

Part Three:
THE PERFECTION OF PATIENCE
(Chapters 24–25)

[5]大智度论释初品中羸提波罗蜜[6]义第二十四。

[164b01] [7]【经】心不动故。应具足羸提波罗蜜。

[164b01] [8]【论】问曰。云何名羸提。答曰。羸提[9]秦言忍辱。忍辱有二种。生忍法忍。菩萨行生忍得无量福德。行法忍得无量智慧。福德智慧二事具足故。得如所愿。譬如人有目有足随意能到。菩萨若遇恶口骂詈。若刀杖所加。思惟知罪福业因缘。诸法内外毕竟空无我无我所。以三法印。印诸法故。力虽能报不生恶心不起恶口业。尔时心数法生名为忍。得是忍法故忍智牢固。譬如画彩得胶则坚着。

[5]大智度論釋初品中羸提波羅蜜[6]義第二十四。

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THE PERFECTION OF PATIENCE

By Ārya Nāgārjuna

Chapter 24: The Meaning of the Perfection of Patience

Sutra Text: It is through non-movement of the mind that one should perfect *kṣānti pāramitā* (the perfection of patience).

Exegesis Text:

Question: What is meant by “*kṣānti*” (patience)?

I. INTRODUCTORY DISCUSSION OF *KṢĀNTI*

A. TWO TYPES OF PATIENCE

Response: (Chinese textual note: In our language, *kṣānti* means patience.)¹ Patience is of two types: patience with respect to beings (*sattva-kṣānti*) and patience with respect to dharmas (*dharmakṣānti*).

B. THE FRUITS OF THE TWO TYPES OF PATIENCE PRACTICE

When the bodhisattva practices patience with respect to beings, he gains an incalculable measure of merit. When he practices patience with respect to dharmas, he gains an incalculable measure of wisdom. Because he perfects the two factors of merit and wisdom, his achievements are then able to accord with his aspirations.² This is analogous to a person who, because he possesses both eyes and feet, is able to go wherever his mind intends.

C. THE BODHISATTVĀ’S BASIS FOR GENERATING PATIENCE

If the bodhisattva encounters harsh speech or cursing, or if he is set upon with knives or clubs, he reflects and realizes that these events result from causes and conditions associated with prior karmic offenses and [a deficiency of] merit, and that all dharmas, whether inward or outward, are ultimately empty, devoid of self, and devoid of anything belonging to a self. This is because the three seals of Dharma (*dharmamudrā*) imprint all dharmas.³ Thus, although he may have the power to respond in kind, he does not generate evil thoughts and does not bring forth the karma of harsh speech.

D. PATIENCE’S STABILIZING EFFECT

At this time, there arises a mental dharma (*caitasikadharmā*) known as “patience.” Because he has gained this dharma of patience, the patient and knowledges are able to become durable and solidly established.⁴ This is analogous to painting. If the pigments are mixed with a binder, then they are able to adhere solidly.

有人言。善心有二种有麤有细。麤名忍辱细名禅定。未得禅定心乐能遮众恶。是名忍辱。心得禅定乐不为众恶。是名禅定。是忍是心数法与[10]心相应随心行。非业非业报随业行。有人言。二界系。有人言。但欲界系。或不系。色界无外恶可忍故。亦有漏亦无漏。凡夫圣人俱得故。障己心他心不善法故。名为善。善故。或思惟断或不断。如是等种种阿毘昙广分别。问曰。云何[11]名生忍。答曰。有二种众生来向菩萨。一者恭敬供养。

有人言。善心有二種有麤有細。麤名忍辱細名禪定。未得禪定心樂能遮眾惡。是名忍辱。心得禪定樂不為眾惡。是名禪定。是忍是心數法與[10]心相應随心行。非業非業報隨業行。有人言。二界繫。有人言。但欲界繫。或不繫。色界無外惡可忍故。亦有漏亦無漏。凡夫聖人俱得故。障己心他心不善法故。名為善。善故。或思惟斷或不斷。如是等種種阿毘曇廣分別。問曰。云何[11]名生忍。答曰。有二種眾生來向菩薩。一者恭敬供養。

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E. PATIENCE AS THE COARSER OF TWO KINDS OF GOOD MIND

There are those who say that a mind imbued with goodness may be of two sorts: There is that which is coarse and there is that which is subtle. The coarse is characterized by patience whereas the subtle is characterized by dhyāna absorption. When one has not yet gained the mental bliss of dhyāna absorption but is nonetheless able to block himself off from committing the manifold evils, this is [goodness characterized by] patience. When the mind has gained the mental bliss of dhyāna absorption and so does not engage in the manifold evils, this is [goodness characterized by] dhyāna absorption.

F. ABHIDHARMIC CONSIDERATIONS

This patience is a dharma associated with the mind. It is interactive with the mind and follows along with the actions of the mind. It is not the case that it is karma in and of itself and it is not the case that it occurs as a karmic retribution. It occurs in conjunction with karmic actions.

There are those who say that it is connected with two of the [three] realms. There are those who say that it can only be connected with the desire realm or that it has no particular connections. This analysis is based on the fact that there are no external evils to be endured in the form realm.

It may either be attended by outflow-impurities or characterized by the absence of outflow-impurities. This is because it may be gained either by a common person or by an ārya. Because one blocks off unwholesome dharmas originating in both one's own mind and the minds of others it is referred to as "good." Because it is good, it may be subject to severance through meditation or perhaps one may refrain from severing it. There are all sorts of other issues such as these which are extensively analyzed in the Abhidharma literature.⁵

II. PATIENCE WITH RESPECT TO BEINGS

Question: What is meant by patience with respect to beings?

A. TWO TYPES OF BEINGS REQUIRING PATIENCE

Response: There are two kinds of beings who come and approach the bodhisattva: The first are those who are respectful and who contribute offerings. The second are those who are hateful, who scold, and who may even bring injury through blows. At such times, the bodhisattva's mind is able to remain patient. He does not develop affection for the respectful beings who contribute offerings, nor

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does he become hateful of those beings who heap evil upon him. This behavior embodies patience with respect to beings.

1. PATIENCE WITH BEARERS OF REVERENCE AND OFFERINGS

Question: How is it that one can even speak of “patience” in regard to respectfulness and the giving of offerings?

Response: There are two kinds of fetters (*samyojana*): The first are the fetters which belong to the sphere of affection. The second are those fetters which belong to the sphere of hatefulness. Although respectfulness and the giving of offerings do not inspire the generation of hatefulness, they do cause the mind to become affectionately attached. These are referred to as the soft thieves. Hence one should constrain himself to be patient with these things so that he does not become attached and thus remains unmoved by affection.

a. ANALOGY: ATTACHMENT AS A DEEP WOUND

How is one able to be patient? One contemplates that these situations are impermanent and that they constitute a point for the potential arising of the fetters. As stated by the Buddha, the wounds which occur through offerings go deep. It is as if they cut through the skin and reach the flesh, cut through the flesh and reach the bone, and then break through the bones and reach the marrow. When a person becomes attached to offerings, then they break through the skin of upholding the precepts, cuts into the flesh of dhyāna absorption, breaks through the bones of wisdom, and brings about loss of the marrow of the subtle and marvelous mind of goodness.

b. DEVADATTA’S AFFECTION FOR OFFERINGS (STORY)

This principle is illustrated by a case which began when the Buddha first roamed to the state of Kapilavastu. He went together with twelve hundred and fifty bhikshus, all of whom had the physical appearance of *brahmacārins*. Because they had previously been involved in making offerings to fire, their physical appearance was haggard. Due to their earlier ascetic practice of fasting, their bodies were emaciated and black.

King Śuddhodana thought to himself, “Although my son’s present retinue is entirely pure in both mind and conduct, they are utterly lacking as regards their appearance. I should select from among those families with many sons and grandsons and have each send forth one man to become a disciple of the Buddha.” After he had this thought, he issued an edict throughout the country so as to be able to select candidates from among the sons of the Śākyan

应书之身皆令出家。是时斛饭王子提婆达多。出家学道诵六万法聚。精进修行满十二年。其后为供养利故来至佛所。求学神通。佛告憍[17]曇。[18]汝观五阴无常可以得道。亦得神通。而不为说取通之法。出求舍利弗目犍连乃至五百阿罗汉。皆不为说言。汝当观五阴无常。可以得道可以得通。不得所求涕泣不乐。到阿难所求学神通。是时阿难未得他心智。[19]敬其兄故如佛所言以授提婆达多。[20]受学通法入山不久便得五神通。得五神通已自念。谁当与我作檀越者。如王子阿闍世。有大王相。欲与为亲厚。到天上取天食。还到鬻[21]旦罗越。取自然粳米。至阎浮林中取阎浮果。与王子阿闍世。或时自变其身。作象宝马宝以惑其心。或作[22]婴孩坐其膝上。王子抱之鸣[23]啞与唾。

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nobility. Those who came forth in response to the official declaration were all ordered to leave the home life.

It was at this time that Devadatta, son of King Droṇadana, left the home life, studied the Path, and memorized the sixty-thousand verse Dharma collection. He cultivated vigorously for a full twelve years. Afterwards, motivated by a desire to gain the benefit of offerings, he came to where the Buddha dwelt, seeking to study the superknowledges. The Buddha told him, “Gautama, if you contemplate the impermanence of the five aggregates, you can succeed in gaining the Path while also developing the superknowledges.” But he did not instruct him in the methods for direct acquisition of superknowledges.

Devadatta left and sought this same thing from Śāriputra, from Maudgalyāyana, and eventually from five hundred arhats. None of them would explain it to him, saying instead, “You should contemplate the impermanence of the five aggregates. You can thereby gain the Path while also acquiring the superknowledges.”

He did not get what he was seeking and so wept and felt unhappy. He went to where Ānanda was and sought to study the superknowledges. This was at the time when Ānanda had not yet achieved the knowledge of others’ thoughts. Out of respect for his elder brother, he passed these techniques on to Devadatta just as they had been explained to him by the Buddha himself. Having finally obtained the method for studying the superknowledges, he went directly into the mountains and before long gained the five superknowledges.

Having gained the five superknowledges, he thought to himself, “Who should become my *dānapati*?⁶ There is, for instance, Prince Ajātaśatru. He possesses the features of a great king.” Seeking then to become the Prince’s intimate acquaintance, he went up to the heavens and acquired a type of heavenly cuisine. Then, returning by way of Uttaravatī, he also obtained some “spontaneous” rice. Finally, he went to the *jambū* forest, got some *jambū* fruit (*Eugenia jambolana*),⁷ and then presented all of these as gifts to Prince Ajātaśatru.

Sometimes he would transform himself into a precious elephant or into a prized horse so as to play tricks on the Prince’s mind. At other times he would turn himself into an infant and sit down on the Prince’s knee. The Prince would then be moved to cradle him in his arms, whereupon the infant would coo and gurgle and drool.

时时自说己名令太子知之。种种变态以动其心。王子意惑。于[24]奈园中[25]大立精舍。四种供养并种种杂供无物不备。以给提婆达多。日日率诸大臣。自为送五百釜羹饭。提婆达多大得供养而徒众少。自念。我有三十相减佛未几。直以弟子未集。若大众围绕与佛何异。如是思惟已生心破僧得五百弟子。舍利弗目犍连说法教化。僧还和合。尔时提婆达多便生恶心推山压佛。金刚力士以金刚杵而遥掷之。碎石迸来伤佛足指。华色比丘尼呵之。复以[*]拳打尼。尼即时眼出而死。作三逆罪。与恶邪师富兰那外道等为亲厚。断诸善根心无愧悔。复以恶毒着指[1]爪中。欲因礼佛以中伤佛。欲去未[2]到王舍城中。地自然破裂火车来迎生入地狱。提婆达多身有三十相。而不能忍伏其心。为供养利故而作大

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Whenever he did this, he would repeatedly utter his own name, thus causing the Prince to become aware of it. He manifested all sorts of unusual appearances in order to affect the Prince's thoughts.

The Prince's mind was tricked by this. He built an immense *vihāra*⁸ in Ambavana Park and prepared the four kinds of offerings together with all sorts of other assorted gifts so that nothing was not present in abundance. He then provided all of them to Devadatta. Every day, he brought along all of the great officials and personally offered up five hundred dishes of fine foods with rice.

Devadatta received offerings in great measure and yet his following of disciples was still very small in number. He thought to himself, "I possess thirty of the marks of a great man, only slightly less than the Buddha. It is only that I have not yet had disciples gathering around me. If I was surrounded by a great assembly, how would I be any different from the Buddha?" Having reflected in this manner, he conceived the idea to break up the Sangha and thereby succeeded in taking on five hundred disciples. Śāriputra and Maudgalyāyana responded to this circumstance by speaking Dharma and provided instruction to them. As a consequence, the Sangha became harmonious and united once again.

Devadatta then had the evil idea to push a boulder down from the mountain to crush the Buddha. A *vajra*-bearing stalwart intervened from a distance by throwing his *vajra* cudgel to deflect it. A broken piece of the boulder rolled up, injuring the Buddha's toe.

Floral Appearance Bhikshuni⁹ rebuked Devadatta who responded by striking the bhikshuni with his fist. The bhikshuni's eyes popped out from the force of the blow and she immediately died.

