

〈地神護法品〉 略解

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

海燈法師1985年12月26日講於萬佛聖城妙語堂

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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

編按：生前聞名海內外的海燈法師於1985年赴美訪問，應法界佛教大學之邀，順道訪問金山禪寺與萬佛聖城。當時法師隨身行李僅牙刷一支，正如萬佛聖城開山祖師宣公上人所說：「一等修行輕飄飄」。

海燈法師於該年12月萬佛聖城禪七期間，曾對聖城大眾講解《楞嚴經》與《地藏經》部分經文。宣公上人親率四眾弟子全程跪聽海燈法師講經，並表示兩人過去是老同參。法師於1989年圓寂後，萬佛聖城曾舉行地藏法會四十九日，以示追悼。本刊特別將海燈法師講解的《地藏經》〈地神護法品〉整理於後，以饗讀者。

Editor's note: The late Dharma Master Haideng, who was internationally renowned, traveled to the US in 1985 and also visited Gold Mountain Monastery and the City of Ten Thousand Buddhas. Throughout the entire trip, his luggage consisted only of a single toothbrush. When he visited CTTB in December 1985, during the Chan Session, he lectured on parts of the *Shurangama Sutra* and *Earth Store Sutra* for the assembly. In this issue we have included his lecture on the chapter *The Dharma Protection of an Earth Spirit* from the *Earth Store Sutra*.

Dharma Master Haideng visited CTTB in December 1985 during the Chan Session, where he lectured on parts of the *Shurangama Sutra* and *Earth Store Sutra* for the assembly. Master Hua, with the rest of the assembly, knelt down to listen to Dharma Master Haideng give his lectures. Master Hua said that he and Dharma Master Haideng were fellow cultivators in past lives. When Dharma Master Haideng passed away in 1989, CTTB held a 49-day *Earth Store Sutra* recitation session in his memory. In this issue, we have included his lecture on the chapter, *The Dharma Protection of an Earth Spirit*, from the *Earth Store Sutra*.

這些天勞頓，心力不足；腿坐了一陣子，有點硬，還發抖，所以簡單開示幾句。我想講《地藏菩薩本願經》比較好一點，就講〈地神護法品第十一〉。當年弘一大師聽諦閑老法師講《地藏經》，聽得哭了。這是弘傘

I have been traveling throughout the past few days, so I'm a little tired. Just now, I only sat for a while, but my legs are already getting numb and shaky; therefore, I'm going to keep the Dharma talk short. I will talk about the Sutra of *Earth Store Bodhisattva's Past Vows*, Chapter 11, The Dharma Protection of an Earth Spirit, which is simple and easy for everyone to



法師跟我講的，弘傘法師是弘一大師的師兄。弘一大師是了不得的，我從四川到杭州，弘傘法師介紹我住過他的寺廟，叫「招賢寺」。

講經應該是一科一科講，可是夜間精神容易疲倦，時間也沒有很多，所以我也不分科，也不細說那麼深入。談玄說妙都不用，就照文字念一遍就行了。

「爾時堅牢地神白佛言，世尊」：每一地都有地神，堅牢地神能使地堅固牢實。凡有法師講經，堅牢地神就在地下支持，在法座底下，以他的神力和法德支持修佛。萬佛城這個地方很大，也是有地神在給我們護法，我希望萬佛城成為千年萬載的好道場，所以講這一品。

