

二〇〇九年
在家菩薩戒誌

Report on the Bodhisattva Precept Transmission in 2009

編輯部彙編 Compiled by Editorial Staff



在通往佛國的路上
比丘尼恒雲 文
沙彌尼近經 英譯

The Thoroughfare to Buddha Land
By Bhikshuni Heng Yun
Translated into English by Shaminerika Jin Jing

在通往佛國的路上，菩薩道是一條必經之路。諸多眾生在這路上來來往往，有的喜氣洋洋、有的哀嚎悲哭，有的溫和善良、有的怒目猙獰，有的豪氣萬千、有的目光如豆，有的家財萬貫、有的貧窮無依……這都是菩薩的扎根處。眾生因菩薩得以幫助，菩薩因眾生得以成就，沒有眾生，就沒有菩薩。這條路有高有低、有平有凹，走在這條路上，不單要有悲心，還要有智

Bodhisattva Path is an inevitable way to Buddhahood. Many living beings walk. People come and go on the Path. Some are full of joy; some scream and saddened; some are gentle and friendly; some are furious with beastly looks; some are forthright and heroic; some are short-sighted; some are wealthy like a millionaire; some are poverty-stricken. All these are the places where Bodhisattvas are rooted. Living beings get aided because of Bodhisattvas. Bodhisattvas have achievement because of living beings. If living beings don't exist,



慧、有勇氣、有耐性、有恒心！

二〇〇九年六月二十八日，一百六十八位菩薩戒子或帶著一片祝福，或突破千難萬難，從各地雲集而來，同聚聖城，為的是要圓滿一生重要的時刻，所謂「眾生受佛戒，即入諸佛位，位同大覺已，真是諸佛子」。早期聖城一直是傳《梵網經》之「菩薩心地戒」，九〇年代起對在家眾改傳六重二十八輕之優婆塞戒，此出自《優婆塞戒經》。戒經上讚歎：「善男子！優婆塞戒名為瓔珞，名為莊嚴。其香微妙，薰無不遍，遮不善法，為善法律，即是無上妙寶之藏……。」這期間戒師們、講師們傾囊相授，戒子們如渴思飲、如飢思食，納受這無上妙寶之藏。六天下來，善種蒙芽，戒子們深受法益，身心煥然，行解二門，更上一層，做為來日行菩薩道的基礎。

《優婆塞戒經》上說：「善男子！如佛所說菩薩有二種：一者、在家，二者、出家。出家菩薩名為比丘，在家菩薩名優婆塞。出家菩薩持出家戒，是為不難；在家菩薩持在家戒，是乃為難。何以故？在家菩薩多惡因緣所纏繞故。」為什麼佛說出家菩薩持出家戒是為不難呢？因為住在道場，環境清淨，持戒不難；反之，在紅塵滾滾的世界，在家居士面對生計的脅迫，舉目所觸多諸惡因緣，持戒自是不易。因此相信在聖城六天中，戒子們在行持上是沒什麼問題的；離開聖城呢，才是考驗的開始。何況佛陀制戒是在三千年前，當時的環境和現在懸殊，如何將戒律的精神融入現代複雜的環境中，既不因持戒惱自、惱他，又能圓滿地持戒。這須要以智為前導，所謂悲智雙運，而勇氣、耐心、恒心，也都是不可缺的。

這要在哪裏培養呢？在日常生活中修。我們每天都須吃飯、穿衣、睡覺，但不懂得吃、不懂得穿、不懂得睡，就天天在貪瞋癡中打滾，煩煩惱惱；懂得吃、懂得穿、懂得睡，這就是修行。一

there will be no Bodhisattvas. There are highs, lows, and uneven spots when walking on the path. Not only should one have compassion but also wisdom, courage, patience and persistence.

