

ter suddenly called the disciple from Los Angeles and told him, “Quickly go to the small kitchen and take a look.” The disciple joked, “Shifu, it’s still too early to prepare the meal. There is nothing to see and nothing to eat yet.” The Master said, “Stop joking. Will you go there or not? Go on, go on.” The disciple, who used to take everything lightly, said in jest, “Well, wherever Shifu told me to go, there might not be anything fun waiting for me.” When he arrived at the small kitchen, Gao Jiaxin, the son of Gao Defu, came over to ask him for some rice porridge.

The disciple said, “No way. All the food being prepared in this kitchen is for the Dharma Masters from China.” Gao Jiaxin then begged, “My father is very ill, I wish he could have some hot rice porridge to eat.” Since the Dharma Masters of CTTB eat only one meal a day at lunch, the kitchen had not opened for cooking early in the morning. Gao Jiaxin did not

know what to do, so he anxiously kept calling “Shifu, Shifu”. Then what happened? He suddenly saw someone come to the small kitchen. That’s why he hastily came over to ask for a bowl of rice porridge.

After understanding the story, the disciple said, “Sure, sure. It would be OK for an ill person.” He quickly started to cook the porridge. While cooking, he chatted with Gao Jiaxin. When he learned that the Gaos were from the same village as Shifu, he asked while making the motions of cutting his hand, “Hey, do you know about a filial son in your village who tried cutting off his hand to save his mother’s life?” “Oh yes! That is my father,” Gao Jiaxin answered bashfully.

After a while, the Master drove his small golfcart to the small kitchen. The disciple immediately told the Master, “Oh, Shifu. Your friend from your hometown who previously wanted to cut his hand to

save his mother’s life is now very ill and almost dying.” The Master right away told the disciple to lead him to the dorm room where Gao Defu was residing. Seeing Gao Defu, the Master held his hand and said, “I asked you to come CTTB to visit, not to pass away here. ***I won’t let you remain ill.***” The Master then patted Gao Defu a few times and left.

The next day Gao Defu’s son came over to ask the same disciple for some more rice porridge. When the disciple learned that Gao Defu was getting much better, he said solemnly, “Wow! ***‘I won’t let you remain ill,’*** what powerful words! If only I could learn to have this power, it would be wonderful.”

The Master surely is very compassionate; we could say that he is answering all of our prayers at all times and in all places.



與衆生共存共榮

A Mutually Beneficial Relationship with All Living Beings

凱力文 BY KYLEE BENNETT

編輯部 中譯 CHINESE TRANSLATED BY EDITORIAL STAFF

今天我想要和大家談談萬佛聖城的有機菜園——善根農場。首先，我想跟大家說說我對菜園的感覺。從七十年代到現在，科學進步很多，特別在生態學方面。生態學是什麼呢？生態學是研究生物之間的互動關係，以及生物和環境的互動關係。它研究衆生如何相互影響，譬如說，有一種動物大量成長，會對整個生物界產生什麼影響？一般年輕人都學過生態學，我們

I would like to talk to you tonight about the organic farm. First, I would like to give some background about what farming means to me. There has been much advancement in science over the last 30 years or so, particularly in the field of ecology. What is ecology? Ecology is the study of the interactions of living beings, and the interactions between living beings and their environment. Ecology looks at how living beings interact with each other, like

what happens when one animal population increases, and how that affects the entire system. People of the younger generations have grown up studying ecology, and it has been drilled into us over and over again that everything is connected. If one part of the whole system suffers, every other part of the system will suffer. I had learned how we were growing our food, and how much harm we were doing to the earth just to feed ourselves. We



一再地被灌輸「所有事物都是相關連」的概念。如果一部分受害，全部都會受害。我以前學過農業學，人們用殺蟲劑、殺草劑，殺菌劑，這對田地和作物都很不好。我了解到人類爲了吃飽，不惜傷害大自然！我覺得他們的作法，不自然又不持久，終究是有害的。

我開始學菩薩道的時候，我們研究菩薩怎麼利益眾生。因爲菩薩明白眾生是一體的，只要有一人受苦，全部的人都會受到影響，所以他們要利生。這個觀念點通了我。自從我來這裏，我看大家都生活得非常簡單。有人介紹我到聖城的有機菜園工作，在那裏我們不用殺草劑和殺蟲劑，而用很自然和平的方式來種我們的食物。我知道大家在這邊修行不浪費和不傷生。

我上大學的時候，我常常想在世界有很多的不公平。我不了解爲什麼我擁有很多，譬如說我住的地方很安全，可是其他的地方卻充滿了恐怖。我不需要擔心找不到乾淨的水喝，我只要打開水龍頭，水就來了。我也不需要擔心找不到東西吃，我只要到超級市場，我就可以買到我想要的食物，我的爸爸媽媽提供我和我妹妹民生必需品。我從小到高中一直接受農

務教育，這是很稀有難得，甚至可以接受大學教育；我看有很多人買那麼多東西，所以我想要把我自己從浪費的邊緣拉回來。

每一個人好像都認爲這一切都是理所當然；可是我卻不這麼認爲。我覺得我們應該要對我們所擁有心存感激。所以我做了一個決定，我可以把我學得東西貢獻給其他的人。現在世界上的人口不斷的增加，可是因爲地球暖化的關係，可耕地逐漸的減少。所以我覺得只有改經農業技術，否則很多人就挨餓。於是在大學的時候，我學現代和古時候持久性的耕種方式。也就是在我們種東西的時候要保護土壤、水和空氣的健康。如果我們可以減少對大自然的傷害，所增加生產的東西，將會對下一代有很大的利益。

