

《地藏經》中的鬼神王

Ghost and Spirit Kings in the *Earth Store Sutra*

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今天我想談一談《地藏經》。以前我教我姐姐誦念《地藏經》。她念了之後說，很恐怖，因為裏面有很多鬼王和很多地獄，她不敢讀了、不敢聽、不敢誦念。我想沒有善根，是不能夠念誦這個《地藏經》的。

講到鬼王，在《地藏經》裏面談到很多鬼王，還有這個神，這樣跟

Today, I want to discuss the *Earth Store Sutra*. I used to lead my older sister in reciting this *Earth Store Sutra*. After recitation, she felt terrified because of the many ghost kings and hells within it; she no longer dared to read, hear, or chant it. I believe that without roots of goodness, one simply cannot bring oneself to recite the *Earth Store Sutra*.

Speaking of ghost kings, how are the various ghost kings and spirits mentioned in the *Earth Store Sutra* relevant to us? The Venerable Master, in his *Preface to Commentary on the Avatamsaka Sutra*, noted the phrase “Chapter on the Wondrous Adornments of the Rulers of the Worlds,” for which National Master Qīngliáng (清涼) has the following verse: “The Buddha and the various Kings are collectively called rulers of the worlds; the Dharma-door and the dependent and principle are jointly termed wondrous adornments.”

The following is Venerable Master’s explanation of the first half of the verse. “Buddha” refers to Shakyamuni Buddha.

“Various Kings” refers to the Gold Wheel King, the Silver Wheel King, the Bronze Wheel King, and the Iron Wheel King.

“Rulers of the worlds” is as the name suggests. The Buddha is also known as the Ruler of the Transcendent, which the Four Wheel Turning Kings cannot be.

“Worlds” are divided into three types: the World of Sentient Beings, the World of Objects, and the World of Proper Enlightenment of Wisdom.



眾生世間 The World of Sentient Beings



器世間 The World of Objects



智正覺世間 The World of Proper Enlightenment of Wisdom

我們又有什麼關係呢？上人在《大方廣佛華嚴經疏序》裏有談到，「世主妙嚴品」這幾個字，清涼國師的偈頌是：「佛及諸王，並稱世主；法門依正，俱曰妙嚴。」

上人解釋「佛及諸王，並稱世主」說，「佛」，是釋迦牟尼佛。

「諸王」，就是金輪王、銀輪王、銅輪王、鐵輪王。「世主」，就是世間主。

The World of Sentient Beings refers to all the various sentient beings who, because of attachment to self and attachment to phenomena, do not realize emptiness. The World of Objects refers to things, such as mountains, rivers, lands, houses, and buildings. The World of Proper Enlightenment of Wisdom is where the Buddha resides, in which one truly realizes the truth of the myriad existences in the universe and is awakened to the purity of one's mind.

The Venerable Master also brought up how, in the World of Sentient Beings, there exist various kinds of unequal distinctions between them: some are intelligent, some are ignorant; some are poor, some are wealthy; some are long-lived, and some are very short-lived. Why do such phenomena of inequality arise? It is all due to whether

釋迦牟尼佛和四輪王，並稱為世主；佛又稱為出世主，但是這四輪王就不能作出世主。

「世間」，分為眾生世間、器世間、智正覺世間，這是三世間。「眾生世間」，就是有情世間，一切眾生因為有我執、法執，二執不空。「器世間」，就是國土世間，如山河大地、房廊屋舍等。「智正覺世間」，就是佛世間，是真正覺悟了宇宙萬有的真理，也覺悟了自心的清淨。

上人又講到，「眾生世間」是不平等的，有智慧的、有愚癡的、有貧窮的、有富有的、有長壽的、有很短命的，眾生有貴賤夭壽種種不平等的分別。為什麼會有這種不平等的現象呢？就因為我們在前生不修行的緣故，所謂「前生不修今生苦，今生不修來生苦」。

「器世間」也是不平等的，眾生的依報有華屋良田、陋室劣地的分別，有豐衣足食、缺衣斷糧的分別。為什麼會有這種不平等的現象呢？就因為很多人在往昔不修福、不修慧的緣故。所以今生要福慧雙修。修福，就是要修布施的法門，要常常供養三寶，來利益眾生。修慧，就是造佛像、印佛經、弘揚佛法。

「智正覺世間」，才是真平等，沒有階級之分，也沒有貴賤之別，一律平等，都是佛子。

三世間的主——眾生世間的主，是天龍八部等王；器世間的主，是地神、水神、林神、山神等；智正覺世間的主，就是佛。

上人有講到，眾生世間的主，就是天龍八部等王。那不僅是《地藏經》裏提到很多鬼王，〈楞嚴咒〉裏也有很多鬼王。

我們都知道在《地藏經》裏〈閻羅王眾讚歎品〉第八，就講到他們鬼王也在做善，說：

one cultivated in previous lifetimes. As it is said, “If you did not cultivate in your previous life, you will suffer in this life; if you do not cultivate in this life, you will suffer in the next life.”

