

# 二會導讀說華嚴 (續)

## Avatamsaka Sutra: A Guided Study of Two Assemblies (continued)

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### 十信圓滿賢首品

### Ten faiths conclude the Worthy leader chapter

第十品〈菩薩問明品〉開始講十信的解分，十一品〈淨行品〉行分，十二品〈賢首品〉是十信的德分（類似證分，因為十信不在賢位，更不在聖位，故不言有證分，而只說它有德分）。第二會中的每一品都是相互關連的，如第九〈光明覺品〉中的每個世界、每個菩薩名，在第十〈菩薩問明品〉中都會引用到。

〈菩薩問明品〉除文殊師利菩薩外（他是菩薩之首），其他菩薩名字全冠上一個「首」字，如智首、財首、覺首、寶首、目首、賢首（此菩薩其賢在眾中推為上首，處在上方世界）等共九位。菩薩們互相激揚文字，指點江山，闡明諸妙義。如文殊菩薩問法首菩薩，眾生若受持佛法悉能斷除一切煩惱，為什麼還有眾生受持佛法卻無法斷除呢？法首菩薩以偈頌答之，譬喻講得十分精切，令人讀後為之拍案叫絕。因為實在生動，上人早期70年代的美籍弟子即使經過許多年，在言談之中仍能隨口誦出這段文辭。善用譬喻與巧用譬喻，是整個大乘佛法——尤其是《大方廣佛華嚴經》的一個特點。

第十一品是〈淨行品〉。在前面〈菩

The tenth chapter, *Bodhisattvas Ask for Clarification Chapter*, begins the explanation of the Ten Faiths. The eleventh chapter, *Pure Conduct Chapter*, expounds the conduct of Ten Faiths. The twelfth chapter, *Worthy Leader Chapter*, expounds the virtues of the Ten Faiths. (It is kind of similar to certification. However, the Ten Faiths neither belong to the stage of the worthies nor sages; hence, it cannot be called certification. Therefore, we can only say virtues.) All the chapters in the second assembly are interrelated. For example, each and every one of the worlds and Bodhisattvas mentioned in the ninth chapter, *Light Enlightenment Chapter*, was referenced in the tenth chapter, *Bodhisattvas Ask for Clarification Chapter*.

In the *Bodhisattvas Ask for Clarification Chapter*, except for Manjushri Bodhisattva (he is the leader of Bodhisattvas), all the other Bodhisattvas' names were bestowed with the title of "Leader," i.e. Leader of Wisdom, Leader of Wealth, Leader of Awakening, Leader of Treasures, Leader of Vision, Leader of Worthies (This Bodhisattva's virtues are the first among all Bodhisattvas; he is situated in the World Above.), etc., coming to a total of nine Bodhisattvas. Together, these Bodhisattvas earnestly bring to light and clarify the various wondrous principles. For example, Manjushri Bodhisattva asked Leader of Dharma Bodhisattva, "If living beings receive and uphold the Buddhadharma, they can cut off all afflictions. Then, why are there still living beings that are not able to cut off afflictions despite having received and upheld the Buddhadharma?" Leader of Dharma Bodhisattva answered in verses and explained with the use of excellent analogies. Whoever read his response cannot help but applaud. These verses are exceptionally dynamic. Even after many years have passed, the disciples of the Ven. Master from the 1970s can still spontaneously recite the verses and texts from this passage during our discussions. Skillful application of analogies is one unique feature present in the entire Mahayana Canon, especially the *Avatamsaka Sutra*.

