

# An Interview with Fulbright Scholar Lauren Bausch

## 傅爾布萊特學者蘿倫·鮑煦訪談記

By Dharma Realm Buddhist University staff

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法界佛教大學提供

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Editor's Note: Dharma Realm Buddhist University Professor Lauren Bausch won the 2023-2024 Fulbright Scholar Award in religious studies last April. She is now doing research in India.

編按：法界佛教大學教授蘿倫·鮑煦，於今年四月榮獲2023-2024年的傅爾布萊特美國學者獎學金，目前正在印度進行研究。



Dr. Bausch introduced DRBU to the students at Sister Lucy's Maher Ashram in India.

鮑煦教授向露西修女創立的印度馬赫修道院學生們介紹法界佛教大學。

**Tell us a little about yourself.** I was born and raised in California, but I have always been curious about how people in other places live and think. While studying political science and Spanish at UC Berkeley, I studied abroad three times. My family is Roman Catholic, so the Church has been a major influence and anchor in my life. Nevertheless, inspired by Ramakrishna, Huston Smith, and travel throughout the world, I have read the scriptures from all major world religions, spent time in different houses of worship, and experienced manifold

請簡單介紹您自己：我在加州出生長大，但我一直很好奇，其他地方的人們如何生活和思考。在加州大學柏克萊分校學習政治學和西班牙語時，我曾到海外遊學三次。我的家庭是羅馬天主教徒，所以教會對我有很大的影響，也成為安定我生命的錨。儘管如此，受到羅摩克里希納（印度神秘主義者，近代印度教領袖）、休斯頓·史密斯（美國宗教學研究的頂尖學者）和遊歷世界的啟發，我讀過世界上所有主要宗教的經文，花時間在不同



Dr. Bausch, Sister Lucy, and students at Maher Ashram (founded by Sister Lucy).

鮑煦教授、露西修女和學生們在印度的馬赫修道院合影。

spiritual practices. While doing an MA in Christian Spirituality at the Franciscan School of Theology, I started studying Sanskrit and working for DRBU's Institute for World Religions. I went back to UC Berkeley to get an MA/PhD in Sanskrit, in the Department of South and Southeast Asian Studies, where I trained to be a specialist in the philosophy of the Brāhmaṇa texts and early Buddhism. When I finished in 2015, I started teaching at DRBU.

Despite a heavy teaching load, I try to keep up my research. Recently I wrote about how concepts of “travel” in the ritual practice of the Brāhmaṇa texts “traveled” in Indian thought up through colonialism. This semester I wrote a paper about Avalokiteśvara and another on Maurice Bloomfield that I will present at a conference on “Vedic Philology in the Twentieth Century” in May. I found out this week that I was awarded a Fulbright US Scholar fellowship to write my book on Vedic philosophy next year in India.

**What inspires you to work at DRBU?** For me, the best part of working at DRBU is the freedom to incorporate contemplative exercises (CE) into the classroom experience. At DRBU, we don't just read about meditation or how sages observe things in their mind theoretically; we also meditate and watch our minds. Then we can integrate what we notice from our direct experience into the shared inquiry. The contemplative exercises make the texts come alive. It brings me joy to see students light up when

的地方禮拜堂，並經歷了多種性靈修行。在方濟各神學院攻讀基督教性靈的碩士學位時，我開始學習梵文，並為法界佛教大學（法大）世界宗教研究院工作。我回到加州大學柏克萊分校，在南亞和東南亞研究系取得梵文碩士/博士學位。我在那裡接受訓練，成為婆羅門經典和早期佛教的專家。當我2015年獲得博士學位後，我開始在法大教書。儘管教學負擔很重，我還是努力繼續我的研究。最近我寫了一篇關於印度思想中，直到殖民主義時期，婆羅門經典儀式實踐中的「遊歷」概念。這學期我寫了一篇關於觀世音菩薩的論文和一篇關於莫里斯·布魯姆菲爾德的論文。第二篇論文於今年五月的「二十世紀吠陀哲學」會議中發表。今年四月，我獲得了富爾布萊特美國學者獎學金，明年就可以在印度撰寫我的有關吠陀哲學的書。

什麼吸引您在法大工作？對我來說，在法大工作最好的一點是可以自由地將觀照練習（CE）融入課堂體驗。在法大，我們不只是閱讀關於打坐觀照的教材，或者理論上，聖人如何觀照心中的事物；我們也打坐並觀照我們的心。那

they reach a deeper understanding or discover something through this time-honored combination of study and practice.

