

The Bodhi Tree King in the Wilderness of Birth and Death (continued)

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at the Buddha Hall of CTTB on June 2, 2013
比丘恒實2013年6月2日講於萬佛聖城大殿



BODHI FIELD | 菩 提 田

What about talking to mom, or letting mom talk to you when you're busy, and she's lonely? That definitely qualifies as putting the water of great compassion on the roots of living beings. What kind of giving do we do? Wealth, courage (fearlessness), and Dharma. Sometimes we give money or attention when we need to, whatever it takes.

I have a story. I lived at ITI in Burlingame for three years. There was a bakery right across the street; I think it's gone now. The smells in the morning were really good. I'd be out doing taichi in the parking lot, and the smell coming from the ovens would give me a lot of false thinking.

Like many bakeries, they would rather have more than not enough bread, so they would bake extra bread. Since they couldn't sell day-old bread, sometimes we would come back to find a big, black plastic bag in front of the door with fifty loaves of bread.

Their intentions were good, but when you eat one meal a day, how much bread can you eat? You can't eat more than a couple of slices; you want to eat some vegetables too. We'd have all these loaves of bread. During that time, I was going to GTU (the Graduate Theological Union) at Berkeley to get my doctorate. I would have to get on the bus right outside HQ to get to the Daly City BART station. This forty-minute bus ride went all the way

願意跟你的媽媽說說話，或者當她的聽眾嗎？你那时候可能很忙，可是她很想跟你講話，因為她很寂寞。你如果願意這樣做，絕對是用大悲水來滋潤眾生。我們都做什麼樣的布施？財物、勇氣（無畏施）、法施？不管是財施或者只是給予關注，只要我們能做的，我們都做。

現在講一個故事。我曾經在柏林根市的國際譯經學院住了三年，那時候對面有個麵包店，現在大概已經不在了。每天早上我在停車場打太極拳的時候，從那個麵包店烤箱飄出來的香味，真的讓我打了很多吃的妄想。

就像一般的麵包店，因為怕麵包不夠賣，所以他們都會多做很多麵包。有時候賣不完，又不能留到隔天再賣，他們就會把沒賣掉的麵包放到我們的門口，所以常常從外面回來的時候，就會看到一個黑色的大塑膠袋，裏面裝了五十幾條麵包。

這當然是他們的好意，問題是如果你一天只吃一餐，能吃多少麵包？最多也就是幾片，因為還要吃一些蔬菜什麼的，所以麵包就剩很多。剛好那段期間，我在柏克萊大學的聯合神學研究院攻讀博士學位，去

up El Camino Real, and then I'd get on the BART at Daly City, BART over to Berkeley, sometimes switching BART trains at Embarcadero, or 24th and Mission, or 19th Street Oakland, then get off at the Center Street BART station, and walk up the hill to GTU. It was an hour and forty minutes to two hour commute.

On the streets, I would see many homeless people, and after a while, I'd recognize them. They would say: "Spare change, Spare change." When you look at these folks, they're sad. Why? What do 95% of the people who get panhandled do when they see someone asking for spare change? They look away. Sometimes worse: they spit, or even go out of their way to kick. Some people would scold, "Get out of my way! Get a job!" It's hard to be out on the street, so I would come by with a big black plastic bag full of bread. And I would say, "Well, I don't have any money or spare change, but I have some bread."

The surprising thing is that often the bread didn't matter a bit. It was the contact and the fact that I spoke directly to the people in a kind tone of voice, giving them my attention. Often, the homeless people would say, "Bread? Yeah. Sure, thank you." Sometimes they would say, "Bread? I don't eat that crap!" But not very often. It was the contact of my saying, "Would you like some bread?" that was feeding something deeper than the hunger in their stomach—the hunger for confirmation of their dignity and humanity. That was a big surprise for me, and I came to be recognized on the way to UC Berkeley and off GTU by the regulars who were out there every day. They would say, "Here comes that weirdo with the bread!" That was me, the weirdo with the bread. They would ask, "Hey, how are you doing today?"

"Good. Hey, I got some really good bread."

