

為下一代請法(二)

—當代青年的痛苦

Requesting Dharma for the Next Generation (2) —The Suffering of Contemporary Youth

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A TALK GIVEN BY DAVID YIN AT GOLD SAGE MONASTERY ON MARCH 25, 2004. DAVID IS AN AMERICAN-BORN CHINESE STUDENT AT STANFORD UNIVERSITY AND A MEMBER OF DHARMA REALM BUDDHIST YOUTH (DRBY).

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CHINESE TRANSLATION BY PEI LING HUANG, A MALAYSIAN-BORN CHINESE STUDENT AT STANFORD UNIVERSITY AND A MEMBER OF DRBY

四聖諦是一個好的開始處；首先，我們應該先了解苦到底是甚麼，才能因病施藥，用適當的佛法來治療眾生的苦。

所以身為學生，珮玲和我可以說說我們自己和我們同學覺得痛苦的地方。這樣，我想大家會有一個比較清楚的概念，知道甚麼樣的佛法適合學生和年輕人。我覺得自己非常幸運，能夠找到佛法，讓我在人生中有所依怙。然而，我看到有些學友因為沒有這個立腳處，時時都處在迷失與徬徨中，這是一般大學生越近畢業時越有的感受。

最主要讓大學生覺得痛苦的地方，是對生活沒有目標和方向感，或者擔心會被困在一個沒有意義，或他們沒有興趣的地方。他們，包括我在內，擔心會開始一個沒有意義的工作，隨波逐流的過生活，讓歲月就這樣流逝掉了。有一次，我的一個朋友來找我談話，她告訴我她覺得迷失徬徨，也漸漸地開始對基督教有興趣。她覺得社會和周圍的人都叫她要找一個她所熱衷的東西，然後追求這個目標，但是她覺得她並沒有一個熱衷的目標，所以她不知道應該怎麼做。其實我還有很多這樣的故事，我相信如果你們問任何一位法界佛教青年會的參與者，他們都可以解釋這種感覺。

另外一個大學生覺得痛苦的地方，是他們和父母的關係。在美國，「孝順」的觀念並不強，父母親和孩子們時常吵架，甚至根本不談話。當然，每一個人情況都是不同的。但是我要提出這一點，因為我了解「孝順」這個道理，真的可以利益我身

The Four Noble Truths is a good place to start. First, there needs to be an identification of what suffering really is, so that the Dharma, which is spoken as medicine, can heal the suffering of living beings.

As college students, Pei Ling and I can say where it is that we see ourselves and our classmates hurting. From there, I think it will give a better sense of what Dharma is appropriate for students and the youth. I feel very fortunate to have found the Dharma and to have something to depend upon in life. I look at some of my classmates, however, and I see my friends not having that ground to stand on, but rather often feeling lost and confused. This is a pretty common feeling for college students as they get closer and closer to graduation.

The main place where college students are hurting is the sense of directionlessness in life or the fear of getting stuck in something that is meaningless or doesn't keep their interest. They have a great fear, myself included, that they will just get into a job that is not meaningful and live their life that way just going through the motions. One of my friends came into my room just to talk, and she started telling me how she felt really lost and confused and has slowly become more interested in Christianity. She felt that society and the people around her told her to find the passion she had in life and to pursue that, but she really did not feel like she had any. She didn't know what to do. There are actually many stories I have relating to this topic, and I believe that if you ask any of the DRBY participants they can explain this feeling.

Another place of suffering is the relationship with parents. In America, the idea of "filiality" is not very strong. Parents and children often fight and possibly don't even speak to each other. Each case of course is different, but I wanted to mention this be-



邊的人。舉個例子說，我記得有一位到萬佛聖城的法界佛教青年，對律法師非常恭敬，也會懇請律法師開示和指正。有一次，他請教律法師，他來到聖城已經一段時日了，他覺得或許他應該回去照顧父母親。他預料律法師給的答案會是：「不，你應該留在這裏修行！」但是相反的，律法師支持他這個想法。兩天內，他就飛越到國家的另一邊，回家和父母住在一起。當時他告訴在場的佛青們回家的感覺，我印象最深刻的是他說：「我要是早在年輕一點的時候知道孝順的觀念，就不會對父母做了那麼多糊塗事。」在美國長大的年輕人需要這些！我們應該用一個讓年輕人覺得有道理的方法，來解釋「孝順」這個觀念。

這裏有另外一個故事：有一天早上，當我去史丹福佛學社打坐時，我發現一位幾年前從史丹福大學畢業的朋友睡在沙發上，他起身和大家一起打坐。我心想：「用這個方法來確保你起得身來和大家一起打坐，怪有趣的。」但是打坐以後，我覺得他看起來有點徬徨，所以就請他去吃早餐。在用餐時，他告訴我他找尋佛法的故事：他以前是史丹福醫學院的學生，但是他覺得他需要找一個心靈的導師，所以就從加州沿岸往南走，過著一個流浪漢的生活，到處探訪日本和韓國的禪寺。他遇到了很多不同的人。但是，最後他的父母親要見他。當他回家時，他的父母親要他見一位心理醫生，而那位心理醫生診斷他有精神錯亂症，硬把他安排住在精神病房裏。從此，他就一直嘗試逃走；我在打坐的地方遇到他，正是他逃走成功的時候。我覺得很驚訝，但是我告訴他，實法師是一個善知識。後來我知道他給實法師打了一通電話，也發現原來警察都在找他，我也非常擔心他。我並不知道他後來的情況，但是我深深的感恩，也體會到自己多麼幸運，能夠找到法界佛青會和一些同修朋友，他們成爲我的一面鏡子，使我保持平衡，也有一個共修的團體。我那位朋友要是早一點找到這個該有多好！他雖有心，卻沒有好的指導老師。

