

How Can the Buddha's Teachings Inform Contemporary Education?

佛陀的教導如何指導當代教育

A Dharma Talk Given by Ajahn Jayasāro to DRBU Students via Online Conferencing on February 8, 2021

Chinese Translated by Zhang Chinli and Janet Lee

阿姜·袞亞娑柔講於2021年2月8日法大線上專題

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Ajahn Jayasaro was born on the island of Wright in England in 1958. After completing a pilgrimage through Asia and hitchhiking through Europe, Ajahn Jayasaro was ordained as an anagārika in Ajahn Sumedho's community in England. In late 1978, he traveled to Thailand to ordain at Wat Nong Pah Pong, and received his full ordination there from Ajahn Chah in 1980.

After years practicing at various monastic communities in Thailand, Ajahn Jayasaro took the position as the abbot of Wat Pah Nanachat monastery, the largest international monastery for monks in the Thai Forest tradition from 1997-2002.

After serving as the abbot, he lives alone in a hermitage and has become more involved in Buddhist education. With passion and commitment, he maintained until this day as the direct spiritual advisor for various elementary and high schools. He is also the

阿姜·袞亞娑柔尊者於1958年出生於英格蘭懷特島。歷經亞太地區朝聖之行和歐洲的搭便車旅行後，阿姜·袞亞娑柔尊者以白衣的身份在英國一座道場修行。1978年，他前往泰國，在阿姜·查尊者的座下學習，1980年受具足戒成為比丘。

在泰國多所不同寺院團體參學數年後，阿姜·袞亞娑柔尊者於1992-2002年間，出任南傳最具規模的國際叢林道場住持。

擔任住持十年後，他回歸較素居的生活模式，並開始積極參與佛教教育。秉著熱情和奉獻的精神，直到今日，阿姜·袞亞娑柔尊者一直是泰國多所小學和中學的精神導師。他撰寫許多泰文和英文著作，其中包括阿

author of numerous books in both Thai and English, including the biography of Ajahn Chah and its English counterparts titled “Stillness Flowing”, which is part of the DRBU curriculum. In 2019, Ajahn Jayasaro was honored with a special royal title by the King of Thailand. In March of last year, he was granted the Thai citizenship by royal decree.

Ajahn Jayasaro currently resides in a hermitage, about 100 miles away from Bangkok and has further established four additional hermitages. He teaches weekly at a nearby high school and bi-weekly at a Buddhist elementary school and at the meditation center, Babylon.

Ajahn Jayasaro: From my first decision to seek ordination, I wanted to live in a Buddhist country, in a Buddhist culture. And in Northeast Thailand, the monasteries are still very much embedded in the local society and culture. In the late eighties, I was fluent in Thai language by that time and started giving Dharma instruction in the local teacher training college and university in Bangkok. Given that our time and energy is limited, there's only so much that we can apply productively to education, which is a matter that has always been at the heart of my life.

I think a real turning point of my studying and understanding of dharma was coming to the conviction that the Buddha's teachings are essentially the most profound comprehensive and effective education system that the world has ever seen. I found that it is a shame that there'd been very few attempts to try to integrate the Buddhist visions and techniques of education of the whole human being with the government and private sector education in Thailand. It seemed like such a huge opportunity was being wasted. From my early years in Thailand, I felt disappointment in how little Buddhist thought and Buddhist wisdom was coming to play in the development of society and economy. So, this is something I'd wanted to play a part in trying to remedy.

When one of my students and I first started getting together to talk about trying to develop the school along more Buddhist lines and applying more Buddhist principles. That was practically speaking my first direct involvement with Tawsi elementary school in Bangkok. Some years later,

姜·查尊者的傳記《靜止的流水》，這本書也囊括於法界佛教大學課程中。在2019年和2020年，阿姜·袈亞裘柔尊者被泰國國王授予一系列皇家寺院頭銜。去年三月，泰國皇家法令更授予尊者泰國公民身份。

