

我和地藏經的因緣

How the Earth Store Sutra Relates to Me

比丘尼恒青2023年9月14日講於萬佛聖城佛殿

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A Dharma Talk Given by Bhikshuni Heng Ching at the Buddha Hall of the City of Ten Thousand Buddhas on September 14, 2023

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The compassionate Buddhas and Bodhisattvas, Venerable Master, all Dharma Masters, and all good knowing advisors, Amitabha. Today it's Heng Ching's turn to tie Dharma affinities with everyone. Today is a very auspicious day because it is both Earth Store Bodhisattva's birthday and the Elder Master Xu Yun's birthday.

The first time I was actually introduced to the Earth Store Sutra was when I was seven years old. My sister and I went to Gold Wheel Monastery's Sunday school. It was the first time we were there and the teacher so happened to be lecturing on the *Earth Store Sutra*. In the morning, before the Meal Offering ceremony, we had a class on Chinese phonetics, (the Bopomofo), for people who didn't know Chinese, and in the afternoon, we had a Buddhist class. Since we joined the Sunday school a little later than everyone else, they had already begun the classes.

諸佛菩薩、上人慈悲，各位法師，各位善知識，阿彌陀佛！今天輪到恒青跟大家結法緣。今天是很吉祥的日子，是地藏菩薩聖誕正日，也是虛雲老和尚的誕辰紀念日。

第一次有人向我介紹《地藏經》是在我七歲的時候。我和姐姐恒圓師到金輪寺參加週日讀經班，那是我們頭一次去，當天老師正好講《地藏經》。午供前的學習課程是讓不懂中文的學生學習注音符號（ㄅ ㄆ ㄇ ㄉ……）；下午是佛學課程。由於我們比其他同學較晚加入，老師已經在講《地藏經》了。

There's a pretty popular comic book of the *Earth Store Sutra* that we actually have in our library somewhere. Buddhist teacher, Zhuang Gwo Nan, was using those comics to introduce the *Earth Store Sutra* to all the children there at Sunday school. I think we were studying Chapter Five, which is the "Names of the Hells." As we sat there looking at pictures that depict living beings undergoing suffering in the hells, I just thought, Why is this teacher showing us all of these really scary pictures? He then wrote three words on the board—and I still remember them—he wrote: greed, hatred and stupidity (delusion).

It was also the first time I was introduced to the so-called three poisons in Buddhism. At that time, I didn't understand why he wrote these three words on the board. But of course, I understand why now. The *Earth Store Sutra*, as the Dharma speakers mentioned yesterday and in the previous days in their talks, is a sutra of filial piety, because it does indeed emphasize filial piety and filial practice. But another big part of the sutra—I'm sure people have noticed as today is the fifth day of the session—is cause and effect. Living beings create evils and undergo the according retribution. Even the Master said in today's evening lecture that we living beings create afflictions and false thoughts that make us do evil actions, and they all come from our greed, hatred, and delusion. So I do know now why Zhuang Gwo Nan wrote those three words on the board.

The first time I actually recited the entire *Earth Store Sutra* was not too long after I left the home life. At that time, there was a group of young shamanerikas and the five of us lived in one room. After the Buddha Hall ceremonies and rituals were over in the evening, we went back to our room and three of the girls were getting ready to rest. I was actually preparing to take my rest as well, and then I saw that the shamanerika next to me was still wearing her sash. She wasn't even preparing to rest and I asked her why she wasn't getting ready. She told me that she just had remembered that it was her father's anniversary of his death.

