

深信因果是真正的懺悔

Understanding the Cycle of Cause and Effect is the True Repentance

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A Talk by Bhikshu Jin Fan on May 26, 2013 at the Buddha hall of CTTB



BODHI FIELD | 菩 提 田

在我小學的時候，有兩個事情一直讓我覺得很困擾，找不到答案。第一個事情是我有一個鄰居，他也是我的同班同學，他在十歲左右就得了心臟病，他的心臟腫大，所以他就不能上學了，到十二歲的時候，他就死了。那時候讓我覺得很奇怪，在我小小的腦袋裡頭，我覺得死的應該是老人，不是這麼年輕的小孩子。我不知道為什麼他這麼小就有這樣嚴重的病，就死了。那麼他到底為什麼來這個世界上呢？

When I was in elementary school, there were two incidents that confused and bothered me to which I could find no acceptable answers. The first concerned my neighbor who was also my classmate. He had heart disease when he was around ten years old, and because of this he could not attend school. He only lived until he was around twelve. In my childhood mind, I felt shocked seeing this because I had thought people only died after reaching old age, not while young. I could not understand why someone so young could be affected by such an illness. why on earth did he come to this world for? This gave me a great deal of doubt as a youth.

所以這個就構成我一個疑惑了。

另外一件事，也是我的同班同學，有一個女同學，其實她平常是很活潑、很可愛的，我們小學畢業以後，她去讀中學。有一天她騎腳踏車就掉到河裡面去，也就這樣淹死了。這個也讓我覺得很奇怪，就是說——一個小小的女生，她這麼善良、這麼活潑，為什麼她會掉到水裡？然後只是在這個世界上經過十幾年，為什麼這麼不幸的事情就會發生在她身上呢？這到底是一個什麼緣故？

等到我長大，廿幾歲了，也有兩個事情，也是困擾著我。第一個是我在服兵役的時候，那個時候有一個排長，他就跟我們講說，等到他退伍以後，到三十歲，他要賺第一個一百萬。以當時來講，一個一百萬，在臺灣並不容易賺，因為一般人的薪水可能是二、三萬塊，那你要在短短四、五年當中就賺第一個一百萬，基本上是很不容易的。

所以他退伍以後，就拼命的工作，過幾年，我遇到他了，他跟我說：「我三十歲真的賺到第一個一百萬。」當然對他來講這是一個成就，也很感欣慰，那個時候他已經結婚了。可是過沒多久，等他生一個女兒，就是大概是過了三十歲，不到三十一歲吧！有一天他跟幾個同事下班的時候，在高速公路上，車子就發生了車禍。有一部往南的貨櫃車撞到往北的車道上，他們的車子就撞到貨櫃車上，所以四個人全部都死了。這個事也讓我大惑不解，就是說——一個人很年輕，他有工作、有事業，他也完成他的目標了；那他也有家庭、也有責任，可是就在一剎那之間，好像什麼都沒了，就走了。那這是一個什麼原因會導致這樣一個悲慘的結局呢？

當我廿七歲的時候，有一天我的父親也因為車禍，突然就往生了。這個事情讓我也很疑惑，因為我父親是一個非常孝順的人，從小我就看他對我的祖母非常的盡孝道。而且他在我們村子裡，是一個人緣非常好的人，每個人都認識他，每個人有什麼問題都會來找他幫忙，甚至好幾個村子的人都認識他。在我心目中，我父親是一個好人，同時也是一個孝子，但是為什麼好人會發生這麼樣不幸的事情，好像不是善終，所以它對我來講也是一個迷惑，好像在中國有一句話叫：「好人不得好死！」可是因為那個時候我沒有學佛，所以一時問題就困擾著我，甚至我覺得好像這個世界上並不一定要做好人，因為好人，他也沒有一個好的結局。

等到學了佛以後，才知道在世界上，一切都是

Another incident that happened when I was in middle school also caught my attention. I had a classmate since elementary school that was an energetic and adorable girl. One day she had a bicycle accident where she fell into a river and drowned. Again I began to wonder the reason that such a kind and lively young girl would not be able to live a long life? Why did she have to face her fate of drowning in the river? Why would this unfortunate thing occur to her?

After I grew up, when I was around twenty years old, there were two more events that bothered me. The first one happened during my military service. One of our leaders told us that his goal was to earn his first million dollars before he reached the age of thirty years old. During that time, earning a million dollars in Taiwan was not an easy task because the annual salary for most people was about twenty to thirty thousand. Therefore earning such large sum within four to five years was difficult.

