

# 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

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

你願意做壞事嗎？他也變一個做壞事的眾生來度你；做完了壞事，他說：「這是不太好啊！我們要改過遷善！」就把你度了。因為他若不和你一樣，他說了你不相信。所以你們中國人想要度美國人，就來托生做美國人；你們很多都是這樣子的，不過你們現在不知道！

得此三昧已，心大歡喜，即作念言：我得現一切色身三昧，皆是得聞法華經力，我今當供養日月淨明德佛，及法華經。

「得此三昧已，心大歡喜，即作念言」：菩薩得到現一切色身這種定力之後，「喔，這個這麼妙！我什麼都可以變了！」心裏就生出大歡喜，即刻就作這樣的念，「我得現一切色身三昧，皆是得聞法華經力」：我證得這種現一切色身三昧的境界，都是因為日月淨明德佛給我講《法華經》的力量，才能有這種神通、這種境界呢！「我今當供養日月淨明德佛，及法華經」：所以我現在應當作廣大的供養，來供養日月淨明德

If you intend to do bad deeds, he will appear as a miscreant to save you. After the bad deeds are done, he will say, "This isn't so great. Let's abandon evil and pursue goodness." He will save you in that way. If he were too different from you, you would not be influenced by his advice. So if Chinese people want to save Americans, they should get reborn as Americans! A lot of you have done just that, but you don't know it.

### Sutra:

Having attained this samādhi, his heart was filled with joy. He then thought, "I have attained the samādhi of manifesting in any physical form because of the power gained from hearing the Dharma Flower Sūtra. I will now make offerings to Buddha Pure Bright Virtue Resembling the Sun and Moon and to the Dharma Flower Sūtra."

### Commentary:

Having attained this samādhi, his heart was filled with joy. He then thought, "I have attained the samādhi of manifesting in any physical form. I can appear in any form because of the power I gained from hearing the Dharma Flower Sūtra. I attained these spiritual powers because Buddha Pure Bright Virtue Resembling the Sun and Moon explained the Dharma Flower Sūtra to me. I will now make generous offerings to Buddha Pure Bright Virtue Resembling the Sun and Moon and to the Dharma Flower Sūtra."

### Sutra:

He then entered that samādhi, and from space, there rained down māṇḍarāva flowers and mahāmāṇḍarāva flowers. Finely ground, black

佛，以及供養《法華經》即時入是三昧，於虛空中，雨曼陀羅華、摩訶曼陀羅華、細末<sup>1</sup>堅黑栴檀，滿虛空中，如雲而下。又雨海此岸栴檀<sup>2</sup>之香，此香六銖<sup>3</sup>，價值娑婆世界，以供養佛。

「即時入是三昧」：一切眾生喜見菩薩，即刻入這種現一切色身三昧的定了。「於虛空中，雨曼陀羅華、摩訶曼陀羅華、細末堅黑栴檀」：在虛空中，雨下曼陀羅華，就是白色的小華；雨下摩訶曼陀羅華，就是白色的大華；又雨下這個香末，有堅黑栴檀的細末，這種栴檀也很名貴的。「滿虛空中，如雲而下」：遍滿虛空，好像天上那烏雲向下一樣的。「又雨海此岸栴檀之香，此香六銖，價值娑婆世界，以供養佛」：又雨我們南閻浮提這種海此岸栴檀之香。這種香又叫牛頭栴檀<sup>4</sup>有六銖這麼多；二十四銖是一兩，六銖是很輕很輕的。它的價值，就等於一個娑婆世界那麼有價值；你就給他娑婆世界，只換得六銖的這種香，他也不換。用這種香，來供養於日月淨明德佛。

作是供養已，從三昧起，而自念言：我雖以神力供養於佛，不如以身供養。

「作是供養已，從三昧起」：這位一切眾生喜見菩薩，他像前邊所說的做種種供養之後，又從定中起來了，出定了。本來這三昧無入無出的，怎麼又說「入」？怎麼又說「起」呢？因為普現色身三昧，是這位一切眾生喜見菩薩所得的境界。在這種境界來講，是沒有出、沒有入的；但是他在定中來供養佛，而出定了。「而自念言」：他自己這樣的想法，「我雖以神力供養於佛，不如以身供養」：我現在雖然用神通、不可思議的妙力來供養於佛，可是不如用我這個有形質的身體來供養於佛，更顯出一種真心來。

待續

sandalwood<sup>1</sup> filled the sky and descended like clouds. There also rained down as an offering to the Buddha this-shore-sandalwood incense<sup>2</sup>, six karṣas<sup>3</sup> of which are as valuable as the entire Sahā world...”

#### Commentary:

He then entered that samādhi of manifesting in any physical form. And then from space, there rained down the little red māṇḍarāvā flowers and the big red mahāmāṇḍarāvā flowers.

The very valuable finely ground, black sandalwood filled the sky and descended like dark storm clouds. There also rained down as an offering to the Buddha this-shore-sandalwood incense, known as oxhead sandalwood<sup>4</sup> in Jambudvīpa, six karṣas of which are as valuable as the entire Sahā world. Twenty-four karṣas are equivalent to one Chinese tael (Ch. liang 兩). Six karṣas are featherlight, yet that amount is as valuable as the entire Sahā world. However, if you had six karṣas of that incense, you would not trade it for a Sahā world. That precious incense was offered to Buddha Pure Bright Virtue Resembling the Sun and Moon.

#### Sutra:

Having made this offering, he came out of samādhi and thought to himself, “Although I have made an offering to the Buddha through my spiritual powers, it is not as good as offering my body.”

#### Commentary:

Having made this offering, he, Bodhisattva All Beings Delight in Seeing, came out of samādhi. One does not actually enter or leave samādhi. So why does the text say “he came out of samādhi?” This samādhi of manifesting in any physical form was a state the Bodhisattva All Beings Delight in Seeing had attained. He had the capacity to remain indefinitely in samādhi, without entering or leaving it. However, after he had made an offering to the Buddha while in samādhi, he left samādhi and thought to himself, “Although I have made an offering to the Buddha through my inconceivably wonderful spiritual powers, it is not as good as offering my physical body to show my true heart.”

To be continued

1. Skt. 梵文 kālānusāri candana; Ch. 中文堅黑栴檀

2. Skt. 梵文 uraḡasāra candana; Ch. 中文海此岸栴檀

3. karṣas—銖 zhu, the Skt. term karṣa refers to a unit of weight equivalent to about 176 grains Troy. Six karṣas, therefore, would be about one quarter of a gram in weight.

梵文karsa(銖)是重量單位，相當於176金衡谷（貴金屬重量單位），6銖大約是四分之一公克。

4. Skt. 梵文 gośīrṣa-candana; Ch. 中文牛頭栴檀