

How Can the Buddha's Teachings Inform Contemporary Education? (continued)

佛陀的教導如何指導當代教育 (續)

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

張親理、李采真 中譯



Ajahn Jayasaro was born on the Isle of Wight, 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 is the direct spiritual advisor for various elementary and high schools. He is also the author of numerous books in

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

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 royal title by the King of Thailand. In March of last year, he was granted 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.

Question: I'd like to ask is something that we call ethical sensibility, developing this kind of inner sense of what's skillful versus what's unskillful. In Buddhism, it's hiri-ottappa. I think you've translated it as 'wise shame' and 'wise fear'. In our tradition, we're still working on our translation. It's often translated from the Chinese “慚愧” (cán kuì) as “shame and remorse.” But a lot of people don't want shame and remorse. Could you speak a little bit about that ethical sensibility or how a school would nurture that? It's something we're really wrestling on—how do we help develop it in the classroom and in our campus life and community?

Ajahn Jayasaro: I prefer to put this prefix of 'wise' for skillful, shame, and fear, although, as you know, they're not present in the Pali, Sanskrit, or Chinese. As you say, I think particularly in Western world, there's so much confusion about what these words refer to, particularly in distinguishing between shame and guilt. It's a real challenge in America and in a way that it's maybe not necessarily the case here in Thailand.

My view is that ethics and good, kind, thoughtful behavior, is just common sense and that the clearer you see things and the more you understand life, then the better you behave. I'm not in favor of saying: “you should feel ashamed of yourself” or “you shouldn't feel ashamed”. I don't think ‘shoulds’ and ‘shouldn'ts’ work very well. People either turn into sheep or else they become rebels. They don't become good students.

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·袞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·袞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。

問題：我想問的一個問題是有關道德感這個議題，也就是發展靈活對應不靈活的這種內在意識。在佛教的正思維中，稱為hiri（慚）ottappa（愧）；您將這個名詞翻譯成「明智的羞愧」和「明智的恐懼」。在我們漢傳佛教中，還在著墨怎麼翻譯，我們通常將中文的「慚愧」翻譯為「羞愧」和「悔恨」，但很多人並不想要這種感覺。您是否能談一談這種議題以及學校該如何幫助學生養成這種道德感？因為這是我們正在努力解決的問題——如何幫助學生在課堂、校園和社區生活中培養這種道德感？

阿姜·袞亞裘柔：我願意在善巧、羞愧和恐懼這些詞之前加上「明智」這個前綴。雖然我們都知道，這些前綴不存在於巴利文、梵文或中文中。如你所言，我認為特別是在西方世界，對這些名詞泛指的意思有許多困惑，特別是區分羞愧和內疚。這在美國文化中是一個很大的挑戰，而在泰國卻未必如此。

我的觀點是，有道德的、好的、善良的、體貼的行為是一種常理。我們將事情看得越明白，越了解生命，我們的行為自然就越好。我不認同的那些說法，像是「你應該對自己感到羞愧」或是「你不該覺得羞愧」。我不認為用「應該」或者「不應該」這種說法是有效的。這就像是說，「人

I am interested in encouraging people see that if you ask questions about what does it mean to be a human being, or a good son or a good daughter, a good husband or good wife, a good father or a good mother, or a good citizen, what do you think would be appropriate behavior to fulfill those kinds of ideas? Ideas, which are not being foisted upon you, but that you're asked to come up with yourself. The more you have a clear idea of good, admirable, and inspiring behavior, and the more it's right in the forefront of your mind, when you are in a situation where you are making ethical or moral choices, then that reflection pops up into your mind.

Hiri-ottappa are called guardians, because they question or they counter and they say "Oy, who goes there! That's in conflict with the goals that you aspire to and your values. Are you sure you want to act in a way which is betraying your values?" I think if that occurs, and you are betraying your values, then the feeling that arises is what we call shame. It's a sense of inherent conflict between how you are planning to or are acting, and your values.

Regarding fear, it's a rational and wise fear; it's not a foolish fear. It's the fear that comes from reflecting upon and going over cases from your own life or from people around you and the consequences of actions. The lack of fear is what we would call recklessness. When you are about to do something and maybe you have a spark of conscience, saying "that's not a good thing to do" and you tell it "shut up" and you just go into overdrive, that's what the lack of fear means. Wise fear means you don't shy away, censor, or turn your back on your awareness of the consequences of what you are doing. "Yes, this has consequences, and no, the consequences are not worth the pleasure you may get from acting in this way."

