



Buddhism without Borders: Reanimating the Teachings

—DRBU Visits Taiwan 2013

佛法無國界：溫故知新

—2013年法界佛教大學訪臺報導

2013年感恩節期間，法界佛教大學（以下簡稱「法大」）所組成的訪問團，本著傳播宣化上人教育理念的精神到臺灣訪問。此行的研討主題是：「佛法無國界：溫故知新」。

【內接第 45 頁】

Over the 2013 Thanksgiving break, a delegation from Dharma Realm Buddhist University (DRBU) visited Taiwan in the spirit of promoting the educational vision of the Venerable Master. The theme of this trip was "Buddhism without Borders: Reanimating the Teachings."

[Continued on page 45]



Buddhism without Borders: Reanimating the Teachings

—DRBU Visits Taiwan 2013

(continued)
(續)

佛法無國界：溫故知新

—2013年法界佛教大學訪臺報導

(Continued from the front inner cover)

The last DRBU visit to Taiwan was in June 2011. At that time, DRBU met with a number of Buddhist educational institutions to learn how Buddhist Education was developing in Taiwan. The insights from that visit helped DRBU greatly in developing its two new degree programs: a BA in Liberal Arts and an MA in Buddhist Classics.

The first university visit was to Dharma Drum Buddhist College (DDBC). The morning began with an engaging roundtable discussion between the faculty and administrators of DDBC. Dharma Master Huiming, the President of DDBC, welcomed everyone, and Dr. Wei-Jen Teng facilitated the discussion. The conversation began with DRBU professors Dr. Martin Verhoeven and Mr. Doug Powers describing the newly developed BA and MA programs. They explained DRBU's unique approach of allowing students to engage directly with classic texts, which is especially important for Buddhism because Western models of understanding has so far reduced Buddhist scholarship to an objective "study" without allowing for direct experience.

Dr. Verhoeven explained that in the 1970s, Richard Robinson, founder of the first Ph.D. Program in Buddhist Studies in North America at the University of Wisconsin-Madison, had said that Buddhism had its own critical methodology that deconstructed itself, and part of this methodology required practice. DRBU, in its new programs, would be exploring "Buddhist hermeneutics" alongside "Western hermeneutics" to give students multiple lenses to see the texts they are reading.

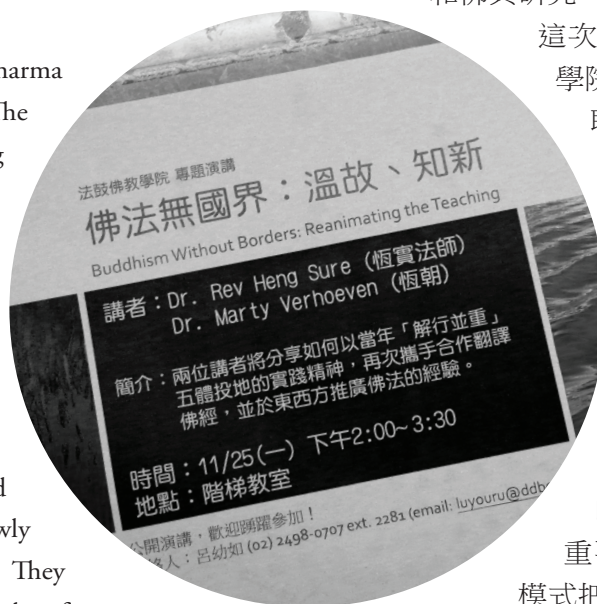
(續封面內頁)

法大上次訪台是在2011年6月。當時走訪了一些佛教的教育機構，以便了解佛教教育在臺灣是如何發展和建立起來的。而訪問的成果，促進了法大兩個新學位課程的設立：佛教人文學士學位和佛典研究。

