

# 爲廟做工 (二)

## WORKING FOR THE MONASTERY - Part II

宣公上人 開示 INSTRUCTIONAL TALKS GIVEN BY VENERABLE MASTER HUA

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學佛的人，無論什麼事情都要往真的做，做得真了就會有感應。怎麼樣往真的做呢？修行要老老實實修行，你做什麼工作也是老老實實做。修行不要圖一個虛名，好一個假好，說是令人人都知道我是修行。你修行是你自己修行，你爲什麼要人家知道你？要人家知道你，對你有什麼益處？這就是跑到皮毛上用功夫去了，儘在皮毛上用功夫，不用真實的功夫。真實用功夫的人，爲什麼要叫人知道，爲什麼要叫人家了解自己，爲什麼又要一個假名呢？爲什麼你貪著這麼一個不實在的功名呢？所以這要自己實實在在的迴光返照，不要在虛妄的事情上用功夫，不要在皮毛上用功夫，要真實得到自性的真正快樂。你自性的真正快樂，是要把這一切的虛妄心都沒有了，這是真實的修行。我們做工也就要實實在在做工，心裡不打妄想，這做工一定會有功夫，尤其在給廟上做工，給這個道場裏做工，這一種的好處我沒有法子可以說得完、說得盡，告訴你有多少好處，這種不可思議的境界，是妙不可言的，你誰做誰就有份，誰不做誰就沒有份。

有什麼份呢？有功德份。說是功德，「我可不可以看得見這個功德是白色的，或是紅色的，或是黃色的，是個黑色的，是個赤色的呢？究竟是個什麼色的呢？」什麼色也沒有，這是視之不見。你看，看不見；你聽，聽不見，「聽之不聞，嗅之無味」。你說用鼻子聞一聞是什麼滋味，也沒有一個滋味，可是你看不見、聽不見。

People who study the Buddhism should be true and honest in everything they do. When you are sincere and true, a response manifests. What does it mean to be true and honest? It means to cultivate honestly. In whatever you do, you do it step by step. When you cultivate, you should not covet fame or a false reputation, hoping other people will know that you are a cultivator. When you cultivate, you just cultivate. Why do you need others to know who you are? What benefits would that give you? If you behave and think like this, you are just working at a superficial level instead of applying genuine effort. If you genuinely apply effort in your cultivation, why would you want people to know and recognize you? Why do you want to make a name for yourself? Why are you greedy to seek such unreal recognition? Therefore, you must honestly retrospect instead of spending energy on such superficialities. If you want to find the true happiness in your self-nature, you must extinguish all false thoughts and truly practice. When we work, we should also do genuine work without giving rise to false thoughts. Through working in this way, you will develop skill, especially when working for the monastery. When one works for a Bodhimanda, one receives a kind of inexpressible benefit that I could never finish talking about. This is a kind of inconceivable state that is too wonderful to verbalize. This is benefit that everyone who works can have a share of. Conversely, if they don't work, they don't get a share of this benefit.

What kind of share do people who work for the monastery receive? A share of the merit and virtue. You say, "As for this merit and virtue, can I take a look to see if it's white, red, yellow, black or red?" What color is the merit and virtue? It is colorless. Although you try





不知道滋味的其中，就是有一種不可思議的這種妙處存在！所以給道場做工的人，他將來的果報是不可思議的。

工作不是說單單用手腳來做工，你能以在心裡邊來幫助這個廟上，幫助道場想法子找多一點人來，幫助建立這個道場這都是做工；或者你翻譯經典，這也是做工；或者你和人談話的時候，不談閒話，都談怎麼樣用功修行，怎麼樣來建立道場，這都是立功。不要不談話則已，一談話都是談沒有什麼用的話；尤其在做工的時候，無論任何人都不要談話談得太多了，談太多了，就把工作停止了。我們現在的工作是一個大的工作，

時時刻刻都要向前去工作，就是一秒鐘都不可以隨便晃過去。你要知道這一秒鐘，你再想把它拿回來，沒有法子再拿回來！你們各位又可以想一想，現在你拜一個師父，你這個師父也一樣是做苦工的工人，來搬運材料。就是過去的這一些個大善知識，好像虛老，這是最近的善知識，他造叢林，他每一天都要自己去看，也就是一根木頭他也把它收起來，留著慢慢的來用，不論是什麼材料，也不是隨便浪費。

以前我沒對你們講過？我說這個人，為什麼不給道場做工呢？就因為他不知道這個道場就是他自己的；他若知道道場就是自己的，那麼自己不做工，等著誰來做呢？為什麼我去做工，我去各處去看工？我要是不看啊！這些人本來都很勤儉的，不是很懶惰的，但是因為工作做多了，very tired 特別得疲倦，所以他多少都要休息、休息，但是休息、休息，這工作就不能完，所以師父又去給打氣，就好像那個汽車的tire沒有氣了，去給打一打氣，他一看見師父了，這氣又鼓起來了，鼓起勇氣也要去上陣，又去作戰去，因為那個tire沒有氣了要打一打才能work，那麼儘給人家打氣，自己這個氣也變少了，因為把氣都打出去了，這樣子這才是勇猛精進。現在我們這個工勉強強強的做了很多，我知道這個工作都是勉強做出來的，因為人太疲倦

（下接第25頁）

to catch sight of it, it is invisible. You may try to hear its sound, but it is not audible. It's also odorless. You may try to sniff it with your nose to see what it smells like, but it has no scent. Even though the merit and virtue is invisible, inaudible and odorless, it contains wonderful benefits. Hence, the reward one will receive from working for the monastery is inconceivable.

This work doesn't only refer to work done by your hands and feet. You can also use your heart and mind to help the monastery. You could recruit more people to help the monastery become established. Translating Buddhist sutras is also a form of working for the monastery. Another example is if instead of engaging in idle chatter, you discuss with people about how to apply effort in cultivation or how to help the monastery. All of these are ways to create merit and virtue. It should not be the case that as soon as you open your mouth, you talk about useless things. When we work at the monastery, we shouldn't talk too much, or else the work at hand comes to a standstill. The work we are doing is a great undertaking.

You must keep working at all times and not casually waste a single second. You should know that if you waste a second, there's no way to get it back. You can also think about it: your teacher is also a manual laborer who does jobs such as hauling building materials. Even the great teachers of old such as the Venerable Hsu Yun would visit the construction site daily when he was building a monastery. He was careful to save even a single piece of wood so that it could be used in the future. Regardless of what kind of materials he had, he would not casually squander them.

Didn't I tell you about this before? I said, why don't people work for the monastery? It is because they don't know that this monastery is theirs. If they knew that the monastery is theirs, how could they expect someone else to do the work if they didn't do it? Why do I go and visit the construction site when I work? People are basically very diligent but after doing a lot of work, they get tired and take a break. When they rest too much, however, the work does not get done. Therefore, I have to go and pump them up. They are just like flat tires that need air. When they see me, they are encouraged and will go at it again. Because the tires are flat, I need to inflate them. Because I keep pumping people up and giving out energy, I myself have very little energy left. But that's what it takes to be vigorous. We have done a lot of work but I know it has been done rather reluctantly because people are too tired. We should still work even if we feel tired. Why?

We all know that this is our own work and this monastery is our own. Hence we should all work for its sake. Everyone is extremely busy and very hardworking. When we work hard for the monastery, the Buddhas and Bodhisattvas are all aware of it. When we have

(Continued on page 25)