我還可以說很多，但是我覺得各位大概已經了解現在年輕人所面對的是甚麼了。爲了使這個講題平衡些，我還要指出一點：現在很多大學生都很聰明，朝氣蓬勃和有理想。他們希望能爲這個世界帶來一些好的影響，他們也很有才能和福報。打個比

cause filiality is a principle that I really see being able to benefit the people around me. For instance, I remember one DRBY member who went to CTTB and had a deep respect for DM Lyu and would sincerely ask DM Lyu for teachings and corrections. At one point, after staying at the City for a while he realized that he maybe should go back to take care of his parents, so he asked DM Lyu about that. He expected the answer to be, “No, you should stay here and cultivate!” But DM Lyu supported the idea and in two days he was flying back home across the country to stay with his parents. I remember him telling the DRBY members there his thoughts on going back and what stuck with me was the sense that he wished he had known the concept of filiality when he was younger so he wouldn't have done so many stupid things towards his parents. The youth growing up in America need this, and we, as the youth, need this in a way that makes sense.

Here's another story. One morning when going to meditate with Buddhist Community at Stanford (BCAS), I found one of my friends from Stanford who graduated a few years ago lying on the couch. He woke up and sat in meditation with the meditation group in the morning. I thought, “Well, that's an interesting way to make sure you get up for morning meditation.” However, after the sit, I thought he looked a bit lost, so I invited him to breakfast. Here is when he told me his story of looking for the Dharma. He was in medical school at Stanford, but he felt that he needed to find a spiritual teacher. He went off and lived like a homeless person down the coast of California visiting Japanese and Korean Zen monasteries. He met many different people, but at the end his parents wanted to see him, and when he returned, his parents had him see a psychologist who diagnosed him as being ‘psychotic,’ and so they put him in the mental patients ward in the hospital. From there, he tried to escape a number of times and when I met him at the meditation place, he had managed to escape. At this point, I was pretty shocked. But I told him about Rev. Heng Sure being a good teacher, and so I know later that at one point he gave Rev. Heng Sure a call. Actually later I found out that the police were after him, and I was pretty worried about him. I actually don't know whatever became of him, but I got a deep sense of how grateful and fortunate I am to have found DRBY and good Dharma friends that serve as reflection for myself to keep me in balance as well as having a community of cultivators. I wished my friend had found that earlier on because he had the heart but not a good instructor.

I can say a lot more, but I think you get a sense of what the youth face today.

To balance out the presentation, I also want to point out that many college students are very bright, ‘yang,’ and idealistic. They

方，我們才舉辦了法界佛青年會（三月十九日至三月二十二日於金聖寺舉行），我想你們都看到那些學生都有著快樂自在的個性。

基本來說，下一代的年輕人非常需要佛法！

我希望我說的話，能夠鼓勵大家成爲這個目標的一份子。我覺得我是代表法界佛教青年會的年輕人請法，但是我也了解到這請法，也需要讓各位知道我們的困難，以便讓你們所說的佛法可以和我們相應，減輕我們的苦惱。有一陣子，我會自怨佛法怎麼和我的生活不相干。但是，我了解那是因爲我從來沒有真正解析過自己心裏的問題。

我相信每一個人都已經爲這付出很多努力。法界佛教青年會的年會，因爲有你們的支持和力量才能夠舉辦成功；我知道很多人都很感恩，以下是一位參與年會的青年人的回應：

「這個法界佛教青年會的會議，對我而言是一個很有紀念性的經驗；我對每一位成就這個會議的人充滿了感恩。住在寺廟裏頭，和出家人及其他人參與佛殿的功課，和大家靜靜地用齋等等……這所有的經驗結合起來，深深的感動了我。在這裏我覺得很安詳喜悅。

我想感謝你們安排這個會議，你們真的在別人的生命中帶來了改變。舉個例子說，在最後的幾天，我決定選擇吃素了！」

大家可以看到，以平易近人的方式來呈現佛法，就會對人有影響力。

最後，爲甚麼我要作這一個演講呢？因爲我真的看到金聖寺有很多潛能來轉大法輪。雖然到現在爲止，我所說的可能有點太理想主義，但是我還是要表達出來；我們可以一步一步慢慢來。金聖寺是個很理想的地方，因爲它靠近聖荷西和幾個大學校園。這裏有一個堅強的居士團體，又有這個正在成長的法界佛教青年會的支持。我不知道我的想法對不對，但是，我覺得一個人出家且決定把生命奉獻給佛教後，自然會有個願力想要把佛法傳給下一代。所以，這個演講主要是爲了我們這一代的年輕人請法。但是，畢竟佛教在美國還是很新，法界佛教青年會除了請法，還需要提供資料及所需要的工具，以讓佛法能夠運用在美國的年輕人身上。我的心願是希望每一個人

hope to make a positive impact on the world and are full of talent and blessings. For instance, we just had the DRBY conference, and I think you saw many of the students who had that happy and carefree, ལྷི ལྷི, personality.