這次訪問的第一所大學是法鼓山佛教學院。上午首先參與的是佛教學院教職和行政人員的圓桌會議。學院校長惠敏法師對與會者表示歡迎，然後由鄧偉仁博士主持討論會。在法大任教的馬汀·維荷文博士和鮑果勒居士，首先介紹法大新開設的文科學士和佛教經典碩士課程。他們解釋了法大一個獨特的教學方法，就是讓學生切身體驗經典的教義，這對學習佛教來說尤其重要，因為西方的「理解式教學」模式把佛學限制成僅僅是一個客觀性的「學術研究」，缺乏提供直接的體驗。

維荷文博士介紹說，七十年代在美國威斯康辛大學麥迪遜分校，設立北美第一個佛教博士班的Richard Robinson曾說過，佛教有自己一套精密的方法來分析詮釋教義，這個方法須要通過修行來學習。法大在新的課程中，正在探索同時使用「佛教詮釋」和「西方詮釋」的方法，以便讓學生從不同的角度去窺探所學習的經典。

許多臺灣教育界的首長都曾經出國學習西方的教育政策和教育體系，然後將其應用於臺灣教育系統。因此就教學計劃而言，法鼓山佛學院和法大都面臨著類似的要求，其中之一就是建立



DHARMA REALM NEWS | 法界音

Many of Taiwan's educational leaders went abroad to study Western educational policies and frameworks and then applied them to the Taiwanese educational system. Consequently, DDBC and DRBU faced similar requirements for their educational programs. One of these areas was setting up "measurable learning outcomes"—what are students learning and how can you prove that they have learned it?

"How do you measure compassion?" Dr. Teng asked. DM Huiming followed with the question, "How about grading?" DRBU's answer: The key is to know what your outcomes are. You can say that students will be exposed to and be familiar with the Great Books, but you don't want to say that they will be enlightened. After all, how do you measure enlightenment?

In the afternoon, Dr. Martin Verhoeven gave a public lecture on the theme of the trip, "Buddhism without Borders." A key message in his talk was that Master Hua taught that Buddhism was not bound by time or space -- he was not teaching "Chinese Buddhism" or even "Buddhism," but rather a universal wisdom that all living beings could access. Master Hua did not teach a lifeless "form" that blindly followed tradition, but rather he was teaching directly to the hearts and minds of his students. He was giving the traditional forms of practice new life and meaning. He said that he did not want to make Buddha images out of wood, stone, or clay, but rather he wanted to make living Buddhas of flesh and blood. "Sad to say," Dr. Verhoeven joked, "he only had the likes of us to work with. We were not very good material."

Rev. Heng Sure was invited to lead an evening event, "Chan & Tea", and gave a lecture the next morning based on his dissertation on the *Avatamsaka Sutra*. The morning class had an unexpected turnout of students: 120 students squeezed together in a small classroom space. Professor Aming Tu, who invited Rev. Heng Sure to give the talk, said that this was an unprecedented turnout. Never before had so many students come for a guest lecture. In fact, teachers of the Sangha University let their students out so that they could attend the talk.

On the same morning, the Bhikshunis DM Heng Liang, DM Heng Yin, DM Heng Jiao, DM Jin Guo, and DM Jin Cang with Dr. Verhoeven and Mr. Powers went to visit Hua Fan University. Similar to the visit to DDBC, there was a roundtable discussion in the morning followed by a campus tour. Dr. Jue introduced Hua Fan University as a place dedicated to enlightenment and virtue. The curriculum is not strictly Buddhist, but rather inspired by the values of Buddhism.

On November 28th, Rev. Heng Sure gave his third lecture at Dharma Drum in the morning on Buddhism in the West, especially the challenges and opportunities facing the Sangha. He emphasized the importance of an educated Sangha. Given the state of the world now, just being "pure" is not enough; monastics need to have an up-to-date understanding of the world so as to be able to relate to and teach the laity. Otherwise, monastics will be seen as irrelevant.

