

學為人師 行為世範

Learning to Teach, Acting to Lead

呂明賜 培德男校10年級

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BODHI FIELD | 菩提田

We will be grandly commemorating the Fiftieth Anniversary of the Venerable Master's Coming to America on June 23rd, 2012. This date is very important because the Venerable Master was the first eminent monk in the world to bring the proper Dharma to the West and also urgently remind Westerners that a moral education cannot be overlooked. Although I have never met the Venerable Master face-to-face, I recognized the Venerable Master through Sunday classes at the Avatamsaka Vihara in Maryland. I especially revered the Venerable Master's great spirit of perseverance, compassion, and his vows to rescue all living beings. I also learned of the Venerable Master's three noble vows in coming to America:

propagating the Buddhadharma, translating the sutras, and promoting education.

I am extremely interested in education because as a student, I can feel education's influence on me. The Venerable Master's perceptions of education are very helpful because they point out why modern education has been a failure -- everybody has overlooked the importance of virtue. Thus, the Venerable Master promoted an education based on morality. He once said, "People of the past studied to learn principles; people of the present study for fame and benefit." The Venerable Master exhorted us all to be righteous and motivated young people and to use our knowledge to greatly benefit the whole world. He warned us not to be like ordinary people, who study only to become wealthy and live comfortable lives in the future. For his whole life, the Venerable Master took on the education of the eight virtues (filiality, respect, citizenship, trustworthiness, propriety, righteousness, integrity, and humility); at the age of eighteen, he started a volunteer school in his hometown. Once he came to America, he established the Instilling Goodness Elementary School and Developing Virtue Secondary School in 1976 and 1981 respectively.

I am currently a Developing Virtue Boys' School student; since I came to CTTB in 2007, I have been further influenced by the Venerable Master. From his lectures, I have understood how the Venerable Master can choose

2012年的6月23日是紀念宣公上人來美五十週年的大日子。這一天之所以如此重要，是因為上人是世界上第一位把正法傳到西方，同時大聲疾呼西方人不可忽視道德教育的高僧。雖然我從沒見過上人，但從小我去馬里蘭州的華嚴精舍，參加週日中文班，從那兒開始認識了上人，感受到上人不屈不撓、大慈大悲、願救度一切眾生的精神。我也瞭解了上人來美的三大誓願：弘揚佛法、翻譯經典與興辦教育。

我對教育特別感興趣，因為身為學生，最能感受到教育對我的影響。上人的教育理念非常正確，上人指出全球教育的失敗所在——就是人人都忽略了道德的重要。因此上人提倡道德教育，上人常說：「古人讀書為明理，今人讀書為名利。」上人期勉我們要做有志氣與正氣的青少年，不圖私人的名利，反而應該為全世界做出貢獻，而非像世人僅僅是為了日後能夠賺大錢、過舒適生活而已。上人畢生從事推展「孝、悌、忠、信、

禮、義、廉、恥」的八德教育，自18歲開始就在家鄉興辦義務學校。來美後於1976和1981年分別創辦了育良小學和培德中學。

我是培德中學男校的學生，從2007年來聖城之後，受到上人更深的影響，從上人的開示中，我體會到上人觀機逗教，能把握各種機會來教誨弟子。我在道德課上曾聽到這樣一則故事：上人的一個美國弟子在早期的金山寺造了一個鍋，很多人用它做出美味可口的小吃，不久，上人派了個弟子把鍋給砸了，使他感到迷惑不解。後來，他又在新建的金山寺裡私自建了個安樂的房間，讓自己住在裡面很舒服。過了幾天，上人卻找一個弟子把小屋的牆全給拆了。受到這些打擊後，他經常悶悶不樂。

有一天，他獨自在角落裡哭泣，上人悄悄地走進來。當場，他感到一種強烈的氣流衝向他。上人走到他的面前，彼此相對無語，突然，上人從口袋裡拿出一瓶果汁交給他，他喝果汁的那一刻非常欣慰，因為他意識到上人仍關心、愛護他，讓他能夠突破困難與障礙，繼續修行。從此，這位弟子時常保持正面樂觀進取的態度，不再常受外界的影響。上人用自己的德行感化了這位弟子，使他終身受益。

近三年來，我每週都有機會在佛殿幫忙翻譯，在這短短的一小時內，我卻受到與眾不同的教育。一開始，只是旁聽大哥哥們翻譯。當時年紀小，聽到他們文雅又準確的翻譯，既羨慕又敬佩！當我嘗試翻譯時，有時遇到困難，大哥哥們就會幫助我，讓我更深刻地感受到這個大家庭彼此間的關懷。

從這即席翻譯的訓練中，我得到世間和出世間的教育。我的中文與英文一起得到進步，我的發音變得更清楚，而且學會了隨機應變。起初上臺翻譯時，我有些緊張，反應很遲鈍，有些詞不知如何翻譯，有時嗓子也會啞，所以就遇到困難和壓力；這讓我體會了上人所說的「一切是考驗，看爾怎麼辦？對面若不識，須再從頭煉」的道理。年復一年，我的頭腦被訓練得更靈活。當我在翻譯《法華經》時，聽到上人的講解，及對弟子的幽默開示，並接觸到經中的義理，往往令我從中得到啟發。上人的侄孫也就讀於培德中學男校，曾對我說：「你

the right moments to instruct his disciples. Once I heard such a story in Ethics class: an American disciple of the Venerable Master built a pot in the former Gold Mountain Monastery, which he and the others used to make various sweets and delicacies. However, some time later, the Venerable Master told one of his disciples to wreck the pot. Seeing his pot destroyed, this American disciple was very confused and didn't understand what he had done wrong. Later on, he built a nice little room for himself in the new Gold Mountain Monastery. Yet again, the Master sent a disciple to tear down the walls of his room. After suffering such strong blows, he became morose and despairing.

