



懺悔功德力

The Power and Meritorious Virtue of Repentance and Renewal

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現在正值萬佛懺期間，我們都在修懺悔的法門。懺悔，梵語叫做「懺摩」，就是請求他人原諒自己的過錯，因為自己做錯事情以後，懺悔是內心後悔跟改過的一種心態及行為。

「懺悔」這個詞，在中國佛教是很特有的一個名詞跟修行法門。在佛教傳入中國以前，漢文裏面沒有「懺悔」這兩個字的連用，可能有「悔」或「悔過」，但是沒有「懺悔」這兩個字。在佛教，懺悔是作為一個修行人的必備條件。為什麼呢？

因為懺悔有一種破惡生善的功能。譬如第一、已作罪令滅。對於往昔做錯的事情起一種慚愧羞恥的心，並且在佛前或者是在別人面前發露，然後經過懺法以後，讓罪業能夠清淨；在內心慚愧懺悔，在外面也不覆藏。因為內外斷相續之心，惡的業緣就不再相續。

第二個功能，未作罪令不造。因為順服佛的教誨，對於自己做錯的事情，起一種慚愧的心，發願不再造新

We are right in the middle of the Ten Thousand Buddha's Repentance session, during which we are practicing the Dharma of repentance and renewal. Repentance and renewal comes from the Sanskrit term, ksema . It refers to asking forgiveness for one's mistakes as well as the mental and behavioral changes from feeling thoroughly sorry about one's former errors.

Repentance and renewal is a unique concept and method of cultivation in Buddhism. Prior to the transmission of Buddhism into China, the Chinese compound chan hui 懺悔 (to repent and renew) did not exist. Perhaps people had seen the usage of the Chinese compound of hui guo 悔過 or just hui悔, which means to regret one's mistakes.

Repenting and renewing oneself gets rid of one's unwholesome inclinations and engenders wholesomeness in the heart. First of all, practicing this Dharma eradicates one's previous offenses. One thoroughly regrets one's past mistakes and feels a sense of shame and remorse. In addition, one reveals one's mistakes to the Buddha or another trustworthy person. After repenting and renewing oneself, offenses are wiped away. Inwardly, one feels repentant and regretful; outwardly, one does not conceal one's errors. The continuity of unwholesome tendencies in body and mind is thus broken in that evil karma loses its momentum to propel.

Second of all, practicing this Dharma severs the link which causes us to create future offenses. After repenting and renewing oneself, one is more aligned and in accord with the Buddha's teachings. Towards one's prior mistakes, one feels a sense of shame and makes vows to reverse one's course and not revert again. This attitude and change cuts off the possibility of committing the same errors again in the future.

Third of all, besides eradicating offenses and stopping wrongdoings, one

的罪，如此是斷未來的非——未來可能犯的錯。

第三，除了除罪、止非以外，還可以積極地企求善法，勤修善業，也就是「未生善令生，已生善令增長」。如此，破惡就是生善，生善也就是破惡；義理雖然好像兩個，其實是一體、不二的。

《十住毘婆沙論》上說：「於諸福德中，懺悔的福德最大。」為什麼懺悔的福德最大？這裏先定義什麼是「福德」，福德就是過去世或者現在世所做的一切善行，或者由於這個善行所得到福利，都算是福德。換句話說，一切善行裏面，懺悔的善行是最大的。因為懺悔能除業障罪故，就可以得到這個善行、菩薩道行。在懺悔以後，也有勸請、隨喜、迴向的法門。如此的修懺悔法門，就跟修三解脫門——空、無相、無願是無異的。

有時聽到「懺悔」兩個字，會覺得很沉重，是不是犯了什麼死罪？其實不是這樣子的。《佛說佛名經》卷八，佛告訴舍利弗：「若善男子善女人求阿耨菩提者。當先懺悔一切諸罪。」罪障如果沒有懺除乾淨，要成佛是不可能的。為什麼要懺除我們的障礙，消我們的罪業呢？基本上，懺悔就是要去除我們的執著。業從心來，心因為煩惱而打結；一打結，就有很多的障礙，很多的這個也不行、那個也不行。當真心發露懺悔、真正改過以後，遇到境界，心裏就不會再打結；沒有打結，就不再有障礙了。心裏沒有障礙，就算外面有種種的障礙，也不再是障礙了。所以，懺悔最主要就是要去除我執；我執去了，煩惱才會消轉。煩惱消了、轉了，成佛才有可能。

