

# Diving into the Sea of Wisdom



## 深入智慧海



王智通（法界佛教大學一年級）文  
比丘尼近經 中譯

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When I first heard the words ‘Buddhist University’ I couldn’t think of anything less fun. The image conjured up is one of somber, egg-headed philosophers who play Chinese checkers and quote Confucius while on break from deep contemplation. I couldn’t have been more wrong. Dharma Realm Buddhist University (DRBU) is perfect for nurturing thoughtful-minded individuals who are looking to make a positive impact in the world through a holistic education.

I first came to the City of Ten Thousand Buddhas as a volunteer in October 2014, searching for meaning in life. This three month immersion into Buddhism completely revolutionized my identity, perspective on life, and most importantly, the direction that my life would take.

第一次聽到「佛教大學」幾個字時，我想不出有什麼比這更有趣的。腦海裏浮現的畫面是：憂鬱的蛋頭哲學家，在深深的沉思後，一邊下棋一邊抽空吟哦著孔老夫子的話。但我完全錯了，進入法界佛教大學（法大）就讀後，我發現這所大學是一所最理想的學府—藉由全人教育，培育出思慮周全並對世界有正面影響的人。

2014年10月，我第一次到萬佛聖城當義工，並尋找生命的意涵。在這裏的三個月，我沉浸在佛教的環境中，徹底改變了我的個性及看待人生的角度。最重要的是，我抉擇了人生的方向。

During my stay I encountered DRBU and had the opportunity to sit in on the Chinese Classics class. While studying the Classical Chinese text *Dao De Jing*, the depth that was reached while investigating the meaning, impact and connections that this text had on culture, philosophy, and human nature was nothing short of astounding. It was at this point that I realized the worldly knowledge that I have was limited by my lack of understanding of history. My theories developed through reading were limited because I wasn't actually able to think for myself, and my internal narrative (the story of Alex) was a lie because I didn't understand who I really am. I never took the time to seriously ask myself the questions: "Why are things the way that they are? How did we get here as a species? Why do people act the way that they do? Why am I here, and more importantly, what can I do about it?"

The ways I believe DRBU prepares you for answering these questions is through what I like to call a "holistic education", which consists of theoretical knowledge, practical skills, ethical lifestyle, and experiential wisdom.

The ways in which I feel my experience at DRBU have fulfilled these criteria can be summed up in a single experience. While investigating the text, *In the Buddha's Words*, edited by Bhikkhu Bodhi, in Buddhist Classics class, we came upon the discussion of "The Mind of Loving Kindness". Now this class came the week before the Guanyin session, so everyone was preparing themselves for a week of intense cultivation.

Anyone who has had the privilege of attending any of the sessions at CTTB would know that it is not only a time for dramatic internal development

停留期間，我接觸了法大，並有機會旁聽中國古典文學課程。當我們學習《道德經》時，針對義理研究之餘，同時觸及經典對文化、哲學和人性的影響和關連，課堂討論的深度讓我驚訝不已。正由於這一點，我意識到因為缺乏對歷史的了解，我的世間知識也被局限了。藉由閱讀而闡述出的理論是有限的，因為我缺乏自己的想法和不理解自己；而內心裏的敘述（關於我所認為的自己），其實是個謊言，因為我根本不知道誰才是真正的我。我從來沒有花時間認真地問自己：「為什麼事情會是這樣的？我們怎麼會在這裏當人？為什麼人們有這樣的行為？我為什麼在這裏？更重要的是，我該怎麼做呢？」

我認為法大培育學生回答這些問題的方法之一，我喜歡將它稱為「全人教育」，其中包括知識理論、技能實踐、道德的生活方式，以及透過經驗汲取的智慧。

根據我在法大就讀的經驗，我覺得確實符合上述這些標準，這也可以藉由以下的一個經驗總結出來。在佛教經典的課程中，我們研究菩提比丘編譯的《佛陀語錄》，其中有關於「慈悲心」的討論。這堂課剛好是觀音七之前上的，因此每個人都在準備要參加一週的密集修行。

