

舉動行爲管自己，行住坐臥不離家

Watch Over Your Every Move; in Walking, Standing, Sitting, and Lying Down, Do Not Leave Your True Original Nature

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杜親誠 英譯

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時間過得非常快，一轉眼就初六了，很開心今年開放讓各位來參加，在疫情期間還能夠共聚一堂修行拜懺，因此，我覺得作功課迴向是一件非常好的事情。

作功課迴向有非常多的好處，甚麼好處呢？疫情的關係不能出去，就會有很多時間跟自己相處，這個時候你做了甚麼呢？是常常滑手機？還是常常上網？還是常常跟人聊天？而廟上有作功

Time is flying by and in a twinkle of an eye, it is the sixth day of the Chinese lunar new year. I am very happy that our temple is open this year for all of you to join us, so we are able to get together to cultivate and bow this repentance during the epidemic period. Therefore, I believe doing daily practice and merit dedication is a great thing.

There are many advantages to performing daily practice and dedication of merit. What are the advantages? Due to the epidemic, we cannot go out so we will have a lot of time to spend alone. What are you doing during that time? Do you play on your cell phone, go online, or chat with people? As our temple offers various

課迴向的活動，我們是不是應該好好作功課，讓心定下來，在道業上有所精進？

作功課，不管你是誦經、持咒、禮佛、拜懺、念佛，或是打坐，或者聽經聞法，這都是非常好的功課。這些功課可以讓我們把心靜下來；心靜下來的時候，頭腦會清醒，會比較有智慧。所以不要想：我要趕快作完功課，可以趕快去做別的事情，這麼想東想西。現在因為疫情嘛，大家害怕出門，那是不是就在網上購物呢？就越買越多，好像可以發洩一下情緒。如果我們把這種心拿來作功課，道業會精進；而且心定下來作功課時，空氣也會變得清新一點。上人說念〈楞嚴咒〉可以清潔空氣，你想想看！空氣變乾淨了，心也變得清淨了，這對世界、國家、社會、家庭、自己，都有很大的益處。而且到你往生的時候，相信你的資糧也會比別人多。所以應該把時間訂下來好好作功課，幫助自己的道心更堅固。

我們應該訂一個目標：今年是好好多讀一點上人的法寶？還是精進用功來拜一部《萬佛寶懺》？如果有因緣去聖城拜當然是好，如果沒有因緣，在家裡好好拜，好好修身養性。自己拜的時候，若家裡有不祥和或紛爭也會逐漸減少，因為你的心性已經慢慢在洗滌改變中。所以既然花時間來作功課，就要很認真、很用心的做好。當我們把這養成一種好習慣時，心性改變了，會發現整個人都不一樣，改頭換面了。

上人的法寶很多，有很多珍貴的法語，今天送大家一副上人的對聯：「舉動行為管自己，行住坐臥不離家」，這句話很值得我們好好去參、去學。甚麼是「舉動行為管自己」？就是說我們應該要好好守規矩，不要讓人家常常來指正我們，要很自愛的。你自

activities such as performing daily practice and dedication of merit, shouldn't we settle our mind by vigorously performing daily practice and dedication to improve our cultivation of the Way?

For your daily practice, you can recite sutras, chant mantras, bow repentances, recite the Buddha's name, sit in meditation, or listen to Dharma talks and sutra lectures. These are all very good ways for daily practice and they help our minds settle down. Once our mind is calm, our brain will be more awake and we will be wiser than ever. Therefore, do not let your mind wander and think of daily practices as a chore to complete quickly in order to have time for something else, because, due to the epidemic, people are afraid of going out and so shop online and buy even more things to let off their frustration. If we can concentrate and settle our minds to complete the daily practices, our way of cultivation will be vigorous and the air will be fresher. The Venerable Master said that chanting the Shurangama Mantra can clean the air. Think about this; after the air is cleaned, your mind would also be purified so this brings great benefit to the world, the country, the society, and to one's family and oneself. When you are ready to leave the world, your accumulation of merit will be greater than others. Therefore, we have to set up a schedule for daily practice in order to help our mind of the Way become firmer.

