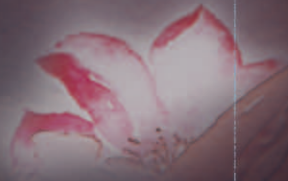


在家菩薩戒手冊



Handbook of Bodhisattva Precepts
for Laypeople



在家菩薩戒本手冊

HANDBOOK
of
BODHISATTVA PRECEPTS
for
LAYPEOPLE

BTTS/DRBU/DRBA

在家菩薩戒本手冊

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English translation by the
Buddhist Text Translation Society

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Dharma Realm Buddhist Association
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目錄

宣化上人法語——戒律	xvi
開經偈	xviii
第一部 在家菩薩戒本	1
誦戒儀式：	
自行誦戒法	2
請師說戒	4
在家菩薩戒本	
【重一】殺戒	10
【重二】盜戒	12
【重三】大妄語戒	12
【重四】邪淫戒	14
【重五】說四眾過戒	16
【重六】酤酒戒	16
【輕 1】不供養父母師長戒	20
【輕 2】耽樂飲酒戒	20
【輕 3】不瞻病苦戒	22
【輕 4】見乞不與戒	22
【輕 5】見四眾尊長不承禮拜戒	24
【輕 6】見四眾毀戒心生憍慢戒	24
【輕 7】不持六齋戒	26
【輕 8】不往聽法戒	26
【輕 9】受用僧物戒	26
【輕10】飲蟲水戒	28

Table of Contents

An Instructional Talk on the Precepts by Venerable Master Hua *xvii*

Verse for Opening a Sutra *xviii*

I. The Bodhisattva Precepts for Laypeople

The Ritual for Reciting the Precepts:

Procedure for Reciting the Precepts by Yourself **3**

Requesting the Preceptor to Recite the Precepts for the Assembly **5**

The Bodhisattva Precepts for Laypeople:

(1st Major) The Precept against Killing **11**

(2nd Major) The Precept against Stealing **13**

(3rd Major) The Precept against Major False Speech **13**

(4th Major) The Precept against Lustful Behavior **15**

(5th Major) The Precept against Speaking of Offenses Committed by Members
of the Fourfold Assembly **17**

(6th Major) The Precept against Dealing in Intoxicants, Drugs, and Stimulants **17**

(1st Minor) The Precept against Failure to Make Offerings to Our Parents,
Teachers, and Elders **21**

(2nd Minor) The Precept against Indulging in Intoxicants, Drugs, or Stimulants
for Pleasure **21**

(3rd Minor) The Precept against Failure to Care for the Sick **23**

(4th Minor) The Precept against Failure to be Charitable to People in Need **23**

(5th Minor) The Precept against Failure to be Hospitable to, Bow to, and Pay Respect to
Elders and Seniors of the Fourfold Assembly **25**

(6th Minor) The Precept against Becoming Arrogant upon Seeing Members of the Fourfold
Assembly Violate Precepts **25**

(7th Minor) The Precept against Failure to Observe the Six Days of Vegetarian Fasting and
Holding Precepts **27**

(8th Minor) The Precept against Failure to Go to Listen to the Dharma **27**

(9th Minor) The Precept against Taking Items Belonging to the Sangha **27**

(10th Minor) The Precept against Drinking Water that Contains Bugs **29**

【輕11】	險難獨行戒	28
【輕12】	獨宿尼寺戒	28
【輕13】	為財打人戒	30
【輕14】	殘食施四眾戒	30
【輕15】	蓄貓狸戒	30
【輕16】	蓄養畜獸不淨施戒	32
【輕17】	不蓄三衣鉢杖戒	32
【輕18】	作田不求淨水陸種處戒	32
【輕19】	市易販賣斗秤不平戒	34
【輕20】	非時非處行欲戒	34
【輕21】	商賈不輸官稅戒	36
【輕22】	犯國制戒	36
【輕23】	得新食不先供養三寶戒	36
【輕24】	僧不聽說法輒自作戒	38
【輕25】	在五眾前行戒	38
【輕26】	僧食不公分戒	38
【輕27】	養蠶戒	40
【輕28】	行路見病捨去戒	40
	結偈	44
	迴向偈	50

第二部 在家菩薩戒戒條淺釋索引表 52

第三部 六重二十八輕戒依性質分類表解 54

(11 th Minor)	The Precept against Traveling Alone through Dangerous Places	29
(12 th Minor)	The Precept against Staying Overnight Unchaperoned in a Convent or a Monastery	29
(13 th Minor)	The Precept against Beating People as a Livelihood or for a Wage	31
(14 th Minor)	The Precept against Bringing Leftover Food to Offer to the Fourfold Assembly	31
(15 th Minor)	The Precept against Keeping Cats and Other Predatory Animals	31
(16 th Minor)	The Precept against Raising Domestic or Wild Animals without Performing Pure Giving	33
(17 th Minor)	The Precept against Failure to Keep in Reserve the Three Robes, a Bowl, and a Ringing Staff	33
(18 th Minor)	The Precept against Failure to Look for Pure Water to Irrigate Land Crops	33
(19 th Minor)	The Precept against Trading or Doing Business Using Altered Weights and Measures and Failure to Honor Prior Agreements	35
(20 th Minor)	The Precept against Engaging in Conjugal Relations at the Wrong Times or Places	35
(21 st Minor)	The Precept against Failure to Pay Official Taxes When Doing Business	37
(22 nd Minor)	The Precept against Breaking Federal and Civil Laws	37
(23 rd Minor)	The Precept against Failure to Offer New Food to the Triple Jewel First	37
(24 th Minor)	The Precept against Abruptly Proceeding to Speak Dharma on Our Own without the Sangha's Permission	39
(25 th Minor)	The Precept against Walking Ahead of the Fivefold Assembly	39
(26 th Minor)	The Precept against Apportioning Food to the Sangha Unfairly	39
(27 th Minor)	The Precept against Raising Silkworms	41
(28 th Minor)	The Precept against Abandoning Sick People We Encounter while Traveling	41
	Concluding Verse	45
	Verse of Transference	51

II. Table of Lay Bodhisattva Precepts in Sequential Order 53

III. Table of Classification of Lay Bodhisattva Precepts According to Their Nature 55

第四部

依性質歸類解釋

第一章 第一節 不殺傷眾生《主旨、開遮、果報》 56

1. 【重一】殺戒 58
2. 〔輕10〕飲蟲水戒 60
3. 〔輕11〕險難獨行戒 60
4. 〔輕13〕為財打人戒 60
5. 〔輕15〕蓄貓狸戒 62
6. 〔輕16〕蓄養畜獸不淨施戒 62
7. 〔輕18〕作田不求淨水陸種處戒 62
8. 〔輕27〕養蠶戒 64

第二節 不殺傷眾生的態度與做法 66

第二章 第一節 不盜《主旨、開遮、果報》 70

1. 【重二】盜戒 74
2. 〔輕19〕市場販賣斗秤不平戒 74
3. 〔輕21〕商賈不輸官稅戒 74

第二節 不盜的態度與做法 76

第三章 第一節 婬欲《主旨、開遮、果報》 80

1. 【重四】邪婬戒 82
2. 〔輕20〕非時非處行欲戒 82
3. 〔輕 7〕不持六齋戒 84

第二節 邪婬的對治 86

第四章 第一節 口業《主旨、開遮、果報》 90

1. 【重三】大妄語戒 96
2. 【重五】說四眾過戒 96

第二節 口業的對治 98

IV.	Explanation of the Precepts According to Their Nature	57
1.A.	The Precepts Related to Killing or Harming Life (Principle, Exceptions, Retributions)	57
1.	(1st Major) The Precept against Killing	59
2.	(10th Minor) The Precept against Drinking Water that Contains Bugs	61
3.	(11th Minor) The Precept against Traveling Alone through Dangerous Places	61
4.	(13th Minor) The Precept against Beating People as a Livelihood or for a Wage	61
5.	(15th Minor) The Precept against Keeping Cats and Other Predatory Animals	63
6.	(16th Minor) The Precept against Raising Domestic or Wild Animals without Performing Pure Giving	63
7.	(18th Minor) The Precept against Failure to Look for Pure Water to Irrigate Land Crops	65
8.	(27th Minor) The Precept against Raising Silkworms	65
1.B.	Basic Attitudes and Methods for Not Killing or Harming Life	67
2.A.	The Precepts Related to Stealing (Principle, Exceptions, and Retributions)	71
1.	(2nd Major) The Precept against Stealing	75
2.	(19th Minor) The Precept against Trading or Doing Business Using Altered Weights and Measures and Failure to Honor Prior Agreements	75
3.	(21st Minor) The Precept against Not Paying Official Taxes When Doing Business	77
2.B.	Basic Attitudes and Methods for Not Stealing	77
3.A.	The Precepts Related to Lustful Behavior and Conjugal Relations (Principle, Exceptions, Retributions)	81
1.	(4th Major) The Precept against Lustful Behavior	83
2.	(20th Minor) The Precept against Engaging in Conjugal Relations at the Wrong Times or Places	83
3.	(7th Minor) The Precept against Failure to Observe the Six Days of Vegetarian Fasting and Holding Precepts	87
3.B.	Ways to Counteract Lustful Behavior and Practice Restraint in Conjugal Relations	87
4.A.	The Precepts Related to Mouth Karma (Principle, Exceptions, Retributions)	91
1.	(3rd Major) The Precept against Major False Speech	97
2.	(5th Major) The Precept against Speaking of Offenses Committed by Members of the Fourfold Assembly	99
4.B.	Ways to Regulate Mouth Karma	99

第五章	第一節	酒（麻醉品）《主旨、開遮、果報》	102
	1.	【重六】酤酒戒	104
	2.	〔輕 2〕耽樂飲酒戒	106
	第二節	酒（麻醉品）的對治	106
第六章	第一節	對三寶及尊長供養《主旨、開遮、果報》	110
	1.	〔輕 1〕不供養父母師長戒	112
	2.	〔輕14〕殘食施四眾戒	112
	3.	〔輕17〕不蓄三衣鉢杖戒	112
	4.	〔輕23〕得新食不先供養三寶戒	114
	5.	〔輕26〕僧食不公分戒	114
	第二節	對三寶及尊長供養的態度與做法	116
第七章	第一節	對三寶及尊長恭敬《主旨、果報》	120
	1.	〔輕 5〕見四眾尊長不承禮拜戒	122
	2.	〔輕 6〕見四眾毀戒心生憍慢戒	124
	3.	〔輕 8〕不往聽法戒	124
	4.	〔輕 9〕受用僧物戒	126
	5.	〔輕12〕獨宿尼寺戒	126
	6.	〔輕22〕犯國制戒	126
	7.	〔輕24〕僧不聽說法輒自作戒	128
	8.	〔輕25〕在五眾前行戒	128
	第二節	對三寶及尊長恭敬的態度與做法	130

- 5.A. The Precepts Related to Intoxicants, Drugs, and Stimulants (Principle, Exceptions, Retributions) **103**
1. (6th Major) The Precept against Dealing in Intoxicants, Drugs, and Stimulants **105**
 2. (2nd Minor) The Precept against Indulging in Intoxicants, Drugs and Stimulants for Pleasure **107**
- 5.B. Ways to Counteract Dealing and Indulging in Intoxicants, Drugs, and Stimulants **107**
- 6.A. The Precepts Related to Making Offerings to the Triple Jewel, Our Elders, and Teachers (Principle, Exceptions, Retributions) **111**
1. (1st Minor) The Precept against Failure to Make Offerings to Our Parents, Teachers, and Elders **113**
 2. (14th Minor) The Precept against Bringing Leftover Food to Offer to the Fourfold Assembly **113**
 3. (17th Minor) The Precept against Failure to Keep in Reserve the Three Robes, a Bowl, and a Tin Staff **113**
 4. (23rd Minor) The Precept against Failure to Offer New Food to the Triple Jewel First **115**
 5. (26th Minor) The Precept Against Apportioning Food to the Sangha Unfairly **115**
- 6.B. Basic Attitudes and Methods for Making Offerings to the Triple Jewel, Our Elders, and Teachers **117**
- 7.A. The Precepts Related to Respecting the Triple Jewel, One's Elders, and Teachers (Principle, Retribution) **121**
1. (5th Minor) The Precept against Failure to be Hospitable to, Bow to, and Pay Respect to Elders and Seniors of the Fourfold Assembly **123**
 2. (6th Minor) The Precept against Becoming Arrogant Upon Seeing Members of the Fourfold Assembly Violate the Precepts **125**
 3. (8th Minor) The Precept against Failure to Go to Listen to the Dharma **125**
 4. (9th Minor) The Precept against Taking Items Belonging to the Sangha **127**
 5. (12th Minor) The Precept against Staying Overnight Unchaperoned in a Convent or a Monastery **127**
 6. (22nd Minor) The Precept against Breaking Federal and Civil Laws **127**
 7. (24th Minor) The Precept against Abruptly Proceeding to Speak Dharma on Our Own without the Sangha's Permission **129**
 8. (25th Minor) The Precept against Walking Ahead of the Fivefold Assembly **129**
- 7.B. Basic Attitudes and Methods for Respecting the Triple Jewel, Our Elders and Teachers **131**

第八章	第一節	慈悲《主旨、果報》	134
	1.	〔輕 3〕不瞻病苦戒	136
	2.	〔輕 4〕見乞不與戒	136
	3.	〔輕28〕行路見病捨去戒	138
	第二節	慈悲的態度與做法	140

第五部	附錄一	「宣化上人開示」	
	1.	什麼叫菩提心？	142
	2.	什麼是三聚淨戒？	144
	3.	行菩薩道是利人無我	146
	附錄二	1.如何發無上菩提心？	150
		2.如何放下財物的執著，而行布施？	154
		3.智慧的抉擇；何者不該施？	156
		4.如何對治瞋心？	164
		5.修四念處觀法	168
		6.念佛法門與持戒的關係	170
		7.為什麼要誦戒？	174
		8.八關齋法釋	176
	附錄三	1.懺悔——滅苦之要，莫過懺悔	180
		2.菩薩戒殊勝功德	182
		3.菩薩戒經典簡介	184
		4.編後語	186
		5.名詞解釋	188
		6.索引	193

- 8.A. The Precepts Related to Kindness and Compassion (Principle, Retributions) **135**
 - 1. (3rd Minor) The Precept against Failure to Care for the Sick **137**
 - 2. (4th Minor) The Precept against Failure to Be Charitable to People in Need **139**
 - 3. (28th Minor) The Precept against Abandoning Sick People We Encounter while Traveling **139**
- 8.B. Basic Attitudes and Methods for Being Kind and Compassionate **141**

V. Appendix I: Instructional Talks by the Venerable Master Hua

- 1. What Is the Bodhi Mind? **143**
- 2. What are the Three Clusters of Pure Precepts? **145**
- 3. Practicing the Bodhisattva Way Means Benefiting Others and Having No Self **147**

Appendix II

- 1. How to Bring Forth the Unsurpassed Bodhi Resolve **151**
- 2. How to Let Go of the Attachment to Wealth and Practice Giving **155**
- 3. Making Wise Decisions on What Not to Give **157**
- 4. How to Counteract and Subdue Anger **165**
- 5. The Method for Cultivating the Four Kinds of Mindfulness **169**
- 6. The Relationship Between Reciting the Buddha's Name and Upholding the Precepts **171**
- 7. Why Do We Recite the Precepts? **175**
- 8. An Explanation of Receiving the Eight Precepts of Purity **177**

Appendix III

- 1. Repentance: The Essential Way to Extinguish Suffering **181**
- 2. The Supreme Merit and Virtue of the Bodhisattva Precepts **183**
- 3. List of Sutras of Bodhisattva Precepts **185**
- 4. Afterword **187**
- 5. Glossary of Terms **188**
- 6. Index **193**

宣化上人法語——戒律

你若懂戒律，對一切佛法都能深入；你若不懂戒律，就像虛空中的雲一樣，浮浮蕩蕩，一點根基也沒有。

因此我們學佛一定要注重持戒，戒律就是要常常管著自己的錯處，不是管著人家的錯處，而自己的毛病一點都不改，像在給人家洗衣服似的。

諸位善信：你們想一想，做菩薩很容易，還是不容易？菩薩的神通境界，捨身肉髓等內財布施，和國城妻子七寶等外財布施，是不易做到的。這姑且不說，因為人皆視捨錢如割肉，可是菩薩又甘願供人捨身作奴僕，這比割骨頭更難，確實不易。如果我們能處處不佔便宜，一舉一動都發自慈悲心，不存貪瞋癡的獨夫念頭，完全為利益他人著想，這就是活菩薩。這不是很容易嗎？

不論在家或出家的佛弟子，不要把調子唱得太高，不妨大處著眼，小處著手，就從慈悲為首，寬厚待人做起。如果這點學佛道的基礎都不打好，恐怕菩提道上，不容易印上你的足跡！

An Instructional Talk on the Precepts by Venerable Master Hua

If we understand the Precepts, we will be able to enter deeply the entirety of the Buddhadharma. If we do not understand the Precepts, then we will drift like clouds in the sky, devoid of any foundation.

Therefore, in our study of Buddhism, we should place great emphasis on upholding the Precepts. The function of Precepts is to help us constantly watch over our own faults. Precepts are not meant to be a means of always looking at other people's mistakes, while not correcting any of our own errors. To use Precepts like that is to be as if washing other people's dirty laundry while not keeping our own clothes clean.

All good faithful ones, let us consider the question: "Is it easy to be a Bodhisattva?"

Bodhisattvas' appropriate use of spiritual penetrations; their internal giving of wealth, such as their bodies, flesh, bone, marrow, and so forth; and their external giving of belongings, such as national, rural, and municipal property holdings, spouse, children, and the seven precious gems are all difficult things to do. We won't dwell on that now since it is a sensitive issue: most people find it harder to give money than to slice off a piece of their flesh. Nonetheless, Bodhisattvas are willing to be servants, a task that may prove even more difficult than breaking their own bones would be. In that sense, then, it is truly not easy to be a Bodhisattva.

We should stop trying to get the best bargain in every aspect of our lives, and instead make sure that everything we do is done out of compassion. We should refrain from harboring egotistical thoughts based in greed, hatred, and delusion, and instead think wholeheartedly about benefiting others. In that way, we can become living Bodhisattvas. Now, won't that be very easy?

Whether we are monastic or lay disciples of the Buddhas, we should not aim too high. We should look at the big picture, but attend to the details. Start by being kind and compassionate; begin by being generous in our treatment of others. If people do not set well this very basic foundation of studying the Buddhadharma, then it is to be feared that they will leave no significant footprints on the path to Bodhi.

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

* * *

Verse for Opening a Sutra

*The unsurpassed, deep profound, subtle, wonderful Dharma,
In hundreds of thousands of millions of eons, is difficult to encounter;
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata's true and actual meaning.*

在家菩薩戒本

BODHISATTVA PRECEPTS

FOR LAYPEOPLE

誦戒儀式

自行誦戒法

- 1) 在佛堂裡，恭敬合掌跪著，如面對佛，面對法師。
- 2) 自稱法名或姓名。
- 3) 三皈依。
- 4) 懺悔，必須誠心發露懺悔所作之不如法之事，再懺無始以來的惡業。

願多生所積之愆尤，從今殄滅。懺悔偈如下：

往昔所造諸惡業，皆由無始貪瞋癡，

從身語意之所生	— 今對佛前求懺悔（一拜）
	— 一切罪障皆懺悔（一拜）
	— 一切罪根皆懺悔（一拜）

- 5) 此時身心清淨之後，才可依戒本誦戒。
- 6) 迴向功德：誦戒功德殊勝行，無邊勝福皆迴向；

普願沉溺諸有情，速往無量光佛刹。

若不能日日誦戒，至少每半月誦一次。每半月一次之說戒日，若能親至寺院則可請法師擔任說戒師，誦戒儀式如後。

THE RITUAL FOR RECITING THE PRECEPTS

Procedure for Reciting the Precepts by Yourself

- 1) Enter a Buddha Hall, be reverent and kneel down with joined palms, as if you were facing the Buddhas and the Dharma Masters.
- 2) Say your Dharma name or lay name.
- 3) Recite the Three Refuges.
- 4) Sincerely repent and confess all the wrong-doing you have done in this life. Then repent of all the evil karma you have committed throughout countless eons past. Vow that the offenses accumulated from those many lives will now be eradicated. Then chant the following repentance verse:

*For all the evil karma that I have done in the past,
Arising from beginningless greed, hatred, and delusion,
And created by my body, mouth, and mind,*

1) I seek to now repent of and reform before the Buddhas. (bow)

2) I seek to now repent of and reform all karmic obstacles. (bow)

3) I seek to now repent of and reform the very roots of karmic offenses. (bow)

- 5) You must be sure to use the above method to purify the body and mind before you recite the Precepts according to the Precept text.
- 6) The transference of merit and virtue

*I dedicate the merit and virtue from the profound act of reciting the Precepts,
Including all the superior, limitless blessings generated,
With the universal vow that all beings sunk in defilement
Will quickly go to the Land of the Buddha of Limitless Light (Amitabha).*

If you are unable to recite these Precepts every day, you should recite at least once every half month. You may go to a Way place on the bimonthly Precept recitation days and request a qualified Sangha member to act as the Precept Master. The procedure for reciting the Precepts is explained below.

請師說戒

一、集眾【大眾聞磬聲，至誠頂禮三寶(三拜)】

維那：「為避免延誤大眾誦戒，不及懺悔者先發露；

待布薩後，再如法懺悔。」

大眾：往昔所造諸惡業，皆由無始貪瞋癡，

從身語意之所生

- 今對佛前求懺悔(一拜)
- 一切罪障皆懺悔(一拜)
- 一切罪根皆懺悔(一拜)

維那：「請大德慈悲，為眾說戒。」

說戒師：「此說戒事，正當我為。」

二、【大眾唱爐香讚】 【說戒師上香陞座】

南無本師釋迦牟尼佛(三稱)

三聚淨戒難得聞，經於無量俱胝劫；

讀誦受持亦如是，如說修行者更難。

說戒師：「菩薩戒眾等諦聽！」

「歸命盧舍那，十方金剛佛；亦禮前論主，當覺慈氏尊。

今說三聚戒，菩薩咸共聽；戒如大明燈，能消長夜闇。

Requesting the Preceptor to Recite the Precepts for the Assembly

I. The assembly (The whole assembly bows three times to the Triple Jewel with utmost sincerity)

Cantor: In order not to delay this Precept recitation ceremony, those who have committed offenses may confess first, and then, after the Uposatha is complete, may repent in accordance with the rules.

The assembly:

*“For all the evil karma that I have done in the past,
Arising from beginningless greed, hatred, and delusion,
And created by my body, mouth, and mind,
1) I seek to now repent of and reform before the Buddhas. (bow)
2) I seek to now repent of and reform of all karmic obstacles. (bow)
3) I seek to now repent of and reform the very roots of karmic offenses.” (bow)*

Cantor: May the Venerable One be compassionate and recite the Precepts for the assembly.

Preceptor: I agree to recite the Precepts.

II. The assembly recites the Incense Praise

[The Preceptor offers incense and ascends to the seat of honor.]

Homage to our Fundamental Teacher Shakyamuni Buddha. (3 times)

*Rare indeed it is to hear the Sutra containing the Three Clusters of Precepts
Through measureless infinite eons.
To read, recite, receive, and uphold it is difficult too;
To cultivate it is rarer still.*

Preceptor: All of you Bodhisattvas in the Precept assembly, listen attentively!

*We take refuge with Nishyanda Buddha,
As well as with the Vajra Buddhas of the ten directions.
We also bow to the Shastra Master of the past,
The Compassionate One (Maitreya Buddha),
Who in the future will attain Enlightenment.

The Precepts are like great bright lamps,
Able to dispel the long night’s darkness.

The Precepts are like precious mirrors of true jewels,
Illuminating dharmas one and all.*

戒如真寶鏡，照法盡無遺；戒如摩尼珠，兩物濟貧窮。

離世速成佛，唯此法為最；是故諸菩薩，應當勤護持。」

「老死至近，佛法欲滅。諸優婆塞(夷)為得道故，

一心勤求精進。所以者何？

諸佛一心勤求精進故，得阿耨多羅三藐三菩提。

何況餘善道法，各趁強健時，努力勤修善，如何不求道。

安可須待老，欲何樂乎？」

「諸佛子等，合掌至心聽，我今欲說諸佛大戒序。

眾集默然聽，自知有罪當懺悔，懺悔即安樂。

不懺悔，罪益深；無罪者，默然。

默然故，當知眾清淨，堪說菩薩戒序。」

「諸優婆塞(夷)等諦聽！」

「佛滅度後，於末法中，應當尊敬波羅提木叉。

波羅提木叉者即是此戒。

持此戒者，如闇遇明；

如貧人得寶，如病者得瘥；

如囚繫出獄，如遠行者得歸。

當知此則是眾等大師，若佛住世，無異此也。

怖心難生，善心難發。故經云：勿輕小罪，以為無殃。

*The Precepts are like precious mirrors of true jewels,
Illuminating dharmas one and all.*

*The Precepts are like mani pearls,
Raining down provisions to aid the poor.*

*For leaving the world and quickly becoming a Buddha,
These dharmas are supreme.
Therefore all Bodhisattvas
Must diligently guard and uphold them.*

Our own old age and death draw near and the Buddhadharma faces extinction.

All of you Upasakas (Upasikas), in order to attain the Way, you must single-mindedly seek it with diligence and vigor. Why is that? All the Buddhas have attained Equal and Proper Enlightenment by diligently and vigorously seeking it with oneness of mind.

This also pertains to all other wholesome Dharmas. While we are in the prime of our lives, we should exert all our efforts in cultivating goodness. How can we not pursue the Way now and opt to wait until the advent of old age? What joy is there in that course?

All of you Buddhist disciples, listen attentively with your palms joined together. I will now recite the Preface to the Great Precepts of all Buddhas. All those assembled here should listen in silence. Anyone who is aware of having committed offenses should repent and reform. Having repented and reformed, you will know peace and happiness. Failing to repent and reform, your offenses deepen. Those who are free from offenses should remain silent. By your silence I will know that the assembly is pure. Then I can recite the preface of the Bodhisattva Precepts.

All of you Upasakas (Upasikas), listen attentively!

After the Buddha's Nirvana, during the Dharma-Ending Age, you should respect and honor the Pratimoksa rules, which are the body of the Precepts.

You who uphold the Precepts are as someone in darkness encountering light, as a poor person obtaining jewels, as a sick person recovering from an illness, as a prisoner being set free, as a traveler returning home. You should know that the Precepts are the great teacher of the assembly. Their presence in the world is no different from the presence of the Buddha.

It is hard to master an attitude of consternation; it is hard to sustain an attitude of goodness. Therefore, the Sutra says, "Do not look lightly upon minor offenses, thinking that they will not result in dire consequences. Although drops of water are insignificant, they can gradually fill up a great basin." An

水滴雖微，漸盈大器；剎那造罪，殃墮無間。

一失人身，萬劫不復；壯色不停，猶如奔馬。

人命無常，過於山水；今日雖存，明亦難保。

眾等各各一心勤求精進，慎勿懈怠、懶惰、睡眠、縱意，

夜即攝心，存念三寶，莫以空過，徒設疲勞，後代深悔。

眾等各各一心謹依此戒，如法修行，應當學。」

「今(實際日期)日，作布薩，說菩薩戒；

眾當一心善聽。有罪者，發露；無罪者，默然。

默然故，當知諸優婆塞(夷)清淨，堪說菩薩戒。

已說菩薩戒序竟，今問諸優婆塞(夷)是中清淨否？」(三問)

「諸優婆塞(夷)是中清淨，默然故，是事如是持。」

(然後高聲朗誦至卷終)

(大眾唱迴向偈，說戒師下坐)

三、維那：禮謝法師，為眾誦戒。(三拜)

說戒師：一拜。

四、大眾頂禮三寶(三拜)及老和尚(三拜)

offense committed during a split second can incur disasters and cause you to fall into the relentless hells. Once this human body is lost, it is hard to regain another in thousands upon thousands of eons. The prime of life cannot be arrested; it races by like a galloping horse. Human life is impermanent; it rushes on more swiftly than a mountain torrent. Although we are alive today, what will happen tomorrow remains to be seen.

Each one of you gathered here in this assembly should single-mindedly and diligently seek the Way with vigor. Take utmost care not to be lax, lazy, oversleep, or indulge in fantasies. During the night you should gather in your thoughts and be mindful of the Triple Jewel. Do not pass your time in vain or exhaust yourself in futile pursuits, for in the future you will deeply regret having done so.

Each one of you in the assembly should with one mind carefully rely on these Precepts and cultivate them according to the Dharma. This is the proper course of study.

Today, (actual date) is the day of the Uposatha during which the Bodhisattva Precepts are recited. All of you in this assembly should single-mindedly listen well. Those who have offenses should confess their faults. Those who are free from offenses should remain silent. By your silence, I will know you are pure, and I will speak the Bodhisattva Precepts. I have finished speaking the Preface to the Bodhisattva Precepts. I now ask all of you Upasakas (Upasikas), are you pure in these matters? (This question is repeated three times)

From your silence, I am given to understand that all of you Upasakas (Upasikas) are pure. That is how this matter is determined.

[Then, the Preceptor recites the entire list of Precepts in a loud voice.]

[As the assembly chants the Transference Verse, the Preceptor descends from his seat.]

III. Cantor: I bow in appreciation to the Preceptor for reciting the Precepts on behalf of the assembly.

(Three bows)

Preceptor: One bow.

IV. The assembly bows to the Triple Jewel and Venerable Master Hua (three times each).

在 家 菩 薩 戒 本

zài jia pú sà jiè běn

《依優婆塞戒經受戒品及滿益大師所編之戒本錄出》

六 重 戒

liù zhòng jiè

殺 戒 第 一

shā jiè dì yī

善 男 子 。 優 婆 塞 (夷) 戒 。 雖 為 身 命 。

shàn nán zǐ yōu pó sài yí jiè suī wèi shēn mìng

乃 至 蟻 子 。 悉 不 應 殺 。 若 受 戒 已 。

nǎi zhì yǐ zǐ xī bù yīng shā ruò shòu jiè yǐ

若 口 教 授 。 若 身 自 殺 。 是 人 即 失 。

ruò kǒu jiào shòu ruò shēn zì shā shì rén jí shī

優 婆 塞 (夷) 戒 。 是 人 尚 不 能 得 煖 法 。

yōu pó sài yí jiè shì rén shàng bù néng dé nuǎn fǎ

況 須 陀 洹 。 至 阿 那 含 。

kuàng xū tuó huán zhì ā nà hán

是 名 破 戒 。

shì míng pò jiè

優 婆 塞 (夷) 。 臭 優 婆 塞 (夷) 。 旃 陀 羅 。

yōu pó sài yí chòu yōu pó sài yí zhān tuó luó

優 婆 塞 (夷) 。 垢 優 婆 塞 (夷) 。 結 優 婆 。

yōu pó sài yí gòu yōu pó sài yí jié yōu pó

塞 (夷) 。 是 名 初 重 。

sài yí shì míng chū zhòng

BODHISATTVA PRECEPTS FOR LAYPEOPLE

Adapted from the Chapter on Receiving the Precepts in
the *Sutra of the Upasaka Precepts* and the *Precept Handbook* compiled by Great Master Ou Yi

I. THE SIX MAJOR PRECEPTS

1. The First Major Precept: The Precept against Killing

[Shakyamuni Buddha, addressing the elder's son Wholesome Birth:]

Good man! In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should refrain from any form of killing, up to and including killing an ant. If, after having received this Precept, we encourage or verbally instruct others to kill, commit an act of killing, or commit suicide, we thereupon lose this Upasaka/Upasika Precept.

Such a person cannot even attain the Dharma of the Level of Heat much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the First Major Precept.

盜 戒 第 二
dào jiè dì èr

善 男 子 。 優 婆 塞 (夷) 戒 。 雖 為 身 命 。
shàn nán zǐ yōu pó sài yí jiè suī wèi shēn mìng

不 得 偷 盜 。 乃 至 一 錢 。 若 破 是 戒 。
bù dé tōu dào nǎi zhì yì qián ruò pò shì jiè

是 人 即 失 優 婆 塞 (夷) 戒 。 是 人 尚 不
shì rén jí shī yōu pó sài yí jiè shì rén shàng bù

能 得 煖 法 。 況 須 陀 洹 。 至 阿 那 含 。
néng dé nuǎn fǎ kuàng xū tuó huán zhì ā nà hán

是 名 破 戒 優 婆 塞 (夷) 。 臭 優 婆 塞 (夷)
shì míng pò jiè yōu pó sài yí chòu yōu pó sài yí

旃 陀 羅 優 婆 塞 (夷) 。 垢 優 婆 塞 (夷) 。
zhān tuó luó yōu pó sài yí gòu yōu pó sài yí

結 優 婆 塞 (夷) 。 是 名 二 重 。
jié yōu pó sài yí shì míng èr zhòng

大 妄 語 戒 第 三
dà wàng yǔ jiè dì sān

善 男 子 。 優 婆 塞 (夷) 戒 。 雖 為 身 命 。
shàn nán zǐ yōu pó sài yí jiè suī wèi shēn mìng

不 得 虛 說 。 我 得 不 淨 觀 。 至 阿 那
bù dé xū shuō wǒ dé bú jìng guān zhì ā nà

含 。 若 破 是 戒 。 是 人 即 失 優 婆 塞
hán ruò pò shì jiè shì rén jí shī yōu pó sài

2. The Second Major Precept: The Precept against Stealing

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not steal—not even one cent. In the case where this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept.

Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Second Major Precept.

3. The Third Major Precept: The Precept against Major False Speech

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not falsely proclaim, “I have perfected the Contemplation of Impurity, up to and including the Fruition of Anagamin.” When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept.

(夷^一) 戒^{ㄏㄟˋ} 。 是^ㄕ 人^{ㄇㄨㄣˊ} 尚^ㄕ 不^ㄨ 能^{ㄋㄥˊ} 得^{ㄉㄛˊ} 煖^{ㄨㄢˇ} 法^{ㄈㄚˇ} 。 況^{ㄎㄨㄤˋ} 須^{ㄒㄩ} 陀^{ㄊㄨㄛˊ} 洹^{ㄏㄨㄢˊ} 。 至^ㄓ 阿^ㄚ 那^{ㄋㄚ} 含^{ㄏㄢˊ} 。 是^ㄕ 名^{ㄇㄩㄥˊ} 破^{ㄆㄛˋ} 戒^{ㄏㄟˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 臭^{ㄔㄡˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 旃^{ㄓㄢ} 陀^{ㄊㄨㄛˊ} 羅^{ㄌㄨㄛˊ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 垢^{ㄍㄡˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 結^{ㄐㄧㄝˊ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 是^ㄕ 名^{ㄇㄩㄥˊ} 三^{ㄙㄢ} 重^{ㄓㄨㄥˋ} 。

shì rén shàng bù néng dé nuǎn fǎ kuàng xū tuó huán zhì ā nà hán shì míng pò jiè yōu pó sài yí chòu yōu pó sài yí zhān tuó luó yōu pó sài yí gòu yōu pó sài yí jié yōu pó sài yí shì míng sān zhòng

邪^{ㄒㄧㄝˊ} 婬^{ㄧㄣˊ} 戒^{ㄏㄟˋ} 第^ㄉ 四^ㄙ

xié yín jiè dì sì

善^{ㄕㄢˋ} 男^{ㄇㄨㄢˊ} 子^ㄓ 。 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 戒^{ㄏㄟˋ} 。 雖^{ㄕㄨㄟ} 為^{ㄨㄟˋ} 身^{ㄕㄨㄢ} 命^{ㄇㄩㄥˋ} 。 不^ㄨ 得^{ㄉㄛˊ} 邪^{ㄒㄧㄝˊ} 婬^{ㄧㄣˊ} 。 若^{ㄖㄨㄛˋ} 破^{ㄆㄛˋ} 是^ㄕ 戒^{ㄏㄟˋ} 。 是^ㄕ 人^{ㄇㄨㄣˊ} 即^ㄐ 失^ㄕ 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 戒^{ㄏㄟˋ} 。 是^ㄕ 人^{ㄇㄨㄣˊ} 尚^ㄕ 不^ㄨ 能^{ㄋㄥˊ} 得^{ㄉㄛˊ} 煖^{ㄨㄢˇ} 法^{ㄈㄚˇ} 。 況^{ㄎㄨㄤˋ} 須^{ㄒㄩ} 陀^{ㄊㄨㄛˊ} 洹^{ㄏㄨㄢˊ} 。 至^ㄓ 阿^ㄚ 那^{ㄋㄚ} 含^{ㄏㄢˊ} 。 是^ㄕ 名^{ㄇㄩㄥˊ} 破^{ㄆㄛˋ} 戒^{ㄏㄟˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 臭^{ㄔㄡˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 旃^{ㄓㄢ} 陀^{ㄊㄨㄛˊ} 羅^{ㄌㄨㄛˊ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 垢^{ㄍㄡˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 結^{ㄐㄧㄝˊ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^一) 。 是^ㄕ 名^{ㄇㄩㄥˊ} 四^ㄙ 重^{ㄓㄨㄥˋ} 。

shàn nán zǐ yōu pó sài yí jiè suī wèi shēn mìng bù dé xié yín ruò pò shì jiè shì rén jí shī yōu pó sài yí jiè shì rén shàng bù néng dé nuǎn fǎ kuàng xū tuó huán zhì ā nà hán shì míng pò jiè yōu pó sài yí chòu yōu pó sài yí zhān tuó luó yōu pó sài yí gòu yōu pó sài yí jié yōu pó sài yí shì míng sì zhòng

Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Third Major Precept.

4. The Fourth Major Precept: The Precept against Lustful Behavior

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not engage in lustful behavior. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept.

Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Fourth Major Precept.

說四眾過戒第五
shuō sì zhòng guò jiè dì wǔ

善男子。優婆塞(夷)戒。雖為身命。不得宣說比丘。比丘尼。優婆塞。優婆夷。所有罪過。若破是戒。是人即失優婆塞(夷)戒。是人尚不能得煖法。況須陀洹。至阿那含。是名破戒。優婆塞(夷)。臭優婆塞(夷)。旃陀羅。優婆塞(夷)。垢優婆塞(夷)。結優婆塞(夷)。是名五重。

酤酒戒第六
gū jiǔ jiè dì liù

善男子。優婆塞(夷)戒。雖為身命。不得酤酒。若破是戒。是人即失。優婆塞(夷)戒。是人尚不能得煖法。

5. The Fifth Major Precept: The Precept against
Speaking of Offenses Committed by Members of the Fourfold Assembly

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not announce or discuss any offenses or faults of Bhikshus, Bhikshunis, Upasakas, or Upasikas. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept.

Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Fifth Major Precept.

6. The Sixth Major Precept: The Precept against
Dealing in Intoxicants, Drugs, and Stimulants

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not deal in intoxicants, drugs, or stimulants. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept.

況^{ㄎㄨㄤˋ}須^{ㄒㄩ}陀^{ㄊㄨㄛˊ}洹^{ㄏㄨㄢˊ}。至^{ㄓì}阿^ㄚ那^{ㄋㄚˊ}含^{ㄏㄢˊ}。是^ㄕ名^{ㄇㄩㄥˊ}破^{ㄆㄛˋ}戒^{ㄐㄧㄝˋ}。
kuàng xū tuó huán zhì ā nà hán shì míng pò jiè
優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)。臭^{ㄔㄡˋ}優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)。旃^{ㄓㄢ}陀^{ㄊㄨㄛˊ}羅^{ㄌㄨㄛˊ}。
yōu pó sài yí chòu yōu pó sài yí zhān tuó luó
優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)。垢^{ㄍㄡˋ}優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)。結^{ㄐㄧㄝˊ}優^ㄩ婆^{ㄆㄛˊ}。
yōu pó sài yí gòu yōu pó sài yí jié yōu pó
塞^{ㄙㄞˋ}(夷^ㄧ)。是^ㄕ名^{ㄇㄩㄥˊ}六^{ㄌㄨˋ}重^{ㄓㄨㄥˋ}。
sài yí shì míng liù zhòng

善^{ㄕㄢˋ}男^{ㄋㄢˊ}子^ㄗ。若^{ㄖㄨㄛˋ}受^{ㄕㄞˋ}如^{ㄖㄨˊ}是^ㄕ優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)戒^{ㄐㄧㄝˋ}。
shàn nán zī ruò shòu rú shì yōu pó sài yí jiè
能^{ㄋㄥˊ}至^{ㄓì}心^{ㄒㄩㄥ}持^ㄔ。不^ㄨ令^{ㄌㄩㄥˋ}毀^{ㄍㄨㄞˋ}犯^{ㄈㄢˋ}。則^{ㄓㄝˊ}能^{ㄋㄥˊ}獲^{ㄏㄨㄛˋ}得^{ㄉㄝˊ}。
néng zhì xīn chí bú lìng huǐ fàn zé néng huò dé
如^{ㄖㄨˊ}是^ㄕ戒^{ㄐㄧㄝˋ}果^{ㄍㄨㄛˋ}。
rú shì jiè guǒ

善^{ㄕㄢˋ}男^{ㄋㄢˊ}子^ㄗ。優^ㄩ婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^ㄧ)戒^{ㄐㄧㄝˋ}名^{ㄇㄩㄥˊ}為^{ㄨㄟˊ}瓔^{ㄩㄥ}珞^{ㄌㄨㄛˊ}。
shàn nán zī yōu pó sài yí jiè míng wéi yīng luò
名^{ㄇㄩㄥˊ}為^{ㄨㄟˊ}莊^{ㄓㄨㄤ}嚴^{ㄧㄢˊ}。其^ㄑ香^{ㄒㄩㄥ}微^{ㄨㄟˊ}妙^{ㄇㄧㄠˋ}。薰^{ㄒㄩㄢ}無^ㄨ不^ㄨ偏^{ㄆㄧㄢˊ}。
míng wéi zhuāng yán qí xiāng wéi miào xūn wú bú piān
遮^ㄓ不^ㄨ善^{ㄕㄢˋ}法^{ㄈㄚˋ}。為^{ㄨㄟˊ}善^{ㄕㄢˋ}法^{ㄈㄚˋ}律^{ㄌㄨˋ}。即^ㄐ是^ㄕ無^ㄨ上^{ㄕㄨㄤˋ}。
zhē bú shàn fǎ wéi shàn fǎ lǜ jí shì wú shàng
妙^{ㄇㄧㄠˋ}寶^{ㄅㄠˋ}之^ㄓ藏^{ㄘㄤˊ}。上^{ㄕㄨㄤˋ}族^{ㄈㄨˊ}種^{ㄓㄨㄥˋ}姓^{ㄒㄩㄥˋ}。大^{ㄉㄚˋ}寂^{ㄐㄧˋ}靜^{ㄐㄧㄥˋ}處^{ㄔㄨˋ}。
miào bǎo zhī zàng shàng zú zhǒng xìng dà jí jìng chù
是^ㄕ甘^{ㄍㄢ}露^{ㄌㄨˋ}味^{ㄨㄟˊ}。生^{ㄕㄨㄥ}善^{ㄕㄢˋ}法^{ㄈㄚˋ}地^{ㄉㄧˋ}。直^ㄓ發^{ㄈㄚˋ}是^ㄕ心^{ㄒㄩㄥ}。
shì gān lù wèi shēng shàn fǎ dì zhí fā shì xīn
尚^{ㄕㄨㄤˋ}得^{ㄉㄝˊ}如^{ㄖㄨˊ}是^ㄕ無^ㄨ量^{ㄌㄩㄤˋ}利^{ㄌㄧˋ}益^{ㄧˋ}。況^{ㄎㄨㄤˋ}復^{ㄈㄨˋ}一^{ㄧˋ}心^{ㄒㄩㄥ}受^{ㄕㄞˋ}。
shàng dé rú shì wú liàng lì yì kuàng fù yì xīn shòu
持^ㄔ不^ㄨ毀^{ㄍㄨㄞˋ}。
chí bù huǐ

Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin.

Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the sixth major Precept.

[Shakyamuni Buddha, addressing the elder's son Wholesome Birth:] Good man! If, after having received the transmission of these Upasaka/Upasika Precepts, a person can uphold them with utmost sincerity and guard against infraction and transgression, such a person will accordingly attain the Fruition of these Precepts.

Good man! The Upasaka/Upasika Precepts are called strands of gems and adornments. Their fragrance is subtle, wonderful and pervades everywhere. The Precepts shield us from unwholesome dharmas and function as the Vinaya of wholesome dharmas. They are a treasury of unsurpassed, wondrous jewels. They are the great, still, and quiet place of supremely noble birth, the flavor of sweet dew, and the ground that nurtures wholesome dharmas.

The straightforward intent to receive and uphold them alone will bring us limitless benefits. How much the more is that the case when we are further able to single-mindedly receive and uphold these Precepts without transgression!

二十八輕戒

èr shí bā qīng jiè

不供養父母師長戒第一
bú gòng yàng fù mǔ shī zhǎng jiè dì yī

善男子。如佛說言。若優婆塞(夷)。

受持戒已。不能供養父母師長。

是優婆塞(夷)得失意罪。不起墮落。

不淨有作。

耽樂飲酒戒第二

若優婆塞(夷)受持戒已。耽樂飲酒。

是優婆塞(夷)得失意罪。不起墮落。

不淨有作。

II. THE TWENTY-EIGHT MINOR PRECEPTS

1. The First Minor Precept: The Precept against

Failure to Make Offerings to Our Parents, Teachers, and Elders

[Shakyamuni Buddha continues addressing the elder's son Wholesome Birth:]

Good man! As the Buddha has said, if an Upasaka/Upasika who has received and should be upholding this Precept fails to make offerings to and provide for his/her parents, teachers, and elders, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

2. The Second Minor Precept : The Precept against

Indulging in Intoxicants, Drugs, and Stimulants for Pleasure

If an Upasaka/Upasika who has received and should be upholding this Precept indulges in intoxicants, drugs, or stimulants for pleasure, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

不_{ㄉㄨˋ} 瞻_{ㄓㄢ} 病_{ㄅㄧㄥˋ} 苦_{ㄎㄨˇ} 戒_{ㄐㄟˋ} 第_{ㄉㄧˋ} 三_{ㄙㄢ}
bù zhān bìng kǔ jiè dì sān

若_{ㄖㄨㄛˋ} 優_ㄩ 婆_{ㄆㄛ} 塞_{ㄙㄞˋ} (夷_ㄧ) 受_{ㄕㄞˋ} 持_ㄔ 戒_{ㄐㄟˋ} 已_{ㄧˇ} 。 惡_{ㄝˋ} 心_{ㄒㄩㄣ} 不_{ㄉㄨˋ} 能_{ㄋㄥˊ}
ruò yōu pó sài yí shòu chí jiè yǐ è xīn bù néng

瞻_{ㄓㄢ} 視_{ㄕㄨˋ} 病_{ㄅㄧㄥˋ} 苦_{ㄎㄨˇ} 。 是_{ㄕㄨˋ} 優_ㄩ 婆_{ㄆㄛ} 塞_{ㄙㄞˋ} (夷_ㄧ) 得_{ㄉㄛˊ} 失_{ㄕㄨˋ} 意_{ㄧˋ} 罪_{ㄗㄞˋ}
zhān shì bìng kǔ shì yōu pó sài yí dé shī yì zuì

不_{ㄉㄨˋ} 起_{ㄑǐ} 墮_{ㄉㄨㄛˋ} 落_{ㄌㄨㄛˋ} 。 不_{ㄉㄨˋ} 淨_{ㄐㄥˋ} 有_{ㄩˇ} 作_{ㄗㄨㄛˋ} 。
bù qǐ duò luò bú jìng yǒu zuò

見_{ㄐㄢˋ} 乞_{ㄑǐ} 不_{ㄉㄨˋ} 予_{ㄩˇ} 戒_{ㄐㄟˋ} 第_{ㄉㄧˋ} 四_{ㄙㄧˋ}
jiàn qǐ bù yǔ jiè dì sì

若_{ㄖㄨㄛˋ} 優_ㄩ 婆_{ㄆㄛ} 塞_{ㄙㄞˋ} (夷_ㄧ) 受_{ㄕㄞˋ} 持_ㄔ 戒_{ㄐㄟˋ} 已_{ㄧˇ} 。 見_{ㄐㄢˋ} 有_{ㄩˇ} 乞_{ㄑǐ} 者_{ㄓㄝˋ} 。
ruò yōu pó sài yí shòu chí jiè yǐ jiàn yǒu qǐ zhě

不_{ㄉㄨˋ} 能_{ㄋㄥˊ} 多_{ㄉㄨㄛ} 少_{ㄕㄞˋ} 隨_{ㄕㄨㄟ} 宜_ㄧ 分_{ㄈㄣ} 與_{ㄩˇ} 。 空_{ㄎㄨㄥ} 遣_{ㄑㄩㄢ} 還_{ㄏㄨㄢ} 者_{ㄓㄝˋ} 。
bù néng duō shǎo suí yí fēn yǔ kōng qiǎn huán zhě

是_{ㄕㄨˋ} 優_ㄩ 婆_{ㄆㄛ} 塞_{ㄙㄞˋ} (夷_ㄧ) 得_{ㄉㄛˊ} 失_{ㄕㄨˋ} 意_{ㄧˋ} 罪_{ㄗㄞˋ} 。 不_{ㄉㄨˋ} 起_{ㄑǐ} 墮_{ㄉㄨㄛˋ} 落_{ㄌㄨㄛˋ} 。
shì yōu pó sài yí dé shī yì zuì bù qǐ duò luò

不_{ㄉㄨˋ} 淨_{ㄐㄥˋ} 有_{ㄩˇ} 作_{ㄗㄨㄛˋ} 。
bú jìng yǒu zuò

3. The Third Minor Precept: The Precept against
Failure to Care for the Sick

If an Upasaka/Upasika who has received and should be upholding this Precept fails to care for the sick, due to evil motivations, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

4. The Fourth Minor Precept: The Precept against
Failure to be Charitable to People in Need

If an Upasaka/Upasika who has received and should be upholding this Precept fails to distribute an appropriate amount of what is requested upon encountering someone in need, and instead sends the person in need away empty-handed, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

見^{ㄐㄩㄢˋ}四^{ㄇㄨˋ}眾^{ㄓㄨㄥˋ}尊^{ㄗㄨㄣ}長^{ㄓㄤˋ}不^{ㄅㄨˋ}承^{ㄔㄥ}禮^{ㄌㄧˇ}拜^{ㄅㄞˋ}戒^{ㄐㄞˋ}第^{ㄉㄧˋ}五^{ㄨˇ}
jiàn sì zhòng zūn zhǎng bù chéng lǐ bài jiè dì wǔ

若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})受^{ㄕㄨㄞˋ}持^{ㄔㄧˊ}戒^{ㄐㄞˋ}已^{ㄧˇ}。若^{ㄖㄨㄛˋ}見^{ㄐㄩㄢˋ}比^{ㄅㄧˇ}丘^{ㄑㄩ}、

比^{ㄅㄧˇ}丘^{ㄑㄩ}尼^{ㄋㄧˊ}、長^{ㄓㄤˋ}老^{ㄌㄠˇ}、先^{ㄒㄩㄢ}宿^{ㄙㄨˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}、優^{ㄩㄠ}

婆^{ㄆㄛˊ}夷^{ㄧˊ}等^{ㄉㄥ}。不^{ㄅㄨˋ}起^{ㄑǐ}承^{ㄔㄥ}迎^{ㄩㄥ}禮^{ㄌㄧˇ}拜^{ㄅㄞˋ}問^{ㄨㄨㄣˋ}訊^{ㄒㄩㄢˋ}。是^{ㄕㄨˋ}

優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})得^{ㄉㄛˊ}失^{ㄕㄨㄞˋ}意^{ㄧˋ}罪^{ㄗㄞˋ}。不^{ㄅㄨˋ}起^{ㄑǐ}墮^{ㄉㄨㄞˋ}落^{ㄌㄨㄛˋ}。
yōu pó sài yí dé shī yì zuì bù qǐ duò luò

不^{ㄅㄨˋ}淨^{ㄐㄥˋ}有^{ㄩˇ}作^{ㄗㄨㄛˋ}。
bú jìng yǒu zuò

見^{ㄐㄩㄢˋ}四^{ㄇㄨˋ}眾^{ㄓㄨㄥˋ}毀^{ㄏㄨㄞˋ}戒^{ㄐㄞˋ}心^{ㄒㄩㄢ}生^{ㄕㄨㄥ}憍^{ㄐㄩㄞ}慢^{ㄇㄢˋ}戒^{ㄐㄞˋ}第^{ㄉㄧˋ}六^{ㄌㄩˋ}
jiàn sì zhòng huǐ jiè xīn shēng jiāo màn jiè dì liù

若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})受^{ㄕㄨㄞˋ}持^{ㄔㄧˊ}戒^{ㄐㄞˋ}已^{ㄧˇ}。若^{ㄖㄨㄛˋ}見^{ㄐㄩㄢˋ}比^{ㄅㄧˇ}丘^{ㄑㄩ}、

比^{ㄅㄧˇ}丘^{ㄑㄩ}尼^{ㄋㄧˊ}、優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}、優^{ㄩㄠ}婆^{ㄆㄛˊ}夷^{ㄧˊ}。毀^{ㄏㄨㄞˋ}所^{ㄕㄨㄛˋ}

受^{ㄕㄨㄞˋ}戒^{ㄐㄞˋ}。心^{ㄒㄩㄢ}生^{ㄕㄨㄥ}憍^{ㄐㄩㄞ}慢^{ㄇㄢˋ}。言^{ㄩㄢˊ}我^{ㄨㄛˇ}勝^{ㄕㄨㄥˋ}彼^{ㄅㄧˇ}。彼^{ㄅㄧˇ}

不^{ㄅㄨˋ}如^{ㄖㄨˊ}我^{ㄨㄛˇ}。是^{ㄕㄨˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})得^{ㄉㄛˊ}失^{ㄕㄨㄞˋ}意^{ㄧˋ}罪^{ㄗㄞˋ}。
bù rú wǒ shì yōu pó sài yí dé shī yì zuì

不^{ㄅㄨˋ}起^{ㄑǐ}墮^{ㄉㄨㄞˋ}落^{ㄌㄨㄛˋ}。不^{ㄅㄨˋ}淨^{ㄐㄥˋ}有^{ㄩˇ}作^{ㄗㄨㄛˋ}。
bù qǐ duò luò bú jìng yǒu zuò

5. The Fifth Minor Precept: The Precept against Failure to be Hospitable to, Bow to, and Pay Respect to Elders and Seniors of the Fourfold Assembly

If an Upasaka/Upasika who has received and should be upholding this Precept, fails to rise, be hospitable to, bow to and pay respect to Bhikshus, Bhiksunis, Elder Masters, and/or senior Upasakas or Upasikas upon encountering them, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

6. The Sixth Minor Precept: The Precept against Becoming Arrogant upon Seeing Members of the Fourfold Assembly Violate Precepts

If an Upasaka/Upasika who has received and should be upholding this Precept becomes arrogant upon seeing Bhikshus, Bhikshunis, and/or Upasakas or Upasikas violate the Precepts they have received, and says, “I am superior to them; they are inferior to me,” he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

不_{ㄨㄛˋ}持_ㄇ六_{ㄌㄨˋ}齋_{ㄓㄞ}戒_{ㄐㄟ}第_ㄉ七_ㄑ
bù chí liù zhāi jiè dì qī

若_{ㄖㄨㄛˋ}優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)受_ㄕ持_ㄇ戒_{ㄐㄟ}已_ㄧ。一_ㄧ月_{ㄩㄝˋ}之_ㄓ中_{ㄓㄨㄥ}
ruò yōu pó sài yí shòu chí jiè yǐ yí yuè zhī zhōng

不_{ㄨㄛˋ}能_{ㄋㄥˊ}六_{ㄌㄨˋ}日_ㄖ受_ㄕ持_ㄇ八_ㄉ戒_{ㄐㄟ}。供_{ㄍㄨㄥ}養_{ㄩㄤˋ}三_{ㄙㄢ}寶_{ㄅㄞ}。
bù néng liù rì shòu chí bā jiè gòng yàng sān bǎo

是_ㄕ優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)得_{ㄉㄛ}失_ㄕ意_ㄧ罪_ㄑ。不_{ㄨㄛˋ}起_ㄑ墮_{ㄉㄨㄛˋ}落_{ㄌㄨㄛˋ}。
shì yōu pó sài yí dé shī yì zuì bù qǐ duò luò

不_{ㄨㄛˋ}淨_{ㄐㄥˋ}有_ㄩ作_{ㄗㄨㄛˋ}。
bú jìng yǒu zuò

不_{ㄨㄛˋ}往_{ㄨㄤˋ}聽_{ㄊㄩㄥ}法_{ㄉㄜ}戒_{ㄐㄟ}第_ㄉ八_ㄉ
bù wǎng tīng fǎ jiè dì bā

若_{ㄖㄨㄛˋ}優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)受_ㄕ持_ㄇ戒_{ㄐㄟ}已_ㄧ。四_ㄙ十_ㄕ里_ㄌ中_{ㄓㄨㄥ}
ruò yōu pó sài yí shòu chí jiè yǐ sì shí lǐ zhōng

有_ㄩ講_{ㄐㄩㄤ}法_{ㄉㄜ}處_{ㄔㄨˋ}不_{ㄨㄛˋ}能_{ㄋㄥˊ}往_{ㄨㄤˋ}聽_{ㄊㄩㄥ}。是_ㄕ優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)
yǒu jiǎng fǎ chù bù néng wǎng tīng shì yōu pó sài yí

得_{ㄉㄛ}失_ㄕ意_ㄧ罪_ㄑ。不_{ㄨㄛˋ}起_ㄑ墮_{ㄉㄨㄛˋ}落_{ㄌㄨㄛˋ}。不_{ㄨㄛˋ}淨_{ㄐㄥˋ}有_ㄩ作_{ㄗㄨㄛˋ}。
dé shī yì zuì bù qǐ duò luò bù jìng yǒu zuò

受_ㄕ用_{ㄩㄥ}僧_{ㄙㄥ}物_{ㄨˋ}戒_{ㄐㄟ}第_ㄉ九_ㄑ
shòu yòng sēng wù jiè dì jiǔ

若_{ㄖㄨㄛˋ}優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)受_ㄕ持_ㄇ戒_{ㄐㄟ}已_ㄧ。受_ㄕ招_{ㄓㄞ}提_ㄊ僧_{ㄙㄥ}
ruò yōu pó sài yí shòu chí jiè yǐ shòu zhāo tí sēng

臥_{ㄨㄛˋ}具_{ㄐㄩ}床_{ㄔㄨㄤ}座_{ㄗㄨㄛˋ}。是_ㄕ優_ㄩ婆_{ㄆㄛ}塞_{ㄙㄞ}(夷_ㄧ)得_{ㄉㄛ}失_ㄕ意_ㄧ罪_ㄑ。
wò jù chuáng zuò shì yōu pó sài yí dé shī yì zuì

不_{ㄨㄛˋ}起_ㄑ墮_{ㄉㄨㄛˋ}落_{ㄌㄨㄛˋ}。不_{ㄨㄛˋ}淨_{ㄐㄥˋ}有_ㄩ作_{ㄗㄨㄛˋ}。
bù qǐ duò luò bù jìng yǒu zuò

7. The Seventh Minor Precept: The Precept against

Failure to Observe the Six Days of Vegetarian Fasting and Holding Precepts

If an Upasaka/Upasika who has received and should be upholding this Precept fails to observe the six days of holding the Eight Precepts and making offerings to the Triple Jewel every month, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

8. The Eighth Minor Precept: The Precept against Failure to Go to Listen to the Dharma

If an Upasaka/Upasika who has received and should be upholding this Precept fails to go and listen to the Dharma when it is being lectured anywhere within a twelve-and-a-half mile radius, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

9. The Ninth Minor Precept: The Precept against Taking

Items Belonging to the Sangha

If an Upasaka/Upasika who has received and should be upholding this Precept takes the beds, seats, or bedding belonging to the Sangha of the four directions, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

飲蟲水戒第十

yīn chóng shuǐ jiè dì shí

若優婆塞(夷)受持戒已。疑水有蟲

故便飲之。是優婆塞(夷)得失意罪。

不起墮落。不淨有作。

險難獨行戒第十一

xiǎn nán dú xíng jiè dì shí yī

若優婆塞(夷)受持戒已。險難之處

無伴獨行。是優婆塞(夷)得失意罪。

不起墮落。不淨有作。

獨宿尼寺戒第十二

dú sù ní sì jiè dì shí èr

若優婆塞(夷)受持戒已。獨宿尼寺。

是優婆塞(夷)得失意罪。不起墮落。

不淨有作。

10. The Tenth Minor Precept: The Precept against

Drinking Water that Contains Bugs

If an Upasaka/Upasika who has received and should be upholding this Precept deliberately drinks water that he/she suspects contains bugs, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

11. The Eleventh Minor Precept: The Precept against

Traveling Alone through Dangerous Places

If an Upasaka/Upasika who has received and should be upholding this Precept travels without a companion through dangerous places, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

12. The Twelfth Minor Precept: The Precept against

Staying Overnight Unchaperoned in a Convent or a Monastery

If an Upasaka/Upasika who has received and should be upholding this Precept stays overnight unchaperoned in a convent or a monastery, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

為^{ㄨㄞˋ}財^{ㄘㄞˊ}打^{ㄉㄚˇ}人^{ㄖㄣˊ}戒^{ㄐㄞˋ}第^{ㄉㄧˋ}十^ㄕ三^{ㄙㄢ}
wèi cái dǎ rén jiè dì shí sān

若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})受^{ㄕㄞˋ}持^{ㄔㄧˊ}戒^{ㄐㄞˋ}已^{ㄧˇ}。為^{ㄨㄞˋ}於^ㄩ財^{ㄘㄞˊ}命^{ㄇㄧㄥˋ}。
ruò yōu pó sài yí shòu chí jiè yǐ wèi yú cái mìng
打^{ㄉㄚˇ}罵^{ㄇㄚˋ}奴^{ㄋㄨˊ}婢^{ㄅㄧˊ}、僮^{ㄊㄨㄥˊ}僕^{ㄆㄨˇ}、外^{ㄨㄞˋ}人^{ㄖㄣˊ}。是^{ㄕㄞˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}
dǎ mà nú bì 、 tóng pú wài rén shì yōu pó
塞^{ㄙㄞˋ}(夷^{ㄧˊ})得^{ㄉㄉㄛˊ}失^{ㄕㄞˋ}意^{ㄧˊ}罪^{ㄕㄞˋ}。不^{ㄨˋ}起^{ㄑㄩˇ}墮^{ㄉㄨㄞˋ}落^{ㄌㄨㄛˋ}。不^{ㄨˋ}淨^{ㄐㄥˋ}
sài yí dé shī yì zuì 。 bù qǐ duò luò bú jìng
有^{ㄩˇ}作^{ㄗㄨㄛˋ}。
yǒu zuò

殘^{ㄘㄢˊ}食^{ㄕㄞˊ}施^{ㄕㄞ}四^{ㄙㄧˋ}眾^{ㄓㄨㄥˋ}戒^{ㄐㄞˋ}第^{ㄉㄧˋ}十^ㄕ四^{ㄙㄧˋ}
cán shí shī sì zhòng jiè dì shí sì

若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})受^{ㄕㄞˋ}持^{ㄔㄧˊ}戒^{ㄐㄞˋ}已^{ㄧˇ}。若^{ㄖㄨㄛˋ}以^{ㄧˇ}殘^{ㄘㄢˊ}食^{ㄕㄞˊ}
ruò yōu pó sài yí shòu chí jiè yǐ ruò yǐ cán shí
施^{ㄕㄞ}於^ㄩ比^{ㄅㄧˊ}丘^{ㄑㄩ}、比^{ㄅㄧˊ}丘^{ㄑㄩ}尼^{ㄋㄧˊ}、優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}、優^{ㄩㄠ}
shī yú bǐ qiū 、 bǐ qiū ní yōu pó sài yōu
婆^{ㄆㄛˊ}夷^{ㄧˊ}。是^{ㄕㄞˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})得^{ㄉㄉㄛˊ}失^{ㄕㄞˋ}意^{ㄧˊ}罪^{ㄕㄞˋ}。不^{ㄨˋ}
pó yí shì yōu pó sài yí dé shī yì zuì bú
起^{ㄑㄩˇ}墮^{ㄉㄨㄞˋ}落^{ㄌㄨㄛˋ}。不^{ㄨˋ}淨^{ㄐㄥˋ}有^{ㄩˇ}作^{ㄗㄨㄛˋ}。
qǐ duò luò bú jìng yǒu zuò

蓄^{ㄒㄨˋ}貓^{ㄇㄠ}狸^{ㄌㄧˊ}戒^{ㄐㄞˋ}第^{ㄉㄧˋ}十^ㄕ五^{ㄨˇ}
xù māo lí jiè dì shí wǔ

若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})受^{ㄕㄞˋ}持^{ㄔㄧˊ}戒^{ㄐㄞˋ}已^{ㄧˇ}。若^{ㄖㄨㄛˋ}蓄^{ㄒㄨˋ}貓^{ㄇㄠ}狸^{ㄌㄧˊ}。
ruò yōu pó sài yí shòu chí jiè yǐ ruò xù māo lí
是^{ㄕㄞˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄧˊ})得^{ㄉㄉㄛˊ}失^{ㄕㄞˋ}意^{ㄧˊ}罪^{ㄕㄞˋ}。不^{ㄨˋ}起^{ㄑㄩˇ}墮^{ㄉㄨㄞˋ}落^{ㄌㄨㄛˋ}。
shì yōu pó sài yí dé shī yì zuì bú qǐ duò luò
不^{ㄨˋ}淨^{ㄐㄥˋ}有^{ㄩˇ}作^{ㄗㄨㄛˋ}。
bú jìng yǒu zuò

13. The Thirteenth Minor Precept: The Precept against

Beating People as a Livelihood or for a Wage

If an Upasaka/Upasika who has received and should be upholding this Precept beats or verbally abuses slaves, servants, errand boys or girls, or other hired help, doing that as a livelihood or for a wage, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

14. The Fourteenth Minor Precept: The Precept against

Bringing Leftover Food to Offer to the Fourfold Assembly

If an Upasaka/Upasika who has received and should be upholding this Precept brings leftover food to offer to Bhikshus, Bhikshunis, Upasakas and Upasikas, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

15. The Fifteenth Minor Precept: The Precept against

Keeping Cats and Other Predatory Animals

If an Upasaka/Upasika who has received and should be upholding this Precept keeps cats or other predatory animals, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

蓄^ト 養^一 畜^多 獸^多 不^多 淨^ト 施^ア 戒^ト 第^カ 十^ア 六^カ
xù yǎng chù shòu bú jìng shī jiè dì shí liù

若^ト 優^一 婆^多 塞^カ (夷^一) 受^ア 持^イ 戒^ト 已^一 。 蓄^ト 養^一 象^ト 、
ruò yōu pó sài yí shòu chí jiè yǐ xù yǎng xiàng
馬^ト 、 牛^ト 、 羊^ト 、 駝^ト 、 驢^ト 、 一^一 切^ト 畜^多 獸^多 。
mǎ niú yáng tuó lú yí qiè chù shòu
不^ト 作^ト 淨^ト 施^ア 未^一 受^ア 戒^ト 者^ト 。 是^ア 優^一 婆^多 塞^カ (夷^一)
bú zuò jìng shī wèi shòu jiè zhě shì yōu pó sài yí
得^ト 失^ア 意^一 罪^ト 。 不^ト 起^ト 墮^ト 落^ト 。 不^ト 淨^ト 有^ト 作^ト 。
dé shī yì zuì bú qǐ duò luò bú jìng yǒu zuò

不^ト 蓄^ト 三^カ 衣^一 鉢^ト 杖^ト 戒^ト 第^カ 十^ア 七^カ
bú xù sān yī bō zhàng jiè dì shí qī

若^ト 優^一 婆^多 塞^カ (夷^一) 受^ア 持^イ 戒^ト 已^一 。 若^ト 不^ト 儲^多 蓄^ト
ruò yōu pó sài yí shòu chí jiè yǐ ruò bù chù xù
僧^ト 伽^ト 梨^ト 、 衣^一 、 鉢^ト 、 錫^ト 杖^ト 。 是^ア 優^一 婆^多
sēng qié lí yī bō xí zhàng shì yōu pó
塞^カ (夷^一) 得^ト 失^ア 意^一 罪^ト 。 不^ト 起^ト 墮^ト 落^ト 。 不^ト 淨^ト
sài yí dé shī yì zuì bú qǐ duò luò bú jìng
有^ト 作^ト 。
yǒu zuò

作^ト 田^ト 不^ト 求^ト 淨^ト 水^ト 陸^ト 種^ト 處^ト 戒^ト 第^カ 十^ア 八^カ
zuò tián bú qiú jìng shuǐ lù zhòng chù jiè dì shí bā

若^ト 優^一 婆^多 塞^カ (夷^一) 受^ア 持^イ 戒^ト 已^一 。 若^ト 為^ト 身^ト 命^ト
ruò yōu pó sài yí shòu chí jiè yǐ ruò wèi shēn mìng
須^ト 田^ト 作^ト 者^ト 。 不^ト 求^ト 淨^ト 水^ト 及^ト 陸^ト 種^ト 處^ト 。
xū tián zuò zhě bú qiú jìng shuǐ jí lù zhòng chù
是^ア 優^一 婆^多 塞^カ (夷^一) 得^ト 失^ア 意^一 罪^ト 。 不^ト 起^ト 墮^ト 落^ト 。
shì yōu pó sài yí dé shī yì zuì bú qǐ duò luò
不^ト 淨^ト 有^ト 作^ト 。
bú jìng yǒu zuò

16. The Sixteenth Minor Precept: The Precept against

Raising Domestic or Wild Animals without Performing Pure Giving

If an Upasaka/Upasika who has received and should be upholding this Precept raises elephants, horses, cattle, sheep or goats, camels, donkeys or mules, or any other kind of animals whether domestic or wild, and fails to bestow those animals on someone who has not taken this Precept in an act of pure giving, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

17. The Seventeenth Minor Precept: The Precept against

Failure to Keep in Reserve the Three Robes, a Bowl, and a Ringing Staff

If an Upasaka/Upasika who has received and should be upholding this Precept fails to keep in reserve the *samghati* and other robes, a bowl, and a ringing staff, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

18. The Eighteenth Minor Precept: The Precept Against

Failure to Look for Pure Water to Irrigate Land Crops

If an Upasaka/Upasika who has received and should be upholding this Precept needs to engage in agricultural work as a means to earn a livelihood, but fails to look for pure water to irrigate the crops, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

市^{ㄇˋ} 易^{ㄧˋ} 販^{ㄉㄢˋ} 賣^{ㄇㄞˋ} 斗^{ㄉㄡˋ} 秤^{ㄔㄥˋ} 不^{ㄅㄨˋ} 平^{ㄆㄧㄥˊ} 戒^{ㄐㄟˋ} 第^{ㄉㄧˋ} 十^ㄕ 九^{ㄐㄩˊ}
shì yì fàn mài dòu chēng bù píng jiè dì shí jiǔ

若^{ㄖㄨㄛˋ} 優^ㄩ 婆^{ㄆㄛ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 受^{ㄕㄨˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄟˋ} 已^{ㄧˊ} 。 為^{ㄨㄟˋ} 於^ㄨ 身^{ㄕㄨㄥ} 命^{ㄇㄧㄥˋ}
ruò yōu pó sài yí shòu chí jiè yǐ wèi yú shēn mìng

若^{ㄖㄨㄛˋ} 作^{ㄗㄨㄛˋ} 市^{ㄇˋ} 易^{ㄧˋ} 斗^{ㄉㄡˋ} 稱^{ㄔㄥˋ} 賣^{ㄇㄞˋ} 物^{ㄨˋ} 。 一^{ㄧˋ} 說^{ㄕㄨㄟ} 價^{ㄐㄩㄚˋ} 已^{ㄧˊ} 不^{ㄅㄨˋ}
ruò zuò shì yì dòu chēng mài wù yì shuo jià yǐ bù

得^{ㄉㄉㄛˋ} 前^{ㄑㄩㄢˊ} 卻^{ㄑㄩㄝˋ} 。 捨^{ㄕㄟˋ} 賤^{ㄐㄧㄢˋ} 趣^{ㄑㄩˋ} 貴^{ㄍㄨㄟˋ} 。 斗^{ㄉㄡˋ} 稱^{ㄔㄥˋ} 量^{ㄌㄩㄤˋ} 物^{ㄨˋ} 。
dé qián què shě jiàn qù guì dòu chēng liáng wù

任^{ㄖㄣˋ} 前^{ㄑㄩㄢˊ} 平^{ㄆㄧㄥˊ} 用^{ㄩㄥˋ} 。 如^{ㄖㄨˊ} 其^{ㄑㄧˊ} 不^{ㄅㄨˋ} 平^{ㄆㄧㄥˊ} 。 應^{ㄩㄥ} 語^{ㄩˋ} 令^{ㄌㄩㄥˋ} 平^{ㄆㄧㄥˊ} 。
rèn qián píng yòng rú qí bù píng yīng yǔ lìng píng

若^{ㄖㄨㄛˋ} 不^{ㄅㄨˋ} 如^{ㄖㄨˊ} 是^{ㄕㄨˋ} 。 是^{ㄕㄨˋ} 優^ㄩ 婆^{ㄆㄛ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 得^{ㄉㄉㄛˋ} 失^{ㄕㄨˋ} 意^{ㄧˋ} 罪^{ㄗㄨㄟˋ} 。
ruò bù rú shì shì yōu pó sài yí dé shī yì zuì

不^{ㄅㄨˋ} 起^{ㄑㄩˋ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。 不^{ㄅㄨˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˋ} 作^{ㄗㄨㄛˋ} 。
bù qǐ duò luò bú jìng yǒu zuò

非^{ㄈㄟ} 時^{ㄕㄨˋ} 非^{ㄈㄟ} 處^{ㄑㄩˋ} 行^{ㄒㄩㄥˊ} 欲^{ㄩˋ} 戒^{ㄐㄟˋ} 第^{ㄉㄧˋ} 二^{ㄉㄨˊ} 十^ㄕ
fēi shí fēi chù xíng yù jiè dì èr shí

若^{ㄖㄨㄛˋ} 優^ㄩ 婆^{ㄆㄛ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 受^{ㄕㄨˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄟˋ} 已^{ㄧˊ} 。 若^{ㄖㄨㄛˋ} 於^ㄨ 非^{ㄈㄟ} 處^{ㄑㄩˋ} 、
ruò yōu pó sài yí shòu chí jiè yǐ ruò yú fēi chù

非^{ㄈㄟ} 時^{ㄕㄨˋ} 行^{ㄒㄩㄥˊ} 欲^{ㄩˋ} 。 是^{ㄕㄨˋ} 優^ㄩ 婆^{ㄆㄛ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 得^{ㄉㄉㄛˋ} 失^{ㄕㄨˋ} 意^{ㄧˋ} 罪^{ㄗㄨㄟˋ} 。
fēi shí xíng yù shì yōu pó sài yí dé shī yì zuì

不^{ㄅㄨˋ} 起^{ㄑㄩˋ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。 不^{ㄅㄨˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˋ} 作^{ㄗㄨㄛˋ} 。
bù qǐ duò luò bú jìng yǒu zuò

19. The Nineteenth Minor Precept: The Precept against Trading or Doing Business Using Altered Weights and Measures and Failure to Honor Prior Agreements

If an Upasaka/Upasika who has received and should be upholding this Precept engages in business transactions as a means to earn a livelihood, using weights and measures in the sale of merchandise, then once a price has been agreed upon, he/she must not retract it and demand a higher price. Any weighing and measuring should be done fairly and in full view, and if they are not, the differences should be stated and adjustments made. Otherwise, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

20. The Twentieth Minor Precept: The Precept against Engaging in Conjugal Relations at the Wrong Times or Places

If an Upasaka/Upasika who has received and should be upholding this Precept engages in conjugal relations at the wrong places or wrong times, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

商賈不輸官稅戒第二十一
shāng gǔ bù shū guān shuì jiè dì èr shí yī

若優婆塞(夷)受持戒已。商估販賣
ruò yōu pó sài yí shòu chí jiè yǐ shāng gu fān mài
不輸官稅。盜棄去者。是優婆塞
bù shū guān shuì dào qì qù zhě shì yōu pó sài
(夷)得意罪。不起墮落。不淨有
yí dé shī yì zuì bù qǐ duò luò bú jìng yǒu
作。
zuò

