



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

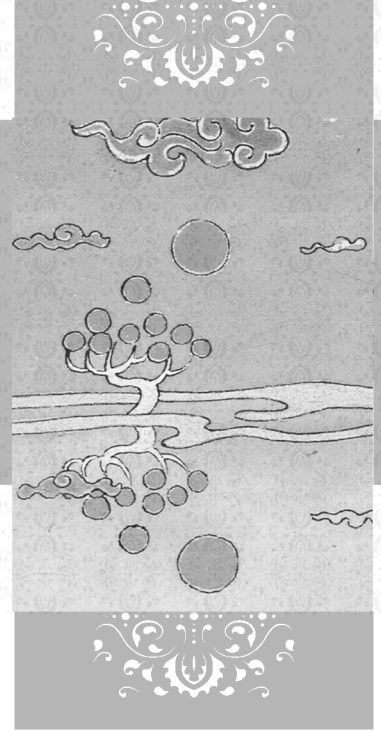
The Flower Adornment Sutra
with Commentary

【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
比丘尼近經校訂

Commentary by the Venerable Master Hua
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「威儀智佛」：又有威儀智佛。這位佛有威儀的智慧，「威」是有威可畏，「儀」是有儀可法——可效法。這「行住坐臥，四大威儀」，行要有個行的樣子，住有住的樣子，坐有坐的樣子，臥有臥的樣子，所謂「行如風，立如松，坐如鐘，臥如弓」。

「行」，行路的時候，要「行如風」；這個「風」，可不要像狂風暴雨那個風，不要像颶風那個風。這個「風」，是清風，很小的；是徐風，很慢的。好像「清風徐來，水波不興」，這種清風慢慢地吹來，不會在水上颳起波浪；所謂「風平浪靜」，令那個水面上沒有波浪，像這種風。也不要像旋風那樣子。現在那種旋風為患，很多的旋風，颳死了很多人。旋風那樣子，那就不是威儀。

「住」，就是站立。站立應該像什麼呢？站著應該像松似的，要

Awesome Deportment Wisdom Buddha. This Buddha has the wisdom of awesome deportment. This awesomeness puts people in awe; it is deportment that can be practiced and emulated. Walking, standing, sitting, and lying down are the four great awesome deportments. There's a proper way to walk, stand, sit, and lie down. It is said, "walk like a breeze; stand like a pine tree; sit like a bell; lay down like a bow."

You should walk like a breeze. This wind is not referring to the fast and violent one like a hurricane or a tornado. It is a light, gentle, slow, clear breeze. As it is said:

*When a gentle breeze blows,
There's not even a ripple on the water.*

A gentle breeze is very slow. Therefore, when it goes over water, it doesn't even make a ripple. So it says to be like a gentle breeze. Don't make waves. Don't make any ripples on the water. Be like a gentle breeze. Do not act like a tornado which causes many death wherever it occurs. Being like a tornado is not part of the deportment

You should stand like a pine. Stand straight and strong like a pine tree, which is outstanding, independent, straight and stable.

「立如松」；就像一棵松樹那麼卓然獨立，在那個地方站得很正的，站在那個地方很定的。

「坐」，坐著的時候要像個大鐘似的，要「坐如鐘」。又要好像牆上掛的那個鐘一樣，那一架鐘在那地方，雖然鐘擺在那兒「滴答、滴答」地走，但是那個鐘的本體是不動的。坐那兒，這言其你心裡雖然打妄想，但你的身就不要那麼動。所以，你坐的身也不要動，站的身也不要動。

「臥」，要「臥如弓」。躺著應該「吉祥臥」，要「托腮搭胯」。身體向右側臥，右膝在下邊，右脅在下邊，右手托著腮這叫「托腮」；左手搭胯，左手搭到左腿的根部，也就是左胯骨的地方，那叫「搭胯」。這麼樣子，這是「吉祥臥」，臥的時候好像一張弓那樣。這吉祥臥一切都吉祥，一切都好的。這是「四大威儀」。

這是簡略說，要是往詳細了說，在儒教講「禮儀三百，威儀三千」，禮的儀有三百，威儀有三千；在佛教來講，就是「三千威儀，八萬細行」。八萬細行，就是很細的行動你都要小心；走路要小心，出入關門也要小心。關門不要關得很大聲，譬如旁人在那兒打坐，你關門關得很響的，好像放一個炮仗似的，或者放一個槍那麼響，令人心裡就動了。所謂「寧動千江水，不動道人心」，你寧願把一千條江裡的水都翻過來讓它動，也不應該去攪動修道人那個心。修道人那個心，是心如止水，心裡沒有波浪的；你令他心一動啊，他或者就發起狂來了，發起狂或者就會墮落了。所以我們的一舉一動，都要很合乎威儀的，不要妨礙其他人的修行。

「明相智佛」：又有一位佛，叫明相智佛。

「究竟智佛」：又有究竟智佛。這一位佛，他有究竟的智慧，也就是有根本的智慧。

You should sit like a big bell. It is analogous to a wall clock. Although the pendulum swings from left to right, tick, tok, tick, tok, the actual clock does not move. Sitting down, even though our mind has false thoughts, the body does not move. When you sit, the body doesn't move; when you stand, the body doesn't move, either.

