

# 除邪行正即無罪

## Cast Out the Deviant and Practice the Right to Be Without Offense



比丘近幸講於2016年4月25日萬佛聖城大殿  
葛漢鐸 英譯

A Talk Given by Bhikshu Jin Xing on April 25, 2016 at the Buddha Hall of CTTB  
English Translation by Alejandro Gracia

禮拜萬佛寶懺的功德是不可思議的，當很虔誠恭敬地禮拜諸佛菩薩，懺悔以往的業障，再辛苦、再勞累也都是值得的。今晚就引用《弟子規》其中的文句跟各位分享。

《弟子規》第五章「信」有提到：「無心非，名為錯；有心非，名為惡。過能改，歸於無；倘掩飾，增一辜。」意思是說，不小心做錯事，這個叫「過失」；故意做錯事情，這個叫「罪惡」。犯了過錯若能改正，對我們的人格終

The merit and virtue from bowing the Ten Thousand Buddhas Repentance is inconceivable. If we can sincerely and respectfully bow to all of these Buddhas and Bodhisattvas and repent of all our faults and the bad karma that we created in the past, no matter how difficult or how tiring it is, it will all be worth it. Tonight I will share some lines from the *Standards for Students*.

In the fifth chapter which is about Trustworthiness, there's a line that says: "If any mistake I make is inadvertent, it is merely a mistake. If it is done on purpose, however, it is an evil act. If I correct my mistake and do not repeat it, I no longer own the mistake. If I try to cover it up, I will be doubly wrong." So if you make a mistake, but it is just an accident and not done on purpose, then it is very minor and it is just a mistake, that's all it is. However, if you do something

歸是無損；倘若加以掩飾或是覆藏，那就是錯上加錯，罪加一等。

我們經常說到「過錯」，還有「罪惡」。其實，「過」、「惡」與「罪」這三者，統而言之，雖然都是犯了錯，但是其不同的地方在於「用心」。無心所造成的過錯，這是做錯了業，但是沒有犯這個惡。但若有心犯呢？既造了過錯，也造了惡，也有了罪。

不管起初犯錯的動機是有心或是無心，如果怕人家知道過錯，一而再、再而三地企圖掩飾，就把心給污染了，這就是罪上加罪，同時也罪不可赦。因此，造惡的同時，初發心是很重要的。

曾經有一位心理學老師在一張白紙上點了一個黑點，問學生：「這是什麼？」學生們毫不懷疑、異口同聲地回答：「一個黑點。」老師又問：「這明明是一張白紙，你們為什麼都說是一個黑點呢？」於是學生張口結舌答不上來。老師接著說：「這張白紙，好比本來清淨的自性，黑點就是我們犯的過錯。過錯，別人一眼就看出來，就好像你們只注意到這個黑點，而忽略了這張白紙。其實它的本質，白的還是多過於黑的。可是人若犯錯，很容易就被人察覺。」

老師停一下又繼續問：「萬一犯了過錯，怎麼辦？」有幾個學生就回答：「改過啊！」於是老師拿起筆，在黑點上畫了幾筆，畫成一隻蜜蜂，然後問：「這是什麼？」有的學生說是一隻蜜蜂，有的說像一幅畫。老師對學生說：「這比原來有黑點的白紙還好看。」

老師又在另外一張白紙畫上黑點，然後在黑點上用白粉來抹飾，再貼上小紙片，問學生：「這樣好不好看？」學生說：「這個好醜怪啊！」這告訴我們，企圖去粉飾犯的過錯，別人還是可以看得出來白紙上的痕跡，也會覺得更醜更怪。可是如果能夠從錯誤教訓當中，切實去改過，便是把有黑點的白紙提升為一幅漂亮的畫。」

孟子也有類似的描述和譬喻，他說：「古之君子，其過也如日月之食，民皆見之。及其更也，民皆仰之。」這是用光明的日月來比喻君子的德行有了污點，但君子並不企圖掩飾，只是努力的去改過，來使自己重現光明。人們

on purpose then this is a lot more serious; it is an evil act. If you correct your mistake after you make it and you don't repeat it, then this mistake is no longer yours, and it will not harm your character. However, if you try to cover up the mistake, you're basically adding wrong on top of wrong.

We often talk about mistakes, evil and offenses as if they were the same, but, actually, they are not exactly the same. In what ways are they different? It is in their underlying mental state. When one unintentionally does something wrong, one creates negative karma but without the evil of breaking precepts. When you deliberately do something wrong, you not only create this bad karma but you also create the karma of breaking precepts.

Whether or not you intentionally commit offenses, if you cover them up and are afraid people will know what you did, then not only are you defiling your mind, but also your offenses will increase until they become unpardonable. All of these subtle differences in one's initial thought will lead to many different results.

There was once a psychology teacher who held up a sheet of blank paper before her class. On the paper, she drew a black dot. Then she asked her students, "What is this?" The students replied in unison, "That is a black dot." The teacher said, "This is clearly a sheet of white paper, why does everyone say it's a black dot?" The students couldn't reply. The teacher said, "This white sheet of paper is like our own nature which is originally pure and this black dot is the mistakes we make." When we make a mistake, other people notice the black dot right away even though there is more white than black. It is the same as when you notice only the black dot and don't mention the white paper.

