

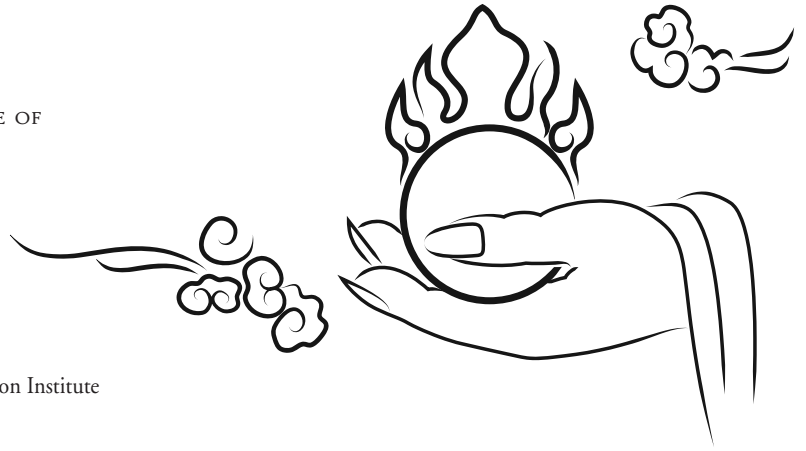
# 地藏菩薩本願經淺釋

THE SUTRA OF  
THE PAST VOWS OF EARTH STORE BODHISATTVA  
WITH COMMENTARY

## 【切利天宮神通品第一】

CHAPTER 1: SPIRITUAL PENETRATIONS IN THE PALACE OF  
THE TRAYAŚTRIMŚHA HEAVEN

宣化上人講 Commentary by the Venerable Master Hua  
國際譯經學院記錄翻譯 Translated by the International Translation Institute  
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佛說的法是真實不虛的，我們一切眾生必須要深深地接受這種道理，要是好像耳邊風似的，從這個耳朵吹進來，從那個耳朵出去了，這必定得不到利益。必須要躬行實踐，實實在在的，連頭髮那麼微細的不真，也不能夾雜，必須要真。

「在切利天」：切利天，這是處成就。「為母說法」：釋迦牟尼佛升到切利天去度他的母親。因為佛出世七天之後，佛的母親摩耶夫人就死了，死後生到切利天去。摩耶是梵語，翻成中文是「大術」，又翻成「幻」。佛的母親是過去千佛之母，所有佛出世，她都來做佛的母親，就這麼奇怪的事。她來做佛的母親，等佛成佛之後，又要去說法度她，這就像我們人間唱戲一樣。這世間要是你明白了，一切一切都好像做戲似的，在這做戲的裡邊，那就是人生的一個真諦，人生的一種真理。你要是在這一個真理上明白，那個真理你也就明白了。

所以，看戲一般人不會看的，只看戲的節目如何如何，有悲歡離合，又有一些個喜、樂、哀、懼、愛、惡、欲，就看這一些。明白的人呢？一看！啊！原來這都是如幻如化，人生不過如此。「一切有為法，如夢幻泡影，如露亦

Dharmas spoken by the Buddha are true, actual, and never spoken in vain. All of us—all beings—should deeply accept these principles. If these words go in one ear and out the other, nothing will be gained by it. We must practice truly and honestly and be responsible and reliable. We must not allow even a hair's breadth, even a subtle particle of untruth to become mixed into what we do. We must be totally true.

**The Buddha was in the Trayastrimsha Heaven.** This phrase fulfilled the requirement of a place. **The Buddha was there speaking Dharma for his mother.** Shakyamuni Buddha went to the Trayastrimsha Heaven to rescue his mother. Seven days after the Buddha was born, the Buddha's mother, Lady Maya, passed away and became reborn in the Trayastrimsha Heaven. Maya is Sanskrit. It means "great magic" or "illusions." The Buddha's mother had been the mother of the past thousand Buddhas; she came to be every Buddha's mother. As strange as it sounds, this is what happened. She came to be a Buddha's mother and after that Buddha realizes Buddhahood, he speaks Dharma for her. It's like being in a play. Actually, if you understood this world, you would realize that everything is like a play. This is the truth in life. Once you understand this one true principle, you will understand other true principles.