After he retired from the army, he began to work extremely hard. A few years later I met him again, and he told me that he had accomplished his goal of earning his first million dollars before he was thirty. In addition, he had gotten married and had a daughter. One day after work, he was with his coworkers on the highway and suddenly, a truck going south went off the road and crashed into their car killing all four of them. This occurrence confused me. Here was a man who had a decent job, family, and risen to a position of responsibility. All of it disappeared in the blink of an eye. What may have caused such a sad ending?

The final incident was when I was twenty seven years old when my father unexpectedly passed away due to a car accident. This had struck me because my father was a filial man. From when I was a young boy I recall seeing him fulfilling his filial duties to my grandparents very well. Furthermore, he was well connected with community around him; people would come to him to resolve problems because he was always willing to help. He was well respected not only in our village, but the surrounding villages as well. In my opinion, not only was my father a great man but at the same time a filial son. Once again the question that perplexed me arose again; why should such an eminent man have such an unfortunate ending? The only thing I could recollect was a Chinese saying that "Good people cannot live long lives". I had not yet had any contact with Buddha Dharma and had no answers to these questions. I even came up with a thought that there wasn't a need to be a good person, because good people don't have good endings anyway.

After I became Buddhist and studied the Buddhadharma, I learned that everything was based on cause and effect. There is a verse that goes "To know the cause that we have planted in the

因果。有一個偈頌是這樣講的：「欲知前世因，今生受者是；欲知來世果，今生作者是。」就是說——你想知道你過去生中，到底種了什麼因？你這一生所受的果報，就是因為你前生種的因，你才受善、惡果報。你想要知道你來世會得到什麼樣的果報，那就看你今生種了什麼因，每一個因都會產生未來世的果報。

在《普賢行願品》十大願裡頭的第四願，叫「懺悔業障」。這段經文就講到說：「菩薩自念：我於過去，無始劫中，由貪瞋癡，發身口意，作諸惡業，無量無邊。若此惡業，有體相者，盡虛空界，不能容受。」這意思就是說——菩薩他自己就憶念，他在過去從無始劫以來，就因為貪、瞋、癡的緣故，這三毒引發身、口、意，做了種種的惡業。這個惡業是無量無邊的，如果這個惡業有一個形體，有一個相貌的話，那所有的虛空都不能容納我們所造的惡業。

這個業，它沒有形體、沒有相貌，它到底像什麼呢？有一個譬喻說這個業就像我們的影子——如影隨形。所以又有一個偈誦是這樣講：「假使百千劫，所造業不亡，因緣會遇時，果報還自受。」就是說——你造了業，經過百千劫，你這個業都還沒消、還沒有滅，那麼只要有這個因緣匯集在一起，這個因緣是什麼呢？有時候是時間、有時候是空間、有時候是人、有時候是事、有時候是物，就會引發這個業。所以因緣會遇時，果報還自受，你就要接受這個果報。因此有時候我們會心裡很不平衡，就是說——我也沒有做什麼，為什麼某某人就對我發脾氣？或是對我不好。事實上，我們只看到現在，我們沒有看到過去，因為我們的眼光沒辦法看到那麼遠的地方，所以只能看到目前的情形，就是說——我好像並沒有做錯什麼事情，但是為什麼我會遭受這麼不好的果報？那就是我們不完全明白因果。

在《普賢行願品》裡頭就教我們怎麼來懺悔，就講到說：我們要用清淨的三業，就是身、口、意三業都要清淨，然後在所有法界，一切諸佛菩薩眾前，很誠心來懺悔。懺悔以後，後不復造，以後就不要再造作惡業了，同時要恆住淨戒，恆久的就住在清淨的戒律裡頭，那這樣我們就會有功德了，一有功德，我們身心開始會恢復清淨。那到底這樣的懺悔需要懺到什麼時候呢？這個經文就講到說：「虛空界盡，眾生界盡，眾生業

past, you only have to look into the present retribution that you are undergoing; and if you hope to foresee the future that's ahead of you, it is all based on what you are doing and have been doing in this life". That means if you want to know what causes you've planted in past lives, you need to look at the effects in your present life, the good or bad retributions all comes from the causes in past lives. Likewise, the good and bad causes now will reflect in the future. Every cause in our present days will come back to us and affect our lives in the future.

In the Universal Worthy's Conduct and Vows Chapter, the forth vow is "Repenting one's offenses". The sutra text says "**The Bodhisattva reflects, 'From beginningless kalpas in the past, I have created all measureless and boundless evil karma with my body, mouth, and mind, because of greed, hatred, and stupidity. If this evil karma had a substance and form, all of empty space could not contain it.'**" It means that the Bodhisattva thinks that since beginningless eons I have created boundless offenses, due to the three poisons which are greed, anger, and delusion, and through the three karmas of body, mouth, and mind. If my offenses could have a form or substance, then all of empty space would not be enough to contain them.