佛稱「世尊」，世尊即是世間上尊貴，出世間上尊貴，世、出世間唯他最為尊貴。

當爾之時，堅牢地神對佛說：「我從昔來」：從昔來，是說他自己多生累世以來。

「瞻視頂禮」：瞻，即是眼觀，瞻視之後就頂禮。「無量菩薩摩訶薩」：不是一個菩薩，也不是兩個菩薩，而是瞻視頂禮無量無邊那麼多的菩薩。

「皆是大不可思議神通智慧，廣度眾生」：這些菩薩如何呢？皆是大不可思議。每一位菩薩都有既不可思，又不可議，無量的神通智慧。這個神通，指的是六通漏盡。

教化眾生離不了神通，離不了智慧。沒有智慧，眾生不相信，道理說不明白；沒有神通，一切人不尊敬。我從前親近能海老法師，他說

remember. When Dharma Master Hongyi was listening to Dharma Master Di Xian's lectures on the *Earth Store Sutra*, he was moved to tears. I heard this from Dharma Master Hongsan, who was one of Master Hongyi's elder fellow cultivators. Dharma Master Hongyi was quite a person. When I traveled from Sichuan to Hangzhou, Dharma Master Hongsan brought me to a temple called Zhaoxian Monastery which was founded by Master Hongyi.

Normally, when lecturing the sutras, one should do so sequentially; however, it's getting late and you are all tired. Plus, we don't have a lot of time, so I will not explain the text according to the proper categorical classifications, nor will I go into much detail or talk about mysterious and inconceivable things. I will simply read over the text and make some comments.

At that time, the Earth Spirit Firm and Stable spoke to the Buddha and said, World Honored One! Wherever there is earth, there is an earth spirit, and the Earth Spirit Firm and Stable is capable of making the ground firm and stable. Whenever a Dharma Master is lecturing on the sutras, the Earth Spirit Firm and Stable will be present in the ground, supporting the event with his virtue and his spiritual powers. The City of Ten Thousand Buddhas is a very big place, and also receives the protection of the Earth Spirit. I chose this chapter because I hope that the City of Ten Thousand Buddhas will become a good monastery that will last for thousands of generations.

He addressed the Buddha as **World Honored One**, because both in the world and beyond the world, the Buddha is the most honored.

At that time, the Earth Spirit Firm and Stable said: **From long ago, I have personally beheld and bowed to limitless numbers of Bodhisattvas Mahasattvas.** Not just one Bodhisattva or two Bodhisattvas, but limitless numbers of Bodhisattvas.

All of them have inconceivable and great spiritual powers and wisdom that they use in taking vast numbers of beings across. All of these Bodhisattvas are inconceivable and great; they are so inconceivable that "the mind wishes to comprehend, but all thoughts perish; the mouth wishes to speak, but all words fail." Each Bodhisattva has inconceivable and incomprehensible spiritual powers and wisdom. Here, spiritual penetration refers to the six powers and ending of outflows.

Teaching and transforming beings requires spiritual powers and wisdom. Without wisdom, you won't be able to explain principles clearly, and living beings will not believe in you. If you have no spiritual powers,

末法時期以什麼為神通？你學來一身本事，在少林寺當過教授，就拿武術來教化人，代替神通。武術重視武德，武德就是愛護身體。所以這次我對他們練武的人，講了三件事情：第一，男女；第二，飲食；第三就是睡眠。

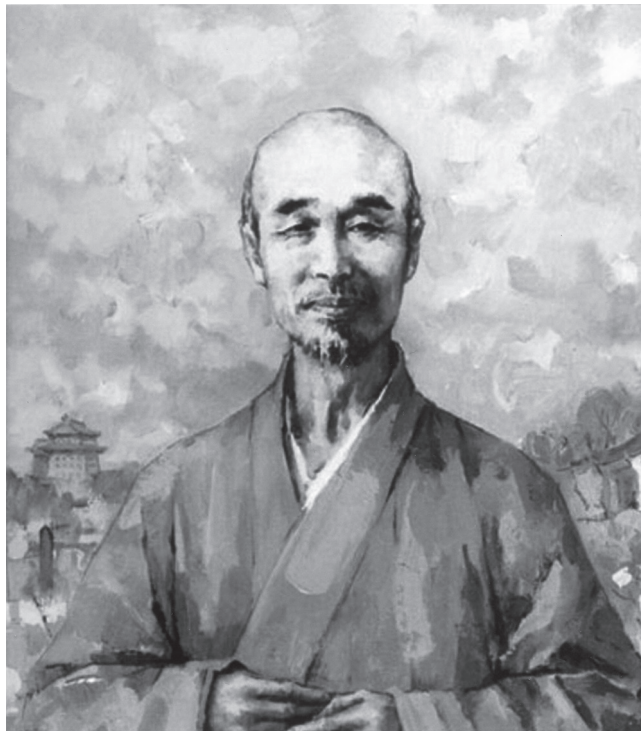
不要小看睡眠這件事，我曾經說過：「靈通果斷睡眠來，般若力從精進起。」若要得大神通，除非斷睡眠。哪一類是不睡覺的？鬼是不睡覺的，四果阿羅漢是不睡覺的。除開四果阿羅漢和鬼，其餘各類眾生都是要睡覺的。但是你若想修行進步，提升得很快，最要緊的就是斷睡眠。所謂