Then she turned to me and said, "But I'm really tired. So can you read it on behalf of me for my father?" My first thought was that I didn't really want to agree to recite the sutra, because at that time I actually didn't know Chinese and I knew that if I were to recite it, it would be a very long process. Also, at that time we used a different printed version of the sutra text. It was in a big thick red cover that was really hard to hold open. Also, all the pinyin phonetics were capitalized, so it was really difficult for me to recite. So I didn't want to do it. But then my second thought was that it was such an

有一本相當受歡迎的《地藏經》漫畫書，我們的圖書館也有收藏。佛學老師莊果南就是用這本漫畫書向讀經班的孩童們介紹《地藏經》。當時正在學習第五品，也就是〈地獄名號品〉。當我們坐著看書本中描繪眾生在地獄受苦的種種圖像時，我不禁納悶：「為什麼這位老師要給我們看這些如此嚇人的圖片？」接著，老師在黑板上寫下三個字，至今我依然記得，那就是——貪、瞋、癡。

這也是我第一次聽到佛教的三毒。當時，我不解老師為何在黑板上寫這三個字。不過，現在我明白了。在昨天和前幾天的結法緣，講法者們都提到《地藏經》是一部孝經，因為它深切地強調孝道和孝行。今天是地藏七的第五天，相信大家注意到了，《地藏經》有很大篇幅是講述因果—造業的眾生，會受相應的果報。今天晚間的聽經，法師說，「我們眾生所生的煩惱、妄想，讓我們造下惡業，這一切都是來自我們的貪瞋癡。」所以，現在我明白為何莊老師要在黑板上寫下這三個字。

初次誦整部《地藏經》是在出家後不久。當時，我們五個小沙彌尼同住一間寮房，下殿後正準備安單，其中三位已經休息了。我正準備休息時，看到旁邊一位小沙彌尼還披著袈裟，還沒要就寢。我問她怎麼還不休息？她說，她剛剛想起今天是她父親的忌日。

她朝向我說：「可是我很累。妳能代我為我父親誦《地藏經》嗎？」我的第一念是，我並不想答應誦經，因為當時我不懂中文，我知道自己得花上很長的時間誦經。此外，我們當時用的是另一種經本，有著紅色的硬殼封面，除

important day and that we should recite the *Earth Store Sutra* for him and so I agreed to do it.

It took me until the next day, until past 2 AM to finish. Actually, I personally cultivate the Guanyin Dharma door, but for some reason the sutra that I recite the most is the Earth Store Sutra. Just a few days ago, one of the Dharma speakers shared how when she first recited the *Earth Store Sutra* there were some conditions that sort of pushed or allowed her to recite the sutra, and I actually have had a similar experience.

There are some conditions that push you to do things. So this also happened not long after I left the home life. At that time, our guardian Dharma Master's relative passed away, I believe it was her father. She told us that because it was her personal affairs, she didn't want to force us to help her relative recite a sutra, but if we had the time and energy, we could recite two chapters of the *Earth Store Sutra* for her relative every day. Thus, after all the day ceremonies were finished, we went to the nun's small Buddha hall and recited two chapters of the *Earth Store Sutra*.

When the forty-nine days were almost over for my guardian's relative, my paternal grandmother died. My father brought her and my paternal grandfather's ashes back to CTTB. And so we asked each other whether or not we should continue reciting now for my grandmother who had just passed. We decided to continue reciting. When those forty-nine days, the second set of forty-nine days was almost over, one of the shamanerika's uncle died. And so we asked again each other whether we should continue reciting the sutra. And again we decided to continue reciting it.

In my memory, we just recited the *Earth Store Sutra* for very a long time. After we finished reciting the sutra for everyone, a few months had passed, and we had gotten into the habit of reciting the *Earth Store Sutra*. We asked each other should we continue reciting it? We decided to continue to recite it. But not everyone from our group continued, just a few of us started to recite the *Earth Store Sutra* as one of our daily cultivation practices. And I'm not sure how long the other people continued with this Dharma door, but I kept it up for around twenty years.

As we know, it is really important to have and to persist in your cultivating of a Dharma door as a daily practice, but sometimes as living beings, at least for myself, after a while you get really comfortable with your lifestyle, especially if everyday is almost the same, and then you start to get lax. Therefore sometimes we need different kinds of conditions to really shake us into action,

了不容易翻閱，拼音都是大寫字母，非常不容易讀，因此我並不想答應。但是我的第二念是，今天是她父親的忌日，我們應該為他誦《地藏經》，於是我就答應她。

果不其然，我到隔天凌晨兩點多才誦完。其實，我自己是修觀音法門的，但不知為何，最常誦的經典卻是《地藏經》。前幾天，有一位講法者分享她第一次誦《地藏經》是由種種的因緣所促成，其實我個人也有類似的經歷。

