

熏習,就是好像煙熏這個樣子;習,就是怕忘了又把它溫習一下。我發的是什麼願?每一天要念一念自己所發的願,要記得,這就叫「熏習故」。我們所發的願力,你要常常。我們所發的願力,你要常常。我們發願維護道場的人,要發表之,明天又發一個破法心,可要發展過過一個沒有法的心。我們發展這心來獲特道場,在學歷長遠心來獲特道場。

我們發長遠心來護持道場, 不要在道場裏給道場添麻煩; 無論任何人,你要是在道場裏 來找麻煩、添麻煩,那是決定 墮地獄的;我這個做師父的再 慈悲,也沒有法子救得了你。 這你們自己每一個人應該破壞 這你們自己每一個人應該破壞 道場;你破壞道場,那是決定 是下地獄的,那一點人情也沒 有得講的,所以這一點,你們 各位要知道!

就地藏王菩薩那麼樣慈悲,你若破壞道場,來譭謗三寶、對三寶不恭敬,那樣決定是墮地獄的,地藏王菩薩也救不了你;所以這一點你們各位應該要特別清楚,特別地知道。護持道場是作善的,不要盡跑到這裏作孽來了、跑這來作惡來的。這個道場人人都應該作善的,不是跑道場這地方來發脾氣的;誰若跑道場來發脾氣,那將來一定是危險的。

「及因眾生應受化業故也」 : 也就因為眾生應該受地藏王 菩薩的教化的緣故。

「彼從十一劫來,莊嚴此世 界,成熟眾生」:這個地藏菩 薩從十一個大劫以前到現在, Permeation is like being smoked. It is like being afraid of forgetting something so one repeatedly reviews and recollects it. What was the vow I made? One goes over one's vows every day to refresh one's memory. We should constantly recollect the vows we made. Do not forget about your vows. Those of us who have vowed to protect the monastery should bring forth a long lasting resolve. Do not bring forth a resolve to protect the Dharma today and yet when tomorrow arrives, you resolve to destroy the Dharma, and the day after that, you resolve to make the Dharma vanish: "I will destroy the Dharma and make it disappear." Do not act like this.

We should make a lasting resolve to protect the monastery, not to give more trouble to the monastery. No matter who you are, if you come to the monastery to bring trouble, you certainly fall into the hells. No matter how compassionate I am as your master, I will not have any power to save you then. You should all be very careful about this. One who protects the monastery should not harm the monastery. If you harm a monastery, you will definitely fall into the hells. There is not the slightest possibility of a plea bargain. You all should be aware of this.

Although Earth Store Bodhisattva is compassionate, if you harm the monastery by slandering or showing disrespect to the Three Jewels, you will certainly fall into the hells, and even Earth Store Bodhisattva will not be able to save you. All of you should be especially clear and aware of this point.

To protect the monastery is to do good deeds. Do not come here to create bad karma or to do evil deeds. Everyone in this monastery should do good. You should not come to the monastery to lose your temper. Those who come to the monastery to throw tantrums will surely encounter danger in the future.

Add to the fact that beings are meant to be taught by him. That is also because beings should be taught by Earth Store Bodhisattva.

宣化上人講於1971年曾素珍 英譯

English Translation by Su-Zhen Zeng Commentary by the Venerable Master Hua in 197: 他就莊嚴這個五濁惡世,令這個五濁惡世變成好 的了;他令眾生都成熟,就好像那個種的田,都 得到成熟似的。這個世界就是五濁惡世,就是我 們現在這個世界。

那麼說:「莊嚴這麼久,這個五濁惡世還沒有 變好?」沒有變好,你怎麼知道呢?你也沒有在 十一劫以前;十一劫以前是個什麼樣子,你知道 嗎?如果你不知道,那麼你怎麼能說沒有變好? 這個人又說了:我現在七十多歲……,或者六十 多歲、沒有七十多歲,也就是有這麼個人;他 說:「我在我生的那個時候,覺得那個世界很好 的,到現在也就壞了,一天比一天壞!」

我說這個七十多歲的人,這是他有個兒子在這 兒代表他說的;不是這個七十多歲的人來的。怎 麼代表呢?這個人說,我聽我爸爸說的。他在家 裏說,他七十多年以前的那個時候,這個世界平 安無事,也沒有這麼多人殺人,也沒有這麼多人 吃人,也沒有這麼多人偷東西,也沒有這麼多做 壞事的人。那麼七十年以前就好過現在,這豈不 是一天比一天壞嗎?

