



# 矽谷梵音

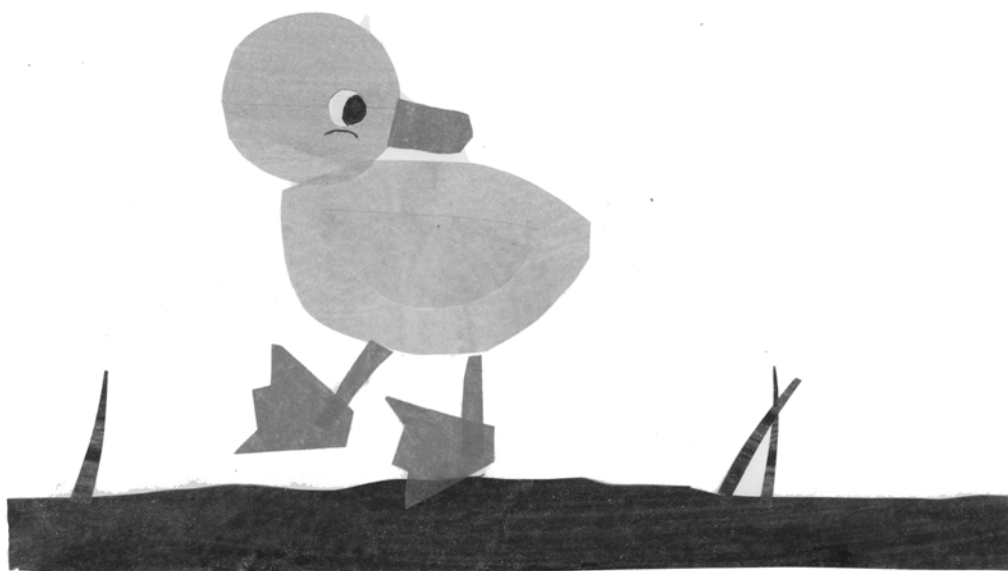
*Pure Sound From Silicon Valley*

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若心的開闢不打開，  
就是有佛光也照不到。

If you don't open the gate to your mind,  
even if the light of Buddha is there,  
it can't shine in.

宣公上人法語 / The Venerable Master Hua said:



不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

# 虛雲老和尚出家的因緣

The Story of Venerable Master Hsu Yun's Leaving the Home-life

◎ 宣公上人 開示

By the Venerable Master Hua

**虛**老是湖南省湘鄉人氏，俗姓蕭，父玉堂公，曾任福建省泉州府知府之職，為官清廉，愛民如子。年逾四十，膝下無子，夫婦到城外觀音古寺求子。心誠則有感應，回府之後，夫人果然懷孕。十月期滿，夫婦同夢一位老者，長鬚青袍，頭頂觀音，跨虎而來。驚醒，胎兒降生，乃是一肉團（八地菩薩，才有此境界），母驚嚇而氣絕。

翌日，來了一位賣藥的老翁，用刀將肉團剖開，內裏有一男嬰，遂由庶母撫育。虛老因為有善根，不歡喜讀儒家的書籍，對功名視為浮雲。有一次，逃到福州鼓山擬出家，被家人找回。其可是對佛經頗有興趣，所以在年少就萌起出家修道的念頭。父遣之回湖南老家去，請二叔嚴加管教，杜絕其出家之念。

虛老是獨生子，三叔很早就往生，沒有兒子，所以就成為「一支兩不絕」的繼承人。按照當時的風俗，可以娶兩個太太，一個是父母的媳婦，一個是叔父的媳婦，使兩支都有後代，可以延續香煙。這是一舉兩得的事，一般人求之不得，可是虛老認為是苦惱事。

為傳宗接代的使命，奉父叔之命，在十八歲時，和田氏、譚氏二女，同時舉行結婚儀式。這二女都是名門閨秀，深明大義。結婚之夜，虛老向二女約法三章，有夫妻之名，無夫妻之實，保持童真之體，三人同居，互不侵犯，相安無事。

次年，虛老決心出家修道，徵求二女同意（此二女後來亦出家為尼），偷偷離開溫暖的家，來到福州鼓山湧泉寺，禮妙蓮長老為師，名演徹，號德清。虛老深恐被家人再找到，所以在深山巖下修苦行，飢時吃松子和草葉，渴時喝山澗之溪水。這種苦行，不是一般人所能修持的，所謂：穿人所不能穿，吃人所不能吃，忍人所不能忍，受人所不能受。