The eleventh chapter is the *Pure Conduct Chapter*. In the preceding chapter, *Bodhisattvas Ask for Clarification Chapter*, Manjushri Bodhisattva asked each of



上人的遺言中交代：「我走後，你們可以誦《華嚴經》、念佛，或者一個七，或者七個七，你們要念多少天，就念多少天……」因此1995年起，每年的華嚴法會都傳遞弟子對上人無限的感念與追思。萬佛聖城舉辦的華嚴法會，以中、英、越三種不同語言誦念，令更多人能深入華嚴義海，發菩提心。圖為今年英文組讀誦新出版的〈離世間品〉英文誦本。

In his last words, the Venerable Master Hua said "After I'm gone, you may recite *Avatamsaka Sutra* and Amitabha Buddha's name, whether for one week or seven weeks. Recite them for however many days you wish...." Therefore, starting in 1995, the annual Avatamsaka Assembly expresses his disciples' immense commemoration and gratitude. The one held at CTTB is even conducted in three different languages—Chinese, English, and Vietnamese—to help more people fathom the ocean-wide meaning of the *Avatamsaka Sutra* and bring forth their Bodhi resolve. This picture is the English group reciting the newly revised translation of *Transcending the World Chapter* of this sutra.

薩問明品〉文殊師利菩薩問完每一位菩薩之後，就換成菩薩們來向他請問——智首菩薩一問，文殊菩薩一答，由此敷演出著名的〈淨行品〉。

一般對佛學不熟悉的人，多少也聽聞過這品其中的偈頌，至少這一段「三皈依偈」：

自歸於佛，當願眾生：  
紹隆佛種，發無上意。  
自歸於法，當願眾生：  
深入經藏，智慧如海。  
自歸於僧，當願眾生：  
統理大眾，一切無礙。

此品因為流通太廣太受歡迎，後人乃將此品與〈梵行品〉、〈普賢菩薩行願品〉三品合編成《華嚴三經》。

文殊菩薩以141個願，說明眾生如何善用其心，來成就自己所修的清淨梵行。從在家到出家，從早起到晚睡，從坐臥

the Bodhisattvas a question. Now, it is their turn to ask Manjushri Bodhisattva questions. Leader of Wisdom Bodhisattva would pose a question; Manjushri Bodhisattva would give an answer. This question-and-answer session plays out the widely-known *Pure Conduct Chapter*.

People who are not familiar with the Buddhadharmas have, more or less, heard of some verses from this chapter. The least they would have heard of is the verse of "Three Refuge," as follows:

*To the Buddha I return and rely, vowing that all living beings  
understand the great way profoundly, and bring forth the Bodhi mind.  
To the Dharma I return and rely, vowing that all living beings  
deeply enter the sutra treasury, and have wisdom like the sea.  
To the Sangha I return and rely, vowing that all living beings  
form together a great assembly, one and all in harmony.*

Since this chapter is tremendously popular and widely circulated, people consequentially placed this chapter together with two other chapters—the *Brahma Conduct Chapter* and the *Chapter on the Vows and Conduct of Universal Worthy Bodhisattvas*, regarding them as the "Three Sutras of the Avatamsaka."

Utilizing 141 vows, Manjushri Bodhisattva expounded on how living beings can skillfully use their mind to realize their pure Brahma conduct. Manjushri Bodhisattva had dwelt on almost all possible circumstances that we could encounter in our daily lives, i.e. from being a laity to being a monastic, from rising up in the early morning to retiring late at night, from sitting to walking, from being healthy to being sick, from meeting good people to meeting evil people, from threading good roads to threading bad roads. For each situation, he reflected with one vow. Each and every thought and vow constantly adheres to upholding the pure precepts and helping living beings. Doing it this way, one can accomplish the Brahma Conduct, and simultaneously realize the compassionate mind of a Bodhisattva. In summary, this chapter is the most down-to-earth chapter in the entire *Avatamsaka Sutra*. It relates to all aspects of daily lives and connects to all kinds of people.