Most people do not know how to really watch life's drama unfold; they only watch the content that includes sadness and joy, separation and union—such emotions as joy and happiness, sadness and fear, love and hate, and desire. People who actually perceive all this realize that human life is but illusion and transformation. "All conditioned dharmas are but

如電，應作如是觀。」所以佛教化眾生也是遊戲三昧，他對這件事情並不當一回事。不是像我們一般人，東也執著，西也執著，南北更執著，上下更放不下。不能看一切都是圓融無礙的，一切的一切無非是虛妄不實的境界。如果不能這個樣子，就有所執著了。

佛母摩耶夫人的角色就是做佛的母親——千佛之母。而每一尊佛成佛之後，又要到忉利天為母親說法，每一尊佛都是這樣。但是這個說法，需要輪王來請法，輪王就是轉輪聖王，或者帝釋。釋迦牟尼佛到忉利天去說法，這是誰請的呢？這是他父親請的。他的父親就是輪王，他對佛說：「你應該到忉利天，為你的母親說法，救度你的母親。」這是輪王向釋迦牟尼佛請法。

又有的經典說是帝釋請法。帝釋就是三十三天忉利天的天主，他就是以前那個修廟的窮女人。那個窮女人因為修廟就做了天主，做了天主後，知道佛的母親在這個天上，於是就去請佛來忉利天說法，有的經典是這麼講的。那麼無論怎麼講，總而言之，佛說法，就要有人請法。

釋迦牟尼佛為母親說法，說個什麼法？說《地藏菩薩本願經》這個法。這個法是說孝道，人人都應該孝順父母，為什麼要孝順父母？因為父母是人的根本，你孝順父母，就等於自己給自己上肥料一樣。自己行孝道，就是在自己的根上灌溉肥料。所以如果不孝順父母，將來絕對沒有什麼前途的，要是能孝順父母，這把你的根本栽培好了，將來一定會有很光明的前途。

☞待續

dreams, illusions, bubbles, and shadows. They are like dew drops and lightning, contemplate them thus.” When the Buddha taught living beings he was in the Samadhi of Roaming in a Play; he did not react to anything as being a big deal. In that way, he was unlike most of us who are attached to everything around us—everything we come upon. We can not look upon everything as being perfectly integrated and unobstructed; all states are but illusory and unreal. We are attached if this is not how we perceive states.

The role of the Buddha's mother, Lady Maya, is to be a thousand Buddhas' mother. After every Buddha realizes Buddhahood, he will go to the Trayastrimsha Heaven to speak the Dharma for his mother. Every Buddha is this way. But a wheel-turning sage king or Shakra has to request the Dharma. Who requested that Shakyamuni Buddha go and speak the Dharma in the Trayastrimsha Heaven? His father, a wheel king, said to the Buddha, “You should go to the Trayastrimsha Heaven to speak the Dharma for your mother. You should rescue your mother.” That's how it's explained that a Wheel King requested Dharma from Shakyamuni Buddha.

Some sutras say Shakra requested Dharma. Shakra is the lord of the Heaven of the Thirty-three [Trayastrimsha Heaven]. In a former incarnation he was a poor woman who renovated a temple. Because she renovated a temple, she became a heavenly lord. Some sutra texts say that Shakra, knowing the Buddha's mother was in the heavens, requested the Buddha to speak the Dharma in the Trayastrimsha Heaven. Regardless of which version used, the general idea is that someone has to request the Buddha to speak the Dharma.

What Dharma did Shakyamuni Buddha speak for his mother? He explained the *Sutra of the Past Vows of Earth Store Bodhisattva*. This Dharma explains filiality. All of us should be filial to our parents. Why? It is because our parents are our human roots. By being filial to our parents, we provide nutrition—fertilizer—for our roots. If you are not filial to your parents, you will definitely have no future. Being filial to your parents tends to your roots well and ensures a bright future.

☞To be continued

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天魔外道逃不出他們的這種聰明智慧和威德，都給降伏了。

「降伏群魔佐法王」：佐，就是輔佐；也就是來擁護、幫助的意思。金剛藏菩薩降伏了群魔，擁護幫助這個法王；法王就是一個大修行的人、成佛的人，誰能真正修行，他們就護持誰。

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those on heterodox paths cannot escape this kind of intelligence, wisdom, and awe-inspiring virtue, which subdues all of them.

**That subdue the multitude of demons and assist the Dharma-kings.** Assist means that they come to support and help them. The Vajra-Treasury Bodhisattvas subdue the multitude of demons. They assist, help, and support the Dharma-kings. Dharma-kings are people with exceptional spiritual cultivation and people who have become Buddhas. They will support and protect whoever has genuine spiritual cultivation.