Essentially, there is a definite need for the Dharma in the next generation, and I'm hoping that what I shared here might help motivate everyone to want to be part of this. I feel like this is a "request for Dharma" on the part of DRBY. But I realize that the request for Dharma needs to also include us really sharing with you the difficulties we face, so that the Dharma can connect and heal the suffering in our lives. For a while, I complained to myself that somehow the Dharma did not make sense in daily life, but then I realized it was because I never really explained what the problems in my mind were.

I believe everyone is already working hard in this effort. The DRBY conference we just had was only possible because of your support and strength. I know that many people are very grateful. Here is a response from one of participants at the conference:

The conference has been a very memorable experience for me, and I am filled with a lot of gratitude for everyone who made this conference possible....The whole experience of living at this monastery, performing the ceremonies with the nuns and everyone else, eating with everyone in silence, etc.—all weaved together to create an experience that really touched me. I've felt so peaceful here and light at heart.

So I just wanted to thank you all for putting this conference together—you really are making a difference in people's lives. In the last couple days, for instance, I've decided to switch to vegetarianism.

As you can see, the Dharma when presented in an accessible way really makes a difference.

Finally, why am I giving this presentation? It is because I really see the potential here at Gold Sage to really be able to keep the Dharma wheel turning. Although what I have said so far may be too idealistic, I still wanted to present it. We can take small steps. Gold Sage is the ideal place because it is near San Jose and a number of college campuses. There is a strong lay community along with the new and growing DRBY support. I do not know if my sense is correct, but I feel that leaving home and deciding to dedicate your lives to follow the Buddha's teaching naturally entails a wish to teach the Dharma for the next generation. So, again this presentation is a "request for the Dharma" for my generation. However, because Buddhism is still new to America, DRBY needs to do more than just ask, but also has to provide the material and tools required to



，包括法師、在家居士、及法界佛教青年們在這個目標上同心協力。我也相信，如果我們攜手合作共同努力，我們真的可以讓佛法發揚光大。我還有很多想法，但是此時我想問問你們有甚麼看法和意見？
(全文完)

make the Dharma alive for the youth growing up in America. My wish is that everyone, Dharma Masters, laypeople, and DRBY can work as a team on this project, and I believe that if all of us are working together, then we can really be able to keep the Dharma alive. I have many thoughts, but I would like to ask at this point for your thoughts and suggestions.

(The End)



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然而更嚴格的剃度制度。只是爲了防止不適當的人當和尚的第一步。同樣重要的是讓已出家者接受出家的訓練以促進他向善，均衡的發展。這是至關重要的一步。如果有潛力做和尚的年輕人得



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More rigorous screening of candidates for ordination is, however, only a preliminary measure aimed at sealing off the Sangha from those unsuited for the monkhood. What is equally essential is to offer those who do get ordained training programmes that will promote their wholesome, balanced development. This is truly a critical step, for if youngsters with the potential for the monk's life fail to receive proper training they won't find fulfilment in the monastery, and if they don't find fulfilment their future as monks will be in jeopardy. They will either become disillusioned with the Sangha and return to

lay life; or else, from fear of the social stigma attached to disrobing, they may continue as monks in a perpetual state of frustration and discontent. This may explain why we see so many younger monks today involved in politics, business, and other activities unworthy of their calling.

What is necessary above all is for the young monk to find meaning and happiness in his chosen path of life, a path that does not offer the immediate satisfactions available to his comrades who remain behind in the world.

不到適當的訓練，在寺院得不到滿足，那將來的和尚生涯就成了問題。他們要不然就對僧伽失望而還俗，或者畏懼世上對還俗的成見，在沮喪和不滿當中繼續做和尚。這也是爲什麼今天許多年輕和尚涉足政治，商業和許多不值得他們參與的活動當中。

If so few monks today seem to show a real joy in the Dhamma, I suspect this is because the Dhamma is not being presented to them in a way that inspires joy.

年輕和尚首先應在自己選擇的人生道路上找到意義和快樂。而這條道路對他在世間的伙伴來說，並不能快速提供滿足。

For the Dhamma to exercise a magnetic power that will draw the young monk ever deeper towards the heart of the holy life, it must address their needs and aspirations at a deep interior level. This means it has to be offered to them in a way that arouses an immediate, sincere, and spontaneous response.

如果今天沒有幾個和尚看上去有法樂，我想這是因爲佛法沒有用能引發快樂的方式傳授給他們。若要佛法發揮出力量，吸引年輕和尚深入聖潔生活的核心，它就必須對心靈的深層次的需要有针对性。這就是說，佛法傳授的方式，必須能激發出立即、至誠，自發的反應。