

Cūḷa-sīlaṃ 小戒

194. “Kathañca, mahārāja, bhikkhu sīlasampanno hoti? **Idha, mahārāja, bhikkhu pañātipātaṃ pahāya pañātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabba-pāṇa-bhūtahitānukampī viharati.** Idampissa hoti sīlasmim̐.

四三 大王!如何爲比丘戒具足耶?大王!於此有比丘，捨殺生，離殺生，不用刀、杖，有羞恥之念，充足慈悲心，憐愍利益一切生物、友善而住。此爲比丘戒之一份。

“**Adinnādānaṃ** (pg. 1.0060) pahāya adinnādānā paṭivirato hoti dinnādāyī din napāṭikañkhī, athenena sucibhūtena attanā viharati. Idampissa hoti sīlasmim̐.

捨不與取，離不與取，取所與物，期望所與，無何等之盜心，自清淨而住。此爲比丘戒之一份。

“**Abrahmacariyaṃ** pahāya brahmacārī hoti ārācārī virato methunā gāmadh ammā. Idampissa hoti sīlasmim̐.

捨非梵行而修梵行，離染污濁，離淫欲法。此爲比丘戒之一份。

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko **avisaṃvādako lokassa.** Idampissa hoti sīlasmim̐.

四四 沙門瞿曇捨妄語、離妄語，語真實、不外真實，誠實可信賴，不欺世間，此爲比丘戒之一份。

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya; amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya. **Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.** Idampissa hoti sīlasmim̐.

捨兩舌，離兩舌，不此處聞往彼處告以離間此等諸人，亦不彼處聞來此處告以離間此等之諸人。如是和合離間者，親密者更令親密，愛和合、好和合、喜和合、持和合。此爲比丘戒之一份。

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nel ā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tat hārūpiṃ vācaṃ bhāsītā hoti. Idampissa hoti sīlasmim̐.

捨惡口，離惡口，凡語無過失、樂耳、悅意、感銘、眾人所愛。此爲比丘戒之一份。

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. Idampissa hoti silasmiṃ.

捨綺語，離綺語，語適時，語真實，語法，語義，語律儀，語應明確、有段落、適義、可銘記於心。此為比丘戒之一份。

“Bijagāmbhūtagāmasamārambhā paṭivirato hoti ...pe... ekabhattiko hoti rattūparato virato vikālabhojanā.

四五 離採伐諸種之植物，[日中]一食，夜不食，離非時食；

Naccagītavāditavisūkadassanā paṭivirato hoti.

遠離觀劇、歌謠、舞、樂之娛樂；

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

離持華鬘、香料、塗香之化裝；

Uccāsayanamahāsayanā paṭivirato hoti.

離使用高床、大床；

Jātarūparajata-paṭiggahaṇā (pg. 1.0061) paṭivirato hoti.

遠離受蓄金銀；

Āmakadhañña-paṭiggahaṇā paṭivirato hoti.

遠離受生穀物；

Āmakamaṃsa-paṭiggahaṇā paṭivirato hoti.

遠離受生肉；

Itthi-kumārika-paṭiggahaṇā paṭivirato hoti.

遠離受婦人、少女；

Dāsi-dāsa-paṭiggahaṇā paṭivirato hoti.

遠離受男、女之奴僕；

Ajeḷaka-paṭiggahaṇā paṭivirato hoti.

遠離受牝牡之山羊；

Kukkuṭasūkara-paṭiggahaṇā paṭivirato hoti.

遠離受雞、豬；

Hatthigavassavaḷava-paṭiggahaṇā paṭivirato hoti.

遠離受象、牛牝牡之馬；

Khettavatthu-paṭiggahaṇā paṭivirato hoti.

遠離受耕田荒地；

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.

遠離差使、仲介所爲之事；

Kayavikkayā paṭivirato hoti.

遠離買賣；

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

遠離欺瞞秤、升、尺[之計量；]

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

遠離賄賂、詐欺、虛偽之邪行；

Chedanavadhabandhanaviparāmosa-ālopasahasākārā paṭivirato hoti.

遠離傷害、殺戮、捕縛、劫奪、竊盜，強盜。

Idampissa hoti sīlasmiṃ.

此爲比丘戒之一份。

Cūḷa-silaṃ niṭṭhitam.

