

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

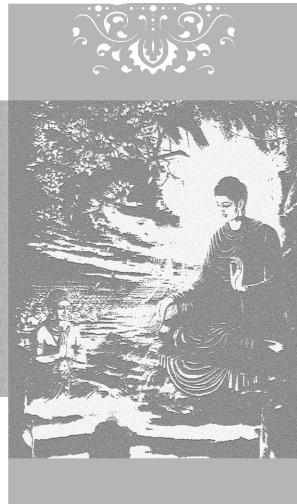
國際譯經學院記錄翻譯

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時覺華定自在王如來，告聖女曰：汝供養畢，但早返舍，端坐思惟吾之名號，即當知母所生去處。

「時覺華定自在王如來」，「告聖女曰」：告訴婆羅門女說，「汝供養畢」：現在你在這兒供養完了之後。「但早返舍」：因為你的身體都跌壞了，要早一點回到你的家裡去，到家裡怎麼樣呢？「端坐思惟吾之名號」：要坐著，雖然手腳都跌斷了，你還應該端端正正坐著。「思惟吾之名號」：想念思惟「南無覺華定自在王如來」——我的名號。「即當知母所生之處」：你就能知道你母親生到什麼地方去。

時婆羅門女，尋禮佛已，即歸其舍，以憶母故，端坐念覺華定自在王如來。經一日一夜，忽見自身到一海邊，其水涌沸，多諸惡獸，盡復鐵身，飛走海上，東西馳逐；見諸男子女人，百千萬數，出

Sūtra:

Enlightenment-Flower Samadhi Self-Mastery King Thus Come One told the worthy woman, 'After you make your offerings, return home quickly. Sit upright and concentrate on my name. You will soon know where your mother has been reborn.'

Commentary:

Enlightenment-Flower Samadhi Self-Mastery King Thus Come One told the worthy Brahman woman, 'After you make your offerings, return home quickly because you have hurt yourself badly due to the fall. What should you do once you get home? Sit upright, even though you have broken bones in your arms and legs, and concentrate on my name, Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Mindfully reflect: Homage to Enlightenment-Flower Samadhi Self-Mastery King Thus Come One, and you will soon know where your mother has been reborn.'

Sūtra:

The Brahman woman bowed to the Buddha and returned home. The memory of her mother sustained her as she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. After doing so for a day and a night, she suddenly saw herself beside a sea whose waters seethed and bubbled. Many dreadful beasts with iron bodies were pursuing each other back and forth above this sea. She saw billions of men and women bobbing up and down in the sea, being

沒海中，被諸惡獸爭取食噉；又見夜叉，其形各異，或多手多眼，多足多頭，口牙外出，利刃如劍，驅諸罪人，使近惡獸，復自搏攫，頭足相就，其形萬類，不敢久視。

「時婆羅門女」：當時婆羅門女「尋禮佛已」：叩頭拜佛完了之後，「即歸其舍」：就回到她自己的家裡去。「以憶母故」：因想念她母親的情形太過真摯了，所以，「端坐念覺華定自在王如來」：她坐得很端正，忘了痛，也不記得胳膊、腿都跌斷了，只是一心念覺華定自在王如來的名號。「經過一日一夜」這麼長的時間，沒有休息，沒有吃東西，也沒有大小便利，也沒有飲茶。端坐一日一夜——不是跪著一日一夜，是坐著二十四個鐘頭，只是念佛，沒有做其他的工作。在這個時候啊！

「忽見自身」：忽然間，在這念佛、念念……自己就走到一海邊，她忽見自身「到一海邊」，這叫什麼？這不是作夢，因為誠心到了極點，這也可說是靈性，也可說是識神，也可以說是魂魄，總而言之，這麼多的名稱都是同一個。這種靈性就是人身體上的那個八識，這第八識因為婆羅門女坐的時間久了，也忘了痛，把一切都停止了，只有念佛這一念，這一念真誠了，八識就離開身體，所以，她忽見自身到一海邊。

每一個人坐禪，坐坐坐……，或者見到什麼境界，那個時候，你的八識或者就離開身體，所以能見到其他的境界。八識——你要是開五眼，就可以看見鬼、神、菩薩、佛……，若沒開五眼，就看不見。修道人的靈性（八識）也有五眼，那是在身體裡邊；若靈性離開肉體，那五眼就開了，所以能看見種種的境界。這位聖女，婆羅門女，一定也是修道很久了。所以這肉體上的五眼雖然沒有開，但當她的八識離開肉體，就可以看得見，所以她忽見自身到一海邊。

☞待續

fought over, seized, and eaten by those beasts. She saw yakshas with different shapes. Some had many hands, some many eyes, some many legs, some many heads. With their protruding fangs, sharp as swords, they drove the offenders on toward those beasts. Furthermore the beasts and yakshas seized the offenders and twisted their heads and feet together into shapes so horrible that no one would dare even look at them for long.

Commentary:

The Brahman woman bowed to the Buddha and returned home. The memory of her mother sustained her. She remained extremely sincere in thinking about her mother, as she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. She sat up so straight, ignoring the pain and the broken bones in her arms and legs. She did so for a day and a night. She was not kneeling. She sat for twenty-four hours, simply reciting the Buddha's name and doing nothing else.

At that time, she suddenly saw herself beside a sea. She chanted and chanted and in that way reached a sea shore. This was not a dream. This was a result of her utmost sincerity. You could say she was experiencing this with her spiritual nature, her consciousness. You could say it was her earthly and spiritual souls. In general, all these terms come down to the same thing. The spiritual nature is the eighth consciousness in the individual. Since the Brahman woman sat for a long time, she forgot her pain and stopped everything except that one thought of the Buddha. Sincere in this thought, the eighth consciousness left her body. She suddenly saw herself by a sea.

Each of us who sits in meditation, after sitting for some time, will perhaps perceive some "states." At that time, the eighth consciousness can leave the body, which is why we can perceive "states." If someone has opened the five spiritual eyes, then that person's eight consciousness can see ghosts, spirits, Bodhisattvas, and Buddhas. If the person has not opened the five spiritual eyes, he will not see things. A practitioner's efficacious nature (eighth consciousness) also has five spiritual eyes which are housed in the physical body. When such a person's efficacious nature leaves the physical body, those five spiritual eyes open, thus enabling the person to see all kinds of "states." So this holy Brahman woman must have cultivated for a long time, because even though the five spiritual eyes on her physical body had not opened, when her eighth consciousness left her body, she could see. She suddenly saw herself by the sea.

☞To be continued