

The Venerable Master Hsuan Hua's Educational Vision

宣公上人的教育願景

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This essay is an attempt at summarizing information about the Venerable Master's own education and erudition, his contacts with the academic community, and his vision for Buddhist education.

One of the four main legacies of the Venerable Master Hsuan Hua, who is widely known as a pioneer in bringing Buddhism to the West and teaching it to Westerners, is his educational vision. He established Instilling Goodness Elementary School and Developing Virtue High School, Dharma Realm Buddhist University, and encouraged his monastic disciples to obtain higher educational degrees. He envisioned a network of Buddhist educational institutions that would be equivalent in their scope to what the Catholics had accomplished in this field. He urged monastics to become teachers in the Buddhist schools and in

本文目的在闡述關於上人的教育和博學，以及他與學術界的交流和對佛教教育的見解。

眾所周知，宣公上人是將佛教傳入西方，並向西方人傳授佛法的先驅。在他的四大遺教中，教育是其中之一。他建立了育良小學、培德中學、法界佛教大學，並鼓勵他的出家弟子獲得高等教育學位。他設想了一個佛教教育機構的網絡，其範圍等同於天主教徒在這一領域所取得的成就。他敦促僧眾成為佛教中小學校和大學的教師，使教學成為他們在菩薩道上自我修行的一部分。在此過程中，他主張僧眾要努力成為平易近人、道德健全的導師和學生的榜樣。

除了教授標準學科，他還強調充實學生的道德基礎，不僅包括佛教倫理傳統，還包括中國儒家傳統，以及東西方文化的各種兼容思想。他主張道德教育從孝敬父母及尊重長輩開始，以此發展為人生各種社會關係的基礎。

the university in ways that would make their teaching endeavors part of their daily self-cultivation on the Bodhisattva Path. In so doing, he advocated making monastics approachable, wholesome, and personal mentors and role models for students.

In addition to teaching the standard academic subjects, he emphasized instilling students with moral foundations that included not only the Buddhist ethical tradition, but also the Chinese Confucian tradition and other compatible sources from a wide range of cultures, both from the East and the West. He advocated moral teaching beginning with respect for parents and the honoring of elders as a foundation for all social relationships later in life.

Although the Venerable Master Hsuan Hua only had two and a half years of formal education, his deep learning was evident to many. Over the years many well-known scholars paid their respects to the Venerable Master. Among them were the following: Paul Cardinal Yubin, Catholic cardinal of Nanjing and founder of Fu Jen University in Taiwan; Prof. John B. Tsu, advisor to four American presidents; Prof. Chang-Lin Tien, chancellor of the University of California at Berkeley from 1990-97; renowned neo-Confucian scholar Prof. Lifu Chen; Prof. Yeh Chia-ying, Prof. David T. Kearns, Deputy Secretary of the U.S. Department of Education (1991-1993), Dr. Steve Pappas, senior policy advisor for the Bureau of Postsecondary Education at the U.S. Department of Education, Prof. David Ruegg, Prof. Jacob Needleman, Prof. Edward Conze, Prof. Lewis Lancaster, Prof. P. Jaini, Prof. Nancy Lethcoe, Prof. Henry Rosemont Jr., Prof. William Herbrechtsmeier, Prof. Stephen Jenkins, and Prof. Mary I. Bockover. The Master was frequently invited to lecture at various universities, including Stanford University, University of California at Berkeley, University of California at Davis, UCLA, University of Washington, University of Oregon, University of British Columbia, University of Hawaii, and San Francisco State University.

The Venerable Master balanced respect for education and educators with a healthy disdain for those within the profession with outsized academic egos, who spewed self-serving academic fabrications, or who had serious moral failings. He said:

[Some] professors also bicker and compete, each trying to outdo the other by setting up a strange and unusual style. They curry the favor of their students, encourage partisanship, and engage in mutual attacks and slander. They fail to embody the spirit of the righteousness of the Way. Their constant competition for power and profit is a major reason for the deterioration of social mores.

