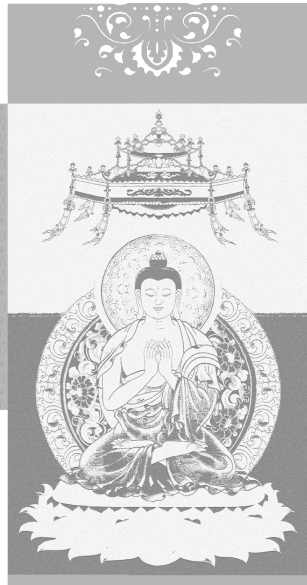


妙法蓮華經淺釋

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

彼國無有女人、地獄、餓鬼、畜生、阿修羅等，及以諸難。地平如掌，琉璃所成，寶樹莊嚴，寶帳覆上。垂寶華旛，寶瓶香爐，周遍國界。七寶為臺，一樹一臺，其樹去臺，盡一箭道。此諸寶樹，皆有菩薩、聲聞，而坐其下。諸寶臺上，各有百億諸天，作天伎樂，歌歎於佛，以為供養。

「彼國無有女人、地獄、餓鬼、畜生、阿修羅等」：在日月淨明德如來的這個國土中，沒有女人。為什麼沒有女人呢？因為都是蓮華化生的緣故，所以他們都是清淨的身體。也沒有地獄、餓鬼、畜生，也沒有阿修羅這個好戰爭的眾生，也沒有其他天龍八部。及以諸難：也沒有八難。這八種的難，是：地獄難、畜生難、餓鬼難、北俱盧洲難、長壽天難、盲聾瘖啞難、世智辯聰難、佛前佛後難。

「地平如掌，琉璃所成」：這個國土中，大地都非常平。為什麼地平呢？因為人的心平；人心不平，所以才會現出山河大地。為什麼有山、有河、有海？就因為我們人的心不平，所以造成這個；人若心平了，都會地平如掌。這個國土不但平坦，而且都是用琉璃所造成的。「寶樹莊嚴，寶帳覆上，垂寶華旛，寶瓶香爐」：又有七寶所成的樹，莊嚴這國土。又有寶帳遮蓋在寶樹的上邊，又有垂掛著很多的寶華寶旛，又有最名貴的寶瓶和香爐。「周遍國界」：在這個國土裏邊，到處都有這種種的莊嚴。

Sutra:

In his land there were no women, hell-beings, hungry ghosts, animals, asuras, or other such beings, nor were there any difficulties. The ground was level like the palm of one's hand, and made of vaiḍūrya. The entire land was adorned with jeweled trees, covered with jeweled canopies, hung with exquisite jeweled pennants, and arrayed with jeweled vases and censers. There were terraces made of the seven treasures, one terrace for each tree. Each tree was an arrow's flight from the terrace. Beneath these jeweled trees sat Bodhisattvas and Śrāvakas. Upon each of the jeweled terraces were hundreds of koṭis of gods playing heavenly music and singing hymns of praise as offerings to the Buddha.

Commentary:

In his land there were no women. Why? It is because all the living beings were born transformationally from lotus flowers, with pure bodies. Nor were there any hell-beings, hungry ghosts, animals, asuras, (who love to fight), or other such beings—the eightfold division of spiritual beings. It doesn't have any of those types of beings, and also no difficulties. The word difficulties is used here to refer to the eight conditions in which it is difficult to hear the Buddha's teaching. The eight difficulties include being blind, deaf, and unable to speak; being born when there is not a Buddha in the world; being born in Uttarakuru; and, being born in the Heaven of No Thought.¹

「七寶爲臺，一樹一臺」：用金、銀、琉璃、磲磔、赤珠、瑪瑙、琥珀這七寶所造成的臺，每棵樹就有一個臺。「其樹去臺，盡一箭道」：樹離這個臺的距離，有射一支箭這麼遠，是兩百二十步。此諸寶樹，皆有菩薩、聲聞，而坐其下：在這些寶樹之下，都有一位菩薩在寶臺上那兒坐著，又有聲聞也在寶臺上坐著。

