



如是我聞。一時佛在忉利天。為母說法。

Thus I have heard. At one time, the Buddha was in the Trayastrimsha Heaven speaking Dharma for his mother.

愛的陪伴

LOVING ACCOMPANIMENT

葉祖堯博士2014年9月3日講於萬佛城大殿

Spoken by Dr. Raymond Yeh

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背景插畫選自——《地藏菩薩本願經淺釋》

Background Illustration selected from
Sutra of the Past Vows of Earth Store Bodhisattva



BODHI FIELD | 菩提田

佛菩薩、上人、各位法師們、各位善知識：今晚又輪到我練習講法，講的題目是「愛的陪伴」。

上星期有九位住眾一起談到聖城老化問題，因為五年之內，聖城將有更多超過六十五歲以上的人，所以想談談我們能做什麼？想到的第一步，是希望學校的學生們可以組織一個社團，當做一種社會服務來幫助這些年紀大的人。我們相信這是對雙方都有利的事，老年人有年輕人在旁邊的話，會得到很多幫助，因為年輕人會給他們很多活力、很多嬉笑；對年輕人的好處可能更大，因為他們學會更有耐心、用心地傾聽，從年老人的經驗中學到如何處事做人，可以使他們自己很快地提升。

Buddhas, Bodhisavattas, Venerable Master, Dharma Masters, and all the wise advisors: This evening is my turn to practice Dharma talk and the title of my talk is “Loving accompaniment”.

Nine of us at CTTB had an informal gathering to chat about the aging issue at CTTB Last week as there will be many more people over 65 years of age in about 5 years' time. What can be done about this problem? As a first step, we advocated organizing students who are interested to interact with older folks as a social service. We believe that this will be mutually beneficial. It's always good for old folks to have young people around that provide them with energy and laughter. But for young people, the benefit could be huge. They would learn how to be patient, listen with mindfulness, and enhance themselves quickly with the experiences

譬如說，一位或者幾位年輕人共同照顧一位長者，如果他們能利用一段時間寫下這位長者的生命故事，這些年輕人可以學到很多很多。因為這些故事裏，有老人所犯的錯誤、所學到的東西，他們都能從中吸收老人多年累積的智慧，為將來打一個很好的基礎。

年輕人與老年人互相護持的觀念，是從我弟弟葉祖禹學到的。他在我們家排行最小，所以總是得到外祖母特

of the elders they are caring for.

For example, if they are able to write down the life story of the person being cared for, within a certain period, they would have gained enormous amount of wisdom through the life lessons in the story and hence help them to build a solid foundation for their lives in the future.

I learned the benefits of this approach through my brother Randy. He is the youngest in the family and hence always got special attention from our grandma. When he was working in China, he began to visit old folks home as a way to satisfying his own longing for grandma's love. He then began to accompanying several elderly.

Whenever he visited them, he would talk to them, listen to their stories, wash their feet, and help them to walk outside, behaving just like a son or grandson to them. He also began to get young volunteers to join him and asked them to



光目。汝大慈愍。善能為母發如是大願。

Bright Eyes, your own great compassion and sympathy will reach your mother through this mighty vow that you are making.

別的鐘愛。當他在中國工作的時候，因為對外祖母非常想念，所以他開始去訪問老人院，算是對外祖母思念的一種圓滿吧！於是就開始陪伴好幾位年長的人。

他去訪問這些長者的時候，就像兒子或者孫子一樣對待他們——跟他們講話、聽他們說故事、替他們洗腳、扶他們出去走走。他也找了一些年輕人一起來做，也鼓勵他們把照顧對象的故事寫下來。後來這些年輕人把這



光目女者。即地藏菩薩是。過去久遠劫中。如是慈愍。發恒河沙願。廣度眾生。

Bright Eyes herself is now Earth Store Bodhisattva. He has been extending his compassion and sympathy like that from distant eons onward by making vows as many as Ganges' sands to rescue vast number of beings.

document the stories of older folks they took care of, in book forms or short videos. It is through this kind of interactions that the young volunteers learned a great deal about life, and old folks felt complete and could eventually leave in peace.

I watched Randy changed a lot as he engaged in the process of accompaniment. He became much humbler and mindful to other people around him. In the process of accompaniment, he gradually found himself and his life's calling. At that time, about 15 years ago, he was the chairman and CEO of Lucent technologies (formally the prestigious Bell Laboratories) in China. At the top of his career, he not only declined the offers from many other top IT firms to become their Chairman of the board, but also quit his own job in order to create the New Path Foundation dedicating to "loving accompaniment".

