

Mirrors for Reflecting: Reading Texts Across Traditions for Self-Cultivation

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Dharma Realm Buddhist University, Ukiah, CA

反思的鏡子：跨文化閱讀經典來自我修行

When the jury presiding over the trial of Socrates found him guilty of corrupting the minds of young Athenians, Socrates acquiesced to his death penalty by proclaiming that it would be impossible for him to stay silent and live a life devoid of inquiry. For Socrates, this inquiry meant “doing philosophy”—committing oneself with utmost seriousness to defining the essentials of life. This, in turn, required self-examination and rigorous discussion with others—not as an intellectual sport or empty debate, but as a sincere pursuit of wisdom. This pursuit was the greatest good a human being could undertake, such that a life without serious examination was not worth living. According to Socrates, living a good life calls for active reflection on one’s beliefs and actions, beginning with knowing one’s inner promptings and convictions.

當蘇格拉底被陪審團判定他犯下腐蝕雅典年輕人心靈的罪行時，他宣稱自己不可能保持沉默並過著未經探究的生活，從而默許了他的死刑。對於蘇格拉底來說，這種探究意味著“實踐哲學” - 以極其嚴肅的態度來定義自己生命的本質。反過來，這需要自我反省以及與他人進行嚴格的討論 - 既不是智力遊戲也不是空洞的辯論，而是一種對智慧的真誠追求。這種追求是人類可以承擔的至善，因此沒有經過深刻省察的生活不值得過的。蘇格拉底認為，過上良善的生活需要積極反思其自身的信仰和行為，而這始於了解一個人的內心啟示和信念。

Socrates’ notion of a good life is echoed in the central message of the *Great Learning (Daxue)*, a Confucian text that defines learning as a lifelong activity of personal transformation. The text proposes that learning, at its highest level, begins with uncovering the light of one’s inner virtue, which inspires the renewal of one’s daily conduct, and when expanded, rectifies human affairs. It proposes an interconnection among the three dimensions of human existence: the personal, the social, and the natural world. The root of all attainments ultimately rests upon the cultivation of one’s own character. As we travel through classical traditions, we encounter concordant invitations to engage texts as mirrors for self-inquiry and transformation.

蘇格拉底關於美好生活的想法在《大學》的核心段落中得到了回應。這本儒家經典將學習定義為終身的自我轉化。該文提出，最高層次的學習首先要啟發內在的美德之光，這激勵一個人在平常生活中日臻日新；若擴而充之，亦可用於完善人類事務。文中指出人類存在的三種層次——個人，社會和自然之間是息息相關的。所有成就最終根源於自身品德的修養。當我們穿越不同的古典文化時，我們會收到不約而同的邀請——將經典作為自我探究和轉化的鏡子。

Dharma Realm Buddhist University invites proposals for papers that uncover and discover ideas of self-cultivation in core texts across traditions. What might the study of a text tell us about living a good life? What is the relationship between learning and praxis, the abstract and applied? What is ‘virtue’? How can a reader bridge the seemingly disparate activities of reading a text and living a life grounded in virtue? How are we to ‘read’ a text? What might the role of

contemplative exercises be in understanding certain texts? Do these texts come embedded with their own tools for unlocking their meaning? Finally, do these texts nudge us to ask not only what they *mean*, but how we are meant to be different through reading them: individually, socially, environmentally?

法界佛教大學誠邀論文來發掘不同文化核心經典中關於修行的理念。學習經典如何啟示我們過一種良善的生活？學習與實修，抽象與應用之間的關係是什麼？什麼是“德行”？讀者如何能彌合學習經典和依德而行之間的隱約不同？我們如何“讀”經典？內觀實修在理解某些經典中可能起到什麼作用？經典本身是否隱含了開啟其奧義的工具？最後，經典是否促使我們不僅要問其含義，更要反思如何通過閱讀經典來改變自己，社會和環境？

About

DRBU hosts the 2019 Hsüan Hua Memorial Symposium in honor of its founder, the Venerable Master Hsüan Hua (1918-1995). Master Hua emphasized the importance of grounding oneself in the study of primary texts — using them both for self-cultivation and to apply the insights they contain for the betterment of society. Encouraging his students to start schools at the primary, secondary and the university level, Master Hua was a visionary educator with a deep and far-reaching outlook on learning. He once said, “Education is without beginning or end. There is not a single location that is not a place of learning, and there is not a single moment that is not a time for learning.” In this spirit, DRBU carries out its vision as a community dedicated to a liberal education in the broad Buddhist tradition.

DRBU 將於2019年舉辦宣化上人紀念論壇，以緬懷其創始人^上宣^下化老和尚（1918-1995）。上人非常重視植根於經典學習的重要性-將經典用於指導個人修行，並運用其中所包含的智慧來改善社會。上人是一位有遠見卓識的教育家，他鼓勵弟子們開辦小學，中學和大學。他曾說，“教育沒有開始，也沒有結束。沒有一個地方不是學習的地方，沒有一個時候不是學習的時候。”本著這種精神，DRBU致力於廣義佛教傳統中的人文教育以實現其願景。

DRBU Call for Proposals DRBU 徵文

DRBU invites you to submit a paper proposal for the Hsüan Hua Memorial Symposium.
法界佛教大學誠邀您投稿於宣化上人紀念論壇

Please submit proposals, including name, institutional affiliation, a paper title, and an abstract of no longer than 300 words to HHMS@drbu.edu by **April 5, 2019**.

請於**April 5, 2019**前提交論文提案，包括作者，所屬機構，論文題目和不超過300字的摘要。

Proposals submitted by the deadline will be reviewed by the conference program sub-committee. Selected papers will be assigned to panels based on shared themes.
截止日期前提交的提案將由大會議程小組委員會審查。選定的論文將根據主題分組。

Paper presentations will be 15-20 minutes, based on a seminar-style paper of 5-6 pages.
論文報告時間為15-20分鐘，基於5-6頁的研討會式論文

All potential conference participants are welcome to contact the Hsüan Hua Memorial Symposium sub-committee with questions about panels and proposals: HHMS@drbu.edu.

歡迎有興趣的與會者與Hsüan Hua Memorial Symposium小組委員會聯繫，詢問有關分組和提案的問題：HHMS@drbu.edu.