

# The Venerable Master Hsuan Hua's Educational Vision

## 宣公上人的教育願景（續）

(continued)

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### The Importance of Mental Purity

The Venerable Master Hsuan Hua also emphasized the importance of teaching students to cherish their natural purity, both in body and mind. True purity of mind is characterized by unselfishness, empathy, and the absence of the obscuring covers of the fundamental mental afflictions, such as unnatural cravings and desires, deep and uncontrollable anger, and arrogant preoccupation with one's own needs and desires. Purity of body means a body that is properly integrated with the mind, is not defiled by unhealthy substances, is nurtured and exercised in a wholesome

### 心靈純潔的重要

上人也強調教導學生要珍惜純淨的身體和純真的心靈之重要。所謂純真的心靈，是沒有自私，同體大悲，不被煩惱所遮覆，例如不當的渴求和慾望、無法控制的憤怒，以及貢高我慢。而純淨的身體，指的是能身心合一，不被不良的環境所污染，接受良善的薰染陶冶，遠離不健康和發育期間不合宜的欲漏。這種天然的純潔，不僅對個人的自我發展很重要，對於造福世界的個人社會責任來說也很重要。

這裡的基本模式如下：扭曲的心理活動（妄想），導致錯誤的言論，然後錯誤的行為；清晰和

manner, and not subject to unhealthy and developmentally untimely desires and sexual outflows. That natural purity is not only important for one's own personal development but for one's social effectiveness in making the world a better place.

The basic pattern here is as follows: distorted mental activity (wàng xiǎng 妄想) leads to wrong speech and then wrong actions. Clear and pure mental activity leads to right speech and right actions. The Venerable Master Hsuan Hua suggested that in many contexts we could translate the Chinese characters “wàng xiǎng” 妄想, which refer to cognitive activities that are fundamentally flawed and distorted by wrong views of self, as “polluted thoughts.” Using his translation, we might then say that internal mental pollution leads to an individual's speech and actions being polluted, which then leads to their social interactions being polluted, which then leads to environmental pollution, which finally leads to pollution of the entire fabric of society and the natural environment of the entire planet.

In other words, we live on a planet that we have mistreated and badly polluted. That pollution comes from the polluted minds of the polluters. What is special about our period of time is that our polluted thoughts are magnified in their effects many times over by the advances of technology and by the sheer number of people on the planet with polluted thoughts. Yet to the extent that we can keep our minds from being polluted by unwholesome thoughts and emotions and to lessen that pollution in other minds, we not only make progress on our own spiritual Path, but we also make the job of repairing the planetary damage, both social and natural, much easier.

### **Educational Institutions in Dharma Realm Buddhist Association**

The Master felt that one of the historical weaknesses of Buddhism in China in the modern period was that it did not give high priority to education and failed to develop a widespread network of Buddhist schools and universities. In order to begin to remedy that situation in the West, the Venerable Master founded primary and secondary schools, Dharma Realm Buddhist University, and established financial aid programs to support needy and deserving students. Eschewing publicity, he also personally gave money to needy students to help them further their education.

He counseled that in elementary school children should be taught filial respect, in secondary school, love of country and loyalty to it, and at the university level students should learn not

純淨的心理活動，導致正確的言語和正確的行為。上人認為在許多情況下，可以把「妄想」翻譯成「被污染的思想」，指的是因為錯誤的我見，導致根本上的缺陷和扭曲的認知活動。按照這個翻譯，我們可以說由於內心的污染，導致個人言論和行為受到污染，進而影響到人際互動以及對環境的污染，最終造成整個社會結構以及地球自然環境的污染。

換句話說，人類生活在一個被自己虐待和污染的地球上。而這個污染，源自於污染者被污染的內心。而這個時代的特別之處在於，拜先進科技之賜，以及地球上具染污思想的龐大人口，個人的污染想法會迅速被放大成好多倍。但是某種程度上，我們還是能讓自己不受到這些不良思想以及情緒的污染，並且也能因此減輕其他人內心的污染；我們不僅能在自我的精神修行上進步，而且還能讓修復地球的工作，包括社會層面和自然環境層面，更加容易些。

