

找尋生命中的教練

— 法界佛青會座談會紀實

Searching for an Instructor in Life

A Report on the DRBY, Taiwan Symposium

郭中仁、蔡炎庭 文 BY GUO ZHONG REN AND CAI YAN TING

楊維光、劉年聰 英譯 ENGLISH TRANSLATION BY YONG WEI KWONG AND LIEW YEN CHONG



「法界佛青會」於六月十九日，邀請「台北法界印經會」的法師與「佛青會」成員舉行座談會。探討主題是：找尋生命中的教練。座談會分為兩部分，第一部份，由法師針對主題開示，第二階段，則是「佛青會」成員發問，再與法師討論。期望藉著法師開示，與互動的研討過程，讓與會的每一個人，都能正確地找到自己生命中的教練。

首先，恆雲法師以學習開車為例。初學如何開車後，還須藉著不斷地練習，才能在道路上平穩駕駛。法師並以自己為例，闡述什麼是自己生命中的「教練」：小時候社會純樸，自然環境染污少，心受這種天然的薰陶。這種沒有染污的大自然環境，可說是法師生命中的一位「教練」。求學期間，學校所灌輸的「四維八德」，無形中保護著年輕人；另一方面，家庭倫理及道德教育，也指導我們盡本分，守原則，也可說是生命中的「教練」。

雖然這兩個教練是有限的、不究竟的，但至今，現代社會道德觀念已日趨薄弱和澆漓；取而代之的，是科技日漸發達。網路虛擬遊戲，反映了人們心靈空虛，不斷地向外尋找，機器化的生活，造成人性冷漠。科技的發達，到底教導了我們生命什麼？又帶給了我們什麼？是否真正帶來幸福、和樂？

我們所期待的社會，應是慈悲、祥和、正義，

On June 19, Dharma Realm Buddhist Youth (DRBY Taiwan) invited the DRBA Dharma Masters and DRBY members to conduct a symposium to investigate the topic “Searching for an Instructor in Life.” The symposium was divided into two sessions. In the first session, the Dharma Masters delivered instructional talks on the set topic; in the second session, DRBY members aired their views and discussed them with the Dharma Masters. It was hoped that the Dharma Masters’ instructional talks and the interdynamic process of the discussions would enable every participant to search correctly for one’s own instructor in life.

The first session began with Dharma Master Heng Yun’s setting the example of learning how to drive. After one has learned the techniques, one must still keep practicing until one can drive smoothly and safely on the roads. She also cited herself as an example by talking about her own instructors in life. In her younger days, society was simple and honest, and the natural environment was not polluted. These two aspects influenced her character and could be said to be her life instructors. When she was a student, the schools instilled students with the Four Principles and Eight Virtues, thereby protecting the young people invisibly. On the other hand, family ethics and moral education taught everyone to fulfill one’s own role and to observe the rules and regulations. These could also be considered “life instructors”.

These two kinds of instructors have their limitations and are not ultimate. However, it has evolved to such a point now that science and technology are progressing rapidly everyday. Indulging in playing virtual games on the internet is indicative of people’s spiritual emptiness, of their constant seeking outside. A life that revolves around machines renders the human nature cold and indifferent. What have scientific and technological advancements taught us in living life? How have they benefited us? Have they really brought us true happiness?

The society that we look forward to is one that is kind and compas-



和重禮儀的；人與人間，是相互尊重，充滿誠信；任何事情都能合情合理，恰到好處。要創造理想之社會，就從自身開始做起。因此，在如今道德價值觀混亂的社會，更需要有人指引我們。誰是我們生命中的這位「教練」呢？就是「知因達果，洞徹一切，具足慈悲智慧」的「佛陀」！

人活著是爲了什麼？上人曾問：「人是活著爲了吃飯，還是吃飯爲了活著？」若活著爲了吃飯，則是追求享受、追逐名利。若吃飯是爲活著，則有可能有功於世、有德於民。我們學習佛法，就是要修「內聖外王」的功夫，對內立德、對外立功。不要認爲自己做不到，從日常生活中的小細節做起，一點一滴開始，「千里之行，始於足下」。精神方面，以六大宗旨（不爭、不貪、不求、不自私、不自利、不打妄語）爲軌範；生活實踐方面，以五戒（不殺、不盜、不邪淫、不妄語、不飲酒）爲「教練」，將正念融入生活中，時時薰習善法，長養善法，並以打坐靜心，反照自省，培養定力。

