

〈地神護法品〉略解 (續)

A Brief Explanation of the Chapter “The Dharma Protection of an Earth Spirit” (continued)

海燈法師1985年12月26日講於萬佛聖城妙語堂

李海昱 英譯

Lectured by Dharma Master Haideng at the Wonderful Words Hall of CTTB on December 26, 1985

English Translation by Lotus Lee



DHARMA TALK DHARMA RAIN | 法語法雨

閻浮提即指南閻浮提，翻中國文為「勝金」，勝即是好的意思。勝金，就是指我們居住的這個地球。地藏菩薩他與世間的因緣多得很，一本《地藏經注解》裏，地藏菩薩的事蹟多的無比，現在我們只是說一點點，因為時間有限。凡是講經呢，儘量地消文(消文，即領會文義)，有始有終。我們修學經文也要認真地消文，修學時耗點精神，將來自己弘法才沒有問題。就像文殊菩薩、普賢菩薩、觀音菩薩、彌勒菩薩，這些菩薩的因緣故事你們各位大德都熟悉得很，無需多講。

「其願尚有畢竟」：文殊菩薩、普賢菩薩、觀音菩薩、彌勒菩薩他們也能夠化身，化一百身，化一千身，化百千身，化世間各種樣子。他們化這麼多身形做什麼呢？度於六道。就是專門為度天、人、阿修羅、牛鬼蛇神各類眾生。但是其願尚有畢竟，就等於我們白天很累了，夜間還想休息。他們願力固然是很好，但是還有畢竟的時候；有畢竟，就是尚未到達圓滿的時候。這個地藏菩薩不同呢，從釋迦佛圓寂後，到彌勒菩薩成佛以前，是他在負責，在教化度脫一切眾生。所以他說：「地獄不空，我不成佛。」他的心量就這麼大。

「是地藏菩薩教化六道一切眾生，所發誓願劫數，如千百億恒河沙」：地藏菩薩誓願教化六道所有一切的眾生。誓，即「以要言契也」，拿幾句話把自己管住。願呢，就是「不舍於思也」，不斷地想，去思維。從時間上，劫數很多很多，如千百億恆河沙。恆河發源於印度北邊，長七千多里，那裏面的沙跟麵粉一樣細。如「千百億恒河沙」，這個億字呢，在佛經

Jambudvīpa refers to our planet, and in Chinese, it means “supreme gold.” You can see that Earth Store Bodhisattva has many affinities with the world because you will find countless stories about Earth Store Bodhisattva in any explanation of the *Earth Store Sutra*. Today, we only talked about a few stories because we don't have much time. When we lecture on the sutras, we should do our best to explain the meaning of the text as much as possible. When we are studying the sutras, we should work hard to understand the meaning of the text also, so that in the future when we are propagating the Dharma, we will not have any problems. I am sure that all of you are familiar with the stories about Manjuśrī Bodhisattva, Samantabhadra Bodhisattva, Guanyin Bodhisattva, and Maitreya Bodhisattva; therefore, I will not go in to detail.

But their vows will ultimately be fulfilled. Manjuśrī Bodhisattva, Samantabhadra Bodhisattva, Guanyin Bodhisattva, and Maitreya Bodhisattva are also capable of making transformation bodies limitless in number to appear in the world. Why do they do so? To cross over beings in the six paths of rebirth, such as devas, humans, asuras, ghosts, spirits, and animals. However, their vows will ultimately be fulfilled, just as we can rest at night if we are tired out from our activities during the day. The power of their vows is immense, and while it has yet to cease, it will one day come to an end. In contrast, from the time Shakyamuni Buddha enters Nirvana until Maitreya Bodhisattva attains Buddhahood, Earth Store Bodhisattva is responsible for teaching and taking across all living beings. Therefore, he said: “If the hells are not empty, I will not become a Buddha.” Such is the great capacity of his heart.