「檢測學習成果」的評價標準：學生們在學什麼？怎樣證明他們學會了？

鄧博士問：「怎樣去測量慈悲？」惠敏法師接著也問：「如何打分數？」法大的回應是，關鍵在於要知道我們想看到的教學成果是什麼。你可以說，學生都會接觸並了解這些經典，但不能保證他們會開悟。畢竟，開悟怎麼會是能衡量出來的東西呢？

下午，馬汀·維荷文博士作了此次訪問的主題演講：「佛法無國界」。演講的主軸就是上人教導我們的：「佛教不受時空的限制」。上人不是教「中國佛教」，甚至不是教「佛教」，而是教我們如何啟發自性中的智慧。上人從不盲從地依傳統的死板「形式」教學，而是直接啟發弟子的心靈和思想。他的作法賦予傳統修行方式新的生命和意義。他說，他不想造木頭佛、石頭佛或泥土佛，而是要造就有血有肉的活佛。維荷文博士開玩笑說：「遺憾的是，我們這些跟隨他學佛的人，可不是非常好的材料啊！」

晚間，恒實法師應邀主持一個「禪與茶」的活動。翌日上午，實法師根據他《華嚴經》的博士論文進行一場演講，聽眾出席率之高出人意料。120名學生擠在一個小小教室裏，邀請恒實法師前來演講的杜正民教授說，從來沒有這麼多學生來聆聽客座法師演講，真是前所未有的踴躍。其實僧伽大學的老師，也破例讓學生利用上課時間前來參加這個講座。

同日上午，五位比丘尼（恒良、恒音、恒教、近果、近藏）和維荷文博士、果勒居士一起拜訪了華梵大學。像訪問法鼓山佛教學院行程一樣，在圓桌會議後參觀了大學校園。會上，朱建民校長介紹華梵大學是一所致力於開悟和培養美德的學校，雖然不是完全佛教課程，但其建校宗旨是完全基於佛教的價值和理念。

11月28日上午，恒實法師在法鼓山作第三場的演講：「佛教在西方」，特別談到西方僧伽面對的挑戰與時機的掌握。他強調了僧團教育的重要性，鑑於目前世界的環境，僅僅「清淨」是不夠的，僧眾必須跟上時代，對人類的現狀有適度的了解，這樣才能和普

He also outlined many places Buddhism had something to offer the West:

- (1) bringing forward humanity through virtue,
- (2) vegetarianism—a harmless diet,
- (3) no militarization—the Sangha does not go to war, and
- (4) a simplicity of lifestyle based on the monastic rules that does not celebrate greed. At the end of the talk, Prof. Tu noted that Taiwan will soon be facing what the West is facing now, so the students should pay special attention.

On November 29th, the entire delegation went to National Taipei University (NTPU). Chancellor Fu-Jing Shiue welcomed everyone at the entrance of the school. For the morning roundtable discussion, Chancellor Shiue had also invited two university presidents. Dr. Jien-Ming Jue (朱建民) from Huafan University commented on Taiwan's educational challenges. At the end of the 20th century, Taiwan had developed its education in specialized fields but had neglected the humanities. The challenge in the 21st century is the rapid development of technology and the pervasiveness of the media in students' lives. Dr. Yung-cheng Hsieh (謝顯丞) from the National Taiwan University of Arts (臺灣藝術大學), echoed President Jue's reflections on how Taiwan has overlooked the humanities. Personally, Dr. Hsieh wants to foster in students a sense of creativity, an understanding of their unique strengths, and how to cooperate and work together rather than be in constant competition.

Dr. Verhoeven explained that Master Hua challenged DRBU to create an educational program that was based on the wisdom traditions of Asia that saw the human nature as full and complete, lacking nothing. The goal of education, then, is not to add to the nature, but rather to uncover and disentangle it from the encumbrances that have grown over it. This viewpoint requires a completely different approach to teaching. Education is not simply about what you teach, but how you teach. And just as important is the character of the teacher, which in itself is a hidden curriculum that profoundly impacts the students. This quality then requires the faculty to be actively engaged in self-cultivation and developing their virtue.