犯國制戒第二十二
fàn guó zhì jiè dì èr shí èr

若優婆塞(夷)受持戒已。若犯國制。
ruò yōu pó sài yí shòu chí jiè yǐ ruò fàn guó zhì
是優婆塞(夷)得意罪。不起墮落。
shì yōu pó sài yí dé shī yì zuì bù qǐ duò luò
不淨有作。
bú jìng yǒu zuò

得新食不供三寶戒第二十三
dé xīn shí bù gòng sān bǎo jiè dì èr shí sān

若優婆塞(夷)受持戒已。若得新穀、
ruò yōu pó sài yí shòu chí jiè yǐ ruò dé xīn gǔ
果、菰、菜、茹。不先奉獻、供
guǒ luǒ cài rú bù xiān fèng xiàn gòng
養三寶。先自受者。是優婆塞(夷)
yàng sān bǎo xiān zì shòu zhě shì yōu pó sài yí
得失意罪。不起墮落。不淨有作。
dé shī yì zuì bù qǐ duò luò bú jìng yǒu zuò

21. The Twenty-first Minor Precept: The Precept against

Failure to Pay Official Taxes When Doing Business

If an Upasaka/Upasika who has received and should be upholding this Precept does not pay the official taxes when engaged in trade or commerce, as when buying or selling, but instead defaults on or evades them, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

22. The Twenty-second Minor Precept: The Precept against

Breaking Federal and Civil Laws

If an Upasaka/Upasika who has received and should be upholding this Precept violates federal or civil laws, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

23. The Twenty-third Minor Precept: The Precept against

Failure to Offer New Food to the Triple Jewel First

If an Upasaka/Upasika who has received and should be upholding this Precept obtains newly acquired grains, fruit of trees or vines, root or other vegetables and does not offer them first to the Triple Jewel, but instead first takes them for himself/herself, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

僧^{㄄ㄨㄥ} 不^{ㄨㄛˋ} 聽^{ㄊㄩㄥ} 說^{ㄕㄨㄛ} 法^{ㄈㄚˇ} 輒^{ㄓㄜˊ} 自^{ㄗㄧˋ} 作^{ㄗㄨㄛˋ} 戒^{ㄐㄟˋ} 第^{ㄉㄧˋ} 二^{ㄉㄨˋ} 十^ㄕ 四^{ㄙㄧˋ}

若^{ㄖㄨㄛˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 受^{ㄕㄨㄟˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄟˋ} 已^{ㄧˇ} 。 僧^{㄄ㄨㄥ} 若^{ㄖㄨㄛˋ} 不^{ㄨㄛˋ} 聽^{ㄊㄩㄥ}

說^{ㄕㄨㄛ} 法^{ㄈㄚˇ} 、 讚^{ㄗㄢˋ} 歎^{ㄊㄢˋ} 。 輒^{ㄓㄜˊ} 自^{ㄗㄧˋ} 作^{ㄗㄨㄛˋ} 者^{ㄓㄜˊ} 。 是^{ㄕㄨㄟˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ}

塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 得^{ㄉㄛˊ} 失^{ㄕㄨㄟˋ} 意^{ㄧˋ} 罪^{ㄗㄨㄟˋ} 。 不^{ㄨㄛˋ} 起^{ㄑㄩˇ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。 不^{ㄨㄛˋ} 淨^{ㄐㄩㄥˋ}

有^{ㄩˇ} 作^{ㄗㄨㄛˋ} 。

在^{ㄗㄞˋ} 五^{ㄨˇ} 眾^{ㄓㄨㄥˋ} 前^{ㄑㄩㄢˊ} 行^{ㄒㄩㄥˊ} 戒^{ㄐㄟˋ} 第^{ㄉㄧˋ} 二^{ㄉㄨˋ} 十^ㄕ 五^{ㄨˇ}

若^{ㄖㄨㄛˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 受^{ㄕㄨㄟˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄟˋ} 已^{ㄧˇ} 。 道^{ㄉㄠˋ} 路^{ㄌㄨˋ} 若^{ㄖㄨㄛˋ} 在^{ㄗㄞˋ}

比^{ㄅㄧˇ} 丘^{ㄑㄩ} 、 沙^{ㄕㄨㄚ} 彌^{ㄇㄧˊ} 前^{ㄑㄩㄢˊ} 行^{ㄒㄩㄥˊ} 。 是^{ㄕㄨㄟˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 得^{ㄉㄛˊ}

失^{ㄕㄨㄟˋ} 意^{ㄧˋ} 罪^{ㄗㄨㄟˋ} 。 不^{ㄨㄛˋ} 起^{ㄑㄩˇ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。 不^{ㄨㄛˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˇ} 作^{ㄗㄨㄛˋ} 。

僧^{㄄ㄨㄥ} 食^{ㄕㄨˋ} 不^{ㄨㄛˋ} 公^{ㄍㄨㄥ} 分^{ㄈㄣ} 戒^{ㄐㄟˋ} 第^{ㄉㄧˋ} 二^{ㄉㄨˋ} 十^ㄕ 六^{ㄌㄨˋ}

若^{ㄖㄨㄛˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 受^{ㄕㄨㄟˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄟˋ} 已^{ㄧˇ} 。 僧^{㄄ㄨㄥ} 中^{ㄓㄨㄥ} 付^{ㄈㄨˋ} 食^{ㄕㄨˋ} 。

若^{ㄖㄨㄛˋ} 偏^{ㄆㄧㄢ} 為^{ㄨㄟˋ} 師^{ㄕㄨㄟ} 。 選^{ㄒㄩㄢˋ} 擇^{ㄗㄟˊ} 美^{ㄇㄟˇ} 好^{ㄏㄠˇ} 。 過^{ㄍㄨㄛˋ} 分^{ㄈㄣ} 與^{ㄩˇ} 者^{ㄓㄜˊ} 。

是^{ㄕㄨㄟˋ} 優^{ㄩㄠ} 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^{ㄧˊ}) 得^{ㄉㄛˊ} 失^{ㄕㄨㄟˋ} 意^{ㄧˋ} 罪^{ㄗㄨㄟˋ} 。 不^{ㄨㄛˋ} 起^{ㄑㄩˇ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。

不^{ㄨㄛˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˇ} 作^{ㄗㄨㄛˋ} 。

24. The Twenty-fourth Minor Precept: The Precept against

Abruptly Proceeding to Speak Dharma on Our Own without the Sangha's Permission

If an Upasaka/Upasika who has received and should be upholding this Precept abruptly proceeds to speak Dharma or words of praise on his/her own without the Sangha's permission, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

25. The Twenty-fifth Minor Precept: The Precept against

Walking Ahead of the Fivefold Assembly

If an Upasaka/Upasika who has received and should be upholding this Precept walks ahead of the Fivefold Assembly when traveling along a path, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

26. The Twenty-sixth Minor Precept: The Precept against

Apportioning Food to the Sangha Unfairly

If an Upasaka/Upasika who has received and should be upholding this Precept shows favoritism while apportioning food among the Sangha members by selecting delicious food for any given Master and giving more of it to him/her, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

養^{ㄩˇ} 蠶^{ㄘㄢˊ} 戒^{ㄐㄧㄝˋ} 第^{ㄉㄧˋ} 二^{ㄦˊ} 十^ㄕ 七^{ㄑㄧ}
yǎng cán jiè dì èr shí qī

若^{ㄖㄨㄛˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^ㄩ) 受^{ㄕㄨㄟˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄧㄝˋ} 已^{ㄩˇ} 。 若^{ㄖㄨㄛˋ} 養^{ㄩˇ} 蠶^{ㄘㄢˊ} 者^{ㄓㄥˇ} 。
ruò yōu pó sài yí shòu chí jiè yǐ ruò yǎng cán zhě 。
是^ㄕ 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^ㄩ) 得^{ㄉㄛˊ} 失^ㄕ 意^{ㄩˋ} 罪^{ㄗㄟˋ} 。 不^{ㄨˋ} 起^{ㄑㄩ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。
shì yōu pó sài yí dé shī yì zuì bù qǐ duò luò 。
不^{ㄨˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˇ} 作^{ㄗㄨㄛˋ} 。
bú jìng yǒu zuò 。

行^{ㄒㄩㄥˊ} 路^{ㄌㄨˋ} 見^{ㄐㄧㄢˋ} 病^{ㄅㄧㄥˋ} 捨^{ㄕㄟˋ} 去^{ㄑㄩˋ} 戒^{ㄐㄧㄝˋ} 第^{ㄉㄧˋ} 二^{ㄦˊ} 十^ㄕ 八^{ㄅㄚ}
xíng lù jiàn bìng shě qù jiè dì èr shí bā

若^{ㄖㄨㄛˋ} 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ} (夷^ㄩ) 受^{ㄕㄨㄟˋ} 持^{ㄔㄧˊ} 戒^{ㄐㄧㄝˋ} 已^{ㄩˇ} 。 行^{ㄒㄩㄥˊ} 路^{ㄌㄨˋ} 之^ㄓ 時^ㄕ 。
ruò yōu pó sài yí shòu chí jiè yǐ xíng lù zhī shí 。
遇^{ㄩˋ} 見^{ㄐㄧㄢˋ} 病^{ㄅㄧㄥˋ} 者^{ㄓㄥˇ} 。 不^{ㄨˋ} 往^{ㄨㄤˋ} 瞻^{ㄓㄢ} 視^ㄕ 。 為^{ㄨㄟˋ} 作^{ㄗㄨㄛˋ} 方^{ㄈㄤ} 便^{ㄅㄧㄢˋ} 。
yù jiàn bìng zhě bù wǎng zhān shì wèi zuò fāng biàn 。
付^{ㄈㄨˋ} 囑^{ㄓㄨˇ} 所^{ㄕㄨㄛˋ} 在^{ㄗㄞˋ} 。 而^{ㄦˊ} 捨^{ㄕㄟˋ} 去^{ㄑㄩˋ} 者^{ㄓㄥˇ} 。 是^ㄕ 優^ㄩ 婆^{ㄆㄛˊ} 塞^{ㄙㄞˋ}
fù zhǔ suǒ zài ér shě qù zhě shì yōu pó sài
(夷^ㄩ) 得^{ㄉㄛˊ} 失^ㄕ 意^{ㄩˋ} 罪^{ㄗㄟˋ} 。 不^{ㄨˋ} 起^{ㄑㄩ} 墮^{ㄉㄨㄛˋ} 落^{ㄌㄨㄛˋ} 。 不^{ㄨˋ} 淨^{ㄐㄩㄥˋ} 有^{ㄩˇ}
yí dé shī yì zuì bù qǐ duò luò bù jìng yǒu
作^{ㄗㄨㄛˋ} 。
zuò 。

27. The Twenty-seventh Minor Precept: The Precept against Raising Silkworms

If an Upasaka/Upasika who has received and should be upholding this Precept raises silkworms, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

28. The Twenty-eighth Minor Precept: The Precept Against
Abandoning Sick People We Encounters while Traveling

If an Upasaka/Upasika who has received and should be upholding this Precept encounters someone sick while traveling and does not go to check on that person and arrange for his/her care and safe destination, but instead abandons the person, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

* * *

善^{ㄆㄨㄢˋ}男^{ㄋㄢˊ}子^{ㄗㄩˊ}。若^{ㄖㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})至^{ㄓì}心^{ㄒㄩㄣ}能^{ㄋéng}受^{ㄕòu}持^{ㄔㄧ}

如^{ㄖㄨˊ}是^{ㄕㄨㄟˋ}戒^{ㄐㄟˋ}。是^{ㄕㄨㄟˋ}人^{ㄖㄣˊ}名^{ㄇㄩㄥˊ}為^{ㄨㄟˊ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})中^{ㄓㄨㄥ}分^{ㄈㄣ}

陀^{ㄊㄨㄛˊ}利^{ㄌㄧˋ}華^{ㄏㄨㄚ}。優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})中^{ㄓㄨㄥ}微^{ㄨㄟ}妙^{ㄇㄧㄠˋ}上^{ㄕㄨㄥˋ}香^{ㄒㄩㄤ}。

優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})中^{ㄓㄨㄥ}清^{ㄑㄩㄥ}淨^{ㄐㄩㄥˋ}蓮^{ㄌㄧㄢˊ}華^{ㄏㄨㄚ}。優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})

中^{ㄓㄨㄥ}真^{ㄓㄨㄣ}實^{ㄕㄨㄟˋ}珍^{ㄓㄨㄣ}寶^{ㄅㄠˋ}。優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}(夷^{ㄩㄟˊ})中^{ㄓㄨㄥ}丈^{ㄓㄨㄥˋ}夫^{ㄈㄨ}之^ㄓ

人^{ㄖㄣˊ}。

善^{ㄆㄨㄢˋ}男^{ㄋㄢˊ}子^{ㄗㄩˊ}。如^{ㄖㄨˊ}佛^{ㄈㄛˊ}所^{ㄕㄨㄛˋ}說^{ㄕㄨㄛ}。菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}二^{ㄦˊ}種^{ㄓㄨㄥˋ}。

一^ㄩ者^{ㄓㄨㄟ}在^{ㄗㄞˋ}家^{ㄐㄧㄚ}。二^{ㄦˊ}者^{ㄓㄨㄟ}出^{ㄔㄨ}家^{ㄐㄧㄚ}。出^{ㄔㄨ}家^{ㄐㄧㄚ}菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}

名^{ㄇㄩㄥˊ}為^{ㄨㄟˊ}比^{ㄅㄧˊ}丘^{ㄑㄩ}。在^{ㄗㄞˋ}家^{ㄐㄧㄚ}菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}名^{ㄇㄩㄥˊ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}。

出^{ㄔㄨ}家^{ㄐㄧㄚ}菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}持^{ㄔㄧ}出^{ㄔㄨ}家^{ㄐㄧㄚ}戒^{ㄐㄟˋ}。是^{ㄕㄨㄟˋ}不^{ㄅㄨˋ}為^{ㄨㄟˊ}難^{ㄋㄢˊ}。

在^{ㄗㄞˋ}家^{ㄐㄧㄚ}菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}持^{ㄔㄧ}在^{ㄗㄞˋ}家^{ㄐㄧㄚ}戒^{ㄐㄟˋ}。是^{ㄕㄨㄟˋ}乃^{ㄋㄞˊ}為^{ㄨㄟˊ}難^{ㄋㄢˊ}。

何^{ㄏㄜˊ}以^{ㄩˊ}故^{ㄍㄨˋ}。在^{ㄗㄞˋ}家^{ㄐㄧㄚ}之^ㄓ人^{ㄖㄣˊ}。多^{ㄉㄨㄛ}惡^{ㄜˋ}因^{ㄩㄣ}緣^{ㄩㄢˊ}所^{ㄕㄨㄛˋ}

纏^{ㄔㄢˊ}繞^{ㄖㄠˋ}故^{ㄍㄨˋ}。

(佛^{ㄈㄛˊ}說^{ㄕㄨㄛˋ}優^{ㄩㄠ}婆^{ㄆㄛˊ}塞^{ㄙㄞˋ}戒^{ㄐㄟˋ}經^{ㄐㄩㄥ}——菩^{ㄆㄨˊ}薩^{ㄙㄚˋ}六^{ㄌㄨˋ}重^{ㄓㄨㄥˋ}二^{ㄦˊ}十^ㄕ八^ㄅ輕^{ㄑㄩㄥ}戒^{ㄐㄟˋ})

[Shakyamuni Buddha continues addressing the elder's son Wholesome Birth:] Good man! If an Upasaka/Upasika can wholeheartedly receive and uphold these Precepts, he/she is called a pundarika [white lotus] among Upasakas/Upasikas; a supreme and subtly wondrous fragrance among Upasakas/Upasikas; a pure lotus flower among Upasakas/Upasikas; a true, treasured jewel among Upasakas/Upasikas; and a hero among Upasakas/Upasikas.

Good man! As the Buddhas tell us, there are two kinds of Bodhisattvas. One is the lay Bodhisattva and the other is the monastic Bodhisattva. Monastic Bodhisattvas are called Bhikshus; lay Bodhisattvas are called Upasakas. It is not difficult for the monastic Bodhisattvas to uphold the monastic Precepts. It is difficult for the lay Bodhisattvas to uphold the lay Precepts. Why is that? It is because laypeople are entangled in and surrounded by many evil causes and conditions.

(End of the Six Major and Twenty-eight Minor Precepts of the
Sutra of the Upasaka Precepts Spoken by the Buddha)

結 偈

jié jì

〔 大 眾 合 掌 〕

明 人 忍 慧 強 能 持 如 是 法
míng rén rěn huì qiáng néng chí rú shì fǎ

為 成 佛 道 間 安 獲 五 種 利
wèi chéng fó dào jiān ān huò wǔ zhǒng lì

一 者 十 方 佛 愍 念 常 守 護
yì zhě shí fāng fó mǐn niàn cháng shǒu hù

二 者 命 終 時 正 見 心 歡 喜
èr zhě mìng zhōng shí zhèng jiàn xīn huān xǐ

三 者 生 生 處 為 諸 菩 薩 友
sān zhě shēng shēng chù wéi zhū pú sà yǒu

四 者 功 德 聚 戒 度 悉 成 就
sì zhě gōng dé jù jiè dù xī chéng jiù

五 者 今 後 世 性 戒 福 慧 滿
wǔ zhě jīn hòu shì xìng jiè fú huì mǎn

此 是 佛 行 處 智 者 善 思 量
cǐ shì fó xíng chù zhì zhě shàn sī liáng

計 我 著 相 者 不 能 信 是 法
jì wǒ zhāo xiàng zhě bù néng xìn shì fǎ

滅 盡 取 證 者 亦 非 下 種 處
miè jìn qǔ zhèng zhě yì fei xià zhǒng chù

Concluding Verse

[with palms together]

*Sagacious Ones, strong in patience and wisdom,
Are able to uphold these Dharmas.
On their way to Buddhahood,
They secure five kinds of benefits.*

*First, Buddhas of the ten directions,
With kind regard, constantly safeguard them.
Second, at the end of their lives
Abiding in proper views, their minds are joyous.*

*Third, in every place of rebirth,
They will be befriended by Bodhisattvas.
Fourth, amassing merit and virtue,
They will perfect all Precepts and paramitas.*

*Fifth, in this life and after, the Precepts in their nature
Will brim with blessings and wisdom.
To tread thus in the Buddha's footsteps
Is what wise ones should judiciously concentrate on doing.*

*Those who reckon there is a self and who are attached to marks
Fail to bring forth faith in these Dharmas.
Those who seek certification through eternal extinction,
Are also not at places where these seeds are planted.*

欲^{ㄩˋ} 長^{ㄔㄨㄤˇ} 菩^{ㄅㄨ} 提^{ㄊㄧ} 苗^{ㄇㄧㄠ}
yù zhǎng pú tí miáo

光^{ㄍㄨㄤ} 明^{ㄇㄧㄥ} 照^{ㄓㄠ} 世^{ㄕㄞ} 間^{ㄐㄧㄢ}
guāng míng zhào shì jiān

應^{ㄩㄥ} 當^{ㄉㄤ} 靜^{ㄐㄧㄥ} 觀^{ㄍㄨㄢ} 察^{ㄔㄚ}
yīng dāng jìng guān chá

諸^{ㄓㄨ} 法^{ㄉㄤ} 真^{ㄓㄨㄢ} 實^{ㄕㄞ} 相^{ㄒㄧㄤ}
zhū fǎ zhēn shí xiàng

不^{ㄅㄨˋ} 生^{ㄕㄨㄥ} 亦^{ㄧˋ} 不^{ㄅㄨˋ} 滅^{ㄇㄧㄝˋ}
bù shēng yì bú miè

不^{ㄅㄨˋ} 常^{ㄔㄨㄤ} 復^{ㄉㄤ} 不^{ㄅㄨˋ} 斷^{ㄉㄨㄢ}
bù cháng fù bú duàn

不^{ㄅㄨˋ} 一^ㄧ 亦^{ㄧˋ} 不^{ㄅㄨˋ} 異^{ㄧˋ}
bù yī yì bú yì

不^{ㄅㄨˋ} 來^{ㄌㄞ} 亦^{ㄧˋ} 不^{ㄅㄨˋ} 去^{ㄑㄩ}
bù lái yì bú qù

如^{ㄖㄨ} 是^{ㄕㄞ} 一^ㄧ 心^{ㄒㄩㄢ} 中^{ㄓㄨㄥ}
rú shì yì xīn zhōng

方^{ㄉㄤ} 便^{ㄅㄧㄢ} 勤^{ㄑㄩㄢ} 莊^{ㄓㄨㄢ} 嚴^{ㄧㄢ}
fāng biàn qín zhuāng yán

菩^{ㄅㄨ} 薩^{ㄕㄞ} 所^{ㄕㄞ} 應^{ㄩㄥ} 作^{ㄗㄨㄛ}
pú sà suǒ yīng zuò

應^{ㄩㄥ} 當^{ㄉㄤ} 次^{ㄘㄧ} 第^{ㄉㄧ} 學^{ㄒㄨㄝ}
yīng dāng cì dì xué

於^ㄩ 學^{ㄒㄨㄝ} 於^ㄩ 無^ㄨ 學^{ㄒㄨㄝ}
yú xué yú wú xué

勿^{ㄨˋ} 生^{ㄕㄨㄥ} 分^{ㄉㄤ} 別^{ㄅㄧㄝ} 想^{ㄒㄩㄤ}
wù shēng fēn bié xiǎng

是^{ㄕㄞ} 名^{ㄇㄧㄥ} 第^{ㄉㄧ} 一^ㄧ 道^{ㄉㄠ}
shì míng dì yī dào

亦^{ㄧˋ} 名^{ㄇㄧㄥ} 摩^{ㄇㄛ} 訶^{ㄕㄛ} 衍^{ㄩㄢ}
yì míng mó hē yǎn

一^ㄧ 切^{ㄑㄧㄝ} 戲^{ㄒㄧ} 論^{ㄌㄨㄢ} 惡^ㄝ
yī qiè xì lùn è

悉^{ㄒㄧ} 由^ㄩ 是^{ㄕㄞ} 處^{ㄔㄨ} 滅^{ㄇㄧㄝ}
xī yóu shì chù miè

諸^{ㄓㄨ} 佛^{ㄉㄞ} 薩^{ㄕㄞ} 婆^{ㄅㄛ} 若^{ㄖㄨㄛ} *
zhū fó sà pó ruò

悉^{ㄒㄧ} 由^ㄩ 是^{ㄕㄞ} 處^{ㄔㄨ} 出^{ㄔㄨ}
xī yóu shì chù chū

* 薩婆若：一切智

*Wishing to cultivate our Bodhi sprouts
And light up the world with brilliant effulgence,
We should contemplate in quiescence
The true and actual marks of all dharmas*

*As not produced and not destroyed,
Not eternal and not annihilated,
Not the same and yet not different,
Not coming and not going.*

*In this way with a single mind,
By expedient means we diligently adorn
Bodhisattvas' rightful deeds,
Being duty-bound to master them in succession.*

*Refraining from discriminating between those beyond study
And those with more to learn
Is called the Foremost Path,
Also known as the Mahayana,*

*Wherein all evils of sophistry and speculation
Are destroyed without fail,
And the Sarvajña * of all Buddhas
Invariably comes forth.*

*Hence, disciples of the Buddha,
Summon up great courage and valor!
Protect and uphold all the Buddhas' pure Precepts
As you would a resplendent pearl.*

* Sarvajña: All Wisdom.

是^尸故^彳諸^虫佛^尸子^巾

shì gù zhū fó zi

宜^一發^尸大^彳勇^巾猛^巾

yí fā dà yǒng měng

於^巾諸^虫佛^尸淨^巾戒^巾

yú zhū fó jìng jiè

護^尸持^彳如^巾明^巾珠^虫

hù chí rú míng zhū

過^巾去^巾諸^虫菩^彳薩^巾

guò qù zhū pú sà

已^一於^巾是^尸中^巾學^巾

yǐ yú shì zhōng xué

未^彳來^彳者^虫當^彳學^巾

wèi lái zhě dāng xué

現^巾在^彳者^虫今^巾學^巾

xiàn zài zhě jīn xué

此^彳是^尸佛^尸行^巾處^彳

cǐ shì fó xíng chù

聖^巾主^虫所^彳稱^巾歎^彳

shèng zhǔ suǒ chēng tàn

我^彳已^一隨^彳順^彳說^巾

wǒ yǐ suí shùn shuō

福^巾德^彳無^彳量^彳聚^巾

fú dé wú liàng jù

迴^彳以^一施^尸眾^虫生^巾

huí yǐ shī zhòng shēng

共^彳向^巾一^一切^彳智^虫

gòng xiàng yí qiè zhì

願^巾聞^彳是^尸法^彳者^虫

yuàn wén shì fǎ zhě

悉^巾得^彳成^巾佛^尸道^彳

xī dé chéng fó dào

(尺^彳鳴^巾一^一擊^虫)

*All Bodhisattvas of the past
Have already mastered them;
Those of the future will in time study them,
As those of the present are now learning them.*

*Described here is the path that Buddhas once trod
And as the Sagely Hosts praised
The limitless blessings and virtues thus amassed
So, too, do I have accordingly proclaim them.*

*We herewith dedicate that merit to living beings;
May they advance toward All-wisdom!
May all those who come upon these Dharmas
Succeed in accomplishing Buddhahood!*

(Sound the gavel once)

迴^{フ、}向^{フ、}偈^{フ、}

huí xiàng jì

誦 ^{フ、}	戒 ^{フ、}	功 ^{フ、}	德 ^{フ、}	殊 ^{フ、}	勝 ^{フ、}	行 ^{フ、}
sòng	jiè	gōng	dé	shū	shèng	hèng
無 ^{フ、}	邊 ^{フ、}	勝 ^{フ、}	福 ^{フ、}	皆 ^{フ、}	迴 ^{フ、}	向 ^{フ、}
wú	biān	shèng	fú	jiē	huí	xiàng
普 ^{フ、}	願 ^{フ、}	沉 ^{フ、}	溺 ^{フ、}	諸 ^{フ、}	眾 ^{フ、}	生 ^{フ、}
pǔ	yuàn	chén	nì	zhū	zhòng	shēng
速 ^{フ、}	往 ^{フ、}	無 ^{フ、}	量 ^{フ、}	光 ^{フ、}	佛 ^{フ、}	剎 ^{フ、}
sù	wǎng	wú	liàng	guāng	fó	chà
十 ^{フ、}	方 ^{フ、}	三 ^{フ、}	世 ^{フ、}	一 ^{フ、}	切 ^{フ、}	佛 ^{フ、}
shí	fāng	sān	shì	yí	qiè	fó
一 ^{フ、}	切 ^{フ、}	菩 ^{フ、}	薩 ^{フ、}	摩 ^{フ、}	訶 ^{フ、}	薩 ^{フ、}
yí	qiè	pú	sà	mó	hē	sà
摩 ^{フ、}	訶 ^{フ、}	般 ^{フ、}	若 ^{フ、}	波 ^{フ、}	羅 ^{フ、}	蜜 ^{フ、}
mó	hē	bān	rě	pō	luó	mì

Verse of Transference

*I dedicate the merit and virtue from the profound act of
reciting the Precepts,
With all its superior, limitless blessings,
With the universal vow that all beings sunk in defilement
Will soon reach the Land of Amitabha, the Buddha of Limitless Light.
Homage to all Buddhas of the ten directions and the three periods of time.
All Bodhisattvas, Mahasattvas, and
Maha prajña paramita!*

第二部 在家菩薩戒戒條淺釋索引表

戒條	頁次	戒條	頁次
【重一】殺戒	58	【輕 12】獨宿尼寺戒	126
【重二】盜戒	74	【輕 13】為財打人戒	60
【重三】大妄語戒	96	【輕 14】殘食施四衆戒	112
【重四】邪淫戒	82	【輕 15】蓄貓狸戒	62
【重五】說四衆過戒	96	【輕 16】蓄養畜獸不淨施戒	62
【重六】酤酒戒	104	【輕 17】不蓄三衣鉢杖戒	112
【輕 1】不供養父母師長戒	112	【輕 18】作田不求淨水陸種處戒	64
【輕 2】耽樂飲酒戒	106	【輕 19】市易販賣斗秤不平戒	74
【輕 3】不瞻病苦戒	136	【輕 20】非時非處行欲戒	82
【輕 4】見乞不與戒	136	【輕 21】商賈不輸官稅戒	74
【輕 5】見四衆尊長不承禮拜戒	122	【輕 22】犯國制戒	126
【輕 6】見四衆毀戒心生憍慢戒	124	【輕 23】得新食不先供養三寶戒	114
【輕 7】不持六齋戒	84	【輕 24】僧不聽說法輒自作戒	128
【輕 8】不往聽法戒	124	【輕 25】在五衆前行戒	128
【輕 9】受用僧物戒	126	【輕 26】僧食不公分戒	114
【輕 10】飲蟲水戒	60	【輕 27】養蠶戒	64
【輕 11】險難獨行戒	60	【輕 28】行路見病捨去戒	138

II. TABLE OF LAY BODHISATTVA PRECEPTS IN SEQUENTIAL ORDER

(1 st Major)	The Precept against Killing	59
(2 nd Major)	The Precept against Stealing	75
(3 rd Major)	The Precept against Major False Speech	97
(4 th Major)	The Precept against Lustful Behavior	83
(5 th Major)	The Precept against Speaking of Offenses Committed by Members of the Fourfold Assembly	97
(6 th Major)	The Precept against Dealing in Intoxicants, Drugs, and Stimulants	107
(1 st Minor)	The Precept against Failure to Make Offerings to Our Parents, Teachers, and Elders	113
(2 nd Minor)	The Precept against Indulging in Intoxicants, Drugs, or Stimulants for Pleasure	105
(3 rd Minor)	The Precept against Failure to Care for the Sick	137
(4 th Minor)	The Precept against Failure to be Charitable to People in Need	137
(5 th Minor)	The Precept against Failure to be Hospitable to, Bow to, and Pay Respects to Elders and Seniors of the Fourfold Assembly	123
(6 th Minor)	The Precept against Becoming Arrogant upon Seeing Members of the Fourfold Assembly Violate Precepts	125
(7 th Minor)	The Precept against Failure to Observe the Six Days of Vegetarian Fasting and Holding Precepts	85
(8 th Minor)	The Precept against Failure to Go to Listen to the Dharma	125
(9 th Minor)	The Precept against Taking Items Belonging to the Sangha	127
(10 th Minor)	The Precept against Drinking Water that Contains Bugs	61
(11 th Minor)	The Precept against Traveling Alone through Dangerous Places	61
(12 th Minor)	The Precept against Staying Overnight Unchaperoned in a Convent or a Monastery	127
(13 th Minor)	The Precept against Beating People as a Livelihood or for a Wage	61
(14 th Minor)	The Precept against Bringing Leftover Food to Offer to the Fourfold Assembly	113
(15 th Minor)	The Precept against Keeping Cats and Other Predatory Animals	63
(16 th Minor)	The Precept against Raising Domestic or Wild Animals without Performing Pure Giving	63
(17 th Minor)	The Precept against Failure to Keep in Reserve the Three Robes, a Bowl, and a Tin Staff	113
(18 th Minor)	The Precept against Failure to Look for Pure Water to Irrigate Land Crops	65
(19 th Minor)	The Precept against Trading or Doing Business Using Altered Weights and Measures and Behavior that Fails to Honor Prior Agreements	75
(20 th Minor)	The Precept against Engaging in Conjugal Relations at the Wrong Times or Places	83
(21 st Minor)	The Precept against Not Paying Official Taxes When Doing Business	75
(22 nd Minor)	The Precept against Breaking Federal and Civil Laws	127
(23 rd Minor)	The Precept against Failure to Offer New Food to the Triple Jewel First	115
(24 th Minor)	The Precept against Abruptly Proceeding to Speak the Dharma on Our Own without the Sangha's Permission	129
(25 th Minor)	The Precept against Walking Ahead of the Fivefold Assembly	129
(26 th Minor)	The Precept against Apportioning Food to the Sangha Unfairly	115
(27 th Minor)	The Precept against Raising Silkworms	65
(28 th Minor)	The Precept against Abandoning Sick People We Encounter while Traveling	139

第三部 六重二十八輕戒依性質分類表解

(一)不殺傷衆生	【重 一】殺戒 (輕 10) 飲蟲水戒 (輕 11) 險難獨行戒 (輕 13) 為財打人戒	(輕 15) 蓄貓狸戒 (輕 16) 蓄養畜獸不淨施戒 (輕 18) 作田不求淨水陸種處戒 (輕 27) 養蠶戒
(二)不盜	【重 二】盜戒 (輕 19) 市易販賣斗秤不平戒	(輕 21) 商賈不輸官稅戒
(三)淫欲	【重 四】邪淫戒 (輕 7) 不持六齋戒	(輕 20) 非時非處行欲戒
(四)口業	【重 三】大妄語戒 【重 五】說四衆過戒	
(五)酒(麻醉品)	【重 六】酤酒戒 (輕 2) 耽樂飲酒戒	
(六)供養三寶 及尊長	(輕 1) 不供養父母師長戒 (輕 14) 殘食施四衆戒 (輕 17) 不蓄三衣鉢杖戒	(輕 23) 得新食不先供三寶戒 (輕 26) 僧食不公分戒
(七)恭敬三寶 及尊長	(輕 5) 見四衆尊長不承禮拜戒 (輕 6) 見四衆毀戒心生憍慢戒 (輕 8) 不往聽法戒 (輕 9) 受用僧物戒	(輕 12) 獨宿尼寺戒 (輕 22) 犯國制戒 (輕 24) 僧不聽說法輒自作戒 (輕 25) 在五衆前行戒
(八)慈悲	(輕 3) 不瞻病苦戒 (輕 4) 見乞不與戒	(輕 28) 行路見病捨去戒

III. TABLE OF CLASSIFICATION OF LAY BODHISATTVA PRECEPTS ACCORDING TO THEIR NATURE

1. Regarding Not Killing or Harming Life	1 st Major	The Precept against Killing
	10 th Minor	The Precept against Drinking Water that Contains Bugs
	11 th Minor	The Precept against Traveling Alone through Dangerous Places
	13 th Minor	The Precept against Beating People as a Livelihood or for a Wage
	15 th Minor	The Precept against Keeping Cats and Other Predatory Animals
	16 th Minor	The Precept against Raising Domestic or Wild Animals without Performing Pure Giving
	18 th Minor	The Precept against Failure to Look for Pure Water to Irrigate Land Crops
	27 th Minor	The Precept against Raising Silkworms
2. Regarding Not Stealing	2 nd Major	The Precept against Stealing
	19 th Minor	The Precept against Trading or Doing Business Using Altered Weights and Measures and Failure to Honor Prior Agreements
	21 st Minor	The Precept against Failure to Paying Official Taxes When Doing Business
3. Regarding No Lustful Behavior	5 th Major	The Precept against Lustful Behavior
	7 th Minor	The Precept against Failure to Observe the Six Days of Vegetarian Fasting and Holding Precepts
	20 th Minor	The Precept against Engaging in Conjugal Relations at the Wrong Times or Places
4. Regarding Mouth Karma	3 rd Major	The Precept against Major False Speech
	5 th Major	The Precept against Speaking of Offenses Committed by Members of the Fourfold Assembly
5. Regarding No Intoxicants	6 th Major	The Precept against Dealing in Intoxicants, Drugs, and Stimulants
	2 nd Minor	The Precept against Indulging in Intoxicants, Drugs, and Stimulants for Pleasure
6. Regarding Making Offerings to the Triple Jewel, One's Elders, and Teachers	1 st Minor	The Precept against Failure to Make Offerings to Our Parents, Teachers, and Elders
	14 th Minor	The Precept against Bringing Leftover Food to Offer to the Fourfold Assembly
	17 th Minor	The Precept against Failure to Keep in Reserve the Three Robes, a Bowl, and a Tin Staff
	23 rd Minor	The Precept against Failure to Offer New Food to the Triple Jewel First
	26 th Minor	The Precept against Apportioning Food to the Sangha Unfairly
7. Regarding Respecting the Triple Jewel, One's Elders, and Teachers	5 th Minor	The Precept against Failure to be Hospitable to, Bow to, and Pay Respects to Elders and Seniors of the Fourfold Assembly
	6 th Minor	The Precept against Becoming Arrogant Upon Seeing Members of the Fourfold Assembly Violate the Precepts
	8 th Minor	The Precept against Failure to Go to Listen to the Dharma
	9 th Minor	The Precept against Taking Items Belonging to the Sangha
	12 th Minor	The Precept against Staying Overnight Unchaperoned in a Convent or a Monastery
	22 nd Minor	The Precept against Breaking Federal and Civil Laws
	24 th Minor	The Precept against Abruptly Proceeding to Speak Dharma on Our Own without the Sangha's Permission
25 th Minor	The Precept against Walking Ahead of the Fivefold Assembly	
8. Regarding Kindness and Compassion	3 rd Minor	The Precept against Failure to Care for the Sick
	4 th Minor	The Precept against Failure to be Charitable to People in Need
	28 th Minor	The Precept against Abandoning Sick People We Encounter while Traveling

第四部 依性質歸類解釋

第一章

第一節 不殺傷衆生

【重 一】殺戒

【輕 10】飲蟲水戒

【輕 11】險難獨行戒

【輕 13】為財打人戒

【輕 15】蓄貓狸戒

【輕 16】蓄養畜獸不淨施戒

【輕 18】作田不求淨水陸種處戒

【輕 27】養蠶戒

《主旨》

我等與法界眾生本是同一體性，一切眾生皆有佛性，皆堪作佛。眾生生命，平等一如。所謂上天亦有好生之德，不但不能傷生或斷其命根，更要長養慈悲心，積極護生，庶能與法界眾生早日圓成佛道。

《開緣及遮止》

1. 無殺心而誤致死。
2. 狂亂壞心：即嚴重之精神病。見火而捉，如金無異；見糞而捉，如栴檀無異，乃名為狂。較此輕者乃為非狂，犯戒則得重罪。

IV. EXPLANATIONS OF THE PRECEPTS ACCORDING TO THEIR NATURE

1.A. THE PRECEPTS RELATED TO KILLING OR HARMING LIFE

- (1st Major) The Precept against Killing
- (10th Minor) The Precept against Drinking Water that Contains Bugs
- (11th Minor) The Precept against Traveling Alone through Dangerous Places
- (13th Minor) The Precept against Beating People as a Livelihood or for a Wage
- (15th Minor) The Precept against Keeping Cats and Other Predatory Animals
- (16th Minor) The Precept against Raising Domestic or Wild Animals
without Performing Pure Giving
- (18th Minor) The Precept against Failure to Look for Pure Water to Irrigate Land Crops
- (27th Minor) The Precept against Raising Silkworms

PRINCIPLE

We are originally of one substance with all sentient beings in the Dharma Realm. All beings are endowed with the Buddha nature and each of us can become a Buddha. The lives of all beings are equally important. It is said that Heaven emanates the virtue of cherishing life. Not only should we refrain from hurting other beings or terminating their lives, we should also develop and nurture compassionate thoughts and actively protect lives. Only by doing that are we and all beings able to quickly perfect the Way to Buddhahood.