阿姜·袈亞裘柔尊者目前獨居在距曼谷約100英里的一間精舍，並為其增建四間精舍。尊者每週在鄰近的一所高中任教，每兩週在一所佛教小學和巴比倫禪修中心授課。

阿姜·袈亞裘柔:從我最初決定受戒時，我就想生活在一個佛教國度，一個佛教文化中。在泰國東北部，寺院仍然深植於當地的社會文化裡。在八十年代末期，我就能說一口流利的泰語。我開始在曼谷當地的師範學院和大學裡講法和授課。礙於時間和精力有限，能有效應用在教學上的方式只有那麼多，這也一直是我生命的核心。

我想，我自己對佛法的修習與領會，一個真正的轉捩點是，我堅信佛教教義本質是我見過世界上最睿智、最全面、最有效的教育系統。遺憾的是，幾乎沒有人去嘗試與政府合作，將佛教徒的觀點和教育工學以及泰國的私立教育機構相結合，真是白白浪費這個大好機會。因此，我在泰國的頭幾年，就對於佛教智慧極少在社會上和經濟發展中起發揮作用而感到失望。所以，我覺得自己可以在這方面貢獻心力。

我的一位學生和我首度討論這個議題——如何將佛教的發展理念以更具體的方式應用到學校中。所以，我首次直接參與的是曼谷的塔西小學。幾年後，我們建立了一所高中和一所寄宿學校；校址就在我目前住處的那條路上。這也是我直接投入最多的兩所學校。

問題：您能談談十二種明智習慣，和四個開發領域嗎？

we developed a high school and a boarding school, which is just down the road from where I live now. Those are the two schools that I have most direct involvement with.

Question: Would you be willing to talk about the twelve wise habits and the four areas of development?

Ajahn Jayasaro: In fact, the inspiration, to some degree, came from a visit to America. We thought it would be a good idea to see what was going on in other parts of the world, not necessarily just Buddhist education, although we did come to CTTB as part of this trip, but we also looked at a number of alternative schools. One common theme that impressed me was that they would have a list of virtues or ideals, which were prominently displayed and were on everyone's lips. In terms of creating a culture for a school or institution, I thought this was a very skillful way to do it.

One of the difficulties we had during the early days, was that it was quite a revolutionary concept to adapt an education system to be in line with Buddhist principles. And particularly, we were working with an urban audience, and these days, people in Bangkok are quite secular in many ways.

One thing I've observed is that those who have had a Western education or have been influenced by Western culture, which I guess is everybody these days, tend to look at Buddhism through Western eyes and through Western ideas of what a religion is. And so, the idea is that there is a thing called religion and that all religions share a common feature

阿姜·袞亞娑柔: 實際上, 這個靈感在某種程度上, 來自於我對美國的訪問。我們認為看看世界其它地方是個好主意, 不一定只在佛教教育中, 儘管我們這趟旅訪, 我們來到了萬佛聖城, 也參觀了其它許多的替代學校(變通學校Alternative Schools)。然而我們發現, 有一件事情給我留下深刻的印象, 就是這些學校, 他們往往有一個德目或理想清單, 這些德目或理想被凸顯展示出來, 並且人人都能琅琅上口。我認為, 在為學校或教育機構創建文化方面, 這是一種非常善巧的方式。

在早期, 我們遇到的困難之一是, 讓人們適應在教育上的革命性觀念, 也就是將佛教的發展理念應用在教育體系中, 特別是在曼谷這個很世俗化的大城市。在許多過去受西方教育或西方文化影響的教育機構中, 我觀察到的其中一件事是, 他們常常以西方的觀點, 特別是西方對於宗教的觀點來看待佛教。因此, 所有宗教都有一個共同的特點, 它們本質上都是信仰體系。

多年來, 我一直在提倡的另類思維是, 宗教可以分為宗教團體或宗教家庭。它不該被稱作信仰體系或是信仰, 而是一個教育體制的宗教。因此, 以信仰體系的形式去看待一個教育體制, 宗教會被扭曲並產

Twelve Wise Habits

1. Using the senses wisely (Indriya-samvara)
2. Knowing the right amount (Mattaññutā)
3. Not harming (Avihimsa)
4. Being truthful (Sacca)
5. Being generous (Cāga)
6. Being kind and compassionate (Mettā-Karuṇā)
7. Being patient and tolerant (Khanti)
8. Persevering (Viriya)
9. Being enthusiastic (Chanda)
10. Being mindful and alert (Sati)
11. Being calm and focused (Samadhi)
12. Applying the mind skilfully (Yoniso-Manasikāra)

十二種明智習慣

1. 善用諸根 (守護根門)
2. 知適量 (知節量)
3. 不傷害 (無害)
4. 誠實 (真實)
5. 慷慨 (捨離)
6. 仁慈與悲憫 (慈悲)
7. 耐心與寬容 (忍辱)
8. 堅持不懈 (精進)
9. 熱忱 (志欲)
10. 正念與覺察 (正念)
11. 冷靜與專注 (三摩地)
12. 善巧運用思惟 (如理作意)

in that they are essentially a belief system.

