



正法印
PROPER DHARMA SEAL

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The Flower Adornment Sutra
with Commentary

【光明覺品第九】

CHAPTER NINE:
LUMINOUS AWAKENING

宣化上人講解
國際譯經學院記錄翻譯
比丘尼恒青校訂

Commentary by the Venerable Master Hua
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所以「其心永不退」，就是隨時隨地都要修行這個法門，時時刻刻都不退轉。不要說在金山寺就拜佛，出去就向後轉了。出去也一樣還要存著這個拜佛的心，存著修行的心！到外邊要「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」不合乎禮的就不看它，不合乎禮的音聲也不聽它，不合乎禮的話也不說，不合乎禮的一切事也不去做。你能這樣子，這都叫「其心永不退」。

「住於清涼慧」：常常居住在清涼的智慧上邊。「清涼慧」就是沒有一切的熱惱。沒有一切的熱惱，就是沒有煩惱；沒有煩惱了，就可以得到清涼的智慧。

「如是業應作」：像這樣的善業，我一定要應該去做去！我一定不可以馬虎，不可以敷衍了事、苟且塞責，說馬馬虎虎的算了，不可以這樣的！我一定要很認真去做這樣的善業。

Commentary:

Therefore, “a mind that never retreats” means that at all times and in all places, you should cultivate the Dharma doors and never retreat. Don’t say that you’ll bow while you’re in the monastery, but when you leave you will retreat. When you leave, you should have the same mind of bowing to the Buddhas as when you were inside the monastery. You should have the same mind of cultivation. “When you go outside, don’t look at things that are inappropriate.” Don’t engage in, watch, speak, or pursue inappropriate actions. If you can be that way then you are one with a mind that never retreats.

At such a time, *one dwells in pure, cool wisdom: At all times*, you should abide in pure, cool wisdom. To have “no heat” means that you don’t have any afflictions. And without any afflictions, you can attain pure, cool wisdom.

This is the karma that should be done. “I must do this kind of activity. I can’t be sloppy, and I can’t be negligent. I can’t casually neglect my responsibility. I can’t slop my way through. I will responsibly go through with and do it.”

一切威儀中
常念佛功德
晝夜無暫斷
如是業應作

「一切威儀中」：「一切威儀」，就是說的行、住、坐、臥四大威儀。行住坐臥都要守規矩，要「行如風，坐如鐘，立如松，臥如弓」。「行如風」，行的時候好像「清風徐來，水波不興」，那個風不會把水吹得起波浪，不要像這個旋風。現在這個國家很多的省都有旋風，這是什麼原因呢？就因為每一個人都會自己颳旋風，好像走路都像旋風那麼快。人人颳旋風，這種急躁的空氣在虛空中就凝結成一個大旋風；所以把房子也給颳倒了，把人也砸死了，把樹也給颳躺下了，造成很多的災難。這都是因為不守威儀的關係。「坐如鐘」，坐的時候，要像一座鐘似的四平八穩，不要像鐘擺那樣左擺右擺。「立如松」，站的時候要像松樹那樣挺拔。「臥如弓」，臥的時候要像一張弓。這四大威儀都應該知道。

「常念佛功德」：所以在一切威儀中，都常常要記得佛的功德，佛的功德都是從修而得的。「晝夜無暫斷」：晝夜六時都沒有暫時時間的間斷，都不間斷；「如是業應作」：像這樣的行業，你應該去做去！

觀無邊三世
學彼佛功德
常無厭倦心
如是業應作

「觀無邊三世」：「觀」就是觀察。觀察沒有數量那麼多的三世十方一切諸佛。

這個「三世」有種種的講法。若往遠了說，可以說是過去劫、現在劫、未來劫十方三世一切諸佛。若往近了說，又可以說是過去五千年的佛，現在五千

Sūtra:

Within all awesome deportments

One is constantly mindful of the Buddha's merit and virtue,

Ceaselessly throughout the day and night:

This is the karma that should be done.

Commentary:

Within all awesome deportments. The four awesome deportments are walking, standing, sitting and lying down. While one is walking, standing, sitting, and lying down, some rules must be followed. One should walk like the wind, sit like a bell, stand like a pine, and lie down like a bow. When one walks, it should be like a gentle breeze that doesn't make waves on the water. This breeze isn't like a tornado. In this country, there are lots of tornados. Why are there tornados? It's because everybody makes his own tornado. Everyone makes his own tornado and it stirs up the air and makes one big cyclone. It blows over houses, people get squashed, trees fall over, and it causes lots of calamities. This is because people don't have any awesome deportment.