For example, while discussing Skandhila's Abhidharmāvatāra in the Abhidharma class, we recently did a CE on *saṃjñā* (conceptualization), which is both one of the five aggregates and a universal mental factor present in all moments of consciousness (*citta*). The text, in Dhammajoti's translation, states that *saṃjñā*: "... is that which comprehends, by combining conceptually (*saṃ-√jñā*) the appearance (*nimitta*), name (*nāma*) and the signified (*artha*) [of a dharma]. That is, with regard to matter like blue, yellow, long and short [figures], etc.; sounds like those of a conch-shell, a drum, etc.; smells like those of gharu-wood and musk etc., tastes like those of saltiness and bitterness etc., tangibles like those of hardness and softness etc., dharma-s like males and females, etc.—it comprehends them, [in each case], by conceptually combining together (*eka-√jñā*) their appearances, names and signification.<sup>1</sup>"

After reading this definition from the text, I showed the class a blue panel and asked students to observe whatever characteristics, names, and meanings come to mind. Next, I showed a yellow panel, and everyone watched what arose in their minds. Finally, I held up an old, disintegrating bodhi leaf from Bodhgaya, and people again tuned into what that object triggered in their mind. At the end we shared our observations of the blue image, the picture of a yellow wall, and the bodhi leaf: color, size, texture, shape, definitions, memories, and other associations. Students were surprised that while some of the characteristics and associations were shared by the entire group, others were quite different and reflected the past experience of a particular individual. Part of basic Buddhist vocabulary, *saṃjñā* seems familiar, and yet the exercise helps students to directly connect to how this karmic condition informs their experience of objects.

In addition, I value the Contemplative Exercise Immersions (CEI) held for the entire university community every semester. DRBU takes a break from classes for a week so everyone can practice together a contemplative exercise featured in the readings of the curriculum. This hands-on laboratory provides a space for applying what is being learned in the classroom to one's own experience. Each CEI helps students and faculty and staff to know themselves better, more deeply enter the

就可以將我們從直接經驗中注意到的內容，整合到共同的探究中。觀照的練習使課文變得生動起來。令我高興的是，看到學生們臉上亮起來，因為他們能夠更深入地了解，或者透過這種歷久彌新的學習與修行結合方式，而發現某些東西。

例如，最近在「阿毘達摩」班上，討論印度著名的阿毘達摩論師塞建馱羅的《入阿毘達摩論》時，我們練習關於「想」(*saṃjñā*)的觀照。「想」既是五蘊之一，也是存在於所有心識(*citta*)的普遍心理因素。法光法師的翻譯指出：「想」(*smjñā*)：是透過「想」(*saṃ-√jñā*)、相(*nimitta*)、名(*nāma*)和所指(*artha*) [佛法]的結合來理解。也就是說，對於物質諸如藍色、黃色、高矮[人物]等；聲響例如海螺、鼓等的聲音；氣味包括沉香、麝香等，味道如鹹味、苦味等，有形物質的軟、硬等，現象如男、女等，理解它們，[在每種情況下]，概念性地將它們的外觀、名稱和特徵組合，一體認知(*eka-√jñā*)<sup>1</sup>。

在課文中讀完這個定義後，我向全班展示了一塊藍色面板，並要求學生們觀察他們的腦海中，所出現的任何特徵、名稱和意義。接下來，我展示了黃色面板，每個人都觀察著自己腦海中出現的事物。最後，我舉起一片來自菩提伽耶的菩提葉，這片葉子很陳舊、正在碎裂中。學生們再次觀察這片葉子在他們的腦海中觸發的東西。

最後，我們分享了我們對藍色圖像、黃色牆壁的圖片和菩提葉：顏色、大小、紋理、形狀、定義、記憶和其他聯想。學生們感到驚訝的是，雖然整個群體共同分享某些特徵和關聯，但其他特徵和關聯則截然不同，反映了特定個體過去的經驗。

作為基本佛教詞彙的一部分，「想」(*smjñā*)似乎很熟悉，但這個練習可以幫助學生直接關係到這種業力條件如何影響他們對事物的體驗。此外，我很重視每個學期為整個大學舉辦的沉浸式觀照練習



wisdom of the texts, and activate inherent wisdom. This semester Venerable Bhikkhu Bodhi will lead a CEI on the four protective meditations!

