

忍辱度瞋恚

TOLERANCE DEFIES ANGER

A Talk given by Phil Hirsch at the Buddha Hall of CTTB on October 2nd, 2013

Chinese Translation by Andrea Zheng

Phil Hirsch 講於2013年10月2日 萬佛聖城大殿

鄭淳丹 中譯



BODHI FIELD | 菩提田

Good evening Dharma Masters. Good evening all my Dharma friends and family here at the City of Ten Thousand Buddhas. My name is Phil, and tonight I would like to talk about anger, and how it can overtake us so fast. I will tell you a story about what happened to me just a few days ago.

About a month ago, I bought some equipment for the City, and I used my own money to do it because it was online. It took two or three weeks for the City to turn that around and reimburse me. There was some confusion involved in this, and I was told finally, maybe three or four days ago, that the check had arrived at the A.O. So I went over to A.O. and went to my box, but there was no check in the box, so I started to get just a little irritated that things were not working smoothly.

I went out of the mailroom and I walked over to the desk. There was Dennis sitting behind the counter with that wonderful smile. I said, "Dennis, we've got a problem here! I'm very upset! There's so much confusion here at the City, and all these departments don't know how to communicate with each other." I could feel this anger coming up and at one point it came to the degree where, even though I realized I was being very foolish, I couldn't stop it. I sat there for another five minutes ranting and raving about how angry I was and how dysfunctional the City is and how it could not even process a piece of paper to get a letter from one place to another.

As I was getting angry and as I was telling poor Dennis, who was sitting there just taking all this, I was also aware of how stupid I was acting. And yet I still could not control this emotion that had overtaken me. I had to just sit there and be embarrassed while this other part of me was ranting and raving.

諸位法師、佛友及法親眷屬：晚上好。我是 Phil，今晚我想談談脾氣，以及它如何迅雷不及掩耳地控制我們的心。跟大家分享幾天前的親身經歷。

約一個月前，我先用自己的錢代墊付款，替聖城在網路上購買一些設備。而聖城處理代墊款的歸還，大約需要二到三週的時間；處理過程繁瑣，最後終於在三、四天前，通知我支票已送達辦公室。於是，我到了辦公室，打開信箱，卻沒有看到支票，當下就開始為整件事的不順利感到生氣。

我不悅地從收發室走出，來到櫃檯前。此時 Dennis 坐在櫃檯內，臉上充滿和善的笑容。我對他說：「Dennis，我很不高興！聖城有太多狀況搞不清楚，每個部門不知道是怎麼溝通的。」此時，我察覺我的脾氣持續加溫，達到一種即使知道自己很愚蠢卻又無法掌控它的狀態。足足五分鐘，我坐在那裏忿忿不平地嚷嚷著，抱怨聖城連一張紙從甲地送達乙地的運作都做不好。

正當我大發雷霆，對著坐在那裏只有聽話份兒的 Dennis 抱怨時，那一刻我意識到自己表現得多麼愚蠢，但我還是無法控制這股不滿的情緒。我只能尷尬地坐在那裏，任由另一個我不斷地發飆、亂吼。

後來我離開了辦公室，路途上一直回想剛剛發生的事。這實在是個很有趣現象。我一直嘗試改

Finally I left, and on the way out I kept reflecting on what had just happened. And it is really an interesting phenomenon. Anger is one of the issues that I have been dealing with for a long time and I thought I had a pretty good handle on it, until this episode came up and I realized that I didn't have a handle on it at all. I see John Chu out there and I think he was a part of this, so I owe him an apology, too. Sorry John!

What I realized when I reflected on this was that every time I get angry, it is never about the object that I think I am angry about; it's more about some form of injustice that has been done to me. For example, if someone were standing in line in front of me, I'd get angry about the horrible injustice of this person standing in my way. This anger is the same thing. I get angry because I think there is some huge injustice being done to me, and so it is this clinging to a self, the clinging we always talk about, that initiates all of this.