任何一位在聖城打過七的人都知道，打七不僅會有內在戲劇性的成長，心態上也是一種極大的挑戰，因此我經常對打七是有恐懼感的，甚至有點「又愛又恨」。當我正在打妄想，下禮拜打七，我的腳會有多痛，而且比起坐在佛殿前排的那些「打七達人」，我的功夫又是多麼地差勁時，

but also very mentally challenging. Because of the challenging nature of the session there is often a sense of apprehension and a bit of a “love-hate relationship” with the sessions. While contemplating how much pain my legs were going to be going through over the next week and how sub-par my cultivation was to the pros who sit up the front of the Buddha Hall, this passage was read aloud in class:

**Herein, monks, you should train thus: “Our minds will remain unaffected, and we shall utter no bitter words; we shall abide compassionate for their welfare, with a mind of loving-kindness, never in a mood of hate. We shall abide pervading that person with a mind imbued with loving kindness, and starting with that person, we shall abide pervading that all-encompassing world with a mind imbued with that loving-kindness, abundant, exalted, immeasurable, without hostility, and without ill-will.” — *Madhyamagama***

At this point, it occurred to me that the people that we are least compassionate to are ourselves. We place upon ourselves unrealistic expectations, compare ourselves to the people who are more skilled than we are in their particular field of expertise, and then feel disappointed in ourselves because we couldn't achieve the impossible. In other words, “To do unto others as you would do unto oneself” is not a one-way road. To try and compare my achievements in a cultivation after a year to an individual who has dedicated an entire life to practicing Buddhism is like comparing a toddler to his father in a running race.

And so, to get the most out of my session I cannot sit there and compare myself to others because whatever progress I think I've made will only be in the false context that my own mind has created. This one passage of theoretical knowledge helped me develop my practical skill of cultivation, furthering my ethical reasoning in the pursuit of wisdom.

I think that this moment in Buddhist Classics class portrays the inner workings of my life as a DRBU student— trying to appear calm and composed on the outside while struggling with realizations of self-doubt that seem obvious afterward. In modern society it is easy to go with the flow, to become another face among the crowd, and in complete honesty that would probably be easier. If you are a person who is looking to challenge yourself on all fronts, are open to internal growth and want to have the tools to be able to make a true difference in the world, I would highly recommend looking into the DRBU program. ❀



課堂上突然朗讀到這段經文：

於此，比丘汝等當學如是

學：『心不變易，口無惡言，向彼人緣彼起慈愍心，心與慈俱，不瞋不恚。心與慈俱，遍滿彼人，應如是住。又以彼人為所緣，心與慈俱，以極廣甚大心，無上心，無量心，無怨結心，無惡心，普周一切世間，應如是住。』——《中阿含經》

當下，我發現我們對自己是最不慈悲的。我們給自己不切實際的期望，跟在某些領域比我們強的人比較，然後對自己感到失望，因為我們無法實現原本就不可能的事。換言之，「己所不欲，勿施於人」的道理不是只適用於對別人。初學習佛法一年，就要跟致力修行一輩子的人比較，就像剛會走路的幼兒跟父親比賽賽跑一樣的荒謬。

因此，要在打七中得到最大的法益，我不能坐在那裏跟別人比較，因為這樣情境下所謂的「進步」，只是內心造作出來的假相罷了。明白這個道理，幫助我能夠腳踏實地去修行，以道德為基礎來開發智慧。

敘述上佛教經典課程的那一個瞬間，描繪了作為一位法大的學生，我學生生活的心路歷程——外表看來平靜穩重，內心卻是面對自我懷疑而掙扎不已。在現代的社會中，人們隨波逐流，充其量不過是人群中的一張臉孔；老實說，隨俗浮沉容易多了。如果你的人生是想自我挑戰，想開拓心量自我成長，想真正有所作為，替世界人類謀福祉，我誠摯建議你考慮法界佛教大學。❀