma, of which there are several groups) is so good, so clear and so bright that all the dragons of Brahmadeva are over-shadowed.

In the Sutra of Sagara (the sea or ocean) and a samadhi on the characteristic marks of a Buddha and meditation upon Buddha, it was written: In the world to come, if all good men and believing women and all those who can concentrate their mind inside and sit still in the right way through the power of meditation, can see the physical body of Buddha on which the signs are bright. They are known as human being. Their mind is just as Buddha's and there is no difference. They will not be covered by all evils although they are in trouble. The mind of a Buddha is like a red lotus and there are eighty thousand and four hundred lights all white in colour between the petals of the lotus. The



light shines all over beings in five gāti (destinies: the hells, hungry ghosts, animals, human beings, devas). Those who meet this light can be enlightened from the wheel of suffering.

In Persia there was a King who had a daughter. She was very ugly so that her father, the king, put her in a quiet place like a prisoner. He did not allow anybody to see her but supplied her with food and clothes only. 'After quite a long time, the ugly Princess suffered a lot, and felt no happiness in life. Then she blamed her father who had no reason to imprison her and never let her see anyone. One day she thought of the Buddha who was in vihara and garden Jetavana, bought by Anathapindaka from Prince Jeta and given to Sakyamuni in the city of Sravasti. She knew that the Buddha was of great mercy and great pity and could save all beings to get happiness from suffering. She thought to herself that she had suffered enough that the Buddha would pity her and save her. She concentrated on thinking about him and repeated his name without ceasing, the Buddha knew what had happened so that he let out the light to shine upon her living place to make it bright and clean. When the Princess received the light of Buddha, she was happy both in body and mind as if she had cooled down from heat. As the attendant brought in her food suddenly he saw that her face was mild, gentle and good, and that the ugliness had disappeared. It was because of the equality of the Buddha's mind and the piety of the Princess. One who is pious can change things.

*“Again, please look at all these great Bodhisattvas of wonderful colour and purity present here. Their magnificent forms are produced by the practice of good karma and blessed virtues. Moreover, look at the eight classes of devas, nagas, yaksas, gandharvas, asuras, garudas, kinnaras, mahoragas and Mahatejas (of awe-inspiring power or virtue, able to suppress evil-doers and protect the good). Their births are also due to the merits of their good deeds.*

A great Bodhisattva has a great mind to practise on the great way of virtues and great cause, and to realize the absolute truth and after all to get enlightenment through a long time. It is because much virtues have been achieved so it is called 'Great'. Having great mercy and great pity to all, a great Bodhisattva is adorned in the magnificent form with wonderful colour and purity. They are produced by the practice of good karma and blessed virtues.

In the Sutra of Srimaladevi-simhanada and Lions Roar, it was written: Malyasri (daughter of Prasenajit and wife of the King of Kosala) went to the Buddha. After she had heard and received the correct doctrine of Buddha she made up three wills through which she could benefit all beings and others. In her first will, she wished to get the wisdom of the correct doctrine of the Buddha through her good roots, good qualities, good seed sown by all her good lives to be reaped after. In her second will, after she had the wisdom of the correct doctrine of the Buddha she would never be tired to preach to all beings. In her third will, she would receive and protect the correct doctrine of the Buddha with all her might even to the extent of sacrificing her life. Then the Buddha told Malyasri that, if all things or forms enter into the abode of infinite space, the formless, or immaterial world, this will of countless Bodhisattvas would enter also. How great and real it was! At that time, Malyasri and her family looking up to the Buddha were very pleased to hear the doctrine and praised the blessed virtues of Tathagata. They repeated the name of Buddha piously and returned to the city of Peace in Ayodhya. She then advised King Yau Ching to spread the doctrine of Mahayana in order to preach to women and girls of above seven years of age. In addition King Yau Ching also preached to men and boys. Hence there was peace and so the city of Peace was named.

In the Vaipulya-mahavyuha-sutra in which the Buddha described his life in the Tusita heaven and his descent to save the world, it was written: There was a golden girl in the city of Wong Tze. She was so charming that no one could compare with her at that time. Whenever she went

people liked to look at her. Once she wandered with the son of the elder of Respect-inspiring virtue in the garden. Bodhisattva Manjusri observed that she had good roots and good qualities to be converted so Bodhisattvas Manjusri let the bright of the wonderful coat spread over all things by the power of spiritual wisdom in order to block the way through which the girl came. When the golden girl reached there she went down from the carriage and said to Bodhisattva Manjusri, "Will you let me have that coat?" Bodhisattva Manjusri answered, "Good girl, if you can make up a mind of bodhi (the awakened or enlightened mind), I will give it to you." Then she asked, "What is the mind of bodhi?" Bodhisattva Manjusri answered, "Your body is bodhi." The girl asked again, "why do you say my body is bodhi?" Bodhisattva Manjusri said, "Both your body and bodhi are all equal and immaterial (a condition beyond disturbance, the condition of nirvana)." The girl realized the truth suddenly because of her previous good roots. She was so happy that she felt both her body and mind were clean. She bowed down to the foot of Bodhisattva Manjusri to pay respect saying, "Now, I commit myself to the Triratna (Buddha, Dharma, Sangha) and accept the pure living of the first five of the Ten Commandments against killing, stealing, adultery, lying and intoxicating liquors. I have heard the doctrine of bodhi and make up a mind of bodhi to preach them to all beings. At that time the son of the elder of Respect-inspiring virtue went to pay respect to the Buddha, and the Buddha told him saying, "Bodhisattvas should not mix up with other things in the nature of desire, anger and ignorance but find out their own independent or pure mind. It is because they can find out their own mind, that is, they can find out all beings' mind as if their mind is as pure and clean as all beings. Their own mind and nature are equivalent to all beings. If their own mind is free from trouble of desire, anger and ignorance, so will all beings do. Thus, knowing or understanding means enlightenment, illumination." When the son of the elder heard this, he was very happy that he had never been before and he went away.

Hereafter, Bodhisattva Manjusri asked the elder's son saying, "Do you know this girl?" He answered, "In fact I know her now." Bodhisattva Manjusri said, "Why do you say 'know'?" He answered, "Bodies are like foam; receiving like bubbles; thought like fame; action like vacancy as if the stems of banana tree; knowing like imagination. The girl's name is constructed so that I know her".

Bodhisattva Manjusri was regarded as the wisest bodhisattva of all because she could cultivate cleverly the good roots and wisdom of those who practise Triyana (the three vehicles or conveyances which carry living beings across samsara or mortality (births-and-deaths) to the shores of Nirvana. Hence it was written in the sutras: All beings will be free for ever from all troubles and sufferings and realize that the complete vision of Buddha's nature obtained when the body is in complete rest and the mind free from phenomenal disturbance, just as Bodhisattvas did!

Devas, Nagas, and others of the eight classes:

Devas, Nagas, yaksas, Gandharvas, Asuras, Garudas, Kinnaras, and Makoragas.

It was entitled because Devas & nagas were at the first heading.

1. Devas—

Heaven—a deva in Brahman language is translated into "heaven" which has

- (1) Kamadhatu (the realm of desire for food, sleep and sex, consisting of souls in purgatory, hungry spirits, animals, asuras, men, and the six heavens of desire, so called because the beings in these states are dominated by desire.)

- (2) Rupadhatu (or rupavacara, or rupaloka, any material world, or world of form).
- (3) Arupaloka (or Arupadhatu, the heavens without form, immaterial, consisting only of mind in contemplation, being four in number).

As a whole, they are called Trailokya and all classes of Devas.

2. Nagas—

Dragon—nagas in Brahman language—is translated as dragon which can be changed into great and small.

3. Yaksas—It is translated into flight i.e. to fly speedily.
4. Gandharvas—It is translated into ‘Hong Yam’ i.e. the god of Heavenly music.
5. Asuras—It is translated into ‘Impropriety’.
6. Garudas—It is translated into ‘a bird of gold wing’.
7. Kinnaras—It is translated into ‘a doubtful person with horns on the head.’
8. Mahoragas—It is translated into ‘a large serpent’ and it has the body of human being and the head of a snake. It is very powerful.

All these eight classes were completed by the causes of different kinds of good karma and good virtues achieved.

*“Now, in this big ocean, there are all sentient beings, rough and ugly in forms, great or small. They are due to their own thought of all different kinds, all kinds of evil karma in body, speech and thought. Hence, they receive respectively their results, according to their own deeds.”*

In this big ocean, there are many different kinds of waves or nodes of particularized discernment, produced on the bhutatathata considered as the sea of mind by karma-wind (1. the fierce wind of evil karma and the wind from the hell at the end of age; 2. karma as wind blowing a person into good or evil rebirth). The waves of particularized discernment rise to get rebirth. All beings receive different kinds of body forms produced by different kinds of karma. If the forms are ugly they are not good and not wonderful looking and the bodies will not be grown properly and pure. Therefore it is known that as the form is proper the shadow will be straight and while the sound is harmonious the echoes will be smooth. The Confucians said, "Is it to achieve virtues by oneself or by others?" The answer is that one receives the reward according to his or her deeds. Those, who have not practised good karma, will sink or rise in the vast, deep ocean of evil karma according to the evil waves of deeds. Tathagata said, "Let those who practise the eight right ways, or the 'eightfold noble path' for arhat to nirvana, know that all beings would get none but results from conditioning causes or circumstances and karma."

Venerable Kuei-shan, a master of meditation said that now people would become aware of the truth from their karma-cause on a thought arising only, but they still possessed the falseness from the very beginning of their lives. Then they should be taught to remove the present karma during the twelve hours (twenty-four hours) of the day through practice. These words are to help those to find the way of truth. Trividha-dvara (the three conditions, inheritances, or karma, of which there are several groups) and the six indriyas or sense-organs (eye, ear, nose, tongue, body and mind) should be possessed this practice of great mercy.

*"Your Majesty, you should understand thoroughly the law of cause and effect and practise good deeds. At the same time you should make all beings to do likewise. Do not move from the Right View and never fall again into the view that death ends life (Ucchedadarsana) and the view that personality is*

*permanent i.e. heresies. You should be glad to cultivate with respect all the fields of blessedness then you will be respected by men and devas who make offering to you."*

The Buddha preached all beings at any time to understand clearly the law of the Cause and Effect, sin and blessing, cutting of evil, practice of goodness. We should always study how to practice charity, discipline and the correct doctrine of the Buddha. For these we will benefit ourselves as well as others. Samyagvak (right views) will not be doubted by all evil and heterodox views, not recognizing the doctrine of moral karma, one of the five heterodox opinions and ten evils. It is called right views which cannot be changed. Moreover, it will not fall into two sides of Uchedadarsana and the view that personality is permanent. To believe that there is no law of cause and effect is said to be Uchedadarsana. To retain fixed nature is called the view that personality is permanent.

In the Sutras of Smrtyupasthana (the presence in the mind of all memories and the correct doctrine of the Buddha) it was written: All troubles are produced by heterodox views and Nibbana is based on the right views.

The Triple-Gem (Buddha, the Doctrine, Sangha) is the blessed field. For example, if one who takes a bundle of flowers pays respect to the Triple-Gem on one thought only he or she is sowing seed in the field of blessing. In addition, blessed are those who do no evil but do good only. There was a saying of Pa-Doi Ho-shang (Cloth-bag monk, an erratic monk chang-ting-tzu early in the tenth century, noted inter alia, for his shoulder bag): "Widen the abdomen for endurance. Whenever, meeting your enemy you should be good to each other. One, who can bear this calmly, he or she will attain the six paramitas naturally. That is the blessed field in mind. The great teacher or leader (one of ten titles of a Buddha) of the six patriarchs of the Chan (Zen) School said, "To leave not one's own nature is the blessed field. In the Sutra of Causes of Wisdom and Stupidity, it

was written: To get immeasurable blessing by giving charity to five kinds of people:—

1. People who know the Buddha-law and practise the way of religion.
2. The pilgrims coming from far countries.
3. The pilgrims going to far places.
4. People who are hungry.
5. People who are suffering from sickness. and sorrow

There is an old saying: “We have to give blessing first on the way to men and devas but we have to repeat the name of a Buddha audibly or inaudibly first while on the entrance of life and death.”

The Buddha who took an almbowl went into the city of Deva to ask for food. There was a family of Brahmana, and the Buddha visited it so often that the home-folk of that family wondered why. He thought that Sramana (Buddhist monk) came to pay his debt. The Buddha knew what he had thought and said a Gatha (metrical hymn) for him. “When rain falls, the cereals are often in better harvest. Frequently cultivating blessing and wisdom, receive compensation.” After the Brahmana had heard this he was awakened at once and was very happy. He paid his respect and supply to the Buddha, and he repented for his sin also. Moreover, the Buddha told Sariputra (one of the principal disciples of Sakya muni) that it was like the farmer’s work in the world. After the farmer had ploughed his land with an ox he sowed seeds. He had to work at any time with his agricultural instruments in order to get money and cloth for a rich life. Why? It was because there were no wealth and rice-crops in all this world and people had to work for them. For example, cows drink clean water and eat grass to produce milk, butter and cheese. There were three kinds of fields.



(1) The field of reverence i.e. worship and support of the Buddha, Dharma, and Sangha as a means to obtain blessing. (2) The field of grace i.e. parents, teachers, elders, monks, in return for the benefits they have conferred. (3) The field of pity, cultivated by helping those in trouble, one of the three fields of blessing. There are no difference in the three blessed fields but that of Buddha's is pure and passionless as a cause for attaining nirvana. The virtue achieved is beyond thought or description.

In the chapter Acintya (beyond thought and words) of Maharat-nakuta-sutra (collection of forty-nine sutras), it was written: Someone took a little drop of water to the Buddha's place and he asked Buddha to keep it for him. Afterward, if he needed it, the Buddha should pay him back. At the moment Tathagata put the drop of water into the river Ganges and soon it flew into the great sea to mix up with the sea water. After a century the person who saved the drop of water into the Buddha's hand came to ask for it. Then Tathagata made an accomplishment of Acintya-jnana, (inconceivable wisdom, the indescribable Buddha-wisdom) to him. Hence the little drop of water was returned to this person. This example shows us that even a minute good deed like a little drop of water, done by all beings will not be lost after a long time just as it was kept in the hand of Tathagata for a blessing in the field.

Once there was an old man who went to the vihara and garden Jetavana asking the Buddha to let him become a monk. All the Arhats (enlightened saintly men) did not agree with him for he had not cultivated good cause before. Therefore the man cried bitterly and requested the Buddha eagerly, so the Buddha pitied him and promised to make him a monk. Then all the Arhats asked for the reason and the Buddha answered that the man was a woodcutter before the immeasurable kalpas. Once he went to the hill for wood he met a tiger so he was bound to climb up a tree and he repeated quickly the name of a Buddha, "Namah Amitabha" (which is the formula of faith of the Pure-land sect, representing the

believing heart of all beings and Amitabha's power and will to save.) Then the tiger went away and he was saved. Hereafter he was flowing and returning in the sea of life and death. It was because he had repeated the name of Buddha, Namah Amitabha once that he could enter the monastic life. Tathagata has the wisdom to know the three periods, past, present and future without obstacle. Therefore, those who pay reverence to all blessed fields of Buddha will get happiness and blessed virtues from men and devas as well as the immeasurable virtues achieved by Triyana (the three vehicles) and Ekayana (the one vehicle and only one way to the shore of parinirvana.)

*“Your Majesty, you should know this. There is one way for Bodhisattvas to cut off all evil of sufferings. What is the way? It is this: Think of the meritorious Dharma, and make observations on them from day to night so that the thought of good Dharma becomes stronger and stronger and no evil can have a chance to mingle therewith. Thus, it will enable one to free oneself for ever from evil deeds, to complete the work of good Dharma and he or she can get in touch with all saints, Bodhisattvas and Buddhas always.”*

Bodhisattvas notice the suffering of hell so they cultivate the mind of bodhi to get benefit for themselves and benefit others as well. This is the only way to make oneself in right practice of having the mind for supreme enlightenment. This one way can get rid of the sufferings in hell and destinies of yaksas, raksasas, and hungry ghosts as well as other Karmavarana (hindrance) to be suffered at long night. What is that one way? It is that to dwell one's mind day and night on one place and always think about all causes of suffering—desire for, and love of, things of this life is the main cause. When that desire is extinguished, there is no suffering. Thus, all beings are mostly burnt by the fire of desire, anger, and ignorance day and night. When the halo of Buddha shines upon them, they will feel the fire is ceased and also have more ability to bear patiently external hardships gradually with nothing mixed. It is said that as every thought of evil

is extinguished, good thought will be found, so it is called “the completion of good Dharma. ” They can always get in touch with all Bodhisattvas and Buddhas to hear truth and virtue achieved. In the “Diamond” Sutra, it was written: Those who practise all kinds of good Dharma could get Anuttara-samyak-sambodhi (the highest correct and complete or universal knowledge, the perfect wisdom of a Buddha, omniscience).

*“Good Dharmas are practised and based on by all men, Devas, Arhats, Pratyeka Buddhas, and supremely enlightened Buddhas to attain their respective fruits. Therefore they are called good Dharmas.”*

Why are they called “Good Dharmas?” Because they always get in touch with all saints, Bodhisattvas and Buddha in order to complete freely Dharmaparyaya (the doctrines or wisdom of Buddhas regarded as the door to enlightenment). There is no difference in trinity—the nature of mind, Buddha, all sentient beings.

1. The nature of mind is the same in Buddhas. and men, and all the living things.
2. The nature and enlightenment of all Buddhas is the same.
3. The nature and enlightenment of all the living is the same.

Bodies of men and Devas have the victorious and wonderful and blessed virtues as well as the reward of happiness.

Arhats are Sravak who hear the doctrine from Buddha. They know all kinds of suffering and pain or distress so well that they can cut off all troubles and evil to practise the way to enter Nirvana.

Pratyeka-buddhas (i.e. enlightened through reasoning on the riddle of life, especially as defined in the twelve nidanas,) are those who have the perfect wisdom to seek his own

enlightenment and have to study the twelve nidanas (the twelve links in the chain of existence produced by causal conditions) and understand clearly that nothing has an independent nature of its own. If there is no Buddha born on earth, one, who can observe that there is nothing permanent in this world, understands by oneself the eternal truth. It is called the "individual enlightenment".

Supremely Enlightened Buddhas are Bodhisattvas who practise the way to Buddhahood for long, and make up a great mind to start out for Bodhi, or perfect enlightenment, possess all Paramitas; four hearts of kindness, pity, joy and indifference; pity and wisdom to the attainment of Buddhahood. They save all beings by preaching to them as all Buddhas do in two forms of statement (1. Samvrti-satya meaning common or ordinary statement as if phenomena were real; 2. paramarthasatya, meaning the correct dogma or overment of the enlightened). Hence it is called "the supreme bodhi". — Anuttara-samyak-sambodhi in Brahman language. That is the doctrine of Buddha all based on good Dharma, to be accomplished by the good results of men and devas, enlightenment of Sravak individual enlightenment and even the supreme bodhi or enlightenment. In the "Diamond" Sutra, it was written: "The good Dharma stated is not good Dharma." Tathagata said, "but it is called Good Dharma".

*"This Dharma is 'the excellent karma resulting from practice of the Ten Commandments.' What are they? They are Ten Meritorious deeds to be practised forever:—*

1. *To abstain from destroying living creatures.*
2. *To abstain from stealing.*
3. *To abstain from adultery.*
4. *To abstain from telling lies.*

5. *To abstain from carrying tales.*
6. *To abstain from using harsh language.*
7. *To abstain from impure talk.*
8. *To be free from greed.*
9. *To be free from anger.*
10. *To be free from erroneous views.”*

For example, there is a big medicinal tree in the world and it is called “Sudarsana” (good for seeing). If those who are suffering from all kinds of sickness go to take the drug, they are cured. It is like the Ten Commandments of good Dharma which can cut off ten kinds of evil. There are virtues achieved in the excellent karma resulting from practice of the Ten Commandments.

In all Sutras and Sastras, it is extensively propagated, “If ten persons observe the Five Precepts of our Lord, ten persons are good to each other. If one hundred persons practise ten meritorious deeds one hundred persons are harmonized to each other. If this kind of custom can be spread all over the world then there will be no war but peace without government. Everybody will be trusted without saying and civilized without teaching.

