



正法印
PROPER DHARMA SEAL

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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「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。

要是過了四十九天，罪業就判定了，好像法院判罪似的，判決定罪後，就不能再改變了。那麼在四十九日以前，如果能為亡者念經誦咒，就可以超度他，令他得到好處。那麼要是過了四十九天，亡者的罪判決了，那麼你念經超度他，有沒有功德呢？有，但他所得到的功德少，力量小，沒有那麼大，也不能說一點都沒有。所以大家以後作功德，最好在四十九天前。

經四十九日後，「無人繼嗣」：沒有人為他繼續做功德。「為作功德」：替他做點功德，「救拔苦難」：救拔造惡眾生的苦難。「生時又無善因」：在沒死以前，他自己也沒做過善事，沒有種過善因。「當據本業」：所以應該根據

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.

But beyond the first forty-nine days, once the seriousness of their karmic offenses has been determined, much in the way the court decisions are made, those decisions are fixed and cannot be changed. If within the forty-nine days we recite sutras or mantras for the deceased, we can help rescue them because they will reap the benefits. Someone wonders, "After the forty-nine days, once the offenses of the deceased have been judged, is it still possible to help them by reciting sutras and chanting mantra?" Yes, it is. But the amount of merit that will accrue to the deceased will be less. The help will be weaker. We can't say they won't get any help, but it won't be nearly as much.

Once the forty-nine days ends, suppose the deceased has been without any surviving relatives doing any meritorious deeds on their behalf to rescue them from their distress. No one has offered to help save these beings from the evil they have done; no one has tried to pull them out of their suffering. Besides that, during their lives they themselves didn't plant any good causes. Before they died, they didn't do good deeds. Now their own karma calls forth these hells. The results of the karmic deeds they have done sends

他本來所造的罪業。「所感地獄」：所感受的地獄。「自然先渡此海」：自然的就要先到這個大苦海，受他所應得的業報。

海東十萬由旬。又有一海。其苦倍此。彼海之東。又有一苦復倍。三業惡因之所招感。共號業海。其處是也。

「海東十萬由旬，又有一海」：在這個海的東邊，另外又有一個大海，距離這個海有十萬由旬那麼遠。「其苦倍此」：那個海的苦，又比這個海更厲害。你看人在這個海裡頭受惡獸、夜叉的追逐，你認為這就是苦了，但你到那個海一看，就知比這個苦還更加倍。「彼海之東，又有一海」：在那個海的東邊，又有一個海。「其苦復倍」：那種苦又比前一個海更多。

這是什麼原因有這種海呢？這是「三業惡因之所招感」：三業就是身業、口業、意業。身有三惡，就是造殺、盜、淫業，殺生、偷盜、邪淫，不守規矩；意有三惡：貪、瞋、癡——貪心、瞋心、癡心；口也有四惡：綺語、妄語、惡口、兩舌。綺語是專說男女不正當的話；妄語是專講大話、謊話、打妄語；惡口是罵人；兩舌是對張三說李四不對，對著李四又說張三不對，互相挑撥是非。一個人說兩種話，對甲說乙如何如何，對乙說甲如何如何。一個舌頭說兩種的話，所以就叫兩舌。口有四惡，加上身三惡，意三惡，合起來叫十惡。這十惡又叫三業惡因，這是造惡的種子。

為什麼會有這種惡水的海，有這麼多惡獸，這麼多的夜叉呢？這都是人造惡因所招感出來的。種善因結善果，種惡因就結惡果。所謂咎由自取，罪業是自己造成的。「共號業海」：三海合起來叫做業海，這些地方都是人的業力所造成的。「其處是也」：這個地方就是業海了。

待續

them to the hells. Naturally, they must cross this sea first. Naturally, they must first go to this great sea of suffering to endure the karmic retribution they deserve.

Sūtra:

Ten thousand yojanas east of this sea is another sea in which they will undergo twice as much suffering. East of that sea is yet another sea where the sufferings are doubled yet again. What the combined evil causes of the three karmas evoke are all called the sea of karma. This is that place.

Commentary:

Ten thousand yojanas east of this sea is another sea in which they will undergo twice as much suffering. The suffering in the other sea is more much severe than this one. See how people are suffering as they evil beasts and yakshas chase them about in this ocean, were you to see the other sea, you would know that the suffering there is manifold compared to this one. East of that sea is yet another sea where the sufferings are doubled yet again. The suffering there is much more than the previous sea.

What is the reason for the existence of these oceans?

They are what the combined evil causes of the three karmic vehicles evoke. The three karmas are the karma of body, the karma of mouth and the karma of mind. There are three evils to body, which are killing, stealing, and inappropriate sexual behavior. There are three evils to the mind, they are greed, hatred and stupidity. There are four evils to the mouth, they are suggestive speech, false speech, harsh speech and divisive speech. Suggestive speech consists of improper words between men and women. False speech refers to exaggerations and lies. Harsh speech means scolding people. Divisive speech means telling A about B's faults and telling B about A's faults, creating schisms between them. It's having a forked tongue that says one thing to this person and something else to that person.

The four evils to the mouth, plus three evils of the body, and three evils of the mind, make a total of ten evils. These ten evils are also called the evil causes of the three karmas, the seeds to creating evil.

Why does such a sea filled with evil waters exist? Why are there so many ferocious beasts? Why so many yakshas? They come forth because of people's evil causes. Plant good causes and reap good effects; plant evil causes and reap evil effects. It's said that people bring calamities upon themselves. People make their own karma when they create offenses. These are all called the sea of karma. The three seas merge into the vast sea of karma, which exists by means of the power of karma. This is that place, the sea of karma.

To be continued