The next morning, after that incident with Dennis, I went back and I saw Dennis at the A.O., and he said something to me. "You know, Phil, this is all a test." and that really did it to me, "What is *everything* is a test!" Well, as it turns out, everything really *is* a test. So I went back the next day and apologized to Dennis for my rude behaviour, and told him yes, indeed, everything is a test. (Translator: So you apologized twice? Or just once?) I apologized to Dennis how many times? Just once. That night, I left. I was still affected, but after leaving, I reflected on it and just felt so embarrassed.

When I reflected on the episode that happened at the Administration Office, I was reminded of how diamonds are made. I saw myself as a piece of coal that had not yet gone through those years and years of pressure. It's when coal is put under this intense pressure that we get diamonds. It is being here in the City that gives all of us the opportunity to work on becoming a diamond. There is something magical about all of us being here from different backgrounds and different cultures, all having the same basic fundamental understanding of the Buddha's teachings, and we could not get these results anywhere else. At this point, I am not ashamed to wear my big red button right here [*Phil points to his heart*], and I do not mind it being pushed. This is the only way that I get to see how I really operate, and it gives me a chance to cultivate and change this anger into non-anger.

Dharma Master Shun's comments:

I have two comments on what Phil just said. The first is that Shr Fu used to say that these adverse situations that happen to us are really like our good teacher. This happens to all of us. When these situations occur, when we get angry, we suddenly realize, "Wow, I still have that?" Because we're not always aware that we still have that anger. We all have these problems, and these adverse situations help us become more aware that we have these problems, and we still have a long way to go. That's one—and the second is that I just

善長久以來的壞脾氣，也自認控制得挺不賴，直到發生剛才的事，才意識到，其實我一點都沒改變。那時John也在那裏，我想他也被波及到了，所以我欠他一個道歉：對不起，John！

從這件事情，我發現每次我生氣，都不是生氣事物本身，而是生氣自己遭受不公平的待遇。比如，有人插隊在我面前，我會因為他不按規矩排隊而生氣。這次生氣的原因也一樣，我生氣是因為「不公平」的事發生在我身上；這就是一種我執，一種我們經常提到的執著，我執，導致發生這一切。

第二天早上，我回到辦公室見到Dennis。Dennis對我說：「Phil你知道嗎，一切都是考驗。」他這話一說完，我火氣又上來了，說：「什麼叫『一切都是考驗』！」看來，果然一切是考驗。所以隔天我為自己魯莽的行為向Dennis道歉，並告訴他：是的，每一件事都是一個考驗。（口譯者問：所以你一共道歉了兩次，還是只有一次？）我向Dennis道歉了幾次嗎？只有一次。那天傍晚離開之後，我的情緒還是沒有平伏，但是我不停地迴光返照，覺得很慚愧。

當我反省在辦公室發生的整個事件，想起了鑽石是如何形成的；我就像一塊木炭，唯有能夠頂住經年累月的壓力，才能造就成為鑽石。在聖城，有很多機會來錘鍊我們自己成為一顆閃亮的鑽石。許多來自不同背景、不同文化，卻對佛法有相同基本認識的人們，竟然在此相聚，實在是一件很奇妙的事，也是其他地方找不到的。因此，我不會因為裝了一顆紅色大按鈕在這裏（Phil指著自己的心）而感到羞愧，也不介意這顆按鈕被人觸碰，因為這正是我看清自己的唯一途徑，讓我有修行的機會，把「生氣」轉為「和氣」。

順法師的補充：

關於Phil說的，我想補充兩點。第一，師父過去常說，逆境就像我們的善知識，每個人都會遇到。當事情發生的時候，我們發脾氣才會突然意識到：「哇，我怎麼還會這樣？」因為我們往往不知道自己還是有脾氣的。每個人都有這些問題，而逆境正是幫助我們更加認識這一點，我們還有很長的路要走。第二點是，

remember Shr Fu's instruction that I heard so many, many times, that the Bodhisattva path is just *chi kui*. And *chi kui* just means taking a loss. That's the Bodhisattva path. So you might be in a situation that really is unjust and maybe really is unfair. But it's the Bodhisattva path. So just take a loss.