現今的教育越來越依賴高科技，電腦的需求也越來越高，而年輕的一代喪失了用手操作的知識和技巧，譬如說年輕人不知道怎麼用手耕種。今天的美國只有少於百分之一的人口耕種，對我來說這是一件很可怕的事情，因爲高科技沒有辦法永久。人們應該最少知道如何生產他們自己的食物，很不幸的，這一個技巧已經慢慢消失。我們在有機農場所做的，可以

變成其他農夫的模範，我們很樂意分享所學得的。

什麼是持久性呢？簡單的說，就是一種不漸漸傷害水、土地和生態自然資源的耕種方式，然後讓下一代可以生活在豐富的自然資源；進一步的說，在這一個自然生態的農場，鼓勵各種生物和平共存。

在有機農場有很多可以證明。如果你到那裏散步，你會看到我們常常在同一個地方種不同的植物。不同的蟲會選不一樣的植物做牠們的家，而且很多不一樣的蟲子在一起，會防止其中的一種大量生長。如果你仔細看種子盤裏面，每一盤幾乎都有四、五隻的青蛙。青蛙能夠存活，正因爲我們不用殺蟲劑，所以青蛙沒有被毒死，而且還有蟲子可以吃。

我們不用化肥，我們是用有機肥料來培育泥土，而有機肥料也可以控制雜草的生長。在培養房裏面，有二十箱蠕蟲，他們吃剩菜，分解物質讓營養回歸到泥土。幫助泥土裏的微生物，而這些微生物可以使土壤裏的要素，週期性的回歸到泥土，以維持和保護土壤的健康。

我們有機菜園的想法不只是不使用殺蟲劑和殺草劑，而且積極藉由土壤裏的微生物、蟲子、青蛙、鹿，與眾生產生共存共榮的關係。



use pesticides, herbicides, and fungicides to sterilize our fields and food, but this was harming the environment. I think this kind of method is very harmful in the long run, because it is unnatural and unsustainable.

When I was first learning about the Bodhisattva path, and we discussed how Bodhisattvas want to benefit all living beings because they recognize that we are all part of a whole, and that while one suffers, we all will suffer, this concept really clicked with me. When I came here, I saw that people lived very simply. I was introduced to the farm, and how here, we don't use herbicides or pesticides, rather we grow food while being in harmony with the natural system, I knew that the people here really try to live without wasting or harming.

When I was in college, I would often think about how much inequality is in the world. I was confused as to why I had so much; I lived in security when so much of the world lives in fear. I didn't have to worry about finding clean drinking water; I would just turn on the tap. I didn't have to worry about finding food to eat; I could go to the supermarket. Both my parents were employed and could provide for me and my sister. I received a free education at public schools through high school, which is rare in itself, but I was even able to get a college education. I looked around me and saw how much we consume, and I wanted to pull myself out of that. Everyone else seemed to take it all for granted. To me, it didn't seem like these were things we should accept as "the way things are". I feel like we should really ap-

preciate our privileges. So I had to make a decision: what could I study at the university that other people do not get the opportunity to learn? What will be important knowledge that I can share later on in life? With the human population rising exponentially and the amount of agricultural land remaining the same or even decreasing due to global warming, I realized that we would need to improve agricultural techniques or people would soon be starving all over the world. So in college I studied both modern and ancient sustainable farming methods. I learned what we can do to protect the health of the soil, water, and air while producing food. If we can produce more while harming less, the benefits will be huge and last for generations.

The trend of many types of education is to become more technology based. Knowing how to use a computer is required now for most professions. But in relying more on technology, younger generations have lost the skills and knowledge to perform manual tasks like farming. Today in America, less than 1% of the population produces food for the rest of the 99%. This is a little frightening to me, because I do not think technology will last forever. People should at the very least know how to produce their own food, but this skill is slowly being lost. What we are doing at the organic farm has huge potential. We are becoming a model for other farmers or others who wish to grow food sustainably, and we will be able to pass on what we have learned onto others while learning ourselves.

What is sustainable? In brief, it is practicing agriculture in a way that does not

degrade land, water, and ecological resources to allow future generations to continue to live in a resource rich world. Going further, it is having a farm that exists within the natural ecosystems that was present prior to human cultivation. This is a farm that encourages diversity and balance between all species that live in the farm and surrounding areas.

How have we seen examples of this at the farm? If you take a walk through our raised beds, you will notice that we often grow more than one type of plant in the same area. Different plants are different homes for different insects, and growing more than one crop species in the same area encourages insect diversity and prevents any one insect population from exploding. If you look closely at the trays, you will see four or five small frogs per tray, who are able to survive because we do not use pesticides that kill off the insects the frogs eat, or even poisoning the frogs themselves.

Since we do not use herbicides, raised beds of compost serve both to replace nutrients taken from the soil, and as a mulch to prevent weeds from taking over. In the greenhouse, we have close to twenty active worm bins that are eating coffee grounds and kitchen waste, and their digestion of these materials helps release the nutrients that were in their food back to a form that can be used for the next crop. Not only does adding organic matter and worm castings back to the field replace nutrients lost by harvest, but it provides food for all the microorganisms living in the soil, which are vital in protecting and maintaining soil health.

Our philosophy at the farm is not only to minimize killing by not using herbicides and pesticides, but we actively participate in a mutually beneficial relationship with all living beings, from microorganisms in the soil, to worms, insects, frogs, deer, and people!