The counter idea that I've been promoting in the past many years is that religion can be divided into groups, or families, of religions and that Buddhism isn't a member of the belief system family of religions. It shouldn't be referred to as a belief system or a faith. It is a different kind of religion. It is an education system religion. So looking at an education system religion as a belief system religion leads to distortion and all kinds of difficulties. Most people were looking at Buddhism as a belief system religion and assuming that a Buddhist school would essentially be replicating Catholic schools, simply substituting buddharupas or statues with crucifixes and so on.

I had to try to explain this in a way that could be understood by people who are not practitioners of the Dhamma, but are more culturally Buddhist. The monk who I look to as a teacher. His idea was to base Buddhist education on the threefold training, *sīla*, *samādhi*, *paññā*, which I think is correct and I follow it. The threefold training is just telescoping the eightfold path into three areas of study or training. But to use that as a framework for an education system for children who are not training to become monks and nuns is somewhat off putting. Many people worry that this training will develop children who are good and pure and kind, but are completely unprepared for the dog-eats-dog, big fish eats small fish, cut-throat world, in which they believe they live in.

I found it would be better to try and find a different way to talk about the same thing. So I looked through the suttas and came across this teaching on the four *bhāvanās*, which is really the threefold training (*sīla*, *samādhi*, *paññā* [wisdom]) in slightly different terms.

The *sīla* is divided into two: cultivation of the human relation with the material world, and secondly, human relation to the social world. They are still actions of body and speech, but divided according to whether the object is the material or social world.

Samādhi is referred to as *citta*, or the heart, and so it makes it much easier to talk about emotional quotient (EQ) or emotional development. The use of the word *samādhi* tends to be misleading and people think that it's just a matter of sitting with your eyes closed, and going into refined states of consciousness. So, it's really just changing the words, or the branding, if you like.

There are four areas: education of the human or the child's relationship to the (1) material world and the (2) social world, (3) development of the heart and the mind, thoughts, and emotions,

生種種問題。大多數人都將佛教視為一種信仰體系、一種宗教，並且認為佛教學校實際上只是模仿天主教學校，是用佛像把十字架替換掉而已。

因此，可想而知要讓那些無心修學佛法，只是文化形式上的佛教徒，明白這個觀點有多難。一位我視他為師長的比丘，他將佛教基礎教育於三學訓練，就是戒學（*sīla*）、定學（*samādhi*）、慧學（*paññā*）上，並把三學訓練（即八正道的縮影）應用到三種修習或培訓上，我認為這個觀點是對的。但是，三學訓練（戒學、定學、慧學）作為一種世俗教育系統的架構，對於那些不準備出家的孩子們而言，並不恰當。許多父母認為這樣的訓練，會把自己的孩子培養得過於純潔和善良，而對大魚吃小魚這種弱肉強食且互相搶奪的殘酷世界，毫無準備而感到憂心。

我發現有另一種更好的方式來談論同樣的概念。在佛經中，我發現有關四種安那般那念（four *bhāvanās*；又稱四念住：身、受、心、法）的教導，這實際上是形式稍微不同的三學訓練（戒學、定學、慧學）。

「戒學（*Sīla*，音譯尸羅）」分為兩個部分：人與物質世界的關係，其次是人與社會世界的關係；它們仍然是身業和語業，但依據對象（物質世界或社會世界）來劃分。

「定學（*Samādhi*，音譯三摩地）」是涉及到心的修煉（*citta-bhāvanā*）；但談論情緒商數（EQ）、情緒發展等要容易得多，使用「定」這個詞往往會產生誤導。人們認為「定」就是坐著閉上雙眼，進入一個微細的意識狀態。實際上，我們只是在文字或名相上作改變。

談到以四個方向來教育人們及孩童，從與（1）物質世界的關聯，跟（2）社群世界的關係，對（3）心靈及思维的拓展，（4）進而到智慧的開發。12種明智的習慣（或稱佛教美德）與這四個方向有些許重疊。

and (4) development of wisdom. The 12 wise habits (Buddhist virtues) have some overlap with these four areas.