Both the BA and the MA programs offer classical language study, which is appealing to me as a Sanskritist. I find approaching Dharma through Sanskrit and an Indian lens helpful to access meaning and deepen my understanding. English vocabulary is rather limited compared to Sanskrit. The same English word can be used for multiple Sanskrit words, so it's easier to track how concepts relate in Sanskrit. I am also excited about the future possibilities of DRBU's translation certificate program to train student-practitioners to make more texts available in different languages.

While I love that the undergrad program features classics from both the East and West, one of my favorite things to teach is Indian Classics. It is really fun to take students, most of whom have not read much if any Vedic philosophy, through hymns of the *Rgveda*, philosophical passages of the Brāhmaṇa texts, the Upaniṣads, Śaṅkara's Vedānta, Sāṅkhya, Patañjali's *Yogasūtra*, excerpts from the *Mahābhārata*, the *Bhagavadgītā*, and essays by Mahatma Gandhi and Swami Vivekananda. That's just first semester. In the second, we read classical poetry and plays. In the third, we explore Jainism, the Goddess, Śaivism, and Sufism. The strand is colorful and rich, constantly challenging assumptions and preconceived notions in a playful way that introduces many different systems of Indian thought. The literature read in Indian Classics helps us understand, from multiple perspectives, who we are and how we relate to each other.

**What motivates you as an individual?** I have an insatiable curiosity for philosophy and stories and enjoy trying to figure out complex patterns. That includes not just how ideas in ancient India developed, but also how my mind works. I enjoy teaching at DRBU because I get to deepen my understanding of multiple wisdom traditions that, in turn, help me to progress on the path. If I can help clarify things for others, then that makes me happy. I would like to be of service to others. Toward

(CEI, 本刊過去譯成「攝心修行週」)。法大停課一周，讓每個人都可以一起練習課程中讀到的「觀照」。這種身體力行式的實驗，提供了一個將課堂上學到的知識，應用到自己身上的經驗。每個沉浸式觀照練習 (CEI) 都幫助學生和教職員工更了解自己，並深入經藏的智慧，啟動內在的智慧。

2023年春季班，尊者菩提比丘帶領了法大的沉浸式觀照練習，進行四種護衛禪修！學士和碩士班都提供古文課程，對於我這個梵文學者而言，很有吸引力。我發現透過梵文和印度文化的角度來接觸佛法，更能明白佛法的意義，並加深我的理解。英文詞彙量和梵文相比，可說是相當有限；相同的英文單字可以用於多個梵文單詞，因此更容易追蹤梵文裡的概念如何相互關聯。我也對法大「佛經翻譯碩士研修班」（結業時頒發證書）的未來感到興奮，這個研修班訓練有實修經驗的學生，將更多經文翻成不同的語文。

雖然我喜歡本科課程以東方和西方的經典為特色，但我最喜歡教課的內容之一是印度經典。帶領學生學習《歌詠明論》（《梨俱吠陀本集》）的讚美詩、婆羅門經典的哲學段落、《奧義書》、商羯羅的《吠檀多》、數論（迦毗羅論）、帕坦伽利的《瑜伽經》、《摩訶婆羅多》的摘錄、《薄伽梵歌》，以及聖雄甘地與斯瓦米·維韋卡南達（印度教近代精神領袖辨喜尊者）的文章，真的非常有意思。這還只是第一學期。第二學期，我們閱讀梵文古詩和戲劇。第三學期，我們探索耆那教、女神、濕婆教派、蘇菲主義（伊斯蘭神秘主義）。這一連串的課程多彩多姿，內容豐富，以有趣的方式不斷挑戰假設和先入為主的觀念，引入了許多不同的印度思想體系。在印度經典中閱讀的文獻，可以幫助我們從多個角度理解我們是誰，以及我們如何相互關連。

