



在正道上行

—介紹潘小晞居士

Walking the Proper Path

—Introducing Upasaka Xiao Xi Pan

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我是「法界佛教印經會」居住於台灣新竹市的信眾。於1998年，在某個機緣下我首次來到台北法界參加大眾共修。在這之前，我也研究佛經上的義理，但都僅限於字面上的理解。我這追求佛法的心，隨著生活上的輾轉起伏，有時熾盛、有時低沉。直到閱讀〈宣公上人涅槃紀念專集〉後，我想：這個《華嚴經》的道場，應該是我依止的地方；便和同修找到台北法界與大眾共修。

剛開始，每月來法界一次，共修〈楞嚴咒〉。一天下來，雖然對體力是很大的考驗，但我也體會到辛苦後的清涼。在1998年，法總僧團回台時，我於汐止皈依之後，還是繼續隨眾修持〈楞嚴咒〉；因為誦持〈楞嚴咒〉能讓正法久住，而覺得有無量法喜。於1999年年初，我奉派至美東出差三個月。因住處離華嚴精舍很近，我就前往參加每週日華嚴精舍所舉行的各種法會，並在那裡受了五戒。爾後，逐漸我就習慣了參加各種法會，有時也參加出坡作務。在上人的道場裡，我體會到正確的修行方法。

在這資訊爆炸的時代裡，就如同〈證道歌〉裡所說的「入海算砂」的追逐狀況；自己若沒有正思維，是很容易迷失的。

在廟上上殿作功課，迴向給法界眾生；出坡勞作，為利大眾修行，我們在廟上可利用每分每秒的時間去精進，就連用齋的時間，都有上人的開示可以聽；雖然用齋

I live in Hsin-Chu City, Taiwan, and am a member of the Dharma Realm Buddhist Books Distribution Society (DRBBDS).

In 1988, due to auspicious causes and conditions, I was able to go to DRBBDS in Taipei to attend a Dharma Assembly for the first time. Although I had already begun to investigate the principles in the Sutras, my understanding was only literary and quite shallow. Moreover, my enthusiasm and interest in the dharma had ebbed and flowed according to the ups and downs of my life. After reading the Memorial Volumes on the Venerable Master Hsuan Hua, I figured the Avatamsaka Sutra Wayplace ought to be my place of refuge. My wife and I thus decided to cultivate with the assembly at Dharma Realm Buddhist Books Distribution Society.

In the beginning, I went once a month to recite the *Shurangama Mantra*. Even though the all-day recitation was physically very difficult, I experienced a refreshing coolness afterwards. In 1998 a Dharma Realm Buddhist Association delegation came to Taiwan and I took refuge with the Triple Jewel at Hsi-Chi City. I also continued to recite the *Shurangama Mantra* with the assembly at DRBBDS, knowing that it helps to perpetuate the Proper Dharma in the world, and rains down limitless Dharma bliss. In early 1999, I worked on the East Coast of the United States for three months. Since the Avatamsaka Vihara was nearby, I cultivated there on Sundays and also received the Five Precepts there. As time went on, I appreciated all the different ceremonies and would sometimes help out with the work to be done at Avatamsaka Vihara.

In this so-called Information Age, with everyone pursuing news and information like mad, “entering the sea in order to count the grains of sand” (as described in *Song of Enlightenment*), it’s easy to get lost. So I’m grateful to have been able to learn how to properly cultivate at the Venerable Master’s Wayplaces. In every second, in every minute, we can be vigorous in the Dharma. How? First, by working to support the cultivation of others; and second, by our own personal cultivation—constantly dedicating merit and virtue to all sentient beings throughout the Dharma Realm.

Even though the Venerable Master’s instructional talks during the noon meal in the Wayplace are short, they are long enough to truly benefit all of



時間不長，但聽到的也夠受用了。接著是結法緣時間，我在這中間受用不少。而凡此種種活動的背後，都是為要利益一切眾生。在個人收穫中，最大的受用是：我慢慢的能專心去學習，不再見異思遷，苦於追尋。

回想這五、六年來自己的變化，真不可思議——居然還能安住於上人的道場，而且每天在家作固定的功課。每次參加法會回到家後總有一種莫名的喜悅；我體會到由無始以來的輪轉辛苦，而慢慢能從實踐佛法中得到法喜的過程；更瞭解在學佛的道路上，自己是找到一條正確的路了。想到終於可以長此安心的學佛下去，對於諸佛菩薩以及上人有無限的感恩，也衷心寄望同行善友們能早成佛道。阿彌陀佛！

us, as does the Dharma talk that follows. I derive great benefit from such activities, as they tie up affinities with our friends in the Dharma, and serve the single purpose of benefiting all sentient beings. Not only that, but on a personal level, it is most satisfying to see that I have gradually learned to focus and not be so easily distracted by so many different things. I am a lot less flighty, not so greedy and aggressive, and not always running after this, that, or the other. As I reflect upon my personal growth in the last five or six years, it's quite amazing. I've changed a lot. For one thing, I've been able to commit to one Wayplace (the Venerable Master's), to do my regular daily homework, and to experience the indescribable joy of returning home from a wonderful Dharma Assembly, again and again.

Indeed, in the slow evolution from revolving on the wheel of suffering since time immemorial to the cultivation of this wonderful Dharma now, I have truly tasted Dharma bliss. I well understand that in studying Buddhism, I'm certainly on the right path. So now, as I settle in for the never ending lifetime-after-lifetime of cultivation and study, my gratitude to all the Buddhas and Bodhisattvas, and to the Venerable Master is limitless and boundless. May all friends in the Dharma become Buddhas quickly! Amitabha.



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近代有一些人不喜歡講道德，一聽到道德，就好像孫悟空聽見金箍咒一樣，渾身不自在；這些人總以為道德是來束縛人的，所以就討厭道德，曲解儒家思想。

其實道德並不是來拘束人的，道德是來開放人、來成全人的。

透過道德的自覺，使人心胸更開闊，從私人的習氣、慾望之中解放出來，才能清澈生命的渣滓，從根本消化生命中非理性、反理性的成分，才能真正開出生命之源、價值之源、理想之源。

☸待續

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Some people in recent times do not like to talk about moral virtue.

The very mention of moral virtue is as distasteful and discomforting as

Monkey King (Sun Wukong) hearing mention of the band-tightening spell.

These people think morality constrains people, so they abhor it and deliberately misinterpret the Confucian school of thought. In fact,

moral virtue does not constrain people; it liberates them and

makes them wholesome. By awakening to moral virtue, people become more magnanimous—they are freed from their bad habits

and desires. They can expunge and eradicate the impure, irrational, and illogical aspects of their lives, and open up to the source of life,

values, and ideals.

☸To be continued

