

地藏菩薩本願經淺釋

The Sutra of the Past Vows of
Earth Store Bodhisatva with Commentary

【**切利天宮神通品第一**】

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紀錄翻譯

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CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAVASTRIMSHA HEAVEN

你若能看得破，一切都明白了，把什麼都放下了，就得到真正自由了；得到自由，也就是得到解脫了。無拘無束，無罣無礙，遠離顛倒夢想。真放下就得到解脫，放不下就沒有得到解脫。

釋迦牟尼佛現在說這個解脫音，我們大家都應該把自己解脫一下，不要自己把自己綁著，不要把自己都綁到監獄裏頭，永遠也得不到自由。怎麼說自己把自己綁到監獄裏呢？你要是沒有在監獄裏，就得到解脫；沒有得到解脫，就是等於在監獄裏一樣。想到東邊去，也不自由；想到西邊去，也不自由；想到南邊去，也不自由；想到北邊去，也不自由。

得不到自由，並不是說這個臭皮囊得不到自由，而是指這個「性」。這個自性若得到自由了，願意活著就活著；願意死，隨時可以死的。死了也沒有毛病，就這麼一坐就死了、就走了，這是真正自由。這叫做生死由我不由天，願意生就生，願意死就死。願意生，生到一百歲、一千歲、一萬歲……都可以的；願意不生，隨時都可以回到本有的家鄉去。願意住這個「房子」，就住這個房子；不願住這個房子，隨時都可以搬家。

你若願住這個房子，有兩種解釋法：是識神得到

If we can see through everything and let it all go, then we will be truly free. Becoming free is attaining liberation. We will have no further restraints or boundaries, no hang-ups or obstacles. We will leave upside-down dream thinking far behind. Really let go and attain liberation! Refuse to let go and there will be no liberation.

Here, Shakyamuni Buddha brings up this sound of liberation, so we should liberate ourselves too. We should not tie ourselves up and lock ourselves in jail so that we never get free. What's meant by locking ourselves up? If you were not in jail, you would be liberated; since you are not liberated, it is as if you are in jail. You are not free to go east when you want to; you are not free to go west when you want to; you are not free to go south when you want to; you are not free to go north when you want to.

In speaking of your not being free, I am not referring to physical freedom, I am referring to the liberation of your nature. When our inherent nature is free, then we may live if we wish, die if we wish—and do so at any time we please. The kind of death I am talking about is such that we can simply sit down and pass away, not a death due to illness. Such a death indicates true freedom. At that point birth and death is not up to fate but up to each of us. We may become born if we want to; we may die if we want to. We may live until we are a hundred or a thousand or ten thousand years old. If we do not want to undergo birth, then we can return to our original home. Otherwise, when we want to inhabit a “house” [get born into a physical body], we can inhabit a house. When we no longer want to inhabit a house, we can move on any time.

If we want to inhabit a house, there are two things that may happen:

自由了。這是屬於陰的，它可以到紐約，也可以到歐洲、澳洲，任何地方都可以去。並且當地的情形，它都知道，但是它不能拿東西，它不能在紐約買東西，帶回三藩市來，為什麼呢？因為它屬陰的。這是識神，它可以看見紐約的境界，但不可以在那裏辦什麼事情的。

另一個自由是本有的佛性。這佛性是屬陽的，是全體大用的。它即使是在三藩市，說要紐約的東西，伸手就可以拿來的。你說這是不是很妙？是不是神通？這就是一種解脫的境界，無拘無束，無罣無礙。它就比如一個三千大千世界，也像在一個房間裏這麼近，所以它願意怎麼樣都可以，在這個世界上都可以辦得到的，這是屬陽的佛性。所以你要是得到解脫、自由，就可以有這樣的境界，但是有這樣境界的人，也不可以隨便顯示。不可以說你要德國出品的某種東西，叫我到德國給你買來，我顯顯神通，就可以辦得到，這是不可以的。

因為佛入涅槃時，告訴所有的弟子，不可用神通的；你若用神通，那就得趕快走，不要留在這世界上。因為一般人沒有神通，你有神通，令人對你生出一種驚世駭俗的心。總之，你能隨心如意做到的事情，這是屬陽的；做不到的，這是屬陰的，是識神的作用，我們每一個人要弄清楚。

「無漏音」：什麼叫無漏呢？就是沒有無明了。沒有無明，就得到無漏；即使你有一分無明，也得不到無漏。所以無明就是煩惱的根本，你有無明，就有種種的煩惱；沒有無明，就沒有煩惱。為什麼你有貪心？因為你有無明。為什麼你有瞋心？因為你有無明。為什麼你有癡心？因為你有無明。所以這無明是煩惱的根本。為什麼你有欲心？有這淫欲心？也因為你有無明。就因為你在這個最初的地方弄不明白，就造出種種的業來。你要是得到無漏音，就沒有無明了，所以釋迦牟尼佛發出種種的音，令一切眾生由音聲而悟道。

「此方真教體，清淨在音聞」，在娑婆世界佛教的本體在音聲，以聲音做佛事，所以有這表揚、讚歎、演說種種的音聲。

☸待續

1. Our consciousness gains freedom. The consciousness, in its *yin* state, may travel to New York, Europe, Australia or anywhere. We can observe everything about that location but we cannot take anything with us. We cannot buy something in New York and bring it back to San Francisco with us. Why? It is because the consciousness, in its *yin* state can only observe what's happening in New York, it cannot do anything there.

2. Our inherent Buddha nature gains freedom. The Buddha nature is *yang* and has the capacity to function universally. Even when we are in San Francisco, if we want something in New York, we may reach our hand out and get something from New York. Is that amazing? Is that spiritual powers? This state of liberation is unrestrained and unbounded; it is devoid of hang-ups or obstacles. For example, something located in the vast trichilocosm can be as close as if it were in the same room. This kind of freedom of the yang Buddha nature allows us to achieve anything we want. If we are able to gain this kind of liberation—this sort of freedom, then we will experience this kind of state. However, people who do gain this kind of state cannot casually display it. Someone who would like a German-made product cannot expect that a person with this yang liberation should retrieve one from Germany by using his spiritual powers. That is not acceptable.

When the Buddha was about to enter Nirvana, he told all of his disciples not to use their spiritual powers. If you use your spiritual powers, then you should quickly leave this world. You should not remain here. Since most people do not have spiritual powers, if you display yours it will cause people to be shocked and terrified. In short, when you can do things as you wish, that is in the yang realm. When there are things you cannot do, that is in the yin realm and a function of the consciousness. Every one of us must be clear about this.

The Buddha uttered **the sound of no outflows**. What signifies no outflows? The absence of ignorance. Without ignorance, there is no outflow. If someone has even just a bit of ignorance, then that person is not free of outflows. Ignorance is the root of afflictions. Ignorance leads to numerous afflictions; the absence of ignorance brings about the absence of afflictions. Why are people greedy? It is because of ignorance. Why are people hateful? It is because of ignorance. Why are people deluded? It is because of ignorance. Ignorance is the root of afflictions. Why do people feel lust and desire? It is also because of ignorance. Since people are unclear at the start, they create all kinds of karma. Were you to have the sound of no outflows, you would be free of ignorance. Therefore Shakyamuni Buddha emitted all kinds of sounds to make all beings become enlightened through sound.

In this world, the true essence of the teaching for attaining purity is found in the hearing of sounds. The fundamental substance of Buddhism in the Saha World comes to us through hearing sounds. We do the Buddha's work with sounds, hence there are all kinds of sounds on proclaiming, praising and explaining.

☸To be continued