

# The Venerable Master Hsuan Hua's Educational Vision

## 宣公上人的教育願景 (續)

(continued)

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### Buddhist Universities and Seminaries

The great Buddhist universities of ancient India did not resemble contemporary universities. They were primarily postgraduate institutions for people who were already quite advanced in their studies. There was no university tradition in China before the model of the modern university was imported from the West via Japan. Because of the vicissitudes of Buddhism in China, we have to go to the pre-1850s, perhaps even to the pre-Emperor Qianlong period or before, to find a reasonably intact model of Buddhist education.

Buddhist seminaries are a relatively recent development in the Chinese Buddhist world, dating only to the early 20th century. Two of the earliest were founded by Dharma Master

### 佛教大學和佛學院

古代印度的大型佛教大學並不像現代大學，他們主要是研究機構，為那些已經相當領先的研究學者而設立的。現代大學的模式是經由日本從西方進口的，在此之前，中國並沒有大學傳統。由於佛教在中國的變遷，我們必須回溯到1850年之前，甚至比乾隆皇帝更早的時期，才能找到一個較為完整的佛教教育模式。

相較之下，佛學院算是中國佛教界較為近期的發展，可以追溯到20世紀初。最早的兩所佛學院，是由太虛大師所創立：1922年的武昌佛學院，和1925年的廈門南普陀寺閩南

Taixu: the Wuchang Buddhist Seminary in 1922 and the Minnan Buddhist Academy at Nanputuo Monastery in Xiamen (Amoy) in 1925. They were part of Taixu's attempt to Westernize Buddhism and to improve Buddhist education based on his understanding of Western educational models.

Although some of Taixu's ideas eventually found acceptance, many of the senior monastic teachers of Dharma in China at that time were highly critical of him and his reforms. They feared that the new model would impede the traditional in-depth study and practice of the Dharma and lead to broad but overly superficial knowledge, with an adequate links to practice under the supervision of seasoned Dharma teachers. Yet because most of the influential senior Dharma masters in Taiwan in the 20th century were in the lineage of Taixu, including Dharma Masters Yin Shun, Xing Yun, Sheng Yan, Zheng Yan, the model has become popular there. On the Chinese mainland, the China Buddhist Association also eventually adopted the model as well and, with the approval of the central government, mandated its spread on the Chinese mainland.

### A Vision of Buddhist Education Worldwide

The Venerable Master Hsuan Hua often stated his admiration for the breadth, structure and effectiveness of the extensive Catholic network of schools and universities in bringing affordable education to the masses. He also suggested that Chinese Buddhists had made a serious mistake by removing educational requirements for monastic ordination and by not establishing a broad network of Buddhist schools. From the Tang dynasty, strict educational requirements had been imposed by the Chinese government for entrance into the monastic community. Such requirements were the norm, though sometimes Subject to political corruption, such as the sale of monastic certificates. The practice, which became widespread beginning in the Song dynasty, was abolished by the Qing dynasty's so-called Buddhist emperor Qianlong. He did so in an attempt to weaken the political power of the monastic community by abolishing educational requirements for ordination. Thereafter, uneducated monastic community members were often looked down upon by the educated classes in China.

Although the monastic communities in most Buddhist countries have traditionally included elites of highly educated Buddhist monks, higher education has usually not been the norm for the large majority of monastics. In many Buddhist countries, including China, during certain historical periods, monastics have also been looked down upon by educated elites as being ignorant and uneducated. In contemporary

佛學院。這是太虛大師就他了解的西方教育模式而設立的，為了使佛教西方化和改善佛教教育所做出的努力。

儘管太虛大師的一些理念最終被接受，但是他本人以及所推動的改革，被當時許多佛教大德長老批評，他們擔心這種新模式會阻礙傳統方法解行專一的訓練，並導致對佛教師資的監督，雖然廣泛但也過度。然而，二十世紀在臺灣有影響力的佛教長老多數出自太虛大師的門下，包括印順法師、星雲法師、聖嚴法師、證嚴法師，使得佛學院的這種教育模式在臺灣頗為盛行。在中國大陸，中國佛教協會最終也採用了這一模式，並且獲得中央政府批准，開始在中國各地大為推廣。