Devadatta committed three of the "relentless" (*ānantarya*) transgressions¹⁰ and drew close to such evil and fallacy-promoting non-Buddhist masters as Pūraṇa. He severed all roots of goodness and his mind became devoid of a sense of shame or regret. Additionally, he imbedded a noxious poison under his fingernails, wishing to take the occasion of bowing to the Buddha to injure the Buddha through poisoning. He was about to proceed, but had not yet followed through when the earth in the city of Kings' Abode (Rājagṛha) spontaneously split open and a fiery carriage came forth. It took him on board and transported him, still alive, down into the hells.

Devadatta's body possessed thirty of the marks of a great man and yet he was unable to resist and overcome his own mind. Motivated by the benefits accruing from offerings, he created great

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 心不愛著供養恭敬人。復次
 供養有三種。一者先世因緣
 福德故。二者今世功德修戒
 禪定智慧故[4]為人敬養。三
 者虛妄欺惑內無實德外如清
 白。以誑時人而得供養。於
 此三種供養中。心自思惟。
 若先世因緣懃修福德今得供
 養。是為懃身作之而自得
 耳。何為於此而生貢高。譬
 如春種秋獲。自以力得何足
 自憍。如是思惟已。忍伏其
 心不著不憍。若今世故功德
 而得供養當自思[5]惟。我以
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 自伏其心不自憍高。此實

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offenses and fell into the hells even while still alive. It is for this reason that it is said that the wounds inflicted by offerings go deep, breaking through the skin and reaching even to the marrow.

One should cast out any thoughts of affection which might arise specifically towards whoever presents offerings. This is what is intended when it is said that the bodhisattva's mind of patience refrains from becoming affectionately attached to those who present offerings or demonstrate respect.

C. THREE KINDS OF OFFERINGS

As an additional point, there are three kinds of offerings: The first are those resulting from the causes and conditions associated with past-life merit. The second are those wherein one receives respect and offerings on account of present-life merit associated with cultivating the moral precepts, dhyāna absorption, and wisdom. The third are those wherein one gains offerings through falseness and pretense. Although one is inwardly devoid of actual meritorious qualities, one makes it appear outwardly as if one is utterly pure. One thereby deceives whoever is present at the time and thus succeeds in obtaining offerings as a result.

With respect to these three kinds of offerings, one should reflect, "If one now obtains offerings through previous-life causal circumstances involving diligent cultivation of merit, this is just something created through personal diligence and thus is obtained in the natural course of things. What would be the point in becoming haughty over something like this? This is just like planting in the spring and reaping in the fall. This is something gained individually through the application of one's own efforts. What in it is sufficient cause for arrogance?" After one has reflected in this manner, he is able to endure and overcome his own mind so that he is able to refrain from becoming attached or prideful.

Where, due to present-life efforts, one generates merit and consequently obtains offerings, one should reflect, "This comes to me perhaps on account of my having some measure of wisdom, perhaps through awareness of the true character of dharmas, or perhaps through being able to cut off the fetters. It is on account of these meritorious factors that this person makes such offerings. It does not actually have anything specifically to do with me."

Having reflected in this fashion, one is able to overcome his own thoughts and refrain from falling into arrogance or condescension. He realizes, "Truly, this is just a case of people having a fondness

爱乐功德不爱我也。譬如罽宾三藏比丘。行阿兰若法至一王寺。寺设大会。守门人见其衣服龕弊遮门不前。如是数数以衣服弊故每不得前。便作方便假借好衣而来。门家见之听前不禁。既至会坐得种种好食。[165b]先以与衣。众人问言。何以尔也。答言。我比数来每不得入。今以衣故得在此坐得种种好食。实是衣故得之。故以与衣。行者以修行功德持戒智慧故而得供养。自念此为功德非为我也。如是思惟能自伏心是名为忍。若虚妄欺伪而得供养。是为自害不可近也。当自思惟。若我以此虚妄而得供养。与恶贼劫盗得食无异。是为堕欺妄罪。如是于三种供养

愛樂功德不愛我也。譬如罽賓三藏比丘。行阿蘭若法至一王寺。寺設大會。守門人見其衣服龕弊遮門不前。如是數數以衣服弊故每不得前。便作方便假借好衣而來。門家見之聽前不禁。既至會坐得種種好食。[165b]先以與衣。眾人問言。何以爾也。答言。我比數來每不得入。今以衣故得在此坐得種種好食。實是衣故得之。故以與衣。行者以修行功德持戒智慧故而得供養。自念此為功德非為我也。如是思惟能自伏心是名為忍。若虛妄欺偽而得供養。是為自害不可近也。當自思惟。若我以此虛妄而得供養。與惡賊劫盜得食無異。是為墮欺妄罪。如是於三種供養

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for certain meritorious qualities. It is not that they have any specific fondness for me as such.”

d. THE KASHMIRI TRIPITAKA MASTER (STORY)

This is well illustrated by the case of the Kashmiri tripitaka master bhikshu who cultivated the dharma of the *araṇya*.¹¹ He happened to go one day to one of the King's temples where that temple had arranged a great convocation. When the door guard observed the coarse weave and low-quality of his robes, he blocked the door and refused to permit the monk to proceed. This same thing happened to him time and time again. Due to the poor quality of his robes, he was never allowed to go forth.

He then availed himself of a skillful means whereby he simply borrowed a fine robe before coming. The doorman observed this and permitted him to go right on in without even being detained. Having arrived at a seat in the convocation, he obtained all manner of fine foods. Before eating, he first made an offering of the food to his robes. Everyone around him would be moved to inquire of him, “Why is it that you do that?”

He replied, “I have been coming here repeatedly of late, but on every occasion have been unable to gain entry. Now, because I have taken to wearing these robes, I have been allowed to sit in this seat and obtain all kinds of fine foods. It is actually on account of the robes that I have been able to obtain it. This is why I make an offering of it to these robes.”

When one obtains offerings on account of the merit of cultivation, on account of upholding the moral precepts, and on account of wisdom, the practitioner should think to himself, “This occurrence is a consequence of karmic merit. It is not the case that it arises directly from me.” When one contemplates in this fashion and thus becomes able to overcome his own thoughts, this qualifies as “patience.”

If one were to gain offerings through falseness and deception, this would be tantamount to self-destruction and thus it is a behavior to which one cannot draw near. One should reflect, “If I were to employ such falseness and then obtain offerings as a result, it would be no different from an evil thief committing a robbery to obtain his sustenance.” This would be a case of falling into the karmic offense of deliberate deception.

When one's mind restrains itself in this manner from becoming affectionately attached to these three types of offering-bearing

人中心不愛着亦不自高。是名生忍。問曰。人未得道衣[6]食為急。云何方便能得忍。心不着不愛給施之人。答曰。以智慧力觀無常相苦相無我相心常厭患。譬如罪人臨當受戮。雖復美味在前家至[7]勸喻。以憂死故。[8]雖飲食肴膳不覺[9]滋味。行者亦爾。常觀無常相苦相。雖得供養心亦不着。又如麀鹿為虎搏逐追之不舍。雖得好草美水飲食心無染着。行者亦爾。常為無常虎逐不舍須臾思惟厭[10]患。雖得美味亦不染着。是故行者于供養人中心得自忍。

人中心不愛著亦不自高。是名生忍。問曰。人未得道衣[6]食為急。云何方便能得忍。心不著不愛給施之人。答曰。以智慧力觀無常相苦相無我相心常厭患。譬如罪人臨當受戮。雖復美味在前家至[7]勸喻。以憂死故。[8]雖飲食餽膳不覺[9]滋味。行者亦爾。常觀無常相苦相。雖得供養心亦不著。又如麀鹿為虎搏逐追之不舍。雖得好草美水飲食心無染著。行者亦爾。常為無常虎逐不舍須臾思惟厭[10]患。雖得美味亦不染著。是故行者於供養人中心得自忍。

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persons while also refraining from developing an arrogant attitude, this qualifies as “patience with respect to beings.”

e. HOW TO AVOID ATTACHMENT TO BENEFACTORS

Question: When a person has not yet achieved realization of the Path, clothing and food remain as urgent issues for him. How then does such a person adopt a skillful means to gain that patience which prevents the mind from developing attachment and affection for benefactors?

Response: One resorts to the power of wisdom to contemplate the mark of impermanence, to contemplate the mark of suffering, and to contemplate the mark of the absence of an inherently-existent self so that the mind is influenced to abide in a state of constant renunciation and vigilant concern.

1) DEATH-ROW INMATE ANALOGY

This circumstance is comparable to that of the criminal who is drawing close to the time when he must undergo capital punishment. Even though he may have fine flavors set before him, even though his family may have come to offer him encouragement, and even though the refreshments and meals may consist of the most exquisite cuisine, because of his distress over the thought of being put to death, he remains undistracted by their distinctive flavors.

The practitioner behaves in just the same way. He constantly contemplates the mark of impermanence and the mark of suffering. Then, although he may obtain offerings, his mind nonetheless still remains free of any attachment to them.

2) THE ANTELOPE AND TIGER ANALOGY

This situation is also analogous to that of the antelope (*jang*, a.k.a. *Moschus chinloo*) which is hotly pursued by the tiger and remains unable to lose him completely. As a consequence, even though he may be able to feed on fine grasses and drink from the best waters, even while drinking and eating, the antelope’s mind remains free of any taint of attachment to these things.

The practitioner acts in much the same way. He is constantly pursued by the tiger of impermanence and remains unable to escape it for even a moment. His mental reflections are characterized by renunciation and vigilant concern. Even though he may be able to consume finely flavored foods, he nonetheless refrains from indulging any corrupting attachment to it. Therefore, even when in the midst of people who present offerings, the practitioner’s mind naturally abides in patience.

复次若有女人来欲娱乐诳惑菩萨。菩萨是时当自伏心忍不令起。如释迦文尼佛在菩提树下。魔王忧愁遣三[11]玉女。一名乐见。二名悦彼。三名渴爱。来现其身作种种姿态欲坏菩萨。菩萨是时心不倾动目不暂视。三女念言。人心不同好爱[12]各异。或有好少或爱中年或好长好短[13]好黑好白。如是众好各有所爱。是时三女各各化作五百美女。[14]一一化女作无量变态从林中出。譬如黑云[165c]电光暂现。或扬眉顿[15]睫嫫媠细视。作众伎乐种种姿媚。来[16]近菩萨欲以态身触[17]逼菩萨。尔时密迹金刚力士瞋目叱之。此是何人而汝妖媚敢来触娆。尔时密迹说偈呵之。

汝不知天[18]命 失好而黄髯。
大海水清美 今日尽苦鹹。

復次若有女人來欲娛樂誑惑菩薩。菩薩是時當自伏心忍不令起。如釋迦文尼佛在菩提樹下。魔王憂愁遣三[11]玉女。一名樂見。二名悅彼。三名渴愛。來現其身作種種姿態欲壞菩薩。菩薩是時心不傾動目不暫視。三女念言。人心不同好愛[12]各異。或有好少或愛中年或好長好短[13]好黑好白。如是眾好各有所愛。是時三女各各化作五百美女。[14]一一化女作無量變態從林中出。譬如黑雲[165c]電光暫現。或揚眉頓[15]睫嫫媠細視。作眾伎樂種種姿媚。來[16]近菩薩欲以態身觸[17]逼菩薩。爾時密迹金剛力士瞋目叱之。此是何人而汝妖媚敢來觸娆。爾時密迹說偈呵之。

汝不知天[18]命 失好而黃髯。
大海水清美 今日盡苦鹹。

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3) DESIRE-RELATED CHALLENGES TO CULTIVATING THE PATH

Furthermore, if it happens that women desirous of sensual pleasures come and seek to seduce the bodhisattva, the bodhisattva should then subdue his own thoughts, have patience, and not allow them to arise.

a) BUDDHA AT THE BODHI TREE (STORY)

This circumstance is comparable to that of Shakyamuni Buddha beneath the Bodhi Tree. The king of the demons was distressed and so sent forth three of his “jade” daughters. The first was named “Blissful to Behold.” The second was named “Pleasurable to Others.” The third was named “Lust.” They came, revealed their bodies, and assumed various poses, desiring to destroy the Bodhisattva. At this time, the mind of the Bodhisattva did not move for even a moment, nor did he even lay eyes on them for even a moment.

The three maidens thought to themselves, “The minds of men are not all the same. That of which they are enamored is different in each case. Some are fond of the young, some are fond of the middle-aged. Some are fond of those who are tall and some are fond of those who are short. Some are fond of those who are black and some are fond of those who are white. There are many preferences like these. Everyone has that which they love.”

At this time the three maidens each transformed themselves into five hundred beautiful maidens. Each of those transformationally produced maidens assumed countless unusual poses upon emerging from the forest, like flashes of lightning appearing momentarily from the midst of black clouds. Some displayed their eyebrows and fluttered their eyelids, or posed alluringly, or offered subtle gazes. They made many sorts of music and showed all kinds of seductive mannerisms. They drew close to the Bodhisattva, desiring with posed bodies to touch and pressure the Bodhisattva.

The secret *vajra*-bearing stalwarts then bellowed and glowered hatefully at them, “Who do you think this is that you dare to approach him seductively, attempting to touch and bother him?” At that time those secret stalwarts uttered a verse in which they scolded them:

You are unaware of the fate of the gods.
They lose what is fine and their beards turn yellow.
The waters of the great sea which were clear and beautiful,
Today have become entirely bitter and salty.