"Okay, yeah. Thanks a lot, man."

The next step would be for us to say, "Thank you for the



學校上課得走到譯經院斜對面的行政中心前面搭公車，坐到DalyCity然後再轉搭電車到柏克萊，有時候中間還要轉車。下車以後，要再走一段路到學校。一趟路下來，大約是一小時四十分鐘到兩小時。

一路上，我會看到很多無家的街民，時間久了就認得他們。他們會對著人說：「零錢，有零錢嗎？」如果仔細看他們，他們的表情是悲傷的。為什麼？因為百分之九十五的人，當碰到行乞的人，一般的反應是：假裝沒看見、對他們吐痰、斥辱他們：「滾開，去找工作。」更甚的，有的還跑過來踢他們，所以在街上討生活是很不容易的。我帶著麵包，遇到街民的時候，就跟他們說：「我沒有零錢，不過我有麵包。」

讓我訝異的是，他們一點都不在乎那個麵包，他們最在乎的是和人之間的互動。我會看著他們的眼睛，用柔善的聲音來表達我的關懷。當我問「你要不要一些麵包？」的時候，滿足對方的，是比饑餓還要深層的東西——他們最需要的人性和尊嚴，這是令我很驚奇的。有時候他們會回答：「麵包？好啊！」不過偶爾也有人會說：「麵包？我不吃那個東西！」後來那些常常在上學途中碰到的街民都認識我，看到我來的時候就會說：「那個有麵包的怪人來了！」那個怪人就是我，帶著一袋麵包。然後他們會問：「你今天好嗎？」

「很好！我給你們帶了很不錯的麵包喔！」

「好！謝謝你，朋友！」

接下來應該是我對他說：「謝謝你，給我這個和你結善緣的機會，阿彌陀佛！」感激好心的麵包店老闆和無家的街民，給我這個做布施



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opportunity to tie an affinity with you. Amitofo.” The givers are grateful for the chance to make a connection. How nice that the bakery made it possible by dropping off the bread, and the homeless folks made it possible for me to take one step closer to my own Bodhi resolve by making a connection.

So what are the roots of the Bodhi Tree? They are our own bad habits. For instance, sometimes you may think that you are the best, or have other such false thoughts. Then you think to yourself: “Are you still being unruly? You should take refuge with the Triple Jewel; it’s time to come home. Why are you still running around? Don’t you think this is quite pointless? You should take refuge to all Buddhas and Bodhisattvas.” This is called using great compassion water to water the sentient beings in our minds, our bad habits. Why should we do so? **If Bodhisattvas benefit all beings with the water of great compassion, they can attain Anuttara-samyak-sambodhi.** Bringing forth the Bodhi Resolve is to strive towards Buddhahood so that one can teach and transform sentient beings. We can also flip it around: by teaching and transforming sentient beings, we are able to attain Buddhahood. Only if we use the water of great compassion to benefit the bad habits in our mind will we be able to attain Anuttara-samyak-sambodhi.

What does it mean to say, **Therefore, Bodhi belongs to living beings?** If there were no living beings, Bodhisattvas could not accomplish unsurpassed, proper enlightenment. Are any of us bowing, unhappy with the stuff that’s going on in our minds, wishing that our minds were clear, or wishing that we didn’t have so many false thoughts? I’m sure there are. If we understand the *Avatamsaka Sutra*, we should thank those false thoughts. Why? Because that’s our Buddha. If there were no living beings, no Bodhisattvas could accomplish Anuttara-samyak-sambodhi.

How troublesome and inverted sentient beings are! When I look into the mirror and see my own face, I know that I am upside-down, ignorant, and attached to many things. This is especially true during repentance sessions, when I often have a lot of false thoughts. But we should know that these false thoughts are our Buddhalands. If our Buddhalands were not here, where else would they be? The sentient beings waiting for us to teach them are our own bad habits. The sutra says so very clearly: **If there were no living beings, Bodhisattvas could not achieve unsurpassed right enlightenment.**

Some of us are thinking, “Gee, I can’t wait to get out of here to my quiet mountaintop where I can really cultivate, finally, without any distraction, and be pure and unstained by these pesky living beings.” Well, that’s the Arhat path. And you’re never going to find that mountaintop. What I see Shifu doing is putting our monasteries where living beings hurt the most. In this case, it happens to be in the North America. Also, think about where our monasteries are; they’re not on mountaintops.

