

正確理解原始佛法中的因果與業力 Correctly understanding causality and karma in the Original Buddhism.

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在日常生活中，有很多關於因果的論述，包括「因果報應」、「前因後果」、「因果關係」等等…。好像我們對「因果」是什麼已經非常熟悉了。在原始佛教概念中的「因果」，比如在佛經很多經典中的「因果不虛，萬法皆空」的說法，可以理解為因果沒有虛假，是確實的。「因果」在佛教概念中之所以重要，是因為整個佛法的解脫之道都是依賴於「因果」這個存在建立的。

In daily life, there are many discussions about causality, including “karmic retribution,” “cause and effect,” “causal relationship,” and so on. It seems that we are already very familiar with what “causality” is. In the original concept of Buddhism, the term “causality,” such as the saying “Causality is not false, all phenomena are empty” in many Buddhist scriptures, can be understood as causality is not false, but real. The reason why “causality” is important in the concept of Buddhism is because the entire path to liberation in Buddhism relies on the existence of “causality”.

何為「因果」？What is “causality”？

從字面意思可以作為因某些特定前置條件下產生相對應的結果。在語言以及邏輯系統裡常見描述各種邏輯關係。甚至某些學說會引用「因果」代表一種世間事物規律，去理解科學研究活動在找尋世間事物變化的規則。比如當年牛頓分析蘋果從樹上蘋果掉在地上的「因果」，從而發現有地心吸力。讓鐵球沉在水裡一年，會在鐵球表面產生很多鐵銹。因果亦包括生活經驗的歸納，例如看到一黑球滑行一斷距離後撞到白球讓白球彈開，我個看到的是一連串的畫面，再讓我們判定因為黑球撞到白球的「因」而有讓白球彈開的「果」，所以很多時候我們覺得我們只需要看到因，就大概能知道果是什麼。

From its literal meaning, “causality” refers to the production of corresponding results under certain specific preconditions. It is a commonly used description of various logical relationships in language and logical systems. Some theories even use “causality” to represent a kind of law of things in the world, in order to understand the rules of changes in things in scientific research activities. For example, when Newton analyzed the “causality” of the apple falling from the tree to the ground, he discovered the existence of gravity. It is also included in the induction of life experience, such as seeing a black ball sliding a certain distance and hitting a white ball, causing the white ball to bounce off. What I see is a series of images, and then we judge that the “cause” is the black ball hitting the white ball, resulting in the “effect” of the white ball bouncing off. Therefore, many times we feel that we only need to see the cause, and we can roughly know what the effect is.

另一種「因果」可以解釋為，在社會關係中的每個人的行為會導致某一種結果。例如「善有善報，惡有惡報」，當做了一些符合當代普世價值觀的行為時，會有一些好的回報，否則會下地獄或者會有所謂報應報在該人身上。但我們在日常生活中常常發現很多「報應」確實沒有報在行惡者身上，甚至有很多行善者卻受牢獄之災。這時候很多人會說「不是不報，時辰未到」去安慰自己，平衡自己的憤怒，甚至有人會幻想這些「惡」會報到行惡者來生身上，比如「瞎眼」「傷殘」之類。但這樣的說法涉及道德價值判斷，就像一套佛教社會計分系統，但在佛教中誰可以判斷你救了一隻昆蟲會積了多少的福報？殺了一隻蟑螂又有如何的報應？還有行善有時間性的問題，當行善時誰能保證此刻的善行下一刻不是變成惡行？還有是如果傷殘人士都是行惡者轉世，那我們還需不需要去同情他們？似乎「因果」卻突然在這種情況卻虛了。

Another type of “causality” can be explained as follows: in social relationships, every person’s behavior will lead to a certain result. For example, “good deeds bring good rewards, bad deeds bring bad consequences.” When we do something that conforms to contemporary universal values, we will receive some good rewards. Otherwise, we will go to hell or suffer retribution. However, in our daily lives, we often find that many “retributions” have not actually fallen on the wrongdoers, and many do-gooders have even suffered imprisonment. At this time, many people will say, “It’s not that there is no retribution, the time has not come yet” to comfort themselves, balance their anger, or even fantasize that these “evils” will be repaid in the next life of the wrongdoer, such as becoming “blind” or “disabled.” However, such statements involve moral value judgments, just like a set of Buddhist social scoring systems. In Buddhism, who can judge how much merit you will gain by saving an insect? What retribution will you face by killing a cockroach? There is also a temporal issue with doing good deeds. Who can guarantee that a good deed done at this moment will not turn into an evil deed the next moment? And if all disabled people are reincarnations of wrongdoers, do we still need to sympathize with them? It seems that “causality” suddenly becomes elusive in such situations.

