

爲廟做工

WORKING FOR THE MONASTERY

宣公上人開示 A TALK BY THE VENERABLE MASTER HUA

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我們在萬佛城，這是一個開始佛教的一個地方，我們每一個人在萬佛城裏邊，要拿出你真正的智慧，你真正的才能，凡是對萬佛城有益處的事情，我們不要儘等著木頭去說話，或者泥巴開口才去做去。一舉一動都是行佛法的時候，都是看你所學的佛法怎麼樣去用。在萬佛城這兒並不是一個專制的地方，人人一點自由沒有，都是那麼推諉、不負責任。這個不負責任就是一個懶惰的別名，不盡自己的責任，不論遇到什麼事情都推諉、等著，所以把這個事情都弄得好像癱瘓一樣。

你們每一個人在萬佛城的，都有你們的才能，都有你們的智慧，你應該對佛教負起來一部份責任；不要儘找對我有什麼好處的事情我再去去做去，或者萎靡不振，敷衍了事，苟且塞責這麼樣。

我現在和你們在一起研究佛法，你們這個事情也等著問師父，那個事情也等著問，邁一步也要問一問，站哪兒也要問一問：「我可不可以站著？」，邁步也要問一問：「我可不可以邁一步？」，到廁所去也問一問：「我好不好到廁所去？」你說你是個什麼人，是不是一個行屍走肉，簡直得這太囉嗦！這也就是沒有拿著萬佛城當自己本身的責任來看；要當本身的責任來看，自己的責任，就不會這麼樣推諉，令一切的事情都變成癱瘓。

我們現在人人都很忙，這個忙就是修行，修行



At the City of Ten Thousand Buddhas, which is a place where Buddhism begins, you must show your real wisdom, your genuine skills. When there is anything that can be beneficial to the City of Ten Thousand Buddhas, we shouldn't wait till wood begins to speak or mud opens its mouth before we work. Every gesture, every movement is an opportunity to put the Buddhadharma into practice. It's a time to apply all the Buddhadharma that you have learned. The City of Ten Thousand Buddhas is not a dictatorship where people don't have any freedom at all and never take responsibility for their actions. Irresponsibility is just another name for laziness. Such people fail to fulfill their own responsibilities. They do not take responsibility for anything that happens, to the point that everything comes to a standstill.

All of you at the City of Ten Thousand Buddhas have your own talents and wisdom, so you should fulfill your responsibilities towards Buddhism. Don't just look for what beneficial to yourself before doing it, or do it lethargically, going through the motions without being serious.

Now as I am studying Buddhism with you, you wait to ask your Teacher this thing and that. If you take a step you must ask; if you stand there you also must ask, can I stand? When you take another step you again have to ask, can I take a step? When you go to the bathroom, you ask, is it ok if I go to the bathroom? What kind of person would you say you are? You are simply too fussy! This is another way of not taking the City of Ten Thousand Buddhas as your own responsibility; you should see this as your own responsibility, because then you will not shirk your duty or do it in a perfunctory way, which will keep things from getting done.



就要忙；你要不忙，就生了懶惰；閒著，就跟著打妄想；若是天天忙，這就是修道。有的人修行，特別要找一點工來做，因為我們這個心都像個猴子似的，它要沒有工作，它就要東跑一趟、西跑一趟、南跑一趟、北跑一趟、上跑一趟、下跑一趟，上下四方這六方，它都要跑遍。所以忙一點，就給這個猴子找一點工作；並且這也是護持道場。道場有事情，就要看成自己的事情，不要和這個道場分開。道場就是佛的道場，我們在這兒，我們就是眾生，我們眾生幫助佛的道場，佛就幫助我們眾生來成佛，所以你無論做什麼都要用一個真心去做。你有一種真心，那就有感應。

好像做工，這做工也是和打坐一樣的，你坐得一心不亂了，也是和念佛一樣，你做工做的得到做工三昧了，那也是參禪，所以這就看你怎麼樣做法。我們一舉一動，一言一行，無論做什麼都是可以修道的。你會用功，行、住、坐、臥都是用功，都是做工；你不會用功，行、住、坐、臥都是打妄想。我們大家現在都是護持這個佛的道場，來成就眾生的佛。

Now everybody is very busy. This busy-ness is cultivation, in cultivating you should keep yourself busy. If you aren't busy, you get lazy. If you are idle, you begin to daydream. So you should be busy every day, then you are cultivating. Some people, in order to cultivate, need to specially find some work to do, because the mind is like monkeys; when there is no work to do, it wants to wander east, west, south, and north, up and down, it wants to run in all six directions. So you should keep busy and give this monkey some work to do; at the same time you will be supporting the monastery. You should also regard the matters of the monastery as your own. You should not make distinctions between you and the monastery, thinking: the monasteries belong to the Buddha, while we here are living beings. We living beings help the Buddha's monastery, the Buddha helps us living beings to attain Buddhahood, so no matter what you do you should do it sincerely. If you are sincere, there will be responses.

Working is just like meditating; you sit in meditation until you are single-minded. Reciting the Buddha's name is the same way. When you work until you have *samadhi*, you are also investigating Chan, so it depends on how you perform your work. You can practice in our every gesture and movement, in every word and deed. If you know how to practice, then you will be practicing when you walk, stand, sit, and lie down. If you don't know how to practice, then when you walk, stand, sit, and lie down, you will be having false thoughts. All of us should protect this monastery of the Buddha, in order that living beings may realize Buddhahood.

