



《地藏菩薩本願經》，讓我重新認識了自己。地藏七法會期間，實法師的開示，道出了《地藏經》和其他經典最不同之處。《地藏經》說出了眾生最不願去面對的世界——就是三惡道，地獄、餓鬼、畜生。雖然眾生不願意去面對，但卻是如實的存在著。《地藏經》是佛陀為成人說的法，並不是說給小孩子，或是給初學佛法之人的法。實法師也分享了他第一次誦持《地藏經》的故事。

末學和《地藏經》的因緣，是十一年前在紐約讀書和工作時，請了一部《地藏經》，坐地鐵（subway）時在車箱內讀誦。當時涉世未深，懵懵懂懂讀著，並不太了解其中經文意義。在2006年，第一次來到了法界佛教總會的道場，從2006~07年，開始陸陸續續地讀了宣公上人的開示錄。宣公開示中說到，如果誠心發願每天讀誦一整部《地藏經》，連續不斷地讀誦一百天，所願皆成。在2009的某一天，我就發了願，願意連續不斷地讀誦《地藏經》一百天。

末學十二歲時，父母就離婚了。父親再婚，根據離婚協議，我當時跟著父親和繼母住，妹妹則和母親住。從小就失去了所謂的溫暖家庭，心中充滿責怪父親、母親和繼母的許多憤恨與不滿，為何給了我一個破碎家庭？一直不能接受父親不願意繼續維持他與我生母所建立的家庭，而選擇

## Earth Store Recitation Testimonials

# 地藏七感言

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The *Sutra of the Past Vows of Earth Store King Bodhisattva* has once again made it possible for me to know myself. In his Dharma talk during the Earth Store recitation assembly, Dharma Master Sure drew attention to the main difference between the *Earth Store Sutra* and other sutras. The *Earth Store Sutra* talks about the three evil destinies which living beings fear to face: the hells, hungry ghost realm, and animal realm. Although living beings do not want to face the three evil destinies, they are nevertheless very real. The Buddha spoke the *Earth Store Sutra* for adults, not for children or those new to Buddhism. Dharma Master Sure also shared a story about the first time he recited the *Earth Store Sutra*.

My affinity with the *Earth Store Sutra* developed eleven years ago when I was studying and working part time in New York. I acquired a copy of the *Earth Store Sutra* and would read it while riding on the subway. Since at that time I was young and inexperienced, I read with a confused mind, unsure of the sutra's meaning. In 2006, I came to various DRBA branch monasteries. Sometimes in 2006-07, I started to read some commentaries of the Master Hua. Master Hua said that as long as someone makes a sincere vow and recites the entire *Earth Store Sutra* every day for 100 days, the wish would be fulfilled. One day in 2009, I made a vow and started to recite the sutra for 100 days.

When I was twelve, my parents got divorced. My father then remarried and, in accordance with the custody agreement, I lived with him and my stepmother; my sister, on the other hand, lived with my mother. Already, although I was still only a child, all warm family feelings had gone. I was filled with resentment and dissatisfaction and blamed my father, my mother, and my stepmother — why had they given me a broken family? After the divorce, I couldn't accept that my father gave up the family he established with my birth mother and decided to build a new family with my stepmother. My heart was filled with resentment and I was so angry with my parents for having brought me to this earth but refusing to take the responsibility of raising me together as a family. At the time, I was only twelve so there was no way that I could run away to wander on the streets or live on my own. I could only suppress my hatred; I never talked to my father about my true feeling of their divorce. After twenty some years, I refused

了和我繼母重新建立一個新家，在我的心中只有憤恨不平——氣憤父母親把我帶到這世界，卻不願意負擔起共同養育我的責任。當時我只有十二歲，不可能離家出走，一個人流浪街頭，靠自己生活，只有把心中的憤恨強壓下來，也沒有對我父親說出我對離婚的真實感受。二十多年之後，曾經有兩年之久(2005~2007)，拒絕和父親連絡，一通電話也不打給他，也不接他打來的任何電話。2008年，回台灣參加祖母的葬禮，他非常傷心和氣憤地對我說「他都不知道我是否生活過的好？我都拒絕電話，如果他生病死了，我也不知道。」

