



人生的答案

My Life's Answers

我出生在中國黑龍江省，十六歲隨父母移民到加拿大。那個時候爸媽開始去卡加利的華嚴聖寺，有時候也叫我去。因為周末沒有什麼事情做，而且覺得做一個佛教徒好像挺酷的，所以開始每個週末都去廟上幫忙，並於2008年受了四戒。

與其他的年輕人一樣，我夢想著大學畢業後找份好工作，憧憬著快樂的生活，那就是開好車、住大房、找個漂亮賢惠的妻子組建家庭，過上舒適安逸的生活。然而，從無憂無慮的學生生活，切換到殘酷的社會生活，現實給了我重重一擊。

大學最後一年我開始找工作，整個世界經濟還處在金融危機的影響中。最終，我得到了一個短期的合同職位。然而，做上班族的感覺，跟我想像中有很大的落差：日復一日地做相同的事情——吃飯、工作、娛樂和睡覺，我感覺自己身上似乎戴了一把無形的枷鎖。

支票拿在手裏，我卻感到空虛。我用了五個禮拜的生命，換取了這些金錢。這些金錢，可以滿足身體對物質上的欲望；欲望得到滿足的當下，我感到很快樂，可是快樂之後又立刻感到更加空虛。於是再用更多的生命，

I was born in Heilongjiang Province of China. At the age of sixteen, I migrated to Canada with my parents. At that time, they started going to the Avatamsaka Sagely Monastery in Calgary. Sometimes, they asked me to go, too. I didn't have many things to do during the weekends, and I also thought that being a Buddhist was pretty cool, so I started going to help during the weekends, and also took four precepts in 2008.

Just like other young people, I dreamed of finding a good job after college. I looked forward to a happy life; such as driving a nice car, living in a big house, and marrying a beautiful and virtuous wife to form a family. I wanted to have an easy and comfortable life. However, after switching from the worry free life as a student to the cruel reality of life, the reality hit me hard.

I started my job search during the last year of the college. The world was still under the influence of the economic recession. Finally, I got a short term contract job. However, working as an office worker gave me a feeling which is not what I expected. I repeated the same thing day after day; eating, working, entertaining and sleeping. I felt that I had an invisible shackle on my body.

Even while holding the pay check in my hands, I still felt very empty in my heart. I spent five weeks of my life as an exchange for this money which could be used to fulfill my body's material desires. I felt very happy when these desires were

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去換取更多的金錢，來滿足更多的欲望。

我很困惑，為什麼一直得到追求的東西，但是內心卻越來越空虛？我意識到這種快樂不是究竟的。我開始思考未來的人生，什麼才是究竟的快樂？或者它根本就不存在。難道人生的意義，就在賺更多的錢，過更好的生活嗎？這就是我以後的人生嗎？

金佛寺開光典禮，我跟隨父母去金佛寺幫忙，萬佛城當時也有比丘去參加。當看到這些比丘自在的模樣，我心裏很很好奇。出家人什麼都沒有，為什麼還這麼快樂？我頓時對寺廟的生活產生了興趣，於是考慮來萬佛城做義工一探究竟。

父親一位朋友的過世，對我震撼很大。這個人四十來歲，有一份令人羨慕的高收入工作，一個美滿的家庭，事業有成、家庭幸福美滿，正是應該享受人生的美好時刻；然而卻因為得了癌症，不得不離開這個世界和所擁有的一切。這是多麼令人絕望的一件事！

我嘗試把自己放到他的角色，去感受他的痛苦。得知自己還有三個月生命，卻無法改變現實的那種無力感，使我感到恐懼。

死亡是每個人不想面對，卻又無法避免的。看看世間上的人，耽溺於紙醉金迷的泥潭，為著五欲六塵而忙碌；及時行樂主義，加上不信因果的剛強我執，使人們選擇逃避思考死亡的問題。但是當無常來臨時，有些人有時間準備，有些人卻沒有。看看我自己，又何嘗不是深陷在這個泥潭而渾然不知？我該如何面對死亡？時光飛逝，幾多蹉跎。看到他的案例，我深深感到人生的無常。我告訴我自己，要加快尋找答案的速度。

