

還有些人有一種錯誤的觀念，認為慈悲是一種弱者的表現；因為懦弱，所以不敢跟人爭，不強不硬。真正的慈悲並不是弱者的表現，只有虛偽的慈悲才是弱者的表現。居然有人說，「我這麼慈悲長年吃素，仍然體弱多病，還是要去看那麼多醫生，花那麼多醫藥費；我不吃素了。」

我們可以看一看他之所以吃素，並不是站在慈悲的觀念上，而是只為了延年益壽，長保健康，或是美容；由這個事例本身來看他的心態，就不是很正確。假如這個人能夠抱著像佛菩薩一樣不忍吃眾生肉的态度來吃素的話，生活有規律，飲食有節制，有適當的運動，並且持之以恆；有了這些的善因和善緣，自然能夠收到健康



的效果。這就是我們所說的健康，有健康的因緣果，信仰有信仰的因緣果，是不能夠混為一談的。然而真正的慈悲是理性的，是為了利益眾生，所以必須觀察因緣，而不是說我心好就行了，你叫我怎麼做我就怎麼做。

這還有一個故事跟大家分享。有一天有一個人走在公園裡，看見一隻蝴蝶的繭上裂開了一個小孔。他仔細觀察著這隻蝴蝶艱難地慢慢從小孔中掙扎著出來；幾個小時過去了，蝴蝶似乎沒有任何的進展。看樣子牠似乎已經竭盡了全力，不能再前進了。

這個人非常好心，他看了很心疼，決定幫助這個蝴蝶一下。於是他拿了一

The True Nature of Kindness and Compassion (Continued)

慈悲的真相 (續)

方丈和尚講於萬佛城大殿

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Furthermore, some people have the misimpression that to be kind and compassionate is to be weak and timid, to be neither strong nor tough and dare not fight with others. But true kindness and compassion are not an expression of weakness and timidity; what the weak and the timid demonstrate is spurious kindness and compassion. But to my surprise, someone said to me, "Dharma Master, I'm so compassionate and kind by being a vegetarian for years, but my health is still poor and I need to visit so many physicians and spend so much on medicines. I don't want to be a vegetarian anymore." Let's look at the fact of why he became a vegetarian. His motivation is not based on the concept of kindness and compassion but for the purpose of gaining longevity, good health or beauty. Thus, his attitude is improper. If he can practice vegetarianism with the same intention as Buddhas and Bodhisattvas who dare not eat the flesh of other sentient beings and maintain his life regularly with proper exercise; with these good causes and conditions, he will naturally become healthy. As mentioned before, to be healthy requires proper causes, conditions and effects. Likewise, religious faith requires religious causes, conditions and effects and they cannot be mixed and confused.

True kindness and compassion is rational and is for benefiting all living beings. It requires taking the circumstances into account. You cannot simply say, "My intentions is good. Tell me what to do, and I'll do it."

把剪刀，小心翼翼地把這個繭洞剪大一點，於是蝴蝶就很容易地掙扎出來了；但是這掙扎出來的蝴蝶，牠的身體卻是很萎縮很小的，翅膀緊緊貼著身體。他接著觀察，期待在幾分鐘之內或者一會兒，這個蝴蝶翅膀會打開，並且生長出來足以支撐牠的身體，成為一隻健康美麗的蝴蝶。他等待著時間過去了，然而這一刻始終沒有出現。實際上這隻可憐的蝴蝶，在牠的餘生都得帶著牠不成形的翅膀在地上爬行，永遠不可能飛起來。

這個好心人並不知道蝴蝶需要從這個小孔掙扎出來。這是大自然的安排，要通過這種擠壓的過程，才能夠把身體的體液從身體擠壓到翅膀；牠這樣子脫繭而出，才能夠展翅飛翔。

我想我們聽完這個故事後，會覺得很遺憾，因為我們瞭解到有時候在我們生命中是需要奮鬥，乃至掙扎；如果生命中沒有障礙的話，我們就會很脆弱。

同時我們對這位好心人，為了企圖幫助蝴蝶的這個義舉而失敗，感到遺憾。我們也希望這位仁兄能夠瞭解因緣，而原諒自己，這也是慈悲。在我們日常生活中的另一個重點，就是原諒自己和他人；我們要明白我們所在的這個世界不是極樂世界，是娑婆世界；既然是娑婆世界，那就不是一切都是完美的，所以我們難免會看到自己和他人的缺點或過失。如果我們不能夠原諒自己或是他人的話，這就像揹負著創傷而不去治療它；這不單單會為自己製造許多苦惱煩惱，也給別人帶來苦惱悲哀，還不知道這些苦惱的來源是自己製造的。

