

生命的核桃

Bowl of Walnuts

比丘尼恒異講於2014年7月17日 萬佛城大殿

Spoken by Bhikshuni Heng Yi

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BODHI FIELD | 菩提田

有一個小和尚，每天辛勤地工作，廚房啊、打掃啊、化緣啊、誦經啊，可以說是忙碌得不得了，做到他精疲力竭，可是卻一無所獲。於是他就去請示老和尚，老和尚叫他拿平常吃飯的鉢過來，順便再帶一些核桃。老和尚叫小和尚將核桃放入鉢中，放到放不下為止。這時候，老和尚問小和尚：「現在鉢已經滿了，你看看這鉢還能再放些什麼東西嗎？」小和尚不加思索地回答：「鉢滿了，不能再放東西了，師父。」

老和尚於是叫小和尚去拿一些米來，然後沿著鉢緣緩緩地倒入，直到米溢出來為止。這時候老和尚又問了：「你看現在鉢裡還能再放些什麼東西嗎？」小和尚這次不敢貿然地答覆，只是靜靜地等著老和尚的指示。

於是老和尚又叫小和尚去拿一些水來，本來已經滿了的鉢，竟然還能倒入一些水，這時候老和尚又問：「你看現在這鉢還能再放些什麼嗎？」小和尚仍然是不敢答覆，於是老和尚叫小和尚去拿一些鹽巴來，老和尚徐徐地將鹽撒入那個滿滿的鉢。

最後老和尚問：「你覺得這其中的道理是什麼？」小和尚回答：「這表示再怎麼忙，我們都還是可以擠得出一點時間來的。」老和尚搖搖頭說：「這並非我想告訴你的。」接著，老和尚將鉢裡的東西倒入一只空盆，然後對小和尚說：「現在讓我們倒著來放，看看會怎麼樣？當我們把水放滿了鉢，再放什麼進去，都會令水溢出來。如果你的生命是一只空碗，當碗中裝滿了米啊、鹽巴等小東

There was a little monk who worked very hard everyday – he worked hard in the kitchen, cleaning, begging for alms or reciting sutras. He was diligent in everything he did and he worked so hard that he became extremely worn out. He felt he achieved nothing after all the effort made. He went to his teacher, an old monk and asked him for instructions. The old monk told him to bring over the bowl that he uses to eat with as well as some walnuts. The old monk told the little monk to put the walnuts into the bowl until it was filled. Then the old monk asked the little monk, now the bowl is full, what else do you think you can put in the bowl? The little monk replied without thinking, “The bowl is full, you can’t put anything else in, teacher.”

The old monk asked the little monk to get some rice and he put it around the edge of the bowl until it brimmed over. The old monk then asked the little monk again, “Now take a look at this bowl, what else do you think you can put in the bowl?” This time the little monk didn’t dare to answer rashly and waited patiently for the old monk’s further instructions.

Then old monk told the little monk to get some water. To his surprise, he found that the full bowl could still hold some water. Then the old monk asked the little monk again, “Now take a look again at this bowl, what else do you think you can put in the bowl?” The little monk was very cautious about giving an answer. Then the old monk asked the little monk to get some salt. He then slowly and gently added the salt into the full bowl.

Finally the old monk asked the little monk, “Now tell me, what lesson have you learned?” The little monk replied, “I think this means, no matter how busy you are, you can still find some time.” The old monk shook his head saying, “No, this isn’t what

西，又怎麼能夠再放得進核桃呢？這就好比我們的人生，如果我們整日奔波，異常忙碌，這就有必要想一想，怎麼樣才能先將核桃裝進生命當中。如果生命是一只空碗，你要怎麼樣去區別米和核桃呢？如果我們每個人都能夠清楚地知道自已的核桃是什麼，生活就很簡單輕鬆了。我們必須要把核桃先放進生命的碗裡，否則一輩子就會在芝麻綠豆的小事裏打轉。」

幾天前有個居士告訴我，80年代末她高中畢業來到美國留學，當她還在找學校的時候，遇到了上人。於是她到萬佛城來見上人；見到了上人，她就對師父說：「師父啊，我可以到法大讀書嗎？」其實那一年法大在幾個地方積極地招生，可是上人卻對她說：「法大？法大是個騙人的學校！」我想上人不是在開玩笑，只是上人看事情的角度和我們不一樣；不僅法大是個騙人的學校，就連萬佛城也是個騙人的地方。

