

我想從業力的觀點來看今天的題目：從極微到無量——人心與宇宙。

個人的別業是極微，大眾的共業是無量。個人由自己、語言的表達，思想意見等等，而造成對自己或對他人，種種善的或惡的影響；團體則由共同的音聲、行動或某一個政策，形成一種好的或不好的影響。

由家庭中的一份子，到地球村裏的一員，我們這些個人，都接連不斷地隨順著各種各樣的共業。參加每一個團體組織，每一份子有不同性質的參與：

第一種是共業超過我們能控制的範圍。所以在團體力量裏面，個人的差異性不存在（共業勝過別業）。

第二種是個人的力量凌越團體的力量，共業在別業之中隱沒不顯。第三種是最理想的方式，個人能在共業中工作，他的專長對團體的目標有幫助、有貢獻（別業能在共業中呈現），而團體也能培養每一份子，得到他們在工作中最好的效應（依附共業成就別業）。

上面這些個人與團體的互動，說明了從極微到無量間，可能更好，或者更壞的關係。接著必須要考慮的主要問題就是在這些或好或壞、或善或惡的互動中，道德的影響。難就難在個人與團體對是非善惡定義的認同。正因為如此，國家要立法對個人思想、言語、行為，以及團體的共同音聲、立場，或政

策的道德價值觀要有正確的制定。因為制定民法的人士引導著社會的道德，非常重要，其中每一份子都能工作和諧，不偏重個人的色彩，同時又能包含個人的差異性，不過度而能調和個人的專長，運用個人和集思廣益的智慧精華，來制定讓良好社會運作的法律。

以上是個人的淺見，還請諸位在座的專家不吝指正。

最後祝福大家，也和大家共勉，在新的一年裏，多積功累德、敦品立德，以德配天心，天心順，遠離災禍，諸事吉祥，太平盛世不求而至。

迎新企劃

Welcoming  
the New Year

## 修懺悔法門的要旨

The Essentials of the Practice of Repentance

# 四正勤

## The Four Right Efforts

恆律師二〇〇二年十二月廿一日開示於台北法界印經會

A TALK BY BHIKSHU HENG LYU ON DECEMBER 21, 2002

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培德女校十二年級 鍾蘊芳 英譯

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DEVELOPING VIRTUE SECONDARY SCHOOL

我們今天修《懺悔法門》，就像剛才吃的食物一樣，懺悔是修行的第一步。為什麼這麼說呢？我們剛才吃的這麼好吃的食物，如果盛食物的盤子是骯髒的、有臭味的，那再好的食物，各位都不會想吃。這表示說：我們的身心是個法器，雖然

有「無上甚深微妙法」，但是如果我們這個法器不清淨，那再好的法，也不能受用。所以我們來懺悔，就是把我們的身心洗滌清淨，才能夠容納真正的妙法，才能夠有法乳，才能夠飲用。要不然再好的法乳、再好的美味，我們都不敢食

用。為什麼？因為這不是一個清淨的法器。

所以我們今天大家一起來懺悔，是很好的。因為共修能讓我們有一種無形的加持力，能讓我們更專心。無始以來，不用說無始以來，就說我們這一生，我們傷害過多少眾生？是不是？那和這些眾生都結了冤仇，我們應該如何化解？我們要相信佛經所講的——我們要發慈悲心、迴向心、廣大心，來做些功德，能夠迴向一切眾生，就像《地藏經》所講：「捨一得萬報，迴向法界」。

信心是很重要的，我們來到這個世間，往往都很執著有形的財富、房子、美貌，到我們年老，乃至病危、死亡之後，這個身體就變成無形的。這個世間上有很多無形的東西，我們不知道，除非我們有宿命通。我們不知道我們過去犯了多少的過錯，所以當我們在誦經的時候，要以很摯誠懇切的心，相信這是我們過去所犯的錯，我要認

