

THE BUDDHABHASITA DASABHADRA KARMAMARGA SUTRA

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds

Thus have I heard. At one time, Lord Buddha was staying in the place of Sagarah, the king of Nagas together with eight thousand Mahabhishus and thirty two thousand Bodhisattvas and Mahasattvas. On that occasion, Lord Buddha addressed the Naga king as follows:—

“Different ways of thinking lead sentient beings to different kinds of action which in turn subjects them to rebirth in different states of existence (i.e., as devas, human beings, asuras, inhabitants of the Hades, hungry devils, or animals). Now, Your Majesty, do you notice the variety of forms, colours, and species in this congregation and in the sea? Are they not different from one another?

“Now, all these variations are due to the mind which is responsible for our bodily, oral,

and mental acts of either meritorious or demeritorious nature. As to the mind itself, it is immaterial, unknowable, and ungraspable. It is nothing but a collection of phenomena, transient and delusive by nature. Categorically, things have no absolute existence of their own and there is neither a 'self' nor concomitance of a 'self.' In accordance with their karma (deeds), things appear in various forms; but positively, there is no creator at the back of them. Hence all dharmas (things or phenomena) are above speech and concept, and their very own nature is phantom-like. Realising this, the wise perform, as they ought to, meritorious deeds; and by doing so, they attain in their birth skhandhas (aggregates), ayatanas (sphere of meeting or basis of consciousness), and dhatus (elements) of noble nature, and they are pleasing to the eye of those who look at them.

“Now, Your Majesty, when you look at the body of a Buddha begotten by hundred thousand kotis of meritorious and virtuous deeds, you notice that every part of it is in magnificent form. Its splendour outshines that

of the assembly; and even if myriad kotis of Isvaras (gods) were present, the light (from their body) would be over-shadowed. Verily, those who gaze at the body of a Tathagata will find themselves dazzled.

“Again, please look at the Mahasattvas present here. How elegant and pure are their magnificent forms! This is due solely to the performance of good deeds. Again, look at the eight species of devas, nagas, etc. All of them are powerful and influential beings, and their favourite birth is also due to the merit of their good deeds.

“Now, in this big ocean we find all sentient beings therein, large or small in size, have coarse and ugly bodies. This is due to the fact that their mind once worked with such ideas as resulted bodily, orally and mentally in evil deeds; and accordingly each of them now reaps the retribution of his own acts.

“Your Majesty, you should understand thoroughly the law of cause and effect and as a rule practise good deeds. Make this your

constant study and practice and make all sentient beings to do likewise. Move not from the Right View and never fall back to the heresies of eternalism and annihilationism. Towards the Bhikshus (lit the fields of merit), respect them, feed them, and rejoice at their holiness. For doing so, you are now respected by men and devas who make offering to you.

“Your Majesty we should know this. There is one way for the Bodhisattva to annihilate all sufferings of evil existence. What is this one way? It is this; from day to night, remember constantly the meritorious dharmas, think of them and make observations on them, so that their impression becomes stronger and stronger in the mind and not the least evil thought can have a chance to mingle therein. Such a practice will enable one to free oneself for ever from evil deeds, to complete the work of meritorious dharmas and to have frequent opportunities to be in the presence of Buddhas, Bodhisattvas and other holy persons (for their teaching).

“Now, why they are called meritorious

dharmas? Because they are fundamental religious duties, by practising which all men, devas, Arhats, Pratyeka Buddhas, and Supremely Enlightened Buddhas attain their respective fruits. Therefore they are called meritorious dharmas. These meritorious dharmas are the ten meritorious deeds. What are they? They are:—abstinence forever from killing, stealing, unchaste conduct, lying, slandering, harsh language, frivolous talks, covetousness, anger, and heretical views.

“Your Majesty, he who abstains from killing will attain ten means in warding off evil passions (klesas). What are they? They are: (1) he gives charities to all sentient beings alike without fear (i.e., without caring his own welfare and would sacrifice even his own limbs, angapariccago), (2) great is his compassion towards all sentient beings, (3) he gives up forever wrathful passions and such-like habits, (4) he is always free from illness, (5) his life is long, (6) he is constantly protected by non-human beings, (7) he is never troubled by nightmare, (8) links of enmity are cut off and all hatreds against him vanish themselves, (9)

he is free from the care of being born in an evil existence, (10) when he dies, he will go to the deva world. Should this man turn his good merits (punyaparinamana) towards the cause of Anutara Samyak Sambodhi (supreme perfect enlightenment). he will attain in his future Buddhahood the Buddha attribute which enables him to determine the span of his life by free will.