小戒終

Majjhima-sīlaṃ

中戒

195. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bijagāmbhūtagāmasamārambhaṃ anuyuttā viharanti. Seyyathidaṃ- mūlabijaṃ khandhabijaṃ phaḷubijaṃ aggabijaṃ bijabijameva pañcam aṃ, iti evarūpā bijagāmbhūtagāmasamārambhā paṭivirato hoti. Idampissa hoti sīlasmīṃ.

四六 有某沙門、婆羅門，受食信施而生活。專心住於採伐諸種植、樹木。例如：從根生、從幹生、從節生、從芽生、第五為從種子生者。遠離如是諸種植、樹木之採伐。此為比丘成之一份。

196. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti. Seyyathidaṃ- annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ, iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti. Idampissa hoti sīlasmīṃ.

四七 有某沙門、婆羅門，受食信施而生活。專心住於享樂積蓄物。例如：食物之積蓄、飲物之積蓄、乘具之積蓄、衣服之積蓄、臥具之積蓄、香類之積蓄、財物之積蓄等。遠離如是享樂積蓄物。此為比丘戒之一份。

197. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti. Seyyathidaṃ naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ sobhanaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato hoti. Idampissa hoti sīlasmīṃ.

四八 有某沙門、婆羅門，受食信施而生活。專心住於觀[聽]娛樂。例如：觀劇、歌謠、舞樂、表演、古譚、手鈴、鳴鉢、銅鑼、摩術奇境、賤人之竹棒戲、象、馬、水牛、牡牛、山牛、山羊、牡羊、雞鶉之鬥技、棒擊、拳鬥、角力、模擬戰、利兵、配兵、閱兵等之娛樂。遠離如是等巡迴演藝之娛樂物。此亦為比丘戒之一份。

198. “Yathā (pg. 1.0062) vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti. Seyyathidaṃ- atṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khallikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅg

ulikaṃ pattāḥhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti. Idampissa hoti sīlasmim.

四九 有某沙門、婆羅門，受食信施而生活。專心耽住於賭博之放逸處。例如：八目碁、十目碁、無盤碁、踢石、擲骰、棒打、占手痕、拋球、葉笛、鋤戲、倒立、風車戲、升戲、車戲、弓戲、字戲、測意戲、模擬殘傷戲等。遠離如是等之賭博放逸處。此亦為比丘戒之一份。

199. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayanaṃ anuyuttā viharanti. Seyyathidaṃ- āsandiṃ pallaṅkaṃ gonakaṃ cittaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ ud dalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ ajinappaveṇiṃ kadaliṃigapavarapaccattharaṇaṃ sa-uttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti. Idampissa hoti sīlasmim.

五 0 有某沙門、婆羅門，受食信施而生活。專心住於享用高廣大床等。例如：過大之床座、獸形之腳臺、覆以長羊毛之織物、有文彩之白氈、繡花圖繪之床墊、於兩邊有垂緣、單側有垂緣、鏤綴寶石、絹布之被蓋、大毛氈、象覆、馬掛、車衣、羚 66 羊皮、迦達利鹿皮之殊勝敷物、寶蓋、上下之紅枕等。遠離享用如是等之高廣大床。此亦為比丘戒之一份。

200. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānānuyogaṃ anuyuttā viharanti. Seyyathidaṃ- ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nālikaṃ asiṃ § chattaṃ citrupāhanaṃ uṇḥisaṃ maṇiṃ vālabijaṃ niṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogaṃ paṭivirato hoti. Idampissa hoti sīlasmim.

五一 有某沙門、婆羅門，受食信施而生活，專心住於裝飾之放逸處。例如：塗身、按摩、沐浴、鏡、眼塗[色]料、華蔓、塗香、臉粉、面油、手環、髮飾、手杖、藥袋、刀劍、蓋傘、彩履、頭巾、寶珠、拂塵、白衣、長袖等。遠離如是等任何裝飾之放逸處。此亦為比丘戒之一份。

201. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti. Seyyathidaṃ- rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ṇātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ § sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ (pg. 1.0063) samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti. Idampissa hoti sīlasmim.

五二 有某沙門、婆羅門、受食信施而生活。專心住於無益徒勞之論。例如：王論、盜賊論、大臣論、軍兵論、恐怖論、戰爭論、食物論、飲料論、衣服論、臥具論、華鬘論、香料論、親族論、乘具論、村里論、鄉鎮論、都市論、國土論、婦女論、英雄論、路邊論、井邊風傳論、祖先論、種性論，世界起源論、海洋起源論、如是有無之論爭。遠離如是等無益徒勞之論。此亦為比丘戒之一份。

202. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā **te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti.** Seyyathidaṃ na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitam me, asahitam te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti. Idampissa hoti sīlasmimḥ.