這一天比一天壞,因為什麼呢?就因為這是 末法了。幸虧有地藏王菩薩,在這兒莊嚴這個五 濁惡世;若沒有地藏王菩薩在這兒莊嚴這五濁惡 世,這個五濁惡世早就變成什麼也沒有了,眾生 都死光了。因為這麼莊嚴,所以還有一點眾生。 有這眾生又有什麼用呢?在這眾生裏面選佛—— 選拔佛。這一個眾生機緣成熟了,地藏王菩薩就 度這一個眾生;那一個眾生機緣成熟了,就度 那一個眾生。那麼沒有成熟的,地藏王菩薩就等 著。

「是故在斯會中,身相端嚴,威德殊勝」: 所以他在我們現在這個法會中,他的相貌那麼圓滿,他的威德也比其他的菩薩是殊勝的。「唯除如來,無能過者」:唯獨除去佛之外,其他的菩薩都不能超過他這種身相端嚴、威德殊勝的境界。當然他不能和佛比。

「又於此世界所有化業」:又在這個娑婆世界,所有他教化眾生的這種事業。化業,教化的事業。「唯除遍吉、觀世音等,諸大菩薩皆不能及」。

For eleven eons, he has been adorning this world, helping beings mature: From eleven great eons until today, Earth Store Bodhisattva has been adorning the world of the five turbidities and causing it to become a good world. He brings living beings to maturity, like a farmer tending his crops until they are ready to harvest. "This world" is the world of the five turbidities, the world we are in today.

Some might say: "If he has been adorning this world for such a long time, how come this world of the five turbidities has yet to become good?" How do you know it has not become better? You weren't here eleven great eons ago. What was it like eleven great eons ago, do you know? If you don't know, how can you claim it has not changed for the better? This person may say that he is in his seventies or sixties, and observe, "I felt the world was much better when I was born but now it has gone bad and is getting worse each day."

It was the son of this seventy-year-old who spoke these words on behalf of his father. The father did not come here personally. This person says he heard his father make these remarks at home, saying that the world was peaceful seventy years ago. Homicides and cannibalism were rare; there weren't so many people stealing or doing bad things. If things were better seventy years ago, doesn't it imply that it's getting worse each day?

Why are things getting worse day after day? It's because this is the Dharma-ending Age. Fortunately, Earth Store Bodhisattva has been adorning this world of the five turbidities. If it weren't for Earth Store Bodhisattva adorning this world of the five turbidities, there would be nothing left of this world and all its beings would have died off. It is because he kept on adorning it, so there are still a few beings. What's the use of having these beings around? A Buddha can be chosen from among these beings. When this being's causes and conditions ripen, Earth Store Bodhisattva will deliver this being. When that being's causes and conditions ripen, he will deliver that one. As for those whose causes and conditions are not yet ripe, he will just wait.

That is why within this assembly, he appears adorned and dignified: Therefore, he is now with us in this Dharma assembly, his appearance is complete, his dignity is the most supreme in comparison to other Bodhisattvas. No one but the Thus Come One surpasses him. Only the Buddha surpasses him; the other Bodhisattvas cannot surpass his handsome physical features and magnificent dignity. Of course, he cannot be compared to the Buddha.

No great Bodhisattva except for those like Samantabhadra and Avalokitesvara can compare to him in the work of teaching the beings in this world.

So To be continued