“Your Majesty, let us now turn to the next item. He who abstains from stealing will gain ten advantages which will preserve his faith in the Dharma. what are these ten? They are:—(1) he amasses a great fortune which cannot be scattered away neither by the government, nor by robbers, nor by spendthrift sons, (2) he is thought well of by a great number of people, (3) no one cheats him or does him an injustice, (4) he is praised everywhere (Mt. in ten quarters), (5) he is free from the care of being injured maliciously (by others), (6) his good name spreads, (7) he has no fear in the public, (8) he lacks not of wealth, longevity, health, comfort, and oratory, (9) he is always in a charitable mood, (10) he will go to

the deva world upon his death. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will attain in his future Buddhahood the great Bodhi Wisdom of Purity.

“Your Majesty, let us now turn to the next. He who abstains from unchaste conduct will attain four qualities, the possessing of which is commended by the wise. What are they? They are:—(1) all his sense organs are in good condition, (2) he is always away from tumult and excitement, (3) he is praised and adored by the whole world, (4) his wife is incorruptible. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will gain in his future Buddhahood the Tathagata special physical characteristic of concealment (of his private part like that of a horse).

“Your Majesty, let us turn to the next. He who abstains from lying will attain eight qualities, the possessing of which is commended by the devas. What are they? They are:—(1) his mouth is always clean and fra-

grant as the Utpala flower, (2) he commands the confidence and the obedience of all worlds, (3) what he says becomes proof and he himself is held in esteem by devas and men, (4) he is in the habit of giving comforts to all sentient beings by kind words, (5) he gets refined pleasure and his speech, action, and thought are all pure, (6) he makes no blunder in speaking and his mind is always joyful, (7) his words carry weight and are respected and obeyed by devas and men, (8) his wisdom is extraordinary and inferior to none. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will gain in his future Buddhahood the Buddha attribute of truthful speech.

“Your Majesty, let us turn to the next. If a man abstains from slandering, he will attain five incorruptible qualities. What are they? They are:—(1) incorruptible body, for no one can harm him, (2) incorruptible family, because no one can break them up, (3) incorruptible confidence, because this is the natural consequence of the very act (nonslandering) itself, (4) incorruptible spiritual work, because

it is done on a solid base, (5) incorruptible learned friends or teachers, because he does not mislead people. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will be attended by a train of noble disciples in his future Buddhahood and no Maras (devils) or heretics can spoil his work.

“Your Majesty, let us now turn to the next. If a man abstains from harsh language, he will accomplish eight pure deeds. What are they? They are—(1) his speech is free from error, (2) all what he says are profitable, (3) his words agree with reasoning, (4) his speech is fine and witty, (5) his speech is comprehensible, (6) his words carry confidence, (7) his words are above criticism, (8) his words are pleasing and enjoyable. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will attain all the characteristics of the Brahma (pure) voice of a Tathagata in his future Buddhahood,

“Your Majesty, let us come to the next. If a man abstains from frivolous talks, he will

succeed in getting three kinds of certainty. What are they? They are:—(1) he is bound to be beloved by the wise, (2) he is certainly able to answer questions intelligently and accurately, (3) his authority and his virtue are certainly superior to those of devas and men and he himself is free from falsehood. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will attain in his future Buddhahood the Buddha attribute of prediction (i.e., foretelling that so and so will become a Buddha at such and such a time), and all such predictions made are never given in vain.

“Your Majesty, let us turn to the next. If a man frees himself from covetousness, he will gain five kinds of freedom. What are they? They are:—(1) freedom in acts, for his sense organs are all perfect, (2) freedom in money and property matters, for neither his enemies nor thieves can rob him, (3) freedom in felicitous enjoyment, for all what he wants to get he can always have, (4) freedom like that enjoyed by the king, for people offer him (as they do to their king) all kinds of valuable,

rare and exquisite things, (5) what he gets is hundred times better than what he expects, for in his previous lives he was never mean or jealous. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, in his future Buddhahood he will be highly adored by the inhabitants of the three planes (Kama, Rupa, and Arupa) and all of them will respectfully make offerings to him.

