



## 法界的孩子 —— 法總推廣教育面面觀 (三)

### Children of the Dharma Realm

Multiple Aspects of  
DRBA's Promotion  
of Education (III)

編輯部彙編 By the Editorial Staff



#### 加拿大地區

##### 金佛寺育良小學

金佛寺提供

加拿大溫哥華金佛寺育良小學約於1985~1986年成立，當時僅有學生四人，教授弟子規為主。而今以佛學為基礎達到以下教學目標：認識佛法，培養倫理道德觀念。具有使用標準中國國語，充分表達思想情意的能力、閱讀書報及欣賞文學的興趣和能力。

目前本校有四班：

幼兒班由李果宜老師教學——大悲咒、弟子規、佛陀的故事；學生五人，年齡為四歲至六歲。低年級由張老師教學——唐詩、十小咒、普門品；學生九人，年齡為七歲至九歲。中年級由林俐好老師教學——中文、楞嚴咒。周彥廷老師與學生們研讀《地藏經》；學生十人，年齡為十歲至十二歲。高年級由林亭均老師教學——中文、楞嚴咒。周彥廷老師與學生們研讀《四十二章經》；學生七人，年齡為十三歲至十五歲。

所有學生須參加佛前大供，並用齋，由高年級學生輔導學弟、學妹們用餐。學生們每月月底參與放生儀式，並在天氣許可下外出放生，使學生們充分感受放生的喜悅與感動。配合佛堂舉辦抄經法會，除幼兒班外，學生們也運用一天時間，選擇一部經典於各

#### Canada Region

##### Instilling Goodness School of Gold Buddha Monastery

Provided by Gold Buddha Monastery

Gold Buddha Monastery's (GBM) Instilling Goodness School (IGS) was founded around 1985-1986. At that time, the main subject taught to the only four students enrolled was the "Standards for Students." Today our educational goal is to achieve the following in accordance with the fundamentals of Buddhism: Nurture ethical and moral values, provide a basic understanding of Buddhism, promote Chinese culture, and develop the students' interest and ability to express their thoughts and feelings in standard Mandarin, recognize common standard Mandarin characters, read books and periodicals, and appreciate Chinese literature.

Currently, we have four classes:

The Kindergarten class, with five students between the ages 4 to 6, is taught by Ms. Stephanie See and learns the Great Compassion Mantra, Standards for Students, and the story of the Buddha. The lower elementary class, taught by Mr. Howard Chang, studies Tang Dynasty poetry, the Ten Small Mantras, and the Universal Door Chapter of *the Lotus Sutra*. Currently, there are nine students between the ages 7 to 9 enrolled. The upper elementary class is taught Mandarin and the Shurangama Mantra by Ms. Grace Lin and explores *the Earth Store Sutra* with Mr. Eric Joel. There are ten students between the ages 10 to 12 enrolled. The junior high class studies Mandarin and the Shurangama Mantra with Mr. Jeff Lin, and investigates the Sutra in Forty-Two Sections with Mr. Eric Joel. There are seven students between the ages 13 to 15 enrolled.

All students are required to attend the Meal Offering Ceremony and



班中靜心抄經。配合佛堂舉辦大傳供，鼓勵每一年級提供食品，由康樂部李果櫻與甄親靜指導。於敬老節時，各年級根據意願參與表演。而令爺爺、奶奶開懷大笑是幼兒班年年不同的舞蹈，由文藝部Elena編導。

### 什麼是佛法？

曾昭煒（金佛寺育良小學學生）

什麼是佛法？佛法是做善事，不是做惡事。我在家有做善事。您問善事是甚麼嗎？譬如：皈依三寶、持五戒、持八關齋戒和還有很多的戒。您可以做善事！譬如您在搭公車，您看到一個老婆婆上公車，您去扶她。您可以幫您的父母。您也可以幫你的老師，譬如幫他擦黑板。如果您的老師說幫他拿東西放在他的椅子，您也可以做。很小的事，會變很大的。

### 感言

林果堯 / 李果櫻（金佛寺育良小學義務老師）

首先要感謝所有的法師、育良小學義工、家長和學生給我們這個機會來育良小學擔任教書的責任。由於我們比較年輕，無論是知識或是經驗都不夠，感謝大家的包容，家長與學生們都十分合作。

為何現在的社會國家不安，戰爭不斷？想改善得找出其根本一心。科學只能治標，佛法能治本。常對學生說刀子不會殺人，是拿著刀子背後殺人的心才是兇手。同樣的道理，如果人心用在好的一面，用佛法栽下根，社會也會安定。所謂萬法唯心造，善和惡只是一條線之差。

尤其在加拿大的環境，能讓年輕一代接受佛法教育是相當困難。因為都過得比較舒服和愜意，而忽略了根本。成為一個好老師一定要投注相當大的心力而且對學生必須要很有耐心。這也是我們必須學習的地方。

許多老師用心良苦，想盡法子要讓學生吸收越多的知識和教材越好，並且希望學生能明白。雖然有時行得通，但不圓滿。以很膚淺的看法，



partake in the vegetarian lunch. During lunch, the younger students are monitored by members of the junior high class.

