

I thanked him heartily, slowed down, and went on my way.

Later, when I returned to see Shr Fu again, I told him about the incident. I mentioned the American Indian standing in the middle of the road, and Shr Fu said, “No, no, no. That was not an Indian. That was Guanyin. Don’t you know Guanyin can manifest as anything? Guanyin came to help you out.” A few weeks after I told the story, Shr Fu came and said to me: “You know, it is probably a good idea for you sell this motorcycle. I had a little talk with Guanyin and all the Dharma protectors are complaining that you are taking too much of their time. It would not look very good for the Buddhadharma if you crashed your motorcycle.” I got the message and sold the bike shortly after. (Incidentally, I was able to sell the bike at a higher price than the purchase price.)

What I wanted to say here is this: Shr Fu always told us that when we are driving we should recite Guanyin’s name. It serves as a blessing to help out all the road demons. There are many road demons and ghosts on the highway. They are the wandering souls and solitary spirits of people who crashed and did not survive the accident. They are still out there looking for a “substitute” [someone to take their place so they can be released]. So it is a good idea to mindfully recite while driving. Furthermore, reciting the holy name also keeps you from getting angry on the road. People can get very frustrated behind the wheel by impatient and inconsiderate drivers, so it is a good idea to recite for this reason as well.

That was my little story. Amitofo.

的路上有一大灘油灑在那兒，你的摩托車會滑倒並且摔壞，所以我想提醒你！」我誠心地向他道謝並降低速度繼續行程。

後來，當我再次回來見到師父，我告訴了師父這一事件。我提到，有一位美國印第安人站在馬路中間；師父說：「不，不，不！那不是一個印第安人，那是觀音菩薩！你不知道觀音菩薩可以現任何相？觀音菩薩是來幫助你的。」在我講過這個故事的幾個星期後，師父對我說：「你知道嗎？你最好賣掉這輛摩托車！我和觀音菩薩談了一下，所有護法都在埋怨你花了他們許多時間。如果你的摩托車撞車了，在佛法上看起來不會很好。」我懂了，此後不久就賣掉了摩托車。（偶然的，賣價超過了我買的價格）。

我想說的是，我們的師父一直告訴我們，當我們在開車的時候，我們要持誦，尤其是觀音菩薩的名號，因為這種福德可以幫助所有的路魔。在高速公路上有很多的路魔和野鬼。這些是在車禍中喪生的孤魂野鬼，他們仍然在那裏想找一個替死鬼。因此，開車時一心念佛持咒是一個好主意；此外，持誦聖號，也使你不會在路上被激怒。人們在握方向盤之餘，可能會被其他不耐心或者不替他人考慮的司機搞得非常惱火；所以不論如何，持誦都是一個好主意。

這是我的小故事。阿彌陀佛。

Before I begin relaying these stories, I would like to express something that I have come to know deeply in my heart. The sincere commitment to honoring and abiding by the first precept – the non-harming of any living creature – has been the key to unlocking the door to spiritual progress. Especially since adopting a totally vegan diet for myself and my two dogs out of compassion for the animals who are exploited for their milk and eggs, I have experienced a deepened sense of connectivity with all living beings. I adopted a vegan diet after spending many hours traveling to and from Buddha Root Farm last year discussing this topic with Jin Rou Shr. I started my dogs on a vegan diet not long afterwards after meeting local vegan nutritionist and friend of CTTB, Jan Allegetti, and her vegan Great Dane.

Twenty-five years ago I bought land with my mother in Philo, in Anderson Valley, which is about 40 minutes from here toward the coast. It’s a wild oak, fir, and redwood forest teeming with all kinds of creatures. My mother still continues to live there. When we first got the

Non-harming of Any Living Creature: The Key that Unlocks the Door to Spiritual Progress

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林常青 博士中譯
Chinese translated by Charng-Ching Lin, Ph.D.



land I built a small solar house on one end of the property, but ended up going to the Bay Area to work and would mostly visit Philo on the weekends. About 9 years ago, 6 years before I started studying the Buddhadharma, I moved back into the house. I lived in it for three years before moving to Ukiah in 2004. During those three years of living in the woods, I had a rude awakening after I had some trees cut down around the house. I cut down some for safety reasons, but others away from the house I cut down for aesthetic reasons.

As soon as those trees were cut down the acorn woodpeckers, who never in 20 years had even so much as taken one peck at the house, started pecking hundreds of holes in the sides of the house and the wooden bath house next to it, causing an incredible amount of damage. Since cultivating here in the last year and a half, I've noticed the great care and respect that goes into making any alteration to trees and quickly realized how my actions resulted in

that previous outcome. I've been cultivating pretty intensely for the last three years and have taken the practice of non-harming very seriously. One day about two years ago when I was over at my small place in Philo, something just told me to walk around to the side of the bath house.