Again, ten meritorious deeds are classified into this way:

(a) The Purification of Actions

1. To abstain from destroying living creatures.
2. To abstain from stealing.
3. To abstain from adultery.

(b) The Purification of Speech

1. To abstain from telling lies.
2. To abstain from carrying tales.
3. To abstain from using harsh language.
4. To abstain from impure talk.

(c) The Purification of the Mind.

1. To be free from greed.
2. To be free from anger.
3. To be free from erroneous views.

Those who practise these are said to be 'going the right path' or 'knowing the truth'.

These ten meritorious deeds are the foundation of a Meritorious Life in human being and peace to each other on earth, and the spiritual food of all beings. Those, who know Cause and Effect, will be kind to people and will love each other. The great teacher, the sixth patriarch of the Chan (Zen) school, said, "It is heard that those who practise these in the right way, heaven will present before them."

*"Your Majesty, those who abstain from destroying living creatures can accomplish ten ways of avoiding troubles. What are they? They are:—*

1. *to dissipate fearlessness among all beings.*
2. *always to give rise to a mind of great mercy to all beings.*
3. *to cut off forever the bad habit of all kinds of anger.*
4. *always free from illness and trouble.*
5. *to get long life.*
6. *always to be watched over and protected by holy spirit.*
7. *always dream of no evil.*
8. *to get rid of hatred and all kinds of hatred will disappear.*
9. *no fear of being born in an evil existence.*
10. *to go to heaven at the end of life."*

Destroying living creatures is to cut short their lives. In all Sutras and sastras of Mahayana, killing is the first of all silas because all human beings love their own lives as well as the lives of their families. All kinds of animals are like that. They suffer so much that they would take revenge because of their hatred. If those, who abstain from destroying living creatures, will get accomplished ten ways of removing troubles. Trouble is called disturbance. If you do not trouble others then you will have no trouble yourself.

1. to dissipate fearlessness among all beings and to be away from fear.
2. always to give rise to a mind of great mercy to all beings and to get rid of unhappiness.
3. to cut off forever the bad habit of all kinds of anger and to get rid of arrogance and anger.
4. to be always free from illness and to get rid of all forms of suffering.
  
5. to have long life and be alienated from premature death.
6. always to be watched over and protected by holy spirit and be rid of heterodox views and evils.
7. always dream of no evil and be away from the sign of bad luck.
8. to get rid of hateful attachments and be out of reach of hate.
9. no fear of birth in low state of existence and be away from bad karma.
10. to go to heaven after death and be out of reach of the karma of suffering.

The Buddha said that all beings are afraid of being killed and love their own lives. Therefore, think of yourself as well as others and do not kill living creatures. Thus, all Bodhisattvas and Buddhas are all equal and of great mercy, and love others as themselves. Their own flesh are the same as the flesh of others, so that all Buddhas do not eat meat. There is an old saying, "If you want to know the true cause

of war on earth, just listen to the sound of slaughter house at midnight.”

It was written in “The New Record at the Early Period of Yu Dynasty”: There was a farmer, NG How Shin, in the place of Yee Hing. When he died he left behind several Chinese Mous (a unit of measurement) of agricultural land to his son. His neighbour, a rich farmer called But Sang, intended to buy his land but How Shin’s son of thirteen years old, named Hey Lin refused him. Hence the rich farmer bribed the judge to put Hey Lin to death. On the next day, all the cows and oxen belonging to Hey Lin’s family ran wildly to the rich farmer’s house. When finding But Sang, they killed him with their horns. Thus, the animals took revenge for their master and although the bodies are different in form, the affection is the same.

In Itivrttaka (one of the twelve classes of Sutras, in which the Buddha tells of the deeds of his disciples and others in previous lives), it was written: In old time of India there was a king, called Fan Yu, who invaded his neighbour’s country, the land of the King, Cheong Shau. There was war between them. Afterwards King, Fan Yu was caught by King Cheong Shau. When the latter returned to his country, he set King, Fan Yu, free and warned him saying, “We should govern our countries by the correct doctrine of Buddha in order to make our peoples settle down happily. We have to take this agreement to each other.” When King Fan Yu returned to his own country, he gave his people good military training with all his might. After that, King Fan Yu took his army to make war with King Cheong Shau without declaration and occupied the whole country. King Cheong Shau was imprisoned and sentenced to death. On the day he was going to be killed, his son Prince Cheong Sang who was in disguise went to see him. King Cheong Shau said to his son secretly, “Continual revenge will only result in endless conflict but, if there is no hatred and no revenge, enmity will come to an end naturally.” After his father’s death, Prince Cheong Sang roamed everywhere as a fugitive. He had to change both his name and surname. He was a



musician and came to the country of King Fan Yu. It was because he was a good musician who was commanded to play music for the king in the palace. Since the king liked him very much he was appointed to be an important officer. One day the king went with him wandering in the forest. The king felt so tired that he went fast asleep. Then the Prince Cheong Sang thought the chance of revenge came. As he was thinking thus he took out a rapier at once, but suddenly he remembered the Gatha (words) said by his father before his death so he stopped killing the king at once. He would sacrifice himself rather than disobey his father's order. Then he put back his rapier into the rapier-box. Just at the moment the king screamed terribly in his sleep asking for help, after a while, the king awakened. Prince Cheong Sang asked him saying, "My Lord, why did you get terrified like that?" The king replied, "I dreamt the Prince Cheong Sang took a rapier to kill me for killing his father so I am now still terrified." Prince Cheong Sang said, "My Lord, do not be afraid. Please calm yourself, I am Prince Cheong Sang." Then he told the king all the story, and how his father ordered him when he was going to die. After saying he gave his rapier to the king and knelt down waiting for punishment. When the king heard the story and saw what he had done, he was much moved by him. He made the Prince stand up and went back to the palace with him. Immediately the king announced to his people that he would restore the kingdom of Cheong Shau to Prince Cheong Sang. Thus, Prince Cheong Sang without a word, or a sword or even a gun had his own kingdom restored to him.

*"Should these men turn their good merits (parinamana) towards the cause of Anutara Samyok Sambodhi (supreme perfect enlightenment), they will attain in their future Buddhahood the Buddha attribute which enables them to determine the span of lives by free will."*

Parinamana—to turn towards: This is to turn the good causation of abstaining from destroying living creatures and

all good Dharma they will be free from delusion—wishing to live on earth for long or to enter into Nibbana according to their mind.

*“Again, your Majesty, if those can abstain from stealing they will get ten advantages which will preserve their faith in the Dharma. What are they? They are:—*

1. *their heaped wealth cannot be taken away or spent either by confiscation of the king or by water or by fire, or by robbers, or by spendthrift sons,*
2. *they are loved and thought well of by many people,*
3. *they will not be cheated by people,*
4. *they are praised everywhere in all respects,*
5. *they will fear no harm,*
6. *their good names spread far and wide,*
7. *they have no fear in dealing with the public,*
8. *they are rich in life, health, happiness and eloquence,*
9. *they always have the mind of giving charities,*
10. *they will go to heaven at the end of their lives.*

Stealing is to take without permission. Those who steal or occupy one's country or property will make the owner suffer or even commit suicide because of the loss. That is to do them harm mentally. People who abstain from stealing will get ten advantages which will preserve their faith in the Dharma as follows:—

1. The enjoyment of wealth will not be short.
2. To be loved, respected and admired by all people.
3. Do not cheat others so that they will not cheat each other.
4. Will be free from blame in the world and be showered with praise from all quarters.
5. Will not bother about the loss of wealth.
6. The good names spread far and wide.
7. To have no fear in mixing with people.
8. To be healthy and free in speech.
9. Always have the mind of giving charities.
10. To be born in heaven after death.

In the Record of Mak Chung it was written: There was a famous temple at the place of Ko Yau in Yeung Chow. The Buddhist palace was decorated. The statue of a Buddha was over ten feet high. The golden body looked wonderfully serene with a pearl on the forehead. A traveller who was a thief came to the temple for reconnaissance several times. One day he hid in the temple first and afterwards came out at midnight. Then he stole the pearl intending to go away, but, he went to and fro and could not find the way out until the people in the temple saw this so they reported to the monks. Then they asked the thief saying "what are you doing here?" The thief told them that he wanted to go out, so they showed him the exit but he still looked puzzled and could not find the way out. This made them doubtful and they questioned him strictly twice, and at last the thief confessed that he had stolen the pearl from the Buddha's forehead. On hearing this the monks scolded him and made him return the pearl and kneel down before the Buddha for repentance. After that, the thief was then able to find the way out and ran away.

In the Records of Tai Ping Kwong, it was written: There was a young man who had stolen his master's eggs and he roasted them to eat. He did this many times. Afterwards, one night there came a person who looked like a ghost. The ghost bade him go to a city together. Then he urged to enter the city quickly, and he obeyed him. As his feet touched the ground he felt very hot for there were hot ashes spread all over so he jumped and ran to other place to avoid it but in vain for everywhere was the same. When morning came, his master went out to the desolate place and found him crying for his burnt feet. Then the master went up to him and took his hand asking, "What are you playing here?" The young man was wakened as if in a dream and began to know that it was only a desolate land. Just at that time the city and ashes disappeared, but his feet were burnt to red and he suffered a lot. It was said that this was the manifestation of evil karma.

*“Should they turn their good merits towards the cause of Anutara—samyak—sambodhi, they will attain in the future Buddhahood the great Bodhi Wisdom of Purity”*

It is because they abstain from stealing and practise good Dharma and they can turn good deeds towards the Buddhist wisdom of Purity and great Bodhi.

*“Again, your Majesty, let us now turn to the next item. Those who abstain from adultery will attain four qualities, the possession of which is commended by the wise. What are they? They are:—*

1. *All sense organs (eyes, ears, nose, tongue and body) are in good, harmonious state.*
2. *They are always free from tumult and excitement.*
3. *They are praised and adored by the whole world.*
4. *Their wives cannot be insulted by others.”*

Adultery is that a man and a woman live together without getting married. It is just like a kind of disease germ which invades the body and render it rotten all over. For example, in ancient time in the Dynasty of Yan (China), the Emperor Chau was fond of beautiful women. Although his most loyal minister advised him by cutting out his heart with a sword, the King would not listen to him and eventually lost his kingdom. From ancient times to the present, many people indulge themselves in adultery even to the sacrifice of their personalities, their career, their lives and they cannot help it. The harm is terrific. Therefore, it is a Confucian precept to teach people to have the right mindfulness and cultivate goodness both in body and mind. The Buddha preached to us Ten Meritorious deeds as the right way of men & Devas. Those who abstain from adultery will attain four qualities, the possessing of which is commended by the wise as follows:—

1. All sense organs are in harmony.

2. They are always away from tumult and excitement so that they will not be proud or bad-tempered.
3. They are praised and adored by the whole world because of their dignity.
4. Their wives are incorruptible because both men and women are pure and clean.

The Buddha said, "If people always suffer from sadness the sadness will be increased more. For instance, if people like sleeping their indulgence in adultery will be increased. To indulge in drinking wine is just the same. Hence we should know that it is best for people to keep brains sober and calm. If you cut your flesh to get a sore you will suffer from the pain yourself.

Once upon a time, in India, there was a story of burning oneself in the Brahminical temple. A son of Brahman was the watchman of the temple. One day, the beautiful daughter of the king came to the temple to pay homage. As the son of Brahman saw her beauty, he evoked an evil thought so he was burnt by the fire of passion. His arms, legs and all parts of his body were so hot that as if they were set on fire. The doctor came to treat him but in vain. His mother asked him why he got such kind of sickness. He replied that it was because he loved the Princess as he saw her. After hearing this, his mother knew that something should be done about it in spite of her royal status. Then she presented to the Princess several times many fresh fish and asked to see her. The Princess was surprised and asked her why did she give her such a great present and what did she want. The mother told her the story saying her son wished to see her once. The Princess was kind enough to grant her request and promised to go to the temple to meet him again on the next day. When the time came the son of Brahman was burnt suddenly by the fire of desire and lost his senses. As the Princess came, she saw that he was fast asleep so she returned to the palace. After that when he awoke he heard that the Princess had come but he could not see her, he was burnt to death. It is like the moth attracted to light where it burns itself to death.

*“Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, they will get in their future Buddhahood the Tathagata special physical characteristic of concealment (of his private part like that of a horse)”*

It is because they abstain from adultery and practise good Dharma and they turn this towards the supreme bodhi or enlightenment, that of Buddha. In the future Buddhahood they will get the esoteric form of a zealous disciple. It was written in the Sutra: There was an esoteric form of a virile, zealous disciple (like that of a horse) in the Buddha's body. It was as high as the Buddha's body. It was perfect like the diamond apparatus which was clean outside and inside. Those who practised the pure living for many kalpas could appear in this form.

*“Again, your Majesty, let us turn to the next. Those who abstain from telling lies will get at once eight qualities, the possessing of which is commended by the devas. What are they? They are:—*

1. *Their mouths are always pure and clean and fragrant as that of lotus.*
2. *They are trusted and obeyed by all worlds.*
3. *Their speech is verified and they are loved and respected by men and devas.*
4. *They always comfort all beings with loving words.*
5. *They get the desirable happiness and three pure karma.*
6. *They make no blunder in speaking and are always joyful.*
7. *Their speech is respectful so that it is carried out and obeyed by men and devas.*
8. *Their wisdom is extraordinary and inferior to none”.*

Telling lies is also said as false speech with intent to deceive. That is, there are many lies in a false mind because some are practically bad hearted to destroy others by turning up-side-down the right and wrong, black and white. The words are not carried out by deeds i.e. to say 'yes' through the mouth but 'no' in mind. They will do something different

in order to make people's mind confused. They seek fame and riches. They say that they are clean but in fact they are not. They have not been enlightened but they say they have. They speak ill of those who are observing Our Lord's Pure Precepts. It was written in the Sutra: All these are great lies and those who tell lies will fall into the avici hell (the last of the eight hot hells, in which punishment, pain, form, birth, death continue without intermission.) Those who abstain from telling lies will get at once eight qualities, the possessing of which is commended by the devas.

1. The speech and pure words in the straight forward mind are as fragrant as lotus.
2. They are trusted and obeyed by all people.
3. What they say will be right and they are esteemed by men and devas.
4. They always give comforts to all beings in order to make them turn towards good Dharma.
5. They get the desirable happiness and three pure karma.
6. They make no blunder in speaking so they are always joyful.
7. Their speech is respectful without falsity so it is carried out and obeyed by men and devas.
8. They have supreme wisdom surpassing the world as well as heresy.

In Sanghikavinaya (the rules for monks and nuns) it was written: There was a man of the great Brahmana called Lo See. He taught five students to study all kinds of sutrapitaka and he also had a slave. Afterwards the slave left him to wander in other country. The slave introduced himself to other people that he was not a slave and he belonged to a certain family of great Brahmana.

At that time there was an elder who liked him because he was clever and could speak well. Then the elder united him in marriage with his daughter and supplied him with everything. Although the slave got this enjoyment, he was still not satisfied and he always scolded his wife for this and that.

His wife suffered so much that she returned home and complained to her father, so the elder was unhappy too. Suddenly a relative came to visit him from a foreign country so the elder told him about his son-in-law and his daughter's suffering. His relative said, "I have a spell. When some one is angry, just say the spell to him and the person will calm down at once. After that, the elder taught his daughter to say the spell. Then she said it when her husband was angry to scold her for the food. "Rough food is ordinary food. Why do you get angry to eat? You have come to a foreign country with no relation. Yet you deceive all people." When her husband had heard this he dared not be arrogant and haughty any more. Hence he became a humble man.

*"Should they turn their good merits towards the cause of Anutara Samyak Sambodhi they will get in their future Buddhahood the truthful speech of Tathagata."*

It is because they abstain from lies and practise good karma and they turn this towards the supreme bodhi or enlightenment, that of Buddha. In future Buddhahood they will get the truthful speech of Tathagata at once. Truth is not false. That is absolute, so it is said to be the true words of Tathagata.

*"Your Majesty, let us turn to the next. Those who abstain from carrying tales will get five incorruptible qualities. What are they? They are:—*

1. *To get the diamond body i.e. the indestructible body of Buddha for it can be done no harm.*
2. *To get the inseparable family because no one can break them up.*
3. *To get incorruptible confidence for they carry out their karma smooth and clean.*
4. *To get incorruptible morality because it is done on a solid base.*
5. *To get eternal learned friends or teachers because they are honest and do not mislead people".*



The meaning of carrying tales is that—to break the friendship between two persons. For example, a man tells a person, A, that his friend, B, is not good to A. Again, he went to tell the person B that his friend A is not good to B too. This makes them quarrel and suffer from all sorts of trouble. Moreover, a man proves someone is guilty for money's sake while that person is really innocent. There is a proverb saying The fisherman catches both the crane and the oyster while they are fighting with each other. Those who commit this kind of sin of carrying tales with no shame will fall into the hell where the tongue is pulled out, as punishment for oral sins, and they will put into their mouths the melting liquid bronze. Indeed, it is their reward of carrying tales all by themselves.

It was written in the Buddha's Sutras: Once upon a time, at the south of a great snowy mountain, in North India, there were two little kingdoms which were from the same ancestry. They were brotherly countries. There was another country in their neighbour. The neighbour king intended to separate these two kingdoms so that he could take advantage of them. Therefore, he sent a messenger to the kingdom belonging to the elder brother, and carried tales that his younger brother was taking military training in the country. Again, he sent another messenger to the kingdom belonging to the younger brother and carried another tale that his elder brother was training soldiers in the country too. Hence, the two brothers suspected each other and they prepared for war respectively in secret. At the same time these two kings thought that the two kingdoms founded by their ancestor, were settled down happily and why should they want to declare war. Therefore, they went to the vihara and garden Jetavana to worship the Buddha asking for the cause. Then they met without appointment at the Buddha's place. The Buddha knew all about it and said to them a parable. "In the snow-mountain, there was a tigress which had two baby tigers. She loved them both very much. When they had grown up they owned the two valleys and governed them respectively as two kings

of all animals. There was a wild dog who saw that they were so strong and brave that all animals obeyed them. It was jealous and tried to destroy them. Then it went to the elder tiger saying, "To-morrow morning, as the red sun rises, your brother will run to kill you straight away by roaring thrice." Again, it went to the younger tiger saying, "To-morrow morning, as the sun rises your elder brother will come straight away to kill you with roaring." Thus, the carrying of tales made these two tigers fight each other fiercely until they were seriously hurt."

When the two kings heard the parable they were awakened and realized the trouble of carrying tales, so they became good brothers as before again.

It was written in the Sutra: . Those who abstain from carrying tales will get five incorruptible qualities—

1. The diamond body for oneself's firm practice of good karma.
2. Indestructible family that no one can break them up.
3. Incorruptible confidence for carrying out pure karma.
4. Incorruptible morality for practice of good karma according to the right way.
5. To get eternal learned friends or teachers for they do not deceive people.

*"Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, they will be attended by a train of noble disciples in their future Buddhahood and no devils or heretics can spoil their work."*

It is because they abstain from carrying tales and practise good karma and they turn this towards the supreme bodhi or enlightenment, that of Buddha in their future Buddhahood. When they become Buddhas in their future Buddhahood, it is as if the halo of Buddha were shining upon the world. Those who meet this light, will have all the hindrance or obstruction of the delusive passions disappear. Hence they get the happiness of men and devas, the religious joy of the bodhi

of Triyana (three vehicles). The presence of Samyagjñana (correct knowledge) which is indestructible is called a train of noble disciples.

