

On Patience

關於忍辱

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To cultivate the Way, we need to practice patience. Without doing so, we might end up achieving nothing even if we cultivate for a long time. When people slander us, we will not get angry or hateful if we have patience. Our minds will remain calm and undisturbed and then we can attain genuine wisdom.

Once or twice in our lives when we are blamed for doing nothing wrong, do not allow your mind to go haywire; instead, concentrate and reflect within yourself with a clear understanding. Tell yourself that everything will be fine and that it is not worthwhile getting angry or feeling sad about it. This accusation gives you the opportunity to practice patience, and thus, you can also get rid of your ego.

As each day goes by, constantly remember to apply patience and you will surely enjoy the greatest blessed rewards. Practice and patience cannot be separated, because in order to be

要修行，就要修習忍辱；不這樣做，即便我們已經修行了很長一段時間，也可能一事無成。如果我們忍辱的功夫到家了，就是受到他人誹謗時，我們的心也不會生起瞋恨。我們的心若能保持平靜，並且不受他人情緒干擾，然後我們才能得到所謂的真正智慧。

在生活中，難免有一次兩次，會遇到我們沒有做錯事卻被人指責，此時，不要亂了方寸，而是要以清晰的思緒來認識並專注於自我反思。告訴自己一切都好轉，不值得為此惱怒或難過。這樣指控能讓你有機會行持忍辱，你也可以藉此放下我相。

隨著時間的過去，時刻謹記要忍耐，

successful in our cultivation, we need to work on patience as well. The foundation of cultivation is patience, the largest source of merit. People who exercise patience can control themselves under all conditions. They regulate their minds, preventing unwanted thoughts from arising, and quite naturally, their karmic obstacles will be lightened. When obstructions are reduced, our wisdom will slowly reveal itself.

We do not need to constantly remind ourselves to be patient or what we should do and not do, for then we are still attached to the notion of patience. We should practice until our minds are unmoved, even when someone blames us for something. If we can endure everything, our hearts will be pure and unaffected by external influences. Consequently, our external environment will also improve. Genuine patience is formless.

One way to acquire patience is to take the blame and repent for things you didn't do, instead of getting angry or frustrated. When people say angry and unkind words, or show rude body language, do not immediately regard them as your enemy or bad people. From a cultivation point of view, these people actually provide us with adversity to help us advance in our practice. Anyone who can use this opportunity to be patient will surely attain a higher stage in cultivation. They will not be burdened by unfavorable conditions, but in fact delight in them, because they are assets to them. Therefore, when encountering nasty conditions, try to swallow them patiently and calmly, instead of losing your head.

In practicing the Way, we have to endure all suffering. When others condemn you for nothing, repent to them. This is very difficult to do; yet if we can do it, we will achieve a little skill in our cultivation. In harsh conditions use your inner strength to avoid getting angry or later taking revenge, and naturally your mind will always remain calm and peaceful. Controlling yourself will help eradicate karmic barriers. Put unwholesome thoughts aside, and our wisdom and merit will automatically multiply as we progress each day.

In our modern society, most people refuse to admit they are wrong, even if they caused the trouble. Such people are too clever to stop. They avoid others from taking advantage of them, and they constantly argue about rights and wrongs. They use harsh and unwholesome words when accusing others conveniently for their own mistakes. However, at the

你一定會功不唐捐的。修行和忍辱是分不開的，為了修煉成就，我們必須有忍耐心。修行的基礎在於忍辱，這是最大的功德來源。修忍辱的人，通常在各種境況下都能自我克制。他們能夠調伏自己的心，避免生起不善的心念，很自然地，他們的業障就會慢慢減輕。當業障減少了，我們的智慧也會逐漸彰顯出來。

我們也無須時刻提醒自己要有忍耐心該做什麼或不該做什麼，因為那還是沒有放下對忍辱的執著。我們應該如是修習，即使被人當面指責，我們的心也能不被攪擾為止。當我們能夠忍受一切時，我們的心會變得純淨，不受外在影響，於是外境也能隨我們的心轉。真正的忍辱，是無形相的。