「般若力」，就是得大智慧，大智慧從精進起。精就是不雜，進就是不退。既不雜又不退，自然道業容易成就。所以要想度眾生呢，唯用靈通，唯斷睡眠。

那麼既無神通，又不能斷睡眠，那我怎麼辦呢？所以虛雲老和尚也對我說，你有一身本事，你就用武術教化眾生。所謂「先以欲勾牽，次令入佛智」，於是我自己就取了這個事，取這個辦法。

文化大革命時期，我在上海教武術的時候，教了三百多人：一百多紅衛兵，一百多老年人，一百多青年。果然這一教啊，每個人都比較高興；否則的話，他要把你寺廟的經書給燒了，佛像毀了，甚至連柱頭牌子上寫的字也燒毀了，那個時候鬧得很厲害的。我教的一百多人（紅衛兵），因為給他們講武訓，講習武的規矩，情況就比較好一些。

神通沒有，以武術代神通。得智慧則是件難事，可是教化眾生一定要有



弘一大師畫像

Image of Dharma Master Hongyi

most people will not respect you. When I was learning from Dharma Master Nenghai, he told me that in the Dharma Ending Age, since I know kung fu and am a martial arts instructor at Shaolin Monastery, I can use martial arts as a substitute for spiritual powers to teach people. Martial arts places great emphasis on the virtue, which is to protect yourself and your own body; therefore, when I train people, I emphasize three things: the relationship between men and women, the diet, and sleep.

We should not overlook sleep. I have said: “Obtaining spiritual powers and attaining fruition comes from cutting off sleep; prajna strength comes from

vigor and diligence.” If you wish to gain great spiritual powers, you will only do so if you stop sleeping. What kind of people do not sleep? Ghosts and arhats of the fourth fruition do not need to sleep. Other than that, any other kind of living being needs to sleep. However, if you want cultivation to progress quickly, in leaps and bounds, the most important thing is to stop sleeping. Here, “prajna strength” refers to great wisdom. Great wisdom comes from vigor and diligence; to be vigorous is to be concentrated, and to be diligent is to not retreat. Since you are concentrated and do not retreat, your cultivation will succeed very easily. If you want to take living beings across, the only way is to obtain spiritual powers; the only way to do that is to stop sleeping.

If I don't have spiritual powers and I am also unable to stop sleeping, then what do I do? I posed this question to the Venerable Master Hsu Yun, and he also said, “Since you know martial arts and are a teacher in Shaolin Monastery, you can use martial arts to teach and transform living beings.” It is said, “First hook living beings in with what they want, and then cause them to enter the Buddha's wisdom.” This is exactly what I ended up doing.

During the Cultural Revolution, I was teaching martial arts in Shanghai, and I taught more than three hundred people—a hundred Red Guards, a hundred elderly people, and a hundred young people. Fortunately, all of them really liked it. It would have been very bad if, like a lot of other people at the time, they would probably have burned the sutras in the monastery, destroyed the Buddha images, or even burned wood plaques with calligraphy on them. It was very chaotic during that period. However, when I trained these Red Guards, I taught them the rules of martial arts, so their situation was slightly better than their counterparts elsewhere.

