

教育與修行

Education and Cultivation

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A TALK BY JACKIE FARLEY ON JUNE 1, 2006,

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我現在在培德女校教英語、戲劇和瑜伽，在男校教美術課。今年是我在學校教書的第五年；這些年來，令我對「教育」的定義，有較深刻的體認。

若要給教育下一個定義是不簡單的一件事；它取決於說者和聽者是誰。如果從我一位在英國土生土長、並從小學到大學皆受女校教育的英國女子的觀點來說，我也許會同意〈韋氏辭典〉裏的定義：教育，是訓練和發展知識、技巧、思想和品行的過程——一項對問題、教學方法和理論的有系統研究。教育的其中一些同義詞有：指示、教學、教養、訓練和修行。如果我必須從中選擇一個為萬佛城的教育下定義的話，那一定會是「修行」這兩個字最為恰當。

這裡的男女校對教育都抱著一種很廣泛的見解；校方也期許老師把自己的技能、藝術天分和各種類形的教學來啟發學生。家長也受鼓勵分享他們的專業知識。學校對學生所學習的內容有著特定的期望：學生不只獲得充足的學術和發展創造的潛能，而且要學習具有慈悲心、恭敬心和誠信的美德，學習增進智慧和個人的信仰，並學習欣賞、尊敬其它的文化和宗教。

你們大概都知道，我們學校透過一個稱為WASC的組織，正在申請加州的認證。這認證將肯定學生在萬佛城所受的教育，讓他們有資格進入州立大學的系統。

I am currently teaching English, drama and yoga at the Girls School and art at the Boys School. This is my fifth year at the schools and during that time my definition of the word “education” has grown.

Defining education is complex; it depends upon who’s talking and who is listening. If I speak from the perspective of an English woman born and raised in England and educated at an all-girl’s school then at various coed colleges and universities, I might agree with the Webster’s Dictionary’s definition: education is the process of training and developing knowledge and skill, mind and character; a systematic study of problems, methods and theories of teaching and learning. Some synonyms for education are: instruction, teaching, breeding, training and cultivation. If I had to choose one of those words to define education here at CTTB it would be: cultivation.

Both the Boys and Girls Schools take a broad view of education and give license to teachers to bring their own skills, artistic talent and teaching styles to the students. Parents are also encouraged to share their specialized knowledge. The schools also have very specific expectations as to what students will learn: not only are students expected to reach their full academic and creative potential, they are also expected to learn to be kind, respectful and trustworthy, to develop wisdom and a personal faith and to appreciate and respect other cultures and religions. As you probably all know, the schools are applying to be accredited by the State of California through an organization called WASC [Western Association of Schools and Colleges]. This accreditation will validate students’ edu-



其實，當我聽到「WASC」時，我想到了「黃蜂 WASP」。爲什麼呢？我感到被刺蜇了一下，好像我被一大群黃蜂包圍了！這種被蜇的感覺，它提醒我必須非常注意我所教的是什麼；它提醒了我當初怎麼來到萬佛城，怎樣接受了在學校的這份工作；以爲我就能夠逃避——逃避現今美國教育制度裏那令人討厭的官僚作風、逃避一直要向前進和改變的需要。「逃避」真的已然成爲我大部分生活的一個主題，我總是設法尋找一個更舒適且更少苛求的地方、一個我的觀點和想法會被肯定的地方——亦即一個我能夠安定下來休息的地方；想像著若能找到一個合適的地方居住、一位合適的伴侶、一份合適的工作等等，我的生活就會過得很好。

而諷刺的是，我抱著想要逃避社會主流的思想來到萬佛城，突然間卻又被捲入一個申請認證的過程中；而這個過程，正是官僚和主流文化的縮影。但是，無論如何，在我對介入WASC的世界作出最本能的反應以後，它變得顯而易見，這個申請認證的過程，對學生、家長、老師、僧團和這裡所有的人，都會非常有幫助。爲什麼呢？因爲它讓我們彼此溝通。學生們需要「看功能表」：他們需要知道學校對他們有什麼期望，和他們會怎麼被評分等等。我們老師需要闡明我們和學校的關係：我們到底在教些什麼，和怎麼教。家長們需要知道他們的孩子在朝著哪一個方向走，在這個過程中如何配合來幫助子女。這個申請認證的過程，讓我們規劃了範圍，這樣才沒有人會迷失。

