Earth Store Bodhisattva with Commentary he Sutra of the Past Vows of

Spiritual Penetrations in the Palace of the Trayastrimsha Heaven CHAPTER ONE: Commentary by the Venerable Master Hua

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忉 神 诵

在《四分律》上說,不准比 丘砍一切的大樹,大樹都有鬼 神住著。例如在南華寺有棵樟 樹,向虛雲老和尚求受戒;在 南嶽津山老人有一棵白果樹, 結白果的樹也去受戒。樹神受 戒的例子很多,是不可思議的 境界。

又有「山神」:山可當產字 講,又可當生字講,在山上可 生長東西。又可當虛字,虛發 萬物的種子。

「地神」:地當底字講,它 在最低下,還能生長萬物,又 能運載萬物。

「川澤神」:川,穿也,言 其能穿過地,它能穿過本來沒 有水的地方。澤,也是有水的 地方。

「苗稼神」:什麼叫苗呢? 植物從地裏生長到某一高度叫 苗。稼是種子,種子種入地裏 時叫稼,收成是叫籽。

「書神」:管白天的神。

「夜神」:管晚間的神。 晝夜的區分是晚上十二點以後 屬書,白天十二點以後屬夜, 晚上十二點雖非正式有太陽, 不過那時陽氣已經生出來了, 所以人們往往在早上天亮三點 到五點時會有淫欲心,那是陽 氣生出來了。如果你沒有淫 欲,那就變成智慧。你往這邊 走,就變成智慧;你往那邊 走,就變成淫欲。這也就好像 廣果天、無想天之間,有一歧 路、叉路。你往這邊走,就是 你存著正當的思想,它就幫助 智慧;你往那邊走,就幫助欲 念。白天十二點以後屬陰生, 等到晚間也會生淫欲心,你不 往淫欲路上走,就會往智慧路 上去,陰陽這裏邊都有兩條岔

The Four Divisions Vinaya prohibits bhikshus from chopping down any large tree because there are ghosts and spirits living in them. For example, there was a camphor tree at Nanhua Monastery that requested to receive the precepts from Elder Master Hsu Yun. Elder Jinshan of Nanyu also had a Ginkgo tree that requested precepts from him. There are many incredible records of tree spirits requesting to receive the precepts.

And there are mountain spirits. Mountains can be described as bearers and as producers, because things grow in the mountains. Mountains can also be described as void because the seeds of many plants may be scattered there in the void.

Earth spirits. Earth is explained as the foundation. It is at the very bottom and yet there the many things can grow; it can support the myriad things.

Brook and marsh spirits. Brooks can be defined as threading through; they wind around and thread through the earth. They can bore through to places where originally there was no water. Marshes are also places where water stands.

Sprout and seedling spirits. What are sprouts? When plants grow to a certain height, they are called sprouts. Seedlings refer to seeds. When first planted we call them seedlings; when harvested we call them the seeds of various grains.

Day spirits. These spirits are in charge of daytimes.

Night spirits. These spirits are in charge of nights. The divide between day and night is midnight. After midnight, it is day; after noon, night begins. Although there is not officially any sun at midnight, yang energy is on the rise. Sexual desire tends to be aroused in people between 3 a.m. to 5 a.m. because the yang energy is emerging. In the absence of sexual desire, wisdom prevails. Heading one direction, wisdom is generated; heading another direction, sexual desire is aroused. This is similar to the fork at the road to the



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路,全憑你自己如何走。

「空神」:空神是誰呢?空神就是〈 楞嚴咒〉前面阿難偈頌中的舜若多一一 「舜若多性可銷亡,爍迦羅心無動 轉」。你們聽經不要聽過去就算了, 以為這是沒有貪心,連法都不貪。不貪 佛法,可也不要貪世法,你若不貪佛法 而貪世法,一天到晚算錢,那也是一件 麻煩的事。

