



到問題的答案，我們也不應選擇盲目活著，並浪費生命——盲目，因為不知我們是誰；浪費，因為未獻身於我們的人生目標。

這個事實是：沒有任何學校是完美的，也沒有任何社區是完美的。育良小學/培德中學與萬佛聖城亦不例外。任何人為的組織，會容易感受到它人為的缺陷，因為我們還有貪、瞋、癡。不要期待在育良小學/培德中，得到一個不可思議的覺醒或開悟，也不要認為育良小學/培德中學與萬佛聖城完全不是「當初所想像的那麼好」，而流於失望或忿怒。我們可以這麼說：育良小學/培德中學與萬佛聖城是一個交通工具，它幫助我們人格與精神面的成長——這是一種令人達到較高層次之意識與覺醒的挑戰。遠離了媒體和世間的娛樂，你可以問問自己：我能不能沒有貪婪？我能不能沒有瞋怒？我能不能沒有愚癡？即使沒有旁人，我能不能一個人開始去做事？我能不能做這所學校、這個社區、這個社會和這個世界的模範？如果「恐懼」是我不能向前致力於「大眾和平」這終極目標的根本原因，那麼育良小學/培德中學確然已幫助我再次認知：**即使遇到極度的困難，只要是值得為利益眾人而去做的事，沒有什麼是不可能的。**

nity is perfect. IGDVS and the City of 10,000 Buddhas are no exception. Any organization of people will be susceptible to its human flaws. There will still be greed, anger, and delusion. Rather than expect a miraculous awakening or enlightenment from being at IGDVS/CTTB or fall to a sense of disappointment or resentment that IGDVS/CTTB was not all it was “cracked up to be,” it can be said that IGDVS/CTTB is a vehicle to aid in personal and spiritual growth, a challenge to bring oneself to a higher state of consciousness and awareness. Away from media and worldly distractions, one can ask: Can *I* be devoid of greed? Can *I* be devoid of anger? Can *I* be devoid of delusion? Can *I* be the one who starts, even if there are not others? Can *I* be an example for this school, this community, this society, and this world? **If “fear” is at the root of why I cannot move forward towards this ultimate goal of “peace for all”, IGDVS has certainly helped me to realize that once again, even in the face of extreme hardship, nothing is impossible if it is worth doing for the good of all.**

在校學習生命的價值：育良與培德 Learning Life Values in School:

Instilling Goodness and Developing Virtue

卜慧明 培德女中校友文 BY LILA BUCKLEY ON MARCH 5, 2006

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「如果妳分心，妳會失去平衡。」太極拳老師透過翻譯，告訴我們這一小群單腳站立的七到十二歲學生，微笑地看著我們說：「不思想！」當我們隨順老師的指示，試圖停止不斷流動的思緒時，有些人交換困擾的眼神。他彷彿意識到我們的困惑：「你怎麼做到這樣？看看那山丘！」當他指向附近的山丘時，我們都看著；我的同學翻譯道：「現在超越它們去看！妳的思緒好比山丘，妳必需學習超越它們來看，否則妳總是會被它們絆倒、總是會失去平衡。」我站在那裏，

“If you’re distracted, you’ll lose your balance,” he said through translation to our small group of seven- to twelve-year-olds standing on one foot. The taiji master looked at us with a smile, “Stop thinking!” Several of us exchanged troubled glances as we attempted to follow our teacher’s order and stop our unceasing flow of thoughts. He seemed to sense our confusion, “How do you do this? Look at those mountains.” We all looked as he pointed towards the hills nearby and my classmate translated: “Now see beyond them. Your thoughts are like the mountains. You must learn to see beyond them or you will always trip over them, always lose your balance.” I stood there gazing off into the distance, my seven-year-old



