

Protecting the City of the Dharma King:

A good disciple is not afraid of working.

No matter how much work there is, he would not flee.

好徒弟不怕工作 多少工作也不跑

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Excerpts from the lectures of the Venerable Master Hua during a 100-day Chan session

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不怕人跑也不怕人來

有的人在這兒做工，沒有麵包吃，沒有什麼菜吃就害怕了。我們這兒一天有三苦，做苦工、飲苦茶、吃苦飯。有這三個苦還不要緊，現在連苦茶也要沒有得飲，苦飯也要沒有得吃，可是苦工卻有得做。

今天我對做工的人說：「果地說我們這兒的工作要做五年。」果先說：「那我要先跑了！」他法名叫果先，他要先跑。果前說：「那我在後邊跟著！」我說：「你叫果前，你不能在後邊跟著！不要跑，不要跑！我們三個月就完了，一定在這個暑假班以前把它做完了。」他們兩個才算平靜下來。光聽一句話就想要跑，真要是五年，你說那怎麼辦呢？人人都跑光了；說三個月沒有人要跑，相信就因為這是很短的時間。今天告訴你們一個好消息，這個工在暑假班以前，能做完也要完，不能做完也不做了。你要是跑得了就跑，跑不了就不要跑！有人說：「師父，他們都走我不走，就是做十年、二十年，我也一定做的。」那是最好的徒弟不怕工作，有多少工作也不跑。

我今天要對大家講，我說其他的道場都怕人跑了，我這個道場就怕人來，正好相反；因為來一個人，我就得費很多的精神來教化這個人。有人說：「為什麼你又要教化人呢？」我教化的是有緣人，我沒法子教化沒有緣的人；不單我無法教化沒有

Neither Afraid of People Leaving Nor Afraid of Them Coming

Some people who work here become afraid when they have no bread or vegetables to eat. Here we have three kinds of bitterness a day: bitter labor, bitter tea and bitter food. If you have these three kinds of bitterness, it is still bearable. However, now, while there is neither bitter tea to drink nor bitter food to eat, there is still bitter labor to do.

Today I said to the workers, "Guo Di says that we have five years' worth of work here." Guo Xian said, "Then I am going to leave first." His Dharma name is "Guo Xian" ("first"), so he was going to be the first to flee. Guo Qian said, "Then I will follow right behind you!" I said, "Your name is "Guo Qian" ("front") so you can't follow behind others! Don't run away; don't run away! We can finish the work within three months and it will be complete before the summer class begins." Finally, the two of them calmed down. On hearing one sentence, they wanted to flee. What if it really took five years; then what would happen? You tell me. Everybody would flee. The reason that no one is now leaving after I said three months is because they believe three months is a very short amount of time. Today I bring to you some good news: before the summer class begins, we will finish the work if it can be finished and if it cannot be completed, we will stop. If you can manage to run away, just go; if not, then don't go! Someone says, "Shifu, I'll not go when all the others leave. Even if it takes ten or twenty years, I will complete the work." That is the best disciple: one who isn't afraid of work. No matter how much of a workload he has, he will not leave.

I tell you today that other monasteries worry about people leaving, but mine worries about people coming because I need to spend a great amount of energy to teach and transform the newcomers. Someone asks, "Why do you need to teach and transform these people?" The people I educate are those that have affinity with me. I cannot teach those who do not, but I am not the only one who cannot teach those I don't have affinity with. Even Shakyamuni Buddha does not have the ability to awaken

緣的人，就是釋迦牟尼佛也沒有法子教化和佛沒有緣的人，那個人只有等佛的弟子去教化了。

再者，我在這兒弘揚佛法，我不怕人跑。為什麼我說不怕人跑，怕人來呢？其實我也不怕人來。方才我說怕人來，我只不過要費一點精神。人來了，我也不怕；跑了，我也不怕。來了和沒來是一樣，跑了和沒跑是一樣。為什麼呢？這個法界都是我的，他再跑也跑不出法界。他要是能跑出這個法界，那才算跑了；沒有到法界外邊，他還沒有跑。好像孫悟空翻個筋斗可以跑出去十萬八千里，結果翻來翻去還在佛的手掌裏，跑來跑去還在那個地方。好像這個果童以前也是來了又跑，跑了又來；現在也不知道是怎麼了，好像被膠水黏上，黏得跑不動了。