So for the first of the “bhāvanās,” human relationship to the material world, is taking care of the senses. In Buddhist texts it is often referred to as sense restraint. I didn’t want to present it in this ‘sense restraint’ way because it can be easily misunderstood. But it’s basically saying that we live in a confusing world, where we’re getting all kinds of information coming through our eyes, nose, tongue, body, and mind. It’s about being mindfully aware of and careful of what we allow into our hearts and our lives by mean of the senses. It’s taking an interest in what is going on in our eyes, nose, tongue, body, and mind.

The second, “mattaññutā,” is knowing moderation or the right amount, and having some sense of questioning our relationship to technology and to all aspects of the material world with a sense of how much is enough. How much is the optimum?

Then the majority of these virtues are hard virtues. I think in terms of education, the first one, shanda “avihiṃsa” is central.

On the social side, the first is non-harming, “avihiṃsa.” Non-harming is merely sīla. It’s how we relate to the people around us, using precepts and recollection of precepts as pegs and supports for mindfulness in our relation to the people around us. The key or the essence of sīla is not harming oneself or others. I use “sīla” as the name for this virtue of non-harming.

The next one is “cāga,” or generosity, developing that generous heart and wishing to help and to support those around us.

In terms of education, chanda is central. This is enthusiasm, interest, and passion in regards to study and one’s life in general, and developing that ability of knowing how to inspire and uplift yourself when you feel down and discouraged. So, it’s learning the skills of instilling, promoting, and taking care of intrinsic motivation.

“Khanti” is patience, endurance, or forbearance. The Buddha said that it is the supreme incinerator of defilements and absolutely fundamental to success in any endeavor, worldly or spiritual. We need to have perseverance and resilience and never give up.

The next one is “viriya.” I was recently speaking to the

在第一個修習（bhāvanās）領域，是人類與物質世界的關聯，其中最重要的是守護根門（Indriya-samvara）；在佛教經典中被稱為收攝諸根。我不想用「收攝諸根」來表示，因為這很容易被誤解。我想表達的是，我們生活在一個令人困惑的世界中，我們透過眼、耳、鼻、舌、身、意接收各種訊息。如果你能用心覺察，有意識地專注每一個潛入我們心中和生活的訊息，那也許就是我們的一個破口處；這事實上就是一種定學（心的修煉）。所以要守護好我們眼根、耳根、鼻根、舌根、身根、意根所接受的訊息是很重要的。

第二個修習領域，是「Mattaññutā（明中道、知適量）」，並常念物質條件和科技在方方面面是否適量。比方說，多少是足夠的，多少是最理想的，因此Mattaññutā就是在我們與周遭社群關係中取得平衡。

那麼，這些美德中的多數都是戒德。我認為在教育方面，第一是「Avihiṃsa（不傷害）」，這是核心。所以，在社群世界的關係中，第一條不傷害（avihiṃsa），這也就是一種戒學（sīla）。換句話說，我們如何以戒律為依據和他人相處，並支援我們在 interpersonal 關係中保持正念。戒律的精髓，就是不傷害自己或他人。我以「戒律」作為這種美德的名稱。

其次是「Cāga（捨離）」，培養慷慨的心，並幫助及厚待我們周遭的人。

在教育方面，「Chanda（志欲）」是核心。這是一種對學習的熱忱，但也包括對生活的熱情。當我們感到沮喪、氣餒時，它是一種知道如何激勵和提升自己的能力。所以，「Chanda」是學習培育、提升及呵護這種內在動機（志趣）。

「Khanti（音譯羼提，忍辱）」是容忍、耐心和寬恕。佛陀說，這絕對是任何成就者的基礎，也是最勝至高的塵垢焚化爐（大冶洪爐）。我認為，在任何努力中，無論是世俗或是精神上，我們都需要有毅力和韌性，永不放棄。

其次是「Viriya（音譯毘梨耶，精進）」最近，我對幼兒園和小學的教師們談話，強調我認為我們很被動的美德，這就是佛教美德的

teachers at the kindergarten and primary school, and saying that I think maybe we are stressing the soft or the more passive kind of virtues and that's how Buddhist virtues are generally characterized, but I would like to see an emphasis on this more active side, in particular on *vīriya*, or perseverance.

