

2 ◎【講經前的共修】：

 《普賢行願品》偈頌

4

○ 南無華嚴會上佛菩薩（三稱）

6 V1. 所有十方世界中，三世一切人師子；
 我以清淨身語意，一切遍禮盡無餘。

8 V2. 普賢行願威神力，普現一切如來前；
 一身復現刹塵身，一一遍禮刹塵佛。

10 V3. 於一塵中塵數佛，各處菩薩眾會中；
 無盡法界塵亦然，深信諸佛皆充滿。

12 V4. 各以一切音聲海，普出無盡妙言辭；
 盡於未來一切劫，讚佛甚深功德海。

14 V5. 以諸最勝妙華鬘，伎樂塗香及傘蓋；
 如是最勝莊嚴具，我以供養諸如來。

16 V6. 最勝衣服最勝香，末香燒香與燈燭；

- 2 一一皆如妙高聚，我悉供養諸如來。
- V7. 我以廣大勝解心，深信一切三世佛；
- 4 悉以普賢行願力，普遍供養諸如來。
- V8. 我昔所造諸惡業，皆由無始貪恚癡；
- 6 從身語意之所生，一切我今皆懺悔。
- V9. 十方一切諸眾生，二乘有學及無學；
- 8 一切如來與菩薩，所有功德皆隨喜。
- V10. 十方所有世間燈，最初成就菩提者；
- 10 我今一切皆勸請，轉於無上妙法輪。
- V11. 諸佛若欲示涅槃，我悉至誠而勸請；
- 12 唯願久住刹塵劫，利樂一切諸眾生。
- V12. 所有禮讚供養福，請佛住世轉法輪；
- 14 隨喜懺悔諸善根，迴向眾生及佛道。
- V13. 願將以此勝功德，迴向無上真法界；
- 16 性相佛法及僧伽，二諦融通三昧印。
- V14. 如是無量功德海，我今皆悉盡迴向；
- 18 所有眾生身口意，見惑彈謗我法等。

- 2 V15. 如是一切諸業障，悉皆消滅盡無餘；
 念念智周於法界，廣度眾生皆不退。
- 4 V16. 乃至虛空世界盡，眾生及業煩惱盡；
 如是四法廣無邊，願今迴向亦如是。

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○ 南無大行普賢菩薩（三稱）

- 8 ○ 往生咒（三遍）：南無阿彌多婆夜、哆他伽
 多夜、哆地夜他、阿彌利都婆毗、阿彌利多、
 10 悉耽婆毗、阿彌唎哆、毗迦蘭帝、阿彌唎哆、
 毗迦蘭多、伽彌膩、伽伽那、枳多迦利、娑婆
 12 訶。

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2 ◎【講經後的發願與迴向】：

I. 《菩提道次》祈願文、宗喀巴大師著

- 4 以我久勤所積集，量等虛空二資糧；
 爲度無明有情眾，願成導師佛世尊。
- 6 未成佛前一切生，文殊慈憫垂攝持；
 具足教以最勝道，得已行令諸佛喜。
- 8 以我解悟道法要，大悲爲導善方便；
 淨除眾生意冥愚，持佛教法於久遠。
- 10 教法勝寶未遍揚，或已遍揚而衰墮；
 願於彼處興大悲，顯弘利樂之寶藏。
- 12 願佛菩薩妙事業，最勝菩提道次第；
 饒益諸願解脫者，世尊教行永流傳。
- 14 成就修行善道緣，淨除人非人違緣；
 佛所讚歎淨行道，生生世世永不離。
- 16 以十法行於勝乘，如理精勤修行際；
 護法聖眾常護持，如海吉祥普十方。

2 II. 極樂淨土、精簡發願迴向文

- 願我臨欲命終時，盡除一切諸障礙；
- 4 面見彼佛阿彌陀，即得往生安樂刹。
- 我既往生彼國已，現前成就此大願；
- 6 一切圓滿盡無餘，利樂一切眾生界。
- 彼佛眾會咸清淨，我時於勝蓮華生；
- 8 親睹如來無量光，現前授我菩提記。
- 蒙彼如來授記已，化身無數百俱胝；
- 10 智力廣大遍十方，普利一切眾生界。
- 乃至虛空世界盡，眾生及業煩惱盡；
- 12 如是一切無盡時，我願究竟恒無盡。
- 我此普賢殊勝行，無邊勝福皆迴向；
- 14 普願沈溺諸眾生，速往無量光佛刹。
- 願今禮佛發願，修持功德，迴施有情；
- 16 四恩總報，三有齊資；法界眾生，同圓種智。

2 **【目錄】 (Content) :**

壹、前言 (*Preface*) : pp.7

4 貳、參考資料 (*Reference*) : pp.9-11

參、**【十善業道經科判總表】** (*The Entire Picture of All Detailed Subtitles of this Sutra*) :
6
8 pp.11--16

肆、**【十善業道經科判與多種版本
10 對照表】** (*The Comparative
Diagram of Different Versions
12 under the Detailed Subtitles of
this Sutra*) : pp.17-89

2 **【附錄一：喜飲酒醉。得三十六過**
 失。】 pp.89-91

4 **【附錄二：應行人間善德：孝順父**
 母。敬事長老。善心好意。敬
6 **禮賢者與沙門。】 pp.92-95**

壹、前言 (Preface)：

8 **一、一切善法的根本：**無論佛出現、或不
 出現於世間，十善業道是一切善法的根本；它
10 也是三傳（南傳、北傳、藏傳）教法的基礎。

二、圓滿自利與利他：自利，則是依因緣
12 果報的法則，徹底地自我反省。利他，則是依

2 有智慧的善巧方便，盡心盡力地幫助他人（包含一切眾生）。

4 **三、動機與迴向為導引：**雖然十善業道是一切善法的根本，但是不同的動機，與迴向的方向不同，所以果報也千差萬別。

8 (1.) 人天有漏的果報（自私多）：消災免難，想受五欲之樂

10 (2.) 聲聞與緣覺的果報（自利多）：出離心 + 空性見

12 (3.) 菩薩的果報（利他多）：出離心 + 大悲心 + 菩提心

14 (4.) 無上佛果（完全清淨利他）：出離心 + 大悲心 + 菩提心 + 空性見

- 2 四、此次演講的奉獻：十善業道經科判，與多種版本對照表。

4 貳、參考資料 (Reference)：

◎一、【十善業道】：

- 6 ※T.15, No. 600 《十善業道經》、大唐于闐三藏、實叉難陀 奉制譯
- 8 ○” *The Discourse on the Ten Wholesome Ways of Action*”
- 10 **【Translated from Chinese text T.15, No. 600 into English】**
- 12 Translated to Chinese by the *Tripitakacarya Sikshananda* from Khotan during the Tang
- 14 Dynasty & Translated to English by *Saddhaloka Bhikkhu* Key'ed in from hardcopy by TY with
- 16 permission from publisher (Yan Boon Remembrance Committee in Hong Kong)
- 18 **Resource : *Mahayana Buddhist Sutras in English* <http://www4.bayarea.net/~mtlee/10.txt>**

- 2 ※T.15, No.601 《佛爲娑伽羅龍王所說大乘經》
西天譯經三藏、朝散大夫試鴻臚少卿、傳法大
4 師臣、施護奉 詔譯

◎二、【十不善業道】：

- 6 T.17, No.723 《分別業報略經》大勇菩薩撰、宋
天竺三藏、僧伽跋摩譯
- 8 ※T.17, No.727 《十不善業道經》馬鳴菩薩集、
西天譯經三藏、朝散大夫試鴻臚少卿、宣梵大
10 師賜紫沙門臣、日稱等奉 詔譯
- ※T.17, No.729 《佛說分別善惡所起經》後漢、
12 安息國三藏、安世高譯

◎三、【六道輪迴】：

2 T.17, No. 725 《佛說六道伽陀經》 西天中印度、
 摩伽陀國、那爛陀寺、三藏傳教大師、賜紫沙
 4 門臣、法天 奉詔譯

T.17, No. 726 《六趣輪迴經》 馬鳴菩薩集， 西
 6 天譯經三藏、朝散大夫試鴻臚少卿、宣梵大師
 賜紫沙門臣、日稱等 奉詔譯

8

參、【十善業道經科判總表】：

10 ※T.15, No. 600 《十善業道經》大唐于闐三藏、
 實叉難陀 奉制譯

12 桑耶精舍：釋心宏（Shinhong Shih）、

麥燕玲（Julia Mai）共同編集

- 2 ◎【甲一、會議細節：人事時地物（分五）】：【乙一 記錄者】、【乙二 時間】、
- 4 【乙三 主席】、【乙四 地點】、【乙五 出席者】
- 6 ◎【甲二、說法的主旨】
- ◎【甲三、教法的內容（分六）】
- 8 ○【乙一、形色種類。千差萬別(分三)】
- 【丙一、一切心造】
- 10 【丙二、法性如幻】
- 【丙三、智者應修】
- 12 ○【乙二、深達因果。精修善業(分四)】

