

參加地藏七感想

-- Reflections on Earth Store Bodhisattva Recitation Session

佛法・心理學・修行

Buddhadharma, Psychology, and Cultivation

莊果藝 二〇〇八年八月二十三日講於萬佛聖城大殿

SPOKEN BY CHUANG GWO YI ON AUGUST 23, 2008 IN THE BUDDHA HALL AT THE CITY OF TEN THOUSAND BUDDHAS

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編按：莊果藝是心理醫師，2008年在萬佛聖城參加了地藏七法會，以下是她參加法會後的感想。

Editorial Note: Chuang Guo Yi is a psychiatrist by profession. She participated in the Earth Store Assembly at the City of Ten Thousand Buddhas in 2008. The following was her report.

地藏菩薩似乎一路都陪著我成長，還記得小時候，外婆每年總會帶我參加盂蘭盆法會，並且告訴我她所知道的地藏菩薩。青少年的時候，第一次聽法師說了地藏菩薩完整的故事，對菩薩有著說不出的歡喜和親切與敬意。大二那年偶然地修了一門心理學，老師是位修女，也是心理分析學派的心理治療師，她教課教得很好，引發我對心理學的高度興趣。由於她將生命奉獻給宗教、治療個案和學生，讓我相當地崇敬她。

大學將畢業的時候，想起地藏菩薩的大願，是很讓人感動，於是就對地藏菩薩發了願：「我想去精神科當臨床心理師。」然而，原本是數學系學生的我，雖然輔修了一些心理系的課程，在學理的基礎上仍然是不足夠的，更何況若要當心理師必須要讀完臨床心理碩士學位才能考執照。當時我得一邊工作，同時準備研究所考試，所以書讀不完也是可預期的必然的結果。怎麼辦呢？

想起了一位法師曾說，過去他的師父教他讀經典時，他怎麼地也記不起來，師父要他先每天拜觀世音菩薩二百拜，拜了三個月後他就像開竅似地，讀經典能夠記住了。於是我也學著每天拜

Earth Store Bodhisattva seemed to accompany me while I was growing up. When I was a child, my grandmother would always bring me along to attend the Ullambana Dharma Assembly and told me what she knew about Earth Store Bodhisattva. As a teenager, one time I heard a Dharma Master telling the complete story of Earth Store Bodhisattva; at that time, I felt unspeakable joy, respect and admiration for the Bodhisattva. In my second year at the university, I took a psychology course by chance; the professor was a Catholic nun who was also a clinical psychologist specializing in psychoanalysis. She taught the class very well, which triggered my interest in psychology. Because she had devoted her whole life to religion, therapeutic cases, and students, I admired her greatly.

As I was about to graduate from university, I thought about Earth Store Bodhisattva's great vow and was deeply moved by it. So I made a vow to Earth Store Bodhisattva: "I would like to become a clinical psychologist in the Department of Psychiatry". However, I majored in mathematics and had taken only a few psychology courses, which weren't sufficient to fulfill the qualification of this profession from the science requisite. Besides, to become a licensed clinical psychologist, one must first complete a master's degree in clinical psychology before entering the license examination. It is necessary to take the entrance examination for graduate school in clinical psychology. But I had to work in the daytime while going to school so it was inevitable that I couldn't finish all the studies and preparations. What should I do?

I remembered a Dharma Master once said that when his own Master taught him to recite the sutras, he just couldn't remember any of it. His Master told him that first he must bow in respect to Guan Shi Yin Bodhisattva 200 times daily; after three months, indeed his wisdom opened up and he could remember everything he recited in the sutras. So I learned from his

地藏菩薩，拜了二個多月真的考上了研究所。後來，無論求學期間或進入臨床工作以後，若遇到過不去的事，就會跟菩薩訴說，邊說邊哭。很奇妙地，說完哭完就好了，繼續懷著希望與信心往前走。

回顧從小至今與地藏菩薩的因緣，我真的很想要有一段時間好好專注地念地藏菩薩，於是參加了今年聖城的地藏七法會。地藏七期間並沒有什麼神妙的感應，反而是妄想紛飛，連台北秋天的週末午後，當陽光迤邐下秋風吹起涼意，那股蕭瑟又孤單的感覺竟也冒出來？！這反而讓我獲得了最想要也最需要的經驗—對自己心理問題的覺察，並進而進入行為改變歷程，也體會了藉由修行提升心理治療的療效。