EXCEPTIONS

1. A Preceptee has no intent to kill, but causes death by mistake.
2. A Preceptee is mentally ill (psychotic) to the extent that he/she, for instance, upon seeing fire, would clutch at it as if it were no different from a piece of gold; upon seeing excrement, would grasp it as if it were chandana incense. That is what is meant by being deranged. If a Preceptee's situation is not as serious as described above, he/she not defined as deranged, and violating the Precept then counts as a major offense.

《果報》

殺生之惡報	離殺生之善報
<p>經云：殺生之罪能令眾生墮於地獄、畜生、餓鬼，若生人中得惡果報：</p> <ol style="list-style-type: none"> 一、短命； 二、多病； 三、多貧窮； 四、心常苦惱； 五、多怨家； 六、多瞋習； 七、多惡夢； 八、常為鬼神擾； 九、多橫死； 十、常墮三途。 	<p>《十善業道經》云：</p> <p>若離殺，即得成就十離惱法：</p> <ol style="list-style-type: none"> 一、壽命長遠； 二、身常無病； 三、於諸眾生普施無畏； 四、常於眾生起大慈心； 五、滅除怨結，眾怨自解； 六、永斷一切瞋恚習氣； 七、常無惡夢； 八、恆為非人之所守護； 九、無惡道怖； 十、命終生天。

【重_一 一】殺_戒第_一

善_男子_子。優_婆塞_塞(夷_夷)戒_戒。雖_為身_身命_命。乃_至蟻_子。

悉_不應_殺。若_受戒_已。若_口教_授。若_身自_殺。

是_人即_失優_婆塞_塞(夷_夷)戒_戒。是_人尚_不能_得煖_法。

況_須陀_洹。至_阿那_含。是_名破_戒優_婆塞_塞(夷_夷)。

臭_優婆_塞塞_塞(夷_夷)。旃_陀羅_優婆_塞塞_塞(夷_夷)。垢_優婆_塞塞_塞(夷_夷)。

結_優婆_塞塞_塞(夷_夷)。是_名初_重。

【旨意】殺害眾生令眾生惱，有違慈悲精神。

①〔殺〕斷絕生命之相續也。

RETRIBUTIONS

Negative retributions of killing	Positive rewards of not killing
<p>The Sutras state that the offense of killing will cause us to fall into the hells, the realm of animals, or the realm of hungry ghosts. If we are born as human beings, we will face the negative consequences of:</p> <ol style="list-style-type: none"> 1. A short life span 2. Frequent illnesses 3. Frequent poverty 4. Constant misery and afflictions 5. Many enemies 6. Much hatred 7. Frequent nightmares 8. Frequent disturbances by ghosts and spirits 9. Likelihood of dying in an accident 10. Frequently falling into the evil destinies. 	<p>According to the <i>Discourse on the Ten Wholesome Ways of Action</i>, by not killing, we can realize the ten dharmas of being free from afflictions:</p> <ol style="list-style-type: none"> 1. A long life span 2. A healthy body 3. Ability to universally bestow fearlessness upon all beings 4. Ability to always be kind to beings 5. Ability to allow hateful entanglements to unravel on their own 6. Being free of anger forever 7. Having no nightmares 8. Always being guarded by nonhumans. 9. Having no fear of the evil paths 10. Rebirth in the heavens after death.

(1ST MAJOR) THE PRECEPT AGAINST KILLING

Good man! In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should refrain from any form of killing, up to and including killing❶ an ant. If, after having received this Precept, we encourage or verbally instruct others to kill, commit an act of kill, or commit suicide, we thereupon lose this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the First Major Precept.

Principle: Sentient beings become afflicted when they are on the verge of being killed.

Killing goes against the spirit of compassion.

❶ **Killing:** Terminating the continuation of a life.

【輕₂10】飲₂蟲₂水₂戒₂第十₂一₂

若₂優₂婆₂塞₂塞₂(夷₂)受₂持₂戒₂已₂。疑₂水₂有₂蟲₂故₂便₂飲₂之₂。是₂優₂婆₂塞₂塞₂(夷₂)得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】飲食水中蟲，等於殺生、食肉，有違慈悲心，且於健康有害，自、他皆不利。

【輕₂11】險₂難₂獨₂行₂戒₂第十₂一₂

若₂優₂婆₂塞₂塞₂(夷₂)受₂持₂戒₂已₂。險₂難₂①之₂處₂無₂伴₂獨₂行₂。是₂優₂婆₂塞₂塞₂(夷₂)得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】獨行險難處，自招苦果，多作退道因緣，令父母眷屬憂惱，是為不智、無益且不孝。

《開緣及遮止》 如為求法，或為度生，冒難非犯。

①〔險難〕有自然的險難、人為的險難、梵行的險難。

【輕₂13】為₂財₂打₂人₂戒₂第十₂三₂

若₂優₂婆₂塞₂塞₂(夷₂)受₂持₂戒₂已₂。為₂於₂財₂①命₂。打₂罵₂奴₂婢₂、僮₂僕₂、外₂人₂。是₂優₂婆₂塞₂塞₂(夷₂)得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】佛法以慈悲為懷，不可為身外之物，傷害眾生。

①〔財〕有二種。一者有形，如：金、房舍等。二者無形，如：名譽。

(10TH MINOR) THE PRECEPT AGAINST DRINKING WATER THAT CONTAINS BUGS

If an Upasaka/Upasika who has received and should be upholding this Precept deliberately drinks water that he/she suspects contains bugs, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Drinking water which contains bugs is equivalent to killing and eating meat.

This practice goes against the spirit of compassion, is harmful to our health, and causes harm to ourselves and others.

(11TH MINOR) THE PRECEPT AGAINST TRAVELING ALONE THROUGH DANGEROUS PLACES

If an Upasaka/Upasika who has received and should be upholding this Precept travels without a companion through dangerous places, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: By traveling alone in dangerous places, we invite trouble. Such conduct often becomes the cause and condition for withdrawing from the Way and makes our parents and relatives afflicted and worried. Such conduct is unwise, unbeneficial, and unfilial.

Exceptions: No offense is committed if we do so to seek the Dharma or to rescue beings.

❶ **Dangerous places:** Dangerous places include both natural and man-made ones as well as places that have the potential to endanger our pure conduct.

(13TH MINOR) THE PRECEPT AGAINST BEATING PEOPLE AS A LIVELIHOOD❶ OR FOR A WAGE

If an Upasaka/Upasika who has received and should be upholding this Precept beats or verbally abuses slaves, servants, errand boy or girls, or other hired help, doing that as a livelihood or for a wage, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: The Buddhadharma is based on compassion. We cannot harm beings for the sake of material gain.

❶ **Livelihood:** refers to tangible wealth such as gold, property, and so forth as well as to intangible rewards such as reputation and so forth.

【輕₂15】蓄₁貓₂狸₃戒₄第十₅五₆

若₁優₂婆₃塞₄(夷₅)受₆持₇戒₈已₉。若₁蓄₂貓₃狸₄。是₅優₆婆₇塞₈(夷₉)得₁₀失₁₁意₁₂罪₁₃。不₁₄起₁₅墮₁₆落₁₇。不₁₈淨₁₉有₂₀作₂₁。

【旨意】蓄貓狸(或肉食性之魚類)，即等於殺生或教他殺。

【輕₂16】蓄₁養₂畜₃獸₄不₅淨₆施₇戒₈第十₉六₁₀

若₁優₂婆₃塞₄(夷₅)受₆持₇戒₈已₉。蓄₁₀養₁₁象₁₂、馬₁₃、牛₁₄、羊₁₅、駝₁₆、驢₁₇。一₁₈切₁₉畜₂₀獸₂₁。不₂₂作₂₃淨₂₄施₂₅❶。未₂₆受₂₇戒₂₈者₂₉。是₃₀優₃₁婆₃₂塞₃₃(夷₃₄)得₃₅失₃₆意₃₇罪₃₈。不₃₉起₄₀墮₄₁落₄₂。不₄₃淨₄₄有₄₅作₄₆。

【旨意】蓄養畜獸以服務或供肉食，有違慈悲，且易生瞋恚，造身、口、意之惡業。

❶〔淨施〕有二意：

- (1) 以清淨心而行布施。
- (2) 直接或輾轉捨與他人，個人僅代為保管。以斷個人執著且愛惜此淨財。

(15TH MINOR) THE PRECEPT AGAINST KEEPING CATS AND OTHER PREDATORY ANIMALS

If a Upasaka/Upasika who has received and should be upholding this Precept keeps cats or other predatory animals, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Keeping cats or other predatory animals, including species of carnivorous fish, is equivalent to killing or teaching others to kill.

(16TH MINOR) THE PRECEPT PROHIBITING RAISING DOMESTIC OR WILD ANIMALS WITHOUT PERFORMING PURE GIVING

If an Upasaka/Upasika who has received and should be upholding this Precept raises elephants, horses, cattle, sheep or goats, camels, donkeys or mules, or any other kind of animals whether domestic or wild, and fails to bestow those animals on someone who has not taken this Precept in an act of pure giving, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Raising animals for their service or for meat goes against the mind of compassion.

As a result, those who raise animals for such purposes are prone to rise to hatred easily, thereby creating evil karma with of body, mouth, and mind.

❶ **Pure giving:** Pure giving has two aspects:

- 1) We give with pure intentions.
- 2) We give our possessions directly to others or give away the "ownership" of such possessions while continue to take care of them. This act of giving cuts off our attachment to and fondness for monetary gain that might have resulted.

【輕₂18】 作₂田₂不₂求₂淨₂水₂陸₂種₂處₂戒₂第₂十₂八₂？

若₂優₂婆₂塞₂分₂(夷₂)受₂持₂戒₂已₂。 若₂為₂身₂命₂須₂田₂作₂者₂。
不₂求₂淨₂水₂①及₂陸₂種₂處₂②。 是₂優₂婆₂塞₂分₂(夷₂)得₂失₂意₂罪₂。
不₂起₂墮₂落₂。 不₂淨₂有₂作₂。

【旨意】雖為身命田作，亦應護生，用淨水於陸種處。

- ①〔淨水〕是指水中無蟲的水。
- ②〔及陸種處〕澆水或引水到陸種地旱作物。（及：至也。）

【輕₂27】 養₂蠶₂戒₂第₂二₂十₂七₂？

若₂優₂婆₂塞₂分₂(夷₂)受₂持₂戒₂已₂。 若₂養₂蠶₂者₂。
是₂優₂婆₂塞₂分₂(夷₂)得₂失₂意₂罪₂。 不₂起₂墮₂落₂。 不₂淨₂有₂作₂。

【旨意】抽絲須用熱水煮繭，殺生無數且極為殘忍。

**(18TH MINOR) THE PRECEPT AGAINST FAILURE TO LOOK FOR PURE WATER TO
IRRIGATE LAND CROPS**

If an Upasaka/Upasika who has received and should be upholding this Precept needs to engage in agricultural work as a means to earn a livelihood, but fails to look for pure water to irrigate the crops, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Although we may engage in agricultural work for a living, we should cherish life and irrigate land crops with pure water.

- ❶ **Pure water:** Refers to water containing no bugs.
- ❷ **Irrigate crops:** To water or irrigate vegetation on land.

(27TH MINOR) THE PRECEPT AGAINST RAISING SILKWORMS

If an Upasaka/Upasika who has received and should be upholding it this Precept raises silkworms, he/she thereby commits the offense of being negligent. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: The silkworm cocoons must be boiled in order to reel off the raw silk.
This practice causes countless beings to be killed and is extremely cruel.

第二節 不殺傷眾生的態度與做法

	基 本 態 度	環 境 方 面
意 業	<ol style="list-style-type: none">1. 發大菩提心，立大誓願，堅持不殺生之佛戒。2. 將心比心，常存慈悲心。3. 我不忍殺傷我之兒女，何忍殺傷他人之子女？4. 不殺生得長壽及健康之果報。5. 殺生及傷生得短命、多病之果報。6. 觀想一切眾生皆是過去生中父母六親眷屬，何忍傷之？7. 隨喜讚歎護生或放生。8. 多懺悔往昔所作之殺業或傷眾生之業。9. 長養慈悲，去瞋恚，得三忍三慈。10. 冤冤相報何時了，當結護生之善緣。	<ol style="list-style-type: none">1. 不看暴力之書籍、影片、網路。2. 多閱佛經，長養自己的慈悲。3. 多誦戒，有正念。同時護戒善神會常相左右護持我們。4. 多看宣揚、流通有關戒殺、護生之書籍、影片、錄影帶等。5. 不張貼暴力傾向之圖片。

1.B. BASIC ATTITUDES AND METHODS FOR NOT KILLING OR HARMING LIFE

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind, make a great resolve, and firmly uphold the Buddha’s Precept of not killing. 2. Always put ourselves in others’ shoes, and maintain kindness and compassion in our heart. 3. If I can’t bear to harm or kill my own children, how can I bear to harm or kill other people’s children? 4. By not taking life, we attain longevity and good health. 5. Killing or harming life shortens our life span and causes us to be afflicted with illnesses. 6. Contemplating that all beings are our parents and relatives from past lives, how can we bear to harm or kill them? 7. Rejoice in and praise others’ acts of liberating and protecting lives. 8. Constantly repent for our karma of killing and harming lives in the past. 9. Constantly nourish compassion, eliminate hatred and anger, and thus obtain the three kinds of patience and three kinds of compassion. 10. Mutual killing and revenge are endless; therefore, we should create wholesome karma by protecting life. 	<ol style="list-style-type: none"> 1. Do not watch violent movies, video tapes, or DVDs, or visit websites or read books that have violent themes. 2. Spend more time reading Buddhist literature and texts that nourish our kindness and compassion. 3. Spend more time reciting Precepts and maintain a proper mind; thus the Precept-protectings spirits will constantly be by our side to guard us. 4. Spend more time reading, watching and circulating books, movies, and video tapes that depict not taking life and being merciful towards life, etc. 5. Do not post any pictures, photos, or posters depicting violence.

	基本態度	環境方面
身 □ 業	<ol style="list-style-type: none"> 1. 不做或教唆他人殺害眾生 (如不養蠶、飲蟲水、蓄貓狸、養肉食性魚類)。 2. 不對眾生有惡言責罵或鞭打等粗暴之行爲 (如爲財打人、蓄養畜獸)。 3. 不墮胎、爲人墮胎或教唆他人墮胎。 4. 不以有蟲水澆花或種植作物。 5. 多做及鼓勵他人做放生或護生之事。 6. 以慈悲心不食眾生肉 (包括蛋類製品)。 7. 照顧老病苦眾生。 8. 愛惜自己生命，險難之處不可獨行。(險難獨行戒) 9. 不使用殺蟲劑，可用驅蟲劑或任何驅蟲的方式。 10. 駕車或行步時，持佛號迴向眾生。 	<ol style="list-style-type: none"> 1. 不去暴力鬥亂之場所 (如鬥雞、牛、狗、摔角、拳腳)。 2. 不擁有及販賣刀、槍或其他足以傷害或殺害眾生之器物。 3. 不傳播殺生或食肉以資身之書籍或錄影帶。 4. 不與殺害、傳播食肉有益健康或虐待眾生者爲伍。 4. 親近、支持護生之團體及善知識。 6. 時常親近清淨道場。 7. 宣揚素食的好處並鼓勵所有眾生都能素食。 8. 不傳播各種有暴力傾向之書籍、圖片、影片及錄音帶。 9. 不學有擊鬥性質的運動。 10. 不加入幫派。

	Basic Attitudes	Environmental Factors
<p>Karma</p> <p>of</p> <p>Body</p> <p>and</p> <p>Mouth</p>	<ol style="list-style-type: none"> 1. Do not commit any acts of killing or harming, or teach others to do so (such as raising silkworms or any predatory pets or fishes, and drinking water that contains bugs). 2. Do not insult, scold, or beat others, or commit any other inhumane acts. (such as beating people or raising livestock as a livelihood or for a wage.) 3. Do not perform abortions, or help, teach, or urge others to perform them. 4. Do not water plants or flowers with water containing bugs or worms. 5. Perform more deeds of liberating life and encourage others to do the same. 6. Maintain a compassionate heart and do not eat meat, eggs, or egg-products. 7. Take care of the aged, the sick, and the miserable. 8. Cherish our lives and do not venture into perilous places alone (the Precept against Traveling Alone through Dangerous Places). 9. Don't use insecticides or pesticides that kill insects; non-lethal repellents and other non-harmful devices are acceptable means to keep them away. 10. While driving or walking, recite the Buddha's name and make transference to sentient creatures. 	<ol style="list-style-type: none"> 1. Do not go to places plagued by violence such as cockfighting, bullfights, dogfights, wrestling, boxing, etc. 2. Do not possess or sell knives, guns, and other implements of violence that can potentially harm or kill sentient beings. 3. Do not circulate books or video tapes that feature themes of killing or violence or that promote a meat-eating life-style. 4. Do not mingle with slaughterers, people who abuse animals, or people who promote meat-eating. 5. Support and draw near to Good Advisors, groups, associations, and communities that promote vegetarianism. 6. Draw near to pure Way-places whenever possible. 7. Promote the benefits of vegetarianism and encourage all beings to become vegetarians. 8. Do not keep or circulate books, pictures, photos, movies, or tapes with violent themes. 9. Do not learn violent sports. 10. Do not get involved with gangs.

第二章

第一節 不盜

【重 二】盜戒

【輕 19】市易販賣斗秤不平戒

【輕 21】商賈不輸官稅戒

《主旨》

不與而取謂之盜。偷盜是非常不光明磊落的行爲，使清淨無染的自性蒙上塵垢，且惱害眾生，造成別人的損失。生時令自身及父母眷屬受辱，命終墮三惡道，且來生作牛馬來償債，故不可輕之以爲無殃。

《開緣及遮止》

依《瑜伽菩薩戒本》：

1. 菩薩見劫賊，奪他財物、僧伽物或塔寺物，取爲己有，縱情受用，菩薩見已，起憐愍心，爲利益安樂眾生，奪取之。勿令受用如是財物，免受長夜苦惱。但所得財寶、僧伽物、塔寺物、有情物，均各還之原主，故無違犯，生多功德。倘分毫沾染，是名爲賊。
2. 狂亂壞心（請參考殺戒之開緣及遮止）

2.A. THE PRECEPTS RELATED TO STEALING

- (2nd Major) The Precept against Stealing
- (19th Minor) The Precept against Trading or Doing Business Using Altered Weights and Measures and Failure to Honor Prior Agreements
- (21st Minor) The Precept against Failure to Pay Official Taxes When Doing Business

PRINCIPLE

Stealing means taking others' property without their permission. It is a very base, shameful act, which causes one's own pure, undefiled nature to be covered up with defiling dust. It also disturbs and hurts living beings, causing them to suffer damage and loss. While we are alive, it causes us and our parents and relatives to suffer humiliation; after death, we fall into the three evil destinies and repay the debt as a horse or ox. Therefore, we should not view this behavior as a minor offense, thinking there are no serious consequences.

EXCEPTIONS

According to the *Handbook of Yoga Bodhisattva Precepts*:

1. Seeing a thief taking the property of other people, the Sangha, a stupa, or a temple as his own to satisfy his desires, the Bodhisattva gives rise to compassion and retrieves the possessions in order to bring benefit and comfort to living beings. He also prevents the thief from using the property so he can avoid endless suffering. All the possessions of the people, the Sangha, the stupa, or temple are then returned to their respective owners. There is no violation in this act, but abundant merit is created instead. However, if the Bodhisattva takes any of this property for himself, he is a thief.
2. When one is mentally impaired (see definition in the section of exceptions contained in the first Precept).

《果報》

《十善業道經》云：

「若離貪欲，即得成就五種自在：

- 一、三業自在，諸根具足；
- 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、王位自在，珍奇妙物，皆奉獻故；
- 五、所獲之物，過本所求，百倍殊勝，由昔時不慳嫉故。

若能迴向菩提，後成佛時，三界特尊，皆共敬養。」

偷盜之惡報	離偷盜之善報
一、多被散失； 二、多人瞋恚； 三、爲人欺負； 四、十方譏謗； 五、常憂損害； 六、惡名流布； 七、處眾有畏； 八、財命不安樂； 九、常慳吝不捨； 十、命終下墜。	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、十方讚歎； 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。

RETRIBUTIONS

According to the *Discourse on the Ten Wholesome Ways of Actions*:

By not being greedy, one attains five kinds of comfort:

1. Comfort with the three karmas: we obtain perfect sense organs.
2. Comfort with wealth: our wealth cannot be stolen by any enemies or thieves.
3. Comfort with blessings and virtue: we are well-endowed and never in need.
4. Comfort with royal lineage: people offer the most wonderful, rare things to us.
5. The goods we obtain exceed our expectations by hundreds of times. This is due to not having been stingy and jealous in the past.

If we can transfer this merit to Bodhi, then after becoming a Buddha, we will be honored by all in the Three Realms and will receive respect and offerings.

Negative retributions of stealing	Positive retributions of not stealing
<ol style="list-style-type: none"> 1. Losing our property often. 2. Being hated by many people. 3. Being taken advantage of by others. 4. Being slandered by all throughout the ten directions. 5. Always worrying about loss and damage. 6. Having a bad reputation. 7. Being fearful in front of the public. 8. Being unhappy with our wealth and life. 9. Always being stingy and unwilling to give. 10. Falling into the evil paths after death. 	<ol style="list-style-type: none"> 1. Abundant amassing of wealth and goods which cannot be damaged by or lost to kings, thieves, water, fire, or prodigal sons. 2. Being treated kindly by others. 3. Not being taken advantage of by others. 4. Being praised by all from the ten directions. 5. Not worrying about loss or damage. 6. Having a good reputation. 7. Being fearless in front of the public. 8. Being replete with and never lacking wealth, long life span, fine appearance, power, happiness, and eloquence. 9. Always being willing to give. 10. Being born in the heavens after death.

【重_二 戒_一】 盜_二 戒_一 第_二 戒_一

優_二 婆_一 塞_二 塞_一 (夷_一) 戒_二 戒_一。 雖_二 為_一 身_二 命_一。 不_二 得_一 偷_二 盜_一。 乃_二 至_一 一_一 錢_二 錢_一。 若_二 破_一 是_二 戒_一。 是_二 人_一 即_二 失_一 優_二 婆_一 塞_二 塞_一 (夷_一) 戒_二 戒_一。 是_二 人_一 尚_二 不_一 能_二 得_一 煖_二 法_一。 況_二 須_一 陀_二 陀_一 洹_二 洹_一。 至_二 阿_一 那_二 那_一 含_二 含_一。 是_二 名_一 破_二 戒_一 優_二 婆_一 塞_二 塞_一 (夷_一)。 臭_二 臭_一、 旃_二 旃_一 陀_二 陀_一 羅_二 羅_一、 垢_二 垢_一、 結_二 結_一 優_二 婆_一 塞_二 塞_一 (夷_一)。 是_二 名_一 二_二 重_一。

【旨意】 偷盜令身心不安，煩惱不斷，且惱害眾生，故犯重。

【輕_二 19】 市_二 易_一 販_二 賣_一 斗_二 秤_一 不_二 平_一 戒_二 戒_一 第_二 十_一 九_二 九_一

若_二 優_一 婆_二 塞_一 塞_二 塞_一 (夷_一) 受_二 持_一 戒_二 戒_一 已_一。 為_二 於_一 身_二 命_一。 若_二 作_一 市_二 易_一 斗_二 秤_一 稱_二 賣_一 物_二 物_一。 一_一 說_二 價_一 已_一 不_二 得_一 前_二 卻_一 ①。 捨_二 賤_一 趣_二 貴_一。 斗_二 秤_一 量_二 物_一。 任_二 前_一 平_二 用_一 ②。 如_二 其_一 不_二 平_一。 應_二 語_一 令_二 平_一。 若_二 不_一 如_二 是_一。 是_二 優_一 婆_二 塞_一 塞_二 塞_一 (夷_一) 得_二 失_一 意_二 罪_一。 不_二 起_一 墮_二 落_一。 不_二 淨_一 有_二 作_一。

【旨意】 買賣物品，都應直心公平交易，誠實信用。

- ①〔不得前卻〕 談定價格後，不得毀約。
- ②〔任前平用〕 斗秤量物，應在買賣雙方前公平使用。

(2ND MAJOR) THE PRECEPT AGAINST STEALING

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our own body or life, we should not steal—not even one cent. In the case where this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Second Major Precept.

Principle: Stealing causes our body and mind to be ill at ease; we are continuously afflicted.

It also brings harm to living beings. This is a major violation.

(19TH MINOR) THE PRECEPT AGAINST TRADING OR DOING BUSINESS USING ALTERED WEIGHTS AND MEASURES AND FAILURE TO HONOR PRIOR AGREEMENTS

If an Upasaka/Upasika who has received and should be upholding this Precept engages in business transactions as a means to earn a livelihood, using weights and measures in the sale of merchandise, then once a price has been agreed upon, he/she must not retract it❶ and demand a higher price. Any weighing and measuring should be done fairly and in full view❷, and if they are not, the differences should be stated and adjustments made. Otherwise, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: In the buying and selling of merchandise, one should deal fairly and impartially, be honest and trustworthy.

- ❶ **must not retract it:** Once a price has been agreed upon, one must not change it.
- ❷ **Any weighing and measuring should be done fairly and in full view:**
Any weighing and measuring should be done fairly before the buyer and the seller.

【輕₂₁】商賈不輸官稅戒第二十一

若優婆塞(夷)受持戒已。商估販賣不輸官稅。盜棄去者^❶。是優婆塞(夷)得失意罪。不起墮落。不淨有作。

【旨意】應遵守國制，盡納稅之義務。

❶〔盜棄去者〕該繳納之稅而不繳納，就是盜國家的稅收。

第二節 不盜的態度與做法

	基本態度	環境方面
意業	<ol style="list-style-type: none"> 1. 發大菩提心，立大誓願，堅持不偷盜之佛戒。 2. 知足常樂。 3. 自己珍惜之物，若為人所盜，則情何以堪？ 4. 觀想一切眾生皆是過去生中父母六親眷屬，何忍盜之？ 5. 思惟己身及一切財物，皆是無常磨滅之法。有何好貪？ 6. 文殊菩薩不犯盜戒，得生生世世無人盜其財物之果報。 7. 多懺悔往昔所作之盜業。 8. 所借之物，應記得償還。 9. 應生慈悲心，常助一切人生福生樂。 	<ol style="list-style-type: none"> 1. 不看誇大渲染偷盜之書籍(如水滸傳等)、影片及網路。 2. 多閱佛經，長養正氣。 3. 多誦戒，有正念，同時護戒善神會常相左右護持我們。

(21ST MINOR) THE PRECEPT AGAINST FAILURE TO PAY OFFICIAL TAXES WHEN DOING BUSINESS

If an Upasaka/Upasika who has received and should be upholding this Precept does not pay the official taxes when engaged in trade or commerce, buying or selling, but instead defaults on or evades them❶, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: We should obey federal and civil laws and pay taxes as our duty.

❶ **defaults on or evades them:** If we evade taxes that should be paid, we are stealing from the national treasury.

2.B. BASIC ATTITUDES AND METHODS FOR NOT STEALING

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth the great Bodhi mind, make a great resolve, and firmly uphold the Buddha’s Precept of not stealing. 2. Always be content and happy. 3. How would we feel if others stole what we cherish? 4. If we consider living beings our parents and relatives from past lives, how can we bear to steal from them? 5. Contemplate that as our bodies and all our possessions are impermanent and will perish. What is the point in being greedy? 6. Manjushri Bodhisattva never broke this Precept; hence, he received the reward of having no one steal from him in life after life. 7. Constantly repent of our past karma of stealing. 8. Always remember to return what we have borrowed from others. 9. Always maintain a compassionate heart and help others create blessings and happiness. 	<ol style="list-style-type: none"> 1. Do not watch movies, visit websites or read books with themes that glorify or promote stealing. 2. Spend more time reading Buddhist literature and texts that nourish our righteous energy. 3. Recite precepts more often and maintain proper mindfulness; thus the Precept-protecting spirits will constantly be by our side to guard us.

	基 本 態 度	環 境 方 面
身 □ 業	<ol style="list-style-type: none"> 1. 不自做或教唆他人做不與而取之行爲。(盜戒) 2. 尊重智慧財產權。(盜戒) 3. 父母之財物，未經允許不得任意動用。(盜戒) 4. 一針一草，未經他人允許，不可私自取用。(盜戒) 5. 盡國民義務，誠實納稅。 (商賈不輸官稅戒) 6. 市場買賣，不貪小便宜，公平交易。(市場販賣斗秤不平戒) 7. 多作布施，杜絕慳貪。 8. 宣揚三世因果真理。 9. 不貪小便宜、賭博、炒股票。 	<ol style="list-style-type: none"> 1. 不與偷盜者爲伍。 2. 不傳播以偷盜爲資命之書籍或影帶。 3. 親近正知正見之團體及善知識。

	Basic Attitudes	Environmental Factors
<p>Karma</p> <p>of</p> <p>Body</p> <p>and</p> <p>Mouth</p>	<ol style="list-style-type: none"> 1. Do not steal or instruct others to do so (the precept against stealing). 2. Respect the copyright of information and products (the precept against stealing). 3. Do not move or use our parents' possessions without their prior approval (the precept against stealing). 4. Do not take or use even a needle or a blade of grass without obtaining the permission of the owner (the precept against stealing). 5. Fulfill our duty as a citizen and pay our taxes honestly (the precept against failure to pay official taxes when doing business). 6. Do not be greedy for petty bargains in doing business; be fair in all transactions (the precept against trading or doing business using altered weights and measures and failure to honor agreements). 7. Extensively practice giving to counteract stinginess and greed. 8. Propagate the principle of cause and effect in the three periods of time. 9. Do not gamble, look for petty bargains, or manipulate stocks. 	<ol style="list-style-type: none"> 1. Do not associate with thieves. 2. Do not keep or circulate books, movies, or video tapes that portray stealing as a livelihood. 3. Draw near good advisors and groups that possess proper knowledge and views.

第三章

第一節 姪欲

【重 四】邪姪戒

【輕 7】不持六齋戒

【輕 20】非時非處行欲戒

《主旨》

「萬惡姪爲首，死路不可走」，姪欲爲生死輪迴的根本，繫縛結纏不得出離。眾生從無始以來，貪染縱欲，男歡女愛，墮落六道輪迴而不自知。所謂「生我之門，死我戶」，色乃是刮骨鋼刀，奪人精氣，不可不慎。

《開緣及遮止》

1. 若熟睡不知或狂亂壞心。
2. 爲怨家所執，如熱鐵刺身，死屍繫頸，惟苦無樂。

3.A. THE PRECEPTS RELATED TO LUSTFUL BEHAVIOR AND CONJUGAL RELATIONS

- (4th Major) The Precept against Lustful Behavior
- (7th Minor) The Precept against Failure to Observe the Six Days of Vegetarian Fasting and Holding Precepts
- (20th Minor) The Precept against Engaging in Conjugal Relations at the Wrong Time or Places

PRINCIPLE

Lust is the worst of all evil deeds. We should not enter this path to death. Lust is the root of the cycle of birth and death. Living beings are bound by lust, unable to escape from it. Since beginningless time, living beings have been greedy for defilement and have indulged in desire. Desire and lust have made them fall into the cycle of transmigration in the six paths, and yet they are oblivious. There is a saying, “The door of my birth is the entrance to my death.” Lust is a steel knife that scrapes to the bone. It also exhausts our essential energy. Hence, we must be very cautious about it.

EXCEPTIONS

1. One is sound asleep without clear awareness or in a wild and confused state of mind.
2. One is raped or forced by an enemy. There is only suffering and no joy in the act.
It is as if being stabbed with a piece of hot iron or having a corpse tied to one’s neck.

《果報》

邪 姪 之 惡 報	離 邪 姪 之 善 報
<p>《華嚴經》云：</p> <p>邪姪者，墮三惡道；</p> <p>後生人間，得二種果報：</p> <ul style="list-style-type: none"> 一、妻不貞良； 二、眷屬違逆。 	<p>《十善業道經》云：</p> <p>「若離邪行，即得四種智所讚法：</p> <ul style="list-style-type: none"> 一、諸根調順； 二、永離喧掉； 三、世所稱歎； 四、妻莫能侵。

【重_四】邪_姪戒_第四_公

優_婆塞_命 (夷_一) 戒_四。雖_為身_命。不_得邪_姪。若_破是_戒。是_人即_失優_婆塞_命 (夷_一) 戒_四。是_人尚_不能_得煖_法。況_須陀_洹。至_阿那_含。是_名破_戒優_婆塞_命 (夷_一)。臭_、旃_陀羅_、垢_、結_優婆_塞命 (夷_一)。是_名四_公重_四。

【旨意】邪姪係與夫妻以外之第三人或畜生類乃至非人行姪，同性戀者亦屬邪姪。

RETRIBUTIONS

Negative Retributions of Lustful Behavior	Positive Retributions of Abstaining from Lustful Behavior
<p>According to the <i>Flower Adornment Sutra</i>, those who engage in lustful behavior will fall into the three evil paths. After being born in the human realm, they receive two kinds of retribution:</p> <ol style="list-style-type: none"> 1. An unfaithful and unkind spouse. 2. Relatives who oppose their will. 	<p>According to the <i>Discourse on the Ten Wholesome Ways of Action</i>,</p> <p>By abstaining from lustful behavior, we attain four kinds of dharmas praised by the wise :</p> <ol style="list-style-type: none"> 1. We will have compliant sense organs. 2. We will always be able to avoid annoying situations. 3. We will be praised by the world. 4. Nobody will be able to take advantage of our spouse.

(4TH MAJOR) THE PRECEPT AGAINST LUSTFUL BEHAVIOR

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our body or life, we should not engage in lustful behavior. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Fourth Major Precept.

Principle: Lustful behavior means sexual conduct with any person other than one's spouse, including acts with any animal. Homosexual activity is also considered lustful behavior.

【輕₂₀】非_レ時_レ非_レ處_レ行_レ欲_レ戒_第二_十 _ア

若_目優_婆塞_分(夷_一)受_レ持_レ戒_已。若_目於_レ非_レ處_レ①。非_レ時_レ行_レ欲_レ②。

是_ア優_婆塞_分(夷_一)得_レ失_レ意_レ罪_ス。不_レ起_レ墮_落。不_レ淨_レ有_レ作_レ。

【旨意】若於非處、非時行欲，傷身壞性且與禮相違，敗壞德風，有傷戒體。

①〔非處行欲〕夫妻行欲雖不犯邪姪罪，但有些處所，即使是夫妻亦不得行欲，如：

- (1) 道場聖地：佛教寺、院、庵等道場，塔邊、祠邊、法會之處，供奉佛像及懸掛佛像之任何處所，甚至於雕塑佛像、繪畫佛像之處，均不得行欲。
- (2) 公共場所：如道路邊。

②〔非時行欲〕受戒已的優婆塞、優婆夷，不合時宜之時亦不得行欲，如：

- (1) 於佛誕日、涅槃日及菩薩聖誕日，均不得行欲。
- (2) 六齋日不得行欲。
- (3) 父母壽誕日或哀喪日及母難日（自己的生日），不得行欲。
- (4) 產前產後，不得行欲。
- (5) 白日不得行欲。
- (6) 凡重傷（傷及筋骨者）或病癒後百日內，不得行欲。
- (7) 遠行來時、過冷過熱、劇烈運動，或勞做過後。細節請閱《壽康寶鑑》

(20TH MINOR) THE PRECEPT AGAINST ENGAGING IN CONJUGAL RELATIONS AT THE WRONG TIMES OR PLACES

If an Upasaka/Upasika who has received and should be upholding this Precept engages in conjugal relations wrong place(s)❶ or wrong time(s)❷, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: If we engage in conjugal relations at the improper place or time, we will harm our body and mar our nature. In addition, we go against propriety, ruin virtuous norms and injure the substance of the Precepts.

- ❶ **conjugal relations at the wrong places:** Although sexual activity between husband and wife does not violate the Precept against engaging in conjugal relations at the wrong place, there are locations where it is not permissible for married couples to engage in sexual activity.
 - 1) Holy grounds and Way-places: One is prohibited from engaging in conjugal relations in Buddhist monasteries, convents, Way-places, in the vicinity of a stupa, a shrine, the area of a Dharma ceremony, places where Buddhist statues and images are honored, and even places where Buddhist sculpturing and painting is done.
 - 2) Public areas: such as the roadside.
- ❷ **conjugal relations at the wrong times:** Upasakas/Upasikas who have received this Precept should not engage in sexual activity at improper times.
 - 1) We should not engage in conjugal relations on the Buddha's birthday, the Buddha's Parinirvana, and the birthdays of Bodhisattvas.
 - 2) We should not engage in conjugal relations on the six days of vegetarian fasting and upholding Precepts.
 - 3) We should not engage in conjugal relations on the birthday or anniversary of the death of one's parents, or on one's own birthday, the day one's mother suffered.
 - 4) We should not engage in conjugal relations before or after giving birth to a child.
 - 5) We should not engage in conjugal relations during the daytime.
 - 6) We should not engage in conjugal relations within a hundred days after having been seriously injured (when ligaments or bones are damaged) or while recovering from an illness.
 - 7) We should not engage in sexual conduct after a long journey, under conditions of excessive heat or cold, after strenuous exercise, or after hard physical labor.