We should set up a goal. Shall I study more of the Venerable Master's Dharma jewel this year or shall I be more vigorous in bowing the entire *Ten Thousand Buddhas Jeweled Repentance*? Of course it's better to join the repentance assembly at CTTB if you have the chance. But if you cannot, then bowing at home and working on self-cultivation is also good. When you bow at home, your mind and character is gradually changing and the inauspiciousness at home or family squabbles will be gradually reduced. Since we are already spending time to do these practices, it's better to do them sincerely and diligently in order to turn them into a good habit. Your mind and character will be changed accordingly and you will realize that you are renewed and a totally different person.

The Venerable Master has left us many Dharma jewels and invaluable Dharma talks. I would like to share one of his couplets with you: "Watch over your every move; in walking, standing, sitting, and lying down, do not leave your true original nature." This couplet is worthy and we should meditate upon it and learn. What does "Watch over your every move" mean? It means we

愛守規矩，守規矩就是守戒律。你不犯規矩守戒律，心也會很清淨，不會想東想西，所以要常常「舉動行為管自己，行住坐臥不離家」。

甚麼叫不離家呢？你要迴光返照看看自己。如果眼睛都看外面，耳朵也都聽外面，心就很難收攝，有一點聲音，就跑到外面去了。本來是在念佛，啊，聽一聽！結果沒有念到佛，而是在聽別人講是非，所以我們要知道「行住坐臥不離家」，就是要好好收攝身心，讓心靜下來。

談到心靜下來，要有決心養成習慣，不受外在的干擾。習慣的養成，是非常重要的。道證法師講了一個故事，告訴我們習慣會有一股很大的力量牽引著我們。

道證法師還在當醫生的時候，有一位五六十歲的婦人得了癌症，她非常愛漂亮，從醫院三樓到地下室去作放射治療時，都要化妝打扮擦口紅，衣服穿得美美的，才下去做治療。她因為癌症已經侵襲到骨頭了，所以一隻手是骨折的，就用另一隻手趕快化妝、照鏡子，打扮一番，才去做治療。從這裡就可以看出人的習慣，是一點一滴累積出來的，你累積甚麼，就影響你日後的發展。

這位婦人也知道自己的時間不多了；道證法師還沒出家之前是一位很慈悲的醫生，常常勸她要多念佛，她也很歡喜的念佛，道證法師就陪著她念佛。當她昏迷時道證法師告訴她要好好專心念佛，她就念「阿彌陀佛、阿彌陀佛、阿彌陀佛」，念一念，突然間就變成「阿彌陀粉(台語)」，還說「粉」就是擦在臉上的粉。這時候道證法師就說：「哎呀！要去西方的人不用擦粉啦，那裡的人都是跟佛一樣放金光的，妳好好念佛。」人在昏迷的時候，習

should follow the rules; have self-respect, so that others will not always need to correct us. If you are self-respecting and disciplined, you are holding to the precepts. If you hold on to the precepts and avoid any violations, your mind will be pure with no wandering around. This is why you should always be “Watching over yourself in every move; in walking, standing, sitting, and lying down, do not leave your inherent nature.”

What does “do not leave your inherent nature” mean? You should look within yourself. If your eyes always look outside and your ears always listen outwardly, it will be harder for your mind to concentrate and gather inward if your mind constantly goes outside when there is any noise. For example, if you are reciting the Buddha’s name, but you get distracted by outside noise and listen to it, then you will end up not reciting Buddha’s name but listening to gossip instead. We understand that “do not leave your inherent nature” means that we should gather our mind inward and let it settle down.

Regarding how to gather our mind inward, you need to resolve to making it a habit and not let your mind be disturbed by outside states. It is extremely important to make concentration into a habit. Dharma Master Dao Zheng once told a story, which reflects on how our habits have a great force on us.

When Dharma Master Dao Zheng was a doctor, there was a female cancer patient who loved to be pretty. Even when she went from the third floor to the basement for radiation therapy, she would put makeup on and dress herself up. Because the cancer had already invaded her bones, one of her hands was useless but she still used the other hand to put on makeup. She would still look at the mirror to make sure she was beautiful and then go for her treatment. From here, we realize that habits accumulate gradually and whatever you accumulate now, it develops and affects your future.

