

了，也沒有快樂了，苦樂皆已俱忘。因為他們超越了對待，所以六祖大師說：「此樂無有受者，亦無不受者。」

有人或許會說：「第四種快樂，來自於寂滅的快樂，似乎是很遙遠的，很難以實現的，很難觸及的。」其實，這寂滅的快樂，是不生不滅的，一直都在我們的每一個當下之中。只是我們背覺合塵，迷惘了，不認得了，所以煩煩惱惱，並沉溺在無盡的苦海中。但只要我們回頭是岸，背塵合覺，修行以淨化內心，自然就能體驗到不生不滅的寂滅快樂。因為這是我們自性本自具足的，也是我們本地的風光。 ❀

have been entirely relinquished. Because of this transcendence of duality, the Sixth Patriarch declared,

“This happiness is neither enjoyed, nor not enjoyed.”

Some might say, “This fourth type of happiness that comes from nirvana seems very distant and difficult to realize or reach.” This happiness of nirvana, being neither arising nor ceasing, perpetually resides within each moment of our present.

It is only because we turn our backs on awakening and become entangled in the dust of the world that we lose our way, failing to recognize it, and thus remain ensnared in affliction after affliction, submerged in an endless sea of suffering. Yet, should we turn back and realize the shore is right there all along, turning away from the mundane dust and aligning with awakening by cultivation and purification of the heart within, we will naturally come to experience this non-arising and non-ceasing quiescent happiness. For this is an inherent endowment of our self-nature, the native “landscape” of our being. ❀

《華嚴經·淨行品》討論

Discussion of the “Pure Conduct Chapter” in the *Avatamsaka Sutra*

肆捌二文

柒零柒 英譯

By Si Biaer

English Translated by Qi Lingqi

《華嚴經·淨行品》是一品看上去很簡單，但其實行持起來難度很高的一個法門。我們從三個方面來了解一下〈淨行品〉。

首先是〈淨行品〉在《華嚴經》中的位置。我們去法界佛教總會中文網站上(www.drbachinese.org) 看一下這張《華嚴經》處會品目一覽表。

「處會」就是華嚴經的七處九會，釋迦牟尼佛分別在七個

Today, we will discuss the “Pure Conduct Chapter.” The dharma may seem simple, but in reality, it is quite challenging to put into practice. Today, we will take a look at the “Pure Conduct Chapter” from three different perspectives.

Let’s start by examining the placement of the “Pure Conduct Chapter” within the *Avatamsaka Sutra*. To have a better understanding, we can visit the DRBA Chinese website (www.drbachinese.org), where we’ll find detailed outlines of the locations and assemblies associated with all the chapters of the *Avatamsaka Sutra*. When we mention “locations and assemblies,” we’re referring to the seven places where the Sakyamuni Buddha compassionately expounded the *Avatamsaka Sutra* to sentient beings during the nine Dharma Assemblies. His

《華嚴經》處會品目一覽表

法界佛教總會、中文網編輯製作

分卷	五周因果	《八十華嚴》品目	品目卷數	卷別(品華嚴)	七處九會	如來放光	會主	入定期	說法別稱	諸會法門
五周因果	所信因果	十住品第一	6	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第二	7	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第三	8	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第四	9	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第五	10	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第六	11	(初會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
	差別因果	十住品第七	12	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第八	13	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第九	14	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第十	15	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第十一	16	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
		十住品第十二	17	(二會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
平等因果	十住品第十三	18	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十四	19	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十五	20	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十六	21	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十七	22	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十八	23	(三會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第十九	24	(四會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第二十	25	(四會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第二十一	26	(四會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第二十二	27	(四會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第二十三	28	(五會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	成行因果	十住品第二十四	29	(五會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門
十住品第二十五		30	(五會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第二十六		31	(六會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第二十七		32	(六會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第二十八		33	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第二十九		34	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十		35	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十一		36	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十二		37	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十三		38	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十四		39	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
十住品第三十五		40	(七會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
證入因果	十住品第三十六	41	(八會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第三十七	42	(八會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第三十八	43	(八會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
證入因果	十住品第三十九	44	(九會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第四十	45	(九會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	
	十住品第四十一	46	(九會)	法華光、普賢光	普賢菩薩	入一切諸佛智慧	毗盧遮那如來	十信法門	通明十種法界法門	

