

## 二零二四年傳授在家菩薩戒誌

# Report on the 2024 Lay Bodhisattva Precepts Transmission



2024年7月15日上午，萬佛聖城為期一週在家菩薩戒法會圓滿落幕。此次傳授在家菩薩戒距離前次傳戒（2014年）相隔整整十年，其中包括聖城因疫情緊張而取消的傳戒法會。此次發心學習菩薩道的在家菩薩不辭千里前來求戒，包括北美、亞洲、歐洲和澳洲。

戒期正值加州酷暑，頂著午後華氏破百度的高溫，戒子們求戒、學戒的誠心絲毫不減。每天清晨，男女眾戒子們在引領師的帶領下，身披海青縵衣，各自從寮房出發，齊聲恭誦「藥師如來」聖號，兩兩一排步入佛殿，參加早課和拜願。上午7點，戒子們分別在客堂二樓（男眾戒子）和地藏殿（女眾戒子）學戒；授課內容均提供英文、粵

On the morning of July 15, 2024, the week-long Lay Bodhisattva Precepts Session at the City of Ten Thousand Buddhas concluded successfully. This Lay Bodhisattva Precepts transmission ceremony took place ten years after the previous one in 2014, the gap partly due to cancellations during the pandemic. Many people from around the world, including North America, Asia, Europe, and Australia, traveled a long way to study the Bodhisattva Path and strive to become lay Bodhisattvas.

The transmission period happened in the middle of the scorching California summer, with temperatures exceeding 100°F during the afternoons. However, the participants' dedication and sincerity never wavered. Every morning, male and female preceptees, dressed in robes and sashes, and led by their instructors, chanted the name of Medicine Buddha as they walked side-by-side in two lines from their living quarters to the Buddha Hall for morning recitation and bowing. At 7 a.m., the preceptees attended classes on the precepts. Men gathered on the second floor of the Guest Building, while women gathered in the Earth Store Hall. The classes were translated into English, Cantonese, and Vietnamese. Following two hours of study, everyone participated in community work to cultivate blessings and wisdom. After evening recitation, the preceptees gathered once more in the Buddha Hall to



戒子們在戒律課上 The preceptees attended classes on the precepts.

語和越南語翻譯。兩小時的學戒課程結束後，全體分組出坡勞作，讓戒子們得以培福培慧。晚課結束後，戒子們再度聚集在萬佛殿聆聽法師開示。

此次在家菩薩戒共計231位戒子參加，不論是緊湊的學戒課程、連日的高溫或是蠢蠢欲動的新冠疫情，在在考驗戒子們求戒的誠心與決心。

7日晚間，以恒實長老的開示為首，為戒子們講解有關受持齋戒和保持身心誠敬的知識。恒實長老首先介紹為期七天的課程安排，包括傳授八關齋戒和幽冥戒。開示中，實法師還特別請近傳法師為大眾示範合掌、禮佛、問訊的正確姿勢。

7月8日晚間，近永法師為

listen to the Dharma talks given by the Dharma masters.

This year's Lay Bodhisattva Precept Transmission had a total of two hundred and thirty-one lay practitioners. The rigorous schedule, the intense heat, and the resurgence of coronavirus infections collectively tested their sincerity and determination.

On the evening of July 7, Reverend Heng Sure gave a Dharma talk about observing precepts and conducting oneself with sincerity and respect. He began by outlining the seven-day course, which included transmissions of the Eight Fasting Precepts and the Precepts for the Deceased. During the session, Reverend Heng Sure invited Dharma Master Jin Chuan to demonstrate the right way to join palms, bow to the Buddha, and perform a half-bow.

On the evening of July 8, Dharma Master Jin Yong explained the ritual and guidelines of the Eight Fasting Precepts to the assembly. After receiving the Bodhisattva Precepts, preceptees are required to observe the Eight Precepts six days each month. These precepts assist preceptees in eliminating worldly desires, afflictions, and unwholesome karma, thereby purifying their body and mind while nurturing kindness and compassion. The term "fasting" in this context means not eating after noon. The Eight



戒子們在出坡工作 The preceptees participated in community work.