不只人要修懺悔法門，在〈普賢十大願王〉也講到，普賢菩薩是菩薩中的摩訶薩，他也是念念相續、無有間斷地修懺悔法門。智者大師在《金光明經文句》裏也特別提到，為什麼菩薩們也修懺悔法門。

《華嚴經》裏列出菩薩修行歷經十信、十住、十行、十迴向、十地，乃至等覺菩薩、妙覺菩薩等五十二位階。因此，菩薩雖然不是在六道輪迴的眾生，但是畢竟還不是佛。

can also proactively cultivate wholesome Dharma and diligently form new wholesome karma and tendencies. In other words, “One engenders wholesomeness that has not yet risen. One helps wholesomeness that has risen to increase and grow.” Practicing this way, unwholesome tendencies fade away, which means wholesome tendencies come forth. When wholesome tendencies arise, unwholesome tendencies vanish. These are essentially two dimensions of the same process.

The *Daśabhūmika vibhāsa śāstra* says, “Among all kinds of merit, the greatest comes from repenting and renewing oneself.” Why is the merit from repentance and renewal the greatest? Let’s define merit in this context. Merit is defined as all goodness and wholesome deeds done in this life or past lives, including benefits derived from doing good deeds. In other words, among all goodness, the goodness of repenting and renewing is the greatest because this practice can eliminate one’s karmic obstacles, so that one will engage in wholesome cultivation and practice the Bodhisattva Path. After repenting and renewing oneself, one begins to practice requesting the Dharma, rejoicing in others’ merit, and dedicating one’s merit to others. To cultivate repenting and renewing oneself in this way is no different from practicing the Three Doors of Liberation - emptiness, marklessness and desirelessness.

When we hear “to repent and renew,” sometimes the words sound “heavy” as if implying that we have committed heinous crimes. Actually, it’s not like that at all. In Roll 8 of *The Sutra of the Buddha Speaks the Buddhas’ Names*, the Buddha told Shariputra, “If good men and good women wish to attain anuttara-samyaksambodhi, they should first repent of all their mistakes and offenses and renew themselves.” If we don’t wipe away our negative karma yet we wish to become Buddhas, it’s basically impossible. Why do we want to clear the karmic offenses and obstacles on our path? Basically, to repent and renew is to get rid of our own attachments. Karma originates from our mind. Our mind is tied up and entangled in afflictions. As soon as the mind is entangled, many obstacles appear, so we think: We cannot do this work; we cannot deal with that person and so on. When we truly practice repentance and reform to thoroughly change our mistakes, our minds will no longer be effected when we encounter difficult states or people. When the mind is not entangled, inwardly, no more obstacles exist. When there are no obstacles inside, what used to be an obstacle outside will no longer obstruct us. Therefore, the main purpose of practicing repentance is to rid us of our attachments. When we are free from the attachment of self, afflictions can be transformed. Only when afflictions are transformed is there the possibility of realizing Buddhahood.

Not only do people in the human realm practice this Dharma-door, Samantabhadra Bodhisattva also mentions this Dharma-door in his Ten Great Vows. He is a bodhisattva mahasattva who also practices repentance and renewal in thought after thought without cease. In his commentary on the *Golden Light Sutra*, Great Master Zhizhe (Zhiyi) also makes special mention of this Dharma-door and explains why even the Bodhisattvas

智者大師比喻，佛就譬如十五的月亮，非常皎潔明亮；菩薩雖然修行得非常高超，但是跟佛相比，他們就像十四的月亮，還有一點點的闇及無明尚未除去。所以《金光明經文句》裏面講到，菩薩已出三界，又有如此高超的修行，也同樣修行懺悔法門，直到成佛為止。連菩薩都來修行懺悔的法門，還在生死苦海沉沒的我們就更不用講了！

智者大師又講到，如果有人得聞懺悔法門，功德不少；這樣的人不是在一佛、五佛、十佛前已經修諸功德，乃至於無量百千佛所已修這樣的功德，才可以聽聞懺悔的法門。修懺悔法門的花報是在在處處常為國王、宰相、大臣之所恭敬，而真正的果報則是常為十方諸佛互相恭敬。因此，光是聽聞懺悔法門就有如此功德，何況如法修行懺悔！

《十住毗婆沙論》復次云：「懺悔如如意珠，隨願皆得。」懺悔法門就像一個如意珠，你有什麼願都可以得到，不但能夠消除業障，也能增長善法，生一切功德，所願成就。在論文裏面又講到，如果想要生在大姓長者家，想要生在有錢人家，應該要修懺悔法門；如果想要生天，不管是四天王天、忉利天，多麼高的天，都要修懺悔法門；或者是想要開悟證果，一果、二果、三果、四果，也應該要修懺悔法門；想要得到三明六通、得到辟支佛果，也應該要修懺悔法門。總之，要得到一切的智慧乃至成佛，都要修懺悔法門，於罪障無所覆藏，後不更作。

接下來，簡短跟大家分享《撰集百緣經》裏的一個故事，是講囉婆羅像餓鬼的因緣。

佛陀住世的時候，有一位長者的妻子懷孕了，懷孕的時候身體有一種很奇怪難聞的味道，令人難以靠近。丈夫就問她：「妳以前不會這樣，為什

practice this method.