或許有人會說，照你這麼說的話，有的時候我有很多壞的念頭，不好的欲望；如果我慈悲自己，原諒自己的話，那不是放縱我自己了嗎？那我是不是變得更壞了嗎？

這是一個非常好的問題，讓我們來看一看實際的例子。例如當我們有嫉妒障礙心的時候，會怎麼樣呢？你覺得是好嗎？相信在座的善知識，都知道當我們有嫉妒障礙心的時候，是不好的；當下不好，將來會種下三惡道的因。但是，有的時候我們會對我們自己非常苛刻，認為自己有嫉妒障礙心是很糟糕的，不值得原諒，或是因為自己有嫉妒障礙心，而生自己的氣，有時會因此而憎恨自己。又因為自己有嫉妒障礙心，而覺得罪惡內疚，有罪惡感；就是這樣子因為嫉妒障礙心的產生，以及處理方法不當，使自己苦惱了好一段時間。

但是如果我們用慈悲去原諒自己的嫉妒障

Here, I would like to share another story with everybody. One day, a man walked into the park and found a small cocoon that was about to open. He watched carefully to see how the butterfly struggled to force its body out slowly through this little hole. Some hours had passed, but the butterfly barely moved as if it had run out of strength and could not go any further.

Since this man had a good heart, his heart felt pain as he watched and so, he decided to help this butterfly. He took out a pair of scissors and carefully opened up the cocoon. The butterfly then emerged easily; it had a shrunken body and its wings were tightly stuck to its body.

He continued watching and was expecting that after a while, the butterfly's wings would open up to support its body and it would transform into a beautiful butterfly. The time passed and this expected moment never came. In fact, this poor butterfly would spend the rest of its life carrying its undeveloped wings and crawling on the ground. It could never fly.

This kind person didn't understand why a butterfly must strive and struggle to come out of the tiny opening of the cocoon by itself. It is nature's way that a butterfly must go through this kind of pressure-filled process to develop its wings, so that when it comes out of the cocoon, it could spread its wings to fly.

I guess, upon hearing the story, everyone may feel a sense of regret because we understand that it is necessary to strive or struggle in life sometimes. If we don't have any obstruction in life, we will become weak and fragile.

We feel a sense of regret about what happened to this kind gentleman who intended to help this butterfly but failed. Meanwhile, we also hope he would understand the causes and conditions and forgive himself; that is another type of loving kindness and compassion. Another important issue in life is to forgive others as well as ourselves. We must understand that the world we are currently living in is not a pure land, but rather a Saha World, which is not perfect. Thus we should avoid making mistakes or pointing out others' mistakes. If we can't forgive ourselves or others, we are like someone who has a wound but doesn't want to be cured. This will create us a lot of pain and worries and also bring pain and worries to others. And worst of all, we do not even realize that the source of all these sufferings was created by ourselves.

Someone may say, "Sometimes I find myself full of bad thoughts and bad desires; if I gave mercy to myself or forgave myself, wouldn't I be indulging myself and becoming even worse?"

This is a very good question. Let's take a look at one practical example. When jealous and obstructed thoughts arise, what will happen? Will we feel good? I believe everyone here knows that it is no good; not only is it not good for us at present but we will have also planted the cause for falling into the three evil paths in a future life. However, sometimes we are hard on ourselves and think we are

礙，結果就會完全不同了；不會只是一味地責備自己，不會只是負面地評價自己，不會只是感到內疚罪惡，也不會只是在那裡受苦，反而會用一種非常友善理性的態度，去找出我為什麼會有嫉妒障礙心呢；找出嫉妒障礙心的因緣，我們就可以從嫉妒障礙的這個情境中學習，利用它來使自己成長。這就是運用慈悲去原諒和成長，能使我們以一種完全不同的態度，去應付我們這嫉妒障礙的情境。當然這不是向它投降，也不是姑息自己；而是用一種理性更有效的方法處理它，而不再是情緒的反應，徒然使自己受苦。

此外，我們如果以友善開放的態度去面對自己，我們會發現自己的嫉妒障礙消失了。下次如果有相同或類似的情境或事故，我們便能知道如何應付了。同時我們也可以用同樣理性的方法，換個角度來想，是什麼因緣才引發他人有如此的行為，令我們煩惱？但是我們如果設身處地來了解別人，這樣就容易去原諒別人的過失，同時也放下了令我們難以釋懷的情緒的執著，認為這個人錯了，為什麼還令你煩惱了那麼久。我們瞭解到因緣法，發現這個世界上並沒有絕對的對與錯，只是因緣的假合；當