汝不知[19]日減 婆藪諸天墮。
火本為天口 而今一切噉。

[165c09]

汝不知此事 敢輕此聖人。

是時眾女逡巡小退。語菩薩言。今此眾女端嚴無比可自娛意。端坐何為。菩薩言。汝等不淨臭穢可惡去勿妄談。菩薩是時即說偈言。

是身為穢藪 不淨物腐積。
是實為行廁 何足以樂意。

[165c15] 女聞此偈自念。此人不知我等清淨天身而說此偈。即自變身還復本形。光曜[20]昱爍照林樹間作天伎樂。語菩薩言。我身如是有何可呵。菩薩答言。時至自知。問曰。此言何謂。以偈答言。

諸天園林中 七寶蓮華池。
天人相娛樂 失時汝自知。
是時見無常 天人樂皆苦。
汝當厭欲樂 愛樂正真道。

[165c24] 女聞偈已心念。此人
大智無量。

汝不知[19]日減 婆藪諸天墮。
火本為天口 而今一切噉。

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天人相娛樂 失時汝自知。
是時見無常 天人樂皆苦。
汝當厭欲樂 愛樂正真道。

[165c24] 女聞偈已心念。此人
大智無量。

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You are unaware that your days are diminishing.
 All of the Vasu gods are bound to fall away.¹²
 Fire ultimately acts as a mouth consuming the heavens.
 So that everything now therein is finally bound to be devoured.¹³
 You remain unaware of all these matters.
 And so it is that you dare to slight this ārya.

The crowd of maidens then suddenly retreated a little and spoke to the Bodhisattva, saying, "Now, these gathered maidens are beautiful and adorned beyond compare. They could serve to delight your mind. Why then do you just sit there in such an upright fashion?"

The Bodhisattva said, "You all are impure, foul-smelling, filthy and detestable. Depart from here and cease this deceptive discourse." The Bodhisattva then set forth a verse, saying,

This body is a thicket of filthiness.
 It is but a collection of decaying matter.
 This truly is a walking toilet.
 What in it is sufficient to please the mind?

When the maidens heard this verse, they thought to themselves, "It is because this man is unaware of our pure heavenly bodies that he speaks such a verse." They then immediately transformed their bodies again, returning to their original forms. They radiated light which shimmered and illuminated the forest and proceeded to make heavenly music. They then spoke to the Bodhisattva, saying, "Since our bodies are actually of this sort, what could there be to criticize?"

The Bodhisattva replied, "When the time comes, you will naturally understand."

They asked, "What do you mean by these words?"
 He then replied with a verse:

In the parks and forests of the heavens,
 And in the seven-jeweled lotus blossom pools,
 The gods enjoy with one another the pleasures of the senses,
 When that is lost, you will naturally understand.

At this time, you will observe impermanence
 And realize the pleasures of the gods are all wedded to suffering.
 You should renounce the pleasures of desire
 And cherish the Path that's right and true.

When the maidens had heard this verse, they thought to themselves, "This man is possessed of a great wisdom which is boundless in its

天乐清淨犹知其惡不可當也。即時滅去。菩薩如是觀姪欲樂。能自制心忍不[21]傾動。復次菩薩觀欲種種不淨。於諸衰中女衰[22]最重。刀火雷電霹靂怨家毒蛇之屬猶可暫近。女人慳妬瞋諂妖穢鬪諍貪嫉不可親近。何以故。女子[166a]小人心淺智薄唯欲是[1]視。不觀富貴智[2]德名聞。專行欲惡破人善根。桎梏枷鎖閉繫囹圄。雖曰難解是猶易開。女鎖系人[3]染固根深。無智沒之難可得脫。眾病之中女病最重。如佛偈言。

寧以赤鐵 宛轉眼中。
不以散心 邪視女色。
含笑作姿 憍慢羞[4]耻。
迴面撮眼 美言妬瞋。
行步妖穢 以惑于人。

簡體字

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迴面撮眼 美言妬瞋。
行步妖穢 以惑於人。

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scope. He realizes the ills inherent even in the pure pleasures of the gods. He is not of the sort who are amenable to obstruction." They then immediately disappeared.

It is in this fashion that the bodhisattva contemplates the pleasures associated with sexual desire. Thus he is able to control his own mind and abide in a patience wherein he is not the least bit moved by such matters.

b) FOR MONKS: THE HAZARDS OF INVOLVEMENT WITH WOMEN¹⁴

Then again, the bodhisattva contemplates all sorts of impurity in desire. Of all the kinds of ruination, ruination by women is the most severe. One may still remain briefly close to such phenomena as knives, fire, lightning storms, enemies, and poisonous snakes. But one cannot grow close to the miserliness, jealousy, hatred, flattery, seductive defilement, disputatiousness, avarice, and anger of women. Why not? Women are prone to be petty people. Their minds are shallow and their wisdom is scant. Their eyes are only directed towards desire. They have no particular regard for whether one is wealthy, of noble birth, wise, virtuous, or famous. They focus on carrying through with the unwholesome endeavors associated with desire and thus bring about the destruction of a man's roots of goodness.

Although one may say that it is difficult to escape fetters, shackles, the cage, being confined and tied up, or being imprisoned, these are still comparatively easy to break out of. When the lock of womanhood restrains a man, the defilement grows solid and its roots go deep. One who has no wisdom becomes immersed in it and finds it a difficult thing to escape. Of all of the many kinds of illness, the "female affliction" is most severe. This is illustrated by a verse once spoken by the Buddha:

One should rather use a red-hot iron rod
And twist it around in the eyes:
One must not allow the scattered mind
To gaze with improper intent at the body of a woman.

The subtle smile, the artful pose,
The arrogance, the shamelessness,
The turn of the head, the inviting gaze,
The lovely words, the jealousy and hate,

The walking along with defiling seductiveness—
These are all used to trick a man

婬羅彌[5]网 人皆没身。

坐臥行立 迴[6]眄巧媚。

薄智愚人 為之心醉。

執劍向敵 是猶可勝。

女賊害人 是不可禁。

虺蛇含毒 猶可手捉。

女情感人 是不可觸。

有智之人 所[7]應不視。

若欲觀之 當如母姊。

諦視觀之 不淨填積。

婬火不除 為之燒滅。

[166a17] 復次女人相者。若得敬待則令夫心高。若敬待情捨則令夫心怖。女[8]人如是恒以煩惱憂怖與人。云何可近。親好乖離女人之罪。巧察人[9]要女人之智。大火燒人是猶可近。清風無形是亦可捉。虺蛇含毒猶亦可觸。女[10]人之心不可得實。何以故女人之相。不觀富貴端[11]政名聞智德族姓

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婬羅彌[5]網 人皆沒身。

坐臥行立 迴[6]眄巧媚。

薄智愚人 為之心醉。

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Into the net of lustfulness
 Where men are all bound to become entrapped.
 Whether sitting, lying down, walking, or standing,
 The sidelong glance in return, and clever flattery—
 With a foolish man of only scant wisdom,
 His mind is prone to be intoxicated by this.
 When taking up a sword against an enemy,
 In this, one can still be victorious.
 But when the feminine insurgent visits harm on a man,
 This is such as cannot be restrained.
 Even with venomous insects and snakes,
 One might still be able to grasp them in hand.
 But feelings for women so delude a man
 That they are such as cannot be touched.
 For a man who is possessed of wisdom,
 They are such as should not be looked upon.
 If one wishes to observe them,
 It should be as one would one's mother or sister.
 If one trains upon them a gaze anchored in reality,
 Their bodies are just collections of impurities.
 If one fails to do away with the fire of lust,
 One is bound to be utterly burned up by it.

Moreover, as for the characteristic nature of women, if they encounter a situation where they are treated with veneration, then they allow the husband's mind to be buoyant. If the worshipful emotions slip away, then they cause the husband's mind to become beset with dread. In this fashion, women constantly deliver emotional afflictions, distress, and fearfulness to men. How then can one even draw close to them? The subversion of intimacy and good feeling through contrariness and estrangement is an offense committed by women. The clever assessment of the vulnerabilities of men is a strain of intelligence possessed by women.

A great conflagration which incinerates people might nonetheless still be approachable. A light breeze devoid of form might nonetheless still be laid hold of. Poisonous insects and venomous snakes might nonetheless still be touched. But in the mind of a woman one can find nothing substantial. Why is this? It is the characteristic nature of women that they have no regard for wealth, nobility, uprightness and correctness, fame, wisdom, virtue, family

技艺辩言亲厚爱重。都不在心唯欲是[*]视。譬如蛟龙不择好丑唯欲杀人。又复[12]女人不瞻视忧苦憔悴。给养敬待憍奢叵制。复次若在善人之中。则自畜心高。无智人中视之如怨。富贵人中追之敬爱。贫贱人中视之如狗。常随欲心不随功德。如说国王有女[166b]名曰拘牟头。有捕鱼师名[13]述婆伽。随道而行。遥见王女在高楼上窗中见面。想像染着心不暂舍。弥历日月不能饮食。母问其故以情答母。我见王女心不能忘。母谕儿言。汝是小人。王女尊贵不可得也。儿言。我心愿乐不能暂忘。若不如意不能活也。母为子故入王宫中。常送肥鱼[14]美肉以遗王女而不取价。王女怪而问之欲求何愿。

技藝辯言親厚愛重。都不在心唯欲是[*]視。譬如蛟龍不擇好醜唯欲殺人。又復[12]女人不瞻視憂苦憔悴。給養敬待憍奢叵制。復次若在善人之中。則自畜心高。無智人中視之如怨。富貴人中追之敬愛。貧賤人中視之如狗。常隨欲心不隨功德。如說國王有女[166b]名曰拘牟頭。有捕魚師名[13]述婆伽。隨道而行。遙見王女在高樓上窗中見面。想像染著心不暫捨。彌歷日月不能飲食。母問其故以情答母。我見王女心不能忘。母諭兒言。汝是小人。王女尊貴不可得也。兒言。我心願樂不能暫忘。若不如意不能活也。母為子故入王宮中。常送肥魚[14]美肉以遺王女而不取價。王女怪而問之欲求何願。

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background, artistic ability, eloquence, intimacy, or deep love. None of these have priority in their minds. Their vision esteems only whatsoever they desire. They act like poisonous dragons which do not discriminate between those who are fine and those who are detestable, but rather seek only to kill people.

Moreover, women will not even lay eyes upon anyone who is in distress, suffering, or haggard. Their interest lies in being provided with material support and worshipful admiration. Their vanity and extravagance are uncontrollable.

Additionally, when in the company of the good, then they tend to appropriate to themselves a lofty attitude. When among those who are unintelligent, they tend to look upon them as if they were enemies. When in the company of the wealthy and those of noble birth, they pursue them with admiring affection. When among those who are poor or of humble station, they look upon them as if they were dogs. They constantly follow the mind of desire and do not tend to pursue meritorious qualities.

c) THE FISHERMAN AND THE KING'S DAUGHTER (STORY)

In this connection, there once was a king with a daughter named Kumuda. A fisherman named Śubhakara was walking along the road when he looked from afar and observed the princess's countenance in an upper-story window. He then fantasized with thoughts of defiling attachment which he remained unable to relinquish for even a moment. He then passed through days and months of being incapable of drinking or eating normally. His mother eventually inquired why this was happening, whereupon he revealed his feelings to her: "Ever since I laid eyes on the daughter of the King, my mind has been helpless to forget her."

The mother explained to her son, "Whereas you are a man of lesser social station, the King's daughter is a highly esteemed member of the nobility. You would not be able to pursue a relationship with her."

The son replied, "But my mind prays for this bliss and remains unable to forget it for even a moment. If I cannot have it as I will it, then I will be unable to go on living."

For the sake of her son, the mother entered the palace of the King, constantly providing gifts of fat fish and fine meats which she left for the King's daughter without requesting any remuneration. The Princess thought this strange and so inquired as to what wish she was seeking to fulfill.

母白王女。愿却左右当以情告。我唯有一子敬慕王女情结成病。命不云远。愿垂愍念赐其生命。王女言。汝去月十五日于某甲天祠中住天像后。母还语子。汝愿已得告之如上。沐浴新衣在天像后住。王女至时白其父王。我有不吉须至天祠以求吉福。王言大善。即严车五百乘出至天祠。既到勅诸从者。齐门而止独入天祠。天神思惟。此不应尔。王为[15]世主不可令此小人毁辱王女。即厌此人令睡不觉。王女既入见其睡。重推之不悟。即以瓔珞直十万两金遗之而去。去后此人得觉见有瓔珞。又问众人知王女来。情愿不遂忧恨懊恼。姪火内发自烧而死。以是证故知。女人之心不择

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母白王女。願却左右當以情告。我唯有一子敬慕王女情結成病。命不云遠。願垂愍念賜其生命。王女言。汝去月十五日於某甲天祠中住天像後。母還語子。汝願已得告之如上。沐浴新衣在天像後住。王女至時白其父王。我有不吉須至天祠以求吉福。王言大善。即嚴車五百乘出至天祠。既到勅諸從者。齊門而止獨入天祠。天神思惟。此不應爾。王為[15]世主不可令此小人毀辱王女。即厭此人令睡不覺。王女既入見其睡。重推之不悟。即以瓔珞直十萬兩金遺之而去。去後此人得覺見有瓔珞。又問眾人知王女來。情愿不遂憂恨懊惱。姪火內發自燒而死。以是證故知。女人之心不擇

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The mother addressed the Princess, "Pray, dismiss the retainers. I must relate a personal matter." She then continued: "I have only one son. He cherishes a respectful admiration for the daughter of the King. His feelings have taken hold so strongly that it has caused him to be taken with illness. He is not likely to survive much longer. I pray that you will take pity on him and give him back his life."

