



戒法莊嚴

Adorned with the Dharma of Precepts

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呂明賜 英譯

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各位法師，各位居士：今天是一個很特別的日子，因為大家一起來學戒；另外也很特別的是甚麼呢？因為網絡的關係，我們碰到一些困難，由這個可以看出網絡是一個方便法，不是究竟的。我們講戒法，這要從我們的心性裏開始，才不會受到像網絡這些外在的影響。今天因為突發狀況，先講一點感想。

今天的題目叫「戒法莊嚴」。你們應該在萬佛聖城山門看到過「戒法莊嚴」這幾個字。這一次法

All Dharma masters and laypeople: Today is a very special day because everyone has come together to study the precepts. Another special situation is that we have encountered some difficulties due to an internet problem. This shows that while the internet is a convenient tool, it is not ultimate. The Dharma of precepts must originate from our inherent nature so we are not affected by external influences, such as the internet. Due to today's unexpected events, I'd like to share some thoughts first.

Today's topic is "Adorned with the Dharma of Precepts." You may have noticed these words displayed prominently at the main gate of the City of Ten Thousand Buddhas. The City of Ten Thousand Buddhas and Dharma Realm Buddhist Association have made dedicated efforts to ensure everyone can receive the Bodhisattva Precepts. In today's



界佛教總會萬佛聖城排除萬難，讓大家來受菩薩戒；要知道，在今天這個時代，這種因緣是非常殊勝而且非常難得的。我想，無論是在場受戒的戒子，還是在線上共同迎請戒法的居士，都要對戒生一種殷重心，提升自己的修行，要更上一層樓。

修行要更上一層樓，這「更上一層樓」，並不是說：「我受了菩薩戒，就很了不起，就驕傲了！」那修行要怎麼樣？更謙虛。受菩薩戒，菩薩的精神和行誼是甚麼呢？

菩薩戒是心地法門，「地能生長萬物，一切萬物也是因地而生，因地而長，因地而成，因地而住，因地而得到解脫。」以上是宣公上人的法語。我們的心地也是一樣，能夠生長萬物，眾生、世間莫不由此而生。我們回到本源心地時，可以長養萬事萬物，因地而生。這就像我們依佛菩薩的教誨，增長我們的法身慧命一樣；

world, such opportunities are both rare and precious. Whether you are present in the Buddha Hall as a preceptee or participating online as a layperson, it is crucial to treat the precepts with a sincere and devoted heart. This dedication will elevate your practice to a higher level.

Advancing in practice and reaching a higher level does not mean, “I have received the Bodhisattva Precepts, so I am exceptional and can feel proud.” Instead, it requires a deeper commitment to humility. So, what truly reflects the spirit and conduct of a Bodhisattva who upholds the Bodhisattva Precepts?

The Bodhisattva Precepts are teachings of the Dharma of the mind ground. As the Venerable Master Hua said, “The earth nurtures all things. All things arise and grow from the earth, are sustained by the earth, and attain liberation through the earth.” In a similar way, our minds act as this nurturing ground, supporting the growth of all things. Both living beings and the world are born from the mind’s ground. When we return to the original nature of our minds, we can nurture all things, just as we follow the teachings of the Buddhas and Bodhisattvas to cultivate our Dharma body and wisdom life. By nourishing the mind ground, we accomplish our work in the Way and ultimately attain liberation.

The chapter on “Samantabhadra Bodhisattva’s Conduct and Vows” from the *Avatamsaka Sutra* mentions: “All Buddhas and Tathagatas take great compassion as their essence. From great compassion arises the Bodhi mind, and from the Bodhi mind comes perfect enlightenment.”

長養心地，成就道業，乃至得到解脫。

《華嚴經·普賢行願品》提到：「諸佛如來，以大悲心而為體故。因於眾生而起大悲，因於大悲生菩提心，因菩提心成等正覺。」就是說，一切佛都是用大悲心作為他的體，於眾生生起大悲。為甚麼說於眾生起大悲呢？我們就看看現在這個時代，眾生實在是太苦了，這個苦——外在的苦、內在的苦。內在的苦是甚麼呢？就是染苦為樂，導致外在天災人禍四起，這是我們所看到的一個世界。

看到眾生這麼苦，諸佛菩薩很不忍，生起大悲心，要幫助救度眾生。因大悲心生菩提覺悟的心，苦的根源到底在哪裏？為甚麼會這樣子呢？因菩提心，成無上正等正覺。故心地是以大悲心為體。