有些因緣會促使你去做一些事。就像我出家後不久，當時帶領我們的法師，她的父親往生了。她告訴我們，這是她的私事，她不想強迫我們幫她的父親誦經；但如果我們有時間和體力，可以每天為她的父親誦兩品《地藏經》。於是，每天下殿後，我們就在比丘尼的小佛堂誦兩品《地藏經》。

就在我們即將圓滿幫那位法師的親人誦經49天時，我的祖母往生了。我父親將祖父母的骨灰帶到聖城（安置於往生堂）。於是我們幾個互相討論是否要為我剛往生的祖母誦經。我們決定繼續誦，在第二個49天即將圓滿的時候，一位沙彌尼的叔叔去世。我們幾個再度商議是否繼續，結論是，我們決定繼續誦《地藏經》。

在我的印象中，我們誦了很長一段時間的《地藏經》。我們完成為這些往生者誦經，花上好幾個月的時間，誦《地藏經》也成了一種習慣。於是我們商量是否要繼續誦《地藏經》。不是所有人都持續參與，只有我們幾開始把誦《地藏經》作為其中一項功課。我不清楚其他人誦了多久，但是我個人至少誦了20年的《地藏經》。

我們都知道，將自己的法門作為日課的一部分，持之以恆的修持非常

to have a revival of our bodies and minds. One of those kinds of conditions is actually participating in a session.

Actually, if you look at our session schedule, it's really, really wonderful, because we recite the sutra, we recite the Buddhas or Bodhisattvas name as we circumambulate the Buddha Hall and we also sit in silent recitation. This gives us a time to calm our minds and focus because usually we're so busy with work or with our everyday lives that we can't actually calm our minds at all, and to have a special time to do that is actually a very valuable experience for me.

It was around five years ago, although I left home for quite a while, when I heard Shifu (the Master) retelling his experience when he first encountered and read the *Earth Store Sutra*, I felt as if I heard it for the first time. He said that when he read it, he was extremely happy; he was so happy about this wondrous Dharma that he decided to kneel on the floor without anything below his knees and recite the *Earth Store Sutra* every day once the Dharma assemblies were over. But then his karma obstacle came. Some fellow cultivators thought that he was showing off, and so he stopped it.

I heard this on the day before we purified the boundaries of that year's Earth Store Session, and I all of a sudden had this thought that I really wanted to emulate Shifu's actions and recite 108 times of the *Earth Store Sutra* within the week of the Earth Store session. And I wanted to emulate Shifu's spirit in that I would be kneeling on the floor without anything beneath.

During that session, I had to recite before the morning ceremony, after the morning ceremony, during lunchtime, after lunchtime, after the session was over, and in the evenings at night until midnight in order to fulfill this wish of mine.

When I was a kid, I was punished a lot and needed to kneel for the duration of an incense stick. As a result, I could kneel for a long time, but on the fifth day of that recitation session, I didn't know why, but all of a sudden my knees were hurting excruciatingly. After I finished my recitation that day, I looked at my knees, and saw that they were really enlarged and big.

I never knew that your knees swell because of the kneeling, because Shifu never said that his knees swelled. But it's probably because I am just a mundane, regular person. When I finished my 108 recitations of the sutra that week, my knees were very swollen and the swelling didn't go away until after more than three weeks later. It's obviously that the Master is on a different level up level

重要。但是我們也曉得，眾生很容易懶散，我就是如此。當我們過了一段閒適的生活，就會開始放逸。因此，我們需要不同的因緣，比方參加打七，來整頓自己的身心。

老實說，我們打七的時間表，安排得相當相當好。我們會誦經、會繞著佛殿稱念佛菩薩名號、也會坐念，這些能讓我们的身心沉靜，集中精神。我們平常不是忙著工作，就是忙著日常瑣事，很難把心安靜下來。能有一個特別的時間靜心，對我而言是相當寶貴的。