面臨種種考驗，他卻受之泰然，不但不覺得痛苦，反而感覺快樂。

三年之後，他為了親近善知識，為了研究佛法，於是到處參方。他跋山涉水，歷盡艱辛，凡有高僧大德所在之處，無論是千山萬水，也擋不住他求道為法的心。在參方期間，處處受到歧視，可是虛老本著

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堅忍不拔的意志，為求法而忘己，雖然經過多次的挫折，也不灰心，不變初衷，依然勇猛向前，精進學習。虛老這種精神，實在令人欽佩，足以為人效法。

後來為報母恩，他發心三步一拜，從普陀山拜向五臺山。經過三年的時間，完成志願，功德圓滿。以下敘述虛老在三步一拜時，所發生的感應道交的小故事。

虛老拜到黃河岸的時候，正逢天降大雪，三天三夜下得不停。他住在小草棚中，又飢又寒，已經失去身體的知覺，不省人事。醒來時，發現有一個乞丐為他做飯，他吃了之後，恢復元氣，於是繼續朝拜五臺山。後來到五臺山，才知道這個乞丐原來是文殊菩薩的化身。

虛老在九華山住茅棚的時候，聽說揚州高旻寺打八個禪七，就想去參加。他從九華山沿江而行，當時正逢大雨季節，江水氾濫，水漫路面，他不慎失足，掉落水中，漂流二十四小時之久，流到采石磯附近時，被打魚的網打上來。這個時候，虛老已經奄奄一息。漁夫通知附近的寶積寺，將他抬回寺中，於是被救活，可是

他七孔流血，病況十分嚴重。休息數日後，他為法忘軀，將生死置於度外，還是不變初衷，仍然到高旻寺參加禪七。

高旻寺規矩非常嚴格，執行非常認真，如果有犯規矩的，就打香板，毫不客氣。當時住持月朗禪師，請他代職，虛老不答應，遂按規矩打香板。虛老接受不語，但經責打之後，他的病勢加重，血流不止，病況危殆。

有人在想：「虛老這麼樣用功修道，為什麼護法神不護持？還讓他掉在水裏？」其實，還是護法神在護持，不然的話，漁夫怎麼會用網把他打上來？所以在冥冥之中，都有佑護。

這也是生死的考驗，看他遭受這次的災難，有什麼感想？是不是生了退道心？

「啊！我修行這麼多年，又讀經，又拜懺，又燃指，又住茅棚，種種的苦行，我都認真去修，為什麼一點感應也沒有？算了吧！我不修行了，我要還俗，過五欲的生活。」如果這樣一想，就不會做禪宗五宗的祖師了。

高旻寺的規矩最認真，彼此不准講話，就是同住之人，也互相不知姓名。虛老在禪堂

裏很守規矩，雖然病得很厲害，仍然隻字不提，也不說出落水被救的事，只是一心一意參禪。二十天後，病況好轉，此乃蒙佛菩薩之加被矣！

有一天，采石磯寶積寺住持德岸法師，來到高旻寺，發現虛老在凳上端然正坐，容光煥發，大為驚悅，於是乎將虛老落水被救的事，向大眾宣布。眾人皆欽歎不已，為成就虛老用功修行，於是禪堂內職，不令虛老輪值。至此，虛老更能一心參禪，直至一念不生的境地。

第八個七的第三天晚上，開靜時，當值斟開水，不慎將開水濺在虛老手上，於是手中茶杯落地，杯碎之聲，虛老聞而開悟（明朝時紫柏禪師聞碗碎聲而開悟），乃說偈曰：

杯子撲落地，響聲明歷歷；  
虛空粉碎也，狂心當下歇。

又說：

燙著手，打碎杯，  
家破人亡語難開；  
春到花香處處秀，  
山河大地是如來。

開悟之後，虛老離開高旻寺，更努力精進，雲遊四方，勤訪善知識。

The Venerable Master Hsu Yun (Empty Cloud) was born to the Xiao family and was a native of Xiang County of Hunan Province in China. His father, the Elder Yutang, was an incorruptible magistrate of Quan Prefecture in Fujian province who loved the people as if they were his own children. At the age of forty, he was still childless. One day, he and his wife went to the ancient Guanyin Temple outside of town to pray for a son. Their sincerity inspired a response; soon after their return to the prefecture, Mrs. Xiao conceived a child. When the pregnancy reached full term, one night both husband and wife dreamed of a long-bearded old man, wearing a dark-green robe and bearing an image of Guanyin Bodhisattva on his head, who came riding astride a tiger. Startled awake, the woman delivered a child who emerged in a bag of flesh. (This is the state of Bodhisattvas at the eighth stage or above). Frightened by the uncanny event, the woman passed away.

