



LEARN AND LIVE

學習即生活

By James Roberts

Chinese Translation by Lan Huang

.....
羅親哲文·黃藍中譯

When I was a kid, I naturally had different—and significantly simpler—assumptions about how the world operates than I do today. Based on my upbringing and education, I had the impression that at some point in my life, perhaps during those impending college years that I was so looking forward to, I would decide “what to be when I grow up.” Logically this decision would take into account things like enjoyment, aptitude, and economic factors. There were a few options that I was considering, mostly involving technology—maybe engineering or aerospace—but whatever my choice, I was confident that my grown-up life would be a great success.

In hindsight, perhaps I was just a bit overconfident. But I was certainly determined, and over the years I’ve found that determination counts for a lot. When my grandfather—a man of few words—dropped me off at college, he told me, “work hard.” So I did. I chose my path, and years later found myself with a Bachelor’s degree in Music (see enjoyment, above) and Physics (aptitude), working in an administrative position at Apple Computer (economic factors). And as my grandmother used to tell me, “You’ve made your bed, and now you have to lie in it.” So I did that too. Live and learn.

小時候，我所認定的世界觀自然和現在的不一樣，它顯然要簡單得多。基於我的成長經歷和教育背景，我曾經以為在我生命中的某一刻，我會決定長大以後要做什麼，比如說，在那時我如此期盼而即將來臨的大學時代。邏輯上，通常這個決定會考慮到個人的喜好、天份還有經濟因素。我考慮過的幾個職業選項，大多涉及技術——可能是工程或者航空之類的工作。但是不論我的選擇是什麼，我都確信，我的成年生活將是一個巨大的成功。

事後看來，我是有點自信過頭了；但是那時候我意志堅決，而且多年以來，這種決心對我產生了很大的影響。當平時沉默寡言的外公把我送到大學時，他對我說：「好好努力！」於是我照做了。我選擇了自己的道路，幾年後取得音樂（上述的喜好因素）和物理（天份因素）的學士學位，然後在蘋果公司做一份行政工作（經濟因素）。我的奶奶過去常常對我說：「你既然已鋪好了自己的床，現在你就必須躺在上面（既來之，則安之）。」所以我也照做了，因為生活即學習。

我們每個人都在生命中選擇了一條道路。如果追溯

All of us choose a path in life. And if we retrace that path to see how we arrived at our current situation, often we see that there are a few key decisions that led us here: “I’ll work hard,” “I’ll study this,” “I’ll take this job,” “I’ll marry this person.” What’s most difficult is actually seeing into the causes and conditions of each of those decisions—seeing where they will lead—and making the right decision, doing the right thing, at that critical point. This ability to deeply and systematically understand cause and effect is what is meant by “wisdom” in Buddhist thought.

There is a growing segment in education that is beginning to take to this more broad-minded approach, to consider content and pedagogy that place considerations like enjoyment, aptitude, and economic decision-making factors into the context of a more systematic understanding. This movement is embraced by DRBU, but it is by no means limited to our institution. A recent article posted on the Harvard Crimson reports that “*Ethical Reasoning 18: Classical Chinese Ethical and Political Theory* is Harvard’s third most popular class.” Why so popular? These Chinese classics “offer startlingly relevant insights into how to think about making choices, including career choices, from a broad perspective.” They help students “think about things holistically” and are “liberating for students contemplating career choices.”

Just weeks before the Harvard article went live, the Los Angeles Review of Books published a story on Sarah Bakewell’s latest bestseller *How to Live*. A reflection on Michel Montaigne’s life and writings, the book attempts to recharacterize our understanding of philosophy as a discipline; framing it as a system of self-examination, self-discipline, and virtue; of “how to live a good life—meaning a correct and honorable life, but also a fully human, satisfying, flourishing one.” The *Review* also reflects on the interpretive tradition of Pierre Hadot, renowned classics scholar and author of *Philosophy as a Way of Life*. Bakewell’s new book honors Hadot’s contribution to the study of the Western classics as a set of methods, rather than doctrines, for living the examined life—the life worth living, as Socrates would say.

Hadot’s concerns reflect the sentiments of the classics revival in education—that there is value to be found in classic texts that goes beyond theory and doctrine, that touches something lived and breathed, that speaks profoundly to the human condition, and that provides insight into a deeper, more connected purpose. I even suspect, in part because of my own experience, that the students at Harvard aren’t just concerned for their careers. Rather, in the midst of our materialistic, hyper-stimulated information society, perhaps many of them notice a lacking that Hadot addresses when we write that “We have forgotten *how* to read: how to pause, liberate ourselves from our worries, return into

這條路，看看如何到達今天這步境地，通常會有幾個關鍵的抉擇將我們帶到今天這裏：「我會好好努力」、「我要學這個」、「我要做這份工作」、「我要和這個人結婚」。但是最困難的，卻是看透這些選擇背後的因緣果報（看它們將把我們引向何處），然後在關鍵時刻作出正確的決定並做正確的事。這種深刻、有條不紊地明瞭因果的能力，就是佛法中所講的「智慧」。

當代教育有一個正在成長的環節，就是考量內容和教學方法的時候，開始採用這種更寬廣的觀念，把樂趣、天賦、經濟等面向帶入更有系統的理解範圍裏，作為決策的因素。我們法界佛教大學也採用了這種觀念，但是不僅僅法大是這樣。最近一篇刊登在「哈佛日報」上的文章報導說，【道德推理18：中國古代倫理道德和政治理論】這門課，是哈佛大學第三受歡迎的課程。為什麼如此受歡迎？因為這些中國古代經典「從一個很廣闊的角度，對於如何做決策（包括選擇職業），提出了驚人的中肯見解」；它們幫助學生「從整體上來思考問題」，讓他們「在職業選擇上有更多自由的思考空間」。