### 世界佛教教育的願景

上人經常對天主教能提供社會大眾負擔得起的學校和大學，這種辦學的廣度、架構以及效率表示讚賞。他還指出取消對於出家人受戒的學歷要求，以及不興辦佛教學校網絡，這是中國佛教界一個嚴重的錯誤。從唐代開始，政府就對剃度出家實行嚴格的教育要求。這種要求是正常的，雖然有時會受到政治腐敗的影響（註：宋代開始出現販售度牒），直到清朝被所謂「佛教皇帝」的乾隆所廢除。他這樣做，是希望通過廢除對度僧的教育要求，來削弱僧團的政治權力。從此之後，未受過教育的出家人經常被知識分子所看不起。

在大部分的佛教國家裏，僧

mainland China most of the young monks in the Buddhist academies are young peasants with very little education, although this situation is rapidly changing and more and more university educated young people are entering the Sangha.

Nonetheless, most Buddhist monastic institutions have been slow to recognize the increasing importance of the modern secular university and to develop policies regarding appropriate ways in which monastics can and should avail themselves of modern higher education. Yet without relevant ethical guidelines for the participation of monks and nuns in higher education, ethically questionable situations can arise. For instance in China today, since the government collects most of the fees for monastery admission, abbots of famous monasteries are sometimes subject to governmental pressure to get MBAs or other business training, so that they can run their monasteries more efficiently and profitably.

In the context of the modern history of Buddhism in China, an important and radical transition is now taking place as a mostly illiterate monastic community is being transformed into an educated monastic community. The Venerable Master Hsuan Hua once remarked that in the West, without Ph.D. degrees, monastics were unlikely to have a significant influence on the mainstream social understanding and development of Buddhism in the United States. The Master suggested that if his disciples really want to be effective in spreading the Right Dharma in the West, graduation from a four year college or university should be a prerequisite for going forth from the home-life and joining the Dharma Realm Buddhist Association monastic community. He also said that if monastic community members obtained Ph.D.s, they would be in a much stronger position to influence the course of Buddhism in this country.

## The Path Ahead

In the years since the Venerable Master's nirvana, the DRBA community continues to make significant progress towards the realization of his educational vision: its Buddhist elementary and secondary schools are flourishing, new accredited degree programs in DRBU for both Sangha and laity are being developed, and experiment are under way in the cutting edge use of appropriate technology to teach the Dharma worldwide in ways that reflect the Venerable Master's spirit and special methodology. ❀

團之中多少都有受過高等教育的出家人，但這並不是僧團的常態。包括中國在內的許多佛教國家，在歷史上的某些時期，出家人是被社會精英分子鄙視為無知、沒文化的人。近代中國佛學院的僧人，也多數是教育程度不高的年輕農民；但是這種情況正快速轉變中，越來越多受過大學教育的年輕人加入僧團。

儘管如此，大多數的佛教僧團對於現代大學教育重要性的認識比較慢，也不急於制定政策讓出家人能適當地接受現代高等教育。然而，如果參與高等教育的僧人欠缺道德準則，將會衍生道德方面的問題與質疑。例如，由於政府徵收寺院的門票收入，使得中國著名寺院的方丈會被要求獲取工商管理碩士學位，或是接受商業培訓，以便更能有效地經營寺院，創造獲利。

在中國的現代佛教歷史上，一場重要而激進的轉型正在進行中，大部分的僧團正努力提高其僧人的教育程度，降低文盲的比例。宣公上人曾經說過，在西方國家出家人如果沒有博士學位，不太可能令美國的主流社會認識佛教，也就無法在推展佛教的工作上產生重大影響。上人建議他的弟子，如果真的希望在西方弘揚正法，當他們考慮放下世間生活、加入法總僧團之前，至少必須先完成他們的大學學業。上人還表示，如果能獲得博士學位，他們將有更多的優勢影響這個國家的佛教發展。

## 未來之路

上人涅槃之後，法總在實現他老人家的教育願景方面，陸續取得重大進展：他創辦的佛教中、小學蓬勃發展，法界佛教大學為僧伽及居士開設的新學程獲得認證，並且嘗試以最先進的方式運用適當的科技，在世界各地弘揚正法，以彰顯上人的精神與其特有的教學方式。❀