【輕 7】 不持六齋戒第七

若優婆塞(夷)受持戒已。一月之中不能六日^①受持八戒^②。供養三寶。是優婆塞(夷)得失意罪。不起墮落。不淨有作。

【旨意】受戒之佛弟子，於每月的六齋日，受持八戒得出世因。

且平日須行供養三寶，而持戒即是第一供養。

①〔六日〕是陰曆中的六個齋日，

即當月的初八、十四、十五、二十三、二十九、三十。

若為小月，則末二日為二十八、二十九。

②〔八戒〕(1)不殺生；(2)不偷盜；(3)不姪；(4)不妄語；(5)不飲酒；

(6)不著香華鬘，不香塗身；(7)不歌舞倡伎，不故往觀聽，不坐高廣大床；

(8)不非時食（過午不食；老病者開緣）。

第二節 邪淫之對治

	基本態度	環境方面
意業	1. 發大菩提心，立大誓願，堅持不邪淫之佛戒。 2. 邪淫傷風敗俗，身心、名譽、功課皆受損，不可做之。	1. 不看色情之書籍、影片，不聽色情之音樂。 2. 多閱讀戒淫書籍。 3. 多念佛菩薩聖號或持咒，以增長三昧定力。

**(7TH MINOR) THE PRECEPT AGAINST FAILURE TO OBSERVE THE SIX DAYS OF
VEGETARIAN FASTING AND HOLDING PRECEPTS**

If an Upasaka/Upasika who has received and should be upholding this Precept fails to observe the six days❶ of holding the Eight Precepts❷ and making offerings to the Triple Jewel every month, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Buddhist disciples who have received this Precept should uphold the Eightfold Precepts of Purity on the six days of vegetarian fasting every month; this is a cause for transcending the mundane world. Furthermore, we should make offerings to the Triple Jewel every day. Among the offerings, the best offering is that of upholding the Precepts.

- ❶ **Six days:** They are the six days of the lunar month: the 8th, 14th, 15th, 23rd, 29th, 30th. For a month consisting of 29 days, the last two days should be the 28th and 29th.
- ❷ **Eight Precepts:** (1) No killing. (2) No stealing. (3) No sexual conduct. (4) No lying. (5) No intoxicants. (6) No cosmetics, perfume, or ornaments. (7) No dancing, music, plays, or other entertainments; not sleeping in or sitting on high and luxurious beds. (8) No eating at improper times (after noon; the only exception is when one is sick or elderly.)

**3.B. Ways to Counteract Lustful Behavior and Practice Restraint
in Conjugal Relations**

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth the great Bodhi mind, make a great resolve, and firmly uphold the Buddha’s Precept against lustful behavior. 2. Lustful behavior corrupts public morality, ruins our reputation, causes physical and mental harm, and damages our career. We should not engage in it. 	<ol style="list-style-type: none"> 3. Do not watch movies, read books, or listen to music that is romantic or indecent. 4. Spend more time readings books that do not contain or advocate lustful behavior. 5. Spend more time reading Buddhist Sutras to nourish and develop immovable samadhi power.

	基 本 態 度	環 境 方 面
意 業	<ol style="list-style-type: none"> 3. 今日我若姪他人之妻女，來日他人必姪我之眷屬，故不可做之。 4. 觀想一切眾生皆是過去生中父母六親眷屬，何忍姪之？ 5. 隨喜讚歎不姪之古今偉人。 6. 多懺悔往昔所作之邪姪業。 7. 可經常打坐及觀照自身之不淨。 8. 觀想愛死病者之悲慘下場。 9. 視一切女子長者如母、姐，幼者如女、妹。 	<ol style="list-style-type: none"> 4. 多誦戒，有正念。 同時護戒善神會常相左右護持我們。 5. 慎獨處。
身 □ 業	<ol style="list-style-type: none"> 1. 不做或教唆邪姪的行爲。 (邪姪戒) 2. 非時、非處不得行姪。 (非時非處行欲戒) 3. 非禮勿視—眼爲愛之媒，笑爲姪之介。 4. 不要穿著過分暴露之衣服。 5. 嚴持六齋日。(不持六齋戒) 6. 不飲酒、不吃五辛及其他刺激性慾之藥物。 7. 不談、不聽、不看姪穢之事。 8. 舉止端莊，不作輕狂之動作。 9. 多禮佛。 	<ol style="list-style-type: none"> 10. 不去色情之場所。 11. 不擁有及販賣有關色情之器物。 12. 不傳播色情之言論、書籍、錄影帶或錄音帶。 13. 不與好邪姪的眾生爲伍。 14. 遠離有任何同性戀或變態傾向者。 (如不擇禽獸之人) 15. 孤男寡女儘量避免獨處。 16. 親近及支持正見之團體及善知識，做一些有意義之事。 17. 良好正當的生活習慣及娛樂。

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 3. If I lust after others' spouses or children now, someday other people will also defile my spouse or children. Therefore I should not do so. 4. Contemplate that as all living beings have been our parents and relatives in lives past, how can we bear to violate them? 5. Always rejoice in and praise the great sages of the past and present who have never lusted. 6. Constantly repent of our karma of lust committed in the past. 7. Constantly meditate and contemplate the impurities of our body. 8. Contemplate the misery and shortened life spans of those who have AIDS. 9. Regard every person older than us as our parent or older sibling, and every person younger than us as our child or younger sibling. 	<ol style="list-style-type: none"> 4. Continually recite the holy names of Buddhas and Bodhisattvas and chant Buddhist mantras more. 5. Constantly recite the Precepts and maintain proper mindfulness; thus we will always be guarded by the Precept-protecting spirits. 6. Be extremely cautious when alone.
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. Do not engage in any lustful behavior, or teach or urge others to do so (precept against lustful behavior). 2. Do not engage in conjugal relations at improper times or places (precept against conjugal relations at improper times or places) 3. Do not look at anything that goes against propriety—our eyes are a medium of lust, so too is our smile. 4. Do not wear revealing clothing. 5. Strictly uphold the six days of vegetarian fasting every month. (precept against failure to uphold the six days of vegetarian fasting every month) 6. Do not drink alcohol, eat the five pungent plants, or take drugs that stimulate our desires. 7. Don't talk about, listen to, or look at licentious things. 8. Be upright and proper in bearing; do not behave recklessly. 9. Bow to the Buddhas more often. 	<ol style="list-style-type: none"> 1. Do not go to indecent places. 2. Do not possess or sell things related to indecency. 3. Do not use indecent language or spread indecent books, movies, or audio or video tapes. 4. Do not draw near or associate with those who have the habit of engaging in lustful behavior. 5. Avoid associating with homosexuals or perverts (people who fornicate with animals, etc.). 6. Single men and women should avoid being together alone as much as possible. 7. Draw near and support groups, organizations, and good advisors with proper views. Engage in meaningful activities. 8. Develop wholesome and proper lifestyles, habits and pastimes.

第四章

第一節 口業

【重 三】大妄語戒

【重 五】說四衆過戒

《主旨》

獨坐防心，處眾慎口。在身口意三業中，口是最容易造作罪業者，即妄語、綺語、惡口、兩舌。受戒的佛弟子如能謹言慎行，收攝六根，則是非不起，煩惱不生，最能與道相應。

《開緣及遮止》

妄語：

1. 狂亂壞心。
2. 為有情眾生解脫諸多身命上的災難，以善巧方便故說妄語者不犯。
3. 為利益有情眾生，於自己無任何貪染之心，權宜說妄語時不犯。

兩舌：

見諸眾生為惡友所惑，親愛不捨，以憐愍心、饒益心說離間（兩舌）語，令其捨離惡友者，不犯。

惡口：

見諸眾生為邪知邪見所惑，逾越常理，以饒益心，用麤惡之言語，與予當頭棒喝，令其醒悟者，不犯。

4.A. THE PRECEPTS RELATED TO MOUTH KARMA

(3rd Major) The Precept against Major False Speech

(5th Major) The Precept against Speaking of the Offenses Committed by Members of the Fourfold Assembly

PRINCIPLE

While alone, we should guard our thoughts; in a group, we should watch our speech. Among the three karmas of body, mouth, and mind, the mouth commits offense karma most easily. Such karma includes lying, frivolous speech, abusive speech, and harsh speech. If we have received the Precepts and can be careful about our speech and behavior and gather in our six sense organs, we will not stir up controversy and afflictions. In this way, we are most likely to tally with the Way.

EXCEPTIONS

Lying:

1. If one is mentally impaired (see definition in the section of exceptions contained in the first major Precept)
2. If one utters false speech as a skillful means to liberate living beings from various catastrophes and disasters, one does not violate this Precept.
3. If one utters false speech expediently without any greed for gaining benefit from living beings, one does not violate this Precept.

Divisive Speech:

When living beings are deceived by evil friends and find it hard to give up an intimate relationship, then, out of a sense of compassion to benefit living beings, one may use divisive words to separate them from evil friends. In such a case one does not violate this Precept.

Harsh Speech:

When living beings are deluded by improper views and knowledge that disregard common principles, then, out of a desire to help, one may use harsh words to awaken them. In such a case one does not violate this Precept.

綺語：

見諸眾生沉迷於風花雪月、姪蕩狂亂之中不能自拔，以憐愍心說善巧綺語，令彼歡喜，再以方便獎導，令其出離不善處者，不犯。

《果報》

妄語之惡報	離妄語之善報
<p>《華嚴經》云： 妄語之罪，亦令眾生墮三惡道； 若生人中，得二果報：</p> <ul style="list-style-type: none">一、多被誹謗；二、為他所誑。	<p>《十善業道經》云： 若離妄語，即得八種天所讚法：</p> <ul style="list-style-type: none">一、口常清淨，優鉢羅香（青蓮華）；二、為諸世間之所信伏；三、發言誠證，人天敬重；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。

Frivolous Speech:

When living beings are lost in pleasure and romance, unable to free themselves from an excessively licentious lifestyle, then, out of sympathy, one can skillfully employ romantic language to make them happy, and then expediently reward and guide them, freeing them from such a state. In such a case one does not violate this Precept.

RETRIBUTIONS

Negative retributions of false speech	Positive retributions of abstaining from false speech
<p>According to the <i>Flower Adornment Sutra</i>, the offense of false speech can cause living beings to fall into the three evil paths.</p> <p>If one is born as a human, one will receive two kinds of retribution:</p> <ol style="list-style-type: none"> 1. One is slandered often. 2. One is cheated by others. 	<p>According to the <i>Discourse on the Ten Wholesome Ways of Action</i>, by avoiding false speech, one obtains eight kinds of dharmas that are praised by heavenly beings:</p> <ol style="list-style-type: none"> 1. One's mouth is constantly pure and emits the fragrance of <i>utpala</i> (blue lotus) 2. One is trusted by people in the world. 3. One's words are honest, verifiable, and respected by humans and heavenly beings. 4. One always speaks kindly to comfort living beings. 5. One experiences supreme joy and one's three karmas are pure. 6. One speaks flawlessly and is always happy. 7. One's words are honored and respected by humans and heavenly beings. 8. One has superior wisdom and is invincible.

綺語之惡報	離綺語之善報
<p>《華嚴經》云： 綺語之罪，亦令眾生墮三惡道； 若生人中，得二果報： 一、言無人受； 二、語不明了。</p>	<p>《十善業道經》云： 若離綺語，即得成就三種決定： 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。</p>

兩舌之惡報	離兩舌之善報
<p>《華嚴經》云： 兩舌之罪，亦令眾生墮三惡道； 若生人中，得二種果報： 一、眷屬乖離； 二、親族弊惡。</p>	<p>《十善業道經》云： 若離兩舌，即得五種不可壞法： 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。</p>

Negative retributions of frivolous speech	Positive retributions of abstaining from frivolous speech
<p>According to the <i>Flower Adornment Sutra</i>, the offense of frivolous speech can cause living beings to fall into the three evil paths. If born as a human, one receives two kinds of retribution:</p> <ol style="list-style-type: none"> 1. Nobody believes one's words. 2. One's words are unclear. 	<p>According to the <i>Discourse on the Ten Wholesome Ways of Action</i>, by avoiding frivolous speech one attains three certain results:</p> <ol style="list-style-type: none"> 1. One is certainly cherished by wise people. 2. One can certainly answer questions wisely and truthfully. 3. Among human and heavenly beings, one's virtue is certainly supreme and absolutely genuine.

Negative retributions of divisive speech	Positive retributions of abstaining from divisive speech
<p>According to the <i>Flower Adornment Sutra</i>, the offense of divisive speech can cause living beings to fall into the three evil paths. If born as a human, one receives two kinds of retribution:</p> <ol style="list-style-type: none"> 1. One is separated from one's relatives. 2. One's family and kin are evil and lowly. 	<p>According to <i>Discourse on the Ten Wholesome Ways of Action</i>, by avoiding divisive speech, one obtains five kinds of indestructible dharmas:</p> <ol style="list-style-type: none"> 1. One obtains an indestructible body that cannot be harmed. 2. One obtains an indestructible family that cannot be broken up. 3. One obtains indestructible faith that is in compliance with one's original karma. 4. One obtains indestructible practice of the Dharma due to solid cultivation. 5. One obtains indestructible good advisors because one does not confuse or delude others.

惡口之惡報	離惡口之善報
<p>《華嚴經》云： 惡口之罪，亦令眾生墮三惡道； 若生人中，得二種果報： 一、常聞惡聲； 二、言多諍訟。</p>	<p>若離惡口，即得成就八種淨業： 一、言不乖度； 二、言皆利益； 三、言必契理； 四、言辭美妙； 五、言可承領； 六、言則信用； 七、言無可譏； 八、言盡愛樂。</p>

【重三】大妄語戒第三

優婆塞(夷)戒。雖為身命。不得虛說。我得淨觀^②。至阿耨那含。若破是戒。是人即失優婆塞(夷)戒。是人尚不能得煖法。況須陀洹。至阿耨那含。是名破戒優婆塞(夷)。臭、旃陀羅、垢、結優婆塞(夷)。是名三重。

【旨意】未得言得，未證言證，是自欺而又欺人。

- ①〔大妄語〕謂不得聖道，言我已得聖道，或受天龍鬼神之供養等，總說過人之法也。
- ②〔不淨觀〕是行者觀境界不淨之相，而停止貪欲的一種方法。

Negative retributions of harsh speech	Positive retributions of abstaining from harsh speech
<p>According to the <i>Flower Adornment Sutra</i>, the offense of harsh speech can cause living beings to fall into the three evil paths. If born as a human, one receives two kinds of retribution:</p> <ol style="list-style-type: none"> 1. One often hears harsh speech. 2. One is often involved in disputes and lawsuits. 	<p>Being apart from harsh speech, one achieves eight kinds of pure karma:</p> <ol style="list-style-type: none"> 1. One's speech is reasonable. 2. One's speech is always beneficial. 3. One's speech always accords with principle. 4. One's words are wholesome and wonderful. 5. One's words are accepted by others. 6. One's words are credible. 7. One's speech cannot be ridiculed. 8. One's words are delightful and cherished.

(3RD MAJOR) THE PRECEPT AGAINST MAJOR FALSE SPEECH❶

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our body or life, we should not falsely proclaim, “I have perfected the Contemplation of Impurity❷, up to and including the Fruition of Anagamin.” When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Third Major Precept.

Principle: One makes claims of having attained something one hasn't attained and having realized something one hasn't realized. One not only cheats oneself, but cheats others as well.

- ❶ **Major False Speech:** One proclaims that one has attained the sagely Way, or that one has received offerings from heavenly beings, dragons, ghosts, or gods, when actually one hasn't. In general, one claims to have obtained some dharma that surpasses others.
- ❷ **Contemplation of Impurity:** A method of contemplating the impure characteristics of states in order to put a stop to greed.

【重_五】說_四眾_過戒_第五

優_婆塞_塞 (夷) 戒_戒。雖_為身_身命_命。不_得宣_宣說_說比_丘丘_丘、比_丘丘_丘尼_尼、優_婆塞_塞、優_婆夷_夷所_有罪_罪過_過。若_破是_戒戒_戒。是_人人_人即_失失_失優_婆塞_塞 (夷) 戒_戒。是_人人_人尚_不能_得得_得煖_法法_法。況_須須_須陀_陀洹_洹。至_阿阿_阿那_那含_含。是_名名_名破_破戒_戒優_婆塞_塞 (夷)。臭_臭、旃_旃陀_陀羅_羅、垢_垢、結_結優_婆塞_塞 (夷)。是_名名_名五_重重_重。

【旨意】若彼此宣說其罪過，即足以破壞佛教之和合，令眾生對聖教失去信心。

●〔說四眾過〕四眾指出家男女二眾，在家二眾（優婆塞、優婆夷）。

對外宣說四眾已犯戒或犯法的一切過錯。

《開緣及遮止》

不犯者：若依法舉罪，以方便令彼調伏。令不信者信，信者增廣。不犯。

第二節 口業之對治

	基 本 態 度	環 境 方 面
意 業	1. 發大菩提心，立大誓願，堅持不妄語、兩舌、惡口、綺語之佛戒。 2. 以慈悲心降伏瞋恨心。 3. 不看、聽、想他人過錯，以免染污自己清淨的心。 4. 在心理上常懺悔往昔所造之口業。 5. 經常思惟「禍從口出」、「舌動是非生」之名言。	1. 多誦戒，以提醒自己保持正念。 2. 不接觸粗鄙言詞之影片及錄音帶、書籍、網路。 3. 多讀佛經～了知佛的萬德莊嚴。 4. 學習佛的真語、實語、柔軟語。

(5TH MAJOR) THE PRECEPT AGAINST SPEAKING OF THE OFFENSES COMMITTED BY MEMBER OF THE FOURFOLD ASSEMBLY❶

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our body or life, we should not announce or discuss any offenses or faults of Bhikshus, Bhikshunis, Upasakas, or Upasikas. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Fifth Major Precept.

Principle: If one announces or discusses the offenses of others, this may destroy the harmony within Buddhism and cause living beings to lose faith in the sagely teachings.

❶ **Speaking of the offenses of the fourfold assembly:** The fourfold assembly refers to the twofold assembly of left-home people (monks and nuns), and the twofold assembly of lay people (Upasakas/Upasikas). “Speaking of the offenses” refers to publicly announcing breaches of the Precepts or of laws by the fourfold assembly.

Exceptions: One does not violate this Precept if one speaks about the offenses of others according to the Dharma, in order to expediently subdue them. If one causes those without faith to have faith, and those with faith to deepen their faith, then one does not violate this Precept.

4.B. WAYS TO REGULATE MOUTH KARMA

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind, make a great resolve, and firmly uphold the Buddha’s precept against false speech, divisive speech, harsh speech, and frivolous speech. 2. Use compassion to subdue anger and hatred. 3. Do not listen to, look at, or think about the faults of others to avoid defiling your pure nature. 4. Constantly repent of your past mouth karma. 5. Constantly ponder the phrases, “Disasters issue forth from the mouth,” and “Once the tongue wags, arguments and gossip arise.” 	<ol style="list-style-type: none"> 1. Recite the Precepts often as a reminder to maintain proper mindfulness. 2. Avoid watching movies or video tapes, visiting websites, or reading books containing vulgar and base language. 3. Read more Buddhist literature to understand the myriad virtues and adornments of the Buddhas. 4. Emulate the honest, true, and gentle speech of the Buddha.

	基 本 態 度	環 境 方 面
身 口 業	<ol style="list-style-type: none"> 1. 少說話，多念佛。 2. 多讚歎佛法僧三寶。 3. 講真實話，言必有信。 4. 不說人過錯，多找人的好處。 5. 不談人隱私。 6. 不說風花雪月、無病呻吟之言詞。 7. 不逢迎別人，不到處攀緣。 8. 不惡口謾罵別人。 9. 不兩舌，不到處搬弄是非。 10. 不說、不聽、不傳播佛教出家眾及在家眾之過失（不說四眾過戒）。 	<ol style="list-style-type: none"> 1. 不接近常犯口業之惡友。 2. 不接近喜談論別人是非之場所。 3. 選擇合適之正業，以避免因職業上需要而製造口業。 4. 不聚眾閒談無意義之事（不串寮）。

	Basic Attitudes	Environmental Factors
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. Talk less and recite the Buddha's name more. 2. Constantly praise the Triple Jewel—the Buddha, the Dharma, and the Sangha. 3. Speak honestly. Your words should be trustworthy. 4. Avoid talking about others' faults; try to see their good points. 5. Avoid discussing others' private affairs. 6. Avoid baseless romantic lamentations. 7. Do not flatter others (do not exploit social connections). 8. Do not speak harshly or scold others without good reason. 9. Do not speak divisively or go around stirring up dissension. 10. Do not speak about, listen to, or spread the faults of the Sangha or the laity (the Precept against speaking about the faults of the fourfold assembly). 	<ol style="list-style-type: none"> 1. Avoid bad friends who constantly create bad mouth karma. 2. Avoid places where gossip usually takes occurs. 3. Choose a career that does not require you to create mouth karma. 4. Do not gather in groups (or go into others' rooms) to listen to or talk about meaningless matters.

第五章

第一節 酒（麻醉品）

【重 六】酤酒戒

【輕 2】耽樂飲酒戒

《主旨》

酒或麻醉品、菸、毒品及任何能使人喪失理智之藥品，能使人亂性，做出不知羞恥的事情；不但浪費金錢和時間，對人的心理與生理上，都造成莫大的傷害。一旦上癮更是害人害己；破壞家庭及社會，莫此為甚。

《開緣及遮止》

- 一、雖似酒色、酒香，而無酒味，飲不醉人。無犯。
- 二、販藥酒（不能亂人）。無犯。
- 三、病時遍以諸藥治之無效，非酒不癒，方始服之。
- 四、若以酒塗瘡（即外科用藥酒無犯）。
- 五、麴、酒糟不應食。
- 六、受酒戒者不得抽菸、吸毒。

《果報》

過酒器與人飲酒，尚云五百世無手，況復酤酒！

5.A. THE PRECEPTS RELATED TO INTOXICANTS, DRUGS, AND STIMULANTS

- (6th Major) The Precept against Dealing in Intoxicants, Drugs, and Stimulants
(2nd Minor) The Precept against Indulging in Intoxicants, Drugs, or Stimulants for Pleasure

PRINCIPLE

All alcohol, drugs, tobacco products, intoxicants, and any medicinal products that cause us to lose our senses may confuse us to the point that we engage in shameless deeds. Apart from wasting money and time, alcohol and drugs can cause serious physical and psychological damage. Once people become addicted, they cause further harm to themselves and others, breaking up families and the society. There is nothing more harmful than this.

EXCEPTIONS

1. Even though a product may look and smell like alcohol, as long as it neither tastes like alcohol nor has an intoxicating effect, one who takes this product does not violate this Precept.
2. If one sells medicinal alcohol (for curative purposes) that does not affect the senses, one does not violate this Precept.
3. If one's illness cannot be cured with any other medicine and alcohol must be used, then one is allowed to take alcohol.
4. If one applies alcohol on a sore, i.e., applies medicinal alcohol externally, then one does not violate this Precept.
5. One should avoid eating fermented rice or barley or leaven used for fermentation.
6. Those who have received the Precept against intoxicants are not allowed to smoke tobacco or to take drugs.

RETRIBUTIONS

If one passes a bottle of alcoholic drink to others, one will receive the retribution of missing hands for five hundred lifetimes. How much more serious is the offense for dealing in intoxicants!

飲（賣）酒之惡報	戒酒之善報
<p>飲酒：</p> <p>一、死墮灌口地獄。</p> <p>（釀酒，墮酒河地獄。）</p> <p>（酤酒，墮酒池地獄。）</p> <p>二、生於人中，愚闇狂顛，不信正法。</p> <p>（即不信因果性相諦理。）</p> <p>三、酒有三十六失。</p> <p>（請查閱佛學字典）</p>	<p>戒酒：</p> <p>一、神志清明，恬靜安寧。</p> <p>二、善持四重，不犯重罪。</p> <p>三、來世生人天道中，不墮三途。</p>

【重_六】酤酒戒第六_六

優婆塞_分（夷_一）戒_世。雖_為身_命。不_得酤_酒①。若_破是_戒。是_人即_失優婆塞_分（夷_一）戒_世。是_人尚_不能_得煖_法。況_須陀_洹。至_阿那_含。是_名破_戒優婆塞_分（夷_一）。臭_、旃_陀羅_、垢_、結_{優婆塞分}（夷_一）。是_名六_重。

【旨意】酒能傷身、敗德，甚至亂性、發狂，學佛之人酤酒，是為殘害眾生。

①〔酤酒〕即賣酒。酒乃泛指菸、酒、麻醉品、毒品等，均不得製造及交易。

Negative retributions of drinking or selling alcohol	Positive rewards of not drinking or selling alcohol
<ol style="list-style-type: none"> 1. After death, one will fall into the hell of urine and excrement: a) If one manufactured alcohol, one will fall into a river of alcohol. b) If one sold alcohol, one will fall into a pool of alcohol. 2. If one is born as a human, one will be stupid, dull, and crazy, with no faith in the proper Dharma. (One will not have any faith in the nature and mark of the law of cause and effect.) 3. Taking intoxicants incurs the 36 faults. (Please consult a Buddhist dictionary for details.) 	<ol style="list-style-type: none"> 1. One's mind is clear and calm. 2. One holds the four major precepts well and does not commit major offenses. 3. In future lives, one will be born as a human or a heavenly being and will not fall into the three evil paths.

(6TH MAJOR) THE PRECEPT AGAINST DEALING IN INTOXICANTS, DRUGS, AND STIMULANTS

In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining our body or life, we should not deal in intoxicants, drugs, or stimulants❶. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Sixth Major Precept.

Principle: Intoxicants harm one's body and ruin one's virtue, even to the point of confusing one's nature and causing one to go insane. A Buddhist disciple who deals in intoxicants brings harm to living beings.

- ❶ **dealing in intoxicants:** Selling intoxicants. Intoxicants include tobacco products, alcoholic beverages, marijuana and other drugs. It is not permissible to manufacture or to deal in any of these products.

【輕₂】耽_多樂_多飲_酒戒_{第_二心}

若_優婆_塞 (夷) 受_持戒_已。 耽_多樂_多●飲_酒。 是_優婆_塞 (夷) 得_失意_罪。 不_起墮_落。 不_淨有_作。

【旨意】不飲酒乃基本五戒，應受持不可犯。

- 〔耽樂飲酒〕以享樂之心來飲酒。而非因病，以不得已之心飲藥酒，或用藥酒來塗療去病。

第二節 酒(麻醉品)的對治

	基 本 態 度	環 境 方 面
意 業	<ol style="list-style-type: none">1. 發大菩提心，立大誓願，堅持不賣、不製、不飲（用）各種麻醉品（如：酒、菸、毒品等）之佛戒。2. 不存好奇心。3. 不受惡友之誘惑。4. 常觀想飲酒或吸食毒品之悲慘下場。	<ol style="list-style-type: none">1. 多看禁菸、酒及毒品之書籍、影片。2. 在觀念上不受飲酒或吸毒環境之誘惑。3. 多誦戒以提醒自己保持正念並幫助他人。

(2ND MINOR) THE PRECEPT AGAINST INDULGING IN INTOXICANTS, DRUGS, AND STIMULANTS FOR PLEASURE

If an Upasaka/Upasika who has received and should be upholding this Precept indulges in intoxicants, drugs, or stimulants for pleasure❶, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Not taking intoxicants is one of the Five Basic Precepts, which we should uphold and not transgress.

- ❶ **Indulging in intoxicants for pleasure:** the intoxicants are not being consumed or applied externally for medicinal purposes, i.e. to treat illness.

5.B. Ways to Counteract Dealing and Indulging in Intoxicants, Drugs, and timulants

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind, make a great resolve, and firmly uphold the Buddha’s Precept against selling, manufacturing, or taking intoxicants such as alcohol, tobacco, and drugs. 2. Do not experiment out of curiosity. 3. Do not be tempted by bad companions. 4. Constantly contemplate the tragic consequences of alcohol and drug use. 5. Maintain an optimistic outlook; avoid pessimism and depression, which may make you prone to using intoxicants as a way of escape, thus ruining your life. 6. Constantly contemplate that if one passes a container of alcohol to someone, one will receive the retribution of being without hands for the next 500 lives, how much the more if one drinks, manufactures, or sells alcohol. 	<ol style="list-style-type: none"> 1. Watch movies and video tapes or read books that discourage smoking, drinking, and taking drugs. 2. Do not let the environment tempt you into taking drugs or drinking alcohol. 3. Recite the Precepts more often to help yourself maintain proper mindfulness and benefit others.

	基 本 態 度	環 境 方 面
意 業	5. 保持樂觀積極的態度，避免悲觀消極，用此毒物，麻醉自己，自我墮落。 6. 常觀想過酒器與人，尚且五百世無手之果報，何況飲酒或製造、交易等？	
身 □ 業	1. 不飲酒、不抽菸、不吸食毒品。 2. 不交易或製造菸、酒及一切毒品。 3. 不販賣或製造酒器及毒品之用具。 4. 不勸人飲酒、吸菸或吸食毒品。 5. 不種植專為釀酒用之穀類及水果。 6. 不種植菸草、大麻、罌粟等可供提煉麻醉品及毒品之植物。 7. 養成良好生活習慣，培養正當娛樂與嗜好。 8. 不閱讀鼓勵人飲酒或吸毒之書刊、影片等。 9. 不談飲酒（吸毒）之無益言辭。	1. 不涉足飲酒場所，如酒家、酒吧、舞廳等。 2. 不在家中儲存任何酒類或麻醉品。 3. 遠離製造菸、酒及毒品之環境。 4. 遠離好喝酒或吸食毒品之人及團體。 5. 不飲藥酒作為養生之補品。 6. 不以酒作調味品。 7. 多接近或支持禁菸、禁酒及禁毒等慈善團體。

	Basic Attitudes	Environmental Factors
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. Do not drink, smoke, or take any drugs. 2. Do not manufacture, sell or trade any tobacco products, alcoholic beverages, or any other intoxicants. 3. Do not manufacture, sell, or trade any implements, tools, or utilities used in the production of intoxicants. 4. Do not exhort others to drink, smoke, or take drugs. 5. Do not cultivate fruit trees or grains specifically for the purpose of producing alcoholic beverages. 6. Do not plant tobacco, cannabis, opium poppies, or other plants used in production and manufacturing of drugs. 7. Develop wholesome lifestyles, good habits, and proper hobbies and pastimes. 8. Do not watch movies or read books that encourage people to drink or take drugs. 9. Avoid meaningless conversations about drinking alcohol or taking drugs. 	<ol style="list-style-type: none"> 1. Do not patronize bars, nightclubs, or other places that serve alcohol. 2. Do not store any alcohol or drugs at home. 3. Stay away from places where drugs, tobacco products, or alcoholic beverages are produced or manufactured. 4. Stay away from people or groups who like to drink or take drugs. 5. Do not use tonics containing alcohol as nutritional supplements to bolster your health. 6. Do not use wine or liquor as a seasoning. 7. Draw near and support charities or organizations that forbid smoking, drinking, and taking drugs.

第六章

第一節 對三寶及尊長供養

【輕 1】不供養父母師長戒

【輕 14】殘食施四衆戒

【輕 17】不蓄三衣鉢杖戒

【輕 23】得新食，不先供三寶戒

【輕 26】僧食不公分戒

《主旨》

父母師長爲恩田，三寶是無上福田，皆應恭敬供養。優婆塞(夷)，除了孝順父母師長之外，更應常供養佛法僧三寶，必得無上不可思議之福德。

《開緣及遮止》

惟遮不開。應孝順父母師長及供養佛法僧三寶。

《果報》

一、長相莊嚴；	六、人天福報；
二、身出異香；	七、長壽無災；
三、眾生樂見；	八、身心安樂；
四、得大智慧；	九、諸佛護臨；
五、聲音悅耳；	十、畢竟成佛。

**6.A. THE PRECEPTS RELATED TO MAKING OFFERINGS TO THE TRIPLE JEWEL,
ONE’S ELDERS, AND TEACHERS**

- (1st Minor) The Precept against Failure to Make Offerings to Our Parents, Teachers, and Elders
- (14th Minor) The Precept against Bringing Leftover Food to Offer to the Fourfold Assembly
- (17th Minor) The Precept against Failure to Keep in Reserve the Three Robes, a Bowl, and a Tin Staff
- (23rd Minor) The Precept against Failure to Offer New Food to the Triple Jewel First
- (26th Minor) The Precept against Apportioning Food to the Sangha Unfairly

PRINCIPLE

Our parents, teachers, and elders are our fields of kindness; the Triple Jewel is our supreme field of blessings. Thus we should respect and make offerings to all of them. Besides being filial to our parents, teachers, and elders, as Upasakas/Upasikas we should constantly make offerings to the Triple Jewel—the Buddha, the Dharma, and the Sangha. By doing so, we will certainly obtain unsurpassed, inconceivable blessings.

EXCEPTIONS

There are no exceptions to these Precepts. One should be filial to one’s parents, teachers, and elders and make offerings to the Triple Jewel.

RETRIBUTIONS

<ol style="list-style-type: none"> 1. One’s appearance will be adorned. 2. One’s body will emit a rare fragrance. 3. Living beings will be delighted upon seeing one. 4. One will obtain great wisdom. 5. One will have a pleasing voice. 6. One will be reborn among heavenly or human beings. 	<ol style="list-style-type: none"> 7. One will have a long life span and be free from disasters. 8. One will feel peaceful and happy in body and mind. 9. One will be protected by all Buddhas. 10. One will ultimately realize Buddha-hood.
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【輕₂ 1】 不₂供₂養₂父₂母₂師₂長₂戒₂第₂一₂

善₂男₂子₂。如₂佛₂說₂言₂。若₂優₂婆₂塞₂ (夷₂) 受₂持₂戒₂已₂。不₂能₂供₂養₂父₂母₂、師₂長₂①。是₂優₂婆₂塞₂ (夷₂) 得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】孝名為戒，應竭力供養奉事，此乃基本為人之本份。

①〔父母師長〕含世間及出世間父母師長。

【輕₂ 14】 殘₂食₂施₂四₂眾₂戒₂第₂十₂四₂

若₂優₂婆₂塞₂ (夷₂) 受₂持₂戒₂已₂。若₂以₂殘₂食₂①施₂於₂比₂丘₂、比₂丘₂尼₂、優₂婆₂塞₂、優₂婆₂夷₂。是₂優₂婆₂塞₂ (夷₂) 得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】己所不欲，勿施於人，當以恭敬心備潔淨好食，施與四眾。

①〔殘食〕已用過之剩菜剩飯。殘：餘賸也。

《開緣及遮止》若有眾生食飽滿已，性多饞嗜，數復來求珍妙飲食，亦不施與。

【輕₂ 17】 不₂蓄₂三₂衣₂鉢₂杖₂戒₂第₂十₂七₂

若₂優₂婆₂塞₂ (夷₂) 受₂持₂戒₂已₂。若₂不₂儲₂蓄₂僧₂伽₂梨₂①、衣₂②、鉢₂③、錫₂杖₂④。是₂優₂婆₂塞₂ (夷₂) 得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】蓄三衣、鉢、杖，除供養外，亦可提醒我們常念三寶。

①〔僧伽梨〕大眾集會、授戒、說法所穿著的大衣。（又名祖衣）

(1ST MINOR) THE PRECEPT AGAINST FAILURE TO MAKE OFFERINGS TO ONE'S PARENTS, TEACHERS, AND ELDERS

[Shakyamuni Buddha continues addressing the Elder's Son Wholesome Birth:] Good man! As the Buddha has said, if an Upasaka/Upasika who has received and should be upholding this Precept fails to make offerings to and provide for his/her parents, teachers, and elders❶, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Filiality is itself the Precepts. We should do our best to make offerings and render service to our parents, teachers, and elders, as this is a basic human obligation.

- ❶ Parents, teachers, and elders include our worldly as well as our transcendental (spiritual) parents, teachers, and elders.

(14TH MINOR) THE PRECEPT AGAINST BRINGING LEFTOVER FOOD TO OFFER TO THE FOURFOLD ASSEMBLY

If an Upasaka/Upasika who has received and should be upholding this Precept brings leftover food ❶ to offer to Bhikshus, Bhikshunis, Upasakas or Upasikas, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: We should not give to others what we ourselves dislikes. We should respectfully prepare clean and good food to offer to the fourfold assembly.

- ❶ leftover food: food left from previous meals.

Exceptions: If living beings are already full, and yet extremely gluttonous so that they repeatedly ask for fine delicacies, we should not give them.

(17TH MINOR) THE PRECEPT AGAINST FAILURE TO KEEP IN RESERVE THE THREE ROBES, A BOWL, AND A TIN STAFF

If an Upasaka/Upasika who has received and should be upholding this Precept fails to keep in reserve the *samghati*❶, the other robes❷, a bowl❸, and a tin staff❹, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

- ②〔衣〕有三衣，爲出家僧眾所著的袈裟。即
 - ① 安陀會：五條下衣。
 - ② 鬱多羅僧：七條中衣。
 - ③ 僧伽梨：九條乃至二十五條大衣。
- ③〔鉢〕梵語鉢多羅，譯爲應量器，出家眾使用之食器。
- ④〔錫杖〕又名智杖、德杖，比丘用來驅蟲；
或乞食時，用來振聲，以告知施主。

【輕₂₃】得_新食_不先_供三_寶戒_第二_十三

若_優婆_塞塞_分(夷_一)受_持戒_已。若_得新_穀、果_、菰_①、菜_茹。得_失意_、罪_{。不}起_、墮_落。不_淨有_作。

②。不_先奉_獻供_養三_寶。先_自受_者。是_優婆_塞塞_分(夷_一)得_失意_、罪_{。不}起_、墮_落。不_淨有_作。

【旨意】將新出的蔬果奉獻供養三寶，以示對三寶的最高崇敬。

- ①〔果菰〕泛指一切果實。在木曰果，在地曰菰。（菰音“裸”）
- ②〔菜茹〕蔬菜之總名。

【輕₂₆】僧_食不_公分_戒第_二十_六

若_優婆_塞塞_分(夷_一)受_持戒_已。僧_中①付_食②。若_偏爲_師。選_擇美_好。過_分與_者。是_優婆_塞塞_分(夷_一)得_失意_、罪_{。不}起_、墮_落。不_淨有_作。

【旨意】付食諸師，若心生偏，則成自、他障道因緣。

- ①〔僧中〕在僧團中。
- ②〔付食〕作行堂，分配食物。

Principle: The three robes, a bowl, and a tin staff are kept in reserve not only to be used as an offering, but also to remind us to always be mindful of the Triple Jewel.

- ❶ **samghati:** The robe worn by monks when they attend a Dharma ceremony, transmit Precepts, or give Dharma talks. It is also called the robe of the Dharma host.
- ❷ **other robes:** There are three robes worn by Sangha members:
 - ❶ *antaravasaka:* The lower-grade robe made from five strips of cloth.
 - ❷ *uttarasangha:* The middle-grade robe made from seven strips.
 - ❸ *samghati:* The highest-grade robe made from nine to twenty-five strips.
- ❸ **bowl:** *Patra* in Sanskrit, an alms bowl used by monastics to receive food.
- ❹ **tin staff:** This is also called the “wisdom staff” or “virtue staff.” Bhikshus shake it to chase insects out of harm’s way or on almsrounds to inform the donors of their coming.

