

擁護法王城

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

節自1970/11/15-1971/4/11 百日禪上人開示

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

November 15, 1970 - April 11, 1971

梁鴻 英譯 Translated into English by Liang Hong

盡未來際都存在 (續)

我們現在建立道場，就和這個小孩子一樣的。你從小給他牛奶吃，幫助他長大，他對你的印象一定會好，說：「我長這麼大，是父母把我養大的，我應該孝順父母！」道場在這個時候需要有人來幫助它，現在建立道場也就等於是這個道場的父母一樣，幫助道場一天一天的建立起來，將來的人可以在這兒修道；我們做一般修道人的法身父母，來幫助他們成道業。孩子在小的時候，需要人來保護照顧他，等他長大了，你說：「你來，我給你牛奶喝，乖乖的聽話！」他會很討厭你的，他說：「你怎麼拿我當個小孩子看，真是的！我現在什麼事情都能做，何必吃你的奶呢！」他那時候已經不需要這些了。

還有一個比喻，道場沒有成功之前，好像一個很強壯的大英雄有病了，連站都站不起來，需要醫生治病，令他身體強壯起來，恢復他本有的英雄豪氣。等他沒有病了，你說：「我現在給你一點藥吃！」他一拳就打過來，把你打的頭破了，或者血也流出來了。為什麼呢？他沒有病，你給他藥吃幹什麼？

這個道場現在也是這樣子，在剛建立的期間好像一個有病的人似的，需要人來幫助他，把他身體的毛病都醫治好了。我們今天做這個floor樓板，也就是給道場醫治病。把這個樓板做好了，你那時候再說：「我再給你鋪上一層樓板。」那已經不需要了。你拿來這些材料來，只可以放到fireplace(火爐)，沒有旁的用處。

因為果佑今天在廟上沒有做著工，我叫他去收拾垃圾，把垃圾拿到下邊去；現在他也搶了一份工，

Existing until the End of Time (continued)

The monastery we are building now is like a child. Since he is very little, you feed him milk to help him grow, so he must have a good impression of you and think, "The reason that I can grow this big is because of my parents' nurturing, so I must be filial to my parents." At this moment, the monastery needs people to help it grow. Building the monastery now is like taking the role of parenting, helping it grow day by day so that people can cultivate here in the future. We act as the parents of the Dharma bodies of cultivators and help them attain the Way. When a child is young, he needs people to protect him and take care of him. However, after he is fully grown, if you tell him, "Come here and have some milk. Be good!" he will be annoyed. He will say, "Why do you always treat me as a child? Now that I can do everything, why do I need to drink your milk?" At that stage, he no longer needs this any more.

There is another analogy. Before the monastery is built, it is like a very strong hero who has fallen ill and cannot even stand up. He needs the treatment of doctors to make him strong and recover his heroic energy. When he is healthy again, if you tell him, "Let me give you some medicine to take," he will throw you a punch or even give you a bloody nose. Why? He does not have any illnesses, so why feed him medicine?

Now, at its construction stage, the monastery is like a sick person that needs the help of others to be cured of all physical illnesses. Today, by making this floor, we are giving the monastery a treatment. After the floor is done, if you then say, "Let me lay another layer of floor," that would be unnecessary. The material you have brought can only be put into the fireplace; it has no other use.

As Guo You didn't have any work to do today, I asked him to pick up the trash and take it down. Now he has grabbed a job

他這一份工是我來幫助他的。我不幫助他，我可以自己做，不給他做。我看這麼好的徒弟來，一定要叫他做一點，替我做一點工作。因為你們對師父好，師父對徒弟也一定要好；如果不對你們好，不叫你們立點功，你始終也沒有功德。

我們做工要實實在在做工，心裡不打妄想。做工一定會有功德的，尤其給道場做工這種的好處，我沒法說得完、說得盡，我無法告訴你有多少的好，這種不可思的境界是妙不可言！誰做誰就有份，誰不做誰就沒有份，有什麼份呢？有這種功德份。有人說：「我可不可以看得見這個功德呢？是白色的？是紅色的？是黃色的？是黑色的？是赤色的？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；「聽之不聞」，你聽聽不見；「嗅之無味」，你用鼻子聞一聞，也沒有氣味。可是你看不見、聽不見、不知道滋味的，其中就有一種不可思議的妙處在裡面存在。

給道場做工的人，將來的果報是不可思議的。這個功德，不是說單單用手腳來做工，你在心裡幫助道場，想法子找多點人來幫助建立道場，這都是做功德；你翻譯經典，這也是做功德。或者你和人談話，不談一些沒有什麼用的話，就談怎麼樣用功修行？怎麼樣建立道場？這都是立功。尤其在做工的時候，無論任何人都不要講太多話；談太多，把自己該做的工作都耽誤了。我們現在的工作是個大工作，時時刻刻都要向前工作，一秒鐘都不可以隨便把它放過去。你要知道，這一秒鐘過去，想把它拿回來，是沒有法子再拿回來的。

☞待續

with my help. If I didn't help him, I could have done it myself. I thought I should find some work for such a good disciple. If you are good to the master, then the master must be good to his disciples. If I am not good to you and do not ask you to do any work, then you will never receive any merit and virtue.

When we work, we must work sincerely, with no false thoughts in our minds. You will accumulate merit and virtue when you work, especially if you are working for a monastery. I cannot completely tell you how much and how good the merit and virtue is as it is endless. Its inconceivable status is wonderful beyond description! Whoever works will have a share; whoever doesn't, will not. What kind of share will you receive? Merit and virtue. One may ask, "Can I see the merit and virtue? Is it white? Is it red? Is it yellow, black, or crimson? What color is it?" It has no color. We call it "looking without seeing," "listening without hearing," or "sniffing without smelling." Even though you cannot see it, hear it, or smell it, it contains something inconceivable and wonderful.

The reward for being a volunteer worker in a monastery is inconceivable. The merit and virtue doesn't only come from working with one's hands and feet. To have the intention to help the monastery and to try to find more volunteers to build the monastery also creates merit and virtue. Translating sutras accumulates merit and virtue; so does talking to others; it is not discussing some useless subject, but talking about how to cultivate with full concentration and how to build a monastery that creates merit and virtue. Whoever it may be, don't talk too much, especially during working time. If you talk too much, your work will be interrupted. The work we have now is a large-scale project. We must work with constant progress; we cannot afford to lose even a second. You should know that you cannot retrieve a second of time once it has passed.

☞To be continued



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