The following day an old peddler of medicines passed by and cut open the flesh-bag to reveal a baby boy inside. The child was raised by his stepmother. Endowed with keen faculties, the boy considered honor and position to be meaningless. Rather than delighting in the Confucian classics, he had a consuming interest in studying the Buddhist Sutras, and at an early age, he conceived the idea of leaving the home-life to cultivate the Way. Once, he tried escaping to Gu Mountain in Fu Prefecture to become a monk, but his family dragged him

back home. His father ordered him to return to their old home in Hunan, and told his uncle to keep a close watch over him and to drive the idea of leaving home out of his mind.

The Venerable Master Hsu Yun was the only child in the family. His third uncle had passed away long ago, leaving no descendants. Thus he became the heir of two branches of the family. By social custom, he was entitled to marry two wives; one to be the daughter-in-law of his parents, and the other to be the daughter-in-law of his uncle. In this way, both branches could have heirs, and both family lines could continue. To get "two birds with one stone" was a situation most men might seek but never find, but to Venerable Master Hsu Yun, it only meant suffering and affliction.

In order to preserve the family lineage, he obeyed his father and uncle, and, at age eighteen, he married Miss Tan and Miss Tian in a double wedding. Both women were well-bred daughters of noble families, and both had deep understanding of ethical conduct. On the night of their wedding, the Venerable Master Hsu Yun entered into a solemn oath with the two young women, promising that their marriage was to be in name only, and that they would never consummate their troth. Maintaining their virginity, the three of them lived together without sharing husband-wife relations.

The following year, the Venerable Master decided to leave the home-life and cultivate the Way. But first he obtained the

permission of his two wives, who later both left home to become nuns. He then secretly stole away from his comfortable home and travelled to Yongquan ("Bubbling Spring") Monastery on Gu Mountain in Fu Prefecture to become the disciple of Elder Master Miaolian ("Wonderful Lotus"), who gave him the names Yence ("Thorough Expression"), and Deqing ("Virtuous and Pure"). Fearing that his family might find him again, Venerable Master Hsu Yun went off to the remote mountain wilds to live as an ascetic. When hungry, he ate pine nuts and wild plants; when thirsty, he drank mountain spring water. The bitter conditions were certainly beyond the tolerance of ordinary people, but he was one who could:

*Wear what others cannot wear;*

*Eat what others cannot eat;*

*Endure what others cannot endure;  
and,*

*Tolerate what others cannot tolerate.*

He faced numerous tests, but he passed each one with a peaceful, tolerant attitude. Instead of feeling miserable, he felt very happy.

Three years later, in order to draw near to good and wise advisors and to investigate the Buddhadharma, he embarked on a study-tour. Crossing mountains and fording streams, he suffered untold hardships. As long as it was a place where eminent, virtuous monks resided, all the mountains and rivers couldn't impede him from going there to seek the Way and dedicate himself to the Dharma. He met prejudice and troubles at every turn of the road, but he stood firm in his indefatigable

resolve and simply forgot himself in his quest for the Dharma. Despite continual setbacks, he never gave up, nor lost sight of his initial purpose. Instead, he simply forged ahead and studied with even more vigor. This spirit inspired others' respect and caused many people to emulate him.

Later on, he made a vow to undertake a pilgrimage in which he would bow to the ground once every three steps, in order to repay the kindness of his mother. His route took him from Potala Mountain to Five Peaks Mountain, and he made prostrations all the way. Three years later he fulfilled his vow, and the merit and virtue of the pilgrimage was completed. The following is a brief account of one of the responses the Venerable Master Hsu Yun experienced in the course of his pilgrimage.

