

知識教育與品德培養

Instilling the Inner Virtues While Learning the Outside World

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By Angela Li on April 25, 2013 in the Buddha Hall at CTTB



BODHI FIELD | 菩提田

我叫李佼，法名親玉，在聖城做義工，主要是在培德女校教書。今晚大家給我這個機會，在這裡做匯報，講得不好的地方請大家諒解和指正。首先和大家分享一下我來聖城做義工的因緣。

去年六月，因為我同修的工作原因，我們從歐洲搬來三藩市，當時我剛碩士畢業不久；還在學校的時候對佛法十分感興趣，於是在網路上學習佛法，包括上人的開示，這樣就有了來聖城的想法。當時在網上申請遠程義工，主要做翻譯工作。

於是，在三藩市安頓好了以後，就來聖城參加觀音七和地藏七。結束後覺得受益很多，就在10月份和同修一起報名參加2012年最後的觀音七。但是就在我們到達聖城，準備登記時出了問題。因為在我的名字下面註明了「不許參加」的字樣。詢問了幾次以後，說我可能要去跟管理住宿的法師核對

My name is Angela, my Dharma Name is Chin Yu; I am a volunteer here in the city and my main task here is to teach at our girls high school. Tonight I am given this opportunity to share my thoughts on my time in the city. If you think there is anything that is incorrect, please kindly point it out.

First of all I would like to share with everyone what led me to come and volunteer here in the city. In June of last year we moved from Europe to San Francisco because of my husband's work. I had just finished my postgraduate study not long before that. During that period I grew very interested in Buddhism and started learning from online resources, including the Venerable Master's teachings. The thought of coming to visit The City of Ten Thousand Buddhas was in my head from then onwards. And I started to volunteer remotely doing some translation.



一下。最後搞清楚是同名同姓，所以是搞錯了人！當時聽到不可以來聖城的時候，我非常地傷心，心情就像遊子好不容易找到家，卻被拒之門外。那次經歷之後，我彷彿有所覺悟，覺得如果能一直待在聖城最好了。

於是，我開始詢問聖城需要怎樣的義工，然後得知學校需要老師。因為以前上大學的時候，有給學生補課的經驗，也從上人的開示了解到教育的重要性，於是有了做義務老師的想法。但是必須要先徵求我同修的同意，否則也只是我一廂情願的想法而已。於是和他講了我想去做義務老師的想法，當時也不知道他會做何反應。

但令我驚訝的是，他想也沒多想，就十分支持地說：「這是很好的機會，妳可以學到很多東西，也可以貢獻一己之長，聖城又是個修行的好地方，我認為妳應該去。」於是經過幾輪的面試，我就從12月1號開始在培德女中教書。一切都要感恩上人，感恩聖城和聖城的人給我這個機會，當然也十分感恩我同修的支持。

剛開始教書，我一直在觀察每個學生的進度，以及如何針對她們的個人情況來提高學習能力。於是費了很多心思，把課講得很詳細，又盡量讓她們都來補習，補上從前落下的知識。基本上每天就過著學校、齋堂、宿舍，三點一線的生活，很少來過佛殿。法師們提醒過我，每天要盡量去佛殿參加法會，但是我總覺得太忙了，又放不下手上的工作，所以很少上殿；不然就是即使人在佛殿，心也在想著教書的事情。

但是教學的效果卻不是很明顯，而且學生變得很依賴放學後的補習，而怠慢課堂上的聽講。我也因為如此費力，卻沒有什麼太大的改善，時而感到氣餒，總是有很多的情緒起伏，而且整天很緊張，很浮躁。經過幾次起伏以後，我對自己的狀態感覺很迷茫，因為自己是來做義工的，並不是為了每天在緊張和壓力下

So, after we moved and settled down in San Francisco, I came to attend the Guan Yin and Earth Store sessions and greatly benefited from that. In October, my husband and I came around to attend the last Guan Yin Session of 2012. However, soon after we got to the Admin Office to check in, we found out that there was a note under my name that said “not allowed to come in”. People that happened to be around at that time said it might have been a mistake and that I might wanted to double check with the Dharma Master that was in charge of assigning accommodations. So we did, and it was indeed a mistake, what a relief! I had felt really lost with a profound sadness when I was told that I was not allowed here in the city. It felt like a wandering kid finally found home, but was refused entrance. This was somewhat of a realization for me and I thought I would like to stay here.