大眾講解八關齋戒相關儀軌。戒子們受菩薩戒後，每月有六天須持八關齋戒。持戒的目的是幫助戒子們斷除世間的貪欲、煩惱與惡業，以淨化身心，長養慈悲心。「齋」指過午不食，八關齋戒旨在讓戒子們體驗出家人清淨的生活。持齋需一日一夜，好讓戒子們能以持戒的清淨因緣，時時攝心用功，勤修戒法。近永法師進一步說明八關齋戒與淨土法門之間的密切關係。在淨土法門中，受持八關齋戒是不可或缺的修行環節。持八關齋戒不僅能培養清淨心和慈悲心，更能幫助戒子們積累往生西方極樂淨土的福德資糧。

9日上午7點，戒子們齊聚萬佛殿，肅穆誠心參加八關齋戒傳戒儀式。晚間，恒雲法師從心地法門開始，為戒子們講解菩薩戒的精神。《梵網經》記載，菩薩戒是「諸佛之本源，菩薩之根本」。雲法師說，如果我們的心

Precepts are designed to allow preceptees to experience the pure lifestyle of monastics. Preceptees must observe these precepts for an entire day and night, focusing their minds and practicing diligently at all times. Dharma Master Jin Yong explained that the Eight Precepts and the Pure Land practice are closely connected, and that observance of these precepts is essential for Pure Land cultivation. Observing the Eight Precepts fosters a mind of purity, kindness, and compassion and helps accumulate merit and virtue for rebirth in the Western Pure Land of Utmost Happiness.

On the morning of July 9, at 7 a.m., the preceptees gathered in the Buddha Hall to receive the transmission of the Eight Fasting Precepts with solemnity and sincerity.

In the evening, Dharma Master Heng Yun explained the spirit of the Bodhisattva Precepts with teachings on the Dharma-door of the mind ground. According to the *Brahma Net Sutra*, the Bodhisattva Precepts are “the fundamental source of all Buddhas and the root of all Bodhisattvas.” Dharma Master Yun emphasized that if our minds can return to this fundamental source, the Dharma of the mind ground, then all phenomena will arise from our mind ground. A Bodhisattva must always cultivate compassion and practice filial respect, as these qualities are crucial for helping and safeguarding all living beings—the ultimate aspiration of a Bodhisattva. It is our duty to strive toward and cultivate this Bodhi resolve to the best of our abilities.

In the “Ground of Leaving Defilement” of the “Ten Grounds”



7月9日上午7點，戒子們齊聚萬佛殿，參加八關齋戒傳戒儀式。

On the morning of July 9, at 7 a.m., the preceptees gathered in the Buddha Hall to receive the transmission of the Eight Fasting Precepts .

能回到本源，也就是回到心地法門，那麼萬事萬物就能依心地而生。菩薩常住慈悲心、孝順心，方能救護一切眾生，這正是菩薩立身的志向。我們在自己的能力範圍內，應該努力發起這樣的菩提心。

在《華嚴經》〈十地品〉的「離垢地」中提到，我們的本性並不具殺盜淫，也就是性不殺生、性不偷盜、性不邪淫、性不妄語、性不兩舌、性不惡口、性不綺語、性不貪欲。雲法師並以此展開，為戒子們講解在家菩薩戒六重戒的精神。

在每日上午和下午的學戒課程中，戒師們為戒子們詳細解說在家菩薩戒六重二十八輕戒的戒相和開遮持犯。並從慈悲、恭敬、護持三寶、懺悔等各方面出發，為戒子們說明菩薩戒的制戒精神。

11日下午5點半傳授幽冥戒，除了菩薩戒戒子，還有遠道而

chapter of the *Avataṃsaka Sūtra*, it is mentioned that our inherent nature is free from killing, stealing, and sexual misconduct. In other words, our nature does not involve itself with killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous speech, or greed. Dharma Master Yun provided a detailed explanation of the underlying principles behind each of the six major precepts of the Lay Bodhisattva Precepts.

During the morning and afternoon precept classes, the precept masters thoroughly explained the characteristics of each of the six major and twenty-eight minor precepts, including the distinctions between exceptions, prohibitions, observances, and transgressions. They also explained the spirit of the Bodhisattva Precepts from various aspects, such as compassion, respect, protection and support of the Three Jewels, and repentance.

The Precepts for the Deceased were transmitted at 5:30 p.m. on July 11. In addition to the Bodhisattva preceptees, many Dharma friends came from afar to participate, with over a thousand attendees in total.

