



拜懺掃心地

Bowing Repentance and Sweeping the Mind-Ground

比丘尼恒曉2017年2月1日講於台北法界佛教印經會
比丘尼近經 英譯

A Talk Given by Bhikshuni Heng Xiao on February 1, 2017 at Dharma Realm Buddhist Books Distribution Society, Taipei
English Translation by Bhikshuni Jin Jing



各位法師，各位居士，阿彌陀佛！新年快樂！

新年一開始，每年都是新的開始，有好的開始是成功的一半。所以在一年的開始，拜《梁皇寶懺》，可以洗滌我們每天所造的業，身口意的不清淨，染污的塵垢，每天所打的妄想。

每天念頭很多，妄想也很多，覆蓋自性的光明。光明的自性顯現不出來，就黑漆漆，所以新年拜梁皇寶懺或是每天持咒念佛，都是在看著我們的念頭，不讓自性黑漆漆，讓念頭都很清淨，就是沒有雜念，沒有染污和妄想。

我們希望求生淨土，唯有這一念心清淨，才會讓我們生到好的地方。如果心黑漆漆

All Dharma Masters and lay supporters, Amitabha!
Happy New Year!

The beginning of a year is a new start. It's said, "A good beginning is half the battle." Therefore, when a new year starts, we bow the *Emperor Liang's Jeweled Repentance* to cleanse the karma we create everyday including the impurities created by body, mouth and mind, tainted defilements and the false thoughts we have every day.

We have many thoughts in a day, many false thoughts as well. These false thoughts cover up the light from our inherent nature. When the brilliance from our intrinsic nature is not revealed, our nature becomes very dark. So, while we are bowing the *Emperor Liang's Jeweled Repentance*, reciting the mantras or Buddha's name continuously, we should

的，那就是穢土。換句話說，心裡裝什麼，我們就與什麼結緣；心裡裝什麼種子，就結什麼果。如果裝的是對人的嫉妒障礙，或是對人的計算、貪心，這個就是自私心，這個就是不光明。如果很愚蠢，就是看人家不好，看人家不對，自己折磨自己，這個裝的也是不光明。如果心裡裝的是善良，能寬容別人，真誠對待別人，對每一個人都是平等心，那就是菩薩的心。生這種心的話，我們的生命就會充滿陽光。如果遇到事情都很不如意，心裡過不去、很矛盾，我們就要反省自己，找自己不足的地方。

如果念佛就可以到極樂世界，為什麼有些人很精進念佛，卻不能到極樂世界呢？這有種種的原因。就是我們的心地長滿很多雜草，堆滿很多砂石。如果雜草沒有拔掉，妄想太多，撒再多的種子

be watching our thoughts and not let our inherent nature turn dark. Maintain pure thoughts, instead. If our thoughts are pure, no discursive thoughts would rise. Consequently, our mind will naturally be pure, without any defilement or false thoughts.

We all hope to be reborn in the Pure Land. When thoughts are pure, we can be reborn in good places. If our mind is dark, it becomes a land of defilement. In other words, whatever our mind contains, that is what we will tie affinities with. Whatever seeds the mind contain, those are the results we will reap. If the mind is full of jealousy, obstruction toward others, manipulation or greed, then it is full of selfish thoughts, and there is no light anymore. If our mind is full of ignorance, it means we always find faults with others and torture ourselves. In doing so, the mind has no light, either. If our minds are wholesome, capable of tolerating others, sincere in treating others and always grateful and equal in treating others, then that's a Bodhisattva's mind. With this attitude, our life will be full of sunshine. If we encounter states in which things do not go our way, our mind becomes stuck in a dilemma without being able to pass through it. In this case, we need to reflect upon ourselves to see where we are lacking.

If reciting the Buddha's name enables one to be reborn in the Pure Land, why are there so many vigorous Pure Land practitioners unable to be reborn in the Pure Land? There are many causes for this situation. One of the reasons is that our mind is choked with "weeds" and "pebbles" and so we are not reborn in the Pure Land. If we don't weed the mind-ground but leave it with too many false thoughts, seeds will not sprout regardless of how many of them we sow. Even if the seeds eventually germinate, they are considered burnt and useless sprouts that will bear no fruit.



