



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  
比丘尼恒青校訂

Commentary by the Venerable Master Hua  
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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，一切處文殊師利菩薩，各於佛所，同時發聲，說此頌言」：當爾之時，在一切處的每一位分身的文殊師利菩薩，都各於他本所事佛的那個道場裏邊，同時發出音聲，說出下邊這一些偈頌。

若以威德色種族  
而見人中調御師  
是為病眼顛倒見  
彼不能知最勝法

「若以威德色種族」：「若」是假設之詞；本來沒有這麼一回事，現在有了，這就不是真有。

「威德」是說佛有大威德、大神通、大勢力。「色」就是色相。或者以相來見佛，以佛三十二相八十種好，來明白佛真正的本體。

### **Sutra:**

**At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang 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, rang out in unison as they spoke verses.** In each of the Buddha's way places, Manjushri Bodhisattva's division bodies each spoke in unison the following verses.

### **Sutra:**

***If one uses awesome virtue, form, or race,  
To look for the taming and regulating master of peoples,  
This is like a disease of the eyes which causes one's seeing to be distorted.  
Such a one cannot know the most supreme Dharma.***

### **Commentary:**

***If one uses awesome virtue, form, or race.*** "If" means hypothetically. It's not happening now, but it may happen. It means that it isn't a real situation.

"Awesome virtue" here refers to the Buddha's great awesome

「種族」，好像在印度就有婆羅門、旃陀羅（首陀羅）等種姓的區別。旃陀羅是最賤的種姓，婆羅門是貴族，還有王族，釋迦牟尼佛就是王族。「種」者，就是種種不同的種子。人也有人的種子。「族」是族類，就好像我們大家同是人類；國際間每一個國家的人種不同，這就是種族。

「而見人中調御師」：假設你以威德和色相，和種族這種尊貴的地位，來想像、來見這個人中調御師。甚麼是「調御師」？就是佛。調是調和，御是駕御。怎麼樣調和呢？就是調和三界一切眾生的煩惱，而證得一乘的菩提。

把煩惱調和成菩提，就好像我們今天做的齋菜，用酸甜苦辣鹹五味來調和菜蔬的味道；調和得恰到好處，我們吃起來就很開胃的。很開胃，就願意吃多一點；所以我們預備一百二十個人的菜和飯，結果就不夠吃了。調和這個味道就恰到好處，所以把人的胃口就都給調開了，人人要吃多一點；這樣一來，我們金山寺就沒有剩東西吃。

那麼，佛調和眾生也是這樣，能把眾生的煩惱給調伏了，發出菩提的芽，將來證菩提果。這就叫「調」。

「御」就是駕馭，好像你會駕駛車，那叫駕馭這個車。在現在很少馬車了，以前都是用馬車；馬車必須有一個御者，就是趕車的，北方就叫「老馮子」。

古代中國，凡是讀書的人都要學「六藝」，就是六種的能力、六種的技術；甚麼呢？

就是「禮、樂、射、御、書、數」。

待續

virtue, great spiritual penetration, and great powers. “Form” means that maybe you try to see the Buddha by means of marks. Physical marks refers to the Buddha’s thirty-two marks and eighty minor characteristics. Perhaps you try to understand the Buddha’s basic substance through his marks.

“Race” or “clan” refers to divisions among people such as were found in India where there were Brahmans, and Chandalas. Chandalas are the lowest and Brahmans are the most honorable. There were also Kshatriyas who belong to the royal class. Shakyamuni Buddha was of the royal class. There are many different races. We are all people but we belong to different races.

Some try to use awesome virtue, form, or race *to look for the taming and regulating master of people*. “Taming” means to subdue and “regulating” means to control or drive. What do you tame? You tame the afflictions of the three realms and certify to proper Bodhi of the One Vehicle.

You want to tame your afflictions so that they turn into Bodhi. For instance, consider the vegetables that we ate today. The five flavors of sour, sweet, bitter, hot and salty were mixed into the vegetables and each contributed its flavor. They mixed together and the dishes came out well. In fact they were so appetizing that everyone ate a lot. We made enough food for one hundred and twenty people but there wasn’t enough to go around. The flavors were so well blended that the food tasted delicious and so everyone developed an appetite and ate a lot. So, we didn’t have any left-overs to eat.

The Buddha mixes the tastes of living beings and is able to quell their afflictions and tame and subdue them. And he causes them to bring forth the sprouts for Bodhi and in the future to certify to the fruit of Bodhi.

“Regulating” means to control or drive. It’s like driving a car. Nowadays there aren’t horse-drawn carriages, but in the past that’s what everyone used. They needed to have a driver to steer them.

In ancient China, there were six arts and skills which an intellectual had to master. What were they?

They are propriety, music, archery, driving, calligraphy, and mathematics



To be continued