

阿闍世王的懺悔

The Repentance of King Ajātaśatru

比丘近梵 2012年4月23日（萬佛寶懺首日）講於萬佛聖城大殿·呂明賜 英譯

A talk given by Bhikshu Jin Fan on April 23, 2012 (the first day of 10,000 Buddhas Jeweled Repentance)

English translation by Michael Lu

現在是拜《萬佛寶懺》期間，所以今晚的主題跟懺悔有關，內容是根據《大般涅槃經》第十九卷，有關阿闍世王的故事來跟大家分享。我們都知道阿闍世王是犯了「五逆罪」——他為了做國王，把他的父親關起來活活餓死。五逆，就是殺父、殺母、殺阿羅漢、破和合僧、出佛身血。如果一個人犯了五逆罪，那麼他最後唯一能夠去的地方，就是無間地獄。

因為殺害自己的父親，他後來後悔，心裏生出一種熱惱，就像我們做錯事情的時候，心裏會很焦躁發熱。他因為心悔熱了，所以全身就長出很多的毒瘡，很痛、很臭，臭到讓人沒有辦法靠近。

於是他想：「我現在受這樣的花報，那麼離墮地獄的果報為期不遠了。」他的母親韋提希夫人因為疼愛兒子，就用種種的藥來擦他、敷他。但雖然擦了藥，身上的瘡不但沒有好過來，反而更嚴重。阿闍世王就告訴母親：「我這個瘡，不是從身體的四大地水火風生出來的，是從我心裏生出來的瘡，所以沒有人有辦法能治的。」

阿闍世王有六個大臣，就分別來跟他說：「大王，您放心！您這個病，如果去找誰，就可以把病給治好了。」其實這六個大臣所介紹的就是六師外道。這六個外道，雖然有一點本事，可都是一些邪知邪見。

後來神醫耆婆——就是佛住世時候的那個神醫，他來到阿闍世王面前，跟阿闍世王說：「大王，您能安眠否？」阿闍世王就用偈頌來回答他。

第一個偈頌說，如果有人能夠永遠斷除一

As we currently are participating in the bowing of the Ten Thousand Buddhas Jeweled Repentance, my discussion topic for tonight is therefore related to repentance. I would like to share the story of King Ajātaśatru with everyone. The story was recorded in the 19th roll of the Mahāparinirvāna sutra. As all of us know, King Ajātaśatru had committed the Five Avici offenses. He harbored a desire to become king, thus he imprisoned his father and starved him to death. The Five Grave Avici offenses are: Intentionally killing one's father, intentionally killing one's mother, killing an Arhat, creating a schism within the Sangha, and shedding the blood of a Buddha. If a person commits one or more of these five Avici offenses, the only place he or she can go after death is the Avici hells.

As a result of having killed his father, he then felt regretful and suffered from some 'burning afflictions.' This experience feels like as if we have done something wrong, and we find ourselves in an embarrassing situation causing us to generate heat and anxiety. His body temperature was extremely high that sores grew uncontrollably all over him. With the bad and strong odor of the sores, he basically was left isolated for no one could stand to be near him!

King Ajātaśatru began to reflect, I am suffering such retribution now, it will not be long before I fall into the hells. His mother, Lady Vaidehī, who extremely loved and cared for her son, rubbed him with various medicines. Unfortunately, that did not fix the sores, the infection got worse instead. King Ajātaśatru then told his mother, "My sores do not arise from my body made up of the four great elements of earth, water, fire, and wind; they are the sores in my mind, which cannot be cured by anyone."

Six senior staff members of King Ajātaśatru consoled the king, saying: "Great king, do not worry! Your illness can be cured by some people." In fact, these six people introduced to the king were all empowered externalists with improper knowledge and views.

Of the same period of time as the Buddha and before the latter entered Nirvana, a legendary doctor named Jivaka once asked King Ajātaśatru, "Great king, can you sleep well?" King Ajātaśatru replied in verses:

The first verse said that if a person is able to eternally sever all his afflictions, lives unattached and to the Three Realms, then this person can sleep well.