There I saw a huge swarm of honey bees gathered to follow their queen into a hole in the side of the bath house that the woodpeckers had made. She had chosen the bath house to be their new hive. I didn't know what to think, but I was very excited and definitely not afraid of them moving in. I told a couple of people about it and was quickly told about someone who could come get the bees to relocate them for honey production, which I declined to do. Immediately, I realized that the bees had chosen my place for a reason, because I consider their honey as belonging to them, and that they were safe there.

A few months ago I had made plans to refinish the floor in the bath house, which would include the use of a varathane

不殺生： 打開心靈成長之門



在述說這些故事之前，希望表達我內心的感受。那就是恪守五戒的第一戒：不殺生；因為這是打開心靈成長之門。有感於人類飼養動物的目的，是要取得牠們的奶與蛋，基於對動物慈悲之念，尤其是在我與兩隻愛犬開始吃全素(vegan乃是完全不用動物的食品，包括奶製品)之後，深深感到我們與眾生其實是互為一體。去年多次來回「佛根地」，與近柔師花了很多小時討論到這個主題，我因而下決心開始吃全素。在與當地素食營養師和萬佛聖城的佛友，珍・阿麗瑰蒂討論，和見到她的素食大丹狗不久之後，也開始讓我的愛犬吃素食。

二十五年前，家母與我在位於安德遜谷菲洛市購了一塊地，從這裡往海岸的方向，到那兒大約有四十分鐘路程。那是個野生橡樹、樺木及紅杉木的森林，其中居住有多種的生物。家母目前仍住在該地。我們初購該地時，我在該地的邊界蓋了一間太陽能小屋；後來我到灣區去工作，只有在周末時才回到那兒。大約九年前，也就是開始修習佛法的六年前，我搬回小屋。在那兒住上三年，之後我於

2004年遷居到瑜伽市。住在森林小屋的那三年裡，讓我有個原始的覺醒；起因是為了安全的顧慮，將小屋周邊的樹砍下，而距屋稍遠的樹木因為我要有景觀的關係，也遭到池魚之殃。

在過去二十年來從沒有啄過我小木屋的橡實啄木鳥，就在這些樹木被砍下之後，卻開始啄起木屋和屋旁的木造浴室，造成很多啄洞和不可計數的損失。自從去年我在這裡(萬佛城)修行的半年以來，注意到道場若要對任何樹木做任何改變時，所給予的關懷和尊重，也很快瞭解到當時我的行為所造成的果報。我過去三年精進的修行，也恪守不殺生戒。兩年前有一天我去菲洛市的小屋時，似乎有什麼靈感要我到木造浴室旁走走。

就在那兒，看到一群蜜蜂追隨著女王蜂進入浴室過去被啄木鳥啄出的洞內。這個女王蜂選取我的浴室做為新蜂巢。不知道該想什麼，但是我很興奮，絕不害怕蜜蜂遷入。我曾告訴一兩個人有關這件事，很快有人告訴我，有人可以把這些蜜蜂遷居他處以生產蜂蜜，但是我拒絕了。我立即瞭解這些蜜蜂選擇我的

sealer, which gives off a toxic odor for a few days. I was really worried about the possible harmful effect on the bees, since they were living in the wall of that building. I even considered not having it done because of the possibility of harming them. Then about a week before the job was to start, all the bees left the building. I don't know where they went. A couple of weeks after the job was done and the smell was gone, they all came back – showing up in a huge swarm to move back in on a day when I happened to be there. When I'm there, each day I visit with them to check and see how and what they're doing. They let me get very close to study them. When I'm in the bath house brushing my teeth or taking a bath I can hear and feel the intense vibration of their humming through the wall. It's an indescribable feeling to take that energy into one's heart.

Another incident occurred a few weeks ago. I was walking with my dogs down the road to my mother's house when



屋做巢，是有緣由的，因為我認為蜂蜜是屬於牠們的，而且牠們在這裡會很安全。

數個月前，我原本計劃要重新整修浴室的地板，這需要用到密封劑，在數天內都會釋放出有毒的氣味。當時我真的很擔心對蜜蜂可能造成的傷害，因為牠們就住在那棟建築物的牆壁上；所以為了這種可能的傷害，考慮放棄整修工作。然而在開工前一週左右，所有的蜜蜂都自動離開了。我也不知道蜜蜂去那兒。但在完工兩週後，密封劑的臭味都消除後，又都飛回來了——那天我正巧在那兒，看到一大群飛回。我在那兒時，每天都會去探視，看看在做些什麼，蜜蜂也讓我能够很靠近的觀察。我在浴室刷牙或沐浴時，可以感覺到和聽到搗翅哼唧唧地穿牆而來。這種心靈的力量真是不可以筆墨形容的感覺。

