



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

### 【觀眾生業緣品第三】

CHAPTER THREE:

CONTEMPLATING THE KARMIC CONDITIONS OF BEINGS

宣化上人講解

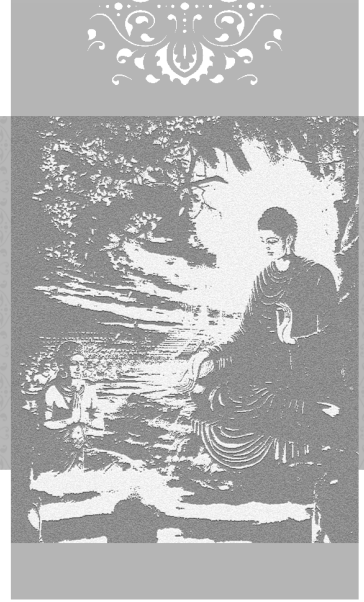
國際譯經學院記錄翻譯

佛經翻譯委員會修訂

Commentary by the Venerable Master Hua

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爾時佛母摩耶夫人。恭敬合掌。問地藏菩薩言。聖者。閻浮衆生。造業差別。所受報應。其事云何。地藏答言。千萬世界。乃及國土。或有地獄。或無地獄。或有女人。或無女人。或有佛法。或無佛法。乃至聲聞。辟支佛。亦復如是。非但地獄罪報一等。

「爾時佛母摩耶夫人」：當爾之時，佛的母親就是摩耶夫人。摩耶夫人生下佛之後，因為佛是從她左脅出生的，於是乎，也可以說是流血過多就死了，死了就生到天上去。等釋迦牟尼佛成道後，說法四十九年，談經三百多會——三百多個法會。並不是像前天有人講的，談三百多部經；而是有三百多個法會。佛經不只是三百多部，有幾千部。佛在將入涅槃時，想起還沒有度他的母親，所以就到忉利天宮，為母親摩耶夫人說法。所以現在摩耶夫人就「恭敬合掌」：對誰恭敬？對地藏王菩薩恭敬，合起掌來。

「問地藏菩薩言」：問地藏菩薩說，

#### *Sutra:*

At that time, the Buddha's mother, Lady Māyā, placed her palms together respectfully and asked Earth Store Bodhisattva, "Great Sage, could you tell us about the different kinds of karma that beings of Jambudvīpa create and the resulting retributions that they undergo?"

Earth Store replied, "There are many millions of worlds and lands that may or may not have hells, may or may not have women, may or may not have the Buddhadharma, and so forth up to having or not having Śrāvakas and Pratyekabuddhas. All beings with offenses in these worlds equally receive retribution, including but not limited to retribution in the hells."

#### *Commentary:*

At that time, the Buddha's mother, Lady Māyā... Lady Māyā was the Buddha's mother. Since the Buddha had been born from her left side, it might be that she had died from hemorrhaging. She was then reborn in the heavens. After Śākyamuni Buddha became awakened, he taught the Dharma for forty-nine years in over three hundred Dharma assemblies. The day before yesterday someone said the Buddha taught more than three hundred sūtras; that is wrong. The Buddha held over three hundred Dharma assemblies. The Buddhist sūtras are not

「聖者，閻浮衆生，造業差別」：她說，在南閻浮提所有的一切眾生，他們所造這種業的分別。「所受報應」：他們所受的果報。「其事云何」：這事情是怎麼樣的情況啊？

「地藏答言」：地藏菩薩對摩耶夫人說，「千萬世界」：有千千萬萬的世界，「乃及國土」：乃至於所有的國土。「或有地獄，或無地獄」：或者有地獄，或者沒有地獄。比如極樂世界就沒有地獄，沒有三惡道；我們這娑婆世界就有三惡道，有地獄、餓鬼、畜生。

「或有女人，或無女人」：或者有的世界有女人，比如我們這個世界有男人、女人、聖人、凡人；極樂世界只有男人，而沒有女人。那麼，沒有女人，怎麼會有男人的呢？那你不要擔心，男人到了極樂世界，還是男人；女人到了極樂世界，也變成男人了。那麼，極樂世界的人是從什麼地方生出來的？是誰生的？沒有女人怎麼會有人呢？這個你就知道了，極樂世界的人不是由女人生出來，而是由蓮花生出來的，那個地方的人都是蓮花化身。

我們為什麼念佛呢？我們在這兒念一聲佛，極樂世界——我們的蓮花母親——就生出一朵蓮花來；我們念佛念得越多，蓮花開得就越大；念佛念得越誠懇，蓮花長得越新鮮。我們人死後叫中陰身，就是第八識。第八識在沒有做人、也沒有做鬼、做神的時候叫中陰身。若誠心念佛，等我們一死了，中陰身投到蓮花裡邊去，蓮花就開了，一開就現出一個人來。極樂世界的小孩子是從蓮花生出來的，所以統統都是男人，沒有女人。

「或有佛法」：或者這個國家和這世界有佛法——有佛說法，也有佛法住世。「或無佛法」：什麼地方沒有佛法呢？就是沒有人講經，沒有人說法，沒有佛像，沒有經典，沒有出家人的地方。

☞待續

limited to three hundred or so; there are several thousand. When the Buddha was about to enter nirvāṇa, he recalled that he had not saved his mother, so he went to the Trāyastriṃśa Heaven to teach the Dharma for Lady Māyā.

Now Lady Māyā placed her palms together respectfully and asked Earth Store Bodhisattva, “Great Sage, could you tell us about the different kinds of karma that beings of Jambudvīpa create and the resulting retributions that they undergo? What kinds of situations are there?”

Earth Store Bodhisattva replied to Lady Māyā, “There are many millions of worlds and lands that may or may not have hells. For instance, the Land of Ultimate Bliss has neither hells nor any of the three lower realms. On the other hand, our Sahā world has the three lower realms—the hells, the realm of ghosts, and the realm of animals. Those places may or may not have women: Some worlds—ours for example—have both men and women as well as sages and ordinary people. The Land of Ultimate Bliss has only men. If there are no women there, how can there be men? Don’t you worry, when the men go to the world of Ultimate Bliss, they are still men. When the women get there, they become men too. Where do the people of the Land of Ultimate Bliss come from? Who gives birth to them? If there are no women, how can there be people? This you do not know. The people in the world of Ultimate Bliss do not come from women but are born transformationally from lotuses.

Why do we recite the Buddha’s name? When we recite the Buddha’s name once here, our “mother,” a lotus in the Land of Ultimate Bliss, grows a bit. The more we recite here, the more our flower grows. The more sincere our recitation, the more fresh our lotus becomes.

After death and before becoming reborn as a human, a ghost or a spirit, our eighth consciousness is in an intermediate state between sets of skandhas; it is a body between existences. If we recite the Buddha’s name sincerely, when we die, our body between existences will immediately enter the lotus. When the lotus blooms, a person appears. Since children in the Land of Ultimate Bliss are born from lotuses, there are only men and no women.

All these worlds may or may not have Buddhadharma. A particular country or world may have the Buddhadharma, meaning a Buddha is there speaking the Dharma or the Dharma is present in that place. In places without the Buddhadharma, no one lectures on sūtras or speaks the Dharma, and there are no Buddha images, sūtras, or monastics.

☞To be continued