



# THE MIND LAMP OF THE BUDDHAS AND PATRIARCHS

心燈傳承  
Lineage of the Sutra and Patriarchs



Third Patriarch: Shide  
Third Patriarch of the Chan School in China



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Third Patriarch of the Chan School in China



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Third Patriarch of the Chan School in China

- 三十九世唐德宗皇帝 (高宗皇帝三子)
- 四十世晉高祖皇帝 (高宗皇帝四子)
- 四十一世魏孝文帝 (高宗皇帝五子)
- 四十二世北齊高祖 (高宗皇帝六子)
- 四十三世北周高祖 (高宗皇帝七子)
- 四十四世隋文帝 (高宗皇帝八子)
- 四十五世唐高祖 (高宗皇帝九子)

- Thirty-ninth Patriarch: Chan Master Guangmo of Xia (Third Patriarch of the Weiyang Sect)
- Fortieth Patriarch: Chan Master Kubao of Zifa (Fourth Patriarch of the Weiyang Sect)
- Forty-first Patriarch: Chan Master Dehan of Baoji (Fifth Patriarch of the Weiyang Sect)
- Forty-second Patriarch: Chan Master Zhiguan of Sangian (Sixth Patriarch of the Weiyang Sect)
- Forty-third Patriarch: Chan Master Caobao of Xiangyang (Seventh Patriarch of the Weiyang Sect)
- Forty-fourth Patriarch: Chan Master Tuohing Hui-yun (Eighth Patriarch of the Weiyang Sect)
- Forty-fifth Patriarch: Chan Master Huan-hua Tu-lan (Ninth Patriarch of the Weiyang Sect)



一脈相傳

A Direct Line of Transmission

法界佛教總會 · 萬佛聖城



## 為什麼要受菩薩戒

# Why Should We Take The Bodhisattva Precepts?

王立夫文  
By Cliff Wang

如果把大乘佛教的修行比喻為大學教育的話，那麼受菩薩戒就相當於新生報到入學的第一件事——註冊入學。不受菩薩戒而只是比照戒律來做的人，如同只是隨堂旁聽，沒有註冊入學；雖然有所學，但終究拿不到大乘果位。

受菩薩戒又如同在春天播種，日後辛苦勞作，再加上陽光雨露，最終結出碩果，證得佛位。不受菩薩戒而修行大乘佛教的人，如同不曾播種，縱有因緣具足，終年辛苦，但最終是不會結出大乘佛果的。

從這個意義上來說，受菩薩戒即為註冊入學，入大乘佛法之門，日後可以得到佛位；受菩薩戒即為播下佛種，日後必結佛果證無上菩提。可見菩薩戒是成無上菩提之本，是多麼重要。

修行，要按照佛陀指示的戒一定一慧的方法次第

If Mahayana Buddhism cultivation is likened to higher education, then taking Bodhisattva precepts is like registering for classes, the first thing to be covered at orientation. Following the precepts but not taking them is like auditing lectures; even though one receives knowledge, one cannot obtain an Mahayana Fruition in the end.

Taking the Bodhisattva precepts is also like sowing in spring. After sowing diligently, with abundant sunlight and rain, one may eventually reap a great harvest and realize Buddhahood. Practicing Mahayana Buddhism without taking Bodhisattva precepts is like farming without sowing; despite the effort and right conditions, one cannot obtain the Mahayana Buddha Fruition.

From this perspective, one who takes the Bodhisattva precepts is like registering to college classes and formally

修行，第一步就是持戒。但是持戒要先受戒，不受戒也就談不上持戒了；不要說，等我修持到不會破戒再來受菩薩戒，這個次序上或許前後顛倒了；這如同說，等我具有大學畢業生水平再來註冊入學。大乘佛教之所以名為大乘，即是從心上下功夫，通過發願觀想，擴大心量來達到事半功倍的修行效果，可以畢竟成佛。不受菩薩戒，即尚未發菩提心，還沒有播下大乘的種子；總有善行，怕不究竟，所得果報，恐不圓滿。

