

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

【藥王菩薩本事品第二十三】

CHAPTER TWENTY-THREE:

THE FORMER DEEDS OF MEDICINE KING BODHISATTVA

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

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這一品，是講藥王菩薩所修的最難行的苦行；這種苦行，是一般人所做不到的。這一位菩薩，他已經證果成菩薩了，以前不叫「藥王菩薩」，是叫「一切眾生喜見菩薩」。這一位菩薩，所有的眾生都歡喜見他；見著這位菩薩，就覺得眼睛也歡喜、耳朵也歡喜、鼻子也歡喜、嘴也歡喜、身也更歡喜，意念裡邊，那更不用說了，也充滿歡喜。

為什麼？就因為這一位菩薩和一切眾生都結緣；結眾生緣，不論信佛的眾生、不信佛的眾生，都歡喜見他，所以他的名字，就叫「一切眾生喜見菩薩」，見著他心裡就覺得快樂。甚至於小孩子也願意見他，或者他也盡給小孩子糖吃，所以這小孩子都歡喜見這位菩薩。

雖然不給糖吃，我也絕對相信他不會給他辣椒吃，所以這小孩子也歡喜見、大人也歡喜見。不單人歡喜見，一切畜生也都歡喜見這位菩薩。

這位菩薩，他用身體來供養當時的佛。用身體怎麼供養呢？不是說把身上這個肉割下來給佛吃、給佛上上供，或者是怎麼樣躺到佛前，用身體來供佛。不是的，他喝了很多香油，然後用棉花把身體用香油來纏上，然後用火把身體點著了，坐到那地方像一盞蠟燭似的來供佛。

有人問：「那他痛不痛呢？」我相信他會痛

This chapter is about the arduous ascetic practices of Bodhisattva Medicine King. These are ascetic practices most people could not undertake. He is a Bodhisattva who has already realized fruition. Originally, he did not go by the name Bodhisattva Medicine King; he was originally called Bodhisattva All Beings Delight in Seeing because when all living beings saw him they felt happy: happy in their eyes, happy in their ears, happy in their noses, happy in their mouths, happy in their bodies, and, of course, even happier in their minds.

Why? It was because this Bodhisattva developed affinities with all living beings, and so they all were delighted to see him. Whether they believed in the Buddha or not, they liked to see him. Hence, he was called Bodhisattva All Beings Delight in Seeing. When people saw him, their hearts felt happy. Even children loved to see him, perhaps because he always gave them candy. Even if he did not give them candy, I believe he at least never gave the children hot peppers. Children were happy to see him, and so were adults. Not only did people like him, but all animals liked him, too.

This Bodhisattva used his body as an offering to the Buddha. How did he offer his body? He did not cut off all his flesh and offer it to the Buddha for a meal, nor did he lie in front of the Buddha on the altar as an offering. Instead, he drank a lot of fragrant oil, wrapped his body in oil-soaked cotton, set it on fire, and sat there like a human candle as an offering to the Buddha.

“Did it hurt?” you ask.

Yes, I believe it hurt, but he could bear it. He could offer his



的，但是他能忍著，能把這個身體獻給佛。我又相信他不會痛，為什麼？他已經把自己身體忘了，自性的光明、自性的智慧也都現出來，他知道這身體是「地水火風」四大假合的，所以他也不知道痛了。總而言之，不論知道痛和不知道痛，他能捨得自己的身體來供佛，這是真正的供佛，一點假的也沒有；所以經文上說：「是真精進！」這才叫「真精進」！

我們這個「精進」，不要說把整個身體燒了來供佛，把一個臂膀燒了也受不了，也捨不得。但是有的人，或者燒一個手指頭，或者燒兩個手指頭，或者燒三個手指頭，或者燒四個、燒五個，或者燒六個手指頭的也都有，但是沒有燒去一條膀臂的。說：「那等我試一試，我燒去一條膀臂！」你先不要試！你先修你的忍，真正有了定力才可以；沒有定力，你燒，還是一樣痛，還是一樣不捨得，那也沒有用的！所以現在這一品，就是講藥王菩薩修這種難行的苦行。

藥王，怎麼叫「藥王」呢？藥王菩薩發願解除一切眾生的病痛、一切眾生的病苦。無論有什麼病，他都願意幫忙，令你這個病痛沒有了，給你把病治好了。這藥王菩薩是最慈悲的，所以講他的本事——本事，就是他以前所修行的事、所行的苦行。今天是講藥王菩薩所修的苦行。

爾時，宿王華菩薩白佛言：世尊！藥王菩薩云何遊於娑婆世界？世尊！是藥王菩薩，有若干百千萬億那由他難行苦行？善哉！世尊！願少解說。諸天、龍神、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等，又他國土諸來菩薩，及此聲聞眾，聞皆歡喜。

「爾時，宿王華菩薩白佛言」：在這時候，這一位宿王華菩薩，他對佛就講了。「世尊！藥王菩薩云何遊於娑婆世界」：世尊！現在我請問，我在楞嚴會上聽到這位藥王菩薩講的法，但我還不十分瞭解他怎麼樣來到這個娑婆世界，他和娑婆世界的眾生有什麼緣？他有什麼因緣呢？

body to the Buddha. I also believe it did not hurt. Why not? Because he had already forgotten all about his own body. When the light and wisdom of his inherent nature had come forth, he knew that his body was just a temporary combination of the four elements—earth, air, fire, and water—and so his true self was not aware of the pain. Whether it hurt or not, he gave his body as an offering to the Buddha. This was a genuine offering to the Buddha with nothing false in it at all. And so the Sūtra text says, “This is true vigor.”

In terms of “vigor,” we could not even bear to burn off an arm, let alone burn our whole bodies. Some people burn off one, two, three, four, five, or six fingers as an offering to the Buddha. But no one has ever burned off an arm.

“Okay, I’ll try it,” you say.

Do not try it right now. First, cultivate patience. When you truly have samādhi power, you can do something like this. If you do not have samādhi power, it’s going to hurt, and it will be useless because you won’t be able to practice true renunciation. Bodhisattva Medicine King could practice this kind of difficult ascetic deed.

Why is this Bodhisattva now called Medicine King? It is because Bodhisattva Medicine King made a vow to cure all living beings of their illnesses. No matter what sickness you have, he is willing to help you recover from your sickness. Bodhisattva Medicine King is extremely compassionate. “The Account of his Past Lives” refers to the ascetic practices that he undertook in the past, the subject of today’s lecture.

Sutra:

At that time Bodhisattva Constellation King Flower said to the Buddha, “World Honored One, how is it that Bodhisattva Medicine King travels throughout the Sahā world? World Honored One, Bodhisattva Medicine King has undertaken several billions of koṭis of nayutas of ascetic practices that are difficult to practice. This is amazing! World Honored One, please explain briefly so that all the gods, dragons, spirits, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, humans, nonhumans, and others; the Bodhisattvas who have come from other lands; as well as the multitude of Śrāvakas may rejoice upon hearing of his practices.

Commentary:

At that time Bodhisattva Constellation King Flower said to the Buddha, “World Honored One, I have heard about Bodhisattva Medicine King (who is also mentioned in the Śūraṅgama Sūtra), but I lack knowledge of him. So now, please explain: How is it that Bodhisattva Medicine King travels throughout the Sahā world? Why does he have such affinities with living beings in the Sahā world? What is the cause?”