On June 28th, 2009, 168 Bodhisattva preceptees, either came with blessings or had to work through difficulties, gathered in CTTB from various places in the world in order to perfect the most crucial period of time in their life. It's said that "When living beings receive the Buddha's Precepts, they realize Buddhahood. When their state is identical to Great Enlightenment, they truly become a disciple of the Buddha." In an earlier time, CTTB had been transmitting the Precepts of the Bodhisattvas' mind grounds from the *Brahma Net Sutra*. Starting in 1990s on, it was changed to transmit the Six Major and the Twenty-eight Minor Upasaka Precepts. *Sutra of Upasaka Precepts* praised as such, "Good man! The Upasaka/Upasika Precepts are called strands of gems and adornments. Their fragrance is subtle, wonderful and pervades everywhere. The Precepts shield us from unwholesome dharmas and function as the Vinaya of wholesome dharmas. They are a treasury of unsurpassed, wondrous jewels." During this period, all instructions impart the preceptees with all they have. Preceptees received this unsurpassed, wonderful jewel of treasure like thirsty people crave for water, and hungry ones crave for food." Within these 6 days, the wholesome seeds started to sprout. Preceptees, attaining the profound benefits from the Dharma, felt refreshed in both body and mind. Regarding the perspectives of understanding and personal practices, their cultivation went up a level and has become the foundation of practicing the Bodhisattva Path in the future!

Sutra of the Upasaka Precepts says, "Good man! As the Buddhas tell us, there are two kinds of Bodhisattvas. One is the lay Bodhisattva and the other is the monastic Bodhisattva. Monastic Bodhisattvas are called Bhikshus; lay Bodhisattvas are called Upasakas. It is not difficult for the monastic Bodhisattvas to uphold the monastic Precepts. It is difficult for the lay Bodhisattvas to uphold the lay Precepts. Why is that? It is because laypeople are entangled in and surrounded by many evil causes and conditions." Why did the Buddha say that it is not difficult for monastic Bodhisattvas to uphold the precepts? It is because left-home people live in the monasteries with a pure environment; therefore, it is not hard. On the contrary, maintaining the precepts becomes difficult for laity when being compelled by everyday life in the mundane world in addition to dealing with many evil causes and conditions everywhere they do. Hence, I believe that there were no problems when adhering to the precepts during the 6 days in CTTB. After leaving CTTB, that is when the tests start. Moreover, the precepts were established 3000 years ago by the Buddha. The surroundings back then and now really differ. How does one interfuse the spirit of the precepts in the modern complex environment and at the same time, not afflict oneself and others so that the precepts are maintained perfectly? This requires having wisdom as the foremost guiding force – operating on both levels of compassion and wisdom. Courage, patience, and perseverance are



樣是日常生活瑣碎事，若知善用其心，就可轉其為有意義、有價值的高尚事。所以《華嚴經·淨行品》云：「若諸菩薩善用其心，則獲一切勝妙功德，於諸佛法心無所礙。」〈淨行品〉有一百四十一個願，以隨事巧願，防心不散，增長菩薩的悲行和智行為宗旨，教導我們日常生活善用其心。就拿飲食來說，人都好吃美食、惡糞食，〈淨行品〉就教導我們「得柔軟食，當願眾生，大悲所薰，心意柔軟」；「得麤澀食，當願眾生，心無染著，絕世貪愛」。你看，這不就是在行持菩薩的三聚淨戒——斷惡、修善、利生嗎？

逢聖城開光三十週年，於此殊聖因緣，眾多戒子，共聚一堂，互切互磋，猶如優曇婆羅花之稀有難得；更何況受戒之後，十方一切菩薩，都是我們的同學伴侶，在通往佛國的路上並不孤單！因此，寄語戒子們多讀誦、多研習〈淨行品〉，隨事發願，藉事練心，這對於行菩薩道是相當有助益的，特別是在紅塵滾滾的世界，可把塵勞化為佛事。

眾生受佛戒 即入諸佛位
比丘尼恒教 文/譯

二〇〇九年在萬佛聖城舉辦為期一週的在家菩薩戒在七月三日下午圓滿，正授一百六十八位初發心向菩薩道學習的在家菩薩。這次報名求授的戒子很多都是長途遠道而來。而且，因國籍種種的不同，女戒子授課的語言就有五種一中

also a must-have characteristics and attitudes.