The perfection of the Ten Faiths is in the twelfth chapter, the *Worthy Leader Chapter*. Here, Manjushri Bodhisattva requested for the Dharma and Worthy Leader Bodhisattva responded in accordance to the conditions that arisen. Worthy Leader Bodhisattva used 359 and a half verses to expound on the meritorious virtues of a Bodhisattva who brought forth the initial resolve on Bodhi. This chapter is picturesque, and the verses flow smoothly in recitation, such as:

*Faith is the initiator of the Way and the mother of merit and virtues.  
It nurtures all wholesome Dharmas.  
Faith cuts off the net of doubts and casts off the stream of desires.  
It expounds on the ultimate path of nirvana.  
Faith is undefiled and pure.  
It extinguishes arrogance and respects the source of self-nature.  
Faith is the dharma treasury's foremost treasure.*

到行走，從健康到生病，從遇好人到壞人，從好路到壞路，幾乎所有日常生活的情形，文殊菩薩都幫我們設想到了。一種情形一種心願，心心願願恆守淨戒，幫助眾生。成就自己梵行的同時，也成就菩薩的一份悲心。綜觀之，此品是整部《華嚴經》中最生活化、最平民化、最「腳踏實地」的一品。

十信位的滿位是第十二品〈賢首品〉。這一品是文殊師利菩薩請法，賢首菩薩應機來說法，以359句半的偈頌來說明菩薩初發心的功德。這一品中最畫龍點睛，且最為琅琅上口的一些偈頌，如：

信為道元功德母，長養一切諸善法；  
斷除疑網出愛流，開示涅槃無上道。  
信無垢濁心清淨，滅除憍慢恭敬本；  
亦為法藏第一財，為清淨手受眾行。  
信能惠施心無吝，信能歡喜入佛法；  
信能增長智功德，信能必到如來地。  
信令諸根淨明利，信力堅固無能壞；  
信能永滅煩惱本，信能專向佛功德。  
信於境界無所著，遠離諸難得無難；  
信能超出眾魔路，示現無上解脫道。  
信為功德不壞種，信能生長菩提樹；  
信能增益最勝智，信能示現一切佛。  
是故依行說次第，信樂最勝甚難得；  
譬如一切世間中，而有隨意妙寶珠。  
若常信奉於諸佛，則能持戒修學處；  
若常持戒修學處，則能具足諸功德。

〈賢首品〉的另一特點是，幾乎通篇都以偈頌形式回答，文辭優美，可頌性極強。誦這品真是一種享受，道理說得似乎也不太深奧。偈頌可歌可詠，一唱三嘆，蕩氣迴腸。此品脈絡分明，循一定的格式層層推進鋪敘開來。此品中三大格式有：「若能……，則……」，如：

若以智慧辯才力，隨眾生心而化誘；  
則以智慧為先導，身語意業恆無失。  
若以智慧為先導，身語意業恆無失；  
則其願力得自在，普隨諸趣而現身。

另一格式，「又放光明名……，此光能……」，如：

*With pure hands, he receives multitudes of practices.  
Faith can bestow with no stinginess.  
It can enter the Buddhadharma with Joy.  
Faith can enhance wisdom, merit and virtues.  
It can take us to the ground of the Tatagatha.  
Faith can purify and hone all good roots.  
Its power is solid and indestructible.  
Faith can eternally extinguish the root of afflictions.  
It can single-mindedly work towards the merit and virtues of Buddhahood.  
Faith is not attached to conditions and states.  
It leads us away from difficulties to become trouble-free.  
Faith can transcend all demonic paths.  
It manifests the unsurpassed way to ultimate liberation.  
Faith is the indestructible seed of merit and virtues.  
It can grow the Bodhi tree.  
Faith can enhance the most profound wisdom.  
It can bring forth a revelation of all the Buddhas.  
Therefore, it is spoken according to practice in sequential order.  
The Joy of Faith is the most profound and hard to attain.  
It is as if in all there is in this mundane world,  
One has obtained the wonderful wish-fulfilling pearl.  
If one constantly believes in the Buddhas and follows the Buddhas' teaching,  
One will be able to uphold the precepts and cultivate the Way.  
If one constantly uphold the precepts and cultivate the Way;  
One will realize all the merit and virtues of the Buddha.*