帳。認帳，我就要改。所以在我們修行佛法—信、解、行、證—過程中，信心是很重要的。

有一個人在晚上走路，不小心掉到一個坑裏去，他一手就抓到樹枝，這時候他很危險，就喊：「阿彌陀佛！阿彌陀佛！快救我！」平常不會唸，這時候唸得很勤。可能是真的誠心感應，阿彌陀佛就現在他面前，對他說：「你放下罷！」他還繼續喊：「阿彌陀佛！阿彌陀佛！」阿彌陀佛說：「你放下罷！」他說：「阿彌陀佛！我不是要去西方！如果我放下，就沒命了！」阿彌陀佛還是說：「放下罷！」他還是繼續喊，到第二天天明，他往下一看，他離地才二尺而已。

我們信佛，但事實上，阿彌陀佛出現的時候，我們還不一定相信。那相信什麼？相信我們的習氣！就二尺地，阿彌陀佛和你說：「放下！」你還是不敢放。我們無始以來抓著這個習氣，就是如此。我們從臭水溝抓著爛泥巴，又爛又臭，還當寶貝看。

明明知道「綺語」不好，偏偏又講「綺語」；明明知道「綺語」講多了，來生可能會變成啞巴，還敢講；明明知道「亂講是非、挑撥離間」——把不該聽的聽進去，到處挑撥離間，下輩子變聾子，我們都還敢講、敢聽。這是代表我們對「因果」的「信」不真誠，沒有真正的瞭解。

所以我們在研究佛經的時候，我們要有深切的體認——我們犯了很多的錯誤，這是真實的。我們要認帳、要改，而不是說：「我沒有做啊！我這生沒有做什麼壞事啊！」這生我們做什麼壞事，我們自己不曉得，但是你沒有做壞事，並不代表你是好人，只代表你不是壞人。你要有好心、做好事，才有好報。所以我們如果說：「我沒有做壞事！」那你又做了多少好事呢？不



知道我們有多少時候是存好心的呢？這點我們都要迴光返照。

大家修懺悔的法門，想到佛所說「四正勤」，就是——已生惡令斷、未生惡令不生、未生善令生、已生善令增長。這是我們修《懺悔法門》的要旨。過去不該做的，我們認錯，不要再做下去；還沒做的好事、好心，要去做它。所以，《懺悔法門》簡單來說，就是「四正勤」。

如果在佛堂真誠地懺悔，可是出了佛堂，又犯了；境界來了，又考不過了。為什麼會這樣呢？就是無始的習氣很重。那是不是就不懺了呢？我們每天肚子都會餓，但還是要每天吃飯。所以還是要懺，我們時時要懺悔，久而久之，就能改過來。如果只是吃一餐飯，吃飽飽的，明天不吃，後天不吃，可以嗎？不可以！同樣地，我們今天參加《三昧水懺》完之後，我們要時時迴光返照——我是不是又犯了？犯了的話，趕快懺悔。這樣子，久而久之，潛移默化中，我們的氣質就會改變。

所以中國人講：「內觀謂之聰，自知謂之明。」如果我們能經常反觀自照，才是真正的「聰」；能夠瞭解自己，才是真正的「明」。這個「聰明」不是一般的「世智辯聰」，而是真正能反觀自照、瞭解自己。我們學佛，要真的去行持，正所謂的「不怕覺遲，只怕不覺」。

Today we are practicing the dharma of repentance. Just like the food we were eating earlier, repentance is the first step to cultivation. Why? If the delicious food we have just eaten had been placed on dirty, stinky plates, then, no matter how great and tasty the food is, we will not want to eat it. In other words, our mind and body are a vessel. Even though there is the utmost, wondrous Dharma, with our filthy vessel, we cannot learn the Dharma, no matter how good it is. Hence, we repent to cleanse our mind and body so they can hold the true, wondrous Dharma, the Dharma milk, and we can drink from the vessel. Again, no matter how tasty and appetizing the Dharma milk is, we will not want to drink it if the vessel containing it is unclean.

Thus, we gather together here to repent, which is good, because cultivating together forms an invisible force that can help us concentrate even more. Throughout all times—no, not throughout all times—in this life, how many living beings have we harmed? We have created enmities with all these beings, and how can we reconcile? We have to believe what the sutras state—we have to have hearts of compassion, hearts of transference, and vast hearts; we have to accumulate merit and virtue, and transfer it all to all living beings—just as the *Earth Store Sutra* states, “By transferring the merit to the entire Dharma Realm, one will be rewarded ten-thousand-fold.”

