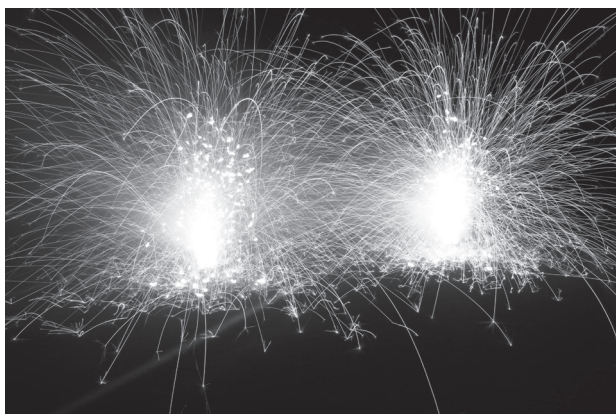


Make Virtue Viral: A Graduation Speech for Uncertain Times 讓道德爆紅——不確定時代的一場畢業演說

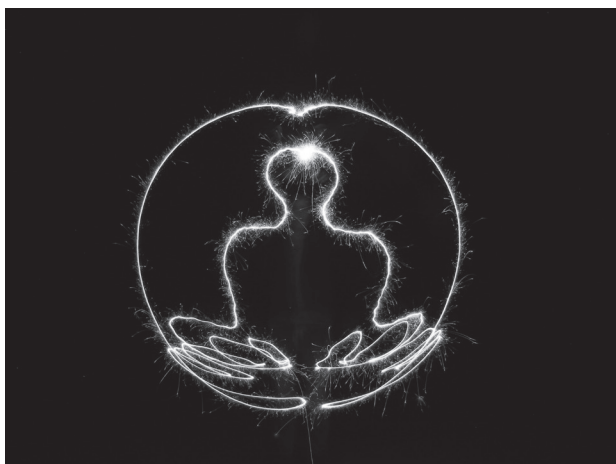
A Talk Given by Nipun Mehta at Sudhana Center on May 31, 2016
Chinese Translation by Janet Lee and Allen Chang

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What a joy and privilege it is to be able to congratulate you, the DRBU class of 2016, on your commencement day. I know we try to practice detachment, but I think it's safe to make an exception today and celebrate all of your hard work. Congratulations!

Today, on your commencement day, I want to say the world needs you, students of virtue, more than ever. Your formal education may have ended, but the lifelong work of applying these insights is just about to start. Today's society has no shortage of information for the head, but what we lack sorely is application of our hands and cultivation of our hearts. What the world needs today is a resurgence of virtue. In the glitz and glam of our endless desires, we have forgotten the hands-head-heart embodiment of these values.



非常榮幸能在法大畢業典禮這天，親自為2016年畢業班送上祝福！我知道各位都練習放下、不執著，但是今天會是一個例外。因為我們要好好慶祝你們全體的努力，恭喜各位！

在你們畢業典禮的今日，我想告訴你們：這個世界比以前更需要你們，道德的學子們。你們的學生生涯或許已經結束，但是學以致用的終身職志才將要開始。今日的社會，為我們的大腦提供了非常豐富的資訊，但是對於如何用雙手去實踐和個人品格的培養卻非常地缺乏。今日的世界需要的是道德復興。無止盡的物質慾望，讓我們早忘了手、腦、心三者併用的價值。

To put it another way — the world needs your help to make virtue go viral.

Undoubtedly, technology has produced many admirable innovations. Self-driving cars, machines churning out nominated novels, and robots managing entire hotels are just a few results of marvelous artificial intelligence successes in high demand. But do you know they also come at a high price? The problem is not inherently technology. It is that we have reduced the vast scope of human ingenuity to what only sells in the marketplace. By selling what is profitable, we have, at the same time undersold our multidimensional gift of human connection and reduced it to a bunch of self-maximizing transactions. No, we have not forgotten about our true values, rather that we are fumbling in the wrong places to find them.

In our mad rush for artificial intelligence, we are forgetting about plain, human intelligence, let alone wisdom. We've forgotten that we are creatures capable of generosity, compassion, forgiveness and a vast array of other virtues.

