

專訪國立臺北大學校長薛富井

An Interview with Shiue Fujing President of National Taipei University

本刊編輯部 文
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國立臺北大學校長薛富井博士是位虔誠的佛教徒，治校之餘精進修行；並將宣公上人提倡的六大宗旨，應用在處理校務上。經常在面對難題的關鍵時刻，問題得以順利解決。薛校長於2015年5月21日應邀在法界佛教大學畢業典禮上，擔任主講貴賓。本刊特別進行專訪，請他分享治校不忘修行的心路歷程。

問：首先請您談談學佛的機緣？

答：我的家族信奉民間信仰，就是觀世音菩薩、媽祖、關公都拜，佛道不分。我從小就隨家人在年節期間到廟裏上香。後來大學（臺大國貿系）畢業去服兵役，養成默默持誦觀世音菩薩聖號的習慣。1984年到美國華府的喬治華盛頓大學留學時，父母特別請了一尊一尺半高的瓷雕觀音像給我。我一路用手捧到美國，這尊觀音像陪著

Dr. Shiue Fujing is the president of National Taipei University and also a sincere Buddhist. Apart from his work, he focuses the rest of his efforts on cultivation. He applies the Venerable Master's Six Great Principles to managing administration affairs and handling difficult problems. He finds that when he uses these guidelines, thorny situations are solved easily. On May 21st, 2015, Mr. Shiue was invited to be the keynote speaker for Dharma Realm Buddhist University's commencement. In this issue, we have included an interview in which we asked him to share his journey and experiences balancing cultivation and work in education.

Q: Could you please talk about how you came to learn the Buddhadharmā?

A: My family believed in folk religion, worshipping Guan Yin Bodhisattva, Mazu, and Guangong without differentiating between Buddhism and Taosim. From childhood, I went to temples during the New Year to light



我漂洋過海六年，完成碩士與學位。1990年，又是被我一路捧回臺灣。到現在30多年了，這尊觀音像還供在我家。

問：您在什麼樣的因緣下皈依上人？

答：我跟同修在華府讀書時，經常跟華府念佛會的佛友聯繫。1990年的春天，我拿到博士學位之後，在喬治華盛頓大學教書。聽念佛會的佛友說，旅美高僧宣公上人來華府弘法，我跟同修就一起去瞻仰老和尚德相。當天我跟同修很自然而然就皈依了上人，我的法名是果泉，我的同修叫果軒。那是我第一次、也是唯一一次見到上人。但那時還沒受五戒，也沒有認真學習佛法。

問：您還記得皈依那天，上人對你們開示時談了些什麼？

答：那時候我跟同修其實很好奇成份居多，只記得上人要我們拜一萬拜。不過很慚愧，那時候沒有立刻去做。皈依當天看到上人留鬍鬚，手裏拿著一柄拂塵，感覺好像古人。

那年我回到臺灣，開始在教育界服務，生活很忙碌，後來一直在紅塵裏的行政工作中翻滾。直到公元2000年，同修帶著兩個唸小學四年級和五年級的孩子，來聖城參加夏令營。回去以後兩個孩子都說要吃

incense with my family. After graduating from National Taiwan University with a degree in international trade, I served in the army and developed the habit of reciting Guan Yin Bodhisattva's name. In 1984, I traveled to the United States to study at Georgetown University, and my parents bought me a ceramic statue of Guan Yin Bodhisattva that was about one foot and a half high. I carried it with me to the US, and it stayed with me for six years until I finished my MA and doctorate degrees. In 1990, I carried it back to Taiwan with me. Thirty years later, I still have it in my house.

Q: Under what circumstances did you take refuge with the Venerable Master?

A: When my wife and I were studying in Washington D.C., we often kept in contact with Dharma friends at the Buddha recitation association there. In spring of 1990, after I had earned my doctorate, I was teaching at George Washington University. I heard from people at the association that the virtuous monk, the Venerable Master Hsuan Hua, was coming to D.C. to propagate the Dharma, so my wife and I attended his lecture. Naturally, both of us took refuge with him; my Dharma name is Kuo Chuan, and my wife's Dharma name is Kuo Hsuan. That was the first and last time I saw the Venerable Master. At the time, I had not taken the five precepts, and I also did not actually study the Buddhadharma.