*“Again, your Majesty, those who abstain from using harsh language will accomplish eight kinds of pure karma (also the deeds which lead to birth in the Pure Land, what are they? They are:—*

1. *Their speech is free from error.*
2. *Their speech is advantageous.*
3. *Their words are reasonable.*
4. *Their speech is fine and witty.*
5. *Their speech is acceptable.*
6. *Their words are trustworthy.*
7. *Their words are above criticism.*
8. *Their words are loving and pleasing.”*

The using of harsh language is speaking roughly to insult people without limits in order to provide an outlet for one's anger and hatred. They say what they like as a mad dog as if the whole body were burning on fire. Eventually this kind of people will fall into the evil directions or incantations (i.e. those of animals, pretas, and beings purgatory; to which some add asuras) for all kinds of suffering. The Buddha once said, “Those who have not subdued the six indriyas and the three Karma will have to get the punishment of sufferance in future life”

In ancient times in India, there was a fairy who had been undergoing difficulties and hardships in the mountain for many years. Neither did he leave the mountain hermitage nor did he go into the city. One day, the king came to wander in the mountain and forest. When he saw that the fairy was so good in contemplation that he invited him to the palace to make offering to him. Therefore, when the fairy came to the palace, all the maids-of honour paid reverence to him by touching his feet. As the fairy came into touch

with the soft hands of the maids-of-honour, the desire-nature was roused, then he lost his power of contemplation. After that the fairy returned to the mountain from the palace but he could not walk freely and lightly as before. Then he controlled his wandering mind by contemplation again, but, when he heard the chirp of birds he was very angry. Then he moved to sit beside the sea, but when he heard the bubbling sound made by fish and sea-creatures he was so angry that he made an evil thought and said harsh words to blame them. He wished to destroy them all. Afterwards, he got the concentration in which all thinking ceases, in the desire to enter avrha. Having obtained the reward he became a flying otter standing in the water or the trees to eat all kinds of fish and birds resulting from his evil karma. Hence a rise of thought is very important. There is an old saying, "Do not make even one mistake otherwise you will be entirely wrong."

Those who abstain from using harsh language will get eight kinds of good Karma. There is no evil habit in good karma as it is said in the Sutra of Itivrttaka and Sraddhotpada Sastra (the uprise or awakening of faith). As ignorance generates defilement, there can be no Pure Karma, but the mind can be conditioned to have Pure Functions. The eight kinds of pure karma are the same. To speak good words can make people beneficial and happy. To enlighten people is by preaching to them pure knowledge.

*"Should they turn their good merits towards the cause of Anutara Samyak Sambodhi they will possess the form of the Brahma, voice of a Tathagata in his future Boddhahood."*

It is because they abstain from using harsh language and practise good karma and they turn this towards the supreme bodhi or enlightenment, that of Buddha.

In Dirghagama, the long agama, it was written: There were five kinds of Parisuddhi (pure and clean, free from evil

and defilement, perfectly clean) in the Brahma voice as follows:—

1. correct
2. melodious
3. pure
4. deep
5. far-reaching

It is one of the thirty-two marks of a Buddha.

In “The Summary of the General names for sects Originally”, it was written: When Vasubandhu bodhisattvas descended from Tusita heaven, Asanga bodhisattva, brother of Vasubandhu bodhisattva asked him saying, “I have heard that in one time the Buddhist Messiah made fifty millions sons of Heavens (The Emperor-Princes, i.e. those who in previous incarnations, have kept the middle and lower grades of the ten good qualities and, in consequence, are born here as princes) to verify the patient rest in belief in immortality, or no rebirth. What kind of Dharma did he preach?” Asanga bodhisattva said, “He just told them that the Brahma voice was clear and melodious so that everybody was glad to hear.

*“Your Majesty, let us come to the next. Those who abstain from impure talk will accomplish three kinds of certainties. What are they? They are:—*

1. *They are loved by the wise.*
2. *They are able to ask or answer questions wisely and accurately.*
3. *They are the unsurpassable in dignity and virtue.”*

The meaning of impure talk is as follows:—

Speech touching on sexual subjects.

(Translated in "A Dictionary of Chinese Buddhist Terms): When people have heard the impure talk from someone they may fall into many kinds of sexual desire or even commit sins. For example, "when one is gazing at the waves in the sea automatically he dropped the pole from his hands into the water. Thus, whose mistake is it?"

In Buddha's Image and Sutras it was written: Do not think that the sin is so little that it will be reduced to none! Although a drop of water is minute yet many drops of water can fill an apparatus full. Those who abstain from impure talk will get three kinds of certainties:—

1. To be loved and protected by the wise.
2. To ask and answer questions wisely and accurately according to reason and truth.
3. Unsurpassable in dignity and virtue among men and deva because of the superiority of wisdom.

In the kingdom of Sravasti, the King Prasenajit liked all kinds of rich food and he was stubborn. One day he commanded his cook to prepare for him some good food within an hour. If the cook could not do so as commanded he would be executed for his sin, but he dared not say 'no'. He, therefore, was so much worried about the time limit that the shadow of his trouble appeared on his face. Suddenly Madam Mallika, the wife of King Prasenajit, passed by. She saw the cook's face looking much worried so she asked him why. Then he told her all so she comforted him and she might save him from trouble. Not long after, she dressed up beautifully and took with her some good wine, sweet flowers, and best fruits to see the king. When the king saw her coming he was very pleased and drank the wine. The king was very happy to enjoy his wife's entertainment so he forgot the time that the cook should bring in the food. Thus, the cook was saved. Madam Mallika was a disciple of Buddha formerly and she had received the three formulas of refuge in the Three Precious Ones (i.e. the Buddha, the Dharma, the Sangha) and Panca Veramani (the first five of

the Ten Commandments, against killing, stealing, adultery, lying, and intoxicating liquors). She was Upasika (Female lay disciples who observe the first five Commandments) of pure or celibate conduct. She thought she had drunk wine with the king and had said impure words, and she was doubtful whether it was sin or not. On the next day she went to the Vihara and garden Jetavana. After she had worshipped the Buddha she told him all the story and asked him if she was right or not. The Buddha replied, "You did that to save the cook. You have not broken the Commandments but much virtues achieved." When she heard this her doubt was clarified. She was very happy and returned home, after paying reverence to the Buddha.

*"Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, they will attain in their future Buddhahood the Buddha attribute of prediction (i.e., foretelling that so and so will become a Buddha at such and such a time). All such predictions made are never given in vain"*

It is because they abstain from impure talk and practise good karma and they turn this towards the supreme bodhi, or enlightenment, that of Buddha. To become a Buddha is keeping the cause and effect truly into accord which will never be in vain.

*"Your Majesty, let us turn to the next. Those who are free from greed will get five kinds of freedom. What are they? They are:—*

- 1. Three karma are free because six sense-organs are all perfect.*
- 2. The wealth is safe and sound because neither enemies nor thieves can take them away.*
- 3. The blessing arising from good deeds comes naturally because they possess all things according to their wishes.*
- 4. The king's mind is free from delusion because all precious and wonderful things are offered to him.*
- 5. What they get is hundred times better than what they expect because they had been generous in their previous lives."*

## The meaning of the desire of greed.

The desire in people can be produced by the objects of the five senses, corresponding to the senses of form, sound, smell, taste, and touch. It is called five desires. If those indulge in these five desires it is called the desire of greed. It is also termed to be soiled. It can make one's nature impure as if falling into an impure world. Five desires are also called five desires of wealth, sex, food-and-drink, fame, and sleep. For example, a dog bit a piece of bone so hard that its teeth bled without knowing it was greedy to bite the bone. Ordinary people just as the dog like bleeding for they think that the colour of blood is beautiful and there is some taste in it. They indulge in the desires without content and are contaminated by bad habit so it is a hindrance to freedom from greed. Their karma is only to produce birth and suffering and it is the cause of the customs of trouble as well.

It was written in the Sutras of Poi (plants shooting; a comet). In ancient time, there was a king called Dog-hunter. In his country there was a pool of fish which was famous for its delicious taste and bonelessness. The king liked to eat them very much so he sent a man to watch it. He commanded the watchman to offer him eight fishes daily, but the watchman stole eight fishes too. When he found out the fishes were getting less day after day he sent eight men to watch the pool but each of them stole eight fishes daily. The more men watched the pool, the more fish were stolen until there was none. Thus, the number of the king's watchmen was increased and so was the trouble.

If those are free from greed they will get five kinds of freedom from resistance; i.e. those who know satisfaction of all, will be satisfied after all.

1. Three karma are free because six sense-organs are well protected.
2. The wealth is safe and sound because of less desire and good satisfaction.
3. Blessed virtues are free according to wishes.



4. The reign of the king is in peace without disturbance.
5. The possession of things is good enough.

It was written in The Sutras of Smrtyupasthana (the Correct Doctrine of the Buddha and the Presence in the Mind of All Memories): “Those can stop to do bad because they have heard the correct doctrine of the Buddha. It is because they abstain from the bad doctrine, they will always be in a safe place. It is because they have heard the correct doctrine they will render their mind pure and clean to make it settled and they will not do evil karma. They can control all, do no evil, and know the fruit of karma after they have heard the correct doctrine. They can enter Nirvana after all. The wise can enlighten themselves from all suffering on hearing the correct doctrine. It is because they have heard the correct doctrine of Buddha they know the real aspects or characteristics of things. Therefore, the wise should often hear the correct doctrine of the Buddha.”

*“Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, in their future Buddhahood they will be highly adored by the special honoured ones of the three worlds (i.e. Buddhas)”*

It is because they are free from greed and practise good karma they turn this towards the supreme bodhi, or enlightenment, that of Buddha. The peerless (two-legged) honoured one and Devatideva (the name given to Siddhartha i.e. Sakyamuni) are all worshipped.

*“Your Majesty, let us turn to the next.*

*If those are free from anger they will get eight kinds of joyful and pleasing mental states. What are they? They are:—*

1. *To be free from trouble.*
2. *To be free from anger.*
3. *To be free from litigation of argument.*

4. *To have a soft and straight-forward mind.*
5. *To have compassionate hearts as the Saints.*
6. *Always have a heart of benefiting and comforting others.*
7. *Both the form and body are dignified and are respected by all.*
8. *To be born soon in the Brahmaloaka of the realm of form (Brahma world) because of the peaceful endurance.*

The meaning of anger is hatred, wrath and resentment.

The whole body is burning with heat so as to make the mind trouble with fire. It is because the trouble of anger is hot like fire so that it will produce all evil karma and burn up all the forests of virtues achieved.

In the Avatamsaka-sutra it was written: When one thought of anger arises, all the million doors of trouble are opened because the fire of trouble is very hot. It can burn the good mind so badly to accomplish evil deeds. For example, if a big ghost sat on the throne of Sovereign Sakra, Sovereign Sakra would be very angry. Then the light of the big ghost became very bright but, when Sovereign Sakra restored his compassionate heart the ghost ran away at once. Therefore, it is said that anger will make ghosts fierce while a compassionate heart will make them scared and run away.

In the Sutra of Bodhisattva Good Rules, it was written: An angry mind can desert all beings but only loving mind can protect them. There will be no trouble to love all beings but, there is trouble to be angry and to desert them.

The honourable Katyayana had a disciple called Sachila who was a royal prince. He left his home to become a monk. He received the rules and followed them so he took a bowl to ask for food. As he was trying to control his mind by contemplation in the forest he was insulted and whipped by the King Parvata (an ancient city). He was so angry that he intended to go back to his country to declare war for revenge. Then he went to say goodbye to his master, Katyayana, and

his master asked him to stay one night. Then Sachila obeyed him. On that very night he dreamt that he returned to his own country to make war with king Parvata but he was defeated and killed. Suddenly he was frightened and woke up. He then ceased to take revenge but accepted the humiliation. Among all things, everything has noumenal or phenomenal existence but there is only cittamatra. He realised the absolute, as the norm and essence of life after awaking from a dream. He understood what he saw in the dream. All things he saw in the dream was the explanation of the dream. It was a parable to him. If those who are free from anger will get eight kinds of joyful and pleasing mental states as noted in this sutra.

It was written in the Dharama—flower, i.e. the Lotus Sutra: Those who live in the stage of patience which is soft, good and smooth, will not die all of a sudden and will not be afraid too.

*“Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, they will get in their future Buddhahood the unhindered, infinite Buddha-mind and people will never be tired of looking at him.”*

It is because they are free from anger and practise good karma they turn this towards the supreme bodhi, or enlightenment, that of Buddha when in future Buddhahood they get the unhindered wisdom and virtues of Buddha.

*“Again, Your Majesty, let us turn to the next. If they are free from heretical views, they will gain ten kinds of merit. What are they? They are:—*

1. *They get true happiness beneficial to their mind.*
2. *They have firm faith in the law of cause and effect and abstain from doing evil even to the extent of sacrificing their lives.*
3. *They take Buddha as their only guide and do not accept devas or others as their teachers.*

4. *Their mind is straightforward and their views are right and they are free from doubtful speculations, good or evil forever.*
5. *They will be born as a man or a deva, but never be born in an evil existence.*
6. *Their blessing and wisdom are infinite and they increase themselves at every turn.*
7. *They depart forever from the wrong path and tread only the Nobel (Ariyan) Way.*
8. *The heretical views that there is a self within the body never arises in their mind and they give up all evil deeds.*
9. *The views they hold are free from errors.*
10. *Calamities will not befall them."*

The meaning of heretical views:

It is five of the ten "runners" or lictors, i.e. delusions—

1. The erroneous doctrine that the ego, or self, composed of the temporary five skandhas, is a reality and permanent.
2. The two extreme views of annihilation and personal immortality.
3. The heterodox views, not recognizing the doctrine of moral karma, one of the five heterodox opinions and ten evils.
4. Clinging to heterodox ascetic views.
5. Clinging to heterodox views.

These five kinds of views are not right so they are called the heretical or erroneous views.

It was written in the Sastra, or Commentary on the Prajna-paramita Sutra. If those enter the net of heterodox views, or doctrine, they get trouble with no correct knowledge. They leave all pure commandments to fall into heretics. The mind is being bound by the trouble from the very beginning as in the chain of transmigration, so it is called stupidity as well as the three poisons—the heretical views of desire, anger and ignorance.

**In the Sutra of Chopping Poisoned Tree it was written: If the tree was chopped leaving the root behind, the tree would grow again. If the poisoned tree was chopped without taking out the roots the poison would give trouble again as if the poison in the snake and it would be increased day after day until it poisoned itself to death. Moreover, when the iron was corroded with rust it would impair itself. If those are bad-hearted they will fall into the three lower paths of the six destinations (gati) i.e. beings in hell, pretas, and animals. Then they will have their own reward by doing evil.**

**In Sraddhotpada Sastra, it was written: The preaching is to make all beings remove all doubts, give up heresy and they should have the surge of Mahayana faith so that the seed of Buddha will not be cut off.**

**If they are free themselves from heretical views i.e. to have pure mind free from all stupidity, they will get ten kinds of virtues achieved.**

- 1. They get the real happiness of good karma and virtues achieved.**
- 2. They have firm faith in the law of cause and effect and do no evil but practise good karma.**
- 3. They take Buddha as their only guide and do not accept devas or others as their teachers.**
- 4. Their mind is straightforward and their views are right, and they practise the eight right or correct ways, the "eightfold noble path" for the arhat to nirvana so that they are free from doubtful speculations.**
- 5. They will never be born in an evil existence, but born either as men or as devas who achieve good virtues.**
- 6. They practise ten meritorious deeds to get immeasurable blessing and wisdom which will be increased at every turn.**
- 7. They depart forever from the heretical path for the awakening of truth.**

8. The heretical view that there is a self within the body never arises in their mind and they give up all evil deeds.
9. The view they hold is free from errors and fright.
10. Calamities will not befall them.

i.e. There is no hindrance for them to see Buddha and hear Dharma. It was written in the Sutra:

There are eight conditions in which it is difficult to see a Buddha or hear the Dharma:

- (1) in the hells
- (2) as hungry ghosts
- (3) as animals
- (4) in Uttarakuru (the northern continent where all is pleasant)
- (5) in the thoughtless heavens (where life is long and easy)
- (6) being deaf, blind and dumb
- (7) being a worldly wise philosopher
- (8) in the intermediate period between a Buddha and his successor.

It was written in Buddha's Image and Sutras: In ancient time of India there was a king who always worshipped Triratna or Ratnatraya with his head and body on the ground. He was a good king and loved his people very much. He ruled his kingdom in the right way. Then his minister said to the king, "Your Majesty, your head is royal and noble, why do you humiliate yourself to worship the Three Precious Ones (Triratna) like this?" One day, the king commanded his attendants to go to markets searching for heads of dead pigs, dead oxen and sheep as well as some of dead man (died only a short time ago). Then all the heads were put on the thoroughfare, and let all people look at them and take as many as they wish. Afterwards the king asked his attendants about the people taking away the heads. The attendants replied, "All heads of pigs, oxen and sheep are taken away except those of human beings." Then the king

said to all his ministers, "You hear that, all kinds of heads are taken away but those of human beings. Why? Where is the nobility of it?" The minister had nothing to say. It was because the king had a firm faith to worship all Buddha with his firm head and to get the absolute firm wisdom.

Again, there is another example: Once upon a time, there were two monks in a far country. They intended to go to the vihara and garden Jetavana in the country of Sravasti to worship the Buddha. When they had travelled a long way and were thirsty they wanted to drink some water. Then they saw a pool of dirty water with many dead insects in it. One of them did not drink it for observing the Lord's Precepts so he died of thirst, while the other one thought that if he drank the dirty water, he could keep alive until he saw the Buddha. So he drank it. On the next day the monk reached the Buddha's place and saw the Buddha who knew all about the story. The Buddha asked "How many are there to accompany you to this place?" He replied him honestly, but the Buddha said, "You are stupid! The monk who observed my Precepts was reborn at once in the pure heaven after death, and he had already come to worship me. Although you see my physical body yet you cannot see my dharma-body." The Buddha praised the monk who was pure and wise to observe the Lord's Precepts at the cost of his life, but he did not praise that one who did not observe the Lord's Precepts and drank the water with dead insects in order to keep himself alive.

*"Should they turn their good merits towards the cause of Anutara Samyak Sambodhi, they will realise in his future Buddhahood all the doctrines of the Buddha and accomplish transcendent powers which will give them perfect freedom."*

It is because they are free from heretical views and practise good karma and they turn these good merits towards the bodhi of the Buddha fruit, the state of Buddhahood. They prove that all Sarvadharmas (all things) is the Buddhadharmas (the Law preached by the Buddha) and they perfect the body of

wisdom (one of the five divisions of the Dharmakaya, which is the embodiment inter alia of inherent wisdom). They realize the truth on their own but not by the power of others and they are free from any hindrance.

*“Furthermore, the Buddha spoke to the Dragon King as follows:—*

*If a Bodhisattva, in carrying out these good karma when treading the holy path, abstains from killing and gives away charities at the same time, he will always be wealthy and precious things which no one can rob at him, will live long, will not die prematurely, and will not be injured by enemies or robbers*

*Because a Bodhisattva never takes anything which is not given to him and at the same time he gives alms, he is always wealthy and no one can rob at him. He is incomparable and he is able to collect all Tripitakas.*

*It is because he abstains from impure acts and also gives alms, he is always wealthy and no one can rob at him. His family are chaste and obedient and no one can stare at his mother, wife and daughter with lustful desire.”*

The Buddha preached to people to abstain from ten kinds of ‘not right karma’, and taught them also to abstain from killing, never take anything which is not given to them; to abstain from impure acts but at the same time to give away charities.

In the Sutra of Asking How to Remove Obstacles, it was written: The Buddha said that the nature of a Bodhisattva is practising Ten Meritorious Deeds so he will not fall into the evil way. At the same time he makes all beings abstain from all evil Karma, and benefits them as well. The people will then practise good karma and abstain from hatred and envy.



In the Lankavatara Sutra, at the chapter of the Bhutatathata, as the mind or storehouse of Buddha's words, it was written: Those who kill all beings for gain and sell all kinds of meat for money are doing evil karma and will go to Raurava—hell of wailing.

Those who are peaceful will get rich and those who are kind will have long-life. Therefore they have no enemy because they never take anything which is not given to them and at the same time give away charities. No one can harm them and all things belonging to them will not be taken away even a needle or a strip of grass because they practise good deeds and are beneficial to all people without ceasing. They also collect Dharma store—

- (1) The absolute, unitary storehouse of the universe, the primal source of all things.
- (2) The Treasury of Buddha's teaching, the sutras, etc.
- (3) Any Buddhist library.
- (4) Dharmakara, mine of the Law; one of the incarnations of Amitabha.
- (5) Title of the founder of the Hua-yen School.

They give charities according to pure acts.

In the Sutra on the Eight Incorrect views (26) it was written: The Pure act is deep and high and embodies great mercy to all. The pure act is to purify oneself as well as others, so it is called "pure acts". They all have a good and harmonious family without committing sins. It is termed The Purification of Actions:—to abstain from killing, never take anything which is not given to him and to abstain from impure acts, and at the same time to give away charities.

