

《華嚴經·淨行品》討論（續）

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

肆捌二文

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四、等流果 所作等流果 + 感受等流果

Corresponding Retribution



Action+Feeling



(四) 等流果

比如這個人他過去生就是好樂殺生的，那麼他的所作等流果是他今生遇到境界，還是會習慣於去做出殺的動作。他過去殺眾生令眾生恐懼痛苦；今生所遭遇的感受等流果就是他自己內心常常遭受痛苦，敏感，暴躁，常常恐懼不安。

比如這個人他過去生就是喜歡供養三寶，恭敬他人；那麼他的所作等流果就是他今生只要看到寺廟就會想進去供養三寶，習慣性的對人和藹客氣；那麼他今生所遭遇的感受等流果就是他也常常受到別人的恭敬，常受到讚美，沒有怨敵，心地慈悲清淨等。

(IV) Corresponding Retribution

If someone had a propensity for killing in a past life, they will remain naturally inclined toward such violence in their current life when facing similar situations. Having caused fear and suffering to sentient beings in the past, he now experiences a corresponding sense of pain, sensitivity, irritability, and fear in his own existence.

Conversely, consider an individual who, in a previous life, took joy in making offerings to the Triple Jewel and respecting others. In this life, his “corresponding” actions manifest naturally: whenever he encounters a temple, he feels compelled to enter and make offerings. Because he consistently displays kindness, he experiences the corresponding results: being respected by others, receiving praise, having no enemies, and possessing a compassionate, pure heart.

How does one become the reliance, the salvation, the refuge, the destiny, the torch, the light, the illumination, a guide, an excellent guide, a universal guide for all beings?

云何得與一切衆生爲依。爲救。爲歸。爲趣。爲炬。爲明。爲照。爲導。爲勝導。爲普導。

云何於一切衆生中爲第一。爲大。爲勝。爲最勝。爲妙。爲極妙。爲上。爲無上。爲無等。爲無等等。

清涼國師把這一段科判在等流果的範圍裏。因為菩薩修行〈淨行品〉的等流果就是他會自然地成爲眾生的導師，統領大眾，是被眾生所依止信賴的。

(五) 離繫果

離繫果的意思是指兩種情形：一個是作惡業而引起的不斷流轉，即生死輪迴；二是作善業而引向還滅，即歸於涅槃。行善是能幫助我們趨向涅槃的。

我們不要小看行善，不要小看發善心善念善願。

云何得圓滿檀波羅蜜。尸波羅蜜。羼提波羅蜜。毗黎耶波羅蜜。禪那波羅蜜。般若波羅蜜。及以圓滿慈悲喜捨。

這一段提及六波羅蜜和四無量心。這個對我們來說是可望而不可求得一種圓滿的心境。然而菩薩通過修行淨行法門是可以獲得的。

云何得處非處智力。過未現在業報智力。根勝劣智力。種種界智力。種種解智力。一切至處道智力。禪解脫三昧染淨智力。宿住念智力。無障礙天眼智力。斷諸習智力。

How does one become the foremost, the greatest, the excellent, the most excellent, the wonderful, the ultimately wonderful, the superior, the unsurpassed, unequalled, doubly unequalled among all sentient beings?

The Patriarch, Master Ching Liang, categorized this section as “Corresponding Retribution.” This implies that a Bodhisattva’s practice of Pure Conduct naturally leads them to become a teacher for other living beings, guiding the assembly and serving as a figure upon whom others can rely.

(V) Liberation Retribution

This refers to breaking free from the chains of suffering. The core concept of this theory of cause and effect is to showcase two contrasting paths in life: one entails the perpetual cycle of birth and death resulting from unwholesome deeds, while the other revolves around the culmination of wholesome deeds, leading to the attainment of Nirvana. By performing acts of goodness, we pave our way toward the path of Nirvana.

Therefore, we should never underestimate the importance of performing good deeds and cultivating positive thoughts and wishes..