A special feature of the *Worthy Leader Chapter* is that almost the entire chapter is composed of exquisite verses which can be smoothly read aloud. Reciting this chapter is actually delightful; its principle seem not too difficult to understand. The verses can either be sung or chanted, resonating everywhere. In addition, the layout of this chapter is very clear. It follows a certain pattern to uncover the meaning layer by layer. The three distinct patterns are: "If one can..., then..." such as:

*If one can use the power of wisdom and eloquence,  
To accord with all living beings and gather them in;  
Then wisdom is used as the foremost condition to cross over others,  
And the karma of the mind, body, and speech are constantly undefiled.  
If wisdom is used as the foremost condition to cross over others,  
And the karma of the mind, body, and speech are constantly undefiled;  
Then the power of vows will be unobstructed,  
And will be universally displayed according to conditions.*

Another pattern: "Emitting a bright light named..., this light can..." such as:

*Emitting a bright light named Extinguish Love,  
This light can awaken all living beings;*

又放光明名滅愛，此光能覺一切眾；  
令其捨離於五欲，專思解脫妙法味。

.....

又放光名觸清淨，能令惡觸皆柔軟；  
戈鋌劍戟從空雨，皆令變作妙華鬘。

代表殺氣的劍戟盡化作天華散落，本身就是一種十分優雅的意境。

第三大格式是方網三昧的偈頌，從一處入定，從他處出定；從一身入定，從他身出定……。如：

一切方中普現身，或現入定或從出。  
或於東方入正定，而於西方從定出；  
或於西方入正定，而於東方從定出。

讀此偈頌，對菩薩神通不信者，也能生出一種信心來。

若論其重要性，前面〈菩薩問明品〉，上人說非常重要；至於這〈賢首品〉，上人則說：「這一品是《華嚴經》中最重要的一品。」希望各位同道同願者，能於今年的華嚴法會體會一下，並分享所獲的寶貴心得。❀

*Causing them to leave the five desires,  
And single mindedly contemplate the wondrous dharma of liberation. ....  
Emitting a bright light named Undeified Touch,  
This light can soften an unwholesome touch;  
Spears, daggers, blades, and swords that rain down from the sky,  
are transformed into wonderful flower garlands by this light.*

Spears, daggers, blades, and swords represent blood shed. Their transformation into garlands of flowers raining down from the sky is, by itself, an exquisite state.

A third pattern is shown in the verses of the Square Net *Samadhi*. One would enter *Samadhi* from one point and come out from another point, enter *Samadhi* from one body and come out from another body, such as:

*Universally manifesting the body throughout the entire square net,  
either getting into Samadhi or coming out of Samadhi.  
Either getting into Samadhi in the east,  
and coming out of Samadhi in the west;  
Or, getting into Samadhi in the west,  
and coming out of Samadhi in the east.*

Reading this verse, even a non-believer of the Bodhisattvas' spiritual powers will spontaneously give rise to faith. Speaking of significance, the Venerable Master said that the *Bodhisattvas Ask for Clarification Chapter* is very important. Regarding the *Worthy Leader Chapter*, the Venerable Master said, "This is the most important chapter in the entire *Avatamsaka Sutra*." I hope all cultivators will be able to experience this year's Avatamsaka Assembly and share your valuable insights. ❀

一乘圓頓妙法門，見性成佛真秘典。見聞隨喜發菩提，究竟圓成薩婆若。圖為今年華嚴法會中文讀誦組。

*The Unified Vehicle: a sudden and wondrous Dharma-door; its true and subtle doctrines teach us to see the Nature and become a Buddha. Upon seeing and hearing the Sutra, I give my joyful support and resolve my heart on realizing Bodhi: I will ultimately realize the Wisdom of Omniscience. This picture is the Chinese recitation group of the Avatamsaka Assembly this year.*

