

擁護法王城

Protecting the City of the Dharma King: (Continued)

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
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梁鴻 英譯 Translated into English by Liang Hong

一樣做工 (續)

坐禪的人也要打一個妄想，坐禪的人說：「這些做工的人如果不開悟，我也不開悟。我希望做工的人先能開悟！我希望這建立道場的人都早成佛道，如果他們不成佛，我也不成佛！」要發這種的願力。打這種「妄想」，這才能互相幫助；我把你也推到成佛了，你把我也拉著開悟了，互相幫助，打這種「妄想」是不會錯的！

我這麼樣講法，有一個人就非常歡喜，非常同意我講這個方法，說是：「這個是最對了，這真是善知識說法，說的法是甚深微妙。我現在就發這個心。」發什麼心呢？「坐禪的我，不用功坐著睡覺也沒關係。為什麼呢？我要等著這做工的人開悟，我不用開悟了。」你有這種思想就是一個懶，不幫助自己也不幫助人，甚至自了漢也不自了，所以用功還是要用功，不能懶惰下去。

我們可以說這個做工的人也就是坐禪，坐禪的人也是在做工，這是二而不二。我們因為同在一個道場，這都是做一個事情；不過，要分工合作，分開來是兩個，合起來還

It's the Same as Working (continued)

Those who sit meditating also have such discursive thoughts: "If those who work do not become enlightened, I'm not willing to become enlightened. I hope those who work are enlightened first! I hope all the people that are building the monastery will soon realize Buddhahood. If they do not become Buddhas, then I won't realize Buddhahood! I push you to become Buddhas, and you push me to enlightenment." It will never be incorrect to have such discursive thoughts.

Hearing what I have said, someone is very glad and agrees with me, saying, "This is absolutely correct. This is a very profound Dharma taught by a good knowing advisor. I've made a resolve now." What resolve? "It doesn't matter if I don't make any effort and fall asleep during meditation." Why? "Because I'm waiting for those who work to be enlightened. I don't need to work hard toward enlightenment." If you have such thoughts, you are nothing but lazy. You refuse to help yourself and the others. You are not even someone who has liberated oneself. Therefore, you should still make an effort; you cannot continue to be lazy.

We can say that working is meditation, and meditation is working. They seem to be different but are the same. Since we are in the same monastery, we are doing one same thing. However, we should divide the tasks. When divided, there are two parts; when combined, there is one. There is no difference. Don't say, "It's the wind that moves." Someone else will say, "It's the flag that moves." The Sixth Patriarch

是一個，所以沒有什麼分別。你不要說是那是風動，那個就說是幡動，所以六祖大師說：「不是風動，不是幡動，仁者心動。」你們各位仁者切記不要心動，說：「哦、他們坐禪呢！」「哦、他做工呢！」不要有這些分別；有這些分別，那與道就不相應了。

你只要好好坐禪，那也是一樣做工。為什麼我們去做工呢？好像果前願意去做工，他不能在那兒坐禪，他坐那兒就打妄想。你為什麼不去做工？因為你坐那兒不打妄想，所以你可以的。你不要盡在這心裏頭打算盤，說：「我在這兒坐禪，他們都做工，我不好意思！他們會不會說我是個懶蟲呢？」不要有這種妄想，你老老實實在那兒坐禪，做工坐禪是一樣的，只要你開悟了；他們就是天天做工、做一年的工都是歡喜的。

其實打禪七也是做工，不過你們是坐著那兒做工，我們是站著這兒做工，這都是差不多的。你不要心裏覺得不好意思，這做工和坐禪是一樣的。總而言之，你去做就是修行。做工做的功德圓滿了也開悟，坐禪坐的功德圓滿了也開悟，我們都是往一條路上跑的；早開悟晚開悟，早晚都要開悟的！

我們在這個做工的期間，就講這個功。中文這個「功」是一個「工」加一個「力」，要用力氣才有功，你不用力氣就沒有功。無論你是做工、坐禪都要用力氣。做工怎麼樣用力氣？拿不動的我要拿起來，這要用力；坐禪，我坐不住了，我還要坐，腿痛了不管它，我要睡覺也打起精神，這都是要用力，這樣才有功勞。我們現在一個懶的人都沒有，沒有那一個人是懶的，都是很勤力的。現在一切都很上軌道，所有的出家人、在家人都特別認真努力去做，所以我很歡喜！我這些徒弟都學會了修我這個苦行，所以人人不怕苦、不怕難，也不怕沒有錢，所以我很高興的！

我今天聽果寧對我講，說是果前很憂心的，憂心什麼呢？怕這個道場造完了，沒有工作了，怎麼辦？我說那不要擔這個心！這個道場造完了，還可以造那個道場。你只要願意做，那沒有問題的。有人說：「那這個工做不完了。」做不完，你才有「功」；你要做完，就沒有「功」了，所以不必擔心這個問題。

☯待續

said, "It's neither the wind nor the flag that moves. It's your mind that is moving." Please remember to never move your mind, thinking, "Oh, they are meditating!" or "Oh, he is working!" Don't differentiate between them. If you differentiate, you are not complying with the Path.

As long as you are meditating well, it's the same as working. Why do we go to work? Guo Qian likes to work because he gives rise to discursive thoughts once he sits down and meditates. Why don't you go to work? Because when you meditate, you do not have discursive thinking. Therefore, you can sit meditating. Don't always calculate in your head, "I am sitting here meditating while others are all working. I feel ashamed! Will they call me a lazy bug?" Don't give rise to such extraneous thoughts. Sit there honestly, and it's the same as working. As long as you become enlightened, meditating and working are the same. Even if they have to work every day for one year, as long as you become enlightened, the others will be happy.

In fact, participating in the Chan session is the same as working. The only difference is that you work while sitting, and we work while standing. Don't feel ashamed. Meditating and working are the same. In conclusion, as long as you are doing the work, you are practicing. If you perfect your merit and virtue by working, you become enlightened. If you perfect your merit and virtue by meditating, you are enlightened too. We are running along the same path. Sooner or later, we will be enlightened!

During this working period, we'll specifically talk about the Chinese character for 'merit' 功. The character 功 consists of 工 and 力. "力" means that you need to use strength to gain merit. If you do not use your strength, you will not gain merit. Whether you work or meditate, you have to use strength. How do you use strength to work? I must carry what I cannot carry; this requires strength. When I'm meditating and I can't sit still anymore, I hold on and continue sitting, ignoring the pain in my legs. Even if I feel sleepy, I wake myself up and sit straight. All of the above requires strength. You must use strength in order to gain merit. Now there isn't any lazy person among us. We are all diligent. Everything is on track. All monastics and laymen work very hard and seriously. I'm very glad! My disciples have all learned from me to practice hard. You are afraid of neither hardships nor lack of money. Therefore, I'm very glad!

Today, Guo Ning told me that Guo Qian is worried. Worried about what? He worries that once this monastery is completed, he will have no work to do. I told him not to worry about this. After this monastery is completed, we can build another one. As long as you are willing to work, there's no problem. Someone says, "Then we can never finish this work." Because the work is endless, you gain merit. If you finish all the work, there won't be any 'merit' left to gain. So don't worry about that.

☯To be continued