He had bowed to the banks of the Yellow River, when a huge snow-storm blew up, dropping powdery snow for three days and nights without cease. The Master stayed in a tiny hut and suffered from hunger and cold. Finally he lost consciousness and fainted. When he revived, he saw a beggar sitting nearby, fixing him food. After eating the meal, he recovered his strength and continued to bow towards Five Peaks Mountain. Upon his arrival, he discovered that the beggar had been none other than a transformation body of Manjushri Bodhisattva.

While the Elder Master Hsu Yun was living as a hermit on Jiuhua ("Nine Flowers") Mountain, news came to him that Gaomin Monastery

in Yang Zhou Province was preparing to host an eight-week Chan meditation retreat, and he decided to participate. He walked down from Jiuhua Mountain, steering his course by the river-bank. It was the rainy season, and at that time the river was flooded and had overflowed its banks on the road ahead of him. Suddenly the Master lost his footing on the treacherous path and fell into the river, where he bobbed and floated for twenty-four hours. The current carried him downstream near Cai Jetty, where he was caught by a fisherman's net. By that time the Venerable Master was nearly drowned. The fisherman pulled him up, then informed the nearby temple. Monks from Baoji ("Jewel Cluster") Monastery carried the Master back to the temple, where they revived him. The Venerable Master was bleeding from seven orifices, and was in critical condition, but he would not give up his original intent. After resting for a few days, the Master set aside his personal welfare for the sake of the Dharma, and, putting life and death out of his mind, he went on to Gaomin Monastery to join the Chan retreat.

According to Gaomin Monastery's extremely strict regulations and their high standards of practice, anybody who broke the rules earned a beating with the incense-board (discipline-rod); there was no recourse to courtesy at all. The acting abbot, Chan Master Yue Lang ("Moon Radiance"), had requested the Venerable Hsu Yun to substitute for him in his position as official administrator. The Venerable Master declined the

request, and thereby, according to the rules of the monastery, deserved a beating. He took his punishment without complaint. But after the beating, his illness grew worse; he bled non-stop from every orifice and his condition grew nearly fatal.

Someone may be wondering, "Since Venerable Hsu Yun was a sincere and diligent cultivator, why did the Dharma-protecting spirits fail to protect him, and let him fall into the river like that?" In fact, the spirits were still protecting him. If not, then how could he have been saved in the fisherman's net? Thus, we can know that he was protected invisibly at all times by the Dharma-protecting spirits.

The entire episode was a life and death test to reveal his thoughts and feelings upon meeting such a disaster. The test determined whether or not he would retreat from his resolve for the Way. Would he entertain thoughts such as these: "Ha! I've been cultivating for so many years, reading Sutras, bowing repentances, burning a finger, living as a hermit, practicing all kinds of austerities, and my cultivation has been earnest, so why haven't I had the least response? Forget it! I'm giving up! I'm not going to cultivate any longer! I'm going to return to lay-life and indulge the five desires!" If he'd allowed such thoughts to occur, then he could never have become the Patriarch of the Five Sects of the Chan School.

The Venerable Hsu Yun obeyed the rules closely in the meditation hall, especially since

Gaomin Monastery was noted for the extreme severity of its regulations. Nobody was allowed to hold conversations, and often it was the case that cultivators living side by side in the monastery would not even know each other's name. Venerable Hsu Yun was seriously ill, but did not mention the fact to anyone, nor did he tell the story about falling into the river. He only investigated Chan with a single-minded concentration. Twenty days passed, and his sickness abated, thanks to the aid bestowed upon him by the Buddhas and Bodhisattvas.

One day, the Venerable Master De An ("Virtue Shore"), the Abbot of Baoji Monastery at Cai Jetty, happened by the retreat at Gaomin, and he encountered the Venerable Hsu Yun, who was sitting upright and properly on the meditation bench, his face radiant and beaming. The Abbot De An was startled, and told the entire assembly about the incident of Venerable Master Hsu Yun's fall into the river and his rescue. After

hearing the story the meditators expressed their unceasing admiration, and in order to allow Venerable Master Hsu Yun to cultivate successfully, they excused him from the rotation of administrative duties. Thus he was able to concentrate on his meditation single-mindedly, until he penetrated to a state of "no further thoughts arising."