The Princess replied, "On the fifteenth of the month have him go into such-and-such a deity's shrine and then remain back behind the image of that deity."

The mother returned and told her son, "Your wish has already been fulfilled." She then described what had transpired. When the time came, he bathed, put on new clothes, and stood back behind the image of the deity.

When the appointed day arrived, the Princess told her father, the King, "I have something inauspicious which has come up. I must go to the shrine of the deity and seek for auspiciousness and blessings."

The King replied, "That is very good." He then immediately ordered forth five hundred nicely adorned carriages and had them escort her to that deity's shrine. Once she arrived at her destination, she ordered her retainers to close the doors and wait as she entered the shrine alone.

The shrine's celestial spirit thought, "This should not be occurring. The King is the lord of the land. I simply cannot allow this man of lesser station to corrupt and dishonor the Princess." He then caused the fisherman to become so tired that he fell into a sleep from which he could not awaken.

Having entered, the Princess saw that he had fallen asleep and so shook him very hard. Even so, he did not awaken. She then left him a necklace worth a hundred thousand double-ounces of gold and went upon her way.

After she had left, this man was finally able to wake up again, only to notice that the necklace was there. Next, he inquired of people in the surrounding crowd. He then realized that the King's daughter had in fact come to him. But because he was unable to follow up on his infatuation, he became distressed, full of regret, and overcome with grief-ridden torment. The fire of lust broke loose within him, so much so that he was burned up by it and died.

With this as corroboration, one may consequently realize that a woman's mind may be such that she might be unable to distinguish

贵贱唯欲是从。复次昔有国王女。逐旃陀罗共为不净。又有仙人女随逐师子。如是等种种女人之心无所选择。以是种种因缘。于女人中除去情欲忍不爱着。云何瞋恼人中而得忍辱。当自思惟。一切众生有罪因缘更相侵害。我今受恼亦本行因缘。虽非今世所作。是我先世恶报。我[166c]今偿之。应当甘受何可逆也。譬如负债。债主索之应当欢喜偿债不可瞋也。复次行者常行慈心。虽有恼乱逼身必能[16]忍受。譬如羸提仙人。在大林中修忍行慈。时迦利王将诸娼女入林游戏。饮食既訖王小睡息。诸娼女辈[17]游花林间。见此仙人加敬礼拜在一面立。仙人尔时为诸娼女赞说慈忍。其言美妙听者

貴賤唯欲是從。復次昔有國王女。逐旃陀羅共為不淨。又有仙人女隨逐師子。如是等種種女人之心無所選擇。以是種種因緣。於女人中除去情欲忍不愛著。云何瞋惱人中而得忍辱。當自思惟。一切眾生有罪因緣更相侵害。我今受惱亦本行因緣。雖非今世所作。是我先世惡報。我[166c]今償之。應當甘受何可逆也。譬如負債。債主索之應當歡喜償債不可瞋也。復次行者常行慈心。雖有惱亂逼身必能[16]忍受。譬如羸提仙人。在大林中修忍行慈。時迦利王將諸娼女入林遊戲。飲食既訖王小睡息。諸娼女輩[17]遊花林間。見此仙人加敬禮拜在一面立。仙人爾時為諸娼女讚說慈忍。其言美妙聽者

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between the noble and the base, with the result that she may only be concerned with pursuing desires.

Again, there once was the daughter of a king who pursued a *caṇḍāla* and went so far as to consummate impure acts with him. Also, there once was the daughter of a rishi who followed after and pursued a lion. All sorts of examples such as these demonstrate that a woman's mind may be unable to be selective in these matters.

For reasons as these, one should get rid of emotional desires towards women and patiently refrain from indulging affectionate attachments to them.

2. PATIENCE WITH THOSE WHO ARE HATEFUL

How does one succeed in being patient even in the midst of people who are hateful and tormenting? One should reflect thus: "All beings are freighted with causes and conditions linked to transgressions and thus alternate in attacking and wreaking harm on one another. That I am now compelled to undergo such torment is also a consequence of such causes and conditions arising from my own past-life deeds.

"Although this is not something I have committed in this present life, it is the retribution for evil committed in a previous life. I am now having to pay for it. Hence I should just accept it agreeably. How could I go against it?" This is analogous to the circumstances surrounding indebtedness. When the lender asks for it, one ought to repay it happily. One can't legitimately get angry over it.

Moreover, the practitioner constantly resorts to thoughts of loving-kindness. Although there may be torment and chaos inflicted on his own person, he must certainly nonetheless be able to have patience and undergo it.

a. THE PATIENCE-CULTIVATING RISHI (STORY)

This is illustrated by the rishi who devoted himself to the practice of *kṣānti* (patience). He dwelt in a great forest where he cultivated patience and practiced loving-kindness. It was at this time that King Kali once brought his courtesans along with him as he entered the forest to wander around and sport about. Having finished his refreshments and a meal, the King then took a short nap.

Meanwhile, the courtesans wandered off amongst the flowers and trees and happened to encounter this rishi. They offered their reverential respects and stood off to one side. The rishi then spoke in praise of loving-kindness and patience for the benefit of the courtesans. His words were so fine and so marvelous that the listeners

无厌。久而不去。迦利王觉
 不见姝女拔剑追踪。见在仙
 人前立。僬妬隆盛。瞋目奋
 剑而问仙人。汝作何物。仙
 人答言。我今在此修忍行
 慈。王言。我今试汝。当以
 利剑截汝耳鼻斩汝手足。若
 不瞋者知汝修忍。仙人言任
 意。王即拔剑截其耳鼻斩其
 手足。而问之言。汝心动
 不。答言。我修慈忍心不动
 也。王言。汝一身在此无有
 势力。虽口言不动谁当信
 者。是时仙人即作誓言。若
 我实修慈忍血当为乳。即时
 血变为乳。王大惊喜。将诸
 姝女而去。是时林中龙神为
 此仙人雷电霹雳。王被毒害
 没不还宫。以是故言于恼[18]
 乱中能行忍辱。复次菩萨修
 行[19]悲心。一切众生常有众
 苦。处胎[20]迫隘受诸苦痛。
 生时迫迮骨肉如

無厭。久而不去。迦利王覺
 不見姝女拔劍追蹤。見在仙
 人前立。僬妬隆盛。瞋目奮
 劍而問仙人。汝作何物。仙
 人答言。我今在此修忍行
 慈。王言。我今試汝。當以
 利劍截汝耳鼻斬汝手足。若
 不瞋者知汝修忍。仙人言任
 意。王即拔劍截其耳鼻斬其
 手足。而問之言。汝心動
 不。答言。我修慈忍心不動
 也。王言。汝一身在此無有
 勢力。雖口言不動誰當信
 者。是時仙人即作誓言。若
 我實修慈忍血當為乳。即時
 血變為乳。王大驚喜。將諸
 姝女而去。是時林中龍神為
 此仙人雷電霹靂。王被毒害
 沒不還宮。以是故言於惱[18]
 亂中能行忍辱。復次菩薩修
 行[19]悲心。一切眾生常有眾
 苦。處胎[20]迫隘受諸苦痛。
 生時迫迮骨肉如

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were transfixed by them and could not get enough. They remained there for quite a long time and could not bring themselves to leave.

By this time, King Kali had awoken from his nap and, failing to see his courtesans, picked up his sword and followed along behind so as to catch up with them. He came upon them standing before that rishi and consequently became full of arrogance and jealousy. With hate-filled glowering, he brandished his sword and demanded of the rishi, "Just what is it you think you're doing?!"

The rishi replied, saying, "I'm just abiding here in the cultivation of patience and the practice of loving-kindness."

The King said, "I'm now going to put you to the test. I'm going to take a sharp sword and slice off your ears and nose. I'm going to chop off your hands and feet. If you don't get angry, then we'll know that you really *do* cultivate patience."

The rishi replied, "Well, just do what you will."

The King immediately drew forth his sword and sliced off the rishi's ears and nose. After that, he chopped off his hands and feet as well. He then inquired, "Well, has your mind moved yet, or not?"

The rishi replied, "I cultivate loving-kindness and compassion. My mind has not moved at all."

The King said, "You are just a single isolated person here. You have no power in this situation. Although you can claim that you have not been moved, who could really believe that?"

The rishi then straightaway made a vow, "If I truly *do* cultivate loving-kindness and patience, all of this flowing blood ought to turn into milk." The blood then immediately transformed into milk.

At this, the King became both greatly frightened and delighted. He then departed, leading the courtesans away with him. Because of the actions he had taken against this rishi, the dragons and spirits of the forest then set loose a furious storm of thunder and lightning bolts. The King was grievously injured by it and died there, unable even to make it back to his palace.

It is on this sort of basis that it is said one should be able to practice patience even in the midst of the chaos of being tormented.

b. EMPLOYING COMPASSION

Additionally, the bodhisattva cultivates the mind of compassion. All beings are constantly undergoing manifold sufferings. They dwell in the womb where they are forced to abide in a tight space and undergo all manner of intense pain. When born, they are subjected to such forceful pressure, it is as if their bones and flesh are

破。冷风触身甚于剑戟。是故佛言。一切苦中生苦最重。如是老病死苦种种困厄。云何行人复加其苦。是为疮中复[21]加刀破。复次菩萨自念。我不应如诸余人常随生死水流。我当逆流以求尽源入泥洹道。一切凡人侵至则瞋。益至则喜。怖处则畏。我为菩萨不可如彼。虽未断结当自抑制[167a]修行忍辱恼害不瞋敬养不喜。众苦艰难不应怖畏。当为众生[1]兴大悲心。复次菩萨若见众生来为恼乱。当自念言。是为我之亲厚亦是我师。益加亲爱敬心待之。何以故。彼若不加众恼[2]恼我则[3]我不成忍[4]辱。以是故言。是我亲厚亦是我师。复次菩萨心知如佛所说。众生无始世界无际。往来五道轮转无量。

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破。冷風觸身甚於劍戟。是故佛言。一切苦中生苦最重。如是老病死苦種種困厄。云何行人復加其苦。是為瘡中復[21]加刀破。復次菩薩自念。我不應如諸餘人常隨生死水流。我當逆流以求盡源入泥洹道。一切凡人侵至則瞋。益至則喜。怖處則畏。我為菩薩不可如彼。雖未斷結當自抑制[167a]修行忍辱惱害不瞋敬養不喜。眾苦艱難不應怖畏。當為眾生[1]興大悲心。復次菩薩若見眾生來為惱亂。當自念言。是為我之親厚亦是我師。益加親愛敬心待之。何以故。彼若不加眾惱[2]惱我則[3]我不成忍[4]辱。以是故言。是我親厚亦是我師。復次菩薩心知如佛所說。眾生無始世界無際。往來五道輪轉無量。

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being crushed. The cold air strikes their bodies more severely than a sword or halberd.

It was on account of this circumstance that the Buddha stated that, among all of the types of suffering, the suffering of being born is most intense. In much the same fashion, the suffering of aging, sickness, and death are fraught with difficulty and misery. How then could a practitioner allow himself to increase their sufferings even more? This would be like plunging a knife into the center of an open wound.

c. GOING AGAINST THE CURRENT

Additionally, the bodhisattva reminds himself, "I should not be like everyone else who constantly follows along in the flowing current of cyclic births and deaths. I should move up against the current in order to seek out the very source and enter the path to nirvāṇa.

"All common people, when met with attack, are hateful, when met with benefit, are delighted, and when in a frightening place, become fearful. In becoming a bodhisattva, I cannot act in the way that they do. Even though I have not yet succeeded in cutting off the fetters, I should nonetheless still exert self-restraint as I pursue the cultivation of patience.