接著近果師談到小時候寫作文時，立志願作一名工程師，蓋許多房子讓很多人住。她於報效社會國家，有這樣一種的理想。當求學半工半讀時，剛開始是充滿熱誠的，工作未完成時也憑著一股衝勁加班；但時間一久，涉世漸深，受週遭同事與環境影響，想法不再像從前一樣單純，心慢慢順著世俗化，學會去比較，學會求加薪、求加班費；志向從原先利益他人的工程師，轉變爲要成爲社會上有錢有勢的人。

在工作的那段期間，緊張的生活步調，加上事事以利相見，她感到像是夾縫求生；由於現實與本性相違，整個人變得好疲倦，她再也無法忍受



sionate and imbued with a sense of justice. People in such a society accord one another with courtesy and respect and do not display rude behavior towards others. With wisdom, sincerity and trustworthiness, all things are done in a fair and reasonable manner. Creating an ideal society starts with oneself. Therefore, in this present age with moral values disintegrating, it is all the more pertinent that we have a life instructor to guide us. Who can be our instructor in life? It is the Buddha, who is “aware of cause and effect, understands everything thoroughly and is replete with kindness, compassion and wisdom.”

What is the purpose of life? The Venerable Master once asked, “Does one live to eat, or eat to live?” People who live to eat are undoubtedly seeking pleasures and comfort, pursuing fame and gain. People who eat to live could possibly benefit the world and others.

We who study the Buddhadharma should practice the skill of being a “sage within; leader without” – cultivating virtue internally, and establishing merit externally. We should not underestimate ourselves. Begin with the minute details of daily life, however insignificant they are, for “A thousand mile journey begins with the first step.” In addition, follow the Six Guidelines (no fighting, no greed, no seeking, no selfishness, no self-benefit and no lying). In one’s daily practice, take the Five Precepts (no killing, no stealing, no sexual misconduct, no lying and no taking of intoxicants) as our “instructor”. Always cultivate wholesome dharmas and uphold proper thoughts in whatever we do in our daily lives. Practice sitting meditation to calm our minds, reflect within and cultivate *samadhi* power.

Following this, Dharma Master Jin Guo related that when she was young, she wrote an essay about her wish to become a civil engineer so that she could build many houses for people to live in. This would be ideal for the society and country. She held a part-time job while she was studying and was very enthusiastic at the beginning. When she could not complete her tasks, she worked overtime. As time went by, she became more experienced in the affairs of the world. Influenced by her colleagues and the environment, her outlook changed. Her innocent mind was gradually preoccupied with mundane thoughts and her character changed. She learned how to compete with others and how to seek a pay rise and overtime benefits. Her original aspiration of becoming an engineer to benefit others turned into wanting to belong to the wealthy and powerful in society.

During the period when she was working, she led a very hectic schedule trying to eke out a living and everything she did was for self-benefit. As this ran contrary to her nature, she became very exhausted. Unable to bear it any further, she resigned from her job.

We have to learn to think critically while searching for an instructor

這種環境，而辭去工作。當在尋找生命的教練時，要學會去省思。由於社會腳步太快，我們被社會牽著鼻子走，而不是我們引導社會走，所以要常常去反省自己。上人說過，社會上有兩種人：自己騙自己的人，與自己不騙自己的人。試問自己：這真的是我要的東西嗎？這真的是我要走的路嗎？這真的是我對自己生命的決定嗎？自己騙自己的人，是染苦為樂；自己不騙自己的人，是離苦得樂。

第二階段的研討，同學們無所不問，法師一一解答，下面是研討重點：

問：在讀書或工作的環境，別人似乎都用較高



十方群英齊聚會，一念種智增慧光
Outstanding youth of the ten directions gather
And increase their light of wisdom.

的標準來看待學佛的我們，該如何自處？

法師答：首先要肯定自己，更要堅定自己的道心，了解我們爲了什麼學佛。只要知道自己現在做的是對或錯，放開心胸，認真盡自己的力量而行，不用在乎他人的眼光，和依照別人對我的標準來行持。要「諸惡莫作，眾善奉行」

；在過程中慢慢學習，點滴成長，增加自己的信念及菩提心，就會比較坦然。

問：在生活中該如何調伏脾氣？生氣時如何轉換自己的心念？該如何壓抑、控制？

法師答：勉強壓抑並不是辦法，時間久了，有可能會像火山一樣爆發。但發脾氣，會變成一種習慣；因此要先找出發脾氣的來源，去除根源。



in life. As the pace of life in society is getting faster and faster, we are led along by it instead of the other way round. Therefore, we must constantly examine ourselves. The Venerable Master once said, “There are two kinds of people in society: the ones who cheat themselves and those who do not cheat themselves.” We should ask ourselves if this is really what we want. Is this the path that we wish to take? Is this how we want to determine our lives? People who cheat themselves take suffering as enjoyment, whereas those who do not cheat themselves are the ones who leave suffering and attain bliss. While searching, we should learn to contemplate in this way: What kind of lives do we strive for? What kind of guidance and help do we require?