裏解釋，十萬叫億，但是百萬也叫億，千萬也叫億，萬萬也叫億，這個地方恐怕指的是萬萬億。

恆河沙的沙那麼細，河那麼長，不止一個恆河沙，也不是一千個恆河沙，也不是一萬個恆河沙，也不是十億、百億、千億、萬億個恆河

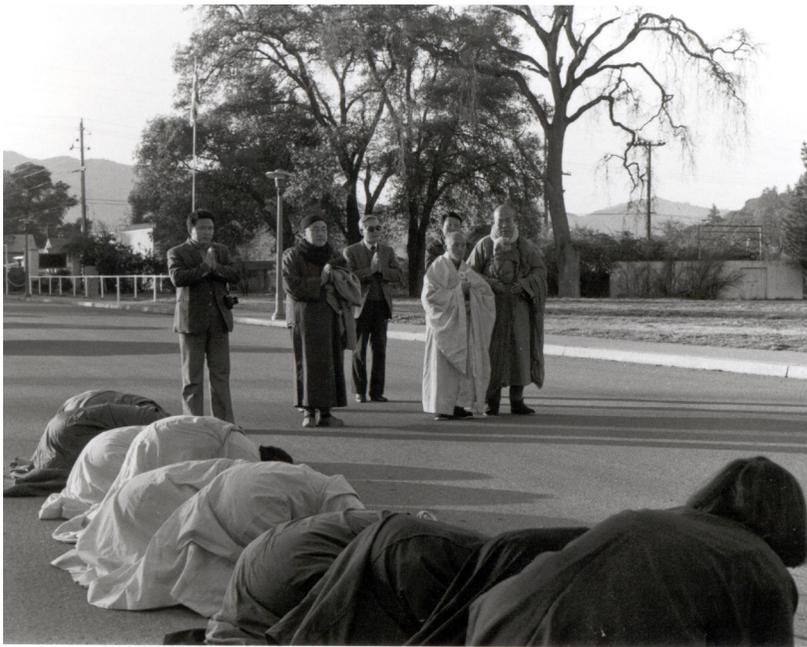
沙，是百千萬億個恆河沙，千百萬億個恆河沙。那麼漫長的時間，所以地藏菩薩所發的誓願沒有結束，長得很。彌勒菩薩沒成佛以前，釋迦佛圓寂以後，所有一切眾生都是他度化。

因為我五歲時死了母親，所以我聽靜權老法師講《地藏經》的時候深為感動。我也願意一輩子走地藏菩薩這條路，盡千百億恆河沙劫走這條路。

「世尊，我觀未來及現在眾生，於所住處，於南方清潔之地」：不管你住的茅棚、精舍或者小寺廟，或者大寺院，最要緊的就是清潔之地。那麼，此地（指萬佛城）是不是清潔之地呢？我看是最清潔的地點，可以說世界各國都找不出來，那麼或者極樂世界才有這麼清淨。我二十六歲當法師出來弘法，跟靜權老法師學習十三年，跟能海老法師學戒，又跟虛雲老法師學禪宗，費了千辛萬苦，所謂踏破鐵鞋，我有一首詩說給你們聽：

踏遍中原千萬山，心雄不為上青天。
四大名山五嶽盡，欲捐百慮求心閑。

依我看，清淨的道場實在少，唯有這個地方清淨。但是我說話呢，各位又不



Earth Store Bodhisattva keeps renewing his vows to teach and transform beings in the Six Paths throughout eons as numerous as the number of sand grains in thousands of billions of Ganges Rivers. Earth Store Bodhisattva has made vows to teach and transform all living beings in the six paths of rebirth. To make a vow means to hold your actions to your promises. Upholding a vow means that you do not give up what you have sworn, and hold it in your mind and your thoughts.

In terms of time, there are many kalpas, as numerous as the grains of sand in thousands of billions of Ganges Rivers. The source of the Ganges is in Northern India, and the river itself is seven thousand li long. The grains of sand in the river are as fine as flour. As for the word “billions,” it is explained in the sutras that “billion” can also be ten thousand, a million, ten million, or a hundred million. Here, it probably means millions of billions.

