

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

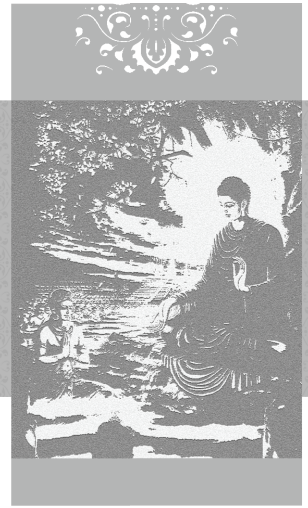
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「其水涌沸」：這海的水不是涼的，是熱的。涌是水往上湧。沸是滾水，非常熱，不是涼水。「多諸惡獸」：在這海水裡邊，有很多很多各種惡獸。究竟有多少？你不要管它多少，總而言之，是多不是少。「盡復鐵身」：這些惡獸的身體，如鐵那麼堅固。「飛走海上」：這些惡獸在海上飛來飛去，飛得非常快。「東西馳逐」：東西來回追趕，互相驅逐。驅逐是你追我，我追你。「見諸男子女人」：又見到很多男子，也有女人，「百千萬數」：有百千萬數那麼多。「出沒海中」：在這個海裡頭，有時漂上來，有時又沈下去。「被諸惡獸，爭取食噉」：這些惡獸是做什麼的？是吃這些男女的，或者一口吞一個男人，或者一口又吞了一個女人，牠們口也大，肚子也大，都是最兇猛的惡獸。

「又見夜叉」：夜叉就是夜叉鬼，本名叫捷疾鬼，也是會飛會跑的，非常快。「其形各異」：每一個夜叉鬼的形像都不同，什麼樣子呢？「或多手」：或者一個夜叉鬼長了幾十隻手。「多眼」：或者有夜叉鬼，雖是兩隻手，但是生了很多眼睛，醜怪的不得了，兇惡的不得了。「多足」：或者手也不

The waters seethed. This sea water was not cool but boiling hot, surging upwards. How many dreadful beasts were in this ocean? Never mind about exact numbers, just know that there were many and not few. With solid iron bodies, these terrible beasts were pursuing each other back and forth above this sea. She saw billions of men and women bobbing up and down in the sea—rising and sinking—as they were being fought over, seized, and eaten by those beasts. What were these awful beasts doing? They were eating these men and women. They could swallow a man or a woman in one mouthful. These ferocious beasts have big mouths and big stomachs.

She saw *yakshas*, known as “speedy ghosts” because of how swiftly they fly and run. The *yakshas* had different shapes. What do they look like? Some had many hands, as many as several dozen; some many eyes. These might have only two arms but multiple heads and were ugly and fierce beyond belief. Some had many legs. These didn't have extra arms or eyes, but had lots of legs. Some had many heads. They had protruding fangs, with mouths like gaping bloody holes that open wide enough to swallow several people with one gulp. Their teeth were sharp as swords and knives. They drove the offenders on toward those beasts. What did the *yaksha* ghosts do? They assisted the dreadful beasts finding things to eat. Sometimes, since people are smarter than beasts, they tried to run far away from those monsters. But then they encountered the *yaksha* ghosts. The fierce beasts were

多，眼也不多，但是有很多腿，很多腳。「多頭」：或者又有夜叉鬼，有很多的頭。「口牙外出」：口像個血盆似的，一張開有斗那麼大，一口可以吞很多人。牙就像刀劍似的，「利刃如劍」：口牙鋒利，如劍那麼快。「驅諸罪人」：趕這些罪人，「使近惡獸」：夜叉鬼是做什麼的呢？是幫這些惡獸找東西吃。有的時候，因為人比獸聰明，逃的遠遠的，但是，你這一跑，迎頭又來了夜叉鬼。所以後邊有惡獸追趕，前邊有夜叉鬼，站在那兒擋住，所謂前無去路，後有追兵，簡直是無路可逃，上天下地，什麼地方也不可能去。你想找一個朋友，去朋友家住一晚也不可以！

這一切的惡獸和夜叉，「復自搏攫」：搏是打；攫就好像鳥用爪去捉雞，一爪抓住這就叫攫。這些惡獸和夜叉互相合作，把罪人捉住。「頭足相就」：將罪人的頭和足扭在一起；或者夜叉把惡獸捉住，叫牠頭足相就；或者惡獸把夜叉捉住，也頭足相就；或者惡獸和夜叉把人捉住，叫他頭足相就，總之都扭成很不好看的樣子。「其形萬類」：有千萬種類的形像。「不敢久視」：令一般人也都不敢久看。

時婆羅門女，以念佛力故，自然無懼。

「時婆羅門女」：這個婆羅門女，「以念佛力故」：她因為念覺華定自在王如來名號的緣故，「自然無懼」：心裡自然無所恐懼。

有一鬼王，名曰無毒，稽首來迎，白聖女曰：善哉菩薩！何緣來此？

「有一鬼王」：當時有一個鬼王，是鬼裡邊的領袖。叫什麼名字呢？「名曰無毒」：他的名字就叫無毒。「稽首來迎」，稽首是叩頭，向婆羅門女叩頭。「白聖女曰」：對婆羅門女就說啦！「善哉菩薩」：說妳這個善心的菩薩，「何緣來此」：你是什麼緣故來到這個地方呢？

behind them, pursuing them, and the *yakshas* were in front of them trying to block their flights. It's like that saying goes: "Ahead, there's nowhere to run, and behind, the enemy is in close pursuit." In that situation, there's no route of escape and nowhere to go. At that point you may long to go spend a night at a friend's house, but that won't be possible!

Furthermore, the beasts and *yakshas* seized the offenders. They beat at their prey and seized them, much as eagles use their claws to catch chickens. The dreadful beasts and *yakshas* teamed up to capture the offenders. Then they twisted the offenders' heads and feet together. Or perhaps the *yakshas* caught the dreadful beasts and did this to them; or perhaps the dreadful beasts caught the *yakshas* and did this to them; or perhaps the beasts and *yakshas* caught the human offenders and twisted their heads and feet together. In general, the twisting left them all a terrible sight to behold. They were twisted into millions of different kinds of shapes so horrible that typically no one would dare even look at them for long.

Sutra:

During that time the Brahman woman was naturally without fear due to the power of recollecting the Buddha.

Commentary:

During that time the Brahman woman was naturally without fear, due to the power of recollecting the Buddha Enlightenment-Flower Samadhi Self-Mastery King Thus Come One.

Sutra:

A ghost king named Poisonless bowed his head in greeting and said to the worthy woman, 'Welcome, O Bodhisattva. What conditions bring you here?'

Commentary:

A ghost king, one of the leaders among the ghosts, named Poisonless bowed his head in greeting to the Brahman woman and said to the worthy woman, 'Welcome, O kind-hearted Bodhisattva. What conditions bring you here? Why have you come to this place?'