Where do we foster these qualities? We need to eat, wear clothes, and sleep everyday. However, if we don't know how to eat, wear clothes and sleep, we are rolling and swaying in greed, anger and delusion with much afflictions. Knowing how to eat, wear cloths and sleep is cultivation. Although these are trivial matters in daily life, if one knows how to skillfully apply your mind, they can turn into lofty matters with meanings and value. Therefore, the Pure Conduct Chapter of the *Avatamsaka Sutra* says, "If Bodhisattvas skillfully apply their minds, they will attain all kinds of excellent and fine meritorious virtues. Their minds will be unimpeded with regard to all of the Buddhadharma." There are 141 vows in the Pure Conduct Chapter. One brings forth the vows in accordance with everyday matters to prevent a scattered mind. The purpose is to augment the practices of compassion and wisdom and teach us to skillfully apply our minds in daily life. Take food for example. Everyone prefers delicious food and dislike coarse food. The Pure Conduct Chapter instructs us,

*"When I obtain soft food,
I vow that sentient beings
Will be permeated by great compassion,
So their minds are supple and soft."*

*"When I obtain coarse and rough food,
I vow that sentient beings
Will have no defiled attachments in their minds,
And will sever worldly greed and love."*

You see, isn't this practicing to adhere to the Three Clusters of the Pure Precepts – cut off evil, cultivate good and benefit living beings?

Due to the 30th anniversary of CTTB's inauguration, many preceptees gathered together for this special cause and condition to learn from each other by exchanging views. This condition is likened to the appearance of the Udumbara flowers - rare and scarce. Furthermore, after receiving the precepts, all the Bodhisattvas of the ten directions are our studying companions. We are not lonely on the path to the Buddhaland. Hence, I'd like to send a message to all the preceptees to read, recite and study the "Pure Conduct Chapter" more frequently so that we can make vows and train our minds when encountering matters. This is extremely helpful when practicing the Bodhisattva Path especially in the mundane world for it can transform the mundane matters into the Buddha's work.

When living beings receive the Buddha's Precepts, they realize Buddhahood.

Written and Translated into English by Bhikshuni Heng Jiao

The 2009 Laity Bodhisattva Precepts at CTTB was held for one week, ending on July 3rd. One hundred and sixty-eight men and women successfully completed the laity Bodhisattva precepts training program and established

文、英文、越文、粵語、還有寮國的傣族語，在道源堂同步翻譯上課學戒。男戒子則依中文、英文、越文等不同語言分班授課。在一百三十一位女戒子中，從年紀最輕的一位未滿十八歲的培德中學女校學生，到八十歲的長者，平均年齡是五十歲。她們不僅向孔子的理想「五十而知天命」邁進，更發願朝向菩薩大道學習，任重而道遠；在教育背景方面也從小學至來自教育界的博士等。

儘管國籍、語言、年齡、教育、文化背景的等種種不同，戒子們都希望能依隨圓融無礙的教理，秉持「上求佛道，下化眾生」的精神而趨向菩提。一星期的熱烤，戒子不但沒有因身心的不適而影響到求道的心；而且從早到晚，都穿海清搭幔衣，隨出家眾上殿過堂，正如五觀齋堂上的幢幔「戒法莊嚴」所寫，不但莊嚴自己也莊嚴道場。

講師們以深入淺出的道理來詮釋條條戒相，如何能善巧方便地將佛陀在三千年前所傳授的戒法，應用在現代複雜的人際關係，讓根器不同的戒子們得以層層解脫。藉由這次的戒期因緣，戒子們互相提攜而成為同修道友，也有好幾位可以說是親上加親—由今生的母女、母子、姐妹、及夫妻的親屬關係，而昇華成為盡形壽菩薩的法親眷屬。一位母親提到遲遲未受菩薩戒的原因，是兒子還在培德中學讀書，需要準備晚餐，今年兒子畢業了，所以母子兩人同期受戒，可以一起受持六齋日，互相成就。這次的在家菩薩戒結合了三十位以上的法師，在緊鑼密鼓的三十週年前夕，齊心齊力圓滿成就這次殊勝的因緣。