1. The Cause and Effect of Faith
2. The Cause and Effect of Distinction
3. The Cause and Effect of Equality
4. The Cause and Effect of Practice
5. The Cause and Effect of Certification

《華嚴經》處會品目一覽表 Detailed outlines of the locations and assemblies associated with all the chapters of the *Avatamsaka Sutra*.

地方，九次法會，為眾生講解《華嚴經》。分四個部分解釋了五周因果。

- 一、所信因果。
- 二、差別因果，
- 三、平等因果。
- 四、成行因果。
- 五、證入因果。

我們在果地上獲得覺悟的程度是源自我們在因地上用心的差別、身語意用功的差別。

差別因果裏就涵蓋了十信、十住、十行、十迴向、十地、等覺、妙覺——菩薩修行的這五十二個階段。淨行品這個修行的法門就在十信位這個階段、在十信法門裏。

我們看到五周因果貫徹整個八十華嚴，《華嚴經》雖然浩瀚、玄妙；但提綱挈領後不離「因果」二字。

信、解、行、證。信必定具足解、行、證才叫真信。這個十信法門裏有六品的經文。其中三品分別是（菩

teachings in this Sutra covered the Five Rounds of Cause and Effect in four parts.

First is the cause and effect of faith. The second is the cause and effect of Distinction. The third is the cause and effect of equality. The fourth is the cause and effect of practice. The fifth is the cause and effect of Certification.

The level of enlightenment we achieve on the ground of effects is a direct result of the depth of our Bodhi resolve on the ground of causes, as well as our dedicated cultivation of body, speech, and mind. The Cause and Effect of Distinction covers fifty-two stages of Bodhisattva cultivation.

They are Ten Faiths, Ten Dwelling, Ten Practice, Ten Transference, Ten Grounds, Equal Enlightenment, and Wonderful Enlightenment. The “Pure Conduct Chapter” is located within the Dharma Door of Ten Faith, at the stage of Ten Faith.

We can see that the five rounds of cause and effect run through the entire eighty rolls of the *Avatamsaka Sutra*. The *Avatamsaka Sutra* is vast and subtle, but it ultimately centers around the concept of “cause and effect” when summarized.

We are all familiar with the concepts of faith, understanding,

菩薩問明品 解 Understanding
The Bodhisattvas Ask for Clarification Chapter

淨行品 行 Practicing
Pure Conduct Chapter

賢首品 德 Virtue
Worthy Leader Chapter

菩薩問明品、淨行品、賢首品)。〈菩薩問明品〉講的是「解」——〈菩薩問明品〉是菩薩之間的互相問答，解答眾生在佛法修行上的種種疑惑。當我們的疑惑被降伏以後，才能開始比較堅定的修行。「行」在〈淨行品〉，成就的德行在〈賢首品〉。

接下來我們正式進入〈淨行品〉。淨行品可以分成兩個部分。前半部分是智首菩薩總問其果，就是智首菩薩代我們一切眾生問文殊師利菩薩我們要怎樣獲得種種殊勝的果報？

首先是智首菩薩的這些問題令我們大開眼界。其次〈淨行品〉通過智首菩薩的反問，向我們展示的菩薩修行的種種殊勝果報是大大超出了我們眾生的認知和想像。

〈淨行品〉到了後半部分文殊菩薩回答智首菩薩的問題，標德顯因，要如何修行才能得到這些殊勝果報呢？文殊菩薩以一百四十一首偈頌作答，一共發了一百四十一願。譬如我們大家所熟知的：

practice, and certification. A genuine faith must be supported by belief, understanding, practice, and certification.