- 2 【丙一、佛身無量福德所生】
- 【丙二、菩薩與護法。亦由善德所生】
- 4 【丙三、海中眾生。隨業受報】
- 【丙四、以正見勤修善業與福德】
- 6 ○【乙三、總說：菩薩有一法。能斷一切苦(分
 二)】
- 8 【丙一、何為善法(分三)】
- 【丁一、善法的內涵】
- 10 【丁二、善法的功能】
- 【丁三、善法的殊勝】
- 12 【丙二、何為十善業道】

2 ○【乙四、別顯：十善業道果報（分三）】

【丙一、身的三善業（分三）】

4 【丁一、若離殺生。即得成就十離惱法】

【丁二、若離偷盜。即得十種可保信法】

6 【丁三、若離邪行。即得四種智所讚法】

【丙二、口的四善業（分四）】

8 【丁一、若離妄語。即得八種天所讚法】

【丁二、若離兩舌。即得五種不可壞法】

10 【丁三、若離惡口。即得成就八種淨業】

【丁四、若離綺語。即得成就三種決定】

12 【丙三、意的三善業（分三）】

2 【丁一、若離貪欲。即得成就五種自在】

 【丁二、若離瞋恚。即得八種喜悅心法】

4 【丁三、若離邪見。即得成就十功德法】

○【乙五、以清淨三業。勤修六度萬行(分三)】

6 【丙一、身的無量善業 (分三) 】

 【丙二、口的無量善業 (分四) 】

8 【丙三、意的無量善業 (分三) 】

○【乙六、勤行十善業道。能生無量妙法(分

10 三)】

 【丙一、生六度莊嚴的功德】

12 【丙二、生四無量心】

2 【丙三、生三十七道品】

◎【甲四、流通分（分二）】

4 ○【乙一、十善能圓成無量功德(分三)】

 【丙一、圓滿一切佛法】

6 【丙二、譬喻：依大地安住】

 【丙三、法說：一切道次地。以十善爲根

8 基】

 ○【乙二、歡喜依教奉行】

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2 肆、【十善業道經科判

與多種版本對照表】：

4 桑耶精舍：釋心宏、麥燕玲、法務組共同編集

◎經文排列順序：

6 ○T.15, No. 600 《十善業道經》、大唐于闐三藏、實叉難陀奉制譯

8 ○T.17, No.727 《十不善業道經》馬鳴菩薩集、西天譯經三藏、朝散大夫試鴻臚少卿、宣梵大

10 師賜紫沙門臣、日稱等奉 詔譯

○ (TWVA) :” *The Discourse on the Ten*

12 *Wholesome Ways of Action*”

- 2 **【Translated from Chinese text T.15, No. 600
into English 】**
- 4 Translated to English by *Saddhaloka Bhikkhu*
- T.15, No.601 《佛爲娑伽羅龍王所說大乘經》
- 6 西天譯經三藏、朝散大夫試鴻臚少卿、傳法大
師臣、施護奉 詔譯
- 8 ○T.17, No.729 《佛說分別善惡所起經》後漢、
安息國三藏、安世高譯 **【部份引用】**
- 10 ◎ T. 15, No. 600 《十善業道經》、

 大唐于闐三藏、實叉難陀 奉制譯
- 12 **【甲一、會議細節：人事時地物（分五）】**
- 【乙一 記錄者】**：[0157c06] 如是我聞。

2 【乙二 時間】：一時

 【乙三 主席】：佛

4 【乙四 地點】：在娑竭羅龍宮。

 【乙五 出席者】：與八千大比丘眾。三萬

6 二千菩薩摩訶薩俱。

 【甲二、說法的主旨】：

8 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。

10 ○(TWWA): Thus have I heard. At one time, the
 12 Buddha stayed in the palace of the Dragon
 14 King of the Ocean together with an assembly of
 16 eight thousand great Bhikshus and thirty-two
 thousand Bodhisattvas and Mahasattvas
 altogether. At that time the World Honored One
 told the Dragon King saying:

2 Because all beings have different consciousness
 and thoughts, they perform too different actions
 4 and as a consequence there is the turning around
 in all the different courses of existence.

6 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
 [0159b11] 如是我聞。一時佛在大海中。娑伽羅
 8 龍王宮莊嚴道場。與大比丘眾七千五百人俱。
 并諸得大智慧、菩薩摩訶薩。自十方世界皆來
 10 集會。復有百千俱胝那由他、梵王帝釋及護世
 等。天龍夜叉。乾闥婆阿修羅。誡嚕拏緊那羅。
 12 摩睺羅伽等。亦來集會。

[0159b17] 爾時。世尊見彼一切大眾。來集會
 14 已。告娑伽羅龍王言。龍主。觀此世間種種行
 業。皆從妄起。種種心法。當感種種果報。若
 16 彼不了當生種種之趣。

- 2 ○No.729《佛說分別善惡所起經》[0516c25] 佛
 在舍衛國、祇洹阿難邠坻阿藍。時佛傷哀。諸
 4 所有生死之類故。結出讖微。分別善惡。都有
 五道。人作善惡有多少。瞋恚有薄厚。天道無
 6 親。常與善人。
- 8 【甲三、教法的內容（分六）。○乙一、形色
 種類。千差萬別(分三)】：
- 10 【丙一、一切心造】：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
 12 心造善、不善。身業、語業、意業所致。
- 【丙二、法性如幻】：而心無色、不可見取。
- 14 但是虛妄諸法集起。畢竟無主、無我、我所。

2 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。

4 【丙三、智者應修】：智者知己。應修善業。
以是所生。蘊處界等。皆悉端正。見者無厭。

6 ○ (TWWA) : Oh Dragon King, do you see the
variety of shapes and appearances in this meeting
8 and in the great ocean, are they not different from
one another.

10 Thus among all of them there is none which
is not made by the mind, whether it is brought
12 about by whole-some or unwholesome bodily,
verbal, and mental actions, and yet the mind is
14 formless it cannot be grasped or perceived, but it
is the unreal accumulation and arising of all
16 dharmas which are ultimately without owner,
without I and mine. Although that which is
18 manifested by each (being) according to its
actions is not the same, there is nevertheless
20 really no creator in these (actions).

Therefore all dharmas are inconceivable and
22 inexpressible, their own nature is phantom like.

2 The wise ones knowing this ought to cultivate
 wholesome actions. Through this the
 4 aggregates sense-bases and elements that will be
 given rise to, will all be upright and those who
 6 will see them will not grow tired of them.

○ No.601 《佛爲娑伽羅龍王所說大乘經》

8 [0159b21] 龍主。汝當觀此大海之眾。見作種種
 士夫色相。龍主而彼一切色相。由於一切善
 10 惡。身口意業。各各之心。種種變化。然此心
 法。雖云色相。由如幻化。無可取故。

12 [0159b25] 龍主。此之色相。一切諸法。本無所
 生。亦無主宰。復無有我。亦無礙故。如是種
 14 種。所作之業。諸法自性。皆幻化相。不可思
 議。

16 [0159b28] 龍主。若有菩薩知：一切法無生、無
 滅、無色、無相。如實知：已所作、所修一切
 18 善業、而無修作。所有色相及蘊處界。一切生

2 法。悉無所見。彼若如實得是見已。當復觀察。
殊妙色相。

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○【乙二、深達因果。精修善業（分四）】

6 【丙一、佛身無量福德所生】：龍王。汝觀佛
身。從百千億福德所生。諸相莊嚴。光明顯曜。

8 蔽諸大眾。設無量億自在梵王。悉不復現。其
有瞻仰如來身者。莫不目眩。

10 【丙二、菩薩與護法。亦由善德所生】：汝又
觀。此諸大菩薩。妙色嚴淨。一切皆由修集善

12 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。

14 【丙三、海中眾生。隨業受報】：今大海中。
所有眾生。形色麁鄙。或大或小。皆由自心。

2 種種想念。作身語意諸不善業。是故隨業。各自受報。

4 【丙四、以正見勤修善業與福德】：汝今當應如是修學。亦令眾生。了達因果。修習善業。

6 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

8 敬供養。

○(TWWA): Oh Dragon King, when you behold
 10 the body of the Buddha born from a hundred
 thousand of Kotis of merit, with all the marks
 12 adorned, the splendor of its radiance covering the
 whole of the great assembly, even if there were
 14 immeasurable Kotis of Ishvara and Brahma devas
 they all would not come again into appearance.
 16 Those who look with reverence at the Tathagata's
 body how can they but not be dazzled.

18 You again behold all these great
 Bodhisattvas of marvelous appearance, dignified
 20 and pure. All this comes into being entirely
 through the merit of cultivating wholesome

2 actions. Again all the powerful ones like the eight
 classes of devas and dragons, and such like they
 4 also come into being because of the merits of
 wholesome actions.

