



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

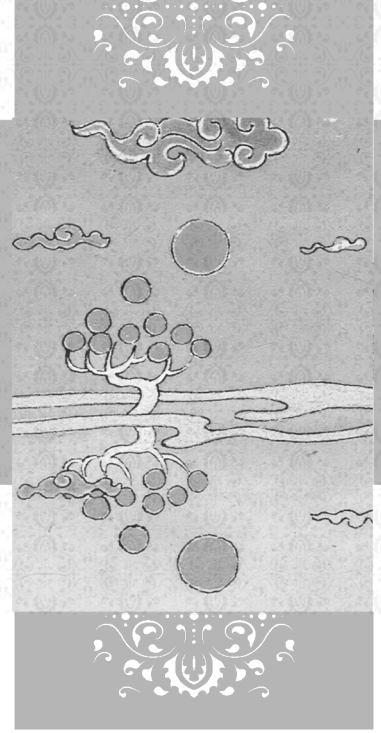
The Flower Adornment Sutra  
with Commentary

## 【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  
English Translated by the International Translation Institute  
Revised by Bhikshuni Jin Jing



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上人：以前講過，清涼國師有十種的願。還有人記得沒有？

弟子：清涼國師以十誓自勵。

- 第一，體不捐沙門之表；
- 第二，心不違如來之制；
- 第三，坐不背法界之經；
- 第四，性不染情礙之境；
- 第五，足不履尼寺之塵；
- 第六，齋不觸居士之榻；
- 第七，目不視非儀之綵；
- 第八，舌不味過午之肴；
- 第九，手不釋圓明之珠；
- 第十，宿不離衣鉢之側。

為什麼他要發這「體不捐沙門之表」的願？這都有他當時的原因。佛教是在漢明帝的時候傳到中國的，由漢到晉朝、宋朝，又有齊、梁、陳、北魏，以後到

Master Hua: Does anyone remember National Master Qingliang's ten vows which we talked about before?

Disciple: National Master Qingliang used ten vows to urge himself on. They are as follows:

1. His body would not renounce the appearance of a shaman.
2. His mind would not oppose the precepts and regulations set up by the Thus Come One.
3. He would not sit with his back facing the Sutra of the Dharma Realm.
4. His nature would not be defiled by states of emotional obstruction.
5. His feet would not step into a nunnery.
6. His ribs would not touch the bed of a layperson.
7. His eyes would not gaze at improper spectacles.
8. His tongue would not taste edibles after noon time.
9. His hand would not let loose of the round, bright beads.
10. Not for a night, would he be apart from his robes and his bowl.

Why did he make the vow, “His body would not renounce the appearance of a shaman?” There are reasons for this at that time. Buddhism came to China during the Han Dynasty. From the Han Dynasty to Jin

隋、唐；這中間經過幾百年，就有很多的變化。當初佛教傳到中國來，這三衣鉢具都具足的；等以後到唐朝的時候，就很複雜了。有的出家人就穿出家人的衣服，也搭著衣；有的雖是出家了，也叫和尚，但是他也不搭衣、也不穿袍，出家人的這個袈裟常常不搭著，所以這破壞比丘相，把比丘相沒有了。在清涼國師的時候，常常有這種僧不僧、俗不俗的樣子現出來，沒有比丘的相。

清涼國師看這種情形是不太好，為了對治當時的這種毛病，所以他發願「體不捐沙門之表」。「體」就是他的身體，「不捐」就是不除去，「沙門」，就是出家的僧人，「表」是皮毛、表皮；就是這個皮毛上的事情，他也不會把它取消不做，發願自己一定要常常帶著三衣和鉢、具，袈裟也常常不離體。「三衣」就是祖衣、七衣、五衣。「鉢」是吃飯的量器，「具」是睡覺的臥具。

第一、體不捐沙門之表：他的身體無時無刻都穿著袍、搭著衣，很鄭重其事地，像個比丘的樣子；表，就是樣子。

又因為當時有很多這種僧不僧、俗不俗的人說：「人不要守戒律，也不需要受戒。你心裡持戒不就得了？何必又受呢！」有這種邪知邪見。他們雖然這麼說，可是又不依照戒律去做去，不受戒也不守戒，根本就沒有戒了；所以清涼國師才又發願「心不違如來之制」。

第二、心不違如來之制：他的心對於佛所說的規矩，一定遵守的，絕不違背；遵守佛所說這一切的戒律。

當時學佛的人對經典也都不很尊重，所以他又發第三願「坐不背法界之經」。坐不背法界之經：《華嚴經》就叫「法界之經」。背，是不違背。凡是有《華嚴經》的地方，他

and Liu-Song dynasties, the Qi, Liang, Chen, Northern Wei, Sui, and Tang dynasties followed. During those several hundred years there were lots of changes. When Buddhism was transmitted to China, the Dharmas of a left-home person's three robes, bowl, and sitting cloth were complete. However, after a while, during the Tang Dynasty, things became complicated. Some monastics did not wear their precept sash or even long robes. Consequently, they ruined the appearance of being monastic. In National Master Qingliang's time, people often saw monastics without the proper appearance of a monastic. They did not look like monastics or lay people.