這得從我的心理治療個案說起。有許多是中年女性，都有同樣問題，在親密關係裏，經歷著傷痛。她們第一次就診時，總會問我：「心理師，妳有小孩嗎？」「妳結婚了嗎？」「妳有感情生活嗎？」我的答案都是「沒有。」她們會接著對我說：「那妳能瞭解我離婚(或者承受家庭暴力、或者愛人背叛)的痛苦嗎？」真是好問題！我怎麼會懂？！我又如何懂呢？然而，在治療中讓她們感覺被瞭解是重要的。

她們對著親密關係裏的某些事件產生負面情緒，包括生氣、悲傷、害怕、焦慮、厭惡……，因而讓她們感到痛苦。如何幫助她們重新看待和接受已發生的事實，改變令她們感到痛苦的負面情緒反應，從而減輕直到停止痛苦的感受，是治療的重點工作。而這個過程是走兩步退一步的、是有挫敗感、有成就感的、是有時辛苦、有時豐收的，直到達到改變的目標為止。

光是要覺察問題的來處就不是一件容易的事，曾有一個案來接受治療不是為了改變自己，而是為了改變她的先生。因為先生不肯就醫，她只好自己來了。據稱，她先生非常地愛她，卻老

lesson and started bowing daily to Earth Store Bodhisattva. After some two months of bowing, I was admitted to the graduate school. Later, whenever I encountered obstacles and difficulties whether studying in graduate school or engaging in clinical practice, I would tell the Bodhisattva—often weeping as I was telling the Bodhisattva of my problems. Miraculously, after crying and telling, everything would turn out fine. So I always continued to proceed with hope and confidence.

As I retraced my own conditions with Earth Store Bodhisattva since childhood, for some period of time now I have always wanted to concentrate on reciting the sacred name of Earth Store Bodhisattva. So I decided to attend this year's Earth Store Bodhisattva Session at the City of Ten Thousand Buddhas. During the Earth Store Bodhisattva's seven-day Recitation Session, I didn't experience any mysterious responses, yet I had false thoughts bursting out and flying everywhere. I even relived the desolate and lonely feeling which I had experienced one breezy, cool, and sunny autumn afternoon, in Taipei! But the experience I gained was what I had wanted and needed most: becoming self-aware of my mental problem, experiencing the processes of behavioral change, and determining how to improve the effectiveness of psychotherapy in cultivation.

Let me talk about my psychotherapeutic cases. Most of these patients are middle-aged women, and they all share the same problem: traumatic experiences in their intimate relationships. In our first encounters, they would always ask me these questions: "Do you have children?" "Are you married?" "Are you involved in a relationship?" My answer is always "No." Then they would continue to ask, "Then how can you understand the sufferings of my divorce (or experiences of domestic violence, or spousal betrayal)?" Good questions! How could I ever know?! How could I have known? However, it is important to let them feel that they are being heard and understood in psychotherapy.

Negative emotions induced by specific events in their intimate relationships, including anger, sadness, fear, anxiety, and disgust, cause them great pains and sufferings. How do I help them? In treatment, the important tasks are to help them develop neutral or positive thoughts in response to traumatic events, accept these events, and then remit their negative emotions in order to end the sufferings of these traumatic events. But the transition process often involves taking two steps forward and one step backward; they may experience failure, success, hardships, and gains—until we achieve the final goal of change and reform.

