



Patience is the Foremost Virtue

忍辱第一道

A Talk Given by Bhikshu Jin Xiu at the City of Ten Thousand Buddhas
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Every now and then we have been told to be patient, patient all the time. But as ordinary people, we see being patient as taking a loss. We believe that it means allowing others to take advantage of us. Indeed most people would not allow others to make fun of them or take advantage of them. But if we continue to be involved in these unending games of defending ourselves and accusing others, it will lead us not only to becoming an impatient person but also keep us from the proper path.

We cannot separate practice from patience because the foundation of practice is patience. By being patient we will obtain a great deal of merit. If we can always practice patience, we will surely enjoy great rewards and blessing. If we can control ourselves in adverse conditions that is successfully practicing patience. We do not allow even a single hateful thought to arise, it will slowly lighten our bad karma and in doing so, it will help us to uncover our wisdom.

Although we should practice patience all the time it does not mean that we should become attached to the idea of being patient or I have to be this way and that way. Otherwise we still

我們經常被提醒在很多情況之下都要忍耐，但是身為一般凡夫，我們會認為忍耐是吃虧。我們也相信忍耐會讓別人佔我們的便宜。確實，一般人都不願意別人拿自己開玩笑或者佔我們的便宜。不過如果繼續這樣自我防衛，並指責別人的話，我們跟別人就會一直沒完沒了的爭執，會把自己塑造成一個不耐煩的人，這樣的話我們就會遠離正道。

忍辱和修行是不能分開的，因為忍辱就是修行的基礎。我們也經常被教導，假如我們能夠忍辱，我們就能從中獲得很多功德。假如我們經常修忍辱，我們肯定能得到很多內心的喜悅和福德。如果我們遇到逆境還能冷靜地自我控制，我們已經很成功的走在修行的路上。我們甚至不允許有一點點嗔恨的念頭生出來。能這樣做其實就是逐漸的減輕我們過去所造的不好的業。我們本有的智慧也會自然而然的開發出來。

雖然我們要修忍辱，但不代表說我們要經常掛在嘴上講我們要修忍辱，我們要這樣做或者那樣做。否則我們還是需要一個把對忍辱的執著空掉的歷程。我們要做到自然而然的讓外在的障礙不再讓自己生氣，讓自己的內心有所搖動。例如有一個人對自己擺了一個很難看的臉色，但我們內心平靜，不受他的影響。假如我們能夠做到這點，我們就已經



have to get rid of the attachment to patience. Instead, we should practice naturally until outer hindrances no longer upset our minds. For example, if someone gives us a nasty look, our minds are not moved or disturbed by his or her anger. If we can be like this, that is patience.

Sometimes when we are performing our daily tasks and someone may suddenly scold us. If this happens, we should not see them as our enemy. Instead, view this unkind condition as something that is helping us to improve our practice. If we are able to clearly understand what is happening and make use of these opportunities to practice patience, then we will attain a higher level in our cultivation of the Way.

We need to be able to bear any kind of suffering no matter where it comes from before we can really hope for any progress in our cultivation. It is said that if we could take the blame even if we are not in the wrong, then we have automatically attained some skill in our cultivation. We may find this very difficult to do but if we have the skill to do it, our practice will not be in vain.

People who have strong inner strength are usually those who can withstand insults or other difficult situations, and at that time refuse to let a hateful thought arise. If we can reshape our behavior in this way, then we will always be peaceful and we may also experience some response in our cultivation. If we can develop the skill of freeing ourselves from all harmful thoughts, without doubt our wisdom will slowly reveal itself and our merit will continue to increase.

In this present time, most people do not allow others to criticize them and might refuse to admit when they are wrong, or might think of all sorts of ways to protect themselves and prevent others from taking advantage of them. If we allow ourselves to be this way, then we have to spend a lot of time arguing and we might even blame others

做到真正的忍辱。

當我們每天做日常工作，有時候不知道是什麼原因，有人會突然過來罵我們。這種情況發生的話，就是一個很好的修行機會。我們不要把對方當敵人。這種不友善事實上是增長我們的忍辱，增長我們的功德。我們應該很清楚所發生的事情，藉這個機會來修忍辱，這樣我們就可以在修行的路上更上一層樓。