大約五年前，我雖然出家有一段時間了，但當我聽到師父（上人）講他第一次誦《地藏經》的經驗時，就像聽到新的開示一樣。師父說，他初聞《地藏經》的時候相當心喜，對這個妙法非常歡喜，於是他決定法會結束後，要跪在地上，膝下不墊任何東西，來誦《地藏經》。但障礙也隨之而來，有些同參認為他裝模作樣，於是他就停止了。

我是在地藏七灑淨之前聽到這段開示，當時我萌生一念——我想學習師父，在地藏七期間要誦滿108部《地藏經》。我要效法師父跪在地上誦經，膝下不墊任何東西。

打七那段時間，我必須在早課前、早課後、午齋時間、結齋後、法會和晚課聽經結束後誦經直到深夜，以達成我的心願。

小時候，我常常被罰跪一炷香的時間；因此我可以長跪。但到了地藏七的第五天，我不知為何我的膝蓋忽然疼得厲害。當晚誦完經後，我發現自己膝蓋腫脹。

我從不知長跪可以把膝蓋跪腫，師父並沒有提到他的膝蓋出現腫脹。或許因為我是一介凡夫。打地藏七那週，當我完成108部《地藏經》，我的膝蓋足足腫了三個多禮拜。可見，相較於

than I am.

From my experience of reciting the *Earth Store Sutra*, I really realized that sometimes in life or in our cultivation path, we have a lot of conditions that push us to do something, whether it's in the good way or in the bad way. One way to see this is that this force might be our karma that is pushing us toward a direction. Sometimes this is not within our control, but sometimes if we don't actually do anything about it, or if we don't really want to do it, that condition will sort of go away.

For example, right now we have this Earth Store session, and some people will try to attend a lot and some people, for various reasons or work, might not be able to attend. This condition that is here but whether or not we participate in it is up to us. We can also create our own conditions, but this you have to actually do it in order to really help our bodies and minds to work on cultivation. This is important, because as I mentioned earlier, as mundane living beings, we can easily fall into our bad habits.

Although it seems that this year we have fewer people participating in the session, maybe because we just reopened, I'm really happy that I can attend the Earth Store Session this year at CTTB. However, this year my conditions are not as complete, because I have to teach at the girls school, and I can't participate in the entire session. But I really hope that in the near future, I can participate in the entire session. ❀

師父，我們兩人的程度相當不同。

透過誦《地藏經》，我體悟到，有時確實會有種種不同的因緣來造就我們，無論是好是壞。我們可以將其視為是業力在推著我們朝著某個方向前進。有時並非事在人為，但有時如果我們不順勢而為、或者我們不願有所為，這些因緣就會消失。

比方我們這次的地藏七，有些人想方設法來參加，有些人卻因為工作或是其他的因素無法參與。雖然有這個（打七）因緣，但是否參加取決於我們自己。我們也需要幫自己製造這些因緣，並採取行動，如此才能真正助益我們的修行。正如我之前所說，我們凡夫很容易因習氣而放逸。

因為道場剛重新開放的關係，今年地藏七人來得比較少。但我真的很高興可以在萬佛聖城參加地藏七。雖然今年我的因緣不那麼具足，我需要到女校授課，無法全程參加。但我真的希望在不久的將來，有機會全程打完地藏七。阿彌陀佛！❀

BUDDHISM A TO Z

華嚴經中有十種念：

寂靜念、
清淨念、
不濁念、
明澈念、
離塵念、
離種種塵念、
離垢念、
光耀念、
可愛樂念、
無障礙念。

— 十無盡藏品第二十二

The Flower Adornment (Avatamsaka) Sutra speaks of these ten aspects of mindfulness:

Mindfulness which is still and quiet,
Mindfulness which is pure,
Mindfulness which is not turbid,
Mindfulness which is bright and penetrating,
Mindfulness which is apart from defilement,
Mindfulness which is apart from various defilements,
Mindfulness which is apart from filth,
Mindfulness which is bright and dazzling,
Mindfulness which is pleasing, and
Mindfulness which is free from obstacles.

— The Ten Inexhaustible Treasures, Chapter 22