“Your Majesty, let us turn to the next. If a man frees himself from anger, he will get eight kinds of joyful and pleasing mental states. What are they? They are:—(1) his mind is free from desires to injure others, (2) his mind is free from anger, (3) his mind is free from desires to argue, (4) his mind is affable and straightforward. (5) his mind is as compassionate as the Ariyans (saints), (6) his mind is always turned towards objects which will benefit, and give comfort to, all sentient beings, (7) his body and physical feature are dignified and elegant, commanding the respect of all, (8) he will soon be born in the Brahma world on account of his kindness and tolerating spirit. Should he turn his good merits

towards the cause of Anutara Samyak Sambodhi, he will attain in his future Buddhahood the Buddha-mind which is free from impediment (i.e., omniscient) and people will never be tired in looking at him.

“Now, let us turn to the next, Your Majesty. If a man frees himself from heretical views, he will gain ten kinds of merit. What are they? They are:—(1) he gets true happiness beneficial to his mind, (2) he has firm faith in the law of cause and effect and abstains from doing evil even at the cost of his life, (3) he takes Buddha as his only guide and does not accept devas or others as his teacher, (4) his mind is straightforward and his views are right, and he is free forever from doubtful speculations, good or evil, (5) he will never be born in an evil existence, but born either as a man or as a deva, (6) his blessing and wisdom are infinite and they increase themselves at every turn, (7) he departs forever from the wrong path and treads only the Noble (Ariyan) Way, (8) the heretical view that there is a self within the body never arises in his mind and he gives up all evil deeds, (9) the view he holds is

free from errors, (10) calamities will not befall him. Should he turn his good merits towards the cause of Anutara Samyak Sambodhi, he will realise in his future Buddhahood all the doctrines of the Buddha and attain supernormal powers which will give him perfect freedom.”

The Buddha further spoke to the Naga King on that occasion as follows:—

“If a Bodhisattva, in carrying out these meritorious deeds when treading the holy path, abstains from killing and at the same time gives away charities; he will be always rich in money as well as in rare articles which no one can rob him, will live long, will not die prematurely, and will not be injured by enemies or robbers.

“Because a Bodhisattva never takes anything which is not given to him and at the same time he gives alms, he is always rich in money and in rare articles which no one can rob him, he is incomparable, and he is able to collect all Tripitakas.

“Because he abstains from impure acts and also gives away charity, he is always rich in money and in rare goods which no one can rob him, the members of his family are chaste and obedient and no one can stare at his mother, wife and daughter with lustful desire.

“Because he abstains from untrue words and also gives alms, he is always rich in money and in rare goods which no one can rob him, the members of his family are in good terms with one another, they enjoy the pleasure of having common objects in view, and they never quarrel with one another.

“Because he abstains from using harsh or coarse words and at the same time practises the giving of alms, he is always rich in money and in rare articles which no one can rob him, people gladly accept him as their teacher in all preaching assemblies, and his words are accepted without challenge.

“Because he abstains from purposeless talks and at the same time gives away charities, he is rich in money and in rare goods

which no one can rob him, his words are never uttered in vain but accepted with due respect by everyone, and he is skilful in using expedient means ('Upaya') to clear up doubtful points.

“Because his mind is free from greediness and at the same time he gives away alms, he is rich in money and in rare goods which no one can rob him, he is ready to give all what he has to benefit others, he is firm in faith and strong in intellect. and he has great energy and authority.

“Because his mind is free from hatred and he also practises alms-giving, he is rich in money and in rare goods which no one can rob him, he can quickly attain by his own efforts the “Wisdom of a Free-from-impediment Mind,” his sense organs are fine and well-shaped, and he is pleasing to and respected by those who see him.

“Because his mind is free from heretical and topsyturvy views and at the same time he practises alms-giving, he is rich in money and

in rare goods which no one can rob him, he is always born in a family, the members of which hold right views, respect the Dharma and have faith in them, he will see Buddha, he hears the Law, he gives offering to the Order (Sangha), and he never forgets or loses the 'Great Mind of Wisdom' (Bodhicitta).

“Such are the great benefits accruing to the Mahasattva ('great being') who, in performing the ten meritorious deeds during the course of his Bodhissattva career, decorates his good work by means of the merits of alms-giving.