"When tormented and injured, I will not become hateful, and when encountering respect and offerings, I will not be moved to delight. I should not be fearful of the intense difficulties involved in the manifold forms of suffering. And, for the sake of beings, I should let flourish the mind of great compassion."

d. SEEING TORMENTERS AS FRIENDS AND GURUS

Moreover, if the bodhisattva sees a being coming to afflict him with torment and aggravation, he should think to himself, "This is my close friend and he is also my guru. I must enhance my treatment of him with familial affection and respectful thoughts. Why? Because if he does not afflict me with manifold forms of torment, then I will be unable to perfect the practice of patience." It is for this reason that he says, "He is my close friend and he is also my guru."

e. SEEING TORMENTERS AS CLOSE RELATIVES

Also, the bodhisattva's awareness accords with the Buddha's explanation that, "Throughout beginningless time and in a boundless number of world systems, beings have been going and coming, circulating an incalculable number of times through the five destinies of rebirth."¹⁵

我亦曾为众生父母兄弟。众生亦皆曾为我父母兄弟。当来亦尔。以是推之不应恶心而怀瞋害。复次思惟。众生之中佛种甚多。若我瞋意向之则为瞋佛。若我瞋佛则为已了。如说鸽鸟当得作佛。今虽是鸟不可轻也。复次诸烦恼中瞋为最重。不善报中瞋报最大。余结无此重罪。如释提婆那民问[5]佛。偈言。

何物杀安隐 何物杀不悔。
何物毒之根 吞灭一切善。
何物杀而赞 何物杀无忧。

[167a19] 佛答[6]偈言。

杀瞋心安隐 杀瞋心不悔。
瞋为毒之根 瞋灭一切善。
杀瞋诸佛赞 杀瞋则无忧。

[167a23] 菩萨思惟。我今行悲。欲令众生得乐。瞋为吞灭诸善毒害一切。我当云何行此重罪。若有瞋恚

我亦曾為眾生父母兄弟。眾生亦皆曾為我父母兄弟。當來亦爾。以是推之不應惡心而懷瞋害。復次思惟。眾生之中佛種甚多。若我瞋意向之則為瞋佛。若我瞋佛則為已了。如說鴿鳥當得作佛。今雖是鳥不可輕也。復次諸煩惱中瞋為最重。不善報中瞋報最大。餘結無此重罪。如釋提婆那民問[5]佛。偈言。

何物殺安隱 何物殺不悔。
何物毒之根 吞滅一切善。
何物殺而讚 何物殺無憂。

[167a19] 佛答[6]偈言。

殺瞋心安隱 殺瞋心不悔。
瞋為毒之根 瞋滅一切善。
殺瞋諸佛讚 殺瞋則無憂。

[167a23] 菩薩思惟。我今行悲。欲令眾生得樂。瞋為吞滅諸善毒害一切。我當云何行此重罪。若有瞋恚

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Thus he reflects, “I myself have been the father, mother and elder and younger brother of these beings. These beings have also all served as my father, as my mother, and as my elder and younger brother. It will be just the same in the future as well.” Extrapolating in this manner, he realizes that he should not nurture an evil mind cherishing hatefulness and harmful intent.

f. SEEING TORMENTERS AS BUDDHAS

He additionally considers: “Among all these beings, those belonging to the lineage of the Buddhas are extremely many. If I harbor hateful intentions towards them, then this is just the same as acting hatefully towards the Buddhas themselves. If I behave hatefully towards the Buddhas, then I am surely done for.”

This point is nicely illustrated by the earlier discussion about the pigeon. Even it will eventually succeed in achieving buddhahood. Although it may be only a pigeon just now, one must nonetheless refrain from even from slighting it in the present.¹⁶

g. REALIZING THE DISASTROUSNESS OF HATRED

Additionally, among all of the sorts of affliction, hatefulness is the most serious. Among all of the retributions for committing bad acts, the retribution for hatred is the greatest. The other fetters do not have such severe punishments. This is demonstrated in Śakra Devānām Indra’s verse in which he queried the Buddha:

What thing is it which, murdered, brings peace and security?
 What thing is it which, slain, one has no regrets?
 What thing is it which is the root of venomousness?
 And which devours and destroys all forms of goodness?
 What thing is it which one slays and then one is praised?
 What thing is it which, slain, brings on no more distress?

The Buddha replied with a verse in which he said:

If one murders anger, the mind will be peaceful and secure.
 If one slays anger, the mind will have no regrets.
 It is anger which is the root of venomousness.
 It is anger which destroys all forms of goodness.
 When one slays anger, all buddhas offer praise.
 If one slays anger, one has no more distress.

The bodhisattva considers, “As I now practice compassion, I wish to cause beings to gain happiness. Hatred devours all forms of goodness and visits poisonous injury on everyone. How then could I commit such a severe karmic offense? If one cherishes hatefulness,

自失乐[7]利。云何能令众生得乐。复次诸佛菩萨以大悲为本。从悲而出瞋为灭悲之毒。特不相宜。若坏悲本何名菩萨。菩萨从何而出。以是[8]之故应修忍辱。若众生加诸瞋恼当念其功德。今此[167b]众生虽有一罪。更自别有诸妙功德。以其功德故不应[9]瞋。复次此人若骂若打是为治我。譬如金师[10]炼金垢随火去真金独在。此亦如是。若我有罪是从先世因缘。今当偿之不应瞋也。当修忍辱。复次菩萨慈念众生[11]犹如赤子。阎浮提人多诸忧愁少有欢日。若来骂詈或加谗贼。心得欢乐此乐难得恣汝骂之。何以故。我本发心欲令众生得欢喜故。

自失樂[7]利。云何能令眾生得樂。復次諸佛菩薩以大悲為本。從悲而出瞋為滅悲之毒。特不相宜。若壞悲本何名菩薩。菩薩從何而出。以是[8]之故應修忍辱。若眾生加諸瞋惱當念其功德。今此[167b]眾生雖有一罪。更自別有諸妙功德。以其功德故不應[9]瞋。復次此人若罵若打是為治我。譬如金師[10]煉金垢隨火去真金獨在。此亦如是。若我有罪是從先世因緣。今當償之不應瞋也。當修忍辱。復次菩薩慈念眾生[11]猶如赤子。閻浮提人多諸憂愁少有歡日。若來罵詈或加讒賊。心得歡樂此樂難得恣汝罵之。何以故。我本發心欲令眾生得歡喜故。

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one loses even one's own happiness and benefit. How then could one be able to bring about happiness in others?

"Moreover, all buddhas and bodhisattvas take the great compassion as their foundation. They come forth from compassion. Hatred is the poison which destroys compassion. Given that connection, hatefulness is especially inappropriate. If one destroys the very foundation of compassion, how can he qualify as a bodhisattva at all? From what then could bodhisattvahood be supposed to emerge?"

For reasons such as these, one should persevere in the cultivation of patience.

h. MINDFULNESS OF A TORMENTOR'S OTHER FINE QUALITIES

If a being visits all manner of hatred and torment upon one, then one should remain mindful of his other meritorious qualities, thinking, "Now, although this being has committed this one offense, still, aside from this, he possesses all sorts of other marvelous meritorious qualities." Based on his possession of these other meritorious qualities, one should refrain from becoming hateful.

i. REFLECTION ON A TORMENTER'S HELPFULNESS

One should also reflect: "Additionally, if this person curses me or strikes me, he is helping to refine me. This is analogous to a goldsmith's refining of gold where the impurities are gotten rid of with fire so that only true gold remains. This is the very same sort of process.

"If I encounter punishments, then this derives from the causes and conditions of earlier lifetimes. I should now proceed with paying off this debt and so should refrain from becoming hateful. I should exercise patience in this matter."

j. EMPLOYING KINDNESS TO BESTOW HAPPINESS ON TORMENTERS

Furthermore, the bodhisattva brings loving-kindness to his mindfulness of beings, looking upon them just as he would his own children, thinking, "The people of Jambudvīpa have an abundance of every kind of distress and worry and they experience only a few days of happiness. If they find enjoyment in coming here and cursing and reviling or in inflicting slander and injury, such happiness is a only rarely enjoyed."

He thinks, "Carry on then with the cursing as much as you please. Why? Because when I originally brought forth the resolve, it was done out of a desire to cause beings to be happy."

复次世间众生常为众病所
 恼。又为死贼。常随伺之。
 譬如怨家恒伺人便。云何善
 人而不慈愍。复欲加苦苦未
 及彼先自受害。如是思惟不
 应瞋彼当修忍辱。复次当观
 瞋恚其咎最深。三毒之中无
 重此者。九十八使中此为最
 坚。诸心病中第一难治。瞋
 恚之人不知善不知非善。不
 观罪福不知利害不自忆念。
 当堕恶道善言忘失。不惜名
 称不知他恼。亦不自计身心
 疲恼。瞋覆慧眼专行恼他。
 如一五通仙人。以瞋恚故虽
 修净行杀害一国如旃陀罗。
 复次瞋恚之人。譬如虎狼难
 可共止。又如恶疮易发易
 坏。瞋恚之人譬如毒蛇人不
 意见。积瞋之人。恶心渐大

復次世間眾生常為眾病所
 惱。又為死賊。常隨伺之。
 譬如怨家恒伺人便。云何善
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 觀罪福不知利害不自憶念。
 當墮惡道善言忘失。不惜名
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 復次瞋恚之人。譬如虎狼難
 可共止。又如惡瘡易發易
 壞。瞋恚之人譬如毒蛇人不
 意見。積瞋之人。惡心漸大

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K. REFRAINING FROM INFLICTING YET MORE SUFFERING

“Also, the beings of the world are constantly tormented by the many sorts of diseases. Additionally, they are constantly pursued and spied upon by the insurgents of death which stalk them like an enemy always waiting for an opportunity to seize advantage. How then could a good person fail to act out of loving-kindness and pity, wishing instead to inflict additional suffering on them? One should prefer that, before suffering falls on someone else, one would first take the injury on himself.”

One should take up reflections of these sorts, thereby refraining from being hateful towards others as one invokes the cultivation of patience.

I. MORE REFLECTIONS ON HATRED'S FAULTS

Furthermore, one should contemplate that the faults of hatred run extremely deep. Of the three poisons, nothing is more serious than this. Of the ninety-eight secondary fetters (*saṃyojana*), this one is the most stubborn. Of all of the disorders which afflict the mind, this is the one which is the most difficult to cure.

People affected by hatred fail to distinguish between what is good and what is unwholesome. They lose all regard for whether their actions create karmic offenses or karmic blessings. They retain no awareness of what is beneficial as opposed to what is injurious. They do not even reflect upon the consequences for themselves. They are bound to fall into the wretched destinies. All discourse associated with goodness is lost in them. They do not cherish a good reputation and have no awareness of the torment undergone by others. Nor do they bother to reckon the toll taken on themselves in physical and mental weariness and aggravation.

Hatred so covers over their own eye of wisdom that they focus exclusively on proceeding with the persecution of others. This is analogous to the case of the rishi with the five superknowledges who, even though he cultivated pure practices, slaughtered the inhabitants of an entire country after the manner of a *caṇḍāla* [butcher].¹⁷

Again, it is difficult to keep company with someone possessed by hatred, just as it would be so with a tiger or a wolf. Such a person is comparable to a purulent sore readily exuding discharges and easily becoming decayed. A person full of hatred is like a venomous snake. People take no delight in encountering him. The evil mind of the person who accumulates hatreds gradually increases in

至不可至。杀父杀君恶意向佛。如拘睒弥国比丘。以小因缘瞋心转[12]大分为二部。若欲断当终竟三月犹不可了。佛来在众举相[13]轮手遮而[14]告言。

[15]汝诸比丘 勿起鬪諍。

恶心相续 苦报甚重。

汝求涅槃 弃舍世利。

在善法中 [167c]云何瞋諍。

世人忿諍 是犹可恕。

出家之人 何可諍鬪。

出家心中 怀毒自害。

如冷云中 [16]火出烧身。

[167c04] 诸比丘白佛言。佛为法王愿小默然。是辈侵我不可不答。佛念是人不可度也。于众僧中凌虚而去。入林树间寂然三昧。瞋罪如是乃至不受佛语。以是之故应当除瞋修行忍辱。

至不可至。殺父殺君惡意向佛。如拘睒彌國比丘。以小因緣瞋心轉[12]大分為二部。若欲斷當終竟三月猶不可了。佛來在眾舉相[13]輪手遮而[14]告言。

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惡心相續 苦報甚重。

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在善法中 [167c]云何瞋諍。

世人忿諍 是猶可恕。

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its intensity to the point that he ends up doing what one cannot do, killing even his father, killing even his sovereign, and even conceiving evil intentions towards the Buddha.

m. THE CONTENTIOUS KAUSĀMBĪ MONKS (STORY)

This idea is well illustrated by the case of the bhikshus in the state of Kauśāmbī. For relatively minor reasons, their hateful thoughts for each other became so severe that they split into two factions. If they had wished to come to a breaking off of relations, they should ordinarily have had to wait to the end of their three-month retreat. But they remained unable to put their differences to rest. The Buddha eventually came and, in the midst of the Assembly, raised up his wheel-marked hand to quiet them. He then told them:

All of you bhikshus—
 Don't generate such disputation.
 When evil thoughts continue on,
 The bitter retribution grows extremely severe.
 You are seeking to gain nirvāṇa.
 You should cast aside and relinquish worldly benefits.
 When abiding in the dharmas of goodness,
 How could you be so hateful and full of disputation?
 When worldly men become angry and contentious,
 This is something one might yet forgive.
 But with men who have left the home life,
 How can it be that they dispute and struggle?
 When in the mind of one who has left the home life,
 One cherishes venomousness, this brings harm on oneself.
 It is as if from amidst a cool cloud
 Lightning struck forth and burned the body.

Those bhikshus then addressed the Buddha, saying, "The Buddha is the Dharma King. He would prefer that we maintain a brief period of silence. However, this group assailed us. We cannot but respond."

The Buddha thought, "These men cannot be crossed over to liberation." He then soared forth from the midst of that group of Sanghins and disappeared, going then into the forest where he remained still in samādhi.

In this way, the offense of hatred becomes such that, at its extreme, one does not accept even the words of the Buddha. For this reason, one should get rid of hatred and cultivate patience.