*“Because they abstain from untrue words and also give charities they are always wealthy and no one can rob at them.*

*Because they abstain from libel and practise the right doctrine, they will be successful as they wish in all deeds.*

*Because they abstain from carrying tales and also give alms, they are always wealthy and on one can rob at them, and family-folks are in good terms with one another. They enjoy the pleasure of having the same view and they never quarrel with one another.*

*Because they abstain from using harsh or coarse words and at the same time give charities they are always wealthy and no one can rob at them, and people gladly accept them as their teachers in all preaching assemblies, and their words are accepted without challenge.*

*Because they abstain from purposeless talks and at the same time give away charities, they are always wealthy and no one can rob at them. They never utter false words and are accepted with due respect by everyone and they are skilful in using expedient means ('Upaya') to clear up all doubts."*

To abstain from untrue words which will make people confused in mind.

To abstain from using disgraceful words in order to tread the Good Way of Right doctrine. Do not praise yourself only while denounce others and Dharma.

To abstain from carrying tales, but say good words to people so that they are all in good terms with one another, and they never quarrel with one another.

To abstain from using harsh or coarse words and also give away charities, i.e. always say loving and peaceful words to make people go to the right way.

To abstain from purposeless talks and also to give away charities (i.e. to abstain from dirty words), always speak the

right words, true words in all things and manners according to the conditions without mistakes.

To be good in observation and realisation so as to solve all doubts and they will be loved and respected by all people.

It is called 'Four ways of Purification of Speech'

1. To abstain from untire words (telling lies)
2. To abstain from carrying tales
3. To abstain from using harsh language
4. To abstain from purposeless talks and at the same time to give away charities.

*"Because their mind is free from greed and at the same time they give away alms, they are wealthy and no one can rob at them. They are ready to give all what they have to benefit others, they are firm in faith and strong in intellect, and they have great energy and authority.*

*Because they are free from hatred and also practis alms-giving they are wealthy and no one can rob at them. They can quickly attain by their own efforts the "Wisdom of a Free-from-impediment Mind," their sense organs are fine and well-shaped, and they are respected and beloved by those who see them.*

*Because their mind is free from heretical and topsy-turvy views and at the same time they practise alms-giving, they are wealthy and no one can rob at them. They are always born in a family, the members of which hold the views, respect the Dharma and have faith in them. They will also see Buddha, hear the Law, and give offering to the Order (Sangha), and they never forget or lose the "Great Mind of Wisdom."*

Those who are free from greed and give away charities will not care about their reward—whether they will be loved or hated by people. Clothing, food, wealth and even

Dharmapada which they are willing to give benefit others equally. They are firm in faith and deep in heart because they are happy to collect all kinds of good Dharma and accumulated virtues.

Those who are free from anger and also practise alms-giving are always respected by people because they are always happy, respectable, humble, well-understanding and unhindered.

Those who are free from heretical and topsy-turvy views and at the same time practise alms-giving will remove the heretical views to reveal the truth. Wisdom-life is just as the lamp of wisdom for purifying all the topsy-turvy thoughts and the bright wisdom in memory will always appear. Then they will always be born in the respectable family, the members of which hold right views, and they will not forget the great bodhi (i.e. Buddha-enlightenment). They could see the Buddha, hear Dharma, worship the Order (Sangha) and also make offerings to them extensively. They always follow the path of Buddha. Therefore, it is called "The Purification of the Mind":—

1. To be free from greed
2. To be free from anger
3. To be free from heretical views and they also practise alms-giving.

In a Sutra there are two principal translations in Chinese, the first by Kumarajiva styled without magical formulae, the second by Amogha styled etc., into which the magical formulae were introduced, it was written: "The bodhisattvas of the first ten in the fifty-two bodhisattva stages make up their mind to enlighten all those who are in the three realms in the ocean of the wheel of suffering (i.e. reincarnation)."

In Vibhāsa-sastra it was written: There was a Buddhist teacher, master of Law, called Tat Lap Poh. He was reborn in the Brahmana family after death. At that time, an Arhan

(venerable) who saw him with his deva-eye (unlimited vision; all things are open to it, large and small, near and distant, the destiny of all beings, in contemplation.) Hence Arhan went to see him often. When Tat Lap Poh was grown up, the Arhan tested him. Arhan showed him a thing for decoration and asked him what it was, but he remained silent and did not reply. Then his mother asked him saying, "My son, why did you not reply the master?" He answered, "There is no such thing which the master asked in this world. How can I answer him?" His mother said "What is it?" He said, "Anatman (no ego, no soul), Avidyamana, non-existing (nothing existing, immaterial)."

When the Arhan heard this he was very pleased and praised that it was wonderful. Although he had been reborn, every kind of heretical views would not rise in his mind, because he could preach the Dharma of Buddha in his previous life so he could remember all.

In the Sutra of Samyagdrsti (right views) it was written: There was a disciple who had the right views but he was doubtful about the Buddha's preaching for the Buddha had said that there was future life and everyone would get the reward after death. He thought how could we know that. Before he asked this problem, the Buddha knew what he wanted to ask at once. The Buddha told all his disciples saying, "I tell you a parable. Before a big tree is grown up it is only a little seed. At first we take a little seed to plant in the earth, then it grows gradually until it has stems, buds and leaves. After all it becomes a big tree. Again the tree will reproduce fruits and again the seeds will produce trees, months after months and years after years until infinity. Can you take the fruits to become the original seed again? All the disciples said, "No, because it has changed and grown time after time with no limit, therefore it cannot be restored to the original seed." The Buddha told them further that life and death were like that too. They were produced by the stupidity of the twelve nidanas (12 Causal Chain of Existence). The consciousness was changeable, and there

were the different forms inherited from the parents but they did not know when they had changed. Therefore it was said in the Sutra that the previous consciousness was not the latter one, but they both were consciousness. The first saint in the three realms (Trailokya or Triloka) could examine the nature exhaustively.

*“Such are the great benefits accruing to the Mahasattva (‘great being’) who practises Ten Commandments during the course of his Bodhisattva career, and decorates his good work by means of the merits of alms-giving.”*

The Mahasattva made up the mind for supreme enlightenment to practise the course of his Bodhisattva career. He decorated his Pure Land by giving charities and made all beings good by means of Ten Meritorious deeds.

In the Sutra of Pure Name it was written: Ten Meritorious deeds are the Bodhisattva’s Pure Land. When Bodhisattva attains Buddhahood he will not die young, but will be very rich and practise pure acts. What he says is truth. He always says soft words so that his family will not leave him. He can settle disputes and conflicts in peace. He will not be angry or jealous for he has the right views. Hence all beings like to be born in their country

In Avatamsake-sutra, at the chapter of Ten Lines, it was written: In ten directions of space (i.e. the eight points of the compass and the nadir and zenith, there is a Buddha for each direction, the worlds in all directions) the master of Dharma-preaching who is the supreme Lord, preaches all beings to realize the truth by beating the drum of Dharma, and this is the way of immortal soul.

*“Your Majesty, in summary, he who so practises the Ten Commandments and embellishes his good work by observing the Lord’s Precepts will get the meaning and the benefit of Dharma and his great wish will be fulfilled.”*

In summary, the explanation of giving charities is broad while that of observing the Lord's Precepts is briefly as follows for easy-understanding.

In the Sutra of Pure Name, it was written: Observing the Lord's Precepts is the Bodhisattva Pure Land. When Bodhisattva attains Buddhahood he practises the Ten Meritorious deeds to fulfil the wishes so that all beings come to be reborn in his land.

In Avatamsaka—Sutra, at the chapter of Ten Lines, it was written: Those who are pure in mind and abstain from all defilements are free in the three realms and protect people having observed all the Lord's Precepts to attain Buddhahood.

*“He who so embellishes the Ten Commandments with the virtue of patience and tolerance (Ksanti) will get the perfect voice of the Buddha (which is understandable to all being), and his physical parts will all be in good form.”*

In the Sutra of Pure Name, it was written: The virtues of patience and tolerance are Bodhisattva Pure Land. When Bodhisattva attains Buddhahood he gets thirty-two forms of decoration and all beings come to be reborn in his land.

In Avatamsaka-sutra, at the chapter of Ten Lines, it was written: Those who have the infinite wisdom, practise the power of tolerance to attain enlightenment. To endure is the best way towards nirvana with equality in mind.

*“He who so embellishes the Ten Commandments with zeal and earnestness will be able to conquer devils and enemies, and will gain an insight into the Tripitaka.”*

In the Sutra of Pure Name, it was written: Zeal is the Bodhisattva Pure Land. When Bodhisattva attains Buddhahood he achieves diligently all virtues, so all beings come to be reborn in his land.

In Avatamsaka-sutra, at the Chapter of Ten Lines, it was written: The Dragon King practised the way of studying diligently all Dharma of Buddha so that he realized that the roots of all beings were different, and ruled all the worlds purely.

*“He who so embellishes the Ten Commandments with Samadhi (ecstatic contemplation) will gain mindfulness, intelligence, modesty, non-impudence, and serenity.”*

In the Sutra of Pure Name, it was written: Contemplation is the Bodhisattva Pure Land. When Bodhisattva attains Buddhahood he can control his wandering mind without confusion by contemplation so that all beings come to be reborn in his land.

In Avatamsaka-sutra, at the chapter of Ten Lines it was written: Contemplation is so deep that it can shine all over. The wisdom is so subtle and wonderful that it goes beyond imagination. In the ten directions of space and all the worlds, this is the best way for those to practise.

*“He who so embellishes the Ten Commandments with Wisdom will be able to give up all erroneous views.”*

In the Sutra of Pure Name, it was written: Wisdom is the Bodhisattva Pure Land. When Bodhisattva attains Buddhahood he has the right views so that all beings come to be reborn in his land.

In Avatamsaka-sutra at the chapter of Ten Lines it was written: Those who have eyes, practise the way by breaking the membrane of all stupidity into the great, deep sea of wisdom in order to purify the eyes of all beings.

*“He who so embellishes the Ten Commandments with kindness will have no evil thought against others. He who so embellishes the ten meritorious deeds with compassion will have pity on all beings and will never get tired of them. He who so embellishes the*



*Ten Commandments with sympathetic joy will never be jealous of others when he practises virtue. He who so embellishes the Ten Commandments with alms-giving will be free from love and anger in favourable and unfavourable circumstances respectively.*

*He who so embellishes the Ten Commandments with the four ways of rendering assistance to others (to give them charities, to speak kindly to them, to supply them expedient means when necessary, and to co-operate with them) will be always zealous in transforming and teaching all beings."*

Those who cultivate kindness can get rid of anger. Those who cultivate compassion can remove all trouble. Those who cultivate sympathetic joy can eliminate unhappiness. Those who have equanimity will be free from love and hatred. It is because they are pure and kind and beneficial to the infinity of all beings, it is called the practice of pure living and the Brahmayana, i.e. the noblest of the vehicles, that of the Bodhisattva.

In the Important Explanation of Methods of Mysticism of the Sutras, it was written: At first, think of all beings of one city and make them happy, then think of all beings in all the ten quarters of space until infinity. Be kind to them all so as to make them happy. The first happiness of all Buddhas is the wish to be happy with all beings. They see that none of the beings of the six states of sentient existence in all the ten quarters of space, are not happy, because of the power of great mercy.

Some one may ask, "In fact, all beings have nothing. Why do you say that all what we see are not their real forms?"

The answer is thus: "There are two kinds of contemplation. One is to observe the real forms of all Dharma while the other is the use of observing Dharma. All beings have happy forms but they do not see them just as human beings (no matter they are noble, or humble-birth, rich or

poor) even the animals have happiness of their own, and love each other. For example, all beings in hell have happiness also, because, when they see the knife-hill and grey river they think that they are happy with the forest and water.”

Those who practise kindness to receive all beings, are like the sky which cannot be hurt. The heart of wisdom is as soft as a heavenly coat. They enter into the room of great mercy of Tathagata and wear the soft coat of endurance of Tathagata, and they take the empty seat of Thatagata, and treat all beings with equal kindness. They have a pure mind and always feel happy. They make up the compassionate heart of all Buddha to make all beings happy. This is the way to be Bodhisattva.

*He who so embellishes the Ten Commandments with mindfulness will be skilful in its four ways of application (mindfulness to body, feeling, thought, and phenomena).*

*He who so embellishes the ten Cammandments with diligence will be able to give up forever all evil Dharma and to accomplish all good Dharma.*

*He who so embellishes the Ten Commandments with magical psychic powers of ubiquity will always be in serenity and in a happy mood.*

*He who so embellishes the Ten Commandments with the five roots will be firm in faith, diligent, free from sloth, never under delusion, calm and in fine spirit, and never get into trouble.*

*He who so embellishes the Ten Commandments with the five powers or faculties, will be fres from hatred and harm can harm him.*

*He who so embellishes the Ten Commandments with seven characteristics of enlightenment will easily understand the nature of all phenomena.*

*He who so embellishes the Ten Commandments with the Eight-fold Noble path (right views, right thoughts, right speech, right actions, right livelihood, right efforts, right mindfulness and right meditation) will be able to free himself from all bondages (that tie him to the world and normal defilement).*

*He who so embellishes the Ten Commandments with insight will know the nature of all things as they really are.*

The main name is Seven Classes of Categories and it is also called Saptabodhyanga, Seven Characteristics of bodhi, in the thirty-seven categories of the Bodhipaksika Dharma.

1. Four ways of mind-application

- (1) To observe that the body is not clean i.e. mindfulness of body.
- (2) To observe that what one feels is suffering. i.e. mindfulness of feeling.
- (3) To observe that the mind is not constant, i.e. mindfulness of thought.
- (4) To observe that there is impersonal nature i.e. The position of insight into the truth that nothing has reality in itself.

2. Four ways of diligence-application.

- (1) To make people cut off evil which had been done.
- (2) To advise people to do no evil which had not been done.
- (3) To encourage people to do good.
- (4) To encourage people to have goodness increased.

3. Four kinds of Dhyana

(the four steps to rddhi, or supernatural powers, making the body independent of ordinary or natural law.)

- (1) desire (or intensive longing, or concentration)

- (2) energy (or intensified effort)
  - (3) memory (or intense holding on to the position reached)
  - (4) meditation (or survey, the state of Dhyana)
4. The five roots i.e. The five spiritual organs or positive agents: faith, energy, memory, visionary meditation, wisdom.
5. The five powers or faculties—one of the categories of the thirty-seven Bodhipaksika Dharma, they destroy the five obstacles, each by each, and are
- (1) faith (destroying doubt)
  - (2) zeal (destroying laxity)
  - (3) memory or thought (destroying falsity)
  - (4) concentration of mind, or meditation (destroying confused or wandering thoughts)
  - (5) wisdom (destroying all illusion and delusion)
- Powers to strengthen the five roots above-mentioned.
6. Seven characteristics of Bodhi

It represents seven grades in Bodhi, viz.

- (1) Dharma-pravicaya-sambodh-yanga, discrimination of the truth and the false;
- (2) Virya-sam, zeal, or undeflected progress;
- (3) Priti-s, joy, delight;
- (4) Samadhi-s, power to keep the mind in a given realm undiverted;
- (5) Prasrabdhi-s, riddance of all grossness or weight of body or mind, so that they may be light, free and at ease;
- (6) Upeksa-s, or upeksaka, complete abandonment, antorhypnosis, or indifference to all disturbances of the sub-conscious or ecstatic mind;
- (7) Smtris, power of remembering the various states passed through in contemplation.

7. The eight right or correct ways, the “Eightfold Noble Path” for the arhat to nirvana.

They are:

- (1) Correct views in regard to the Four Axioms, and freedom from the common delusion.
- (2) Correct thought and purpose.
- (3) Correct speech, avoidance of false and idle talk.
- (4) Correct deed, or conduct, getting rid of all improper action so as to dwell in purity.
- (5) Correct livelihood or occupation, avoiding the five immoral occupations.
- (6) Correct zeal, or energy in uninterrupted progress on the way to nirvana.
- (7) Correct mindfulness, or memory, which retains the true and excludes the false.
- (8) Correct meditation, absorption or abstraction.

The correct speech, correct deed, and correct livelihood for purity are called pure sila.

The correct thought and purpose and correct meditation for purity are called contemplation.

The correct zeal or energy and correct mindfulness or memory for purity are termed as passionless, or pure, wisdom.

In the Sutra of conduct according to Buddha-truth of Manjusri, it was written: “If those can see that all Dharma is equal, they can understand the dogma or truth of suffering which is the lot of the six states of existence.

If those cannot stick to all Dharma (things) they can bring to an end the aggregates of suffering by reason of the passions.

If those can see that all things are absolutely immaterial (a condition beyond disturbance, the condition of nirvana)

they prove to enter nirvana—the extinction of desire and its consequences, and the leaving of the sufferings of mortality as void and extinct.

If those can see that all things are without self-nature, or individual nature or independent existence, being composed of elements which disintegrate, they practise the way of such extinction, i.e. “the Eightfold Noble path.”

*“He who embellishes the Ten Commandments with insight will know the nature of all Dharma as they really are.”*

*He who embellishes the Ten Commandments with convenience will gain quickly and completely the happiness of the Asamkrta (unconditioned) and Samkrta (conditioned or compounded) Dharma.*

The meaning of insight:

Those who have insight can recognize the difference of colour, quality, beauty, ugliness etc. because this is really what happened when all things are present but there is nothing while they are dispersed. Therefore, it is called “the false insight.”

All kinds of colour and causes are produced without nature, and the body is immaterial, so it is called “meditating on the unreality of the ego and phenomena and the reality of karma and nirvana.” These two are not two i.e. meditation on the mean; also meditation on the absolute which unites all opposites.

Originally the nature is bright and quiet but it will be confused and diffused because of the compassion and it is impossible to find it back from outside for it is turned by things from the very beginning. You should know the mind is not concentrated while meditation is stopped. If those observe their confused mind with insight they can know really the nature of all things as they really are. The nature is the mind. Thus embellishment is accomplished.

Convenience is defined as convenient to the place or situation suited to the condition.

Bodhisattvas and Buddhas can make good chances to save all beings leading to enlightenment. Those who can give Dharma-preaching, good speech and charities are called the affording of convenience to people.

In the Sutra of Great Vairocana it was written: The mind for bodhi is the cause; the great mercy is the root; convenience is the absolute. Phenomenal is the worldly truth, but non-active or passive is the absolute truth. Although the worldly truth is false yet enlightenment will not be successful if it is given up. On the other hand, the absolute truth is true and real, but, if you dwell in it your mind of wisdom will not be completed.

Kuei-shan, the master of meditation or of the Chan School, said, "It should not give up even one thing in Buddhist affairs. In regard to truth it will not receive a particle of dust, and this is called the full happiness of the absolute truth.

*"Your Majesty, you should know this. These Ten Commandments will lead you to master completely the Dharmas including the attainment of the ten powers of a Buddha, the four qualities of Fearlessness and the eighteen Avenikadharma, or Buddhahadrma (independent states that distinguish a Buddha from others.) Therefore all of you should practise them diligently."*

These Ten Commandments will lead us to the ten powers of a Buddha giving complete knowledge and the four qualities of fearlessness from the Buddha-fruit and the eighteen Avenikadharma, or Buddhadharmas, the eighteen different characteristics of a Buddha as compared with Bodhisattvas and all Dharma for practising in order to get full embellishment. Therefore, all of you should make up the superior mind to practise them, all good roots and all Dharma diligently.

In Buddha's Image and Sutras, it was written: I came from a far, far land to this world to cure all beings who are incurable. I gave up many times my lives to produce the immortal body, the practical body, the absolute form and forms of one by one. If they are hurt, bitten and destroyed I have to produce an eternal body. In immeasurable kalpas I have to be born in the family (as father, mother, brother, sister and so on) with all beings of infinity as well as all men and devas. Hence the relation of the world is all alike, and is based on Dharma.

The nature of all the living has the nature of Tathagata but they are covered by the immeasurable trouble and imagination just as the lamp in the jar with a lid. I take all kinds of causes, all kinds of conveniences, all kinds of preaching to advise you to practise diligently the Lord's Precepts, contemplation the wisdom as well as pure acts. For example, if you know that there is gold mine, you should dig in the mind but not the tree because the tree does not produce gold. It is just the same as all beings have the nature of Tathagata.