修得這種忍辱的功夫，是在於你能擔得起莫須有的過失並懺悔這樣的逆緣，而不是一味忿怒或沮喪。當別人以刻薄的言語或粗暴的動作向我們宣洩怒氣時，不要立即將他們視為你的敵對或壞人。從修行的角度來看，這些人其實是為我們提供了逆增上緣，幫助我們在修行更上一層樓。誰能藉此機會來試煉自己，誰的修行肯定會邁向更高的境地。他們會感到開心，因為這些不利的條件正是修行中的資糧而非負擔，正好可以藉境煉心。因此，如果遇到逆境，儘量以忍耐心並坦然接受它，而不是失去理智。

在修行的道路上，我們必須忍受一切的磨煉。當別人無緣無故地譴責你時，你就向他們悔過。這是相當難行的，但是如果我們能行，在修行中我們就有了一點功夫。身處任何再艱難的境況，如果我們的內心夠強大，就不會生出瞋恨或日後報復。那麼很自然地，我們的心將恆常保持平靜和安寧。這種自我控制的能力也將幫助我們消除業障。把不善的念頭拋放一邊，我們的智慧和功德自然會與日俱增。

在我們現代社會裡，大多數人是拒絕承認自己的過錯，即便岔子是因他們而

CTTB, our practice is based on patience and compassion, so we should act differently. Whatever the nature of the problem and no matter how unreasonable, handle others with kindness and compassion. Endure everything and be patient. This is the true virtue of this Way-place and of cultivators.

If you have weak inner strength, seek guidance from a good knowing advisor who is seasoned in patience-related matters. Interact with them with respect and not for favors and advantages. If we cannot bear taking a loss, then we will not learn anything and our efforts will be wasted. Therefore, at all times and in all places, endure hardships and understand that all challenges aid our practice.

For example, if people ignore us perhaps due to a quarrel, bear no hard feelings, and instead foster good affinities by reciting Amitabha Buddha for them. This sole practice of patience fully unfolds our wisdom.

In difficult situations, contemplate and reflect within: “Why should I get angry? I am only human and everyone has faults. If I cannot pardon others’ weaknesses, others will likewise not pardon mine.” Thinking in this way, we will stop blaming others and instead empathize with them. People make mistakes because of ignorance. They cannot tell right from wrong, true from false, and helpful from harmful, making it hard to rectify their illusory views. Pity, but do not shout at such people—this is to follow the Bodhisattva path.

Under any circumstance, be free of anger, hatred, and selfish thoughts. Even if other people laugh at, hate or mistreat us in cunning ways, we should remain humble and kind and try to help them. Control yourself and not harbor hateful or revengeful thoughts as ordinary people do.

Cultivators of this Way-place are different from those of the secular world. Thus always remember not to argue about people’s rights and wrongs but accept others’ advice. If we can consistently be patient and humble, our egos will slowly dissolve.

Remember, people hating or insulting us are good opportunities to exercise patience. But this is difficult. The Venerable Master said, “If people scold you, just pretend that they are speaking some other languages and that you don’t understand what they are grumbling about.” When

起。這樣的人會很精明地阻止或者避免被人佔便宜，他們總是不斷在爭論對錯，而且在指責別人的過錯時，會用苛刻不善的言詞提出指控。然而，在萬佛聖城，我們的修持是以忍辱和慈悲為基底，所以我們應該有不同的行持。無論課題的性質如何，無論多不合理，我們都要以良善和慈悲來對待。承受一切並保有忍耐心。這就是這個道場的真正美德，也是修行人的真正德行。

如果你的內在功夫薄弱，就應該向忍辱功夫到家且修持已久的善知識尋求指導；要以恭敬的態度跟他們交流，而不是為了得到好處和利益。如果我們不肯吃虧，那我們就什麼也學不到，努力也是白費。因此，無論在任何時刻、任何場所，都要吃得了苦，所有的挑戰都是幫助我們修行。

比如，如果有人不理會我們，或許曾有過爭執所致，但不要難受，轉而為他們念誦阿彌陀佛來迴向結善緣。唯有通過忍辱的行持，我們的智慧才能夠充分展現出來。

在艱難的境況下，都要深思和返照：「為什麼我要生氣？我只是個普通人，每個人都有缺點；如果我不能寬恕別人的缺點，別人也同樣不會饒恕我。」以這種方式思惟，我們就會停止責難他人，並且對他們生起同理心。我們都明白，人是因為無明而犯錯，以致不能分辨是非、真假、好壞，也沒有能力矯正自己的妄見。對這樣的人，應當憐憫，而不是叱罵——這就是行持菩薩道。