The second verse said that, if a person is able to attain great Nirvana, which

切的煩惱，不貪愛染著於三界，這樣的話，他可以睡得很安穩。

第二，如果能夠得到大涅槃——就是證得佛果了，演說最深的義理，這樣的人可以睡得安穩。

第三，身沒有做種種殺盜淫的惡業，口沒有四種過錯：妄語、綺語、惡口、兩舌，心裏沒有任何疑網，三業清淨了，他可以睡得安穩。

第四，身心都沒有熱鬧了，可以安住在很寂靜的地方，得到最上的快樂。這樣的話，可以睡得安穩。

第五，心沒有貪取，也沒有執著，遠離一切怨恨，跟人和睦相處，沒有諍訟，這樣的人，他可以睡得很安穩。

第六，不造作種種惡業，常常懷著慚愧心，相信做惡一定有惡報，這樣的人，他就可以睡得安穩。

第七，恭敬奉養父母，不傷害任何生命，也不偷盜別人的財物，這樣的人，他可以睡得安穩。

第八，六根調伏，心裡不向外馳求，並且親近善知識，破除了四種魔障，這樣的人，他可以睡得安穩。

後面還有偈頌，現在我只舉出這八個。

阿闍世王又對耆婆說：「我現在病得很嚴重。我對父親做出大逆不道的事情，所以即使現在有最好的醫生、妙藥，或是咒術都不能治我這個病。為什麼？因為我父親很如法地來治理國家，沒有任何罪過，而我卻把他殺害了，所以我這個罪孽是很大的！曾經聽過有智慧的人說，身口意業如果不清淨，這個人將來一定會墮地獄的。我就是這樣的人，所以我怎能睡得安穩呢？」

耆婆就回答說：「善哉！善哉！大王您雖然造了很多罪業，但心裏生出很殷重的懺悔心，而且您一直懷著慚愧的心。大王，佛陀常說有兩個清淨的善法，可以救眾生。第一個叫『慚』，第二叫『愧』。慚，就是自己不去造罪業；愧，就是你不教別人去造罪業。

慚，就是自己內心覺得羞恥；愧，是做錯了，就向別人來發露。那麼有慚的人，當他做錯事時，見到人就覺得自己很羞恥；有愧呢，就是見到天也覺得很羞愧，這就是慚

means to certify to the fruition of Buddhahood, and able to expound on the deepest doctrines, then this person can sleep comfortably.

The third verse said that, if the three karmas of a person are pure--- that is, if a person's body does not commit the evil actions of killing, stealing, and sexual misconduct, if that person can refrain from the four faults of lying, irresponsible speech, harsh speech, and double-tongued speech, and if that person has no errant thoughts in his mind, then this person can sleep well.

The fourth verse said that, if the body and mind of a person does not have any afflictions, and he or she can dwell in a quiescent place and attain ultimate bliss, then this person can sleep comfortably.

The fifth verse said that, if a person can have no greed, cravings, or attachments in his mind, if he can rid of all resentments, lives harmoniously with others, and not litigate with them, then this person can sleep well.

The sixth verse said that, if a person can refrain from creating various evil offenses, mindful of remorse and repentance, and observe the law of retributions, then this person can sleep soundly.

The seventh verse said that, if a person can genuinely care for one's parents, hold living beings unharmed, and refrain from stealing others' belongings, then this person can sleep comfortably.

The eighth verse said that, if a person can discipline his six senses faculties, prevent his mind from pursuing external matters, draw near to good knowing advisors, and eradicate the four demonic obstacles, then this person can sleep soundly.

There is still more to these verses, but I am only stating eight of them.

King Ajātaśatru then told the doctor Jīvaka, "I am now severely ill; I have committed an immoral and unethical sin toward my father. Thus, even with the best physicians, wonderful medicines, potions, and spells, it still would not remedy my disease. Why? My father was a competent ruler who did not commit any offenses, yet died in my hands, so my sin is extremely severe!"

He continued, "I once heard a wise man saying, 'A person with impure body, mouth, and mind karma will definitely fall into the hells!' I am one, who fits this description, so how can I sleep soundly?"

Jīvaka replied, "Good indeed! Good indeed! Great king, although you have committed plenty karmic offenses, you have begun to develop a mind of sincere shame and remorse, and you are constantly aware of it. Great king, the Buddha often said, 'There are two kinds of pure wholesome Dharmas which can save living beings: the first one is called shame and the second one is called remorse.' Reflection is the starting point to cease doing all karmic offenses; remorse is when you tell others not to do so as well.

"Shame is when you feel humility in your mind and remorse is when you reveal your faults to others. A person with shame will feel humility when he sees others, while a person with remorse feels humility even when seeing the heavens. In fact, when we do something incorrectly and see others or heaven and earth, we will feel shame and remorse within. He who behaves this way cannot be called a person but an animal if he doesn't have the mind of shame and remorse. You, great king, form the mind of shame and remorse now.