On the third night of the eighth week, at the end of an hour of meditation, an attendant brought hot water around to serve to the sitters. As he poured a cup of water for the Venerable Master, he carelessly spilled some of the boiling water on the Master's hand. The teacup fell to the floor and shattered, and the Venerable Master Hsu Yun became enlightened upon hearing the sound of the cup shattering. (A similar event happened to Venerable Master Zibuo, "Purple Cedar," a Chan Master of the Ming Dynasty, who became enlightened at the sound of a shattering bowl). Venerable Master Hsu Yun

spoke a verse on the spot:  
*Smashing with a clear, echoing sound,  
The teacup fell and hit the ground.  
Shattering empty space,  
The mad mind finally stops right there.*

And then he said another verse:

*My hand was scalded,  
the cup shattered.  
The family's broken and  
relatives are gone--  
Words are hard to find.  
Spring's come now;  
buds are in bloom,  
Full and sweet in every place.  
Mountains, rivers, and the earth itself  
Are just the Thus Come One.*

After his enlightenment, he left Gaomin Monastery and cultivated even more vigorously than before, travelling extensively to look for and pay his respects to good and wise teachers.

宣公上人法語/ The Venerable Master Hua said:

有憂愁才有恐懼，沒有憂愁就沒有什麼恐懼，  
沒有自私心也就沒有恐懼心，  
不爭、不貪、不求、不自私、不自利、不打妄語，

*Worry gives rise to fear.  
If you have no worries, you won't gear anything.  
If you are unselfish, then you have nothing to fear.  
Indeed, there is nothing to be afraid of if you avoid contending,  
are not greedy, do not seek, are not selfish,  
do not pursue personal advantages, and do not lie.*

# 一入耳根，永為道種

Once entering the ear faculty, it becomes an everlasting seed of the Way

◎ 恆榮法師 開示

A Dharma talk given by DM Heng Rung

English translation by Huali Yuan / 袁華麗



**普**賢行願品在華嚴經是最後一卷，在這一卷中，普賢菩薩發了十個大願，這個十大願是一、禮敬諸佛，二、稱讚如來，三、廣修供養，四、懺悔業障，五、隨喜功德，六、請轉法輪，七、請佛住世，八、常隨佛學，九、恒順眾生，十、普皆回向。當我們聽到有人講這十大願時，我們就得到一個道種，種了一個善根了。

所謂「一入耳根，永為道種」這句話可以用一個公案來說明，我想這個公案很多人都知道，有些人可能沒聽過，所以我再講一遍。

佛在世時，有一個年紀很大的老人家，有一次佛不在，他到佛的精舍來，要求要出家，可是，那時佛的弟子，一些阿羅漢們用天眼一看，這個老人家八萬大劫內都沒有做過善事，修過善法，於是這些阿

羅漢就拒絕這個老人家的要求，這老人家就很傷心，他想：「我已經不能回家了，我的家人已經不要我了，我要到廟上去出家，廟上的出家人也不要我了，那我沒有路可以走了。」他就不如死了算了，於是這老人家哭哭啼啼的走到河邊，正準備要跳河時，佛就出現了，佛就阻止他，問他說：「為什麼你要跳河呢？」這位老人就把剛剛的事情跟他講一遍，並說：「出家人不要我，所以我就去死算了。」這時候佛就跟他說：「他們不讓你出家，我讓你出家。」老人家問他說：「你到底是誰？」他說：「我就是佛。」然後佛就把他帶回精舍裡，讓他出家了。這時候，這些阿羅漢們都很驚訝，問佛說：「他在八萬大劫裡都沒有種過善因緣，為什麼可以出家？」佛就說：「這個老人無始劫前是個樵

夫，有一次在山上砍柴的時候，遇到一隻老虎要吃他，於是這位樵夫就爬到樹上去，這隻老虎就緊追不捨，甚至要把樵夫從樹上搖下來，就在緊張時這樵夫在樹上叫了一聲「南無佛」就因為這聲佛號，他現在因緣成熟了，所以可以出家了。」

剛剛說的普賢十大願王，這十大願你聽進去，就是一個道種，你就種一個善根了，而且這個功德是無量無邊的，如果你可以天天誦持普賢行願品，或者你天天寫四句偈誦，這樣就能滅五種無間地獄的罪，所有世間身心等病也都能消除。有人會說：為什麼聽到普賢十大願功德這麼大？因為，通常我們行布施時，都是以財來布施，以財來布施只能救人身。譬如說像窮苦人，你給他錢財，他就不會餓肚子，就不會餓死，只能救他的生