复次[17]能修忍辱慈悲易得。得慈悲者则至佛道。问曰。忍辱法皆好。而有一事不可。小人[18]轻慢谓为怖畏。以是之故不应皆忍。答曰。若以小人轻慢谓为怖畏。而欲不忍。不忍之罪甚于此也。何以故。不忍之人贤圣善人之所轻贱。忍辱之人为小人所慢。二轻之中。宁为无智所慢。不为贤圣所贱。何以故。无[19]智之人轻所不轻。贤圣之人贱所可贱。以是之故当修忍辱。复次忍辱之人。虽不[20]行布施禅定。而常得微妙功德生天上人中。后得佛道。何以故。心柔软故。复次菩萨思惟。若人今世恼我毁辱夺利。轻骂繫缚且当含忍。若我不忍。当堕地狱铁炬热地受无量苦。烧炙[21]爇煮不可具说。以是故知。小人无智虽轻而贵。不忍用

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Moreover, when one is able to cultivate patience, it is easy to succeed in developing loving-kindness and compassion. If one has succeeded in developing loving-kindness and compassion, one succeeds thereby in reaching the path to buddhahood.

n. ENDURING A PETTY PERSON'S ARROGANCE

Question: The dharma of patience is entirely fine, but there is one situation where it is unacceptable. This is where a petty person acts in a slighting and arrogant manner with the presumption that one will shrink in fearfulness. Thus one should not constrain oneself to be patient under every circumstance.

Response: If one is the victim of slighting and arrogance on the part of a petty person who presumes that one is afraid of him and so one desires to desist from patience, the karmic offense of not being patient in that circumstance represents an even more serious situation. Why? A person who fails to act with patience is looked upon lightly and is seen as base by the Worthies, by the Āryas, and by people who are good. The person who perseveres in patience is looked on with arrogance by petty people.

Of the two cases of being looked upon lightly, one ought rather to be the victim of arrogance on the part of those devoid of wisdom, thus avoiding being seen as base by the Worthies and Āryas. Why? Those devoid of wisdom slight what should not be slighted. People who are Worthies and Āryas treat as base what really should be seen as base. Hence one should persevere in the cultivation of patience.

Moreover, although a person who is patient may not practice giving or dhyāna absorption, still, he constantly earns subtle and marvelous merit whereby he is reborn among gods and men and later gains success in the Buddha Path. Why? It is because his mind is pliant.

Then again, the bodhisattva reflects, "Even if people torment me in this present life, bringing ruinous defamation on me, forcefully seizing wealth, slighting me, scolding me, and putting me in bondage, I should nonetheless still maintain patience. If I fail to be patient, I am bound to fall into the hells and undergo countless forms of suffering on their iron-walled hot grounds, enduring roasting and broiling and punishments such as one cannot completely describe."

For these reasons, one should realize that, although one may be slighted by petty people devoid of wisdom, one may still retain one's nobility. If one fails to exercise patience and thus resorts to the use

威虽快而贱。是故菩萨应当忍辱。复次菩萨思惟。我初发心誓为众生治其心病。今此众生为瞋恚结使所病。我当治之。云何而复以之自病应当忍辱。譬如药师疗治众病。若鬼狂病拔刀骂詈不识好丑。医知鬼病但为治之而不瞋恚。菩萨若为众生瞋恼骂詈。知其为瞋恚[22]者[168a]烦恼所病狂心所使。方便治之无所嫌责亦复如是。复次菩萨育养一切爱之如子。若众生瞋恼菩萨。菩萨愍之不瞋不责。譬如慈父抚育子孙。子孙幼稚未有所识。或时骂詈打擲不敬不畏。其父愍其愚小爱之[1]愈至。虽有过罪不瞋不恚。菩萨忍辱亦复如是。复次菩萨思惟。若众生瞋恼加我我当忍辱。若我不

威雖快而賤。是故菩薩應當忍辱。復次菩薩思惟。我初發心誓為眾生治其心病。今此眾生為瞋恚結使所病。我當治之。云何而復以之自病應當忍辱。譬如藥師療治眾病。若鬼狂病拔刀罵詈不識好醜。醫知鬼病但為治之而不瞋恚。菩薩若為眾生瞋惱罵詈。知其為瞋恚[22]者[168a]煩惱所病狂心所使。方便治之無所嫌責亦復如是。復次菩薩育養一切愛之如子。若眾生瞋惱菩薩。菩薩愍之不瞋不責。譬如慈父撫育子孫。子孫幼稚未有所識。或時罵詈打擲不敬不畏。其父愍其愚小愛之[1]愈至。雖有過罪不瞋不恚。菩薩忍辱亦復如是。復次菩薩思惟。若眾生瞋惱加我我當忍辱。若我不

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of force, even though he might gain some satisfaction, he thereby debases his own character. Therefore the bodhisattva should maintain patience.

o. SEEING OTHERS' HATEFULNESS AS DISEASE OR AS POSSESSION

Additionally, the bodhisattva considers, "When I first brought forth the resolve [to gain bodhi], I vowed to cure the mental diseases of beings. This being has now fallen ill with the fetter of hatred. I should be engaged in curing him. How then could I instead voluntarily make myself sick on this account? I should persevere in the practice of patience."

This is analogous to the master of medicines who cures the manifold diseases. If he encounters someone so afflicted by the disease of being driven crazy by ghosts that he pulls out a knife, curses, reviles others, and fails to distinguish good and evil, the physician knows that this is the disease of ghost possession. He then simply proceeds with curing it and thus avoids becoming angry himself.

If the bodhisattva is hated, tormented, cursed, and reviled by other beings, he realizes that they have fallen ill with the affliction of hatred and that these actions are brought on by a crazed mind. He employs skillful means to cure them, and in just this same manner, finds no cause for blame or condemnation.

p. SEEING OTHERS AS ONE'S OWN CHILDREN

Furthermore, the bodhisattva engages in the raising and nurturing of everyone, loving everyone as if they were his own children. Even if beings happen to act in a hateful and tormenting fashion towards the bodhisattva, the bodhisattva takes pity on them, refrains from feeling hatred for them, and does not condemn them.

This is analogous to a father who acts out of loving-kindness in raising his sons and grandsons to maturity. Because his sons and grandsons are young and immature, they don't yet understand anything. Thus there may be times when they curse and strike out, being disrespectful and careless of consequences. The children's father feels sympathy for their stupidity and immaturity and so feels even stronger affection for them. Even though they may commit transgressions, he does not hate them and does not allow himself to become angry. The bodhisattva's patience is just like this.

q. BEING WARY OF THE CONSEQUENCES OF RETALIATION

Additionally, the bodhisattva considers, "If beings heap hatred and torment on me, I should nonetheless continue to be patient. If I fail

忍今世心悔。后入地狱受苦无量。若在畜生。作毒龙毒蛇狮子虎狼。若为饿鬼火从口出。譬如人被火烧。烧时痛轻后痛转重。复次菩萨思惟。我为菩萨欲为众生利益。若我不能忍辱。不名菩萨名为恶人。复次菩萨思惟。世有二种。一者众生数。二者非众生数。我初发心誓为一切众生。若有非众生数山石树木风寒冷热水雨侵害。但求[2][冲-重+素]之初不瞋恚。今此众生是我所为。加恶于我。我当受之。云何而瞋。复次菩萨知从久远已来。因缘和合假名为人无实人法。谁可瞋者。是中但有骨血皮肉。譬如[3]累[4]摺又如木人机关动作有去有来。

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忍今世心悔。後入地獄受苦無量。若在畜生。作毒龍惡蛇師子虎狼。若為餓鬼火從口出。譬如人被火燒。燒時痛輕後痛轉重。復次菩薩思惟。我為菩薩欲為眾生利益。若我不能忍辱。不名菩薩名為惡人。復次菩薩思惟。世有二種。一者眾生數。二者非眾生數。我初發心誓為一切眾生。若有非眾生數山石樹木風寒冷熱水雨侵害。但求[2][衝-重+素]之初不瞋恚。今此眾生是我所為。加惡於我。我當受之。云何而瞋。復次菩薩知從久遠已來。因緣和合假名為人無實人法。誰可瞋者。是中但有骨血皮肉。譬如[3]累[4]摺又如木人機關動作有去有來。

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to maintain patience, then my thoughts will be full of regret in this present life and what's more, I will fall into the hells in the future life and become bound then to undergo countless forms of suffering. If I should then come to abide among animals, I will become a venomous dragon, an evil snake, a lion, a tiger, or a wolf. In the event that I become a hungry ghost, then I will have flames which pour forth from my mouth.

This is analogous to that circumstance where someone is burned by fire. At the moment when one is burned, the pain may still be relatively mild. It is only afterwards that the pain becomes so extremely severe.

I. REFLECTING ON ONE'S BODHISATTVA VOWS

Additionally, the bodhisattva reflects, "I am a bodhisattva. I desire to be of benefit to beings. If I become unable to maintain patience, then I can't be called a "bodhisattva" at all, but rather should be known as one who is evil."

S. SEEING OTHERS' HATRED AS MERE ENVIRONMENTAL EVENTS

Further, the bodhisattva considers, "There are two kinds of phenomena in the world. The first are those which are sentient beings. The second are those not belonging to the sphere of sentient beings. When I first brought forth the resolve [to realize bodhi], I made vows for the sake of other beings.

"If I happened to be assailed and harmed by things which don't belong to the sphere of sentient beings, things such as mountain rocks, forest trees, wind, cold, heat, floods or rain, I simply seek a way to control the situation and, from the very outset, do not allow myself to become angry. Now it is these very beings who are the ones on whose behalf I am supposedly acting. Thus, when they happen to heap evil on me, I should endure it. How could I take this occasion as a reason to become hateful?"

T. REALIZING ABSENCE OF SELF IN THOSE WHO ARE HATEFUL

Moreover, the bodhisattva knows that from long ago on up to the present, it has always been the case that causes and conditions come together and are falsely referred to as a "person" even though in actual fact there is no genuine dharma of a "person" involved at all. Who then is it that could be hated in such circumstances? There exist herein only bones and blood and skin and flesh. This is comparable to something laid up with bricks or to a wooden puppet displaying mechanical movements and manifesting comings and goings.

知其如此不应有瞋。若我瞋者是则愚痴自受罪苦。以是之故应修忍辱。复次菩萨思惟。过去无量恒河沙等诸佛。本行菩萨道时。皆先[5]行生忍然后修行法忍。我今求学佛道。当如诸佛法。不应起瞋恚如魔[6]界法。以是故应当忍辱。如是等种种无量因缘故能忍。是名生忍。

知其如此不應有瞋。若我瞋者是則愚癡自受罪苦。以是之故應修忍辱。復次菩薩思惟。過去無量恒河沙等諸佛。本行菩薩道時。皆先[5]行生忍然後修行法忍。我今求學佛道。當如諸佛法。不應起瞋恚如魔[6]界法。以是故應當忍辱。如是等種種無量因緣故能忍。是名生忍。

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When one understands that the situation is of just this very sort, then one should be able to refrain from cherishing any hatred and should reflect, “If I become hateful, then this is just stupidity and amounts to a voluntary acceptance of the suffering of the punishments bound to follow as a consequence.” For these reasons too, one should persevere in the cultivation of patience.

u. RECALLING THE NECESSITY OF EMULATING THE BUDDHAS

Additionally, the bodhisattva considers, “Throughout the past, during their original practice of the Bodhisattva Path, an incalculable number of Ganges sands of buddhas all first practiced patience with respect to beings and then later cultivated patience with respect to dharmas. I too am now seeking to study the path of the Buddhas. I should therefore accord with the Dharma of the Buddhas. Hence I should not allow myself to generate hatefulness in a manner characteristic of demon-realm dharmas. For this reason too, I should persevere in the practice of patience.”

For all sorts of incalculably numerous reasons such as these, one remains able to abide in patience. This is what is meant by “patience with respect to beings.”

[168a]大智[7]度论卷第十四。
大智度论释初品中羸提波罗
蜜[8]法忍义[9]第二十五(卷第
十五)。

龙树菩萨造。

[10]后秦[11]龟兹国三[12]藏鳩
摩罗什[13]奉诏译。

[168b08] 云何名法忍。忍诸
恭敬供养众生及诸瞋恼婬欲
之人。是名生忍。忍其供养
恭敬法及瞋恼婬欲法。是为
法忍。复次法忍者。于内六
情不着。于外六尘不受。能
于此二不作分别。何以故。
内相如外外相如内。二相俱
不可得故。一相故。因缘合
故。其实空故。一切法相常
清净故。如真实际法性相故。
不二入故。虽无二亦不一。
如是观诸法心信不转。是名
法忍。如毘摩罗[14]鞞经中。
法[15]住菩萨说生灭为二不生
不灭是不二入法门。

[168a]大智[7]度論卷第十四。

大智度論釋初品中羸提波羅
蜜[8]法忍義[9]第二十五(卷第
十五)。

龍樹菩薩造。

[10]後秦[11]龜茲國三[12]藏鳩
摩羅什[13]奉詔譯。

[168b08] 云何名法忍。忍諸
恭敬供養眾生及諸瞋惱婬欲
之人。是名生忍。忍其供養
恭敬法及瞋惱婬欲法。是為
法忍。復次法忍者。於內六
情不著。於外六塵不受。能
於此二不作分別。何以故。
內相如外外相如內。二相俱
不可得故。一相故。因緣合
故。其實空故。一切法相常
清淨故。如真實際法性相故。
不二入故。雖無二亦不一。
如是觀諸法心信不轉。是名
法忍。如毘摩羅[14]鞞經中。
法[15]住菩薩說生滅為二不生
不滅是不二入法門。

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Chapter 25: Patience with Dharmas

III. PATIENCE WITH RESPECT TO DHARMAS

A. PATIENCE WITH DHARMAS DEFINED

Just what is meant by “patience with respect to dharmas”?¹⁸ “Patience with respect to beings” refers to having patience toward all beings who display reverence or who make offerings and refers as well to having patience with all persons who are under the influence of hatred or sexual desire. “Patience with respect to dharmas” refers to maintaining patience towards their dharmas of expressing reverence or presenting offerings as well as to maintaining patience with their dharmas of hatefulness and sexual desire.

