

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

即為其父而說偈言：

大王今當知 我經行彼處
即時得一切 現諸身三昧
勤行大精進 捨所愛之身
供養於世尊 為求無上慧

「即為其父而說偈言」：本來化身沒有父親、也沒有母親，那麼他化身，怎麼又有了父了呢？因為他化生到他家裡，所以就以淨德王作為他的父親了。他就為淨德王說了一首偈頌。

「大王今當知，我經行彼處」：大王！您應該知道我。知道我什麼呢？我是在日月淨明德佛那地方修行的。因為聽佛講《法華經》，我依照《法華經》的道理來修行，「即時得一切，現諸身三昧」：即時就證得「現一切色身三昧」，就是能現一切身體的這種定力。

「勤行大精進，捨所愛之身」：我因為勤修這種精進的法門，把我所愛惜的身體捨了。怎麼捨的？就是用火燒了。我燒這個身幹什麼呢？「供養於世尊，為求無上慧」：就是來供養日月淨明德佛。為什麼要這樣做呢？因為我想求佛這個無上的智慧。

Immediately he spoke to his father in verse:

Your Majesty, you should now know:
When I was practicing there,
All at once I attained
The samādhi of manifesting in any physical form.
I practiced with great vigor
And renounced the body I cherished,
Offering it to the World Honored One
In order to seek unsurpassed wisdom.

Commentary:

Immediately he spoke to his father in verse. If he was born by transformation, why did he have a father? He was born into the king's household, so he took King Pure Virtue as his father. Originally, those born by transformation have neither father nor mother.

Your Majesty, you should now know: / When I was practicing there in the presence of the Buddha Pure Bright Virtue Resembling the Sun and Moon, by listening to the *Dharma Flower Sūtra* and cultivating according to its principles, all at once I attained / The samādhi of manifesting in any physical form, in which I could manifest in any kind of body.

I practiced with great vigor / And renounced the body I cherished by burning it and offering it to the World Honored One Pure Bright Virtue Resembling the Sun and Moon in order to seek unsurpassed wisdom. Why did I burn my body? I did this in pursuit of the Buddha's unsurpassed wisdom.

說是偈已，而白父言：日月淨明德佛，今故現在，我先供養佛已，得解一切衆生語言陀羅尼，復聞是法華經八百千萬億那由他、甄迦羅、頻婆羅、阿閼婆等偈。大王！我今當還供養此佛。

「說是偈已，而白父言」：一切眾生喜見菩薩，說完前邊的偈頌之後，對淨德王說了，「日月淨明德佛，今故現在」：日月淨明德佛，現在還依然在這個世界上。「我先供養佛已，得解一切衆生語言陀羅尼」：我要先去供養日月淨明德佛，因為我想要得解一切眾生言語的陀羅尼。若得這種言語陀羅尼，無論是哪一個國家的人說話，你都會懂的；所有的語言，不學自通。

「復聞是法華經八百千萬億那由他、甄迦羅、頻婆羅、阿閼婆等偈」：我再去聽一聽《法華經》，這部經有八百千萬億那麼多的那由他偈。那由他，是個數目的名字。甄迦羅，也是一個數目的名字，這是十六位大數目。頻婆羅，是第十八位大數目。阿閼婆，是第二十位大數目。在印度有五十二位大數目，這也就等於還有其他那三十幾位數目都包括了，有這麼多的一些個偈頌。

「大王！我今當還供養此佛」：這位菩薩又叫一聲，大王！我現在應該再回去供養這位日月淨明德佛。

☞待續

☞To be continued

更正啓事(一)

本刊第584期(2019年一月號)，「佛祖道影——三十三祖惠能大師」第十三頁註釋中，引用《六祖法寶壇經》經文：「乃於四會，避難獵人隊中，凡經一十六載……」按經文實為一十五載。謹此更正。

宣公上人在《六祖法寶壇經淺釋》中，解釋此段經文時，如是說：「有的說十六年，是連逃跑的那一年都算上了；實際上計算，就是十五年。」

Corrections of Previously Published Issues (1) :

In January 2019 (Issue 584), in the segment *Lives of the Patriarchs-The Thirty-Third Patriarch, Great Master Hui Neng*, there was a footnote on page 13, “To avoid difficulty, he went to Si Hui and lived among hunters for sixteen years...” but according to the sutra, it should read “fifteen years.”

In the *Commentary of the Sixth Patriarch's Dharma Jewel Platform Sutra*, Venerable Master Hua explained it like this, “Someone said it took sixteen years, which included the one year that he was on the run, in fact, it took fifteen years.”

Sūtra:

Having spoken this verse, he said to his father, “The Buddha Pure Bright Virtue Resembling the Sun and Moon, is still present. Formerly, after making an offering to that Buddha, I attained the dhāranī of understanding the languages of all living beings. Afterwards, I heard the *Dharma Flower Sūtra* with its eight billion koṭis of nayutas, kiṃkaras, bimbaras, akṣobhyas, and more verses. Your Majesty, I shall now once again make offerings to this Buddha.”

Commentary:

Having spoken this verse, he said to his father, King Pure Virtue, saying, “The Buddha, Pure Bright Virtue Resembling the Sun and Moon, is still present. Formerly, after making an offering to that Buddha, I attained the dhāranī of understanding the languages of all living beings. Having attained this dhāranī, I could understand the languages of people of all nationalities without having studied them.

Afterwards, I heard the *Dharma Flower Sūtra* with its eight billion koṭis of nayutas, kiṃkaras, bimbaras, akṣobhyas, and more verses. The Sanskrit words here refer to large units of measurement, of which there are fifty-two used in India. Kiṃkara is the sixteenth largest number. Bimbara is the eighteenth largest number. Akṣobhya is the twentieth largest number. “And more” refers to the rest of the thirty-odd units of measurement.

Your Majesty, I shall now once again make offerings to this Buddha. It's time for me to go back and make offerings to the Buddha Pure Bright Virtue Resembling the Sun and Moon.