One of the neatest things that I have learned living here in the City is that, well, first, I have been aware of my anger my whole life, and it was just something that I had to deal with. Until I came here, no one had ever told me that the antidote to anger is just patience. What a wonderful concept! So I practice patience, and I also practice equanimity, and I try to walk through the world having this equanimity: No matter what happens outside of me, my mind is like this, unaffected. And I'm often reminded of how much of this equanimity I do not have, but it gives me a point of reference, and that point of reference is absolutely marvelous. If I can catch the anger as it comes up and just apply a little bit of patience, the anger will dissipate. But as long as I feed it, the anger will just grow. So this practice of patience helps me in my practice of equanimity.

I know you don't see me here at the Buddha Hall very often but I would like to tell that I am a very serious practitioner, and I have been practicing for many, many years, many years before I came here. I have a practice that takes me about two to three hours at a time and it has to do with chanting; it has to do with mudras; it has to do with visualizations. If I need to know about compassion, I just visualize Guanyin and I can feel the compassion rising within me. Lately I have been visualizing Weituo so I have the strength to continue and the strength to not give up just because I do not necessarily see instant results; this is a slow, long path. I do physical exercises every morning when I wake up, at three to three-thirty. I reflect on the previous day to see what needs to be worked on, I read the sutras, and I reflect on the sutras. Right now my favorite sutra is the *Lankavatara*. I am reading it in conjunction with the *Shurangama*, and I am also taking the class on it this year at the university. I've also read the *Sixth Patriarch*, but I think right now my favorite is the *Lankavatara*.

Dharma Master Shun: You have been at CTTB for almost seven years. What is your favourite Dharma you learned here?

Phil: My favourite Dharma that I have learned here? It was not until I came here that I was presented with the actual sutras of the Buddha, which I had never read until I got here, nor I did understand why it was important to sit in lotus. So two things that I've gotten from being here are actually being able to hear the Buddha's words through the sutras, which is absolutely marvelous; and the other thing that I have learned here, and have been cultivating, is to sit in the lotus position. ❀

我記得聽師父講過好多好多次——「菩薩道就是要吃虧」。吃虧就是不占便宜，自己寧受損失，這就是菩薩道。所以事情對你也許真的非常不公平、非常不公平，但這就是菩薩道，所以就吃虧吧！

住在聖城學到最棒的事情之一，就是我意識到我一生中的這個脾氣，這是我必須要面對處理的。在來到這裏之前，從來沒有人告訴我忍耐是用來對治瞋恚。多好的觀念啊！所以現在我練習忍耐，也練習保持鎮定。我嘗試用這樣的心態來處事，無論發生什麼事，我的心都要如如不動。我總被認為是個沉不住氣的人，但這正好給我一個警惕，而且是個極佳的警惕。如果察覺到脾氣正要爆發時，我能稍微忍一下，那麼它就會消失了；但如果我縱容它，生氣的程度就會加深。所以，練習忍耐也是幫我保持鎮定。

相信各位並不常在大殿上看到我，但是我想說的是，我也是個很認真的修行人；在還沒來到聖城之前，我就已經開始修行很多年了。我每天需要兩到三小時，完成自己修行的功課，包括唱誦、練習手印，同時也練習觀想。如果要觀想慈悲，我就觀想觀世音菩薩，然後就能感覺慈悲心油然而生。最近我觀想韋馱菩薩，讓我有勇氣繼續向前，不要半途而廢，畢竟修行是一條緩慢、長遠的道路，不用急著看到立即的成果。每天早上大概三點到三點半之間，我就起床做一些運動，想想前一天還有什麼工作今天要繼續，然後讀經、思惟經義。目前我最喜歡的是《楞伽經》，我把它和《楞嚴經》一起讀，我也在法大選修相關的課程，我也讀《六祖壇經》，但是我想我現在最喜歡的還是《楞伽經》。

順法師：你在聖城住了將近七年，在聖城你最喜歡的法是什麼？

Phil: 我在這裏學到最喜歡的法嗎？我是到了聖城之後，才有機會接觸真正的佛經；來此之前，我從來沒有讀過佛經，也不明白雙跏趺坐的重要。所以在這裏我學到兩件事：第一，真正有機會研讀佛經，從經典裏頭學習佛法，這是非常妙不可言的；第二件在聖城學到的事，也是一直在練習的，就是雙跏趺坐。 ❀