Additionally, “patience with respect to dharmas” involves remaining unattached inwardly regarding one’s own six sense faculties while one also refrains from taking on the outward six sense objects. One thus remains able to refrain from making any discriminating distinctions with respect to either of these two spheres.

How so? “Inward” characteristics are identical to those which are “outward.” “Outward” characteristics are identical to those which are “inward.” This is because neither of these two categories of characteristics can finally be gotten at. This is because they are of a single characteristic, because they are only a conjunction of causes and conditions, because, in reality, they are empty [of any inherent existence], because the characteristics of all dharmas constantly abide in a state of purity, because they are characterized by identity with ultimate truth and the nature of dharmas, and because they are subsumed within the non-dual. Although they are not dual, they are not singular, either. When one contemplates all dharmas in this manner and yet one’s thoughts of faith remain undeflected, this qualifies one as possessing “patience with respect to dharmas.”

B. SCRIPTURAL CITATION

This is as set forth in the *Vimalakīrti Sutra* where Dharma Dwelling Bodhisattva said, “Production and extinction are dual phenomena whereas it is that which is neither produced nor destroyed which constitutes the Dharma gateway of non-duality.”

乃至文殊尸利说。无闻无见一切[16]心灭[17]无说无语。是不二入法門。毘摩罗[*]鞞默然无言。诸菩萨赞言。善哉善哉。是真不二入法門。復次一切法有二种。一者众生。二者[18]诸法。菩萨于众生中忍如[19]先说。今说法中忍。法有二种。心法非心法。非心法中有内有外。外有寒热风雨等。内有饥渴老病死等。如是等种种名为非心法。心法中有二种。一者瞋恚忧愁疑等。二者婬欲憍慢等。是二名为心法。菩萨于此二法能忍不动。是名法忍。问曰。于众生中若瞋恼害命得罪。憐愍得福。寒热风雨无有增损。云何而忍。

乃至文殊尸利說。無聞無見一切[16]心滅[17]無說無語。是不二入法門。毘摩羅[*]鞞默然無言。諸菩薩讚言。善哉善哉。是真不二入法門。復次一切法有二種。一者眾生。二者[18]諸法。菩薩於眾生中忍如[19]先說。今說法中忍。法有二種。心法非心法。非心法中有內有外。外有寒熱風雨等。內有飢渴老病死等。如是等種種名為非心法。心法中有二種。一者瞋恚憂愁疑等。二者婬欲憍慢等。是二名為心法。菩薩於此二法能忍不動。是名法忍。問曰。於眾生中若瞋惱害命得罪。憐愍得福。寒熱風雨無有增損。云何而忍。

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And so it continued until Mañjuśrī said, “In the absence of hearing and the absence of seeing, where thought is extinguished and there is no utterance and no discourse—this is the Dharma gateway of non-duality.”

Then Vimalakirti, [in offering his comment on the matter], remained silent and said nothing. All of the bodhisattvas exclaimed in praise, “Good Indeed! Good Indeed! This is the true non-dual Dharma gateway.”

Then again, one may say that “all dharmas” consists of two categories: The first is beings. The second is dharmas. The bodhisattva maintains patience in the midst of beings as explained above. Now we shall explain how it is that one maintains patience in the midst of dharmas.

C. TWO TYPES OF DHARMAS: MENTAL AND NON-MENTAL

In this context, “dharmas” may be classified into two types: “mental” dharmas and “non-mental” dharmas. Among the “non-mental” dharmas there are those which are inward and those which are outward. Outwardly, there are cold, heat, wind, rain, and so forth. Inwardly, there are hunger, thirst, aging, sickness, death, and so forth. All other sorts of phenomena of this type qualify as “non-mental” dharmas.

“Mental” dharmas themselves consist of two sub-types: The first includes hatred, worry, doubt, and so forth. The second includes sexual desire, arrogance, and so forth.¹⁹ These two sub-types make up the “mental” dharmas.

1. “PATIENCE” IS TOWARDS BOTH MENTAL AND NON-MENTAL DHARMAS

When the bodhisattva is able to maintain patience and remain unmoved in relation to the two primary types of dharmas (i.e. both the mental and the non-mental), it is this which qualifies as “patience with respect to dharmas.”

2. CHALLENGE: WHY HAVE PATIENCE WITH NON-MENTAL DHARMAS?

Question: If, in relation to other beings, one becomes hateful, engages in torment, and inflicts injury on their lives, one commits a karmic transgression, whereas, if one acts out of sympathy for them, one gains karmic blessings as a result. However, in reacting to cold, heat, wind, and rain, there is no production of any gain or any loss for anyone. Why is it then that one should remain patient with such phenomena?

答曰。虽无[168c]增损[20]而自生恼乱忧苦害菩萨道。以是故应当忍。复次非但杀恼众生故得罪。为恶心作因缘故有罪。所以者何。虽杀众生而无记心是便无罪。慈念众生虽无所与而大得福。[21]以是故寒热风虽无增损。然以能生恶意故得罪。以是故应当忍。复次菩萨。自知宿罪因缘生此苦处。此我自作我应自受。如是思惟是故能忍。复次菩萨思惟。国土有二种。有净有不净。菩萨若生不净国中。受此辛苦饥寒众恼。自发净愿。我成佛时国中无此众苦。此虽不净乃是我利。复次菩萨思惟。世间八法贤圣所不能免。何况

答曰。雖無[168c]增損[20]而自生惱亂憂苦害菩薩道。以是故應當忍。復次非但殺惱眾生故得罪。為惡心作因緣故有罪。所以者何。雖殺眾生而無記心是便無罪。慈念眾生雖無所與而大得福。[21]以是故寒熱風雨雖無增損。然以能生惡意故得罪。以是故應當忍。復次菩薩。自知宿罪因緣生此苦處。此我自作我應自受。如是思惟是故能忍。復次菩薩思惟。國土有二種。有淨有不淨。菩薩若生不淨國中。受此辛苦飢寒眾惱。自發淨願。我成佛時國中無此眾苦。此雖不淨乃是我利。復次菩薩思惟。世間八法賢聖所不能免。何況

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3. RESPONSE: NON-PATIENCE GENERATES KARMA EVEN HERE

Response: Although one does not thereby bring about any gain or loss for anyone, still, if one brings forth disruptive afflictions and distressful bitterness, one does inflict injury upon one's own practice of the Bodhisattva Path. It is for this reason that one should maintain patience.

Additionally, it is not the case that one commits karmic transgressions solely through the killing and tormenting of beings. Wherever one courses in causes and conditions associated with evil thoughts, one generates karmic transgressions as a consequence.

How might this be the case? For instance, one might happen to cause the death of a being, but if it was done with a neutral mind, this would not necessarily involve any incurring of an offense.²⁰ On the other hand, if one were to maintain a lovingly-kind mindfulness of beings, although there might be nothing which one actually provides for them, one would thereby still gain a great measure of karmic blessings.

Hence, although there may be no gain or loss for anyone wrought through one's reactions to cold, heat, wind, or rain, still, allowing them to instigate one's own generation of evil thought does indeed involve the commission of associated karmic transgressions. Therefore one should maintain patience with these phenomena.

D. REFLECTIONS INSPIRING PATIENCE WITH NON-MENTAL DHARMAS

Moreover, the bodhisattva naturally realizes, "It is on account of the causes and conditions associated with karmic offenses in previous lives that one is reborn in this place so fraught with suffering. This is something I created myself. Hence I ought to be bound to personally endure it." It is through reflecting in this fashion that one remains able to maintain patience.

Additionally, the bodhisattva considers and realizes that there are two kinds of countries: There are those which are pure and there are those which are impure. If the bodhisattva is born into an impure country and experiences these bitter sufferings, hunger, cold, and the manifold torments, he makes a purifying vow to himself: "When I achieve buddhahood, the country will have none of these manifold sufferings. Although this place is impure, it will ultimately work to my benefit."

Furthermore, the bodhisattva reflects, "Not even the Worthies and Āryās are able to avoid encountering circumstances precipitating the eight worldly dharmas.²¹ How much the less could this be

于我。以是故应当忍。复次
 菩萨思惟。知此人身无牢无
 强。为老病死所逐。虽复天
 身清静无老无病。耽着天
 乐。譬如醉人。不得修行道
 福出家离欲。以是故。于此
 人身自忍修福利益众生。复
 次菩萨思惟我受此四大五众
 身。应有种种苦分。无有受
 身而不苦者。富贵贫贱出家
 在家。愚智明暗无得免者。
 何以故。富贵之人常有[22]畏
 怖守护财物。譬如肥羊早就
 屠机。如乌衔肉众[23]乌逐
 之。贫贱之人有饥寒之苦。
 出家之人今世虽苦后世受福
 得道。在家之人今世虽乐。
 后世受苦。愚人先求今世
 乐。无常对至后则受苦。智
 [24]人思惟无常苦。后则受乐
 [25]得道。如是等受身之人无
 不有

於我。以是故應當忍。復次
 菩薩思惟。知此人身無牢無
 強。為老病死所逐。雖復天
 身清淨無老無病。耽著天
 樂。譬如醉人。不得修行道
 福出家離欲。以是故。於此
 人身自忍修福利益眾生。復
 次菩薩思惟我受此四大五眾
 身。應有種種苦分。無有受
 身而不苦者。富貴貧賤出家
 在家。愚智明闇無得免者。
 何以故。富貴之人常有[22]畏
 怖守護財物。譬如肥羊早就
 屠機。如烏銜肉眾[23]烏逐
 之。貧賤之人有飢寒之苦。
 出家之人今世雖苦後世受福
 得道。在家之人今世雖樂。
 後世受苦。愚人先求今世
 樂。無常對至後則受苦。智
 [24]人思惟無常苦。後則受樂
 [25]得道。如是等受身之人無
 不有

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the case for me.” On account of this, one should be able to maintain patience.

Moreover, the bodhisattva reflects and realizes that this human body doesn't possess any particular durability or strength. It is pursued by aging, sickness, and death. Although the bodies of the gods are pure, show no aging, and have no illness, they become indulgently attached to the pleasures of the heavens. In this they are comparable to people who have become intoxicated. They are unable to cultivate the karmic blessings associated with the Path and are unable to leave the home life and transcend desire. Because of this, one constrains oneself even while in this human body to maintain patience, cultivate karmic blessings, and benefit to other beings.²²

Then again, the bodhisattva considers, “I have taken on this body composed of the four great elements and the five aggregates. It ought therefore to be the case that it is freighted with all manner of aspects entailing suffering as a consequence. There is no one who takes on such a body and yet remains invulnerable to suffering.”

Whether one is rich and of noble birth or poor and of humble status, whether one is a monastic or a householder, whether one is foolish or wise, and whether one is intelligent or dull, no one is able to avoid it. How is this?

Those persons who are rich and of noble birth are constantly subject to fearfulness and the compulsion to protect their material wealth. They are analogous to the fat sheep taken early to the butcher's chopping block. They are like the crow which holds a piece of meat in its beak and is pursued by a flock of other crows.

Those who are poor and of humble status are subject to the sufferings of hunger and cold. Although monastics are subject to sufferings in the present existence, they receive karmic blessings in their future lives while also achieving success in the Path. Although householders may experience pleasures in the present life, they are bound to endure sufferings in their future lives.

