

地藏菩薩本願經淺釋

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



PROPER DHARMA SEAL | 正法印



【切利天宮神通品第一】
宣國比
化際丘
上譯尼
人經恒
講學持
解院修
記錄訂
譯錄譯

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CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

復有他方國土。及娑婆世界。海神。江神。河神。樹神。山神。地神。川澤神。苗稼神。晝神。夜神。空神。天神。飲食神。草木神。如是等神。皆來集會。

如前面說有那麼多的天，這麼多的鬼神、天龍等，都還沒有說完。「復有他方國土」：他方是指其他的世界，其他的國土。「及娑婆世界」：不是單他方國土，他方世界的鬼神，而是和這娑婆世界的鬼神一起也都在這兒。

「海神、江神、河神」：什麼叫海、江、河？這都是有水的地方。佛在《長阿含經》中講到海、河、湖從什麼地方來的，這是因為世界有太陽，太陽就有熱力，有熱力就有炙，有炙就有汗出，江、河、湖、海，都是由這汗而成就的，不單人有汗，地也有汗，樹也有汗，一切眾生都有汗。太陽無論曬到什麼地方，它就有一股熱力，這股熱力就叫「炙」。在這世界上就是汗出太多了，水多就變成江河。尤其水是遍一切處的，盡虛空遍法界，什麼地方都有水的。

例如《楞嚴經》上講在月明的中夜，用水晶珠盤向空承接露水，這水就來了。所以由這個證明水是遍一切處的。但雖是遍一切處，有時候我們看不見它，這是因為它有水的性，而沒有水的體。就如同人有佛性，我們看不到佛性，只看到人的體一樣。水有水的性，水有一種濕性，一般地方都有很大的濕氣。所以這證明到處都有水，也到處都有火。可是水

Moreover, sea spirits, river spirits, stream spirits, tree spirits, mountain spirits, earth spirits, brook and marsh spirits, sprout and seedling spirits, day, night, and space spirits, heaven spirits, food and drink spirits, grass and wood spirits, and other such spirits from the Saha and other worlds came and gathered together.

Commentary:

Just as many heavens were named above, so too, there are many ghosts and spirits, gods and dragons and so forth yet to be named. **Moreover... from the Saha and other worlds.** This points out that ghosts and spirits who were in the assembly came from other world systems and other lands **as well as from our Saha world.**

Sea spirits, river spirits, stream spirits.

Seas, rivers, and streams are all waterways. In the Buddha's *Longer Agama Sutra* there is an explanation of where seas, rivers and lakes come from. The sun releases heat, the heat comes to the boiling point, and what boils, sweats. The rivers, streams, lakes, and seas are all formed as a result of that sweating process. Not only do people sweat, the earth sweats, trees sweat, and all sentient beings sweat. No matter where the sun shines, it releases heat and that heat can reach the boiling point. When the resulting sweat is excessive, then in this world rivers and streams form. What is more, water pervades all places throughout empty space and the Dharma Realm. Water is everywhere.

For example, the *Shurangama Sutra* describes how dew water comes to a crystal platter held toward the sky on a full moon night. This offers substantial evidence that water pervades all places. Although it is everywhere, we sometimes do not see it because it is the nature of water that abides, not water as a physical substance. This can be likened to the Buddha nature in a person. We do not see the Buddha nature, we only see the person's physical being. Water has the

性火性是互相合作，而不是相互衝突的。那為什麼又不是所有地方都有水呢？天地和水是相連的，而四大天王有避水珠，如果沒有避水珠，這世界上統統都是水，淹遍全世界。所以水不是到處都有的，這道理講起來是很妙的。

什麼是海呢？海可當晦字講，晦是黑暗的意思，就是說海裡邊很黑暗，你到海裡邊睜開眼睛，看不見裡邊有什麼東西。海大得很，你什麼也看不見，你不知道它有多深、多寬、多大，這叫海，也可以說是個大的意思，也可以說是晦昧不明的意思。海有很多神，龍王就是海裡的神。海神中有一個叫海若，一個叫陽和，海若這個海神是獸類，不是蟲類。牠有十八條尾巴，八個頭，長得和人的面貌一樣，有八條腿，這是海中最高的神。其他還有很多神，如果你們打坐時見到有這個樣子的，不用害怕，牠是海神來供養你，不要以為牠的樣子怪，就害怕了。