If our karma could have a form, what would it be like? There is an analogy saying that our karma could be described as our shadows, because, just like our shadow, karma constantly follows us around. There is another verse that says: "Even after hundreds of thousands of eons, the karma one commits will not diminish, when the right time and conditions come, one has to take his own retribution." That is, when we commit offenses, even after hundreds of thousands of eons, the karma will not be eradicated or diminished. When the causes and conditions come together, there will have to be the manifestation of the effect. What are the right cause and conditions that will allow these results to manifest? It could be space, time, people, event or things. It could be any one of them that triggers this karmic retribution to erupt. Furthermore, sometimes when we are treated unfairly, we might feel uneasy and upset. We might even think that we have done nothing wrong and wonder about the reasons of being mistreated. In reality, it's because we cannot see into our past lives and discover what offences we have committed before; we only see ourselves in the present, but if we could get a chance to glance into the past, we might be able to understand the concept of cause and effect. To summarize, if we only focus on the present and don't try to comprehend the past, then we won't fully understand the meaning of cause and effect.

We are taught in the Universal Worthy's Conduct and Vows Chapter, how in order to truly repent; we have to use our pure body, mouth and mind and in front of all the Buddhas and the Bodhisattvas in throughout Dharma Realm, we must be sincere while we repent, and we must also vow to never perform the offences again. At the

盡，眾生煩惱盡，我懺乃盡。」這個虛空本來也不可盡的，眾生也不可盡的，那眾生的業也不會盡的，眾生的煩惱更是無窮無盡的，根本沒有一個窮盡的時候。所以我們的懺悔也是盡未來際，沒有窮盡，那當然就到成佛了，你的業清淨了，就不需要再懺了。

雖然我們懺悔，但是有時候還是會受一點果報，不過結局應該是很圓滿的；也就是說你懺悔以後，你可能還會吃一點苦，但是最終你因為懺悔清淨，你會有一個好的結局。我很快講一個故事，在佛住世的時候，有一個長者，他八十歲才生了一個男孩，這個男孩每個人都很喜歡。到他七歲的時候，父母就把他帶到佛住的地方來，然後長者就告訴佛說：「我年紀這麼大了，才生育這個兒子，世尊你是很慈悲的，我現在要把我的兒子來供養給佛，成為佛弟子。」

佛就說：「善來比丘！鬚髮自落，袈裟著身！」就給他說法。那這個七歲的沙彌叫均提，當下就證了阿羅漢果。所以佛的弟子都很疑惑，就問世尊：「這到底是什麼因緣？怎麼一個七歲的沙彌這麼快就可以證到大阿羅漢果呢？」

佛就講說：「其實這個均提沙彌在過去生中，他是一個很會講經說法的比丘，可是那個時候有一個老比丘，他的聲音不好，所以誦經的時候，這個聲音不好聽。那這個很會講經說法的比丘就譏謗他說：『你這個聲音比狗叫還不如！』這個老比丘就跟他講說：『喔！你不可以譏罵我，你不認識我，其實我已經證果了！』這個年輕的比丘當下就很驚恐，馬上跟老比丘懺悔，同時也發了願，說：『因為我這樣愚癡，不認識聖人，所以造了惡業，我發願將來一定要親近善友、親近善知識，也跟這個老比丘一樣，能夠解脫煩惱，證阿羅漢果。』」

這個年輕的比丘往生以後，因為譏謗聖人，所以五百世做了狗。到第五百世的時候，他做一條白狗；他的主人是一個商人，有一次就在野外，這個主人煮了一鍋肉，這條狗肚子餓就把肉給偷吃了。主人發現以後很生氣，就拿著刀把狗的四隻腳都給砍斷，然後丟到一個坑裡面去，他就走了，也不顧牠了，這隻狗受很大的苦。佛的弟子舍利弗晚上就用天眼看到這條狗，很憐憫牠。等到白天到城裡乞食的時候，舍利弗就把食物帶到狗的這個地方來要給牠吃，同時也跟牠講法。這

same time we must diligently and without cease continue upholding the precepts. Only then will we slowly the merit. After having gained merit we will be able to return to purity. Therefore, when can we finish the act of repentance? It says that when the realm of empty space is exhausted, when the realm of living beings is exhausted, when the realm of living being's karma is exhausted and when the realm of living being's affliction is exhausted; only then can our repentance be over. Since empty space, living beings, karma and affliction will never come to an end, our repentance will continue forever until we purify our karma and become Buddhas.