The Precepts for the Deceased is a special practice to create merit for deceased relatives and is considered an extension of filial respect. The precept transmission ceremony lasted three hours and was conducted in three languages: Chinese, English, and Vietnamese.

Reverend Heng Sure presided over the transmission ceremony, guiding the assembly through inviting the sages, taking refuge in the Three Jewels, repenting, making the Bodhi resolve, requesting the





7月11日下午5點半，恒實長老為戒子們傳授幽冥戒。

On July 11, at 5:30 p.m., Reverend Heng Sure presided over the transmission ceremony of the Precepts for the Deceased.

來的佛友，求戒人數上千人。幽冥戒是為已故親人作功德的殊勝法門，幽冥戒的功德是孝道的延續。傳戒儀式長達三小時，以中、英、越三種語言進行。由恒實長老負責傳戒，帶領大眾為幽冥界戒子請聖、皈依三寶、懺悔、發菩提心、求戒、三番羯摩，最後宣說菩薩戒十條重戒戒相。雖然傳戒當天溫度逼近華氏109度，法師們和上千名戒子齊心圓滿幽冥戒傳戒儀式。

12日晚間，恒實長老針對戒子們最關心的問題——萬一破戒怎麼辦？——作出精闢開示，並分享自己對戒律的深刻體會。恒實長老分享到，他出家後曾經修行三步一拜、六

precepts, and performing the threefold karmavachana. Finally, the marks of the ten major Bodhisattva precepts were proclaimed. Despite temperatures of nearly 109°F, the Dharma masters and thousand-plus preceptees successfully completed the Precepts for the Deceased transmission ceremony with a unified effort and resolve.

On the evening of the 12<sup>th</sup>, Reverend Heng Sure addressed a question of great concern to the preceptees: “What to do if we break a precept?” He provided extensive teachings on the matter and shared his personal insights into and experiences with the precepts. Reverend Heng Sure shared that, after becoming a monk, he vigorously practiced three-steps-one-bow and observed noble silence for six years.

One day, he faced a test from Master Hua, who asked him, “Do you think the Buddha is a policeman?” Afterward, Reverend Heng Sure experienced a sudden clarity in his mind. Despite having been



7月15日上午正受在家菩薩戒。

On the morning of July 15, the Bodhisattva Precepts were formally transmitted to lay practitioners

年止語，認為自己非常精進。

某一天，遇到上人的考驗，上人問他：「你認為佛是警察嗎？」。事後，恒實長老覺得自己的心豁然開朗。恒實長老當時已出家十年，卻還認為戒律是在身外面。總把佛想成警察。如果自己撒謊、僥倖逃脫，就沾沾自喜，好像贏了佛似的。自己雖然受了戒，但還是把戒律放在心外邊，時時問「這個能不能做」，「那個能不能做」。如果能把戒律放到心裏邊，其實自己就知道答案。上人曾和他說：「你到現在還不理解，佛是慈悲的。他是站在你這一邊，等待你的覺悟。」

師父領進門，修行在個人。恒實長老引導大家回頭思考——為什麼要受戒？問問自己，為什麼想求戒？一個答案是：我想要學佛。恒實長老說：「如果你想仿效佛，那麼應當勤修戒、定、慧，息滅貪、嗔、癡。佛並不獨自擁有戒律、定或慧，只要你照著做，也可以得到。」最後，恒實長老還為戒子們介紹一個重要的行門——〈普賢行願品〉，並鼓勵大家按照普賢十大願王來修行。

a monastic for ten years up to that point, he still saw the precepts as something outside him and pictured the Buddha as a policeman. Whenever he told a lie and managed to get away with it, he felt pleased with himself, as if he had outwitted the Buddha.

Although he had taken the precepts, he still kept them outside his heart, constantly asking, “Can I do this or that?” However, if he had kept the precepts in his heart, he would already have known the answer. The Master once told him, “You still don’t understand that the Buddha is compassionate. He is on your side, waiting for your awakening.”

A saying goes, “The master leads disciples into the Dharma, but whether one cultivates is up to oneself.” Reverend Heng Sure guided everyone to reflect on why they wanted to take the precepts. He encouraged them to ask themselves, “Why do I want to receive the precepts?” One answer might be, “I want to emulate the Buddha.”