“Your Majesty, I am going to summarise. Who so practises the ten meritorious deeds and embellishes his good work by observing the Silas (precepts) will get the meaning and the benefit of the whole system of the Dharma and his great wish will be fulfilled. Who so embellishes the ten meritorious deeds with the virtue of patience and tolerance (Ksanti) will get the perfect voice of the Buddha (which is understandable to all beings), and his physical parts will all be in good form. Who so

embellishes the ten meritorious deeds with zeal and earnestness will be able to conquer Maras (devils) and enemies, and will gain an insight into the Tripitaka. Who so embellishes the ten meritorious deeds with Samadhi (ecstatic contemplation) will gain mindfulness, intelligence, modesty, nonimpudence, and serenity. Who so embellishes the ten meritorious deeds with Prajna (Wisdom) will be able to give up all erroneous views arising from discursive speculation.

“Who so embellishes the ten meritorious deeds with kindness will have no evil thoughts against others arising in him. Who so embellishes the ten meritorious deeds with compassion will have pity on all sentient beings and will never get tired of them. Who so embellishes the ten meritorious deeds with sympathetic joy will never be jealous of others when they practise virtue. Who so embellishes the ten meritorious deeds with equanimity will be free from likes and dislikes in favourable and unfavourable circumstances respectively.

“Who so embellishes the ten meritorious

deeds with the four ways of rendering assistance to others (to give them alms, to speak kindly to them, to supply them expedient means when necessary, and to co-operate with them) will be always zealous in uplifting and teaching all sentient beings. Who so embellishes the ten meritorious deeds with mindfulness will be skilful in its four ways of application (mindfulness to joy, feeling, thought, and phenomena). Who so embellishes and diligence will be able to give up forever all evil acts and to accomplish all good deeds.

“Who so embellishes the ten meritorious deeds with supernormal power his body and mind will always be in serenity and in a happy mood. Who so embellishes the ten meritorious deeds with the five spiritual faculties (faith, energy, mindfulness, concentration, and insight) will be firm in faith, diligent, free from sloth, never under delusion, calm and in fine spirit, and never contaminated by moral defilement (Klesa). Who so embellishes the ten meritorious deeds with the five powers (powers to strengthen the five spiritual faculties above-mentioned), all hatreds against him van-

ish and no one can harm him. Who so embellishes the ten meritorious deeds with the seven factors of enlightenment (mindfulness, study of doctrines, energy, zest, serenity, concentration, and equanimity) will be skillful in understanding the nature of all phenomena.

“Who so embellishes the ten meritorious deeds with the eightfold Noble Path (right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, and right meditation) will be able to free himself from all bondages, (that tie him to the world) and moral defilement. Who so embellishes the ten meritorious deeds with insight will know the nature of all things as they really are. Who so embellishes the ten meritorious deeds with Upaya (expedient means to lead men to enlightenment) will gain quickly and completely the happiness of the Asamkrta (unconditioned) and Samkrta (conditioned or compounded) Dharmas.

“Your Majesty, we should know this. These ten meritorious deeds will lead us to master completely the Dharmas including the

attainment of the ten Balas (forces belonging to a Buddha), the four Fearlessness (fearless because of Supreme Perfect Enlightenment, fearless for freeing from all taints, fearless in preaching the factors that bind beings to birth and death, and fearless in preaching the way leading to emancipation) and the eighteen Av-enika Dharmas (independent states that distinguish a Buddha from others). Therefore all of you should practise them diligently.

“Your Majesty, let me give an illustration. As all towns, districts and villages have their foundation on the ground, and as all herbs, grass, flower, wood and forest are grown from the earth; similarly, all men and devas maintain their footing upon these ten meritorious ways which form the principal base of all merits and upon which, all fruits of Arhatship; and Pratyeka Buddhaship are to be attained and the whole career of a Bodhisattva and the whole system of the Buddha Dharma are to be accomplished.”

The Blessed One having thus spoken, Sagarah, the king of Nagas, all the Bhikshus,

and the whole realm of devas, men, asuras and others who were in the assembly received with great joy his teaching and put it into practice.