This female patient knew that she did not have much time to live. Dharma Master Dao Zheng was a merciful doctor before she left home and she advised the lady to recite the Buddha’s name constantly. The lady did it with happiness and Dharma Master Dao Zheng recited it with her too. When the time came and she fell into a coma, Dharma Master reminded her to focus on reciting the Buddha’s name. She did so but occasionally she would unconsciously change the Buddha’s name to “Amita facial powder” and she said to put powder on her face. Master Dao Zheng told her, “Well, you don’t need any facial powder to go to the Western Pure Land; people there are shining with gold lights just like the Buddha. You better focus on reciting the

性會慢慢冒出來，為甚麼會這樣？因為她平常喜歡化妝打扮。她還說：「趕快趕快，我要去西方，不然來不及了，要趕快。」道證法師還是勸她好好念佛，她就繼續念佛，「阿彌陀佛、阿彌陀佛、阿彌陀佛，阿彌陀花」，花都出來了，還說：「花就是插在頭上的花。」你看，所以人在臨命終時，行為舉止都是從平常習慣養成的！這時候，道證法師還是很努力提醒她要專心念佛，她念一念佛，又說：「我沒有穿鞋子。」道證法師就說：「西方是黃金為地，很清淨的，不用穿鞋子，妳就好好的念佛。」

這個故事警惕我們，人的習慣是很不可思議的，你每天一點一滴的累積，不管是好的、壞的習慣都會累積下來。假設你的習慣是常常挑剔別人，常常看人家不順眼，或是常常覺得這裡也不對、那裡也不對，若跟自己不合，就感覺不舒服很刺，覺得好像甚麼都不對勁。這個時候你就要小心了！如果你常常有挑剔的毛病，或是習慣沒有養好，或是你很執著，當你在臨命終時它會突然間冒出來。所以要練習不要執著，要隨順，要學習身心柔軟一點。

怎麼樣能身心柔軟呢？就是藉由拜懺。拜懺，好好懺悔，懺悔以前作的錯事，或者有時想：「我覺得自己都做得很好啊！怎麼會有錯呢？」或是覺得自己都很守規矩；可是你有沒有想到：你的心性是跟你所做出來的行為一樣的嗎？

所以我們要常常懺悔自己的罪障，《梁皇寶懺》告訴我們：為甚麼我們會做錯事，都是因為打了無明妄想。今天聽上人的開示提到為甚麼要打妄語？就是因為自私自利，想的都是為自己而不是為別人。如

Buddha's name.” Why did she say that? Because habits show up when people are not conscious. When Master Dao Zheng asked her to keep reciting, she went along, “Hurry up, I am going to the Western Pure Land; I need to hurry, otherwise it will be too late,” She continued reciting, “Amitabha, Amitabha, Amitabha flower,” and also, “flowers are to be put on one's head.” From this example we know that when a person is dying, their behavior is formed by ordinary habits! At that time, Master Dao Zheng kept reminding her to focus on reciting the Buddha's name and she did again, but then she said, “I am not wearing shoes.” Master Dao Zheng answered her, “The Western Pure Land has golden lands and is very pure. You don't need to wear shoes; you just need to recite the Buddha's name well.”

This story shows us that habits are inconceivable. It doesn't matter if it's a good or bad one; all of them are accumulated bit by bit. If you have a habit of finding faults with others, have problems getting along with others, always feel nothing is right or have a bad feeling if anything does not go your way, then you have got to be careful! If you are constantly very picky, maybe you didn't form a good habit or you are attached to something and when you are dying, all of these habits will show up unexpectedly. This is why we should practice with no attachments and should learn how to make our body and mind softer.

How can we be physically and mentally soft? It is by means of bowing repentances and repenting all the wrong doings we have done. You might think, “I feel that I am always very well! How could I have any faults?” Or you might think you were always following rules. But, have you ever thought whether your mentality is consistent with the behaviors you have done?