How does a Bodhisattva attain the perfection of dana paramita, shila paramita, kshanti paramita, virya paramita, dhyana paramita, prajna paramita, and also the perfection of kindness, compassion, joy, and giving?

This paragraph mentions the Six Paramitas and the Four Immeasurable Minds. While these states of mind may seem unattainable to us, they can be realized through a Bodhisattva’s diligent practice of the Dharma door of Pure Conduct.

How does he attain the wisdom power to distinguish principle from nonprinciple; the wisdom power to know the retributions for karma created in the past, present, and future; the wisdom power to know the levels of the dispositions of all sentient beings; the wisdom power to know the various realms of sentient beings; the wisdom power to know the various understandings of sentient beings; the wisdom power to know the destinations of all paths; the wisdom power to know the defilement and purity of the dhyanas, liberations, and samadhis; the wisdom power to know previous lives; the wisdom power of the unobstructed heavenly

這裏講的就是修淨行品的菩薩，他能觀察眾生的種種境界，他能觀察到眾生的過去、現在、未來，他們的根基是好，還是不好，這位菩薩能通達宿命，有天眼，從這一段經文，我們就是能看到這位菩薩通過修行淨行他可以獲得五眼的一種境界——肉眼，天眼，慧眼，法眼，佛眼。

比如第一句：「菩薩在家，當願眾生，知家性空，免其逼迫。」我記得之前有位法師曾分享過，她說她曾經發心來廟裏常住的時候，遇到一些障礙，就是家裏人不同意。然後有一個善知識教她念這個偈頌發願。她說她就一直在心裏念這個偈頌，「菩薩在家，當願眾生，知家性空，免其逼迫。」後來她的家人真的同意了。她得以順利在廟上常住，後來就出家了。就我所知，這個法師出家以後也一直都很順暢的。當然我們不談她的其他善根因緣；單就這一條偈頌來說，她是這條偈頌的一位真實的實踐者。她說她覺得她一直默念這個偈頌，得到家人的支持得以順利出家。

比如在三皈五戒，菩薩戒這樣的場合。我們有時也會聽到居士們問問題，比較容易聽到的一個問題是，如何避免在日常生活犯殺戒。比如踩到螞蟻，傷害到昆蟲，這樣的問題。傳戒的法師會教我們念這個偈頌：「若舉於足，當願眾生，出生死海，具眾善法。」或者念這個偈

eye; the wisdom power to sever all habits?

A Bodhisattva who diligently practices Pure Conduct can observe the various realms of living beings. He can perceive their past, present, and future, discern whether their roots are wholesome or unwholesome, and understand their past lives.

In this passage, we see that by practicing Pure Conduct, a Bodhisattva is capable of attaining the Five Eyes: the Physical Eye, the Heavenly Eye, the Wisdom Eye, the Dharma Eye, and the Buddha Eye.

Take, for example, the first vow: "*A Bodhisattva of the lay life, /Should vow that sentient beings, /Will realize the empty nature of the household, /And avoid oppression from it.*"

I remember a Dharma Master once sharing that when she first made a Bodhi resolve to live in a temple, she faced significant obstacles from her family. However, a good knowing advisor taught her to recite this verse and make a vow. She said she constantly contemplated this verse in her mind: "*A Bodhisattva of the lay life, /Should vow that sentient beings, /Will realize the empty nature of the household, /And avoid oppression from it.*"

Eventually, her family gradually came to understand and support her decision. She was granted the opportunity to reside in the temple and eventually enter the monastic life. As far as I know, this Dharma Master's monastic life has been very smooth. Putting aside her other good karma and conditions, she truly embodied this verse. Because she practiced it consistently, she was able to gain her family's support in her pursuit of the monastic path.