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

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》龍
 24 主。殊妙色相。云何觀察。當觀如來身相。如

2 來身者。皆從百千俱胝那由他、福德之所生
 故。又如是之相。云何嚴持。云何恭信。當得
 4 如是之相。復得人間天上。無老無死。復得十
 百千、他化自在天身。乃至大梵天身。此由心
 6 不散亂。專注觀想。瞻仰如來最妙之身。實知
 此身一切色相。殊妙莊嚴。皆從善業。所集而
 8 得。

[0159c10] 龍主。如汝住宮。一切莊嚴。亦福所
 10 生。至於梵王、帝釋、及護世等。乃至天龍夜
 叉。乾闥婆阿修羅。迦樓羅緊曩羅。摩睺羅伽
 12 人非人等。所有一切莊嚴。皆福所生。

[0159c14] 龍主。又此大海之中。所有眾生種
 14 種。或有廣大。或復微細。多住醜陋。彼一切
 身。皆由種種心之所化。龍主。是故說言。隨
 16 身口意業之所得。龍主。如是之報。以業爲因。

2 業爲主宰。汝當令諸眾。生起智慧心。所作所
 修。隨學善業。於諸邪見。不作不住。知彼邪
 4 見。非爲究竟。如是知己。一切眾生。當求爲
 師。咸來供養。并得天上人間。歸信供養。

6

○【乙三、總說：菩薩有一法。能斷一切苦(分
 8 二)。丙一、何為善法(分三)】

【丁一、善法的內涵】：龍王。當知菩薩有一
 10 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。
 12 不容毫分。不善間雜。

【丁二、善法的功能】：是即能令諸惡永斷。
 14 善法圓滿。常得親近諸佛菩薩。及餘聖眾。

- 2 **【丁三、善法的殊勝】**：言善法者。謂人天身。
 聲聞菩提、獨覺菩提、無上菩提。皆依此法。
 4 以為根本。而得成就。故名善法。

○ (TWWA) : Oh Dragon King you must know
 6 that Bodhisattva has one method which enables
 him to cut off all sufferings of evil destinies.
 8 What kind of methods is this? It is constantly,
 day and night, to recollect, to reflect on and to
 10 contemplate on the wholesome dharmas so as to
 cause the wholesome dharmas to increase from
 12 thought-moment to thought-moment, without
 allowing the least unwholesome thought to
 14 mingle in.

 This will then enable you to cut off all evil
 16 forever, to bring the wholesome dharmas to
 completion and to be constantly near all the
 18 Buddhas, Bodhisattvas, and other holy
 communities.

20 Speaking about wholesome dharmas, the
 bodies of men and devas, the Illumination of the
 22 Shravakas, the Illumination of the Pratyekas, and
 the Highest Illumination, they are all

2 accomplished depending on these dharmas which
 are to be considered as fundamental. Therefore
 4 they are called wholesome dharmas.

○ No.601 《佛爲娑伽羅龍王所說大乘經》

6 [0159c14]龍主。而有一法。能令眾生。斷於一
 切惡趣之業。云何一法？所謂觀察善法。而彼
 8 善法。云何觀察？當觀自身。我於日夜、行住
 坐臥。所興心意。無不是過。如是覺察。令四
 10 威儀中。諸不善法。不得發生。如是斷盡諸不
 善法。當令善法。而得具足。復使一切同善眾
 12 生。悉皆當得、聲聞、辟支、及菩薩等。乃至
 無上正等正覺之位。

14

【丙二、何為十善業道】：此法即是十善業
 16 道。何等為十。謂能永離殺生、偷盜、邪行；
 妄語、兩舌、惡口、綺語；貪欲，瞋恚，邪見。

- 2 ○ No.727 《十不善業道經》 [0457c09] 此十不
善業道。體性是罪。若樂求佛道者。遠離彼過。
- 4 當如是知。何等爲十。所謂身業三種。語業四
種。意業三種。於是義中。今當解說。身三種
- 6 者。殺生、不與取、欲邪行。語四種者。妄言、
綺語、兩舌、惡語。意三種者。貪、瞋、邪見。
- 8 ○ (TWWA) : These dharmas are the ten
wholesome ways of actions. What are these ten?
- 10 They are the ability to give up forever killing,
stealing, wrong conduct, lying, slandering, harsh
- 12 language, frivolous speech, lust, hate, and wrong
views.
- 14 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
[0159c29] 龍主。云何善法。我今說之。所謂
- 16 十善之業。是爲一切根本安住。是生天上人
間。根本安住世間、出世間。殊勝善法。根本
- 18 安住。聲聞、辟支佛、菩薩根本安住。無上正

2 等正覺、根本安住。云何爲彼根本安住？所謂
 十善業道。若能遠離殺生、偷盜、邪淫；妄語、
 4 綺語、惡口、兩舌；乃至貪、瞋、邪見等。若
 能如是遠離。是爲十善業道。乃是世間、出世
 6 間根本安住。

○No.729《佛說分別善惡所起經》[0516c25] 何
 8 謂五道。一謂天道。二謂人道。三謂餓鬼道。
 四謂畜生道。五謂泥犁太山地獄道。人不求度
 10 世道者。生死憂苦。不斷絕。往來五道。不得
 解脫。賢者黠人。厭於憂苦。見師則承事。不
 12 見則思師。教誡師教人。去惡就善。示人度世
 之道。父母養育。老病死亡。一世耳。佛度人。
 14 萬世不極。賢明智者。宜熟思惟之。

佛告諸弟子。皆聽我爲汝陳說。善惡之禍福。
 16 諸弟子。皆長跪叉手。言諾受教。

2 ○【乙四、別顯：十善業道果報（分三）】

□【丙一、身的三善業（分三）】

4 【丁一、若離殺生。即得成就十離惱法】：

[0158a07] 龍王若離殺生。即得成就十離惱
 6 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
 8 無病。五壽命長遠。六恒為非人之所守護。七
 常無惡夢。寢覺快樂。八滅除怨結眾怨自解。
 10 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
 12 自在壽命。

○ No.727《十不善業道經》云何殺生。謂於有
 14 情，率先見已。次審其名，決定欲殺，動身施
 作，斷其命根。如是五緣。次第具足。成殺生
 16 罪。定感彼果。

- 2 ○ (TWWA) : Oh Dragon King, if one gives up
 taking life hen one will accomplish ten ways of
 4 being free from vexations. What are the ten?
- 6 i. One give universally to all beings
 without fear
 - 8 ii. One always has a heart of great
 compassion towards all beings
 - 10 iii. All habitual tendencies of hate in
 oneself will be cut off forever
 - 12 iv. One's body is always free from illness
 - 14 v. One's life is long
 - 16 vi. One is constantly protected by
 non-human beings
 - 18 viii. The entanglement of enmity is
 eradicated and one is free from all hatred
 - 20 ix. One is free from the dread of evil
 destinies
 - 22 x. When one's life comes to an end one
 will be born as a deva
- 24 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

2 attain to the ability peculiar to the Buddha, to live
as long as one wishes.

- 4 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
[0160a08] 龍主。士夫補特伽羅。遠離殺生。獲
6 得十種善法。云何十法。所謂得無畏施。他一
切眾生得住慈心。得正行、得不起一切眾生過
8 失之念。得少病樂。得壽命長。得種種非人。
而作擁護。於眠睡覺寤。皆悉安隱。又得賢聖
10 守護。心不厭捨。於睡夢中。不見惡業、苦惱
之事。自得不怖一切惡趣。命終之後得生天上。
12 龍主。士夫補特伽羅。獲得如是十種善法。行
菩薩道。得善心住。善根成熟。當得無上正等
14 菩提。

[0161a04] 龍主。復次觀於十不善法。微細之
16 行。多墮地獄、餓鬼、畜生之趣。龍主。觀彼
眾生。若復殺生。當墮地獄、畜生、焰魔等界。

- 2 後生人間。以餘業故。得二種報。一者短命。
二者苦惱。
- 4 ○No.729《佛說分別善惡所起經》佛言人於世
間。慈心不殺生。從不殺得五福。何等五。一
6 者壽命增長。二者身安隱。三者不爲兵刃、虎
狼、毒蟲。所傷害。四者得生天。天上壽無極。
8 五者從天上來。下生世間。則長壽。今見有百
歲者。皆故世宿命、不殺所致。樂死不如苦生。
10 如是分明。慎莫犯殺。
- [0518a01] 佛言聽說。作惡得惡。諸弟子。皆叉
12 手言。諾受佛教。佛言人於世間。喜殺生、無
慈之心。從是得五惡。何等五。一者壽命短。
14 二者多驚怖。三者多仇怨。四者萬分已後。魂
魄入太山地獄中。太山地獄中。毒痛考治。燒
16 炙烝煮。斫刺屠剝。押腸破骨。欲生不得。犯