我將來萬佛城的想法告訴父母，得到了父母的支持。因為有父母經濟上和精神上的支持，今天我才有機會坐在這裏跟大家結法緣。父母之恩重於須彌，末學在這裏無法表達對父母的感激之情。

2014年的3月10日晚上9：30，我站在大悲院的寮房裏，心中感慨萬分。從小到大，只有在電視上看過寺廟生活的模樣，從來沒想過今時今日的我，竟然會跑到廟裏生活。但這個就真是發生了，儘管還只是一個在家人。與臨行前的雄心壯志不同，新生活的未知，讓我一下子感到徬徨。

我真的準備好了嗎？真的要過這樣的生活嗎？別逗了，體驗體驗就好，過兩天就回去吧！但想一想，既來之，則安之。伴隨著複雜的心情，我度過了在萬佛城的第一晚。

satisfied, but soon after I felt even emptier. Then, I would trade more of my life for more money to satisfy more desires.

I was confused. I got what I always wanted, but why did I feel even emptier in my heart? I realized that this kind of happiness is not ultimate. I started to think about my future. What is the ultimate happiness? Maybe there is no such thing. So, is the meaning of life just to make more money for a better life? Will this be my life in the future?

At that time, Gold Buddha Monastery was celebrating its inauguration ceremony. My parents and I went there to help out. There were also some monks from CTTB who attended the event. I was amazed when I saw how calm and at ease the monks were. I was very curious. Why did they seem so happy even though they didn't own a thing? I suddenly become very interested in the life at a monastery. I started to think about becoming a volunteer at CTTB and searching in person for the answers.

A friend of my father passed away. I was shocked. This person was in his forties. He had a high paying job which would make most people jealous. He also had a happy and perfect family. It was the right time for him to enjoy the accomplishments of his career and the happiness from his family. But, he had to give up everything that he had ever owned and leave this world because he had cancer. How desperate it is!

I tried to put myself in his place to feel his suffering. When a person knows that he will die in three months, but there is nothing he can do about death. This feeling made me feel very terrified.

Death is something that no one wants to face but none can get away from. Look at the people in the world. They indulge in a life in which they are constantly seeking for money and desires, and are busily running after the five desires and the six sense-objects. People only think about their present enjoyment but not of the consequences. Without believing in the principle of cause and effect, they choose not to think about death. When death comes, some people may have time to prepare for it, but others never have a chance. Taking a look at myself, I am not any different from everyone else. How should I face death when it comes? Time flies. There is no time to be wasted. By learning from his case, I deeply felt how impermanent life is. I told myself that I need to hurry and find my answers.

I told my parents about the idea of coming to CTTB and they agreed. With both financial and moral support from them, I am able to sit here to tie the dharma affinities with the assembly today. The parents' kindness is even heavier than Mount. Sumeru. I have no words to express my gratitude towards my parents for their kindness.

At 9:30 P.M. on March 10th 2014, as I stood in a room of Great

早晚課、共修、出坡，聖城充實繁忙的生活，跟我之前的生活完全不同，對平時在家懶散慣了的我來說，還真有點難度。可是既然住在道場裏，就要遵守道場的規矩，我還是一點一點嘗試去適應這個新的生活方式。慢慢地，我似乎開始適應並喜歡上這種清淨的生活。

雖然每天活動範圍和可以享受的物質非常有限，減少了對物質的執著和依賴，我感覺到前所未有的自由。不用再想「今天穿什麼」、「明天吃什麼」，因為在這裏，沒有人在乎你穿什麼，給你什麼就吃什麼，給你什麼活兒就做什麼活兒，不要挑挑揀揀。這樣對治了我容易分別的習氣，從而也減少了因為分別而產生的煩惱。