另一件事則是發生在數週前。我遛狗前往家母的住屋時，注意到在灌木叢裡有東西在動。仔細查看，發現有兩隻幼小的鼬鼠單獨在那裡，好像很害怕的樣子。我沒有看到母鼬鼠，這真是個不好的徵

兆，因為有可能母鼬鼠已經被殺死了。看到幼鼬鼠在外面獨處是很不尋常的事，因為通常母鼬鼠會將幼鼬鼠放在窩裡；然後出外覓食，再回窩裡餵幼鼠。很有可能母鼬鼠在夜間，遷移幼鼬鼠到新窩時，被鼬鼠的天敵——巨角貓頭鷹——給抓走了，而遺下幼鼬鼠讓我們發現。趕緊打了許多電話，一直到我找到賈姬派迪爾，一個在威堤市的教師，專門收養野生生物的遺孤。她告訴我放在盒子裡，開車送去她的地方。然後她可以找負責浣熊和鼬鼠的專家飼養，一直到幼鼬鼠可以被釋放回去野生的環境。

It was quite an adventure getting them into the box and over to Willits and the last I heard they were weaned and doing very



把這些鼬鼠放到盒子裡送到威堤市，是很冒險的經驗。我最後聽到的消息是牠們都很好，都已經斷奶了；但是這一雌一雄，也都是很有個性的小傢伙。把牠們送到安全地方後的第二天，再度回到我發現牠們的地方，結果看到那個軀體被吃掉一半的年輕母鼬鼠，她只有一歲多一點，我知道她的屍體原先並不是在該處。我相信不管是什麼殺死了這隻年輕母鼬鼠，並將屍體放在這裡是要讓我發現。她的軀體捲曲像個在睡夢中的貓一般，所有的內臟都很整齊，沒有被攪

well. I was told they are both very spunky characters – one male and one female. The day after I found them I was walking past the place where I had discovered them hiding. I came upon the partially eaten body of the young mother, who looked to be less than a year old herself, and which had not been there the day before. Whatever killed her put her body there, I believe, for me to find. It was curled up much like a sleeping cat, and all her internal organs were very neatly arranged and undisturbed. I recited the Great Compassion Mantra for her several times while the ravens and vultures waited in the trees for me to finish. After I left her, they came down and quickly ate the rest of the body.

Another incident happened about this time last year. I was driving back to Ukiah from Philo on a brutally hot day in my work truck. When I turned off the Boonville road onto South State Street I saw a wild turtle. It was right in the middle of the road, on the median divide, with cars whizzing by in both directions. I immediately pulled over and picked the turtle up and got back in the truck. This turtle had only one eye and had numerous scars on its shell, probably from being attacked by predators. I didn't know what to do with this turtle, but I put it on my lap and drove home with my two dogs sitting next to me, curiously observing. I was pretty exhausted from the work I had done all day and couldn't decide what to do, so the turtle spent the night on my kitchen floor. In the morning I took it on the walk I take with the dogs down to the creek not far from where we live here in Ukiah. I put the turtle in the creek to let it get a drink and get refreshed. It seemed to really love being in the water. Then all of a sudden I got what felt like a very strong intuitive message to take it to Philo. My mother has a pond next to her house which is also very close to Mill Creek. When I got to Philo, my mother's husband who's a wildlife expert, said instantly, "Oh yes, that's a Western Pond turtle." He also mentioned that he had seen another one nearby not long ago. My mother and her husband accepted the turtle into their pond, and he or she has been living there happily ever since. It has made some trips away from the pond and we've been wondering if it's met the other turtle.

I have a lot more stories. It seems like every day I have some sort of encounter. Sometimes it's a fly landing on my shoulder and conveying non-verbal compassion when I'm suffering during a recitation session, or another time its ants showing up just in my path when I'm hurrying to get some job done, forcing me to slow down and practice patience. Or its carrying a tick that I've carefully taken off of one of the dogs back out to the woods. Lately I've been practicing with the mosquitoes. It's almost impossible for anyone not to react to the incessant buzzing of a hungry mosquito. I've been cultivating an awareness of this aversion and trying to develop some equanimity toward them. Recently I read a book called *The Voice of the Infinite in the Small*, which is about interspecies communication, mostly with insects. In that book the author talks about the irrational fears that