One day, while he was weeping in the corner of a room, the Venerable Master quietly walked in. Right then and there, he felt a powerful energy directed towards him. The Master stopped in front of him, and there was an eerie silence for a few moments; suddenly, the Master took a bottle of juice from his bag and handed it to the disciple. The moment that he drank the juice, he felt extremely happy and comforted because he realized that the Venerable Master still loved and cared for him, helping him overcome difficulties and obstacles so he could continue his cultivation. From then on, this disciple wasn't so affected by external matters anymore and maintained an optimistic and positive attitude. The Venerable Master used his own virtue and conduct to transform his disciples, allowing them to receive benefits for their whole lives.

For the past three years, I have had the opportunity to translate in the Buddha Hall every week. Though the experience is just an hour long, I have received unique education during this time. When I first went onstage, I would listen to the older students translate. Young as I was, I extremely admired and awed their elegant and accurate translations. When I first tried translating, the older students would help me when I encountered difficulties, thus giving me deeper impressions of how caring fellow Boys' School students are and giving me the feeling of living in a large family.

From my training of impromptu translation, I have received both a mundane and a Buddhist education. My Chinese and English have both improved, my enunciation has become clearer, and I have learned how to react to different circumstances. The first few times I went onstage to translate, I felt a lot of pressure and difficulty—I was nervous, my reflexes were slow, I didn't know how to translate some phrases, and my throat would sometimes go hoarse. From these experiences, I further understood the principles of the Venerable Master's saying "Everything is a test, to see what you will do. If you don't pass the test, you must start anew." Year after year passes by, and gradually I have trained my mind to be quick and flexible. When I am translating *the Dharma Flower Sutra* and listen to the Venerable Master's explanation, and humorous instructions to his disciples, I come in contact with the meaningful principles mentioned in the Sutra and receive inspiration. The Venerable Master's grand-nephew is also studying at the Developing Virtue Boys' School. He once told me: "You should come back and teach in the future in order to instruct the

以後要回來做義務老師，以便教導下一代，這是上人希望我們做的！」上人果真有智慧，要讓培德中學學長照顧學弟、學弟恭敬學長、畢業生自願回校當義務老師的優良傳統校風一代傳給一代，形成一種綿延不斷的傳承。學生彼此關係很親密，畢業生也依依不捨，時常回來探望學弟；因此，培德男校就像個情感與日增長的溫馨家庭。我蒙受上人的德澤，為了報答上人與回饋學校，我願意將來回來當老師，延續良好的正統教育，讓這種傳承發揚光大！

我以能就讀上人所創立的培德中學而感到自豪，因為在這裡我受到「救人本性的教育，救人靈魂的教育，救人身命的教育。」上人對培德中學畢業生的期望很高，希望我們將來都能成為國家的棟樑，世界所有公民之楷模。所謂「學為人師，行為世範」，我們應互相提攜，互相切磋，才能一起走上正途，實現上人的願望。



next generation; this is what the Venerable Master would want us to do.” The Venerable Master was truly wise: he wished for the Developing Virtue school spirit to be passed down from one generation to the next, thus creating a lasting heritage. The school’s traditional and exemplary spirit is that younger students respect older students, older students take care of younger students, and graduates come back to be volunteer teachers. The relationships between students are very intimate, and the graduates frequently return to visit younger students. In this way, Developing Virtue Boys’ School is like a warm family, where everyone has feelings for each other. I received the great kindness of the Venerable Master, so I wish to repay it by coming back to be a teacher and glorifying and extending proper education!

I feel proud that I am able to study at the schools that the Venerable Master established because I receive education that can save human nature, human spirit, and human life. The Venerable Master had high expectations for the graduates of Developing Virtue Secondary School: he hoped that we would all become the pillars of society and the exemplars of humankind. As the saying goes: “Learning to teach humankind, acting as the world’s model”; we should guide, support, and learn from each other in order to walk the proper path together and fulfill the Venerable Master’s great vision.



◀◀ 續第25頁

馬大師又問，「到哪裡去了？」百丈看著正在飛逝的鴨子說，「就飛過去了！」馬大師立刻狠狠地擰了百丈的鼻子；百丈痛得大聲叫了起來。這時馬大師很平靜地說，「怎麼會飛過去了呢？」

同樣的道理，這條神秘的鑽石項鍊，又何曾離開過我們呢？我想如果今天馬大師在場的話，也會立刻狠狠地擰我們的鼻子說，「怎麼會找不到呢？」如果你對這個公案還有疑惑，不妨參考六祖大師在《壇經》裡的開示：「前念不生即心，後念不滅即佛。」你自然會發現如何是「單隻手拍掌聲」的公案。一隻手如何拍出掌聲？那是什麼聲音呢？這背後是多麼地慈悲，各位好好參一參！



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Master Ma then asked, “Where did it go?” While watching the duck flying by, Baizhang answered “It just flew away!” Master Ma immediately grabbed and twisted Baizhang’s nose. Baizhang cried out in pain. Then, Master Ma calmly asked, “How could it fly away?”

It’s the same principle. This mysterious diamond necklace has never left us! I think if today Master Ma were here, he would immediately grab and twist our noses and say “Why can’t you find it?” If you are still not very clear about this koan, please go to read the Six Patriarch’s elucidation in The Platform Sutra: “When one’s preceding thought is not produced, this is the mind; when one’s subsequent thought is not extinguished, this is the Buddha.” You will find another koan about “one hand clapping.” How can a single hand clap? What kind of sound would it make? Please carefully investigate the great compassion behind this koan.