上個月萬佛城舉辦了上人圓寂十九週年的涅槃法會，幾位上人的老弟子上台講述他們各自的經驗。幾位法師提到早期上人是如何買下萬佛城，如何建設萬佛城，又如何對萬佛城寄予厚望。可是其中一位法師就告訴我們，上人曾經一度想賣掉萬佛城，因為他想要在灣區買另一個道場，方便灣區的信徒來參加法會。由此可見，上人沒有執著，在這個世間上，他隨緣度化眾生，大做夢中佛事，沒有說事情一定要怎麼樣、怎麼樣的。

可是我們做弟子的，態度和眼光和師父的就很不一樣了。就像《楞嚴經》裡面所提到的「以所標指，為明月故」，釋迦牟尼佛把我們的常住真心，比喻成一輪明月；為了要指示阿難明月所在，他就用手指指向明月；阿難不看月亮，卻看著佛的指頭，把佛的指頭就當做是月亮了，結果當然是見不著真心。如果我們看不到上人所要給我們指示的目標，卻看著上人的指頭，結果就會像阿難一樣，認不清修行的重點。就好像前面那位老和尚所說的：如果我們不認識自己的核桃，不能將自己的核桃先放進生命的碗，整天就會被芝麻綠豆的小事牽絆住。

在過去一、二十年來，隨著科技的迅速發展，我們的世界經歷了前所未有的變遷；一般人都想用最低成本、在最短的時間內、獲得最大的利潤。處在這種大環境裡，大家都不由自主的跟著那股潮流快速地衝刺；如果稍微慢下來，就會被

I wanted to teach you.” The old monk poured everything out into a basin. Now let’s put everything back in reverse order and let’s see what happens. You’ll see when the bowl is filled with water and whatever you add to the bowl will make the water overflow. If your life is an empty bowl and you fill it with superficial things like rice and salt, how can you put walnuts in? This can be likened to our lives, if we are extremely busy, running about and constantly on the move, then there’s a need for you to think about it. How can I place walnuts into the bowl of life first? Besides, if your life is an empty bowl, how can you tell walnuts from rice? If everyone can carefully discern his or her own walnuts, life can be very simple and easy. We must put our walnuts into the bowl of life before doing anything else, otherwise we’ll be tied up with trivial matters throughout our lives.

A couple of days ago, a layperson told me she graduated from high school in the late 80s and came to the United States to look for a university. When she was still looking for her school, she met the Venerable Master. She came to CTTB and met him. She asked him, “Can I come study at DRBU?” At that time, DRBU was actively recruiting students. The Venerable Master told her, “You want to study at DRBU? It’s a bogus school.” I don’t think the Venerable Master was joking with her; he just looks at things from a different angle. Not only is DRBU a bogus school, even CTTB is a bogus place.

Last month CTTB held the observance of the 19th anniversary of the Venerable Master entering nirvana. Several senior disciples went up on stage and talked about their individual experiences with the Master. Some of them mentioned how the Master found and bought CTTB, how he built CTTB and how he placed high hopes on CTTB. However, one Dharma Master told us how the master thought about selling CTTB and buying another place in the bay area to make it convenient for those in the bay area. This shows that the Master didn’t cling to anything. He crossed over living beings when he saw the time was right. He carried out the Buddha’s work and vision. He didn’t insist on things having to be done in one way or another.

We disciples have very different perspectives and visions. As stated in the *Shurangama Sutra*, taking the finger to be the moon, Shakaymuni Buddha likened our everlasting true mind to the bright moon. In order to show Ananda where the moon is, the Buddha used his finger to point to the moon. Ananda, instead of looking at the moon, stared at the tip of the Buddha’s finger, mistaking the Buddha’s finger for the moon. As a result, he failed to see his true mind. If we miss what the Master intended to show us, but instead look at his pointing finger, we will end up like Ananda, failing to recognize the significance of cultivation. This is just like what the old monk in the story said. If we do not recognize our own walnuts and cannot put the walnuts in the bowl of life first, we will end up being tied down by trivial things in life.

