

# *The Bodhi Stand Presents*



*Upasika Kuo Ling*

*"...A THICK CLOUD SPREADS OUT, COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS, RAINING ON THEM EQUALLY EVERYWHERE AT THE SAME TIME, ITS MOISTURE REACHING EVERY PART. THE GRASSES, TREES, FORESTS AND MEDICINAL HERBS." "...MOISTENING ALL THE DRIED-OUT LIVING BEINGS, SO THEY ALL LEAVE SUFFERING AND GAIN PEACE AND BLISS, WORLDLY JOY, AND THE JOY OF NIRVANA."*

*DHARMA FLOWER SUTRA  
Medicinal Herbs Chapter V*

The arrival of Abbot Master Hua and the delegation in 1978 and 1981 to Asia and Malaysia was just like a great cloud moistening all the dried-out living beings, so they all could have an opportunity to leave suffering and gain peace and bliss. Those who hadn't planted good roots were led to plant them. Those who had planted them nurtured them so they could grow, and those who had firm roots were able to bring them to maturity.

When people hear and understand the Dharma, it is like being moistened by the rain. When we get rid of our own habits, our wisdom-life and Dharma-body grow and flourish, our wisdom develops and sheds its light.

All of the members of my family really receive benefit from practicing what we learned to practice in accord with the Proper Dharma during the delegation's visit. For example, we gradually cut down on the eating of meat in favor of becoming vegetarians. At the same time we also practice the Five Precepts: no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants. The more we get rid of our own bad habits the better we are. How much

more is this true if we can truly uphold the precepts in the most proper and upright way! We thereby are always filled with Dharma-joy. So, there is not much quarreling, cursing, or killing karma in my family now. Instead, we live in harmony, and feel peace and happiness.

We always explain the teachings of the Abbot to the little children, especially on filial piety. They are so fond of hearing this and it causes them to think of the City of Ten Thousand Buddhas. They (ages 3-12) bow to the Abbot's photo everyday and recite mantras or the Buddha's name.

The teaching of filial piety is really important for young people nowadays:

*When I serve my parents in filiality, I vow that living beings  
Will serve the Buddhas skillfully, And protect and nourish everything.*

AVATAMSAKA SUTRA  
Pure Conduct Chapter 11

We should be filial to our parents, and treat them as though they were living Buddhas in our homes. This is because our parents gave us this physical body; we should be filial to them and repay their kindness. One of the best ways to repay their kindness is by cultivating the Bodhi-way, and encourage them to practice Buddhism as well. In that way they will have the chance to become Buddhas and get out of the sufferings of the six paths. This is one of the reasons why I wanted to come to the City of Ten Thousand Buddhas.

On learning to cultivate the Abbot's profound teaching of Dharma, I knew that there is nothing as supreme as to become a Buddha in the world, and if people don't cultivate in this life, it's really the greatest loss one can take in this lifetime. But people in this Saha world are really full of desire and lust, and our own greed, anger and delusions give us trouble.

I, too, experience this trouble, and because of it cannot make up my mind if I should remain a layperson or should dedicate my life to cultivate and seek to leave the home-life. Sometimes this question makes me very confused when I start considering all the alternatives. Once I asked the Venerable Abbot what I should do, hoping he would make up my mind for me. But the Abbot, after listening carefully to my plight, smiled and said gently, "I don't know. You should ask yourself." With that compassionate answer, the Abbot made me aware of where the obstacle to my decision lies--with myself. Regarding with veneration the models which I have found in the Bhikshuni Sangha here at the City of Ten Thousand Buddhas, I wish to emulate what I have found that has inspired me to draw nearer to the Dharma, to truly realize my potentials and better myself to the utmost.

A verse from the AVATAMSAKA SUTRA, Pure Conduct Chapter says,

*Bodhisattvas of the lay-life, Should vow that living beings  
Will realize the empty nature of the household,  
And avoid oppression from it.*