簡單的生活，讓我對自己有了重新的認識。減少五欲六塵的染著，心慢慢沉澱下來，能細細品味生活的細節；細節中，觀察自己內心的變化，覺察到無明的升起。

從前，我一直認為自己是個脾氣好的人。經過一段時間的反觀，我發現所謂的「脾氣好」只是在表面，內心深處我其實是一個脾氣很大、我執很強的人。工作和生活中難免會與他人有不同的意見和分歧，雖然表面上表現的柔順，但心裏仍會感到不高興和排斥。剛開始不知道忍辱的智慧，最後搞得自己很是煩惱；當了解忍辱的智慧後，我開始觀察到自己內心的變化：從平靜的心，到煩惱的心，經歷一段波濤洶湧的過程。煩惱不是別人給的，是自己給的；是因為自己的心不夠柔軟，如果把自己變得像水一樣柔軟，就能很好地對治這樣的煩惱。

這一年裏，我受了菩薩戒，拜了萬佛懺，打了三週禪七。從老是給持戒不清淨找藉口，到起心動念前都會先對照戒律；從每天拜三拜都敷衍了事，到每一拜都帶著從心底的恭敬；從五分鐘的散盤就痛得像要命一樣，到雙盤一個小時才痛得要命。每一次經歷，都能感受到自己的成長，感受到自己的人生在向前迎風奔馳。雖然還沒有找到想要的答案，但是我相信，只要繼續向前奔跑，答案會有的。❀

Compassion House, all sorts of feelings welled up in my mind. From the time I was a kid, my only impression of the life in a monastery was from the TV, but I never imagined that one day I would live in a monastery, although only as a lay person. This is happening. The uncertainties of new life made me not know what to do at the moment. This was totally different from the excitement I had before the trip.

“Am I really ready for this kind of life?” “After experiencing what life is like here, then I can go home.” I told myself. But then I thought, “Since I am already here, I simply should not worry.” With these mixed feelings, I spent my first night here at CTTB.

Morning and evening recitations, Dharma ceremonies, working, and the busy life in CTTB are totally different from my life at home. It is a little bit hard for me to fit in since I was already used to the lax life. But, as long as I live in the way place, I will follow the rules. I tried to fit myself into the new style of life. Bit by bit, I started getting used to it and even like this peaceful life.

Although, there are very limited activities and enjoyments here, with less attachments and reliance on them, I feel the freedom I never had before. I don't need to worry about “What should I wear?” or “What should I eat?” because, nobody cares about how you dress and you just eat what is given, do the jobs that are assigned and you should not be picky. This will correct my habit of discriminability. Therefore, there will be less and less afflictions that are caused by the distinguishing mind.

This simple life gives me a new definition of myself. With less defilements from the five desires and six sense-objects, my mind can settle down and I can taste every detail of life. I can observe the changes within my mind, and notice any trace of ignorance that arises.

Before, I always thought that I had a good temper. Upon reflection, I noticed that my so called “good temper” was only at the surface. Inside of me, there was a “big me” with a big temper. Of course, there must be some disagreements between me and others during the work or life. Although, I appeared as a very soft person, I felt unhappy inside. I was very afflicted before I learned the wisdom of being patient. I started to observe the transformation of my mind: from a calm mind to an afflicted mind, my mind goes through a rough process. I noticed that the afflictions are not caused by others, but by me. This is because my heart is not soft enough. If one can make his heart as soft as water, there will be no afflictions for him.

In this past year, I took the Bodhisattva precepts, bowed the Ten Thousand Buddha Repentance, and attended the three-week Chan session. Before, I always found excuses for not upholding the precepts strictly, rushed to finish the three bows, and suffered from the unbearable pain of five minutes of sitting with legs crossed. Now, I always refer to the precepts for the arising of every single thought, bow every bow with a sincerity from the bottom of my heart and can sit in full lotus for one hour. I feel that my life is running against the wind. Although, I haven't found the answers yet, I believe I will find them eventually. ❀