

A Tea Gathering with Monks from Abhayagiri Monastery at Dharma Realm Buddhist University: Q & A – Part 3

法大茶話會——無畏寺的行腳比丘問答（三）

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Audience: Today in the DRBU faculty meeting, we talked about how we need to explain to people what it means to be a Buddhist university. Since this afternoon, you have had a chance to visit the university. If someone asked you this question, “What is a Buddhist university?” How would you answer them? Would you answer differently if someone with samadhi asked you this? or a scholar? or an ordinary person?

Tan Nisabho: After having been through a traditional humanities-oriented liberal arts education, I have read much of Freud’s writing. It is a like what Ajahn Amaro said last week: Freud and the Western system has outlined in extreme detail all the ways that we are messed up, specifically identifying our particular neuroses. Western culture has really tried to come to terms with its suffering in a lot of ways. In terms of a practical path out of it, without cultivation, it feels like Western culture has really

聽眾：今天在教授會議上，我們談到了我們需要向大家解釋什麼是一所佛教大學。因為您在這兒（法界佛教大學）有一個下午的經歷了，如果有人問您：「佛教大學是什麼樣子？」您會如何回答呢？如果問您的是一位有禪定功夫的人，或是一位學者，或是一位平常人？您的回答會不同嗎？

尼沙薄法師：我在接受傳統人文學的教育中，讀了很多弗洛伊德的著作。有點像阿瑪諾法師上周所說的弗洛伊德學說和西方思想體系已經詳盡列出了所有我們出問題的方式，尤其是我們特有的種種精神問題。

尼沙薄法師：我認為西方文化確實努力想要解決這些問題。至於可行的解決方法，如果不通過修行，我感覺西方文化的確深陷困境，具體表現在我們搞砸的程度，我們重重累積的自

become tied up in knots, detailing the level of how we're messed up, the compounding of the self, and the layers upon layers of alienation that we all experience.

What I think that I have seen this Buddhist university provide—like the discussions we were having in Doug Power's class and afterwards—is that there is a seemingly obvious way out. There are these positive states and methods which can be cultivated. There are things that can be articulated about what a human being can be. There is that fourth messenger, in terms of the spiritual path, and having that component in conversations like hearing people talk about Freud and the rupture in the subject-object relationship in early childhood. This is great analysis, but you know, where do you go from there? Suddenly you have Doug and the others discussing and demonstrating what happens when one cultivates mindfulness and gets a certain amount of space from that process of ego creation which we are all involved in and trapped in constantly. One can contemplate what creating that space does to the experience of life. You don't have to wallow around in this post-modernist nebulous pit of conceptual thought. There is a path out! It might be simpler than we think.

It was such an obvious antidote to that in which Western cultures got so entrapped. I really appreciated it. It laid out what seemed like the obvious message and path. This doesn't have to be brought in explicitly in terms of Buddhist thought, but certainly Buddhist thought provides powerful language and ways of speaking about it. Seeing it brought up this way is what I felt was missing from my own university experience and why I was so disillusioned in the process of obtaining my Bachelor's degree. Nietzsche was profoundly smart, but he was not a happy human being. Realizing that was really meaningful. What you're all doing is profoundly meaningful in this way, and there's a huge place for it in the intellectual landscape. That was my impression.

Audience: A question came up because we have people reaching out to prospective students. One of them was saying the question he gets asked over and over again is “What is a Buddhist university?” We realized that we need to be able to answer that question in a way that makes sense to a lot of different kinds of people. It's a good question for us actually, to practice thinking about this. It probably means something slightly different for each one of us in this room, but there is commonality. We should be asking our students actually, because I think hearing students articulate what this experience means to them has been so inspiring.