在我們的日常修行中，我們必須有一些忍辱功夫，去面對來自四面八方各式各樣的考驗。當我們真的希望在修行路上有進步的時候，這些考驗就會一直來。當我們對別人真心懺悔一些我們並沒有犯的過錯，我們自然而然就會得到修行上的一些成就。我們本身雖然是很難修忍辱的凡夫，因為這是一個很困難的情況。但如果我們能堅持下去，我們的修行就不會白費功夫。

那些有堅強內在力量的人，他們通常是能夠承受侮辱或者其他不友善的境界。他們甚至拒絕內心生出瞋恨的念頭。假如我們也能修正自己的行為，向他們看齊的話，我們也可以有平靜的心境。當我們同樣在修行路上這樣做，我們也會有不可思議的感應。同樣我們能把傷害別人的念頭解放掉的時候，我們的智慧就會逐漸顯露，功德也會與日俱增。

在當今社會大部分人是不会接受別人當面的指責或拒絕承認自己犯了過錯，或者他們會想一些辦法來保護自己不被別人佔便宜。如果我們和他們一樣隨波逐流，我們就是花了很多時候和別人爭論是非。我們也會很任意的指責別人，然後隱藏自己的過錯。這樣我們也會很輕易的說出一些傷害別人的話，讓別人傷心難過。

但是我們是在萬佛城，我們在這裏的所行所作是





in order to hide our mistakes, and even use harsh words that upset them.

Here at the City of Ten Thousand Buddhas our practice is based on patience and compassion. Whatever problems we might run into, no matter how unfair, we should always remember to handle the situation with care, kindness and compassion. We will not become less Buddhist if we can stomach everything

and truly practice patience in all difficult situations. This is the true virtue of the cultivators of this Way place.

For example, if someone is always avoiding us, we should not only bear no grudges against this person but also establish affinities by reciting the Buddha's name on this person's behalf. It is only by means of this practice of patience that we can hope to have our wisdom fully unfold.

In all conditions, the mind of cultivators should always remain humble and concerned towards those who do not like or hate us. In every thought, we should find ways to rescue them. Hateful thoughts and thoughts of revenge are not welcome here.

The practices at the Sagely City are quite different from those of other places. Here we should stop debating with each other about who is right or wrong in their interpretation of the Venerable Master's teachings. Instead, we should listen to and follow his instructions. If our own behavior can be patient and humble at all times, then our attachment to the self, which we have been proud of all this while, will be slowly wiped away.

Whatever statements we have heard earlier are very easy for the mouth to say but to put them into actual practice is not that easy. But, if we hope and wish to have some attainment in our practice then we have no choice but to look for ways and have it practice. ❀

本著忍辱和慈悲。不論我們遇到怎樣的艱難和麻煩或者不公平的情況，我們都總是要用關懷、仁慈、慈悲的態度處理事情。假如我們這樣做並不會讓我們更不像佛教徒。如果我們能容忍這些不友善的情況，這就是我們真正修忍辱的機會。這就是我們在這場裏真正培養自己道德的機會。

比如說有人總是要迴避我們，我們不只要容忍這種對自己不公平的待遇，同時內心還要真誠的為他們念阿彌陀佛去和他們結善緣。只有用這種方式來修忍辱，我們才能讓自己的智慧完全展露。

不管我們遇到什麼情況，修行人的心中應該總是謙虛的關懷對方。不管別人是不喜歡自己還是對自己有仇恨的態度，我們都應該想辦法要救度他們。在聖城裏面共修的佛友們，我們內心如果有任何仇恨的念頭或者報復的思想，在這裏都是不受歡迎的。

我們在聖城的修行也和其他地方有很多不一樣。在這裏我們應該避免互相爭執，不要說某人對上人教誨的詮釋才是對的或錯的，相反我們應該真心聽從上人的教誨。假如我們的言行在任何情況下都能如此謙卑忍耐，我們的我執，就是我們過去所引以為傲的，自然而然就會消除。

我們剛剛所聽到的這些在嘴上講是很容易的，但是付諸實行是很難的。但不論如何，我們想在修行的道路上有所成就的話，我們應該想盡辦法將忍辱躬行實踐，在我們的日常生活中付諸實行。❀