(23RD MINOR) THE PRECEPT AGAINST FAILURE TO FIRST OFFER NEW FOOD TO THE TRIPLE JEWEL

If an Upasaka/Upasika who has received and should be upholding this Precept obtains new grains, fruit of trees or vines, root❶ or other vegetables and does not first offer them to the Triple Jewel, but instead first takes them for himself/herself, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: By first offering new fruits and vegetables to the Triple Jewel, one shows one’s utmost reverence.

- ❶ **Fruit, root:** This refers to all fruits and root vegetables. Fruits are obtained from trees or vines, root vegetables from the ground.

(26TH MINOR) THE PRECEPT AGAINST APPORTIONING FOOD TO THE SANGHA UNFAIRLY

If an Upasaka/Upasika who has received and should be upholding this Precept shows favoritism while apportioning food❶ among the Sangha members by selecting delicious food for a certain Master and giving more of it to him/her, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: If we show favoritism in apportioning food to Sangha members, we create causes and conditions for obstructing ourselves and others in the Way.

- ❶ **apportioning food:** serving as the food distributor to the Sangha.

第二節 對三寶及尊長供養的態度與做法

	基 本 態 度	環 境 方 面
意 業	<ol style="list-style-type: none">1. 發大菩提心，立大誓願，堅持報恩之佛戒。2. 三寶為我們法身父母，人天無上福田，應誠心供養。3. 百善孝為先，對生身及法身父母，皆應竭力供養，方不愧為人。4. 隨喜他人供養三寶及四眾尊長。5. 凡僧不能降福，祈福必從凡僧。6. 今生富貴者，皆因前世供養三寶。	<ol style="list-style-type: none">1. 親近清淨道場與善知識，以成就供養佛法僧三寶之機緣。2. 常誦持戒律經典，以法供養三寶。3. 多讀孝道、倫理之書籍。

**6.B. BASIC ATTITUDES AND METHODS FOR MAKING OFFERINGS TO THE TRIPLE JEWEL,
OUR ELDERS, AND TEACHERS**

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind and make a great resolve to firmly uphold the Buddha’s Precept of repaying kindness. 2. We should sincerely make offerings to the Triple Jewel, since it is the parent of our Dharma body as well as the unsurpassed field of blessings for gods and humans. 3. Filiality is the foremost of all virtues. We should exert ourselves diligently to repay the kindness of our biological parents as well as our Dharma-body parents; then we will not have lived in vain. 4. Rejoice with and support others in making offerings to the Triple Jewel and to the teachers and elders among the fourfold assembly. 5. Although ordinary monks cannot bestow blessings, one seeks blessings through ordinary monks. 6. The honor and wealth we enjoy in the present life comes from making offerings to the Triple Jewel in past lives. 	<ol style="list-style-type: none"> 1. Draw near pure Way-places and good advisors to take advantage of opportunities to make offerings to the Triple Jewel. 2. Recite Buddhist Sutras and Vinaya texts more often. Make offerings of Dharma to the Triple Jewel. 3. Read more literature on filiality and ethics.

	基 本 態 度	環 境 方 面
身 □ 業	<ol style="list-style-type: none"> 1. 以恭敬心孝順父母師長，在日用生活上使之無所匱乏。（不供養父母師長戒） 2. 有新食時，應先供養三寶、父母、師長。（得新食不先供三寶戒） 3. 不可以食用過之殘食施與四眾。（殘食施四眾戒） 4. 供養僧眾時不能有分別心，應平等供養。（僧食不公分戒） 5. 不對僧眾作個別供養。 6. 常以四事衣服、飲食、臥具、醫藥供養僧眾。 7. 儲蓄三衣鉢杖或以金錢供養寺廟道場。（不蓄三衣鉢杖戒） 	<ol style="list-style-type: none"> 1. 隨喜供養、整修、興建寺廟道場，建造佛像等，使三寶永住於世。 2. 隨喜助印、流通經書典籍。 3. 齋僧大會時，隨喜參加。 4. 接近孝順之人，學習其德行。

	Basic Attitudes	Environmental Factors
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. One can be filial to one's parents, teachers, and elders by being respectful to them. One must never fail to provide them with all the daily necessities (the Precept against failure to make offerings to one's parents, teachers and elders). 2. Upon acquiring new food, one should first offer it to the Triple Jewel, one's parents, teachers, and elders (the Precept against failure to first offer new food to the Triple Jewel). 3. One should not offer leftovers to the fourfold assembly (the Precept against bringing leftover food to offer to the fourfold assembly). 4. One should not discriminate when making offerings to the Sangha. One should apportion the food fairly (the Precept against apportioning food to the Sangha unfairly). 5. One should not make personal offerings to a particular Sangha member. 6. One should frequently make offerings to the Sangha of the four kinds of necessities: clothing, food, bedding, and medicines. 7. One should keep the three robes and the bowl, or make monetary offerings to monasteries and temples (the Precept against failure to keep in reserve the three robes, a bowl, and a rining staff). 	<ol style="list-style-type: none"> 1. One should rejoice and participate in making offerings to renovate and build Way-places, as well as making of Buddha images, so that the Triple Jewel will remain the world forever. 2. One should rejoice and participate in printing, publishing, and circulating Buddhist texts. 3. One should rejoice and participate in hosting large vegetarian meal offerings for the Sangha. 4. One should draw near filial people to emulate their virtuous conduct.

第七章

第一節 對三寶及尊長恭敬

【輕 5】見四衆尊長不承禮拜戒

【輕 6】見四衆毀戒心生憍慢戒

【輕 8】不往聽法戒

【輕 9】受用僧物戒

【輕 12】獨宿尼寺戒

【輕 22】犯國制戒

【輕 24】僧不聽說法，輒自作戒

【輕 25】在五衆前行戒

《主旨》

對父母師長及三寶應恭敬。法是從恭敬中得來的，佛弟子更應以恭敬心事奉三寶。釋尊往昔在因地時，披髮投身泥地中，讓老比丘從身上走過，免其足爲泥所污，而蒙燃燈佛予以授記。恭敬三寶，能破除貢高我慢的心理。經云：以佛莊嚴而自莊嚴。佛弟子應時時對父母師長及三寶存恭敬心，就是對自己法身慧命作最莊嚴的莊嚴。

7.A. THE PRECEPTS RELATED TO RESPECTING THE TRIPLE JEWEL AND OUR ELDERS AND TEACHERS

- (5th Minor) The Precept against Failure to be Hospitable to, Bow to, and Pay Respect to Elders and Seniors of the Fourfold Assembly
- (6th Minor) The Precept against Becoming Arrogant upon Seeing Members of the Fourfold Assembly Violate Precepts
- (8th Minor) The Precept against Failure to Go to Listen to the Dharma
- (9th Minor) The Precept against Taking Items Belonging to the Sangha
- (12th Minor) The Precept against Staying Overnight Unchaperoned in a Convent or a Monastery
- (22nd Minor) The Precept against Breaking Federal and Civil Laws
- (24th Minor) The Precept against Abruptly Proceeding to Speak Dharma on Our Own without the Sangha's Permission
- (25th Minor) The Precept against Walking Ahead of the Fivefold Assembly

PRINCIPLE

We should respect our parents, teachers, elders, and the Triple Jewel. The Dharma is attained through an attitude of reverence. Buddhist disciples should serve the Triple Jewel with respect. When the World Honored One was cultivating in past lives, he once spread his hair out over the muddy ground so that an old Bhikshu could tread upon it and avoid getting his feet dirty in the mud. As a result, Shakyamuni Buddha received a prediction from Burning Lamp Buddha. By paying respect to the Triple Jewel, we overcome arrogance and self-pride. The Sutras state that we adorn ourselves by adorning the Buddha. Buddhist disciples should always respect their parents, teachers, elders, and the Triple Jewel. Such respect is the ultimate adornment for our own Dharma body and wisdom.

《果報》

- (1)得金色身；(2)長相莊嚴；(3)眾人樂見；(4)聲音悅耳；
- (5)處眾無畏；(6)令人安樂；(7)遂心滿願；(8)死後生天；
- (9)諸佛護臨；(10)畢竟成佛。

【輕 5】見四眾尊長老不承禮拜戒第五

若優婆塞(夷)受持戒已。若見比丘、比丘尼、長老
①、先宿②優婆塞、優婆夷等。不起承迎禮拜問訊。
是優婆塞(夷)得失意罪。不起墮落。不淨有作。

【旨意】尊敬師友和善知識是得道大因緣。生我慢、不禮敬，則為魔所攝持；

敬則常結善緣，成就佛法。

- ①〔長老〕凡道行高、戒臘長的比丘，通被尊稱為「長老」。
- ②〔先宿〕是對年事較高，且先受戒者的尊稱。

《開緣及遮止》

1. 若懶惰懈怠，若無記心，若忘誤，犯非染污起。
2. 不犯者：若重病，若亂心，是名不犯。
3. 若上座說法，及決定論時（作重大決定事件時）；若自說法，若聽法，若自決定論時；若說法眾中，若決定論眾中，不禮不犯。
4. 若護說者心，若以方便令彼調伏，捨離不善，修習善法；若護僧制，若護多人意。

REWARDS

1. We obtain a golden-colored body.
2. We have an adorned appearance.
3. People are delighted upon seeing us.
4. We have a pleasing voice.
5. We are not afraid to go before the public.
6. We make others feel comfortable and happy.
7. Our wishes are fulfilled.
8. We can be born in the heavens after death.
9. We are protected by all Buddhas.
10. We ultimately realize Buddhahood.

(5TH MINOR) THE PRECEPT AGAINST FAILURE TO BE HOSPITABLE TO, BOW TO, AND PAY RESPECT TO ELDERS AND SENIORS OF THE FOURFOLD ASSEMBLY

If an Upasaka/Upasika who has received and should be upholding this Precept fails to rise, be hospitable, bow and pay respect to Bhikshus, Bhiksunis, Elder Masters, senior Upasakas or Upasikas upon encountering them, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: The greatest cause for attaining the Way is being respectful towards our teachers, friends, and good advisors. If we are conceited and fail to show respect, then we are under the influence of demons. Being respectful allows us to constantly establish good affinities and perfect our practice of the Buddhadharma.

- ❶ **Elder Masters:** Bhikshus of lofty virtue and seniority in Precepts are generally referred to as Elder Masters.
- ❷ **senior:** A title of respect for those who are older and have received the Precepts earlier.

Exceptions:

1. A violation that is unintentional or that is due to laziness, sluggishness, or forgetfulness is undefiled.
2. If a person is seriously ill or mentally impaired, then he/she does not violate this Precept.
3. Cases where failing to pay respect does not constitute a violation: When an elder monk is giving a Dharma talk or announcing or discussing an important decision; when the person giving a Dharma talk, listening to a Dharma talk, or announcing or discussing an important decision;
4. When the person is protecting the Dharma speaker, or skillfully leading someone to renounce evil and practice good; or when the person is protecting the Sangha organization or the views of the majority.

【輕 6】見四眾毀戒心生憍慢戒第六

若優婆塞(夷)受持戒已。若見比丘、比丘尼、優婆塞、優婆夷。毀所受戒。心生憍慢。言我勝彼。彼不如我。是優婆塞(夷)得失意罪。不起墮落。不淨有作。

【旨意】見四眾犯戒，應自警惕，或以慈悲心相待。若生憍慢心，即為我慢煩惱所纏縛，且失悲愍，自陷魔網，而不自知。

【輕 8】不往聽法戒第八

若優婆塞(夷)受持戒已。四十里中有講法處不能往聽。是優婆塞(夷)得失意罪。不起墮落。不淨有作。

【旨意】聽經聞法，擁護佛教，自利利他，早成道業。

《開緣及遮止》

1. 若懶惰懈怠，犯非染污起。
2. 不犯者：若不解，若病，若無力，若彼顛倒說法，若護說者心；若數數聞，已受持，已知義；若多聞，若聞持，若如說行；若修禪定不欲暫廢，若鈍根，難悟，難受，難持，不往者，皆不犯。《菩薩善戒本第二十九條》

(6TH MINOR) THE PRECEPT AGAINST BECOMING ARROGANT UPON SEEING MEMBERS OF THE FOURFOLD ASSEMBLY VIOLATE PRECEPTS

If an Upasaka/Upasika who has received and should be upholding this Precept becomes arrogant upon seeing Bhikshus, Bhikshunis, Upasakas, or Upasikas violate the Precepts they have received, and says, “I am superior to them; they are inferior to me,” he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Seeing members of the fourfold assembly violate the Precepts should serve as a reminder to each of us, but we should treat others compassionately. If we become arrogant, we will be caught up in the affliction of self-pride and lose our sense of compassion. We will then fall into the demons’ net without realizing it.

(8TH MINOR) THE PRECEPT AGAINST FAILURE TO GO TO LISTEN TO THE DHARMA

If an Upasaka/Upasika who has received and should be upholding this Precept fails to go and listen to the Dharma when it is being lectured anywhere within a twelve-and-a-half mile radius, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: By listening to Dharma lectures, we protect and support the Buddhadharma, thereby benefiting ourselves and others. By doing so, we will then realize the Way very soon.

Exceptions:

1. A violation due to laziness or sluggishness is undefiled.
2. Instances where a person does not violate the Precept: He/she is unable to understand, is sick, or is too weak to attend the lecture; or the lecturer speaks a deluded dharma; the person wishes to protect the speaker; the person has heard the Dharma many times and already upholds and understands it; the person is knowledgeable in the Dharma and upholds and practices it according to what he/she has heard; the person does not want to interrupt his/her meditation; the persons’ faculties are dull and he/she has difficulty in understanding, receiving, or upholding the Dharma. If a person does not attend the Dharma lectures for the above reasons, he/she does not violate this Precept (Item 29 in the *Handbook of the Bodhisattvas Precepts of Goodness*).

【輕₂ 9】受_受用_用僧_僧物_物戒_戒第九_九

若_若優_優婆_婆塞_塞 (夷_夷)受_受持_持戒_戒已_已。受_受招_招提_提僧_僧 ①臥_臥具_具床_床座_座。
是_是優_優婆_婆塞_塞 (夷_夷)得_得失_失意_意罪_罪。不_不起_起墮_墮落_落。不_不淨_淨有_有作_作。

【旨意】招提僧臥具、床座爲淨物，若予受用，是爲不敬。

①〔招提僧〕招提義譯爲四方，四方僧就叫招提僧。

【輕₂ 12】獨_獨宿_宿尼_尼寺_寺戒_戒第十_十二_二

若_若優_優婆_婆塞_塞 (夷_夷)受_受持_持戒_戒已_已。獨_獨宿_宿尼_尼 (僧_僧)寺_寺 ①。是_是優_優婆_婆塞_塞
(夷_夷)得_得失_失意_意罪_罪。不_不起_起墮_墮落_落。不_不淨_淨有_有作_作。

【旨意】易招譏嫌，有損佛教且亦防範姪戒。

①〔尼寺〕是指唯有女眾常住之寺庵，優婆塞不得前往獨宿；優婆夷亦不得獨宿比丘寺院。

【輕₂ 22】犯_犯國_國制_制戒_戒第二_二十_十二_二

若_若優_優婆_婆塞_塞 (夷_夷)受_受持_持戒_戒已_已。若_若犯_犯國_國制_制 ①。是_是優_優婆_婆塞_塞 (夷_夷)
得_得失_失意_意罪_罪。不_不起_起墮_墮落_落。不_不淨_淨有_有作_作。

【旨意】佛弟子遵守國制，即是上報國主（土）恩。

①〔國制〕國家的法律制度或規章法令（含善良風俗）。

(9TH MINOR) THE PRECEPT AGAINST TAKING ITEMS BELONGING TO THE SANGHA

If an Upasaka/Upasika who has received and should be upholding this Precept takes the beds, seats, and/or bedding belonging to the Sangha of the four directions❶, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: The beds, seats, or bedding belonging to the Sangha are pure articles.

To use them is disrespectful.

❶ **Sangha of the four directions:** The Sanskrit term is *caturdesha* Sangha.

(12TH MINOR) THE PRECEPT AGAINST STAYING OVERNIGHT UNCHAPERONED IN A CONVENT OR A MONASTERY

If an Upasaka/Upasika who has received and should be uphold this Precept stays overnight unchaperoned in a convent or a monastery respectively, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: If a person stays overnight in a convent or a monastery unchaperoned, he/she is subject to ridicule and criticism, which may damage Buddhism. This Precept also helps us uphold the Precept against Lustful Behavior.

❶ **convent or a monastery:** A convent is a place where nuns dwell exclusively. An Upasaka should not stay overnight there alone. An Upasika should not stay overnight at a Bhikshus' monastery alone.

(22ND MINOR) THE PRECEPT AGAINST BREAKING FEDERAL AND CIVIL LAWS

If an Upasaka/Upasika who has received and should be upholding this Precept violates federal or civil laws❶, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: By following federal and civil laws, a Buddhist disciple repays the kindness of the ruler of the country.

❶ **federal and civil laws:** A nation's system of laws, regulations, and mandates (that are wholesome and beneficial customs and traditions).

【輕₂₄】 僧₂不₂聽₂說₂法₂輒₂自₂作₂戒₂第₂二₂十₂四₂

若₂優₂婆₂塞₂分₂(夷₂)受₂持₂戒₂已₂。 僧₂若₂不₂聽₂說₂法₂讚₂歎₂❶。 輒₂自₂作₂者₂。 是₂優₂婆₂塞₂分₂(夷₂)得₂失₂意₂罪₂。 不₂起₂墮₂落₂。 不₂淨₂有₂作₂。

【旨意】在家眾說法讚歎，當得到僧團同意，方才行之。

❶〔不聽〕不同意。

【輕₂₅】 在₂五₂眾₂❶前₂行₂戒₂第₂二₂十₂五₂

若₂優₂婆₂塞₂分₂(夷₂)受₂持₂戒₂已₂。 道₂路₂若₂在₂比₂丘₂、 沙₂彌₂前₂行₂。 是₂優₂婆₂塞₂分₂(夷₂)得₂失₂意₂罪₂。 不₂起₂墮₂落₂。 不₂淨₂有₂作₂。

【旨意】跟隨五眾後行，是為恭敬；若在前行，是為不敬。

❶〔五眾〕是比丘、比丘尼、式叉摩那、沙彌、沙彌尼。

(24TH MINOR) THE PRECEPT AGAINST ABRUPTLY PROCEEDING TO SPEAK DHARMA ON OUR OWN WITHOUT THE SANGHA'S PERMISSION

If an Upasaka/Upasika who has received and should be upholding this Precept abruptly proceeds to speak Dharma or words of praise on his/her own without the Sangha's permission, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: Any layperson speaking Dharma or words of praise should first obtain the permission of the Sangha.

(25TH MINOR) THE PRECEPT AGAINST WALKING AHEAD OF THE FIVEFOLD ASSEMBLY

If an Upasaka/Upasika who has received and should be upholding this Precept walks ahead of the Fivefold Assembly^❶ when traveling along a path, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: We should show respect by walking behind the fivefold assembly. Walking in front of the fivefold assembly is disrespectful.

❶ **Fivefold Assembly:** The Fivefold Assembly consists of Bhikshus, Bhiksunis, Shikshamanas, Shramaneras, and Shramanerikas.

第二節 對三寶及尊長恭敬的態度與做法

	基 本 態 度	環 境 方 面
意 業	<ol style="list-style-type: none">1. 發大菩提心，立大誓願，堅持恭敬三寶和父母之佛戒。2. 時時刻刻不忘佛法僧三寶是學佛根本。3. 遠離驕慢，是恭敬三寶及師長的根本。4. 恭敬別人就是恭敬自己。5. 上報四重恩，對三寶父母師長常存感恩心。	<ol style="list-style-type: none">1. 多誦戒，可解經義，依教奉行。2. 見塔、寺廟時應合掌生恭敬心。

**7.B. BASIC ATTITUDES AND METHODS FOR RESPECTING THE TRIPLE JEWEL, OUR ELDERS,
AND TEACHERS**

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind and make a great resolve to firmly follow the Buddha’s Precepts of worshipping and revering the Triple Jewel and our parents. 2. Never forget that the Triple Jewel—the Buddha, the Dharma, and the Sangha—is the foundation for learning the Buddhadharma. 3. Respect for the Triple Jewel and for our teachers and elders is based on a lack of arrogance. 4. To respect others is to respect ourselves. 5. To repay the four kindnesses above, we should constantly feel grateful to the Triple Jewel, and to our parents, teachers, and elders. 	<ol style="list-style-type: none"> 1. Constantly recite the Precepts in order to understand their meaning and practice according to their teachings. 2. Upon seeing Buddhist stupas and temples, we should join our palms and be respectful.

	基 本 態 度	環 境 方 面
身 □ 業	<ol style="list-style-type: none"> 1. 若見佛法僧三寶或四眾尊長應恭敬禮拜。(見四眾尊長不承禮拜戒) 2. 見四眾毀戒應生悲愍心，不能有憍慢心態。(見四眾毀戒心生憍慢戒) 3. 不破壞僧祇物或受用寺廟僧祇物。(受用僧物戒) 4. 行路見法師時應合掌問訊。 5. 經書典籍應恭敬供養，不可隨意棄置，並避免非必要之影印。 6. 對國法尊重恭敬，不觸犯法令規章。(犯國制戒) 7. 不以佛物作裝飾品。 	<ol style="list-style-type: none"> 1. 男眾不獨宿尼寺；女眾不獨宿比丘寺廟。(獨宿尼寺戒) 2. 未經比丘、比丘尼允許，不應私自與人說法。(僧不聽說法輒自作戒) 3. 行路時應請僧眾或尊長在前。(在五眾前行戒) 4. 有講經法會應隨喜參加。(不往聽法戒) 5. 坐時出家僧眾在前坐，須按尊卑次第依序而坐。 6. 選擇正確的場所及方法供養三寶。

	Basic Attitudes	Environmental Factors
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. Upon seeing the Triple Jewel or our elders and seniors in the fourfold assembly, respectfully pay homage (the Precept against Failure to Pay Respect to Our Elders and Seniors among the Fourfold Assembly). 2. Upon seeing a member of the fourfold assembly break the Precepts, empathize and have a sense of compassion; do not become arrogant or contemptuous (the Precept against Becoming Arrogant upon Seeing Members of the Fourfold Assembly Violate Precepts). 3. Do not damage or destroy the property of the Sangha, or use any items provided for the Sangha (the Precept against Taking Items Belonging to the Sangha). 4. Upon seeing Dharma Masters on the road, put palms together, greet them, and pay respects. 5. Respect and worship Buddhist Sutras and texts; do not set them down casually or toss them aside. Avoid making unnecessary copies. 6. Respect and abide by the laws of the country. Do not violate any law or regulation (the Precept against Breaking Federal and Civil Laws). 7. Do not use any Buddhist items as mere decoration. 	<ol style="list-style-type: none"> 1. Men should not stay overnight at a convent unchaperoned; women should not stay overnight at a Bhikshus' place unchaperoned (the Precept against Staying Overnight Unchaperoned in a Convent or a Monastery). 2. Without the permission of Bhikshus and Bhikshunis, we should not go ahead on our own to speak Dharma to others (the Precept against Proceeding to Speak Dharma on Our Own without the Sangha's Permission). 3. While walking on the road, walk behind the Dharma Masters (monastics), our teachers, and seniors (the Precept against Walking Ahead of the Fivefold Assembly). 4. When a Dharma lecture is being held [within a reasonable distance], rejoice in [the merit and virtue] and go listen (the Precept against Failure to go to Listen to the Dharma). 5. In seating arrangements, Dharma Masters should be seated in front; the proper seating order should be followed according to Precept age and status. 6. Select appropriate locations and means for revering the Triple Jewel.

第八章

第一節 慈悲

【輕 3】不瞻病苦戒

【輕 4】見乞不與戒

【輕 28】行路見病捨去戒

《主旨》

慈能與樂，悲能拔苦。眾生沉淪於六道輪迴，八苦交煎，無時無刻不受極大的苦。經云：「但願眾生得離苦，不為自身求安樂。」吾等當無緣大慈，同體大悲，救護眾生常如己想，令其永離諸苦，獲勝妙樂。在家菩薩戒每一條戒文都是慈悲與智慧的結晶，此列慈悲方面，乃強調「慈」濟「悲」田方面。

《果報》

- 一、不看病人，失慈心的大益，失悲敬二田，自有病苦，亦無人看；
能看，則成就第一福田。
- 二、若生人中，慳財餘報，生生貧窮；慳法餘報，世世愚鈍；
當知不慳，即是無貪，善根所攝。
- 三、行慈悲者，生生世世眾人愛護，眷屬歡樂，資財充裕，畢竟成佛。

8.A. THE PRECEPTS RELATED TO KINDNESS AND COMPASSION

(3rd Minor) The Precept against Failure to Care for the Sick

(4th Minor) The Precept against Failure to Be Charitable to People in Need

(28th Minor) The Precept against Abandoning Sick People We Encounter while Traveling

PRINCIPLE

With kindness, we can make people happy; with compassion, we can alleviate their suffering. Sentient beings are caught up in reincarnation among the six paths and bound by the eight kinds of sufferings. They suffer intense agony in every moment. A Sutra says, "I only hope that beings can be free from suffering; I do not seek any peace or happiness for myself." We should strive to be kind to those with whom we have no affinities, and be compassionate to all, as they share the same substance with us. We should always think of saving and protecting beings as if they were ourselves. We should free them forever from suffering and enable them to experience the utmost happiness. Each Precept in the Bodhisattva Precepts contains the very essence of compassion and wisdom. Concerning compassion, the emphasis is on being charitable with kindness and nurturing fields of compassion.

RETRIBUTIONS

1. If a person fails to look after a patient, he/she loses the great benefit of compassion and the two qualities of kindness and respect. When such a person gets sick, no one will look after him/her. In looking after a patient, we fulfill the foremost field of blessings.
2. If a person is born as a human, as a retribution for being stingy with wealth, he/she will be poor in life after life. As a retribution for being stingy with the Dharma, he/she will be dull and stupid in life after life. We should understand that not being stingy implies not being greedy. This is a cause of good roots.
3. Those who practice kindness and compassion will be loved and protected by others in life after life. Their relatives will be happy and peaceful, and they will have abundant wealth and will ultimately become Buddhas.

【輕₂ 3】不₂瞻₂病₂苦₂戒₂第₂三₂分

若₂優₂婆₂塞₂分₂ (夷₂)受₂持₂戒₂已₂。惡₂心₂不₂能₂瞻₂視₂①病₂苦₂。
是₂分₂優₂婆₂塞₂分₂ (夷₂)得₂失₂意₂罪₂。不₂起₂墮₂落₂。不₂淨₂有₂作₂。

【旨意】病苦最需他人的幫助。何能見苦不慰諭？

①〔瞻視〕《四分律》有五法能看病人：

- 一、知病人可食、不可食，可食能與。
- 二、不惡賤病人大小便、吐唾。
- 三、有慈愍心，不為衣食。
- 四、能經理湯藥，乃至瘡（瘡）若（或）死。
- 五、能為病人說法，令歡喜。

《開緣及遮止》若懶惰懈怠，犯非染污起。不犯者：若自病，若無力，若教有力隨順病者，若知彼人自有眷屬，若彼有力，自能經理；若病數數發，若長病，若脩勝業不欲暫廢，若闇鈍，難悟，難受，難持，難緣中住；若先看他病。如病，窮苦亦爾。

《菩薩善戒本第三十二》

(3RD MINOR) THE PRECEPT AGAINST FAILURE TO CARE FOR THE SICK

If an Upasaka/Upasika who has received and should be upholding this Precept fails to care for the sick, due to evil motivations, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: The sick require help from others most urgently. How can one fail to comfort and help those suffering?

- ❶ **care for the sick:** According to the *Four-division Vinaya*, there are five dharmas that concern caring for patients:
1. We must know whether or not the food is appropriate to be given to the patient and must give the proper food to him/her.
 2. We must not be disgusted by the patient's stool, urine, vomit, or phlegm.
 3. We must practice out of compassion, not for the sake of food or clothing.
 4. We prepare medicines for the patient until he/she fully recovers or passes away.
 5. We should speak Dharma for the patient to make him/her happy.

Exceptions: Failure to practice out of laziness or sluggishness constitutes an undefiled violation. Instances in which we do not violate this Precept: We are sick ourselves; we are unable to help; we ask somebody who is able to satisfy the needs of the patient to help; we know the patient has relatives who are helping; the patient is capable and self-sufficient; we ourselves are frequently sick or have a chronic illness; we are cultivating superior practices and do not wish to pause momentarily; our capacities are dull; we are in a difficult situation or condition where it is difficult to understand, to receive, or to practice; we need to look after another patient first. These conditions apply to cases of sickness as well as poverty. (Item 32 in the *Handbook of the Bodhisattva's Precepts of Goodness*)

【輕₂ 4】見乞乞不_レ予_レ戒₄第₄四₄

若_目優_又婆_塞塞_分 (夷_一)受_又持_レ戒₄已_一。見_目有_又乞_乞者_也。不_レ能_レ多_少隨_レ宜_一分_レ與_レ。空_又遣_還還_者者_也。是_レ優_又婆_塞塞_分 (夷_一)得_レ失_レ意_一罪_也。不_レ起_レ墮_落落_也。不_レ淨_有有_又作_也。

【旨意】乞者多為貧病無助之人，應隨喜布施。

《開緣及遮止》不與財：若自無。若求非法物。若不益彼物。若以方便令彼調伏。若彼犯國法尊重法律故。若護僧制。不犯。

【輕₂ 28】行_レ路_見見_目病_乞捨_去去_レ戒₄第₂八_八

若_目優_又婆_塞塞_分 (夷_一)受_又持_レ戒₄已_一。行_レ路_見之_時時_也。遇_レ見_目病_乞者_也。不_レ往_瞻瞻_視視_也。為_レ作_方方_便便_付付_囑所_在在_而而_捨捨_去去_者者_也。是_レ優_又婆_塞塞_分 (夷_一)得_レ失_レ意_一罪_也。不_レ起_レ墮_落落_也。不_レ淨_有有_又作_也。

【旨意】行路遇見病者，或車禍、意外受傷者，不前往瞻視，有違慈悲教義。

《開緣及遮止》若力不及，起慈念心，不犯；不起慈念心，亦犯。

(4TH MINOR) THE PRECEPT AGAINST FAILURE TO BE CHARITABLE TO PEOPLE IN NEED

If an Upasaka/Upasika who has received and should be upholding this Precept fails to distribute an appropriate amount of what is requested upon encountering someone in need, and instead sends the person in need away empty-handed, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: People in need often are poor, sick, and helpless. We should happily give to them.

Exceptions: Failure to give wealth does not constitute a violation of this Precept in the following cases: If we do not have what the seekers ask for or if they want illegal items or articles that do not benefit them; if we want to subdue them with skillful means; if they violate federal or civil laws and we do not give to them in order to respect the law; if we want to protect the Sangha community.

(28TH MINOR) THE PRECEPT AGAINST ABANDONING SICK PEOPLE WE ENCOUNTER WHILE TRAVELING

If an Upasaka/Upasika who has received and should be upholding this Precept encounters someone sick while traveling and does not go to check on the person and arrange for his/her care and safe destination, but instead abandons the person, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.

Principle: While traveling on the road, if we see a sick person or someone injured in a car accident and fail to stop and help, we are going against the teaching of compassion.

Exceptions: When we are unable to help, yet feel compassion, we do not violate this Precept. If we do not give rise to compassion, we violate this Precept.

第二節 慈悲

	基本態度	環境方面
意業	<ol style="list-style-type: none">1. 發大菩提心，立大誓願，堅持悲愍眾生，拔眾生苦之佛戒。2. 將心比心，學佛最重要乃是要慈悲為懷，發菩提心。3. 視天下男子為我父、女子為我母。(親想)4. 看人病苦，須發揮人溺己溺之精神，願代眾生受苦。(行菩薩道)5. 常誦念「大慈大悲觀世音菩薩」聖號，或大悲咒，長養慈悲心。	<ol style="list-style-type: none">1. 多誦戒，長養慈悲心。2. 多閱讀、印行、流通善勸孝及護生戒殺之書籍、影片等。3. 隨喜一切慈悲的社會工作。
身業	<ol style="list-style-type: none">1. 他人病苦，應予探望或協助。(不瞻病苦戒)2. 行路見病或車禍意外受傷應予主動探視及幫助。(行路見病捨去戒)3. 見人行動不便或老弱，應予扶持。(行路見病捨去戒)4. 多行布施，軟言慰諭。(見乞不與戒)5. 多禮佛、念佛、誦經迴向予眾生。	<ol style="list-style-type: none">1. 關懷殘障團體，以引導受苦眾生稱念佛號，消除罪障，離苦得樂。2. 參與慈善救濟事業，探訪貧窮困苦眾生。3. 常以大悲心，參加放生或消災祈福等法會。4. 以真正慈悲心從事救濟、醫療、喪葬及其他社會福利事業。

8.B. BASIC ATTITUDES AND METHODS FOR BEING KIND AND COMPASSIONATE

	Basic Attitudes	Environmental Factors
Karma of Mind	<ol style="list-style-type: none"> 1. Bring forth a great Bodhi mind and make a great resolve to firmly uphold the Buddha's Precepts of compassionately relieving the suffering of sentient beings. 2. We should put ourselves in the position of others. Compassion is the most important element in learning the Buddhadharma. Bring forth the Bodhi resolve. 3. Contemplate all men as our fathers and all women as our mothers (the contemplation of beings as relatives). 4. Empathize with those who are sick or suffering; consider their sufferings as our own and vow to bear beings' sufferings (practicing the Bodhisattva Path). 5. Constantly recite the holy name of the Greatly Compassionate Guanshiyin Bodhisattva or the Great Compassion Mantra to nourish and increase our kindness and compassion. 	<ol style="list-style-type: none"> 1. Constantly recite the Precepts to nourish our compassion. 2. Read, print, and circulate books that exhort people to perform good deeds, be filial, and cherish life. This applies also to movies, etc. 3. Support all public charitable works.
Karma of Body and Mouth	<ol style="list-style-type: none"> 1. Help and comfort those who are sick and suffering (the Precept against Failure to Care for the Sick). 2. Upon encountering sick people or those injured in car collisions or other accidents while traveling, we should take the initiative, stop to investigate and help (the Precept against Abandoning Sick People We Encounter while Traveling). 3. Upon seeing the aged, the weak, or the disabled, we should help them (the Precept against Abandoning Sick People We Encounter while Traveling) 4. Extensively practice giving and speaking kind and comforting words (the Precept against Failure to be Charitable to People in Need). 5. Frequently bow to the Buddhas, recite the Buddha's name and Buddhist Sutras, and transfer the merit to all living beings. 	<ol style="list-style-type: none"> 1. Care for the disabled and encourage those who are suffering to recite the Buddha's name to eradicate their karmic obstacles, end their suffering, and attain bliss. 2. Do more charitable works, visit the poor and those in need. 3. Out of great compassion, take part in Dharma assemblies for liberating life, praying for blessings, quelling disasters, etc. 4. With true compassion, engage in charitable works, medical assistance, funeral assistance and other types of social welfare.

第五部 附錄一：宣公上人開示

一、什麼叫菩提心？

什麼叫菩提心？菩提心，是一種明白的心，一種反迷歸覺的心，一種捨邪歸正的心，一種明辨是非的心，也就是不顛倒的心，是個直心。直心裡邊，沒有一切的委曲相，沒有彎彎曲曲的行為。菩提心也可說是利人的心，自覺覺他的心，自利利他的心。「菩提」是梵語，譯為「覺道」。覺道，就是你明白道，要你明白這個道理。明白道，才能修行；若不明白道，就不能修行，往往就會顛倒，以是為非，以非為是，黑白不分，冠履倒置。明白道，就能走正路；不明白，就走邪路。所以這個菩提心，你怎麼講，怎麼有道理。總而言之，諸惡不作，眾善奉行，這就是菩提心，所以也就是守戒律。你守規矩，就是菩提心；不守規矩，就是忘失菩提心。這是菩提心的大概意思。

V. Appendix I: Instructional Talks by the Venerable Master Hua

1. What is the Bodhi Mind?

What is the Bodhi mind? The Bodhi mind is the mind that understands, the mind that goes against confusion and returns to enlightenment, the mind that renounces the deviant to return to the proper, the mind that knows clearly what is right and what is wrong. It is also the mind that is not mixed up, the straightforward mind. A straightforward mind has no trace of crookedness; there is no crooked behavior. The Bodhi mind can also be said to be the mind that benefits others, the mind by which we enlighten and then can enlighten others,, the mind that benefits ourselves and others. “Bodhi” is a Sanskrit word meaning “enlightened to the Way.” Being enlightened to the Way means that we understand the Way, we understand the principle. Understanding the Way, we can cultivate. If we do not understand the Way, we cannot cultivate, we will be mixed up. We will take what is right to be wrong and what is wrong to be right; we will take what is false to be true and what is true to be false; we will be unable to distinguish black from white. We will wear our hat on our feet and our shoes on our head. If we understand the Way, we will be able to walk on a proper path. Otherwise, we will go astray. No matter how we explain the Bodhi mind, our explanation can make sense. In general, to “do no evil and cultivate all good” is the Bodhi mind. The Bodhi mind also involves upholding the Precepts and following the rules. If we don’t follow the rules, we lose your Bodhi mind. That is the general meaning of the Bodhi mind.