(以下摘錄戒子們的感言)

受戒經驗殊勝而莊嚴

二〇〇七年戒子 戴容琴

萬佛聖城是個清淨莊嚴的正法道場，遠離了城市的喧囂，有的只是花香、孔雀的叫聲、梵唄聲、鐘鼓聲，連空氣裏都凝聚了一股寧靜祥和的氣氛。除了良好

their Bodhi resolve to embark on the Bodhisattva path. Many of them traveled from long-distances and various countries. In order to accommodate this diverse group, the lectures in Confucius Hall for women



participants were spontaneously translated to cover five languages including Chinese, English, Vietnamese, Cantonese, and Mien (spoken by Yao Tribe of Laos). Lectures for the men participants were separated into three different classrooms based on Chinese, English, and Vietnamese languages. Of the preceptees, one hundred and thirty-one were female. The youngest of these, a student of Developing Virtue Secondary School, was under 18 years of age, and the eldest was 80 years old. The average age was 50, which coincides with the example of Confucius: "At the age of 50, I know the decrees of Heaven." These preceptees are attempting an even loftier goal by walking on the Mahayana Bodhisattva's path, notwithstanding the heavy responsibility and the long journey it entails.

Although they cover a wide range of nationalities, languages, educations and cultural backgrounds—extending from elementary to PhD levels—they share in common the vow to follow the perfect and expedient teaching toward Bodhi, maintaining a spirit of "seeking the Way to Buddhahood above, and transforming living beings here below." Undaunted by an entire week of scorching temperatures, they attended ceremonies and ate silently and formally in the dining hall wearing the black robe and the precept sash following the Sangha assembly, and their Bodhi resolve remained intact. Such conduct is a reflection of the good characters with which they were—"Adorned with Precepts," as described in the banner hanging in the Five Contemplation Hall. Not only did they adorn themselves, but also they adorned the Way-place.

Dharma Masters who lectured on the precepts used simple principles to illustrate profound teachings. They also used expedient and skillful ways to explain how to apply in contemporary life the precepts transmitted by the Buddha 3,000 years ago, so that they can obtain liberation at various levels. Due to this special and auspicious occasion, the preceptees united as fellow cultivators to help each other, and some of them were able to become Dharma relatives, transformed from the relationships of mother and daughter, mother and son, older sister and younger sister, and husband and wife.

One mother mentioned that the reason for her not taking laity Bodhisattva precepts earlier was because she had to take care of her son's dinner. Now her son has graduated from Developing Virtue Secondary School, and so they decided to take laity precepts at the same time. In this way, they will

的受戒環境，傳戒委員會還為戒子們做了許多完善周全的準備，使得整個受戒經驗殊勝而莊嚴。

由於課程的緊湊，戒子們心中有許多問題，未能及時提出。有兩天，法師慈悲，特別留下，犧牲自己的時間，讓我們盡情發問，欲罷不能，直到晚課快開始時，才不得不停。這種無我，利益眾生的精神，是最好的身教，是真正的菩薩精神！

最後一天早上傳戒，是我們的大日子，相信每位戒子都發了菩提心，要行菩薩道，虔誠地希望得個好戒體。當鼓聲響起時，我的心也隨之震撼鼓動，請師儀式隆重而莊嚴。我們專注地聽三師開示，隨著唱誦，大聲地回答「能持」。

方丈告訴我們如果你能心包太虛，把慈悲擴大到整個虛空法界，所得的戒體也愈大。猶記觀想的那一刻，眨眼即逝，不曉得自己究竟得了戒體否；不過方丈的另一句話也發人深省。他說有無得到戒體，端看你看到眾生是否歡喜，這真是一個檢視自己的好方法。從今以後，我們遇到不如意的人、事、物，是否不再發脾氣，不埋怨，而能做到上人所說「真認自己錯，莫論他人非；他非即己非，同體名大悲」。