The sand in the Ganges River is very fine and the river itself is very long. But we are talking about the sand of not one, not a thousand, ten thousand, ten billion, a hundred billion, a trillion, or ten trillion Ganges Rivers, but billions upon billions of Ganges Rivers. Converted into kalpas, that is an extremely long time, so it is said that Earth Store Bodhisattva’s vows are never-ending. After Shakyamuni Buddha entered Nirvana and before Maitreya Bodhisattva attains Buddhahood, Earth Store Bodhisattva is in charge of taking across all living beings.

My mother passed away when I was five years old, so when I heard Dharma Master Jingquan’s explanation of the *Earth Store Sutra* I was deeply moved. I am also willing to spend my life, to spend as many kalpas as there are grains of sand in billions upon billions of Ganges Rivers, walking the path of Earth Store Bodhisattva.

World Honored One, as I regard beings of the present and future, if there are those who, on pure ground in the southern part of their dwellings. Whether you live in a straw hut, a small monastery, or a big monastery, the most important part here is to build the shrine in a clean area. Is the City of Ten Thousand Buddhas pure ground? I think it is a most pure place that cannot be found anywhere else in the world other than the Pure Land. I became a monk when I was twenty-six years old and began to propagate the Dharma. I spent thirteen years studying under the guidance of Dharma Master Jingquan, learned the precepts under the guidance of Dharma Master Nenghai, and learned the tenets of the Chan School with Dharma Master Hsu Yun. The journey was long

懂，所以又困難了。所以我講的很淺很慢，或許大家聽懂一句、兩句。

「以土石竹木作其龕室」：首先選地點要清潔，可以用土，用泥巴，用石頭，用竹子，用木頭做一個龕室。修這麼一個龕子來供奉地藏菩薩，這樣比較灰塵少些。

「是中能塑畫，乃至金銀銅鐵作地藏形像，燒香供養，瞻禮讚歎」：可塑可畫。塑，拿各種東西塑，或者現在一些地方就用石膏，那麼最貴重的是金，其次是類似金的東西。畫地藏菩薩也好，弘一大師畫的地藏菩薩就很好，他畫的是站像，形像類似護法韋陀一樣。表示什麼意思呢？表示菩薩他忙得很，一天到晚想坐一下都不行，哪裡還能睡呢？既不能夠坐，又不能夠睡，所以就是站像。那個站像極有加持力，我在南方的時候，弘傘法師送我好幾幅地藏菩薩的站像。

所以最好就是塑地藏菩薩，或者畫地藏菩薩。若是有能力，用金子或者用銀子、用銅、用鐵鑄地藏菩薩的形像。但是只鑄個形像還沒有完，要燒香供養。像你們這裡這個樣子，才是真修行，所以我要讚歎上人是居士呢！圓瑛法師讚嘆印光大師：「居士真修有實證。從教火化不為塵。」那麼你們燒香供養是到了家的，而且有修行的實證。佛制定的是日中一食，你們日中一食是極好的。我從前也是日中一食，就是這次跟著電影團出來，有時候會吃一點，當然吃的很少，是怕我這個病犯，病犯之後回家會很艱難，所以我夜間有時候吃一點。怎麼辦呢？吃的時候，就念四臂觀音加持我吃的東西，因為我們吃東西的時候，這附近會有一些鬼眾，唸四臂觀音可使他們很快地離苦得樂。所以我是以密宗的方法吃，但是也沒有多吃。

燒香供養，要向地藏菩薩燒香。燒香得什麼好處呢？得名聲。沒有神通，沒有妙用，什麼都不行，人家都不尊敬你。有了神通，就有了名氣。燒香呢，就容易得名。你燒的香是香的，你的名也是香的。所以四川武侯祠諸葛亮那裏寫了幾個字：「名垂宇宙」，名垂宇宙就是從燒香方面得來的。燒香不算供養呢，燒香也算是供養。

瞻禮讚歎，在地藏菩薩前瞻禮。造地藏菩

and hard, and I have composed a poem, which I will recite for you:

In my travels, I have wandered the endless mountains of China.

