

菩提樹王——記 2007 年聖城傳菩薩戒

The Bodhi-tree King: The 2007 Transmission of Lay Bodhisattva Precepts at CTTB

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二〇〇七年萬佛聖城傳授在家菩薩戒已經圓滿，「圓」是指戒光圓明，「滿」是法喜充滿。這次參與傳戒的，不論是僧眾或是在家居士都很誠心，這片誠心讓聖城莊嚴無比。我有幸參與這次傳戒，儘管自我受大戒以來，參與多次的傳戒，但是，這次還是學到很多。戒子學戒的誠心，讓人一份說不出的感動，更提醒我在持戒上回光返照。

那麼說「戒光圓明」，不是說受了戒後，馬上就持戒無瑕，像珠子一樣放光。不是的，不是這麼快，這要一步一步來；但是戒光圓明的種子，就在這個時候種下去了！講到「法喜充滿」，傳戒期間整個聖城籠罩在一種非常殊勝、非常祥瑞的氣氛中。有位居士提到，她自己本身不是戒子，可是她住在聖城裏，就深深地感受到那種戒法莊嚴的殊勝氣氛，讓人個個法喜充滿。

The 2007 transmission of the Lay Bodhisattva Precepts at CTTB has been completed with the light of the precepts shining perfectly and everyone full of the joy of the Dharma. This time both the Sangha members and lay preceptees who participated were very sincere. In fact, their sincerity adorned CTTB. I was very fortunate to participate in this precept transmission. Ever since I became fully ordained, I have participated in numerous precept transmissions. However, I still learned a lot this time; I was indescribably touched by the preceptees' sincerity, which inspired me to reflect on how I am upholding the precepts.

Although I mentioned "the light of the precepts shining perfectly," this does not mean that once you have received the precepts, you can immediately uphold them flawlessly, and they will shine like a translucent pearl. The process is not immediate; it requires you to take one step at a time. However, the seeds for reaching that goal have been planted. As for people being "full of the joy of the Dharma," during the entire precept transmission period, CTTB was filled with a remarkable and auspicious energy, and everyone in the City was full of the joy of Dharma. One laywoman who lives in CTTB but was not a preceptee mentioned that she deeply sensed the sublime and majestic energy of the precepts, which filled everyone with Dharma joy.

During the six days of the precept-transmission process, in addition to participating in CTTB's daily ceremonies, the preceptees attended special



這次在萬佛聖城舉行傳授菩薩戒，前後共六天。在這六天中，除了安排戒子們參加道場日常的功課外，還特別安排「在家菩薩戒講解課程」，因為受的是六重二十八輕戒，所以就依照戒的性質分成八大類：不殺生方面歸納為一類，不偷盜、不淫欲、不妄語、不飲酒亦復如是，其他對三寶的恭敬、供養各是一類，還有慈悲方面也是一類。除此之外，還有威儀、儀軌方面的講解，課程結束，還有評估。在課堂上，見到戒子真是有一份求戒的誠心，用功做筆記、問問題。雖然時間排得非常緊湊，他（她）們也願意犧牲休息時間向法師請教問題。

我們在一生中，可能做了很多無意義的事情，可是在六天的戒期中，可說諸善男子、善女人共聚一處，行有意義之事，這在生命中是非常重要的！上人說：「皈依是睜眼投胎。」皈依都這樣子了，那你來受菩薩戒，這更不用說了。你清清楚楚知道你自己要做什麼，你要朝著菩薩道來行，那更是睜眼投胎的睜眼投胎了。