There is a famous Sufi story of Mulla Nasruddin, who lost his keys one night. As he's searching for them on the side of the road, a few neighbors join in to help. After a fruitless search, one of them asks, "Mullah, where exactly did you drop the keys?" "Oh, inside my house." The shocked neighbor responds, "Then why in the world are we searching for them under this lamp post?" Not missing a beat, Mulla replies, "Oh, because there's more light here."

That is precisely our problem today. Our society wants us to inherit the value system of the marketplace. Fall in line, and we'll be rewarded with money, fame and prestige. While these are a measure of success, it is not in there that we will find our keys. The place to the keys of deep-rooted and sustainable happiness are and will always be within ourselves. In other words, outer engineering is not responsible for creating sustainable happiness, it can only be done through inner transformation.

Learn the art of doing nothing.

Doing nothing gets a bad rap in our world today. We equate it with laziness and inactivity. But being busy does not mean being productive either. The question we need to ask is, "what is our mind doing in each moment?" If it's endlessly running on the hamster wheel of unconscious habits and thought patterns, such as filling the void in conversation with empty chatter, or how we fill a blank



換句話說，世界需要你們讓道德爆紅。

毫無疑問的，科技創造了很多令人讚賞的發明。例如，無人駕駛汽車、可以大量印刷小說的機器、旅館管理機器人，這些受歡迎的人工智慧科技都是成功的實例。但是你知道它們的代價也非常高昂嗎？問題不在科技本身，而是人類過度依賴市場販售的產品而逐漸喪失我們原有的創造力。在追求商品利潤的同時，我們低估人類多元的互動關係，並將其降解為讓自我最大化的交易。我們是在不對的地方摸索，而忘了自己真正的價值。

當我們急切地發展人工智慧，我們忘了自己原有的智慧。我們忘了人類是擁有慷慨、慈悲、寬恕、及其他諸多美德的生物。

蘇菲故事裡大名鼎鼎的故事主人翁——穆拉那斯魯丁。有一天晚上，穆拉的鑰匙不見了，他沿著路邊尋找鑰匙，幾個好心的鄰居也來幫忙。經過一番徒勞無功的搜尋之後，其中一人問說：「穆拉，你到底在哪裡掉了鑰匙？」穆拉回答：「在我的屋子裡。」大吃一驚的鄰居反問說：「那我們為什麼要在這個路燈下面找？」結果穆拉毫不遲疑的回答說：「因為這邊比較亮！」

這正好反應我們現今的問題。我們的社會希望我們能承襲這個市場體制所建立的價值觀，照著這個準則，我們就會有財富、名聲和地位。雖然這些可以用來衡量成就，但是並不能幫助我們從中發現我們自己的鑰匙。能獲得真實永恆快樂的鑰匙，永遠源於我們自己身上。換句話說，外在的物質條件並不能幫助我們得到可持續幸福，真正的快樂必須是經過我們內在的轉化。

學習無所事事的藝術。

無所事事在今日的社會是被嚴厲批評的。我們將無所事事和懶惰、缺乏活動力劃上等號，但是忙碌並不代表績效。需要問的是：我們的心在每個時間點都在做什麼？是不是像土撥鼠在轉輪裡不斷地在無意識的習慣和思維模式

space in our schedule by refreshing our Facebook feeds (150 times per day, researchers say!), then even though we are working and producing, but the result is useless and the experience is unfruitful.

Martin Luther King Jr. himself once warned us, “Be careful not to mistake activity for progress.” We know the truth of this from experience—I remember a friend once asking me, “Nipun, information overload is killing me. Can you suggest a meditation app?” My immediate thought was, “Yes, it’s called the off button.” It’s hard to resist doing something.

If doing something is like the lines in a drawing, doing nothing is white space on the page. If doing something is like singing a remarkable song, doing nothing is the silence in between the notes. If doing something is people holding hands in a circle, then doing nothing is the empty space that is held in the center. Remember, the value of your human life will always be more than the sum of your resume.

Today, as you begin your new journey, I want to leave you with three S’s of do-nothing design that have served as guides in my life.