在任何情況下，要遠離惱怒、憎恨和自私的念頭。即使別人嗤笑我們、怨對我們或者刁難我們，我們也應該時時提醒自己謙卑、善待別人，並且盡力去幫助他們。

我們應該克制自己，不要像一般人那樣生出仇恨或報復的想法。

在道場修行是和外界不一樣，切記不要和人爭論對錯，而是虛心受教。如果我們能夠保持忍辱和謙卑，我相的執著就會逐漸淡去。

請記住，有人怨對或誹謗我們，這是修持忍辱的好機會。但是，這很難做到。上人曾說：「如果有人罵你，就當他們說日本話，你聽不懂、不明白他們在講什麼。」當傷人

nasty words don't hurt your ears, you can progress in your practice. Under any circumstance, don't blame others, and instead reflect within. Remember that our feelings are strong attachments; they are nothing but false discriminations.

Patience is easy to talk about but difficult to actualize. We need to search for ways, such as making vows and cultivating accordingly to advance in our practice. ❀

的話不入你的耳根時，你在修行上就有所進步。我們要銘記，所有的感受都是堅固的執著，無非是心的虛妄分別罷了。

忍辱說起來容易，但實踐卻很難。我們需要尋找方法，比如發願並依願努力修習，以提升我們的修行。❀

佛陀十大弟子 The Ten Great Disciples of Shakyamuni Buddha

「說法第一」富樓那尊者

這位尊者，他是說法第一的，辯才無礙，是善說諸法實相。因為他善說諸法，通達諸法這個體，所以就「說法第一」。

這個尊者不辭辛苦，到那沒有開化的地區去弘揚佛法，這等於開墾荒田一樣。

尊者說，「若遇年歲饑饉時」，「食物難乞」，去托鉢乞食乞不到食了。怎麼辦呢？「可用方便七法」，用這個方便的七種法。

一、「內宿」：就是自己廟上儲備的飲食。

二、「內熟」：或者自己廟上煮的飲食。

三、「自熟」：或者自己在廟上把它做熟了來吃。

四、「自持食從人受」：或者因為沒有人，自己就拿那個東西來吃，不必從人受。

五、「自取果食」：因為沒吃東西，或者走到山裡去採果子來吃。

六、「就池水受」：或者這個吃的東西，好像蓮藕，自己從池水裡拿起來吃。

七、「無淨人淨果除核食」：又或者沒有淨人，就是沒有人來服侍出家人。淨果除核食，若沒有人送給你，你自己把果核拿除，可以吃它。

The Venerable Purnamaitreyaniputra — Foremost in Speaking the Dharma

This Venerable One was foremost in speaking Dharma. He was eloquent in speech. He excelled at explaining the true essence of all Dharmas. In addition since he was good in speaking the Dharma and penetrating the substance of the Dharma, he was regarded as “foremost in speaking Dharma.”

The Venerable Purnamaitreyaniputra worked all-out, leaving no stone unturned when he went to the frontier regions to propagate the Buddhadharma. This is likened to cultivating barren fields.

Hence, the Venerable One suggested that in times of famine, when it is hard to seek alms—when people are deprived of food in time of famine; even if you use a bowl to beg for food, you can't get any. What can be done? One may use seven expedient methods.

The seven methods are:

1. Take food that is stored in the monastery. One may take food that has been stored in one's own monastery.

2. Take food that ripens by itself. Take food that has been cooked in the monastery.

3. Cook food for oneself. One may cook food in one's own monastery and consume it.

4. Take food for oneself to eat rather than receiving it from other people, without waiting for offerings. If there are no people around to offer food, one can obtain the food and eat it.

5. Pick fruits for oneself to eat. Since there is nothing to eat, one can go into the mountains to pick fruits and nuts for food.

6. Take the food from a pond. One may take something, such as lotus roots, from a pond to eat.

7. If there are no lay people serving, remove the seeds by oneself and then eat. If there is no layperson available to serve a monastic or offer food, one may remove the seeds by oneself and then eat the fruit.