菩薩戒是要解放眾生的。解放我們人身上的枷鎖，讓我們衝破牢籠，得以成佛。有人或許擔心，受了菩薩戒清規戒律太多，自己就沒有自由了。其實，受持菩薩戒不是畫地為牢、自我局限，而是要打開枷鎖還我自由。為什麼呢？佛和人的區別並不在於佛的三十二相，而在於佛的心是無量無限的，而我們的心是有量有限的。人，因為心裏的人相、我相、眾生相和壽者相，把自己困得轉不過身來，如桎梏枷鎖在身，不得自由。受持菩薩戒，可以訓練我們通過不斷地發願，來打破人相、我相、壽者相、眾生相，解放自己的心，不斷地放大自己的心量；當心量大到如諸佛一樣無量無邊時，即與諸佛的心無異。菩薩戒幫我們打破枷鎖，重獲和佛一樣的自由和解放，故戒又名為「別解脫」。

菩薩戒是保護眾生的。保護我們免受不良干擾，遠離熾熱痛苦，得到清涼，故戒又可稱為「清涼」。五戒的戒體只是陪伴我們到盡此一報身，而菩薩戒戒體永遠流傳，可以生生世世跟著我們。假使或因緣不適，或精進不夠，生生世世有所墮落，那麼通過受持菩薩戒而種下的佛種，會不斷引領我們走向正途。

菩薩戒為大乘佛教所獨有之特色，菩薩戒為大乘佛教修行成功之根本。大乘唯心，直指人心，故修行戒律均從心上入手，因此才有針對起心動念而設的菩薩戒。這樣修行，如同乘坐大車，前進的速度更快，或可當下成佛。因此如果

entering the door of the Mahayana study; one can realize Buddhahood in the future. Taking Bodhisattva precepts is sowing the seeds of becoming a Buddha; certainly one will realize the Buddha Fruition and certify to the supreme Bodhi in the future. That's why the Bodhisattva precepts are the roots of accomplishing the supreme Bodhi. They are very important.

Cultivation needs to be done in the way that the Buddha instructed: precepts, samadhi, and wisdom. The first step is to uphold precepts. But to uphold precepts, one needs to take the precepts first; without taking them, upholding precepts is out of the question. Please don't say that I will only take the Bodhisattva precepts when I am certain that I won't break any of them. The sequence here is not right. This is like saying that I will only enroll at a university once I reach the level of graduates. Mahayana Buddhism is called "the great vehicle" because it emphasises cultivation of the mind. Through making resolves and contemplating one would enlarge the measure of his mind, and practice with little effort while reaping double results. In this way, one can ultimately obtain Buddhahood. Not taking Bodhisattva precepts means one has not yet brought forth the Bodhi resolve and has not sown the Mahayana Buddhism seeds. Although there is the cultivation of good deeds, it is still hard to achieve the ultimate results and the effects may not be perfect.

Bodhisattva precepts are made to liberate living beings, cast off the fetters on our bodies, and let us break through jail and to become Buddhas. Some may be afraid that there will be too many rules and restrictions and little chance for freedom. Actually, taking Bodhisattva precepts does not mean that one draws a circle on the ground to imprison oneself. Instead, they cast off our fetters and help us return to freedom. Why? The Buddha is different from human, not because he has thirty-two hallmarks, but because his mind is limitless and boundless. In contrast, our minds are limited and bounded by the marks of self, others, living beings and life spans, which are like shackles and fetters around our bodies. Upholding Bodhisattva precepts trains us to constantly bring forth the Bodhi resolves. By doing so, we break attachments from the marks of self, others, living beings and life spans, which results in liberating and expanding our minds. When one's mind is expanded to be as boundless as a Buddha's, his mind does not differ from a Buddha's. Bodhisattva precepts help us cast off the fetters so we regain liberation like the Buddhas. This is why Bodhisattva precepts are also known as "individual liberation."

Bodhisattva precepts protect living beings from negative disturbances and keep us far away from burning and suffering in desires, leaving us with coolness and purity. So precepts are also described as "clear and cool." Moreover, the substance of the Five Precepts only last for one lifetime, but the Bodhisattva precepts' substance follow us forever. If we fall in lower realms in certain life times due to unappropriated conditions or from not being diligent enough in cultivation, the Bodhisattva precepts will always guide us back to the right track.