Q: Do you remember what the Venerable Master said during the lecture for those who took refuge that day?

A: Both my wife and I were more curious than anything, and I only remember that the Venerable Master told everyone to bow to the Buddha ten thousand times. Unfortunately, I did not start on this assignment immediately, something I am quite ashamed of. The Venerable Master had a long beard and was holding a whisk; he looked like a person who had walked out of the past.

After returning to Taiwan that year, I worked in education and my life was busy. Later, my duties revolved around secular administration work. In 2000, my wife brought our two children, who were in fourth and fifth grade, to the City of Ten Thousand Buddhas for summer camp. After they came back, they both said that they wanted to become vegetarians. Our entire family became vegetarian overnight, and we still are today. Three years ago, when I took the five precepts, it felt very natural. Many people don't dare take the precepts because they feel precepts restrict them. Actually, people who haven't taken the precepts are often led around and restricted by their habits and desires instead.

Q: As the president of a university, social events are hard to avoid. Since you

素，我們全家一夜之間改成吃素，直到現在。三年前我正式受了五戒，感覺很自然。很多人不敢受戒，覺得戒律是在約束人。其實，不受戒的人，往往跟著習氣慾望跑，反而是被習氣慾望束縛。

問：擔任大學校長，免不了社交應酬場合。您吃素又受五戒，是否感覺任何不方便？

答：沒有什麼不方便。臺灣現在吃素很方便，我吃素以後，不少好友、同事也跟著吃素或者儘量吃素。談到社交場合，學術界比較沒有應酬喝酒的問題，所以沒什麼困難。

問：您剛才說，皈依上人後，並沒有認真學佛。什麼時候對學佛修行開始認真？

答：大約2006年到2007年之間，仔細看了上人的開示錄，內心非常嚮往上人的法。從那時起，我幾乎每天都在上人的法像前懺悔、求願，希望能為佛教做些事情。開始認真修行後，我覺得，雖然上人不在身邊，但只要肯用心修持、認真努力，上人隨時都在我們旁邊。我是真的很願意遵從上人的教誨，尤其從事教育行政工作，領導一所國立大學，並不是件容易的事。我經常必須在複雜的情況下作決策，這時候，上人的六大宗旨，對我而言，就起了很大的作用。特別是在分配經費與行政資源時，我就會觀照自己是不是不爭、不貪、不求、不自私、不自利、不打妄語？是不是站在學校的發展，而非個人名利？是不是很在意別人對我的批評或讚美？我覺得這些都是心的考驗。

問：擔任現代的大學校長，也必須募款、爭取經費，這樣怎麼做到不求？

答：臺灣的國立大學，主要是向教育部申請經費。其他還有科技部，和公私部門的相關研究計劃。經費申請下來後，如何分配是門大學問，這時我就會用六大宗旨來自我觀照。在募款方面，主要是向企業界和校友募款。只要知道是為學校的公共利益，他們通常都很樂意捐款。所以，能不能給他們帶來信任感與尊敬，就是募款成功與否的關鍵。

問：您主持校務這麼忙碌，如何抽空修行？

答：我通常是利用兩個「上」：早上和車

are a vegetarian and also uphold the five precepts, is that inconvenient?

A: Not really. In Taiwan, eating vegetarian food is very convenient. In fact, many of my friends and colleagues have followed my example in becoming vegetarian, or at least as much as possible. There aren't many social events requiring alcohol in the academic world, so this isn't too difficult.

Q: You just said that after taking refuge with the Venerable Master, you did not immediately start to study the Buddhadharma. When did you actually start to be serious about cultivation?

A: In 2006 or 2007, I read the Venerable Master's lectures and set my heart on his Dharma. After that, I repented and made vows before the Venerable Master's image almost every day, and expressed my wish to be able to do something for Buddhism. After I started cultivating for real, I found that even though the Venerable Master is not by our side, as long as we cultivate diligently, he is with us at all times. I really want to follow the Venerable Master's teachings, but managing a university and doing administration work is not easy. I often have to make decisions in complicated situations, and during those times, the Venerable Master's six great principles become very useful to me. When I am allocating money or administrative funds, I reflect to see if I am following the guidelines of not fighting, not being greedy, not seeking, not being selfish, not pursuing self-benefit, and not lying. Am I working for the development of the school, or am I working for my own benefit? Do I care excessively about others' praise or criticism of me?