It is not easy to become aware of and investigate the roots of a problem. Once there was a patient who came to receive treatment not for healing herself but with the objective of changing her husband. Because her husband had refused treatment, she just came alone. Her husband loved her very much, but he always suspected that she was unfaithful. Whenever she was being misunderstood, which she found to be utterly intolerable, she would try to explain and talk with her husband, often unsuccessfully. Then she would resort to using harsh words to agitate and aggravate her

是懷疑她另有男朋友；此舉讓她感到被誤解且難以忍受，她試圖跟先生解釋，講不通的時候，會說一些激怒先生的言語，來為自己辯解。先生說不過她，就靠喝酒來緩和痛苦的情緒，可是喝了酒就打她。治療進行三個月，她仍然堅持都是先生的錯，她沒有問題，需要改變的是先生不是她。我嘗試幫她分析問題並指出她需要改變的部分，但她難以接受。斷斷續續地經過一年的治療，她終於察覺到自己的問題，並且開始改變自己，同時以新的方法應對先生對她無理的懷疑。結果她跟先生的關係改善了，先生停止對她的暴力和情緒威脅，終於她發現自己的改變和努力是能夠改善婚姻關係的。

同樣的，當我愈能夠真實地面對自己，就能察覺自己的心理問題，進而改變自己，體驗跟個案類同的治療歷程，因而就愈能夠增進對個案的瞭解。此次地藏七期間讓我看到自己有下列這麼多問題：

——過度敏感於別人的表情，在意別人的認同和喜歡與否。

——發現爲了追逐知識和工作成果，對病人比較有耐心，而對周邊的人沒耐心，不喜歡閒雜人等來煩我。而這些追逐、缺乏耐心、和容易感覺不滿意，都令我在人際互動時容易感受焦慮和壓力感。

——在臨床工作一段時間之後，開始參與相關教學和講座，掌聲、尊敬、肯定、和權威性相對地增加，而我是否迷失其中卻忘了面對自己、修改缺點、持續成長呢？是否罔顧學生的權益和感受，自私地要他們做利益於我的事情呢？看到身邊那些迷失自己的人總是把錯誤的責任歸咎他人，真是令人討厭，雖然多數人覺得那些迷失的人很可憐，而我卻一點也不想接近他們；我一點都不想變成迷失自我的人，然而曾幾何時竟不自覺地變得傲慢起來了。

很高興在地藏七期間，覺察到自

husband—which was also a way to defend herself. Her husband could not win arguments against her, so after drinking, he would beat her. In addition, her husband also relied upon alcohol to release his negative emotions. After three months of treatment, she still insisted that it was her husband's fault entirely, that she had no problems whatsoever, and that the one who needed to change was her husband, not her. I tried to analyze her problems and pointed out the parts she needed to change and reform in herself. But she still found it extremely tough to accept. After an entire year of on-and-off treatment, she finally became aware of her own problems and began actively to change herself. At the same time, she began using new ways in response to her husband's irrational suspicions. She improved her relationship with her husband, and her husband stopped using violence and emotional threats against her. Finally, she discovered that through her own efforts of changing and reforming herself, she could improve her marital relationship.

By the same token, when I'm able to truly face myself, become aware of my own mental problems, and change myself, it means that I experience therapeutic processes similar to those of my patients. Then, in my personal interactions with all types of cases and in leading them through their treatment processes, I'm able to deepen my understanding of my patients' cases. During the seven-day Earth Store Bodhisattva recitation session, I observed my problems:

—I care too much about others' identification and their likes, so I'm oversensitive to other people's facial expressions.

—While I have been busily pursuing professional knowledge and success at work, I have become more patient with patients, but less patient with others around me. I dislike other people bothering and annoying me. As for my work pursuits, impatience, and being prone to feel discontent, all these factors have made it easy for me to become anxious and stressed when I interact with other people.

—I remembered that after a period of doing clinical work, I began to participate in teaching and lectures, which are often accompanied by applause, admiration, affirmations, and authority. But have I lost myself within all these achievements and forgotten to face myself, to correct my shortcomings, and to continue to develop and grow? Have I neglected students' rights and feelings while selfishly wanting them to do things to benefit me? When I see the lost and confused people around me—those who have abdicated their own responsibilities and blamed others for all their problems, yet assigned all benefits to themselves—I find them so utterly detestable and insufferable. Although we may be sympathetic to those lost and confused people, we do not want to be near them at all—I don't want to become a lost and confused person myself. Unbeknownst to me, I have steadily become arrogant and condescending.