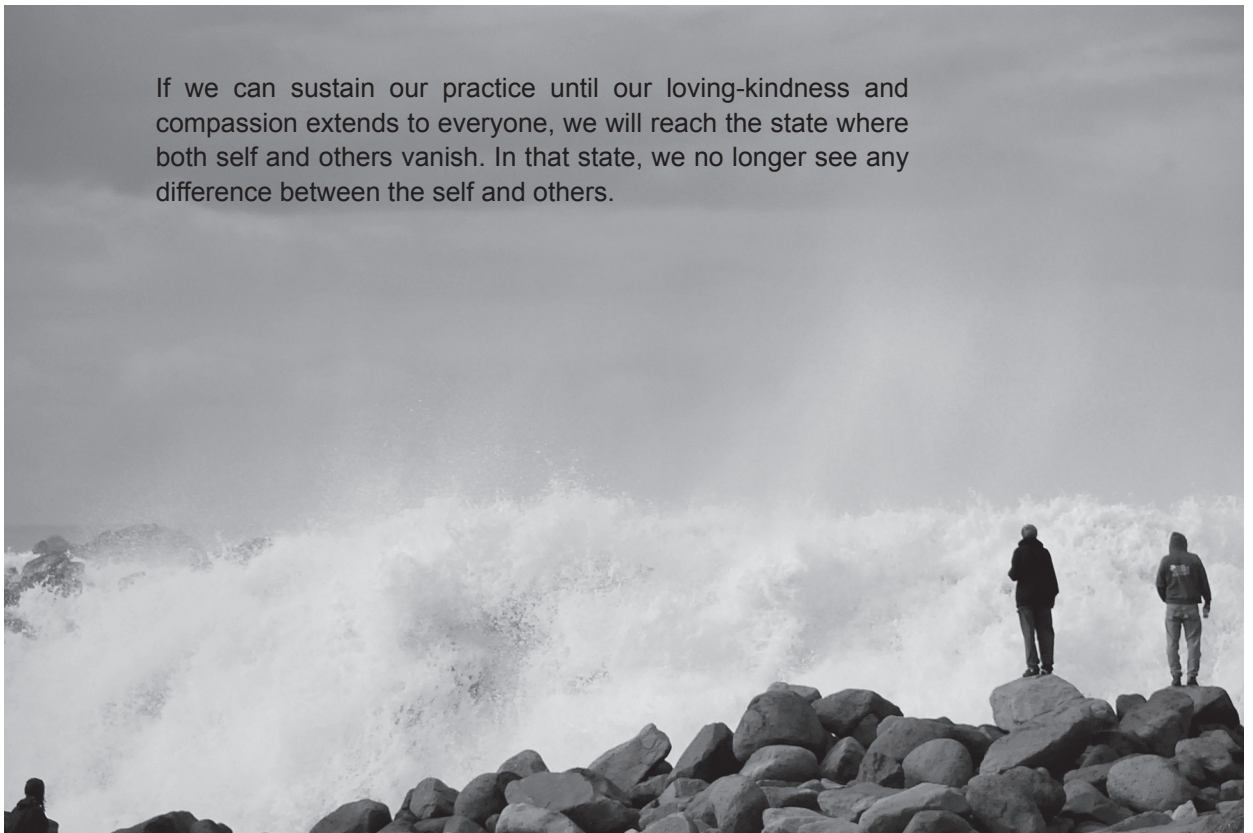
very bad to give rise to jealous and obstructive thoughts, that we do not deserve to be forgiven. Or we may get angry with ourselves and even start hating ourselves. Then after having these thoughts, we have regret in our minds. This is how the sense of guilt arises: by dealing improperly with the arising of jealousy and obstructiveness, we suffer for a long time.

But if we use loving-kindness and compassion to forgive ourselves for being jealous and obstructive to others, the result would be completely different. We wouldn't constantly blame ourselves or judge ourselves negatively. We wouldn't feel ashamed or guilty; we wouldn't suffer. Instead, we can use a friendly and rational attitude to discover why we are jealous. If we can discover the reason for our jealousy then we can learn and grow from this jealous state. This is using loving-kindness and compassion to forgive and develop, to allow us to approach our jealous and obstructive state using a completely different attitude. Of course, this does not mean we should surrender to it or be overly indulgent toward ourselves. It means we use a more rational and effective method to deal with the jealous state instead of responding to it emotionally, causing ourselves to suffer.