〈普賢行願品〉提到：「若諸菩薩以大悲水饒益眾生，則能成就阿耨多羅三藐三菩提故。是故菩提，屬於眾生；若無眾生，一切菩薩終不能成無上正覺。」這是說菩薩以大悲水來饒益眾生，就能成就無上正等正覺。所以菩提是從眾生那兒來的，如果沒有眾生，一切菩薩終不能成無上正覺；也可以說我們要成佛，要在眾生裏面成。

宣公上人提到：「甚麼叫大悲水？就是我們這種慈悲的心性，對一切眾生都有一種慈悲、憐憫的心，這就叫大悲水。還有，觀世音菩薩及一切的菩薩，念〈大悲咒〉加持這個大悲水，來饒益眾生。」所以從根本來說，我們慈悲的心性，就是一種大悲水。佛菩薩已經成正等正覺，所以他們念大悲水加持饒益眾生，更是強而有力。因此，我們要長養大悲心，長養我們的大悲水。

《華嚴經·十地品》提到「離垢地」：「性不殺生、性不偷盜、性不邪淫、性不妄語、性不兩舌、性不惡

That is to say, all Buddhas use great compassion as their essence, and from this great compassion arises their deep concern for all living beings. Why is it said that great compassion arises for living beings? Just look at our world today: living beings are enduring great suffering, both in their external circumstances and within their own hearts. What is internal suffering? It occurs when we mistakenly perceive suffering as happiness, which in turn leads to external calamities and disasters. This is the world as we see it today.

Seeing living beings in such suffering, where lies the true root of suffering, and why does it arise? The Buddhas and Bodhisattvas, unable to bear it, awaken a deep compassion to help and save all beings. From this great compassion arises the Bodhi mind, the mind of awakening. It is through the Bodhi mind that one attains supreme, right, and perfect enlightenment. Thus, the essence of the mind is grounded in great compassion.

The chapter on “Samantabhadra Bodhisattva’s Conduct and Vows” further says, “If Bodhisattvas use the water of great compassion to benefit living beings, they will attain supreme, unsurpassed Bodhi. Therefore, Bodhi is inseparable from living beings. Without them, Bodhisattvas cannot realize perfect enlightenment.” The text emphasizes that Bodhisattvas use great compassion to nourish living beings and attain supreme enlightenment. Bodhi arises from living beings; without them, Bodhisattvas cannot achieve full enlightenment. This highlights the importance of realizing Buddhahood amidst living beings.

Venerable Master Hua said, “What is the water of great compassion? It is the compassion we cultivate in our own hearts—a heart of kindness and mercy toward all beings. This is the water of great compassion. Guanyin Bodhisattva and other Bodhisattvas recite the Great Compassion Mantra to bless this water and thereby benefit living beings.” Fundamentally, our own compassionate nature is this water of great compassion. Since the Buddhas and Bodhisattvas have already attained the right, perfect enlightenment, when they bless living beings with the water of great compassion, its power is vast. Therefore, we must cultivate and nurture our hearts of compassion, our water of great compassion.

The Chapter on “The Ten Grounds” from the *Avatamsaka Sutra* teaches about the Ground of Leaving Filth (*Vimalābhūmi*):

“In our inherent nature, there is no killing, no stealing, no sexual misconduct, no false speech, no slander, no harsh speech,

口、性不綺語、性不貪欲、性離瞋恚、性離邪見。」我們的本性本來沒有殺生、偷盜、邪淫、妄語、兩舌、惡口、綺語、貪欲、瞋恚、邪見這種種的，可是因為無明浪起，所以就把清淨、光明的自性給染污了，所以又殺生、又偷盜，邪淫、妄語、兩舌、惡口、綺語、貪欲、瞋恚、邪見，這些都來了。來了怎麼辦？怎麼樣回去呢？《楞嚴經》說「如澄濁水，貯於靜器」，就是說，你把濁水放在不動的器皿裏，久了，沙塵慢慢會沉澱的，把沙塵拿掉，就會恢復原來的清淨。我們受戒、持戒，就好像過濾染污的水一樣，讓我們的心性，一天比一天清淨。

菩薩戒有很多種戒本，現在大家要受的在家菩薩戒，出自於《優婆塞戒經》。還有《梵網經菩薩戒》等等，不過「優婆塞戒」是純粹給在家居士受的；「梵網經菩薩戒」出家、在家眾都可以受。不過近代，都以傳授六重二十八輕戒的在家菩薩戒為主，讓居士在生活上比較容易受持。每一個戒本都它特別的地方，例如：地持菩薩戒本「開遮持犯」最明顯；《梵網經菩薩戒》集大成，特別注重三聚淨戒的精神。

