

六度：忍辱最難

Patience: The Most Difficult Paramita

比丘近巖師 2001年1月24日講於萬佛聖城大殿

A TALK BY BHIKSHU JIN YAN IN THE BUDDHA HALL OF THE CITY OF TEN THOUSAND BUDDHAS ON JANUARY 24, 2001

……今天想用佛陀的一些故事來與大家共勉。這些故事出自於《大智度論》卷二十七釋經（《涅槃經》）：

我們都知道佛有很高的風範，境界如虛空。如經云「佛以一切種智斷煩惱習」，「若劫盡時火燒三千大千世界無復遺餘，火力大故。佛一切智火亦如是。燒諸煩惱，無復殘習。」也就是說佛的智慧之火，像我們一個劫將要結束時，那個火燒三千大千世界那樣子燒得一乾二淨。因為火力很大。佛的智慧之火也像這種劫末之火一樣，能把一個人的一切餘習都給燒得一乾二淨。

「如一婆羅門，以五百種惡口，眾中罵佛，佛無異色，亦無異心。此婆羅門心服。」有一個婆羅門，以各種各樣的粗言惡語來罵佛，佛無異色，心也不動，此婆羅門心服。「還以五百種語讚佛，佛無喜色，亦無悅心」，佛並不因聽到種種讚美之辭而生歡喜的神情和臉色。「於此毀譽，心色無變。」

「又復旃遮婆羅門女。帶盂謗佛。」一個婆羅門女拿一個盆子裝大肚子，謾謗說都是佛做的好事。「佛無慚色。」也沒有慚愧的臉色；「事情既露，佛無悅色。」等事情真相弄清楚了，佛也沒有因此而高興。「轉法輪時，讚美之聲滿於十方，心亦不高。」當佛轉法輪說法的時候，讚美的聲音滿十方界，也不生貢高心。

另外，「佛在阿羅毗國度，風寒，居處多荆棘，佛於中坐臥，不以爲苦。」他能安

Tonight I'd like to share some stories about Shakyamuni Buddha. They are from *The Shastra on Great Wisdom Paramita*, Roll 27. This particular section of the Shastra is on the *Nirvana Sutra*. I hope that these stories can inspire people.

We all know that the Buddha's states are vast and profound like space. The Buddha not only demonstrated a very lofty character but also led others by his exemplary conduct. As a Sutra says,

The Buddha has cut off the habits of afflictions with the Wisdom of All Modes." ... "When the fire burns at the end of the *kalpa*, it burns everything in the Three Thousand Great Thousand World System into ashes with nothing left. This is because the fire has great burning power. The fire of the Buddha's Wisdom of All Modes is also like this.

At the end of the *kalpa*, the fire will burn up the whole Trichilocosm with nothing left whatsoever. This is because the fire has great burning power. The Buddha's wisdom power is also like this. It can burn away all the remaining lingering habits.

In one example, there was once a Brahman. He swore at the Buddha with all (500) kinds of harsh words. The Buddha's facial expression did not change at all, nor was he moved at heart. As a result this Brahman became subdued. Then he praised the Buddha with all (500) kinds of words of praise. The Buddha did not exhibit a pleased expression, nor was he delighted because of this. This Brahman was subdued once again. With regard to praise or slander, the Buddha was not the least bit moved.

Another time, there was the woman Chinca-Manavika. She feigned pregnancy by placing a basin on her belly beneath her clothes. She then went around slandering the Buddha, saying that the Buddha had made her pregnant. The Buddha was not angered with her, nor did he show a happy appearance after the truth was revealed and things were clarified."

When the Buddha was turning the Dharma Wheel, praises filled

然跏趺而坐，或吉祥而臥，而不覺得苦。「又在天上歡喜園中，夏安居時，坐劍婆石，柔軟清潔，如天綉縵，亦不以爲樂。」天上歡喜園有一塊石頭上，柔軟清潔，佛坐在上面，也沒有覺得這是快樂。「受大天王踞奉天食，不以爲美。」吃到天王供養的天上的美味珍饈，他不以爲是美食。那麼在「毗蘭若國食馬麥，不以爲惡。」在毗蘭若國吃馬所吃的東西，佛也不覺得這是一種粗食。「諸大國王供奉上饌，不以爲得。」當諸大國王們供奉好吃的東西給他吃時，佛也沒有覺得這是我自己該得的供養。「入薩羅聚落，空鉢而出

