

**INSIGHT, a series of first-person stories from our grantees**  
**透視 — 一系列受資助者的親身經歷**

*Currently featuring:*

**Janet Gyatso, The Buddhist Ministry Initiative at Harvard Divinity School**  
**Janet Gyatso, 哈佛大學神學研究所佛學研究先鋒計劃**

[Brief intro—130 words]

*Growing up in Philadelphia, Janet Gyatso had a strong philosophical bent. From her earliest encounters with Buddhism, she was captivated, not just personally but intellectually, by Buddhism's texts, languages and history, and inspired by a series of extraordinary teachers, from elders in a Mongolian monastery in New Jersey to her professors in U.C. Berkeley's nascent Buddhist Studies program in the late 1960s and 1970s. Today, as Hershey Professor of Buddhist Studies at Harvard Divinity School (HDS) and author of numerous influential books and articles, she's helping to redefine Buddhist Studies for a new generation, while deepening Buddhism's engagement with contemporary society [or: while establishing a more profound connection between Buddhist scholarship and Buddhist practice]. With major funding [or: lead funding] from the Robert H. N. Ho Family Foundation, the Buddhist Ministry Initiative at HDS, an eight-year pilot program, is just wrapping up its first full academic year.*

*Janet Gyatso 在佛羅里達州長大，熱衷哲學。打從她第一次接觸佛教，就被佛教典藏、語言、歷史深深吸引—這種吸引不止就個人修養而言，而且是學術上的啟發。她先後隨不同老師學習，包括在新澤西州的年長蒙古僧侶和六十年代末、七十年代任教加州伯克萊大學第一代佛學研究課程的教授。今天，Janet 已經是哈佛神學研究所的赫爾希教授，著有很多重要文章和書籍，致力為佛教在新時代尋找一個合適的定位，並推動佛教在社會各方面的參與（或，並強化佛家思想與實踐的聯繫）。憑著何鴻毅家族基金的主要資助，為期八年的哈佛大學神學研究所佛學研究先鋒計劃正總結第一學年經驗。*

[Grantee's voice—727 words—accompanied by photo of her]

Using critical, historical methods, people who study religion have been able to understand, without romanticizing or idealizing or proselytizing, the important contributions of religion to human life. For example, it's interesting to study the way Buddhists understand how people become what they are and how they come to certain decisions, what the nature of human emotions are, where suffering comes from, where human happiness comes from, what literary and visual arts are there to help express those things in very special ways. It's an extremely rich investigation.

透過理性思辨和追溯歷史，研究宗教的人不必把宗教浪漫化、理想化、或教條化，也能理解宗教對人類生活的影響。比方說，我們研究佛教對一些議題的理解，例如個體的演化，人如何作出特定的抉擇，人類情感的本質，苦難和快樂的來源等。我們也參考傳達這些思想的文本和視覺藝術媒介。這是非常豐富的學術研究。

My first teaching job was in undergraduate religious studies. Typically in religion departments, and in the way that I was trained in graduate school, anything related to ministry was out of bounds. But I never believed that such a distinction was completely possible.

我的首項教職是任教本科生宗教研究。按照我在研究院受的訓練，以及一般大學宗教研究所的慣例，任何跟牧職有關的東西都不被納入課程。然而，我並不相信這種分野。

In 2001 I made a big, exciting leap in coming to work at Harvard Divinity School, where these two aspects are not entirely separate from one other. As an academic, you can be critical but also sympathetic. You bring your own experience to whatever you're studying. One can seek meaning—there's no point in doing something if it doesn't have meaning.

2001 年，我決定到哈佛神學研究學院工作。這對我來說是一個重大而刺激的決定。在這所研究所裡，學術和牧職並不是完全分割的。作為學者，你可以具批判性，但也可以心存憐憫。你可以把個人經驗融入你研究的範疇；你可以為研究賦予意義－沒有意義的東西，沒有做下去的意思。

The Divinity School teaches religion in very broad and interdisciplinary ways, with a pluralistic approach. We teach Christianity, Buddhism, Hinduism, Islam, African religions and others. It's different from seminary—the Divinity School does not give ordinations. Instead it makes the whole notion of ministry a more abstract idea that's not tied to a particular religion. What Harvard Divinity School does is make “learned ministers”—ministers who have learning, who know the history of their religions and have ways of analyzing and understanding them.

神學研究所的宗教科是跨學科的，涉獵範圍非常廣泛，課程涵蓋基督教、佛教、印度教、伊斯蘭教、非洲宗教和其他宗教。這跟一般神學院不同—我們並不執行神職人員宣誓。我們把牧職視為一個抽象的概念，並不隸屬任何特定宗教。我們致力培育「有修養的教牧人員」-- 也就是知道自己宗教歷史，以及懂得分析和理解宗教的人。

*[Consider omitting this paragraph for length:]* At the beginning of the 20th century, there was a sense that at least some Buddhist monasteries in Asia were very isolated and withdrawn, and were in states of decline in certain ways. There's been a long process, beginning in the late 19th century and early 20th century, whereby Buddhists realized that they needed to step up to the pressures of modernity. And so: How does Buddhism translate? What is lost, what is gained? How does it confront the challenges of modern science? These kinds of questions—already studied extensively in relation to Christian theology and Christian ministries—are now being pursued by people from Buddhist places.