「諸寶臺上，各有百億諸天，作天伎樂，歌歎於佛」：在這一切寶臺的上邊，各有百億諸天，在那兒演奏天上的音樂，那麼唱歌來讚歎於佛。好像我們唱香讚、唱佛讚，這都是讚歎於佛的。以爲供養：用這種的儀式，來供養於佛。

爾時，彼佛爲一切衆生喜見菩薩，及衆菩薩、諸聲聞衆，說法華經。

「爾時，彼佛爲一切衆生喜見菩薩」：在這個時候，這位日月淨明德佛就爲一切衆生喜見菩薩，「及衆菩薩、諸聲聞衆」：和其他的衆菩薩，以及大聲聞僧，「說法華經」：就給他們講說《妙法蓮華經》。

是一切衆生喜見菩薩，樂習苦行，於日月淨明德佛法中，精進經行，一心求佛，滿萬二千歲已，得現一切色身三昧。

「是一切衆生喜見菩薩，樂習苦行」：這位一切衆生喜見菩薩，他歡喜修習苦行。「於日月淨明德佛法中，精進經行，一心求佛」：他在日月淨明德佛的正法時代，很精進的，又很修行的，常常在樹下那麼修行，一心就是求佛道。「滿萬二千歲已，得現一切色身三昧」：已經滿了一萬二千歲。你看，這菩薩行菩薩道，不是一年、兩年就成功了！你一年、兩年，比較一萬二千歲，是長、是短呢？他已經得到現一切色身三昧。

怎麼叫現一切色身三昧？就是他可以變化他的身體，去教化所有的眾生。他見著人，就變作一個人；見著狗，可以變作一隻狗去度牠。無論什麼眾生的身體，他都可以變現；這是得一切色身三昧的定了。他見著你是惡人，他就變個惡人去度你；見著善人，他就變一個善人去度你。無論你什麼眾生，他都可以變現去化度你。

☞待續

The ground was level like the palm of one's hand, and made of vaiḍūrya. Why was the ground level? It was level because the people's hearts were level. When people's hearts are not level, there are mountains, rivers, land, and seas. It is people's minds that create these things. If people's minds are level, then the ground will be level like one's palm. The ground was made of vaiḍūrya.² The entire land was adorned with jeweled trees of the seven treasures, covered with jeweled canopies, hung with many exquisite jeweled pennants, and arrayed with the most precious jeweled vases and censers. All these adornments could be seen throughout the land.

There were terraces made of the seven treasures—gold, silver, vaiḍūrya, crystal, giant clam shell, red pearls, and carnelian—one terrace for each tree. Every tree had its own terrace. Each tree was an arrow's flight from the terrace. Each tree rose up over its terrace to a height of one bow-shot, or two hundred and twenty paces. Beneath these jeweled trees and on top of the jeweled terraces, sat Bodhisattvas and Śrāvakas. Each terrace had a Bodhisattva seated upon it, along with Śrāvakas.

Upon each of the jeweled terraces were hundreds of koṭis of gods playing heavenly music and singing hymns of praise, just as we sing the "Incense Praise" and other praises like this to the Buddha. Such ceremonies are performed as offerings to the Buddha.

Sutra:

Bodhisattva All Beings Delight in Seeing was fond of ascetic practices. Following the Dharma of Buddha Pure Bright Virtue Resembling the Sun and Moon, he practiced diligently, single-mindedly seeking Buddhahood for twelve thousand years. He then attained the samādhi of manifesting in any physical form³.

Commentary:

Bodhisattva All Beings Delight in Seeing was fond of ascetic practices. Following the Dharma of Buddha Pure Bright Virtue Resembling the Sun and Moon, he practiced diligently during that Buddha's Proper Dharma Age. At all times, he cultivated with great vigor, walking meditatively under the trees, single-mindedly seeking Buddhahood for twelve thousand years. You have cultivated for two years. Compared to 12,000 years, is that long or short? From this passage we can see that one doesn't succeed in one's cultivation of the Bodhisattva Path in a mere one or two years. He then

☞To be continued