如果我從一位英文老師的觀點，來給教育下定義，那教育看起來是知道主語和賓語之間的區別，和理解某種語言。

從一位學習佛法的學生之觀點，教育或許是覺悟自我和一切事物之間的關係——認識真正的慈悲、佛性即自性。

就像現在我站在你們面前一樣，我如果變得很忸怩，這就因爲我起了妄想，認爲我們在自己的小世界裡，分彼別此，是陌生的。我們都知道，我們共存在這廣闊的宇宙裡；今晚我們同時在這裡出現，時間到了，我們又都會離開這個大殿，去做我們下一件要做的事——不管我們願不願意，我們都必須在人生中向前進——完全不能夠逃避。我們都受到蜂蜇的影響——從舒適的狀態進入未知數的不安。當我這麼想的時候，我就不會對你們感到疏遠，或變得忸怩；我覺得自己和每

cation here at CTTB, qualifying them to enter the state university system.

Actually, when I hear “WASC” I think “WASP”! Why? Because I feel a sharp sting as if I was engulfed by a swarm of wasps! The sting reminds me that I must pay closer attention to what I am teaching. The sting reminds me how I came here to the City, took the job in the schools thinking I could escape! Escape the annoying bureaucracy of the American education system, escape the need to move forward, to change – escape has really been a theme of mine for most of my life – always trying to find a place more comfortable, less demanding, a place where my opinions and ideas will be affirmed – a place where I can settle and rest, imagining that my life would be good if only I could find the right place to live, the right partner, the right job etc. etc.

It is ironic that I came to the City of Ten Thousand Buddhas (CTTB) with the idea of escaping the mainstream and suddenly I find myself embroiled in an accreditation process that turns out to be the epitome of bureaucracy and mainstream culture. However, after my initial knee-jerk response to my foray into the world of WASC it becomes clear that this accreditation process is going to be extremely helpful for students, parents, teachers, Sangha and members of the community. Why? Because it makes us all communicate with one another. Students need to be “reading the menu”; they need to know what is expected of them and how they will be assessed. We teachers need to clarify our relationship to the school - what and how we are teaching. Parents need to know in which direction their children are headed and how they can help them on the journey. The accreditation process is making us map out the territory so no one gets lost.

If education is defined from the standpoint of, say, an English teacher, it might be seen as knowing the difference between subject and object, understanding language.

From the perspective of a student of Buddhism, it might be realizing the relationship between the self and everything else – the realization of true compassion, Buddha Nature – one’s own true nature.

If, as I stand here before you, I suddenly become self-conscious, it is because I have the deluded thought that we are strangers, separated from one another, each in our own small worlds. We all know that we exist together in this great universe and that we all appear here this evening

一個人、每一件事物都是相連的、是一體的。我不再感到緊張、沒有價值和被人誤解。也正是教我們這種關係的教育，提起了我的興趣；保持這樣的努力是比較困難的。

在我剛抵達萬佛城的時候，我還在面對著剛離婚的痛苦，我沒有錢，還有一個兒子需要撫養。住在這裡，並讓我的兒子在男校上學，似乎是對我的禱告的一個答覆。我的兒子卻有不同的見解，他想要回到外面社會的主流生活，所以他去和他父親住，而我繼續留在這裡。當我問起他關於宗教的事情時，他說：「它是很令人討厭的！」因為它在人與人之間製造了很多麻煩。

回溯70年代的時候，我在一間寺廟Samye Ling受三皈依；可以說，從那一刻開始，我的生活似乎加速了。我以前常常想像佛法是存在於某個神秘虛空裏的某種東西——某種很特別、很難達到的東西；我也把所有的出家人理想化了，想像他們是生活在一個和我不同的世界裏——生存在某種天堂裏。然後我聽到一位年長的日本和尚說：「天堂裏沒有洗手間，所以你不能住在那裏；您必須到這世界上來用洗手間。」過了很久以後，我在萬佛城讀到了六祖所說的偈頌：

佛法在世間 不離世間覺
離世覓菩提 恰如尋兔角

我忍不住要笑！我對教育的見解在改變著……。

那麼我們可不可以說，真正受過教育，就表示熟悉世間法和人與人之間的關係呢？這是否就是真正的有知識呢？是不是要能夠以直心，加上個人的經驗和智慧，來面對在日常生活中的每一件事呢？我只能夠以我所知道的一點點來做事，所以人生變成了即席創作的一種訓練。

