

# The Venerable Master Hsuan Hua's Educational Vision

## 宣公上人的教育願景 (續)

(continued)

By Ron Epstein, Ph.D.

Chancellor Emeritus, Dharma Realm Buddhist University, on March 9, 2018

Chinese translation by Yu-Chung Chang

法界佛教大學榮譽校長易象乾博士發表於2018年3月9日

張鈺釗 中譯



### Activating One's Inner Wisdom

While teaching at the City of Ten Thousand Buddhas, he developed unique and innovative methods of exploring the Sutras, which he called “Activating One's Inner Wisdom” (zhǔ guān zhì néng tuī dòng lì 主觀智能推動力.) This method involves intense student participation that combines explaining the meaning of the sutras with constructive criticism from fellow students and the teacher. It discourages relying on previously prepared notes

### 主觀智能推動力

在萬佛聖城教學時，他發展出研究經典的獨特創新方法，並稱之為「主觀智能推動力」。這種方法需要學生全心全意地參與，要求同學們解釋經典的義理，並且聽取其他同學和老師建設性的講評，同時也不鼓勵依賴於事前準備的筆記和材料。這些筆記和材料所表達的，是一種純粹智力上的理解；這種理解，是基於構建的自我意識，渴望呈現一個深明佛法的優秀學生形象，一個能得到老師認可的形象。

這個方法鼓勵學生用自己本有的智慧去理解經文，而不是僅僅依賴別人的教導和論釋。當上人使用這種方法時，他讓課堂裏的每個人都能參與。他把固定來上課的學生名字寫在木條上面，就像那種在寺廟裏用

and materials which are then used to present a purely intellectual understanding that is based on the views of those aspects of our constructed sense of self that crave for a self-image of being a superior student, one who understands Buddhist teachings, an image that will meet with teacher approval.

It encourages the students to use their own inherent wisdom to understand the text, rather than relying exclusively on the teachings and commentaries of others. When the Master put this method into use, he ensured participation of the entire assembly by putting the names of those regularly present on sticks much like those traditionally used in temples for fortune-telling. He then drew lots for people to get up and explain the sutra text for that particular day. Thus he was able to draw most of the audience into active participation.

He explained this special methodology in great detail:

Using this method, everyone can express his or her personal insights, voice what is in his or her heart and reveal his or her wisdom...Today everyone's lecturing has its own strength and shortcomings; you should learn from each other's strengths to make up your weaknesses. This is a method of complementing each other as equals. If you feel what you spoke is reasonable, you should encourage yourself to make more progress; If your talk is not as good as others, you may adopt the strengths of others to overcome your own weaknesses. This is the uplifting spirit for learning.

Never be complacent, boastful or proud; otherwise, you set up obstacles on the Path, so you should benefit extensively from sharing of ideas, take everyone's wisdom as your own wisdom, and take everyone's insight as your own insight. The fact that one person can hear so many people sharing [the fruits of] their own inherent wisdom is a method unprecedented in ancient times and in the present, but we cannot be sure about the future.

On another occasion the Master said:

This is an aspect of me that you should inquire about. You should know how I ordinarily teach people. The method I use is having each person be both student and teacher for every other person. Whoever has wisdom is the teacher. Whoever lacks a little bit of understanding is the student. And so it is that [we can learn] together [in this way], holding to firm understandings and

來抽籤問卜的工具，然後他會抽出很多人來解釋那天的經文，這樣就使得大部分學生都能積極參與。

他詳細解釋了這種特殊的方法：

按著這個方法，每個人都可以發揮他個人的見解，說出自己的心聲，表現出自己的智慧……今天各位所講各有所長，各有所短，應該互相取長補短，取折衷的辦法。自己所講的覺得有道理，更應該嘉勉；若講得不如旁人，不妨取旁人的長處來補自己的短處，這是為學蒸蒸日上的精神。

切莫自滿、自誇、自生驕傲心，否則就成了障道因緣，所以大家要集思廣益，以眾人的智慧為智慧，以眾人的見解為見解。一個人能聽這麼多人發揮各人本有的智慧，這是古今未有的方法，將來就不知道了。

對於這個方法，師父曾經提到：

這也是你們對我的一個觀察點，知道我平時是怎麼教人的。我們教學的方法是互相為學生，互相為老師；誰有智慧誰就是老師，誰愚癡一點誰就是學生。所以我們是互相學習的，互相取長補短。這也是一種倫理學，一種道德觀，互相幫助，互相借鏡，互相觀摩。這個教學的方法，我給取一個名詞叫「主觀智能推動力」。

主觀智能推動力，這種講經方

fixing the places where the understandings are inadequate. This is also a kind of ethics, a vision based on integrity on the spiritual path (dào dé guān 道德觀). We aid each other, we help to bring to light each other's mistakes, and together we take a careful look at them and wipe them away. The name that I given to this method of combining teaching and learning is "Activating One's Inner Wisdom."

"Activating One's Inner Wisdom" is an unprecedented way of explaining the Buddha's teachings, but that does not mean it is unsurpassable. Based on this methodology, everyone can express their opinions, disclose their inmost feelings, and reveal their wisdom. I have listened to many of you convey your knowledge of the Dharma. Although I would not say that I gained a huge benefit, what I did receive was not insignificant. As your teacher every day for over ten years, I explained the Dharmas in the Sutras for you. Now I am not only your student, but also a kindergartener, learning from each of you. This is truly inconceivable! However, you cannot succeed in wearing two hats, one of a teacher and of a student, if you think of yourself as having a special status of being a teacher. All of you should pay attention to this.

