

春日芳池幼苗長

In Sweet Spring the Buds of Youth Sprout

(文/比丘尼恆泰 英譯/王玳文)



我們不敢說自己持戒很清淨，但是我們很遵守師父上人的教導。外面有人說：「宣化上人教的是老古董了！現在的人不學這一套了！遵守戒律這種有什麼用？」很多人會看我們是老古董，他們說：「老古董要用新的方法，新的學佛方式不應該持戒……，方便法門才能吸引眾生來學佛！」

不了解，也沒學佛的人，聽到這樣說法，有些人就真的遠離我們道場，去學習那些他們所謂方便又能很快成就的種種佛法。

為落實上人的教導，馬來西亞般若觀音聖寺於一九九四年開始，成立週日佛學班；到今年，每星期天有四百多位小朋友，從五歲到中學生，也有大專學生，都到佛學班來學習佛法。

二〇〇三年有人發心，成立五天制的「法界幼學苑」，就是讓從四歲到六歲的小朋友來學習，學費要交多少可以量力而為。老師都是有經驗的義工，只領少少的車馬費。這樣的目的，是讓父母知道我們的教育內容，不是在乎名利，而是真正讓小朋友了解如何做一個守規矩的孩子，懂得

孝順父母，以及感恩的道理。

如果家長明白我們教學宗旨，信任我們的教法，就會把小孩送過來。二〇〇三年，第一學年有十二位小朋友，第二年有二十多位。今年增加到四十四位，這些從四歲到六歲的小朋友，將在幼學苑讀三年的佛學及《大學》、《論語》……種種的基礎課程。因為有這些基礎課程，父母們就不用擔心小孩子未來是否能適應外面環境的問題，孩子們會更有智慧面對外面複雜的社會環境。

這就是為什麼上人這麼注重根本的教育，人生的起點就在這



Though we couldn't say that we've upheld the precepts very diligently, we did respectfully follow the teachings of Venerable Master Hsuan Hua. Others have said: "The teachings of Venerable Master Hsuan Hua are obsolescent. The modern society doesn't need to learn these old teachings anymore. What is the use of upholding so many precepts?" A lot of people view us as being too old-fashioned. They say: "The old ways should be modernized to take up new ways. The new Buddhist teachings should not require people to uphold precepts; only convenient methods can attract people to learn Buddhism."

Those that don't understand and don't practice Buddhism will believe those sayings and keep a distance from our monastery. They will go and seek places that they think will teach them using convenient methods.

To vigilantly follow the Master's teachings, we currently hold a Sutra-study class every Sunday. We've held this Sutra-studying class since 1994; at present, there are more than 400 children enrolled. Their ages range from toddlers to teenagers. Some college students attend it too.



小小的紮根上，根基穩固，長大後就不容易受傷。就像小樹從小小的種子培養、灌溉，有了強壯的樹幹，枝葉會特別茂盛，並且能遮蔭其他的眾生。只有做好教育紮根的工作，當他們將來有成時，才能成就他人、利益他人。

上人不僅要教育出家眾，也要教育在家眾。有信心，有善根的人，就會來學習；沒有善根的人，就不會待在這裏，他們覺得這裏沒有電話、冷氣，太熱了，受不了，就不來參加法會。我們也有舉辦為期一個星期的佛學營，給中學生、小學生參加。有人說：辦佛學營不應該太嚴厲，應該像外面給他們吃喝玩樂就可以了，不然他們平時要到學校上課，星期六、日還要再去學才藝，一天到晚很忙碌。讀書壓力非常大，若沒拿到第一名，父母會責怪，同學及兄弟姐妹會看不起，所以過著非常緊張的生活。他們可以說非常辛苦，不讀書，別人又會看不起。

真正教育應該不是在追求這種種的名利，所以我們要教導孩子，如何有良好的品性，教育他們能明白做人的道理，這才是真正教育的目的。因此雖然辦佛學

營的法師及父母，都提議不必太緊，不然孩子會受不了。我就回答他們：「那請你們的孩子去參加別的佛學營吧！我們佛學營的基本要求是要孩子能與大眾一起參加早課、晚課及聽經課程，三種都要參加！」

所以孩子們剛來的時候，都說是父母逼他們來參加佛學營，但是當佛學營結束後，問他們下回要不要再參加時，孩子們都說：「法師如果再舉辦佛學營，還要來參加！」

我聽了好高興！四點起來做早課，孩子們也不覺得累，孩子們是很容易適應的。只是現在的父母非常寵愛小孩，怕他們太累了，或者太辛苦了，反而讓他們沒有機會往好的方面，發揮最大的潛力。如果我們太寵小孩，會令他們不能學習很多事情。既然來到佛教道場，就要讓他們了解什麼是有規律的生活，以及正當的信仰。如果你不把正確的規矩、常識告訴他們，他們就沒有機會長大，也不會懂種種的規矩。