We've established that if you have no spiritual powers, you can use martial arts

智慧。那我們怎麼辦呢？那麼就向堅牢地神學習瞻視頂禮，頂禮百千萬億菩薩。因為這些菩薩都有不可思議的神通智慧，廣度眾生。頂禮也是修法，是一個法門。

「是地藏菩薩摩訶薩，於諸菩薩誓願深重」：摩訶薩就是大菩薩，以這個地藏菩薩來說，他是大菩薩。與一切菩薩來比，他發的誓願極其深，極其重，宏誓深如海，願力不可思議。

「世尊，是地藏菩薩於閻浮提有大因緣，如文殊、普賢、觀音、彌勒，亦化百千身形，度於六道」：堅牢地神說：地藏菩薩跟我們南閻浮提有大因緣，就像文殊菩薩、普賢菩薩、觀音菩薩、彌勒菩薩，也化百千身形在我們南閻浮提度於六道。我就講一段彌勒菩薩的故事。

無著菩薩是印度人，他修的就是彌勒菩薩的法。他發願要修到彌勒菩薩現前，三次閉關，修了十二年，沒有看到彌勒菩薩，心裏很著急。他說，我修了十二年沒有見到彌勒菩薩，啥原因呢？於是就出關各處走，朝山渡海，參學雲遊。

有一次，走到了一處山林裏面，聽見一條狗在哀叫，叫得非常厲害。他停下來一看，那狗的腿斷

instead. Obtaining wisdom, on the other hand, is more difficult, but required for teaching and transforming living beings. To do so, we should learn from the Earth Spirit Firm and Stable, and behold and bow to limitless numbers of Bodhisattvas, because these Bodhisattvas all have inconceivable spiritual powers and wisdom, which they use to cross over vast numbers of living beings. The practice of bowing is also a Dharma Door.

Among all Bodhisattvas, Earth Store Bodhisattva Mahasattva has made the deepest and weightiest vows.

Adding Mahasattva means that Earth Store Bodhisattva is a great Bodhisattva.

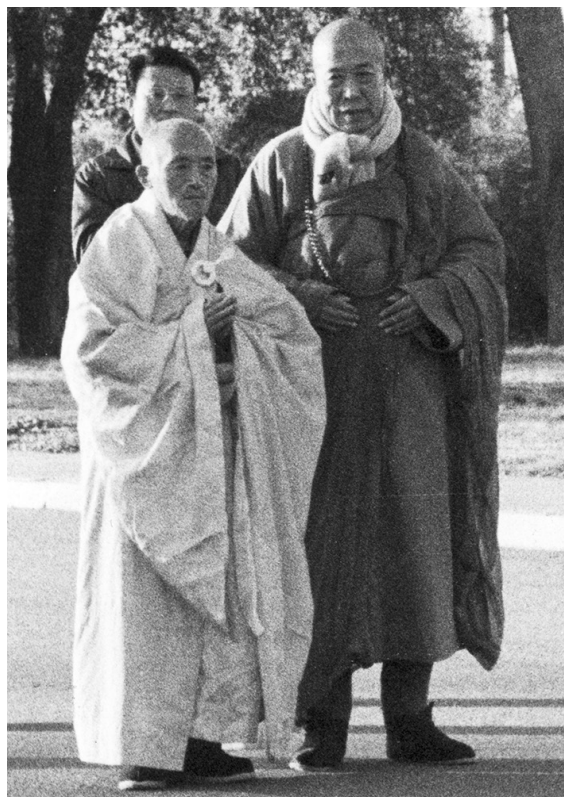
Compared to all other Bodhisattvas, his vows are extremely deep and heavy; the power of his vows is inconceivable and as deep as the ocean.

World Honored One, Earth Store Bodhisattva has great affinities with beings in Jambudvīpa. Manjushri, Samantabhadra, Guanyin, and Maitreya also manifest hundreds of thousands of transformation bodies to rescue those in the Six Paths. Here I will tell a story about Maitreya Bodhisattva.

