

我們已經聽過很多善知識所講地藏菩薩的妙法，讓我們學習菩薩的孝順和慈悲；今天我想講一講地藏菩薩的名字和大地的關係。

上人在解釋地藏菩薩聖號的時候說過：「這個地能生長萬物，包含有十種意思：如廣大、眾生所依、沒有好惡、可以受大雨、生草木、種子所依，生眾寶、產生藥、風吹不動、獅吼不驚，所以這個地球是很照顧我們的，提供了生活上一切所需；是平等的，還有種種的寶物，和藥物在裏面，是不動的。」

有些文化稱地球是母親，因為地球就像母親一樣在照顧我們。上人也說地球是個眾生，大的眾生；有母親的特質，所以可以代表地藏菩薩。

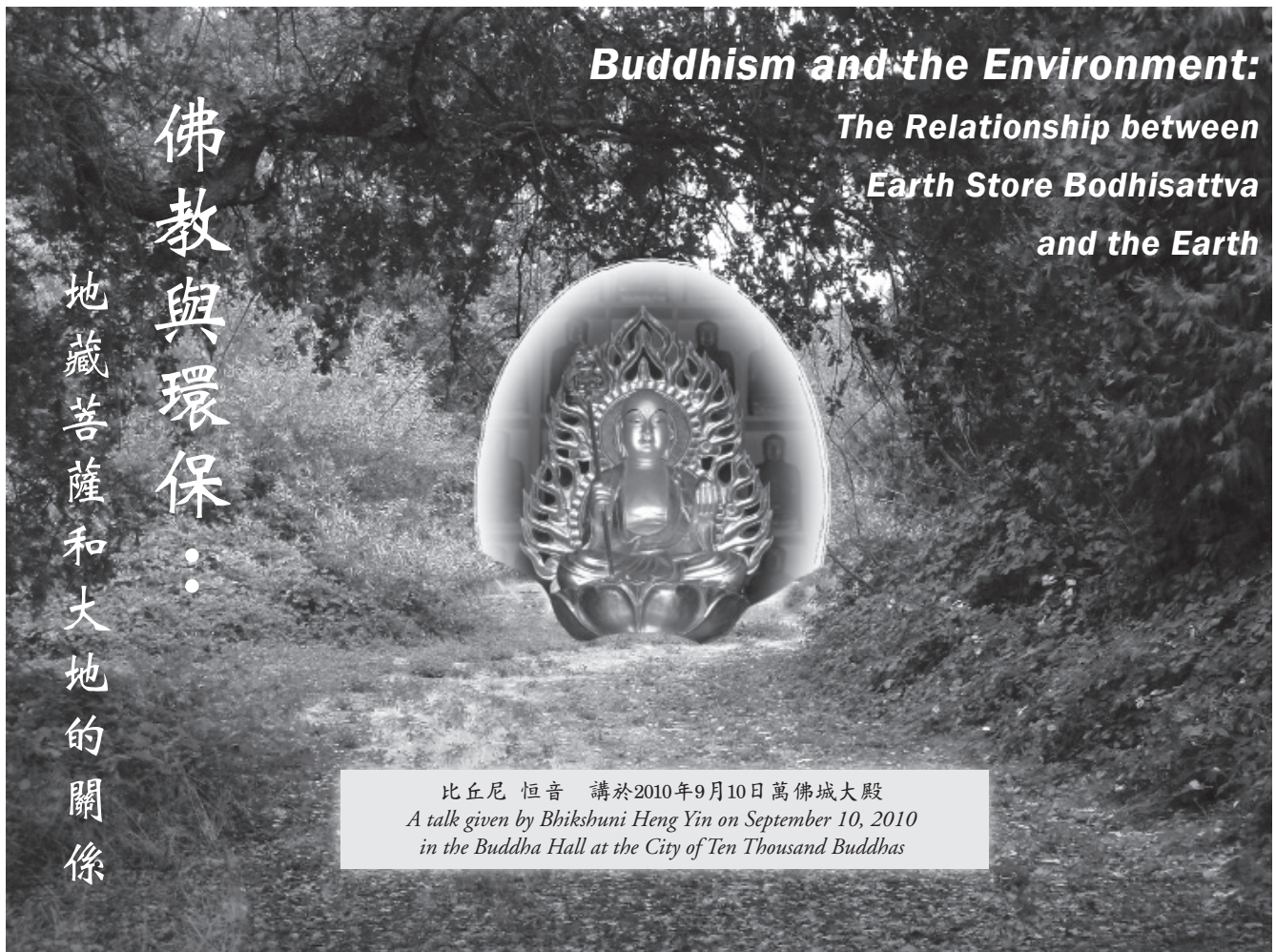
在《地藏經》釋迦牟尼佛咐囑地藏菩薩，在佛入涅槃後一直到彌勒佛出世期間救護一切眾生，所以地藏菩薩可以說是保