For the last class of every month, students attend the Liberation of Life Ceremony and, if weather permits, have a Liberation of Life field trip to fully experience the joy and heart-warming moments of liberating life. All classes, with the exclusion of the kindergarten class, participate in the sutra copying ceremony, organized and hosted by the monastery. To do this, we allow the students a full class day to complete the task. All classes are encouraged to participate in the mass offering held annually at GBM. IGS group participation in the event is organized by Ms. Cheryl Lee and Ms. Elaine Ginn of the school activities department. On Respecting Elders Day, each class organizes a performance. Choreographed by Elena of the performing arts department, the performances of the kindergarten class, which differ from year to year, always bring smiles to the grandparents' faces.

### What Is the Buddhadharma?

Tyrone Tang (Student of Instilling Goodness School of Gold Buddha Monastery)

What is the Buddhadharma? The Buddhadharma is doing good things, not evil things. I do good deeds at home. You ask what a good thing is; it could be taking refuge, holding the Five Precepts, the Eight Fasting-Day Precepts and many of the Precepts. You can do good things! For example, if you take the bus and you see an old woman on the bus, you can take care of her. Also, you can help your parents do housework. You can also help your teacher, such as help him erase the blackboard. If your teacher asks you to take his belonging and put it on his chair, you can help, because helping in a small way will become a great good deed.

### A Few Thoughts

Peter Lin / Cheryl Lee (Teachers of Instilling Goodness School of Gold Buddha Monastery)

First of all, we would like to thank all the Dharma Masters, school





老師得先明白學生，才能夠打開他們的心門，接受一切。從他們的想法和觀念，用他們的語言帶入正知見。每堂課都要帶著互相學習討論的心態去上課，共同成長。

希望我們能把學生教育成一個正直的好人，希望佛力加被讓我們繼續進步，也能繼續在育良小學幫忙。

### 華嚴聖寺育良週日學校

華嚴聖寺提供

華嚴聖寺育良週日學校正式開辦於2000年，現在分三個班，共有九位學生。學校以上人不爭、不貪、不求、不自私、不自利、不打妄語，為教學宗旨來啟發學生本有智慧，及培養學生合作、慷慨、自足、無私、服務、誠信的品德。

教學內容以中英文版的弟子規為主，是本校低、中、高三個年級的共同教材，學校老師以身作則，



教導學生一以立身處世的道理在日常生活中身體力行。主要課程尚有佛學、打坐。法師所講的一些深具啟發性的佛教故事、公案，常使學校義務老師及學生們印象深刻、津津樂道，不但是老師們充電的好機會，更能藉此教學相長。



團體活動如音樂、書法、製作點心、繪畫、桌球、插花等讓學生在潛移默化中，開拓心胸視野，學習融入人群。而每月

volunteers, parents and students for giving us the great opportunity to take on the responsibility of teaching. Due to our insufficient knowledge and experience, we would also like to thank everyone's tolerance and cooperation.

Why is our society and country not at peace and continuously at war? If we wish to change for the good, then we have to find the root – the MIND. Science can only cure the superficial aspects, but Buddhadharma can cure the root. We often tell our students that the knife doesn't kill; the murderer is the mind of the person wielding the knife. Similarly, if a person's mind is used in doing good, helping the Buddhadharma to take root, then the society will be at peace. It is said that all dharmas are created by the mind. Good and evil are divided by a thin line.

In Canada, it is very hard for youngsters to accept the teachings of the Buddha because everyone is living comfortably; hence, they've neglected their roots. To be a good teacher, one definitely has to put in complete effort, mind, and patience for the students. This is something we have to learn.

A lot of teachers have put in many efforts to think of ways that students can learn and understand; these efforts work great but may not be complete. Why? The teachers should first understand the students so that they can open up the door to their minds and enable them to accept everything. Using their thinking, point of view, and language, we can bring them to a proper view. In each and every class, we should embrace an attitude of mutual learning and discussion, and together we will grow in mind and spirit.

We hope that we can teach these students so that they will grow up to become proper people. Using the strength of the Buddha, we hope that we can continue to improve and help the school.

### Avatamsaka Monastery's Instilling Goodness (Sunday) School Provided by Avatamsaka Monastery

Avatamsaka Monastery's Instilling Goodness (Sunday) School formally started in September 2000. The school has nine students which are divided into three levels by age, ranging from kindergarten to middle school. The Venerable Master's Six Guiding Principles of no fighting, no greed, no seeking, no selfishness, no pursuit of personal advantages, and no lying are an integral part of teaching, which inspires the students' inherent wisdom and nurtures their excellent characteristics of cooperation, generosity, contentment, selflessness, service, and honesty.