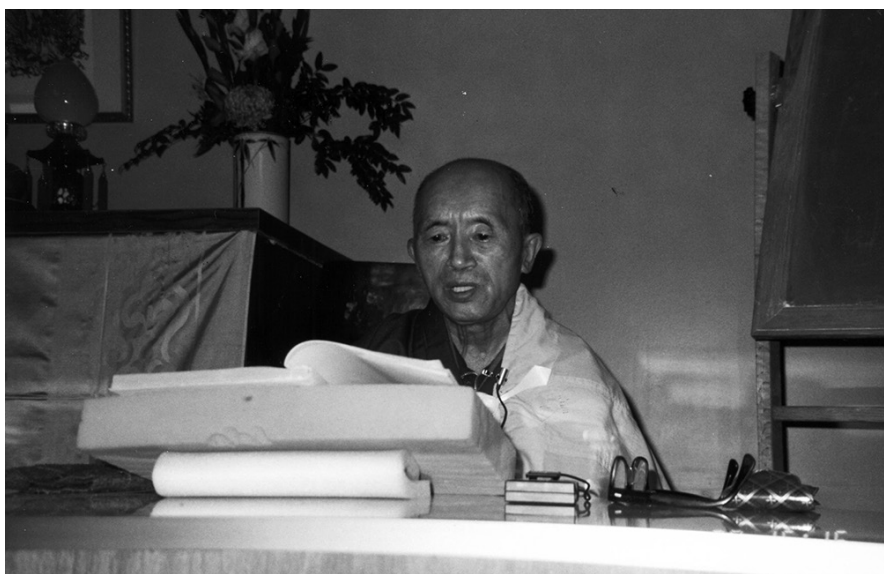
Asanga Bodhisattva was from India and he concentrated on cultivating the Dharma Door of Maitreya Bodhisattva. He made the vow that he would cultivate

until Maitreya Bodhisattva appeared in front of him. He went into seclusion three times and cultivated for a period of twelve years, but never saw Maitreya Bodhisattva even once. As a result, he became very anxious, and in his search for the reason, he traveled the country and visited different monasteries.

Once, he was traveling in the mountains and heard a dog crying very pitifully. When he stopped to look, he saw a dog that had a leg which was rotting away. Not only was there blood and pus everywhere, it was also crawling with maggots. It seemed that the dog was barking at him, and he was overcome with compassion. He walked four to five *li* to the river and filled



宣公上人與海燈法師
Venerable Master Hua and Dharma Master Haideng





了，皮肉潰爛，上面爬滿了蟲，又流膿，又淌血。當他看到這個狀況，就升起了慈悲心。他想狗在對他叫，怎麼辦呢？就用自己的鉢，走了四、五里路，舀水把狗的腿子洗了；洗不乾淨，就用口去啣。啣了之後，看見這狗快餓死了怎麼辦？就把自己腿上的肉割下一塊交這個狗吃。吃了，他這才走。

但是狗仍然朝著他叫，他看這樣不行，山裏沒有人煙房舍，狗得不到吃食，必定要死，於是就把狗揹在肩頭上。剛剛才一揹啊，狗就變了樣子了。是哪一個呢？就是彌勒菩薩。他當時看見彌勒菩薩就很感動，跪在地上頂禮，問彌勒菩薩：「我修您的法門，修了十二年，為什麼見不到您呢？」彌勒菩薩說：「其實我一直在你身邊，你道心還發的不夠，功德做的還不多，所以看不見。今天你的菩提心發足了，功德是很夠了，就看見我了。」

然後彌勒菩薩問他，你這個樣子行菩薩道，你想學什麼呢？無著菩薩說：「我想造一部論，來闡揚大乘。」「好，那麼你找一個好的地方，你到哪裡，我跟你去。」他就繼續把彌勒菩薩揹在背上。旁人看著還是一隻狗，一直揹到他的道場裏面，然後才現出彌勒菩薩的身相。在彌勒菩薩加持下，無著菩薩造了五部大論。這是密宗大圓滿次第裏面講的。

