



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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（一）「禮」：就是所有一切的禮節，所謂「禮儀三百，威儀三千」。這個禮節你必須要懂，你若不懂，那就不是一個讀書的人。譬如你一早起來，見著人就應該打招呼，說：「早安！」人也就跟你說「早安！」這就叫禮。

如果你見到人就說：「哎！你今天啊，一定有這個不測！今天，你要出事了！你這樣說，這個人一定很不高興了。你若一見到人就說：「你想到亞洲去呀？你那個飛機一定會爆炸、燒了，你連命都沒有了！」這個人一定會很討厭你！為甚麼呢？就因為你不懂禮貌，盡說一些個不吉祥的話。這叫不懂禮。你若懂禮，見著就會說「早安！」或者給他點一點頭，點頭為禮，這就叫禮。

又好像做小孩子的，若不明禮就會亂坐；若是懂禮的小孩子，就應該「童子隅坐」，坐到角落的地方。所以，你若懂禮，這一切一切就都合理；你若不懂禮，一切一切就都不合理。不合理，人家就說你沒有知識、沒有智慧！你沒有知識！你非常愚癡！這就因為你沒有禮貌。

（二）「樂」：就是音樂。凡是讀書人，都應該去明白音樂。不是單單讀音樂科的人才明白音樂。如果你是一個真正的讀書

Propriety is all the different kinds of etiquette and manners. There are “three hundred kinds of propriety and three thousand kinds of awesome deportment.” If you don’t understand what these are, then you’re not a scholar. What are manners? For example, when you see someone, you have to speak to them. If you see them in the morning then you say, “Good morning.” That’s manners.

If instead, when you see someone you say to them, “Today you’re going to have an accident!” Then you’ll certainly cause that person to be unhappy. Or, if you see someone and say, “You’re going to Asia today? The plane’s going to crash and you won’t survive.” They’ll be really unhappy with you because you don’t understand manners. You say only unlucky things. If you understand manners then you’ll say “good morning”, or else nod your head.

For instance, if you’re a child and you don’t understand manners, then you just sit anywhere. But if as a child you understand manners, then you sit in the corner where kids are supposed to sit. If you don’t understand propriety then you won’t be in accord with the proper etiquette and people will say that you don’t have any knowledge.

Music is something else that intellectuals should understand. Students shouldn’t just study books, but should understand music too. For an intellectual to be considered perfect and complete, he must know politeness, order of

人，必須要懂得禮貌、懂得禮序、懂得音樂。音樂能陶冶人的性情，好像人正在很悲哀的時候，一聽見音樂，就歡喜了；或者，你在太過歡喜的時候，一聽見音樂，就不那麼興奮，就正常了。這都叫陶冶人的性情。

（三）「射」：就是射箭。古人讀書，不是單單就讀書，還要學著射箭。這彎弓射箭，要射得很準確的；這麼一射，就射到那個目的物上。譬如你想射這個麥克風，就射到這個麥克風上了。這個不是離得這麼近的，離得最低限度，要在一百步以外射中目標，這才算有功夫。

（四）「御」：就是現在經文上這個「調御師」的「御」，御就是趕車的。你要知道怎麼樣來駕駛這個車，怎麼樣趕這個車，要會趕車，知道如何開車。

（五）「書」：就是書法、寫字。怎麼樣寫這個字，這個字是先寫字頭，還是先寫字尾？是先寫左邊，還是先寫右邊？這都要懂的。你若不知道怎麼樣寫，寫出它就不好看，這就談不上書法。書法，所以這也是一種學問。

（六）「數」：就是數理、數學。知道怎麼樣算這個數學，你還要知道這個算術。

「禮、樂、射、御、書、數」，這是六種的能力、六種的技術；這六種的學問，你一定要懂的，如果你不懂，那你就不是一个完整的讀書人。

現在這個「調御師」，是調御三界一切的眾生，尤其是剛強眾生；佛是怎麼樣來調伏這些剛強眾生，怎麼樣來駕馭這些剛強眾生，這是佛的能力。但是，你若以威德、色相、種族這種種的尊貴相來看佛，想要明白佛；那麼，「是為病眼顛倒見」：你有這種的看法，這簡直就好像眼睛有了病，所見的是顛倒的。

「顛倒」就是不正常。本來人不是黃色的，你的眼睛有病，看人就是黃色的；本來人不是紅色的，你眼睛有病，看人人都變成紅臉妖精了；你眼睛有毛病，又看人都像個鬼一樣的。不是人人是個鬼，是因為你眼睛有了問題了。也就好像你戴紅色的眼鏡，看人就是紅色的；戴黃色的眼鏡，看人就是黃色的；你戴著太陽鏡，甚麼光明都照不到你那個眼睛裏去了。

etiquette, and music. Listening to music can change a person's mood. For instance, when someone is sad and he hears music, then he can become happy. Or when someone is too happy and he hears music, it can calm him down so that he isn't so excited. That is how music can mould people's temperament.

Archery is another skill that ancient Chinese intellectuals should study. You learn to shoot very accurately and hit the bull's eye, so that if you wanted to hit the microphone, you could. You have to be able to hit the bull's eye from at least a hundred paces before you're considered to have some skill.

Driving is the art of regulating a carriage.

Calligraphy means writing characters with a fine flourish. When you learn Chinese calligraphy you have to know whether to write the head first, the tail first, the left side first, or the right side first. If you write and the characters don't look good, then you don't understand how to do calligraphy. Calligraphy is also a kind of study.

Mathematics is knowing how to count.

If you don't understand these six arts and skills—propriety, music, archery, driving, calligraphy, and mathematics—then you can't be considered a perfect intellectual.

“The Taming and Regulating Master” regulates all the living beings in the Triple Realm, especially stubborn ones. The Buddha tames and subdues the stubborn living beings. This is one of the abilities of the Buddha. But if you try to use awesome virtue, form, race, or honor to see or understand him, then **this is like a disease of the eyes which causes one's seeing to be distorted**. If you look at things in this way, it's as if your eyes have a sickness and what you see is upside down.

For example, you look at something that isn't yellow and say that it is yellow because your eyes are diseased. Or you may see someone as being red color, but they really aren't. Or you might see people as ghosts. Not everyone is a ghost; the problem lies in your eyes. When you put on a pair of red glasses, then people look red. If you put on yellow glasses then people look yellow. And if you put on sun-glasses then no light can shine into your eyes.