

We no longer have a sense of shame about what we do. We have grown calloused and are covered over by a thick fog of deviant views and don't see where we are headed. We have taken up the false notion that we are superior and therefore privileged to exploit other beings in order to benefit ourselves. Just that one thought of superiority solidifies the distinction between self and others. We believe we have the right to do and act as we please toward other creatures.

The twentieth Minor Bodhisattva Precept says that when we see someone about to kill an animal we should think of a way to prevent that person from doing so. So then the question arises, "What can I do? I can't possibly go out and buy all the animals that are destined to be slaughtered and liberate them."

No, that is not possible, but there are lots of other ways in which we can help.

1. We can work to deeply understand the source of the problem and then change our own faults and deviant views. In order to effectively do this, we must remove our own greed, hatred, and stupidity, and wake up to an understanding of true principle.

2. We can find constructive ways to help all human beings wake up. We can do this by publishing books such as *CHERISHING LIFE* (see picture story this issue) and *LIFE-SOURCE OF HUMAN BEINGS* (forthcoming from BTTS). We can also explore many different approaches and use a variety of methods to gradually change the views that people have held for so long.

3. We can cultivate with true hearts and real determination. Because we have created so much heavy killing karma, we also need to liberate the living beings right within us. The only way to do this is to cultivate all good deeds and stop doing all bad deeds. The living beings within us can only be saved if we can change our deeply embedded deviant knowledge and views. We need to become totally new people.

4. We can help people realize what a pure and auspicious place the City of Ten Thousand Buddhas is. In our practice here at the City, every part of our daily life is a method for liberating living beings on a large scale. Every mantra we recite, every ceremony we do, every Buddha's or Bodhisattva's name we are mindful of, every bow we make, every Sutra we translate, every child we teach is part of the process of liberating the living. We must expand our vision and remember what it is we are doing. We should widen our scope to go beyond just a vision of our own selves and our own families to an encompassing view of and regard for all other living beings in the world. Remembering that in this Precept it says very clearly that all males have been our father and all females have been our mother, we can increase our compassion until we come to have the same regard and desire to save and rescue all other living beings as we have to care for our own families. If we can be this way, then there may be a chance that we can turn the tide of killing karma which threatens to engulf the entire world.

The Three Refuges



(Wei nwo) (Assembly)

To _____ To the Bud- dha I re- turn and re- ly, Vow - ing that
 To _____ To the Dhar- ma I re- turn and re- ly, Vow - ing that
 To _____ To the San- gha I re- turn and re- ly, Vow - ing that



all liv- ing be - ings Un - der - stand the great Way pro - found - ly And bring
 all liv- ing be - ings Deep - ly en - ter the Su - tra Treas - 'ry And have
 all liv- ing be - ings Form to - geth - er a great As - semb - ly One and



forth the Bod - hi - mind.
 wis - dom like the sea.
 all in har - mo - ny.

*INSTILLING AND CULTIVATING VIRTUE
 BOYS' SCHOOL sings the Three Refuges
 after introductory speeches in English,
 Chinese, and Vietnamese during recent
 festivities in the Ten Thousand Buddha
 Hall at the City of 10,000 Buddhas.*