The teacher pause and then continued. "If you do make a mistake, then what should you do?" Several students replied, "You should correct it." Then the teacher picked up a pen and quickly added a few more strokes to the black dot and asked, "What is this?" The black dot now looked like a bee. Some students said it looked like a painting or a picture. The teacher pointed out that the bee looked prettier than a big black dot on a piece of white paper.

The teacher then took another piece of paper and drew another black dot on it. Instead of making it into a bee, she covered the black dot with white powder and pasted some small pieces of white paper on it. Then she asked her students, "How does this look?" The students answered that it looked very ugly. The teacher explained that when we do something wrong and try to cover it up, other people can still see our wrong and they think it's very ugly, strange and unnatural. However, if you can learn from your mistakes and correct them and sincerely reform, then it's like transforming those black dots into a beautiful picture.

Mencius used a similar analogy when he said that the errors of the ancient worthies were like the eclipse of the sun or of the moon; all of the people could see them. When they corrected their faults, the entire populace looked up to them. A solar or lunar eclipse represents the

對於日月的重現光明，也只有更欣喜、更感激；對君子的改過，也只有更仰慕、更佩服。

本來「人非聖賢，孰能無過」，但我們切不可因循苟且的拿這兩句話作藉口，更要緊的是「過則勿憚改」。人為什麼會怕改過呢？就是因為犯了過錯，如果別人知道，不但英名掃地，也會引起別人的訕笑和辱罵。因此，改過的過程會有很多的身心磨難；若是不怕這一切困難，努力克服自己內心的障礙，這就是大勇，所以說：「有過能改，善莫大焉。」若是過而不改，那就是不祥莫大焉了。

佛云：「萬法唯心。」若是把心比喻成水，水能載舟亦能覆舟，心能造罪亦能滅罪。〈懺悔偈〉也說得十分恰當：「罪從心起將心懺，心若滅時罪亦亡；心亡罪滅兩俱空，是則名為真懺悔。」懺悔必須改過，改過要從最根本處下手，把罪惡的本源——一心，要正。《大學》裏面提到正心的功夫，就是「君子不欺暗室」。

這裏有一個故事，是關於一位西藏的獵人。這位獵人打獵時從遠處看到一隻羊向他跪下，眼中好像還流出淚水。雖然從未遇過這幅景象，他還是不假思索就放箭把羊射殺了。當他解體這隻羊的時候，才發現是一隻母羊，而且是已經懷胎的母羊。他當下良知發現，從此以後就不再去獵羊了。

因此，如果能夠啟發內心的良知良能，這比任何制度、任何約束都還更有力量。因為自己知道過錯，對不起眾生，由內心發出來的一個很真誠的改過、懺悔，再加上佛菩薩的護祐，相信在整個萬佛寶懺期間，都有相當的獲益。

最後引述《六祖法寶壇經》第六品〈懺悔品〉裏，六祖大師的一首〈無相頌〉結束：

「忽悟大乘真懺悔，  
除邪行正即無罪。」❀

staining of a worthy person's virtue. However, a worthy person does not try to cover up these things, they simply diligently reform so they can become radiant again. When the radiance of the sun or moon reappears, people only feel joy and gratitude. When a worthy person reforms, people admire him and look up to this worthy person.

The saying goes, "People are not sages; who can be without faults?" However we cannot use this statement as an excuse for being careless and continuing to make the same mistakes. The important thing you must remember is that if you have faults, do not be afraid to change. Why are people afraid of changing their faults? Because once your mistakes are known, your reputation is tarnished and people may make fun of you or scold or slander you. The process of reforming can be full of ordeals and difficulties but if you are not afraid and diligently overcome these obstructions then this is true courageousness. It is said, "There is no greater good than being able to change your faults." What if you have faults but do not change? Then there is no greater misfortune than just that.

The Buddha said the ten thousand dharmas are made from the mind alone. We can compare this mind to water. Boats can travel in water but they can also sink in water. Offenses can be created by the mind yet they can also be eradicated by the mind. A verse from a Buddhist repentance ceremony puts it very aptly, "As offenses arise from the mind, they must be repented of in the mind. When the mind is gone, then the offenses are also completely gone. When both mind and offenses gone, both are empty. That is true repentance and reform." Repentance involves correcting one's own faults. Faults must be changed from their very root. You have to first rectify the mind - this is the source of all offenses and all blessings. In *the Great Learning*, this skill of rectifying or correcting the mind is discussed. It says, "Be scrupulously honest even when there is no one around."

Now I will tell a story. In Tibet there was a hunter who hunted goats. Once this hunter went hunting and he saw a goat far away. From what he could see, it looked like this goat knelt down and started crying; he could almost see the tears streaming down the goat's face. The hunter didn't really think about it and shot an arrow which immediately killed the goat. Later on when he took the goat back and cut it open, he found out it was a pregnant mother goat. Having felt the prick of his conscience, he never went hunting for goats again.

If we can bring forth a heart of great compassion, acknowledge all of our own faults and also understand how we have harmed living beings in the past and present – if we can understand this and bring forth a heart of deep repentance, then, with the aid of the Buddhas and Bodhisattva's, I believe we'll have good results in this Ten Thousand Buddhas Repentance.

To end my talk, I'd like to quote a line from the *Verse Without Marks* by the Sixth Patriarch Hui Neng from Chapter 6 of the *Dharma Jewel Platform Sutra* –

*"A sudden awakening: the true repentance and reform of the Great Vehicle;  
You must cast out the deviant, and practice the proper, to be without offense."* ❀