Foolish people take pleasure-seeking in the present life as their primary priority. When they encounter death (lit. “impermanence”), they are bound to undergo subsequent suffering. The wise initially contemplate impermanence and suffering and consequently become able later on to experience happiness and realize success in the Path. Examples of these sorts serve to illustrate that there is no one who takes on a body who does not thereby become subject to

苦。是故菩萨应当行忍。复次菩萨思惟一切世间皆苦我当云何于中而欲求乐。复次菩萨思惟。我于无量劫中常受众苦[169a]无所利益未曾为法。今日为众生求佛道。虽受此苦当得大利。是故外内诸苦悉当忍受。复次菩萨大心誓愿。若阿鼻泥犁苦我当忍之。何况小苦而不能忍。若[1]小不忍何能忍大。如是种种外法中忍名曰法忍。问曰。云何内心法中能忍。答曰。菩萨思惟。我虽未得道诸结未断。若当不忍与凡人不异。非为菩萨。复自思惟。若我得道断诸结使则无法可忍。复次。饥渴寒热。是外魔军。结使烦恼。是内魔贼。[2]我当破此二军。以成佛道。若不尔者。佛道不成。如说。佛苦行六年。

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苦。是故菩薩應當行忍。復次菩薩思惟一切世間皆苦我當云何於中而欲求樂。復次菩薩思惟。我於無量劫中常受眾苦[169a]無所利益未曾為法。今日為眾生求佛道。雖受此苦當得大利。是故外內諸苦悉當忍受。復次菩薩大心誓願。若阿鼻泥犁苦我當忍之。何況小苦而不能忍。若[1]小不忍何能忍大。如是種種外法中忍名曰法忍。問曰。云何內心法中能忍。答曰。菩薩思惟。我雖未得道諸結未斷。若當不忍與凡人不異。非為菩薩。復自思惟。若我得道斷諸結使則無法可忍。復次。飢渴寒熱。是外魔軍。結使煩惱。是內魔賊。[2]我當破此二軍。以成佛道。若不爾者。佛道不成。如說。佛苦行六年。

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suffering. Therefore the bodhisattva should course in the practice of patience.

Furthermore, the bodhisattva reflects, "The entire world is subject to suffering. How then could I possibly abide within it and yet still expect to enjoy happiness?"

Again, the bodhisattva considers, "I have constantly endured manifold sufferings throughout the course of an incalculable number of kalpas and yet have not derived any benefit from it. So far, it has never been for the sake of the Dharma. Today, for the sake of beings, I strive to realize the Buddha Path. Although I now undergo this suffering, I will gain great benefit from it in the future. Therefore, whether it be outward suffering or inward suffering, I should patiently undergo all of these forms of suffering."

Additionally, the bodhisattva makes vows with the great mind, "I will patiently undergo even the sufferings of the *avīci niraya* (hells). How much the less might it be that I would fail to maintain patience with minor sufferings? If I fail to maintain patience with even minor sufferings, how could I be able to maintain patience with major sufferings?"

When one maintains patience with all sorts of external dharmas such as these, this is what qualifies as "patience with respect to dharmas."

E. PATIENCE WITH RESPECT TO MENTAL DHARMAS

Question: How does one become able to maintain patience with the inward dharmas of one's own mind?

Response: The bodhisattva reflects, "Although I have not yet gained realization of the Path and have not yet cut off the fetters, if I fail to maintain patience, then I become no different from a common person and do not qualify as a bodhisattva."

He also thinks to himself, "If I gain realization of the Path and thus cut off all of the fetters, then there will be no further dharmas requiring the exercise of patience. Additionally, hunger, thirst, cold, and heat are the outward demon armies. The fetters and afflictions are the inward demon insurgents. I should crush both of these armies and thereby gain perfect realization of the Buddha Path. So long as I fail to proceed in this fashion, I will have no success in the Buddha Path."

1. THE DEMON KING CONFRONTS THE BUDDHA (STORY)

This is illustrated by the story told of the Buddha when he was cultivating ascetic practices for a period of six years. The king of the

魔王来言。刹利贵人。汝千分生中正有一分活耳。速起还国布施修福。可得今世后世人中天上之乐道。不可得汝唐勤苦。汝若不受[*]软言守迷不起。我当将大军众来击破汝。菩萨言。我今当破汝大力内军。何况外军。魔言。何等是我内军。答曰。

欲是汝初军 忧愁为第二。
饥渴第三军 渴爱为第四。

睡眠第五军 怖畏为第六。
疑[3]悔第七军 瞋恚为第八。

利养虚称九 自高[4]蔑人十。
如是等军众 厌没出家人。

我以禅智力 破汝此诸军。
得成佛道已 度脱一切人。

[169a26] 菩萨于此诸军虽未能破。着忍辱铠捉智慧剑执禅定[5]楯。遮诸烦恼箭。是名内忍。复次菩萨于诸烦恼中。应当修忍不应断结。何以故。若断

魔王來言。刹利貴人。汝千分生中正有一分活耳。速起還國布施修福。可得今世後世人中天上之樂道。不可得汝唐勤苦。汝若不受[*]軟言守迷不起。我當將大軍眾來擊破汝。菩薩言。我今當破汝大力內軍。何況外軍。魔言。何等是我內軍。答曰。

欲是汝初軍 憂愁為第二。
飢渴第三軍 渴愛為第四。

睡眠第五軍 怖畏為第六。
疑[3]悔第七軍 瞋恚為第八。

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简体字

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demons came and said, “Noble man of kṣatriyan lineage. Of a thousand parts of your life, you have only a single part left to live. You should hurry up, rise from this spot, and return to your country to perform acts of giving and cultivate blessings. Then you will still be able to gain the bliss among men and in the heavens in both the present life and later lives.

“Your path is unattainable. It is in vain that you subject yourself to such intense suffering. If you don’t yield to these gentle words, but instead persist in this confusion, failing to rise from this spot, I will lead forth a great mass of troops to attack and break you.”

The Bodhisattva replied, “I am now going to break even your extremely powerful inwardly-attacking army, how much the more so your outwardly-attacking army.”

The demon said, “What is it that composes my ‘internal’ army?”

The Bodhisattva then replied:

Desire is the first among your armies,
Worry is the second.
Hunger and thirst are the third army.
Craving is the fourth.

Drowsiness is the fifth of the armies.
Fearfulness is number six.
Doubt and regret are the seventh army.
Hatred and anger are the eighth.

Offerings and an empty reputation are the ninth.
Elevating oneself and belittling others is the tenth.
Such a company of armies as these
May vanquish those who have left the home life.

I employ the power of dhyāna and wisdom
To break these armies of yours,
And after perfecting the Buddha Path,
Deliver everyone to liberation.

Although a bodhisattva may not yet be able to break all of these armies, he dons the armor of patience, takes up the sword of wisdom, holds onto the shield of dhyāna absorption, and deflects the arrows of the afflictions. This is what is meant by inward patience.

2. THE NEED TO REFRAIN FROM SEVERING THE FETTERS COMPLETELY

Then again, a bodhisattva ought to cultivate patience with respect to the afflictions but ought not to cut off the fetters. Why? If he cuts off

结者所失甚多。墮阿罗汉[169b]道中。与根败无异。是故遮而不断。以修忍辱不随结使。问曰。云何结使未断而能不随。答曰。正思惟故。虽有烦恼而能不随。复次思惟。观空无常相故。虽有妙好五欲不生诸结。譬如国王。有一大臣。自覆藏罪。人所不知。王言。取无脂肥羊来。汝若不得者当与汝罪。大臣有智。系一大羊以草谷好养。日三以狼而畏怖之。羊虽得养肥而无脂。牵羊与王。王遣人杀之肥而无脂。王问云何得尔。答以上事。菩萨亦如是。见无常苦空狼。令诸结使脂消诸功德肉肥。复次菩萨功德福报无量故。其心柔[*]软诸结使薄易修忍辱。譬如师子王在林中吼。有人见之叩头求[6]哀则放令去。虎豹小物不能尔也。何以故。

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結者所失甚多。墮阿羅漢[169b]道中。與根敗無異。是故遮而不斷。以修忍辱不隨結使。問曰。云何結使未斷而能不隨。答曰。正思惟故。雖有煩惱而能不隨。復次思惟。觀空無常相故。雖有妙好五欲不生諸結。譬如國王。有一大臣。自覆藏罪。人所不知。王言。取無脂肥羊來。汝若不得者當與汝罪。大臣有智。繫一大羊以草穀好養。日三以狼而畏怖之。羊雖得養肥而無脂。牽羊與王。王遣人殺之肥而無脂。王問云何得爾。答以上事。菩薩亦如是。見無常苦空狼。令諸結使脂消諸功德肉肥。復次菩薩功德福報無量故。其心柔[*]軟諸結使薄易修忍辱。譬如師子王在林中吼。有人見之叩頭求[6]哀則放令去。虎豹小物不能爾也。何以故。

正體字

the fetters, that which he loses is extensive indeed. He thus falls into the path of the arhat. This would be indistinguishable from ruining his roots in the Bodhisattva Path]. He therefore merely deflects the fetters while not severing them completely. It is on account of his cultivation of patience that he then refrains from following along with the influence of the fetters.

3. HOW BODHISATTVAS AVOID INFLUENCE BY FETTERS

Question: How is it that when the fetters are not yet cut off, one remains able to refrain from following along with them?

Response: It is on account of right thought that, although one is still subject to afflictions, one is remains able to refrain from following along with them.

Additionally, because one reflects and contemplates the marks of emptiness and impermanence, even though one may possess marvelous and fine objects of the five desires, one still does not respond to them by giving rise to any of the fetters.

This is similar to the case of the king who discovered one of his officials had committed an offense and then kept it hidden so that others wouldn't become aware of it. The King told him, "Bring me a plump sheep free of any fat. If you are unable to find one, you will be subjected to punishment."

That great official was particularly intelligent. He proceeded to tie up a big sheep and feed it liberally with both grass and grain. Three times each day, he frightened it with a wolf. Although the sheep was able to grow plump, it still did not have any fat. He then brought the sheep before the King.

The King ordered someone to slaughter it and found that it was plump but had no fat. The King asked, "How were you able to bring this about?" He replied by relating the above circumstances. The bodhisattva is just like this. He sees the wolf of impermanence, suffering, and emptiness. This causes the fat of the fetters to melt away while the flesh of his merit grows plump.

Then again, because the bodhisattva's merit and resultant karmic blessings are incalculably extensive, his mind remains pliant, the fetters are but scant, and it is easy for him to cultivate patience.

This circumstance [of refraining from completely cutting off the fetters] is also comparable to that of the Lion King who roars in the forest. When a person encounters it, if he bows down before it and prays for mercy, then it may let him go. But the tiger, leopard, and lesser beasts would be unable to act in such a fashion. Why?

师子王贵兽有智分别故。虎豹贱虫不知分别故。又如坏军得值大将则活[7]值遇小兵则死。复次菩萨智慧力。观瞋恚有种种诸恶。观忍辱有种种功德。是故能忍结使。复次菩萨心有智力能断结使。为众生故。久住世间知结使是贼。是故忍而不随。菩萨系此结贼。不令纵逸而行功德。譬如有贼以因缘故不杀。坚闭一处而自修事业。复次菩萨实知诸法相故。不以诸结使为恶。不以功德为妙。是故于结不瞋功德不爱。以此智力故。能修忍辱。如偈说。

菩萨断除诸不善。
乃至极微灭无余。
大功德福无有量。
所造事业无不办。

菩萨大智慧力故。
于诸结使不能恼。
是故能知诸法相。
生死涅槃一无二。

简体字

師子王貴獸有智分別故。虎豹賤蟲不知分別故。又如壞軍得值大將則活[7]值遇小兵則死。復次菩薩智慧力。觀瞋恚有種種諸惡。觀忍辱有種種功德。是故能忍結使。復次菩薩心有智力能斷結使。為眾生故。久住世間知結使是賊。是故忍而不隨。菩薩繫此結賊。不令縱逸而行功德。譬如有賊以因緣故不殺。堅閉一處而自修事業。復次菩薩實知諸法相故。不以諸結使為惡。不以功德為妙。是故於結不瞋功德不愛。以此智力故。能修忍辱。如偈說。

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所造事業無不辦。

菩薩大智慧力故。
於諸結使不能惱。
是故能知諸法相。
生死涅槃一無二。

正體字

Because the Lion King is a noble animal which possesses intelligence and discrimination. The tiger and leopard are base beasts which do not know to make such distinctions.

This situation is also like that of defeated soldiers who, if they are overcome by the forces of a great general, will be allowed to live. If they encounter lesser soldiers, however, they are bound to be put to death.

Moreover, the bodhisattva employs his power of wisdom to contemplate hatred as freighted with all manner of evil and to contemplate patience as possessing all sorts of meritorious qualities. Realizing this, he thereby becomes able to maintain patience with the fetters.

Furthermore, the mind of the bodhisattva possesses a power of wisdom whereby he is capable of cutting off the fetters. But, for the sake of beings, he nonetheless abides for a long time in the world, realizing that the fetters are just like insurgent thieves. He therefore maintains patience towards them while refraining from following along with them. The bodhisattva thereby ties up the thieves of the fetters and so does not allow them to run rampant as he proceeds to engage in the cultivation of merit. This is analogous to those situations wherein there may be insurgents which, for a particular reason, one refrains from executing. One instead confines them securely in a single place and then devotes himself to doing his own work.

Then again, because the bodhisattva possesses a reality-based awareness of the marks of all dharmas, he does not take the fetters to be inherently evil and does not take merit to be inherently marvelous. Therefore he does not nurture any hatred for the fetters nor does he cherish any particular affection for merit. Relying on account of the power of this wisdom, he is able to cultivate patience. This is as described in a verse:

The bodhisattva cuts off and eliminates all which is not good.
Even down to the most subtle, he destroys it, leaving no residue.
The blessings from his greatly meritorious qualities are countless.
In the works that he carries on, none are not completed.

On account of the power of the bodhisattva's great wisdom,
Even in the midst of the fetters, he is invulnerable to torment.
He is thereby able to be aware of the marks of all dharmas.
Birth, death, and nirvāṇa are a unity devoid of duality.