We've already heard many people speak about the *Earth Store Sutra* and Earth Store Bodhisattva's wonderful Dharma that guides us to be filial and to have compassion for those in suffering based on his own example of filial compassion. I'd like to approach Earth Store Bodhisattva from a different angle, focusing on his relationship to the earth.

As the Venerable Master explains in the *Earth Store Sutra*, the Bodhisattva is named "Earth Store" or "Earth Treasury," Ksitigarbha, because the earth gives rise to the myriad things. It has ten aspects. The earth is vast and extensive, it supports living beings, it is impartial, it receives the great rain, it produces grass and trees, it holds all the planted seeds, it holds many treasures, it produces medicine, it is not moved by the blowing wind and it does not tremble at the lion's roar. In other words, the earth is nurturing, life giving, fair and impartial, full of treasures and medicines, steadfast, and fearless.

Some cultures call it "mother earth" for it is indeed like our mother in supporting us and providing us everything for us to live. The Master also said the earth itself is a being, and this huge being represents the Bodhisattva because of these ten mother-like qualities.

In the sutra, Shakyamuni Buddha entrusts Earth Store Bodhisattva with our future, with rescuing all beings from suffering during the



## ***Buddhism and the Environment: The Relationship between Earth Store Bodhisattva and the Earth***

佛教與環保：  
地藏菩薩和大地的關係

比丘尼 恒音 講於2010年9月10日萬佛城大殿  
A talk given by Bhikshuni Heng Yin on September 10, 2010  
in the Buddha Hall at the City of Ten Thousand Buddhas

護我們，照顧我們，就像母親看著小孩子一樣。在《分身集會品第二》說：「分身度脫，或現男子身，或現女人身，或現天龍身，或現神鬼身，或現山林、川原、河池、泉井，利及於人，悉皆度脫。」所以佛菩薩也可以現這種自然的相。

不幸的，最近兩百年工業革命開始後，人類就毀壞了大自然，因為我們所用的資源越來越多，不顧及生態永續的發展，污染也越來越重了，使得土壤、空氣和水的品質都不如從前了。

據說在佛陀的時代，水就像牛奶那樣營養和好喝；現在水不但不營養，還有種種毒素，空氣和土壤也是一樣，所以現在真正需要地藏菩薩來幫助我們，讓我們不要再繼續毀壞地球——這個唯一的家。

上人在地藏七講過：「為什麼打地藏七？因為現在世界災難太多了，所以祈禱地藏菩薩本願的力量，將一切災難消滅。每年我們打七，這是為虛空世界消毒。現在世界空氣染污，宇宙間醞釀著毒氣，任何方法都無法消除，只有誠心請求諸佛菩薩放光消除，把這種無影無形的戾氣消滅。所以萬佛聖城所行所作，關係全世界的安危。這個道場的人再不誠心，世界將更危險了！念觀音菩薩、地藏菩薩是給世界消毒，不用殺蟲水，而是用甘露和法水來消世界的毒氣，消一分，世界就多得分平安，全世界的毒氣都消了，則眾生受福，人類幸甚矣！」