### **法界佛教總會的教育機構**

師父認為近代中國佛教的弱點之一，是沒有重視教育的重要，未能建立廣為分布的佛教學校和大學的網絡。為了在西方國家彌補這種現象，上人創辦中小學、法界佛教大學，並設立財務獎助計劃以幫助需要的學生。不欲公眾週知，他會私下捐錢給有需要的學生，讓他們能繼續接受教育。

他建議在小學裡應該教導孩子孝順，在中學應該教學生熱愛並效忠國家，在大學裏，學生

only professional skills but a sense of personal responsibility for improving the world they live in. He balanced tradition with educational innovation. As we have already seen above, he pioneered in the development of each individual's inherent wisdom, what he called 'activating the emergent abilities of one's own inner wisdom', and he was always ready to employ new ways of teaching. For example, he wrote several songs in English himself and encouraged his disciples to use that medium for teaching the Dharma. To give another example, he also used Western artistic materials to paint Buddhist subjects in his own unique style.

不僅學習專業技能，還要建立一種責任感，來改善他們所生活的世界。他將傳統與教育創新互相結合，並取得彼此平衡。正如前面所提，他在啟發個人內在智慧的方法上突破先河，發明「主觀智能推動力」的教學方法，並且隨時準備創新。例如他用英文創作了幾首歌曲，並鼓勵他的弟子用這種媒介來教授佛法。另外一個例子就是，他還用西方藝術材料彩繪獨樹一

☞ To be continued

☞ 待續

## BUDDHISM A TO Z

無著菩薩和他的師父彌勒菩薩是大乘佛教唯識宗(瑜伽宗)的創始者。

雖然他原已證得小乘空義，但並不滿意，他不認為放下一切是對的。於是他運用小乘的神通，上升到兜率陀天去請問彌勒菩薩。彌勒菩薩為他解說大乘空義。回到閻浮提後，他參究彌勒菩薩的教導。當他在參究時，大地開始(自行)六種震動。瞭解空義後，他自號「無著」，意思是「沒有執著」。

之後他常上升到兜率陀天，去請教彌勒菩薩大乘經典的教義。無著法師祈求說，「我希望一切眾生完全瞭解大乘的教義。祈求大師您下降到閻浮提來解說大乘，令一切眾生成深信大乘的真諦。」彌勒菩薩應他的祈求，在夜間下降到閻浮提，放大光明，令與法有緣的大眾來到講堂，並開始誦《十七地經》。

Together with his teacher the Bodhisattva Maitreya, Asanga was the founder of the Yogacara or Consciousness-Only School of Mahayana Buddhism.

Though he had attained the doctrine of emptiness peculiar to the Theravada, he, nevertheless, did not find comfort in it. Thinking that it would not be right to drop the matter altogether, he went up to the Tusita Heaven using the supernatural power peculiar to the Theravada and inquired of Maitreya, the Bodhisattva, who expounded for him the doctrine of emptiness belonging to the Mahayana. When he returned to Jambudvīpa, he investigated according to the methods explained to him. While he was engaged in investigation, the earth began to quake in six ways. Since he understood the doctrine of emptiness, he called himself "Asanga," which means "without attachment."

He afterwards often went up to the Tusita Heaven in order to ask Maitreya about the doctrines of the Mahayana sutras. Asanga prayed, saying, "I now intend to bring all beings to believe fully in the doctrine of the Mahayana. I only pray that you, O Great Master, come down to Jambudvīpa to expound the Mahayana so that all beings may become fully convinced of its truth." Maitreya, thereupon, in accordance with his prayer, came down to Jambudvīpa at night, flooding it with great rays of light, had a large assembly of those connected with the Dharma called in a lecture hall, and began to recite the *Saptadasabhumi-sutra*.