的人有機會成就這麼一個連結和互動的因緣，它讓我的菩提心又增進了一大步。

這個菩提樹根，是什麼呢？就是我們的習氣毛病，譬如有時覺得自己是最好的，或是像這些個妄想。如果能對自己說：「還要繼續不聽話？應該歸依三寶，應該回家了，為甚麼還是往外跑？你不覺得往外跑太沒有意思嗎？回家來，歸依諸佛菩薩吧！」這樣就是用大悲水灌溉我們心裏邊的習氣毛病，心裏邊的那些眾生。為什麼要這樣子呢？因為「若諸菩薩以大悲水饒益眾生，則能成就阿耨多羅三藐三菩提故」。菩提心就是上求佛道、下化眾生，也可以反過來說，由於下化眾生，所以能上成佛道。唯有用大悲水饒益心裏邊這些毛病，我們才能成就阿耨多羅三藐三菩提。

「是故菩提屬於眾生」是什麼意思？就是如果沒有眾生，菩薩就不能成就正等正覺。有沒有人因為拜佛打妄想而起煩惱呢？我想一定有的。不過如果了解《華嚴經》的道理，我們就會感謝這些妄想。為什麼？因為它就是我們的佛；也就是剛才說的，如果沒有眾生，菩薩就不能成就正等正覺。

眾生是多麼麻煩，多麼顛倒啊！看看鏡子裏邊的臉，我知道自己顛倒、無明、執著。尤其拜懺的時候，常常冒出來的那些念頭、那些妄想。但是大家要知道，那就是各位的佛國。如果我們的佛國不是在那裏，那是在什麼地方？等待教化的這些眾生，就是我們自己的習氣毛病。「是故菩提屬於眾生，若無眾生，一切菩薩終不能成無上正覺」，你看說得多麼清楚！

有的人心裏這麼想：「我等不及能趕快回到那幽靜的山上，自己好好修行，才不會受到這些五濁惡世眾生的染污和擾亂。」那是阿羅漢的想法，其實根本就找不到所謂「幽靜的山上」。我所知道的，上人的道場都是在眾生受苦最多的地方，就像北美洲這邊。再看看這些道場座落的地點，沒有一個是在與世隔絕的山上。

經文繼續說：

善男子！汝於此義，應如是解。以於衆生心平等故，則能成就圓滿大悲。以大悲心隨衆生故，則能成就供養如來。菩薩如是隨順衆生。

The sutra says:

Good man, you should understand these truths in this way. When one's mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using a heart of great compassion to accord with living beings, one can bring to perfection the practice of making offerings to the Thus Come Ones. In these ways, the Bodhisattvas constantly accord with living beings.

Samantabhadra goes even deeper. He says, **Understand it this way.** Here's what I want you to understand. Your mind should be impartial to living beings, doesn't matter who. You shouldn't say: "I will cross over the one I like, but I won't help the ones I don't like." What about Republicans, Democrats, Communists? Are they all included? Of course! They all need to be connected, and they all need to wake up. Then you can accomplish full and perfect great compassion. Be impartial, not distinguishing between ones we love and ones we hate. **By using a heart of great compassion to accord with living beings, one can bring to perfection the practice of making offerings to the Thus Come Ones.** By using the heart of great compassion to accord with living beings, whatever living beings need, whether it's bread, a kind word, or money, you can bring to perfection the practice of making offerings to the Thus Come Ones. **In these ways, the Bodhisattvas constantly accord with living beings.** Everyone should understand that in order to become a Buddha, we must teach and transform living beings. Having heard that, we think, "Is that why Master Ching Liang, Avatamsaka Bodhisattva, said that this chapter is the key to the *Avatamsaka*?" I think so.