五三 又有某沙門、婆羅門，受食信施而生活。專心住於諍論。例如：

「汝不知此法、律、我如此法、律，汝如何如此法、律耶？」

「汝是耶行者，我是正行者，」

「我言 [前後]相應，汝言不相應。」

「汝應言於前者而言於後，應言於後者而言於前。」

「汝無細慮而[自]言返復。」

「汝之立論，墮於負處。」

「為解汝負說而尋思，若能者即自解！」遠離如是等任何諍論。此亦為比丘戒之一份。

203. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā **te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti.** Seyyat hidaṃ- raññaṃ, rājamahāmatānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ- idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā’ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato hoti. Idampissa hoti sīlasmiṃḥ.

67 五四 有某沙門、婆羅門，受食信施而生活。專心住於差使者、傳信之行作。例如：國王、大臣、刹帝利、婆羅門、居士、童子[令]：「汝來此處、往彼處，汝來持此、持此往彼。」遠離如是任何使者、傳信之行爲。此亦比丘戒之一份。

204. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā **te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ n ijigīmsitāro ca.** Iti evarūpā kuhanalapanā paṭivirato hoti. Idampissa hoti sīlasmiṃḥ”

五五 又有某沙門、婆羅門，受食信施而生活。而於欺瞞、饒諛騙詐。遠離如是饒諛騙詐。此亦為比丘戒之一份。

Majjhimasīlaṃ niṭṭhitam.

中戒終

Mahā-sīlaṃ 大戒

205. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathida ṃ- aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ (pg. 1.0064) mukhahomaṃ lohithahomaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittānaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

五六 又有某沙門、婆羅門，受食信施而生活。彼等依無益徒勞之橫明(畜生)而過邪命生活。例如：占卜手足之相、占前兆[吉凶]、占夢、占體[全身]相、占鼠所咬、火護摩、杓子護摩、穀皮護摩、糠護摩、米護摩、熟酥護摩、油護摩、口護摩、血護摩、肢節明、宅地明、刹帝利明、濕婆明、鬼神明、地明、蛇明、毒藥明、蝎明、鼠明、鳥明、鴉明、命數豫言，防箭咒、解獸聲法等。遠離如是等任何無益徒勞之橫明。此亦為比丘戒之一份。

206. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathida ṃ- maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkaṇaṃ kumāralakkhaṇaṃ kumārilakkhaṇaṃ dāsialakkhaṇaṃ dāsialakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

五七 又有某沙門、婆羅門，受食信施而生活。[彼等依無益徒勞之橫明而過邪命生活。]例如：占珠相、杖相、衣服相、劍相、矢相、弓相、武器相、婦人相、丈夫相、童子相、童女相、象相、馬相、水牛相、牡牛相、山羊相、羊相、雞相、鶉相、蜥蜴相、耳環相、龜甲相、獸相等。遠離如是無益徒勞之橫明。此亦為比丘戒之一份。

207. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathida ṃ- raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, i

ti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchān avijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

五八 又有某沙門、婆羅門，受食信施而生活。彼等以占無益徒勞之橫明以過邪命生活。例如：占

「王應進車、王不應進車。」

「內部諸王當迫進、外部諸王當退卻。」

「外部諸王當迫進、內部諸王將退卻。」

「內部諸王當勝利、外部諸王將敗退。」

「外部諸王當勝利、內部諸王將敗退。」

「此人當勝利、此人將敗退。」遠離如是等無益徒勞之橫明。此亦為比丘戒之一份。

208. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni b huñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathida ṃ- **candaggāho** bhavissati, **sūriyaggāho** bhavissati, **nakkhattaggāho** bhavissati, candima-sūriyānaṃ pathagamaṃ bhavissati, candimasūriyānaṃ uppathagamaṃ bhavissati, nakkhattānaṃ pathagamaṃ bhavissati, nakkhattānaṃ uppathagamaṃ bhavissati (pg. 1.0065) ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati,

evaṃvipāko candaggāho bhavissati,

evaṃvipāko sūriyaggāho bhavissati,

evaṃvipāko nakkhattaggāho bhavissati,

evaṃvipākaṃ candimasūriyānaṃ pathagamaṃ bhavissati,

evaṃvipākaṃ candimasūriyānaṃ uppathagamaṃ bhavissati,

evaṃvipākaṃ nakkhattānaṃ pathagamaṃ bhavissati,

evaṃvipākaṃ nakkhattānaṃ uppathagamaṃ bhavissati,

evaṃvipāko ukkāpāto bhavissati,

evaṃvipāko disāḍāho bhavissati,

evaṃvipāko bhūmicālo bhavissati,

evaṃvipāko devadudrabhi bhavissati,

evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamaṃ ogamaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