說地藏菩薩有大因緣，為什麼又說彌勒菩薩呢？因為諸法相通的，彌勒菩薩和地藏菩薩也是一樣，都有無量大智慧大神通。地藏菩薩的道場就在中國九華山，九華山很受世人讚歎。我們清朝不是有個曾國藩嗎？曾國藩寫首詩說過：「連年血戰竟忘家，豈憶山中有九華。今日數峰青到眼，凱歌江上看蓮花。」曾國藩這個人學問很好，又會帶

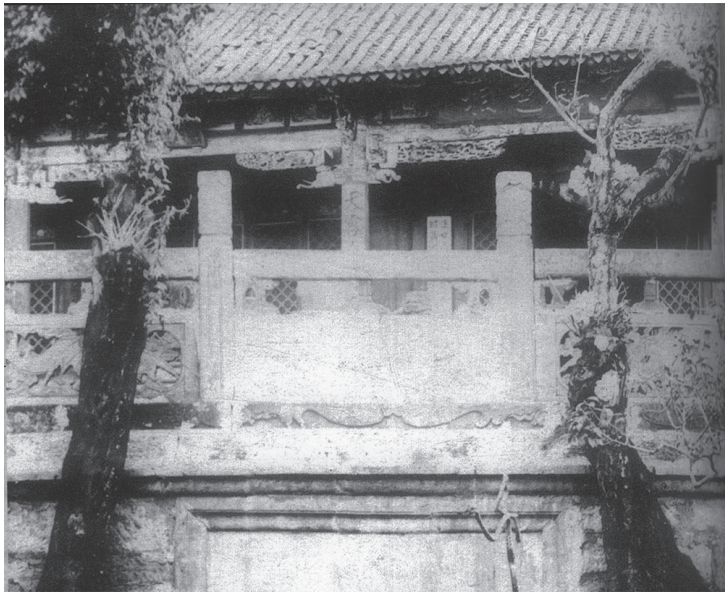
his bowl with water to wash the dog's leg. Since it still wasn't clean, he used his mouth to suck all the blood and pus away. As the dog was on the verge of starving to death, he cut off a piece of flesh from his leg for the dog to eat, and did not leave until the dog had finished eating.

When he was about to leave, the dog barked at him again. He realized that this would not do, because there weren't any people living in the mountains, and without anyone to feed it, the dog would certainly die, so he put the dog on his back and set off. As soon as he did so, the dog transformed into Maitreya Bodhisattva. Asanga Bodhisattva was very moved. He bowed to Maitreya Bodhisattva and asked him, "I have cultivated your Dharma Door for twelve years. Why have I never seen you?" Maitreya

Bodhisattva said: "Actually, I've always been by your side, but your resolve for cultivation was not as strong, and you had not accumulated enough merit, so you were unable to see me. Now that your resolve for cultivation is very strong and you have accumulated sufficient merit, you are able to see me."

Maitreya Bodhisattva asked, "In your cultivation of the Bodhisattva Path, what do you wish to learn?" Asanga Bodhisattva replied: "I would like to write a śāstra that will cause the Mahāyāna to flourish." Maitreya Bodhisattva said, "Good! Find a clean place, I'll go with you." He continued to carry Maitreya Bodhisattva on his back. Other people perceived him to be carrying a dog on his back until he arrived at the monastery, at which point the dog turned into a statue of Maitreya Bodhisattva. With Maitreya Bodhisattva's help, Asanga Bodhisattva went on to write five large śāstras. This story was told in the *Esoteric School's Sequential Explanation of Great Perfection*.