Bodhisattva precepts are the unique features of Mahayana Buddhism and are fundamental to the success of Mahayana practice. Mahayana Buddhism emphasises on the mind and points directly to the mind. Its cultivation of precepts are also mainly focused on the mind. To serve this purpose, Bodhisattva precepts

想學習大乘佛教，則一定需要學習研究乃至求受菩薩戒。大乘佛教認為，一切唯心造，發菩薩心即是造菩薩的世界；受持菩薩戒，修行如日光明照，可以頓超大千世界。因此，受持菩薩戒是直接了當、事半功倍的修行。

受菩薩戒是登堂入室，進入大乘佛教的大門。願力有多大，人就能走多遠；受持菩薩戒就是從現在開始訓練我們的心，讓發願成為自己生活中的一部份。從早上睜開眼睛開始，「睡眠始寤，當願眾生，一切智覺，周顧十方」，到晚上睡覺，「以時寢息，當願眾生，身得安隱，心無動亂」，時時刻刻都在發菩薩的願。受菩薩戒後，發願就成為自己心的一部份了。慢慢修行，當發願成為自己思想全部的時候，自然就無人、無我、無眾生、無壽者，相信離成佛也不遠了。所以說，初發心，即是菩薩，等待成佛。

當然，想受在家菩薩戒也不容易，很多年才傳授一次，而且要在萬佛聖城參加近一周的戒律培訓。但是正因為難逢難遇，我們才更應該努力爭取。我相信，只要了解菩薩戒的精神，認真發心，精誠求受，機緣成熟時，我們總會有機會滿願的。同修們，當機會來臨時，不要當面錯過哦！

註：今年八月五日萬佛聖城將傳授在家菩薩戒，已於三月十五日截止報名。

are designed to guide the behaviour of the mind. Cultivation in this way is like riding in a great vehicle, which travels fast, and some people may realize Buddhahood right away. Thus, to study Mahayana Buddhism, it is necessary to study, investigate and take the Bodhisattva precepts. From the Mahayana point of view, everything is made by the mind. Bringing forth the Bodhisattva resolve is actually creating a Bodhisattva's realm. And practicing and cultivating the Bodhisattva precepts are like the shining sunlight that surpasses the great thousand world systems. Hence, taking and upholding Bodhisattva precepts are immediate cultivation practices that have a double result.

Taking Bodhisattva precepts is the sign of entering the door of Mahayana Buddhism. How far you go depends on how great your resolve is. Taking and upholding Bodhisattva precepts trains our minds and to bring forth the Bodhi resolve on a daily basis. For example, *from the second we wake up in the morning, we make a resolve that we wish all living beings will awake in all wisdom and take care of all beings throughout the ten directions; when we go to bed, we wish that all living beings gain peace and ease in the body, and a calm mind without disturbance.* Such resolves are made constantly throughout the day. After taking Bodhisattva precepts, making resolves will become part of our mind. By cultivating step-by-step, we make resolves to get rid of our attachments to our minds, to the marks of self, others, living beings, and life span, If we can do this, I believe one is not far away from becoming a Buddha. Thus, there is a saying that after making the initial resolve one becomes a Bodhisattva and awaits to become a Buddha.

Certainly, it is not easy to receive the Lay Bodhisattva Precepts. They are transmitted only once in a few years followed by a weeklong precepts training at CTTB. But precisely because it is so hard to hear and meet, we should strive for this precious opportunity. I believe as long as we understand the true meaning of the Bodhisattva precepts, and we are dedicated and sincere in making resolves, when the conditions are ready, we will have the opportunity to fulfil our wish. Fellow cultivators, do not miss the opportunity when it comes!

Note: CTTB is going to transmit Lay Bodhisattva precepts on 5th August, 2014. The registration has been due on March 15.)



插畫選自——妙梵桐《師徒》

Illustration selected from "Master and Disciples" of Miao Fan Tong

菩薩又有一個名稱叫「大道心的眾生」，他的道心最大，誰對他怎麼樣不好，他也不怨恨；所以他道心非常大，絕對不生煩惱，絕對沒有脾氣。

宣公上人法語

Talks by Venerable Master Hua

A Bodhisattva is also called "a living being with a great resolve attuned to the Way". No matter how badly people may treat towards him, he doesn't hold it against them. He absolutely never becomes irritated, never loses his temper.