

麵包與佛法

BAKING AND BUDDHADHARMA



背景插畫選自——碧瀾《清心》
Background Illustration selected from "Pure Mind" of BiLan

今天我想與大家分享我幾個月來參加麵包組所學習的點點滴滴。

小時候每年過年，我姑姑都會為我們家做糕點、餅乾；因為我很喜歡吃甜品，所以我總是喜歡參加她的工作，陪著她一起做。後來因為吃素，不吃蛋了，但還是沒有辦法抵擋愛吃甜點的習氣，也開始自己把麵粉、糖拌一拌、烘一烘來滿足自己的食慾，但是我從來沒有做過麵包，總覺得做麵包很難。

來到聖城，當法師問我願不願意參加麵包組的時候，我很高興

Today I would like to share my experience working at the bakery for the past few months.

When I was younger, my aunt used to make cookies and cakes for our family during Chinese New Year. Since I am particularly fond of desserts, I always liked to participate and help her in baking sessions. After I became a vegetarian and no longer ate eggs, I still could not resist desserts. The only way I could satisfy my sweet tooth was to bake them myself. So I started to mix up some flour and sugar to make something to fulfill my cravings. However, I had never baked bread. To me, bread seemed very difficult to bake.

When I moved to CTTB, the Dharma Master asked me if I was willing to join the bakery team. I happily accepted the assignment thinking, "I will finally get the chance to learn to make bread!" Only afterwards did I realize I signed up to be the cleanup crew of the bakery team. So I focused on the cleanup work at the bakery for a few months.

Recently, due to the rotation of assignments, I got involved in mixing the dough and started learning how to make bread from scratch. My wish to learn how to make bread was fulfilled. Only then did I know, working only as the cleanup crew was a blessing in disguise, because I did not have to bear the burden of making good bread.

That was my first lesson at the bakery; one often fails to appreciate what a blessed life means when one is immersed in a blessed life. I am always

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接受，想著：「哎呀！終於可以學習做麵包了！」後來才知道我報名的是做麵包組的善後工作；就這樣，幾個月來就只是專注做清潔的工作。

但是，最近由於人事的調動，我必須參與「發麵」的工作，也就是從頭開始學習怎麼做麵包，這也滿了我想學習做麵包的願。我後來才發現，原來做善後工作是那麼地幸福，因為不需要承擔麵包做出來好不好吃的問題。

這是我第一堂課——就是自己往往身在福中不知福，總是覺得：「啊！如果得到某一些東西，或者達到某一些目標，那麼人生就會圓滿一些。」我總是忘記珍惜當下所有的；也讓我聯想到，我們本來的佛性是圓滿無礙的，但總是想自找麻煩，不知覺地愛攀緣，而不能脫離輪迴的苦。

每一次做麵包都是不太一樣的，因為麵包發得好不好與當天所用的材料、天氣溫度有密切的關係；天氣冷了，酵母就提不起勁幫忙，麵包就發不起來；或者材料配得不恰當，酵母也不高興，麵包也發不起來。

反反覆覆地試驗與觀察，有一天我們發現，原來酵母不喜歡月桂粉；因為發麵時放下肉桂粉，那批麵包就會發得不好。對於麵包組來說，這是天大的發現，解決我們多個月來為麵包發不好的苦惱。

這好比一位初學佛法的人，剛剛開始接觸各種不同的法門，難免會分不清楚什麼是契自己的機；更難分辨的是一些自己已習慣成自然的處事方式，其實就是障礙自己前進的根源。

就像做麵包一樣，我們學習做麵包時，從一開始學習的時候，就是教我們要放月桂粉；當麵包發不好的時候，就會懷疑是不是酵母放得不夠啊？或者全麥粉放得太多等等的因素，就是沒有聯想到是肉桂粉的問題。

學習佛法遇到困難的時候，往往會說：「啊！這是我的障礙太重啦！」或者說：「自己的善根不好！」而沒有真正去看一下那個問題出現在哪裡；其實主要問題往往就在我們的眼前，我們看不到而已。

起初剛開始學習發麵的時候，我到處找食譜

thinking, "If I were to obtain something or to reach a certain goal, then my life would be more fulfilled and complete." I always fail to cherish what I have at the present moment. This leads me to think, although our Buddha nature is fundamentally pure and complete we often go out looking for trouble and get attached to what is external, getting caught in the suffering of the endless cycle of birth and death.

