



慈悲與包容

Compassion and Tolerance

比丘 近懺 講於2007年10月28日萬佛聖城大齋堂

A TALK GIVEN BY BHIKSHU JIN CHAN

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比丘 近巖 英譯 ENGLISH TRANSLATED BY BHIKSHU JIN YAN

人生的不圓滿，相信每個人都多多少少體會得到，甚至於經歷過。不管你是什麼樣的人，只要有這個身體，就會感覺得到。我們常說，人是感情的動物，那麼世人呢，常常被情緒所包圍，往往又成爲它的奴隸。對於很多的事情，不是熱烈的追求，就是消極的逃避。執迷於某種的存在，輾轉於這種擁有、失去、肯定、否定之間。那生活也是在順意，逆境之間輪迴不止。

我們修行也是處在這種風風雨雨的紅塵間，每天日常生活面對種種人與事的起伏，當你的判斷跟你的反應衝突的時候，我們應該如何看待它，如何面對它，如何反省，又如何以慈悲、包容、理性、客觀的心態來處理它，那麼自己就知道立場的定位——知道想做什麼，該做什麼，要做什麼。

記得南非的曼德拉，在當選總統之前，是一名律師，因爲他長期領導反對南非政府實施種族隔離政策，期間長達廿年。在1964年，他終于被捕入獄。白人統治者把他關在荒涼的大西洋一個叫羅本島上。入獄當時，曼德拉是四十七歲，白人統治者對待他依然像一般

年輕的犯人一樣虐待他。

曼德拉被關押了長達廿七年，在1990年被獲釋出獄。在1991年當選總統以後，在總統就職典禮上的一個動作，震驚了整個世界。總統就職典禮開始，曼德拉致詞歡迎所有的來賓，他首先介紹來自各國的政要。他說他很榮幸能夠接待這麼多尊貴的客人，但是他感到更高興的是能夠邀請到當初他被關在羅本島監獄時，三名看守他的前獄方人員也能到場。同時他邀請這三位站起身來，以便介紹給大家。

74歲高齡的曼德拉緩緩起身走向他們，向三位曾經看押他的看守致敬。曼德拉這種偉大的胸襟，寬宏的精神，和包容的度量，讓那些南非曾經虐待他長達27年的白人汗顏，而無地自容。這時全場鴉雀無聲，全場的來賓也肅然起敬，亦爲之動容。

他後來跟朋友解釋，說自己年輕的時候，性子很急，脾氣非常暴躁。那正是在監獄中，他學會了如何控制自己的情緒而存活下來。獄中的歲月給了他時間和激勵，使他學會如何處理自己遭遇苦難時的痛苦，他說感恩與包容經常源自於痛

苦與磨難，必須以極大的毅力來訓練自己，唯有這樣，才能改變自己，進而成就個人的輝煌。

他後來說被釋放出獄當天的心情：「當我走出囚室，邁出通往自由的監獄大門時，我已經很清楚，如果不能把悲痛、仇恨拋在身後，那麼其實我仍在獄中。」

上面這個故事，相信多多少少給我們一個啓示，慈悲與包容，絕不是軟弱的象徵；反而它能形成一種堅固的力量。無論是世出世間，其實我們每天都在面對和處理種種的人際關係。其實寬待別人就是寬待自己，對別人慈悲就是對自己慈悲。以寬廣的胸襟接受來自各個方面大大小小的壓力，把自己和別人利益的衝突看得淡一些，也不必花精力去跟別人計較。在漫長的人生中，能具有慈悲寬容忍耐和感恩的精神，多一份利他，少一份利己，那麼就在菩薩道上就進了一步。學佛，我們不僅要有智慧理性的人生觀，同時也要有菩薩無邊慈悲的廣行。我們的理想是很崇高，但是實踐必須要從平時做起。在時時反觀中，認識自己的自負，了解自己的不耐，接受自己的不能，那麼在身

心奉獻，感念三寶時，隨緣隨分，盡力而行。

以上是個人今天少分的法供養，同時也預祝大家，不管是參加一天或是多日法會的人，都能獲得法喜。阿彌陀佛！



Life isn't perfect. I'm sure everybody can understand this or experience it. No matter who you are, as long as you have a body, you will experience this. We often say that human beings are emotional animals; they are constantly caught up in and enslaved by their emotions. They may ardently pursue something in their life or they may pessimistically evade the harsh realities. They often get attached to certain kind of existences. They alternate between gain and loss, affirmation and denial. Their whole life, they drift ceaselessly between favorable states and unfavorable states.