SMALL is the first S. Focusing on the small invites us to let go of outcomes and fully inhabit the present. When we orient ourselves towards small acts and small effects, we learn to ride the ripple effect.

A few years ago, I remember my aunt telling me a story of an accident she was in, on highway 101. The car spun around 180 degrees, slammed against the center divider, her windshield was broken, and her one-year-old daughter in a car seat was screaming. As she tried to gather herself, a gentleman in another car stopped and came by her window: “Ma’am are you okay?” “I’ve just called 911, but it would be great if you could help find my glasses, so I can see more clearly.” Her glasses had flown and he did help her find them.

In between, he got a phone call, “Honey, I can’t talk right now,” he said and continued helping. Then he got another phone call, “Honey, I’ll call you back.” By this time, the cops were on the way, and things had settled a bit. He got a third phone call, and he said, “Honey, I’ll be there soon.”

My aunt said, “Looks like you really need to be somewhere. Why don’t you go ahead? We’ll be okay now.” And that man replies, “Well, it’s my daughter’s sixth birthday, and they’re waiting for me to cut the cake. But you know, ma’am, if that was my daughter in the back, I’d hope that someone would stop to take care of her till she’s okay.” He stayed till the cops came.

It was a beautiful act, but if you were to ask my aunt, its most powerful effect wasn’t on her or her daughter. It was someone who wasn’t even on the scene—my uncle. My uncle can never, ever pass a stranded vehicle without thinking of how a stranger stopped to

中打轉？例如用很多無聊的對話來填補交談中的空隙，不斷查看臉書以填補生活裡的空檔（根據專家統計，平均一天150次！）。我們雖然努力工作和生產，但是結果卻令人失望。

金恩博士曾經警告我們：「不要把活動當作進步。」從經驗中我們也學習到這個事實。記得一個朋友曾經問我：「尼朋，這些超量資訊壓得我喘不過氣來，有沒有靜坐的程式？」我心裡馬上閃過一個念頭：「有啊，那個程式叫關機。」這也反應出，我們很難接受自己無所事事。

如果說，有所事事是圖畫中的線條，那無所事事就是留白；如果有所事事像是唱一首好聽的歌曲，那無所事事就是兩個音符之間的休止符；如果有所事事像是人們手牽手圍成的那個圈，那無所事事就是圈圈裡面的空間。請記得，人生的價值，遠高於所有履歷經驗的總和。

今天，你們即將開始一個新的旅程，我希望給你三個「無所事事」的建議，簡稱「三S」。這也是我的人生準則。

第一個S是Small——「小」。對過程的細節用心，就不會對結果患得患失，而能善用每一刻。當將注意力導向小的行動及其影響，我們就在發揮連鎖效應。

幾年前，姑姑跟我講了一個她在101號公路上發生的意外。當時，車子因為失控旋轉了180度，撞上中央分隔島，擋風玻璃整個碎掉，一歲大的女兒在車上驚恐地尖叫。姑姑試著鎮定下來。這時，有一位駕駛停下車，跑到姑姑的車窗邊問她：「這位女士，您沒事吧？」姑姑回答他：「我剛剛已經打電話給911了。如果您可以幫忙找我被撞飛的眼鏡，那就太好了！」於是，這位先生開始幫姑姑找眼鏡。

這時，他的電話響了：「親愛的，我現在不方便說話。」掛斷之後，他繼續尋找眼鏡。不久，第二通電話來了：「親愛的，我等等再打給妳。」這時警察快到了，事情也比較有頭緒。當他接起第三通電話，他說：「親愛的，我很快就到了。」

姑姑對他說：「看來您有急事，您趕快去吧，我們沒事的。」而這位先生回答：「今天是我女兒的六歲生日，他們正等我回去切蛋糕。可是，如果今天這個意外是我的女兒在後座，我會希望有人能停下來幫忙。」就這樣，一直等警察到了他才離去。

這是很美的一幕。如果問我姑姑，這事件影響最深的不是她本人，也不是她的女兒，而是完全不在

help his family, once. And all those he helps will help others, and the chain will continue.