Every baking session is different. This is due to the fact that baking bread is dependent on the conditions of the day such as the weather or the ingredients we put in the mix. If the weather is cold, the yeast will not be very active and the bread will not rise very well; if the ingredients we put in the mix are not compatible, the yeast will not be happy either and the bread will not rise well.

One day, after many experiments and through close observation, we noticed that yeast does not like cinnamon powder. If we were to put cinnamon powder into the mix, the batch of bread will not rise very well. This finding is a great breakthrough for the bakery team because it helped alleviate the troubling mystery as to why the bread wouldn't rise.

This situation is likened to a person who is a beginner in learning the Buddhadharma. Initially, when one is introduced to the many different Dharma doors, one will not be able to distinguish which Dharma door is right for them. It is even more difficult to recognize that our habitual way of dealing with situations is really the root cause of our sufferings and the road block to advancing in the practice of Buddhadharma.

This is just like how we learned to make bread in the bakery. From the very beginning when we were learning to make bread, we were taught to put cinnamon powder into the mix. When the bread did not rise, we would suspect other reasons such as whether we had put in enough yeast, or if we had put in too much whole wheat flour, etc. However, we never linked the culprit to the cinnamon powder.

When we face adversities while practicing the Buddhadharma, instead of trying to investigate the true root cause of our sufferings we will often say, "It is because my karmic obstacles are too heavy" or "it is all because my good roots are not solid enough". In reality, the main reasons are often right in front of our eyes, but we never take notice.

Initially when I started to learn how to make bread, I would search for recipes all over. I found many recipes and studied them thoroughly until I could almost memorize all of them. I thought, "Ok, no problem. I should be able to make good bread now."

When theories are put into practice, oftentimes things do not turn out as expected as there is usually a gap between theory and practice. The recipes I memorized were meant for baking one loaf of bread at a time; at CTTB, the bakery team has to make twenty loaves of bread in every batch. The recipes also did not mention how yeast will still be in slumber mode if the weather is cold and needs more time to rise. Basically, the



參考；看了很多，連食譜都差不多可以背起來了，一肚子都是麵包的配方，就覺得：「啊！沒有問題！我應該可以做出好的麵包！」

但是真正去實行時，往往理論與實際情況是有一段距離的。我看的食譜，一批是做一條麵包，麵包組主要做的是一批要做二十條麵包。食譜上也沒有談到天氣冷了酵母會睡不醒，會需要更多的時間發酵；基本上做法是一樣，但還是要依當時的情況做調整才可以。

學習佛法也是一樣，我們可以讀很多很多的書、看很多很多的經典，但如果我們沒有實際去體驗的話，經典還是經典，我還是我，知識是成不了智慧的。當我學習忍著不去說別人的閒話，或者學習迴避議論時，我才可以瞭解到上人為什麼常常叫我們要多念一聲佛，少說一句話。

最近，佛菩薩給了我一個很寶貴的教訓！因為缺人，早上發麵的時候就只有我和另外一位居士。某一天我打了一個妄想：「如果和我一起發麵的居士不能來，也沒有什麼大不了的啊！我們再找人就好了嘛！」馬上考驗就來了！

計劃趕不上變化！上星期天本來預算不需要做麵包，但後來法師發現麵包不夠，就前一天發了通知。哎呀！本來四個人的麵包組，因為漢堡大學的參訪，只剩下兩個人；我趕緊報告法師，希望可以找一些人幫忙。但這比我想像中更難，因為大家的工作本來就排得很滿，臨時找人是非常、非常困難的。

我很後悔當初打了那麼狂大的妄想，也意識到佛菩薩提醒我，要我把我的須彌山打倒。很感恩後來還是有雪中送炭的法師與居士們，百忙中抽空來幫忙。

我沒有學習佛法之前，我喜歡說一句話：「Everything happens for a reason!」就是說：「發生的事情都有它們的原因！」在我的人生裡，往往就是這樣子！當下眼前不論有什麼大大小小不如意的事情發生了，過一陣子回頭一看，就會覺得：「嗯！還好那不如意

overall method of baking bread is the same, but we need to make proper adjustments every time depending on the conditions.

