

原始佛教的善惡觀念與標準—「做善事不會有好報，做壞事也不會有報應」The concept and standard of “good” and “evil” in original Buddhism - 'Doing good deeds will not bring good rewards, and doing bad deeds will not bring retribution.

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世俗社會中的善惡概念 The concept of good and evil in secular society

在人類社會中，對善與惡判斷很多都是受到當時普世價值，社會道德規範，甚至主觀價值判斷影響。「好與壞」、「善與惡」、「對與錯」等道德二元觀念常是用在批判人或人的行為上，以描述人的道德品格或行為的道德性，例如我們說某人是「好人」、「壞人」，也說某人做了「好事」、「壞事」等等。「善惡的人」與「善惡的行為」是兩種不同的道德判斷，換言之「行善」並非是被稱為善人的充分條件，而是必要條件，意思就是行善的不一定是善人，證明某人是善人的條件必定體現在他的行為上。雖然現實生活中很難去證明某人做某事的動機，但大部份倫理學系統都接受動機的道德相關性，將行為者的意圖納入評價條件，例如當行善者的動機是為了善本身，而不是為了善以外的其他目的，他才配被稱為一個善人。

In human society, many judgments of good and evil are influenced by prevailing values, social norms, and even subjective value judgments. Moral dualism such as “good and bad,” “good and evil,” “right and wrong,” is often used to criticize people or their behavior, describing their moral character or moral nature of their behavior. For example, we say that someone is a “good person” or a “bad person,” or that someone has done a “good deed” or a “bad deed.” “Good or evil people” and “good or evil behavior” are two different moral judgments. In other words, “doing good” is not a sufficient condition for being called a good person, but a necessary condition. This means that those who do good may not necessarily be good people, and the proof of someone’s goodness must be reflected in their actions. Although it is difficult to prove someone’s motive in real life, most ethical systems accept the moral relevance of motive and incorporate the intentions of the actor into the evaluation criteria. For example, when the motive of a person doing good is for the sake of goodness itself, rather than for other purposes beyond goodness, then he or she deserves to be called a good person.

善的意志	惡的意志
Good Will	Evil Will
善的行為	偽善者
Good Behavior	Hypocrite
惡的行為	惡人
Evil Behavior	Good Intentions but Bad Actions
	Evil Person

世俗社會培養人類道德觀念方式包括教育，懲惡揚善。教育是指道德觀念的灌輸，而懲惡揚善則是利用人類趨利避害的心理，因為做壞事會被懲罰，做好事會被表揚，以維持這個社會的道德標準和法律體系，有利人類社會管治。這些社會規範都是想盡量壓制人類惡的一面，表現善的一面。但很多時候我們很難或不能判斷一件事物或者行為的屬性是否為「善」或「惡」，今天你一相情願認為自己所做的「善行」難保他朝一日不會對他人成為「惡事」，你認為自己正在做某種「惡事」在某人的立場來看也可以是一件「善事」，反之亦然。

The ways in which secular society cultivates human moral concepts include education and promoting good while punishing evil. Education refers to the imparting of moral concepts, while promoting good and punishing evil makes use of the human tendency to seek benefits and avoid harm. Because doing bad things will be punished and doing good things will be praised, this helps to maintain the moral standards and legal systems of society, which is beneficial for the governance of human society. These social norms aim to suppress the evil side of human nature and encourage the good side. However, often it is difficult or impossible to judge whether something or an action is “good” or “evil.” Today, you may believe that the “good deeds” you are doing will not turn into “bad deeds” towards others one day, and what you consider to be a certain type of “bad deed” may be seen as a “good deed” from someone else’s perspective, and vice versa.

有人認為「善惡」在心中，只需要懷著善意所驅使的行為的都是「善事」，但在筆者另一篇文章[《極端的「善意」造成的「邪惡」：普及情緒管理教育可以解脫「人禍的歷史循環」》](#)中指出人可以懷著極大的善意去造成被大部份人認為的極端的「惡事」，難道一個人憑其「善的意志」就可以定義他的一切行為都是「善行」嗎？

Some people believe that ‘good and evil’ is in the heart, and that any action driven by good intentions is a ‘good deed.’ However, in another article by the author titled [“The ‘evil’ caused by extreme ‘good intentions’: Popularizing emotional management education can break the cycle of ‘human disasters’ in history.”](#) it was pointed out that people can cause extreme ‘evil deeds’ with great goodwill, which is considered by most people. Can a person define all their actions as ‘good deeds’ based on their ‘good will’?

