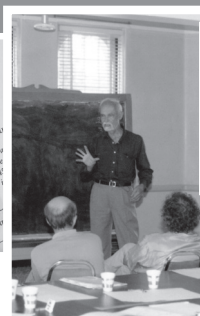




行解並重的 一所佛教大學



比丘尼恒音
講於2012年5月3日
萬佛聖城大殿

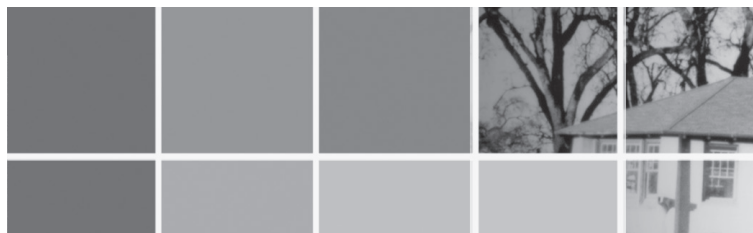
Spoken by
Bhikshuni Heng Yin
at the Buddha Hall
of CTTB on May 3, 2012

Venerable Master, Dharma Masters, Friends in the Dharma, Amitofo! I'd like to take this opportunity, when we have many disciples from afar, to share about some exciting things that are happening at Dharma Realm Buddhist University (DRBU). Many of you may have heard of the university, but not be aware of what is happening within it. I am not directly involved, but I do have a long history as a DRBU student.

DRBU, like the elementary and secondary schools, are part of the Ven. Master's vision to bring Buddhist education to the world, primarily through non-religious means. Through the teaching virtue and principles of how the mind works, through teaching

上人、各位法師、各位佛友：阿彌陀佛！今天晚上有很多從遠方來的佛友，我想利用這個機會分享一些發生在法界佛教大學（簡稱「法大」）中令人興奮的事情。可能大家聽過法大，但不一定知道內部現在的進展。我並不是直接有參與，但我長期都是法大的學生。

法大和我們的中小學一樣，都是上人的願景之一，希望透過非宗教性的方式，將佛法教育帶給全世界。透過教導德行以及心識如何運作的原理、學習打坐、欣賞東西方的宗教、文學及哲學等方式，能夠幫助不同宗教的人士學習如何活得更快樂、更有意義、更和諧，以及學習行菩薩道。



Dual Track Educational System - Practice and Theory from a Buddhist University



meditation, through teaching an appreciation of the religions, literatures, and philosophies of both east and west, the schools and university can help people of all religions learn to lead happier, more meaningful and harmonious lives and to learn to walk the bodhisattva path.

In fact, DRBU is the reason I first came to the City of Ten Thousand Buddhas (CTTB). I was first attracted to Buddhism when the Ven. Master and disciples visited the University of Texas and held a meditation retreat. The experience of meditation was life changing, as were the principles of filial respect and virtue that the Master spoke of. I then came for a summer Chan session, which was pivotal as well. It made me want to pursue Buddhist study and practice fulltime. But there was one problem. I don't think I would have been able to suddenly stop my studies at UT, as a first year PhD student in the computer science department, turning down a generous

法大，其實是我當初來到萬佛聖城（簡稱「聖城」）的主要原因。當上人跟弟子們訪問德州大學、在那裏舉辦禪修營時，我就被佛法所吸引；上人關於孝道以及道德的開示，以及那次禪修的經驗，改變了我的生命。之後我又來聖城參加一個暑期禪七，這可以說是一個重要的轉捩點，它讓我想專一地學習佛法及修行。但我卻面臨一個問題，就是當時在德州大學電腦科學博士班一年級的課程，以及學校給予的優渥獎學金，這些可能都無法立即中止；況且我也不認為我的父母會同意，畢竟那太突然了。

幸運的是，我訂閱了法大的課程目錄；看了法大開設的課程後，轉學到法大繼續我未完的學業，似乎是個挺不錯的方法。因此，那年暑



fellowship that covered my costs, just like that. I am not sure my parents would have agreed either. It would have been too drastic.

Fortunately, though, I had ordered a DRBU catalog, and after looking at the courses and program, it seemed like a very reasonable thing to continue my graduate studies by transferring to this Buddhist university. So I applied to DRBU that summer. A few months later, I received an acceptance letter from DRBU so I happily packed and prepared to stay at CTTB longterm.