The Ten Faiths Dharma Door consists of six chapters, with the final three chapters being—Chapter Ten: “The Bodhisattvas Ask for Clarification”, Chapter Eleven: “Pure Conduct”; Chapter Twelve: “Worthy Leader”.

The “Bodhisattvas Ask for Clarification” chapter is about the concept of “understanding.” It features questions-and-answers sessions between Bodhisattvas Mahasattvas, designed to dispel the doubts of living beings regarding the practice of the Buddha’s teachings.

Only by overcoming our doubts can we truly dedicate ourselves to the practice.

Now, let’s move on to the “Pure Conduct Chapter.” This chapter can be divided into two major parts. In the first half, the Leader in Wisdom Bodhisattva inquires about retributions, seeking guidance from Manjushri Bodhisattva on behalf of all living beings on how to attain various extraordinary retributions.

These questions from the Leader in Wisdom Bodhisattva truly open our eyes. The “Pure Conduct Chapter” uses these rhetorical questions to illustrate the profound retributions of Bodhisattvas’ cultivation, which transcend our limited understanding as sentient beings.

In the latter half, Manjushri Bodhisattva presented a response to these questions raised by Leader in Wisdom Bodhisattva. Manjushri Bodhisattva replied with one hundred and forty-one verses, each containing a vow. These vows explain the causes and ways to cultivate them, leading to the

前半品是智首菩薩總問其果。

In the first half, the Leader in Wisdom Bodhisattva inquires about retributions.

後半品文殊菩薩回答智首菩薩的問題，標德顯因，文殊菩薩以141個偈頌作答，一共有一百四十一願。In the latter half, Manjushri Bodhisattva presented a response to these questions raised by Leader in Wisdom Bodhisattva.

Manjushri Bodhisattva replied with 141 verses, each containing a vow.

自歸於法。當願眾生。
深入經藏。智慧如海。

正身端坐。當願眾生。
坐菩提座。心無所著。

以水盥掌。當願眾生。
得清淨手。受持佛法。

諸如這些大家耳熟能詳的偈頌。
一開篇，智首菩薩問：「這個發心的菩薩，怎樣才能得到身語意業清淨，沒有過失？要怎樣修行才能三業清淨？」

接下來我們通過祖師的科判來學習。〈淨行品〉的順序是由果向因，我們看科判，智首菩薩問的果報——十段云何，範圍涵蓋了全部五種果報，一、異熟果；二、士用果；三、增上果；四、等流果；五、離繫果。《俱舍論》中提到，佛觀察到一切因緣果報不離六因、四緣、五果。

那我們在了解這十段云何的同時，也來學習一下這五種果報的概念。

☞待續

desired attainment of these retributions. These are some of the familiar verses that we often encounter:

*In taking refuge with the Dharma,
I vow that sentient beings,
Will deeply enter the Sutra Treasury,
And have wisdom like the sea.*

*When sitting upright and proper,
I vow that sentient beings,
Will sit on the bodhi seat,
With no attachments in their minds.*

*As I use water to wash my hands,
I vow that sentient beings,
Will have clean hands,
To receive and uphold the Buddhadharma.*

At the beginning, Leader in Wisdom Bodhisattva asks, “How can a Bodhisattva achieve purity in body, speech, and mind with no faults? How do I practice in order to achieve purity in all three karmas?”

Next, we will discuss the chapter using the titles and sections established by the ancient Patriarch. The “Pure Conduct Chapter” follows a sequence from retribution to cause. In this chapter, Leader in Wisdom Bodhisattva asks about the retributions of pure conduct, which includes ten paragraphs explaining “How does...”, which covers all five kinds of retribution.

First is Ripening Retribution, second is Functional Retribution, third is Dependent Retribution, fourth is Corresponding Retribution, fifth is Liberation Retribution. According to the *Abhidharma-Kosa Shastra*, the Buddha observed that all causes, conditions, and retributions are inseparable from the six causes, the four conditions, and the five retributions.

While we grasp the content of the ten paragraphs explaining “How does...”, it would be also beneficial to familiarize ourselves with the concept of the five types of retributions.

☞To be continued