「天神」:天上的神。

「飲食神」:飲食也有神,人每天即使喝一口水、吃一個水果、吃一樣東西,都有神管的。你若信,它有的;你不信也一樣有,只是你不知道。不是說我不信就沒有,那是愚癡的說法。你信這個神,也有這個神;你不信這個神,也有這個神。

以前北京有位段正元,一般人叫他段 師尊。他就曾遇著這麼一個人,專管世 間人一天誰吃多少東西,喝多少水,喝 多少酒,吃多少糖,都有一定的。他如 何管呢?他天天睡覺,而他父親是位連 長、營長這類的官員,手下有四、五百 人。他這兒子二、三十歲了,不做事, 只會成天睡覺。他很生氣,心想我都 五、六十歲了,還要做工賺錢來養你, 而你二、三十歲了,卻不設法自己做工 維持生活,你一點工都不做,這在世間 有什麼用呢?不禁罵他這兒子,兒子 卻說:「你做人間的官,我做陰間的 官。」「你做陰間的什麼官?」「每 天所有的人吃多少,喝多少東西,都 是由我分配,由我來給他們的。」他爸 爸說:「你胡說八道什麼?人吃東西還 要別人分配,沒有這個道理嘛!那麼你 知道我明天吃什麼東西,你分配給我看 看。」

「請等等,等我睡一覺才告訴你,現在我還不知道。」他父親氣得不得了,真是胡說八道,我吃東西還要你來分配?等到他兒子睡醒了,兒子告訴他:「明天你沒飯吃的。」他大笑道:「我做這麼大的官,會沒有飯吃?那我吃什麼?」

Abundant Fruit Heaven and the No Thought Heaven. Those who maintain proper thoughts will go in the direction that enhances their wisdom; those who go in the other direction aid their desire. After noon is when yin begins. Sexual desire is active during the night hours as well. If people do not give in to sexual desire, they can enhance their wisdom. There is a fork in the road leading either to yin or yang; it is up to each person how he or she will travel.

And **space spirits**. Who are space spirits? Space spirits are those referred to as shunyata in Ananda's verse recited prior to the *Shurangama Mantra*. "Even could the nature of shunyata melt away, my vajra-like supreme resolve would still remain unmoved." As you listen to the explanation of sutras, do not just listen and let it go at that, thinking that such an attitude exhibits no greed—that you won't even be greedy for Buddhadharma. Well then, you'd better not be greedy for mundane things either! If you are not greedy for Buddhism but are greedy for worldly dharma and sit around counting your money all day, then you've still got a problem.

Heaven spirits. These spirits abide in the heavens.

Food and drink spirits. Food and drink have spirits, too. Spirits supervise people's food intakes, down to a single mouthful of water, one piece of fruit, and whatever else one ingests. If you believe it, these spirits exists; if you do not believe it, they still exist. It's just that you are unaware of them. It is a stupid idea to say that something does not exist because I don't believe it does. Whether you believe or not, there are such spirits. They do exist.

Long ago in Beijing lived a man named Duan Zhengyuan. Most people called him Master Duan. He had once met someone who was in charge, the exact amount of food, water, alcohol, and sugar everyone ingests each day. How did that person supervise all that? He slept every day. His father was a commander or officer of some sort, with 400 to 500 people under him. This son was between twenty and thirty years old but did not work and slept all day. The father was very upset and said, "I am almost sixty years old and I have to work to take care of you. You're in your twenties but you do not bother to do any work at all. What use are you to the world?" He could not help but scold his son.

His son replied, "You are an officer in the human realm, but I am an officer in the yin realm." "What kind of an officer are you in the yin realm?" demanded his father.

"I allot the amount food and drink each person takes every day."

His father said, "What you are saying is nonsense! People's food intake has to be allotted? There's no such principle! Tell me what I am going to eat tomorrow. Assign something to me."

"Please wait, let me tell you after I sleep a while. I do not know right now."

That made his father even angrier: "How ridiculous! You assign my food?" When the son woke up, he told his father, "You will not have any rice to eat tomorrow."

The father howled with laughter, "A high-ranking officer like me has no food to eat? Then what will I eat?"

∞To be continued