It is said that Earth Store Bodhisattva has great affinities with all living beings. Why am I talking about Maitreya Bodhisattva right now? This is because the characteristics of all phenomena are connected; both Maitreya Bodhisattva and Earth Store Bodhisattva have limitlessly great wisdom and spiritual powers. Earth Store Bodhisattva's Bodhimanda is located at Jiuhua Mountain in China, and it is widely praised. During the Qing Dynasty, there was a man named Zeng Guofan who was a very talented scholar and general. He composed a poem, which said:



兵，是滿清的一個大聖人。意思是說，連年血戰，連家都忘記了，哪裡還想到九華山？今日數峰青到眼，凱歌江上看蓮花。可見他對九華山很讚歎。

地藏菩薩化現在唐末宋初（編註：此處法師記憶有誤，地藏菩薩化身住九華山為盛唐開元年間），當時他並不現菩薩像，跟咱們凡夫一樣。他是新羅國的一個王子出家，名字叫金喬覺。只不過他人很高大，大概有七尺開外的身形，記憶超群。他到了九華山，住在哪邊？在九子洞。我也到九子洞去看過，很好一個地方。他不收徒弟，一個人住在那裏，帶了一條小狗叫「諦聽」，所以旁人給他改個名字叫「洞僧」，就是住在洞裏的一個和尚。

這九華山山腳下有個姓閔的員外，是個虔誠信佛的居士，他發願每一年都要齋僧，齋一百個出家人；但是每一次總是只有99個，差一個。他就想，怎麼樣才能湊夠100個呢？有人給他建議，山上九子洞裡住有一個洞僧，只要這個老和尚來了，就正好100個了。

你看，這就是大因緣。這個閔公居士就親自上山，到九子洞去請洞僧，說我立志要供養100個和尚，請您也來吧！這個洞僧答不答應呢？他不答應。他說，我不願意到山下去，走來走去對你也無益，對我也無益。這個老先生再三虔誠請求，說：「只要您應了這次齋，您老人家需要什麼儘管說，我都給您辦得到。」

當時在洞裏，洞僧就對老頭子講：「我也可以滿你的願，我雖住在這裡，但是這些山都是你閔公一個人的山，我一點權利都沒有。」就像萬佛城一樣，萬佛城不能沒有產權。這位閔公就問：「您要多少地呢？」他

*Through numerous bloody battles over the years,
I have come to forget my homeland.
How could I even remember Jiuhua Mountain?
Today, as I pass through the Jiuhua Mountain Range,
green and lush peaks appear before my eyes
As I travel on the river, singing songs of victory
and gazing at the lotus flower that is Jiuhua Mountain.*

[Translator's note: he's comparing Jiuhua Mountain to a lotus; it is not that Jiuhua Mountain is literally a lotus.]”

Earth Store Bodhisattva manifested in the world at Jiuhua Mountain during the Kaiyuan Period of the Tang Dynasty. He appeared not as a Bodhisattva, but as an ordinary person. His name was Kim Gyo-gak, and he was the prince of the Silla Kingdom who later became a monk. He was very tall, about seven feet, and his memory was exceptional. He traveled to Jiuhua Mountain and stayed in Jiuzi Cave with a little dog, refusing to take any disciples. The people who lived nearby called him “the cave monk.” I’ve been to this cave, and it’s a good place to cultivate.

At the foot of Jiuhua Mountain, there lived a wealthy man whose family name was Min. He was a sincere Buddhist, and made a vow to make offerings to a hundred monastics every year. However, whenever the time for the annual feast



說：「我也不要太多，只要我身上搭的這領僧衣展開，蓋到多寬，就要多寬。」閔公當然同意，就把老和尚請下了山，終於湊足了一百僧人辦齋，閔公很高興。

齋畢之後，洞僧就問閔公：「你答應我的事情忘記了嗎？」閔公回答：「答應你什麼事情，你說吧！」「你答應給我一衣之地。」閔公說：「一衣之地也不大，你要這麼一塊地幹什麼呢？」洞僧說：「做道場。」所以萬佛城這個地太大了，老法師的衣一蓋，蓋了這麼大的一個道場，再大也不行了。