This is why we have to repent often. The “Emperor Liang Jeweled Repentance” teaches us the reason why we do wrong things is because they are caused by our ignorance and delusions. I've listened to the Venerable Master's teachings today, and he mentioned that the cause of false speech is from selfishness and self-benefit and always thinking of yourself instead of for others. If you always think of yourself, you will plan on what to do in order to get the things you want. On the contrary, if you think of how to benefit others and to help others, the scope of your mindset will be bigger. This is how the mentality is formed; it is accumulated bit by bit in everyday life.

We have to illuminate within and think on why we can't get along with others. Do I always think that I am very important? If I put myself in another person's shoes and think about others from different angles and help them succeed, then everything will become better.

果想的都是為自己，就會開始一直計畫：我怎麼樣才能得到甚麼東西，或者我要怎麼樣做？反之，如果你想要成就別人、幫助別人，你的心量就會變大。所以心性的養成，是從平常一點一滴累積出來的。

要迴光返照看看自己，想為甚麼我跟人家不能融合呢？是不是常常把自己想得很重要呢？若從另外一個角度替別人著想，幫助別人、成就別人，那就會大事化小，小事化無。

所以我們要養成一種好習慣，不管是生活上的習慣，還是作功課的習慣。有的人作功課要把環境全部整理好，不能有甚麼雜音，不能開電視。但是我們要學習在家裡，要隨順家人一點，不能說「我要怎麼樣就怎麼樣」，好像你最大。學習佛法，要學習把自己看小一點，這樣我執才會變小，你看上人常說「我是小螞蟻、小蚊子」；我們呢，就覺得自己比天還大，常常以自我為中心。

上人在剛才的錄音帶裡講了一首偈頌，不曉得你們是專心吃飯？還是在聽上人的法？上人說：「爭是勝負心，與道相違背，便生四相心，由何得三昧？」對吧！所以我們要注意聽上人講的法，這可以幫助我們，而不是想今天的食物怎麼樣？是太鹹太甜？「爭是勝負心，與道相違背，便生四相心，由何得三昧」，這就是告訴我們不要爭，甚麼事情都要退一步，退一步就海闊天空。如果我們常常爭的話，就會引起很多煩惱是非，上人常常告訴我們要迴光返照，要體諒別人；上人都是幫助別人的，沒有想到自己，我們應該學習上人的精神。❀

Thus, big troubles will become smaller and small troubles will become nothing.

Therefore, we need to develop good habits. It doesn't matter if it's your lifestyle habit or a habit of doing daily practice. Some people require that their environment be cleared not allowing any noise or TV sounds around when they are performing their daily practice. Because we are practicing at home, we should follow along with our family members. You cannot do whatever you want or act like you are the most important person. Learning the Buddhadharma is to learn how to make ourselves smaller, and our attachments will get smaller. The Venerable Master always said, "I am a little ant, a little mosquito"; but we, we always think ourselves as bigger than heaven, and are often be self-centered.

I just heard from the tape that the Venerable Master said a verse. I am not sure if you were focusing on eating or listening to his Dharma talk? He said,

*Contention breeds an attitude of victory and defeat,
Contrary to the teachings of the Path.
With a mind full of self, others, living beings, and lifespan,
What hope do you have of entering Samadhi?*

Do you agree? We need to listen carefully to the Venerable Master's Dharma talk to help us not to think about how is today's food? Is it too salty or too sweet? His verse teaches us not to fight; take a step back and you will see a wider and boundless world. If we always fight and argue, it will cause a lot of worries and troubles, so the Venerable Master often tells us to reflect within and be considerate to others. He was always helping others, and never thought about himself—we should learn from his spirit.❀

菩薩十地

一、歡喜地；二、離垢地；三、發光地；四、燄慧地；五、難勝地
六、現前地；七、遠行地；八、不動地；九、善慧地；十、法雲地

Ten Grounds of the Bodhisattva

1) Ground of Happiness; 2) Ground of Leaving Filth; 3) Ground of Emitting Light; 4) Ground of Blazing Wisdom;
5) Ground of Difficult to Overcome; 6) Ground of Manifestation; 7) Ground of Distant Travels;
8) Ground of Unmovingness; 9) Ground of Skillful Wisdom; 10) Ground of Dharma Clouds.