

反思之鏡：遍覽各家經典以自我修行 —2019年「宣公上人紀念研討會」

Mirrors for Reflecting : Reading Texts Across Traditions for Self-Cultivation at the 2019 Venerable Master Hsuan Hua Memorial Symposium

童慈欣 文
布穀英 譯

By Tong Cixing
English Translated by Early Bird Translation Team



由上宣下化老和尚創辦的法界佛教大學，於5月23日在校本部舉行「2019年宣公上人紀念研討會」，主題為「反思之鏡：遍覽各家經典以自我修行」。這場研討會總共發表了27篇論文，結合經典研討與修行，兼顧理論和實踐。

研討會邀請到美東羅德島布朗大學宗教研究教授兼該校冥想研究計劃主任哈洛德·羅斯、南加州佩伯代因大學經典原著項目主任珍·凱

Rodeheffer, the Fletcher Jones Chair of the Great Books Project, from Pepperdine University in southern California, and Dr. Martin Verhoeven, Dean of Academic Affairs, from Dharma Realm Buddhist University.

Dr. Harold D. Roth, presented on the topic of ‘Discovery versus Development in Traditional East Asian Models of Self-Cultivation.’ In his talk, he mentioned: “The Sixth Patriarch said in the *Platform Sutra* that our self-nature was originally perfect and wholesome, lacking nothing; therefore, true disciples of Buddhism have less desires for worldly possessions, and don’t need belongings to fill the canyon of human desires.” In contrast to this, the Bible emphasizes people’s original sins. Mencius’ principle of the ‘original good nature of human beings’ and

Dharma Realm Buddhist University (DRBU), founded by Venerable Master Hsuan Hua, hosted the 2019 Venerable Master Hsuan Hua Memorial Symposium on the twenty-third of May at the main campus; the theme was *Mirrors for Reflecting: Reading Texts Across Traditions for Self-Cultivation*. The symposium included twenty-seven essays in total, combining both study and cultivation of the classics, as well as integrating aspects of theories and actual practices.

The keynote speakers of the symposium were Dr. Harold D. Roth, Professor of Religious Studies and Director of the Contemplative Studies, from Brown University in Rhode Island; Dr. Jane Kelley

莉·若德希弗教授、法界佛教大學（法大）教授兼教務長馬汀·維和文（果廷居士）等三人舉行主題座談。

哈洛德·羅斯教授以「傳統東亞模式自我修行之發現與發展」為題指出，六祖大師在《壇經》中說過，我們的自性本來圓滿具足，無所欠缺；因此真正的佛教徒澹泊物欲，不須藉助外在物質填塞慾壑。相較於聖經中強調的原罪，他更欣賞孟子的「性善」說，以及王陽明的「格物致知」。他也指出，佛教中最難懂的觀點是「空性」，究其實，空性即因緣，強調的是無我，但並非自我不存在，而是眾生互相關連；迥然不同於西方文化重視自主、個人主義至上的思想。

珍·凱莉·若德希弗教授則以「論修德：閱讀孔子、閱讀柏拉圖」為題，談到柏拉圖所寫的蘇格拉底《對話錄》中，尤虛弗羅承認告發自己父親殺人，在乎自己在上帝面前的形象。若德希弗教授認為，這樣的「大義滅親」出發點仍是自私。相形之下，《論語》中，孔子說應該「父為子隱，子為父隱」，若德希弗教授指出，這正是《大學》強調的「齊家」精神，所謂「家齊而後國治，國治而後天下平」。

「從過去看未來：透視水鏡」是馬汀·維和文教授的題目，他從瑞秋·卡森的環保經典名著「寂靜的春天」談到鄧約翰的名詩「沒有人是座孤島」；再從《大學》的明明德談到《華嚴經·普賢行願品》第九大願「恆順眾生」——以大悲水饒益眾生，則能成就諸佛菩薩智慧華果。又引用《莊子·德充符》借孔子之口說「人莫鑑於流水而鑑於止水，唯止能止眾止。」——人無法在流動的水中映照自己，只有從平靜如鏡的水面才能反照自己；只有到達止（定）的境界，才能够停止一切的動相。

Wang Yangming's theory of 'digging down to the underlying principle to acquire knowledge' appeal more to Dr. Roth. He also pointed out that the hardest idea in Buddhism to understand is 'emptiness,' which can be understood, in basic terms, to be just causes and conditions. There is an emphasis on 'no-self,' but it is not the case that the self is non-existent — rather, it is just that living beings are interrelated. This notion is completely different from Western cultural values and beliefs, which emphasize personal autonomy and individualism.

When presenting 'On the Cultivation of Virtue: Reading Confucius, Reading Plato,' Dr. Jane Kelley Rodeheffer commented: "In *Plato's Dialogues with Socrates*, Plato said that Euthyphro admitted that he was the guy who reported his father for having committed murder. This was because he cared about his image before God." Dr. Rodeheffer believed that there is still selfishness within the concept of 'placement of righteousness above family loyalty.' Confucius remarked in *the Analects* that "a father should cover up for his son, and a son should cover up for his father." Dr. Rodeheffer suggested that this is the exact spirit of 'harmonizing a family' that is emphasized in the *Great Learning*, which says that only after one brings harmony to one's family can one bring order to a nation. Only after one brings order to a nation can one bring peace and stability to the world.