二、什麼是三聚淨戒？

三聚淨戒是攝眾生戒、攝善法戒、攝律儀戒都清淨了，這叫三聚清淨戒，也就是菩薩律儀。

這三聚淨戒，怎麼叫聚呢？聚是聚集而成的。由這個「聚」字，就知道它不是一種。譬如攝律儀戒，攝這個律儀，「禮儀三百，威儀三千」；這個戒法，也是很多很多種的律法聚集到一起，所以這叫攝律儀戒。攝就是包括的意思，包括所有的律儀，所有的威儀都不毀犯。善法呢？就是一切善法，這善法也有無量無邊，不是一種謂之善法，包括很多很多種，所以就要「諸惡不作，眾善奉行」，這是攝善法戒。攝眾生戒呢？這個攝，也就包括所有的一切眾生；一切眾生，我都願意度他們成佛，攝持他們，不是單單一個眾生。所以這叫三聚，這種的戒這麼聚集到一起，叫三聚戒。

攝律儀戒是屬於身業清淨；攝善法戒是屬於口業清淨；攝一切眾生戒是屬於意業清淨。三業清淨，就生戒定慧三無漏學。有了戒定慧的金剛劍，便能斬除貪瞋癡三毒的賊首。

攝律儀戒又可以說是戒；攝善法戒又可以說是定；攝一切眾生戒又可以說是慧。能持一切淨戒，就能消滅貪毒，能修一切善，就能消滅瞋毒，能度一切眾生，就能消滅癡毒。

2. What are the Three Clusters of Pure Precepts?

The Three Clusters of Pure Precepts refer to the Precepts for gathering in beings, the Precepts comprised of wholesome dharmas, and the Precepts comprised of the rules of deportment. Having purified them all, they are the Three Clusters of Pure Precepts, or the rules of deportment of Bodhisattvas.

Why are these Three Clusters of Pure Precepts called ‘clusters’? A cluster is formed by things congregating together. From the word cluster, we know that it is not comprised of only one thing. Take, for example, the cluster of Precepts comprised of the rules of deportment. It gathers in the “three hundred rituals and three thousand modes of awesome conduct.” “Gathering in” means embracing and including all the rules of deportment and not transgressing any of them. What about wholesome dharmas? They refer to the myriad wholesome dharmas. There are limitlessly and boundlessly many wholesome dharmas, not only one type of wholesome dharma. They include many kinds and so one should “do no evil and practice all good”—these are the Precepts comprised of wholesome dharmas. What about the Precepts for gathering in beings? This gathering in includes the myriad kinds of beings. That is, I wish to liberate not just one, but all beings, and lead them to become Buddhas; I wish to gather in and support them all. These are the Three Clusters. The Three Clusters of Precepts are Precepts that are gathered and assembled together.

The Precepts comprised of the rules of deportment purify the karma of the body. The Precepts comprised of wholesome dharmas purify the karma of the mouth. The Precepts for gathering in beings purify the karma of the mind. When the three modes of karma are purified, the three non-outflow studies of Precepts, samadhi, and wisdom arise. Having the *vajra* sword of Precepts, samadhi, and wisdom, one then cuts through the three chief poisons of greed, anger, and delusion. The Precepts comprised of the rules of deportment correspond to the Precepts, the Precepts comprised of wholesome dharmas correspond to samadhi, and the precepts for gathering in beings correspond to wisdom. By upholding the pure Precepts, we extinguish the poison of greed. By cultivating all good, we extinguish the poison of anger. By saving all beings, we extinguish the poison of delusion.

三、行菩薩道是利人無我

你們今天受了菩薩戒，顧名思義，你們應該行菩薩道。

什麼是菩薩道？菩薩道是要吃虧的，不要損人，要利益一切眾生，不是單單人，一切眾生都在這個行菩薩行的道路上。想要行菩薩行就要布施一切，不但布施物，而且要布施自己的生命，為什麼這樣說呢？

各位要知道，我們為什麼要受菩薩戒？也就是要來學著行菩薩道。我們受菩薩戒就應該行菩薩道，菩薩道是要財施、法施、無畏施；內財就是身心性命都要捨得，都能布施出來。

菩薩為了度一個眾生，那麼就跟著這個眾生，在無量那麼多的大劫中，想各種方便法，用權巧方便法來教化眾生。釋迦牟尼佛行菩薩道的時候，捨無量的生命來教化眾生，令眾生發菩提心。

我們現在既然受了菩薩戒，就要利他，不要利自己。凡事都要為眾生做著想，不要為自己做著想，要忘了有我這個人，把「我」忘了，要實實在在地去做，不是求一個假名，弄一個好的名堂，說那個人是個善人，那個人是菩薩，行菩薩道的。你行菩薩道要埋頭苦幹，默默耕耘，不要各處去登報紙，不要各處去盡做一些假面具，那麼外邊有一個菩薩的名，內裡有妖魔鬼怪都在那兒坐殿當權。你要把內裡頭的這個妖魔鬼怪都化為菩薩，內裡頭也是菩薩，外邊也是菩薩，一舉一動都要發菩提心，要教化眾生。

3. Practicing the Bodhisattva Way Means Benefiting Others and Having No Self

Today, you have all received the Bodhisattva Precepts. Since they are called Bodhisattva Precepts, all of you should practice the Bodhisattva Way.

What is the Bodhisattva Way? It involves taking losses, not harming anyone, and benefiting all beings. Not only humans, but all beings are included on this path of practicing Bodhisattva deeds. Anyone who wants to cultivate the Bodhisattva Way should give up everything, not only material objects, but his or her life as well. Why do I say that?

All of you should know that we have taken the Bodhisattva Precepts because we want to learn how to practice the Bodhisattva Way. Having received the Bodhisattva Precepts, we should practice the Bodhisattva Way. Externally, Bodhisattvas practice the giving of wealth, the giving of Dharma, and the giving of fearlessness. Internally, we should be able to renounce our body, mind, and life, giving them all away.

To save a single sentient being, a Bodhisattva is willing to follow that being for limitless great eons and to employ all kinds of expedient and skillful means to teach and transform that being. When Shakyamuni Buddha was cultivating the Bodhisattva Way, he sacrificed his life countless times to teach and transform beings, guiding them to bring forth the Bodhi resolve.

Since we have taken the Bodhisattva Precepts, we should benefit others instead of ourselves. In everything we do, we must think about the welfare of beings and never about our own. We should forget ourselves for the sake of others; forget the ego. We have to practice this honestly, without seeking personal fame and reputation. We should not want people to say about ourselves, “This person is a good person” or “This person is a Bodhisattva cultivating the Bodhisattva Way.”

One who practices the Bodhisattva Way must keep his nose to the grindstone and cultivate quietly. Do not put on a false front and advertise for yourself. Otherwise, although you sport the name of a Bodhisattva on the outside, inside demonic spirits and monsters sit on the throne and rule. You must transform all these internal demonic spirits and monsters into Bodhisattvas. Then, there are Bodhisattvas both inside and outside. You should bring forth the Bodhi resolve to teach and transform beings in everything you do.

釋迦牟尼佛在盡大地虛空處，沒有一粒微塵那麼多的地方，不是釋迦牟尼佛捨生命的地方。釋迦牟尼佛這樣修行，現在做我們娑婆世界的教主。我們應該效法十方諸佛的行為，發心去行菩薩道。

今天講的時間也很久了，你們就記得做菩薩要利人，不要盡掛著利己，那就是自私。你去利人，那就是不自私，就是大公無私了。還有這不爭、不貪、不求、不自私、不自利、不打妄語，這都是行菩薩道的一個開始，所以你們要是想行菩薩道，就不要忘了不爭、不貪、不求、不自私、不自利、不打妄語，乃至於成就佛果，這是最後的目的。你們各位記得嗎？

Throughout earth and space, there is not even one spot as tiny as a mote of dust where Shakyamuni Buddha has not sacrificed his life for beings. It was through such cultivation that he became the teacher of the Saha world. We must emulate the conduct of the Buddhas of the ten directions and resolve to practice the Bodhisattva Way.

We've spent a long time talking today. Basically, just remember that to be a Bodhisattva, you must benefit others. To think solely of benefiting yourself is selfish. To benefit others is unselfish and public-minded.

In addition, not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying are the starting points for cultivating the Bodhisattva Way. Therefore, if you wish to practice the Bodhisattva conduct, you must not forget the principles of "not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying," even after you realize the ultimate goal of Buddhahood. Can all of you remember this?

附錄二

一、如何發無上菩提心？

一、何謂無上菩提心？

如過去諸佛在因地時，

對無盡的輪迴生起深深的厭離心，

對無量的眾生發起無限的慈悲心，

對無上的佛道興起無比的好樂心，

為救度一切眾生而上求無上圓滿正等正覺之佛道為目標而發心，

謂之發無上菩提心。

二、無上菩提心之殊勝。《優婆塞戒經·發菩提心品》云：

「在家之人發菩提心時，從四天王乃至阿迦尼吒諸（色究竟）天，皆大驚喜，作如是言：我今已得人天之師！」

「有智之人發菩提心已，即能破壞惡業等果如須彌山。」

三、無上菩提心之發起（經常思惟，就不會退失）。

一、行者當念：「一切眾生，從無始來，皆有煩惱，而造惡業，受大痛苦，究竟未來，無有休息。皆是過去，無量父母，恩重義深，難以報答，受無邊苦，而不捨離，甚為可愍。若能出離，獲得安樂，夫復何求。如是思惟，興大悲心。」

Appendix II

1. How to Bring Forth the Unsurpassed Bodhi Resolve

1. The meaning of the unsurpassed Bodhi resolve

*When all Buddhas cultivated in the past,
They became profoundly weary of the endless cycle of transmigration;
They became immensely compassionate toward the limitless multitudes of beings;
They became incomparably joyous on the unsurpassed path to Buddhahood.
To save all beings, they sought to attain the goal of the supreme, perfect Anuttarasamyaksambodhi.
This is what it means to bring forth the unsurpassed Bodhi resolve.*

2. The great benefit of the unsurpassed Bodhi resolve

(from the Chapter on Bringing Forth the Bodhi Resolve, *Sutra of Upasaka Precepts*)

“When a layperson makes the Bodhi resolve, all the gods from the Heaven of Four Kings up to the Formless Heavens are surprised and overjoyed. They say, ‘Now we have attained a teacher of humans and gods.’”

“A wise person who makes the Bodhi resolve can destroy evil karmic retributions the size of Mount Sumeru.”

3. Bringing forth the unsurpassed Bodhi resolve

By being mindful of our resolve always, we will not retreat from the Way.

(1) Cultivators contemplate that,

All beings from beginningless time up to the present are beset with afflictions. They create evil karma and consequently undergo extreme suffering. This will not cease even to the end of time. All beings have been my parents countless times in the limitless past. Their kindness and grace are too profound and difficult to repay. Even though they endure boundless suffering, they are still unable to relinquish it; this is extremely pitiful. If all

二、繼續思惟：「如我現狀，實無能力，利益眾生。即應勇猛，立大誓願，願令我心，遍於十方，遠離過失，修諸功德，盡未來際，無量方便，救拔一切，令得涅槃，第一義樂。故我立志，畢竟成佛。」

四. 修習發菩提心有兩種五事

《優婆塞戒經·發菩提心品》云：

一者、親近善友。

二者、斷瞋恚心。

三者、隨師教誨。

四者、生憐愍心。

五者、勤修精進。

又云：

一者、不見他過。

二者、雖見他過而心不悔。

三者、得善法已不生憍慢。

四者、見他善業不生妒心。

五者、觀諸眾生如一子想。

beings could be freed from suffering and obtain peace and happiness, we should seek nothing but the Way to help them escape. By contemplating thus, we give rise to great compassion.

(2) We further reflect,

In our present condition, we are unable to benefit beings; therefore we should be courageous and make the great resolve in the hope that our mind will expand throughout the ten directions. We vow to avoid all offenses and cultivate the myriad kinds of merit and virtue to the end of time, using limitless expedient means to save all beings, leading them to attain the bliss of Nirvana—the happiness of the Ultimate Truth. Thus we resolve to ultimately become Buddhas.

4. There are two sets of five practices for bringing forth the Bodhi resolve:

The First Set:

1. Draw near good friends.
2. Cut off hatred.
3. Follow the teachings and advice of our Master.
4. Develop compassion and empathy.
5. Practice vigorously.

The Second Set:

1. Overlook the faults of others.
2. Do not retreat even if we have seen others' faults.
3. Avoid becoming arrogant upon attaining wholesome dharmas.
4. Do not be jealous when we see others do good deeds.
5. Regard each being as our one and only child.

二、如何放下財物的執著，而行布施？

可作如下思惟：

一、因果報應

1. 思惟布施的功德：永斷餓鬼道、貧窮及諸煩惱，而得無邊快樂和畢竟成佛。
2. 若慳吝不施，則墮餓鬼趣，若投生為人則得貧窮之果報；世間財物，一切無常，為王、賊、水、火、惡子等五家所共有，以其不能獨用，不如廣作功德，令永屬己。
3. 又由我先世不曾修習布施，故今有此財慳，若作布施猶如割自身肉，而不能施。若我今者再不行施，此習不破，更增長，能障大施，故我今應勵意違慳而行惠施。

二、發慈悲心

1. 得饒益他。設受眾苦，況當猶有餘菜葉等可以活命，是故應當忍此貧苦而行布施。
2. 財物是虛妄物，假如尚不能捨，而滿眾生願，何能當以無上菩提饒益眾生？
3. 我於三界大師前發大菩提心時，一切內外皆已捨訖。如何今乃違本誓，辜負眾生，違逆菩薩道，又為欺誑十方諸佛？
4. 我當觀察一切法空，無我我所，而今於此虛妄財慳吝不捨，何能證入平等法性，饒益一切眾生？

2. How to Let Go of the Attachment to Wealth and Practice Giving

We should reflect upon the following:

1. Rewards and retributions; cause and effect

- 1) Reflect upon the merit and virtue obtained from giving. We forever end rebirth in the realm of hungry ghosts, poverty, and all afflictions; we enjoy boundless happiness and ultimately become Buddhas.
- 2) Stinginess and lack of charity lead us to fall into the path of hungry ghosts. When reborn as a human, we will receive the retribution of being poor. Mundane wealth is impermanent; it can be confiscated by kings, stolen by thieves, ruined by water or fire, misused by ill-intentioned offspring, or held in common with relatives in ways that prevent our being able to use it. Thus it is better to use our wealth to create extensive merit and virtue; then our wealth will always belong to us.
- 3) Since we did not practice giving in previous lives, we are stingy with our wealth now. We are unable to be charitable because for us giving is akin to having to slice off a piece of our flesh. If we don't start giving and break this habit now, it will continue to grow and obstruct us from being generous. Therefore, we should encourage ourselves to give up our stinginess and practice generous giving.

2. Kindness and compassion

- 1) Even if we have to endure the myriad sufferings we should benefit beings, how much the more when we still have enough food to sustain our life. Thus, we should endure poverty in order to practice giving.
- 2) If we cannot even renounce material wealth, which is impermanent, to fulfill the wishes of sentient beings, how can we make the unsurpassed Bodhi resolve to benefit beings?
- 3) When we brought forth the resolve for great Bodhi before the Great Masters of the Three Realms, we renounced all internal and external parts of our body. How could we now turn our backs on our original vows, abandon sentient beings, and go against the Bodhisattva Way? How could we cheat the Buddhas of the ten directions?
- 4) We should contemplate all dharmas as empty, without subject or object. If we continue to be stingy and unable to renounce our impermanent wealth, how can we realize the impartial Dharma nature and benefit all beings?

三、智慧的抉擇，何者不該施？

依《瑜伽師地論第三十九》所列，及現代狀況，故不施。

一、自無可施物，故不施。

本身並無此物，故無法施，但應好言安慰來求者。

二、若護僧制，故不施。

依僧團的指示或維護僧伽制度，不應施與。

三、不益彼物，故不施。

1. 又諸菩薩於來求者，終不施與不合宜物。如：施酒、肉、賭具、色情或暴力之圖片書籍或影片，悉不該施。施諸便穢液唾反吐膿血不淨所雜所染之食，又不告白，不令覺知。謂不食蔥者，施以蔥雜蔥染飲食；不食肉者，施以肉雜肉染飲食；不飲酒者，施以酒雜酒染飲食，如是等皆不施與。
2. 若有眾生，或為自害，或為害他，來求毒、火、刀、酒等物，不應施與。
3. 若有病者來求非量非宜飲食，亦不施與。
4. 若魔眾天懷惱亂心，現前來乞身分支節，不應施與。以心念彼當獲上品過罪及損害故。
5. 或有眾生癡狂心亂，來求菩薩身分支節，不應施與。

3. Making Wise Decisions on What Not to Give

Chapter 39 of the *Yogacharyabhumi Shastra* lists the following present-day exceptions to giving:

1. Not giving because we do not have the required wealth or the ability to give.

However, we should use kind words to pacify the seeker.

2. Not giving in order to protect the Sangha organization.

We do not give because we are complying with the instructions of the Sangha, or maintaining and protecting the organization of the Sangha.

3. Not giving what is unbeneficial to the seeker.

- 1) Bodhisattvas never give improper items, such as wine, meat, gambling devices, and obscene or violent books and videos, to those who seek them. Also, we should not give food that has been contaminated by impure substances such as excrement, pus, saliva, vomit, and so forth, without first informing the recipient. We should not give food containing onions to those who abstain from onions, food containing meat to vegetarians, or food containing alcohol to those abstaining from alcohol.
- 2) We should not satisfy the requests of beings who ask for things for the purpose of harming themselves or others, such as poisons, fire, knives, alcohol, and so forth.
- 3) We should not give to a sick person who asks for an inappropriate amount or type of food.
- 4) We should not give to celestial demons who ask for parts of our body, intending to wreak havoc. We should be aware that those beings will incur grave offenses and cause great harm.
- 5) We should not give to deluded and insane sentient beings who ask for parts of the Bodhisattva's body.

四、不行非法及尊重國法，故不施。

1. 若有來求物或共為伴侶，若欲非理逼迫或損害誑惑於他人，故不以物或身而施於彼。
2. 不行邪淫而布施。
3. 不取他人之物，未得物主同意，而行惠施。
4. 又諸菩薩終不侵奪或逼惱父母、妻子、奴婢、僕使、親戚、眷屬所有財物，持用布施。
5. 不以非法，不以卒暴，亦不逼迫損害於他，而行惠施。
6. 若有上品逼惱眾生，樂行種種暴惡業者（如：罪犯），來求王位或他物，終不施與。若彼惡人先居王位，菩薩有力尚應廢黜，何況施與所欲！

五、若有更重大利益，無法施故。

1. 若諸菩薩於所行施意樂清淨，見有無量利眾生事，正現在前，設有來求自身支節，不應施與。
2. 又諸菩薩終不授與佛經或口授佛法，於求佛法中罪過之外道。
3. 知性多貪求欲街賣經卷者、欲秘藏或不求勝智，亦不施與。

六、為護其他眾生，故不施。

1. 若有來求父母師長，定不施與。
2. 若施眾生於被施後，將被殺害，終不施與。如：將為祭祀所殺之動物、有蟲之飲食等物。

4. Not giving in order to abide by and avoid violating federal and civil laws

- 1) We should not give our body parts or any object to someone who seeks things or companionship with the improper intent of oppressing, harming, or cheating others.
- 2) We should not engage in lustful behavior and mistake it as giving.
- 3) We should not give away things belonging to others without the prior permission of the owner.
- 4) A Bodhisattva should never plunder the property of his/her parents, spouses, servants, employees, or relatives, or force them to give it to him/her, and then use it to practice giving.
- 5) We should not give unlawfully, violently, or at the cost of being oppressive or harmful to others.
- 6) We should never give our throne or other things to those who enjoy disturbing and oppressing beings and committing acts of grave evil (such as criminals). In the case where an evil individual is a despotic ruler, the Bodhisattva should use all his power to dethrone him. How could the Bodhisattva give that evil person what he wants?

5. Not giving in order to bring about greater benefit

- 1) If someone comes to ask for a Bodhisattva's life or parts of his body and the Bodhisattva is practicing giving with pure intentions and sees that there are limitless beneficial deeds that he can perform to benefit living beings, the Bodhisattva should not satisfy the seeker's request.
- 2) The Bodhisattva should never give Buddhist Sutras or oral explanations of the Buddhadharma to externalists who wish to find fault with Buddhism.
- 3) The Bodhisattva should not give Sutras to greedy individuals who intend to sell them for profit, who hide them away or who do not seek superior wisdom.

6. Not giving in order to protect other beings

- 1) We should never satisfy the request if someone comes and asks us to betray the whereabouts of our parents or teachers.
- 2) We should never give if it means beings will be killed after the act of giving. For example, we should not give animals to be used for sacrifice, or food or drink containing bugs.

3. 一切逼迫損害眾生等具，皆不施與。如：捕獵等物、求繩網或他物，而為害眾生之用或為習學。皆不施與。
4. 菩薩於自妻子奴婢僕使親戚眷屬，若不先以正言曉諭，令其歡喜，終不強逼，令其憂惱，施來求者。
5. 菩薩於自妻子奴婢僕使親戚眷屬，雖復先以正言曉諭，令其歡喜生樂欲心，而不施怨家、惡友藥叉、羅刹等。
6. 菩薩於自妻子、親戚眷屬，雖復先以正言曉諭，令其歡喜生樂欲心；但身弱者，不得施與來求者，令作奴婢。

七、以方便令彼調伏，故不施。

1. 若有眾生來求種種能引戲樂、能引無義之物，不應施與。以令彼多行憍逸惡行，身壞之後墮諸惡趣。
2. 若有眾生食飽滿已，性多饞嗜，數復來求珍妙飲食，亦不施與。

如上所說諸不施者，菩薩不忍直言：「我不施汝」。要當方便曉諭、好言安慰而方便發遣。

諸菩薩所蓄一切資具等物，先以捨與十方諸佛菩薩，如比丘作淨施法。此一切資具等物則屬十方諸佛菩薩，我僅代為保管。

- 3) Any implements or tools that can harm sentient beings should never be given. These include hunting weapons, ropes, nets, and so on, used for the purpose of practicing to harm or actually harming beings.
- 4) If the Bodhisattva has not properly explained to his spouse, children, servants and relatives the reasons for practicing giving so that they are gladly willing to be given away, he should never oppress or upset them by giving them to seekers.
- 5) Even if the Bodhisattva has repeatedly and clearly explained in advance to his spouse, children, servants and relatives the reasons for giving them away so that they are happy and willing, nonetheless, he should never give them to enemies, evil companions, *yakshas*, *rakshasas*, and so forth.
- 6) Even if the Bodhisattva has repeatedly and clearly explained in advance to his spouse, children, servants and relatives the reasons for giving them away so that they are happy and willing, nonetheless, he should never give away those who are physically weak as servants to seekers.

7. Not giving as an expedient method to teach and tame the seeker

- 1) If sentient beings ask for various objects of amusement or meaningless entertainment, the Bodhisattva should not grant their request, as those things may cause beings to further engage in evil and to become arrogant and lax. After they die, they may fall into the evil paths.
- 2) If sentient beings are extremely gluttonous and repeatedly ask for fine delicacies after they are already full, the Bodhisattva should not grant their request.

When the Bodhisattva does not practice giving in the cases mentioned above, he/she should never say outright, “I won’t give to you.” He should use expedient means and kind words to explain, comfort the seekers, and then let them leave.

A Bodhisattva should first offer all his/her wealth and property to the Buddhas and Bodhisattvas of the ten directions. He/she should be like Bhikshus who practice the dharma of pure giving and contemplate how all wealth and property belong to the Buddhas and Bodhisattvas of the ten directions and how one merely helps to safeguard them.

- (a) 若觀來求者，施時稱正理。應作是念：「諸佛菩薩無有少物，於諸眾生而不施者。」如是知己，取物施之。
- (b) 若觀施時不稱正理。即應念先作淨施法。告言：「此物是他所有，不獲施汝。」軟言曉諭，方便發遣。

又《十住論》：雖若新學菩薩，有人來求頭目等，而未能施者，應說偈頌云：
「我初發道心，善根未成熟；願我速成就，後必當相與。」

- a) When someone comes to seek and the person being sought from judges that it would be proper to give, he/she should reflect, “There is not the smallest thing that the Buddhas and Bodhisattvas would refuse to give sentient beings.” Being thus mindful, the person can give the seeker what he wishes.
- b) If we judge that it would not be proper to give something, we should first perform the dharma of pure giving, saying, “This item belongs to others; I cannot give it away.” With this kind of gentle excuse, we expediently allow the seeker to leave.

The *Ten Dwellings Shastra* states, “ If someone asks a novice Bodhisattva for his head, eyes, and so forth, and he is unable to give, he should speak the following verse: ‘I have just made the Bodhi resolve, and my good roots have yet to mature. I hope I will realize the Way quickly, so that I may give you what you ask for.’”

四、如何對治瞋心？

(因慈悲而發菩提心，而菩提心的大敵就是瞋恚)

一、瞋之過患：

1. 一旦發了怒，在一剎那間能破壞具足了百千劫的布施、供養和持戒的善根。
2. 《優婆塞戒經》云：「若人形殘，顏色醜陋，諸根不具，乏於財物，當知皆從瞋因緣得。」
3. 瞋怒如毒箭射在心上一樣，身心痛苦無斷，飯也吃不下，睡也睡不著。失去身體的健康和心靈的平和，毫無任何快樂可言。且容易著魔，做出一失足成千古恨之事。
4. 怒火不但焚燒自己，同時也傷害親近的朋友和眷屬。破壞人際關係及事業。

二、瞋之對治：(忍——看得開，放得下。)

• 反求諸己

1. 用功辦道，如：大聲念佛，念到虛空、耳朵和心裡，都只有佛號。
2. 真認自己錯，莫論他人非；他非即我非，同體名大悲。
3. 還過去的債。往昔所造諸惡業，一切我今皆懺悔。
4. 我不生淨土，而在此娑婆世界，此乃我惡業故，如入棘林，法應被刺，但求出離，不應瞋刺。應調伏自心，不應被瞋。

4. How to Counteract and Subdue Anger

We bring forth the Bodhi mind out of kindness and compassion. Therefore, anger is the greatest enemy of the Bodhi mind.

1. The dangers of anger:

- 1) A split second of anger can destroy the good roots we have cultivated for millions of eons through the practices of giving, making offerings, and upholding Precepts.
- 2) The *Sutra of the Upasaka Precepts* states, “If a person is crippled or ugly, has imperfect sense faculties or is poor, he/she should know that these are the results of anger.”
- 3) Anger resembles a poisonous arrow lodged in our heart, causing ceaseless suffering to our body and mind. Unable to eat or sleep, we lose physical health and peace of mind. We feel no happiness at all. It’s easy for angry people to become possessed by demons and carelessly commit offenses that they will regret forever.
- 4) The fire of anger not only burns us, but also harms our relatives and close friends. It destroys relationships and ruins careers.

2. The cures for anger (being patient, recognizing it, letting go of it)

• Seek within:

- 1) Concentrate on cultivating the Way. For example, we can recite the Buddha’s name loudly until it becomes the only sound in the air and in our ears and mind.
- 2)
 - ① Truly recognize our own faults.
 - ② Do not discuss the faults of others.
 - ③ Other’s faults are just our own.
 - ④ Being one with everyone is called Great Compassion.
- 3) Repay past debts. We now repent of all the evil karma that we have committed in the past.
- 4) Our evil karma is the reason that we have not yet been born in the Pure Land, but are here in the Saha world. As if entering a forest of thorns, we will certainly be pricked one day. We only seek to escape and not be pricked by the thorns of anger. We should tame our minds and remain calm.

• 往好處看

1. 冤冤相報，何時了？更種來世大苦因緣，非是於他。
2. 彼在成就我之忍辱。經云提婆達多為大善知識。
3. 《優婆塞戒經》云：「若遇惡罵，當作是念：是罵詈字，不一時生。初字出時，後字未生；後字生已，初字復滅。若不一時，云何是罵？直是風聲，我云何瞋？」
4. 緣起性空。無我、人、眾生、壽者相。

• 發慈悲心

1. 一切眾生都會有過失的。我亦如是，應該寬恕別人。
2. 一切眾生於我有大恩德，都曾為我過去的父母親眷及尊長。
3. 我與眾生皆在三苦八苦中，何忍於彼再加重其苦。
4. 思愍彼愚。如被酒醉人打罵，即不瞋之。眾生亦爾，無明酒醉，故不應瞋。我當勤求菩提，為諸眾生治煩惱病，令永得瘥。
5. 我發菩提心，若我不忍，則自不調伏。何能令他捨諸煩惱。故不應瞋。

- **See others' good points:**

- 1) The cycle of mutual revenge is ceaseless. It only causes us to plant the causes and conditions for great suffering in the future; it has nothing to do with others.
- 2) Others are helping us to perfect the *paramita* of patience. The Sutras say that Devadatta was a great good advisor of the Buddha.
- 3) The *Sutra of the Upasaka Precepts* says, "If we are harshly scolded by others, we should contemplate thus: These harsh words did not come forth at the same time. When the first words came forth, the latter words had not been formed. And when the latter words were spoken, the first words had gone. Since they are not said at the same time, how could they be harsh words? These are only the sound of the wind. Why should they make us angry?"
- 4) Conditioned phenomena are empty in nature. There is no self, no others, no beings, and no life spans.

- **Be kind and compassionate:**

- 1) Everyone makes mistakes. Since we are the same way, we should forgive others.
- 2) All beings have treated us with great kindness. After all, they have been our parents, relatives and elders!
- 3) We, along with all other beings, are caught in the Three Sufferings and Eight Sufferings: how could we bear to further add to their suffering?
- 4) Contemplate the foolishness of others. If we were beaten and scolded by a drunkard, we would not get angry. All beings are drunk with ignorance, so we should not be angry at them. We should diligently seek Bodhi to cure beings' afflictions, causing them to be healthy forever.
- 5) We have made a Bodhi resolve. If we are not patient, then we have not mastered ourselves; how then can we lead others to renounce their afflictions? Therefore, we should not get angry.

五、修四念處觀法

四念處	釋義 (觀法)	對治
觀身是苦	<p>甲、五不淨觀——觀自己自生至死</p> <p>(1) 種子。(從穢道出)</p> <p>(2) 生處。(高濃度污水)</p> <p>(3) 相。(九孔常流不淨)</p> <p>(4) 性。(永洗不能淨)</p> <p>(5) 究竟。自內至外，自生至死，皆不淨。</p> <p>乙、九想觀——觀他人死後腐爛</p> <p>(1) 青；(2) 腫；(3) 壞；(4) 血；(5) 膿；</p> <p>(6) 蛆；(7) 散；(8) 骨；(9) 燒。</p> <p>(燒後歸空，轉念念佛)</p>	不執色身為淨
觀受是苦	<p>甲、一、觀欲樂享受，為眾苦之本。(總觀)</p> <p>二、觀動念即苦。(別觀，現前一念欲心)</p> <p>乙、觀苦受即苦苦，樂受即壞苦，捨受即行苦。</p>	不求欲樂受
觀心無常	<p>觀妄想心，三際遷流，剎那不住；</p> <p>變幻不實，虛妄顛倒，捨之不執。</p> <p>不認以為真常實在也(執妄為實)。</p> <p>(心本無生因境有，前境若無心亦無)</p>	不以想為真
觀法無我	<p>觀色法是四大假合。(皆緣起性空)</p> <p>觀心法是蘊(受想行識)集聚，非我真心。</p> <p>一切有為法，如夢幻泡影；</p> <p>如露亦如電，應作如是觀。</p>	不執法實

5. The Method for Cultivating the Four Kinds of Mindfulness

The Four Kinds of Mindfulness	Explanation of the Method of Contemplation	Cure
Contemplate the body as impure.	<p>A. The Five Contemplations of Impurity (from birth to death)</p> <ol style="list-style-type: none"> 1. Seed (comes from defiled sources) 2. Place of birth (filled with filthy water) 3. Appearance (impure secretions constantly flow from the nine orifices) 4. Nature (cannot be washed clean) 5. Ultimately, inside and outside, from birth to death, everything is impure. <p>B. The Nine Contemplations (the dissolution of the body after death)</p> <ol style="list-style-type: none"> (1) Turning purplish black, (2) Swelling, (3) Rotting, (4) Bleeding, (5) Emitting pus, (6) Being eaten by worms, (7) Being scattered, (8) Having the skeleton exposed, (9) Being burnt (as there is nothing left after cremation, continue by reciting the Buddha's name). 	Do not regard the physical body as pure.
Contemplate feelings as suffering.	<p>A. 1. Contemplate the feelings of desire, happiness, and enjoyment as the root of all suffering (general contemplation).</p> <p>2. Contemplate the arising of false thoughts as suffering (specific contemplation: the present thought of desire).</p> <p>B. Contemplate the feeling of suffering as suffering within suffering, the feeling of happiness as suffering of decay, and the feeling of renunciation as the suffering of process.</p>	Do not seek feelings of desire and pleasure.
Contemplate thoughts as impermanent.	<p><i>Contemplate false thoughts</i> <i>As flowing endlessly through the three periods of time,</i> <i>Not ceasing even for a split second.</i> <i>The mind that creates them is changing, illusory, and unreal.</i> <i>It is empty, false and upside down.</i> <i>We should renounce and detach from it.</i></p> <p>Do not regard thoughts as true, permanent, real, and existing (attaching to the false as being true).</p> <p>Originally the mind is non-existent, but arises dependent on states. When the present state is gone, the mind is also empty.</p>	Do not regard thoughts as real.
Contemplate dharmas as without a self.	<p>Contemplate form dharmas as a temporary combination of the four elements (arising from conditions, without an intrinsic nature)</p> <p>Contemplate mind dharmas as a combination of feeling, cognition, formation, and consciousness; they are not the true mind.</p> <p><i>“All conditioned dharmas are like dreams, illusions, bubbles, and shadows; Like dewdrops and lightning flashes. Contemplate them thus.”</i></p>	Do not regard dharmas as real.

六、念佛法門與持戒的關係

問：吾等求生西方，只須好好念佛，求生西方極樂世界，有三經一論足矣。

何必講此戒律？

答：《觀無量壽經》中，釋迦牟尼佛對韋提希夫人說：

「欲生彼國者，當修三福，

一者孝養父母，奉事師長，慈心不殺，修十善業。

二者受持三皈，具足眾戒，不犯威儀。

三者發菩薩心，深信因果，讀誦大乘，勸進行者」。

看過此段經文，應將自己所受的戒持好，且須不犯威儀；

行住坐臥四威儀，依佛制一切如法，如此才能往生西方極樂世界。

問：優婆塞(夷)受戒後，更應念佛。何以故？

答：《優婆塞戒經·息惡品第十六》

善生言：「世尊！菩薩已受優婆塞戒，若有內外諸惡不淨因緣，云何得離？」

佛言：「善男子！菩薩若有內外諸惡不淨因緣，是人應當修念佛心。

若有至心念佛者，是人則得離內外惡不淨因緣。增長悲慧。」

6. The Relationship between Reciting Buddha's Name and Upholding the Precepts

Q: We only seek to be reborn in the Western Land. As long as we concentrate on reciting the Buddha's name and seek rebirth in the Western Land of Ultimate Bliss, it is more than sufficient to have the three Sutras and one Shastra [that are specific to the Pure Land Dharma door]. Why do we need to bother talking about the Precepts?

A: In the *Sutra of the Contemplation of Limitless Life*, Shakyamuni Buddha told Queen Vaidehi,

Those who wish to be born in that land should cultivate three types of blessings. The first blessing is cultivated by being filial to our parents, honoring and serving our teachers and elders, refraining from killing out of kindness, and cultivating the Ten Good Deeds. The second blessing is cultivated by receiving and upholding the Three Refuges, being replete in the Precepts and always maintaining proper deportment. The third blessing is cultivated by making a Bodhisattva's resolve, deeply believing in cause and effect, reciting the Great Vehicle Sutras, and encouraging others to cultivate.

After reading this passage, we should know that in order to attain rebirth in the Western Land of Ultimate Bliss, we must hold the Precepts well ourselves and must not transgress the rules of deportment. In the four aspects of deportment: walking, standing, sitting, and reclining, we should abide by the Buddha's regulations and act appropriately.

Q: An Upasaka/Upasika who has received the Precepts should recite Amitabha Buddha's name even more. What is the reason for this?

A: Chapter 16 (the Chapter on Eliminating Evil) of the *Sutra on the Upasaka Precepts* states:

Wholesome Birth said, "World Honored One! How does the Bodhisattva who has received the Upasaka Precepts abandon internal and external evils and impure causes and conditions?"

The Buddha replied, "Good man! If a Bodhisattva has internal and external evils and impure causes and conditions, this Bodhisattva should practice being mindful of the Buddha. If we focus on being mindful of the Buddha, we will depart from these internal and external

當知：「是心作佛，是心是佛。」念佛，即以佛的萬德莊嚴，加持我們以對治不淨因緣。一心念佛，當下即具佛之大慈大悲心，故諸惡自息。

是故當知：

1. 日常行持依戒律，則能止惡防非，增長善功德。
2. 念念不斷阿彌陀，得離內外惡不淨因緣，增長悲慧。
3. 誦讀大乘方等經典，以了佛智、不思議智、不可稱智、無等無倫最上勝智，不墮胎生，坐寶蓮華，登不退地。
4. 因果無差，必得往生；上品上生。

evils and impure causes and conditions. Accordingly, our compassion and wisdom will increase.”

We should know that, “The mind creates the Buddha; the mind is the Buddha.” When we recite the Buddha’s name, the Buddha’s myriad virtues and adornments aid us in counteracting our impure causes and conditions. Every moment that we are mindful of the Buddha, we possess the Buddha’s great kindness and compassion. All the myriad evils will then naturally be extinguished.

One should know that:

1. If we do everything according to the Precepts in daily life, we can avoid evil, guard against offenses, and increase our wholesome merit and virtue.
2. Reciting Amitabha Buddha’s name in thought after thought without cease, we will be freed from evil, impure causes and conditions both internally and externally, and our compassion and wisdom will increase.
3. If we recite the Mahayana Vaipulya Sutras to understand the Buddha’s wisdom— inconceivable wisdom, ineffable wisdom, unequaled and unsurpassed supreme wisdom— we will not be born from a womb. Instead we will sit within a jeweled lotus and attain the stage of non-retreat.
4. The law of cause and effect is never off; we will surely attain the highest grade of rebirth in the Pure Land that way.