Again, it's your choice, but it's basically "Yeah, I'm gonna get a small amount of pleasure from this: A limited, temporal pleasure. And then I'm going to have to face some very unpleasant consequences. It's not worth it!" This fear of what happens is "wise fear."

In summary, reflecting wisely, or *yoniso-manasikāra*, on your values, and on the consequences of actions, when put in the position where you are pressured or tempted to act in unethical ways, these things spring to mind and they come to bear upon your decisions.

不是成為聽話的綿羊，就是成了忤逆的反叛者」，兩者不可能成為好學生。

我感興趣的是鼓勵人們發問，關於作一個人，作一個好兒子、乖女兒、良夫、賢妻、仁父、慈母或是良民，所代表的意義。什麼樣的行為才能讓我們實現這個目標？這些想法不是別人強加給我們的，而是我們靠自己得到的結論。當我們心中對好的、令人讚歎的、啟發人心的行為有越具體的想法，這些行為就越植入我們心中。當我們處在需要作出倫理或道德抉擇的情境時，這些正思維就會浮現在腦海中。

Hiri-ottappa（慚愧）被稱為是守護者，因為它們會質疑或反駁，它們會說：「是誰？是誰要那樣作？這與你的目標和價值觀相違背，你確定要這麼作嗎？」我認為如果發生了這樣的情況，你覺得你的所行背叛了自己價值觀，這時心中所產生的感覺就是我們所說的羞愧——這是當你的計畫或行為和自我價值觀互相衝突時自然所產生的一種感覺。

關於恐懼，它是一種理性和明智的畏懼；而非愚蠢的害怕。這種恐懼來自於我們對自身生活和周遭人事的反思和回顧。缺乏恐懼就是我們所說的魯莽。當我們要去做一件事的時候，心中泛起一絲不安，告訴你說「這不是一件好事」，我們卻要它「閉嘴」，結果我們可能就會作出脫序的行為，這就是缺乏恐懼的意思。明智的恐懼意味着我們不逃避，我們審視，我們不背棄對自身行為造成的後果的認知。「是的，這有後果。作這件事產生的後果比起得到的快樂，一點都不值得。」

重申一點，這是你的選擇，基本上像是「沒錯，我會得到少許樂趣，不過只是有限短暫的快樂；可是之後我卻得面對非常不愉快的後果。這真不值得！」這種衡量事態的恐懼就是明智的恐懼。

Question: One question which came to mind is that among those twelve wise habits, there is a quality of knowing the right amount. I'm curious if you'd be able to say anything about how to discern the right amount in regard to the three areas, maybe specifically thinking about students — how to know the right amount in regards to sleep, to study time, and to meditation or spiritual cultivation. How to balance that?

Ajahn Jayasaro: First of all, I don't think there is an answer we can come to and say, "Now I've got this worked out! For me, so many hours of sleep and so many hours of this and that's it, I don't have to think about it anymore." Because it's a dynamic thing and it can change from day to day or from month to month, according to things like physical health, workload, and all kinds of other factors. It is a contingent thing that you are constantly having to reassess. It's not just something you can say, "Yeah, I got that one worked out."

As far as the right amount, I think it's important to recognize that the criteria that you need to make that kind of call appears when you are clear about your goal. Let's say in spiritual life, in the eightfold path or the practice of Dharma, what is the right amount to lead you onward to the goal?

Let's say your goal is abandonment of greed, hatred, and delusion. And you get very lazy for a period and you are not practicing as much. You realize that it is the case and then you might apply a short-term correction, by doing an all-night sit or doing something that goes against the grain. An outward observer might say, "That can't be the Middle Way! That can't be the right amount! That is just way over the top! That is tormenting yourself!" But, from the perspective of the overall practice on the path to nibbāna, a short-term correction may well be needed. It's not the way of practice that will take you all the way, but when you are straying off the path to the left, as Ajahn Chah would say, you have to move to the right, even though moving to the right isn't necessarily the direction that you want to go. Everything has to be related to the goal. How does this

總之，明智地反思一下，或者说yoniso-manasikāra（如理作意），你的價值觀和行為所帶來的後果。當你處在有壓力或者被引誘以不道德的方式行事的時候，這些正思維會浮現在你的腦海中，影響你的決定。

問題：在這十二種明智的習慣中，有一個是知適量(Mattaññutā)。您是否能說說如何在以下這三方面分辨適量，特別是以學生為考慮——如何在睡眠、學習時間和修行禪修上辨別適量，如何從中取得平衡？