宣公上人說：「戒，有三聚淨戒。」三聚淨戒是甚麼？印度有一種果，叫「惡叉聚」，這種果生的時候，三粒同一蒂，聚在一起。三聚淨戒亦復如是：律儀戒、善法戒、饒益眾生戒聚集到一起，缺一不可。在廟上生活，午齋時會唸到（一）願斷一切惡、（二）願修一切善、（三）誓度一切眾生。這就是三聚淨戒，

第一、攝律儀戒：就是要持戒，斷惡。

第二、攝善法戒：要修八萬四千

no frivolous speech, no greed, no anger, and no wrong views.” Our inherent nature is free from killing, stealing, sexual misconduct, false speech, slander, harsh speech, frivolous speech, greed, anger, and wrong views. However, the rising waves of ignorance obscure our pure, radiant inherent nature, leading us toward harmful actions. When such actions have been committed, how can we return to our original state of purity?

The *Śūraṅgama Sutra* says, “Just as muddy water, when placed in a still vessel, will gradually settle and clear...” If murky water is left undisturbed in a still container, the sediment will naturally settle and the water will regain its clarity. In the same way, receiving and observing the precepts is like filtering this polluted water, allowing our mind and inherent nature to become gradually clearer with each passing day.

There are several versions of the Bodhisattva Precepts. The Lay Bodhisattva Precepts, which everyone is preparing to receive, come from the *Upāsaka Precepts Sutra*. Another version is the Bodhisattva Precepts from the *Brahma Net Sutra*, among others. The Upāsaka Precepts are specifically for laypeople, while the Bodhisattva Precepts in the *Brahma Net Sutra* can be taken by both monastics and laypeople.

In modern times, the Lay Bodhisattva Precepts, which consist of the six major and twenty-eight minor precepts, have been the version that is transmitted, making it easier for laypeople to uphold them in their daily lives. Each set of precepts has its own unique characteristics. For instance, *the Sutra on Bodhisattva Stages (Bodhisattva-bhumi Sutra)* is known for its detailed explanations of exceptions, prohibitions, observances, and transgressions. The Bodhisattva Precepts in the *Brahma Net Sutra* is a comprehensive set that emphasizes the spirit of the three clusters of pure precepts.

Venerable Master Hua said, “There are three clusters of pure precepts.” What are these three clusters? In India, there is a fruit called *rudrākṣa* that grows in clusters of three. Similarly, the three clusters of pure precepts are categorized as follows:

1. Precepts of discipline and deportment,
2. Precepts to cultivate wholesome dharmas, and
3. Precepts to benefit living beings.

All three are essential and inseparable. During the midday meal in the temple, we chant three vows:

- (1) I vow to end all harm,
- (2) I vow to cultivate all goodness, and
- (3) I vow to save all living beings.

種的法門；因為菩薩要利生，利生就要有種種的方法，要修各種的方法來幫助眾生。所以修諸善法，攝善法戒。

第三、饒益眾生戒：就是行慈悲喜捨來化度眾生，令得安樂。無論用哪個法門，在修八萬四千種的法門中行慈悲喜捨，用悲智雙運來化度眾生，令眾生得到安樂。

簡而言之，三聚淨戒就是斷惡、修善、利生。

這次在傳授菩薩戒期中，有傳授幽冥戒，這是非常殊勝的法門。宣公上人提過：這是最孝順的一個法門，幫助先人受幽冥戒，可以幫助他們離苦得樂。一般傳授菩薩戒的傳統，在受菩薩戒前先要代祖先受幽冥戒。

幽冥戒是甚麼呢？是從《梵網經菩薩戒》裏面所出來的。受幽冥戒的時候，傳戒法師會說：「我現在為你宣稱大乘菩薩十無盡戒，十無盡戒是甚麼？第一、不得故殺生，是菩薩戒。第二、不得故偷盜，是菩薩戒。第三、不得故婬欲，是菩薩戒。第四、不得故妄語，是菩薩戒。第五、不得故酤酒，是菩薩戒。第六、不得故說四眾過，是菩薩戒。第七、不得故自讚毀他，是菩薩戒。第八、不得故慳惜加毀戒，是菩薩戒。第九、不得故瞋心不受悔，是菩薩戒。第十、不得故謗三寶，是菩薩戒。」這就是《梵網經菩薩戒》的十條重戒。

我念了一下這十條戒的戒名，大家學六重二十八輕戒，可看出六重戒和《梵網經菩薩戒》的前六條戒名是一樣的。

These vows embody the essence of the three pure precepts.

