

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



若如來滅後，後五百歲中，若有女人，聞是經典，如說修行。

「若如來滅後，後五百歲中」：等到佛滅度之後，過了五百歲的時候，「若有女人，聞是經典，如說修行」：假使有女人，聽聞《妙法蓮華經》這一部經典，或者〈藥王菩薩本事品〉這一品，依照著經典上所說的道理來修行。就是修忍辱、修慈悲、修法空，修這三種的法門。

於此命終，即往安樂世界，阿彌陀佛、大菩薩眾，圍繞住處。

「於此命終，即往安樂世界」：在你所生的這個世界上命終的時候，就往西方極樂世界。這安樂世界，也就是極樂世界，那個地方最安樂了。「阿彌陀佛、大菩薩眾，圍繞住處」：往生到極樂世界，就見著阿彌陀佛了，又見著有很多

Sūtra:

If a woman born during the final five hundred years following the parinirvāṇa of the Tathāgata hears this sūtra and practices as instructed.

Commentary:

If a woman born during the final five hundred years following the parinirvāṇa of the Tathāgata hears this *Dharma Flower Sutra* or the chapter *The Former Deeds of Medicine King Bodhisattva* in this sūtra, **and practices as instructed**—cultivating the three Dharma-doors of patience, compassion, and the emptiness of all phenomena.

Sūtra:

Then at the end of her life she will be born in the land of peace and bliss in which Amitābha Buddha and the multitude of great Bodhisattvas will surround her dwelling.

Commentary:

Then at the end of her life she will be born in the land of peace and bliss. When her life in this world comes to an end, she will be born in the Western Pure Land of Ultimate Bliss, **in which Amitābha Buddha and the multitude of great Bodhisattvas will surround her dwelling.** In this land abounding with peace

的清淨大海眾菩薩在那兒，圍繞著阿彌陀佛，在那個地方講經說法，念佛、念法、念僧。

生蓮華中，寶座之上，不復為貪欲所惱。

「生蓮華中，寶座之上」：你就以蓮華作為父母，化生在那蓮華之中，坐到蓮華上邊的寶金台上；寶座，就是金臺。

「不復為貪欲所惱」：你看！這佛是最明白我們眾生的思想。佛知道女人對貪欲是很看不開的，「貪、欲」這兩種問題，把很聰明的女人也給迷得糊塗了！這個貪欲，是最厲害的。

這個「貪」，或者貪食，時時刻刻想著要吃點什麼好東西。生出來這種的心，就偷偷摸摸地去偷著吃東西去了！到雪櫃裡看看有什麼好吃的，立刻就吃一點。或者貪衣，貪這個衣服怎麼樣好看，買一些最美麗的衣服來穿一穿，莊嚴我這個身體；或者又貪住一個最好的房子。這是衣、食、住的貪，這種貪心，人人都會有。

還有比這衣、食、住更厲害的，什麼呢？這是與生俱來的這種不乾淨的思想。貪食、貪衣、貪住，這都是很小的問題；最大的問題，就是貪淫欲！這種的心不容易把它停止下來，可是你若能把它停止下來，這就是聖人，這就是賢人，這就是阿羅漢，這就是菩薩，才能做得到呢！

你若不是聖人、賢人、阿羅漢、菩薩，就不能把這種貪淫欲的心停止下來，就是自己管不了自己；自己管不了自己這個貪欲，這就變成煩惱了，無緣無故就發起脾氣來了。為什麼發脾氣？就因為被這個貪欲所迷了；迷得發脾氣，就惱了，就不快樂了。一天到晚，都覺得不高興——見著什麼人，也覺得不高興；聽人所說的話，也都不高興。那就是因為這個貪欲所煩惱。

☞待續

and bliss, she will see Amitābha Buddha and the pure, oceanic assembly of Bodhisattvas surrounding the Buddha as he lectures on the sūtras and teaches the Dharma. Members of that assembly are mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

Sūtra:

She will be born in a lotus flower, upon a jeweled seat. She will not be afflicted by greed and desire.

Commentary:

She will be born in a lotus flower and will accept the lotus flower as her parent. She will appear **upon** a golden **jeweled seat** within the lotus flower. A jeweled seat refers to a golden dais. **She will not be afflicted by greed and desire.** The Buddha understands the thoughts of living beings. He knows that sometimes women have a difficult time rising above greed and desire. Greed and desire, which can confuse even the most intelligent women, may become overpowering forces.

How does greed manifest? One may crave for food and constantly think, “What tasty food can I eat?” With such thoughts of greed, one may sneak food from the refrigerator, hoping to find and eat something delicious. That is an example of greed for food. One may also be greedy for fine clothing, thinking, “I need a new outfit to make me look awesome.” One may also be greedy for a luxurious house to live in. Many people have greedy thoughts like these about food, clothing, or a place to live.

There is another kind of desire that is even stronger than the desire for clothing, food, and a place to live. This is a desire that comes with you at birth. When you are born, you bring with you impure thoughts. These thoughts make the desires for food, clothing, and a place to live seem like small problems. The biggest problem of all is sexual desire. These impure thoughts are difficult to stop. If you succeed in stopping them, it means you have become a sage, an Arhat, or a Bodhisattva, for they alone are able to stop these thoughts.

If you are not a sage, a worthy one, an Arhat, or a Bodhisattva, you will not be able to stop your thoughts of sexual desire. You will not have control over yourself. When you lack control over your sexual desire, it will become an affliction. You will be tormented by such thoughts. You will lose your temper without rhyme or reason. Why? Confused by lust, you get angry. Being angry, you are distraught and unhappy all day long; no matter who you meet or what you hear them say, you feel upset. Such emotions are brought about by desire.

☞To be continued