，不以爲失。」在薩羅聚落托鉢乞食，想不到空鉢而出，佛不會爲此失魂落魄。「提婆達多於耆闍崛山推石壓佛，佛亦不憎。」我們都知道提婆達多在一座山上，把石頭推下去要把佛壓死，但是佛也不憎恨提婆達多。「是時羅侯羅敬心讚佛，佛亦不愛。」佛的兒子羅侯羅以恭敬心讚美佛說，「您很偉大！」佛並不因此生出愛心。「阿闍世從諸醉象，欲令害佛，佛亦不畏。」阿闍世王曾經放出五隻醉象來，準備把佛給踩死，佛也不怕。「降伏狂象」，佛伸出五隻手指化成五隻雄獅鎮住狂象。

「王舍城人益加恭敬，持香花瓔珞，出供養佛，佛亦不喜。九十六種外道，一時和合議言，我等皆一切智人，從舍婆提來，欲共佛論議。爾時佛以神足，從臍放光。光中皆有化佛。」王舍城人由是更加恭敬佛，便以種種寶物來供養佛，佛並不因此喜上眉梢。但是卻讓九十六種外道眼紅了，他們遂合議，選出有智慧辯才的論師來與佛辯論，欲令佛難堪，想不到佛從臍放光，使外道動都不能動，更何況談得上跟佛議論呢？「佛見一切外道賊來，心亦無退，破是外道，諸天世人，倍益恭敬供養，心亦不進。譬如真金，燒磨鍛鍊，其色不變。佛經此眾事，心無增減。」經過這種種磨難，佛的心沒有一點增沒有一點減。「是故可知諸佛愛恚等諸

the ten directions, yet the Buddha did not become arrogant.

At another time when the Buddha was in the country of the Alavi, it was very windy and cold. The Buddha's dwelling place had a lot of thorns. The Buddha sat in lotus posture and rested without feeling bitter about it. The Buddha was also once at the Garden of Happiness in the heavens during a summer retreat. He sat upon a padded stone. It was very soft and clean, yet the Buddha did not feel happy because of this. When the Buddha was receiving the offerings from those great heavenly kings, the Buddha did not regard them as wonderful delicacies. On another occasion when the Buddha was in the town of Veranja, he was only offered horse feed for his meals, but he did not dislike or detest it. When great kings made delicious offerings to the Buddha, he did not see it as great benefit that he deserved. When the Buddha once went on an almsround in the village of Sara, he returned with an empty bowl, without feeling that he had taken a loss that day.

When Devadatta at Mount Gridhrakuta (Vulture Peak) tried to kill the Buddha by pushing a big rock to crush the Buddha to pieces, the Buddha did not harbor hatred. When Rahula, the Buddha's son, extolled the Buddha with reverence, the Buddha did not give rise to delight. When King Ajatashatru released five drunken elephants, hoping they would trample the Buddha to death, the Buddha did not fear them. He opened his palm and his five fingers turned into five roaring lions, which scared these five elephants out of their wits.

Because of this, the people of Rajagriha city respected and adored the Buddha even more. They made offerings of fragrant flowers and decorative beads to the Buddha. The Buddha did not become elated. There were then 96 kinds of practitioners of heterodox paths, which met together, plotting to defeat and shame the Buddha in debate. At that time, the Buddha emitted light from his navel and manifested his complete spiritual penetrations. Within the light, there appeared transformation Buddhas. The light caused those who practiced heterodox paths to be unable to move at all, how much the less to debate with the Buddha. When the Buddha saw those practitioners of heterodox paths approaching with malice, he did not retreat. After he subdued those people, he inspired the gods and humans to be even more reverential and to make offerings; seeing all these, his mind also did not puff up and get carried away.

Just as pure gold will not change its color after being smelted, the Buddha underwent all these kinds of ordeals yet his mind did not increase or decrease. Hence we know that all Buddhas have cut off all the habits of afflictions entirely.

We can also take a look at some of the Buddha's disciples. Although they had certified to the fruition of sages, they still had some residual habits.