In the Maha-prajna-paramita Sutra, it was written: Bodhisattva-Mahasattva intends to make sattva, in the sense of any sentient being i.e. let all the living of many many worlds be kind to each other by his power and dignity like father and mother, brothers, sisters, relatives and friends. They are happy to find their own advantages at every turn. They should learn Prajnaparamita—the acme of wisdom, enabling one to reach the other shore i.e. wisdom for salvation. He wishes to make those who are blind to see, those who are deaf to hear; those who are dumb to talk; those who are mad to be calm; those who are confused in mind to control the mind; those who are poor to be rich; those who are naked to have clothes; those who are hungry to have food; those who are thirsty to have drinks; those who are sick to recover; those who are ugly to be well-formed; those who are lame to walk; those who lack either one of the five sense organs to get the whole; those who are puzzled



in all things to reason, and those who are tired to get his mind refreshed. Hence everybody should practise the wisdom for salvation.

*“Your Majesty, let me give an illustration. All towns, cities and villages have their foundation on the ground. Moreover, all plants like herbs, grass, flowers and wood even the forest are grown from the earth. The same applies to all men and devas who maintain their footing upon these ten meritorious ways which form the principal base of all merits. According to these ten meritorious deeds all fruits of Arhatship and Pratyeka Buddhahood are to be attained and the whole system of the Buddha Dharma are to be accomplished.”*

Those who preach Dharma very well can give examples to make people understand clearly. Hence all people in all towns, districts and villages are happily settled, and so as all herbs, grass, flowers, and forest are grown from the earth. Similarly, all men and devas, the three vehicles, containing practitioners of all three systems, all virtues achieved, all the fruits and flowers of wisdom are based upon these ten meritorious ways, to be accomplished.

In the Sutra of The Ocean-naga, it was written: The halo of Buddha shone upon all the dragon palaces. The creatures belonging to the dragon family were often eaten by the bird of golden-wing so they prayed to the Buddha asking for mercy. Therefore, the Buddha tore his robe to cover all creatures so that the bird of golden-wing dared not eat them. Why? It is because they took the Lord's Precepts and they got what they wished. The creatures with blood and consciousness in the ocean all are very kind and compassionate to each other so that there was no adversity. When the dragon maid saw the Buddha and heard his Dharma she was very pleased. The Buddha kept her in the record and she would get the way for bodhi in her future life. Bodhisattvas plant mostly immeasurable good roots upon which they get the patient

rest in belief in immortality, or no rebirth. Bodhisattvas accomplished the four Dharma out of several groups, i.e.

- (1) the teaching of the Buddha
- (2) its practice
- (3) faith
- (4) assurance

Then they get the patient rest in believing in immortality, or no rebirth; the universal way; the universal truth; the meditation on the universal, or absolute; and an impartial mind, "no respecter of persons", not loving one and hating another.

*"When the Buddha had spoken thus, Sagarah, the king of dragon, all the Bhikshus, and the whole realm of devas, men, asuras and others who were in the assembly were pleased to hear as well as to receive with great joy his teaching and put it into practice."*

There are five kinds of people preaching Buddhism:—

- (1) The Buddha himself
- (2) Arhan
- (3) Bodhisattva
- (4) A deva or Buddha transformed into human shape.
- (5) Devas and men.

The Buddha preached these ten meritorious ways. The great multitude heard what the Buddha preached and it was called 'hearing'.

To hear the Buddha's doctrine and truth and also believe in them happily is said to be "pleased".

To practise is that the people who are in the assembly receive with great joy his teaching and also put it into practice.

In the Maha-prajna-paramita sutra, it was written: Blessed are those who practise these ten meritorious ways or the Ten Commandments by themselves, and also those who teach others to do so. The Buddha is pleased to praise those who are practising these ten meritorious ways or commandments with right view to attain Buddhahood.

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Due to the hurry preparation, I am afraid that there will be mistakes. I sincerely hope that someone might improve it in the future editions or translate it again in better English. Hence Buddhism can be spread all over the world; this English translation is just like what the Chinese say: "THROWING A BRICK TO ATTRACT PRECIOUS JADE."

L. C. Chia

**A lecture of the excellent Karma resulting  
from the practice of the Ten Commandments**

Preached by the VENERABLE SEK FU HO in  
Hawaii.

Recorded by his disciple Rev. Ming Wai

Translated from Chinese Version into English by  
CHIA LAI CHING

## 鳴謝

本人承筏可大和尚之囑，將本經譯成英文出版，以便向國外人士宣揚佛法，自感學識膚淺，難勝重任，惟推辭不獲，只得勉為其難，幸蒙佛經流通處智開法師及嚴道東居士鼎力幫忙與各法師、居士、音樂老師及親友等提供不少寶貴意見，賴以順利完成，特誌其芳名，藉表謝忱。

智開法師	張丹女士
慧瑩法師	莫炳榮先生
嚴道東居士	莫光耀先生
鄭翁淑英女士	劉錫坤先生

拙譯因付梓倉卒，錯漏之處，在所難免，希高賢予以賜教，以便再版時加以修正，尤望大德不吝金玉予以重譯則佛法得以弘揚，而本經英譯亦可收拋磚引玉之效。

譯者



# 十善業道經講述記

A lecture of the excellent Karma resulting  
from the practice of the Ten Commandments

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講 述 者 : 筏可大和尚  
記 錄 者 : 明慧法師  
翻 譯 者 : 謝麗清居士



佛說十善業道經述記

讚歎受持十善業道者。

木叢林花卉植物依之而得生長。此十善道亦復如是。一切人天三乘佛法福德智慧花果。亦復咸共依此十善大地而得成就。

海龍王經云。佛光普照諸龍宮。諸龍種類眷屬。恒爲金翅鳥王所噉。願佛哀憫大悲攝受。佛捨身袈裟縷縷分與諸龍身者。不爲金翅鳥觸犯。所以者何。由歸善戒故。所願必得。其大海中含血抱識之類。由是皆行慈心仁意。相向無壞觸害。龍女見佛聞法功德。心大歡喜。佛記無垢龍女。當來世得菩提道。菩薩多種無量善根。然後乃得無生法忍。菩薩成就四法。得無生法忍。得諸佛平等道。得諸佛平等理。得世界平等觀。得衆生平等心。

佛說是經已。娑竭羅龍王及諸大衆。一切世間天人阿修羅等。聞佛所說。皆大歡喜。信受奉行。

佛教有五種人說。一。佛自說。二。聲聞弟子說。三。菩薩說。四。化人說。五。天人說。佛說十善道。大衆聽佛所說。曰聞。聞法信樂。曰歡喜。由歡喜而受持。曰奉行。

大般若經云。自受持十善業道。亦教他受持十善業道。無倒稱揚受持十善業道法。歡喜

一切衆生有如來藏性。爲無量煩惱妄想所覆。如瓶蓋中燈。我以種種因緣。種種方便。種種說法。勸令勤修戒定慧。淨修梵行。如知山鑛有金故。鑿山求金而不鑿樹。以無金故。一切衆生有如來藏。亦復如是。

大般若經云。菩薩摩訶薩。欲令殞伽沙等世界有情。以己威力。慈心相向。如父如母。如兄如弟。如姊如妹。如友如親。不相違害。展轉爲作利益安樂。當學般若波羅密多。欲令殞伽沙等世界有情。盲者能視。聾者能聞。啞者能言。狂者能念。亂者能定。貧者得富。裸者得衣。飢者得食。渴者得飲。病者得愈。醜者得端嚴。形殘者得具足。根缺者得圓滿。迷悶者得醒悟。疲頓者得安泰。應當學般若波羅密多。

龍王。譬如一切城邑聚落。皆依大地而得安住。一切藥草卉木叢林。亦皆依地而得生長。此十善道亦復如是。一切人天依之而立。一切聲聞。獨覺。菩提。諸菩薩行。一切佛法。咸共依此十善大地而得成就。

善說法者。以喻比例。令於所說道理而了解故。都市城邑聚落人民。依之而安居樂業。草

觀照心昏。若能如實知一切法。卽心自性。則成就莊嚴。

方便。謂佛菩薩善權利生濟衆之妙用。凡有法說善言財物施諸人者。皆曰方便與人。大毘盧遮那經云。菩提心爲因。大悲以爲根。方便爲究竟。有爲俗諦。無爲眞諦。有爲雖假。捨之則大業不成。無爲雖實。住之則慧心不圓。

滄山禪師說。佛事門中。不捨一法。實際理地。不受一塵。是滿爲無爲樂也。

龍王當知。此十善業。乃至能令十力無畏。十八不共。一切佛法皆得圓滿。是故汝等應勤修學。

由此十善業。乃至推廣到佛果上的十力無畏。十八不共等無量功德。一切佛法隨所修行。皆得圓滿莊嚴。應發勝進心。勤行在道品。修一切善根。學一切佛法。

佛經中說。我久遠來。於此娑婆世界。治不可治衆生。數數捨身故。生不生身。實際身。無爲身。一一身。若傷若打若壞故。生此不壞無爲之身。我無量劫生。與無量衆生諸天及人。結法親屬。世界親厚。無過法親故。

住眞法喜名喜覺分。善能覺了妄想無性名定覺分。善能覺了消除妄念名除覺分。善能覺了捨諸喜樂名捨覺分。

七。八正道。破三界五利使顛倒見惑名正見。破三界五鈍使八十一品思惑名正思惟。離四種口惡業名正語。離三種上中下。善。不善。無記業。名正業。離四種邪命名正命。勤修戒定慧三學名正精進。念定慧均等名正念。修九種次第定名正定。

以清淨正語正業正命爲無漏戒聚。以清淨正思惟正定爲無漏定聚。以清淨正見正精進正念爲無漏慧聚。

文殊道行經言。若一切法無動卽解苦諦。若一切法無所住卽斷集諦。若見一切法畢竟空寂。卽證滅諦。若見一切法無自體性。卽修道諦。

**觀莊嚴故。能如實知諸法自性。方便莊嚴故。速得滿爲無爲樂。**

觀。謂分別色質美醜等。聚則有。散則無。故說爲假觀。諸色等緣生無性。體自空寂。故名空觀。此二不二。卽中觀。元性明靜。因情昏散。向外馳求。爲物所轉。無始闡動。當知禪止心散。

無能壞者。覺支莊嚴故。常善覺悟一切諸法。正道莊嚴故。悉能滌除

## 一切結使

此總名七科道品。亦名菩提分法。別名三十七道品。

一。四念處。觀身不淨。是身念處。觀受是苦。是受念處。觀心無常。是心念處。觀法無我。是法念處。

二。四正勤。已生惡法令斷。未生惡法不令生。未生善法令生。已生善法令增長。

三。四如意足。欲知意足。精進如意足。念如意足。思惟如意足。

四。五根。信正道法名信根。勤求道法名精進根。念正道法名念根。定心在道名定根。慧觀諸法名慧根。

五。五力。信根增長破諸邪惑名信力。精進根增長破身心懈怠名精進力。念根增長破諸邪念名念力。定根增長破諸亂想名定力。慧根增長破諸邊邪名慧力。

六。七覺分。善能揀別真偽邪正名擇法覺分。善能覺了正法中行名精進覺分。善能覺了

禪法要解云。念一城市衆生。願令得樂。如是乃至十方恒河沙等無量無邊衆生。慈心徧覆。皆令得樂。諸佛第一樂。願與衆生樂。以慈心力故。見十方六道衆生。無不受樂。

問曰。衆生實無得者。云何皆見而顛倒。

答曰。定有二種。一者觀諸法實相。二者觀法利用。衆生皆有樂相而不見。如人貴賤貧富及禽獸之屬。各自有樂。互相愛念。如地獄衆生亦有樂分。遠見刀山灰河。皆謂林水而生樂想。

修慈等攝化衆生者。譬如虛空。不受加害。心智柔軟。猶若天衣。入如來大慈悲室。著如來忍辱柔和衣。坐如來法空座。遍緣有情。非情境。其心清淨常悅樂。能令衆生悉歡喜。已發諸佛大悲心。此是菩薩所行道。

念處莊嚴故。能善修習四念處觀。正勤莊嚴故。悉能斷除一切不善。成一切善法。神足莊嚴故。恒令身心輕安快樂。五根莊嚴故。深信堅固。精進匪懈。常無迷妄。寂然調順。斷於煩惱。力莊嚴故。衆怨盡滅。

華嚴十行品云。於諸佛法勤修習。了知衆生根不同。淨治一切諸世間。彼大龍王所行道。定莊嚴故。能生念慧。慚愧輕安。

淨名經云。禪定是菩薩淨土。菩薩成佛時。攝心不亂衆生來生其國。

華嚴十行品云。禪定甚深恒照了。智慧微妙難思議。十方一切世界中。具足修持所行道。慧莊嚴故。能斷一切分別妄見。

淨名經云。智慧是菩薩淨土。菩薩成佛時。正見衆生來生其國。

華嚴十行品云。已抉一切愚痴膜。深入廣大智慧海。普施衆生清淨目。此有目者所行道。慈莊嚴故。於諸衆生不起惱害。悲莊嚴故。愍諸衆生常不厭捨。喜莊嚴故。見修善者心無嫌嫉。捨莊嚴故。於順違境無愛恚故。四攝莊嚴故。常勤攝化一切衆生。

修行慈心能消除瞋恚。修行悲心能消除惱害。修行喜心能消除不欣慰。修行捨心能消除憎愛。緣無量衆生。清淨慈念憐憫利益故。名梵行梵乘。



不離。善和諍訟。不嫉不恚。正見。衆生來生其國。故所獲大利如是。

華嚴十行品云。十方一切國土中。擊大法鼓。悟羣生。爲法施主。最無上。此不滅者所行道。  
**龍王舉要言之。行十善道。以戒莊嚴。故能生一切佛法。義利滿足。大願。**

舉要言之。謂廣說施度。略說下文戒度等。因繫就簡。以易明也。

淨名經云。持戒是菩薩淨土。菩薩成佛時。行十善道。滿願衆生來生其國。

華嚴十行品云。意常明潔。離諸垢。於三界中無所著。護持衆戒。到彼岸。此淨心者所行道。

**忍辱莊嚴。故得佛圓音。具足相好。**

淨名經云。忍辱是菩薩淨土。菩薩成佛時。三十二相莊嚴。衆生來生其國。

華嚴十行品云。忍力勤修。到彼岸。能忍最勝寂滅法。其心平等不動搖。此無邊智所行道。

**精進莊嚴。故能破魔怨。入佛法藏。**

淨名經云。精進是菩薩淨土。菩薩成佛時。勤修一切功德。衆生來生其國。

之言。此是誰許耶。彼默然不答。其母謂曰。兒今何故不答師問。彼白母言。師所問者世間所無。當云何答。母曰。世間無何等物。彼言。無我。無我所。羅漢聞已。歡喜歎言。甚爲希有。雖經生死而諸見趣猶不現行。汝於前世聖賢法中作獅子吼。故能如是。

如正見經中。有一正見弟子。疑佛說有後世。至於人死皆無相報。何以知其然耶。此問未發。佛已預知。告諸弟子。譬如樹木。以一核小籽。種下於地。漸致芽葉莖節。展轉變易。遂成大樹。樹復生果。果復生樹。歲月增益無數。然欲收集華實。更還作原核。可否耶。諸弟子言。不可得也。彼已轉變。日就朽敗。核種復生。無限數。不可復還。使成本核。佛告諸弟子。生死亦如此。由痴結成十二因緣。神識轉易。更有父母。更受形體。不復識故。故經說。前識非後識。亦不離於識。三界第一尊。乃能究竟性。

**是爲大士修菩薩道時。行十善業。以施莊嚴。所獲大利如是。**

大士發大道心行菩薩道時。以十善行檀度。嚴淨國土。成就衆生。

淨名經云。十善是菩薩淨土。菩薩成佛時。命不中天。大富梵行。所言誠諦。常以輒語。眷屬

離貪求心而行施故。常富財寶無能侵奪。一切所有。悉以惠給。信解堅固。具大威力。離忿怒心而行施故。常富財寶無有侵奪。速自成就。無礙心智。諸根嚴好。見者敬愛。離邪倒心而行施故。常富財寶無能侵奪。恒生正見敬信之家。見佛聞法。供養衆僧。常不忘失。大菩提心。

離貪求心行施者。謂不起分別計較其酬報。及憎愛我人之心。衣服飲食財物。乃至法句等與一切與。悉以惠施供給所需。信解深心。樂集一切諸善法功德故。離忿怒心行施者。謂常以歡喜心。恭敬心。謙卑心。明達無礙。爲人所敬。離邪倒心行施者。謂除邪顯正。慧命如慧燈。淨除一切倒想。憶念明智。常得現前。恒生正見敬信之家。常不忘失。大菩提心。見佛聞法敬僧。廣修供養。常隨佛學。是名意三業離貪欲瞋恚邪見心而行施。仁王般若經云。十善菩薩發大心。度脫三界苦輪海。

大毗婆沙論云。有一法師名達臘婆。命終已還本國婆羅門家。時有阿羅漢在定中以天眼見之。乃數往其家而問安否。如是荏苒長大時。阿羅漢爲試驗之。取彼莊嚴具物而問。

悲一切清白之行。潔己潔人。故其家貞良和順。無有非法。是名身三業。離殺害。不與取非梵行而行施。

離虛誑而行施。故常富財寶。無有侵奪。離衆毀謗。攝持正法。如其誓願所作必果。離離間語而行施。故常富財寶。無能侵奪。眷屬和睦。同一志樂。恒無乖諍。離麤惡語而行施。故常富財寶。無能侵奪。一切衆會歡喜歸依。言皆信受。無違拒者。離無義語而行施。故常富財寶。無能侵奪。言不虛設。人皆敬受。能善方便。斷諸疑惑。

離虛誑語。虛誑卽妄語。謂虛謬不實。誑亂人意。自讚毀他。謗人謗法。皆悉遠離。攝受正法善道。如說而行。離離間語。謂對於人衆。以和合語。善調語。一切和睦。故無乖諍。離麤惡語。行施。謂常以愛語。平等語。令歸向此道。而無違拒者。離無義語。行施。謂離穢語。恒以端正語。眞善語。於事於理。如其事理而說。無有錯謬。能善體察。以息羣疑。故人皆敬愛。是名口四業。離虛誑語。離離間語。離麤惡語。離無義語而行施。

自在無礙。

爾時世尊。復告龍王言。若有菩薩。依此善業。於修道時。能離殺害而行施故。常富財寶。無能侵奪。長壽無夭。不爲一切怨賊損害。離不與取而行施故。常富財寶。無能侵奪。寂勝無比。悉能備集。諸佛法藏。離非梵行而行施故。常富財寶。無能侵奪。其家貞順。母及妻子。無有能以欲心視者。

佛說離十種不善業。復教以離殺害。不與取及非梵行而行布施。

除蓋障問經云。佛言。菩薩本性具修十善業故。以是因緣。不墮惡道。爲令衆生離諸惡業。故而攝取衆生利益者。以施爲首。善其身業。使離怨結故。

楞伽經佛語心品云。爲利殺衆生。以財網諸肉。二俱是惡業。死墮叫喚獄。

安樂卽富。仁者得壽。故無怨害。離不與取施。無侵損他所有一針一草。隨順善行。利樂惠施衆生。故無有缺乏。備集法藏。離非梵行施。梵行又名淨行。八大人覺經云。梵行高遠。慈

羊等頭。並於郊外荒野。取已死不久之人頭。盡放當衆大路。任人民所取無禁。後時王問使臣。諸頭首之類。其事云何。使臣答曰。諸牛羊猪等頭。皆已取盡。但人首沒有取去。王對羣臣曰。種種頭都有人取。云何人首沒有所取。其尊貴何在。衆皆無言。大王禮敬諸佛。是以不堅固之頭。獲得究竟堅固之智。