- 2 殺罪大。久久乃出。五者從獄中來。出生爲人。常當短命。或胎傷而死。或墮地而死。或數十日而
- 4 百日而死。年數十歲而死者。今見有短命人。若形癩瘡。身體不完。跛蹇禿傴。或盲聾瘡癩。或鼻塞壅。或無手足。孔竅不通。皆由故世宿命。屠殺射獵。羅網捕魚。殘殺蚊虻。龜鼈蚤虱所致。如是分明。慎莫犯殺。

- 10 【丁二、若離偷盜。即得十種可保信法】：
復次、龍王。若離偷盜。即得十種可保信法。
- 12 何等為十。一者資財盈積。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

2 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，得證清淨大菩提智。

4 ○ No.727 《十不善業道經》云何不與取。謂於
他物，先窺覘已。而起審慮，決定欲取，動身
6 所作，即盜其物。具足五緣。成不與取罪。

○ (TWWA) : Again, oh Dragon King, if one
8 gives up stealing then one will attain to ten kinds
of dharmas which can protect one's confidence.
10 What are the ten?
i. One's wealth will increase and
12 accumulate and cannot be scattered or
destroyed by Kings, robbers, floods, fires,
14 and careless sons.
ii. One is thought of with fondness by
16 many people.
iii. People do not take advantage of one.
18 iv. Everywhere one is praised
v. One is above the worry, that one
20 oneself could be injured.
vi. One's good name spreads
22 vii. One is without fear in public.

- 2 viii. One is endowed with wealth, long
 life, strength, peace, happiness, and skill in
 4 speech, without deficiencies
 ix. One always thinks of giving
 6 x. At the end of one's life, one will be
 born as a deva

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》

14 [0160a17] 龍主。士夫補特伽羅。遠離偷盜。獲
 得十依止法。云何爲十。所謂得大富自在。得
 16 免王難。得免水、火、賊盜、冤家之難。得多
 眷屬。善順和睦。得多人愛樂。不相苦惱。凡
 18 所言說。一切諦信。得無量財寶。皆悉集聚。
 得此方、他方一切稱讚。於一切行處。無怖無
 20 畏。得他稱善。名讚於智慧。又得色力壽命。

- 2 辭辯相應。於親、非親心無分別。不生惱害。
命終之後得生天界。
- 4 [0160a25] 龍主。士夫補特伽羅。遠離偷盜。
獲得如是十依止法。以彼善根。於諸佛法。自
6 能證知。當得無上正等正覺。
- 若復偷盜。當墮地獄、畜生、焰魔等界。後生
8 人間。以餘業故。得二種報。一者自居貧賤。
二者不得他人財寶。
- 10 ○No.729《佛說分別善惡所起經》佛言人於世
間。不取他人財物。道中不拾遺。心不貪利。
12 從是得五善。何等五。一者財物日增。二者不
亡遺。三者無所畏。四者得生天。天上多珍寶。
14 五者從天上來。下生世間。保守其財產。縣官
盜賊。不敢侵犯取其財。今現有保財至老者。
16 皆故世宿命、不敢取他人財物。所致也。亡無

- 2 多少。令人憂惱。亡遺不如保在。如是分明。
慎莫取他人財物。
- 4 [0518a14] 佛言人於世間。偷盜劫人。強取他人
財物。求利不以道理。欺詐取財物。輕秤小斗。
- 6 短尺欺人。若以重秤大斗。長尺侵人。道中捨
遺。取非其財。負債借貸不歸。舐觸以行互人。
- 8 從是得五惡。何等五。一者財物日耗減。二者
王法所疾。覺知當辜。少有脫者。三者若身未
- 10 嘗安歸。常懷恐怖。亦自欺身。四者死後。魂
魄入太山地獄中。太山地獄中。考治數千萬
- 12 毒。隨所作受罪。五者從獄中來出。隨所負輕
重償債。或有作奴婢償者。或作牛馬、騾驢、
- 14 駱駝償者。或作猪羊、鵝鴨、鷄犬償者。諸禽
獸魚鼈之屬。皆是負債者。經言：債不腐朽所
- 16 謂也。今見有下賤畜生之屬。皆由故世宿命貪

2 利。強取人財物所致也。畜生勤苦如是。見在
分明。慎莫取他人財物。

4

【丁三、若離邪行。即得四種智所讚法】：

6 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
8 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
10 相。

○ No.727《十不善業道經》云何欲邪行。於此
12 罪中而有四類：非處、非時、非分、非往。(1.)
非處者。謂於諸佛、菩薩經像，和尚、闍梨、
14 父母所止。或相隣近。皆所不應。(2.)非時
者。謂於晝日，或偶月事，懷妊新產。彼不樂
16 欲。及病惱等。或受淨住八關齋戒。皆非其宜。

- 2 (3.) 非分者。謂於面門。及以非道。童男處
 女。自執持等。俱不應作。(4.) 非往者。謂
 4 於他妻及比丘尼，親族異趣，及街賣等。設自
 境界。作非梵行。所不應理。如上當知。
- 6 ○ (TWVA) : Again the Dragon King, if one
 gives up wrong conduct one will attain to four
 8 kinds of dharmas which are praised by the wise.
 What are the four?
- 10 i. All one's faculties are tuned and
 adjusted.
- 12 ii. One is free from turmoil and
 excitement.
- 14 iii. One is praised and extolled by the
 world
- 16 iv. One's wife cannot be encroached upon
 by anybody
- 18 These are the four. If one is one who is able to
 turn towards the Highest Perfect Illumination one
 20 will later at the time one becomes Buddha, attain
 the mastersign of the Buddha, of a concealed
 22 organ.

- 2 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
 [0160a28] 龍主。士夫補特伽羅。遠離邪婬。獲
 4 得四智善法。云何爲四。所謂降伏諸根。離於
 散亂。得世間一切稱讚。復得無量營從。
- 6 [0160b02] 龍主。士夫補特伽羅。遠離邪婬。獲
 得如是四智善法。以此善根。當得無上正等正
 8 覺。復證大丈夫、陰藏隱密之相。
- 若復邪染。當墮地獄、畜生、焰魔等界。後生
 10 人間。以餘業故。得二種報。一者愚癡。二者
 妻不貞正。
- 12 ○No.729《佛說分別善惡所起經》[0517a22] 佛
 言人於世間。不犯他人婦女。不念邪僻。從是
 14 得五善。何等五。一者不亡費。二者不畏縣官。
 三者不畏人。四者得上天。天上玉女作婦。五
 16 者從天上來下。生世間多端正婦。今尊者見有

- 2 若干婦。端正好色。皆故世宿命、不犯他人婦女所致也。見在分明。慎莫犯他人婦女。
- 4 [0518a29] 佛言人於世間。姪姝犯他人婦女。從是得五惡。何等五。一者家室不和。夫婦數鬪。
- 6 數亡錢財。二者畏縣官常與。捶杖從事。王法所疾。身當備辜。多死少生。三者自欺身。常
- 8 恐畏人。四者入太山地獄中。太山地獄中。鐵柱正赤。身常抱之。坐犯他人婦女故得是殃。
- 10 如是數千萬歲。形乃竟。五者從獄中來出。生爲鷄鳧鳥鴨。人魂魄無形。所著爲名。今見有
- 12 鷄鳧姪姝。不避母子。亦無節度。亦有犬馬之貞、狗貞。於夫畜生之屬。皆有信足。而鷄鳧
- 14 姪姝。獨無止足。皆從故世宿命姪姝。犯他人婦女。受是鷄鳧身。當爲人所噉食。如是艱苦。
- 16 不可數說。如是分明。慎莫犯他人婦女。

2 □【丙二、口的四善業（分四）】

【丁一、若離妄語。即得八種天所讚法】：

- 4 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
6 所信伏。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
8 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
10 提者。後成佛時即得如來真實語。

○ No.727《十不善業道經》云何妄語。謂於見
12 物。或他遺墜。審知是已決定。而取彼。若尋
求起。虛妄說。具是五緣。成妄語罪。

14 ○（TWWA）：Again, oh Dragon King, if one
gives up lying then one will attain to the eight
16 dharmas which are praised by the devas. What
are the eight?