萬佛聖城的這個戒場，真是不一樣，單單是講戒、講儀軌，就有二十四、五個小時之多，可是戒子們都還意猶未盡，說：「時間不夠，我們還有很多問題沒有問。」這在當今的這個時代裏，要找這樣一個戒場，花這麼多的時間心血來講戒，這是不容易的。我們在戒場裏給戒子們一個正確的觀念，以後在日常行持中方知如法持戒。這樣，戒光才會一天一天圓明。難怪有位居士說：「戒子們好像是在受具足戒一樣嚴謹。」可是在嚴謹中，雖非輕鬆，但也不是讓人緊張；這是大家在善法裏共同修習。在正授菩薩戒時，提到妙善法戒流入每位戒子的心裏，那麼受了這微妙殊勝的善法，這些善種子將納入戒子的心裏直到永遠。

classes to learn about the six major and twenty-eight minor Bodhisattva precepts. In order to teach these precepts, the Sangha members divided them into eight general categories according to their characteristics. The first six categories deal with precepts against killing, stealing, sexual misconduct, false speech, and drinking intoxicants, respectively. The next two categories cover respect and making offering to the Triple Jewel. The last category deals with compassion. In addition to learning about the precepts, the classes also covered the guidelines for deportment and ceremony. When the classes ended, there was also an evaluation session. The preceptees were extremely earnest in their studies. They took notes and asked questions in class. Despite their tight schedule, they even gave up their rest period in order to ask the Dharma Masters more questions.

Most of us may have done a lot of meaningless things in our lives. However, during the six precept-transmission days, many good men and good women gathered together to do something meaningful. Indeed, this is a very important event in our lives! The Venerable Master said, "Taking refuge with the Triple Jewel is like going through rebirth with your eyes open." If taking refuge with the Triple Jewel is like this, we can't even describe what it is like to receive the Bodhisattva Precepts. You are very clear about what you are doing - you have chosen to cultivate the Bodhisattva Path. Therefore, by doing so, it is "rebirth with your eyes open among all rebirths with your eyes open."

CTTB, as a place to receive precepts, is very different from other places. For example, explaining the precepts and ceremonial guidelines alone took 24 - 25 hours. However, the preceptees still wished to continue their lessons, saying, "we don't have enough time! There are still a lot of questions that we haven't asked." Nowadays it is very difficult to find a precepts program that spends so much time and energy to explain the precepts. In CTTB, we teach preceptees the correct concepts, so they will be able to uphold the precepts in accord with the Dharma in their daily lives. In this way, the light of the precepts will shine brighter and brighter day by day.

A layperson observing the preceptees commented, "The preceptees were as solemn as if they were receiving the full precepts of a monastic." However, in the midst of this solemn atmosphere, everyone was very relaxed; the ceremony was not meant to make people nervous. Rather, everyone cultivated the wholesome Dharma together. During the formal transmission of the Bodhisattva precepts, there is a phrase describing how the wonderful and wholesome Dharma of the precepts will flow into the mind of every preceptee. When you receive this wonderful, supreme and wholesome Dharma, it plants good seeds in your mind that will last forever.

During the precept-training period, one Dharma Master gave a Dharma lecture and talked about the Bodhi-tree King. She mentioned



在戒期中，有位法師上臺講法，講到「菩提樹王」，她提到樹——根在下面，看不見；花果在上面，看得到——可是這必須要根紮得深，紮得穩；花果才會茂密。所以她鼓勵大家要積陰德；陰德，你看不到，就好像根在下面；可是這樣，你的花果樹葉會長得非常茂密結實。在〈普賢行願品〉裏提到曠野中的菩提樹王，這菩提樹非常的茂盛茁壯，它可以庇蔭非常多人。可是這菩提樹王是怎麼來的呢？就「一切眾生而為樹根，諸佛菩薩而為花果」。就是說你要成佛、成菩薩，就要從眾生來扎根，也就是你要行持菩薩道，你要用法水來灌溉這棵菩提樹。