鵞聽講經



十善業道經

唐于闐三藏法師實叉難陀譯

如是我聞，一時，佛在娑竭羅龍宮，與八千大比丘衆，三萬二千菩薩摩訶薩俱。爾時，世尊告龍王言：

『一切衆生，心想異故，造業亦異，由是故有諸趣輪轉。

『龍王！汝見此會，及大海中，形色種類，各別不耶？

『如是一切，靡不由心造善、不善、身業、語業、意業、所致。

『而心無色，不可見取，但是虛妄。

『諸法集起，畢竟無主，無我我所，雖各隨業，所現不同，而實於中無有作者。

『故一切法，皆不思議，自性如幻。

『智者知己，應修善業。

『以是所生蘊、處、界、等，皆悉端正，見者無厭。

『龍王！汝觀佛身，從百千億福德所生，諸相莊嚴，光明顯曜，蔽諸大衆。

『設無量億自在梵王，悉不復現，其有瞻仰如來身者，莫不目眩？

『汝又觀此諸大菩薩，妙色嚴淨，一切皆由修集善業福德而生。又諸天龍八部衆等，大威勢者，亦因善業福德所生。

『今大海中，所有衆生，形色羸鄙，或大或小，皆由自心，種種想念，作身語意，諸不善業是故隨業，各自受報。

『汝今當應如是修學。亦令衆生，了達因果，修習善業。

『汝當於此，正見不動，勿復墮在斷常見中。

『於諸福田，歡喜敬養。是故汝等，亦得人天尊敬供養。

『龍王！當知菩薩有一法，能斷一切諸惡道苦。

『何等爲一？謂於晝夜，常念思惟，觀察善

法。

『令諸善法，念念增長，不容毫分不善間雜。

』是即能令諸惡永斷，善法圓滿，常得親近諸佛、菩薩、及餘聖衆。

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

』此法，即是十善業道。何等爲十？謂能永斷殺生、偷盜、邪行、妄語、兩舌、惡口、綺語、貪欲、瞋恚、邪見。

『龍王！若離殺生，即得成就十離惱法。

』何等爲十？

『一、於諸衆生，普施無畏。二、常於衆生，起大慈心。三、永斷一切瞋恚習氣。四、身常無病。五、壽命長遠。六、恒爲非人之所守護。七、常無惡夢，寢覺快樂。八、滅除怨結，衆怨自解。九、無惡道怖。十、命終生天。是爲十。

』若能迴向阿耨多羅三藐三菩提者，後成

佛時，得佛隨心自在壽命。

『復次，龍王！若離偷盜，即得十種可保信法。

『何等爲十？

『一、資財盈積，王賊水火，及非愛子，不能散滅。二、多人愛念。三、人不欺負。四、十方讚美。五、不憂損害。六、善名流布。七、處衆無畏。八、財命色力安樂，辯才具足無缺。九、常懷施意。十、命終生天。是爲十。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，得證清淨大菩提智。

『復次，龍王！若離邪行，即得四種智所讚法。

『何等爲四？

『一、諸根調順。二、永離諍掉。三、世所稱歎。四、妻莫能侵。是爲四。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，得佛丈夫隱密藏相。

『復次，龍王！若離妄語，即得八種天所讚法。

『何等爲八？

『一、口常清淨，優鉢華香。二、爲諸世間之所信伏。三、發言成證，人天敬愛。四、常以愛語，安慰衆生。五、得勝意樂，三業清淨。六、言無誤失，心常歡喜。七、發言尊重，人天奉行。八、智慧殊勝，無能制伏。是爲八。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，即得如來真實語。

『復次，龍王！若離兩舌，即得五種不可壞法。

『何等爲五？

『一、得不壞身，無能害故。二、得不壞眷屬，無能破故。三、得不壞信，順本業故。四、得不壞法行，所修堅固故。五、得不壞善知識，不誑惑故。是爲五。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，得正眷屬，諸魔外道，不能沮壞。

『復次，龍王！若離惡口，即得成就八種淨業。

『何等爲八？

『一、言不乖度。二、言皆利益。三、言必契理。四、言詞美妙。五、言可承領。六、言則信用。七、言無可譏。八、言盡愛樂。是爲八。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，具足如來梵音聲相。

『復次，龍王！若離綺語，即得成就三種決定。

『何等爲三？

『一、定爲智人所愛。二、定能以智如實答問。三、定於人天，威德最勝，無有虛妄。是爲三。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，即得如來諸所授記，皆不唐捐。