凝視遠方；我七歲的心思自己絆倒了，跌在當下突然變得難控的思緒上。我能夠釐清我的心思嗎？我能夠超越那座山去看嗎？

這景象，在我目前居住地中國北京的任何公園裏，很容易發生。將近二十年後的現在，每天早晨，我騎著腳踏車穿過忙碌的街道去上班，超過三輪包車、通過公園、繞過攤販，我經常看到人們單腳站立，瞪視遠方，試圖清除思緒，一如多年前我所做的；但是我不是在這兒學的，甚至不是在中國，而是在位於北加州的萬佛聖城。

自1988至1996七年間，我就讀於育良小學及培德中學。回首早年在校時，我體認到早晨例行公事的太極拳課，所學的遠多於單腳平衡站立——這個例行公事，是學校所設計的課程之一，要培育我成人。相形之下，在美國所設立的學校，大部分注重於學科的教導，把自我發展留給不屬校內教學的家庭及同儕們；育良小學及培德中學則在每件事上面，把發展學生完整人格視為優先。

透過安祥的環境、寬廣的課程及多元背景的學生個體，育良小學及培德中學讓我發展成具有健全生活能力的一個完整的人。它教會我好好吃東西而不浪費、關心他人並尊重所有的生命，擁有謙虛安寧的心懷；也許最重要的，教我不單是如何容忍，還要珍惜慶幸生命、宗教、語言、膚色的多元化。

在萬佛聖城的時期，不止是教我如何在自己的文化中生存與在校表現優異，還教我在任何文化中做個更好的人——守持堅強的道德價值，以及關懷、尊重地球眾生的自我意識。

就是這份價值觀及文化上的敏感度，使我搬到北京，目前我就職於一個中國環保組織，名叫「全球環保機構」。對我而言，尊重地球上的生命，已經解讀為：協助我的組織做有利的環保，並以支持具備市場性解決方式的環保努力為標竿，來做生態化的經濟發展。透過種種經濟、環境、社會因素的評估，我們打算整體性地解決環保問題。現在，當我在自己內心世界裏「超越山丘來看」時，我能夠隨處擁有我找到的安寧。

mind tripping over itself, stumbling over the ever-present thoughts that had suddenly become so cumbersome. Would I ever be able to clear my mind of thoughts? Would I ever be able to see beyond the mountain?

This scene could easily have occurred in any of the parks in my current home of Beijing, China. Now, nearly 20 years later, as I ride my bike through the busy city streets to work each morning, past bicycle taxi's, through parks, and around food vendors, I often see people balancing on one foot, staring off into the distance, trying to clear their mind just as I did so many years ago. But it wasn't here that I learned these lessons; it wasn't even in China—it was in Northern California at the City of Ten Thousand Buddhas.

I attended the Instilling Goodness and Developing Virtue Girls Schools (IGDVS) for seven years between 1988 and 1996. Looking back on my early years of schooling, I realize that our morning Tai Chi routine was about much more than balancing on one foot—the routine was part of a school curriculum designed to develop me as a human being. While most schools in America exist primarily to teach academics, leaving the development of the self to outside the context of school at home and with peers, IGDVS prioritizes the development of students' whole selves in everything it does.

Through its peaceful setting, broad curriculum and diverse student body, IGDVS developed me as a whole person with tools for a wholesome life. It taught me to eat well and never waste, to care for others and hold reverence for all life, to have humility and calm mind, and perhaps most importantly, it taught me how not just to tolerate, but to value and celebrate diversity—diversity of life, of religion, of language and of color. My time at the CITTB taught me not only how to survive in my own culture and excel in school, it taught to be a better person within any culture—to uphold strong moral values and a sense of self that related to and respected all life on Earth.

It is these values and the cultural sensitivity that led me to move to Beijing, where I now work at a Chinese environmental organization called the Global Environmental Institute. For me, respecting life on Earth has translated into helping my organization make conservation profitable and economic development ecologically sound by supporting conservation efforts with market-oriented solutions. We aim to solve environmental problems holistically, through evaluation of their economic, environmental, and social elements. Now, as I “looked beyond the mountains” of my inner secular world, I am able to take the peace I find everywhere I go.