還有上人禪七的開示：「我們修道人可以用電療把空氣消毒；電療就是靜坐，從靜坐中放出智慧光；這個智慧光就是電波，在空氣中有消毒的作用，把渾濁的空氣變成清新的空氣，這個就是在電療世界的病。」

除了念菩薩的聖號或者靜坐，讓我們的心清淨，我們還要清淨身業，注意日常生活中的衣食住行，這樣子可以幫助身體的健康，和地球的健康。上人開示說：

interval between Shakyamuni Buddha's nirvana and the coming of Maitreya Buddha. So Earth Store Bodhisattva protects and cares for us very much like a mother watching over her own children. In the second chapter titled "The Division Bodies Gather," the Buddha says, "I may appear as a mountain, as a forest, as a stream, as a spring, as a river, as a lake, as a fountain, or as a well in order to benefit people. I use all these ways to save beings." So Buddhas and Bodhisattvas can actually take the form of plants and natural landforms or bodies of water.

Unfortunately, in the past 200 years since the Industrial Revolution, the human species has devastated the planet through its exponentially growing consumption of resources, unsustainable development, and pollution. The quality of the soil, air, and water are not what they used to be.

It is said in the Buddha's time, the water was as nutritious and delicious as milk. Now not only is water not nutritious, it contains all sorts of toxins and the same goes for the soil and air. So we really need the help of Earth Store Bodhisattva to save us from destroying our one and only home, planet earth.

As the Master said, "Why are we holding a session to recite the name of Earth Store Bodhisattva? It's because there are too many disasters in the world now. We want to ask Earth Store Bodhisattva based on the power of his past vows, to dispel all the calamities. Every year we hold an Earth Store session for the sake of dispelling the poisons in space and in the world. The atmosphere is now very polluted. There is a poisonous energy brewing in the universe, which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light and cause the invisible but lethal, toxic energy to disappear. Therefore, all the activities at the City of Ten Thousand Buddhas have a direct impact on the state of peace or danger in the world. If the people in this bodhimanda are not sincere, the world will be in a greater danger. Reciting the names of Guanyin Bodhisattva and Earth Store Bodhisattva is a way to detoxify the world without the use of pesticides or chemical sprays. Rather, sweet dew and dharma water are used to dispel the poisonous energy. For each bit that is dispelled, the world obtains a bit of peace. When all the poisonous energy has been purged from the world, beings will be blessed and mankind will be lucky indeed."

The Master's instructions from a Chan session can apply here as well. He said, "We cultivators of the path should use a kind of electrotherapy to detoxify the air. What is electrotherapy? It means sitting in meditation and emitting a light of wisdom from our meditative state. This light of wisdom is a form of electricity and when these waves of electricity pass through the air, they have the effect of detoxifying it. They transform the contaminated air into clean air."

In addition to purifying our minds by reciting the Bodhisattva's name or practicing meditation, we can also purify our body karma by paying attention to what we eat and consume, how we live and transport ourselves. This can have a practical effect on our health, as well as the health of the earth. For example, the Master says:

How can we purge the world of poisons? Everyone should become a

「若想把世界消毒該怎麼辦呢？就是要大家一起吃齋不吃肉；能吃齋，世界的毒就會慢慢減少。若想這個世界真正消毒，就要大家一起吃素不吃肉；因為眾生肉都有毒，這種毒是很微細的。你吃的時候不會覺察，但是慢慢就會顯現，而且這種毒特別厲害，沒有什麼藥品可以解，因為裏面的怨業太深。所以古人說：

千百年來碗裏羹，怨深似海恨難平。  
欲知世上刀兵劫，試聽屠門夜半聲。

要知道世上，人與人戰，家與家戰，國與國戰，星球與星球戰，互相爭戰，都是由吃肉所造成的。所以一切刀兵、水、火、瘟疫流行的災難，都是由吃肉所造成的。

夜半的時候到屠宰場去聽一聽，殺豬有豬哭，殺牛有牛哭，殺羊有羊哭；殺什麼什麼就哭，他們哭就是在放毒啊，心裏想，好！現在你來殺我，將來我就來殺你；我們兩個絕對沒有完。你殺我，我殺你；你吃我，我吃你，所以形成種種的怨毒，充塞在整個虛空中，才造成種種的災難過患。」