二十世紀初，亞洲一些佛教寺院給人與世隔絕、疏離的印象，其中一些更加處於逐漸衰敗的情況。從十九世紀到二十世紀初，佛教經歷了一個長時期的蛻變。佛教徒意識到他們需要面對新時代的挑戰。例如，佛教教義如何翻譯？翻譯過程中，流失了甚麼，又增長了甚麼？佛教如何面對現代科學的挑戰？這些早已在基督教世界和牧會裡廣泛研究的課題，現在得到佛教人士的重視。

Before we started this program at Harvard Divinity School, there weren't many models for studying Buddhism in a secular university. The Buddhism that I was teaching was from an academic, historical perspective and did not directly address the practicalities of ministry, say, for chaplaincy or other kinds of socially engaged Buddhism. So we needed to develop new courses. Together with my Divinity School colleagues and students, we began probing this idea of creating a Buddhist track within the larger ministry program. That's where the Ho Foundation came in. The Foundation shares our vision of exploring Buddhism's relevance in the context of contemporary life.

我們在哈佛神學研究所開始這項計劃以前，並沒有很多其他非宗教大學提供佛教課程供參考。我教授的佛學從學術和歷史角度看佛教，並沒有直接涉獵佛教牧會（例如寺院和其他社會性佛教團體）遇到的實際問題。因此，我們需要發展新課程。我跟神學研究中心的同工和學生開始着手研究開發更貼近佛教牧會工作的課程。這個時候，何鴻毅家族基金起了很大作用。基金跟我們有共同理念，就是研究佛教在現代生活中的角色。

Throughout history Buddhist leaders and teachers, Buddhist monks and nuns have served as spiritual advisors and have helped in the life of their communities in very important ways. Our challenge has been to "translate," to take all these resources in Buddhism—all these practices, all these scriptures, all these texts—and mine them in ways that are relevant to contemporary issues.

從古到今，佛教領袖、老師、僧侶和僧尼也扮演靈性導師，在多個層面上幫助他們所屬的社區。我們的任務是把佛教這些資源，包括修行法門、經藏、文本－融入現代議題中。

We needed funding to support the different activities we envisioned as part of this new Buddhist Ministry Initiative, everything from developing a new academic curriculum and creating opportunities for field work ("action practice"), to bringing Buddhist academics into ongoing dialogue with members of Buddhist communities, both in Asia and the U.S.

我們需要資源去推動這項新的佛教牧職先導計劃，從研發新課程，到開發實習機會，到在亞洲和美國推動學者和佛教團體的交流。

Every time we have interaction, we're learning from each other. Every interaction constitutes a kind of upping of both sides' awareness of what's at stake and what the issues are.

每一次交流，我們也從對方身上學習。我們從對方身上意識到事情的關鍵是甚麼，爭議題又是甚麼。

In addition to exploring approaches to Buddhist ministry, we're planning an international conference in 2015 to bring together a larger group of people to foster greater self-consciousness within the Buddhist world of this new phase in the history of Buddhism and of the value of representing Buddhism as a resource for the modern world. Because this process,

this new phase, is happening! The question is, how to make it happen in the best possible way. As a research university we are uniquely positioned to facilitate that kind of discussion and bring critical thinking to it.

除了研究如何跟佛教牧會的方針外，我們也正籌劃 2015 年的國際會議，希望佛教界人士對佛教在這個世代角色，以及佛教作為現代資源的事實有更強的自覺。佛教的演化，佛教的新一頁正在發生！問題是，我們如何把它推向極致。作為一所研究大學，我們扮演獨特的角色，推動各界討論，並以理性角度看待事情。

###

[SELECTED INTERVIEW OUT-TAKES:]

When I was [age], friends took me to visit a monastery in the Mongolian community in New Jersey, where they knew the Tibetan Buddhist teachers. I was immediately taken by the way the teachers were teaching, their whole manner. There were some older members of the community, so this very traditional Tibetan Buddhist world was still alive, and I was very attracted to it. They also had a small learning center which taught people how to speak Tibetan and I thought that was amazing. I really wanted to be able to speak Tibetan so I could communicate directly with these teachers. At the time I was a math major at Boston University. But I decided to take a leave of absence from college to begin studying the language.