The Chinese-English bilingual edition of *Standards for Students* is the basic teaching material for Level I, Level II, and Level III students. Volunteer teachers set an example with their own behavior to guide students to become good and capable citizens in their daily lives. Buddhist studies and meditation are two other core classes. Teachers and students are always impressed with the Buddhist stories told by the Dharma Master here, which provide a good opportunity for



一次勞動服務，則幫助孩子學會服務與回饋社會的精神。除此之外，每年的敬老節，學生們積極參與「爺爺奶奶請喝茶」恭敬敬茶等活動，並朗誦表演歌舞節目，使老人家開懷歡喜。

### 保有一顆純真、善良的心

陳漢民（華嚴聖寺育良週日學校家長）

我家裏有一位半身不遂的父親和一位雙目失明的母親。父親是由我自己照顧他，而母親則由我太太照顧。當我太太生下兒子時，我自己心裏明白我本身沒有什麼德行，那會有一個有品德的孩子？唯一能做的就是努力學習，希望兒子長大之後遇到的都是好人，這樣，他自然會學好。

在兒子五歲的時候，我送他到「華嚴聖寺」的兒童週日班上學，這個週日班是以品德為教育基礎的學校。他每個星期天跟一群小朋友一起玩，一起讀《弟子規》，了解二十四孝的內容，及學習一些佛法。我相信在這樣的環境之下成長，他將來或許會懂得一點點為人處事的道理。

我的小孩在老師的教導之下，本於慈悲眾生的心懷，他願意吃長素，這對於拯救地球暖化給予直接的支持。小孩在五歲三個月時，他已能背大悲咒；六歲三個月時，他可以背楞嚴咒。當時每個星期下午都有讀楞嚴咒；所以到了六歲十個月時，他已經能在華嚴寺五觀堂大眾用午齋時，背給大家聽而不感到害怕，這些都是因老師的鼓勵，使得孩子願意努力去學習。

透過這些學習，小孩懂得把所學的融入日常生活中，這是頗令人感到欣慰的事。尤其在人倫日喪，道德觀念日趨淡薄的世界，只盼小孩在一生中都能保有一顆善良、純真的心。而不是去賺很多的錢，或在社會上獲得很高的地位，而是能對這個社會有所貢獻，盡他的力量去利益、關懷其他人，這也是身為家長最大的期望。

☞待續

teachers to improve their spiritual practice and develop themselves while teaching.

In addition to the abovementioned curriculum, hands-on activities are offered in music, Chinese painting, making snacks, painting, playing table tennis, flower arrangement, and so on, creating an interesting and stimulating learning environment that supports students in developing lofty aspirations and sociable character. Monthly community service is another meaningful activity which helps students learn how to serve and give back to society. The students actively participate in the annual celebration of “Honoring Elders Day,” giving performances including respectfully serving tea to grandparents, reciting texts, and singing and dancing which always delights the elders.

### Keeping a Pure and Good Heart

By Danny Tran (A parent of children attending the Avatamsaka Monastery's Instilling Goodness Sunday School)

I have a disabled father and a blind mother in my family. I look after my father and my wife takes care of my mother. When my wife was giving birth to my son, I knew I didn't have enough merit and virtue, so I doubted my child would be good. I thought the only thing I would be able to do is encourage him to study hard so that when he grew up, he would be able to meet many good people. Associating with them he would naturally become a good person himself.

When my son was five, I sent him to the Sunday School at Avatamsaka Monastery where the importance of developing virtue is emphasized as a part of a child's education. There he played with other children, studied the “Standards for Students,” got to know the “Twenty-four Filial Paragons,” and learned about the Buddhadharmā. As a result of growing up in such an environment I believe he will know how to get along well with others and better handle different problems.

Because of all the teachings he received and his compassionate heart, my son has shown himself willing to be a vegetarian, which helps to stop global warming. He was able to recite the great compassion mantra (Guan Shi Yin Bodhisattva's mantra) from memory when he was five years and three months old and the Shurangama Mantra when he was six and three months. He recited the Shurangama Mantra every Sunday, so he was able to recite it in front of people at the Five Contemplations Hall when he was six years and ten months old. Since he had the teacher's encouragement, he didn't feel nervous at all and was willing to study even harder.

We are so happy to see how our son brings all that he has learned in school into his daily life and makes use of it. What we hope most is that our son will retain a good and pure heart—especially in today's society where a lot of people don't care about merit or virtue. We hope that, instead of simply pursuing money or a high position in society, he will devote himself to helping in the world, doing his best to benefit and care about others. This is our sincerest wish as his parents.

☞To be continued