- 2 i. One's mouth is always pure and has
the fragrance of a blue lotus flower.
- 4 ii. One is trusted and obeyed by all the
world.
- 6 iii. What one says is true and one is loved
by men and devas.
- 8 iv. One always comforts beings with
loving words.
- 10 v. One attains to excellent bliss of mind
and one's actions, speech, and thoughts are
12 pure.
- 14 vi. One's speech is faultless and one's
mind is always joyful.
- 16 vii. One's words are respected and are
followed by men and devas.
- 18 viii. One's wisdom is extraordinary and
cannot be subdued

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》龍
24 主。士夫補特伽羅。遠離妄語。獲得天上人間

- 2 八種善法。云何爲八。所謂得口處清淨。常如
青蓮華香。又得世間一切正見。得天上、人間
- 4 一切愛樂。得身口意清淨。化彼一切有情。令
住三業清淨之行。得清淨已。咸皆歡喜。得真
- 6 實語。言必誠信。得過人辯。所出言辭。咸有
方便。於天上、人間離諸過失。
- 8 龍主。士夫補特伽羅。遠離妄語。獲得如是天
上、人間八種善法。而彼善根。獲得口業清淨。
- 10 誠實正行。當得無上正等正覺。
- 若復妄語。當墮地獄、畜生、焰魔等界。後生
- 12 人間。以餘業故。得二種報。一者言不誠實。
二者人不信奉。
- 14 ○No.729 《佛說分別善惡所起經》[0517a22]佛
言人於世間。不兩舌讒人。不惡口罵人。不妄
- 16 言綺語。從是得五善。何等五。一者語言皆信。

- 2 二者爲人所愛。三者口氣香好。四者得上天。
 爲諸天所敬。五者從天上來下。生世間爲人好
 4 口齒。他人不敢。以惡語污之。今見有從生至
 老。不被口謗者。皆故世宿命。護口善言所致
 6 也。如是分明。慎莫妄讒人。

- [0518b13] 佛言人於世間。喜兩舌讒人。喜惡
 8 口、妄言、綺語。自貢高、誹謗聖道。嫉賢妬
 能。嗶些高才。從是得五惡。何等五。一者多
 10 怨憎。二者自欺身。亦從是人皆不信。三者數
 逢非禍。四者入太山地獄中。太山地獄中。有
 12 鬼從人項拔其舌。若以燒鐵。鉤其舌斷。若以
 燒鐵 [矛*良][矛*害]刺其咽。欲死不得。欲
 14 生不得。不能語言。如是數千萬歲。五者從地
 獄中來出。爲人惡口齒。或免缺彌筋蹇、吃重
 16 言。或瘖瘂不能言語。今見有是曹人。皆故世

2 宿命。兩舌讒人。誹謗聖道所致也。如是分明。
亦可慎惡口。

4

【丁二、若離兩舌。即得五種不可壞法】：

6 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
8 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
10 為五。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。

12 ○ No.727《十不善業道經》云何兩舌。於他所
有隱密、等事。以非理言。而作離間。

14 ○ (TWWA) : Again, oh Dragon King, if one
gives up slandering one will then attain to five
16 kinds of incorruptible dharmas. What are the
five?

- 2 i. One attains to an incorruptible body
because no harm can be done to one.
- 4 ii. One gets an incorruptible family
because no one can destroy it.
- 6 iii. One attains to incorruptible confidence
because this is in line with one's own
8 actions.
- 10 iv. One attains to an incorruptible
spiritual life because what one cultivates is
firmly grounded.
- 12 vi. One gets incorruptible spiritual
friends because one does not mislead or
14 delude anybody.

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

- 20 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
[0160b27] 龍主。土夫補特伽羅。遠離兩舌。當
22 得五種堅固。云何五種堅固。所謂得身堅固。
當得遠離一切怖畏之難故。得眷屬堅固。不爲

- 2 他人之所貪故。得信堅固。獲得信業果報故。
得法堅固。獲得果證堅牢故。得善友堅固。常
- 4 得愛語攝受故。
- 龍主。士夫補特伽羅。遠離兩舌。獲得如是五
- 6 種堅固。以彼善根。迴向菩提。當證無上正等
正覺。使彼一切外道、魔王等。咸不能破壞故。
- 8 若復兩舌。當墮地獄、畜生、焰魔等界。後生
人間。以餘業故。得二種報。一者得下劣眷屬。
- 10 二者感親屬分離。
- 12 【丁三、若離惡口。即得成就八種淨業】：
復次龍王。若離惡口。即得成就八種淨業。何
- 14 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。

- 2 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
4 音聲相。

○ No.727 《十不善業道經》云何惡語。謂於貪
6 欲。和合事相。以雜染言。厲聲而說。

- (TWWA) : Again, oh Dragon King, if one
8 gives up harsh language then one will attain to
the accomplishment of eight kinds of pure actions.
10 What are the eight?
i. One's speech is meaningful and
12 reasonable
ii. All that one says is profitable.
14 iii. One's words are bound to be truthful.
iv. One's language is beautiful and
16 marvelous.
v. One's words are accepted (by others).
18 vi. One's words are trusted.
vii. One's words cannot be ridiculed.
20 viii. All one's words are being loved and
enjoyed (by others)

- 2 These are the eight. If one is one who is able to
 4 turn towards the Highest Perfect Illumination, be
 6 endowed with the perfect characteristic of the
 8 Brahma voice of the Tathagata.
- 6 ○ No.601 《佛爲娑伽羅龍王所說大乘經》龍
 8 主。士夫補特伽羅。遠離惡口。獲得八種口過
 10 清淨。而得八種善法。云何爲八。所謂實語。
 12 愛語。依義語。軟語。離取語。多人愛樂語。
 14 善語。有義利語。
- 12 龍主。士夫補特伽羅。遠離惡口。獲得如是八
 14 種清淨口業。以此善根。迴向菩提。當來證得：
 16 無上正等正覺。復得最上清淨梵音。
- 14 若復惡口。當墮地獄、畜生、焰魔等界。後生
 16 人間。以餘業故。得二種報。一者言多鬪諍。
 二者人聞不重。

2 【丁四、若離綺語。即得成就三種決定】：

復次龍王。若離綺語。即得成就三種決定。何

4 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。

6 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。

8 ○ No.727《十不善業道經》云何綺語。謂於他

人。以染污心。增飾其非。對彼而說。

10 ○ (TWWA) : Again, oh Dragon King, if one

gives up frivolous speech then one will attain to

12 the accomplishment of the three certainties.

What are the three?

14 i. One is certain to be loved by the wise

ii. One is certain to be able to answer

16 questions with wisdom and according to

reality

18 iii. One is certain to have the most excellent

dignity and virtue among men and devas

20 and one is without falsehood.

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

8 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
 [0160b14] 龍主。士夫補特伽羅。遠離綺語。當
 10 得三種一向之法。云何三種。所謂得知法者。
 一向愛樂。得一向真實。復生智慧得一向。爲
 12 人天師。天上人間一切信樂。

龍主。士夫補特伽羅。遠離綺語。獲得如是三
 14 種一向之法。以此善根。迴向菩提。得一切如
 來授記。當證無上正等正覺。

16 若復綺語。當墮地獄、畜生、焰魔等界。後生
 人間。以餘業故。得二種報。一者言不真正。
 18 二者所言無定。

2 □【丙三、意的三善業（分三）】

【丁一、若離貪欲。即得成就五種自在】：

- 4 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
6 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。珍奇妙
8 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。是為五。若能迴
10 向、阿耨多羅三藐三菩提者。後成佛時。三界
特尊。皆共敬養。
- 12 ○ No.727《十不善業道經》云何名貪。於他財
富。及彼受用。起愛樂心。非理希望。
- 14 ○ (TWWA) : Again, oh Dragon King, if one
gives up lust, then one will attain to the
16 accomplishment of the five kinds of freedom.
What are the five?

- 2 i. Freedom of bodily, verbal, and mental
 actions because one's six faculties are
4 perfect
- ii. Freedom as regards property because
6 all enemies and robbers cannot rob one.
- iii. Freedom with regard to merit because
8 whatever one wishes one will be provided
 with.
- 10 iv. Freedom of being in the position of a
 King, because precious, rare and
12 marvelous things will be reverently offered
 to one.
- 14 v. The things one will get will surpass in
 excellency by a hundred times that what
16 one is looking for, because in times by-gone
 one was neither stingy nor envious
- 18 These are the five. If one is one who is able to
 turn towards the Highest Perfect Illumination,
20 one will later at the time becomes Buddha, be
 especially revered in all three realms all (the
22 beings of the three realms) will all respectfully
 make offering to one.