In 1979, when we were with ShrFu in CTTB, a San Jose Mercury news reporter came to CTTB. It was the opening ceremony, and he was going to do a big story for the San Jose Mercury news. He came into the administration office, walked right past ShrFu, and went up to the tallest person in the room. Who was it? It was Bhikshu Heng Ju, Tim Testu, and the reporter said, "I'm looking for the head monk."

Tim pointed over to ShrFu and said, "You want to talk to him? He's the teacher."

The reporter said, "Is he the head monk?"

And ShrFu said in English, "No! No! It's this one," Pointing back at Tim.

That reporter didn't want to talk to the Chinese guy. He wanted to talk to the American. Heng Ju laughed, put his palms together, and ShrFu said, "At the City of Ten Thousand Buddhas, we don't have any head monks. We don't have any number one. We don't have any stars. We value wisdom. Whoever has great wisdom is the teacher. Whoever has less wisdom is the student."

The reporter heard this after translation, turned back to Heng Ju, and said, "Is your teacher enlightened?"

普賢菩薩更進一步解釋，他說：「汝於此義，應如是解！」你們要這樣子明白，「以於眾生心平等故，則能成就圓滿大悲」，不是說我愛這個眾生，我討厭那個眾生，所以度這個，不度那個。所以，包不包括共和黨、民主黨，還有共產黨呢？當然！不管什麼黨、什麼派都包括在內，大悲心就是平等地對待一切。每一個眾生和我們都息息相關，每一個都要令他們覺醒，這樣你才能成就圓滿大悲，所以要心存平等，不分別好惡。「以大悲心隨眾生故，則能成就供養如來」，用大悲心來恆順眾生，眾生需要的，不管是麵包、錢、或是安慰關心的話，你能布施，你就能圓滿供養如來。

「菩薩如是隨順眾生」，所以為了成就佛道，我們必須教化眾生。聽到這段經文，我就想：「清涼國師說普賢行願品是《華嚴經》的鑰匙，是因為這個原因嗎？」我覺得是。

1979年，上人和我們都在萬佛城，當時是萬佛聖城的開光法會。有一位San Jose Mercury報社的記者來採訪，想要寫一篇與萬佛城有關的新聞。他走進行政辦公室，經過上人的面前，直接走到當時在場最高的那個人前面。那個人是誰呢？就是Tim Testu，當時的比丘恒具。他對Tim說：「我要找方丈和尚。」

Tim就指著師父，說：「你想跟他說話？他就是我們的老師。」

記者問：「他是方丈和尚？」

師父就用英文說：「不！不！他才是。」師父指著Tim。

這個記者不想和一個東方的臉孔講話，他只要和一個西方的臉孔講話。恒具笑了出來，然後向師父合起掌。師父就說：「在萬佛城，我們沒有所謂的方丈、首座，沒有誰是第一，也沒有明星。我們注重的是智慧，誰有智慧，誰就是老師；誰的智慧比較少，誰就是學生。」

透過翻譯，記者聽完上人的話之後，轉頭問恒具：「你師父開悟了嗎？」

恒具帶著一抹嘲諷的微笑，轉過頭來問師父：「師父，他想問我們的師父開悟了沒有？」

師父早已經準備好答案在等他。師父說：「在萬佛城，沒有人有興趣知道誰開悟了，在這兒我們只知道用功、吃虧。我們這裏沒有密法，也不懂得怎樣對自己有好處。菩提心是我

Heng Ju smirked and turned back to ShrFu and said, “ShrFu, he wants to ask if our master is enlightened.”

ShrFu was ready for that question. He said, “At the City of Ten Thousand Buddhas, nobody is interested in who’s enlightened. Here, we only know how to work hard and take a loss. We don’t have any secret Dharmas, we don’t have any way to benefit ourselves at all. The Bodhi resolve is the most important part of cultivation. That is our root.” It was translated for the reporter, but he didn’t get it.

When the bowing is over, you all should take a warm-down lap. When racehorses run a mile, after they’re done, the riders don’t stop the horses and get off straightaway. They go around the track again slowly, warming them down. Racehorses are delicate animals, and they’ll burst their heart and overheat if you don’t do a warm-down lap.