Even though we repent, sometimes we will still undergo suffering and retribution, but in the end, the overall result should be good. I would like to quickly add a story that occurred when the Buddha was still around the world. There was an elder who had a son when he was eighty years old. Everyone liked this young boy who was named Junti. When the little boy reached seven years old, his parents brought him to the Buddha. The elder told the Buddha: "I was very old to have this son, and I would like him to enter the monastery so he can become the disciple of Buddha."

The Buddha thus accepted the boy saying: "Good Bhikshu! Your hair will fall to the ground and you will dress in a sash". The Buddha gave a Dharma talk to this boy. Immediately after hearing Buddha's Dharma talk, the boy, who was only seven years old, became enlightened and attained Arhatship. All the disciples in the assembly were astonished and asked the Buddha about the reason why this young boy being able to attain Arhatship so quickly.

The Buddha told the assembly that this novice Junti was also a Bhikshu in a former life. In that life he was very skilled at expounding the Dharma. One day he made a grave error by ridiculing an old Bhikshu who did not speak as well as he did by saying: "your chanting is even worse than the bark of the dogs." However, that old Bhikshu told him "You should not slander me because you fail to recognize me. In fact, I have already attained the fruition." Then this young Bhikshu became frightened and immediately repented to this old Bhikshu and made a vow. He said that because of his delusional act of not being able to recognize the saint, he committed a severe mistake. In order to not make this mistake again in the future; he vowed to draw near to and learn from good knowing advisers, and eventually attain fruition just like this old Bhikshu.

That former young Bhikshu, after he passed away, was reborn as a dog for five hundred lives as retribution for slandering the enlightened sage. In the five hundredth life, he was born as a white dog that was owned by a businessman. One day the owner took him along to the park for a picnic. The owner cooked some meat and set it aside. Because the dog was hungry, he ate the meat. When the owner discovered what the dog had done, he cut off all of his legs and threw him in a pit, leaving

隻狗聽了法以後，心裡很慚愧、很不快樂。過了七天，這隻狗死了，然後投胎到人道中，也就是現在的這個沙彌均提，因為他的果報受完了。當時因為他懺悔，所以他能夠遇到善知識，舍利弗尊者就來度化他，他也證大阿羅漢果。

我們所行所做都是根據我們的念頭而來，所以每個念頭都是很重要的。徹悟大師就講：「凡起一念必落十界，更無有念出十界外。」就是說我們的每一個念頭都是在十法界裡頭，沒有人的念頭在十法界之外的。意思說當你生起了善念，可能就在人道或是天道；但是生惡念的時候，就在三惡道了。所以，「每起一念，為一受生之緣」，那個念頭就是我們將來受生的一個緣了。所以大師就告訴我們：「果知此理而不念佛者，未之有也。」就是說如果我們知道每一個念頭都這麼重要，我們不念佛，那我們要念什麼呢？我們就念其他的九法界，還有三個法界是聖人的法界，可是其他都是在六道輪迴，所以這就是勸我們，每個念頭都要很正，如果念佛的話，我們就不會有惡的因緣。今天就以「深信因果是真正的懺悔」來跟各位結法緣。阿彌陀佛！



him there to die. The dog thus suffered a lot. Just then, Shariputra, using his heavenly eye saw this dog and took pity on him. He brought food to the dog and expounded the Dharma for him. The dog, after hearing the Dharma felt remorseful and unhappy. Seven days later, the dog died with a repentant heart and was reborn as the boy that is now the novice Junti. In the past the young slanderous Bhikshu repented, and thus made a vow to meet good knowing advisers so he could change. Eventually, Shariputra came to help him, and then he attained Arhatship as the novice Junti.

Our actions are from our thoughts, thus every thought is important. Venerable Master Chewu said that: "every thought is within the ten dharma realms and not a single thought is beyond the Ten Dharma Realms." If we have good thoughts we might end up in the human realm or in the realm of the heavenly beings, but if we have evil thoughts, we might end up in the three evil paths. Therefore, when a thought arises, it becomes a cause and condition for our future rebirth. Thus the Dharma Master told us: "if a person understands this truth, yet is still not reciting Buddhas' names, no such person exists". That means, if we know every thought is so important, and if we don't recite Buddhas' names, then what are we reciting? We are reciting the rest of the nine dharma realms. Three of these are saintly realms, but the others are in the wheel of the six paths of rebirth. This should encourage us to keep every thought properly mindful, if we recite the Buddha's name mindfully, we won't create the causes and conditions of unwholesome rebirth anymore. This concludes today's topic of "understanding the cycle of cause and effect is the true repentance" to tie Dharma affinities with everyone. Amitufo!



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