Q: As the president of a modern university, you also have to raise funds for the school. How do you put "not seeking" into practice?

A: In Taiwan, state universities get the majority of their funding by applying to the department of education. Other than that, there are also grants for the department of technology and research funds for many different projects from both public and private sectors. After the applications are filed, deciding who gets the funds is a very complicated business. At this point, I reflect on the six great principles. As for fundraising, most of the donations come from people in the business industry and alumni. As long as they know that their donations are for the public benefit, they are usually quite glad to give. Therefore, trust and respect is the key to successful fundraising.

Q: With so many things to do, how do you find time to cultivate?

A: I usually practice in the morning and in the car. Every morning after I get up, I bow to the Buddhas and then recite Sutras and mantras for a total of about an hour. I also recite a lot of Sutras and mantras when I am on the road.

Q: What are your daily practices in spiritual cultivation?

A: I mostly bow to the Buddhas and recite the Buddha's name, the *Shurangama Mantra*, and the *Universal Door Chapter* of the *Lotus Sutra*. This year, I added the *Earth Store Sutra* as well. I hope that I can be like Guan Yin Bodhisattva, Earth Store Bodhisattva, and the Venerable Master, have great compassion and vows, and be able to propagate the Dharma and help



上。我每天早上起牀後，先禮佛，然後誦經咒，差不多做一小時的功課。更多的時間是在車上，也是我誦經持咒做功課的時候。

問：您都做些什麼功課？

答：我主要是禮佛、念佛；持誦〈楞嚴咒〉和《普門品》，今年增加念誦《地藏經》。希望能像觀世音菩薩、地藏王菩薩、還有跟師父一樣，大慈大悲大願，能做弘法利生的事。我的校長任期到今年7月底就屆滿了，沒有尋求連任。因為返臺到現在25年，有20年都在做大學行政工作。今年任期屆滿後，我想多留點時間給自己和家人，也多留點時間深入經典，因為佛教經典的智慧如海。我希望深入研究《楞嚴經》和《六祖壇經》，也希望閱讀相關的英語翻譯，以及表達經典的能力，都能更進步。

問：您常去臺北法界嗎？

答：剛回臺灣的前幾年時，因為不知道臺北法界，所以沒去過。後來知道以後，在臺北法界看到師兄師姐的修持，很有上人的家風。做事很低調，法相也跟一般不同；氣質很內斂、不虛華，就像聖城的修行人，真正下工夫，很注重內在的修持。

問：從您的治校經驗看法大有哪些待改進之處？

答：其實法大課程跟一般大學的佛學課很不一樣，外邊的大學，拿佛法當學問來研究。法大重視原文經典閱讀，每人從自己的本性去閱讀、詮釋經典。同學跟老師互相討論，深入經典，外加自己的修持，跟佛法結合為一。❀

living beings. My term as president will end in July of this year, and I will not seek another term. I have spent 20 of the 25 years since returning to Taiwan working in college administration. After my term ends, I would like to allocate more time for myself and my family, and also for studying the sutras, because the wisdom of Buddhist sutras is as vast as the sea. I would like to study the *Shurangama Sutra* and the *Sixth Patriarch's Sutra* and their English translations in more detail in the hopes of improving my ability to convey meaning of Sutras.

Q: Do you often go to the Dharma Realm Buddhist Books Distribution Association in Taipei?

A: The first few years after I returned to Taiwan, I didn't know that there was a DRBA monastery in Taipei, so I never went. When I finally found out about it and visited, I saw that the cultivation of the laypeople there retains much of the Venerable Master's traditions. They keep a very low profile and go about things very differently than others groups. Just like people at the City of Ten Thousand Buddhas, they are very reserved and not conceited; they regard cultivation very highly and put a lot of effort into it.

Q: From your experiences as the president of a university, do you have any suggestions for improving DRBU?

A: Actually, there is a great difference between the curriculum at DRBU and classes about Buddhism at most other universities, where Buddhism is treated as the subject of academic study. DRBU emphasizes reading and interpreting Sutras in their original form, and being able to understand and explain Sutras using one's inherent nature. Through discussions with teachers and classmates, students are able to deeply enter the Sutra Treasury. When combined with their own cultivation, they can become one with the Buddhadharm. ❀