大乘佛法中的善惡概念 The concepts of good and evil in Mahayana Buddhism

在佛教中關於惡的行為定義在最根本戒律五戒中，即「殺生」、「偷盜」、「邪淫」、「妄語」、「飲酒」。姑且把這些當成惡行好了，我們只需要避免根本戒律五戒中所指出的行為就等於避免做壞事，但有趣的是從來也沒有提過關於善的具體行為守則和標準，如果有這些標準，普通人只需要照著做，又同時守好戒律避免做壞事，那不是個個也能成佛超脫嗎？在佛教中有一種明顯的所謂善舉名為「布施」，是指把一方的財物贈與另一方的行為，但布施在現代佛教文化中不是指佛法修行者布

施予外界的行為，而是主要針對佛教外圍的信眾，布施的對象是僧侶或修行者。早期僧侶或佛法修行者都是以苦行或者冥想為主，如果行善是指助人為樂，樂善好施的話，僧侶們拿什麼去布施？用什麼方式去幫助別人？這和當時原始佛法修行文化好像有點格格不入。還有一種比較流行是「放生」，是指把一些將被人類捕捉及可能被宰殺的動物放歸大自然的行為。如果放生為善行，那不如「善意地」直接捕捉一大堆動物餵養，然後放歸大自然就快速儲夠一定積分成佛，成本有限下還可以同一堆動物捉完再放再捉回來。

In Buddhism, the definition of evil behavior is found in the most fundamental precepts of the Five Precepts, which are ‘killing,’ ‘stealing,’ ‘sexual misconduct,’ ‘lying,’ and ‘intoxication.’ Let’s take these as examples of evil behavior. **We only need to avoid the behaviors mentioned in the Five Precepts to avoid doing bad things. However, it is interesting that there is no specific code of conduct and standards for good behavior mentioned. If there were such standards, ordinary people could become enlightened by following them and observing the precepts to avoid doing bad things?** In Buddhism, there is an obvious act of goodness called ‘giving,’ which refers to the act of giving one’s possessions to another. However, in modern Buddhist culture, giving does not refer to the behavior of Buddhist practitioners giving to the outside world, but mainly focuses on the lay Buddhists who give to monks or practitioners. In the early days, monks or Buddhist practitioners mainly engaged in asceticism or meditation. If doing good means helping people and being generous, what do monks use to give? What ways do they have to help others? It seems a bit out of place with the original Buddhist culture of the time. Another popular practice is ‘animal release,’ which refers to the act of releasing animals that are about to be captured or slaughtered by humans into the wild. If animal release is a good deed, why not ‘kindly’ capture a large number of animals, feed them, and then release them into the wild to quickly accumulate enough points to become a Buddha? Under limited resources, the same group of animals can be captured again and again.

另外在根本戒律五戒中「妄語」「飲酒」在《巴利三藏》當中沒有明顯的教義依據下竟與「殺生」「偷盜」「邪淫」被視為同等嚴重的罪行不是有點讓人匪夷所思嗎？

In addition, isn’t it somewhat perplexing that “lying” and “intoxication,” which have no clear doctrinal basis in the Pali Canon, are considered equally serious offenses as “killing,” “stealing,” and “sexual misconduct” in the Five Precepts? “

原始佛法中的善惡概念 The concepts of good and evil in original Buddhism

「諸惡莫作，眾善奉行，自淨其意，是諸佛教導」。

七佛通戒偈

現代大乘佛教信眾普遍認為多行善積德的目的是登西方極樂或者下輩子就投胎至人道、天道或阿修羅去「享福報」，直到把福報消完為止。這輩子惡事做很多，下輩子就投去畜牲道、餓鬼道、地獄道去「享惡報」，等到惡報消完為止。姑且不討論佛教沒有善的行為標準下以佛教角度對人的行為作出批判是否公平，如果「諸惡莫作，眾善奉行」就能收獲更多福報，清除所有惡報，為何還需要「自淨其意」？而且會排在「諸惡莫作，眾善奉行」之後？

Modern Mahayana Buddhist believers generally believe that the purpose of doing good deeds and accumulating merit is to ascend to the Western Pure Land or be reborn into the human realm, heavenly realm, or Asura realm in the next life to enjoy good karma until it is exhausted. If one does many evil deeds in this life, they will be reborn into the animal realm, hungry ghost realm, or hell realm in the next life to suffer bad karma until it is exhausted. Let’s not discuss whether it is fair for Buddhism to criticize people’s behavior without a standard of good deeds. If “Do not do any evil, do only good” can bring more good karma and eliminate all bad karma, why is “purify the mind” ranked after it?

善(巴利文 *sādhū*)是一個形容詞，字面意義是順益、增益、改善等。善的反義字為不善，或是惡。在佛教中，善是指順着正確道理、隨順正法的事物，而惡是指違反正確道理的。那究竟什麼才是正確的道理呢？

‘Good’ (Pali: *sādhū*) is an adjective that literally means beneficial, increasing, improving, etc. The antonym of good is not good, or evil. In Buddhism, good refers to things that comply with the correct principles and follow the right way, while evil refers to things that violate the correct principles. So what exactly is the correct principle? ‘Good’ (Pali: *sādhū*) is an adjective that literally means beneficial, increasing, improving, etc. The antonym of good is not good, or evil. In Buddhism, good refers to things that comply with the correct principles and follow the right way, while evil refers to things that violate the correct principles. So what exactly is the correct principle?