I remember when we were bowing to the City of Ten Thousand Buddhas, Marty and I always tried to “put it on ice,” as we called it, after a day of bowing. We had to wait until the food was completely cooked and the bread was baked before we opened the door. It was amazing how right after a day of bowing, people would come up and want to get some of the juice. They would be really interested in talking to the monks, and get really close. After enough times we kind of caught on, and we would happily talk and talk, then realize fifteen minutes later that we were totally empty. All that energy we had been cultivating had totally splashed and disappeared. After a while, we made a rule that as soon as the bowing was done, we had to sit still before we said a word. After the transference, we weren’t done. We had to take a warm-down lap and put the hard energy on ice, and then it would be ours. When we woke up the next morning, the energy was still present.

A word to the wise: when you’re done with the bowing, don’t talk right away, especially with your relatives who want to know what happened when you get back home. You want to say, “It was great. Let’s meditate or bow.” Bow half an hour at home before you say anything or decide to paint the house, clean the closet, or put a new roof on your garage. Wait and let all this energy work itself out. It will go; you can’t hang on to it, and you don’t want to cling to it or squirt it out. You will feel really good once you’re back in the world, and you’ll be floating on this hard-earned energy.

If you can put it on ice and smelt it, it’s yours. However, if you blurt it all out in a big project or lots of laughter, then it will just be the same old thing. If you take it step by step, and first turn all the energy within, then your own wisdom will grow day by day. I hope that the last few days of the repentance will go smoothly for everyone and that all of you will work hard and be vigorous. Amitabha! ❀

們在這兒研究的重點，是我們修行的根本。」雖然有人翻譯給他聽，不過這個記者實在不懂上人的意思。

拜懺結束之後，你們應該要有一個「舒緩」的時間。訓練賽馬的人，每一次馬跑完一英里以後，他們不會讓馬兒立刻停下來，一定讓牠繼續在跑道上慢慢地跑，讓全身的肌肉舒緩下來；不然的話，牠們的心臟會因為過熱而爆裂。比賽的馬是一種很嬌貴的動物，所以「舒緩」對牠們來說是很重要的。

記得和Marty三步一拜的時候，每天拜完我們會做一個稱為「冰起來」的工作。我們必須等食物蒸熟了、麵包烤好了才可以把車門打開，因為常常有人在我們拜完之後要來擷取成果，這些人很有興趣問長問短，跟我們靠得很近。開始的時候，我們兩個也很高興跟他們聊；後來發現，聊了十五分鐘以後，我們就有一種虛脫的感覺，好像整天修行累積的能量，短短時間內就消失不見了。之後我們就規定自己：每天收工以後，先打坐然後才可以講話。做完迴向之後，我們還要做「舒緩」的工作，然後把能量「冰起來」，這樣就能完全為我們所用；直到第二天早晨起來，那個能量依然在那兒。

所以奉勸有智慧的你：拜完懺，不要馬上講話。尤其當你回去以後，親戚朋友都會來問你，想了解狀況，你就這樣回答：「真的很棒！所以我們一起來拜佛、打坐。」不管你接下來要說什麼，或者準備要油漆房子、整理衣櫥，或是換車庫屋頂等等，無論做什麼，至少先在家拜佛三十分鐘。然後，讓拜佛累積的能量慢慢地釋放出來；它會的，因為你沒有辦法死抓著它。不要對它有所執著，但也不要讓它隨意噴發出來。剛回去的時候你會感覺很好，因為那個能量會托著你，讓你有一種飄然的感覺。

如果你能先把它「冰起來」，再慢慢融化於自己的身心裏，那它就完完全全是你的。如果你把它很快消耗在一個大工程或是說說笑笑上，那就又走了回頭路。所以，有智慧的人，凡事慢慢來，先把精氣神內蘊，這樣智慧就能一天一天增長。就剩下最後的兩三天，祝大家一切順利，精進、精進、再精進！加油！阿彌陀佛。 ❀