願意跑就跑，願意回來就回來；要跑的我也不留，回來的也不拒絕。修道，誰修行誰有份，誰不修行誰就沒有份，沒有什麼人情可講。歡喜修行就修行，不歡喜修行就不修行，隨個人的自願。做工也是這樣子，歡喜做就做一點，不歡喜做也可以休息。

盡未來際都存在

做工，是建立道場不可少的。能在佛教裏做工，這功德是無窮無盡的，盡未來際都存在的，這一點人人都應該知道。一般說來，做工有的是為自己做工，有的是為人家做工，也有的為佛教來做工。為自己做工的，就是給人做工，為自己賺點錢。為人做工是義務幫人，好像我在東北那時候，有一個尤孝子守完孝之後，專門幫人義務來做工；有幾個和他志同道合的人，和他結伴專門給人做工，無論做什麼事情都不要錢，這是為人做工。還有為佛教做工的，盡義務來建立道場。

這都是做工，但是結果不同。為自己做工的人，生生世世僅僅能維持自己的生活，自己幫助自己。幫助人家做工的人，生生世世都受人歡迎，非常有人緣。為佛教做工，將來一定會結菩提的覺果，成就佛果，所以這個做工和一般的做工有所不同。我們現在都是為佛教來做工，將來一定得到佛果，我們的最後希望就是成佛。

☞待續

those who have no affinity with him. Those persons are left to be enlightened by the Buddha's disciples.

Furthermore, I am here to spread Buddhism. I am not afraid of people leaving. Why do I say that I am not afraid of people leaving but afraid of people coming? In fact, I do not worry about people coming either. I previously mentioned that I was worried, but it's just that people coming takes more of my energy. If people come, I am not afraid; if they leave, I am not concerned either. Coming and not coming are the same, and leaving and not leaving are the same. Why? It is because the whole Dharma Realm is mine. Wherever a person goes, he is still within the Dharma Realm. If he has the ability to escape beyond this Dharma Realm, then he has really "left"; but if he does not then he has not escaped. It's like the monkey king who could travel a distance of 108,000 *li* with a single somersault, but no matter how many times he somersaulted, he remained trapped within the Buddha's palm. Similarly, Guo Tong used to come and go frequently, but now for no explicable reason, he seems to be glued here and cannot leave.

Come and go as you like. I will not ask you to stay if you want to leave, and I will not refuse you if you want to come back. In cultivation, whoever cultivates gains, whoever doesn't cultivate doesn't gain. Personal connections play no part in this process. Depending on their personal wishes, those who want to cultivate shall cultivate and those who don't shall not. The same applies to working here: Work more if it pleases you, and rest if it does not.

Existing until the End of Time

Working is a necessity in establishing a monastery. By working for Buddhism, one accumulates merit and virtue, which is infinite and exists until the end of time. This is a fact everyone should know. In general, some people work for themselves and some people work for others, while some work for Buddhism. To work for oneself is to work for a human being, to earn money for oneself. Working for others is voluntarily helping others. For example, when I was in northeastern China, there was a filial son named You, who after fulfilling his last duties as a son, voluntarily worked for those in need. Some people with a similar vision teamed up with him to work for others. No matter what the nature of the work, they accepted no money. This is an example of working for human beings. There is also working for Buddhism, which includes working as a volunteer to establish monasteries.

All of the above are considered work. However, their consequences are different. Those who work for themselves can only sustain their own living life after life. Those who work for others will be popular and have great affinities with those around them life after life. Those who work for Buddhism will certainly attain Buddhahood, so to work for Buddhism is different from other kinds of work. Since now we are all working for Buddhism, we will all attain Buddhahood in the future. Our ultimate wish is to become a Buddha.

☞To be continued