



行孝培德育良才——

介绍陳威宏居士



PRACTICING FILIAL PIETY, DEVELOPING VIRTUES AND NUTURING FINE TALENTS—
INTRODUCING UPASAKA CHEN WEI-HUNG

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書香世家出生的陳威宏居士，祖籍中國四川，1962年生於臺灣，父母都是中小學教師；六歲開始學音樂，國中畢業後考入國立臺灣藝術專科學校，一所名聞遐邇造就藝術專才的學校。那年代學音樂吃香

，他兼任家教，口袋裡都是百元大鈔，是當時最大面額的鈔票；畢業後進入臺北市立交響樂團，並在數所小學音樂班任教。由於錢來得容易，養成了吃喝玩樂浪費的壞習慣。他回想起來，如果那時能遇到善知識，跟著學習佛法的話，也許這些錢可以做些有益的事情。

1987年負笈到法國凡爾賽音樂學院深造，主修中提琴，不久主修大提琴的弟弟陳慶鐘（果慶）也接踵而來；91年與女友感情遭挫折，內心很迷惑，為何人與人之間的感情如此脆弱？他懷疑天地間是否有一種真理在支配著世界，但又無法知其所以然。

正好母親從臺灣寄了一些佛教書籍和錄音帶，也包括了上人的開示錄，他才知道世上一切都是虛幻不實，變化無常的，適時地解開了一些迷津。於是他要求母親給他更多的佛書，上人深入淺出的開示，讓他更明白了宇宙的真理，和生命的奧義

。雖然他還不是佛教徒，但從此開始吃素了。

91年回臺，虔誠信佛的母親，正要尋找正法的修行道場，於是他陪同母親到萬佛聖城，瞭解狀況，認為這是一個修行的世外桃源，因而皈依了上人，法名果威；92年8月，他和父母三人再度來聖城參加水陸空大法會，並決定長住。不久弟弟也到聖城，

Upasaka Chen Wei-hung comes from a scholarly family. His ancestors came from Si-chuan province in China. He was born in Taiwan in 1962 and both his parents were primary and secondary school teachers. He started studying music when he was six years old. In those days, music was a much sought after subject, and after graduating from junior high school, he was admitted to the National Taiwan Academy of Arts, a school well-known for producing professionals in the fine arts. He earned his living by tutoring at home and his pockets were full of hundred-dollar (NT) bills (the biggest denomination then). After graduation, he entered the Taipei City Symphony Orchestra, and taught music in primary schools. As he earned money easily, he acquired the bad habit of spending it unnecessarily. He now feels that if he had met a good-knowing-advisor and learned Buddhadharma, his money would have been spent on something more beneficial.

Upasaka Chen went to the Conservatoire National de Versailles Region in 1987 to further his studies, majoring in viola. His younger brother, Chen Ching-chong (kuo-ching), who majored in cello, followed soon after. In 1991, he encountered problems in his relationship with his girlfriend and felt very confused, wondering why relationships between people were so brittle, and whether there was an absolute truth that ruled the world. Yet, he couldn't begin to fathom what it was. At that time, his mother happened to mail him some Buddhist books and cassette tapes from Taiwan, including the Venerable Master's clear and simply explained Dharma talks. After reading them, he began to realize that everything in this world is illusory and constantly changing. His mind started to clear, and he asked his mother for more books. He understood the truth of the universe and the meaning and purpose of life more completely. And he became a vegetarian, even though he wasn't a Buddhist at that time.

When Upasaka Chen returned to Taiwan in 1991, his mother, who was a devout Buddhist, was looking for a monastery to cultivate the proper Dharma. Together they came to the City of Ten Thousand Buddhas, and he felt that it was a wonderful place for cultivation,



全家在聖城團圓。

陳居士自92年起即在男校任義務教師，教授音樂、中文、體育，及帶領學生做社區服務工作。93年父母雙雙蒙上人披剃出家，父字恆惠，母字恆中，並於95年同受具足戒。出家後的恆惠師和恆中師，年事已大，需人照顧，陳居士這些年來，對父母的照料無微不至，使兩老能安心辦道修行。

在聖城當了十年義務教師，對教學及學生的身心狀況，陳居士頗有心得。這期間也幾度在男校宿舍輔導學生，令遠道的學生家長無後顧之憂。陳居士多年來為學生服務，任勞任怨，舉凡學生外出購物、看病，甚至放假時的接送，不遺餘力，視同己出，贏得學生的愛戴和家長的信任。

最讓學生們津津樂道的是，多年來他帶著這些孩子們從事社區服務，半軍事性的帶領方式，嚴肅中不乏幽默，令孩子們樂在其中。每逢聖城大法會，總會看到陳居士領著這群「子弟兵」，把大齋堂清理得乾乾淨淨，也適時支援聖城其他部門，為地大事繁的聖城分擔了不少工作。

有時陳居士也應邀在佛殿教導大眾唱誦新的梵唄歌曲。目前陳居士除照料兩位老法師生活起居之外，仍在男校授課，擔任中文組負責人，及宿舍管理，有時尚要配合聖城的其他工作，陳居士皆甘之如飴盡心盡力護持道場。

away from the turmoil of the world. He then took refuge with the Venerable Master, who gave him the Dharma name Guo-wei. In 1992, he and his parents visited CTTB again to take part in the Great Dharma Assembly of the Water, Land and Air, and they decided to stay permanently. Soon his younger brother arrived at the City too, and his family was reunited here. In 1993, both his parents left the home-life with the Venerable Master. His father was ordained as Dharma Master Heng-hui, his mother as Dharma Master Heng-chong, and Upasaka Chen has been caring for them in every way, making it possible for them to concentrate on cultivation and propagation of the dharma.

After participating at the City for more than ten years, he has become skillful as a counselor as well as a teacher. In the boy's dormitory he provides assistance to students who are far from home and whose parents worry about them. He takes them shopping, to doctor's appointments, and provides transportation for them during holidays. He does this uncomplainingly and treats his students as though they were his own children. He has won their love and respect, and the trust of their parents.

Upasaka Chen has been a voluntary teacher in the Boys school since 1992, teaching music, Chinese, and Physical Education. He has also influenced his students to participate in community service, and it is the one thing that they take delight in talking about. His semi-military method of leadership, though a tough one, is often peppered with humor and brings the children great pleasure while they work. Whenever the City of Ten Thousand Buddhas organizes large Dharma-assemblies, Upasaka Chen can be seen with his "boys army", cleaning the big dining hall until it's spotless, along with other chores. This lightens the huge workload in the City.

Occasionally Upasaka Chen is invited to teach the singing of new Buddhist songs in the Great Buddha Hall. He is head of the Chinese language department. And he coordinates his work with the needs of others at the City, going about it gladly and supporting the way-place with all his heart and might.

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師父說：「我給你處理這個事情」，你說這是怎麼回事呢？我也不懂，真的不懂，不過就是體會到菩薩如果他真有耐力，他的戒品清淨，定力夠，他能做到一般人想不到的事，所以有這麼回事。所以說以身作則救度一切惡道眾生，令得解脫。

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To this day I don't know how the Abbot knew, but he was taking on suffering for me. Clearly, I was on his radar screen from a thousand miles away. My broken rib healed in a week and it was over. I bow to the Abbot constantly, thinking, "What a teacher!" Here's the Bodhisattva in the Sutra telling us about how he alleviates pain for living beings. He's willing to get in there and do it. Where does it come from? If I had to say it in a word, "precepts." That power comes from precepts, which lead to samadhi, which leads to this kind of expedient wisdom.