Mr. Powers also pointed to the human nature as being critical for the educational developments in Taiwan. The ever increasing specialization and departmentalization of higher education is a problem as it gets further away from the root of humanity. If science and technology and the humanities are separated from each other, then the society will develop many problems because the cement of the culture comes from the humanity of people. In the afternoon public talk, Mr. Powers continued to elaborate on how DRBU's approach to education might be of benefit to Taiwan. He saw that Taiwan had many of the same elements of what America was like in the 1960s and 1970s. There was a strong sense of trust, even for strangers, as well as communal harmony and support. He

羅大眾有所連結而隨機教化。否則，世人將忽視出家人的身份與價值。

恒實法師並簡要地提出了幾點佛教在西方所帶來的好處：

1. 通過培養美德，促進人道主義。
2. 素食主義——提倡一種不殺生的飲食習慣。
3. 反對黷武——出家人不參與戰爭。
4. 依據寺院叢林的法則，過一種清淨、簡約的生活。

演講最後杜教授指出，臺灣很快會面臨西方目前的境遇，所以學生們應該特別注意這一點。

11月29日，訪問團全體成員拜訪了國立臺北大學，校長薛富井在校門口歡迎大家。上午的圓桌會議，薛校長邀請了兩所大學的校長參加。會上，華梵大學的朱建民校長談到臺灣教育面臨的挑戰。20世紀末，臺灣的專職教育長足發展，但人文科學卻被忽視。而21世紀所面臨的挑戰，是技術的飛速發展和學生生活中媒體的無孔不入。臺灣藝術大學的謝顯丞校長深有同感，十分贊同朱校長關於臺灣忽視人文科學方面的反思。謝校長本人較注重培養學生的創造力，讓他們了解自己獨特的優點，教他們如何與人合作、一起工作，而不是處於無休止的競爭中。

維荷文博士轉述了宣化上人對法界佛教大學的期許，要創立以亞洲傳統智慧為基礎的課程；因為這種傳統智慧，是源於人類本具的究竟圓滿自性。因此教育的目的，不是在自性上再加點什麼，而是要去發掘它，將它從塵封已久的障蔽中解脫出來。這種教育觀點，就需要一種截然不同的教學方式，因為教育不僅是「教什麼」，而且還要看「怎麼教」。而教師的品格也是個重要的因素，因為它對學生具有潛移默化的力量，並且留下深刻的影響。這種為人師表的特質，就必須仰賴老師個人的精進修行以及培養內在的德行。

果勒居士也指出，人性的啟發是臺灣教育發展的關鍵。高等教育的日益專業化和部門化是一個問題，因為它越來越遠離人性的根本。如果科技和人文相分離，那社會就會產生很多問題，因為人類的文明乃根源於人性。在下午

hoped that these qualities would not be lost with the influx of Western culture through technology, media, and materialism.

He outlined four areas worth exploring for the development of an education that would be able to address the modern mind but be grounded in humaneness and virtue.

- (1) Humans possess an inherent nature that is full and complete, not lacking anything—as opposed to the Western view which presents humans as sinful or incomplete.
- (2) Virtue is not something that is applied from the outside, like morality, but rather, it is simply that one's inherent nature is not moved by desire. Virtue is developed from getting in touch with the place of stillness and purity that can be found in oneself.
- (3) Wisdom as a profound understanding of cause and effect. Science and technology can be approached from this perspective. Science, then, is one (among many) ways of understanding how the world works, namely, the observable material world. And, finally,
- (4) compassion, which flows out of the wisdom of seeing how everything is interconnected through cause and effect and how there really is no “individual” separated from everyone else.