The Venerable Master went on to explain:

When you explore Buddhism, you should aim to excel and develop the very best of yourself day after day. Never retreat when confronted with hardships, otherwise, you will never understand what Buddhism is all about. Therefore, all of you will have a chance to explain the Buddha's teachings and have an open dialogue. An open dialogue means that you do not flatter one another or put someone on the pedestal; that would not help you understand the true principles of Buddhism. You are here simply to speak the truth and base your words on true principles; be concise when you speak, and do not go around in circles like fancy embroidery ("to embroider a flower with long leaves"). Just explain clearly the true principles of the Sutra; that will suffice.

He also went into considerable detail about the arrangements at the evening Sutra lectures at the City of Ten Thousand Buddhas:

After everyone has finished, the men and the women sides each will select a representative to give an overall critique.

法是空前未有的，但不能說絕後。按著這個方法，每個人都可以發揮他個人的見解，說出自己的心聲，表現出自己的智慧。我聽你們這麼多人說這麼多法，雖然不能說我得益良多，但是也受益不少。十多年前，我天天做老師給你們講經說法；現在我是學生，而且是剛剛開蒙的學生，向你們各位學習，這真是不可思議！做老師又做學生，但是若有做老師的架子，是不能辦到的，各位要注意這點。

上人繼續解釋說：

研究佛法，要精益求精，每天要求進步，不可以見難而退，那就永遠不能明白佛法。所以每個人都有機會來講經，每個人都有機會來講公道話。講公道話，就不需要互相吹捧，互相戴高帽子，否則不能明白佛法的真義，在這裏就是老老實實，說真話，言真理，應該扼要地講，不要東扯西拉，繡花長葉，只需將經典真義講明白就好了。

他還詳細地談到萬佛聖城晚間講經的安排：

等所有的人講完之後，男、女界應該各有一個人出來做總批評。這個批評不是惡意的批評，而是善意的、建設性的評論。誰講得不對，都可以提出來指正，這是切磋琢磨，互相矯正不對的見解。因為當局者迷，旁觀者清。但是不可以給人戴高帽，要單刀直入，開門見山。

如果認為所批評的不合理，還可以講。這不是辯論，而是要一針見血說出不對的地方，這才可以在大冶洪爐裏鍛鍊出精金來。就好

The nature of the critiques should not be malicious but well-intentioned with constructive discussions. People are welcome to point out the mistakes in the talks, so that you can polish and refine them through exchanging views as well as learning from each other. It is because the observer sees clearer than the participant does. However, you must be direct and straight to the point, and stay away from flattery.

In addition, you can speak up if you feel the critique was unreasonable, not to argue, but to pinpoint the mistakes spot on. This is the only way to smelt pure gold in a great furnace. It is like fighting your way out of the Wooden Men Alley in the Shaolin Temple. You are developing genuine skills (gōng fū 功夫) in the Alley and if you fail, you have to start all over again. If you prevail, you may sail smoothly in fair wind, breaking through turbulence and propagate the Buddhadharma. This is an excellent methodology and can crush your attachment to the self. Do not be embarrassed when people criticize you, or worry you might hurt someone's feeling if you point out his or her shortcomings. You have to be absolutely honest and straightforward, never leave room for the tiniest speck of ambiguity or pretense.

Basically this style of ours for discoursing on the Sutras is quite natural. The wise ones see wisdom, the benevolent ones see benevolence, the keen ones see keenness, and the simple-minded ones see simplicity. Everyone possesses their own fine qualities, and the principles they discuss are not at all the same. As if to smelt pure gold in a big furnace, you gather and ponder upon everyone's wisdom and share the benefits for all. In this way, those who lack wisdom will become wise. Why? As their opportunity to learn increases, their wisdom will gradually develop. Here, according to logic and truth, everyone overcomes their shortcomings by learning from each other's strong points, very soon, you will penetrate the essence of Sutras and have wisdom like the ocean. And since your wisdom is like the ocean, you can resolve all your problems—(yíng rèn ér jiě 迎刃而解)“splits when it meets the knife's edge”). You can discern things for what they really are; when things arise, you accord; after their passing, you return to stillness, in the same way a mirror merely reflects. This is very important in terms of investigating the Buddhadharma.



像在少林寺要打出木人巷，在木人巷鍛鍊出真功夫，若打不出還要重頭再鍊；打得出就能在世間乘風破浪，宏揚佛法。這是好辦法，能破除我相，不可因為人批評我，就覺得不好意思，或我指出旁人的缺點，又怕人受不了。這是真之又真，實之又實，老老實實，不可以有一點夾雜不清及造作。

本來我們這個講經的方法很自然，智者見智，仁者見仁，深者見深，淺者見淺，各有所長，人人所講的道理都不同。我們取諸一爐而共治之，集合眾人的智慧，集思廣益。這樣沒有智慧的人也變成有智慧了。為什麼？因為他學習的機會多了，就漸漸生出智慧。在這裏大家取長補短，根據邏輯和真理，便能很快深入經藏，智慧如海。既然智慧如海，遇到任何問題也可以迎刃而解，猶如鏡子，一照即了，事來則應，事去則靜，這對研究佛法是很重要的。

☞ To be continued

☞ 待續