You should sit like a bell. You should sit straight and upright, not like a clapper in a bell which moves back and forth. Stand like a pine, tall and straight, and lie down like a bow. These are the four great awesome deportments.

One is constantly mindful of the Buddha's merit and virtue. Always remember that the Buddha's merit and virtue came from his cultivation, ***ceaselessly throughout the day and night:*** throughout the six periods of the day and night, at no time is there a pause. ***This is the karma that should be done.*** This kind of practice is what we should do.

Sūtra:

One contemplates the three periods of time which are boundless,

And studies those Buddhas' merit and virtue.

With a mind that is never weary:

This is the karma that should be done.

Commentary:

One contemplates the three periods of time which are boundless. "Contemplate the three periods of time which are boundless" means that one contemplates the unreckonable. "Three periods of time" can be explained in many ways. You could say it

年的佛，未來五千年的佛；這是有限度、有邊的，不是無邊。又可以說是過去時間的佛，現在時間的佛，未來時間的佛，這也叫「三世」。又可以說是過去念念的十方三世一切諸佛，現在念念的十方三世一切諸佛，未來念念的十方三世一切諸佛；這是以「念」為三世。

所以這個「三世」是一個總的名稱，實際上有數不盡那麼多的三世；所以叫「觀無邊三世」，過去世是已成的佛，現在世是今成的佛，未來世是當成的佛。佛怎麼樣成佛的呢？佛是「諸惡不作，眾善奉行」。諸惡不作，就有功德；眾善奉行，就有智慧。功德和智慧都圓滿了，就會成佛的。

「學彼佛功德」：你徧觀十方三世一切諸佛怎麼樣成佛的？他是修行才成的佛；如果佛當初不修行，那他到現在也和你我這一切眾生是一樣的，也是個凡夫。為什麼佛成佛了？就因為他修行，他是勇猛精進，他是晝夜不休息。所謂「三祇修福慧，百劫種相好」，佛在三大阿僧祇劫修福修慧，積聚一切的功德；在一百個大劫以前，就行菩薩道，自利利他、自覺覺他、自度度他，捨己為人，為法忘軀。為著修佛法，把自己的身心性命都布施了。惡雖小，他也不去做去；善雖小，他也一定要去做去。不捨小善，而成大善；不做小惡，惡業就空了。

☞待續



means the Buddhas of the ten directions and three periods of time of past kalpas, present kalpas, and future kalpas. That is speaking of the distant. If you want to speak of the near, you could say it means the Buddhas of the ten directions and three periods of time in the past five thousand years, the present five thousand years, and the future five thousand years.

But still, that has a limit, it's not boundless. Or you could say it refers to the time of past Buddhas, present Buddhas, and future Buddhas. That's another way of talking about the three periods of time. You could also say all Buddhas of the past thought-after-thought, present thought-after-thought, and future thought-after-thought, in the ten directions and three periods of time. That would be the three periods of time in thought. The "three periods of time" is merely a general term, in actuality, there are countless "three periods of time." So, one "contemplates the three periods of time which are boundless." In the past the Buddhas have already become Buddhas, in the present they are becoming Buddhas, and in the future they will become Buddhas.

How did the Buddha become a Buddha? He didn't do any evil and offered up all good conduct. By not doing any evil, he gained merit and virtue. By offering up all good conduct, he developed wisdom. When his merit, virtue, and wisdom were complete, he accomplished Buddhahood.

And studies those Buddhas' merit and virtue. You pervasively contemplate the Buddhas of the ten directions and the three periods of time to see how they come to accomplishment. They cultivated and then they accomplished Buddhahood. If the Buddha hadn't cultivated the Way, then he'd be the same as you, and me, and all living beings. He'd still be a common person. Why did the Buddha accomplish Buddhahood? It's because he cultivated. He was vigorous and he never rested throughout the day and night. So, it says,

*For three asamkhyeyas he cultivated blessings and wisdom,
And for one hundred kalpas he perfected the fine marks.*

For three asamkhyeyas, the Buddha cultivated blessings and wisdom. For a hundred great kalpas, he walked the Bodhisattva Way, benefitting himself and benefitting others, enlightening himself and enlightening others, and crossing over himself and crossing over others. For the sake of others, he sacrificed his own interests. For the sake of the Dharma, he forgot about himself. In his seeking for the Buddhadharm, he gave his body, mind, nature, and life. The Buddha wouldn't do the smallest bit of evil, and he did every good deed that there was to do, no matter how small it was. He didn't neglect to do small good deeds, and they accumulated into great good deeds. And because he wouldn't do the smallest evil thing, his evil karma is empty.

☞To be continued