菩提心全發出來

二〇〇七年戒子 何麗珠

在萬佛聖城公佈要傳授菩薩戒時，我就開始做功課了。因為我覺得這一生中如果沒有在師父上人的道場受菩薩戒的話，我就白活了。我對這件事情非常的謹慎，也抱著很大的期待。每次法師上課時，我都很認真聽，有時候真的很累，但是還是打起精神認真聽。在台灣時，法師對我講：在受戒那一瞬間妳要非常非常的清淨，認真聽法師講的每一句話。

當天受戒當唱到香讚時，我就誠

support one another to keep the six vegetarian days and to accomplish their cultivation. This Laity Bodhisattva Precepts session—to which more than thirty Dharma Masters contributed their effort—was completed on the busy eve of CTTB 30th anniversary.

(Excerpts from the preceptees' sharing of experiences below)

The Supreme and Sublime Experience of Taking the Precepts 2007

By Rong-Chyn Dai, Preceptee from 2007

CTTB is a pure, holy and proper way place, which is far from the noise of the cities. The only things that filled with the place were fragrance of flowers, sound from peacocks, chanting, drum and bell. Even the air gives the atmosphere a sense of peace and calmness. Besides the wonderful environment, the “Committee of Transmitting Precepts” did such a comprehensive preparation for the preceptees, which allowed us have the most wonderful experiences.

Due to very tight class schedule, many of us still had lots of questions regarding the Bodhisattva Precepts in our minds. Some Dharma Masters knew the situation and kindly offered to stay with us after class. They sacrificed their personal time to answer our questions and stayed until right before the evening recitation began. The “selfless spirit of benefiting others” is really a personal teaching on how to become a Bodhisattva.

Finally came our big day, the actual precept transmission. The transmission ceremony was held in the morning of the last day. I believed all of us have already brought forth the Bodhi Resolve, made vows to practice Bodhisattva Path and sincerely wish to receive supreme precept substance. When the drum started to sound, I was aspired by the beat in the heart. We listened carefully to what Dharma Masters instructed and repeated after them. When they asked “Can you uphold these precepts?” We answered clearly and loudly with “Yes, we can”.

The Abbot of CTTB taught us if your mind can “contain the entire empty space”- meaning if you extend your kindness and compassion to the whole universe and Ten Dharma Realms, the precept substance you get should be perfect. He also said “There is a way to check to see if you have received the precept substance. That is when you see living beings, are you joyful?” I think that is a profound line, which stimulates deep thinking. From now on, if I meet people, things, events that don't accord with my wish, will I no longer get angry? Will I no longer complain and truly put the Venerable Master's instructions into practice, that is “Truly recognize your own faults; Don't discuss faults of others; Others' faults are just my own; Being one substance with all is called Great Compassion”.

Bring Forth the Bodhi Resolve Wholeheartedly

By Li-Chu He, Preceptee from 2007

When the news of Bodhisattva Precepts Transmission was announced from CTTB, I started practicing my daily dharma courses. I thought that if I hadn't

心觀想所有十方諸佛菩薩蒞臨法會。剎那間萬佛聖城的整個天空，聚集所有諸佛菩薩與賢聖僧，那感覺真是很棒，感受到所有戒子都在諸佛菩薩的歡喜下領受這個戒體，非常的感恩。當每一條戒唸出來的時候，我都大聲說「能持」。非常願意去度所有一切眾生，要去行菩薩道，那種菩提心全發出來了。

之前方丈和尚教如何觀想，所以當三番羯摩時，唸第一次時，我就觀想，要度所有法界的有情眾生與無情眾生，都能夠離苦得樂，我真的非常願意。第二次，觀想大白傘蓋就在空中，愈來愈大，剎那間，那香味整個籠罩我的身體，整個大殿都在那香味中，我說不出來那香味，第一次聞到這麼棒的香味，非常感動。第三次的時候，願一切善法，從頂流入我的身，這個地方是最重要的，所以我非常誠心地去納受。真的講不出那種感覺。

