



# 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  
比丘尼恒持 修訂

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時婆羅門女，問鬼王曰：此是何處？無毒答曰：此是大鐵圍山，西面第一重海。

「時婆羅門女」：當時婆羅門女問鬼王曰，「此是何處」：這是什麼地方啊？因為我也不知道我怎麼來的。

「無毒答曰」：這個無毒，就答覆婆羅門女，「此是大鐵圍山」：在這須彌山外邊有大鐵圍山。「西面第一重海」：這是在鐵圍山西邊的第一重海。

聖女問曰：我聞鐵圍之內，地獄在中，是事實不？無毒答曰：實有地獄。

「聖女問曰」：聖女又問鬼王說，「我聞鐵圍之內，地獄在中」：我們常常聽說鐵圍山裡邊有地獄，「是事實不」：這個事情是真的嗎？到底有沒有地獄啊？怎麼有人不相信地獄呢？

「無毒答曰」：無毒就回答聖女說，「實有地獄」：真有地獄，這不是人想像造出來的，的確有地獄啊！

### *Sūtra:*

The Brahman woman asked the ghost king, "What is this place?" Poisonless replied, "We are on the western side of the Great Iron Ring Mountain, and this is the first of the seas that encircle it."

### *Commentary:*

The Brahman woman asked the ghost king, "What is this place?" I don't know how I got here either.

Poisonless replied, "Beyond Mount Sumeru, there is the Great Iron Ring Mountain. We are on the western side of the Great Iron Ring Mountain and this is the first of the seas on the west side that encircle it."

### *Sūtra:*

The worthy woman asked, "I have heard that the hells are within the Iron Ring. Is that actually so?" Poisonless answered, "Yes, the hells are here."

### *Commentary:*

The worthy woman asked the ghost king, "I have heard that the hells are within the Iron Ring. Is that actually so? Are there really the hells? How come people do not believe there are the hells?"

Poisonless answered, "Yes, the hells are here. The hells really do exist; they are not a figment of people's imaginations."

聖女問曰：我今云何得到獄所？無毒答曰：若非威神，即須業力，非此二事，終不能到。

「聖女問曰」：婆羅門女又問了，「我今云何得到獄所」：她說，我現在為什麼到這個地獄來了呢？

「無毒答曰」：無毒鬼王又說，「若非威神，即須業力」：有兩種原因，就可以來。第一，你要有威神，有神通，有德行，才能到這個地方；第二就是業力，你有罪業，才會墮到這個地獄來。「非此二事，終不能到」：若沒威神和業力這兩種事情，是不會到地獄來的。

聖女又問：此水何緣，而乃涌沸，多諸罪人，及以惡獸？無毒答曰：此是閻浮提造惡衆生，新死之者，經四十九日後，無人繼嗣，為作功德，救拔苦難，生時又無善因，當據本業所感地獄，自然先渡此海。

「聖女又問」：婆羅門女又問，「此水何緣而乃涌沸」：說這個水是什麼原因，熱得這麼厲害？「多諸罪人」：有這麼多的罪人，在熱水裡頭煮。「及以惡獸」：又有這麼多的惡獸。

「無毒答曰」：無毒就對婆羅門女說，「此是閻浮提」：閻浮提譯成中文是勝金，因為閻浮檀金樹的樹葉掉到河裡就變成金子。這種金子是最殊勝，最特別的，所以叫勝金。而我們這個世界就叫南閻浮提。「造惡衆生」：南閻浮提的眾生，舉心動念，無非是罪，是業，都是造罪業。「新死之者」：這些最近死去的，也就是剛剛死去的人。

「經四十九日後」：經是經過。四十九日是七個禮拜——七七，四十九天。所以人死後若要做功德幫助他，超度他，須在四十九日以前。因為在四十九日以前，死者的罪業還沒有定，你可以隨時做功德，使他得到這種利益。

☞待續

#### *Sūtra:*

The worthy woman asked, “How have I now come to the hells?” Poisonless answered, “If it wasn’t awesome spiritual strength that brought you here, then it was the power of karma. Those are the only two ways that anyone gets here.”

#### *Commentary:*

The worthy woman asked, “How have I now come to the hells?” Poisonless, the ghost king, answered, “If it wasn’t awesome spiritual strength that brought you here, then it was the power of karma. Beings come here due to two factors. The first is that spiritual prowess and virtue brought them here. The second is that the power of their own karma—their karmic offenses—propelled them here. Those are the only two ways that anyone gets here. Other than by means of awesome spiritual power or by means of the strength of one’s karma, there’s no way anyone can come to these hells.”

#### *Sūtra:*

The worthy woman asked, “Why is this water seething, and why are there so many offenders and dreadful beasts?” Poisonless replied, “These are beings of Jambudvīpa who did evil deeds. They have just died and passed through forty-nine days without any surviving relatives doing any meritorious deeds on their behalf to rescue them from their distress. Besides that, during their lives they themselves didn’t plant any good causes. Now their own karma calls forth these hells. Naturally, they must cross this sea first.”

#### *Commentary:*

The worthy Brahman woman asked, “Why is this water seething, and why are there so many offenders cooking in this boiling water and so many dreadful beasts?”

Poisonless replied to the Brahman woman, “These are beings of Jambudvīpa.” The name of our continent, Jambudvīpa, means “triumphant gold” because when the leaves of the *Jambunadasuvarna* trees fall into the waterways, they turn into gold. This kind of gold is most supreme and special, so it is called “triumphant gold.” Beings in the south, in Jambudvīpa, motivated by their own mental processes to commit offenses and create karma, did evil deeds. They have just died and passed through forty-nine days. We can help a deceased individual by doing meritorious and virtuous deeds on their behalf within a seven-week period following their passing. That’s because during that period of time, the weight of the deceased’s karmic offenses has not yet been decided.

☞To be continued