所以在《地藏經》裡也講到很多殺業。在〈閻浮眾生業感品〉也提到：殺生有宿殃短命報；打獵，有驚狂喪命報；網捕動物，有骨肉分離報；湯火斬斫傷生，有輪迴遞償報；破齋犯戒，有禽獸饑餓報。有人將要往生，或是嬰兒出生時，也不要殺生吃肉；要準備齋供，這樣生亡都會受益。

以上都是從佛教的因果觀點，來勸人吃素；當然也可以用其他方法，來引導不是佛教徒的朋友，吃更多以植物為主的飲食。又有很多非宗教的原因，也可以說明吃素的益處。比如健康的原因：肉類和乳類都有很多抗生素、荷爾蒙、膽固醇等等；少吃可以幫助減少地球溫室效應。當然很多人是不能一下子就斷葷的，很多佛教徒也是守六齋日和十齋日；我們可以勸人一天吃一兩頓，然後慢慢適應，慢慢增加；或者是吃的肉量慢慢減少。最好的辦法是請朋友來吃齋菜，並教他們來煮素食。

☞待續

vegetarian because the flesh of all creatures is poisoned. Although you cannot detect the poison when you ingest it, you gradually become poisoned. The poison is extremely lethal and has no antidote, because the karma of enmity is too deep. Thus, the ancients said,

*For hundreds of thousands of years, the meat stew in the pot  
Has boiled up a resentment very hard to dispel.  
If you want to know why  
there are calamities and wars in the world,  
Just listen to the sounds from a slaughterhouse at night.*

We should realize that meat-eating is the cause of personal conflicts, family feuds, wars between nations and even disharmony in the atmosphere. All wars, floods, fires, epidemics and catastrophes can be traced back to the consequences of meat eating.

If you want to understand the reason for this, go stand near a slaughterhouse at midnight and listen when a cow, pig, or chicken cries out before it is slaughtered. It is, in fact emanating poison. It is thinking, 'Fine! Kill me now but I'll be back in the future to kill you. I'll never let you forget this. You kill me and I'll kill you. You eat me and I'll eat you.' As a result, the air is filled with poisonous hatred which causes various disasters and illnesses.

The *Earth Store Sutra* also has many exhortations to not kill or eat animals. For example, the chapter "Karmic Retributions of Living Beings in Jambuvipa" talks about how killing leads to a short life span, hunting leads to insanity and disaster, trapping young animals leads to broken families as a retribution. To scald, burn, behead, cut or injure animals leads to repayment in kind, being having the same thing happen to you. And not following the rules of pure eating leads to being reborn as hungry birds and beasts. Also in several different parts of the sutra, we are exhorted not to eat or serve meat but to prepare vegetarian offerings when our relatives are dying or being born. This will benefit the living and the dead.

These are arguments for vegetarianism from a Buddhist point of view based on karma, but we can also encourage non-Buddhist friends to adopt a more plant-based diet. There are plenty of non-religious reasons for eating lower on the food chain. Health is a major reason. Non-organic meat and dairy products are full of antibiotics, hormones, cholesterol not to mention the chemical residue of animals' fear and anger right before death. Eating less meat is also an effective way of lowering greenhouse emissions so as to reduce global warming. People need not go vegetarian overnight. Just as some people observe the six or ten vegetarian days of the month, we can encourage people to try being vegetarian just once a week, then increase to twice a week or having just one or two vegetarian meals per day. Or perhaps they can reduce the number of ounces of meat that they eat at each meal. A great way is to invite people to delicious vegetarian meals at your home or at a restaurant, and to teach them how to cook vegetarian meals.

☞To be continued