While taking classes in DRBU, I participated in the daily ceremonies and community service, taught in the girls' school, and learned how to translate Chinese Dharma talks and commentaries into English. I soon developed a strong conviction that I wanted to leave the home life because I needed to devote myself fulltime to learning and practicing the Dharma. Not long afterwards, I became a nun. I still continued at DRBU and completed a Master's in Translation of Buddhist Texts. That was not the end of my studies at DRBU, however. After spending some time at other branch monasteries, when I came back I started taking classes at DRBU again as a special student. Several years later, I enrolled in another of the Master's programs, this time in Buddhist Studies and Practice.

Over the years, I have gained a lot from DRBU in many areas of study – starting with languages, learning to translate modern and classical Chinese to English, learning enough Sanskrit to read some Sutras, and more importantly, learning how to explain Buddhist concepts to young people in the modern world, which means translating them out of a traditional Chinese context into terms that people today can understand. Also, I have taken several semesters of classes exploring Buddhist education, how to teach world religions, Islam, Buddhist ethics, Buddhist hermeneutics or way of interpreting texts, etc. There have also been classes focused on studying one particular sutra, such as the *Avatamsaka Sutra* or *Shurangama Sutra*, or a particular shastra.

More recently, the courses that I have found most helpful to me as a Buddhist nun trying to relate to the modern world are courses where we read Western thinkers in philosophy and psychology in parallel with Buddhist sutras and shastras. For example, we studied Freud and Jung in parallel with Yogacara philosophy; another year, we read Nagarjuna in parallel with Nietzsche and with William James, a founder of American philosophy of pragmatism. One semester we studied ancient Greek philosophers and the spiritual exercises in their teachings. I discovered that Western thinkers have much in common with Buddhism and have comparable depth in their analysis of the mind and the world, which can enhance my understanding of Buddhism and help me to connect Buddhist concepts to the modern world.

The method of teaching in these courses is to do close reading of the primary texts, and then using them to reflect upon ourselves and our practice. This is very different from the Religious Studies model, which is

假我向法大提出入學申請；幾個月後，我就收到法大寄來的人學通知。於是，我開心地打包行李，準備來聖城長住學習。

在法大上課期間，我參加每日佛殿的課誦、社區服務、在女校教書，以及學習將中文開示翻譯成英文。很快地，我就決定要出家，因為我需要全心全意地學佛與修行。沒多久我出家了，仍然繼續在法大讀書，並且拿到了法大佛經翻譯的碩士學位；然而，這並未終止我在法大的學習。在其他分支道場服務完，調回聖城之後，我又回到法大當特別學生；過了幾年，我申請攻讀另一個碩士學位，這次是佛學修持。

這些年來，在法大的課程裏，我獲得許多方面的知識——多種語言的學習、中文白話文以及文言文的英譯、擁有足夠的梵文知識閱讀原典；最重要的是，學習解釋佛教的道理給現代年輕人，也就是將佛法從傳統文義詮釋成現代人可以了解的內容。除了這方面的知識外，我還上了幾個學期的課程，這些包括：佛學教育課、如何教授世界宗教、回教、佛教的倫理道德、佛教的詮釋學或是詮釋經典的方式，也有幾門專研佛經的課程，例如《華嚴經》、《楞嚴經》或一部特別的論等。

身為一個出世修行的出家人，當我試著入世與現代社會接軌時，閱讀西方的哲學、心理學著作，同時配合著佛教經論的研讀，這樣的課程設計令我受益良多。比如說，我們學習弗洛伊德跟榮格的理論學說，同時也學習唯識哲學；隔年的課程中，我們又研讀龍樹菩薩的論著，同時也閱讀尼采，還有威廉詹姆斯——美國實用主義創始者的作品。又有一個學期，我們學習古希臘哲學，以及其中闡述的修行方法。我發現西方思想家的學說與佛法有很多共同處，而且對於人類心理以及世界有其很深入的剖析，它們加深了我對佛法的認識，幫助我將佛法的觀念貫通於現代的知識。

這些課程的學習方式，就是直接閱讀原著經典，然後迴光返照自己的身心與修行。這與一般的宗教研究模式不同——他們用世俗的方法學習宗教思想、行為以及組織，他們引用多種學科的研究方法，例如人類學、社會學、心理

the secular study of religious beliefs, behaviors, and institutions that draws on multiple disciplines and their methodologies including anthropology, sociology, psychology, philosophy, and history. In other words, it is studying religion from the outside. The scholar need not be a believer or practitioner, and sometimes, is considered biased if he/she professes to be one.