在原始佛教的守戒律的原因是因為所謂「惡行」會影響修行，而原始佛法經文都是紀錄佛陀對原始佛法僧團禪修問題的開示，不斷鼓勵僧團去除慾望、情緒等對心有阻礙的虛假事物。當中的「惡行」其實是指「所有讓人遠離清靜的行為」。在原始佛法裡很多行為戒律其實目的都是為了透過外部行為調整內在意識，「善行」其實是指「所有讓人走向清靜的行為」，所以「自淨其意」才是目的。佛法中的善惡觀念不是道德的觀念，其目的不是讓人做一個善人，而是讓人遠離痛苦，回到本我，清靜解脫。所以根本戒律五戒所指出的都是讓人「不清靜的行為」，戒律本身的意義在於用行為約束意念去輔助修行而不是「道德標準」批判。

The reason for observing the precepts in original Buddhism is that so-called “evil behavior” will affect one’s practice. The original Buddhist scriptures record the Buddha’s teachings to the original Buddhist monastic community on meditation issues, constantly encouraging them to remove false things such as desires and emotions that obstruct the mind. **The term “evil behavior” actually refers to “all actions that lead people away from peace and tranquility.” In original Buddhism, many precepts are actually aimed at adjusting internal consciousness through external behavior, while “good behavior” refers to “all actions that lead people towards peace and tranquility,” so “purifying the mind” is the ultimate goal. The concept of good and evil in Buddhism is not a moral concept. Its purpose is not to make people good, but to help people avoid suffering, return to their true selves, and attain peace and liberation. Therefore, the Five Precepts of the fundamental precepts are all about “unpeaceful behavior,” and the meaning of the precepts themselves is to use behavioral constraints to assist in cultivation, rather than to criticize according to “moral standards.”**

所以在筆者另一篇文章《[正確理解原始佛法中的因果與業力](#)》指出原始佛法原意的「因果」其實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時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。「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。

Therefore, in another article of the author titled “[Correctly Understanding Karma and Karmic Force in Original Buddhism](#)” it is pointed out that the original meaning of “karma” in original Buddhism actually refers to the changes in one’s inner mind caused by external environmental information. For example, if someone had traumatic experiences in childhood, it could lead to behavioral deviations in adulthood, or if someone had been insulted or humiliated in the past, it could become their attachment in the future. These experiences can be triggered by information received at a certain point in the future, and even many emotional reactions can be so strong that they can destroy objective rational cognition and deny reality. The inner mind changes according to external environmental changes and is uncontrollable. “Karmic force” is the connection in “karma.” For example, if you have a fearful heart towards cockroaches, the stronger the “karmic force,” the greater the fear in your heart. Some people may even experience physiological reactions such as fainting and dizziness. Our true self is bound by “karmic force,” and meditation is the means to cut off “karmic force.”

所以原始佛法建立道德觀的方法和世俗方式不一樣，佛法是以人類本質思考方式，以戒律壓制人心中的惡念，再修禪定修智慧清除人心中所有的惡業就可以根除所有作惡的動機。當在佛法修行中達到一定的境界後，心中所有的惡念就會被清除，自然而然就變成一個善良的人。這就是原始佛法中最自然純粹的善。

Therefore, the method of establishing a moral perspective in original Buddhism is different from secular ways. Buddhism uses the way of thinking based on human nature to suppress evil thoughts in the human mind through precepts, and then purify the mind through meditation and wisdom to eliminate all evil karma in the mind, which can root out all the motivation for doing evil. When one reaches a certain level of cultivation in Buddhism, all evil thoughts in the mind will be eliminated, and naturally, one will become a kind person. This is the most natural and pure good in original Buddhism.

筆者註：The author’s note:

本人並不反對「六道輪迴」系統之說，有關「地獄文化」在佛教當中有「六道地獄」和「印度教的地獄」之分，一般的地獄講究單純的罰惡（報應）系統，起源自印度教及後佛教為了在印度當地的傳承並與當地宗教部份結合（很多原始宗教的一種演化方式，為了在當地有更『方便』的傳承）。「六道系統」起源不可考，最早可見於「吠陀文化」甚至「象雄文化」，有傳是上古巫族在冥想當中因吃下神秘草藥而「bad trip」後所看到的恐怖景象。「六道地獄」原意是指，因為極度的不清靜（類似一些嚴重的精神病），死後墜入地獄道後成為了地獄道中的某種生物。也有人認為六道在人間，地獄在哪大家可以自由想像。

I do not oppose the concept of the “Six Realms of Samsara.” In Buddhism, there is a distinction between the “Hell of Six Realms” and the “Hells of Hinduism.” The general concept of hell emphasizes a simple punishment (retribution) system, which originated from Hinduism and later Buddhism in order to integrate with local religions in India (a way of evolution for many primitive religions, in order to have more “convenient” transmission in the local area). The origin of the “Six Realms system” is unknown, but it can be traced back to the Vedic culture and even the Indus Valley culture. It is said that it was originally seen by ancient shamanic tribes during meditation after eating mysterious herbs and experiencing a “bad trip” that led to terrifying visions. The original meaning of the “Hell of Six Realms” refers to falling into a certain creature in the hell realm after death due to extreme unpeacefulness (similar to some severe mental illnesses). Some people also believe that the Six Realms exist in the human realm, and the concept of hell can be freely imagined.