In the past one or two decades, with the rapid development of

淘汰、被他人取而代之。如果這種風氣也在道場裡流行起來，我們的修行就會受到考驗。

就拿我自己的經驗來說，我只有在生病什麼都不能做的時候，才有機會停下腳步、才能強迫自己休息、強迫自己不用電腦、不開會、強迫自己推掉工作，不去跟隨其他人的腳步。修行所需要的步調與節奏，畢竟和世間法不同，它像一個民族的文化一樣，是要靠時間來累積經驗，來醞釀它的深度和廣度。修道的人，偶爾也需要放慢腳步，才能斂得住精氣神，不向外散失。

很多人喜歡上人的這一段話：「修道人，房子要小小的，錢要少少的，人要好好的，業要了了的。」我們人一生所需要的其實並不多，會吃飯的人吃得不多；會睡覺的人睡得不多；懂得生活的人用得不多；會做事的人，不會從早忙到晚。平常心是道，能行所無事是最好，可是我們人往往是「事在易，而求諸難；道在邇，而求諸遠。」如果我們平心靜氣地想想我們所天的所行所做，就會發現我們每天做了多少該做和不該做的事。當我們向外攀緣得太過度的時候，要把心守在分寸之間就很難了。以下這個故事告訴我們，其實要把心制之一處是一件不容易的事；即使是能征服世界的大英雄、大豪傑也不一定做得來。

有個生意人，富可敵國，在他的國家裡他是最富有的人，也就是所謂的「首富」。他的事業和產業遍佈全球，員工有成千上萬，他的豐功偉業可以媲美古代的成吉思汗。雖然有許多人羨慕他在事業上的成功，可是他的生命還是有缺陷的。他生命兩個至親的親人，先後罹患癌症；雖然這個大人物有私人機場和飛機，可以載著自己的親人到別的國家去就醫，最後，終究是無法挽回兩位至親的生命。失去親人後，他心裡很痛苦，想向宗教尋求慰藉，就到廟裡頭去打坐，讓自己的心安靜下來。成吉思汗可以騎著馬南征北討、開疆拓土；這個富商亦有能力在全世界拓展他的霸業，足跡遍及全球。可是要他把心定下來制之一處，他坦白地說：「我在那裡打坐，發現我的心連一秒鐘都靜不下來。」

今天我們到道場裡來打觀音七，是一個最好練心的機會，在與觀音菩薩感應道交之前，有

science and technology, our world has experienced unprecedented changes. Most people tend to seek the highest benefit with the lowest cost within the shortest period of time. Moving at a fast rate has become the irresistible trend today. Influenced by the overall situation, people are propelled to forge ahead to keep up with the times. If you slow down a little bit, you'll be left behind and replaced quickly. If this kind of trend comes into style at the monastery, our cultivation will be challenged.

Taking my own experiences for example, only when I'm sick and not able to do anything, can I slow down my pace. I force myself to take a rest, force myself to stop using the computer, stop attending meetings, stop taking new jobs and stop following other people's footsteps. The pace and rhythm cultivation requires is different from what people go through on the outside world. After all, like a culture and civilization, it takes a long time to gain a depth of experience. It is necessary for those who cultivate the way to slow down their pace from time to time to focus and retain their essence, energy and spirit.

Many people like this quote by the Venerable Master: The cultivator should have a small and simple dwelling, very little money, be safe and sound, and virtually have no karma. What we need in our life is very little, those who know how to eat, do not eat a lot. Those who know how to sleep, do not sleep a lot. Those who know how to live, do not need a lot. Those who know how to do things, do not need to work from day until night. The Way is the ordinary mind. We should do things calmly and we will see how many things we should do and how many we shouldn't do. The mistake we usually make is seeking something far when it lies near, seeking something difficult when it is easy. When we indulge ourselves, controlling and restraining our mind becomes difficult. The following story tells us how difficult it can be to train our mind to stay focused; even a great hero who can conquer the world cannot do it.