Besides, if we are friendly and open toward ourselves, we find that our jealousy disappears. The next time when the same or a similar situation arises, we know how to deal with it. In addition, we can use this rational method to approach the issue from another angle, and ask, "Why did his behavior cause me such annoyance?" If we can put

If we can sustain our practice until our loving-kindness and compassion extends to everyone, we will reach the state where both self and others vanish. In that state, we no longer see any difference between the self and others.

如果我們的慈悲擴大到所有的人，我們逐漸就會到達一種人我消除的境界；在那個境界中再也看不出來自己和別人有什麼分別了。



我們換個角度，瞭解到眾生之所以如此做的因緣後，我們就放下了自己的執著，而原諒了他們，同時也原諒了我們自己。

如果我們持續修行，我們的慈悲擴大到所有的人，我們逐漸就會到達一種人我消除的境界；在那個境界中再也看不出來自己和別人有什麼分別了。你說真會這樣子嗎？我們可以做個實驗來確認我們人我障礙是否消除了。

這個實驗是怎麼樣呢？是說如果你和三個人坐在一起：其中一個是你的好朋友，一個是陌生人，另外是一個對你有敵意的人，一直很生氣看著你的人。這時候有一群強盜過來對你說，先生！你隨便指其中一個人給我；你就問他說，你叫我指其中一個人給你做什麼呢？他說我要把這個人殺了，把他喉嚨的血拿來祭鬼神。當你聽到這個話的時候你怎麼辦？你說OK，把這個對我生氣發脾氣的人送走好了，眼不見為淨啊！這個生氣的人，我如果一直留著他，他會把我殺了。還是把這個陌生人送走好了？還是把我的朋友出賣掉了？

大家都知道如果我們有這種分別心的話，我們就沒有把這種障礙放下。如果你說好吧！把我帶走，不要碰其他三個人；這樣我們是不是把我們這種人我障礙放下呢？也還沒有；因為你還有分別——「這是他們的福利，我要為他們好。」

那怎麼樣才是最正確的呢？才算是把人我障礙放下呢？只有在我們這四個人當中，沒有一個人應當去送給這個強盜，讓這個強盜殺了用血來祭鬼神；只有到這種地步，才算是我們的心把人我這種障礙消除了。

所以我們說四無量心慈悲喜捨，當我們修行慈悲，我們會有一種喜悅心；當我們再繼續修行下去的話，我們就會達到捨心，這種平等的捨心，所以這慈悲喜捨可以說是互為關連的。如果再繼續修行下去，就是很容易入了禪定。



待續

ourselves in the other person's shoes and try to understand his/her point of view, it is very easy to forgive his/her mistake. Furthermore, we'll be able to stop feeling so attached to the idea that the person is wrong. If they are wrong, why have you been annoyed by their behavior for such a long time? Once we understand that all things just arise temporally when the causes and conditions are mature, we will realize that there is nothing in this world that is absolutely right or wrong. Once we change our point of view and understand the causes and conditions that make someone do something, we will be able to let go of our grasping and forgive them. Actually, we will forgive ourselves as well.

If we can sustain our practice until our loving-kindness and compassion extends to everyone, we will reach the state where both self and others vanish. In that state, we no longer see any difference between the self and others. Perhaps you say, "Can this really be done?" We can do an experiment to test whether or not the discrimination between self and others has truly vanished.

What is the experiment? Imagine you are sitting with three people. One is your friend, one is a stranger, and one is someone who regards you with hostility and is always glaring with anger. At some point a group of robbers comes up and says to you: "Hey, Mister, choose one person and hand him over." You ask them, "What are you going to do with the person I select?" They say, "We want to kill him and offer the blood from his throat to the ghosts and spirits!" Hearing this, what would you do? Would you say, "Okay, I'll send off the guy who is always getting mad at me. Then I won't have to look at him again! If I let him stay, he might kill me!" Or would you say, "I'll send off the stranger," or "I'll just betray my friend!"

We all know that if we have this kind of discriminating mind then we haven't let go of such an obstruction. If you say, "Okay, take me, just don't touch the other three people!" Does that mean you've let go of the obstruction of self and others? No, it wouldn't, because you are still making distinctions, thinking, "It is their good fortune to live; I want to be good to them."

So what is the appropriate response that proves that the obstruction of self and others has been done away with? When not one of the four people are given to the bandits to be killed so their blood could be used as a sacrifice to the ghosts and spirits, the obstruction of self and others has been truly obliterated from your mind. The "Four Divine Abodes" are Loving-kindness, Compassion, Joy, and Giving. When we practice loving-kindness and compassion, we are happy. If we continue along these lines, we would gain the ability to give equally. So, loving-kindness, compassion, joy, and giving are interconnected. If we continue practicing in this way, it would be easy to enter Samadhi.

To be continued