Religious studies scholars might analyze the rituals, beliefs, religious art, and practices of worship, or study religion from the perspective of economics or psychology or history. Whereas at DRBU we study a sutra to know its teachings which lead to liberation, and as part of that study we put its principles into practice, a religious studies student will read the sutra and perhaps analyze whether it is authentic or apocryphal, the cultural influences and motivations of the author, how it is used in monastic communities today, the history of its transmission and translation and revision, and so forth. The most important point of a sutra, its teachings of practices for liberation, may or may not be the focus of the student's study.

DRBU hopes to model its studies on the way the Ven. Master taught the sutras. He taught them to us directly by letting us read and study them in Chinese, with his explanations, translated into English and other languages. He emphasized the importance of learning some classical Chinese so as to understand the nuances of the text directly. He also asked his disciples to take turn explaining them, so everyone could activate their own wisdom and learn from each other. The schedule during his sutra lecture sessions, which could last for weeks or even years, also included daily ceremonies and several hours of meditation, during which students could ponder the meaning of the sutra. The Ven. Master did not encourage students to read scholarly opinions of the sutra's authenticity, but asked us to study the sutras directly and decide for ourselves based on whether the sutra carried the essence of the Dharma.

His sutra teachings were profound, yet simple and directly applicable to our current situation and state of mind. He used the sutras and shastras to point out our faults and bad habits, and exhort us to repent and change — **purifying our mind was the only way to reach Buddhahood; there was no shortcut.** He encouraged us to practice all the different schools of Buddhism, from holding precepts, to Chan, to studying sutras, to mindfulness of the Buddha, to esoteric practices. As practice was an essential element for understanding the texts, it was integrated into the daily schedule. This you cannot find in secular universities teaching Buddhism.

In the United States, in order for a university to be recognized and to be able to attract serious students, it must be accredited by one of the regional accrediting bodies, in our case, the Western Association of Schools and Colleges (WASC). It must also be WASC accredited in order to issue international student visas, which is an important issue for DRBU because often people from Buddhist countries would like to apply. I have been involved in gaining WASC accreditation for our high school, but getting

學、哲學及歷史學。換句話說，這是從表相來學習宗教，授課的學者本身不需要具備宗教信仰或是投入宗教的修行，甚至有時這樣做會被人認為你不够中立，有所偏執。

研究宗教的學者也許會分析宗教儀式、信仰、宗教藝術以及祈禱方式，或者從經濟學、心理學、歷史學的角度研究宗教。然而在法大就不同，我們研究經典的目的是知道修行的方法，進而得到解脫，我們是解行並進。外面的宗教系學生，研讀一部經典之後，會去判別其真偽、對文化的影響、作者的動機、當今叢林的應用現況、經典傳譯及修訂的歷史等等。然而，經典最重要的部分——教導解脫的修行方法——也許並非學生學習的重點。

法大希望仿效上人教導經典的方式，做為立學的方向。上人讓我們先讀中文的經典，然後解釋給我們聽，再讓我們將其解釋翻譯成英文和其它的語言。上人注重中國古文的學習，因為這樣可以幫助我們直接了解經義。上人也讓弟子輪流上來講解，這樣每個人都可以推動自己本有的智慧，並且互相學習。上人講解一部經，可以是幾個禮拜，甚至長達數年，期間就包括每日例行的課誦以及數小時的打坐，這樣學生才有機會思索經典的義理。上人不鼓勵我們花心思於學者判別經典真偽的意見上，而是要求我們直接讀經，然後自己去決定這部經是否具有法的本質。

上人講經深入淺出，而且契理契機，直指人心。他用經論幫助我們看到自己的錯誤和習氣毛病，鼓勵我們懺悔，改過自新——自淨其意，是成佛的唯一道路，沒有任何捷徑。上人也鼓勵我們練習不同的法門——律宗、禪宗、教宗、淨宗、密宗。修行，是瞭解經典的必經之路，因此上人將它融入在我們的日常作息中，這是在外面大學找不到的。

在美國，一個大學必須得到當地認證機構的認可，才能為社會接受與正式招生。法大所在地的認證機構為西區大專院校協會（WASC），要有WASC的認可，學校才能核發簽證給國外的學生。對法大而言，這個條件是很重要的，因為許多佛教國家的學生都希望能來法大讀書。一直以來，我都有參與培德中學的認證事務；但大學的認證是困難得多了，因為要具備教授

a university accredited is much, much more difficult because of the level of qualifications required to teach college level material to adults.