You should lie down like a bow. This is called the "auspicious lying position." You lie on your right side and place your right hand under your head. Your left hand is placed on your left leg. When you lie in the "auspicious lying position" then everything is auspicious; everything is good. These are the four great deportments.

This is a brief explanation. Awesome deportment can be explained in great detail. For example, in Confucianism, the three hundred rituals and three thousand deportments are discussed. In Buddhism, we talk about the three thousand awesome deportments and the eighty thousand subtle practices.

The eighty thousand subtle practices are the eighty thousand small movements that you make. You should be careful about them all as far as deportments are concerned. When walking, you want to be careful. When going in and out, you want to be careful about closing the door. Someone might be meditating and to them it's just like a firecracker going off or a gunshot going on. Such a sound causes meditators' minds to move. It is said:

*One would rather move the waters of a thousand rivers,
But not the mind of a cultivator.*

You would rather turn over the water in a thousand rivers, but not to disturb mind of someone who cultivates the Way. The mind of a cultivator is calm and peaceful like water without any waves. If you cause his mind to move, he might go insane and could easily fall. Therefore, in every single movement we make, it needs to be in accord with awesome deportments. Do not obstruct anyone else's cultivation.

There is another Buddha called **Understanding Marks Wisdom Buddha**.

And another Buddha called **Ultimate Wisdom Buddha**. This Buddha has ultimate wisdom—fundamental wisdom.

「最勝智佛」：又有一位佛，叫最勝智佛，他的智慧是很殊勝的。

「自在智佛」：又有自在智佛，他能自在地現出他的般若智慧。

「梵智佛」：又有梵智佛，他有清淨智慧。

「觀察智佛」：又有觀察智佛，他有妙觀察智。

爾時，一切處文殊師利菩薩，各於佛所，同時發聲，說此頌言。

「爾時」：就是在這個時候。

「一切處文殊師利菩薩」：這位文殊師利菩薩也是徧一切處的，有無量無邊那麼多。無論哪一位佛的道場，在所有的佛前都少不了這位文殊師利菩薩；他是所有佛的道場裡邊的影響眾，因為他的智慧可以說是究竟了。那他為什麼還在佛的道場裡去做影響眾呢？他也就是要修他的德行，要修他的福、修他的慧。他雖然智慧也無量，福德也無量，但是他還不怕多；所以無論哪一個佛的道場，他都去做影響眾。

「各於佛所」：這個文殊師利菩薩是有無量無邊那麼多，所以在每一個世界、每一個國土、每一個佛的道場，都有這位菩薩在那兒參加法會。

有的人就問了：「這個文殊師利菩薩究竟有多少呢？」這是個很好的問題。這不是「一切處文殊師利菩薩」？一切處都有他！雖然都有他，還只是一位文殊師利菩薩，可是每一個法會，這一位菩薩都現身到那兒做影響眾。那麼現身，是不是就有這麼多的文殊師利菩薩？也可以說有這麼多；也可以說他的本體只是一個，本體不動，但他的化身是無量無邊的。

☸待續

There is another Buddha called **Superior Wisdom Buddha**. This Buddha's wisdom is outstanding.

Another Buddha is called **Wisdom of Self-Mastery Buddha**. He manifests his prajna wisdom with self-mastery.

And there is **Brahma Wisdom Buddha**. This Buddha has pure wisdom.

Contemplating and Investigating Wisdom Buddha had Wonderful Contemplating and Investigating Wisdom.

Sūtra:

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, spoke out in unison as they spoke verses.

Commentary:

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places—In all those places” means that Manjushri Bodhisattva is able to pervade all places—limitless and boundless manifestations. Regardless of which Buddha's Way Place, he is always present. Manjushri Bodhisattva has always been a part of the influential assembly because his wisdom is already ultimate. Why does he still go to the Buddha's Way Places and become part of the influential assembly? It's because he wishes to cultivate his virtuous practices, blessings and wisdom. Although his wisdom, blessings and virtues are immeasurable, he's still not afraid of having more. So, no matter which Buddha's Way Place it is, he goes and joins the influential assembly.

In the presence of all those Buddhas means there are numberless and boundless Manjushri Bodhisattvas. In every world, in every country and in every Buddha's Way Place, this Bodhisattva is present to participate in the Dharma Assemblies.

Someone wonders, “Ultimately, how many of these Manjushri Bodhisattvas are there?” This is a very good question. The text speaks of Manjushri Bodhisattva being in every place. Even so, there is only one Manjushri Bodhisattva. Yet in every Dharma Assembly, Manjushri Bodhisattva manifests in the influential assembly. Since he appears in that way, couldn't you say there were that many Manjushri Bodhisattvas? Yes, you could say that. But you could also say that his original substance is just an unmoving one, and that his transformation bodies are limitless and boundless.

☸To be continued