上人雖然只接受了兩年半的正規教育，但是他的博學是眾所皆知的。多年來，許多知名學者向上人致敬，其中包括：南京天主教樞機主教及台灣輔仁大學創始人于斌樞機主教、四位美國總統的顧問祖炳民教授，1990-97年加州大學柏克萊分校校長田長霖教授、著名新儒學家陳立夫教授、葉嘉瑩教授、美國教育部副部長（1991-1993）大衛·卡恩斯教授、美國教育部高等教育局高級政策顧問史蒂夫·帕帕斯博士、大衛·魯格教授、雅各伯·尼德曼教授、愛德華·孔茲教授、路易斯·藍卡斯特教授、皮·耆那教授、南希·萊斯科教授、亨利·小羅斯蒙特教授、威廉·赫布勒特米爾教授、史提芬·詹金教授以及瑪麗·芬格萊特教授。師父經常受邀到各大學講學，包括斯坦福大學、加州大學柏克萊分校、加州大學戴維斯分校、加州大學洛杉磯分校、華盛頓大學、俄勒岡大學、不列顛哥倫比亞卑詩大學、夏威夷大學和舊金山州立大學等。

上人尊重教育和教育工作者，但對於那些在專業上擁有超大學術自我、發布學術偽作或者嚴重道德瑕疵的人，他亦同樣地表達適切的鄙視。他說：

（有些）教授也會激烈競爭，做個標異現奇的樣子來超越其他人。他們爭奪學生的青睞，激化派閥的偏見，並且相互攻擊和誹謗。他們沒有展現道德正義的精神。他們對權力和利益的不斷競爭，是社會道德日漸惡化的主要原因之一。

儘管各種領域的成年人——從教授到政治家，從電工到醫生，

Despite the wide range of adults—from professors to politicians, from electricians to doctors, from students to realtors, who came to study with the Venerable Master, I found watching him interact with little children, particularly before they were of school age, most interesting. He was usually able to teach them much more directly than adults. That is, he was able to make them aware of their wrong views about their relation to themselves and others much more easily, because they had not developed so many ego defense layers and habit structures. A corollary of that insight is that the usual default view of adults as wise and experienced teachers for children is flawed in that it leaves out the extent that we can learn from little children, because they are much more wholesomely connected with the ‘loving compassionate energy’ than most adults are.

However much the Venerable Master learned in his own studies, he shared it with others.

At the age of fifteen, the Venerable Master went to school for the first time, and when he was sixteen, he started lecturing on the Buddhist Sutras to help those who wanted to learn the Buddha’s teachings but were illiterate. He was not only diligent and focused but possessed a photographic memory, and so he had already been able to memorize the Four Books and the Five Classics of the Confucian tradition. He had also studied traditional Chinese medicine, astrology, divination, physiognomy, and the scriptures of the great religions. When he was seventeen, he established a free school, in which, as the lone teacher, he taught some thirty impoverished children and adults. At the age of eighteen, after only two and a half years of schooling, he left school to care for his terminally ill mother.

After he was fully ordained as a monastic, he availed himself of every opportunity for further study. He attended the Sutra lectures of eminent Dharma masters, and when he was at Nanhua Monastery, he took time out from his monastic duties to read the entire Buddhist canon (tripitaka). Early in his teaching career in the West, he gave daily or weekly classes that included calligraphy, matched couplets, Buddhist biography, his Water and Mirror essays, and Chinese medicine in addition to his daily, sometimes twice-daily, Sutra lectures. He also directed his disciples to teach various language classes at his monastery, including Chinese, English, Japanese, French and Spanish.

從學生到房地產經紀人，來跟隨上人學習，但是我發現他與小孩子的交流，特別是學齡前的小孩最為有趣。比起對成年人，上人更能直接攝受這些孩童；也就是說，他更容易讓孩子們意識到自己在人際關係上的錯誤觀點，無論是對自己或是對他人，因為這個年紀尚未發展出如此多層的自我防禦和慣性思考。一般人都認為成人是孩童具有智慧與經驗的導師，然而這個論點是有缺陷的，它疏忽了大人也能向小孩學習的可能性。因為比起大人，小孩更能純淨地接收到「慈悲能量」的訊息。

無論自學過程中獲得多少，上人都樂於與他人分享。

十五歲，上人才開始到學校讀書；十六歲，開始講解佛經，幫助那些想學佛但不識字的人。他不僅勤奮專注，還擁有過目不忘的記憶力，所以能夠背誦儒家的四書五經。他還研究醫卜星相學和各大宗教的典籍。十七歲，創立了一所免費學校，身為學校裏唯一的老師，他教授大約三十個貧困的小孩和大人；十八歲，接受僅僅兩年半的學校教育之後，他離開學校，在家照顧病危的母親。

受完具足戒，上人把握每個進修的機會。他參加當時許多高僧大德的講經法會；於南華寺時期，負責寺院職務之餘，還騰出時間閱讀整套《大藏經》。來到西方教化眾生的早期，除了每天一次、甚至兩次講解《楞嚴經》，每天或每週還教授書法、對聯、佛教傳記、水鏡回天錄以及中醫等。他還安排弟子們在廟上教授各種語言，包括中文、英文、日文、法文和西班牙文。

☞ To be continued

☞ 待續