阿姜·袞亞裘柔：首先我不認為這裡有一個答案可以讓我們說：「這個問題現在已經解決了！我就這麼幾小時的睡眠，然後這麼幾小時做這件事，那麼幾小時做那件事。好了，不必再去操心這個問題了。」因為這種情況是動態的，會根據身體狀況、工作量和和其他種種因素日復一日、月復一月地改變。這是一個有條件的事情，我們必須經常重新評估，不是可以說，「是的，我已經解決了這個問題。」

至於知適量，我認為重要的是要明白，當我們清楚自己的目標時，我們所需要的判斷標準就會出現。比方說，在精神生活中，在八正道或修習佛法中，什麼份量的修行能引導我們往目標邁進？

比方我們的目標是消除貪、瞋、癡三毒。某段時間我們變得非常散漫，也沒有好好用功。當自己意識到這一點，我們可能會進行短期修正，像是練習不倒單或是做一些違反常規的練習。一個旁觀者可能會說：「這絕非中道，這絕非適量！這實在是過頭了，這是折騰你自己！」但是，從通向涅槃之路的整體修行角度來看，我們可能很需要這種短期修正。這並不是一種我們能



particular practice relate to the lessening and abandoning of unwholesome dharmas and the cultivation and development of wholesome dharmas?

The simile that Ajahn Chah gave, which I found very helpful, is that it is as if we are rowing a boat across a very swiftly flowing river. If you're an experienced oarsman you know that you shouldn't set your goal at the jetty directly facing you, but you should point your boat upstream a little, allowing the strength of the current to correct the course and allow you to cross straight over. Similarly, when we are involved in any kind of activity, in which defilement is involved, which is almost everything, then we go a little stricter than what is maybe the optimum, allowing for the corrective force, or the influence of the defilement. It's a skillful means of dealing with defilements. If we go directly with what we feel would be just the right amount, then we'll end up less than the right amount. So, we're adding a little more than the right amount, assuming that it will, hopefully, end up with the right amount.

With school and academic work, it's trial and error. I don't think there's any kind of general rule here. Time management skills are as important as spiritual skills. Learning with interest and learning from experience and not making the same mistake twice, if you can help it. Pushing a little bit, but knowing when to relax. There's no fixed rhythm. Everyone's different. It's more that sense of getting a feel for balance. One of my favorite stories in regard to this is of the Aikido master and the student. The student says to the master: "Master, after all these years, I've never seen you losing your balance. It's incredible!" The teacher replied: "Well, I lose my balance all the time but I regain my balance so quickly you don't ever see it." So, I think we all will lose balance but it's the extent to which we are sensitive to that and re-establish balance and learn from it.

With sleep, I would say if you dream a lot, then that usually means you sleep too much particularly if you dream in the morning before you wake up. If you are falling asleep when you're studying, it probably means you're not getting enough sleep. If you wake up and are irritable and agitated, that is probably too much sleep. That would be my guess. I'm in favor of short naps during the day, for 5 or 10 minutes. We get up very early in Thailand and go to bed quite late at night. I find that if I have 15 minutes during the day, I feel really refreshed. But again, it depends on whether you can do that or not in a school or college situation.

夠一直持續的修行方式，當我們偏離正道向左前進時，正如阿姜查尊者所說，「你要向右移一些，儘管向右不一定是我們想去的方向。」我們所做的每一件事情都必須跟我們的修行目標相關。這種特定的修行方法，和遠離諸不善法、長養諸善法有什麼關係呢？

阿姜查尊者有這麼一個譬喻，我覺得很有用，那就像我們划船越過一條非常湍急的河流。如果是一個有經驗的划槳手，就知道不應該把目標正對著碼頭，而是讓船頭朝上游一點，讓水流的力量來校正方向，讓我們可以順利渡河。同樣地，當我們參與任何一種活動時，其中都有種種的染緣，萬事幾乎都攙雜著染緣，那麼最好的方式就是我們能夠更嚴格一些，讓校正的力量去減少染緣的影響；這是一種處理染緣的善巧方式。在這種情況中，如果我們仍維持適量，那麼最終我們的正念會比適量更少。所以，我們要比適量再多一些，那或許最終我們仍能讓自己保持在適量上。

在學校和課業中，基本上就是在嘗試錯誤，我不認為有所謂的通則。時間管理技能和修行功夫同樣重要。帶著興趣學習，從經驗中學習，盡可能不再重蹈覆轍。要督促學生，也要知道何時該放鬆——這沒有固定的節奏。每個孩子都不同，更重要的是找到平衡感。關於這一點，我最喜歡的一個故事是合氣道大師和學生的故事。學生對大師說：「師父，這麼多年來，我從沒見過您失去平衡，真是不可思議！」合氣道大師說：「欸，我經常失去平衡，但是我能很快地抓回重心，你沒來得及看到而已。」因此，我認為我們難免會失去平衡，但關鍵在於我們的敏感度，以及再次建立平衡並從中汲取教訓。