『復次，龍王！若離貪欲，即得成就五種自在。

『何等爲五？

『一、三業自在，諸根具足故。二、財物自在，一切怨賊不能奪故。三、福德自在，隨心所欲，物皆備故。四、王位自在，珍奇妙物，皆奉獻故。五、所獲之物，過本所求，百倍殊勝，由於昔時，不慳嫉故。是爲五。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，三界特尊，皆共敬養。

『復次，龍王！若離瞋恚，即得八種喜悅心法。

『何等爲八？

『一、無損惱心。二、無瞋恚心。三、無諍訟心。四、柔和質直心。五、得聖者慈心。六、常作利益，安衆生心。七、身相端嚴，衆共尊敬。八、以和忍故，速生梵世。是爲八。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，得無礙心，觀者無厭。

『復次，龍王！若離邪見，即得成就十功德法。

『何等爲十？

『一、得真善意樂，真善等侶。二、深信因果，寧殞身命，終不作惡。三、惟歸依佛，非餘天等。四、直心正見、永離一切吉凶疑網。五、常生人天，不更惡道。六、無量福慧，轉轉增勝。七、永離邪道，行於聖道。八、不起身見捨諸惡業。九、住無礙見。十、不墮諸難。是爲十。

『若能迴向阿耨多羅三藐三菩提者，後成佛時，速證一切佛法，成就自在神通』。

爾時世尊，復告龍王言：

『若有菩薩，依此善業，於修道時，能離殺害，而行施故，常富財寶，無能侵奪，長壽無夭，不爲一切怨賊損害。

『離不與取而行施故，常富財寶，無能侵奪，最勝無比，悉能備集諸佛法藏。

『離非梵行而行施故，常富財寶，無能侵奪，其家貞順，母及妻子，無有能以欲心視者。

『離虛誑語，而行施故，常富財寶，無能侵奪，離衆毀謗，攝持正法，如其誓願，所作必果。

『離離間語，而行施故，常富財寶，無能侵奪，眷屬和睦，同一志樂，恒無乖諍。

『離麤惡語，而行施故，常富財寶，無能侵奪，一切衆會，歡喜歸依，言皆信受，無違拒者。

『離無義語，而行施故，常富財寶，無能侵奪，言不虛設，人皆敬受，能善方便，斷諸疑惑。

『離貪求心，而行施故，常富財寶，無能侵奪，一切所有，悉以惠捨，信解堅固，具大威力。

『離忿怒心，而行施故，常富財寶，無能侵奪，速自成就無礙心智，諸根嚴好，見皆敬愛。

『離邪倒心而行施故，常富財寶，無能侵奪，恒生正見敬信之家，見佛聞法，供養衆僧，常不忘失大菩提心。

『是爲大士修菩薩道時，行十善業，以施莊嚴，所獲大利如是。

『龍王！舉要言之，行十善道，以戒莊嚴故，能生一切佛法義利，滿足大願。

『忍辱莊嚴故，得佛圓音，具衆相好。
『精進莊嚴故，能破魔怨，入佛法藏。
『定莊嚴故，能生念慧，慚、愧、輕安。
『慧莊嚴故，能斷一切分別妄見。
『慈莊嚴故，於諸衆生，不起惱害。
『悲莊嚴故，愍諸衆生，常不厭捨。
『喜莊嚴故，見修善者，心無嫌嫉。
『捨莊嚴故，於順違境，無愛恚心。
『四攝莊嚴故，常勤攝化一切衆生。
『念處莊嚴故，善能修習四念處觀。
『正勤莊嚴故，悉能斷除一切不善法，成一切善法。

『神足莊嚴故，恒令身心，輕安快樂。
『五根莊嚴故，深信堅固，精勤匪懈，常無迷妄，寂然調順，斷諸煩惱。
『力莊嚴故，衆怨盡滅，無能壞者。
『覺支莊嚴故，常善覺悟一切諸法。
『正道莊嚴故，得正智慧，常現在前。
『止莊嚴故，悉能滌除一切結使。

『觀莊嚴故，能如實知諸法自性。

『方便莊嚴故，速得成滿，爲、無爲樂。

『龍王！當知此十善業，乃至能令十力、無畏、十八不共、一切佛法，皆得圓滿。是故汝等，應勤修學。

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

佛說此經已，娑竭羅龍王，及諸大衆，一切世間天人阿修羅等，皆大歡喜，信受奉行。

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