In Dr. Martin Verhoeven's talk, he opened by mentioning passages from the well-known early treatise on the environmental crisis *Silent Spring*, by Rachel Carson, and then moved on to "No Man is an Island," a well-known poem by John Donne. He then proceeded to lecture on the *Great Learning's* teaching of 'always brightening one's virtues,' and followed this by highlighting the ninth vow of *Samantabhadra Bodhisattva in Conduct and Vows* (Chapter 80) in the *Avatamsaka Sutra*, "to constantly accord with all living beings; ...thus Buddhas and Bodhisattvas benefit all beings with the water of great compassion, and thereby attain the blossoming and fruition of wisdom." He also quoted Zhuangzi's *The Seal of Virtue Complete*, in which there is an anecdote that is based on a story of Confucius. Through the words of Confucius, Zhuangzi expressed his idea that "there are no men who mirror themselves in running water. They mirror themselves in still water. Only what is still can still ... many other things." —There is no way to see your reflection in running water; only in still water can you see your reflection.

During lunchtime, DRBU students displayed their musical talents by taking turns playing guqin, piano, and saxophone on stage. Some of the students from the Chinese class even sang the English version of the Praise to Guanyin Bodhisattva to honor the composer, David Rounds (Upasaka Guo Zhou), one of the earlier disciples of Venerable Master Hsuan Hua who passed away on Guanyin Bodhisattva's birthday this year.

當天午齋中，法大多位學生紛紛展現音樂才華，古琴、鋼琴、薩克斯風輪番上場，中西樂音各自悠揚。法大中文課學生更齊唱英文版「觀音讚」，懷念這首佛曲的作曲人大衛·朗德（果舟居士），他是宣公上人老弟子，今年觀音誕當天往生。

下午的分組座談，共有六個題目：智慧之道的殊途同歸、自我修行的個人觀點、法大課程的創意反思、巴利文經典的智慧、古老的聲音與現代的應用、華嚴正芳菲；每組至少發表四篇論文。其中，「法大課程的創意反思」討論CEI沈浸式的觀照實修課程設計，也吸引不少聽眾。

參加「自我修行的個人觀點」分組座談的比丘尼恒持法師，是宣公上人在美國所收的第一批西方弟子之一，1969年出家，並受具足戒，今年恰滿50周年。目前擔任法大校董會主席的恒持法師，據知是全美西方比丘尼中，戒臘最長的一位。法大於5月24日舉行的畢業典禮中，特別致贈紀念品，慶祝她出家受戒半世紀。

法大財務行政副校長包果勒最後為研討會總結，指出研讀經典要歸到自己的身心，法大課程也重視打坐，但打坐並非終極目標，而是在擁有定力之後，更好地處理人際關係、行菩薩道。❀

Then there was a panel discussion in the afternoon that covered six topics in total: Divergences in Wisdom's Path(s); Personal Perspectives on Self-Cultivation; Creative Reflections from DRBU's Curriculum; Wisdom from the Pali Suttas (sutras); Ancient Voices and Their Modern Applications; and Petals from the Flower Adornment. At least four papers were presented on each panel. Among the papers, in the panel that covered the topic of the Creative Reflections from DRBU's Curriculum, the discussion of the curriculum design of Contemplative Exercise Immersion (CEI) attracted the largest audience.

Bhikshuni Heng Chih, who attended the panel discussion of 'Personal Perspectives on Self-Cultivation,' is one of the earliest western disciples of Venerable Master Hsuan Hua since he first came to America. She left the home-life and received full ordination in 1969; this year marks her 50th anniversary. The chair of the DRBU Board of Directors, Dharma Master Heng Chih is also known for being the longest ordained American Bhikshuni. During the graduation ceremony on May 24, DRBU conferred upon her a special award, honoring her half-century long monastic life.

Douglas Powers, DRBU Vice President for Finance and Administration, concluded the seminar by saying that sutra study should be applied to the body and mind. Although DRBU's curriculum emphasizes sitting meditation, the ultimate goal is not to sit in meditation, but to gain samadhi power and subsequently have better interpersonal relationships as well as successfully practice the Bodhisattva path. ❀



萬佛城 聖觀音菩薩
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉
附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a
subscription to VAJRA BODHI SEA for:

- 一年美金四十五元 US\$45.00 / 1 year
 二年美金八十五元 US\$85.00 / 2 years
 三年美金一百一十元 US\$110.00 / 3 years

歡迎投稿，稿件請寄 vbs@drba.org
We welcome articles. Please send the articles to
vbs@drba.org

歐美地區 In America & Europe, please send to:
Gold Mountain Monastery
800 Sacramento Street, San Francisco, CA 94108
Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:
Dharma Realm Guan Yin Sagely Monastery
161, Jalan Ampang,
50450 Kuala Lumpur, Malaysia
Tel: (03)2164-8055 Fax: (03) 2163-7118
Email: vbs@drba.org

臺灣 In Taiwan 請寄法界佛教印經會
臺北市忠孝東路六段八十五號十一樓
電話：(02) 2786-3022 傳真：(02) 2786-2674

訂閱單 Subscription Form

姓名 Name: _____

地址 Address: _____

電話 Tel. No.: _____



反思之鏡：遍覽各家經典以自我修

2019年「宣公上人紀念研討會」



The Mirrors for Reflecting : Reading Texts Across Traditions for Self-Cultivation

—Venerable Master Hsuan Hua
Memorial Symposium