Today's dominant paradigm wires us to think big, control life, get noticed. But don't weigh yourself down with thinking big. Small is beautiful, because small connects. What you give up in the impact and scale of the action, you will gain in awareness and understanding of interconnections. That awareness, combined with skillfulness, will allow you to tap into the power of the ripple effect.

In ServiceSpace, we define this as a shift from leadership to laddership. A good ladder supports others in reaching greater heights of their potential. Bodhisattvas are perfect ladders. They race to the bottom of the pyramid instead of the top, they focus on the edges instead of the center. They work behind-the-scenes, not in the spotlight. If a ladder does its job right, no one will know to thank them, because it's almost impossible, sometimes even for the ladders themselves, to point to any single "special" thing that they've done. Their gift lies in being completely natural. Their many, small, natural acts work in concert with a greater emergence, and ripple out into incredible results. Results that are always aligned on the side of virtue.

SERVICE is the second S. With a heart of service, we can activate dormant connections and regenerate the field.

It is obvious that every act creates a relationship. But the quality of that relationship is predicated on the kind of intention behind it. If we act in the spirit of transaction or, worse, exploitation, that limits the scope of that connection. The relationship eventually crashes or fizzles out. But when a small act is selfless, it unleashes a regenerative effect that can build all the way into eternity.

Last year, I was asked to join President Obama's advisory council for addressing poverty and inequality. Quite an honor, and I was happy to serve. At our first White House meeting, we did an introductory circle around the question: What gives you hope? Before I could think up something smart to say, it was already my turn to speak. And this is what spontaneously came to my mind, "Well, what gives me hope is love. What gives me hope is reading the *New York Times* story of how one person paid for coffee for the person behind her in line, and 226 people followed suit. Two hundred and twenty-six people were voluntarily moved to pay it forward. What gives me hope is that life unfailingly responds to the advances of love."

When we act in service, we advance the cause of love. Life has no choice but to respond. Then, our egos no longer need to save the world. Our relationships, reinforced by our small acts of service, will naturally do this.

Ananda once asked the Buddha, "On this very long path, it seems like noble friends are half of the path." The Buddha replied: "No, Ananda, it is not half the path. It is the full path." Not 60 percent, not three quarters, not 90 percent. One hundred percent. In the tiniest

fields of the field. Because this driving good deed, from this field, only when you see any need for help, he will not hesitate to stop the car. These who receive help from this field, will also go on to help others, this chain effect will continue.

現今社會的主導模式要我們大處著眼，駕馭生活，獲取關注。但不要讓遠大夢想把自己壓垮了，「小」其實是美好的，因為它們可以彼此連結。放棄大規模行動，讓我們得以察覺、認識這種互相關聯的道理。有了這個認識，再結合種種善巧方便，你將挖掘出連鎖效應的力量。

在空間服務，我們將之稱為從「領導力」到「引導力」。一個好的引導者就像梯子，幫助別人發揮更高的潛能。菩薩就是很好的引導者，他們跑在金字塔的底端而非頂端，他們專注在邊緣而非中心，他們在幕後默默付出，而不是在鎂光燈下。一個稱職的引導者，不會有人知道要感激他們，因為他們助人總是不留痕跡；即使是引導者本人，也不覺得自己做了什麼「特別」的事。對他們而言，他們只是做該做的事。他們很多不起眼、不經意的舉動，不但舉足輕重，而且能引起廣大的連鎖效應。這些效應，總是和道德站在同一陣線。

第二個 S 是 Service——「服務」。一顆服務的心，可以讓休眠的關係再度活化起來。

很明顯的，每個行動都會建立一段關係；而關係的品質，取決於行動背後的動機。如果出發點含有任何企圖，就限制了這段關係的高度，而且也不會持久。但是當動機是不自私的，即使小小的舉動，都可以製造源源不絕的能量，獲得持續不退的迴響。

去年我被邀請參加奧巴馬總統為解決貧困和不平等所組成的顧問委員會，我感到非常榮幸能夠參與其中。在第一次的白宮會議上，我們繞著「什麼帶給你希望？」這個問題進行討論。還來得及準備好，已經輪到我發言了，當時腦海浮現的是：「愛，帶給我希望。記得在紐約時報上讀到的一個故事：一個人為排在她身後的陌生人付錢買咖啡，結果引起226個人效仿，主動幫下一位顧客做同樣的事。生命對於愛的回應，給了我希望。」

當獻身於服務，我們就在散播愛的種子。生命的大海，不會揀別選擇，它只是安靜地給予

act of service, we build an affinity, and a field of these noble affinities, according to Buddha, is all we really need.