Currently DRBU has a team of talented professional young people, many of whom are our alumni or members of DRBY, who have been doing intense research for several years into how to ensure that DRBU is aligned with the Ven. Master's way of teaching and vision, financially sustainable, and WASC accredited. They have found a model that can meet these criteria: a curriculum based on primary texts. In universities with a primary text curriculum such as St. John's College and Thomas Aquinas College, students study the Western classics. DRBU, though, will expand the focus to include both Eastern and Western classics, including Buddhist sutras and shastras. DRBU will also focus on Chinese and Sanskrit, two canonical languages. These universities as well as DRBU value a direct interaction with the text, as well as group discussion to uncover its meaning, rather than studying it from secular perspectives such as mentioned above. The professors or instructors also learn along with the students, and are gradually expected to be able to teach or facilitate the study of all the different strands of study – Buddhist texts, Eastern classics, Western classics, language, math, science, music, so that they also become well-rounded and develop themselves.

A question you might ask is: would such a program attract students? I think it would definitely appeal to both Westerners and Easterners, who are looking for genuine wisdom and a way to freedom from suffering. That is what not only Buddhist texts, but to some extent all the classics of the world, offer, and to be able to directly study them and put them into practice offers a light of hope for college students in this age of cynicism and anxiety. From the college students that have come for short retreats, we can see that many of these young people are yearning for something that gives them not only hope but also methods for achieving genuine freedom. This is exactly the vision that attracted me to DRBU, and I believe DRBU offers a meaningful curriculum to people searching for wisdom and truth and hope.

During the three annual Guanyin sessions, DRBU provides an orientation, morning guided meditation, afternoon question-and-answer session, and evening discussion in English for newcomers. Curiously, it's not just for beginners, because the discussions can go very deep, and people keep returning. These discussions have helped people who otherwise would never consider joining the practice sessions and ceremonies, to take them seriously and benefit from them, and not be daunted by the fact that they are often conducted in Chinese.

It is clear to me that DRBU is an essential part of helping CTTB to bring the Dharma to the West, and to bring Westerners and young people of the modern age to CTTB. ❀

大學程度課程的資格。

目前有一群優秀專業的年輕人，其中好幾位是培德中學的校友，或是法界佛教青年會的成員，這幾年他們密集研究，如何讓法大在取得WASC認證的過程中，依然能緊守著上人的教法、願景，同時確保財務永續的原則。結果他們發現了一種教學模式，能夠滿足以上的條件：以研讀原著經典為主的課程設計。在美國有幾所大學已經採用這種方式，如聖約翰學院、湯瑪斯阿奎納斯學院，他們的學生閱讀西方原著經典；而法大的學生，將會延伸閱讀東西方的原著經典，其中就涵蓋了佛教的經論。中文及梵文這兩個重要的經典語言，也會是法大的重點科目。採用這個模式的幾所大學以及法大，都是重視直接汲取經典的智慧，以團體討論的方式發掘經典涵義，而不是像前面所提的在世俗的觀點上用功夫。教授及講師也跟學生們一起研究學習，漸漸累積不同領域的知識，例如佛教經典、東方原著經典、西方原著經典、語言、數學、科學、音樂，使他們也能夠全面發展。

或許有人會問，這種課程會吸引學生嗎？我認為無論東方或是西方的學生，只要是能找到真實智慧和離苦得樂的方法，都會深深吸引他們。這種課程不只研讀佛經，同時還涉獵世界著名經典，引導學生直接汲取經典原意，並在生活中實踐。在這個玩世不恭、緊張焦慮的時代裏，正可以帶給年輕大學生一道希望之光。而來聖城參加打七的年輕人當中，有很多渴望的不只是一個希望，還有能讓人獲得真正解脫的方法。這也正是吸引我到法大的願景，而且我也相信，法大的課程是能幫助人們尋得智慧、真理以及希望。

連續三年的觀音七期間，法大都同步為初學者開設一門課程，內容包括課程介紹、晨間禪坐指導、下午問答課程以及晚間英文討論。有趣的是，課程雖然是專為初學者設計，但是有時會討論得非常深入，以至於舊生都繼續回來參加。這些討論，讓不曾想過修行或參加法會的人明白其重要性，並與法會大眾感受法益，不會因為法會是用中文進行的而退避三舍。

我非常確信將佛法帶到西方，接引西方人士與現代年輕人到聖城的這項任務中，法大扮演一個非常重要而且不可或缺的角色。 ❀