關於睡眠，我會說，如果經常做夢，那表示睡得太多，特別是如果會在早晨醒來之前作夢。如果在學習時睡著，那可能是沒有得到足夠的睡眠。如果醒來後焦躁易怒，或許是睡得太多；這只是我的猜測。我贊成白天能小憩片刻，大約5或10分鐘。在泰國，我們起得很早，卻很晚就寢。我發現自己如

Question: I'm wondering if you have any thoughts about how to maintain or stoke the joy, basically associating learning with a joyful experience rather than being a chore.

Ajahn Jayasaro: I don't think it is necessarily a choice between joy and drudgery. It is probably more practical to find somewhere in between those two. But if it's a chore and drudgery, then there is always some vibhava-taṇhā, which is a technical term that means the desire not to be, not to have to do this, or that it's not like this. Some things are not fun and you can't be with a sense of joy and bliss all the time anyway. Sometimes, it's just the matter of being patient and working away patiently.

What is very important is to prevent this negativity and negative thinking, "I don't want to be like this. It shouldn't be like this. I wish it were something else." That's all the ways that the mind struggles, opposes, and resists how things are like. It's not so great fun, but it is what it is. You'll remember, of course, the simile of the arrow and the poison on the arrow. Sometimes while studying, you get hit by an arrow but don't go put any poison on the arrow.

In terms of bringing out more positive emotions, there's the recollection of the goodness and kindness of teachers—how wonderful it is to have good friends, sharing the same values and the same pursuits, and bringing to mind all the goodness that surrounds us. I think muditā, empathetic joy, is such an undervalued practice. It is not like positive thinking like, "Oh yeah. Everything is wonderful." But, looking and observing, whereas the news and the world that appears on our screen is eighty to ninety percent depressing, what goes on around us, particularly in the communities that we live in, is eighty to ninety percent not depressing! Quite the opposite. The more sensitive you become to goodness and kindness, then it's just this constant drip, drip, drip of happiness. So just opening our eyes to all the goodness and kindness everyday. I'm not talking about the "wow" kind of generosity and nobility, but just on how we live together, how much we do for each other, and how wonderful that is. I think that's something that can really uplift the mind. ☸

果能在白天小睡15分鐘，會感到神清氣爽。但是，這也取決於在學校或大學裡是否有條件這麼作。

問題：我想知道你對如何保持或激發快樂有什麼想法，將學習與快樂的經驗聯繫起來，而非成為一件苦差事。

阿姜·袞亞裘柔：我不認為這非得在快樂和苦差事之間作選擇，在這兩者之間找到出路可能更實用。如果是苦差事或是勞作，那麼總會有一些vibhava-taṇhā（無有愛），這是一個專有名詞，意思是極不情願，不願意做這件事，或不喜歡這件事。有些事情並不有趣，我們無法一直保有快樂和喜悅的感覺。有時候，我們需要的只是耐心，耐心地作下去。

最重要的是預防這種消極和負面的思維，像是「我不想事情變成這樣；這件事情不該是這樣的，我希望它是那樣的。」這都是內心在掙扎、反抗和抵制事物的樣子。也許這個事情並不那麼有趣，但這就是它本來的樣子。請記得箭和箭上的毒藥這個譬喻。有時在學習時，你已經被一支箭（困難）射中，不要繼續再往箭上塗抹毒藥了（增加負面情緒——事情不該如此，我不想這樣）。

在培養更多正能量方面，我們可以憶念起和藹可親的老師；擁有摯友，彼此可以分享相同的價值觀、相同的追求，這讓我們更多的憶念起我們周遭的美好。我認為muditā（四無量心的喜），這種修行是被忽略的。它不像正思維那樣，說「哦，是的，一切都很美好。」但是，看一看，觀察一下，雖然出現在螢幕上的新聞和世界有百分之八十到九十都令人沮喪；但我們周遭發生的一切，特別是在我們生活的社區中，百分之八十到九十並不令人沮喪！恰恰相反，我們對善意和仁慈越敏感，就會一點一滴持續不斷地地追求幸福。只要我們用心觀察每天所發生的善意和仁慈。我說的不是那種譁眾取寵的慷慨和慈善行為；而是在生活中，想想我們為對方做了什麼，那有多麼美好。我認為這才是真正能振奮人心的能量。☸