五九 又有某沙門、婆羅門，受食信施而生活。彼等以占無益徒勞之橫明過邪命生活。例如占：「應有**月蝕**、應有**日蝕**、應有**星蝕**、日月應行正道、諸星宿應行正道、諸星宿應行非道，流星應墜落、應有天火、應有地震、天鼓將鳴、應有日月星宿之昇沈明暗。

如是之果報，應有月蝕……[乃至]……

如是之果報，應有日月星宿之昇沈明暗。」

遠離如是無益徒勞之橫明。此亦為比丘戒之一份。

209. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhujitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathid aṃ-

suvuṭṭhikā bhavissati,
dubbuṭṭhikā bhavissati,
subhikkham bhavissati,
dubbhikkham bhavissati,
khemaṃ bhavissati,
bhayaṃ bhavissati,
roga bhavissati,
ārogyaṃ bhavissati,

muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

六0 又有某沙門、婆羅門，受食信施而生活。彼等以占無益徒勞之橫明過邪命生活。例

如

占

應有多雨、
應無雨、
應有豐收、
應無收穫、
應來太平、
應無恐怖、
應有疫病、
應有健康。

[並占]記號、計算吉凶數、作詩、順世論爭。遠離如是任何無益徒勞之橫明。此亦為比丘戒之一份。

210. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhujitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti. Seyyathida ṃ- āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṅkīraṇaṃ vikīraṇaṃ subhaga karaṇaṃ dubbhagakaraṇaṃ viruddhagabbhakarāṇaṃ jivhānibandhanaṃ hanusa ṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumaṃrikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalana ṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmim.

六一 又有其沙門、婆羅門，受食信施而生活。彼等以占無益徒勞之構明過邪命生活。例

如占：娶、嫁、和睦分裂、貸入、貸出、[以咒術令]開運、遇禍、墮胎、啞口、不能言、[舉手]不

下、耳聾、問鏡、問童女、問天神、拜太陽、奉祭大[梵天]、口吐火、奉請吉祥天等。遠離如是任何無益徒勞之橫明。此亦為比丘戒之一份。

211. “Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhujñitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti (pg. 1.0066)

Seyyathidaṃ- santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ va ssakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamanaṃ nhā panaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavire canaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālāki yaṃ sallakattiyaṃ dāra katikicchā, mūlabhesajjānaṃ anuppādānaṃ, osadhīnaṃ paṭimokkha itī vā itī evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampis sa hoti sīlasmiṃ.

六三 又有某沙門、婆羅門，受食信施而生活。彼等以無益徒勞之橫明過邪命生活。例如：許願、還願、對地基作咒、得精力[有子]、失精力[無子]、相宅地、對宅地撒[祭物]；漱口、沐浴、供犧牲、吐藥、下劑、上吐、下瀉、頭痛藥、點耳、洗眼、灌鼻、眼藥、藥油；眼科醫、外科醫、小兒科醫、與根本藥、草藥、瀉藥等。遠離如是任何無益徒勞之橫明。此亦為比丘戒之一份。

212. “Sa kho so, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ sa manupassati, yadidaṃ sīlasaṃvarato. Seyyathāpi- mahārāja, rājā khattiyo muddh ābhisitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthik ato; evameva kho, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ sa manupassati, yadidaṃ sīlasaṃvarato. So iminā ariyena sīlakkhandhena samannā gato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu sīlas ampanno hoti.

六三 大王!此比丘如是戒具足者，無論於何處，由戒之護持故，皆不見怖畏。

大王!恰如一灌頂之刹帝利制伏怨敵，無論於何處，皆不見怖畏。比丘而戒具足者，由戒之護持故，無論於何處，皆不見怖畏。具足此聖戒蘊，彼之內心，感受無垢純淨安樂。

大王!如是比丘乃戒具足。

Mahāsīlaṃ niṭṭhitaṃ.大戒終