- 2 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
 [0160c07] 龍主。士夫補特伽羅。遠離貪毒。獲
 4 得八種善法。云何爲八。所謂得貪心消除。得
 6 殺心不生。得嫉妬心不生。得樂生聖族心。爲
 聖人尊重。得慈心、以善業利益一切眾生。得
 身端正。得多人尊重。得生於梵世。
- 8 龍主。士夫補特伽羅。遠離貪毒。獲得如是八
 種善法。以此善法。迴向菩提。心不退轉。當
 10 證無上正等正覺。
- 若復多貪。當墮地獄、畜生、焰魔等界。後生
 12 人間。以餘業故。得二種報。一者不能利益他
 人。二者常被他人侵害。
- 14 ○No.729 《佛說分別善惡所起經》 [0517c14] 佛
 言人於世間。不慳貪。好喜布施。愛視諸家。
 16 親屬貧窮者。若乞匄兒。飲食常當使飽。衣亦

2 當完好。從是得五善。何等五。一者財產日增。
 二者爲諸天下人所稱譽。三者爲州郡國所尊
 4 敬。四者得上天。天上所侍。五者從天上來。
 下生世間。大富樂、爲衆人所敬。皆故世宿命。
 6 布施行善所致。如是分明者。亦可行德布施。

[0519a26]佛言人於世間。得財產慳貪。不肯布
 8 施。不愛視諸家貧窮者。不給與之。不供奉沙
 門明經道士。不勾不與乞兒。若病人食飲。不
 10 敢自飽。衣被不敢自完。從是得五惡。何等五。
 一者自欺身。亦爲人所不敬。二者人皆呼：守
 12 錢奴！。三者恒荷慚愧。四者墮餓鬼。勤苦不
 可言。或千歲百歲。不能得水飲。遙望見江湖。
 14 若谿谷水。走往欲飲之。水便化作銷銅。若膿
 血不可飲。如是勤苦。不可縷說。五者從餓鬼
 16 中來出。生爲人當貧窮凍餓。從人乞勾。脊骨
 相支柱。乞勾不能得。人當唾罵之。今見有貧

2 窮乞人。皆從故世宿命。慳貪不肯布施所致
也。如是分明。慎莫慳貪。

4

【丁二、若離瞋恚。即得八種喜悅心法】：

- 6 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
8 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
10 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。
- 12 ○ No.727《十不善業道經》云何名瞋。謂於有
情。起忿恚心。而作損惱。及捶打等。
- 14 ○ (TWWA) : Again, oh Dragon King, if one
gives up hatred then one will attain to eight kinds
16 of dharmas of joy of mind. What the eight?

- 2 i. One's mind is free from (the want) to
injure and to annoy (others)
- 4 ii. One's mind is free from hatred
- iii. One's mind is free from (the desire)
6 to dispute and to argue
- iv. One's mind is gentle and upright
- 8 v. One has attained to the mind of
loving kindness of a saint
- 10 vi. One is of a mind that always acts
beneficially giving peace to beings
- 12 vii. One's bodily appearance is dignified
and one is respectfully by all
- 14 viii. Because one is kind and forbearing,
one will be born soon in the Brahma World.
- 16 These are the eight. If one is one who is able to
turn towards to the Highest Perfect Illumination,
18 one will later at the times one becomes Buddha,
attain to the mind of the
20 Buddha that is free from obstacles. People will
not become tired of looking at him.

22 ○ No.601 《佛為娑伽羅龍王所說大乘經》

[0160c15] 龍主。士夫補特伽羅。遠離瞋毒。當

24 得五種勝願圓滿。云何為五。所謂修身口意不

- 2 退。諸根不亂。當得一切廣大富貴圓滿。得冤
家降伏。得一切廣大福德圓滿。得受人天。最
4 上供養。得一切廣大功德圓滿。於最上受用。
心所欲者。皆得圓滿。如爲富貴。發百千最上
6 勝願。如願圓滿。

- 龍主。士夫補特伽羅。遠離瞋毒。獲得如是五
8 種圓滿。以此善根。迴向菩提。證得無上正等
正覺。而爲三界之所尊故。
- 10 若復多瞋。當墮地獄、畜生、焰魔等界。後生
人間。以餘業故。得二種報。一者心常不喜。
12 二者多不稱意。

- No.729《佛說分別善惡所起經》[0517b13] 佛
14 言人於世間。不持刀杖恐人。不以手足加痛。
於人不鬪亂別離人。己所不欲。不施於人。從
16 是得五善。何等五。一者身體強健。二者臥起

2 常安隱。三者爲諸天龍鬼神所護視。四者得上
 天。天上樂無極。五者從天上來下生世間。身
 4 體完具無疾病。今見有從生至老。無有疾病
 者。是皆故世宿命。不加痛於人所致。如是分
 6 明。慎莫加惡於人。

[0518c29] 佛言人於世間喜持杖恐人。以手足加
 8 痛於人。喜鬪亂別離人。己所不喜強持與人。
 從是得五惡。何等五。一者自欺身。亦爲人所
 10 患毒。二者身爲恐怖。三者又數病疾。四者入
 太山地獄中。隨所作受罪。久久萬歲。五者從
 12 獄來出。生爲人多病身不離杖。今見有多病
 者。皆故世宿命。喜加痛疾之所致也。多病不
 14 如強健。如是分明。慎莫加惡於人。

[0517b21] 佛言人於世間。和心不瞋恚。見賢者
 16 敬之。愚者忍之。從是得五善。何等五。一者

- 2 爲人所稱譽。二者人見之皆歡喜。三者身自安
 隱。亦潤澤好。四者得上天。天上端正淨潔。
- 4 五者從天上來。下生世間。爲人善性。端正姝
 好。今見有好人萬人之選。皆故世宿命。和心
- 6 善性。忍辱所致也。不瞋恚如是分明。慎莫瞋
 恚於人。
- 8 [0519a08] 佛言人於世間。常喜瞋恚不和調。見
 賢者亦恚。見愚者亦恚之。不別善惡。但欲瞋
- 10 恚而已。從是得五惡。何等五。一者爲自燒身。
 二者亦自亂意。三者臥起不安隱。或憂恚自
- 12 殺。四者入太山地獄中。毒痛考治數千萬歲。
 五者從太山地獄中出。生爲人面目常惡。色萎
- 14 黑黃熟。今見有惡色人。皆從故世宿命。喜瞋
 恚所致。面醜惡色。不如端正好色。如是分明。
- 16 慎莫瞋恚。

- 2 【丁三、若離邪見。即得成就十功德法】：
- 復次龍王。若離邪見。即得成就十功德法。何
- 4 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。三唯歸依佛。非
- 6 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。
- 8 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。是為十。若能
- 10 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。
- 12 ○ No.727《十不善業道經》云何邪見。謂無施
- 等、無彼後世、無供養事、無佛世尊、聲聞、
- 14 緣覺、無罪無福、無所作業、無所受報。如《正
- 法念處經》，及餘經說。此十不善業道。是地
- 16 獄因。於十善業道。應當修學。則於惡趣。永
- 不墮落。

- 2 ○ (TWVA) : Again, Oh Dragon King, if one
 gives up wrong views, one will attain to the
 4 accomplishment of ten meritorious dharmas.
 What are the ten?
- 6 i. One attains to genuinely good bliss of
 mind and one gets genuinely good
 8 companions
- 10 ii. One has deep confidence in (the law
 of) cause and effect and one would rather
 lose one's life than do evil.
- 12 iii. One takes refuge in the Buddha only
 and not in devas or others.
- 14 iv. One is of a straight mind and right
 views, and leaves behind the net of doubts
 16 about good and evil fortune.
- 18 v. One will not be born again in an evil
 course of existence but will always be born
 as a man or deva
- 20 vi. Immeasurable blessings and wisdom
 will increase sublimely from turn to turn
- 22 vii. One will forever leave the wrong path
 and tread the holy path.
- 24 viii. The view of a personality will not
 arise (in one) and one gives up all evil
 26 actions.

2 ix. One will abide in unobstructed
understanding.

4 x. One will not fall into any difficult
conditions.

6 These are the ten. If one is one who is able to
turn towards the Highest Perfect Illumination,
8 one will later at the time one becomes Buddha,
realize quickly all Buddha-dharmas and
10 accomplish the mastery of the higher spiritual
powers."

12 ○ No.601 《佛爲娑伽羅龍王所說大乘經》

[0160c24] 龍主。士夫補特伽羅。遠離邪見。獲
14 得十種功德之法。云何爲十。所謂：得自心安
善。及同行善友。深信因果。得不爲身命。作
16 於罪業。不久獲得賢聖之位。得不迷善法。修
人天行。不墮傍生、及焰魔界。行於聖道。得
18 最上福。得離一切邪法。得離身見。得見一切
罪性皆空。得天上人間。正行不闕。

- 2 龍主。士夫補特伽羅。遠離邪見。獲得如是十
種功德。以此善根。迴向菩提。速能證了一切
- 4 佛法。當得無上正等正覺。
- 若復邪見。當墮地獄、畜生、焰魔等界。後生
- 6 人間。以餘業故。得二種報。一者邪見。二者
懈怠。
- 8 龍主。若有行於如是十不善法。決定獲得如是
果報。復更、別得無邊諸大苦蘊。
- 10 ○No.729《佛說分別善惡所起經》[0517b06] 佛
言人於世間。不飲酒醉。從不醉得五善。何等
- 12 五。一者傳言上事。進見長吏。語言不謬誤。
亦仕宦如意。二者家事修治。常有餘財。三者
- 14 假借求利疾得。亦爲人所敬愛。四者得上天。
亦爲諸天所尊重。五者從天上來下。生世間潔
- 16 白自喜。黠慧曉事。皆從故世宿命。不飲酒所

2 致。慎莫飲酒。（請見後面附錄一：喜飲酒醉。
得三十六過失。）

4

○【乙五、以清淨三業。勤修六度萬行(分三)】

6 【丙一、身的無量善業（分三）】：

[0158c14] 爾時、世尊復告龍王言：(1.)若
8 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
10 切怨賊損害。(2.)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。
12 (3.)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。

14 ○ (TWWA) : At that time the World Honored
One further told the Dragon King saying: "If
16 there is a Bodhisattva who is able to give up

2 killing and harming, and practice giving, follow
 these wholesome actions at the time he treads the
 4 path, he will therefore always be rich in wealth,
 without anybody being able to rob him. He will
 6 have a long life and not die untimely, and he will
 not be injured by any robbers or enemies.

