



# Antidote to Hatred

## 對治瞋習

An Excerpt from *the Dharma Words of Great Master Yin Guang*

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【白話】「瞋」是指遇到外在境界時，內心生起憤恨和厭惡的情緒。富有和地位顯赫的人通常容易發脾氣，因為他們的各種欲望大多能夠滿足，並且常常依賴別人。稍微不如意，就會生氣，輕則說出惡語，重則可能動用鞭杖來懲罰。這樣做只是為了讓自己痛快，卻不顧他人的感受。其實，瞋恨之心一旦生起，對他人沒有任何好處，反而會對自己造成傷害。輕則心神不安，煩躁不已；重則可能損害肝臟和眼睛。要讓心中常常保持一股和氣，這樣不但疾病會消除，福報和壽命也會增加。

從前有位阿耆達王，一生敬奉佛法，堅持五戒。在他臨終時，侍奉他的人用拂塵驅趕蒼蠅，時間久了，侍者疲倦不堪，拂塵不小心掉到王的臉上。阿耆達王心中因此生起了憤怒的念頭，隨即去世。由於這一個瞋恨的念頭，他轉生為一條蟒蛇。不過，因為他過去的福德，他還記得這個因緣，便尋求沙門（僧人）為他講解佛法並歸依受戒。結果，他馬上脫離了蟒蛇的身體，轉生到天上。

由此可知，瞋怒的習氣，其危害是最大的。《華嚴經》上說：「一念瞋心起，百萬障門開。」古德也說過：「瞋是心中火，能燒功德林。欲學菩提道，

The wrathful are angered whenever they encounter situations they dislike. Wealthy and powerful people, long accustomed to success and obedience, are easily enraged by even small things that do not go their way. Over minor incidences, they unleash scathing words of abuse, and for major matters, they retaliate with force and violence. Such persons care only for the gratification of their hatred, and ignore the suffering and trauma they inflict on others.

The wrathful heart benefits no one and harms oneself. Minor anger makes one irascible and irritated, while severe anger harms one's liver. Only those whose hearts embody the spirit of great harmony can be free from disease and have their lifespans and blessings prolonged.

There was once a King Ajātashatru in ancient India. He was a pious Buddhist who adhered to the Five Precepts throughout his life. When he was about to die, an attendant stood by and used a whisk to drive away flies. After a long time, the attendant dozed off and let the whisk fall on King Ajātashatru face. The King was angered and died immediately afterwards. It was because of this thought of anger and hatred that he received the body of a python. But as he had meritorious karma, he was able to recall the reason for him to be reborn as a python. And so he asked Sramanas to teach him Dharma and transmit to him the Three Refuges and Five Precepts. Allowing him to escape from the body of the python and be reborn in heaven.

The habit of hatred does the greatest damage. According to the *Avatamsaka Sutra*: "Upon the rise of one angry thought, millions of inauspicious doors are opened." An ancient Sage also

忍辱護瞋心。」佛陀教導那些易生瞋恨的眾生應修慈悲觀，因為一切眾生都是我們過去的父母，未來的諸佛。既然一切眾生都是過去的父母，我們應該想起過去他們生育我們的恩德，愧疚於無法報答，又怎麼能因為小小的不如意而心生憤怒呢？既然一切眾生都是未來的諸佛，就應當廣度眾生。如果我還未能解脫生死，還希望他們來救度我呢。更何況面對些許不如意，我們不應心生瞋恨；即使是喪失身體性命，也應只生歡喜，而不生瞋恨。因此，菩薩在捨棄頭目髓腦之時，皆將求者視為善知識，視為恩人，並認為他們是成就自己無上菩提之道的助緣。

可以參照《華嚴經》〈十回向品〉中的教義來體會這個道理。其實我們一念之間的心性，和佛沒有兩樣。只是因為迷失了本心，執著於自我的觀念，因此萬事萬物都變成了對立的關係。就像設立了一個靶心，所有的箭都會朝它射去一樣。如果我們能明白自己的心本來就是佛心，而佛心是空的、無所執著的，就像虛空，包容萬物無所不含；又如大海，接納百川的水流而無所拒絕；還像天空無所不覆，或大地無所不承，但天空和大地並不以覆蓋和承載萬物為自己的功德。

如果我因為小小的挫折或不順，就生起瞋恨之心，那不就是自限心量、喪失德行嗎？雖然我們本具佛心的本體，但每次生起心念，卻完全是隨凡夫的情緒而行，將虛妄當作真實，把依附的事物當成主體。這樣一想，實在讓人感到慚愧。如果平時常這樣思考，心量便會變得廣大，無所不容，會將自己和他人一視同仁，看不到對立的彼此。即使遇到逆境也能坦然接受，更何況小小的不如意，又怎會因此生起瞋恨之心呢？❀

said, “Wrath is an inferno within one’s heart which can engulf a forest of merit and virtue. Those who wish to walk the path of Bodhi must dissolve anger with patience.”

The Buddha has taught many to do so with the method of visualizing compassion: All sentient beings have not only been our past life fathers and mothers, but will all become future Buddhas too. Thus, we must recall the tender parental care they have given us in past lives, all the immense sacrifices they have made for us, all the kindness we did not repay. Thus, how could we harbor anger against them over these present small matters? Moreover, as they will soon become Buddhas helping to cross over limitless beings, and considering that I also need salvation from future Buddhas, how could I express anger towards them over such small misunderstandings? By thinking thus, we can not only avoid becoming angry over small misunderstandings and misfortunes, but even remain calm and serene when faced with death and violence. Thus, whenever Bodhisattvas meet those who demand their head, they consider that person to be a source of wisdom, a benefactor, and one who will help them accomplish the path to Unsurpassed Bodhi.

This is explained in the Chapter on the “Ten Dedications” in the *Avatamsaka Sutra*. In addition, our mind natures are fundamentally indistinguishable from those of Buddhas, it is just that we have lost our way and stubbornly cling to our own false opinions. Thus, all causes and conditions must be treated as such. It seems that once the target is clear, thousands of arrows may follow with excellent aim. We must know that our true hearts are originally the Buddha’s heart, and the Buddha’s heart is empty, like a void which encompasses everything. Or like the sea, into which all rivers and streams flow, or like the sky which covers everything, or like the earth which supports all things equally. Heaven and Earth do not consider themselves outstanding simply because they cover everything impartially.

If we become angry over minor things, could it be that we have become intolerant, and lost our virtuousness? Although we are equipped with substance of the Buddha’s mind, our thoughts and intentions remain based on common emotions — mistaking illusions for truth, and a servant for the master. How shameful. If we often ponder over this, we will have a broad mind and the ability to tolerate everything. Viewing things and self as equals, no longer discriminating between each other. As we become able to face adversity with equanimity, how could we still feel anger over slight dissatisfactions?❀