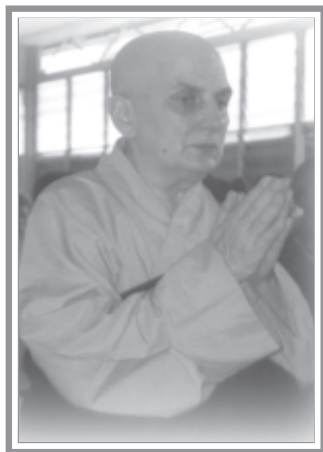


Let us consider today's topic: "From Micro to Macro—the Human Mind and the Universe" using the perspective of karma. Our individual karma is micro while collective karma is macro.

An individual's expressions through language, thoughts, opinions and so forth create positive and negative influences on himself and others. Through collective voice, actions or policies, a group creates positive or negative influences.

As a member of a family all the way to being a member of the global community, we are continually involved

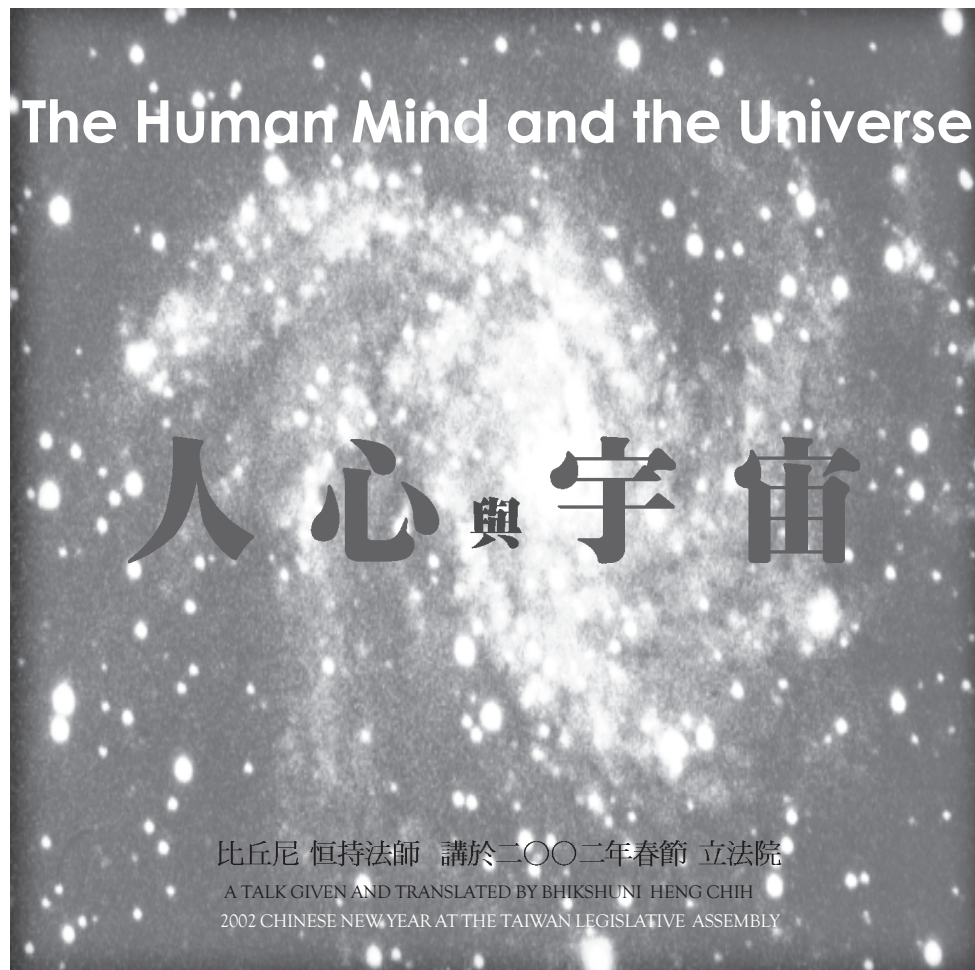


in various types of collective karma. Every member of a group participates differently.

The first situation is where collective karma surpasses any one person's realm of control. When this occurs, individual differences are as if nonexistent in the overall scheme of the group (collective karma supersedes individual karma).

The second situation is where the power of the individual overrides the power of the group, so that collective karma is overwhelmed by individual karma.

The third type is ideal, where individuals may work within collective karma so that they help and contribute to the group's goals (individual karma appears in the midst of collective karma) while



the group may also develop every member so that they achieve the best results in what they do (realizing individual karma by relying on collective karma). The interactions between individuals and their group explain how from micro to macro karma may improve or worsen such relationships.

The essential thing to consider in this matter is the influence of ethics on these interactions in defining them as positive or negative, good or bad. And the difficulty with that lies in the different ways individuals and groups define right and wrong, good and bad. Precisely because of must legislate properly when ethical stance to be sure that ideas, words, ered as well as the collective voice of the group.

Thus an ethical perspective is essential

for those who formulate the laws by which a society abides so that individuals can work in harmony and favoritism and prejudice play no role. They must accommodate individual differences; there must be a balance of power; and individual and collective wisdom must be embodied in the laws that govern a nation.

The above are just some shallow views of mine. I hope all of you experts will generously share your corrections.

Finally, may we each encourage one another in this new year. May we accumulate much merit, build on our character, hone virtues that match universal principles, and stay far away from disasters. May all that transpires be auspicious. In that way, world peace will arrive without being sought.

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

AT THE DHARMA REALM BUDDHIST BOOKS DISTRIBUTION SOCIETY, TAIPEI, TAIWAN

培德女校十二年級 鍾蘊芳 英譯

TRANSLATED BY VIRGINIA CHUNG, 12TH GRADER,

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