命。十大願是屬於法施，法施是修普賢觀，（即是十大願王）修此觀法，一爲無量，無量爲一，一是法界，法界是一，禮一佛是禮法界佛，禮法界佛是禮一佛。華嚴經中講的這裡，就是事無礙門、理無礙門、理事無礙門、事事無礙門。

世界的事有過去、現在、未來三際，不能在同一時間具足過去、現在、未來三際。可是華嚴的境界，能在同一時間具足三際，互相相應而不違背。過去不妨礙現在，現在不妨礙未來，未來不妨礙過去，即過去，即未來，即現在，同時具足相應。華嚴大法普攝群機，一切有情無情，同圓種智，奧妙無窮。

.....  
**T**he Chapter of Universal Worthy's Vows and Conduct is the last volume of the *Avatamsaka Sutra*, in this chapter, the Universal Worthy Bodhisattva made ten great vows: first is to worship and respect all Buddhas, second is to make praises to the Thus Come Ones, third is to practice profoundly the giving of offerings, fourth to repent and reform all karmic hindrance, fifth rejoice and follow in merit and virtue, sixth is to request the Dharma wheel be turned, seventh request the Buddhas remain in

the world, eighth is to follow the Buddha's teaching always, ninth is to constantly accord with all living beings, tenth is to transfer all merit and virtue universally. Once we heard someone talking about these ten great vows, we attained a seed of the Way, and planted a good root.

There is a story related with "Once entering the ear faculty, it becomes an everlasting seed of the Way." Some of you may already know this story, but some may not, so I will tell this story again.

When the Buddha was in the world, once there was a very old person who came to the Buddha's sublime abode to request for leaving the home-life, some of the Buddha's disciples are Arhats and have heavenly eyes, so they made a contemplation of the old person's past lives, and they found that he had not done any good deeds or cultivated any wholesome dharma in eighty thousand great eons, therefore, they rejected his request. The old person was so upset, he thought to himself, "I have no home to return since my family already abandoned me, and I wanted to leave the home-life, but the monastic also rejected me, and I have no place to go, therefore I had better go to die." So he cried as he walked to the riverside, just at the moment he was about to jump into the river, the Buddha showed up and stopped him. The Buddha asked him: "Why do you want to jump into the river?" The old person told him what happened and said, "If the monastic don't accept me, I'd better die." The Buddha told him, "They don't let you leave the home-life, but I will." The old

person asked: "Who are you?" The Buddha replied: "I am the Buddha." Then the Buddha took him back to the sublime abode and let him leave the home-life. The Arhats were surprised and they asked the Buddha, "How come he was able to leave the home-life without planting any good roots in eighty thousand great eons?" The Buddha said, "This old person was a woodcutter limitless eons ago, once he went into mountains to cut wood, but encountered a tiger, who wanted to eat him, so this wood-cutter climbed up a tree, but the tiger did not give up, and it tried to shake the trees to force the wood-cutter to go down, at this critical moment, the wood-cutter recited: 'Na Mo Buddha'. Because of reciting once 'Na Mo Buddha', the resulting cause and conditions matured now, and he is able to leave the home-life."

Once you heard the Universal Worthy Bodhisattva's ten great vows I just mentioned, you've attained a seed of the Way, accordingly you have planted a good root, and the merit and virtue from this are limitless and boundless. If you can recite and uphold this chapter, or you can write four lines of verse every day, by doing so, five kinds of offenses which cause you to fall into Avici hells will be eradicated, and all kinds of worldly illness of body and mind will be removed. Someone might wonder, "Why the merit and virtue of hearing the ten great vows are so vast?" It is because usually when we give, we use wealth which can only be used to save people's life. For example, if you give money to a poor



person, he won't starve, and thus his life is saved. However, the ten great vows are the giving of Dharma. The type of giving is to cultivate the contemplating of the Bodhisattva Universal Worthy, in other words, the ten great king of vows. When you do this contemplation, one is limitless, limitless is one, one is the Dharma Realm, and Dharma Realm is One, bowing to one Buddha is to bowing to all Buddhas in the Dharma Realm, bowing to all Buddhas in the Dharma Realm is bowing to one Buddha. The principles in the *Avatamsaka Sutra* talk about the non-obstruction of phenomena, the non-obstruction of principle, the non-obstruction between phenomena and principle, the non-obstruction between phenomena and phenomena.