七、為什麼要誦戒？

「戒」有淨化身心、止妄歸真的功能。受持了這在家菩薩戒，身心自然得以漸次淨化，妄想心識也就日趨平靜，然後，才能修定，進而開發真正的智慧。所以，沒有戒的規範身心，修行是無從修起的。

為什麼要誦戒？佛經中說，誦戒不但可以令受戒者憶念不忘所受持的戒律，能滋養所受的戒體，使身心清淨。同時，還能幫助受持者將戒律的精神運用在日常生活中，自利利他，長養善根，能與眾生同獲得出離世間生死之煩惱痛苦。故短短的幾分鐘誦戒，收獲卻是不可思議的。

要「誦戒」，就必須先了解誦戒。什麼是「誦戒」？

在佛教中，同住之比丘每半月集會一處，反省過去半月內之行為是否合乎戒律；若有犯戒者，則於眾前懺悔，待大眾皆懺悔清淨，再請精熟律法之比丘誦戒本，使比丘均能長住於淨戒中，長養善法，增長功德。

什麼時候誦戒？時間不論早晚，若能日日誦戒，是最好不過，因為在家菩薩戒文簡短，不費多時。

7. Why Do We Recite the Precepts?

Precepts have the function of purifying the body and the mind, and stopping the false in order to return to the true. By receiving and upholding the Lay Bodhisattva Precepts, our body and mind will gradually and naturally be purified, our conscious mind will be increasingly peaceful with each passing day. Consequently, we will be able to cultivate samadhi and advance further to develop true and proper wisdom. Thus, without the Precepts to regulate the body and mind, we have no foundation for cultivation.

What is the reason for reciting the Precepts? It is stated in the Buddhist Sutras that reciting not only enables us to be constantly mindful of the Precepts we have received, it can continue to nourish our Precept substance, thus purifying our body and mind. At the same time, it enables us to apply the spirit of the Precepts to our daily life, benefit ourselves and others, nourish our good roots, and free ourselves and other beings from the afflictions and suffering of this world where we are subject to birth and death. Although it takes but a few minutes to recite them, we obtain inconceivable results.

In order to recite the Precepts we must first understand what Precept recitation is.

In Buddhism, Bhikshus who dwell together assemble every half month to reflect on whether their conduct during the past two weeks has been in accord with the Precepts. Anyone who has violated a Precept must repent in front of the assembly. Once the assembly is purified through repentance, a Bhikshu who is well-versed in the Precepts is invited to recite the Precept text. Thus the Bhikshus are able to dwell in the purity of the Precepts, nurturing wholesome dharmas and increasing their merit and virtue.

When should we recite the Precepts? It doesn't matter whether we recite in the morning or evening, but it is best to recite the Precepts every day, since the text of the Lay Bodhisattva Precepts is simple and short and does not take too much time to recite.

八、八關齋法釋

【依戒律：八關齋戒應從出家眾求受，但若客觀環境不允許，則可以在如來相前，至誠懇切禮佛，求懺悔。再依八關齋法，自受八關齋戒。此乃不得已之權宜。】

一、在如來相前，至誠懇切禮佛，求懺悔。

二、三皈依法

我某甲皈依佛，皈依法，皈依僧。一日一夜為淨行優婆塞(夷)。

如來至真等正覺，是我世尊(大)慈愍故。(三說)

我某甲皈依佛竟，皈依法竟，皈依僧竟。一日一夜為淨行優婆塞(夷)。

如來至真等正覺，是我世尊(大)慈愍故。(三說)

【次應受戒齋法】

三、受戒齋法：不殺等七支名戒，後一支不非時食名齋，合之稱為八關齋戒。

我某甲若身業不善，若口業不善，若意業不善。貪欲、瞋恚、愚癡故。

若今世，若先世，有如是罪，今日誠心懺悔。身清淨，口清淨，心清淨，

受行八戒。

- 如諸佛盡形壽不殺生；我某甲一日一夜不殺生。
- 如諸佛盡形壽不偷盜；我某甲一日一夜不偷盜。

8. An Explanation of the Eightfold Precepts of Purity

(According to the Vinaya, we should seek and receive the Eightfold Precepts of Purity from the Sangha. But if conditions do not permit, we should sincerely bow to the Buddhas and repent very sincerely before the images of the Tathagatas. By doing so, we may receive the Eightfold Precepts of Purity in accord with the Eightfold Dharma of Purity. This is an expedient dharma to be used only when there is no other alternative.)

1) Sincerely bow before the Buddha to repent and reform.

2) The Dharma of the Three Refuges

I (your name) take refuge in the Buddha, the Dharma, and the Sangha. I vow to be a pure Upasaka/Upasika for a period of one day and one night. Out of (Great) Kindness and Compassion, the Tathagata, the True, Proper Enlightened One, is my guiding master in the world. (Repeat three times)

I (your name) have finished taking refuge in the Buddha, the Dharma, and the Sangha. I vow to be a pure Upasaka/Upasika for a period of one day and one night. Out of (Great) Kindness and Compassion, the Tathagata, the True, Proper Enlightened One, is my guiding master in the world. (Repeat three times)

(Next, we receive the Dharma of the Precepts of Purity.)

3) Receiving the Dharma of the Precepts of Purity: *The first seven, beginning with not killing, are called precepts. The last one, not eating at the wrong times, is called a vegetarian (or purity) regulation. Together they comprise the Eightfold Precepts of Purity.*

I (your name) have created many offenses in this present life and in past lives. These offenses were created from my unwholesome karma of body, mouth, and mind, caused by greed, anger, and delusion. Today I sincerely repent so that my body, mouth, and mind can become pure in order to receive and practice the Eightfold Precepts.

- As all Buddhas do not kill throughout their lives, I (your name) will not kill for one day and one night.
- As all Buddhas do not steal throughout their lives, I (your name) will not steal for one day and one night.

- 如諸佛盡形壽不婬欲；我某甲一日一夜不婬欲。
- 如諸佛盡形壽不妄語；我某甲一日一夜不妄語。
- 如諸佛盡形壽不飲酒；我某甲一日一夜不飲酒。
- 如諸佛盡形壽不著香華鬘不香塗身；我某甲一日一夜不著香華鬘不香塗身。
- 如諸佛盡形壽不坐高廣大床，不歌舞倡伎不往觀聽；
我某甲一日一夜不坐高廣大床，不歌舞倡伎故往觀聽。
- 如諸佛盡形壽不非時食；我某甲一日一夜不非時食。

四、迴向功德

我今以此八關齋戒功德，四恩總報，三有齊資；普與眾生，同生淨土。

- As all Buddhas do not engage in lustful behavior throughout their lives, I (your name) will not engage in lustful behavior for one day and one night.
- As all Buddhas do not lie throughout their lives, I (your name) will not lie for one day and one night.
- As all Buddhas do not take intoxicants throughout their lives, I (your name) will not take intoxicants for one day and one night.
- As all Buddhas do not wear fragrant flowers or rub their bodies with fragrances, oils or perfumes throughout their lives, I (your name) will not wear fragrant flowers or rub my body with fragrances, oils or perfumes for one day and one night.
- As all Buddhas do not use high, broad, or luxurious beds throughout their lives, I (your name) will not use high, broad and luxurious beds for one day and one night.
- As all Buddhas do not sing or dance, play musical instruments, or watch or listen to such entertainments throughout their lives, I (your name) will not sing or dance, play musical instruments or watch or listen to such entertainments for one day and one night.
- As all Buddhas do not eat at improper times throughout their lives, I (your name) will not eat at improper times for one day and one night.

4) Transferring the merit and virtue

May the merit and virtue accrued from receiving and upholding the Eightfold Precepts of Purity repay the Four Benefactors and aid the Three Paths of Suffering, with the universal vow that all beings together be born in the Pure Land.

附錄三

一、懺悔——滅苦之要，莫過於懺悔

菩薩戒懺悔法

戒別	犯的程度	具緣程度	懺法
重戒	根本(已遂)	上品纏犯(故意)	取相懺後，可重受。
		中下品纏犯 (有疑/非故意)【*1】	應對四(或三) 菩薩懺【*2】
	方便(未遂)	重方便	對首懺【*2】
		輕方便	責心懺【*3】
輕戒	根本(已遂)		對首懺
	方便(未遂)		責心懺

摘自弘一大師所集《菩薩戒受隨綱要表》

【*1】若已中下品纏犯重，數數現行，都無慚愧，深生愛樂，見是功德，當知說明上品纏犯。《瑜伽菩薩戒》

【*2】對四(或三)菩薩或對首懺之懺法：

懺時應自具修威儀，長跪合掌。

對受懺者白曰：「(諸)大德一心念我某某，故犯某某罪。

今向(諸)大德發露懺悔，更不敢作。願(諸)大德憶念我。」(三說)

受懺者呵責：「自責汝心，生厭離！」懺者：「爾！」

【*3】責心懺法：應自具修威儀，心生慚愧。

對自獨白：「我某某，故犯某某罪。我今自責心悔過。」(一說)

Appendix III

1. Repentance: The Essential Way to End Suffering

The Method of Repentance According to the Bodhisattva Precepts

Precepts	Level of violation	Level of conditions	Method of repentance
Major Precepts	Major breach (already broken)	Most severe (committed intentionally)	After receiving wholesome signs from repenting, we may receive the Precepts again
		Severe (having doubt, unintentional) ^(*1)	Repent to four (or three) Bodhisattvas ^(*2)
	Minor breach (not yet broken)	Heavy minor breach	Repent to the Precept Masters ^(*2)
		Light minor breach	Repent by reprimanding ourselves ^(*3)
Minor precepts	Major breach (already broken)		Repent to the Precept Masters
	Minor breach (not yet broken)		Repent by reprimanding ourselves

An excerpt from the “Outline for Receiving and Following the Bodhisattva Precepts” compiled by Great Master Hong Yi.

(*1) If we repeatedly commit severe breaches of the major Precepts and have no shame, but enjoy doing so immensely and view it as merit and virtue, we should repent according to the most severe level (*Yoga Bodhisattva Precepts*).

(*2) When repenting to three or four Bodhisattvas or the Precept Masters, we should have good deportment, kneel down, put our palms together, face those listening to the repentance and say the following:

“May the Great Virtuous Ones be mindful of me. I have committed such and such an offense. Now in front of the Great Virtuous Ones, I reveal my offenses and dare not repeat them. I ask the Great Virtuous Ones to be mindful of me.” (3 times)

Those accepting the repentance should reprimand the transgressor and say, “You should reprimand yourself, be disgusted by what you have done, and never do it again.” The one repenting replies, “Yes, I will.”

(*3) Repentance Dharma for reprimanding oneself : We should have good deportment and feel ashamed.

Then we say to ourselves, “I (name) intentionally committed such and such an offense. I now reprimand myself in my heart and will never do it again.” (1 time)

二、菩薩戒殊勝功德

經云：受菩薩戒者，即於此身一念之中，具足八種殊勝功德：

一者趣道場殊勝，譬如大鵬一飛，過十萬里，菩薩發心受此大戒，越六趣三乘直至菩提故。

二者發心殊勝，若人一念發起大悲大智受菩薩戒，即超二乘。如昔有沙彌侍一羅漢而行，忽發菩提心，求受菩薩戒，此阿羅漢反生恭敬，為擔衣鉢，讓路而行。

三者福田殊勝，假使有人供養滿閻浮提大阿羅漢，不如供一受菩薩戒者，彼運心廣大故。

四者功力殊勝，受小乘戒譬如螢火，受菩薩戒，如日光明，一切普照故。

五者滅罪殊勝，受戒破犯猶勝外道，以戒威力，設墮惡道，受罪輕微故。

六者受胎殊勝，受菩薩戒者，若在胞胎中，常為天龍善神共守護故。

七者神通殊勝，受菩薩戒者，能攪長河為酥酪，變大地作黃金，一念中超越千生，一日內廣度群品故。

八者果報殊勝，受菩薩戒者，當生蓮華藏海受法性身。一得真常永不退轉故。

2. The Supreme Merit and Virtue of the Bodhisattva Precepts

A Sutra states: Within a single thought in this present lifetime, those who receive the Bodhisattva Precepts can perfect Eight Kinds of Supreme Merit and Virtue.

- 1) The supremacy of being destined for the Way-place. Just as the great Garuda bird can cover 100,000 miles in a single flight, so too when we make the resolve to receive these great Precepts, we transcend the Six Destinies and the Three Vehicles, arriving directly at the stage of Bodhi.
- 2) The supremacy of the resolve. When we bring forth a single thought of great compassion and great wisdom to receive the Bodhisattva Precepts, we surpass the Two Vehicles. This is similar to the case of the novice who in the past accompanied an Arhat on travel and on the spur of the moment made the resolve for Bodhi, wishing to take the Bodhisattva Precepts. The Arhat, as a gesture of respect for the novice's resolve, picked up their baggage and let the novice walk ahead of him.
- 3) The supremacy of the field of blessings. If someone made offerings to all the great Arhats within Jambudvipa, his merit and virtue would not match that gained from making offerings to one person who has received the Bodhisattva Precepts, because the latter's mind has expanded in greater measure.
- 4) The supremacy of effective power. Those who receive the Small Vehicle Precepts have light resembling that of a firefly, while those who receive the Bodhisattva Precepts have light resembling the universal illumination of the sun.
- 5) The supremacy of eradicating offenses. We who have received these Precepts, even if we violate them, still have greater merit and virtue than cultivators of heterodox teachings, because the awesome virtue of these Precepts will diminish our suffering should we fall into the evil destinies.
- 6) The supremacy of rebirth. We who receive the Bodhisattva Precepts gain the combined protection of gods, dragons, and good spirits while we are still in the womb.
- 7) The supremacy of psychic powers. We who receives the Bodhisattva Precepts can transform mighty rivers into buttermilk and turn the earth into gold. We can transcend a thousand lifetimes in a single thought and extensively rescue the myriad beings in a single day.
- 8) The supremacy of rewards . We who receives the Bodhisattva Precepts will ultimately be reborn in the ocean of the Lotus Treasury World System to receive the Dharma-nature body. Having once realized its truth and permanence, we will never retreat.

三、菩薩戒經典之簡介

戒本	出處	戒條	受持者	翻譯者
	《菩薩瓔珞本業經》	十重戒	出家眾 在家眾	苻秦 竺佛念法師
《梵網菩薩戒本》	《梵網經第十品· 菩薩心地戒品下卷》	十重 四十八輕	出家眾 在家眾	姚秦 鳩摩羅什法師
《地持菩薩戒本》	《地持經》	四重 四十一輕	出家眾 在家眾	北涼 曇無讖法師
《在家菩薩戒本》	《優婆塞戒經· 第十四品受戒品》	六重 二十八輕	在家眾	北涼 曇無讖法師
《菩薩善戒本》	《善戒經》	八重 四十八輕	出家眾 在家眾	劉宋 求那拔摩法師
	《菩薩內戒經》	四十七戒	出家眾 在家眾	劉宋 求那拔摩法師
《瑜伽菩薩戒本》	《瑜伽師地論· 第十五地菩薩地品》	四重 四十三輕	出家眾 在家眾	唐 玄奘法師

- 中國最普遍流行《梵網菩薩戒本》(集大成)、《地持菩薩戒本》(開遮持犯輕重最明顯)及《在家菩薩戒本》(為在家眾所受持)。
- 曇無讖(法豐)法師在北涼沮渠蒙遜王時譯出(420~439A.D.)《優婆塞戒經》、《涅槃經》、《大集經》、《金光明經》、《地持菩薩戒本》。
- 曇無讖(法豐)法師精通三藏及一切世間法，為求後分《涅槃經》回印度，自知將遭王(沮渠蒙遜)之暗殺，依然為法捐軀。
- 北涼沙門法進法師曾苦請曇師授菩薩戒不獲。經懺悔夢得彌勒菩薩授戒並傳戒本，曇師乃譯出此戒本與法進法師夢誦文義相同。

3. List of Sutras of Bodhisattva Precepts

Precept Texts	Origin	Number of Precepts	Those eligible to receive & uphold	Dynasty and Translator
	<i>Bodhisattva Jeweled Necklace's Fundamental Deeds Sutra</i>	10 Major	Sangha and laypeople	Fu Qin Dharma Master Zhu Fo Nian
<i>Brahma Net Bodhisattva Precepts Manual</i>	Chapter 10 of the <i>Brahma Net Sutra</i> , Second half of the Chapter on the Bodhisattva's Precepts of the Mind-ground	10 Major 48 Minor	Sangha and laypeople	Yao Qin Dharma Master Kumarajiva
<i>Bodhisattva-Bhumi Bodhisattva Precepts Manual</i>	<i>Bodhisattva-Bhumi Sutra</i>	4 Major 41 Minor	Sangha and laypeople	Northern Liang Dharma Master Dharmakshema
<i>Manual of Bodhisattva Precepts for Laypeople</i>	Chapter 14, on Receiving the Precepts in the <i>Sutra of Upasaka Precepts</i>	6 Major 28 Minor	Laypeople	Northern Liang Dharma Master Dharmakshema
<i>Manual of Bodhisattva's Precepts of Goodness</i>	<i>Sutra of the Precepts of Goodness</i>	8 Major 48 Minor	Sangha and laypeople	Liu Song Dharma Master Gunavarman
	<i>Sutra of the Inner Precepts of the Bodhisattva</i>	47 Precepts	Sangha and laypeople	Liu Song Dharma Master Gunavarman
<i>Yogacharya Bodhisattva Precepts Manual</i>	<i>Yogacharyabhumi Shastra</i> , the fifteenth stage in the Chapter on Bodhisattva Stages	4 Major 43 Minor	Sangha and laypeople	Tang Dharma Master Hsuan Tsang

- In China, the three best known Precept texts are: the *Brahma Net Bodhisattva Precepts Manual* (unabridged edition), *Bodhisattva-Bhumi Bodhisattva Precepts Manual* (clearly explains the categories of exceptions to the Precepts, prohibitions with the exceptions, compliance, violations, and major and minor offenses), and *Manual of Bodhisattva Precepts for Laypeople*
- Dharma Master Dharmakshema of the Northern Liang dynasty (420-439AD) translated the *Sutra of Upasaka Precepts*, *Nirvana Sutra*, *Great Collection Sutra*, *Golden Light Sutra*, and the *Bodhisattva-Bhumi Bodhisattva Precepts Manual*.
- Dharma Master Dharmakshema was well-versed in both the Tripitaka and all worldly dharmas. He went back to India to request the second half of the *Nirvana Sutra* even though he knew he would be assassinated by the emperor. In the end, he sacrificed his life for the Dharma.
- Dharma Master Fa Jing of the Northern Liang dynasty once begged Dharma Master Dharmakshema to transmit the Bodhisattva Precepts to him, but was denied. After continuously repenting, Dharma Master Fa Jing dreamed that Maitreya Bodhisattva transmitted the Precepts to him and gave him the Precept text. The text translated by Dharma Master Dharmakshema matches the text that Master Fa Jing dreamed about.

編後語

佛法教導我們了解宇宙人生的真相，和如何過正當的佛教生活，以求究竟的離苦得樂。是廣狹自在無礙，十世隔法異成的真理，其流傳於人間為浩瀚之三藏經典，但總不出戒定慧三學。戒學為一切之根本，一般分為：道共戒、定共戒及別解脫戒(波羅提木叉)。其中又以別解脫戒(波羅提木叉)最為殊勝。

一切波羅提木叉之根本法輪為三皈五戒，也就是一個基本佛教徒的責任。但這還是不夠的，我們必須加上佛陀最重要的精神：慈悲、利他；這也就是發菩提心，行菩薩道。而《優婆塞戒經·第十四品受戒品》中的「六重二十八輕在家菩薩戒法」，就充分具備此「無緣大慈，同體大悲」的積極特質。凡於菩薩戒法無論信受與否，此戒之基本精神及待人處世的態度，是世出世間應當學之戒法，關係個人人品，家庭幸福，社會安寧，國家治安，世界的成壞乃至「近報人天，遠證佛果」，都有至重且要的影響。尤其此戒為佛陀專為在家眾所講，更是殊勝無比。但此戒卻不易行持，原因有二：

一者，此戒之重心在菩提心發否。故言此戒，必須修習發菩提心，而在戒本上並無記載，但在《優婆塞戒經》有其方便來幫助修習。故必須詳閱此戒經，方知此戒之來龍去脈，而如法受持。二者，此戒無開遮之文句。故易執於依文解義，難以應用於生活中。故必須詳閱《瑜伽菩薩戒本》、《地持菩薩戒本》、《梵網經菩薩戒本》，才能得到完整無礙的理解去行持。

故彙編相關資料及配合目前社會狀況輯成《在家菩薩戒本手冊》，以為樂學戒者之參考。若有任何錯誤，祈請不吝惠予指正。(連絡處：萬佛聖城行政辦公室)

編者筆於萬佛聖城 一九九七年七月

Afterword

The Buddhadharma teaches us to understand the true reality of human life and the universe. In this respect, it guides us to live the proper life of a Buddhist in order to ultimately leave suffering and attain bliss. The Buddhadharma is vast and completely unimpeded; it is the varied manifestations of the same Dharma in the ten periods of time. In the human realm, the Buddhadharma takes written form in the voluminous collection called the Tripitaka, although it does not go beyond the three non-outflow studies of Precepts, samadhi, and wisdom. The study of Precepts is fundamental in cultivation. The Precepts can be classified into three types: (1) Precepts developed from no-outflows, (2) Precepts developed from samadhi and (3) the individually liberating Precepts (the Pratimoksha). Among these Precepts, the Pratimoksha is most supreme.

The foundation of the Pratimoksha Precepts is the Three Refuges and the Five Precepts. It is the basic duty of a Buddhist disciple to receive and uphold them. However, the act of receiving and practicing the Three Refuges and the Five Precepts is insufficient in itself; in addition, we must take on two other important qualities of the Buddha—compassion and altruism. We must bring forth the Bodhi resolve and practice the Bodhisattva Path. The Six Major and Twenty-eight Minor Lay Bodhisattva Precepts in Chapter Fourteen “On Receiving the Precepts” in the *Sutra of Upasaka Precepts* embody the spirit of “being kind to those with whom we have no affinity, and being compassionate to all, since we are of one substance.”

Whether or not we have received the Precepts, the spirit of the Precepts and the ways of interacting with our fellow human beings and handling situations must be studied for both transcending the world and dwelling in the world. This spirit will have a great impact on our individual character, the happiness of our family, the peace and order of society, the tranquility of the country, the formation and decay of the world, as well as the attainment of “the present reward of being a human or a heavenly being, and the future attainment of Buddhahood.” These Precepts were spoken by the Buddha for laypeople; they are a supreme, unsurpassed Dharma. However, it is not easy to practice and uphold these Precepts for the following two reasons.

The first and most important aspect of the Precepts depends on whether or not we have made the Bodhisattva resolve. Therefore, with regard to these Precepts, we have to learn to practice the Bodhi resolve. Although this is not mentioned in the Precept Handbook, the *Sutra of Upasaka Precepts* explains expedient ways to aid this practice. Hence it is necessary to thoroughly investigate that Sutra and understand the whole purport of the Precepts in order to receive and uphold them according to the Dharma.

The second is the point that the Precept text does not include any explanation of exceptions. Hence it is easy to rely solely on a literal interpretation based on the text’s meaning, which makes it difficult to apply the Precepts to our daily life. Therefore, if we intend to obtain a thorough and deep understanding of the Precepts in order to maintain and practice them effectively, we should read the *Yoga Bodhisattva Precepts*, the *Precepts of the Bodhisattva Maintaining the Earth*, and the *Brahma Net Bodhisattva Precepts* in detail.

This *Handbook of Bodhisattva Precepts for Laypeople* is an assembling of materials relevant to present social conditions and as such serves as a reference for those who wish to study the Precepts. Should any mistakes be found, please inform the compilers by contacting the Administrative Office of the City of Ten Thousand Buddhas so that those mistakes may be rectified.

Glossary of Terms

名相解釋

Anagamin 阿那含

四果中的第三果。譯為「不還」或「不來」，是已斷盡欲界的煩惱，不再還來這欲界。

Translated as “one who does not return” or “one who does not come,” which means that one has cut off the afflictions of the Desire Realm, and no longer needs to come back to it. This is the third of the four stages of Hearers.

Bodhisattva 菩薩

菩提薩埵的簡稱；菩提是覺，薩埵是有情；就是覺有情。凡上求覺道，下化有情的佛弟子，即稱之為「菩薩」。

The word is transliterated into Chinese in the abridged form *pusa* (菩薩). “Bodhi” means enlightenment; “sattva” means being. Thus “Bodhisattva” means an enlightened being, or one who enlightens beings. Buddhist disciples who seek the Buddha’s path above and transform sentient beings below are called Bodhisattvas.

Bondage 結

凝聚的意思；凝聚種種惡業，必結種種惡果。

This word bears the meanings of ‘amassing’ or ‘accumulating.’ Amassing all kinds of evil karma will bring about all kinds of evil results.

Breaking precepts 破戒

指已受過戒法的優婆塞、優婆夷，其行為與戒法相違，原有的戒體已破壞。

This refers to when an Upasaka/Upasika behaves contrary to the Precept Dharma after having received it; thus one destroys one’s original Precepts.

Chandala 旃陀羅

梵語。譯為凶惡殘暴以屠殺動物為常業的人，是下賤種姓之人。

A Sanskrit word, referring to mean and violent people whose occupation was slaughtering animals. They belonged to the lowest caste [in ancient India].

Defilement 垢

髒的意思，指其會污染我們的自性，令人煩惱，無法了脫生死。

This word refers to anything that defiles our self-nature and causes people to be afflicted and unable to end birth and death.

Dharma of Heat 煖法

初學佛的人，對於見道之四加行位（煖、頂、忍、世第一）的第一位。此為將發見道之無漏智，先生相似之智慧善根，如火之將發而有煖相也。

This refers to the first of the Four Positions of Aiding Practices that lead to the realization of the Way. These Four Positions are the Position of Heat, the Position of the Crown, the Position of Patience, and the Position of Being Foremost in the World. The first position refers to how, just prior to producing the non-outflow wisdom of the Way, we develop good roots of wisdom similar to that of non-outflow wisdom. It is analogous to how warmth first appears right before a fire is about to flare up.

Jewel necklaces 瓔珞

用珠玉綴成之頸飾。

A decorative necklace made by stringing together precious pearls and stones.

Laypeople 在家

未出家者。

Those who have not yet renounced the householder's life.

Precepts 戒

梵文叫「*Sila*」，譯為「尸羅」，又名波羅提木叉，是為防制身心過犯的禁條。「戒」有止惡防非，清涼的意思。

「戒」分四科：

- ① 戒法（佛所制戒律之法，如：五戒、八戒、比丘戒、菩薩戒等。）
- ② 戒體（於受戒時，納受戒法於心，能生止惡防非的功能）
- ③ 戒行（依戒體發揮在身、口、意三業的行為。）
- ④ 戒相（各戒法之遮、持、犯、開相狀。）

In Sanskrit, *Sila*, also known as the *Prātimokṣa*. This is transliterated into Chinese as *Siluo* (尸羅). Precepts are restrictive rules that guard against transgressions in body and mind. Precepts also have the meaning of 'stopping evil,' 'guarding against transgressions,' and 'coolness.'

The precepts are classified into four categories:

- ① **Precept Dharma:** All the sets of rules and Precepts established by the Buddha, such as the Five Precepts, the Eight Precepts, the Bhikshu Precepts, the Bodhisattva Precepts, and so forth.
- ② **Precept Substance:** The function of the Precept Dharma that we obtain in our mind at the time of receiving the Precepts which aids in stopping evil and preventing transgressions.
- ③ **Precept Conduct:** The expression of the Precept Substance through our physical, verbal, and mental behavior.
- ④ **Precept Mark:** The aspects of prohibition, maintaining, transgression, and exceptions pertaining to each Precept.

Precept Text 戒本

說戒之誦本，以彰「戒為道本」。

The text used in reciting the Precepts, which reveals how “Precepts are the foundation of the Way.”

Pundarika 分陀利華

梵語，俗稱白蓮花。表其出污泥而清淨無染。

A Sanskrit name for the white lotus, which symbolizes purity: growing out of the mud, it still remains pure and undefiled.

Shrotaapanna 須陀洹

聲聞四果（須陀洹、斯陀含、阿那含、阿羅漢）中的初果，譯為「入流」，三界見惑斷盡之位也。

Translated as Stream-enterer, this is the first of the four stages of Hearers, which are Shrotaapanna, Sakridagamin, Anagamin, and Arhat. In this position, the sage has cut off the delusion of views within the Triple Realm.

Sutra of Upasaka Precepts 優婆塞戒經

共二十八品（七卷），北涼曇無讖法師譯，說在家菩薩入道修行之法。

A Sutra consisting of 28 chapters (seven rolls in Chinese), translated by Dharma Master Dharmakshema (曇無讖) of the Northern Liang dynasty, explicating the Dharma by which laypeople can enter the Way of cultivation.

Unintentional offenses 失意罪

為不注意而犯，雖不失菩薩戒體，但遭染污，懺悔可清淨。

When a person commits careless offenses, although his/her Precept Substance is not lost, it has been tainted. It can be purified through repentance.

Upasaka/Upasika 優婆塞(夷)

梵語，譯曰「近事男(女)」。「近事」，親近奉事三寶的意思。

A Sanskrit word which means “man/woman who draws near and serves,” that is, draws near and serves the Triple Jewel.

Uposatha 布薩

梵語，譯曰：淨住(於淨法中住)或長養(長養清淨善法)。

A Sanskrit word translated as “pure dwelling” (dwelling in the pure Dharma) or “nourishing” (nourishing the pure wholesome Dharma).

Index

索引

A

Anagamin 阿那含
10-19, 58-59, 74-75, 82-83, 96-99,
104-105, 188, 191

Anger 瞋
66-67, 98-99, 144-145, 164-165,
176-177

Antaravasaka 安陀會 114-115

B

Bodhi Mind 菩提心
xiv-xv, 66-67, 76-77, 86-87, 98-99, 106-
107, 116-117, 130-131, 140-143, 150-
151, 164-165

Bodhisattva 菩薩
xvi-xvii, 44-45, 48-51, 146-149,
158-163, 188

Bodhisattva Precepts 菩薩戒
vi-ix, xiv-xv, 1-53, 55, 70-71, 146-147,
182-185

Bodhisattva Way 菩薩道
146-149, 154-155

Bondage 結
10-19, 58-59, 74-75, 82-83, 96-99,
104-105, 188

Bowl 鉢
viii-ix, xii-xiii, 32-33, 52-55, 110-113,
114-115, 118-119

Breaking the Precepts 破戒
10-19, 58-59, 74-75, 82-83, 96-99, 188

C

Caturdesha Sangha 招提僧 126-127

Cause and Effect 因果 154-155

Chandala 旃陀羅
10-19, 58-59, 74-75, 82-83, 96-99,
104-105, 189

Compassion 慈悲心
xiv-xv, 4-5, 56-63, 66-71, 76-77, 90-91,
98-99, 124-125, 134-141, 150-155,
164-167, 172-173, 176-177, 182-183

Concluding Verse 結偈 viii-ix, 44-45

Conjugal Relations at the Wrong Places
非處行欲 viii-ix, x-xi, 34-35, 52-55,
80-81, 84-85, 88-89

Conjugal Relations at the Wrong Time
非時行欲 viii-ix, x-xi, 34-35, 52-55,
80-81, 84-85, 88-89

Contemplation of Impurity 不淨觀
12-13, 96-97, 168-169

Convent 庵 84-85, 126-127

D

Defilement 垢
3, 10-19, 51, 58-59, 74-75, 82-83,
96-99, 104-105, 189

Desire 婬欲 80-81

Dharma of Buddha Recitation 念佛法門
xiv-xv, 170-171

Dharma of Heat 煖法
10-17, 58-59, 74-75, 82-83, 96-99,
104-105, 189

Divisive Speech 兩舌
90-91, 94-95, 98-101

Drinking or Selling Alcohol 飲酒賣酒
104-105

E

Egg 蛋 68-69

Eight Precepts 八戒 86-87

Eightfold Precepts of Purity 八關齋法
xiv-xv, 176-179

F

False Speech 妄語 90-91, 96-99

Field of Blessings 福田 110-111

Four Kinds of Mindfulness 四念處觀法
xiv-xv, 168-169

Frivolous Speech 綺語 90-95, 98-99

G

Giving 布施 xvi-xvii, 154-162

H

Harsh Speech 惡口 90-91, 96-101

J

Jewel Necklace 瓔珞 189

L

Laity 在家 vi-ix, 189

Leftovers 殘食
viii-ix, xii-xiii, 30-31, 110-113, 118-119

Lying 妄語 90-91, 92-93, 148-149

M

Merit and Virtue of Precepts 八種殊勝功德
182-183

P

Precept 戒 xvi-xvii, xvi-xvii, 190

Precept Dharma 戒法 190

Precept Mark 戒相 190

Precept Recitation 誦戒

xiv-xv, vi-vii, 2-9, 76-77, 88-89, 106-107,
130-131, 140-141, 174-175

Precept Substance 戒體 190

Pundarika 分陀利華

82-83, 92-93, 191

R

Repentance 懺悔

2-7, 66-67, 98-99, 180-181

Repentance Verse 懺悔文 2-3

Retribution for

abstaining from divisive speech

離兩舌之善報 94-95

abstaining from false speech

離妄語之善報 92-93

abstaining from frivolous speech

離綺語之善報 94-95

abstaining from harsh speech

離惡口之善報 95-96

abstaining from divisive speech

離兩舌之善報 94-95

divisive speech

兩舌之惡報 94-95

false speech

妄語之惡報 92-93

frivolous speech

綺語之惡報 94-95

harsh speech

惡口之惡報 95-96

killing

殺生之惡報 58-57

lustful behavior

邪淫之惡報 82-83

no lustful behavior

離邪淫之善報 82-83

not killing

離殺生之善報 58-59

not stealing

離偷盜之善報 72-73

not using or dealing in intoxicants

戒酒之善報 104 - 05

respecting the Triple Jewel

三寶尊長恭敬 110-111

Stealing

偷盜之惡報 72-73

using and dealing in intoxicants

飲(賣)酒之惡報 104-105

Ritual of Precept Recitation

誦戒儀式 vi-vii, 2-8, 174-175

S

Samghati 僧伽梨

32-33, 112, 114-115

Shrotaapana 須陀洹

58-59, 74-75, 82-83, 96-99, 104-105,
191

Sila 尸羅 190

Six days of purity 六齋日 84-85, 86-89

Uposatha 布薩 192

Uttarasangha 鬱多羅 114-115

W

Wealth 財 xvi-xvii, 62-63

T

Three Clusters of Pure Precepts 三聚淨戒

xiv-xv, 4-5, 144-145

Three Refugees 三皈依法 176-177

Tin Staff 錫杖

viii-ix, xii-xiii, 32-33, 52-53, 110-115,
118-119

U

Unintentional Offenses 失意罪

20-41, 60-65, 74-77, 84-87, 106-107,
112-115, 122-129, 136-139, 192

Unsurpassed Bodhi Mind

無上菩提心 150-151

Upasaka 優婆夷

6-43, 58-65, 84-85, 96-99, 104-107,
110-115, 122-129, 136-139, 176-177,
192

Upasika 優婆塞

6-43, 58-65, 84-85, 96-99, 104-107,
110-115, 122-129, 136-139, 176-177,
192

南無護法韋陀菩薩

Namo Dharma Protector Weituo Bodhisattva



迴向偈

願以此功德 莊嚴佛淨土

上報四重恩 下濟三塗苦

若有見聞者 悉發菩提心

盡此一報身 同生極樂國

Verse of Transference

*May the merit and virtue accrued from this work
Adorn the Buddhas' Pure Lands,
Repaying four kinds of kindness above
And aiding those suffering in the paths below.
May those who see and hear of this
All bring forth the resolve for Bodhi.*

法界佛教總會簡介

The Dharma Realm Buddhist Association

法界佛教總會是上宣下化老和尚，於一九五九年在美國創立。本會是以法界為體；以將佛教的真實義理，傳播到世界各地為目的；以翻譯經典、弘揚正法、提倡道德教育、利樂一切有情為己任。本著上人所創的六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語；奉行：凍死不攀緣，餓死不化緣，窮死不求緣，隨緣不變，不變隨緣，抱定我們三大宗旨；捨命為佛事，造命為本事，正命為僧事，即事明理，明理即事，推行祖師一脈心傳。

The Dharma Realm Buddhist Association (DRBA) was founded by the Venerable Master Hsuan Hua in the United States of America in 1959 to bring the genuine teachings of the Buddha to the entire world. Its goals are to propagate the Proper Dharma, to translate the Mahayana Buddhist scriptures into the world's languages and to promote ethics in and through education. The members of the association guide themselves with six ideals established by the Venerable Master which are to refrain from fighting, greed, seeking, selfishness, pursuing personal advantage, and lying.

Members of DRBA hold in mind the credo set forth by the Master:

Freezing, we do not scheme.

Starving, we do not beg.

Dying of poverty, we ask for nothing.

According with conditions, we do not change.

Not changing, we accord with conditions.

We adhere firmly to our three great principles.

We renounce our lives to do the Buddha's work

We take responsibility in molding our own destinies.

We rectify our lives to fulfill our role as members of the Sangha.

Encountering specific matters, we understand the principles.

Understanding the principles, we apply them in specific matters.

We carry on the single pulse of the patriarchs' mind-transmission.

數十年來，法總陸續成立了金山聖寺、萬佛聖城、法界聖城等國際性道場多處。其中僧眾均須恪遵佛制，秉持日中一食、衣不離體的家風，持戒念佛，習教參禪，和合共住，獻身佛教。此外，本會並設有國際譯經學院、法界宗教研究院、僧伽居士訓練班、法界佛教大學、培德中學、育良小學等機構，致力推展譯經、教育、團結世界宗教等工作。

During the five decades since its inception, DRBA has expanded to include international Buddhist centers such as Gold Mountain Monastery, the City of Ten Thousand Buddhas, the City of the Dharma Realm and various other branch facilities. were founded. All these facilities operate under the guidance of the Venerable Master and through the auspices of the Dharma Realm Buddhist Association. Following the Buddhas' guidelines, the Sangha members in the DRBA monastic communities maintain the practices of taking only one meal a day and of always wearing their precept sashes. Reciting the Buddha's name, studying the teachings, and practicing meditation, they dwell together in harmony and personally put into practice the Buddha's teachings. In accord with Master Hua's emphasis on translation and education, the Association also sponsors an International Translation Institute, vocational training programs for Sangha and laity, Dharma Realm Buddhist University, and elementary and secondary schools.

本會所屬的道場、機構，門戶開放，沒有人我、國籍、宗教的分別，凡各國各教人士，願致力於仁義道德、明心見性者，皆歡迎前來共同研究、修持學習。

The Way-places of this Association are open to sincere individuals of all races, religions, and nationalities. Everyone who is willing to put forth his/her best effort in nurturing humaneness, righteousness, merit and virtue in order to understand the mind and see the nature is welcome to join in the study and practice.

法界佛教總會 • 萬佛聖城

Dharma Realm Buddhist Association

The City of Ten Thousand Buddhas

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法界宗教研究院

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法界聖城 **The City of the Dharma Realm**

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