Then I started looking into what kind of volunteer the City needed and I was told that the schools were in great need of teachers. Because I had some experience tutoring kids when I was in college and I had read from the Venerable Master the importance of education I thought that this might be perfect for me; but all this was wishful thinking if my husband did not agree. So I told him my thoughts about coming to be a volunteer teacher really not knowing what he would say.

To my surprise, he did not even take a long time to think about this matter and he told me that “This is a great opportunity for you to learn and to give back, and the city is a wonderful place for one to cultivate, so I think you should do it!” Therefore, after a few rounds of interviews, I started teaching at the DVGS since December 1st. I am really grateful that the city and the great people in the city gave me this opportunity. I am also deeply grateful for the support from my husband.

Since I started teaching I have been trying to understand what my student’s levels are and what type of instruction works for each of them, as well as whether there is anything that I can do to improve their abilities in learning. So I tried to explain everything as detailed and as clear as possible and I got them to do extra tutoring to make up for previous knowledge gaps. Like that I was busy and basically I spent all of my time in the school, the dining hall and the dorm. I passed by the Buddha hall many times but rarely went in. Many Dharma Masters kindly told me to do my best and attend the ceremonies in the Buddha hall but I did not really listen because I thought I was too busy and was not able to drop the things that I was doing before it was done.

However, the result was not very positive and the students, instead

生活。來聖城是要通過教書而修行，應該法喜充滿才對，一定是我做錯了什麼。

多虧了法師們，還有聖城裡很多善知識的教導，我開始明白問題在哪裡。一直以來，我只注重向學生灌輸知識，而忽略了教育真正的目的。教育真正的目的，應該就像我們學校的名字一樣，是要培養有德行的人才。比如，學生要真正地做到《弟子規》，而不是只會背誦而已。做老師的，要更加嚴格地要求自己，給學生做好榜樣，並不是一味地灌輸知識。

但是當代的教育，尤其是盛行於西方國家的教育制度，確實只注重知識的獲取與對物質世界的理解；但是相對的，東方國家則注重提升個人本性與真實自我。就像前兩個禮拜，劉老師在佛殿上分享的內容，西方的教育目標，是對外在世界的了解；而東方的教育目標，則是內在品德的提升。

回想自己的經歷，我是在相對西方化的教育環境下長大的，而且進入社會以後，我發現所學的大部分知識並沒有怎麼派上用場。我曾做過電腦軟件工程師，也做過科學研究員；但學了佛法後，知道人生有更重要的事情，就發現自己對那些工作沒有什麼興趣了。

想到這裡就更矛盾了，那麼多年的學校豈不是白上了？如果是的話，又為什麼再去教孩子那些她們以後用不到的知識呢？

最後我轉向上人求助，而上人也真為我指出一條明路。上人在一個關於教育的開示中提到，教育的目的是明理；要明理就要修習格物、致知、正心、誠意、修身、齊家、治國、平天下。格物就是研究天地間的萬事萬物之理性；致知就是運用智慧，仔細分析物理，知道究竟；正心就是端正一身所主宰的心；誠意，就是誠實所發之意；修身，就是修好自己的德行；齊家就是整齊自己的家；治國是治理自己的國家；平天下，令天下太平。

於是我明白了，佛法不是脫離世間法而獨立存在的，格物致知本身就是修身養性的工具。學習學校所教授的各門知識，這就是「格物」；而能夠學好、學深，這就是「致

of focusing more on learning in class, started to grow dependent on the tutoring time. I myself also sometimes felt down because there was not much improvement. As you can imagine there was a lot of emotional turbulence and I felt very anxious all time. After a while I was at lost because I knew the stress I was feeling was counterproductive to my cultivation and I should have been filled with the joy of Dharma. Something must have been wrong.

Thanks to the Dharma Masters as well as many good knowing advisors, I started to see what I was doing wrong. All these times I was focusing on transmitting knowledge and deviated from the actual goal of education. The goal of education is, just like how the schools here are named, instilling goodness and developing virtue. For example, the students need to not only recite *the Standards for Students* from memory, but to practice them and to embody them. As for teachers, it will be more crucial that we maintain an even higher bar for ourselves and try our best to be a good role model, rather than just transmitting knowledge.

However, modern education, as generally practiced in the West, is focused on acquiring knowledge and understanding the material world, while in the East, the focus of education is on the uplifting of our true intrinsic nature, our true self. Just as Ms. Zoey shared with us previously in the Buddha hall, the goal of education in the West is to understand the outside world while in the East the goal is to cultivate one's inner virtue.