1. Precepts of discipline and deportment: This means upholding the precepts and refraining from all harm.
2. Precepts to cultivate wholesome dharmas: One must cultivate the 84,000 Dharma methods, as Bodhisattvas aspire to benefit all living beings. To achieve this, they require various skillful means to help living beings. Thus, the practice of all wholesome dharmas is essential to fulfilling this goal.
3. Precepts to benefit living beings: This entails practicing kindness, compassion, joy, and equanimity to guide living beings and bring them peace and happiness. Regardless of which of the 84,000 Dharma methods is used, one must harmoniously apply both compassion and wisdom to help living beings attain peace and happiness. In brief, the three clusters of pure precepts are to end harm, cultivate goodness, and benefit beings.

During this year's transmission of the Bodhisattva Precepts, there was also a transmission of the Precepts for the Deceased, which is a special Dharma method. Venerable Master Hua described this as the most filial of Dharma practices, as it allows one's ancestors to receive the precepts, helping them to transcend suffering and attain happiness. Traditionally, before receiving the Bodhisattva Precepts, one would first take the Precepts for the Deceased on behalf of their ancestors.

What are the Precepts for the Deceased? The Precepts for the Deceased originate from the Bodhisattva Precepts in the *Brahma Net Sutra*. During the transmission of these precepts, the precept-transmitting master says, "I now proclaim for you the ten inexhaustible Mahayana Bodhisattva Precepts. What are these ten inexhaustible precepts?"

The first is to refrain from intentional killing—this is a Bodhisattva precept.

The second is to refrain from intentional stealing—this is a Bodhisattva precept.

The third is to refrain from intentional lustful behavior—this is a Bodhisattva precept.

The fourth is to refrain from intentional false speech—this is a Bodhisattva precept.

The fifth is to refrain from intentionally dealing with intoxicants — this is a Bodhisattva precept.

The sixth is to refrain from intentionally speaking of the offenses of the four assemblies —this is a Bodhisattva precept.

The seventh is to refrain from intentionally praising oneself while disparaging others—this is a Bodhisattva precept.

The eighth is to refrain from intentional stinginess or violation of the

先提醒一下，大家不要以為受菩薩戒，就是菩薩了，到處互相稱「菩薩、菩薩」。不是的！宣公上人要我們實事求是，我們還是凡夫，但是往菩薩道而行，我們朝這個目標行！所以在上人的教誨裏面，沒有居士間互稱「菩薩」的。互稱「菩薩」是一般佛教道場的習慣，但是我們要做一個如法的佛弟子，不要這麼樣。

《梵網經菩薩戒》特別重視持三聚淨戒。在第一條殺戒中，「……不得故殺，是菩薩應起常住慈悲心、孝順心，方便救護一切眾生。」你看！「是菩薩應起常住慈悲心、孝順心，方便救護一切眾生。」這不只不要故意殺，還要起常住慈悲心、孝順心，來方便救護一切眾生。

第二、盜戒，「……一切財物，一針一草，不得故盜。而菩薩應生佛性孝順心、慈悲心，常助一切人生福生樂。」受菩薩戒的人，要生佛性孝順心、本性來的那種孝順心，看眾生都是我的父母兄弟姐妹，生這種孝順心、慈悲心，要常常幫助他們生福生樂。

第四、姪戒，出家人以受《梵網經菩薩戒》為主，所以在這條戒裏，是全斷姪欲的。對有受《梵網經菩薩戒》的居士而言，就是不得故姪，應該生孝順心，要救度一切眾生，把清淨的法給人，「……菩薩應生孝順心，救度一切眾生，淨法與人。」現在世風太亂了，男女關係世風日下，太亂了，所以更要將清淨的法給大家。清淨的法，不只是男女

precepts—this is a Bodhisattva precept.

The ninth is to refrain from intentionally harboring anger and refusing to accept others' repentance—this is a Bodhisattva precept.

The tenth is to refrain from intentionally slandering the Three Jewels—this is a Bodhisattva precept.”

These are the ten major Bodhisattva Precepts in the *Brahma Net Sutra's* Bodhisattva Precepts.

Notice that the six major precepts of the Lay Bodhisattva Precepts are the same as the first six of the Ten Major Bodhisattva Precepts from the *Brahma Net Sutra*.

