



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

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第八、舌不味過午之饒：過了午，口裡不要說吃東西，就連嚐一嚐它有什麼味道，他都不嚐的。他不會說：「這個東西什麼滋味？我試一點點」，他都不試的，更不要說吃。

你看人家高僧所行所做，都是什麼樣子。想出家，那麼容易的？放不下，你就不要出家！饒，就是吃的菜飯；饒饌，就是包括水果等一切吃的東西，什麼都包括在內。他不要說菜飯，甚至於連一個水果都不吃的。所以修行持戒律是要很嚴厲的。有人說：「師父許可我們晚間吃個蘋果，或者橘子，或者是什麼水果之類的，這許可的啊！」不錯，就因為你做不到，所以勉勉強強開這麼一個方便法，說可以的。到時候，你若真想要修行，出家了，就連水果都不可以吃的，甚至連牛奶等漿類都不喝的。你們要是餓的話，也可以喝點漿類，不要偷著吃東西，聽見沒有？要依教奉

8. His tongue would not taste edibles after noon time. Not to speak of eating after noon time, he would not even have a taste of the flavor. He would not say, "What does this taste like? Let me try a little bit." He does not even try it let alone eat it.

You see, this was what an eminent monk practiced and did. It is not that easy to leave the home-life. If you cannot put it down, you cannot enter the monastic life. Food refers to vegetables and dishes including fruit and all edible things. He would not even sample fruits let alone actual vegetables and rice. So, he practiced upholding the precepts very strictly. Some say, "Master allowed me to eat an apple, an orange, or other fruits in the evening." That's right. However, that is because you cannot make it. That's why we expediently give an exception. If you truly wish to cultivate and leave the home-life, even fruits are not allowed in the evening, including milk, grain drinks, and so on. If you are hungry now, you can have some milk or grain drinks but do not steal things to eat. Did you hear me? You shall practice according to the teachings. Don't

行，不要聽了不注意。

第九、手不釋圓明之珠：他手裡總拿著念珠，不斷地念「南無阿彌陀佛、南無阿彌陀佛……」這麼念佛。

第十、宿不離衣鉢之側：他睡覺總要把衣鉢放在旁邊，保護他這個衣鉢。

所以這位清涼國師，他天天以這十種的事來勉勵自己，沒有師父教他的。沒有哪個師父說：「你要持午啊！你不要背著經坐。」沒有的！都是他自己立出來的條件，不是師父教的，所以他才能「生歷九朝，為七帝師」，他歷經九個皇帝，而有七個皇帝都拜他做師父。

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弟子：以前有個出家人說法說錯了，他說「大修行人不落因果」，就變成一個狐狸身，是這樣嗎？

上人：是啊！他就因為答覆錯了。人家問他：「大修行人有沒有因果？」他說：「沒有！」

就這一個「沒有」，就墮狐身了，做了五百年的狐狸。他說「大修行人沒有因果」，這叫「撥無因果」，把因果都沒有了。做了五百年狐狸以後，聽說百丈禪師在講經說法，牠就變一個老頭子去那兒聽法。

有一天聽完了法，他還不走；百丈禪師就問他：「你怎麼不走呢？」他說：「我有幾句話，想到你房裡同你講一講，不能叫旁人聽見。」百丈禪師看看他，也就知道他是幹什麼的，就說：「好！」那麼就到方丈室去了。到了方丈室，他說：「我是個狐狸，是一個老狐狸。」百丈禪師說：「你不用自我

just listen but not pay attention to these instructions.

9. His hand would not let loose of the round, bright beads. He always held recitation beads in his hand and recited, “Namo Amitabha Buddha, Namo Amitabha Buddha...” like that.

10. Not for a night would he be apart from his robes and his bowl. He always slept with his robes and bowl placed beside him as a way to protect them.

Those are the ten things National Master Qingliang did every day to urge himself on. No teacher taught him to do so. At no time did a teacher say to him, “You shouldn’t eat after noon time, or when you sit down, never turn your back on the *Avatamsaka Sutra*.” No! These were the ten things he set up for himself, not from a teacher. Therefore, he was able to live through nine emperors and seven of them bowed to him as their Master.

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**Question:** Is it the case that a cultivator became a fox immortal because he answered the question of whether or not “great cultivators are subject to cause and effect” incorrectly?