又昔時有二比丘。從遠道間。關來舍衛國祇園。參禮佛陀。渴甚求水。見一污池。水中有蟲繁聚。此二比丘。一寧持戒而死。亦不飲蟲水。一自念飲可活命。能往佛所。於是不飲者渴死。其飲者來日往見佛。佛已知其故。問比丘同伴有幾人來。比丘如實答。佛言。汝痴。持戒比丘。命終卽生淨天。已來禮我。汝雖見佛色身。不見佛法身。佛讚持戒成仁清潔之靈明。不讚犯戒飲蟲水活命而求生。

若能廻向阿耨多羅三藐三菩提者。後成佛時。證一切佛法。成就自在神通。

以離邪見及所修善法。迴此善因。向佛果菩提。證一切法。卽是佛法。成就慧身。不由他悟。

二。深信因果。斷惡修善。

三。唯歸依天中天佛陀。非餘天等。

四。直心正見。行於八正之道。破諸疑網。

五。常生人天勝善功德。故不更受惡道。

六。無量福慧十善大道。莊嚴增勝。

七。永離邪行。離背覺合塵。行背塵合覺。

八。不起身見。離於諸見所起惡業。

九。安住無礙智明。

十。不墮諸難。謂見佛聞法有障難處。即經云八難。別爲地獄。餓鬼。畜生。北俱盧洲。無想天。盲聾暗啞。世智辯聰。佛前及佛後。

佛經中說。印度古時有國王。恒頭面敬禮佛法僧三寶。愛護人民。懷仁恕物。正理治國。輔臣曰。大王之首。九五之尊。何自卑屈爲之禮耶。王一日命使臣往市肆。搜羅已宰之豬牛。

二深信因果。寧殞身命。終不作惡。三唯歸依佛。非餘天等。四直心正見。永離一切吉凶疑網。五常生人天。不更惡道。六無量福慧。轉增轉勝。七永離邪道。行於聖道。八不起身見。捨諸惡業。九住無礙見。十不墮諸難。是爲十。

邪見。是五利使之身見。邊見。邪見。戒見。見取。五種皆不正。故說邪見。

智度論說。入見邪見網。煩惱沒正智。離諸清淨戒。唐苦墮異道。無始闇動。舉心縛著。亦名愚痴。亦名貪瞋痴邪見三毒。

斫毒樹經云。伐樹不盡根。雖伐猶復生。伐毒不盡本。數數復生苦。如毒蛇含毒。日日增長。還自害身。鐵生銹垢。自壞其鐵。用懷毒心。墮於三塗。惡趣橫生。自食其報。亦復如是。起信論云。爲欲令衆生。除疑捨邪執。起大乘正信。佛種不斷故。若離邪見。是名淨心離諸愚痴。而能成就十種功德。

一。真正善法功德樂。



菩薩善戒經云。瞋恚之心。能捨衆生。愛念之心。能護衆生。若愛衆生。不名煩惱。瞋捨衆生。是名煩惱。

迦旃延尊者。有一弟子名娑刺拏。是貴族王子出家。受行持鉢乞食。習定林間。被鉢樹多王鞭之受辱。欲還國興兵雪耻。往其師迦旃延處告辭。其師留一宿。娑刺拏是夜夢見還國興兵與樹鉢多王戰敗。被縛而殺。忽然驚覺。遂息心忍辱。萬法唯識。夢覺一如。覺中所見。卽明了意。夢中所見。卽夢中意。分別之意既同。差別之境何異。若離瞋恚。卽得八種喜悅者。如本經所說。

法華經云。住忍辱地。柔和善順。而不卒暴。心亦不驚。

若能廻向阿耨多羅三藐三菩提者。後成佛時。得佛無礙心。觀者無厭。

以離瞋恚及所修善法。廻此善因。向無上菩提。至成佛時。得佛無礙自在智慧功德。

復次龍王。若離邪見。卽得成就十種功德。何等爲十。一。得真善意樂。

正法念處經云。以聞正法故。能止於惡法。以離惡法故。常得安隱處。以聞正法故。其心得清淨。能令心安住。不作衆惡業。聞法能總持。聞法不造惡。聞法知業果。後得於涅槃。智者聞法故。能解脫衆苦。以聞正法故。能知法實相。是故有智者。當勤聽正法。

若能廻向阿耨多羅三藐三菩提。後成佛時。三界特尊。皆共敬養。

以不貪欲及所修善法。迴此善因。向無上菩提。無上尊。天中天。皆共敬禮。

復次龍王。若離瞋恚。即得八種喜悅心法。何等爲八。一。無損惱心。二。無瞋恚心。三。無諍訟心。四。柔和質直心。五。得聖者慈心。六。常作利益安衆生心。七。身相端嚴。衆共尊敬。八。以和忍故。速生梵世。是爲八。

瞋恚。謂憎嫉忿怒。舉身燥熱。使心煩惱熾盛。故曰瞋恚。瞋恚之熱惱如火。起諸惡業。燒一切功德林。華嚴云。一念瞋心起。百萬障門開。以煩惱火盛故。能燒壞善心。得成惡事。如有大鬼坐帝釋天座。帝釋見之大瞋。大鬼的光乃熾盛。帝釋還復慈心。鬼卽退去。故說瞋動鬼復熾。慈心怖鬼去。

貪欲。又名染塵。能令心性不潔。如墮濁塵。五欲又名財色名食睡。如狗咬枯骨。齒間出血。不知自己血汗。以貪著故。凡夫愛血流出。以爲色美。於色得味。猶如彼狗。由此物欲而無厭。染著爲性。能障無貪。生苦爲業。是塵勞煩惱之習故。

字經抄說。古昔有王。其名曰狗獵。國內有池中生魚。甘滑而無骨。王使一人監護。令監者日獻八魚於王。其監者亦日竊八魚。王覺池魚日減。更立監者八人共守護。而八人又每人日竊八魚。守之者多而竊之者衆。魚爲之盡。今王如此。所用不少。爲亂益甚。若離貪欲。卽得成就五種自在。卽是知足常足。更無缺乏也。

- 一。三業自在。善護諸根故。
- 二。財物自在。少欲知足故。
- 三。福德自在。得心應手故。
- 四。王位自在。順理而治。無委曲故。
- 五。所獲之物。得一而具故。

得解救。先是夫人從佛受三皈五戒。爲淨行優婆夷。今因與王飲酒及說雜語。不知是否犯戒。心中猶豫。明日卽到祇園禮佛。具陳上事。請佛決疑。佛告夫人曰。夫人爲救人濟物。是多生功德事。不犯戒。末梨夫人聞佛說已。心已除疑。歡喜禮佛而退。

若能廻向阿耨多羅三藐三菩提者。後成佛時。得如來諸所授記。皆不唐捐。

以不綺語及所修善法。廻此善因向無上菩提。授記成佛。皆不唐費捐棄。如是因。如是果。真實不虛。

復次龍王。若離貪欲。卽得五種自在。何等爲五。一。三業自在。諸根具足。故。二。財物自在。一切怨賊不奪。故。三。福德自在。隨心所欲。物皆備。故。四。王自在。珍奇妙物。皆奉獻。故。五。所獲之物。過本所求。百倍殊勝。由於昔時不慳嫉。故。是爲五。

貪欲。謂色聲香味觸五境。能起人之欲心。故名五欲。於此欲境。追求無厭。愛著於心。故名

以美人香草寓言。凡涉於閨閣者皆謂爲綺語之流逸也。因其內在不正。或描寫動人情詞艷句。有聲有色。使人聽了心蕩神移。顛倒情意。迷惑不解。而至奸犯罪行。墮諸慾海。若此貪看眼前浪花好。不覺失却手上篙。是誰之過歟。

佛經說。勿謂小罪。以爲無過。水滴雖微。漸盈滿器。若離綺語。卽得三種決定。

一。智人所愛。卽爲聖智之人護念。

二。以智如實答問。爲實智依理事而說。

三。人天威德最勝。以智莊嚴故最勝。

舍衛國波斯匿王好諸美饌飲食。性情剛健。一日命司廚饌者因急於食欲故。限令小時卽具備。違者治罪。司廚人唯命是聽。懼王剛愎。不敢多言。而時限緊促。憂怖苦惱之心形於色。忽遇末梨夫人道過。夫人見司廚形色有異。問其何故如此。廚人答以上事。夫人慰之勿怖。吾當救爾。須臾末梨夫人盛服端莊具諸美酒香花果品入見王。王見末梨來。不勝歡喜。乃與夫人同坐飲酒。王心大悅。因與夫人飲酒談笑。竟忘廚饌過時。於是廚人乃

若離惡口。卽得成就八種淨業。淨業卽無諸惡習。如本經所云。起信論說。無明染法實無淨業。但以眞如薰習則有淨用。此八種淨業亦復如是。善語益人。令人歡喜。淨智化人。令人解脫。

若能廻向阿耨多羅三藐三菩提者。後成佛時。具足如來梵音聲相。

以離惡口及所修善法。廻此善因。向無上菩提。

長阿含經云。梵音有五種清淨。一。正直。二。和雅。三。清徹。四。清滿。五。周徧遠聞。具此五者。名爲梵音。佛三十二相中有梵音相。

宗門統要云。天親菩薩從彌勒內院下。無著菩薩問。彌勒菩薩一時中。成就五百億天子。證無生忍。未審說甚麼法。天親云。祇說這箇梵音清雅。令人樂聞。

復次龍王。若離綺語。卽得成就三種決定。何等爲三。一。定爲智人所愛。二。定能以智如實問答。三。定於人天威德最勝。無有虛妄。是爲三。

綺語者。謂美艷之詞句。舊譯爲綺語。新譯爲雜穢。佛學詞典解釋。謂後世騷人積習。多喜

復次龍王。若離惡口。即得成就八種淨業。何等爲八。一言不乖度。二。言皆利益。三言必契理。四言詞美妙。五言可承領。六言則信用。七言無可譏。八言盡愛樂。是爲八。

惡口。發言粗獷。吐語辱罵。無有節度。任意傷人。發洩自己怒氣積忿。口不擇言。含血噴人。洗汚自口。如顛狂犬。現身五內燒煎。終墮惡趣。備受衆苦。佛嘗爲人說。六根三業不調伏。不關閉。不守護。不執持。不修習。於未來世必受苦報。

印度古代有仙人。在山苦行累年。不下山不入城市。其國王遊山林。見仙人苦心孤詣。修習禪定。請入王宮供養。宮女咸禮仙人足。仙人觸女手柔軟。遂起欲念。卽失禪定力。仙人辭王宮返山。步履失輕清自在定意。復修禪定。時聞鵲噪鴉鳴轉復生瞋。又移坐海岩。水族羣魚。唼水作聲。又發恚怒。並發惡念惡口。要消滅魚鳥。後得無想定。受無想天報畢。報身作飛獼。在水中岸樹間吞食諸魚鳥。酬其惡業之報。是故起心動念。最爲吃緊。古人云。莫教一著錯。全盤皆落索。

殺王。以是之故。牛彪死鬥。卒於兩敗俱傷。二國王聞佛所說譬喻。遂悟兩舌讒言之亂。而復修好如故。

經云。若離兩舌。卽得五種不可壞法。

- 一。不壞身。自修堅固。
- 二。不壞眷屬。不破和合。
- 三。不壞信。順本淨業。
- 四。不壞法行。所修如法。
- 五。得不壞善知識。不誑人意。

若能迴向阿耨多羅三藐三菩提者。後成佛時。得正眷屬。諸魔外道不能沮壞。

以離兩舌及所修善法。迴此善因。向無上菩提。後成佛時。如慧日大聖尊。普照諸世間。遇斯光者。皆悉消除一切惑障。得人天樂。三乘菩提法樂。正智現前。無有壞者。名正眷屬。



法行。所修堅固故。五。得不壞善知識。不誑惑故。是爲五。

兩舌。並不是兩個舌頭。就是離間人語。破和合語。俗語鑿牆脚。向甲說乙的不是。向乙說甲的不是。使甲乙兩方面感情不睦。而至破裂爭鬥。受到種種不安。所以稱爲破和合說。或無罪而證人罪。爲利是圖。所謂鶴蚌相持。漁人得利。罪惡妄人無有慚愧。死墮拔舌地獄。烓銅灌口。自妄所招。還自來受。

佛經說。從前北印境。大雪山南。有二小國。本系同出一祖。兄弟之邦。鄰國欲分化離亂之。然後乘機取利。於是使人往見兄國遊說。弟國練兵。又往弟國亦說兄國練兵。各有所圖。兄弟兩國因之漸生懷疑。各備軍實。以應環境。同時二王念先祖創國。向安無異。何事撩起鬥爭。於是兩王不期而會。同往祇園禮佛。請問原因。佛應病與藥。爲說譬喻。開導兩小國王云。雪山有一牝虎產養二子。一虎牛。一虎彪。愛護無二。牛彪二子長大。分據兩山谷。爲諸獸王。有野干見虎牛強力勇健。羣獸咸服。思破壞亂之。對虎牛說云。明朝紅日東昇。彪嘯三聲。奮力直馳。卽來殺你。野干又轉向虎彪言。明天日出晴時。牛鳴。奮力直馳。卽來

僧祇律云。有大婆羅門名盧施。教五弟子習學諸典。並畜一奴隸。後來奴隸離開婆羅門處。往遊行他國。自說爲某大婆羅門族姓。有長者愛其聰明能言說。並以女爲遊子婦。婦家衣食供給無乏。遊子得此享受。猶隨時怒罵其婦。婦苦甚。歸告其父長者。長者爲其女故亦不樂。忽有異國親友到其家。長者告以婿的弊惡。親友謂長者曰。我有咒術一道。凡其人起瞋恚時對念卽愈。後長者將以教女。女對夫飲食瞋罵時卽咒念曰。麤食是常食。細食復何瞋。無親往他國。欺誑天下人。其夫遊子聞已。再不有傲慢怒罵情狀。從此就低心下來了。

**若能廻向阿耨多羅三藐三菩提者。後成佛時。卽得如來真實語。**

以離妄語及所修善法。廻此善因。向無上菩提。後成佛時。卽得如來真實語。眞卽不妄。實卽不虛。眞實無二。卽是如如。故名得如來真實語。

**復次龍王。若離兩舌。卽得五種不可壞法。何等爲五。一。得不壞身。無能害故。二。得不壞眷屬。無能破故。三。得不壞信。順本業故。四。得不壞**

妄語亦名妄言。虛偽欺騙。就是虛妄浮心。諸多巧言。實在用心不規。破壞他人。顛倒是非。黑白言不顧行。口是心非。顯異惑衆。或貪名聞。或著利養。或更有自己不清淨而說清淨。未得謂得。未證謂證。誹謗清淨持戒者。經中說。是大妄語成。墮無間獄。若離妄語。即得八種天所讚法。

一。謂直心正語。言說清白。如蓮華芬香。

二。人皆信敬貼伏。

三。發言純正。故人天敬重。

四。常以愛語攝諸衆生。令向善法。

五。得勝意樂。三業純和。

六。言無誤失。分明不錯。故心常歡喜。

七。發言尊重。無有虛謬。故人天奉行。

八。智慧殊勝。超於世間。及諸外道。

無濟其事。母問其何故起病。婆羅門子答。因見王女愛念所起。其母知王女雖然尊貴。尙可施爲。乃求見王女。數數獻鮮魚供奉。王女訝問汝殷勤如此。必有所爲。母答其兒子因愛慕故。欲求見一面。王女允於明日到天祠相會。翌日婆羅門子忽被欲火焚燒。迷悶無知。王女到已。見其昏睡。遂復還宮。婆羅門子醒。聞王女到不相見。五內復熾而死。如蛾赴燈火。自燒自毀。

若能廻向阿耨多羅三藐三菩提者。後成佛時。得丈夫隱密相。

以離邪行及所修善法。廻此善因。向無上菩提。成佛時得隱密藏相。經中說佛身有馬陰藏相。與身平等。七合盈滿。如金剛器。中外俱淨。爲累劫修梵行。故現是相。

復次龍王。若離妄語。即得八種天所讚法。一口常清淨。優鉢華香。二。爲諸世間之所信伏。三。發言成證。人天敬愛。四。常以愛語安慰衆生。五。得勝意樂。三業清淨。六。言無誤失。心常歡喜。七。發言尊重。人天奉行。八。智慧殊勝。無能制伏。是爲八。

邪行。謂非法淫亂。如某一種病菌入身。而至終身糜爛。昔殷朝紂王爲女色所惑。雖忠臣剖心以諫。亦竟無效。卒斷送殷朝江山而後已。往古來今。溺此淫習不能拔者。或弄到喪身失命。人格毀掉。意志消沉。其害不知胡底。是故孔聖有正心修身人道的明訓。佛說十善爲人天的正路。若離邪行。卽得四種智所讚法。

一。身語意諸根調和。

二。離諸誼掉。順理成章。故無囂譽。

三。所行莊重。故世稱嘆。

四。男女清白。故妻莫能侵犯。

佛言。若常愁苦。愁遂增長。如人喜眠。則滋長貪淫取樂。嗜酒亦復如是。應知人的精神。以清醒寧靜爲好。若爲割肉成瘡。則痛苦自受。

印度從前有天祠焚身一段故事。有婆羅門子爲守天祠職。有國王女來天祠禮拜。王女姿首端正。婆羅門子看見王女姿容。便著起邪念。爲慾火所燒。身體四肢都爲火焚。醫藥

作客。常遊寺院數次。一日隱藏寺內。夜深人靜。盜佛額珠而出。左右往來不知所從。寺中人見其如此。傍徨報知事僧。僧來謂其人言。汝在此作甚麼。盜謂欲尋覓門路出去。僧指門路令去。其人仍迷惑不知所從。僧疑其有異。及盤問其來何爲。質之者再。乃認夜來盜佛額珠。僧責其還珠已。令向佛前長跪懺悔。然後始認路而去。

太平廣記云。有少年嘗偷竊其主人雞卵。煨食。屢次而爲。後夜間有人若鬼神狀。召之同行。至一城。摧青年入城。見地下熱灰布滿。跳走辟易。別處亦然。至天明。主人出戶外荒地。見青年在此左右行動。呼熱足不已。主人上前執青年手曰。汝在此逛弄作麼。青年人如夢方覺。方知是荒地。不見城及灰。但脚被燒得紅腫。苦痛不已。這就是說業識所現。

若能迴向阿耨多羅三藐三菩提者。後成佛時。得證清淨大菩提智。

以不偷盜及所修善法。回此善因。向大菩提清淨妙覺佛智。

復次龍王。若離邪行。即得四種智所讚法。何等爲四。一。諸根調順。二。永離誼掉。三。世所稱嘆。四。妻莫能侵。是爲四。

種可保信法。

- 一。資財享用不缺乏。
- 二。人皆愛敬仰慕。
- 三。自不欺負人。人不欺負故。
- 四。處世無尤。人所讚善。
- 五。不用憂戚財物之損害。
- 六。善與人交。故善名流布。
- 七。無所虧心。故處衆無畏。
- 八。體力健康。言說自在。
- 九。爲善最樂。常懷施意。
- 十。不欺世盜名。是名生天路。

墨莊漫錄。揚州高郵有名藍禪居寺。佛殿莊嚴。佛像高丈許。金身妙相。額上有一珠。有盜

王遺囑事。奉劍還王。跪地請罪。梵豫王大爲所動。扶長生起。同回宮中。王卽對臣民宣佈。所有長壽王國土。悉還長生太子復國。長生太子至。是不須多言多語。一刀一槍。就整個國土還復。可見忍辱負重。不嗜殺人者能一之。

若能廻向阿耨多羅三藐三菩提者。後成佛時。得佛隨心自在壽命。

廻向者。謂以不殺生及一切善法。回此善因。以向正等正覺佛果。則將來成佛時。欲住世久遠。或欲入涅槃。皆得自在。故說得佛隨心自在壽命。

復次龍王。若離偷盜。卽得十種可保信法。何等爲十。一。資財盈積。二。王賊水火及非愛子不能散滅。三。二人多愛念。三。人不欺負。四。十方讚美。五。無憂損害。六。善名流布。七。處衆無畏。八。財命色力安樂。辯才具足。無缺。九。常懷施意。十。命終生天。是爲十。