所以，要教導孩子有正確的觀念，雖然這對孩子來說好像很辛苦，其實並不會；反而讓孩子更容易接受及學習。孩子從小就受得了苦，能經歷種種的試驗，他將來會更容易適應社會種種的環境。種種法會及活動，都是對孩子教育的方式。這些指導法師、老師們的辛苦，是為落實上

人的教育宗旨，孩子們能接受所教導的一切，還要感恩上人的加持，才能成就。

種種的成就，是各位法師、義工老師一起的努力，及智慧的教導，並不是單一個人的成就。出家眾的帶領，也要配合在家眾的領悟、互相的學習，才能成就一件事情。譬如，「法界觀音聖寺」能夠成就今天這樣輝煌的寺廟，是所有信眾護持的結果，大家每天盡心盡力的護持，才能成就今日莊嚴的道場。希望各位：道場成就了，不是說修行就成就了，還沒有！所以，大家今後還要更加努力往前走！

In 2003, a group decided to contribute and establish a preschool for children ages four to six. The tuition fee is whatever amount the parents want to contribute. The volunteer faculty are all experienced teachers. The teachers only accept small fees to pay for their gas. The point of this is to let the parents realize that our mission is not for fame or money, but to let the children grow up to be moral, filial, and appreciative people.

If the parents accept our academic purpose and trust the way we teach, they will bring their children here. In our first year in 2003, twelve students attended. Twenty students attended in the second year. This year, we have 44 students. All these students ages four to six attend these classes for three years – learning Buddhism, *The Great Learning* (one of the Four Classics), *Confucian Analects* (another one of the Four Classics), and basic teachings such as these. Due to the principles taught in these lessons, the parents

need not worry about their children confronting societal problems. And the children will have more wisdom to face the complicated environments in society.

This is the reason Venerable Master Hsuan Hua emphasized the importance of morals as the foundation of education. The starting point for all human beings is this foundation. Once the foundation is solid, it is not easy to get hurt when fully grown. It is just like an acorn that grows up to be a mighty oak tree after careful irrigation and nourishment. The leaves will be lush and green and provide shade for other living beings. As long as they have a good foundation in education and achieve their spiritual cultivation, they will benefit many people.

The Venerable Master wanted to educate not only monastics, but also lay people. Those with confidence and good roots will come to learn. Those without good roots will not come because they will complain that there is no telephone or air conditioning, and that it is too hot to attend the ceremonies. We established a weeklong Buddhist camp for middle school and elementary school students. Some people say that the Buddhist camp shouldn't be strict. It should be like other youth camps where all they do is fun and games. This is because they not only attend regular school, but they also attend tutoring and weekend classes. They never get a break from classes. There is always pressure on them to obtain first place in their academics. They need to be better than others, or they will be looked down upon. Therefore, they already live a very stressful and hard-working life.

Education should not be focused on fame and power. It should be focused on morals and character. The purpose of education is for students to understand and realize the aim of becoming a proper human being. Some Dharma Masters and parents also suggested not making the curriculum too strict because the students cannot take it. When I hear such remarks, I reply: "If you think this way, then please take your kids to some other Buddhist camps. At this Buddhist camp, our basic requirement is that the students attend the morning and evening ceremonies and all Buddhist lectures. They must attend all three curriculums." Therefore, at the beginning of the camp, all the students say that their parents forced them to come. But after the camp, if asked if they would attend this camp again, the students reply that they would.

I am overjoyed to hear this reply. When the students get up at 4 a.m. to attend the morning ceremony, they do not feel tired because children adapt easily to their environment. It is only that parents these days spoil them too much. They are afraid that the children will be too tired and work too hard. But this will only hinder them from developing their full potentials. If we spoil the children, they will not learn anything. Therefore, when the children are here, they learn what it is like to live a proper life with discipline and

correct beliefs. If we don't instill these correct rules of behavior and basic knowledge, they will not have the chance to understand what proper behavior is. Although this seems hard to learn, it is not. Once they do learn it, it allows them to adapt to different environments in society, because they are able to handle hardships. The Dharma Masters and teachers put in so much effort in order to vigilantly follow the Venerable Master's teachings. We all need to be grateful for the Venerable Master's blessings.

All these accomplishments are the results of the wise guidance and hard work of many Dharma Masters and teachers. The success is not due to one person alone. It is due to the combination of the leadership of the Dharma Masters and the cooperation of the lay people. Both sides learn a lot from each other in the process. For example, the temple called Prajna Guanyin Sagely Monastery is always thriving because of everyone's support and great efforts. The temple is a success, but it does not mean that your cultivation is a success. I hope everyone will cultivate as vigorously as the temple is thriving.

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