

人在寶山——佛根地的過去未來 (續)

People at the Treasure Mountain: The Past and Future of Buddha Root Farm (Continued)

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We were in suspended animation for quite a while. Towards the end, when I was selling my business and knew that I had some money, I decided that what would help everybody, as much as anything, was a big building where you get out of the rain. It was '98, '99.

We built a 60 by 62 ft. two-story building. We put a full kitchen in, an industrial kitchen, a bathroom and shower, a place to wash clothes, a machine shop, an office, and a place to store stuff. When people are living in an area, that kind of building is very valuable.

Dharma Master Heng Shou decided that it was a good place and liked it. He would come and stay there. At first he was chopping all this brush by hand and we realized that across the river in another area, there's a small mountain. It was the head of the turtle. There was a flat spot on the head of the turtle and I showed it to Heng Shou and I said, "This is probably the best place to build." He thought it was a good idea too. We cleared the path over there. Then we built a bridge across the river.

The meditation hall was completed in '98 or '99. It went through stages. Roughly it can hold 30 comfortably, but you could probably get 50, 60 people in the hall for a session. The nice thing was it has an eight foot wide

porch all the way around it. So the porch approaches a 200 ft. walk. It's all covered. It's nice to be inside in the Oregon rain as well as to be walking around outside. You're up high and there are trees and mountains around. It's really quite pleasant.

Shifu once commented, "*Samadhi* is very close there." It's very easy to enter *samadhi* there. It's a really good place to do meditation.

A couple of summers ago the Dharma Realm Buddhist Youth (DRBY) went up there. I figured I would be supportive of the first thing that went on there. I don't think that these youth were looking for anything. Doug Powers brought these people up. It was more a Shurangama teaching session than a meditation session. But I volunteered to buy and cook the food, and so I did.

About 20 or 25 youth came up. There were all these trailers that were around the monastery for people to stay. Dharma Master Heng Shou put a trailer down and then set up another two small trailers up by the Buddha Hall so people could stay in there. So people were basically stashed all over the place. But that's part of the charm of the place. You're in this whole valley. It's kind of open and the valley is kind of closes in; open but intimate. You can relax in a pretty big area because

it's closed off, so to speak. It's got a river running through it.

As to the intuitions about what might happen to the place in the future, I am always hopeful. The interest will continue. There has been talk of doing a session this fall. Again, I volunteer to do the food. But that's still talk, we don't know yet. We'll just see.

After meeting Shifu, the whole idea of cultivation was central in my mind. I wasn't able to become a monk. I mean, Shifu said, "Guo Ying, you got all this karma with children, wife. You can't be a monk this time, but you know, you could be a real good Upasaka, a layperson. That's really good too." So I took him at his word. While running a business and raising kids, I always sat. I've always sat every day since the session. My meditation is not that concentrated; but it really was a guiding thing in my life to be around Shifu and understand that there are precepts and taking care of your karma. Strategizing. If I can't be a monk this time around, I've got to have strategies so maybe I could come a little closer next time around. So that's guided me.

Now I have the fortune to be here in Hawaii, to be retired. I find the energy here really good for meditation, cultivation, if you watch yourself, and so it's really become

more of my focus. I'm becoming more aware that the teachings of Shifu were even more profound than I thought. Shifu's Dharma takes a long time to penetrate. I think you have to be really patient and the profundity takes time to develop. So I am really grateful that I had the karma to meet Shifu and was somehow able to stick with it a little bit. Now I feel some improvement and have a few years to cultivate. Really I would not be in this position without Shifu. I hope everybody that encounters the Dharma will have some kind of similar reaction. Amitofo.

(The End)

我有很長一段時間，就像卡通片被卡在那兒；當我賣掉我的公司，我終於有了一筆錢；我就把錢——決定對每一個人能做的最大幫助，就是造一個可以供大家避雨的大房子。那大概是在98或者99年。我們蓋了一棟60英尺乘62英尺大小的兩層樓房。在裏面配置一個全套設備的廚房，一個現代化的廚房和一間浴室，以及一間淋浴室來洗衣服，又有一間機械房，一間辦公室，還有儲物間，這樓房對住眾是非常有必要的。

恆授法師認為那是一個好地方，很喜歡那裏，他會過來待在那裏。一開始，他徒手清除所有山上的矮樹叢；然後我們意識到，穿過這條河可以到河的那一邊，那兒有一座小山。那小山像是個龜的頭，龜頭上面有一塊平地；我指給恆授看：「這可能是最理想的建造位置。」他也認為這是一個好主意。等我們把路清理到河邊，接下來做的第一件事就是——造一座能跨越那條河的

橋。在山上建了一所禪房，在98或99年左右才落成的，它歷經了幾個階段。若要人住得不擁擠的話，那裏大約可容納三十個人；但是那佛堂能容納五十到六十個人來辦個法會。最棒的是，有一個八英尺寬的走廊圍繞這整棟建築。走廊連著外面走道，外圍大概有二百多英尺步道。走廊有屋頂，在奧瑞根的雨季，留在室內，或須要去戶外經行，都很好。因為你居高臨下，那裏周遭都是樹林和一座座小山，那真是棒極了！師父評價說：「在那裏（禪坐）非常接近三昧。」那裏真是一個禪修的好地方！

最近幾年的夏天，佛青會也是來這裏舉辦活動。那時我盤算著：可以贊助第一次到那兒舉辦的活動。這些青少年並不是期望些什麼，是道格·包爾帶大家上來的；與其稱之為一個禪修會，還不如稱之為楞嚴班。因為發心採購並準備食物，所以我就去負這個責了。參加這法會的青少年，大概有二十到二十五個。在道場周圍就有許多活動房屋給他們住，恆授法師在那兒放了一棟活動房屋，又安置了兩棟小的活動房屋在佛堂的旁邊，所以人們可以在那兒住。因此基本上說來，這裏到處都擠滿了人；但正是這裏的魅力所在。這裏正處於山谷谷口，它的地形有幾分開放，又有山谷把它環繞住了；開放，但不失其隱密。在這一塊地上你會非常輕鬆自在，因為它是與世隔絕的。你知道的，這裏還有一條小河蜿蜒而過。

對這裏的未來，我總是充滿著希望，它能不斷持續下去的。我們曾討論過，在這個秋天再辦

個法會，我要再次去義務準備食物。但還在商量之中，我們還不知道能不能辦得成，等看看吧！

自從遇到師父之後，我的腦子裏全是修行。我不能夠作一名出家人，師父說：「果迎，你和你的孩子和妻子還有很多業緣。這次你不能出家，但要知道，你可以做一個真正的好優婆塞，一個在家人。那也很好啊！」因此我接受了他的教導。你也許能體會，我有個公司，又要養育兒女。儘管我經常靜坐——自那次法會後我天天靜坐——但是很難集中精神。不過，能夠跟隨師父，瞭解到戒律的重要，並觀照自己的業，真的是我生活中的指南。即使這一世不能成為一個出家人，使自己在下一世靠近這個目標近一點，這些都指引著我努力不懈！

現在我在夏威夷退休了。發現這裏的氣對禪坐、修行很好，所以這兒成為我的生活重心了。我越來越體會到師父的教誨，遠遠超過了我的想像。學習師父的法，需要我用相當長的時間來融會貫通，必須真的非常有堅忍心；其深奧之處，必須花時間慢慢去發掘。所以我非常慶幸能有緣遇到師父，並且能堅持下來。通過這些年來的學習，我感到自己有了一些進步；沒有師父，我絕不可能到這種程度。祝願所有遇到佛法的人，都能夠有相同的好運。阿彌陀佛！（全文完）