My fiery ambition has no desire for rebirth in the heavens.

Having climbed the four peaks and the five mountains,

My only wish is to leave behind all attachments and find peace of mind.

From my point of view, there are very few monasteries that are truly pure, and this is one of the only pure places I've seen. However, the going has been pretty difficult today because you barely understand what I am saying, so I will try to speak slowly and talk about more straightforward things, in the hopes that you might be able to understand a little.

Make shrines of clay, stone, bamboo, or wood. You should find a clean place first. Then you can use clay, stone, bamboo, or wood to make a shrine to put Earth Store Bodhisattva in, so not as much dust will alight on the statue or painting.

Placing within the shrines images of Earth Store Bodhisattva, either sculpted or painted, or made with gold, silver, copper, or iron, and then burn incense, make offerings, behold, bow to, or praise him. The image of Earth Store Bodhisattva can be either sculpted or painted. For sculpting, the most valuable material you could use would be gold, and the next valuable kind would be something similar to gold. Some places use plaster nowadays. Painted images work too; Great Master Hongyi's portrayal of Earth Store Bodhisattva was very well painted, and depicted Earth Store Bodhisattva standing, just like Dharma Protecting Wei Tuo Bodhisattva. What does this mean? It signifies the fact that Earth Store Bodhisattva is so busy that he doesn't even have time to sit down, let alone sleep. Since he has no time to sit down or sleep, he was painted standing up. This particular image of Earth Store Bodhisattva has great divine power. When I was in south China, Dharma Master Hongsan gave me quite a few copies of this image.

The best way to go is to sculpt or paint Earth Store Bodhisattva. If you are able, you can use gold, silver, copper, or iron to make the statue. However, it is not enough to sculpt or paint the image; you must burn incense as offerings, just like you all do here, as true cultivation. That is why I speak in praise of the Venerable Master [Hua] and say that he is a great Bodhisattva. Dharma Master Yuanying once said in praise of the Great Master Yinguang: "The Bodhisattva's true cultivation yields genuine accomplishment; Because of his adherence to the teaching of the Pure Land, his body was cremated but did not turn to ash." Not only do you burn incense and make offerings, there is also proof of your true cultivation. The Buddha established the rule of eating one meal a day, and it is wonderful that you uphold this practice. I used to eat only one meal a day, but this time, since I am traveling with some people from the film industries, sometimes I eat a little for dinner. If I don't, I am afraid my illness will act up, which will give me a hard time after I return home. Sometimes I eat a little food at night, but when I do so, I envision the Four-armed Guan Yin Bodhisattva empowering the food that I am eating. This is because some

薩像一定要有好的工匠，造的很好，一看見菩薩我們的恭敬心就起了。瞻了之後如何呢，必須要頂禮，頂禮也是修行。就像我現在頂禮就差些，年齡大了。當年靜權老法師他自己說什麼？他說，我現在年紀七十歲了，身體不像往年，我也沒有辦法頂禮，只好心裏幻想頂禮。這話是他老人家說的，頂禮哪裡有幻想不幻想頂禮呢？但是他可以說，因為年紀大了，有時候頂一個禮，爬不起來。所以頂禮也是要抓緊時間的。

在密宗，修行有四個階段，第一個階段就叫「大禮拜」。最好的拜法是石板上拜，一次要拜十萬拜。我修大禮拜的時候是在梓潼縣大廟山，那個地方有張飛帶著軍隊種的十萬株柏樹，現在還存在，樹大參天。諸葛亮的行營也在那裏。那條山道是石板路，大殿也大，拜廳也大，就在石板上拜。因為那時我在當佛教協會會長，一切都便利。