在開始讀誦《地藏經》這一百天之中，對經文的意義並無深刻的體會。隨著一天一天的讀誦，在某一天晚上讀完《地藏經》，準備做迴向時，心中突然生出一個念頭「我應該向父母和眷屬磕頭」，於是就在心中觀想父母和眷屬的形象，開始在佛前磕頭。然而一開始時，身體是僵硬的，很難把頭磕下。隨著一天一天的磕頭後，慢慢的，對於經文的義理就有所體會。

如〈閻浮眾生業感品第四〉經文中說的，「若遇網捕生雛者，說骨肉分離報。」在過去生中，一定造了如是因，所以今世受如是果。逐漸生起懺悔心，願意去接受這果報。才發現自己的個性是如此剛強固執——一直都不肯認為自己有錯，都是別人的錯，我是無辜的，所有的問題都是別人造成的——這堅強的我執，慢慢地開始鬆動。

漸漸地察覺到每次只要任何關於父親、母親和繼母的話題，就有很強烈的負面情緒。這些負面情緒都直接的轉嫁到生活上最親近的人，首當其衝的受害者，就是妻子。經過了一段時間之後，瞭解以前的我是如此拒絕溝通，完全把自己封閉，沉浸在充滿自我的情緒裡。於是繼續在佛前求懺悔，做錯事情，惱害父母和眷屬的心。漸漸地肯放下身段（面子），重新認識父母親、繼母，願意重新建立親情。現在父親和我終於可以像一家人親切的談話，分享彼此的想法和感受。

十一年後重新再讀，心中只有無限感動——地藏菩薩大慈大悲，救度這娑婆世界受苦受難的眾生。就如經文所說的，我們娑婆世界眾生，真的要趕快依止善道，永取解脫。我們不能一直讓地藏菩薩如此辛苦地救拔度脫，我們應努力修行，幫忙地藏菩薩度脫苦難眾生，才是盡了大孝。

to have any contact with my father for two years (2005-2007). I never called him or picked up any of his calls. In 2008, when I returned to Taiwan and attended my grandmother's funeral, my father was very sad and angry as he said to me, "I didn't know whether you were still doing okay. You refused to pick up my phone calls. If I got sick and died, you would never even know it."

When I first started the 100-day sutra recitation, I did not have a thorough understanding of the sutra. After days went by, one night, when I finished the sutra recitation and was getting ready to transfer the merit, suddenly one thought popped into my mind, "I should bow to my parents and my family members," so with their images in my mind, I bowed to them in front of the altar. When I first started, my body was stiff and it was hard to bow my head down. As I bowed day after day, I started to slowly understand the principles in the sutra.

For example, I was struck by the line: "To those who net and trap animals, he says that being separated from one's family will be the retribution." ("Karmic Retributions of Beings in Jambudvīpa," Chapter 4). If I was undergoing such retribution in this life, I must have planted the seeds for it in past lives. Only then, gradually, was I able to muster the resolve to repent and accept this as a form of retribution. I started to slowly recognize that I have such a stubborn personality: I never admitted that I have any issues; from my view, all my problems and misfortune were caused by others, and I was totally innocent. This strong stubborn belief gradually started to weaken.

Therefore, I was finally aware that whenever any subjects or topics related to my parents or stepmother were brought up, all my negative emotions arose. All these strong negative emotions adversely affected the people around me, and the foremost victim was my wife. I slowly realized that I was a person who constantly refused to communicate. I totally alienated myself when I got caught up in negative, self-centered emotions. I started to slowly relax my guard and tried to get to know my parents and stepmother and to rebuild these broken relationships. My father and I can finally talk normally and share our thoughts and feelings.

Reading it again eleven years later, I was deeply moved by the great compassion of Earth Store Bodhisattva, who rescues and liberates living beings of the Saha world from suffering. As the sutra says, we living beings in the Saha world need to quickly get on the proper path, so that we can attain eternal liberation. We shouldn't make Earth Store Bodhisattva work so hard, always having to rescue us and cross us over. We should cultivate vigorously and help him save all suffering living beings. Only then will we have fulfilled our great filial duty.