偷盜。亦名不與而取。偷竊盜取。侵佔國家。或私有第三者所有一切衣食財物等。令到損失者。憂愁苦悶。或因損失財命而至尋死。卽是損害他人的精神自由。若離偷盜。卽得十



虞初新誌云。宜興農人吳孝先。遺下田產數畝。鄰田富農拔生欲買其田。孝先子希年十三歲不允。富農納賄於官。枉法置之死。翌日希年家裏所牧之牛。竟向富農家衝入。尋遇拔生。以角猛觸至死。牛亦爲其主報怨。身雖異。其情則一。

本事經云。過去印度有梵豫王侵鄰國。長壽王土地。兩國相戰。爲長壽王所執。回國釋之。並誠梵豫王云。彼此相應以正法治國。令得人民安居樂業。共守此約。梵豫王回國後。勦練士兵。不宣而戰。奪其國土。縛長壽王囚禁於市示衆。處死。臨殺之日。其子長生太子易服到刑場。長壽王密囑長生太子曰。以怨報怨。怨終不止。無怨無報。其怨自止。長生太子出走流亡。改換名姓。以擅長音樂故。至梵豫王國民間。藉音樂之妙。後爲梵豫王召入王宮演奏。轉爲王所重任官職。王與同遊山林。疲極熟睡。長生太子正思復仇時機已至。卽拔劍在手。忽念其父長壽王臨終囑偈語。卽停止行動。寧自犧牲。不違父王囑。還劍於匣。時梵豫王夢中驚呼救命而醒。長生云。大王何故驚慌若此。王曰。我在夢見長生太子執劍殺我復仇。仍懷怖懼不已。長生曰。大王請定神勿驚。臣卽長生太子也。乃爲王說。長壽

二起大慈心。離不樂。  
三永斷一切瞋恚習氣。離驕怒。  
四身常無病。離諸苦。  
五壽命長遠。離夭亡。  
六非人守獲。離邪惡。  
七常無惡夢。離不祥。  
八滅除怨結。離懷恨。  
九無惡道報。離罪業。  
十命終生天。離苦趣。

佛言。一切畏刀杖。莫不愛壽命。恕己可爲喻。勿殺勿行杖。如是諸佛菩薩平等大慈。恕彼如自。恕自如他。自肉他肉。同是一肉。是故諸佛悉不食肉。先德說。欲知世上刀兵劫。但聽屠門半夜聲。

惡口。不綺語。是口四善業。不貪欲。不瞋恚。不邪見。是意三善業。奉行此者名道。十善就是人類基本是道德。世間相處的和平。大眾精神的食糧。若能知因識果。與人爲善。慈心相向。博愛是親。六祖大師說。聽說依此修行。天堂只在目前。

龍王若離殺生。即得成就十離惱法。何等爲十。一。於諸衆生普施無畏。二。常於衆生起大慈心。三。永斷一切瞋恚習氣。四。身常無病。五。壽命長遠。六。恒爲非人之所守護。七。常無惡夢。八。滅除怨結。衆怨自解。九。無惡道怖。十。命終生天。

殺生者。謂斷其生命。諸大乘經律中。以殺戒爲首。因一切人類都愛自己生命。及愛其眷屬生命。一切動物生命莫不如是。斷其命者。痛苦萬分。或含怨結恨。物若有知。其潛藏報復之微寧已。若離殺生。則成就十種離惱法。惱。謂之惱亂。又謂之惱害。若不惱他。則無自惱。

一。於諸衆生普施無畏。離驚怖。

人天身。謂福德勝妙。報感樂果。聲聞菩提。謂從佛聞法。知苦斷集。修道證涅槃。獨覺菩提。謂觀十二因緣。了達緣生無性。名爲緣覺。若無佛出世。觀察世間無常變壞。了然自覺。悟不生不滅之理。名爲獨覺。無上菩提。謂菩薩久遠行道。發廣大心。具諸波羅密。四無量心。悲智莊嚴。依諸佛二諦說法。度一切衆生。故稱無上。梵語阿耨多羅三藐三菩提。此翻無上正等正覺。卽是佛道。皆依此善法以爲根本者。以人天善果。聲聞菩提。獨覺菩提。乃至無上菩提而得成就。金剛經云。所言善法者。如來說卽非善法。是名善法。

此法卽是十善業道。何等爲十。謂永斷殺生。偷盜。邪行。妄語。兩舌。惡口。綺語。貪欲。瞋恚。邪見。

此法卽是十善。譬如世間有大藥樹。名曰善見。若彼一切有情。纏繞一切病苦之者。隨取受用。悉愈其疾。此根本十善法。能斷十惡。亦復如是。十善業道功德莊嚴。諸經論中廣說。若十人持五戒。則十人淳謹。百人修十善。則百人和睦。苟能傳此風教。徧於宇內。則不亂而不治。不言而自信。不化而自行。不殺生。不偷盜。不邪行。是身三善業。不妄語。不兩舌。不

龍王當知。菩薩有一法。能斷一切諸惡道苦。何等爲一。謂於晝夜常念。思惟觀察善法。令諸善法念念增長。不容毫分不善間雜。即是能令諸惡永斷。善法圓滿。常得親近諸佛菩薩及諸聖衆。

菩薩觀地獄苦。發菩提心。自利利他。唯一修行大道心者。一法是能破諸地獄鬼趣旁生業障。長夜受苦。云何是一法。謂於晝夜六時攝念一處。常念思惟諸苦所因。貪欲爲本。若滅貪欲。苦無所依。如是衆生。多爲欲火。恚火。痴火。晝夜熾然。得佛光照故。自覺其身欲恚痴息。善覺法忍。念念增長。不令分毫之雜。正是念念善心生。念念惡心滅。惡念盡不生。善念心不滅。故曰善法圓滿。常得親近諸佛菩薩聞法功德。金剛經云。修一切善法。卽得阿耨多羅三藐三菩提。

言善法者。謂人天身。聲聞菩提。獨覺菩提。無上菩提。皆依此法而爲根本。而得成就。故名善法。

言善法者。卽是親近諸佛菩薩聖衆。圓滿自在成就法門。所謂心佛及衆生。是三無差別。

間無有財物與穀實等故。譬如犂牛。飲食清潔水草。而能出於乳酪。生酥熟酥。及以醍醐。田復有三義。一。敬田。供養佛法僧者。二。恩田。供養父母師長者。三。悲田。供養貧病苦者。三種福田等心無別。但佛福田清淨無漏。功德不可思議。

寶積經不思議性品云。如有人取毛頭一滴水來至佛所。願以滴水持用相寄。後若需者。當賜還我。爾時如來取滴水置恒河中。旋轉和合引注於大海。寄水人滿百年以來白我言。先寄滴水。今請還我。如來成就不思智。由是智故。知彼水滴在大海。以毛頭就大海沾水滴還是人。此喻衆生一滴微善之水。寄於如來福田手中。久而不失。

昔有老人詣祇園。求佛度其出家。五百阿羅漢觀其人未曾植善因。皆不贊成。其人大哀懇求。佛憐愍老人故。允度其出家。諸羅漢以所觀問佛。佛言。此人於無量劫前爲採樵人。上山遇虎所逼。攀登樹上急稱念南無佛。虎尋自去。得免虎難。其後流轉生死海中。以此一念佛善因。今乃得度。如來智慧知三世無礙。是故禮敬諸佛福田。得人天樂福德。及三乘一乘無量功德。

此自利。亦以利羣衆及諸眷屬。正見者。不爲諸邪惡見所惑。名爲正見不動。亦復不爲斷常二邊所墮。撥無因果。謂之斷見。滯著定性。謂之常見。正法念處經云。一切結使。邪見所爲。出世涅槃。正見爲本。

福田者。佛法僧三寶。是衆生良福田。如是信手香花一念敬意。皆爲福田下種。諸惡莫作。衆善奉行。卽是福田。布袋和尚說。寬却肚皮須忍辱。縱遇冤家也共和。但能了此心頭事。自然證得六波羅。卽是心地福田。六祖大師說。不離自性。卽是福田。賢愚因緣經云。施五種人得無量福。一。知法修道人。二。遠來行人。三。遠去行人。四。飢餓人。五。病苦人。古德說。人天路上。作福爲先。生死門頭。念佛第一。

佛持鉢入提婆城乞食。有婆羅門家作念。以佛數數到其家。謂沙門頻來。如負其債。佛知其意。爲說偈言。時雨數數下。五穀數數成。數數修福慧。數數受果報。婆羅門聞佛說偈已。卽時感悟歡喜。敬禮供養而復懺悔。又佛告舍利弗。如世農夫。依犂牛耕治田地。已便下籽子。農夫隨時依彼犂具。種種功力。展轉獲得金銀布帛。及得生活美滿。何以故。一切世

今大海中所有衆生。形色麤鄙。或大或小。皆由自心種種想念。作身語意諸不善業。是故隨業各自受報。

今此大海。由業風故。種種諸識浪。騰躍而轉生。衆生由種種業。受種種身形。麤做故則無妙色修好之相。鄙劣故則無嚴淨端正之身。是知形端而影直。聲和而響順。儒家說。爲仁由己而由人乎。此諸衆生。未曾修善本故。隨諸不善業浪浮沉。自作自受。如來正爲修心聖道者。應知衆生隨業緣外。餘無所有。

瀉山禪師說。今人雖從緣得一念悟自理。由有無始虛僞習氣。須教渠二六時中。淨除現業流識。卽是修。此慈悲心切眉毛拖地之語。善助道者。三業六根。應要具備這個。

汝今常應如是修學。亦令衆生了達因果。修習善業。汝當於此正見不動。勿復墮在斷常見中。於諸福田。歡喜敬養。是故汝等亦得人天尊敬供養。

佛教以常於一切時處。明達因果罪福。斷惡修善。常應如是修學。施戒莊嚴。正法莊嚴。以



能啓發三乘修行者智慧善根。是故經云。復願諸衆生。永破諸煩惱。了了見佛性。猶如妙德等。

天龍八部中以天龍二衆爲首。故標舉曰天龍八部。

一。天。梵語提婆。此翻曰天。有欲界。色界。無色界。總名三界諸天。

二。龍。梵語那伽。此翻爲龍。能變化大小。

三。夜叉。此翻捷疾。飛行迅速。

四。乾闥婆。此翻香陰。卽天樂神。

五。阿修羅。此翻無端正。

六。迦樓那。此翻金翅鳥。

七。緊那羅。此翻疑人。頭有角故。

八。摩呼羅伽。此翻大蟒。人身蛇首。大威勢者。

八部衆皆緣種種福德善業所感而成就故。

者子遊於園林。文殊師利菩薩觀彼善業因緣。堪受教化道意。乃以神智力將妙衣光明映蔽一切。往女所當路而住。女卽下車向文殊師利白言。願能施我所著衣。文殊師利對金色女云。賢者。汝若能發菩提心者。當與汝衣。女言。云何名爲菩提心耶。文殊師利言。汝身卽是菩提。女言。云何我身卽是菩提耶。文殊師利言。身及菩提。皆悉平等空寂。汝身亦平等空寂。女以宿善根故。卽時開悟。踴躍歡喜。身心清淨。五體投地。禮文殊師利足。作如是言。我歸依佛法僧三寶。受梵行五戒。我聞菩提法。發菩提心。廣爲衆生說如是法。時威德長者子往詣佛所敬禮。佛告長者子。菩薩於貪瞋痴體性中。不應覺於餘事。但覺自心。何以故。覺自心者。卽覺一切衆生故。若自心清淨。卽一切衆生心清淨故。如自心體性。卽是一切衆生心體性。如自心離貪瞋痴煩惱。卽是一切衆生離貪瞋痴垢。作如是覺者。名一切智覺。時長者子聞法歡喜。得未曾有。禮佛而退。於後文殊師利謂威德長者子云。汝識此女否。長者子答言。我今實識之。文殊言。汝云何識。長者子言。色如沫。受如泡。想如焰。行如蕉。識如幻。女名假施設。如是我識彼。文殊師利菩薩於諸菩薩智慧最爲第一。善

復昔時之醜醜相。佛心平等。感應道交。精誠所至。則能轉物。

汝又觀此諸大菩薩。妙色淨嚴。一切皆由修習善業福德而生。又諸天龍八部衆等。大威勢者。亦因善業福德所生。

大菩薩是發大心。行大道。修大因。解大理。經大時。證大果。積功累德。故稱爲大。慈悲一切。故能妙色淨嚴。皆由修行諸善業福德而生。

勝鬘獅子吼經云。勝鬘夫人往詣佛所。聽受如來正法已。發三弘願。以茲願力利益無邊諸有情類。第一願。以我善根於一切生中得正法智。第二願。若我所生得正智已。爲諸衆生演說無倦。第三願。我爲攝受護持正法。於所生身。不惜軀命。佛告勝鬘言。如一切色。悉入空界。如是菩薩恒沙。茲願悉入。茲願真實廣大。時勝鬘夫人與諸眷屬。瞻仰世尊。聞法歡喜。咸共稱歎如來功德。一心念佛。還阿輪闍國無門城。復勸友稱王。建立大乘。城中女衆七歲已上。攝化以大乘。友稱王亦以大乘化諸男衆。人民相互和平。故曰無門城。大莊嚴法門經說。王舍城有金色女。容儀媚麗。世所希有。隨所在處。人所樂觀。與威德長。

佛地經說。業障清淨能現化身。惑障清淨能現應身。智障清淨能現法身。譬如依空出電。依電出光。如是依法身故。能現應身。依應身故。能現化身。此三清淨。究竟如如。是故諸佛。體無有異。相好具足。三業勝淨光明。蔭諸梵天。悉不復現。

觀佛三昧海經說。未來世中。諸善男子。善女人等。及與一切。若能至心繫在內處。端坐正受。觀佛色身。相好光明。當知是人心如佛心。與佛無異。雖在煩惱中。不爲諸惡之所覆蔽。佛心如紅蓮華。蓮華瓣間有八萬四千諸白色光。其光徧照五道衆生。有遇斯光者得脫苦輪。

波斯匿王有女極其醜醜。王以女醜故。將其繫禁深處。不令見人。使供給其衣食無缺。日久歲深。醜女厭患苦甚。如坐囚牢。無人生樂。埋怨其父無理。將其關鎖戶內。永不見人。一日憶念佛陀在舍衛大城祇陀樹園。大慈大悲。能令衆生離苦得樂。自念受苦够了。佛陀寧不慈悲救濟。由是繫念憶佛。觀佛無間斷。佛知其然。乃放光照其住處。悉皆明淨。女蒙佛光照。身心歡悅。如從熱惱而獲清涼。得未曾有。使者以食來。忽見女容顏柔和修好。無

世巧幻師。幻作諸男女。雖見諸根動。要以一機抽。息機歸寂然。諸幻成無性。故一切法皆不思議性。起如幻不思議。衆生業力不思議。諸佛智慧不思議。是故智者了知諸法性而修善業。如佛所說。貧賤在人間。實過於死苦。痴心著五欲。耽荒如迷人。世間貧苦富樂。不過如此。於無我法中。妄取種種相。偏計執著於我。心恒被縲綬。不能得解脫。溺在生死海。漂蕩無休息。誰是救濟者。又復思惟。如農夫作業。功必不唐捐。種果成熟已。能生於後果。身者於身中。而修於善行。前生後生處。恒受人天樂。或常修福德。資糧爲佛因。解脫及諸度成於無上覺。以是所修善業勝妙功德。所生依正二報身心悉端正。以善法莊嚴爲莊嚴。故見者無厭。而發趣向福德善道之心。

龍王。汝觀佛身。從百千億福德所生。諸相莊嚴。光明顯耀。蔽諸大衆。設無量億自在梵天。悉不復現。其有瞻仰如來身者。豈不目眩。

此令觀佛身者。轉劣向勝。卽俗卽眞。能觀卽龍王。所觀是佛身。佛身者。卽法身也。從無量功德智慧生。

皆由衆生妄想習氣循業所緣有漏法集而起。故說畢竟無有主宰。我所者。受生之時。自識緣己身受生。名之爲我。緣六入等爲我所有故。

言無我者。百法明門論云。有二種解釋無我。一。補特伽羅無我。二。法無我。梵語補特伽羅。華言譯爲數取趣。謂展轉輪迴不停息的意思。我者。主宰自在義。若實有我。則應當人常在世爲人。今見起惑造業。隨六趣生滅昇沉。新陳代謝。則知都無主宰自在實用。二。法無我者。謂我所執之法。法字的解釋。乃軌生物解。任持自性之義。於五蘊百法中實無我可得故。若實有者。五蘊諸法應無生滅成壞。今見國土遷壞。萬物生滅無常。故知五蘊諸法亦復無我。

雖各隨業所現不同。而實於中無有作者。故一切法皆不思議。自性如幻。智者知己。應修善業。以是所生蘊處界等。皆悉端正。見者無厭。隨業。卽是各各自作自受其報。並非主宰者而與。如壽夭貴賤。苦樂罪福妍媸好醜等。萬別千差。各各不同。而實於中諦觀。無造無作之者。如乾闥婆城空中樓閣。楞嚴經云。「如

是業的作用。經云。善惡業緣。受報好醜。於此悉現。大集經云。如閻浮提一切衆生身。及餘外色。如是等色。海中皆有印象。以是故名大海爲印。菩薩亦爾。得大海印三昧已。能分別見一切衆生心行若干。於一切法門皆得智慧明。佛言。如來按指。海印發光。汝暫舉念。塵勞先起。

大悲經明業力云。佛言。梵天主。汝從何因。作是念言。此世界諸衆生。及諸種子樹木藥草。是汝所作。是汝所化。是汝所加。梵天言。我以無智邪見。未斷顛倒心故。常於如來所說正法。不聽受故。我本曾作如是惡說。此諸衆生所有世界。是我所作。是我所化。世尊。我今還問此義。世界衆生。是誰所作。是誰所化。是誰所加。是誰力生。佛言。梵天。所有世界。是業所作。是業所化。一切衆生。是業所作。是業所化。是業力所生。若能離此業法和合。當知是人。則能遠離生死流轉。

而心無色。不可見取。但是虛妄諸起集起。畢竟無主。無我無所。

色有形質相貌可見。心無形質。故不可見。如水中月。鏡中像。取不得。既是虛妄。則非真實。

佛有十號。如來。應供。正徧知。明行足。善逝。世間解。無上士。調御丈夫。天人師。佛。世尊。一切世間最尊。故曰世尊。

此段經文乃佛無問自說。以告龍王之言。謂一切衆生。假衆緣而共生。說名衆生。凡是衆生。皆有雜心。以雜心因緣。有雜煩惱。因雜煩惱。故造作雜業。以雜業因緣。受於雜有。因雜有。因緣。受於雜身。心想異。故造業亦異。由善惡業。展轉諸趣。如旋火輪。無有休息。

龍王。汝見此會及大海中。形色種類。各別否耶。如是一切。靡不由心造善。不善。身業。語業。意業。所致。

龍王是海中羣衆之首。有大威力。攝諸種類。咸仰如來大悲。垂注甘露法澤。普使沉淪業海衆生。有識咸歸。如來皆爲攝受。以諸天娛樂。修羅方曠。鬼神滯於幽冥。龍今爲此法利。不昧前因。多是住不思議菩薩。護持正法。爲欲消除形色種類衆生身語意惡業。佛呼龍王而告之曰。汝見此會及大海中各種各類衆生否耶。此中就令其現前認識明心如大海。海中種類活動不離於水。如人行住坐臥。飲食穿衣。語言施爲。不離心力。心力活動。就



佛言。佛入大海時。水何所至。佛言。大王。如來今爲王說。其有比丘威光定意。心正受者。普見滿火。其水安在。王對曰。三昧自在之所致。天中天志心所爲也。佛言。如來常定。等一切法。曉了坐起而自在。於法爲尊。心無所碍。佛入大海。其處水族之類。續見如故。其陸地人。覩大海。但見衆寶而莊嚴之。譬如他化自在。諸天宮殿所莊嚴也。如明鏡所現色像。佛光普照。諸龍宮殿。其大海中含血之類。皆行慈心。仁意相向。無懷害者。

佛滅度後六百年間。天竺國有龍樹大士。始生之時。在於樹下。由龍因緣成道。號曰龍樹。於佛法中閱諸經論。更欲深求。常獨靜處。思惟水精岩中。感大龍菩薩。愍其如此。卽以神力接入大海。至其龍宮海藏。開七寶函。示以諸深奧經典。無量妙法。授與龍樹讀誦。九十日中。其心深入體性。豁然通達。善解一相。具足無生法忍。大龍知其悟道。還送出宮云。佛陀入海說法。大士入海求法。無不從此法身流。無不還證此法身。