我們四川有個學密宗的，他的兄弟在當旅長。他就向我說，他學了三十一年的密宗，連一次十萬拜都沒有拜夠。為什麼拜不夠呢？譬如我們今天可以拜一千，明天可以拜一千，那麼十天就是一萬，一百天就是十萬。但是你正好快拜到十萬了，拜了快一百天了，突然間就會有重要事情耽擱你。耽擱了，從前這些算不算呢？一拜也不算了。九千九百九十九拜都「犧牲」了，再要重新拜十萬，就有這個原因。這就是密宗大禮拜的修法，磕大頭十萬個，拜的額頭流血，指頭上也流血，胸部衣服要拜爛，膝蓋拜流血，甚至於腳趾甲拜流血，那種功夫不小，那是好得很的。

所以〈地神護法品〉這一品就講修地藏菩薩法：塑畫形像，瞻視頂禮。跟我剛才舉那個修彌勒菩薩法、見彌勒菩薩一樣，真修實幹，功夫到了家，一樣的快。 ❀

ghosts and spirits will draw near to us when they see us eating. Being mindful of the Four-armed Guan Yin Bodhisattva will enable them to quickly leave suffering and attain bliss. When I eat, I put into practice the methods of the esoteric school, but I still make sure not to eat too much.

What are the benefits of making an offering of incense to Earth Store Bodhisattva? You will acquire good repute that will last for centuries to come. If you do not have spiritual powers or any other talents and capabilities, people will not respect you. In the Dharma Ending Age, only if you have spiritual powers or capabilities will you have fame and repute. If you burn incense as an offering, it will be easy for you to have a good reputation; since the incense you burn is fragrant, your reputation will be fragrant as well. In Zhu Geliang's shrine at Sichuan province, there is a plaque that says, "His reputation spreads throughout the universe." This wholesome retribution comes from burning incense, which counts as a kind of offering.

As for beholding, bowing to, and praising Earth Store Bodhisattva, if the image was made well by a talented sculptor, as soon as we see the image, we will naturally be reverent and respectful. After we behold Earth Store Bodhisattva, we should bow to him. Bowing is also a form of cultivation. Since I am old now, I can't bow as much. Dharma Master Jingquan once said, "Now that I am seventy years old, my body isn't what it used to be, and I can't bow anymore. I can only visualize myself bowing." Since he was so old, sometimes when he bowed down, he couldn't get back up. Therefore, bowing is quite important.

In the esoteric school, there are four stages to cultivation, and the first one is called "great bowing." The best way to practice bowing in this case is on stone tiles, and one has to bow a hundred thousand times each session. When I practiced great bowing, I did so on Damiao Mountain in Zitong County. The hundred thousand juniper trees planted by Zhang Fei and his army in the past are still there, and they are so tall they could touch the sky. Zhu Geliang's camp was established there as well. The path on the mountain is paved in stone, and both the Buddha Hall and the bowing hall are very big. I was the chair of the Buddhist Association at the time, so I was able to practice bowing there.

In Sichuan, I know a person who cultivated esoteric practices, and he told me that he had practiced the esoteric school for thirty one years, but had never been able to finish doing a hundred thousand prostrations. Why? Let us say that you do a thousand prostrations a day, so that you get to ten thousand prostrations in ten days, and a hundred thousand in a hundred days. You have almost finished a hundred thousand prostrations, but something comes up and you are unable to continue. Then, none of the prostrations you did previously will count, so you will have to start all over again. To make a hundred thousand prostrations is the practice of great bowing in the esoteric school. Frequently, the practitioner's clothes become all ragged, and blood seeps from their foreheads, fingers, knees, and even toes. It takes remarkable skill to accomplish.

This chapter, *The Dharma Protection of an Earth Spirit*, talks about cultivating the Dharma Door of Earth Store Bodhisattva: sculpting or painting his image, beholding and bowing to it. If you truly cultivate and succeed in this practice, your success will come just as quickly as Asanga Bodhisattva was able to cultivate the Dharma Door of Maitreya Bodhisattva and see Maitreya Bodhisattva himself. ❀