National Master Qingliang observed that such a phenomenon was not proper. In order to counter this issue, he made a vow not to renounce the appearance of a shaman. "Body" refers to his "physical body;" "not renounce" refers to not getting rid of; "shaman" means "monastics;" "appearance" refers to the outer looks. Even if it is the exterior appearance, he would not rid of such a thing and stop doing it. Hence, he vowed to always carry with him the three robes—the red sash, the seven-striped sash, and the five-striped sash, bowl, and sitting cloth. Bowl here is referring to the container he used to eat with, whereas the sitting cloth is used as bedding when sleeping.

1. His body would not renounce the appearance of a shaman. He would always wear the robe and the precept sash, treating them as part of the very important department of bhikshu. Appearance refers to the exterior look.

At that time, many "so-called" monastics with lay people's outer appearances proclaimed, "people neither need to observe the precepts nor should they receive the precepts. As long as you are upholding the precepts in your mind, why should you receive the precepts?" This kind of wrong knowledge and wrong views was prevalent. Although this was their proclamation, they did not follow the precepts, receive the precepts or uphold the precepts. They had no precepts at all. That was why National Master Qingliang made the following vow: "Not opposing the precepts and regulations set up by the Thus Come One."

2. His mind would not oppose the precepts and regulations of the Thus Come One. Wholeheartedly, he would definitely follow and not oppose the precepts and regulations spoken by the Buddha.

The people who were studying Buddhism at that time were not respectful towards the sutras. So, his third vow was, "He would

一定對著《華嚴經》來坐，不背著《華嚴經》來坐，不用這個脊背對著經典來坐。你們各位聽聽，人家這種的願力，不要說對佛，就是對經，他也不會背後對著經來坐。

第四、性不染情礙之境：情，是愛情的情；礙，是障礙的礙，不是情情愛愛的愛。對於情，有障礙的這種境界，他不染。不染，就是不著住到這上面。

第五、足不履尼寺之塵：這個願看起來不太公道，比丘尼很不高興的，但是他還是照常地發願。說什麼呢？他說他的腳不踩到尼寺院門口的土上；他不僅不走到尼寺裡面，就是連門口的塵土他都不踩。

尼，就是比丘尼，單單住有比丘尼的廟，就是尼姑庵。他就連門口的塵土，都不踩的。這個意思怎麼樣？就是他不到比丘尼的廟上去。所以他一生都沒有到過比丘尼的寺廟去，因此很多比丘尼也不去親近他：「他不來算了，我們也不去。」你們想一想，這要是你們西方人就會說：「哎呀，這簡直神經病嘛，這又有什麼意思呢？走到比丘尼的廟上，又有什麼不好呢？我一天跑一百趟，都覺得沒什麼問題的。這位清涼國師他太清涼了，涼得太厲害了，一點都沒有熱情」，對不對啊？因為他太過清涼了，一點情感也沒有，沒有什麼情感，所以能發這個清涼的願。

第六、身（脅）不觸居士之榻：不要說到在家人的地方去住，他連在家居士睡的床，他都不觸。觸，就是不接觸。你想想你夠不夠這個資格啊？

第七、目不視非儀之綵：非儀，就是不合乎威儀的，不合乎禮儀的這種因緣，他都不看。好像那作戲的，或者跳舞的，或者唱歌的，或者好像是怪物、妖怪，在街上那地方蹦蹦跳跳的，這些他都不看的。

not sit with his back to the Sutra of the Dharma Realm.”

3. When he sat down, if there happened to be a copy of the *Avatamsaka Sutra* around, he insisted upon sitting facing the *Avatamsaka Sutra*, and would not turn his back on the *Avatamsaka Sutra*, the Sutra of the Dharma Realm. Consider what this vow means. With this power of vow, he would not even turn his back on the Sutra let alone the Buddha.

4. His nature would not be defiled by states of emotional obstruction. Emotions refer to love and desires; obstruction means hindrances. As far as obstructive states of emotional love, he was not defiled by them nor was he attached to them.

5. His feet would not step into a nunnery. This vow does not seem very egalitarian and would upset the bhikshunis, but he still went ahead to make this vow. What does it say? It says not only would his feet not step into a nunnery but also not even tread the ground by the door of a nunnery, either.

A nunnery is a place where only bhikshunis reside. This vow indicates that he would not tread the dust even at the door of a nunnery, which means he did not go into any bhikshunis temple in his entire life. Consequently, many nuns would not draw near to him, thinking, “since he does not want to come into our monastery, we also do not want to go to him.” Think this over. If this were westerners, you may think, “Oh, that’s crazy! What does he mean? What is so terrible about going into a bhikshunis temple? I go there a hundred times a day and there is nothing wrong with that.” Well, National Master Qingliang was too “pure and cool” (“Qingliang” means “pure and cool”) without the least bit of spark and passion. Right? It is just because he was extremely pure and cool without any trace of emotional love, that he could make this pure and cool vow.

6. His body (ribs) would not touch the bed of a layperson. He would not even touch the bed upon which a lay person slept let alone stay over at lay people’s house. “Touch” means “not coming into contact with it.” All of you think it over: would you be able to live up to this?

7. His eyes would not gaze at improper spectacles. “Improper spectacles” are things and casual conditions that do not accord with deportments or propriety. He paid no attention to these at all. For example, if a play was being performed, or people were dancing, or perhaps there were some of those freaks singing, dancing, or jumping around on the streets, he would not look at them.

待續

To be continued