In the second session of the symposium, the participants brought up a wide range of issues for discussion and the Dharma Masters explained each and every one of them. Below are the main points of the discussion:

Q: In our studying or working environments, it appears that people set higher standards for us Buddhists. How should we deal with this?

Dharma Master (DM): First, we must be sure of ourselves and be firm in our resolve in the spiritual path. We should understand why we study Buddhism. As long as we know that what we are doing is right or wrong, we can be free of worries and earnestly try our best in whatever we do. Do not bother about how other people perceive us and neither should we act according to the standards set by others. Follow the principle of “Refrain from all evil actions, perform all good deeds.” Learn and gain experience as we go along, and strengthen our faith and Bodhi mind. In this way, we will be more confident of ourselves.

Q: How do we control our temper in daily life? When we are angry, how do we transform our thoughts? How do we suppress and control anger?

DM: Suppressing anger is not the solution. As time goes by, it may explode like a volcano. Moreover, as losing one’s temper can become a



在發而未發之際，先學忍耐一下，待事情過去後，再去看它，會看得較清楚，也減少傷害別人與自己的機會。多禮佛與拜懺，會去除無明。在飲食方面，可做些調整，如少吃較辛辣食物。減少外緣影響，少看戰爭或打鬥片，可避免暴力種子植入意識內。心態方面，則是反問自己：為什麼我要受到外在的影響而發脾氣、起煩惱？

問：在社會工作，碰到應酬場合，主管或同事要你喝酒時，應如何回答？

法師答：別人問起為何不喝酒的時候，不必刻意說喝酒會使人變愚癡。可告訴對方，自己是因為宗教因素而不喝酒。若對方真的想了解緣由，再進一步解釋「酒能亂性」，所以不喝。

問：初學者要如何開始修行？

法師答：要養成每天做定課的習慣。衡量自己的狀況，每天至少挪出半小時做功課。

問：吃素時，應持何種心態？

法師答：吃素有時會造成一些不便和他人異樣的眼光。這時要堅定自己的信心，儘量別吃肉邊菜，要吃全素。吃能吃得清淨時，環境自然就會被你所轉。

座談會結束了，又是一個嶄新心路歷程的開始。在我們日常生活中，處處都是教練，指導著我們如何待人處世。法師們在這次座談會中，更教導我們跟隨生命中最究竟的教練——佛陀；期勉大家能依循佛陀的腳步與教法，不隨波逐流，將佛法融入生活中，培養自己的德行，在學佛路上更加精進。



habit, you should first find out the cause and eliminate it. If you are on the verge of losing your temper, try to be more patient. When that moment has passed, examine the situation again and you will see things differently. In this way, you will also reduce the chances of hurting others and yourself. Bow and repent more to the Buddha and you will then gradually eradicate your ignorance. You may also make adjustments to your diet, such as eating less stimulating and spicy food. Reduce influences from external conditions and avoid watching violent and war films so as to prevent the seed of aggression from being planted in your consciousness. On the psychological level, you should ask yourself why you are being affected by external influences that cause you to lose your temper and give rise to afflictions.

Q: While working in society, we need to socialize. If our superiors or colleagues urge us to drink liquor, how should we respond?

DM: When people ask you why you abstain from liquor, you need not be so forthright as to tell them that alcoholic drinks cause one to be stupid. You may tell them that your abstinence is due to religious reasons. If they really want to know the reason, then explain to them that drinking liquor will confuse the senses.

Q: How should beginners start their cultivation?

DM: You should make it a habit to do your daily homework. Gauge your own circumstances and spend at least half an hour every day to do it.

Q: What should our frame of mind be when practicing vegetarianism?

DM: Practicing vegetarianism may result in some inconveniences and others may treat you differently – such as giving you a hard time. You should be firm in your faith. Try your best to become pure vegetarian. If you really resolve to practice pure vegetarianism, you will naturally transform the environment.

The end of the symposium heralded the beginning of a brand-new mood. In our daily lives, we can find instructors everywhere to guide us on how to relate to others and the world. In this symposium, the Dharma Masters taught us to follow life's most ultimate instructor, the Buddha, and to follow his footsteps and teachings so that we will not be carried away by the world. They also urged us to apply the Buddhadharma in our lives, cultivate our virtuous conduct and be more vigorous in our practice of Buddhism.