I once heard the Buddha say, "There are two kinds of wise people; the

愧。如果沒有慚愧心的人，不能稱為是一個人，是叫做畜生。現在大王您已經有慚愧心了。

我又曾聽佛陀說過，有智慧的人有兩種：第一種是他不做任何的惡業；第二種是做了惡業他會懺悔。這就是有智慧的人。愚癡的人也有兩種：第一種是造作種種罪業；第二種是覆藏，就是做了惡業不讓別人知道。

如果做了惡業能夠發露出來，悔過後有慚愧心，不敢再做，那就像在渾濁的水裡放一顆明珠，因為明珠的威力，這水就變得清澈了。也像月亮上覆蓋的煙雲，若煙雲飄走了，這明月就顯現出來了。

所以做惡的人也是一樣，如果能夠悔改，也是可以得到清淨的。如果大王您現在懺悔，懷著慚愧心，您的罪就可以除滅，就可以回復您的清淨。」

為什麼懺悔有這麼大的功用呢？耆婆對阿闍世王說：「我們只要修一個善心，就可以破除百種的惡。就像很少的金剛，可以把須彌山給破壞掉；也像一根火柴，可以把一切都燒燬；也像一點點的毒藥，可以毒害眾生。所以我們修少少的善，就能夠破除大惡。這個少善我們不能看它小，其實是很大的，就跟前面這個道理一樣。」

耆婆繼續說：「如果覆藏我們的罪過，就有漏；如果我們不覆藏，發露悔過，就沒有漏。因此造了很多罪，如果我們不覆不藏，這個罪就會變成一個小罪；再懷著一種慚愧心，這個罪就會消滅。

就像水滴一樣，雖然很微小，但是用一個容器裝起來，慢慢也會盛滿。我們的善心也是一樣——一點小小的善心，就能夠破除大惡。如果我們覆藏罪過，這罪就會增長；如果我們發露，生慚愧心，這個罪就消滅了。所以佛說有智的人，他不覆藏罪過。」

「大王，如果能夠相信因果，相信業報，您就不需要懷著憂愁恐怖的心理。如果有人造了種種的罪業，他覆藏也不懺悔，心中無慚無愧，不見因果及將來的業報，也不去請

first is he who never creates any evil karma and the second is he who repents after creating evil karma. These are the wise ones. There are also two types of ignorant people; The first is he who commits many karmic offenses and the second is he who covers up and conceals his karmic offenses, not revealing them to others.”

“One who exposes his faults after committing karmic offenses, acknowledges shame, regrets after repenting, and avoids from committing the same mistake again, he will then appear like the bright pearl placed in the muddy water. Through the power of this bright pearl, the muddy water will eventually become clear. He will also be compared as the mist and clouds shrouding the moon. Once the mist and clouds glide away, the bright moon will appear.”

“The same analogy goes for the person who does evil. If he can repent and reform, he is able to become pure. Great king, if you can repent with a mind of shame and remorse, your karmic offenses will be eradicated and your original purity will be reinstated.”

How come repentance can have such a great effect? The doctor Jivaka continued, “We can eradicate the myriad evils merely with the mind of cultivating good karma. This is similar to a little *Vajra* which can crush mount Sumeru despite its size. This is also like a little flame that can destroy everything. Moreover, this is like the little poison that can harm many living beings. Thus, we can eradicate grave karmic offenses with the rise of a little wholesome karma. You should not look down on the little wholesome karma that is created; it is actually very big, as explained in the examples above.”

The doctor Jivaka continued, “The Buddha said, ‘if we cover over or conceal our karmic offenses, we will have outflows; if we don’t, there will be no outflows.’ If we reveal and repent our mistakes, we don’t have outflows. If you commit many offenses and you expose them, the offenses will become smaller. If you also have the mind of shame and remorse, your offenses will be extinguished.”

The doctor Jivaka said another example, “It is like a drop of water. Even though the drop is subtle and tiny, you will eventually fill up a container with these drops. Our wholesome minds work the same way. A little of our wholesome minds can eradicate great karmic offenses. If we cover over and conceal our karmic offenses, these karmic offenses will increase. If we reveal our wrongdoings and have shame and remorse, then these karmic offenses will be extinguished. Thus the Buddha said, ‘The wise people do not cover over and conceal their offenses.’”

Therefore, the doctor Jivaka told King Ajātasātru, “Great king, if you can believe in cause and effect and retribution, you won’t need to worry and fear. If living beings create various kinds of karmic offenses and they shield and conceal their actions, deny repentance, shame, and remorse, ignore the cause and effect or future retribution, refuse to take advice from wise ones, or acquaint with wholesome friends, he cannot be salvaged.”

Our good roots have enabled us today to come and bow the repentance

教有智慧的人，也不親近善友，這樣的人就無可救藥了。」

所以能來拜懺是因為我們有善根，不要想說我造了那麼多罪業，這樣拜懺要懺到什麼時候才能夠懺完？我們剛聽到的，小善可以破大惡；水滴雖微，漸盈大器，所以我們慢慢懺、天天懺，總有一天我們的罪業就可以懺完了。✿

and while bowing, you should be rid of this thought: "I have created so many karmic offenses; how long do I need to repent to eradicate all my karmic offenses?" You have just heard that a little wholesome karma can eradicate big evils, and a subtle drop of water can fill up a big tank, so long as you repent each day, your karmic offenses will eventually be all eradicated! ✿

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Tel/Fax 707-468-3896

Email: girlsschool@drba.org