In today's networked world, you are all well aware of the quantity of connections, but be mindful of the quality of connections as well. Researchers inform us that in a room full of just 50 people, more than 100 million trillion unique connections are possible. A hundred million trillion, with just 50 people. Typically, that potential is never realized, because self-interest and agendas impose artificial constraints on the field. Imagine holding a space of compassion for all the living beings in your sphere of influence. Now imagine the potential of all living beings doing the same for each other.

SURRENDER is the third S. With small acts, we plant seeds; with a heart of service, we cultivate the field. But before the harvest is ready, there is one significant step: surrender.

In 2005, at what felt like the peak of our service work, my wife and I sold everything we had and embarked on a walking pilgrimage in India. Our intention was to cultivate renunciation. We arrived at the Gandhi Ashram, and walked South—ended up being for a thousand kilometers. We would eat whatever food was offered, sleep wherever place was offered.

Now, this is India in the summer months, sometimes with heat as high as 115 ° F. We might've just walked 30 miles the previous day, we might be hungry, we may not have slept in a comfortable place. Maybe someone was mean to us. Gazillion things could be wrong, but the thing that was the hardest was insecurity—I could be eating the most nourishing meal, given with deepest love, but my mind would be racing ahead to security for tomorrow.

In so many profound ways, that pilgrimage was about surrender. People often think of surrender as a trust in “what goes around comes around.” But feedback loops of karma are far more nuanced. Simply because you do an act of kindness doesn't mean you will be seeing an act of kindness the next day. The invitation is more about surrendering to the flow of life.

Do we have the equanimity to receive all that life gives us—the good, the bad, the ugly? Do we have the trust that any personal pain or pleasure is simply an offset for the larger equilibrium? Do we have a heart that is big enough to contain reward for someone else's toil and the consequences of someone else's mistake? These aren't questions that have answers. They are questions to be held with vigor, even in the most uncomfortable moments of life. And in the wake of that kind of surrender, T. S. Eliot's words come alive, “Wait, but wait without hope. Because hope could be hope for the wrong thing.”

Our modern society is great at creating vertical solutions. A fitness movement to tackle obesity, a mindfulness movement to tackle stress, a green movement to tackle environmental degradation. But amidst these vertical solutions, I hope you will also bring to life the integrated power

回應。因此不用刻意去拯救世界，這個世界會因為我們服務的行動，改善了種種的連結關係，而自然變得更加美好。

阿難曾經請問佛陀：「這條修行的路上，同參道友的重要性似乎佔了一半？」佛陀回答：「不對，阿難。不是一半，而是全部。」不是百分之六十，不是四分之三，也不是百分之九十，而是百分之百。即使最不起眼的服務，都是跟人結善緣；根據佛陀的教誨，這些善緣正是我們所需要的。

當今的網路世界裡，人們很清楚自己建立多少的社群連結，但也請關心一下連結的品質。研究人員告訴我們，在一個僅有50人的房間裡，可以擁有超過上百萬兆個不同的連結。僅僅50個人，就可以產生百萬兆以上的連結。基本上，這種效應所蘊含的潛力並未真正發揮，因為被個人利益和意圖所侷限。想像一下，在你的影響範圍內發揮對眾生的慈悲心。再想像一下，所有的眾生都為彼此做相同的事，這樣所能帶來的效應。