An important reminder to everyone that receiving the Bodhisattva Precepts does not mean one immediately becomes a Bodhisattva, nor should we start addressing each other as “Bodhisattva.” Venerable Master Hua emphasized the need to be honest and practical. We are still ordinary people, but we are on the Path to becoming Bodhisattvas and striving toward that goal. Therefore, according to the Master's teachings, laypeople do not refer to each other as “Bodhisattva.” While this practice may be common in other Buddhist monasteries, as proper disciples of the Buddha, we should refrain from such practices.

The Bodhisattva Precepts in the *Brahma Net Sutra* stress the importance of following the three clusters of pure precepts. The first precept, which concerns killing, states: “[A disciple of the Buddha] must not intentionally kill... A Bodhisattva should always maintain a mind that eternally abides in kindness, compassion, and filial respect and use skillful means to rescue and protect all beings.” This means that one should avoid intentional killing and instead nurture a heart of compassion and filial respect, always striving to protect all living beings with skillful means.

The second precept, the precept against stealing, states: “One must not deliberately steal all valuables and possessions, even objects as small as a needle or a blade of grass. A Bodhisattva should always cultivate filial respect, kindness, and compassion within their Buddha natures and constantly strive to help others generate blessings and happiness.” Those who have received the Bodhisattva Precepts are encouraged to foster in their Buddha natures a heart of filial respect—viewing all beings as our parents or siblings—while developing compassion and continually enabling others to increase their blessings and joy.

The third precept concerns lustful behavior. Monastics must completely abstain from sexual activity, as stated in the Bodhisattva Precepts in the *Brahma Net Sutra*. For laypeople who have received the Bodhisattva Precepts, it means refraining from lustful behavior. We should cultivate a heart of filial respect and strive to rescue all beings by offering them the pure Dharma. “A Bodhisattva should give rise to a mind of filial

之間，同性之間也不可以，也要清淨。

接下來看妄語戒，「……菩薩常生正語正見，亦生一切眾生正語正見。」妄語有很多種，不只能妄語，還要生正語正見。所以作為菩薩，要有正知見，要有正確的知見。這正確知見從哪裏來？就要多學習，跟著善知識，或者《楞嚴經》等經典，都會提醒、薰習我們有正語正見。

再來酤酒戒；這是說一個菩薩不可以賣酒，或拿酒給別人等等，「……菩薩應生一切眾生命達之慧。」為甚麼說你不能酤酒呢？因為你讓眾生喝酒，賣酒給眾生，那眾生就顛倒了；菩薩要給眾生清淨明達之慧這個法。

第六、說四眾過戒。大家受菩薩戒，都是佛弟子了，要親近三寶，在三寶中，口業方面，我覺得一般人是比較難受持的。有一句話說：「病從口入，禍從口出。」在道場不要講是講非，這很容易說四眾過。這不只是在家人說出家人的過，也不要說在家人的過，所以這個應該要小心。我們應該要怎麼樣？「……常生慈心，教化是惡人輩，令生大乘善信。」要生慈悲心，教化那些常常說佛法僧不是的這些是非人，要教導他，讓他不再犯這樣的過失，更進一步生大乘善信。

再來這個四條，雖然在六重二十八輕戒裏面沒有明文，但是道理也都包含在裏面了。

第七、自讚毀他戒。不可以自己讚歎自己，毀謗他人；無論你是行動、還是口說的，這

respect. Thus, they should rescue and instruct all beings in the Dharmas of purity.” In today’s world, where society is in moral decline and chaotic relationships abound, it is more crucial than ever to share the pure Dharma with all. This purity should extend not only to relationships between men and women but also to same-sex relationships, both of which must remain free from defilement.

Next, let’s look at the precept against false speech. It says, “A Bodhisattva should always maintain right speech and right views, leading all other beings to maintain them as well.” False speech can take many forms. It’s not just about avoiding lies; we must also practice the right speech and the right views. As Bodhisattvas, it’s important to have the right knowledge and views, which come from continuously learning, following good and wise teachers, and studying sutras such as the *Sūraṅgama Sutra*. These teachings remind us and help us to develop the right speech and the right views.

Next is the precept against dealing with intoxicants, which prohibits a Bodhisattva from selling or giving alcohol to others. “A Bodhisattva should inspire all beings to cultivate bright, penetrating wisdom.” Why is selling alcohol forbidden? Because providing intoxicants causes living beings to become confused. Instead, a Bodhisattva should offer them the Dharma, fostering clear and discerning wisdom.