在這篇哈佛日報的文章發表幾週前，〈洛杉磯書評〉刊登了一篇關於莎拉·貝克維爾最新的暢銷書〈如何生活〉的文章。這本書重新審視了米雪兒·蒙田的生活和文學作品，試圖重新界定我們把哲學當作一門學科的理念，把哲學構築為一種自省、自律和美德的系統，來「如何過一種美好的生活——亦即一種正確、高尚，又充滿人性、令人滿足而繁榮的生活」。書評也提到了著名的經典詮釋學者暨〈一種生活方式的哲學〉的作者皮埃爾·阿多。貝克維爾的新書對阿多在西方經典的研究貢獻給予了高度評價；阿多認為經典不是教義，而是告訴我們一套方法，如何去過一種自省的生活——也就是蘇格拉底所說的「值得過的生活」。

阿多的觀念反映了教育中經典復興的情操——在經典中，我們可以找到超越理論和學說的價值，它觸及活生生而無聲的某些東西，深刻地解讀了人類的處境，也為一種更深刻而且彼此聯繫的人生目的提供了見解。這一部分是根據我個人的經驗，我甚至懷疑，那些哈佛的學生不僅僅關心他們的職業選擇；相反地，在我們現在這個物慾橫流和超刺激的信息社會中，當我們寫下：「我們已經忘了怎樣去察覺：怎樣暫時停下來，從自己的焦慮中解脫，回歸到自我，把對微妙和原創的追求撇開一旁，從而能夠平靜地冥

ourselves, and leave aside our search for subtlety and originality, in order to meditate calmly, ruminate, and let the texts speak to us. This, too, is a spiritual exercise, and one of the most difficult.”

This was exactly my concern when, having fulfilled my childhood dreams and landed myself a “great job,” I decided to drop everything to go live at a Buddhist temple and study at a startup university. I knew that there was something unfulfilled, something that I needed to reconnect to that was more profound than pleasure or money. And I had a sense, through my growing interest in Buddhist practice, that my answers were somewhere in the Sutras—so that’s where I went to look. ❀

想、沉思，並讓書本為我們說話。這也就是一種精神的練習，而且是最難的一種。」也許他們之中，很多人已經察覺到阿多所指出的一種貧乏和需要。

這正是為什麼，當我實現了童年的夢想並且獲得了一份「好工作」之後，我決定放棄這一切，來到一座寺廟常住並在一所新成立的大學裡學習。我知道還有一些未實現卻比享受或金錢更為深刻的東西，需要我來恢復和它們的聯繫。當我對修行的興趣漸長，我有一種感覺，我要尋找的答案就在佛經裏的某個地方——於是我便開始研讀佛經了。 ❀

一切人都具足三身、四智、五眼、六通。什麼叫三身？就是報身、化身、法身。法身是清淨遍滿一切處的，我們凡夫的法身雖然沒有丟，但是也現不出來，因為被無明遮障住了。化身有千百億萬化身，我們眾生也不能利用它。我們只有個報身，來受果報的身，也就是我們現在所有的這個身體。佛的報身也是圓滿的，我們若是有大智慧，就能見著佛的法身、報身、化身。

四智是大圓鏡智、平等性智、妙觀察智，成所作智。我們每一個人也都具足這四智。大圓鏡智那種智慧就像一面大圓鏡似的，能照一切物。平等性智，這種智慧是一切眾生和一切諸佛都有的，也是平等的。在諸佛分上也不會增加一點點，在眾生分上也不會減少一點點。可是我們眾生就因為被無明遮蓋著，所以不能證得這種平等性的智慧。妙觀察智，得了五眼才能有妙觀察智。成所作智，就是你所作的事情都會成就的這種智慧。 ❀

——摘錄宣化上人講述之《華嚴經·須彌頂上偈讚品第十四》

Each of us is endowed with three kinds of Buddha bodies, four kinds of wisdoms, and six kinds of spiritual powers. What are the three kinds of Buddha bodies? They are the reward body, the transformation body, and the Dharma body. The Dharma body is pure and pervasive. Though we average men haven't lost our Dharma bodies, we can't make them apparent, for they have been obscured by our ignorances. The number of transformation bodies are infinite but we are unable to make use of any one of them. We only have this reward body, the body to receive our retributions and rewards. And it is this physical body of ours. For the Buddha, his reward body is perfect as well. Once we have attained great wisdom, the three kinds of Buddha bodies will manifest for us.

Four kinds of wisdom are the great mirror wisdom, the wisdom from the nature of equality, the wisdom of wonderful contemplation, and the wisdom of accomplishing all doings. Each every one of us is blessed with these four kinds of wisdoms. The great mirror wisdom likens the wisdom as a large perfect mirror that can reflect all that comes to its path. The wisdom from the nature of equality is the same for either living beings or Buddhas; in the Buddhas it does not mean more, and in the living beings, not less. However, obstructed by ignorance, we living beings cannot make manifest this type of wisdom. The wisdom of wonderful contemplation comes only after one has accesses to the “Five Eyes”. With the wisdom of accomplishing all doings, you will fulfill all that you chose to carry out. ❀

—From the Venerable Master Hua's commentary on *Chapter 14, Praises Atop Mount Sumeru, of the Avatamsaka Sutra*

背景照片陳姍姍提供

Background Photo courtesy of Xan Schmickel