I'm happy that during the seven-day Earth Store Bodhisattva Recitation Session, I discovered my own anger, anxieties, fears, and sadness, and how they disturb me in my daily life as these feelings rise. Also, these four emotions often rise and mix with my desires to obtain certain results in my

身的生氣、焦慮、害怕、和悲傷這四種情緒，如何在生活裏發生並且困擾我；而對於想要的結果，卻又不確定可以獲得時，這四種情緒又是如何地出沒和起伏。有一天聽聞法師說：「上人曾經說過，凡事隨順因緣會比較順利。」真是切中我的問題！我當盡力去調整自己，以後就隨順因緣地接受結果吧！

《妙法蓮華經淺釋》裏上人提及，看人看事看己都覺得討厭不順眼也是瞋心的表現，我發現自己還蠻常這麼地起瞋心。慈悲對治瞋心，那麼慈悲就是我的功課囉！晚上聽經的時候又聽到上人說，以前他幫人家治病都會好，別人治不好的病他都可以治好。幫人治病要有效的話，就要具足「慈悲」，能達到「慈悲三昧」就能轉業力，能夠治好很多病。雖然「慈悲三昧」離我現在好遙遠，卻是恆久努力的目標。我想地藏七結束後，我還帶了一個功課回台北——「慈悲」。現在才更清楚地覺察自己的這些問題並知道改變的目標，接下來就是花時間經歷改變的過程。這是對自己的心理治療，也是體驗修行了。

佛法是那麼完整而詳盡地闡述人生的苦，教導人們如何透過修行的方法覺察與改變，進而達到真實且究竟的快樂。仔細想想，我和我的個案們有經典上說的煩惱，差別只在於煩惱的嚴重程度不同而已；因為佛法的幫助，在我還沒有變成被討厭的人之前就即時踩剎車了。學習佛法和修行在生活與專業上都給我很大的助益，愈能夠精進就愈能夠幫助我的個案。雖然距離開悟的路程還很遙遠，但是信佛學法的方向卻很清晰，向前方就是這麼繼續地走著、學習著、體驗著……。

life but uncertainties abound as to whether these results are even attainable. One day, I heard a Dharma Master say, “The Venerable Master once said that everything will be smoother if we simply accord with conditions.” Indeed, this statement targets my problems! Of course I will try to adjust myself, but from now on I will simply accord with conditions and accept all results!

I read in the Venerable Master’s explanations of the *Flower Adornment Sutra* that when we see things, people, and even ourselves with abhorrence and find them objectionable, this is also a manifestation of anger and hatred. I discover that I constantly give rise to anger and hatred. Since kindness and compassion can cure hatred, kindness and compassion is my homework! At night when we listened to sutras I also heard the Venerable Master say that in the past whenever he treated sick people, they always recovered—even those with incurable diseases that other doctors could not treat. To treat people’s illnesses effectively, one must be complete and perfect in “kindness and compassion” and achieve “kindness and compassion *samadhi*” in order to transform people’s karmic forces so as to treat many illnesses. Although I’m still far away from “kindness and compassion *samadhi*,” this is my ultimate goal for which long-term perseverance and efforts shall be applied. After completing the seven-day Earth Store Bodhisattva Recitation Session, I also brought spiritual homework back to Taipei—kindness and compassion. Now I am even more lucid in my understanding and seeing my own problems and knowing the objectives for changing myself. The next step is taking time to undergo the changing processes. This is the real psychotherapy for myself—just as it is cultivation.

The Buddhadharma is perfect and complete in exploring and describing exhaustively the suffering in people’s lives; it teaches us how to practice self-awareness and then rectify ourselves to achieve true and ultimate happiness. Let us think about it: I and my cases all suffer from the afflictions described in the sutras—the difference lies merely in the severity and the types of afflictions. The Buddhadharma has helped me to slam on the brake just in time before I get lost in confusion and become a detestable person myself. Learning the Buddhadharma and cultivating have helped me greatly in my life and professional career: the more vigorous I am in my cultivation and learning of the Buddhadharma, the more I am able to help my cases. I know that I’m still far away from the ultimate destination, but I’m extremely clear in the direction of returning to and relying on the Buddhas’ teachings and learning the Dharma. Going forward, I will continue to walk in this direction, learning and living as I do so....