

# 地藏菩薩本願經淺釋

## The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary



### 【忉利天宮神通品第一】

CHAPTER ONE:

SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

宣化上人講解

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覺華是因，自在王就是果；覺華是本，那麼定自在王就是末。就是指他在因地修這個覺華，而證得自在王的果。修覺華，用什麼修？用定修。以什麼成的自在王果？也是由定而成就的。所以定因定果，這叫因也定、果也定，由這定因而結定果，因此叫「覺華定自在王如來」。覺華定自在王，這是這尊佛的別名，如來是佛的通號，名有通有別的。

「彼佛壽命」：壽是年齡大，命是生命，但是如來的壽命，依照《法華經》有三種的講法，依照《十六觀經》又有三種的講法。

第一，佛的法身真如不隔諸法。法身的真如和諸法絲毫也不隔，這叫做壽。以如理為命，以如如的理作為他的命。這很不容易講明白的，因為這個地方以如如理，什麼叫如如理？就是本來的理，就是佛的命，也就是法身。

第二報身呢，以實相的智慧，境智相應，境也就是智，智也就是境——佛的境界也就是智慧，智慧

Enlightenment-Flower is the cause; Self-Mastery King is the effect; Enlightenment-Flower is the root; Self-Mastery King is the branch. This means that he cultivated the flower of enlightenment at the level of causes and certified to the effect of being a king at ease. What do we use to cultivate the flower of enlightenment? We use concentration. How do we realize the effect of a self-mastery king? It is also achieved through concentration. It's said: concentration is the cause; concentration is the effect. To focus on the cause is to focus on the effect. Concentrated causes reap concentrated effects. The name Enlightenment-Flower Samadhi Self-Mastery King is unique; Thus Come One is a name common to all Buddhas.

**That Buddha's life span.** There are three explanations for the Thus Come Ones' life spans according to the *Dharma Flower Sutra*. There are three other explanations according to the *Sixteen Contemplations Sutra*.

First, the Buddha's Dharma body is true and thus, inseparable from all dharmas. The true suchness of the Dharma body is not at all different from all dharmas and that defines life span. The principle of suchness equals life. It's hard to explain clearly what it means for the principle of suchness to be the life span of this body. What is the principle of suchness? It means that fundamental principle is the Buddha's life and is the Dharma body.

Second, the reward body uses the actual mark of wisdom and the mutual response between states that occur and wisdom. States that occur are wisdom and wisdom is those states. States experienced by Buddhas are wisdom; wisdom is those states. The Buddhas' wisdom illuminates all states that occur and that brings about a mutual response between states and wisdom. States and wisdom correspond so that states and wisdom are non-dual. This means that when a state occurs, it is illumined as it happens and as it is illumined, it ceases to be. Buddhas recognize and understand every state that occurs. They are never obstructed by states nor do they fail to recognize them. Although states and wisdom are two, they become one as they correspond. That correspondence

也就是境界。佛以智慧而照了一切的境界，這叫境智相應，境界和智慧互相相應，境智不二。也就是境界來了，隨來隨照，隨照隨了。什麼境界來，佛都認識，都明白，不會被境界所障住而不認識境界。這境界和智慧雖然是兩個，但是也變成一個。——作他的壽，以智慧作他的命，這是根據佛的報身來講，這個叫壽命。

第三麼以應身來講，這叫應化身，化就是應身。應身以一期百年不斷為壽。這一生生活一百歲不死，這就是個壽，這是應化身——化身、應身，以他這一生的因緣去作這個命，這是依照《法華經》上三身的講法。

若依照《十六觀經》的講法又不同了，怎麼呢？經上說應身示同生滅，佛示現也有生有滅，就是佛出世又入涅槃，這叫生滅。示同生滅是有始有終，有一個開始，又有一個終，這是講佛應身的壽命。

報身呢。這個報身一得永得，一得到佛的報身，永遠都得到，這叫有始無終——有開始，沒有終了，這是佛報身的壽命。

法身的壽命怎麼樣？非壽非不壽。你說他長嗎？也不長；你說他不長嗎？也長。非壽非不壽，這是佛的法身，因為不能說他有多長，所以非壽；非不壽，但是你也說他短，所以非不壽。非壽非不壽，無始無終，沒有一個開始，也沒有一個末了，這是佛法身壽命的講法。我相信講這種名相很不容易明白的。這一尊佛的壽命「四百千萬億阿僧祇劫」，這指的是什麼壽命？就是佛報身的壽命，和應身的壽命。

像法之中，有一婆羅門女，宿福深厚，眾所欽敬，行住坐臥，諸天衛護，其母信邪，常輕三寶。

「像法之中」：佛法有正法、像法和末法三個時代。在正法時代，一般的比丘、比丘尼、優婆塞、優婆夷，都誠心修道而能證果，所以叫正法時代。

is the life span of this body. This is an explanation of the life span of the Buddhas' reward body.

Third, as to the response body, it refers to the transformation bodies. The transformation bodies are the response body. The life span ascribed to the response body is a century—a hundred years in duration. That century is the life span. Each transformation body is a response body. Those individual life spans depend on the circumstances of that life. This explanation of the three bodies is according to the *Dharma Flower Sutra*.

The *Sixteen Contemplations Sutra* offers different explanations. How so? This sutra says: The response body appears by coming into being and ceasing to be. The Buddhas' appearances also come into being and cease to be. That is, the Buddhas appear in the world and then enter into nirvana—that is defined as coming into being and ceasing to be. Appearances that come into being and cease to be have a beginning and an end. This describes the life span of the Buddhas' response body.

The reward body: Once acquired, the reward body forever remains. Once the Buddhas' reward body is attained, it is eternal, so it is said to have a beginning but no end. That defines the life span of the Buddhas' reward body.

What about the Dharma body? It does not have a life span nor does it lack a life span. If we say it is long, it's not long; if we say it is not long, it is long. The Buddhas' Dharma body neither has a life span nor lacks a life span. Since we cannot say how long it is, it has no life span. But we also cannot say it is short, so it doesn't lack a life span. It is neither a long span nor a short span. What neither has a life span nor lacks a life span does not come into being nor cease to be. It has no beginning or end. This defines the life span of the Buddhas' Dharma body. I believe it is very difficult to understand this kind of terminology. This particular Buddha's life span **was four hundred billion *asamkhyeya* cons.** Which kind of life span is this? This defines the life span of this Buddha's reward body and response body.

#### *Sūtra:*

**During his Dharma-Image Age, there lived a Brahman woman endowed with ample blessings from previous lives who was respected by everyone. Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her. Her mother, however, embraced a deviant faith and often slighted the Three Treasures.**

#### *Commentary:*

**During his Dharma-Image Age.** Buddhism recognizes three eras: the Proper Dharma age, the Dharma-image age, and the Dharma-ending age. During the period of Proper Dharma, most Bhikshus, Bhikshunis, upasakas and upasikas all cultivate sincerely and certify to levels of sagehood. That is why this era is called the Proper Dharma age.