隨後，洞僧說：「我把這個衣拋在虛空裏面，落下來它蓋多寬，你給我多寬，好不好？」閔公老人完全同意。只見洞僧把衣一放到虛空中去，頓時飛開來，把五百里九華山一下全蓋了。這個奇特不奇特呢？閔公老人看了大笑，喜歡得很。要是一般的人呢，這個時候心裏還很難受：「我這麼多地，你一下給我占了去，又沒有給錢買。」萬佛城是給了錢的，他是一分錢也沒有給。但是閔公很喜歡，同時還把兒子交給這個洞僧做了徒弟。

這個洞僧後來活了多久呢？活了99歲。最後坐在岩石上入火光三昧，一團大火把他燒起，在當中坐著。旁人看起來不得了，好像是他燒壞了，可是火燒之後肉身完好如初。這個閔公老人就說：「我早就知道金喬覺大師有大神通，決定不是一般的修行人可比，我應該給他做弟子才對啊！現在師父死了，怎麼辦呢？」於是他就皈依在兒子跟前出了家。他兒子是地藏菩薩的徒弟，閔公出家就是他兒子的徒弟。

這一件事情我為什麼要說呢？因為〈地神護法品第十一〉上講了：「是地藏菩薩於閻浮提有大因緣。」

☞待續

rolled around, he could only manage to make offerings to ninety-nine monastics every time. To make a hundred monastics, someone suggested Elder Min to invite the monk who lived in Jiuzi Cave.

From this, we can see that Earth Store Bodhisattva has great affinities with our world. Elder Min climbed the mountain personally and went to Jiuzi Cave to invite the cave monk, saying, "I have made a vow to make offerings to a hundred monks. I hope that you would attend this feast!" But the cave monk refused: "I do not want to go down the mountain. All this traveling will not be of any use to either of us." The layman pleaded with him three times, saying, "As long as you come to this feast, I will do my best to provide you with whatever you need."

The cave monk then said, "I can fulfill your wish on one condition. Although I live on your land, I do not have the property rights to it. I wonder if you would let me have it," just as the ownership of the land here belongs to City of Ten Thousand Buddhas. Elder Min asked, "How much land do you need?" The monk replied, "Not too much. I only need as much land as my kāsaya can cover." Of course, Elder Min agreed, and escorted the old Dharma Master down the mountain. Now that he finally had a hundred monastics at the feast, Elder Min was very happy.

After the feast, the cave monk asked Elder Min, "Did you forget what you promised me?" Elder Min answered: "Tell me what it was." The monk said, "You promised me as much land as my kāsaya can cover." Elder Min said, "That's not a very big area. What do you want it for?" The cave monk replied, "To make a Bodhimanda." The Venerable Master Hua's kāsaya would probably be able to cover such a big place as the City of Ten Thousand Buddhas too.

The cave monk then said, "I will throw my kāsaya into the air, and you give me as much land as it covers, alright?" Elder Min agreed, but as soon as the cave monk tossed his kāsaya into the air, it flew up and expanded, covering the five hundred square li around Jiuhua Mountain. Isn't that amazing? Elder Min was very happy to see this and grinned from ear to ear. Most people would probably think, "All this land was originally mine, and not only are you taking all of it from me now, you don't even have any money to pay for it." I imagine DRBA had to pay money to buy this property; on the other hand, the cave monk did not pay a single penny. However, Elder Min was very happy to give the land to the cave monk, and even sent his son to be his disciple.

How old did the cave monk live to be? He lived to be ninety-nine years old, and in the end, he sat on a boulder and entered Firelight Samadhi, and his body went up in huge flames. The people around him thought the fire would destroy his body completely, but after the fire died down, his physical body was still intact. Elder Min said, "I knew from the start that Great Master Kim Kyo-gak had great spiritual powers that no ordinary cultivator could compare with. I should have become his disciple, but now that the Master has passed away, what should I do?" He went on to take refuge with his own son and left the home life under his guidance. His son was Earth Store Bodhisattva's disciple, and after Elder Min left the home life, he became his son's disciple.

Why did I tell this story? Because *Chapter 11, The Dharma Protection of an Earth Spirit* says: **Earth Store Bodhisattva has great affinities with beings in Jambudvīpa.**

☞To be continued