隔天，我整個人覺得很平靜，跟我上次來聖城的感覺不一樣。上次，很捨不得離開聖城，有不想再回到娑婆世界的感覺，但是這一次卻特別平靜。

清楚地知道未來的方向

二〇〇九年戒子 張允芸

為了讓戒子瞭解受持菩薩戒的意義與正確的知見，法總為戒子安排一系列的課程。透過法師們深入淺出的講解，慢慢了解菩薩戒的殊勝與莊嚴，這是生生世世的發心，是成佛的必經之路。原來「成佛」不是名詞，而是動詞。成佛不是那麼遙不可及，只要受了菩薩戒並一直維持初發心，嚴謹守戒，就可以在道業上有顯著的進步。何其幸運可以受持菩薩戒，進入「成佛速成班」來學習。

上課的內容，最記得法師所強調的「為人不為己，終究是佛體；為己不

received these precepts from the monasteries the Venerable Master established, then I would have passed my life in vain without meaning. I worried there would be some obstacles hindering my vows. Therefore, I worked very hard and was looking forward to this event. When the Dharma Masters lectured, I listened attentively. Sometimes even when I was extremely tired, I still tried my best to focus on the lectures. In Taiwan's Monastery, one Dharma Master told me that I had to purify my mind and listened carefully to every single word while receiving the precepts.

The day we received the precepts, I sincerely contemplated and welcomed Buddhas and Bodhisattvas of the ten directions to come to the Dharma Assembly when chanting Incense Praise. It was incredibly wonderful that the Buddhas, the Bodhisattvas and the Worthy Ones were all gathering in the sky on top of CTTB. I felt amazingly blessed. It felt like the Buddhas and the Bodhisattvas merrily transmitted the precept substance to all the preceptees. While reciting every single Bodhisattva precept, I willingly committed and said I will uphold the precepts. I brought forth my Bodhi resolve wholeheartedly and was eager to cross over all the living beings.

Abbot specially taught us how to contemplate. When we had three Kamavachana and recited the precept the first time, I contemplated that I am willingly cross over both sentient and insentient beings so that they will leave suffering and attain the bliss. The second time, I envisioned the great white canopy appearing in the sky and growing bigger and bigger and suddenly I was surrounded by the fragrance. The whole Buddha Hall was adorned with the fragrance. It was sweet-scented beyond the description of my words. I was very moved since I had never smelled such fragrance before. The third time, I sincerely received the precepts and prayed that all wholesome Dharma would be poured in from my head into my body. It was an unimaginable experience beyond description.

I felt so peaceful the next day, it was different from my last visit to CTTB. Last time, I was reluctant to leave CTTB, just like I didn't want to return to the mundane Saha world. This time I felt particularly serene after I took the precepts.

Knowing the Future Direction Clearly

Yun-Yun Zhang, Preceptee From 2009

In order to let preceptees understand the meaning and proper views and knowledge of upholding the Bodhisattva precepts, DRBA arranged a series of classes for them. Dharma Masters explained the profound with simple terms, we gradually understand the supremacy and sublimity of



為眾，終究白搭命。」以及「入道要門，發心為首；修行急務，立願居先。」短短的偈頌，詮釋了菩薩道的真諦與修行方法，一切以利他心為出發點，心有多廣，可以達成的願就有多廣。

短短四天的課程，一下子就結束了，在正式受戒的前一日，有懺摩的儀式。當時不知怎麼地，內心的感觸有如滔滔巨浪般，一波波的湧現，既歡喜自己有善根得以受持菩薩戒，又想到此次聖城之行是多麼的不容易，還想到這些的戒文怎麼這麼熟悉？！莫非前生已受持，怎麼今生到這麼大年紀才又受持？隔世之迷怎麼這麼深？這麼可怕！感恩諸佛菩薩與上人不離不棄的守護，引導我一步步地修行，真是無以報佛恩、報上人恩！心中大慚愧、大懺悔的意念，源源不斷的升起，淚水滂沱而下。