I then started to recall my own experience. I went through a rather westernized education experience and after having worked as a software engineer and later as part of a research staff, I realized that most of the knowledge that I had learned from school had not been used much at all. After encountering the Buddha Dharma I understood that there is a much more important thing to learn in life so I lost interest even in the few aspects that made school-level knowledge useful. After thinking that, I was even more conflicted; did I just conclude that I spent all of my years of education mostly in vain? If so, why should we be teaching these children things that are more or less useless?

Finally I turned to the Venerable Master for help and direction and of course he showed me the way — in one of his instructions on Education, he said that the goal of education is to “help one understand the principles”



知」。如果有正確的引導，通過這個過程，學生最終就會體會到：

- 能力的積累是需要持之以恆的努力，而不是三天打漁、兩天曬網就能做到的。遇到問題以後，生自己的氣，或生問題的氣，不僅不能解決問題，更是徒添煩惱；要有耐心，而不要貪圖很快有結果。

- 當他們學會欣賞自然和萬物的奇妙，明白學無止境的時候，就會學會謙虛，而不自以為是。

- 當他們互相幫助，或者在有困難的時候，接受老師和同學的幫助以後，就會知道如何學會慈悲。

- 當他們面對複雜的問題，而能使用簡單的原理解決的時候，就會相信真理而以原則來做事情。

- 當出錯的時候，就要學會勇敢地面對自己的錯誤，而不因為恐懼出錯而舉足不前。

- 當他們面對種種不同觀點的時候，就會學會獨立思考，而不是盲目追隨。

這些不僅是學生，更是做人以及修行的有力工具。當這些品德都具足了，學生需要的就是對佛法的認識；而這門課，在聖城的學校裡都包括了，就更不用說基本的倫理道德課與社區服務活動。

這時候我真正地想通了，東西方教育一向被認為像磁鐵的兩極一樣：一個注重內在，一個注重外在。然而，就像上人為我們提示的儒家八條綱目一樣，是教育過程中必經的不同層次，但本質都是相同的。

在美國，我們的學校沒有不可為而為之，硬把磁鐵的兩極碰在一起；我們也沒有犧牲知識的追求，而去刻意凸顯品德的培養。相反地，我們利用知識的教育來進行品德的培養，通過讓學生格物致知來修正身心；然後以修正的身心為基礎，自由發揮，小可以齊家，大可以平天下，在社會的任何角落都能做個有用的人。

因此，老師不應該只是傳遞知識的工具，因為現在有電腦和各種軟件來傳遞各種的知識，有時候甚至比老師還做得好。老師應該了解怎樣激發學生的學習興趣，以及了解如何

and to understand the principles one should practice “to study the nature of things, to extend knowledge to the utmost, to make the will sincere, to rectify the mind, to cultivate oneself, to regulate the family, to govern the country, to bring peace to the world”.

It then clicked in my head—the Buddha dharma does not stand alone from the worldly dharma. Studying the nature of things and delving in depth into it is exactly the tool one needs to cultivate one’s body, speech and mind. So, for all of the different subjects that we are teaching here, to study them, is to study the nature of things and to work hard is roughly speaking to delve in depth. With the proper guidance, by going through this process, students will eventually realize that:

- *Building up skill takes constant effort. It is not done in a day and getting angry with the problems or oneself is useless and even more damaging hence, they will learn to be patient and also not to be greedy;*

- *When they appreciate the wonders of the universe and see there is always more to learn, then they will learn to be humble and not egoistic;*

- *When they need help and the teacher or the peers come to help or vice versa, they will learn to be more compassionate;*

- *When they face complex problems and they manage to solve them with simple tools, then they will learn to trust and rely on the principles;*

- *When they make mistakes, which they always do, they will learn to be brave and persevere and not be paralyzed to move forward because of fear of mistakes;*

- *When they face many different theories and ideas, they will have to be able to learn to think independently and not blindly following anyone’s words.*

These are all valuable tools or qualities that a cultivator will need on the path of practice. When all qualities are built and ways are laid out the only thing to do is to introduce Buddha Dharma, which our school is doing as well, not to mention that we do have study of virtue and many community services for them.