我對教育的見解不可以停滯不前。在我自以為對身為一位老師的定義有些理解的那一刻，我腳下的地毯就被拉走了（我立刻就會證明自己是錯的）。比如說，戲劇科幾年前有一場佛陀生平故事的表演。學生用她們自己的方式敘述佛陀的故事，還作曲和編舞蹈。這場表演受到大家的歡迎，它的成功使我感到有一點自豪。「太好了！」我以為我發現了一個公式，就是選一位偉大的歷史人物來作為一部作品的創作靈感，讓學生們以自己的風格來把故事重寫，然後嘿，說變就變！一部達到州政府標準的戲劇作品瞬間就產

simultaneously and when the time comes we will all move out of the Buddha Hall into whatever is next. We all must move forward in our lives whether we want to or not – there is no escape. We all feel the WASP sting of change, the discomfort of moving away from what is comfortable into the unknown. When I think in this way I do not feel alienated or self-conscious, I feel connected and part of everything and everybody else, I cease to feel nervous, unworthy and misunderstood. It is an education that teaches this kind of connection that interests me. Keeping up the effort is the tough part.

When I first arrived at CITB, I was reeling from the misery of divorce, I had no money and a son to take care of. Living here and having my son attend the Boys School seemed like the answer to my prayers. My son had a different perception and wanted to get back to mainstream life. He went to live with his father and I remained here. When I ask him about religion he says, “It sucks,” it makes trouble between people.

I first took refuge back in the 70's at a Temple called Samye Ling and I can say that since that moment my life has seemed to accelerate. I used to imagine the Buddha Dharma to be something “out there” in some esoteric void – something special and unattainable and I idealized anyone who had left home imagining them to be living in a world different from mine, some kind of heavenly existence. Then I heard an old Japanese monk say, “There are no restrooms in heaven so you can't stay there – you have to come down to earth to use the restrooms.” Then much later, here at CITB, I read the following verse spoken by the Sixth Patriarch:

Enlightenment is not apart from the world.
To look for Bodhi apart from the world
Is like looking for horns on a rabbit

I had to laugh! My perception of education is changing...

Can it be said then, that to be truly educated means to be well versed in the ways of the world and in the ways of human relationships – is this true literacy? To be able to meet whatever shows up in daily life with a straightforward mind rooted in personal experience and wisdom?

I can only act in accordance with what I know which is not very much, so life turns out to be an exercise in improvisation.

My perception of education cannot remain static. The moment I think I have some understanding of what it



生了。這個學期的戲劇原本是花木蘭的生平，但是結果卻不理想，我很失望。當我們最理想的計劃徹底的失敗時，我們該怎麼辦呢？我想起一個故事，它本來是美洲原住民的故事，就像其他好故事一樣，它多次被修改以配合不同的時間和地方。我想和你們分享這個故事，因為它在似乎不可能有好結果的情況下，給我們帶來了鼓勵。

從前，在人類還沒來到地球上以前，動物們都很和平的共處，所有的動物都愛護地球；牠們尊重大自然的規律，生活得很和諧。有一天，大神把所有的動物和鳥類都聚集在一起，說：「我有一項很重要的公告，你們都必須仔細地聽！你們一直都生活融洽和樂，悉心的照顧這大地，你們的生活很平順；但是，這種情況將會有所改變。有一種新的生物將會來到這地球上，而這種生物不知道大自然的規律；你們的責任是教育他們，指導他們怎麼保護我們的世界。這種生物叫做『人』！」

動物們互相看著，想知道面對如此的突變，該做些什麼。忙碌的海狸說：「我們必須開會！」強壯的馬說：「我們需要一位領袖！」老虎跳起來說：「我們需要一套行動計劃！」然後突然間，一隻老鷹從高山的後面猛然飛下來，說：「你們需要一位完美的領袖，而我正是！」

豺說：「憑什麼是你？你有什麼特別？」

老鷹回答說：「我又快又聰明，這就是我與眾不同的地方！我能夠從很高的地方看清一切，我能夠看到整個局面！」

兔子說：「老鷹說得對！每當什麼新事情發生時，我通常待在我的小洞穴裏，我不喜歡陌生人！」老虎很恐怖地咆哮了一下，說：「我能去恐嚇這些『人』，使他們服從大自然的規律！」