爾時世尊告龍王言。一切衆生。心想異故。造業亦異。由是故有諸趣輪轉。

佛令心恆喜樂。覺佛卽生大般若。解佛便得成福智。如來因戒淨無垢。如來因定意澄清。如來因智不可動。如來法海滿甘露。衆生昏睡佛獨覺。

在娑竭羅龍宮。在是龍宮所住處。娑竭羅此翻鹹海。此卽海裏說法也。

與大比丘衆。總顯其僧團集合的數量。梵語比丘。華語翻有三義。一。乞士。二。破惡。三。怖魔。皆在因中而言。若證果位時。一。由乞士勤修戒定慧。作人天福田。轉名應供。二。由破三界見思煩惱惡。無明種子不生。轉名無生。三。由五陰魔。死魔。天魔。煩惱魔等魔軍驚怖以至滅亡。轉名殺賊。具此三義由因向而得果。故名大比丘。衆謂之僧團。卽和合同住。有理有事。理和同擇滅無爲。事和有六。一。身和同住。二。口和無諍。三。意和同悅。四。戒和同遵。五。見和同解。六。利和同均。故說僧伽爲和合衆。

菩薩。梵語具云菩提薩埵。華言翻爲覺有情。又名大道心衆生。謂發大心宏願。濟世度羣。上求諸佛正覺。下化六道衆生。以心大故。名摩訶薩。

海龍王經云。阿闍世王聞佛在大海龍王宮。就請說法。還來靈鷲山。往詣佛所。稽首前白。

他。故名法師。精研三藏聖教。善解其義。受持讀誦。利益羣品。故名法師。實義難陀。此云喜學。將貝葉梵文翻成華文曰譯。

以上經題譯題講述已竟。

如是我聞。一時佛在娑竭羅龍宮。與八千大比丘衆。二萬二千菩薩摩訶薩。

如是二字。指佛所說諸法。我聞二字。謂阿難結集時從佛親聞。耳提面命。囑以如是我聞四字置於經首。

一時者。或在天上人間。龍宮海藏時節不同。等以一時攝之。一卽一切。一切卽一。故稱一時。

佛是覺者。卽釋迦牟尼。此翻能仁寂默。謂寂而常照。照而常寂。淨法界身。本無出沒。大悲願力。示現受生。相好光明。功德莊嚴。

無上依經云。見佛令人喜無窮。佛語能使心清淨。大師正教脫生死。歎佛能除不吉祥。憶

說譬如一牛。厭患其車。拖來拖去。總不停息。奮氣欲使其壞。不知前車雖壞。續得後車。又來輓其項領。皆由罪未畢故。人亦如是。假使燒百千身。罪業因緣相續不滅。婦人聞已。便有所感。沙門道人教以懺悔痴闇過罪。更爲說十善道法。勸修福業善利。施與一切受苦衆生。令其得樂。衆生有罪。我皆代受。緣是受身勤求佛道。

仁王般若經云。十善菩薩發大心。常別三界苦輪海。

經名修多羅。亦云索怛囉。華言譯爲契經。謂上契諸佛常如之理。下契衆生差別之機。佛陀說法。觀機逗教。如大醫王。應病與藥。令得人天勝樂。三乘菩提涅槃之樂。經又有貫串攝持等義。譬如以線貫串種種花鬘。令不散失。以名句文身攝持佛所說法。故名爲經。以上佛說十善業道經題目講述已竟。

唐于闐國三藏法師實叉難陀譯。此是翻譯此經時代及譯者之題也。李氏建國號大唐。于闐翻爲乳地。卽現在新疆地方。三藏總爲一大藏教。分經律論三藏。經詮定學。律詮戒學。論詮慧學。通名一代時教。法師者。依佛法尋求真理爲自利。弘法利生爲利他。自利利

九。心地平和。而不卒暴。卽不瞋恚。  
十。不昧因果。正見明了。卽不愚痴。

自己的身。不作殺生。偷盜。邪淫。三種罪惡。謂之身三業善。自己的口。不作妄言。兩舌。惡口。綺語。謂之口四業善。自己的意。不作貪欲。瞋恚。愚痴。邪見。謂之意三業善。合身口意名十善業。自己諸惡莫作。教人諸惡莫作。自己衆善奉行。教人衆善奉行。自善而善人。自益而益他。上報四重恩。下濟三途苦。是名修十善業道。

上生經云。佛言。我滅度後。四衆八部。欲生兜率陀天。當於一日至七日。繫念彼天。持佛禁戒。思念十善。行十善道。以此功德。迴向願生彌勒佛前。隨念往生。或問。天上勝報。如何七日。便感大福。答曰。善因雖微。獲果甚大。如爨小火。能燒大山。一善能破大惡。亦如小籽。能生大樹。世事尙然。何況善力。

未曾有經云。有婆羅門婦。夫亡貧甚孤窮。欲自燒身於天廟祠中。求當來福。有沙門道人。徐行而過。見婦所爲動作。欲自燒死。沙門乃曰。我有說。賢者能小息聽耶。婦人曰。能。沙門

尼乾子經云。正法治國。護世安寧。衆生增長。利益安樂。傅大士爲梁武帝說。天下非道不安。非理不樂。古今中外。萬變不離這個道理。

蓮池大師說。饑饉時。米麥是所應。參桂非所宜。十善業道就是五濁世界罪惡者之良藥。世界人類需要真正和平大同之食糧。

- 一。親仁愛物。慈心不害。卽不殺生。
- 二。正義不苟。自守廉約。卽不偷盜。
- 三。以禮自制。防止邪念。卽不邪淫。
- 四。忠誠而說。斷諸虛謬。卽不妄語。
- 五。言無傷人。不生謠譏。卽不兩舌。
- 六。溫容而說。遮於罵詈。卽不惡口。
- 七。語從正言。不糅雜飾。卽不綺語。
- 八。不慕虛榮。不爭貨利。卽不貪欲。

三。再避再見。提尼在此無可避處。於是低首合掌。立在路傍。佛陀經過慈悲等視提尼。執其手曰。提尼。如來智慧。今當洗除汝身心一切罪垢之穢。乃偕行到河岸。令人河洗浴畢。爲說法要。提尼卽感悟。從無始來作諸罪垢。今蒙我佛以聖道法水。蠲除我的罪垢。遂發心求佛慈悲攝受。佛與同歸祇園。唱言。善來。剃除鬚髮而披法服。袈裟著身。受持禁戒道品。修習不久。成阿羅漢。

佛陀以平等大慈。攝取一切衆生。令得菩提法樂。寂滅法樂。人天之樂。今佛爲海衆說十善業道。以盪滌十惡的罪垢。令還清淨。

所謂說者。卽直言也。古人云。交言曰論。直言曰說。在佛陀八相成道第七謂之轉法輪。在十二分經謂之無問自說。佛與八千大比丘及三萬二千菩薩在龍宮說此十善業道。而龍王爲當機者。故標名佛說。

十善業道者。佛言。一切天人。一切聲聞。獨覺菩提。諸菩薩行。一切佛法。咸共依此十善大地而得成就。是故大小乘經中。處處咸共說此十善法門。

同得斯覺。是以覺故稱爲佛。

華嚴經說一切衆生皆有如來智慧德相。但以妄想執著不能證得。佛陀當卽轉法輪。教以四諦。十二因緣。六波羅蜜。慈悲喜捨一切法門。令離顛倒虛僞分別的妄想。消除人我憎愛邪見的執著。復其清淨光明的卽心自性。不由他悟。故說一切智。自然智。無師智。卽得現前。

佛生於印度。而印度分四姓階級。尊卑懸殊。自昔以來。世襲不變。一者婆羅門。自稱梵天苗裔。奉爲國教。二者刹帝利。屬於貴族。三者毘舍。屬工商業。四者首陀。屬農夫奴役。釋迦親此。乃唱是法平等。衆生平等。真理菩提涅槃平等口號。譬喻說四河之水。流入大海。無復四河之名。四姓出家。同是釋子。無復四姓之稱。

佛陀一日與諸大比丘衆持鉢入舍衛大城乞食時。有一卑賤污穢之人名叫提尼。爲除糞的工作很忙。擔着糞在路上行。望見佛陀與比丘衆徐步而來。提尼心想。自慚形穢。轉向別路而行。剛行不久。忽見佛陀與比丘衆又在前面徐步而來。提尼又轉別路。如是者



第二親近迦羅羅仙人。他所習的是無所有處定。

第三親近鬱頭藍弗仙人。他所習的是非非想定。

此三位仙人次第不同。定工雖深。如石壓草。皆非了脫生死之道。從此決定自成正覺。在山中靜坐。思惟禪定。每日祇食一餐麻麥充飢。經過六年時間。形銷骨立。徐至尼連禪河沐浴。受牧女呈獻乳糜供養。回復精神飽滿如故。轉向迦耶山菩提樹下。取吉祥草爲座。卽於此金剛座上。深入禪定。就在那年臘月八日。夜觀明星。朗然大悟。徹透了宇宙人生大事因緣。成無上正等正覺。佛陀。

佛陀。是印度梵語。華言譯爲覺者。其意義謂能自覺覺他。覺行圓滿。成正等覺。起信論云。覺心源故。名究竟覺。

大法炬經云。佛告白毫梵天。所言覺者。能得覺悟。彼名爲覺者。故言佛也。白毫梵天云。何覺悟者。就名爲佛。佛言。一切衆生。長夜大睡。是中一人。能爲覺悟已。卽知一切衆生皆睡。大睡。深睡。我今旣得覺已。作如是思惟。云何當令一切衆生。斷除無明愚癡昏闇睡眠。

# 佛說十善業道經述記

唐于闐國三藏法師實叉難陀譯

筏可老法師

在檀香山

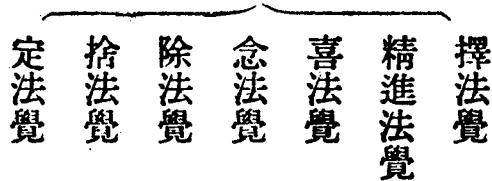
講述

弟子明慧記錄

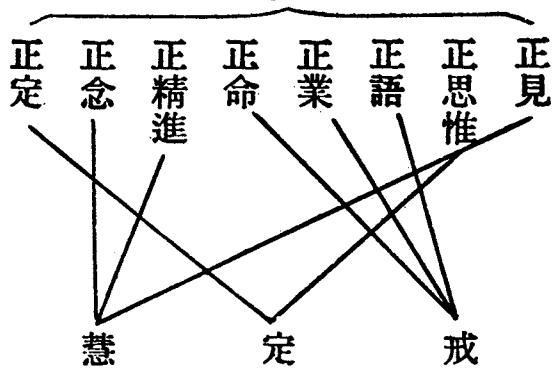
釋迦牟尼佛降生於印度迦毘羅衛國淨飯王宮。母號摩耶夫人。爲太子時。字悉達多。隨順世間習諸技藝書數。對世間知識。無不通達。長於宮中。觀察內外。皆爲五欲過患所包圍。於是遊觀四門。復感人生老病死之無常。又見衆生物命相殘。弱肉強食。惡業輪轉。靡有了期。此諸貪欲瞋恚愚痴衆生。誰能救者。我當勤求無上正眞之道。令諸衆生等離苦得樂。由是思惟決定。棄捨自己尊貴王位與美麗宮殿及一切繁華享受。在半夜中大地沉沉之際。與馬伏越出宮城。逕入山中尋師訪道。

第一親近跋迦陀仙。他所修的是苦行。

七覺分



八正道



三十七道品圖

四念處

- 觀身不淨
- 觀受是苦
- 觀心無常
- 觀法無我

四如意足

- 欲
- 念
- 進
- 慧

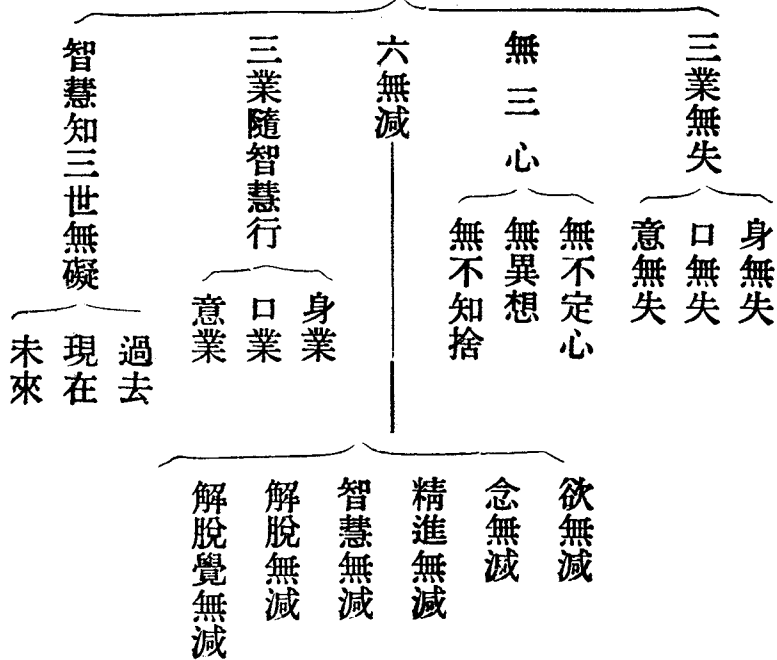
四正勤

- 未生惡不令生
- 已生惡令斷
- 未生善令生
- 已生善令增長

五根  
—  
五力

- 信
- 進
- 念
- 定
- 慧

十八不共法

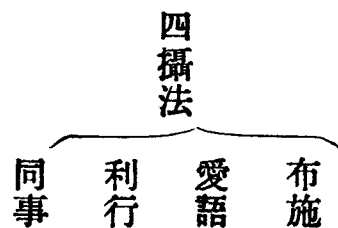
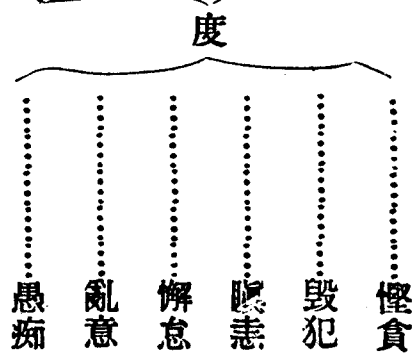
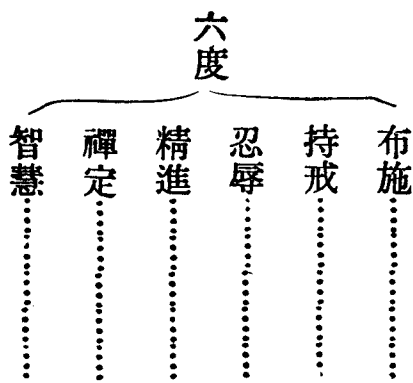


十力

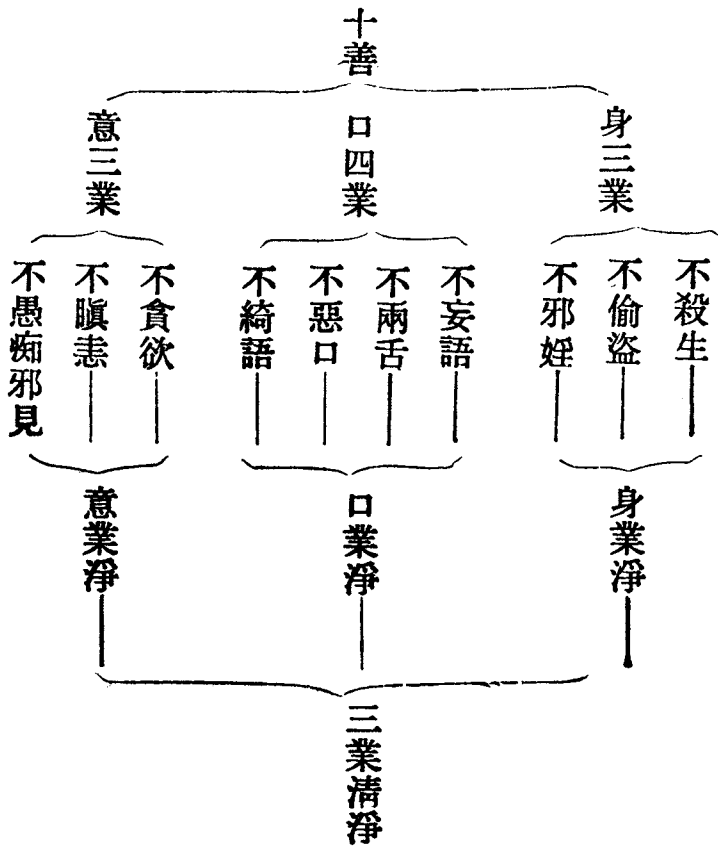
- 知覺處非覺處智力
- 知三世業報智力
- 知諸禪解脫三昧智力
- 知種種根智力
- 知種種解智力
- 知種種界智力
- 知一切至所道智力
- 知天眼無礙智力
- 知宿命無漏智力
- 知永斷習氣智力

四無畏

- 一切智
- 漏盡
- 說障道
- 說苦盡道



佛說十善業道經述記法數圖表





阿含經

虞初新誌

本事經

太平廣記

禪門雜錄

僧祇律

大智度論

宗門統要

長阿含經

孝經抄

正法念處經

菩薩善戒經

斫毒樹經

除蓋障問經

楞伽經

大毘婆娑論

正見經

維摩詰所說經

大般若經

禪法要解

文殊道行經

馮山禪師語錄

大毘盧遮那經

布袋和尚句語

八大人覺經

涅槃經

六祖壇經

金剛般若經

楞嚴經

# 佛說十善業道經述記引證經論

釋迦如來成道說

大乘起信論

大法炬經

華嚴經

尼乾子經

傳大士語錄

蓮池大師語錄

未曾有經

彌勒上生經

仁王般若經

無上依經

海龍王經

龍樹菩薩傳

大集經

法華經

大悲經

百法明門論

佛地經

觀佛三昧海經

勝鬘師子吼經

大莊嚴法門經

高僧傳

寶積經

賢愚因緣經

開面世。謹綴數語於篇首以誌因緣。

佛曆二千五百〇一年秋季

筏可序於嶼山寶蓮寺丈室

# 自序

丙申夏。檀香山中華佛教會邀請往弘法講經。由陳靜濤居士辦理各種手續。至六月杪啓程乘航機抵日本東京。轉檀島。翌日中華佛教會假中華總會館開歡迎會。中西日僧侶人士賓主非常歡洽。佛教會諸上善人能以資生事業之餘。組織佛教會弘揚佛法。利益同羣。同沾法味。共結勝緣。可謂宿植德本。深種善根。這裏佛法初興。如春荀萌芽。蓋佛法三藏浩如煙海。大小權實半滿。研究非蕞爾可能領會。茲揀出佛說十善業道經先爲講述。以作學佛基礎。十善業乃大小乘同遵之途徑。無論初機耆宿。皆不能背道而馳。十善譬如大地。業譬如基礎。基礎若固。則天下太平。國際安定。四海一家。一切城邑聚落皆依大地而得安住。一切草木叢林皆依大地而得生長。一切佛法皆依此十善大地而得成就。所謂行遠必自邇。登高必自卑。經云。諸惡莫作。衆善奉行。自淨其意。是諸佛教。此乃最真最善最美最確的理論。筏不敏。於講述時旁徵博引經律論語句。集而成編。回港後。諸仁者乞付梨棗。公



筏可法師講  
明慧法師記  
錄

# 十善業道經述記

佛陀教育基金會印贈



# DEDICATION OF MERIT

May the merit and virtue  
accrued from this work  
adorn Amitabha Buddha's Pure Land,  
repay the four great kindnesses above,  
and relieve the suffering of  
those on the three paths below.  
May those who see or hear of these efforts  
generate Bodhi-mind,  
spend their lives devoted to the Buddha Dharma,  
and finally be reborn together in  
the Land of Ultimate Bliss.  
Homage to Amita Buddha!

**NAMO AMITABHA**

**南無阿彌陀佛**

【中英對照：十善業道經；十善業道經述記】

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