江字怎麼講？江和海有什麼不同？江比河大、海比江大；江很寬，但不太深；河沒有江寬。因為海是大的，是萬流之主，所有江河湖都匯歸到海裡，無論多少江，它都能收下，不怕多，是容納萬流的。江就不同了，要往旁邊的地方發展；海水則不往其他的地方流。江當做公講，指它很公平的。另一種意思是「貢」，在中國所有江、淮、河、漢出產的東西都要進貢皇帝，所以叫公也叫貢。

河也有一種講法，這種講法也不容易知道，就是「掌」也，河上沒有風浪時，河面非常平靜的如同手掌般，水平如鏡。以上河神、江神、海神皆是水裡的神。

[樹神]：樹，豎也，豎立，豎起來。在南瞻部洲（南閻浮提）有棵樹王，是最大的一棵樹。樹木大的時候，叫鬼神村，是鬼神所住的地方，鬼神就依著大樹來住，如果沒有這種樹，鬼神就要受苦；有這種樹，鬼神住在樹的地方就覺得很快樂。所以大的樹木就叫鬼神村。

在三國曹操那個時候，有棵大樹，大家稱它神樹。曹操不信，還叫人將樹砍了，以後他便得了頭風，一天到晚頭痛，後來請華陀給他治病，就是因他得罪了鬼神（樹神）。

☯待續

nature of water; water's nature is moisture. Many places are humid—full of moisture. Again this provides substantial evidence that water is everywhere. Fire also exists everywhere. But the nature of fire and the nature of water exist in unity, not in conflict. What keeps water from inundating the world? Water would fill the universe except that the Four Heavenly Kings have a pearl for repelling water. Without this pearl, water would fill the world, and the world would be completely drowned. That is why water does not inundate the world. Quite a wonderful reason!

What are seas? Seas can be described as dark, because in the seas it's quite black. If you open your eyes while submerged in the sea, you see very little. Seas are so vast you cannot see how deep and wide they are or how big. So, oceans—seas—can be described as large and as dark. The sea harbors many spirits. Dragon kings are spirits that reside in the seas. Among sea spirits there is one called *hairou* and another called *yanghe*. The *hairou* belongs to the animal kingdom; it is not a type of insect. This beast has eighteen tails, eight heads, human-like faces, and eight legs. This is the highest-ranking spirit in the seas. If you see any of these while meditating, do not be afraid. Such sea spirits would be coming to make offerings to you. Do not be frightened by the grotesque appearance.

How do you explain rivers? What is the difference between rivers and seas? Rivers are larger than streams; seas are larger than rivers. Rivers can be extremely wide but are usually not very deep. Streams are not as wide as rivers. Seas are the largest, being the host of the myriad waterways. Water from rivers, streams, and lakes funnels into the seas. Seas take in all water that comes to them. The difference between streams and seas is that streams branch out into new paths; seas do not flow to other places. Rivers can be described as egalitarian — equally shared by all.

Another meaning assigned to rivers is tributes because before in China, produce generated by rivers was sent to the Emperors as tributes. Another less-known interpretation of river is palm, meaning the palm of a person's hand. When the river is calm and has no waves, it is like the palm of a hand and the surface of the water like a mirror. Stream spirits, river spirits, and sea spirits are all water spirits.

Tree spirits. Trees stand erect. The largest tree in Southern Jambudvīpa is its King Tree. When trees are big, they become villages for ghosts and spirits. Ghosts and spirits depend on these big trees. Without them, the ghosts and spirits will suffer; having these big trees, they can enjoy themselves. Large trees are called villages for ghosts and spirits.

During the Three Kingdoms Period at the time of Cao Cao, there existed a very large tree. People called it a spirit tree. But Cao Cao did not believe that spirits inhabited trees and ordered the tree chopped down. After that, he experienced constant headaches that troubled him day and night. Later, the physician Huatuo was asked to treat him, and the diagnosis was that he offended the ghosts and spirits—in this case, tree spirits.

☯To be continued