亂過。我為她誦念了幾遍〈大悲咒〉，當時有一些烏鴉和禿鷹棲息在樹上等著我做完法事。我誦念完後，牠們就很快飛下來，把屍體分食了。

另一次的經歷，大約去年的這個時分。當時我駕駛悶熱的工作車從菲洛市回瑜伽市。由邦維爾路轉向南州路時，有一隻野龜在路的中央分隔島上，而兩邊車輛呼嘯而過。我立即停車，下車抱起烏龜回到車上。這隻烏龜只有一隻眼睛，龜殼上有許多可能受其掠食者所造成的傷痕。不知道要如何處理這隻烏龜，我便放在我的腿上，我的兩隻狗坐我旁邊很好奇的觀看著，一同回家。因為整日工作的關係感到很疲倦，不知道該如何進一步處理，所以我把烏龜放在廚房的地板上過夜。翌晨我帶著烏龜與兩隻狗一同走往我們住在瑜珈市不遠的小溪；我把烏龜放在溪流裡，讓牠飲水、休息。看起來牠很享受在溪流中。突然之間，我有一股衝動，覺得應該帶牠去菲洛市。我母親的屋外有個小水池，很靠近米勒溪。當我回到菲洛市，我母親的丈夫是位野生生物專家，立即說到：「喔！這是西方池龜。」他也同時提到不久前，他在附近有看到另外一隻烏龜。我母親和她丈夫把烏龜放在家的池塘裡，而烏龜也從此在那裡快樂的活下去。我曾經去池塘看這隻烏龜幾次，心裏一直納悶著：是否牠有遇到另外那一隻烏龜？

還有許多其他的故事。似乎每一天我都有些類似的遭遇——無論是一隻蒼蠅，在我參加課誦感到難過時，停在我的肩頭傳達無言的慈悲；或者是一些螞蟻，在我急急忙忙著要去做事時，出現在我經過的路徑，讓我緩下腳步和學習耐性；或者是帶著一隻我小心翼翼從狗身上取下的壁蝨，將其釋放回樹林裡。最近我也對蚊子做同樣的事。對任何人來說，面對飢餓的蚊子那種不間斷的「嗡嗡」聲，是很難不起反應的。在培養我對這種厭惡感的覺照，並同時嘗試發展平等心。最近我讀了一本書，書名是「無盡微細的聲音」；是關於物種之間——多數是與昆蟲之間——的溝通。這本書討論到人類對昆蟲有毫無理性的恐懼，先入為主的認為昆蟲將會傷害他們。在書中也建議如何供養蚊子，當作示好，因為眾生都需要滋養。因為這個過

people can have toward insects and the perceived threat of what they might do to you. In the book there was a suggestion to offer the mosquito a meal, as a gesture of friendship, since all beings need nourishment. Surely it's not that much blood one gives up in this process. There was the answer!

I tried it, which totally changed my perspective toward them. When I developed the resolve to do this, one came, buzzing around my head while I was reading, which I hate. I stopped and put out my hand and mentally invited her to come, which she did. She flew right to where I had mentally suggested and calmly and slowly plunged the probe into my hand, got really full and slowly withdrew it and happily flew off. I carefully watched the whole process with great curiosity and studied every moment of my own apprehension, which mostly had to do with fear of the unknown. When I've done this with the mosquitoes, I've felt a sense of gratitude from them. I've also felt an increased sense of well-being in myself after helping break down a barrier to loving kindness and compassion.

May any merit gained from sharing these experiences this evening be transferred to all living beings. Amitofo.

程不會讓一個人失去太多血液。這就是答案了！

我也嘗試做過，這完全改變我對蚊子的看法。我發願要這樣做時，有一隻蚊子飛來，當我閱讀時在我腦袋上「嗡嗡」地盤旋，這是最討厭的事。我停止閱讀，伸出我的手掌，內心誠摯邀請牠來，牠也停在我手上。牠飛到我在內心希望她去的地方，然後沉靜緩慢的將口針插入我的手，飽吸血液後緩慢抽回口針，然後快樂地飛走。我以極大的好奇心，仔細地觀察整個過程，研究每一個時刻我所領悟的——主要是對無知的恐懼。我做完這件事後，非常感激這些眾生；並且在牠們幫助我打破對慈悲關懷的障礙後，增加了對自己福祉的感受。

願今晚與各位分享此經驗的功德迴向給眾生。阿彌陀佛！

My Trip to the City of Ten Thousand Buddhas (Continued)

心靈饗宴聖城行 (續)



姚敏 (美國芝加哥) 寫於2010年7月21日

Written by Yao Min (Chicago, USA) on July 21 2010

王一丹 英譯 Translated into English by Yidan Wang

比丘近巖 修訂 Revised by Bhikshu Jin Yan

From a distance the Dining Hall looked immense. Dharma Masters wore monastic robes and the laypeople wore black ceremonial robes—which reminded us of the ancient customs. We followed the great assembly into the Dining Hall. The Dharma Masters sat in the front rows, the laymen behind them, and the laywomen in the back rows. After everyone was seated, the great assembly recited in unison the Meal Offering Chant and the Three Recollections and Five Contemplations—the moment was