Studying the Buddhadharma is the same. We can read many books and many sutras. However, if we do not put them into practice, the sutra remains a sutra and I am still me; knowledge does not transform into wisdom. When I learn to hold my tongue and do not participate in gossips about others, or when I learn to distance myself from discussions, only then do I understand why the Venerable Master often exhorted us to recite the Buddha's name more and speak less.

Recently, the Buddhas and Bodhisattvas gave me a very valuable lesson. Since we are short of staff, there are only two people participating in the mixing of the dough for each baking session. One particular day, I had a thought, "It is no big deal if my baking partner cannot make it to the bakery because we can always find replacements." True enough, my test manifested immediately.

As it turns out the pace of events outrun that of our plans. Originally, we did not have to bake bread last Sunday. However, the Dharma Master found out we didn't have enough the day prior and gave out the notice to bake. Oh gosh, the four-person bakery team was only left with two people due to the visiting class from Humboldt State University. Immediately, I went to seek out help from the Dharma Master to find helpers. However, it turned out to be more difficult than I imagined. Everyone's schedule here is full, to find help at the last minute is a very difficult task.

I truly regretted giving rise to the over confident false thought. I now realize the Buddhas and Bodhisattvas were reminding me to take down the Mount Sumeru within me. I would like to express my gratitude to the Dharma Master and laypeople that came to the rescue and saved me from my predicament.

Before I studied the Buddhadharma, I liked to say, "Everything happens for a reason," that is how it exactly how it manifested throughout my life. No matter what situations I faced, regardless whether they were big or small matters, when I looked back at it after it passed, I always had this feeling, "Good thing for me the hardship happened, or else I would not have ended up in this better position I am in now." It is as if there was an invisible energy pushing me forward and helping me.

After I started to study the Buddhadharma, I then knew that it was the workings of the principals of cause and effect, and also the teachings and blessings from the Buddhas and Bodhisattvas. We reap what we sow, if we plant the seeds of melon, we will get melons; if we plant the seeds of peas, we will get peas. We should face the consequences of own actions. More importantly, we should not forget the lesson after paying our dues.

Lastly, I would like to share some verses from *the Avatamsaka Sutra's Pure Conduct Chapter*:

的事情發生了，要不然現在就不會這樣好了。」好像冥冥中有一股力量在幫助我、推動我。

學習佛法之後，我才知道這是因果和佛菩薩的加持。我們種瓜得瓜、種豆得豆，自己造的因要自己來承擔果報。最重要的是，在這個過程中，繳了學費，不要空過寶貴的課。

最後，我想與大家分享《華嚴經·淨行品》的偈頌，共勉之：

若得美食，當願眾生，
滿足其願，心無羨欲。
得不美食，當願眾生，
莫不獲得，諸三昧味。
得柔軟食，當願眾生，
大悲所熏，心意柔軟。
得麤澀食，當願眾生，
心無染著，絕世貪愛。❀

*When I obtain delicious food,
I vow that sentient beings
Will fulfill their vows
And be free of envy in their minds.*

*When I obtain unappetizing food,
I vow that sentient beings
Will attain, without exception,
The flavors of all samadhis.*

*When I obtain soft food,
I vow that sentient beings
Will be permeated by great compassion,
So their minds are supple and soft.*

*When I obtain coarse and rough food,
I vow that sentient beings
Will have no defiled attachments in their minds,
And will sever worldly greed and love. ❀*



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