受持在家菩薩戒，是生命的重新開始，從此開了心眼，了解心地的重要，每一起心動念、一舉一動都要心知肚明，不可再懵懂，一切應以利益眾生為出發點。回到熟悉的台北，六重二十八輕戒成為生活的準則，佛法在於知行合一，唯有一步步的實踐，方能有更進一步的體驗與修正。因為心態的不同，整個待人處世的心量也不同了，相對的，生活中種種的執著與煩惱亦隨之減少。

努力專注於當下，讓視野不再執著於眼前，清楚地知道未來的方向。未來的路途或許遙遠，一如戒本所云「在家菩薩持在家戒，是乃為難。何以故？在家之人，多惡因緣所纏繞故。」但是不怕慢只怕站，只要方向與方法正確，一心行進，終究抵達！

the Bodhisattva precepts. This is the resolve brought forth in life after life and is the inevitable path one must tread to realize Buddhahood. Originally, “Buddhahood” is not a noun but a verb, instead. Buddhahood is not too far away to be reached in the future. As long as one receives the Bodhisattva Precepts and maintains the initial resolve and adheres to the precepts strictly, one will see obvious progression in one’s practice of the Path. How fortunate we are to be able to receive and uphold the precepts and also participated in the “Class for Quickly Attaining Buddhahood”.

As for the content of the class, I remembered most clearly that Dharma Masters really emphasized on “Rising above oneself, it eventually is the essence of the Buddhas; Being for oneself and not for others, one passes the life in vain after all.” “The key to start one’s practice, the bring forth the Bodhi resolve is most primary. The eminent task in cultivation, making vows is number one in priority.” With a short verse, the Dharma Master expounded the truth about Bodhisattva Path and the method of practice. In everything we do, the starting point shall be benefiting others. However broad your mind is how vast your vows will extend and to be realized.

The short four-day class went by and ended quickly. On the day of formal transmission of the precepts, there was a Kamavachana ceremony. At that time, not knowing why, there were so many feelings and thoughts mixed in like billows dashing up one after another. I was delighted that I had such root of goodness to be able to uphold the Bodhisattva precepts since making the trip to CTTB was not easy. The precept-text also seemed so familiar to me. Is it possible that I have already maintained the Bodhisattva Precepts in the past life? If so, why is that I am taking the Bodhisattva Precepts in such old age in this life? The confusion between this life and the previous one is so deep and scary. I am grateful that the Buddhas and Bodhisattvas never gave up on guarding me and guiding me to cultivate the Path step by step. I have no way to repay the kindness of the Buddhas and the Venerable Master Hua. The sense of great shame, remorse and repentance poured forth unceasingly, tears welled up in my eyes.

Upholding the Bodhisattva precepts is the incipience of a new life. From now on, my heart opened up and understood the importance of the “mind”. We must know very clearly every rising of our thoughts and movement of mind and behaviors. We shall no longer be muddled and do everything with the intention to benefit others. Having returned to Taipei, the six major and twenty-eight minor precepts become the standard of everyday life. The essence of Buddhism is to walk your talk. Only with step-by step personal practice can one further experience Buddhadharma and rectify ourselves. Due to the difference in the attitude, my mind changed when dealing with people and matters. Subsequently, various kinds of attachment and afflictions also lessened along with this change.

I tried really hard to focus on the present moment not being preoccupied so that my vision is not limited to what is immediately in front of me. I know clearly the direction for the future. Although the road might be a long one, it is like the precept book says, “It is difficult for the lay Bodhisattvas to uphold the lay Precepts. Why is that? It is because laypeople are entangled in and surrounded by many evil causes and conditions.” However, one fears not being slow but being stagnate. So long as the direction and the methods are correct, one will eventually arrive at the destination when cultivating single-mindedly with progress.