The World of Objects is also marked by inequality. This material world, which is the manifestation of circumstantial karmic retributions, is also marked by distinctions such as splendid versus rundown housing (dilapidated shacks), fertile versus barren soil, ample food versus lack of provisions, and abundant clothing versus shabby rags. Why do such phenomena of inequality arise? It is all due to many people not cultivating blessings and wisdom in past lifetimes. Therefore, in this life, one must cultivate both blessings and wisdom. To cultivate blessings is to practice the Dharma of giving, frequently making offerings to the Three Jewels and benefiting others. To cultivate wisdom, one can make Buddha images or statues, sponsor the printing of Buddhist scriptures, or help disseminate the Buddhadharma.

The World of Proper Enlightenment of Wisdom is the realm of true equality, free from distinctions of class or hierarchy—all are equal, all beings are Buddhists. As for the rulers of each world: the ruler of the World of Sentient Beings are the respective kings of devas, dragons, and the rest of the eightfold division; the rulers of the World of Objects are the various land spirits, water spirits, forest spirits, and mountain spirits, and so on; the ruler of the World of Proper Enlightenment of Wisdom is the Buddha.

The World of Proper Enlightenment of Wisdom is the realm of true equality, free from distinctions of class or hierarchy, where all are disciples of the Buddha. As for the rulers of each world: the ruler of the World of Sentient Beings is the respective kings of devas, dragons, and the rest of the eightfold division; the ruler of the World of Objects is the various land spirits, water spirits, forest spirits, and mountain spirits, among others; the ruler of the World of Proper Enlightenment of Wisdom is the Buddha.

The Venerable once spoke about how the rulers of the world of sentient beings are the kings among the devas, nāgas, and the rest of the Eightfold Division. Not only does the *Earth Store Sutra* mention numerous ghost kings, the *Śūraṅgama Mantra* also refers to many such kings.

We know that in the *Earth Store Sutra*, “Chapter of Praises of Lord Yama and His Followers,” it discusses how ghost kings also practice acts of goodness. It states:

“At that time, the Ghost King Evil Poison placed his palms

「爾時，惡毒鬼王合掌恭敬白佛言：世尊！我等諸鬼王，其數無量，在閻浮提，或利益人，或損害人，各各不同。然是業報，使我眷屬遊行世界，多惡少善。過人家庭，或城邑聚落，莊園房舍，或有男子女人，修毛髮善事，乃至懸一幡一蓋，少香少華，供養佛像及菩薩像；或轉讀尊經，燒香供養一句一偈，我等鬼王敬禮是人。」

上人也有講過，這一些鬼王都是菩薩化身，是來教化眾生的。所以這些鬼王也會來擁護持咒或者行善的人。

《地藏經》裏面就講到鬼王會懲罰那些壞的人。但是惡的鬼神對做善的人，也會引導他們去惡道。

「是閻浮提行善之人，臨命終時，亦有百千惡道鬼神，或變作父母，乃至諸眷屬，引接亡人，令落惡道，何況本造惡者？」

這是講，如果我們做善，在臨命終時的時候，惡的鬼神也可能會變成我們的眷屬，來引誘我們墮落到惡道裏面。更何況本來就是做惡的人呢？這惡鬼王更是來引誘墮落到惡道去。

我們做善的時候，不要執著「我做了什麼，或者施什麼」的一個我相。如果我們執著於「我幫助的人是誰？對我有什麼利益？」如果有這樣的計劃，那你布施的功德就有限了。

所以在〈校量布施功德緣

together respectfully, addressed the Buddha, and said, "World Honored One, each of us countless ghost kings of Jambudvīpa bestows benefit or inflicts harm upon beings differently. However, karmic retributions cause those in my retinue to do more evil than good. Nonetheless, when we pass by a household, a city, a town, a garden, a cottage, or a hut where there are men or women who have cultivated as little as a hair's worth of good deeds, even if they have hung up but one banner or one canopy, used a little incense or a few flowers as offerings to images of Buddhas or Bodhisattvas, recited the sacred Sutras or burned incense as an offering to even one sentence or gatha in them, we ghost kings will respect such people..."

The Venerable Master also talked about how these ghost kings are all Bodhisattvas appearing in their transformation bodies to teach and transform living beings. Therefore, these ghost kings will come to protect those who uphold mantras or practice good deeds.

The *Earth Store Sutra* also indicates how, besides ghost kings punishing evildoers, there are evil ghosts and spirits who would lead those who practice good deeds down evil paths of rebirth:

"When those who do good in Jambudvīpa are about to die, hundreds of thousands of ghosts and spirits from the Evil Paths transform themselves and appear as their parents or other relatives in an attempt to lead such people to fall into the Evil Paths. How much more is that the case for those who have done evil deeds!"