Faith is essential. We come into this world and are often caught up in the pursuit of tangible wealth, home, and beauty all the way until we are overtaken by old age, sickness, and death. After death, our bodies become intangible. There are many imperceptible and intangible things in the world, and unless we have spiritual powers, we do not know those things. We do not know how many offenses we committed in the past, so when we are reciting sutras, we must sincerely recognize the offenses we

made in the past and repent and change. So, in the stages of our cultivation - faith, understanding, practice, and realization, faith is vital.

One night, a man walking on the road accidentally stepped into a hole. He immediately grabbed hold of a tree branch, and shouted, "Amitabha Buddha, Amitabha Buddha! Quick, save me!" He did not usually recite, but that day, he recited the Buddha's name very diligently. Then, probably due to his sincerity, Amitabha Buddha appeared in front of him and said to him, "Just let go." However, he continued to scream, "Amitabha Buddha, Amitabha Buddha!" Amitabha Buddha replied, "Why don't you just let go?" The man answered, "Amitabha Buddha, I'm not going to the West! If I let go, I will lose my life!" Yet, Amitabha Buddha still said, "Just let go!" The person still continued to scream until the next day, at dawn, he looked down and realized he was only two meters from the ground.

We believe in the Buddha, but actually, when Amitabha Buddha does appear, we may not believe. Then what do we believe in? We believe in our habits! When Amitabha Buddha tells us to let go, we are still afraid to let go. We continue to hold on tight to our habits. We grab the filthy mud from the putrid drain water, and we cup the mud in our hands as if it were a treasure.

We know frivolous and loose speech is not good, yet we still engage in it; we know if we chatter frivolously too much, we may become mute in future lives, but we do it nonetheless. We know stirring up troubles with our speech is not good, yet we still spread rumors and become deaf in future lives. This reveals that our faith in cause and effect is not sincere, and that we do not completely understand.

Therefore, when we are studying Buddhist texts, we must genuinely realize that we have made a lot of mistakes and created many offenses. This is true.



We must accept our responsibility for the offenses instead of denying them, saying, "I didn't do anything! I didn't do any bad things in this life!" We may not know whether or not we have committed offenses, but it does not mean we are good people—it only means we are not bad people. You have to have a good heart and do good deeds to have good retributions. So if we say we did not do any bad things, then how many good deeds did we perform? This is something we must reflect upon.

Everybody practices the dharma of repentance. The Four Right Efforts that the Buddha taught are: to cut off the arising evil, to prevent the arising of evil that has not yet arisen, to practice the good not yet practiced, and to extend and strengthen the good already practiced. This is the essence of the repentance dharma. We must admit the offenses we committed and not do them again; and we must with good hearts perform the good deeds we have not done yet. In other words, the dharma of repentance is just the Four Right Efforts.

If we sincerely repent in front of the Buddha, but commit the offense again when we step out of the Buddha Hall,

we have not passed the test. Why is it like this? This is a sign of how heavy our habits are. Then shall we stop repenting? We become hungry everyday, and we have to eat daily. So, we must repent at all times, and gradually, we will be able to change our habits. If we eat a full meal one day, can we skip eating tomorrow and the day after that? No! Similarly, after we attend the Samadhi Water Repentance today, we still have to continue to reflect upon ourselves: Did I commit the offense again? If we did, then we must repent quickly. In this way, slowly but surely, we will be able to change.

In conclusion, Chinese people say, "Self-reflection constitutes intelligence; self-awareness constitutes understanding." If we practice introspection often, then we have real intelligence; if we truly know ourselves, then we have true understanding. This intelligence and understanding is not the usual worldly intelligence but the true understanding and self-knowledge.

In learning from the Buddha, we have to actually practice what we learn. As the saying goes, "It's okay if we are late in awakening; it's only to be feared that we don't awaken at all."