些老年人的故事寫成書，或者拍成微電影。在這過程裏，這些年輕的朋友們都學到了很多；老年人也得到很大的安慰，因為他們的生命故事藉此得以延續，而最後都平安地離開人世。

在這幾年的陪伴過程，我看到祖禹改變很多。他變得非常謙虛，更為關心注意身邊的人；在這過程裏，他更認識自己，也找到生命中的呼喚。當時（大概十五年以前），他是朗訊公司（前身是著名的貝爾實驗室）在中國的董事長與執行長。正當他的事業在頂峰之際，不但拒絕很多大公司請他擔任董事長的邀請，他甚至把自己的工作也辭掉，決定專心做陪伴老人的服務，同時成立一個名叫「美新路（New Path Foundation）」的基金會，正式開始「愛的陪伴」的慈善事業。

為了更瞭解所陪伴的對象，他開始降低自己的生活水準，例如以前坐飛機都是訂商務艙，後來開始選擇經濟艙。經過十五年的經營，現在這個基金會在中國、印度、美國跟臺灣都有了分部據點。

我從我妹妹葉蕾蕾身上也學到很多。她原本是大學裏的藝術教授，可是教了幾年書以後，她覺得藝術教授的生活跟她想要的生活不太一樣，因為她的理想境界是宋朝畫裏那種「無塵世界」。一個偶然的機會，她在費城北邊最破最窮的地方進行一項藝術創作，就在那裏找到了她的無塵世界，從此全心投入這個邊緣社區。後來辭去教授的職位，成立了一個名為「赤足藝人」的非盈利組織，幫助轉化這些沒有希望的地區成為模範社區。

十八年之後，她的足跡從北費城開始走向全世界，繼續在地球上最殘破的地區用藝術去發掘它們內在的「全性」。在這趟尋找自我的旅程，她幫助了世界上許多落後貧窮的社區恢復生命力。她把自己的心填滿了，同時也填滿了別人的心；這個過程讓她明白，人我都是一體的。

這個「眾生同體」的心態，讓她無懼也無求。有一次她去非洲一個很窮的地方，這個社區大概有十萬人，就住在一個大垃圾堆裏。第一次，她根本走不進去，因為太

In order to understand better the people he accompanies, he gradually lowered his standard of living to be almost at the same level as those he was accompanying. For example, he no longer flies in business class, etc. After 15 years of work, his organization has volunteers in China, India, US, and Taiwan.

I also learned a great deal from my sister Lily. She was a professor at a well-known Art university in Philadelphia. However, a few years into her teaching job, she found increasingly not at ease about the typical life of an art professor. It somehow deviates from her ideal of a “dustless world” typical of the Chinese art during the Sung dynasty. Through an occasional project in a slum in north Philadelphia, she found her ideal world in the most broken place. Since then, she began to devote herself to this poor district wholeheartedly. She eventually quite her teaching position and



唯願世尊為現在未來一切眾生。稱揚地藏不思議事。

I am beseeching the World Honored One to praise the inconceivable events pertaining to Earth Store Bodhisattva, for the sake of beings of the present and future.

created a non-profit organization called “Barefoot Artists, Inc.” to help to turn this almost hopeless slum into a model for the country.

After 18 years at N. Philadelphia, she began a journey of going into the most of broken places in the world to discover their “wholeness” within. In the journey of finding herself, she had helped many of the world’s poorest communities to regain life and become whole again. In filling her own void, she also filled the void of others. In this process, she had discovered the oneness of all of us.



地藏。吾今慇懃。以天人眾。付囑於汝。
Earth Store, I now earnestly entrust the multitudes of
gods and people to you.

臭了！當她終於走進去的時候，第一晚就遇到了搶劫，持槍的年輕人竟然是她要來幫助的人。這兩個年輕人告訴她，他們不是故意要搶她，只是他們認為她可能有一些錢，只要能拿到一點錢，他們就可以做一些事。蕾蕾把所有的錢都給了他們，沒有絲毫的悔恨，並且繼續留下來用藝術療癒這個地區。從那以後，只要哪裏有需要，赤足藝人的足跡就到哪裏。

我弟弟、妹妹的故事，對我有很大的啟發，他們都在行菩薩道。我試著用以下五點，將他們的經驗與心得與大家分享。

第一點，因為是在服務別人，所以我們要全心地接受對方。我們要去了解對方，用對方能聽懂的语言去交談，而不是增加對方更多的煩惱。

第二點，雖然這個「愛的陪伴」是為對方的服務，可是我們不應該期待對方會如我們所願，或是有一個時間性。

第三點，我們不能期望得到回報，不管是物質或精神上的回報，即使只是人家的一聲「謝謝」。很多時候人家可能還不理睬你，甚至罵你。

第四點，這是一個長期的陪伴，有時就像觀音菩薩守護眾生一樣，是幾輩子幾輩子的時間。上

In a mindset of “being whole”, there is no fear and no demand. For example, she once tried to help out a community about 100,000 people in Africa. The community lived within a huge garbage dump. She was not able to walk in the first time because of the terrible smell. When she finally managed to get in, she was robbed at gunpoint that evening by people whom she tried to help. The two young men who robbed her told her that they simply need to do it as they know that Lily probably carried some cash with her. Lily simply gave them her money but felt no remorse and stayed there to continue her workshop to help the community to heal. And she continued this journey whenever there is a request for her to help.