In our cultivation, we also need to face the mundane world with its various situations. In our daily life, we have to face the ups and downs of life, as well as ever-changing human relations. Therefore, when our judgments conflict with our reactions, how should we deal with them? How do we reflect upon ourselves? How do we handle them with a compassionate and magnanimous heart; how do we face them with a rational and objective mind? If we can do so, we will be clear about our position on certain issues. We will understand clearly what we want to do, what we should do, and what we can do.

I recall the example of Nelson Mandela of South Africa. Before he was elected as President, he used to be a lawyer, and he led the movement against apartheid, the policy of racial segregation followed in South Africa back then, for over twenty years. In 1964, he was imprisoned by the

white authorities on the desolate Robben Island, which is off the coast of the Atlantic Ocean. Although he was 47 at the time of his arrest, the prison authorities still treated him as cruelly and harshly as they would a young prisoner.

Mandela was kept in jail for 27 years and was released in 1990. A year after that, in 1991, he was elected as the President of South Africa. During the presidential inauguration, one of his moves shocked the entire world. As the inauguration started, Mandela delivered a speech. He first welcomed all the important governmental officials and dignitaries from all over the world. He said that he was deeply honored to be able to see these dignified guests, but that what pleased him most was the presence of three of the wardens who used to watch him in the Robben Island prison. He invited these three wardens to stand up, so he could introduce them to the audience.

Nelson Mandela, at the advanced age of 74, slowly stood up, walked toward the three wardens, and bowed to them respectfully. Mandela's great nobility of mind and magnanimous spirit of tolerance made the authorities who had mistreated him cruelly for over 27 years feel a deep sense of shame and remorse. At this moment, the entire audience was silent, deeply touched and full of reverence.

Later Mandela explained to his friends that when he was young, he had been very irritable and had a quick temper. It was in prison that he learned how to control his emotions and survive. It was the years in prison that gave him time and inspiration and made him learn how to handle his suffering and his difficulty. He said that gratitude and tolerance usually come from suffering and difficulties; a person must use his great resolve to train himself, for only then can he change himself and accomplish great deeds.

Later, he talked about his feelings the day he was released from jail. He said that

as he walked out of jail, walking out of the prison gate towards freedom, he had a clear awareness that if he could not leave behind the sorrow, grief and hatred, then, he was still in jail.

From this story, you can understand that kindness and compassion, as well as tolerance, are by no means signs of weakness; instead, they are the source of a firm strength. Whether we live in a monastery or in the mundane world, we have to deal with changing human relations everyday. If we can treat others with kindness, then we are actually treating ourselves with kindness. If we can treat others with compassion, then we are treating ourselves with compassion. We should learn to face the various kinds of pressure, big or small, from all directions, with an open and tolerant mind. If we can treat the conflicts of interests between ourselves and others lightly, then we do not need to spend too much time and energy to argue with others for those benefits. We can learn to benefit others a bit more, and benefit ourselves a little less. Then we will have taken a step forward in our cultivation of the Bodhisattva Path. In studying the Buddhadharmā, we need not only to reflect deeply and engage in profound contemplations of wisdom and rationality, but also extensively practice the Bodhisattva's limitless kindness and compassion. Our dream is noble, but we have to start from practice in our everyday life. In moment after moment of reflections, we need to recognize our over-confidence, our impatience, and our shortcomings. We can offer up our body and mind to the Triple Jewel and try to cultivate in every situation to the best of our ability.

This talk is a small offering of Dharma to everyone, and I hope everyone who has come here whether for one day or a few days of this Dharma session can all attain the bliss of Dharma. Amitabha.