And so whenever there's some difficult thing coming up in the school, developing a kind of slogan for the kids: "We are Buddhists. We never give up!" "Well! We are Buddhists, we never give up! We just keep going to the end." Something like this. If you can instilling this in children from three, four, five years old, so it becomes part of their identity as a Buddhist.

The next one is "*mettā-karuṇā*." In isolation, it might be a bit macho, but it's within the whole context of those softer, warmer, kinder virtues.

Then, there are "the *brahmavihāras*" as the basic emotional orientation towards the world around us. Knowing when "*mettā*," compassion is appropriate, or "*karuṇā*," is appropriate, or "*muditā*" sympathetic joy is appropriate, and "*upekkhā*" equanimity is appropriate.

We probably don't need to say much about "*Mindfulness*." It's obviously super important everywhere. It's like the prime minister in every area of the government, or like salt in every dish. So, mindfulness present everywhere.

"*Yoniso-manasikāra*" is in area of intellectual development, is thinking skill, basically wise thinking. In the Buddhist context, we divide it into two kinds. The kind of thinking which is aimed at reducing or eliminating unwholesome dhammas and promoting wholesome dhammas. For instance, if you're very angry, then thinking about the good qualities of somebody in order to counteract the angry, unkind, and cruel thoughts. And then there's thinking aimed specifically at the way things are. For instance, the reflection on how there's nothing sure and what arises passes away. Investigating and thinking about, impermanence, *anattā*, and *dukkha*. In the school system, it starts off with basic good healthy thinking skills, critical thinking skills, creative thinking skills, and so on. One of the things you should look to gain from your education is the ability to think well.

普遍特徵；但是，我希望看到教師們強調更積極的方面，特別是精進或可說堅持不懈。

因此，每當學校裏遇到一些困難時，教師就可以教孩子們一個口號：「我們是佛教徒，我們永不放棄！」「很好！我們是佛教徒，我們永不放棄！我們會堅持到最後。」像這樣的口號，如果你能將這些灌輸給三、四、五歲的孩童，那麼久而久之，就會成為他們佛教徒特質的一部分。

再其次是「*Mettā-Karuṇā*（慈悲）」。「從這剖析地看，這也許是大丈夫之所能為，但它可以是在那些更柔和、更溫暖、更仁慈的美德背景下；然後，有「四梵住（The *Brahmavihāras*，又稱為四無量心）」來作為我們對周遭世界的基本情感定位。以便知道什麼時候用「*Mettā*（慈）」展現仁慈心是適當的，或什麼時候用「*Karuṇā*（悲）」展現悲憫心是適當的，或什麼時候用「喜（*Muditā*）」展現喜悅心是適當的，以及什麼時候用「捨（*Upekkhā*）」展現平等心是適當的。

另外，關於「正念（*Mindfulness*）」，我們可能無須贅述；因為在任何地方，就像一國總理對政府的各個部門，他都是極為重要的。所謂正念無處不在！

「*Yoniso-Manasikāra*（如理作意）」是屬於智能開發領域，它是一種思惟技巧，基本上是明智的思惟（正思惟）。在佛教徒的語境中，我們可以將它分為兩種，目的在減少或消除惡法，並促進增長諸善法。例如，當你對某人非常生氣，請你想想他良善的一面，以此來對治瞋恚、不友善和殘忍的念頭。

又，當我們深沉的思索事情的本質，我們會發現省思無所不在，以審諦思惟無常、無我（*anattā*）、苦（*dukkha*）。如果我們可以將這種思惟方式應用在學校體制中，從基本的、良好的、健康的、批判性、創造性的思惟能力等開始。所以，如何培養思惟能力，才是學生應該從教育中學到的能力。

☞ To be continued

☞ 待續