作為個人，是什麼激勵著你？我對哲學和故事的好奇心永難滿足，喜歡試著弄清楚複雜的問題模式。這不僅包括古印度的思想如何發展，也包括我的思路如何發展。我喜歡在法大教書，因為我可以加深對多元智慧的理解。另一

this end, I am motivated to understand more, to cultivate my mind, and to use whatever I gain in this endeavor to benefit others.

**Do you have a spiritual practice? If so, can you share a little about it?** I am primarily a meditator, but a terrible one. My mind is rather active and doesn't like to calm down. But I can see more of what's going on than I could a few years ago, so even though I am not very proficient, I am not wasting the time I spend sitting every day. Because of my overactive mind, recently I have been working with ānāpānasati (mindfulness of breathing) and contemplation of the body. I observe what arises in my mind while training myself to see it for what it is. I also practice mettā as an antidote to anger and I recite a short mantra given to me by a sannyaṣin. When other practices are offered in retreats and sessions, I take those up too. Practice is an essential part of my day.

**What is your wish and hope for your students?** That depends on the student. In general, I hope that students enjoy the world's classics, better understand the mind, learn to listen, see from different perspectives, and are inspired to benefit others. I hope that students learn tools to attenuate suffering, experience more joy, and mature in their study and practice until they awaken. An intellectual understanding alone is not enough. Likewise, one cannot just practice without understanding what one is doing and why one is doing it. A deep understanding of wisdom traditions results from putting these principles into practice. Otherwise, confused practice leads to obstacles and clinging to theoretical nonsense reinforces the ego. Time invested in deeply penetrating the meaning of inspiring texts and then arranging one's life to realize their wisdom helps to activate one's own. ❀

方面，這些思想傳統又幫助我在「道」上進步。如果我能幫助別人明白事理，那就讓我很高興。我願意為他人服務。為此，我有動力去了解更多，修我自己的心，用我所得到的一切，來利益他人。

你有修行功課嗎？如果有的話，可以分享一下嗎？我主要是打坐，但坐得不好。我的心思比較活躍，很難安靜下來。但我比幾年前能看到更多正在發生的事情；所以即使我不是很熟練，我每天打坐的時間也不算浪費。因為我的心過度活躍，最近我一直在練習數習觀（念出入息），以及對色身的觀照。我觀察腦海中出現的事物，同時訓練自己觀察這些是什麼。我也練習慈心作為憤怒的解藥，我會背誦一位桑雅生（印度教修苦行女性的晚年階段）給我的簡短咒語。當靜修和打七中，提供其他修行法門時，我也會進行這些修行。修行是我一天中不可或缺的一部分。

您對學生的期許和願望是什麼？這取決於學生。總的來說，希望同學們能更欣賞世界經典，更理解內心，學會傾聽，從不同的角度看問題，並因受到啟發而利益他人。我希望學生在學習和修行中，學會減輕痛苦的工具，體驗更多的快樂，成熟，直到覺醒。僅靠知性的理解是不夠的。同樣的，一個人不能在不了解自己在做什麼，以及為什麼這樣做的情況下，就只是埋頭修行。對智慧傳統的深刻理解，源自於將這些原則付諸實踐。否則，混亂的實踐會導致障礙，而執著於理論廢話則會強化自我。投入時間深入解讀鼓舞人心的經典意義，然後安排自己的一生，以便覺悟經典中的智慧，如此有助於開發自己的智慧。❀

<sup>1</sup> Entrance into the Supreme Doctrine: Skandhila's Abhidharmāvatāra, tr. Bhikkhu KL Dhammajoti (Hong Kong: Center of Buddhist Studies, University of Hong Kong).

<sup>1</sup> 《斯干提拉的阿毘達摩俱舍論》，吉隆坡比丘法光翻譯，香港大學佛學研究中心出版。