In terms of worldly things, there are three times of periods, the past, the present and the future, which cannot exist at the same time. However, in the state of *Avatamsaka*, the three times of period coexist at the same time, responding with each other without conflict. The past does not obstruct the present, the present does not obstruct the future, and the future does not obstruct the past, that is to say, it is the past, also the future, and the present, and the three are simultaneously complete. The great Dharma of *Avatamsaka* universally gathers in all dispositions, regardless of sentient beings or insentient beings, they have the same potential for all perfect wisdom, which is wonderful and esoteric beyond measure.

## 在佛學班教學——隨筆

Teaching & Learning at Sunday School - A Few Notes

文：鄭耿琳

By/Genglin Zheng

記得剛在金聖寺佛學班當教師助理的時候，帶領小朋友參加午供儀式，在慈悲莊嚴的佛菩薩像前，牽著小朋友的手，我深深地感受到工作的份量。

也記得有一次課堂紀律不夠好，讓班上的小朋友TIME OUT，一個4歲的小朋友顯然不理解，當天下午在大殿裡，本來看到我就很開心的孩子，當時看見我竟然哭了，我頓時覺得觀音菩薩也在落淚，心沉重得好像要掉到地上去了。

我在金聖寺教學，很多義工居士是我的榜樣——他們日復一日年復一年，在學校這片田園辛勤耕耘。有的任勞任怨的，有的經驗豐富，有的風趣幽默——各自以不同的方式給予我榜樣的力量。我在教學上，也得到他們很多的幫助。從教材、教具、到經驗，凡我所問所求，甚至不用問不用

求，都可以得到幫助。大家的熱誠、無私、和對佛法深切的信念常常感動和鼓勵我，也讓我成長。

雲法師言簡意賅的教學指導，常常也成為我人生珍貴的一課。一次我在摸索小朋友們的興趣，採用了一些歡快熱鬧的兒歌，暫時得到了孩子的注意力，但當時小朋友們也比往常吵鬧。後來在校舍前遇到雲法師，她教導我：「有的音樂可以讓人安定，有的音樂可以讓人過度興奮。」一年多過去了，這成為我選擇歌曲和音樂的準則，也增進我自性的清淨與安寧。

我最近教小朋友認識漢字，做了個文字遊戲。過後雲法師點評道：「方法不錯，可是字體是歪的，小朋友一開始學漢字，看的是歪歪的字。」說罷法師有事離開了，可是她的教導在我腦海留下一些意味

深長的省略號，教我省思。我當下茅塞頓開：對呀！我以前怎麼就不知道有歪的字和端正的字之分呢！

宣公上人是一位至聖的教育家！記得上人有段開示，大意如下：上人說，「有人問我的年齡，我告訴他，我見到100歲的老人，我的年齡就是100歲；我見到8歲的兒童，我的心就跟8歲的兒童一樣年輕。」

面對孩子們天真可愛的眼睛，如何從這一雙雙眼睛，走進那一片片等待開發的幼小心田？如何契合孩子們的特點，幫助孩子們來跟法師們、跟上人、跟佛菩薩學習，讓清淨安寧之樹苗在孩子們心中欣欣向榮？心靈的清淨安寧是幸福的基礎，幫助孩子們建立幸福的基礎，這是我應該努力來學習的一門功課。

.....  
**I** remember when I was just starting to get involved in teaching as an assistant teacher, one day I took the kids to the Meal Offering Ceremony. Holding the hands of little kids before the adorned statues of the kind and compassionate Buddhas and Bodhisattvas, I deeply felt the responsibility of my duty.

I also remember once I told the class to take Time Out as the

class was a little bit out of order. A 4-year old obviously did not understand the purpose of the Time Out. That afternoon in the Buddha Hall, the kid, who was usually cheerful seeing me, cried when I was approaching her. Right then, I felt that tears were coming down from Guan Yin Bodhisattvas's eyes, too. My heart was as heavy as if it was dropping to the floor.

I learn from many role models while teaching in GSM—these volunteers farm diligently in the fields of GSM school, day after day, year after year. Some are extremely hard working, some are very experienced, some are funny and cheerful—they all inspire me in their own ways. I have also received plenty of assistance in selecting teaching materials and aids, as well as in teaching methods. Sometimes I received help before I even asked. These volunteers have touched my heart very often, and have inspired and helped me grow, with their kindness, selflessness, and deep belief in Buddhism.