Both Randy and Lily inspired me a great deal. Perhaps I can share the experiences of their Bodhisavatta journey with a five point summary below:

1. Because you are providing services to another being, you need to accept this other person wholeheartedly. As such, you need to understand him, to talk to this person in the language he understands while not creating more afflictions for him;
2. While your accompaniment is to be of service, you should not have any expectation for the other party to change in the direction you desire or with certain timeframe in mind;
3. There is no expectation that any kind of rewards—material, emotional, or even just a word of thanks, from one's service; In many cases, you will also have to accept the fact that you are being ignored or even scolded at by being in service;
4. The accompaniment is a long term one, sometimes many, many lives like what Guanyin Bodhisavatta did. The VM also said that he will wait for all of his disciples already reach Buddhhood before he does.
5. There is no discrimination on which you are providing the service to. E.g. Guanyin Bodhisavatta responds to all, from anywhere, who needs her service. The Earthstore Bodhisavatta also vowed that he will not reach Buddhahood unless “Hell” is empty.

From the examples of Randy and Lily and many others—of course, many examples in the Sutras, it is now clear to me that as we

人也說過，他要等他的弟子們都成佛，他才成佛。

第五點，無論服務的對象是誰，我們都不應該有分別心，應該要一視同仁，就像觀世音菩薩千處祈求千處應，或像地藏王菩薩的「地獄不空，誓不成佛」。

從祖禹和蕾蕾，以及很多其他人的榜樣裏面——當然佛經裏有很多很多的榜樣——我現在比較了解，當我們開始行菩薩道的時候，真正轉化的是我們自己，因為服務他人的過程中，我們開始認識、接受、喜歡自己，開始掃除今生、乃至無量劫以來覆蓋在內心裏的「陰影」。根據我個人的經驗，我們內心的這些陰影多半來自「我不夠好」這樣一個觀念。這樣的想法，不僅年輕人會有，幾乎所有年齡層以及各種行業的人都有這個問題，當然也包括許多非常成功的人。年輕人的表達方式就是做事缺乏幹勁兒，而對於成年人，可能就是脾氣暴躁、酗酒、婚姻破裂，以及罹患例如憂鬱症、癌症等等的各種疾病。

信念是一種念頭、想法，理論上可以被清除掉，但卻往往成為一種慣性的負面想法，必須花些時間養成正面思維的習慣，才能加以去除。而服務別人的過程中，就有清理自我內在垃圾的力量。我們開始更瞭解自己，更能接納自己，然後慢慢放下過往，而能原諒他人。

當開始認識到每個人必須為自己承受的一切負全責，而每一個想法都在創造我們的將來時，我們才能真正開始愛自己。這時，我們的心情會變得平穩，可以體會到「自在」——也就是不再在乎別人對自己的看法。因為一旦能接受自己，別人怎麼看待我那是別人的事，跟我沒有關係。這種心境，不會陷入貧富、親疏、地位得失的分別心；沒有了這些分別心，我們就不再成為物欲的奴隸。我們就能隨遇而安，飢來喫飯睏時眠，不需千般計較，百般思索。下面這首古詩，也許可以適切表達這種心境：

千峰頂上一間屋，老僧半間雲半間；
昨夜雲隨風雨去，到頭不似老僧閒。

現在用半年前一位法師送我的一句話，做為今晚的結語：「在沒有成就中的成就，是最好的成就！」這豈不是「愛的陪伴」一個極好的註解嗎？謝謝大家！阿彌陀佛！



begin to walk this path, we will find the real transformation are ourselves as we begin to understand, accept, and love ourselves as our acts of service and kindness help to clean our inner “shadows” that we’ve accumulated this life and many lives before. From my experiences, many of our shadows came from a belief that “I am not good enough”. Such a belief is pervasive throughout age groups, not only the young people, and professions including many people who are “successful”. In the case of young people, such belief could lead to a lack of energy for action. For adults, such a belief could lead to bad temper, alcoholism, broken marriage, and various kinds of illness such as depression and cancer.

While a belief is a thought and hence could be erased in theory, it usually has developed into a habitual negative thinking. It takes time to change a habit and usually must be replaced with another habit with more positive thinking. When we serve other people, it has the effect of cleansing our inner garbage. As such, we will understand ourselves better, accept ourselves more readily, and slowly release the past and forgive everyone.

When we begin to understand that each of us is totally responsible for our experiences, and that each of our thoughts is creating our future, we then begin to love ourselves perhaps for the first time. At this point, we are emotionally calm and can experience “at ease” — a mindset that we are no longer concerned to what other people think of us. Because we can accept ourselves, what other people think of us is their business only and no longer of our concern. Such a mindset does not discriminate between rich & poor, relatives or strangers, high or low positions, gain or loss. Since we don’t discriminate, we are no longer the slave of materialism. We are at ease wherever we are; we eat whatever available when we are hungry, and sleep when we are tired, not concerning about what kind of bed to sleep on. The following poem may help to explain this kind of mindset:

*A house on top of the mountain,
I shared half of it with the cloud;
But the cloud went with the wind and rain last evening,
not as at ease as this old monk in the end.”*

I would like to conclude this talk with an insight that a Dharma Master shared with me 6 months ago: “The best accomplishment is the accomplishment without seeking it!” What a beautiful explanation of the “loving accompaniment” journey? Thank you! Amitabha!