For instance, during ceremonies for the Three Refuges, Five Precepts, and Bodhisattva Precepts, laypeople often ask questions. One of the most common is how to avoid breaking the precept against killing in their daily lives, particularly when it comes to accidentally stepping on ants or insects. The Precept Masters usually teach us to recite this verse:

"As I lift up my foot, / I vow that sentient beings, / Will leave the sea of birth and death, / And perfect all wholesome dharmas."

Or this verse:

"From early morning till fall of night, / All living beings should look after themselves. / Should you lose your life beneath my feet, / I vow that you will be reborn immediately In the Land of Ultimate Bliss of Amitabha."

Many people feel quite disappointed when they hear this answer, thinking, "Is that all?"

However, having studied these ten paragraphs today, we have gained insight into the immense power inherent in these vows and verses. It is clear that we should never underestimate their potential impact. We

頌：「從朝寅暮直至旦，一切眾生自回護。」很多人聽到這裏，好像也比較失望，就這樣嗎？就念這個？

那我們今天學習了這十段云何，我們了解不要小看這些願的力量，不要小看這些偈頌的力量，不要小看了這個法門的作用。其實淨行這個法門是非常難行的。這是佛的真語，實語，沒有經過歷練，熏陶，修行，消除業障這些過程，是不容易做到的。並且我們普通人不熟悉這個法門，不熟悉的事情做起來就會覺得格外困難，遇到境界，不能運用，不能善用其心；第二是我們的與生俱來的妄想習氣比較厚重，在厚重的習氣覆蓋下，想要轉變一個念頭比較難，轉不過來。

《毘尼日用切要》是寶華山讀題律師採擇《華嚴經·淨行品》與密教經典中之偈、咒彙編而成的律儀典籍。祖師提取了重要的五十三條，即指日常應遵守之戒律，甚多涉及出家人日常衣、食、坐、卧應誦唸之偈、咒外，並含有在家、出家之戒條。並且作為出家人受具足戒的要求。可見祖師對這個法門是多麼的重視，對我們後來的人多麼悲心切切。生怕我們得不到佛法中的利益。

上人說：「《華嚴經》是佛寶藏的最深最妙處，現在講這一品〈淨行品〉，這個『淨行』是對著『染行』說的。因為我們人在無量劫以來，生生世世、世世生生，所見所聞都是染污法，不是清淨法。這染污法也就變成一種染污的行為。我們現在深信佛法，想要依法修行，也就必須要依照〈淨行品〉這個法門，一點一點地勤拂拭，把這個習氣毛病擦乾淨了它，一天比一天少一點，這叫淨行。」

must recognize the profound purpose this Dharma door serves.

Practicing the Dharma of Pure Conduct is indeed challenging in everyday life. These are the authentic teachings of the Buddha; putting them into practice requires a long process of cultivation, “perfuming” the mind, and repentance to eliminate karmic obstacles. It is not easy. Moreover, as ordinary people, we are unfamiliar with this Dharma door. We find it difficult to begin, and when we encounter testing states, we often fail to effectively apply our minds. Furthermore, the deeply ingrained habits we carry from the past present a major hurdle when we try to shift our mindset.

The *Daily Vinaya Essentials* is a text compiled by Vinaya Master Du Ti of Bao Hua Mountain. He carefully selected verses from the “Pure Conduct Chapter” of the *Avatamsaka Sutra*, as well as mantras and verses from Esoteric Sutras.

The Master extracted fifty-three essential verses addressing precepts for everyday life. These are meant to be recited by monastics as part of their routine, guiding their practice regarding clothing, food, sitting, sleeping, and other activities. However, these verses also encompass precepts that apply to both laypeople and monastics. Learning this text is often a prerequisite for monastics before receiving full ordination. From this, we can see the tremendous significance the Patriarchs placed on this Dharma door and the deep compassion they held for future generations, wanting to ensure we would fully benefit from the Dharma.