我，以及我們都經歷的層層異化。

我看到這所佛教大學提供了一個明顯的解決之道，正如在道格·鮑威爾的課上和之後的討論。有一些積極的境界和方法可以修行，也可以探究人可以達到何種境界。

就精神之道而言，這正是第四信使。它也是在人們討論弗洛伊德理論及在幼年時主客體關係的破裂的論題時應該加入的議題——精神分析是很好的分析，了解之後，下一步怎麼辦？

忽然，道格·鮑威爾和其他人告訴大家並且演示當一個人修習正念時會發生什麼，那就是可以和我們時時刻刻都陷入的執取自我的過程保持一定的距離。大家可以觀察保持這段距離對我們的生命體驗有何影響。你不必沉溺於後現代主義的概念思維的泥沼之中。有一條出路！而且它可能比我們想像的更簡單。

對於陷入如此困境的西方文化來說，這是一個明顯的解藥。我真的很讚歎這個方法。它給出了清晰的教導並且指明了道路。這不必明確地以佛教思想的形式提出來，但是佛教思想顯然提供了強有力的語言和探討這個問題的方式。看到它以這種方式提出來，這正是我自己的大學經歷中所缺失的，這也是為什麼我對自己的本科教育徹底失望的原因。尼采可能極為聰明，但他卻不快樂。意識到這一點真的是很有意義。您們正在做的極具意義，也會在知識領域佔有重要的一席之地。這就是我的印象。

聽眾：這個問題是在我們外出招生時產生的。一位招生的工作人員說不斷有人問「什麼是佛教大學？」我們覺得需要找到一種回答方式能令各種不同的人都能理解。事實上，對我們來說這也是一個很好的問題讓我們去思考。答案對我們在座的每一位可能略有不同，但也有共同點。我們也應該問問法界佛教大學的學生。因為我覺得聽學生們講他們在法大學習的經歷很有啟發性，也激勵人心。

科威洛法師：您們稱它為佛教教育，命名為佛教大學，這真令人振奮。因為在美國

Tan Kovilo: It's really heartening that you do call it a Buddhist education, a Buddhist university, because there are a lot of Buddhist principles in America which are specifically not being labeled 'Buddhist'. People love teaching mindfulness, but kind of divorcing it from Buddhism. The fact that you're keeping it...

Audience: We're not ashamed.

Tan Kovilo: It's huge. I remember Ajahn Jayasaro, the monk most involved with education in our tradition, was invited by the Burmese government who was planning a curriculum for their public schools in the country. They were wanting to use western ideals and use Buddhist concepts, but not label them 'Buddhist'. He told them that they don't have to do that. If you are in a Buddhist country, then you can label it what it is. There is no need to be ashamed of it. There is no need to hide that they are Buddhist schools. It is meaningful in terms of how to describe it to Americans, it is a great question. I do not know if it would be possible to have a one sentence answer.

Audience: No. Every time we talk about it, we get a little more wisdom about it. It's helpful to hear what other people think about it too.

Tan Nisabho: Also, having the research for learning like the *sutta-mayā-paññā*, from listening and hearing the text, *cintā-maya-paññā* from thinking about the texts, and then also *bhāvanā-maya-paññā*, which is knowledge from practice and application. To see that incarnated not just in that people in the classes are cultivators of some kind, but also in terms of the community dynamics, living in this type of a community--people are hungry for that. It's great to have the intellectual framework that Buddhism can provide, but I think so much of Buddhist hermeneutics is its application.

Audience: Live the experience.

Tan Nisabho: I really saw that in the classes. It was lovely.

Audience: Another thing that you often experience in Western education around Buddhism is that many people will say something like, "I'm philosophically Buddhist." We hear that often, without the recognition that Buddhism is a practice as well. I always find that. For DRBU, it is the study and practice.

Audience: Part of it is that people still need to explain Buddhism as a religion, and there is a reaction against that word "religion". People come here and see the nuns and the monks, the bowing, and everything. They realize that this is a religion. What is religion? "Buddhism" is still a brand new word in the West for

有許多的佛教思想，而並沒有冠上「佛教」的名義。大家都喜歡教授正念，但卻將它與佛教分家。你們保持名字中的「佛教」這一點……

聽眾: 我們並不覺得不好意思。

尼沙薄法師: 這太不簡單了。我想起傑亞薩若法師，他參與了許多與我們的傳承教育有關的活動。緬甸政府當時正在設計國家公立學校的課程。邀請他參加。緬甸政府想使用西方的理想和佛教的原則，但不冠以「佛教」的名義。法師就告訴他們，其實他們並不需要這樣做，因為緬甸是一個佛教國家，命名可以名副其實，不用覺得不好意思，不需要隱藏他們是佛教學校的事實。怎樣向美國人解釋「什麼是佛教大學」是一個值得探討的大問題。我不知道是否可能用一句話來回答。