第三個 S 是 Surrender——「臣服」。如前所言，小小的舉動，散播愛的種子；服務的心，耕耘愛的苗圃。但是採收前，有一個很重要的步驟，那就是臣服。

2005年，妻子和我可說是處在事業的巔峰，但我們卻賣掉所有的東西，展開一趟印度朝聖之旅。學習放下，是我們此行的目的。我們抵達甘地紀念館，朝南行走了上千公里。一路上，無論被提供什麼樣食物、什麼樣棲息睡覺的地方，我們全然接受。

當時正值印度的夏季，有時溫度高達華氏115度（攝氏46度）。我們也許前一天剛走完30哩路，我們也許很餓，也許沒有一個舒適的地方睡覺。或許受到不友善的待遇，也可能所有的事情通通不對。但是最難克服的，其實是內心的不安全感。我可以吃著最豐盛營養的食物，接受最熱誠的款待，但我依然為不確定的明天感到不安。

就許多深層的含意而言，朝聖之旅是為了鍛鍊臣服。人們經常認為，臣服就是相信「因果循環」之類的；但事實上，業力的循環更為複雜。今天的一個善行，並不表示明天就會看到善的果報，反而更是臣服、接受人生的全貌。

我們是否能平靜接受生命中發生的一切，不論好的、壞的，或是醜陋的？我們是否能相信所

of emergence: a power that is born of surrender. Of learning to serve and then waiting with equanimity and trust. As we practice enough small acts of service, each resulting affinity helps weave a resilient fabric. Stronger than a trampoline, no matter what the setback, it is natural to bounce right back.

So, as you chart a path of virtue in the world, I hope that the power of three S's—small, service and surrender—stays with you.

I want to close with a small story. When I was about your age, about to make a big decision in my life, I remember running into Rev. Heng Sure in the hallways of the Berkeley Monastery. We had a very casual and brief conversation, but he shared a line that has stayed with me since.

He said, “I have never regretted choosing a path that is hardest on my ego.”

I've returned to that line many times, and today, I invite you, students of virtue, to not just take the road less traveled, but take it one step further. Take the road that is the least traveled, the road that is almost never taken, the road that is hardest on the ego.

All of you, the class of 2016, are bound to do great things in the world. Along the way, may your small acts of good unleash an unending ripple effect. May your heart of service be cradled in a cocoon of noble friendships. May your surrender make you an instrument of a greater emergence. And above all, may each of you build a field of virtue that will transform your life and light up our world.



有感受到的痛苦或快樂，純粹是維持更高的平衡所做的調節？我們是否有心量接納別人成功的犒賞和失敗的結果？這些問題沒有答案，這些問題是要靠毅力去堅持，甚至在生命的最低潮。學會這種臣服之後，一切就像艾略特的描述：「等待，但是請保持沒有期望的等待，因為期望可能只是一種錯誤的期望。」

現代的社會擅長創造線性的解決方法——用健身運動解決肥胖，用專注力運動處理壓力，用綠色運動對治環境惡化。但是在這些解決方案之間，我希望你們也能發揮事件崛起的整合力。這是臣服產生的力量，是學習服務之後，用淡定和信任去等待。當我們不斷奉行服務，締結的善緣終將生命織成一片密緻的彈性布。它的伸縮度比彈簧更持久，無論遇到什麼壓力、挫折，都能回復原樣。

因此，當你將用道德在世界築出一條路時，我希望這三個S的力量——小善、服務和臣服——能伴隨著你。

我想用一個小故事作結尾。大約在你們這個年紀的時候，我正準備做一個重大的決定。記得在伯克萊寺的走廊上遇到實法師，於是我們倆有個輕鬆簡短的交談。他跟我分享了一句話，至今依然受用。

他說：「我從未後悔選擇了一條最挑戰自我的路。」

我經常回想這句話，因此今天也邀請你們各位道德的學子，不只是走較少人選擇的路，而是更向前一步，選擇那條幾乎沒人走過、最挑戰自我的路。

2016年的畢業班，你們即將為這個世界做出偉大的貢獻。在這條路上，願你們小小的善行能激起無盡的漣漪，願你們服務的心在高尚的友誼中滋養茁壯，願臣服讓你們有能力實現大我。而最重要的，願你們每個人都能培養美德，這將改造你的人生，也照亮我們的世界。❀