在原始佛法中該如何理解因果？How should causality be understood in the original teachings of Buddhism？

在第一個例子中代表的是自然科學的「因果」關係，第二個例子是社會關係中的「因果」。先不論在量子物理與「因果」關係能否結合，所以在自然科學中還勉強說得通，但在社會關係中的「因果報應」卻似乎可以打破「因果不虛」這個理論。

The first example represents the “causality” relationship in natural science, while the second example is the “causality” in social relationships. Regardless of whether the relationship between quantum physics and “causality” can be combined, it still works in natural science, but the “karmic retribution” in social relationships seems to break the theory of “causality is not false.”

在很多原始宗教理論中，很多神話及儀式都是和自然現象有關。任何一種自然現象都可以想像為一位神去統轄，比如雷神，風神等等…。很多儀式都是為了向神祈求風調雨順，闔家平安。但在原始佛法經典並沒有對自然現象或者世間規則作出解釋，很多都是對個人心理現象方向作出分析以及指出如何在禪修中解脫這些痛苦。所以可以歸納在原始佛法理論中，我們不能以此去解釋外部物理或社會規律性變化。

In many primitive religious theories, many myths and rituals are related to natural phenomena. Any natural phenomenon can be imagined as a god who governs it, such as the god of thunder, the god of wind, and so on. Many rituals are for praying to the gods for good weather and family safety. However, in the original Buddhist scriptures, there is no explanation of natural phenomena or worldly rules. **Many are analyses of personal psychological phenomena and point out how to be liberated from these sufferings in meditation practice.** Therefore, it can be concluded that in the theory of original Buddhism, we cannot use it to explain external physical or social regulatory changes.

所以「因果」是指每個人因外部環境訊息而造成內在心中的變化。比如過去童年有一些創傷經歷，導致成年後的行為偏差，或者過去受過的辱罵屈辱，成為未來的執著。這些經歷都會因為在未來某一刻的訊息接收而觸發，甚至很多情緒反應大到會破壞客觀理性認知，否定事實。內心根據外部環境變化而變化，不受控制。

Yes, “causality” refers to the internal changes that each person undergoes due to external environmental information. For example, some traumatic experiences in childhood can lead to behavioral deviations in adulthood, or past insults and humiliations can become future obsessions. These experiences can be triggered by receiving information at a certain moment in the future, and even many emotional reactions can be so intense that they can destroy objective rational cognition and deny facts. The inner world changes based on external environmental changes and is uncontrollable.

人類的認知是有缺憾和局限的，就是只能基於自己的理解範圍去理解別人的說法，當表達者說出超出理解者的認知時，理解者就會根據自己的理解和認知去曲解別人的意思，所以佛教中的「因果」被曲解的原因為強行使用外部構成的認知去理解佛法。

Indeed, human cognition has deficiencies and limitations. We can only understand other people’s statements based on our own understanding. When the speaker expresses something beyond the listener’s cognition, the listener will interpret the speaker’s meaning based on their own understanding and cognition, which can lead to distortions of the concept of “causality” in Buddhism due to the use of external cognition to understand Buddhism.

原始佛法的斬斷因果 Cutting off causality in the original teachings of Buddhism

由於很多訊息接收都會觸發「因果鏈」而讓人痛苦的「果報」，所以有人提出了解決方案，例如改造所有的外部訊息，攔截所有不利於自己情緒的訊息，甚至摧毀所有感官，再也不能接收任何訊息等等，這些都是涉及清除記憶或永久傷殘的手段，以徹底解決問題。

Due to the triggering of the “Causality chain” by many information receptions that cause painful “karmic consequences,” some people have proposed solutions, such as transforming all external information, intercepting all information that is unfavorable to their emotions, or even destroying all senses so that they cannot receive any information. These involve means to clear memory or cause permanent disability to solve the problem.

但在原始佛法理論中，我們需要斬斷的並不是因也不是果，而是「業力」。「業力」就是「因果」中的連接，例如你對蟑螂有恐懼之心，如果「業力」強就代表恐懼之心有多大，有些人甚至會影響生理例如昏厥和暈眩，我們的本我都是被「業力」捆綁，而禪修就是斬斷「業力」的手段。但並不是所有的「業力」都是需要被清除的，例如有所謂「善業」去連結個體「因果」會讓心理狀態更健康。

However, in the theory of original Buddhism, what we need to cut off is not the cause or the effect, but “karma.” “Karma” is the connection in “causality.” For example, if you have a fearful heart towards cockroaches, if the “karma” is strong, it means your fear is more significant. Some people may even have physiological effects such as fainting and dizziness. Our ego is all bound by “karma,” and meditation is the means to cut off “karma.” However, not all “karma” needs to be cleared. For example, there is something called “good karma,” which can connect individual “causality” and make the psychological state healthier.