We learn from the *Avatamsaka Sutra* that Bodhisattvas pass through 52 stages before reaching Buddhahood: Ten Faiths, Ten Dwellings, Ten Practices, Ten Grounds, Equal Enlightenment and Wonderful Enlightenment. All Bodhisattvas in these 52 stages practice repentance and renewal. Great Master Zhizhe uses the analogy of the moon to explain this. He explains that although Bodhisattvas are not living beings bound in transmigration on the Six Paths, they are not Buddhas yet. Buddhas, fully awakened ones, are analogous to the full moon on the fifteenth day of each lunar month. Its radiance is bright and immaculate. Bodhisattvas have superior practices, but when compared to the Buddhas, they are likened to the moon on the fourteenth day. The moon is bright but still has a speck of darkness (ignorance) keeping it from being full and complete. Although Bodhisattvas have transcended the birth and death of the Three Realms and have a high level of cultivation, they, too, must still cultivate the Dharma-door of repenting and renewing until they realize Buddhahood. How much the more must living beings who are still submerged in the sea of birth and death!

Great Master Zhizhe continued that those who encounter the Dharma-door of repentance and renewal have great meritorious virtue. To be able to learn about this Dharma-door, people must have cultivated all kinds of meritorious virtue in the presence of not just one, five, or ten Buddhas, but innumerable hundreds and thousands of Buddhas. The immediate result of practicing repentance and renewal is that one will be respected by kings, prime ministers and great officials in all countries. However, the ultimate result one reaps from this practice is that one will be respected by all Buddhas.

The *Daśabhūmika vibhāsa śāstra* further states, “The Dharma of repentance and renewal is like a wish-fulfilling pearl. Through this practice, all wishes are fulfilled.” Repenting and renewing not only eradicate one’s karma and generate all meritorious virtue, but also fulfill one’s wishes.” This shastra continues to elaborate that if one wishes to be born in a wealthy, noble family, one should practice repentance and renewal. If one wishes to be born in the heavens, be it the Heaven of Four Great Kings, the Trāyāstrimśa Heaven or even higher heavens, one ought to practice repentance and renewal. If one wishes to realize the first, second, third or fourth stage of arhatship, one must practice repentance and renewal. If one wishes to attain the Three Clear Knowledges, Six Spiritual Powers, or become a pratyekabuddha, one needs to practice repentance and renewal. In short, if one wishes to gain any kind of insight or wisdom or even realize Buddhahood, one must practice repentance and renewal. In this process, one must not cover up one’s offenses and errors. Additionally, one must vow to never revert back to them again in the future.

I would like to share a short story from the *Sutra of a Hundred Conditions*. It talks about the causes and conditions behind why the man named Bāla acted like a hungry ghost.

This happened at the time of the Buddha. There was a noble man whose wife was pregnant. During her pregnancy, her body emitted an unbearable odor that no one could bear. Her husband asked, “You weren’t like this before. Why is it that your body now has this kind of stench?” The wife relied, “I suppose it is because of

麼現在有這樣的味道？」婦人回答：「大概是胎中孩子的緣故吧！」

孩子出生後的身體非常瘦弱，不單瘦弱，而且非常臭，身上都沾滿了屎尿這些東西。孩子漸漸長大，也就不想待在家裏，因為大家都受不了他的臭味。很奇怪的是，這個孩子特別喜歡吃髒的東西，就像糞之類的東西，覺得這是最美好的食物。也因為這樣子，父母、家人都很害怕看到他，於是把他趕了出去。

被趕出去，他怎麼辦呢？只好每天拾糞吃，因為對他來說這是世上的美食。所以大家給他取了一個綽號叫「嚙婆羅」，就是吃東西很像餓鬼道、很愚笨的這種人。因為只有餓鬼道的眾生受業力的驅使，才會把很髒的東西視為美食。