煩惱習氣都盡。」

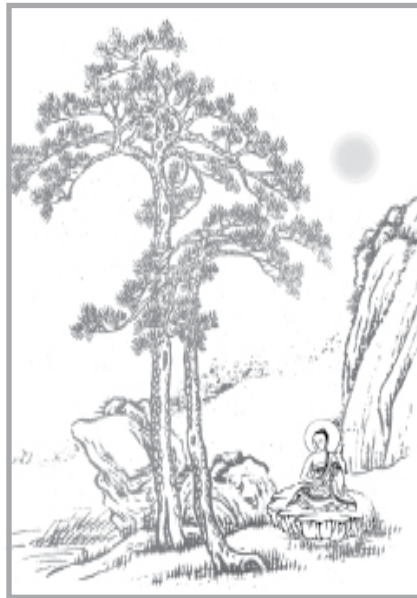
反觀佛的一切弟子，雖然證了果還有餘習在。「如難陀姪欲習故，雖得阿羅漢道，於男女大眾中坐，眼光視女眾，而與言語說法。如舍利弗瞋習故，聞佛言舍利弗食不淨食，即便吐食，終不復受請。」這是講難陀尊者雖然證了阿羅漢果，可是往昔的這種姪欲習氣的關係，每次在大眾中講法時，眼睛一定要先看看女眾，然後才開始講法。舍利弗尊者因瞋習的緣故，聽見佛說他，「你現在吃的東西很不乾淨」，他馬上把東西都吐出來了，再也不受人家供養了。「如摩訶迦葉瞋習故，佛滅度後集法時，敕令阿難八突吉羅罪懺悔」，一種比較輕的罪懺悔，「而復自牽阿難手出，不共汝漏未盡不淨人集法」，而後牽著阿難尊者的手走出去，他說你有漏，你不淨，沒有斷欲漏，你不能跟我們一起來結集經藏。

總結一下，為什麼說這些呢？就是六度之中忍辱最難修。我們看每一個人，觀他所行，聽他所言，基本上就能知道這個人的格局在哪裏了。而一個人假如在忍辱關能夠突破的話，那麼，世間人往往就能成就他的王者之業，出世間人就能奠定自己成就道業，成就娑婆世界法中王的堅實基礎。

還有一兩分鐘時間，個人回顧一下這次禪七。按往例，專習禪的人專心參禪，不司雜務。今年個人比較幸運，大部份時間無雜緣之擾，但是和師兄弟比起來，精進方面不如他們，在早上還會漏兩、三枝香。師兄弟們都能自始至終，早上兩點半就起來，我想師兄弟在這方面對學人是一個很好的砥礪。

Because Ven. Nanda had the residual habit of lust, after he certified to Arhathship, when in the assembly he would always look at the women's side first before speaking the Dharma. Shariputra still had the residual habit of anger. When Shariputra heard the Buddha tell him that what he was eating was dirty, he vomited immediately. Hence he refused to go on to receive the offering. Mahakashyapa, because his residual habit of anger, ordered Ven. Ananda to repent of his eight kinds of *dushkṛita* offenses [minor offenses in the Bhikshu Precepts] during the compilation of the Dharma after the Buddha's nirvana. Then he said to Ananda while taking his hand to lead him out, "We are not going to compile the Dharma with someone like you who is impure, whose outflows are still not cut off."

To sum it up: What do all of these stories and examples tell us? All of these stories I have spoken tonight are examples of the Buddha's incredible patience. Among the Six Paramitas, the Paramita of Patience is the most difficult to practice. If we observe how other people do things and what they say, we can tell what kind of character, temperament, potential, and



limitations they have. If one can have a major spiritual breakthrough based on patience, then one can lay down the foundation for becoming a great leader; for a left-home person, one can lay down a solid foundation for accomplishing the Spiritual Path so as to become a future Dharma King in the Saha World.

There is still one or two minutes left. I'd like to reflect on the Chan Session we have just finished. According to the tradition, those who participate in the Chan Session are meant to focus on their cultivation, rather than engage in other distracting matters. This year I was lucky enough that I could cultivate without being distracted. However, compared with other Dharma brothers, I was far behind them in terms of vigor. In the morning I sometimes still missed two or three sitting periods, while other Dharma brothers stuck it out without missing any period. They could get up at 2:30 in the morning. This, in a sense, shows a person's patience, because, to practice what is difficult to practice takes a tremendous amount of patience. In this way, they serve as great examples for me to learn from.