The Venerable Master once said, “The *Avatamsaka Sutra* is found in the deepest and most marvelous part of the Buddha’s treasures. We are now discussing the ‘Pure Conduct Chapter,’ which stands in contrast to ‘defiled conduct.’ Throughout our countless past lives, we have encountered defiled dharmas rather than the Pure Dharma. These defiled dharmas have manifested as impure conduct. In following the Buddha’s teachings, it is essential to cultivate according to the Dharma door of Pure Conduct to gradually overcome our habitual tendencies and reduce them day by day. This practice allows us to transform ourselves and progress toward enlightenment.

All you wise Bodhisattvas, by making vows in accordance with the ‘Pure Conduct Chapter,’ will attain extraordinary and inconceivable merit and virtue. Your Wisdom-Dharma Body (Dharmakaya) will continue to develop, leading you to achieve Unsurpassed, Proper, and Equal Right Enlightenment as swiftly as possible.

If you attain this merit, you will transcend the Hearers (Shravakas)

假設你們各位菩薩，有智慧的菩薩。『如是用心』：像前邊所發的這個願、這種行為，像這樣來用心。就能得到一切殊勝不可思議、微妙不可思議這種的功德，能增長你的法身慧命，早得不退轉於正等正覺。

你能得到這功德，就超過這一切的聲聞、緣覺，二乘人他不能來搖動你的思想，你的定力。這個不能動，就是你定力已經超過他們了，他們沒有辦法來知道你。所謂『初地不知二地，十地不知等覺』，那麼你這種境界就高過一切的二乘人了，因為你是菩薩，所以二乘人他的定力也就沒有你這麼深和厚了。」

從前，華嚴三祖法藏大師（賢首菩薩）專志研習《華嚴經》，並圓滿背誦〈淨行品〉。當時中國沒有菩薩戒師，因此他曾經向一位印度僧人求受菩薩戒。眾人向印度僧人說：「這位青年不但能讀誦《華嚴》大經，並且能理解其經義。」印度僧人驚歎道：「華嚴一乘是諸佛祕藏，甚難值遇，何況能理解其中要義！若有人能讀誦〈淨行品〉一品，其人已具足菩薩淨戒，不須再另求菩薩戒。」參見《大方廣佛華嚴經感應傳》。可見，〈淨行品〉的重要。 ❀

and those Enlightened to Conditions (Pratyekabuddhas). Even those who have attained those levels of enlightenment cannot sway your mind or your Samadhi. Because your Samadhi surpasses theirs, they are unable to perceive your state. As the saying goes, 'A Bodhisattva of the First Ground is unaware of the Second Ground; the Grounds are unaware of Equal Enlightenment.' As a Bodhisattva, your state is higher than that of the Two Vehicles; therefore, their power of Samadhi is not as deep as yours."

In the past, the Worthy Leader Bodhisattva dedicated himself to studying the *Avatamsaka Sutra* and successfully memorized the 'Pure Conduct Chapter.' However, because there were no Bodhisattva Masters in China at that time, he sought to receive the Bodhisattva precepts from an Indian monk. At that time, people said to the Indian monk, "This young man not only can recite the *Avatamsaka Sutra*, but also understands its meaning." The monk responded: "The *Avatamsaka Sutra* is a precious storehouse of the profound secrets of all the Buddhas' teachings. To encounter it is rare; to comprehend its meaning is rarer still! If one can even memorize the 'Pure Conduct Chapter,' they have already fulfilled the practice of the Bodhisattva precepts and need not seek them elsewhere." (From the *Collected Records of Responses to the Avatamsaka Sutra*) This clearly shows the significance of the Pure Conduct Chapter. ❀



專文介紹
SPECIAL FEATURE

學佛行儀（受食第十七）

Department Guidelines for Buddhist Practitioners

—17. Eating Meals

善因法師 述

Narrated by Dharma Master Shanyin

晨珪譯組 英譯

English Translated by Early Bird Translation Team

【白話】凡是僧人、居士接受飲食供養時，必先合掌，作以下五種觀想：

- 一、計功多少，量彼來處。
- 二、忖己德行，全缺應供。
- 三、防心離過，貪等為宗。
- 四、正事良藥，為療形枯。
- 五、為成道業，應受此食。

Whether one is a monastic or a layperson, before taking a meal one should join one's palms and reflect on the following five contemplations:

- I. This offering of the faithful is the fruit of work and care.
- II. I reflect upon my conduct; have I truly earned my share?
- III. Of the poisons of the mind, the most destructive one is greed.
- IV. As medicine cures illness, I take only what I need to

吃飯時不得說話。如果有客人在座，只可應聲回答，等吃完後再作說明。

吃飯時不得嬉笑；動作不可太慢也不可太快；身體不可趴在桌上；不可伸開腿腳；不可蹲坐；必須端正身體，坐姿正直。

不應把碗中食物分給鄰座的人，或是扔給狗吃。不應因飯菜不合口味而皺眉露出厭惡神色。不可彈動指甲或搖頭時讓皮屑碰到鄰座。吃飯時不可噴濺食物觸及旁人。不可嚼食物發出響聲。不可讓碗、筷、湯匙等器具碰撞出聲。

食物中若發現蟲蟻，應悄悄掩蓋藏起。如需剔牙，應以衣袖遮掩口部。

不可看見美味就心生貪念、放縱口腹之慾。穀類若帶殼，須去殼再吃。不得食用蔥、蒜等五辛食物。

不可張大嘴巴等著食物送進來。不可將捏好的飯團遠拋入口。不可讓飯粒菜餚掉落。不可大口囫圇吞食。不可發出「嘖嘖」吸食聲。不可用舌頭舔舐食物。不可用手抓取散飯來吃。

不可用汙穢的手觸碰食器。桌上碗筷不得雜亂堆放，必須排列整齊，不可讓湯汁菜餚漫溢到席面上。吃完後，不得用手指刮取碗鉢內殘食來吃。不可含著食物說話或起身走動。若不是在齋堂隨眾人一起用飯，必須自己動手盛飯，不應讓他人接碗代勞，除非自己是長輩或年老有病之人——即使在外作客也是如此。

☸待續

sustain my cultivation.

V. To realize the Way, I accept with gratitude this offering today.

One should remain silent during meals. If a guest attempts to engage in conversation, one should acknowledge them politely and then wait until the meal has concluded before responding in detail. While eating, avoid laughing and reaching across the table. Do not eat either too quickly or slowly. Sit upright with both feet on the floor, rather than squatting.

At the table, avoid passing food to those seated nearby or feeding animals. Do not frown at food that is unpalatable or express dislike. Refrain from flicking the nails, scratching the head, or shaking dandruff loose. Avoid such things as spitting out (particles of) food, which may occur when talking, coughing, or sneezing. Do not chew loudly or make unnecessary noise with tableware or utensils.

If an ant or other insect is found in the food, discreetly conceal it and avoid drawing attention. Do not pick the teeth. If it is absolutely necessary, then cover one's mouth with a sleeve or napkin. When presented with fine food, restrain from greed and avoid overindulgence. If grains still have their husks, remove them before eating. Refrain from consuming the five pungent plants.

Do not take large mouthfuls of food or open the mouth wide in anticipation of a favored dish. Do not play with food, such as tossing it into the mouth. Avoid spilling and dropping food, stuffing the cheeks, licking food, sucking, or slurping.

Do not walk about while eating or carry food from place to place. Do not handle bowls or utensils with unclean hands. Keep bowls, chopsticks, soup bowls, and dishes neatly arranged, and do not leave spilled soup on the table. Maintain cleanliness and order throughout the meal. Do not scrape the bowl with the fingers at the end of the meal. Do not speak, leave the table, or walk around with food in the mouth.

Unless dining communally in a hall, one should serve oneself rather than having others pass food, except in the case of elders, respected guests, or those who are ill. This guideline also applies to visitors.

☸To be continued

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