8 Because he gives up taking what is not given
 and practice giving, he will always be rich in
 10 wealth without there being anybody who can rob
 him. He will be most excelling beyond
 12 comparison (in this respect), and will be able to
 collect completely all the store of
 14 Buddha-dharmas.

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》

22 [0161b02] 龍主。若復菩薩。遠離殺生。修菩薩

2 道行於布施。得大富長壽。及無量福。得離一切他侵之怖。

4 [0161b05] 龍主。若復菩薩。遠離偷盜。修菩薩道行於布施。得大富貴。及無量福。而於一切
6 心無憊惜。證得深智。諸佛所說。無上法義。

[0161b08] 龍主。若復菩薩。遠離邪染。修菩薩
8 道行於布施。得大富貴。獲無量福。感善眷屬。父母妻男。悉無惡見。

10

【丙二、口的無量善業（分四）】：

12 (4.)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
14 果。(5.)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。(6.)

2 離麁惡語而行施故。常富財寶。無能侵奪。一
一切眾會。歡喜歸依。言皆信受。無違拒者。(7.)

4 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。

6 ○ (TWWA) : Because he gives up false speech
and practices giving, he will always be rich in
8 wealth without anybody being able to rob him.
Giving up all slandering he takes up the true
10 Dharma. That which he does according to his
vows will certainly bear fruit.

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

Because he gives up coarse evil speech and
20 practices giving, he will always be rich in wealth
without anybody being able to rob him. At all
22 gatherings people joyfully accept him as their

2 teacher. His words will be received with trust
without opposition.

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

- 10 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
[0161b11] 龍主。若復菩薩。遠離妄語。修菩薩
12 道行於布施。得大富貴。獲無量福。當感所有
語言。一切善軟。凡起誠願。堅固不退。
- 14 [0161b14]龍主。若復菩薩。遠離兩舌。修菩薩
道行於布施。得大富貴。獲無量福。於諸眷屬。
16 心住平等。愛之如一。無有離散。
- [0161b14]龍主。若復菩薩。遠離惡口。修菩薩
18 道行於布施。得大富貴。獲無量福。所言可取。
聞無背捨。於諸眾中。無有其過。

- 2 [0161b14] 龍主。若復菩薩。遠離綺語。修菩薩
道行於布施。得大富貴。獲無量福。所言真實。
- 4 聞者信受。凡有所說。斷一切疑。

6 【丙三、意的無量善業（分三）】：

- (8.)離貪求心。而行施故。常富財寶。無能侵
8 奪。一切所有悉以慧捨。信解堅固。具大威力。
- (9.)離忿怒心而行施故。常富財寶。無能侵
10 奪。速自成就。無礙心智。諸根嚴好。見皆敬
愛。(10.)離邪倒心。而行施故。常富財寶。
- 12 無能侵奪。恒生正見。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
- 14 菩薩道時。行十善業。以施莊嚴。所獲大利如
是。

2 ○ (TWWA) : Because he gives up the greedy
 mind and practices giving, he is always rich in
 4 wealth without anybody being able to rob him.
 All he has he gives (to others) with kindness. His
 6 confidence is firm and his understanding well
 grounded. He is endowed with great authority
 8 and strength.

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

16 Because he gives up the perverted mind and
 practices giving, he is always rich in wealth
 18 without anybody being able to rob him. He is
 always born in family which is possessed of right
 20 views, reverence and confidence. He sees the
 Buddha, hears the dharma and supports the
 22 Community of Monks. He never forgets or loses
 the great Illumination Mind.

24 These are the great benefits obtained by a
 Great Being (Mahasattva), who at the time he
 26 cultivates the Bodhisattva path, practices the ten

- 2 wholesome actions and adorns them without giving.
- 4 ○ No.601 《佛爲娑伽羅龍王所說大乘經》龍主。若復菩薩。遠離貪毒。修菩薩道行於布施。得大富貴。獲無量福。得端正身。諸根具足。見者愛樂。心無厭捨。
- 6 龍主。若復菩薩。遠離瞋毒。修菩薩道行於布施。得大富貴。獲無量福。得於仇讎。心無所起。聞佛法要。能生深信。
- 8 龍主。若復菩薩。遠離邪見。修菩薩道行於布施。得大富貴。獲無量福。於三寶所。而具正見。常近於佛。得聞妙法。供養眾僧。常無懈怠。教化眾生。令發菩提之心。
- 10
- 12
- 14

2 ○【乙六、勤行十善業道。能生無量妙法(分
三)】

4 【丙一、生六度莊嚴的功德】：龍王。舉
要言之：行十善道。以戒莊嚴故。能生一切佛
6 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。
8 定莊嚴故。能生念、慧、慚、愧、輕安。慧莊
嚴故。能斷一切分別妄見。

10 ○ (TWWA) : Thus, oh Dragon King, I am
summarizing. Because one adorns the practice of
12 the ten wholesome ways of action with morality,
the meaning and benefit of all the
14 Buddha-dharma can arise and the great vows are
brought to completion.

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

2 Because one adorns (this practice) with effort,
 one is able to destroy the Mara enemy and enter
 4 into the store of Buddha-dharmas.

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

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

○ No.601 《佛為娑伽羅龍王所說大乘經》

12 [0161c01] 龍主。若能修此十善之業。行菩薩
 道。初以布施而為莊嚴。果報圓滿。得大富貴。
 14 若以持戒而為莊嚴。果報圓滿。得一切佛法。
 願滿具足。若以忍辱而為莊嚴。果報圓滿。得
 16 佛菩提。三十二相、八十種好。復得梵音具足。
 若以精進而為莊嚴。果報圓滿。當能降伏天
 18 魔、外道。以諸佛法。而救度之。若以禪定而
 為莊嚴。果報圓滿。當得正念清淨。法行具足。

2 若以智慧而爲莊嚴。果報圓滿。當得永斷一切
邪見。

4

【丙二、生四無量心】：慈莊嚴故。於諸

6 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。

8 於順違境無愛恚心。四攝莊嚴故。常勤攝化一
切眾生。

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

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

Because one adorns (this practice) with
18 sympathetic joy, one's mind when seeing

2 somebody cultivating the good will be free from
 2 envy and jealousy.

4 Because one adorns (this practice) with
 4 serenity, one will not have a mind that is neither
 6 attached to favorable circumstances or that
 6 resents adverse circumstances.

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》若以
 12 大慈而爲莊嚴。果報圓滿。能令一切眾生。降
 12 伏一切、微細煩惱。若以大悲而爲莊嚴。果報
 14 圓滿。當得一切眾生。心不厭捨。若以大喜而
 14 爲莊嚴。果報圓滿。當得一心而無散亂。若以
 16 大捨而爲莊嚴。果報圓滿。當得微細煩惱。皆
 16 悉除滅。

18

- 2 【丙三、生三十七道品】：念處莊嚴故。
 善能修習、四念處觀。正勤莊嚴故。悉能斷除
 4 一切不善法。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
 6 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
 8 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
 10 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。

- 12 ○(TWVA) : Because one adorns (this practice)
 with the foundations of mindfulness, one will be
 14 able to be skillful in the practice of the
 contemplation of the four foundations of
 16 mindfulness.

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

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

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

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

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

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

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

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

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

○ No.601 《佛爲娑伽羅龍王所說大乘經》

6 [0161c16]龍主。乃至以四攝法而爲莊嚴。果報
 圓滿。當得一切眾生。隨順化導。若以四念處
 8 而爲莊嚴。於身受心法。悉能解了。若以四正
 斷而爲莊嚴。能使一切不善之法。皆悉斷滅。
 10 得一切善法圓滿。若以四神足而爲莊嚴。能得
 身心、皆獲輕利。

12 若以五根而爲莊嚴。當得信、進、不退心、
 無迷惑。了諸業因。永滅煩惱。若以五力而爲
 14 莊嚴。當得不愚不癡。及得永斷貧窮過失。若
 以七覺支而爲莊嚴。當得覺悟一切、如實之
 16 法。若以八正道而爲莊嚴。當能證得正智。若
 以奢摩他而爲莊嚴。當得斷於一切煩惱。若以

- 2 尾鉢舍曩莊嚴。當得了悟一切法之智慧。若以
正道而爲莊嚴。當於有爲、無爲。一切方便。
- 4 悉能了知。

6 ◎【甲四、流通分（分二）】

○【乙一、十善能圓成無量功德（分三）】

- 8 【丙一、圓滿一切佛法】：龍王。當知此
十善業。乃至能令十力、無畏、十八不共、一
10 切佛法。皆得圓滿。是故汝等應勤修學。

- 【丙二、譬喻：依大地安住】：龍王。譬
12 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。

2 【丙三、法說：一切道次地以十善為根
基】：此十善道。亦復如是。一切人天。依之
4 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。

6 ○(TWWA): Oh Dragon King, you should know
that these ten wholesome actions can lead up to
8 the completion of the Ten Powers (of the
Tathagata), of the (Four Kinds of) Fearlessness,
10 of the Eighteen Dharmas that distinguish (the
Buddha) and of all Buddha-dharmas. You should
12 therefore practice and train with diligence.