In addition to promoting the educational vision of the Venerable Master, the delegation also participated in a number of Dharma events. The first one on November 24th, was at Amitabha Bodhi Park in Hualien for an Earth Store Bodhisattva “Opening Light” Ceremony. On the evening of November 26th, Gwhyneth Chen, a disciple of the Venerable Master, gave a piano concert at the National Theater Concert Hall in Taipei. This event was jointly sponsored by the Asia Music & Arts and the Hsuan Hua Foundation. The concert was followed by a short reception where Rev. Heng Sure, on behalf of the Hsuan Hua Foundation, presented Gwhyneth with the Hsuan Hua Humanitarian Award to acknowledge how she had used her talents as a world-class pianist to benefit society and humankind.

On November 30th, the delegation went to Taichung where Rev. Heng Sure interviewed each of the delegation members on stage. Prof. Aming Tu, as a guest, observed how he saw the group coming from America to Taiwan as pioneers similar to Buddhism coming to China 2,000 years ago—they were bringing Buddhism to a new land. At the same time, they were also like DM Xuanzang who not only influenced Chinese Buddhism, but had a major impact on Indian Buddhism as well. The delegation coming back to Taiwan was having the same effect here in Asia.

對外的公開演講中，他進一步解釋法大的教育方式或許有助於臺灣的教育發展。根據他的觀察，臺灣擁有許多與美國上世紀60、70年代相同的背景：對人有強烈的信任感（即使是對陌生人），還有社區的和諧和互助。他希望這些特質不要隨著西方國家的文化、科技媒體和物質主義的湧入而遺失了。

他同時概述了四個值得探索的方向，以便能發展出一種教育模式，既能解決現代人的心靈問題，又能奠定於慈悲和美德的基礎。

1. 自性是圓滿無缺的，並非如西方觀點所認為人類是有原罪的、不完美的。
2. 德行不像從外面施加的道德約束，而是自性不為欲望所動的自然顯現。透過返回自性本有的清淨，德行就能培育出來。
3. 能深刻理解因果關係就是智慧，科學和技術也可以從因果關係這個角度切入。科學只是了解世界如何運作的方法之一，它僅是用來衡量可觀察的物質世界。
4. 慈悲，就是智慧的流露，它讓我們看到所有事物都是因果相連，沒有任何個體是與其他個體分開的。

除了弘揚上人的教育理念，訪問團還參加了幾項與佛法相關的活動。先是在11月24日，前往花蓮彌陀菩提園區參加地藏菩薩的開光儀式。11月26日晚上，上人的弟子陳毓襄在臺北國家劇院音樂廳舉辦個人鋼琴演奏會，此活動由亞洲音樂藝術協會和宣化文教基金會共同主辦。演奏會後的一個簡短招待會中，恒實法師代表基金會頒贈予陳毓襄「宣化精神人道獎」，表彰她以世界級鋼琴師的才藝造福社會和人類。

11月30日，訪問團來到台中市，恒實法師擔任主持人訪問每一位團員。作為嘉賓的杜正明教授認為，這個從美國來的佛教訪問團，就好像二千多年前的印度佛教先驅前往中國，將佛法帶到一片新大陸。而這次回到台灣對亞洲佛教的影響，正如當年中國的玄奘法師，不但影響了中國佛教，也帶給印度的佛教極大衝擊。

最後一天，訪問團來到了台北法界佛教印經會。除了兩場關於佛教教育的專題討論，還舉行

On the last day of the delegation, the group went to Dharma Realm Buddhist Books Distribution Society to participate in another Dharma Assembly. In addition to the talks around Buddhist education, there was a transmission of the Three Refuges and Five Precepts. DRBU hopes to return again in the near future to continue the conversations it has begun in Taiwan and is very grateful to all who participated. From everyone's dedication, hard work, and cooperation, we are able to bring the Venerable Master's vision for virtue-based education to the contemporary world. ☸

三皈五戒的傳授。法大希望在不久的將來，能再次回到臺灣繼續這樣的交流。同時非常感謝這次活動的所有參與者，由於大家辛勤的努力和合作，我們才能把上人以道德為本的教育理念帶給當今的世人。☸