Eastern and Western Education were considered to have two almost opposite goals, one focused on developing inner virtue and one on understanding the outside world. However, the Venerable Master has already put the Confucian 8 principles out there for us, and they are not that different after all, they are just the same thing at different stage.

We in America are not trying to do the impossible of bending the two ends of a magnet to make them meet, but neither are we compromising on understanding the outside world to accommodate the development of inner virtues. On the contrary, we are instilling the virtues while helping the students to learn the outside world. Through the process of studying the nature of things and extending knowledge to the utmost, the students can rectify the mind and cultivate. Based on a rectified body and mind they can use their skills for anything they wish, from regulating the family to bringing peace to the world and hence, to be a useful person in any place of society.

引導學生在學習過程中，培養各種重要的品德。

所以身為一個老師，我必須先學會當一個學生，而對於教育的這番思索，也許就是我格教育這個「物」的嘗試吧！當然不能淺嘗輒止，希望在諸佛菩薩、上人、各位法師及善知識的幫助下，我可以在如何做一個稱職的老師上，繼續格物致知，學習如何更有效地啟發學生，以及更正確地引導他們培養良好的品德。

同時這個過程，也成為我在聖城修行的助道具，它讓我可以學習菩薩道的六波羅蜜：

- 布施：付出自己的時間和精力，來處理學生學習或生活上的問題。
- 持戒：就是持做老師的戒，平等地對待學生；不因為學生的表現，在心裡給他們貼標籤；盡力做好為人師表。
- 忍辱：就是在任何情況不能著急，不能發脾氣，要循循善誘，也要明白變化和進步是慢慢產生的。
- 精進：就是不管在教哪一科，都要在學術上達到精通，積極地學習有效的教學方法。
- 禪定：就是不能被自己或是學生的情緒所轉。
- 智慧：就是能夠了解並應用最契合學生本身根機的教學方法，因材施教。

在當前的教育環境之中，要保持面對學生成績時的正確態度是很困難的。老師和家長很容易忘記，學校是通過學習來培養學生品德的地方，分數並不能代表一切。就像人生一樣，我們經常忘記，生命的每天每分每秒是用來修行，修正我們的身口意。

最後我希望所有的人，能夠給予他們的孩子乃至朋友的孩子，正確的鼓勵和引導，不要以成績為標準；也希望一切的眾生，能時時觀照自己，注意自己所說的話、所做的事。我要感恩聖城這個正法的道場，感恩我能來聖城的學校教書，也感恩大家給我這個分享心得的機會。阿彌陀佛！

Therefore, a teacher should not be just a tool for purely transmitting knowledge (as we now have computers and different software to do that and they might even do a better job at it than any teacher can do) but rather to impart understanding on how to motivate the students to learn and to guide them to develop all those essential qualities while learning.

So before being a teacher I need to first be the student. I will consider all my struggles in teaching as I attempt to understand the nature of Education and hopefully, with the help of all the Buddhas and Bodhisattvas, Venerable Master, Dharma Masters and all the good knowing advisors help, I can delve into the different practices of education and learn how to better at motivating my students and how to better guide them to develop virtue.

This is also my tool of cultivation, my way learning the Bodhisattva Way and practicing the six paramitas:

- *To offer them my time and energy with any subject matter or personal matter;*
- *To uphold the “teaching precept” of no “favoritism” and not to label anyone because of their behavior and always try to be the best role model I can be for them;*
- *To be patient when any of the children are misbehaving, to nudge them to the right way and knowing that changes are not immediate;*
- *To be vigorous and always be on top of the subjects that I am teaching. And to learn more ways to make learning more fun for everyone and more effective;*
- *To have the samadhi of not being influenced by the emotions, either my own or from the students;*
- *To have the wisdom to know the best way each student learns and to provide the best support that is suitable for each individual.*

In this current general education environment it is difficult to keep in the perspective that good grades are not the point, at least not the only point. Teachers as well as parents often forget that a school is a place to form a virtuous person, not a human encyclopedia, and so it is for our lives that we often lose sight that our journey is really just to cultivate, every day, every minute and every second.

Finally I wish everyone can provide their students or their kids, or even their friend's kids, with a proper and mindful encouragement rather than measuring their achievement purely based on their grades. I also wish that all living beings can be mindful at all times about how they express themselves—how they talk and how they behave. I am grateful for CTTB as a Proper Dharma way place and I am grateful of being able to come to our school to volunteer and I am grateful that everyone gave me this opportunity to share my reflection. Amitufo!