鹿說：「你不能夠這樣做！你怎麼想的？我們必須共同努力保持和諧，對我們而言這將是一個全新的狀況，讓我們維持和平吧！」

這些動物們開了許多會議，對於應該怎樣為這新生物的來臨做準備，牠們感到越來越困擾；終於，牠們同意任命老鷹為牠們的領袖。

老鷹上任的第一件事，就是要所有的動物收集羽毛和草，為他做一個很大、很舒適的窩；老鷹變得非常苛刻和專橫，動物們都感到精疲力盡和痛苦，他們的生活

means to be a teacher, the rug is pulled from under me (I am immediately proved wrong). For example, the drama department put on play a few years ago based on the Life of the Buddha, the students retold the story in their own way and composed a song and dance as part of the production. The play was well received and I felt a flush of pride in the successful outcome. "Great," I thought there is a formula here – choose any great person from history as inspiration for a production, have the students re-write the story in their own style and Hey Presto! An original piece of theatre that fulfills State Standards. This semester was to be the Life of Mulan - it simply didn't work; I was disappointed. What to do when our best laid plans fail miserably? I remember a story I was once told. It is Native American in origin and like all good stories it changes to fit different times and places. I would like to share it with you because it gives encouragement in situations where it seems impossible to create a good outcome.

Once upon a time, before human beings had arrived on the earth, the animals lived in harmony and the earth was cherished. The rules of nature were respected and life was harmonious. One day the Great Spirit called all the animals and birds together and said, "I have an important announcement and you must all listen carefully. You have been living together very happily. You have taken care of mother earth and life has been smooth but now a change is coming. A new species is coming to earth and this species does not know the ways of nature. It is your job to educate them- to show them how to care for our world. This species is called 'human'."

The animals looked at one another and wondered what to do. "We must have meetings," said the busy beaver. "We need leaders," said the powerful horse. "We need a plan of action," said the bounding tiger. Then suddenly from behind the great mountain an eagle swooped down and said, "You need one perfect leader and I am it."

"Why you?" said the jackal, "What makes you so special?"

"I am fast and I am clever; that is what makes me special," replied eagle. "I can see everything from a great height – I can see the big picture."

"Eagle is right," said rabbit, "I usually stay in my little burrow when something new happens; I don't like strangers." Tiger roared a terrible roar and said, "I will scare these humans into obeying the ways of nature."

和以前不再一樣了。一天晚上，一隻烏龜從海裏游上岸，看看四周，看到了動物們可憐的狀況，她感到非常震驚。

烏龜說：「發生什麼事了？你們看起來都那麼沮喪，連這大地都似乎很悲傷的樣子。」

兔子說：「我們沒時間來照顧自己！」

鹿說：「我們甚至連照顧大地的時間都沒有！」

兔子說：「我已經有幾個月沒有清理我的洞穴了！」

馬說：「老鷹把我們都當他的奴隸！」

烏龜說：「你們必須任命一位新的領袖！」

兔子說：「你可不可以當我們的領袖？」

老虎說：「是呀！你又善良、又有耐心，還有很厚的外殼，你會是一位很好領袖！」

所有的動物都同意烏龜應被任命為他們的領袖，但是牠們必須說服老鷹。

動物們安排了一個特別會議，告訴老鷹牠們要任命烏龜為領袖的計劃。

老鷹叫著：「什麼？你們發瘋了！那個老溫吞水！絕對不行！」

但是動物們都很堅決，老鷹也很堅決。

烏龜說：「有了！我們來一場比賽吧！」

老鷹喜歡這個主意，很狡猾地兀自微笑。

烏龜脫口而出：「我們來賽跑！」

「那再好不過了！」老鷹說：「既然我比你快，又聰明得多，隨你選擇在哪個地方比賽，和跑多遠。」

烏龜決定在隔天早上就舉行這場比賽，大家在大橡樹下集合。

這個關鍵的時刻到了，所有的動物都非常緊張害怕。

老鷹問：「這場比賽從哪裏開始？」

烏龜回答：「在大橡樹的頂端。」

老鷹問：「比賽到哪裏結束呢？」

「就是我們現在站的橡樹下。」

老鷹說：「好主意！我們就把這檔事情解決了吧！」

就這樣，動物們讓開，烏龜慢慢地往橡樹樹

“You can’t do that,” said deer. “What are you thinking, we must keep harmony and work together. This will be a new situation for all of us; let us remain peaceful.”

The animals had many meetings and they became more and more confused about how to prepare for the coming of the new species. Finally it was agreed upon to appoint eagle the leader.

