



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

這就是什麼呢？所謂「有若無，實若虛」，自己雖然有功德，還好像沒有功德似的；本來自己功德已經很多了，還覺得還不夠呢！所以菩薩的發心，和我們凡夫就不同；我們凡夫要是燒一個手指頭供佛了，這一生都忘不了：「我用一個手指頭來供佛。嘿，你怎麼能比得了我？」菩薩就沒有這種心腸了。

「便語諸菩薩、大弟子，及天龍夜叉等一切大眾」：他就對這一切的菩薩，和淨明德佛的弟子，以及天龍八部這一切的鬼神，對這一切大眾說。「汝等當一心念，我今供養日月淨明德佛舍利」：你們大家都應該專一其心來念。念什麼？都幫著念佛，幫著念日月淨明德佛！我現在要供養日月淨明德的舍利。

「作是語已，即於八萬四千塔前」：一切眾生喜見菩薩說完這話之後，他即刻在這八萬四千寶塔之前，「然百福莊嚴臂，七萬二千歲，而以供養」：把他這個胳膊點

This is really a case of “one who has true attainment playing it down and disguising it.” He had real merit, but acted as if he didn’t. Basically, he had already acquired a tremendous amount of merit, but he still felt that it wasn’t very much. The Bodhisattva’s resolve is not like that of common people. If we burn off a finger to offer to the Buddha, we remember our whole lives, thinking no one can compare to us. Bodhisattvas don’t think like that. “Since my heart is not yet satisfied with the offerings I made, I shall now make further offerings to the śarīra of Buddha Pure Bright Virtue Resembling the Sun and Moon.”

He then said to all the Bodhisattvas, great disciples of Buddha Pure Bright Virtue, gods, dragons, yakṣas, and other beings in the great assembly, including beings of the eightfold division and the multitude of ghosts and spirits, “Recite single-mindedly, for I am now going to make offerings to the śarīra of Buddha Pure Bright Virtue Resembling the Sun and Moon. You should accompany me in reciting the name of Buddha Pure Bright Virtue Resembling the Sun and Moon. I will now make offerings to his śarīra.”

燃了。他單單這胳膊，已經就是有百福莊嚴相，非常好看。不要說看他那個容貌，就看這胳膊，這一切眾生都歡喜看了。為什麼？他就有這種德行，他供佛，所以他相好莊嚴，有這百福莊嚴臂——就單單一隻胳膊，就有百福莊嚴。百福莊嚴，就是好看，就是美麗。總而言之，他這個胳膊，也人人都願意看的，一切眾生都歡喜看的。現在他把它燒著了，用火點著了這個臂，經過有七萬二千歲這麼久的時間。

他前生焚身供養，才燒了一千二百歲的時間，怎麼這胳膊就要燒七萬二千歲這麼久呢？因為這位菩薩在前生是用色身來供佛，這次是用化身來供佛，他這個臂是化身，所以他願意燒多久都可以。那麼燒了七萬二千歲，這並不太長的。

令無數求聲聞眾、無量阿僧祇人，發阿耨多羅三藐三菩提心，皆使得住現一切色身三昧。

「令無數求聲聞眾、無量阿僧祇人，發阿耨多羅三藐三菩提心」：這位菩薩為什麼來燒臂？燒臂為什麼又燒那麼長的時間呢？這就是影響眾生，令眾生一看他這麼樣真心來供佛，那其他的眾生沒有真心的，都發出真心來了；沒有誠心的，也都發出誠心來了。眾生一看，這位菩薩前生把身燒了，行這種苦行，今生又把臂燒了，這是很不容易的一件事！所以燒了七萬二千歲這麼長的時間，令一切眾生看見，就都發阿耨多羅三藐三菩提心，這叫影響眾生。這無形中，也就是教化眾生都發無上正等正覺的心了。

「皆使得住現一切色身三昧」：他們這一切的眾生，也都得到現一切色身三昧這種的境界了。因為這一切眾生喜見菩薩，他得到現一切色身三昧，所以在當時見著他燃臂的這一些個眾生，求無上正等正覺，也都同時得到現一切色身三昧這種的定力、這種的境界。

Having said that in front of the eighty-four thousand stūpas he had built for Buddha Pure Bright Virtue Resembling the Sun and Moon, he burned his magnificent arms, the results of his myriad merits, as an offering. He had amazingly beautiful arms. Living beings didn't even have to see his face. Just seeing his arms and hands made all living beings rejoice. Why? It was because he had the virtuous conduct from having made offerings to the Buddha, and hence his features were dignified. His arms alone were graced with myriad merits and everyone delighted in seeing them. As an offering, he burned his arms for seventy-two thousand years.

When he burned his body before, it burned for twelve hundred years. Why did his arms burn for so long? It was because his arms came about through transformation, and so he could burn them for any length of time. In terms of making offerings, seventy-two thousand years is not that long.

Sūtra:

This inspired countless multitudes of those seeking to be Śrāvakas and limitless asaṃkhyeyas of people to resolve upon anuttarā samyaksaṃbodhi, enabling them to abide in the samādhi of manifesting in any physical form.

Commentary:

This inspired countless multitudes of those seeking to be Śrāvakas, and limitless asaṃkhyeyas of people to resolve upon anuttarā samyaksaṃbodhi. Why did he burn his arms, and why for so long? It was to inspire other living beings. Seeing his sincerity in making offerings to the Buddha, those living beings who lacked true heart would become true and those who were not sincere would become sincere. In his former life, he practiced asceticism by burning his entire body; in this life, he burned his arms. It is not easy to do. The burning lasted for seventy-two thousand years, thereby influencing all living beings who saw him to resolve upon anuttarā samyaksaṃbodhi—unsurpassed, complete, perfect awakening.

In this way he taught and transformed living beings, enabling them to abide in the samādhi of manifesting in any physical form. Because Bodhisattva All Beings Delight in Seeing had attained the samādhi of manifesting in any physical form, those living beings who had seen him burning his arms aspired to unsurpassed, complete, perfect awakening, and simultaneously attained the samādhi of manifesting in any physical form.

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To be continued