我們都知道一棵樹的長大，是從種子開始的，這棵小小的種子，是一棵樹的精華。種子種下去後，你要灌溉、照顧，它才會慢慢成長。這可以說我們現在開始受戒，就是納善種為體；因為戒就是善種子。你已種下去善種子，接下來就是用法水來灌溉它，這個根才會慢慢地長出來。這像什麼？你持一條戒，就像一條根。雖然你受的是六重二十八輕菩薩戒，可是戒法是無量無邊的，尤其菩薩戒法，它是盡虛空、遍法界的。所以如果你行持戒律，持戒是六度萬行裏邊的一度，其他五度也跟著行持，那你的根就會紮得越來越深，這棵樹就會非常茁壯高大。

that the roots of the tree are underground and unseen. Indeed, most of time what we can see is the flowers and fruits. However, in order for these flowers and fruits to flourish, the roots need to be very deep and stable. This Dharma Master encouraged everyone to build up invisible virtues that are unseen just like the roots below the ground. It is due to these unseen virtues that the leaves, flowers and fruits of your tree will flourish. There is a similar metaphor in the “Conduct and Vows of Universal Worthy Bodhisattva” chapter of the *Avatamsaka Sutra*. This chapter talks about a Bodhi-tree King that grows in the wilderness, which is so lush and strong that it can provide shade for many people. Where did this Bodhi-tree King come from? The Sutra tells us: “All living beings comprise its roots; all the Buddhas and Bodhisattvas are its flower and fruits.” In other words, if we want to be a Buddha or a Bodhisattva, we have to start working on our roots as living beings. We need to cultivate the Bodhisattva Path and use the water of Dharma to irrigate this Bodhi tree.

We all know that a tree grows from a seed. In fact, this little seed contains the essence of a tree. When we plant a seed, we have to water and take care of it, so the tree can gradually grow. Similarly, when you receive the precepts, you are taking in wholesome seeds as your substance. In other words, since the precepts are wholesome seeds, you have planted wholesome seeds. Now you need to use the water of Dharma to nourish them so their roots can grow. In addition, when you uphold one precept, it is comparable to growing one root of your Bodhi tree. Although you have received the six major and twenty-eight minor Bodhisattva precepts, the essence of these precepts is limitless and boundless. In fact, the Bodhisattva precepts pervade space and fill the entire Dharma realm. By upholding these precepts, you are cultivating one of the six Paramitas



每一個人都這麼灌溉，每一個人都成就菩提樹王，就像上人一樣。我們現在都是受佛、菩薩、上人的庇蔭，才能夠來學習佛法，才能夠受戒；那在我們每一個人還沒有成就菩提樹王的時候，很多人聚在一起，就像這一次，有將近一百位的戒子共聚一處，這力量也很大，也可以說大家共同來成就菩提樹王。這是非常有意義的！

聞二〇〇九年萬佛聖城將再傳授在家菩薩戒，我前面提到「人一生中會做很多沒有什麼意義的事情」，這不一定是說做壞事，就是讓日子空過。所以我們要轉過來，尊重生命、尊重佛性，給自己一個好因緣，將善種子種下去，戒體的激發，會改變你人生的方向。而且菩薩戒是盡未來際受，所以種了這個菩薩種子，這些戒法生生世世都會跟著你的，那這不只是你一生的事，而是生生世世的事。願共勉之！

of the Bodhisattva Path. By practicing the other five Paramitas, your roots will grow deeper and deeper and your Bodhi tree will be tall and strong.

If everyone waters their wholesome seeds, everyone can become a Bodhi-tree King, just like the Venerable Master. Right now because we are sheltered by the Buddhas, the Bodhisattvas and the Venerable Master, we have the opportunity to study the Buddhadharma and receive precepts. Even though none of us are Bodhi-tree Kings yet, the gathering of nearly one hundred preceptees is powerful. We can say that we have gathered in order to become Bodhi-tree Kings. This is truly a meaningful event!

I heard that in 2009, CTTB will transmit the lay Bodhisattva precepts again. As I said before, most of us have done a lot meaningless things in our life; they are not necessarily evil deeds, but we just let time slip by in vain. We need to turn our frivolity around and treasure our lives and our Buddha nature. We should create a positive cause for ourselves by planting wholesome seeds, and let the precept substance surge forward. By doing so, we will change the direction of our lives. In addition, once you have received the Bodhisattva precepts, the transmission is valid forever. In other words, once you have planted the seeds for becoming a Bodhisattva, these precepts will follow you life after life. Let's encourage and support each other in our endeavors!

