

# 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 BODHISATVA

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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即服諸香，栴檀、薰陸、兜羅婆、畢力迦、沉水、膠香，又飲蒼蔔諸華香油，滿千二百歲已。香油塗身，於日月淨明德佛前，以天寶衣而自纏身，灌諸香油，以神通力願而自然身，光明徧照八十億恆河沙世界。

「即服諸香，栴檀、薰陸、兜羅婆、畢力迦、沉水、膠香」：於是他就吃這種種的香，有栴檀香，有薰陸香，又有兜羅婆香，是一種白茅香；有畢力迦香，是一種丁香，這花是很香的。又有一種沉水香，又有膠香，又叫松香，就像膠似的，在松樹上出來的那種香。「又飲蒼蔔諸華香油」：又喝蒼蔔諸華（黃色的花）所造的香油。「滿千二百歲已」：吃這種香，又喝這種香油，經過一千二百歲這麼長的時間。

「香油塗身，於日月淨明德佛前」：之後，再用香油塗在自己的身上，在日月淨明德佛的面前，「以天寶衣而自纏身，灌諸香油」：以天人所穿那種非常薄的寶衣和最好的棉花，把自己的身體纏繞起來。「又灌種種的香油在這天寶衣和棉花上，

### Sutra:

Then, for a full twelve hundred years, he swallowed incense of many kinds—sandalwood, kunduruka, turuṣka, ṛṅkā, aloeswood, and resin incense—and drank the fragrant oil of campaka and of other flowers. After that, he applied fragrant oil over his body and, in the presence of Buddha Pure Bright Virtue Resembling the Sun and Moon, he wrapped his body in precious heavenly garments and poured fragrant oil over himself. Then, by means of his spiritual powers and the strength of his vows, he set his body on fire. The brilliance shone everywhere throughout worlds equal in number to the grains of sand in eighty koṭis of Ganges rivers.

### Commentary:

Then, for a full twelve hundred years, he swallowed incense of many kinds—sandalwood, kunduruka, turuṣka (translated as bai mao xiang 白茅香 in Chinese), ṛṅkā (translated in Chinese as ding xiang meaning clove or lilac), aloeswood, and resin incense (incense made from pine resin). And he also drank the fragrant oil of campaka (yellow flowers) and of other flowers. He ingested these incenses and fragrant oils for twelve hundred years.

After that, he applied fragrant oil over his body and, in the presence of Buddha Pure Bright Virtue Resembling the Sun and Moon, he wrapped his body in precious heavenly garments made of the most fine and delicate cotton, and poured fragrant oil over himself. Then, by means of his spiritual powers and the strength of his vows, he used his internal fire of samādhi to set his body on fire, as if lighting

以神通力願而自然身，光明遍照八十億恆河沙世界」

：然後，以他自己這種神通力、願力，用三昧真火來把它點起來，自己把自己身體像蠟燭那樣子焚燒。這種光明，普遍照到八十億恆河沙數那麼多的世界，一切的佛都看見他這種的供養。

其中諸佛同時讚言：善哉！善哉！善男子！是真精進，是真法供養如來。若以華、香、瓔珞、燒香、末香、塗香、天繒、幡蓋，及海此岸栴檀之香，如是等種種諸物供養，所不能及。假使國城妻子布施，亦所不及。善男子！是名第一之施，於諸施中，最尊最上，以法供養諸如來故。作是語已，而各默然。

「其中諸佛同時讚言」：在八十億恆河沙數世界之中的諸佛，就在同一個時候，讚歎一切眾生喜見菩薩說，「善哉！善哉！善男子」：真是好得很！真是好得很！你這個好男子！「是真精進，是真法供養如來」：你這才是真正的精進——真正的身精進、心精進。這才是真正供養佛的一種法供養呢！

隋朝天臺智者大師，有一天讀誦《法華經》，就讀到這兩句經文的時候，忽然入定了；入定，得到一旋陀羅尼。怎麼叫「一旋陀羅尼」呢？就是所有的經典，在很短的時間內，他就都明白了。他在這個時候，見到靈山一會儼然未散，釋迦牟尼佛還在靈山會上，正在宣講《法華經》呢！

所以，以身體來供養佛，這是真法供養。有的人就說：「這個身體供養，怎麼可以說是真精進、真法供養呢？雖然他也喝了很多香油，吃了許多香東西，又擦了很多香油，但是這個色身是肉身，就是再用香油把它泡起來，你點著了，它還是一樣臭的。怎麼諸佛就歡喜這種臭味呢？怎麼諸佛還要讚歎他呢？」



a candle. The brilliance shone everywhere throughout worlds equal in number to the grains of sand in eighty kotis of Ganges rivers. All the Buddhas witnessed his offering.

#### *Sutra:*

The Buddhas in these worlds simultaneously praised him, saying, “Excellent! Excellent! Good man, this is true vigor. This is called a true Dharma offering to the Tathāgata. Offerings of flowers, incense, jeweled necklaces, burning incense, powdered incense, paste incense, heavenly silk fabric, pennants, canopies, this-shore-sandalwood incense, and other such offerings of various kinds, cannot compare to it. An offering of

one’s country, cities, wives, and children could not match it either. Good man, this is called the ultimate form of giving. Among all gifts, it is the most honored and supreme, because it is an offering of Dharma to the Tathāgatas.” Having spoken these words, they fell silent.

#### *Commentary:*

The Buddhas in these worlds simultaneously praised him. All the Buddhas in worlds equal in number to the grains of sand in eighty kotis of Ganges rivers praised Bodhisattva Medicine King, saying, “Excellent! Excellent! Good man, this is true vigor. You are really good. You are truly vigorous in both body and mind. This is called a true Dharma offering to the Tathāgata.

When Great Master Zhizhe of the Tiantai School reached this sentence of text in his recitation, he entered samādhi. He attained the revolving dhāraṇī, which enabled him to understand all Sūtras in a very short period of time. At that time he saw that the Dharma assembly at Vulture Peak was still in progress. Śākyamuni Buddha was still present on Vulture Peak, teaching the *Dharma Flower Sūtra*.

The offering of one’s body to the Buddhas is a true Dharma offering. Someone might say, “How can you say that to offer one’s body is true vigor and a true Dharma offering? Even though he ingested lots of fragrant oil and incense, and applied scented oil over his body, this physical body of flesh and blood, no matter how saturated with fragrant oil, would stink when set on fire. How could the Buddhas like such a stench and praise him for it?”

待續

To be continued