也沒有辦法發芽，即使發芽也是焦芽敗種，不能有結果。

因為妄想太多，染污太多，所以新的一年開始我們來拜《梁皇寶懺》，在每一尊佛前真心發露懺悔，讓心清淨，沒有染污，業就能夠消了。然後再嚴守戒律，用戒律來除這些無明草、貪心砂、瞋恨石。

戒律就像一條繩子，能把我們的六根綁住。我們的眼睛平常很喜歡看美色，耳朵很喜歡聽音樂，鼻子很喜歡聞香味，舌頭很喜歡嚐好味道，我們的意有喜怒哀樂，六根都是向外攀緣。六根向外攀緣，就著住在色、聲、香、味、觸、法上，就在六塵裡面六道輪迴。

所以要用戒律把六根綁住，不讓自性的寶貝被偷走，所修的功德法財才能保得住，累積的資糧才能夠到淨土去。如果妄想雜念太多，讓它們劫走我們的功德法財，結果就是一邊修一邊漏，想去淨土也去不成。

所以不論修任何法門，首先都要嚴守戒律，每天反省自己身口意所作、所言、所想的有沒有嚴持戒律。如果不檢點，雜草很快就會再長出來，心地不乾淨，就不會生到淨土。所以，戒律就是幫助我們身心內外保持清淨，沒有雜染。

一切眾生雖然都有佛性，可是因為一念心，如果做賊就是賊性，如果作佛就是佛性。茉莉夫人一生行善佈施，作了很多功德，可是她在臨命終的時候起了一點瞋恨心，這個瞋恨心就讓她墮落成為蠍子。蠍子是很毒的蟲，她做了七天的蠍子就死了。因為她曾經種了很多的福報，所以就到天界去享福。

新的一年開始，好的開始就是成功的一半。我們的心如果時常保持清淨，就不會在十法界裡面轉來轉去。一念天堂，一念地獄，都是在這一念。所以好好誠心懺悔，讓心地乾淨了，自性就會現出光明。阿彌陀佛！

It is because of the many false thoughts and defilement we have that we come to bow the *Emperor Liang's Jeweled Repentance*, at the very beginning of the new year, so that we can reveal our faults in front of every Buddha, repent, and sincerely renew. In this way, our mind will be pure without defilement. Our *karma* then can be eradicated. Furthermore, we strictly uphold the precepts to uproot the “weeds” of ignorance and greed as well as “pebbles” of anger and hatred.

Precepts are analogous to a rope that can rein in our six sense organs. Our eyes usually like to see beautiful forms, our mouth likes tasting good food and our mind clings onto external conditions through the emotions of happiness, anger, and sadness. As soon as the six sense organs cling to external conditions, we will dwell in sights, sounds, smells, tastes and objects of touch. Then, we are bound by the six sense objects and remain within the six paths of transmigration.

Therefore, we use precepts to rein in our six sense faculties and to prevent our inherent treasure from being stolen. The “wealth of Dharma” and our meritorious virtue can then be kept. When enough “wealth” is accumulated, we can be reborn in the Pure Land. If we have too many false thoughts, our Dharma wealth as well as our meritorious virtue will be robbed. In the end, while we cultivate, our wealth is leaking away at the same time. As a result, we cannot go to the Pure Land like we wanted to.

It does not matter which Dharma-door we cultivate, we must first uphold the precepts strictly through what we do, what we say, and what we think in body, mouth and mind. If we don't introspect, weeds will grow out again quickly. If so, our mind is no longer pure and we won't be able to be reborn in the Pure Land. In other words, precepts help us maintain purity inside and outside, in both body and mind, without the least bit of defilement.

All living beings have the Buddha nature. However, if because of one thought, one becomes a thief, that nature becomes that of a thief; if one cultivates to become a Buddha, that nature is that of a Buddha. Lady Malika practiced good deeds of giving all her life and had accumulated a lot of meritorious virtue. However, at the time of her death, she got a bit angry. From that thought of anger, she fell and was reborn as a venomous scorpion. After seven days she died in the scorpion body. Since she had planted lots of blessings in the past, she was later reborn in the heavens to enjoy her blessings.

All of you, think about this! Regardless of all kinds of meritorious virtues Lady Malika had created previously, the thought of anger right before her passing brought her down. Therefore, in ordinary times, we repent or do well our own Dharma work. Practice and repent truly and sincerely so that we can maintain the thought of reciting the Buddha's name and not fall.

For the new year, a good start is half the battle. If our mind is pure, we will not be tossing and turning in the ten Dharma Realms. Whether it is one thought in the heavens, one thought on earth or one thought in the hells, it is just this one thought. Hence, repent and renew sincerely so that our mind will be cleansed and that our inherent nature could be bright again. Amitabha!