There was a businessman who was the richest man in his country. His business and property spread all around world and he had hundreds of thousands of employees. His great achievement can be compared to the ancient Ghengis Khan. Although many people admired his achievements in business, he still had a regrets in life. The closest relatives of his were diagnosed with cancer. This rich person used his own private airport and private airplanes to take his relatives to other countries to receive medical treatment. He eventually wasn't able to bring back their lives. After losing two of his close relatives, he was in great pain. He thought he could find consolation and comfort in religion, so he went to a monastery to sit in meditation, trying to calm his mind down. Ghengis Khan could ride on horseback fighting north and south on many fronts and open up new frontiers and expand territories. This rich businessman also had the capacity to develop his career and make his mark on the world. But to keep his mind focused, he said frankly and honestly, "While I was sitting there, I found my mind couldn't calm down for even a second."

Today we come to the monastery to attend the seven day Guan Yin

一個前方便，那就是我們要訓練怎麼樣將心制之一處。如果我們平常有很多的事要忙，首先，就要訓練自己放慢速度，我們放下一切來到這裡，至少這一個星期，我們可以練習練習怎麼樣讓自己能夠把一切都放下。法會期間的行程雖然很滿，但規律的作息、單純的禮拜、唱誦、緩慢的繞念、坐念，能夠幫助我們沉澱我們的雜念。

今晚的聽經，剛好是上人講解《華嚴經》的最後一天，上人提到的一些例子，是讓我們能夠安住道場的一些很基本的條件。上人提到，在道場我們一切都要節約，沒有事的時候不要開車，也不要隨便打長途電話，如果我們隨隨便便在道場打長途電話，將來那個果報也是不可思議的。

講到怎麼樣讓心制之一處，我還有一個小小的故事，跟大家分享。好幾年前我聽一位法師講，她說：如果你離開你的房間，又不打算很短的時間回來，你出房門的時候燈都不關，就讓這個燈一直持續地亮著。這會怎麼樣呢？師父說：你看你們打坐心都定不下來，就是因為在這個小小的地方不注意——這就叫做「漏」！

session. This is a very good opportunity to train our mind. Before we get a response from Guan Yin Bodhisattva, the prerequisite is to practice how to train our mind to stay focused. If we are busy people, first of all we have to train ourselves how to slow down our pace and put aside everything; at least for this one week. We can take advantage of this opportunity to let everything go. The session, although the schedule is pretty full and tight, involves simple bowing and chanting, slow motion of circumambulating the Buddha hall and meditation which can help settle our scattered thoughts.

In today's lecture, it happened to be the last day the Venerable Master lectured the *Avatamsaka Sutra*. He mentioned a few circumstances in his talk which are the basic requirements that can help us settle down in the monastery. The Venerable Master mentioned that living in the monastery, we have to be frugal. If it is not necessary, we don't drive at CTTB. Also, we don't casually make long distance calls. If we do so, this will invoke an inconceivable retribution.

So speaking about how to stay focused on frugality. I have a little story to share. A few years ago I heard from a nun who told us that, if you leave your room without turning off the light and don't plan on coming back in a short time, you'll waste electricity and the result is you'll have a hard time gaining samadhi. This is the instruction from the Venerable Master.

問：法界大學是怎樣的一所大學？

上人：騙人的大學。你要怕騙就不要問，就不要去。

——1988年於馬來西亞

Question: What kind of university is Dharma Realm Buddhist University?

Venerable Master's answer: It's a university that cheats people. If you're afraid of being cheated, then don't ask about it and don't attend it.

問：請上人慈悲開示，在家居士如何來修持四十二手眼法門。

上人：不爭、不貪、不求、不自私、不自利、不打妄語！

——1988年於臺灣

Question: Would the Venerable Master compassionately give instructions on how the laity should practice the Dharma Door of the Forty-two Hands and Eyes?

Venerable Master's answer: Do not fight, do not be greedy, do not seek, do not be selfish, do not work for your own benefit, and do not lie!

問：請問持〈楞嚴咒〉有時間規定嗎？是否早上五點持誦才可以，以後則不行？

上人：隨時你持誦，隨時都是五點鐘。

——1988年於臺灣

Question: Are there time constraints for reciting the Shurangama Mantra?

Is it that one can only recite it at 5 AM, and not afterwards?

Venerable Master's answer: It will be 5 AM whenever you are reciting it.