當時印度有一群專門持狗戒、牛戒的外道，看到狗吃糞就跟著吃糞，看到雞單腳獨立，也跟著雞這樣學。這些外道看到嚙婆羅這樣吃糞，就非常讚歎他說：「善哉，善哉！」從出生以來，沒有人讚歎過嚙婆羅，第一次聽到有人讚歎，於是他好開心地說：「可以讓我跟著你們出家嗎？」所以跟著外道出家以後，就跟著他們修行。可是這些外道發現他也不會修行，每天只是貪戀吃糞之類的髒東西，他們覺得很奇怪：「明明就是人，為什麼喜歡吃這種臭東西？」於是就呵責他的愚癡，甚至打他。嚙婆羅受不了打罵，只好離開。

離開以後，就來到髒水溝河畔。河邊住了五百餓鬼，這些鬼也沒看過像嚙婆羅這麼臭的人，當然也就沒有鬼願意接近他。但是嚙婆羅非常地快樂，就跟這些鬼炫耀說：「你知道嗎？我在人間跟人在一起，常常被打還被罵；可是在這邊，也不會被打，也不會被罵，實在是快樂的不得了！」但是，這些鬼最後也受不了他的臭，就都跑了，剩下嚙婆羅一人，他就非常地傷心憂愁。

當時佛晝夜六時都在觀察眾生，看誰的因緣成熟，便說法令其離苦得度。佛看到這個嚙婆羅的處境，就去跟他開示說法。嚙婆羅看到佛的相好莊嚴，就問佛：「世

the child I am carrying right now.”

After the baby was born, the newborn was not only skinny and feeble but covered with a very terrible-smelling film of urine and excrement. Once the child grew up, he no longer wanted to stay home since everyone in the family was frightened by his unbearable stench. The strange thing about this child was that he was really fond of eating excrement and anything filthy. He grew up eating filthy things and treating them like gourmet food. For this reason, his own parents and family members were frightened of him. Finally, he was kicked out of his own house.

What did he do after he was chased out of the house? He survived by eating excrement, which, to him, was the most delicious thing in the world. As a result, he was given a nickname, “Eating like a Bāla.” It refers to a foolish person who eats like a hungry ghost. It was believed that only hungry ghosts, driven by karma, would eat excrement.

At that time, there were some non-Buddhist practitioners who were following a moral code that constrained them to behave like a dog or an ox. These practitioners, seeing dogs or other animals ascending to the heavens after their death, practiced behaving like dogs and chickens. Dogs eat excrement, so that's what they did. Chickens sometimes stand on one foot, so they followed suit. When these non-Buddhist practitioners saw Bāla, they praised him. Bāla, who had never been praised in his life, was overjoyed and asked, “Could I follow your path and practice with you?” He was taken in by these practitioners who soon found out that Bāla didn't really want to cultivate but was only greedy for excrement. This community of non-Buddhist practitioners started to denounce him as a fool. Some of them even hit Bāla. They wondered, “You are actually a human being. Why is that you are so fond of this filthy stuff?” Bāla could no longer take their verbal and physical abuse, so he finally left.

After he left this community of practitioners, he lived by a gully inhabited by 500 hungry ghosts. These ghosts had never encountered or smelled anyone as stinky as Bāla. At this point, even ghosts didn't want to be near him. However, Bāla was happy to go his own way and often bragged to his ghost neighbors, “You know, when I lived with humans, they would often hit me or admonish me. In this place here, no one beats me or scolds me. I am just so happy here!” Eventually, even the ghosts couldn't stand Bāla's odor and ran away. Bāla, left all alone by himself, was extremely sad and depressed.

At the time, Buddha constantly observed the conditions of living beings. Whenever people's conditions ripened, he would speak Dharma to them and free them from suffering. The Buddha saw Bāla's situation and went to Bāla, who upon seeing the Buddha's majestic appearance, asked the Buddha, “Would a person, as lowly as me, be able to leave the home-life?” The Buddha replied, “In my Dharma, regardless of one's social status - poor, wealthy, noble or lowly, - as long as conditions are ripe, one can leave the home-life.”