The first thing eagle did was to make all the animals collect feathers and grasses to make him a very large and comfortable eerie. Eagle became very demanding and bossy. The animals became exhausted and miserable – their lives were never the same again. One evening a turtle came creeping out of the ocean onto the beach. Turtle looked around and saw the sorry state of the animals – she was shocked.

“What has been happening around here?” said turtle. “You all seem so beaten down; even the earth itself seems sad.”

“We have no time to take care of ourselves,” said rabbit.

“We don’t even have time to take care of mother earth,” said deer.

“I haven’t cleaned out my burrow in months,” said rabbit.

“Eagle has made us into his personal slaves,” said horse.

“You must appoint a new leader,” said turtle.

“Will you be our leader?” said rabbit.

“Yes, will you?” said tiger. “You are kind; you have patience and a thick skin – you’d make a fine leader”

All the animals agreed that turtle should be appointed but they had to convince eagle.

The animals scheduled a special meeting and told eagle of their plan to appoint turtle as leader.

“What! Are you crazy! That old slow poke! No way!” cried eagle.

But the animals stood firm.

Eagle also stood firm.

“I know,” said turtle brightly. “We’ll have a contest”

Eagle liked the idea and smiled cunningly to himself.

“We’ll have a race,” turtle blurted out

“Fine,” said eagle, “and since I am so much faster and smarter than you – you may choose where this race will take place and how far it will be.”

Turtle decided the race would be the very next morning and that everyone should meet beneath the great oak tree.

The moment of truth came and there was much fear and trepidation among the animals.

“Where will the race begin?” asked eagle.

“At the top of the great oak tree” replied turtle.

“And where will the race end,” asked eagle.

“Right here where we are standing at the foot of the tree.”



幹爬上去；當牠到達樹的頂端，老鷹挾著一陣疾風，「呼」的一下子就飛上了樹，停在牠旁邊。動物此刻都變得很緊張：「烏龜怎麼可能獲勝呢？」

兔子喊：「預備！開始！」

在老鷹還沒來得及拍動翅膀之前，烏龜很迅速地把四肢縮進殼裏，然後讓自己從樹上滾下來；幾秒鐘後，「砰」的一聲重響，烏龜就落到樹下了。老鷹往下看，牠才搞清楚了。所有的動物都為烏龜喝彩，老鷹恐怖的王朝結束了，地球上又恢復了和平與和諧。至於人類要來的事，那是另外一回事了！

人類現在已經在這裡了，我們發現自己必須經常重新整頓及教育自己，以面對生活中不斷發生的變數。萬佛城的學校就是在做這件事。現在的老師比平常有更多的工作要做，要出席許多會議和作一些調整。有時候我們需要人來代課，你們可以幫忙嗎？你們願意支持學生在萬佛城的教育嗎？也許你們已經有太多的工作了，我們大家都有自己的「時間表」，並對無可避免的改變盡力為之。一些人也許認為，在學校工作會影響修行；但是從另外一個角度來看，在學校工作，正是一種修行。六祖提醒我們：「離世覓菩提，恰如尋兔角」。

“Fine,” said eagle “Let’s get this over with.”

So turtle slowly made her way up the long branch the animals had leaned up against the oak tree. When she reached the top, eagle flew up with a great flurry and perched himself beside her. The animals were getting nervous – how could turtle possible win?

“Ready, steady, GO!” said rabbit.

Before eagle had the chance to even flap a wing, turtle quickly pulled her legs into her shell and threw herself off the treetop. She landed seconds later at the foot of the tree with a mighty thud. Eagle stared down; he got the big picture. All the animals were cheering for turtle. Eagle’s reign of terror was over. Peace and harmony were restored to the earth – the humans had not yet arrived – but that’s another story.

So now that humans are here we find ourselves constantly having to re-organize and re-educate ourselves to meet the changing circumstances of our lives. The schools in the City of Ten Thousand Buddhas are doing just that. Teachers are having more work to do than usual; there are many meetings to attend and changes to be made. Sometimes we need substitutes to take over our classes – can you help? Are you willing to support the education of the students here at CTIB? Perhaps you are already stretched; we all create our own ‘schedules’ and do our best to meet the changes that inevitably occur. Some may think that working in the schools will be a disturbance to cultivation. From another perspective working in the schools could be considered none other than cultivation. The Sixth Patriarch reminds us that, “To look for Bodhi apart from the world is like looking for horns on a rabbit.”

