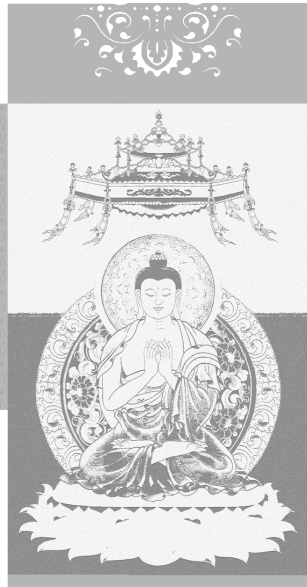


妙法蓮華經淺釋

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

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

不是諸佛歡喜這種臭味，諸佛是歡喜他這種真心。你供養，必須要具足真心，也真能放下，能把這身體看空了，得無障礙了。因為這樣子能看空了，把「看空」的這個「空」也空了，這是得大解脫了。既然得大解脫，這是究竟的一種供養，所以這叫「真精進、真法供養」。

我們不要誤會，說是佛歡喜人家把自己身體燒了來供養他。不是，這是佛讚歎他能放得下、看得破，用這種捨不了的身體，而能把它捨了來供佛，所以這是真法供養如來。

「若以華、香、瓔珞、燒香、末香、塗香、天繒、幡蓋，及海此岸栴檀之香」：假使用種種的華、種種的香、種種的瓔珞，以及種種燒香、末香、塗香來供養，乃至於用天人所穿的那個天繒寶衣，和天上的人所用的幡蓋，以及在南瞻部洲海此岸的栴檀香。「如是等種種諸物供養，所不能及」：用像上邊所說這種種的諸物來供養於佛，它的功德比不上以焚身來供佛的功德大。「假使國城妻子布施，亦所不及」：假使用國

It is not the case of the Buddhas liking such a stench. They were pleased with his true heart. In making this kind of offering, you must be perfectly true in your heart and be able to genuinely let go of everything. To attain freedom from all obstruction, you must see your body as empty. Having seen your body as empty, you must then empty the notion of emptiness. This is the attainment of great liberation. Attaining great liberation is an ultimate kind of offering. Hence, the Buddhas said, “This is true vigor. This is called a true Dharma offering.”

You shouldn't make the mistake of thinking that the Buddhas like it when people burn their bodies as offerings. That's not it at all. The Buddhas praised him because he could let go of his body, the very thing that ordinary people cannot give up. This is “a true Dharma offering to the Tathāgata.”

Even if one were to pay tribute with offerings of flowers, incense, jeweled necklaces, burning incense, powdered incense, paste incense, or even heavenly silk fabric, the fabric used to make the precious garments worn by the gods, pennants, canopies, this-shore-sandalwood incense in Jambudvīpa, and other such offerings of various kinds, these offerings cannot compare to it. In terms of merit, such offerings cannot be compared to the offering of one's body to a Buddha. An offering of one's country, cities, wives, and children, which are outer wealth, as well as one's inner wealth, that could not match it either. Such offerings would not match the merit of offering your own body to a Buddha.

城、妻子來布施。國城是外財，妻子是內財，這都是和你身體有關係的。你把這個外財、內財都布施給人，也不及這種用你這個色身來供養佛的功德大。

「善男子！是名第一之施」：善男子！你這焚身供佛的布施，是最第一的布施了。「於諸施中，最尊最上」：在一切布施之中，這種供養是最尊最上的，沒有再比這再真、再高尚的了。「以法供養諸如來故」：用這個色身來供養諸佛，也就是成就法身的一個因緣。「作是語已，而各默然」：諸佛讚歎完了之後，每一位佛各個就都不講話了。

其身火然千二百歲，過是已後，其身乃盡。

「其身火然千二百歲」：這位一切眾生喜見菩薩，他用香油塗身，又吃香的東西，然後用自己神通妙用的三昧真火，來把自己這個身體點著了，焚燒了一千二百歲，才燒完。「過是已後，其身乃盡」：過了一千二百歲之後，這個身體才燒完了，燒得這麼長遠！

一切眾生喜見菩薩作如是法供養已，命終之後，復生日月淨明德佛國中，於淨德王家，結跏趺坐，忽然化生。

「一切眾生喜見菩薩作如是法供養已」：這一位菩薩，做完這樣的真法供養、真精進的修行之後。「命終之後」：他被火燒了，當然也要死囉，這個壽命終了了。「復生日月淨明德佛國中，於淨德王家」：又生到這位日月淨明德佛所教化的國土中，於淨德王的家裏邊，「結跏趺坐，忽然化生」：結上雙跏趺坐，忽然之間，就變化出這麼一個小孩子來，變出這麼一個身體來。

Good man, this is called the ultimate form of giving—the very best kind of giving. Among all gifts, it is the most honored and supreme. Nothing is loftier than this, because it is an offering of Dharma to the Tathāgata. As you offer your physical body to all Buddhas, you are, at the same time, bringing about a causal condition for developing your Dharma-body. Having spoken these words, they fell silent. After all Buddhas had finished their praises, none of them said a word.

Sutra:

His body burned for twelve hundred years, after which time it was completely consumed.

Commentary:

When the Bodhisattva All Beings Delight in Seeing, having anointed his body with fragrant oil and having swallowed fragrant substances, consumed himself with his internal fire of samādhi, which came about from the miraculous functioning of spiritual powers, his body burned for twelve hundred years, after which time it was completely consumed.

Sutra:

After he had made this Dharma offering and his life had come to an end, the Bodhisattva All Beings Delight in Seeing was born again in the land of the Buddha Pure Bright Virtue Resembling the Sun and Moon. In the household of King Pure Virtue, he was born suddenly when his transformation body manifested in full-lotus position.

Commentary:

After he had made this true Dharma offering, through the ultimate vigorous practice in which he burned his body, and his life had come to an end, the Bodhisattva All Beings Delight in Seeing was born again in the land of the Buddha Pure Bright Virtue Resembling the Sun and Moon, a land where that Buddha taught and transformed beings. In the household of King Pure Virtue, he was born suddenly when his transformation body manifested in full-lotus position. Suddenly he manifested as a little child.