Dharma Master Yun's instructions are usually brief and to the point, and have often become precious teachings I could use for life. Once I was trying out some kids songs, cheerful yet too noisy. I was able to get the kids attention temporarily, but then they became hyper and noisy. Later I met Master Yun at the classroom building. Master Yun told me: "Some music can give people peace while others can make people hyper." For the past year or so, this has become

my principle in selecting songs and music. It has also helped me uncovered more peace and harmony in my self nature.

Of late I created a game for kids to learn Chinese. Afterwards, Master Yun commented: "The game was helpful, but the fonts are not the proper style for beginner kids. These kids are just learning Chinese characters, yet they are seeing scrawled writing." The master left shortly, but in my mind there were ellipses right behind her comments, making me to reflect on them. It then dawned on me that there are straight writings, as well as crooked writings. How could I not have known this!

The Venerable Master Hua is a supreme educator. He had a Dharma talk to the effect of this, "Someone asked about my age. I told him, when I see a 100-year old person, I am 100 years old. When I see an 8-year old, I have a heart of an 8-year old."

How, to step from the lovely innocent eyes of little kids, into their young fields of the minds awaiting planting? How, to accord with their young ages, to help them to learn from the dharma masters, from Venerable Master Hua, and from Buddhas and Bodhisattvas, so as to let the saplings of purity and peace flourish in the young minds? Purity and peace are the foundations of happiness. Helping kids build their foundations of happiness is a school course that I need to make efforts to learn.

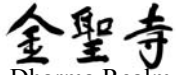


# 金聖寺

## 七、八月份法會活動表2010年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

七月份活動 Buddhist Events in July , 2010		
7/11, 18 ( 8:00AM~ 9:00 AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	7 / 4	念佛共修法會 ( 8:15 AM ~ 4:00 PM )
	7 / 11,18	金光明最勝王經講座 ( 9:00 AM ~ 11:00 AM )
週六 Saturday	7 / 3	長青學佛班 ( 2:00 PM ~ 4:30 PM )
	7 / 10	一日禪 ( 8:00 AM ~ 3:45 PM )
週五 (Friday)	7 / 30	觀世音菩薩成道法會 ( 8:30 AM ~ 10:20 AM ) Celebration of Gwan Yin Bodhisattva's Enlightenment
每日1 pm		大悲懺法會 Great Compassion Repentance
慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7 月22 日以前報名。		
		7/25 週日
		萬佛聖城 (CTTB)
八月份活動 Buddhist Events in August, 2010		日期 Date
念佛共修法會 Dharma Assembly of Buddha Recitation		8/1 週日 8:15AM~ 4:00PM
長青學佛班 Elders' Dharma Study Group		8/7 週六 2:00PM~ 4:30PM
楞嚴咒講解 Lecture on The Shurangama Mantra		8/8 週日 9:00AM~ 11:00AM
一日禪 One Day Meditation		8/14 週六 8:00AM~ 3:45PM
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings		8/15, 29 週日 9AM~ 11AM
盂蘭盆法會 Celebration of Ullambana		8/21 週六 8:30AM~ 10:20AM
地藏七 Earth Store Recitation		8/23~29 8:15AM~ afternoon
大悲懺法會 Great Compassion Repentance (法會期間除		每日 ( Everyday ) 1 pm



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## 慶祝盂蘭盆法會 暨地藏七 *Celebration of Ullambana and Earth Store Recitation*

### ◎金聖寺舉行法會時間

一、盂蘭盆法會：八月二十一日(星期六)上午八時三十分。歡迎參加！

Gold Sage Monastery would like to welcome everyone to attend the Celebration of Ullambana on August, 21 (Saturday) , 8:30 am.

二、地藏七：八月二十三日(星期一)至八月二十九日。

從早上八時十五分開始。

屆時可立牌位，超渡先亡，亦可為現存者消災延壽。歡迎參加！

We would like to welcome everyone to attend the Earth Store Recitation starting from August 23 to 29 , 8:15 am. at Gold Sage Monastery.

( Set up Plaques for Lengthening Life and for the Rebirth are available.)