The sixth precept is to refrain from intentionally speaking of the offenses of the four assemblies. Those who have received the Bodhisattva Precepts are all disciples of the Buddha and should draw near to the Three Jewels. However, it can be challenging for many to watch their speech while amongst the Three Jewels. There is a saying, “Illness enters through the mouth; trouble comes out of the mouth.” At monasteries, it is crucial to avoid gossip and discussions of right and wrong, as this can easily lead to speaking about the faults of the four assemblies. This means that laypeople should not only refrain from speaking ill of monastics but also avoid criticizing other laypeople. We must be cautious about this. What should we do instead? “A Bodhisattva should always feel pity for such detractors, instructing and leading them to good-hearted faith in the Great Vehicle.” We should cultivate compassion and guide those who frequently criticize the Buddha, Dharma, and Sangha, helping them no longer commit such offenses and further developing faith in the Great Vehicle.

The following four precepts aren’t explicitly mentioned in the six major and twenty-eight minor precepts, but their principles are included.

The seventh is to refrain from intentionally praising oneself while disparaging others—this is a Bodhisattva precept. One should refrain from praising oneself while speaking ill of others, whether in words or



都有違行菩薩道的精神。「……菩薩應該代一切眾生受加毀辱，惡事向自己，好事與他人。」宣公上人是這樣：「人棄我取」，就是說人家不要的，我拿。上人特別有這種精神，這是我們親眼看到的。

第八、慳惜加毀戒。「……菩薩見一切貧窮人來乞者，隨前人所須，一切給與。」不能慳貪又毀辱對方。六重二十八輕戒中有很多條戒提到要怎麼如法供養，如法來幫助眾生。所以你不能慳法、慳財等。像見一切貧窮人來乞，隨前人所須，應該給他。但是裏面有開緣，如果他乞的是非法的、是不對的，你不一定給他。我想教大家一個方式，有些你心裏想給，但是又沒有能力，你就給「阿彌陀佛、阿彌陀佛、阿彌陀佛」，我想這也是一種的布施。當然如果是前人所需的是錢財方面，你有能力，也知道對方的確是需要的，你能這樣做，這就是行菩薩道。

我們再來看第九瞋心不受悔戒：這是說，有人做錯事，向你懺悔，你不僅不接受他的懺悔，還對他非常生氣，這不合乎菩薩之道。所以「……菩薩應生一切眾生善根無諍之事，常生慈悲心、孝順心」來幫助眾生。

第十條是謗三寶戒。「……菩薩見外道及以惡人，一言謗佛音聲，如三百矛刺心；況口自謗？」受菩薩戒的人，不能謗謗三寶，而且要護持三寶。

☯待續

actions, as it goes against the principles of the Bodhisattva Path. “A Bodhisattva should be willing to stand in for all beings to receive slander and insult. They should accept unfortunate situations and let others receive favorable ones.” Venerable Master Hua embodied this teaching, often saying, “What others discard, I will take.” This spirit of selflessness is something we witnessed firsthand in the Master.

The eighth is to refrain from intentionally stinginess or combining it with slandering. “When a Bodhisattva encounters any poor or destitute person who has come to beg, they should give that person anything they need.” One should not be stingy or insult the person asking for help. Many of the six major and twenty-eight minor precepts discuss how to offer support and help living beings properly. Thus, one must not be stingy with either the Dharma or material resources. For example, when encountering a poor person in need, we should give them what they require. However, there are exceptions. If the request is unlawful or improper, fulfilling it is unnecessary. I want to suggest a method: if your heart wants to give but you lack the resources, you can use the recitation of “Amitabha Buddha, Amitabha Buddha, Amitabha Buddha” as a form of giving. Of course, if someone genuinely needs financial help and you are able to provide it, that is practicing the Bodhisattva Path.

Next is the ninth precept: to refrain from intentionally harboring anger and refusing to accept others’ repentance. This means that when someone makes a mistake and sincerely repents to you, you should not reject their apology or respond with anger. This is contrary to the Bodhisattva Path. “A Bodhisattva must act in ways that do not conflict with the roots of goodness of all beings. They should always maintain a mind of kindness, compassion, and filial respect” to help living beings.

The tenth precept is to refrain from intentionally slandering the Three Jewels. “When a Bodhisattva hears one who practices outside the Path or an evil-minded person direct even a single slanderous word at the Buddha, they experience pain as if three hundred spears pierced their heart. How, then, could they utter slanderous words themselves?” Those who have received the Bodhisattva Precepts must never slander the Three Jewels and should instead protect and uphold them.

☯To be continued