The Buddha agreed to accept Bāla to enter the monastic life. Buddha said, “Good Bhikshu, let your hair and beard fall by itself. May you be clothed in the Dharma robe.” Upon hearing these words, Bāla transformed into a monk

尊，像我這樣的人，能夠出家嗎？」佛回答他：「在佛法裏面，不管你是貧窮貴賤，只要因緣具足，都可以出家。」

佛應許他出家，就對他說：「善來比丘，鬚髮自落，法服著身。」這時嚩婆羅就變成一位非常有威儀的沙門。不可思議的是，他身上的惡臭也消失了，而且很快證得阿羅漢果。

可是佛的弟子們就覺得很奇怪，為什麼嚩婆羅這樣的人可以出家，而且馬上就證果了？所以佛就對比丘講嚩婆羅過去的一個因緣。

過去迦羅迦孫陀佛的時候，有一位國王設齋供養佛跟比丘，還蓋了一個寺院，請一位比丘擔任寺主。有一天，寺主跟其他的僧眾不在，剛好有一位羅漢比丘來到寺中，他非常有威儀。施主們看到這個比丘的威儀凜然，就請這個羅漢來沐浴，沐浴之後又以香油塗身。這時寺主從外面回來，看到這個羅漢以香油塗身，又看到這麼多的施主這樣子供養他，心裏非常非常地嫉妒，於是口出惡言罵他：「你是一個出家人，你為什麼這樣子呢？這香油塗在你身上，就像糞屎塗在你的身上一樣。」

看到寺主因為嫉妒心，口出惡言，羅漢非常憐憫他，於是跳到空中，現十八變。寺主一看這狀況，就知道這比丘是一位羅漢，他罵到聖人了。於是當下就深生慚愧心，跟這位羅漢來懺悔。也因為這樣懺悔的一個因緣，五百世以來，這個寺主沒有墮三惡道。但是生在人中，身體卻常發惡臭，沒有人敢親近。

當時出惡口的這位寺主，就是嚩婆羅的前身。因為過去曾經出家的這個功德，今生才得值佛，跟著釋迦牟尼佛出家；也因為懺悔的這個功德，才能夠有今日成就聖果的因緣。

佛說完這個因緣以後，大家都覺悟到惡口、嫉妒心的禍害，所以自護身口意三業，捨離嫉妒心，勤求出離生死輪迴的苦。當時聽到佛這樣說法，馬上有人證到初果，乃至四果，更有人發無上菩提心。所有的眾生聞佛所說，歡喜奉行。❀

with awe-inspiring deportment. An inconceivable phenomenon happened: the stench on his body disappeared. Not long after he became a monk, he also realized arhatship.

The Buddha's disciples were baffled and asked, "How could a person like Bāla be qualified to leave the home-life? Why was he able to realize arhatship so soon after becoming a monk?" The Buddha then shared Bāla's past causes and conditions.

The Buddha said that in the past, when Buddha Krakucchanda was in the world, a king had set up a vegetarian offering for the bhikshus and built a monastery for them. The king invited a bhikshu to serve as the director of the monastery. One day, all the sangha members, including the director, went out. An arhat, with awe-inspiring deportment, came to the monastery. The lay supporters saw this bhikshu's stern and dignified demeanor and invited him to bathe. After the arhat bathed, the lay supporters offered fragrant oil to the arhat to rub on his body. At this time, the bhikshu director came back. He witnessed the sincere offerings to the arhat from the lay supporters, and became really jealous. He immediately denounced the arhat harshly, "You are a monk. Why are you doing this? The fragrant oil rubbed on your body is like a layer of excrement on you."

The arhat saw the jealousy in the bhikshu director who had uttered harsh speech and took pity on him. He immediately leapt into the air and showed the 18 kinds of spiritual transformations. The bhikshu director recognized the significance of the 18 transformations and knew that the bathing monk he has just scolded was an arhat. The director immediately felt a deep sense of shame and regretted his mistakes. He repented and vowed to renew himself in front of the arhat. Because of the meritorious virtues resulted from his repentance and renewal, the bhikshu director avoided falling into the Three Evil Paths for five hundred lives but was born in the human realm instead. However, as a human being, the director's body smelled so bad that no one dared to get near him.

The bhikshu director who used harsh words to scold the arhat was the former incarnation of Bāla. Because of the meritorious virtues of being a bhikshu in his previous life, Bāla was able to encounter and leave the homelife under Shakyamuni Buddha. It was also because of the meritorious virtues of repenting and renewing himself that Bāla was able to realize arhatship and became a sage in this life.

After the Buddha finished relating Bāla's past causes and conditions, everyone realized the harm and trouble that jealousy brings upon oneself. Everyone in the assembly then protected themselves by letting go of their jealousy to protect the three karmas of body, speech and mind. They all diligently cultivated the path to be free from the suffering of transmigrating in the cycle of birth and death. At that time, some people, upon hearing the Buddha's words, immediately awoke and realized the first through the fourth stages of arhatship. Some even resolved upon unsurpassed bodhi. The living beings who heard the Buddha's words all joyfully put the teaching into practice.

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