 Oh Dragon King, it is like the towns and
14 villages, they all depend on the great ground
where they stand. All the herbs, grasses, flowers,
16 trees, and woods also depend on the ground for
their growth.

18 With these ten wholesome ways of actions it is
the same. All men and devas are established (in
20 their human and deva nature) depending on them.
The illumination of all the Shravakas, of all the
22 Pratyekas, the way of the Bodhisattva, all
Buddha-dharmas they all are attained and come

- 2 to fruition due to these ten wholesome great grounds.
- 4 ○ No.601 《佛爲娑伽羅龍王所說大乘經》
 [0162a01] 龍主。我今略說十善之法。而有莊
 6 嚴。至於十力、四智。及十八不共之法。乃至
 如來一切法分。皆得圓滿。
- 8 [0162a04] 龍主。乃至廣大解說。此十善業道莊
 嚴之事。當令修學。
- 10 龍主。譬如大地。能與人界。一切國城聚落。
 乃至林樹及藥草等。而爲安住。又復諸業。皆
 12 有種子。種子既有四大而成。由如種穀。初生
 芽莖。乃至成熟。皆依於地。
- 14 龍主。此十善業道。能爲天上人間。一切有情。
 勝妙安住。能令一切有爲、無爲。得智果報。
 16 一切聲聞、及辟支佛。乃至菩薩。無上正等正

2 覺而爲安住。亦復爲一切佛法、根本安住。龍
 主。我此所說。汝等一切。當以正心。而生信
 4 解。

6 ○【乙二、歡喜依教奉行】：佛說此經已。
 娑竭羅龍王及諸大眾。一切世間天人阿修羅
 8 等。皆大歡喜。信受奉行。

○(TWWA) : After the Buddha had spoken this
 10 discourse, the Dragon King of the Ocean,
 together with the great assembly, all the devas,
 12 asuras, and so on, all rejoiced greatly, received it
 with confidence and put it reverently into
 14 practice.

○ No.601 《佛爲娑伽羅龍王所說大乘經》
 16 [0162a14] 爾時娑伽羅龍王。并在會諸菩薩摩

- 2 訶薩。一切聲聞。及天人阿修羅。乾闥婆等。
一切大眾。聞佛所說。歡喜奉行。

4

【附錄一：喜飲酒醉。得三十六過失。】

- 6 ○No.729《佛說分別善惡所起經》[0518b24] 佛
言人於世間。喜飲酒醉。得三十六失。何等三
8 十六失。

一者、人飲酒醉。使子不敬父母。臣不敬
10 君。君臣父子。無有上下。二者、語言多亂誤。
三者、醉便兩舌多口。四者、人有伏匿隱私之
12 事。醉便道之。五者、醉便。罵天溺社。不避
忌諱。六者、便臥道中。不能復歸。或亡所持
14 什物。七者、醉便不能自正。八者、醉便低仰

- 2 橫行。或墮溝坑。九者、醉便蹶頓。復起破傷
面目。十者、所賣買謬誤妄觸舐。
- 4 十一者、醉便失事。不憂治生。十二者、
所有財物耗減。十三者、醉便不念妻子飢寒。
- 6 十四者、醉便嚙罵。不避王法。十五者、醉便
解衣脫禪袴。裸形而走。十六者、醉便妄入人
- 8 家中。牽人婦女。語言干亂。其過無狀。十七
者、人過其傍。欲與共鬪。十八者、踢地喚呼。
- 10 驚動四隣。十九者、醉便妄殺蟲豸。二十者、
醉便搗捶舍中。付物破碎之。
- 12 二十一者、醉便家室視之如醉囚。語言衝
口而出。二十二者、朋黨惡人。二十三者、踈
- 14 遠賢善。二十四者、醉臥覺時。身體如疾病。
二十五者、醉便吐逆。如惡露出。妻子自憎其
- 16 所狀。二十六者、醉便意欲前蕩。象狼無所避。

- 2 二十七者、醉便不敬明經賢者。不敬道士。不
敬沙門。二十八者、醉便姪姪。無所畏避。二
- 4 十九者、醉便如狂人。人見之皆走。三十者、
醉便如死人。無所復識知。
- 6 三十一者、醉或得疱面。或得酒病。正萎
黃熟。三十二者、天龍鬼神。皆以酒爲惡。三
- 8 十三者、親厚知識日遠之。三十四者、醉便蹲
踞視長吏。或得鞭撈合兩目。三十五者、萬分
- 10 之後。當入太山地獄。常銷銅入口。焦腹中過
下去。如是求生難得。求死難得。千萬歲。三
- 12 十六者、從地獄中來出。生爲人常愚癡。無所
識知。
- 14 今見有愚癡、無所識知人。皆從故世宿
命。喜嗜酒所致。如是分明。亦可慎酒。酒有
- 16 三十六失。人飲酒皆犯三十六失。

2 **【附錄二：應行人間善德：孝順父母。**

敬事長老。善心好意。敬禮賢者與沙門。】

4 ○No.729 《佛說分別善惡所起經》 [0517b21]佛
 言人於世間。孝順父母。敬事長老。恭執謙卑。
 6 先跪後起。後言先止。常教惡人爲善。從是得
 五善。何等五。一者爲人所敬愛。二者人皆道
 8 其善。三者自意歡喜。四者得上天。爲諸天所
 敬愛。五者從天上來下生世間。爲衆人所媚
 10 愛。今見有善心孝順。爲衆人所媚愛者。皆是
 故世宿命。孝順敬事長老所致。如是分明。可
 12 作孝順。事於長老。

○[0519a17] 佛言人於世間。不孝父母。不敬長
 14 老。見他人有孝父母敬事長老者。常瞋恚之。
 不喜作善。從是得五惡。何等五。一者常得惡
 16 夢。二者爲人所憎。三者惡名聞。四者入太山

2 地獄中。考治數千萬歲。五者從地獄中來出。
 生爲人弊性不媚。爲衆人所憎。今見有不媚急
 4 性。爲衆人所憎者。皆從故世宿命。不孝父母。
 不敬長老所致也。如是分明。慎莫僞慢。可孝
 6 順敬事長老。

○[0517c07] 佛言人於世間。用諫曉事。善心好
 8 意。敬事尊老。禮節兼備。從是得五善。何等
 五。一者仕宦得好職。二者在官疾遷。賣買得
 10 利。三者百姓見之皆歡喜。四者得上天諸天見
 之皆歡喜。五者從天上來下生世間。爲王侯公
 12 卿作子。皆故世宿命。行禮作福所致。如是分
 明。慎莫僞慢於人。

14 ○[0519a26] 佛言人於世間。不孝尊老。無有禮
 節。輕易僞慢。自用自強。從是得五惡。何等
 16 五。一者失位。二者自欺身。三者不爲人

- 2 所敬。四者入太山地獄中。考治數千萬歲。五
者從獄中來出生爲人當作下賤醜惡。爲人所輕
- 4 易。今見有下賤人。皆從故世宿命僞慢。不敬
尊老所致也。如是分明。慎莫僞慢。
- 6 ○[0517c14]佛言人於世間。有明經賢者。若沙
門道士。喜往問度世之道。心不嫉妬貪愛高遠
- 8 賢者。從是得五善。何等五。一者得黠。二者
多聞。亦多知多見。三者多敬難之。四者得上
- 10 天。天上識所學。五者從天上來下生世間。即
明經曉道。爲國家所敬重。亦爲人所歸仰。今
- 12 見有明經曉道者。此皆故世宿命。作道行德所
致也。如是分明。亦可行道德。
- 14 ○佛說經已。諸弟子皆歡喜。前爲佛作禮。
- [0519b16] 佛言人於世間。有明經賢者。若沙
16 門道人。不喜往問度世之道。嫉妬高才。誹謗

- 2 賢者。從是得五惡。何等五。一者不慧。二者
少知。三者不爲人所敬。四者入太山地獄。入
4 太山地獄中。考治數千萬歲。五者從獄中來
出。生爲人愚癡無所識知。與畜生同例。今見
6 有愚癡不別白黑者。皆從先世宿命。不喜道德
嫉妬高遠所致也。如是分明。慎可行道。