**The Master:** Yes. Someone asked him, “Are great cultivators subject to cause and effect?” And he answered, “No.” All he said was no. But because of that, he turned into a fox spirit. It’s because he denied cause and effect. He said great cultivators are not subject to cause and effect; he said there was no cause and effect. He gave the wrong answer and so he had to be a fox spirit for five hundred years. After five hundred years as a fox, he went to listen to Dhyana Master Bai Zhang 百丈 lecture on the Sutras. He manifested as an old man and went to listen to the Dharma.

One day after the lecture was over he didn’t leave and Dhyana Master Bai Zhang asked him why he didn’t go. He said, “I want to go to your room and talk to you, and I don’t want anyone else to hear me.” Dhyana Master Bai Zhang knew what he was all about, so he took the fox spirit to his room.

The fox spirit said, “I’m a fox.”

Bai Zhang said, “You don’t have to tell me about yourself; I recognize you.”

The fox spirit said, “I used to be a cultivator. One day a person asked me ‘if great cultivators were subject to cause and effect?’”

Master Bai Zhang said, “What did you say?”

He said, “I said they didn’t have to undergo cause and effect.

介紹，我認識的。」他說：「我以前也是個修行人，有人問我『大修行人有沒有因果？』」百丈禪師說：「你怎麼說的？」他說：「我就說『大修行人不落因果』！就這麼一句話，就墮落做狐狸了！但我想到現在都還不明白，究竟大修行人有沒有因果呢？」

百丈禪師說：「好！你來問我。」他就問：「請問上座，大修行人有沒有因果？」百丈禪師說：「大修行人不昧因果！」

你看！「不昧因果」和「不落因果」只差一個字，這個意思就完全不同了。這麼說一句話，他豁然了悟——哦！即刻就把這個狐身就沒有了。

第二天，百丈禪師就帶著廟上的法師們到後山那兒給這個狐狸送往生。告訴大家說：「五百年以前，牠也是個修行人，就因為有人問他因果的問題，他答錯了；只差一個字，就做了五百年的狐狸。」

弟子：他為什麼不明白就說「沒有因果（不落因果）」？

上人：他就以為大修行人什麼都可以，殺人也可以，放火也可以，吃人也可以，打妄想也可以，怎麼樣都可以，沒有因果了嘛！他是Everything is OK, no cause!（什麼都可以，沒有因果！）他這個OK就是沒有因果，他是就這樣想！

☞待續

It's just because of saying that one sentence that I became a fox. I don't understand what I said wrong. Are great cultivators subject to cause and effect?"

Bai Zhang said, "Okay, now you ask me that same question."

The fox spirit asked, "Please, Superior One, are great cultivators subject to cause and effect?"

Bai Zhang said, "Great cultivators aren't confused by cause and effect."

You see, there's just that little bit of difference in how you say it. You said there was no cause and effect and I said that they aren't confused by cause and effect.

When the fox immortal heard this he understood immediately and said, "Ah!" And he got rid of (left) his fox body.

The next day Dhyana Master Bai Zhang took the monks up into the back mountains and sent the fox spirit off to rebirth. He told the monks, "The fox was a cultivator five hundred years ago. He gave the wrong answer when someone asked him the question of cause and effect, he turned into a fox for five hundred years."

**Question:** Why did he say there wasn't any cause and effect?

**The Master:** The reason the fox spirit answered "no" was because he thought for a great cultivator, anything goes. He thought that if a great cultivator wanted to do something, kill people, start fires, eat people, have false thinking, he could do whatever he wanted to do and not undergo any cause and effect. He was completely wrong.

☞To be continued

## BUDDHISM A TO Z

### 因果

關於因果，不單要信，而且的確是真的。信，也有因果；不信，也有因果。譬如：你去找一個人，你打這個人一個嘴巴，這個人一定打回你一個嘴巴。你打他一個嘴巴，這是個因；他又打你一個嘴巴，這是你結果了。——摘自宣公上人《地藏經淺釋》

### Cause and Effect

Cause and effect is not a matter of belief or disbelief. If you believe in it, there is such a thing as cause and effect; if you do not believe in it, cause and effect operates just the same. For example, if you go punch someone, you will certainly get hit back. Your initial punch is the cause, and your being beaten in return is the effect. — An excerpt from Venerable Master Hsuan Hua's Commentary on the *Earth Store Sutra*