我（）歲的時候，朋友帶我到位於新澤西州蒙古社區的一所寺院。他們認識那裡的藏傳佛教老師。我從一開始就被老師的教學方式吸引。那是一種完整的教學。那裡有一些比較年長的成員，因此這個非常傳統藏傳佛教世界得以保留。我深受吸引。那裡也設有一所很小的教學中心，教授藏文。我覺得棒極了！我很想學說藏語，跟老師直接交流。那時候，我是波士頓大學裡的數學系學生。不過，我決定休學一段時間，學習藏語。

I went with one of these teachers to California, where U.C. Berkeley had a new program in Buddhist Studies, and San Francisco had the Zen temple. This was at the end of the 1960s, when lots of people were becoming interested in Buddhism. I had never intended to get into the scholarly study of Buddhism. But I had exceptional opportunities to work with some of the amazing teachers who came through, and so I stayed at Berkeley, completing a Master's degree in Sanskrit and a Ph.D. in Buddhist Studies. I did my doctoral dissertation work in India. Since then I've been very much in the world of academia and I am interested in how the study of Buddhism fits into the larger way that we study religion in general. But the biggest part of my education was my immersion in a Tibetan world for a long time, which gave me an inside view. That has stayed with me, down to the present.

當時，我是跟其中一位老師到加州的。那時，加州柏克萊大學剛設立了佛學研究，三藩市則有佛寺。那是六十年代，很多人開始對佛教產生興趣。本來，我並沒有打算進入佛教的學術研究領域。不過，我有幸跟多位出色的老師研修，因此，我留在伯克萊大學完成了梵語碩士課程，並取得佛學研究博士學位。我在印度完成博士論文。往後，我大部分時間都花在學術界。我很想知道佛學如何融入我們一般用來研究宗教的框架。不過，要數我教育裡面最重要的啟蒙，還是在西

藏生活的一段長時間，因此，我有一種所謂「局內人」的見解。到今天，這種了解依然影響着我。

What do we mean by Buddhist ministry? What's specific to Buddhism and what isn't? My colleague Cheryl Giles and I taught a course together on approaches to Buddhist ministry in the world already, focusing on several outstanding leaders who were Buddhist monks or masters in America.

甚麼是佛教「牧職」？這個概念是否佛教獨有？我的同事 Cheryl Giles 和我已經開始一起教授一個有關如何理解佛教牧職的課程，內容以幾個身處美國的出色佛教僧侶或大師為中心。

Each can learn from the other [scholars of Buddhism and practicing Buddhists]. Scholars, even if they're studying the past, have a much richer understanding of what the Buddhist world looks like by virtue of understanding the way that it impacts real people's lives in the present. Likewise, the scholarly study of Buddhism can inform the way that people in a Buddhist world are trying to make use of these ideas, recognizing how change happens and what the implications of change are.

（佛教學者和入世佛教徒）可以從對方身上學到很多。對學者來說，即使他們專注研究古代佛教，還是能夠透過窺探佛教如何在實際層面影響人的生活，對佛教有更透徹的理解。同樣地，佛教學者也可以幫助佛教徒明白佛教思想如何改變人的生活，以及這些改變的重要性，從而影響他們實踐這些理論的方法。

The socially engaged part is huge, actually, where Buddhist thought can weigh in on all kinds of things. E.g., Bhutan as trying to be a completely organic country and its happiness factor and it praises all those things in terms of Buddhist values, and that's the way it's presenting itself. But you see intentional communities in the United States talking in those same ways, vegetarianism, and so on and so forth. And again, the thing about hospital chaplaincy is very, very big, at the divinity school and also working in soup kitchens and for the poor. Bernie Glassman taught for us for a number of years. So that's the first part. The second part is between academic communities and Buddhist leaders, precisely in all these activities. Every time we have interaction, we're learning from each other all the time, so we're bringing in various people to teach courses on Buddhist ministry. Then we ask them to make a syllabus. We ask them what their principles in teaching the course are. Every interaction constitutes a kind of upping of both sides' awareness of what's at stake and what the issues are. So every time we send somebody into a field ed site and then our faculty talks to the supervisor there, that's again an interaction between someone who's teaching Buddhism at Harvard and the ways that that person is being trained and on what grounds. And that's what we're just beginning to process now that we have those resources.

誠然，當佛教思想能夠平衡生活多個範疇的時候，它的社會影響力是很大的。例如，不丹正嘗試實行全面有機耕作，同時，它們的快樂指數是以佛教語言表達的。那是他們選擇表達自己的方法。同時，非佛教社會也在實踐相似的理念，例如在美國，他們實行素食主義等等。醫院院牧的工作也是非常龐大的。他們不但在神學研究所侍奉，同時也在給窮人而設的廚房為貧民服務。Bernie Glassman 曾經教過我們幾年。這是計劃的第一步。

第二部分是促進佛教領袖和學者之間在上述活動中的交流。每一次我們有交流，我們都不停從對方身上學習。我們邀請不同的人講授佛教教義，請他們製作大綱，問他們教授的原則是什麼。每一次交流都有助提升雙方對議題和爭議的認識。每一次我們派人到一個實習地區，跟那裡的負責人交談，哈佛的學者都能夠因應那人怎樣被訓，以及在甚麼基礎上受訓，從他們身上學到不同的東西。既然我們現在有了資源，這就是我們希望嘗試實行的。