That is to say, even if we engage in good deeds, at the moment of death, malevolent ghosts and spirits are very likely to appear as our loved ones in attempts to lure us into falling into evil paths of rebirth. How much more so for those who perpetrate evil behavior? These malevolent ghosts and spirits will more readily lead them to descend into the evil realms.

When we perform good deeds, do not be attached to the idea of "I did this or that, I gave away this or that" or other notions of self along this line. If we are attached to thoughts of "I helped this or that person—how will it benefit me?" or other such trains of thinking, then the merit and virtue of our giving will be limited.

Therefore, in his commentary on "Chapter of The Conditions and Comparative Merit and Virtue of Giving," the tenth chapter, the Venerable Master stated how we should transfer the merit and virtue of our practice of giving to all sentient beings in the Dharma Realm rather than our own family or for our own interests. Such a transference assists in ridding our hearts of selfishness. Though it is said that "By giving one away, a ten-thousandfold reward is obtained

品〉第十，上人有講到，我們要把布施的功德，迴向給法界一切眾生，而不是為了自己的家人或自己的利益來作迴向。應該要布施迴向一切眾生，這就是幫助我們去掉自私的心。雖然說「捨一得萬報」，但不要存這個心，我們應該迴向給法界眾生，不要只想到自己。

在〈楞嚴咒〉第五十四句「南無伽闍俱囉耶」，上人的偈頌講：

作法辦事部羯磨，
地藏菩薩族眾多；
善惡業報毫不錯，
鐵面無私老閻羅。

上人解釋說：這一部，以成就佛為部主，還有北方這地藏菩薩帶領一切鬼神等眾，這眷屬很多很多的。

「善惡業報毫不錯」，作善就受善的果報，作惡就受惡的果報。這善惡的果報，絲毫都不會錯的。

上人解釋說：「鐵面無私老閻羅」，這閻羅王，他是鐵面無私的，不講人情，對就是對，不對就是不對，所以是「鐵面」。閻羅王的黑臉像鐵那麼黑，沒有一點人情味道，你想欺騙閻羅王是不可能的。

所以各位，一定要做善事，不要做惡事。你做惡事，閻羅王就不饒過你；你做善事，閻羅王對你還恭敬。所以你能一念迴光返照，改過自新，那麼以往的罪業都可以消滅了，但要真正改過自新；你真知道改過自新，「彌天大罪，一悔便消」，所以蓮華就現前了。蓮華現前，表示罪業消了。

上人告訴我們，不管持咒也好，念經也好，一定要改惡向善。如果我們做錯了什麼，一定要改，以後不再重犯，這樣我們的罪業就能夠消。阿彌陀佛！ ❀

(Give one, receive ten thousand in return),” one should not have this mindset; we should transfer the reward to sentient beings throughout the Dharma Realm instead of thinking just for ourselves.

In the Śūraṅgama Mantra, for the fifty-fourth line, “*Namo qie she ju la ye,*” the Venerable Master’s verse goes:

*In the Karma Division, where deeds are processed,
There are many retinues of Earth Store Bodhisattva.
Good and evil reap their due without the slightest error,
Meted out by the iron-faced, impartial King Yama.*

The Venerable Master explains that this division, led by Accomplishment Buddha as division leader, along with the assembly of ghosts and spirits under Earth Store Bodhisattva in the north, consists of innumerable retinues.

“Good and evil reap their due without the slightest error” means that if you do good, you will receive good karmic rewards; if you do evil, you will incur karmic retribution. The karmic effect of good and evil is immutable even in the most minute of ways.

“Meted out by the iron-faced, impartial King Yama” means that King Yama’s countenance is as solid as steel, showing no favoritism. If you are right, you are right; if you are wrong, you are wrong. King Yama’s visage is as dark as iron, with not a trace of human sentiment. It is impossible to deceive him. Therefore, everyone should perform good deeds and avoid evil ones. If you commit evil, King Yama will not spare you; if you practice good, King Yama will even show you respect. Therefore, if you can, in a moment of introspection, reform and become anew, it will be possible to expiate all past karmic offenses. However, the change must be genuine. If it is truthful, then as the saying goes, “Even the gravest offences that fill the heavens, upon repentance, vanish entirely,” and the lotus flower will manifest. The manifestation of the lotus flower is indicative of the extirpation of karmic offenses.

Venerable Master always told us that, no matter which Dharma we practice, be it upholding a mantra or reciting a sutra, we must abandon evil and strive towards good. Should we make a mistake, we must correct it and never repeat it, and that way, our karmic offenses can be eradicated. Amitabha! ❀