聽眾: 不太可能。每次我們討論這個問題，我們又增長一點智慧。聽別人對它的看法對我們也有幫助。

尼沙薄法師: 還有研究學習的方法，如聞慧，通過聽聞文字來學習；以及思慧，思考所學的典籍；和修慧，從實踐和應用中來學習。最終實現的不只是班上學生成為修行者，而且也有群體的互動，進而形成一個社區。大家都渴望有這樣的社區。有一個佛教所能提供的知識體系是很好，但我認為學習佛教的重點之處在於力行。

聽眾: 在生活中身體力行。

尼沙薄法師: 在課上，我確實看到了這一點。真是太好了。

聽眾: 另外西方有關佛教的教育讓許多人說「我是思想上的佛教徒」。他們沒有意識到佛教也是要實修實練的。我經常碰到這種情況。在法界佛教大學，佛法既是理論，也是實踐。

聽眾: 部分原因是人們把佛教解釋成一種宗教，和人們對「宗教」一詞的負面反應。大家到這兒來，看到比丘，比丘尼，看到拜佛，等等，覺得這是宗教。什麼是宗教呢？佛教在西方這基本上是一個近兩百年才有的新名詞。

basically the last couple of hundred years.

Audience: It's a loaded word, 'Religion' is a very loaded word.

Tan Kovilo: One way that Ajahn Jayasaro talks about Buddhism is breaking down "religions" into two types in which some religions are based on faith, and other religions are an educational system. He describes Buddhism on the whole as being an educational system. That's how he frames it in Thailand. For many Western-educated Thais this is something they can hear without a need for a lot of reframing.

He also breaks down Buddhist education into the Pali suttas in which you have kaya bhavana, citta bhavana, sila bhavana, and panya bhavana which translates as the training or the education of the body, the education of morality, education of the mind and education in wisdom. This is one way that he breaks down what Buddhist education actually is in his schools.

Audience: That's an interesting translation for 'bhavana'. It's cultivation or development, right?

Audience: 'Bhavana' is to cultivate.

Audience: So it kind of goes hand in hand.

Tan Kovilo: Another interesting translation he gives for 'bhavana' is: to bring into being, to create, or simply creativity. ❀

聽眾: 它是一個有很多隱含意思的詞，宗教一詞更是如此。

科威洛法師: 傑亞薩若法師談論佛教的一種方法就是把宗教分成兩類：一類是信仰，一類是教育。他是把佛教整體作為一種教育體系來講解。在泰國他是這樣做的。許多受西方教育的泰國人，他們能接受這個講法，而不需要大幅度調整他們的思想框架。

尼沙薄法師: 傑亞薩若法師也根據巴利經典將佛教教育分成修身、修心、修戒、修慧，也即是對身體的訓練或教育，道德的教育，思維的教育，和智慧的教育。在他的學校裡，他就是用這種方法來細分佛教的教育。

聽眾: 這樣翻譯 'bhavana' 一詞很有趣。'bhavana' 的意思是修行或是開發，對嗎？

聽眾: 'bhavana' 的意思是修行。

聽眾: 這也就是說學習和力行要並重。

科威洛法師: 傑亞薩若法師另一種有趣的翻譯是把 'bhavana' 譯成塑造、創造或創造力。❀

Q: How were the morning and evening ceremonies translated?

A (DM Chih): A young man with a university degree in music was accepted by the Master to become a monastic disciple. Once he was a monk, he began working on translations of the Buddhist litany. The Daily Handbook's English is in part his contribution. David Rounds, a long-time layman, also composed scores and lyrics in English and these, too, are found in the Daily Handbook. The Chinese characters in the Daily Handbook were all hand-written by a nun who was one of the Master's monastic disciples.

Q: 早晚課是如何翻譯出來的？

A (持法師): 上人座下一位擁有大學音樂學位的年輕比丘，著手英譯《萬佛城日誦儀軌》一書。聖城住眾大衛·榮德（果舟）也參與了書中早晚課的英文詞曲創作。書中的手寫字體則是上人座下一位比丘尼所作。