Reverend Heng Sure said, “If you wish to follow the Buddha’s example, then you should diligently cultivate precepts, samadhi, and wisdom and eliminate greed, anger, and delusion. The Buddha does not claim ownership over the precepts or want to take sole possession of samadhi and wisdom. As long as you follow his teachings, you can also attain what the Buddha attained.”

Finally, Reverend Heng Sure introduced the preceptees to an important practice—the Chapter on “the Practices and Vows of Samantabhadra”—and encouraged everyone to cultivate according to the Ten Great Vows of Samantabhadra.

After a rehearsal of the Bodhisattva Precepts transmission ceremony and a rigorous four-hour confessional and repentance



戒子領受戒牒。 The preceptees received their precept certificates.

經過14日菩薩戒傳戒儀軌預演和午後長達四小時的懺摩問難，15日上午，所有戒子齊聚萬佛殿，恭請恒來法師、恒實法師、恒山法師三位菩薩戒法師正式傳授在家菩薩戒。大眾至誠恭迎三位菩薩戒法師入壇升座，求受菩薩淨戒。

三位法師首先為戒子們開導戒法，隨後引領眾戒子請聖，以釋迦牟尼佛作得戒和尚、文殊師利菩薩為羯磨阿闍黎、彌勒菩薩為教授阿闍黎、十方一切如來作尊證師、十方一切菩薩摩訶薩作同學伴侶。法師們帶領戒子發願，盡未來際皈依佛、法、僧、戒，教導戒子們懺悔罪業、發菩薩大願，再由三位法師於佛前仰白十方無邊無際諸世界中諸佛菩薩，為諸戒子正授菩薩戒。既得菩薩三聚妙善戒體，法師們接著為諸戒子秉宣戒相，令眾戒子善護受持。

正授圓滿後，戒子們兩兩排班整齊前往領受戒牒。男女眾法師分別為戒子們頒授戒牒，證明諸戒子如法受得菩薩淨戒。經云：「在家菩薩修持戒行，堅固不退，速得成就無上菩提。」諸佛子能發大乘菩薩心，受持大乘戒法，三聚淨戒一心受持，願生生精進不退，必終能得至寶所，圓成菩提。❀

then led the assembly in inviting the sages. The assembly requested Shakyamuni Buddha to be the Preceptor (Upadhyaya Ācārya,) Manjushri Bodhisattva to be the Procedural (Karmadana Ācārya,) Maitreya Bodhisattva to be the Teaching Ācārya, all Buddhas of the ten directions to be Certifying Masters, and all Bodhisattva -Mahāsattvas to be peers and companions.

The three Masters then led the preceptees in making vows to take refuge in the Buddha, Dharma, Sangha, and precepts endlessly into the future. They further guided the assembly to repent their past karma and make the great Bodhisattva vows. Afterwards, the three Masters made a reverent invocation before the Buddhas and Bodhisattvas of the boundless worlds of the ten directions to formally transmit the Bodhisattva Precepts to the preceptees.

Having received the wondrous and wholesome essence of the three clusters of Bodhisattva Precepts, the Masters then expounded on the precept marks, instructing the preceptees to uphold and protect them carefully.

After the formal transmission of the precepts was completed, the preceptees, in two lines side by side, proceeded in an orderly manner to receive their precept certificates. Monastics on the men's and women's side presented the certificates to the recipients, certifying that they had received the pure Bodhisattva Precepts in accordance with the Dharma.

As the sutra states, "When lay Bodhisattvas diligently uphold the precepts with unwavering determination, they will swiftly attain supreme enlightenment." These disciples of the Buddha have made the resolve of a Great Vehicle Bodhisattva, received and upheld the Great Vehicle Dharma of precepts, and wholeheartedly kept the three clusters of pure precepts. We hope that they will be vigorous without retreat in life after life, ultimately reaching the treasure trove of enlightenment and realizing complete Buddhahood. ❀

ritual on the 14<sup>th</sup>, all preceptees gathered in the Buddha Hall on the morning of the 15<sup>th</sup>. They respectfully invited Precept Masters Heng Lai, Heng Sure, and Heng Shan to formally transmit the Bodhisattva Precepts for lay practitioners. With utmost sincerity, the assembly welcomed the three Bodhisattva Precept Masters onto the Buddha Hall stage and requested to receive the pure Bodhisattva Precepts.

The three Precept Masters first explained the Dharma of precepts and