

鍛煉成就到太覺 (續)

Developing and Training Oneself to Accomplish the Ultimate Awakening

(continued)



DHARMA TALK DHARMA RAIN | 法語法雨

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那麼就到那兒見方丈和尚，方丈和尚是密祖，密祖也是有神通的人。那麼庫頭說：「庫房的鍋粿不知怎麼都沒有了？」密祖說：「怎麼會沒有？當然你們煮吃了，它就沒有。」他說：「不是，飯頭說他沒有煮，但是庫房裏都沒有了。」密祖說：「那或者被老鼠給吃了。好了，算了。」那麼密祖一觀察：「哦！這個維那你這麼樣子啊！你犯戒偷東西。好！」

When they reported the losses to the Abbot Mi Zu, who also had spiritual powers, the quartermaster said, "The rice crest in the storeroom, somehow, disappeared." Mi Zu said, "How could it? It must have been cooked and eaten by you people, so it's gone." The quartermaster said, "No, the cook said that he didn't cook the rice crust, however, there is nothing left in the storeroom." Mi Zu passed it off, "Forget it, maybe you've got mice in the pantry." When the Abbot looked into the matter more deeply, "Oh! It's you, the deacon! You violate the precept and steal things. All right!"

那麼這一天呢，密祖也到禪堂裏來打坐；打坐呢，這個維那又跑到庫房去偷東西去了。他是他那個精神去的，他那個靈性去的，那麼他這個身體還在這兒坐著。怎麼叫神通呢？他這一觀想，就可以把那個東西拿來了。密祖看他跑到庫房去了，就把維那這個臭皮囊給放止單底下了，就放那個凳子底下了，還在打坐。這個偷東西的維那回來，一看自己那個止單上沒有了。一找，原來在這個止單底下呢，自己就從那個凳子底下又爬出來了。

爬出來，和尚說：「你幹什麼去來著？你在廟上這麼偷東西，把庫房的鍋耙都給偷沒有了，你還去偷。現在要遷你的單啊，你不能在這兒住了。」

那麼這個維那說：「可以，你遷我單，但是大眾師父真是餓得不得了，我若走了，你晚間可不可以給這些個人一點東西吃啊？」那麼密祖說：「你走啦，你不要管了！你走，我遷你的單。」「那你若不給東西吃，我也不走的。」「嗯，好了好了，」密祖告訴這個維那：「你走了以後，我給他們兩個包子吃。」所以每天晚間一個人兩個菜包子。

那麼這個維那就走了。一走，從天童用神通就到了南京。到南京那兒，本來他想要到漢口歸元寺去趕齋，但是在南京看見那個地方很鬧熱的，又有唱戲的，他就在南京看了一場戲；看了一場戲，然後又用神通就到了漢口歸元寺。

當時歸元寺這個方丈也是有神通的，說：「今天等一等有一個和尚來，他要來到這兒趕齋。我們先吃飯後開梆。他若聽著我們這梆子一響，就要來趕齋了，所以我們先吃飯後開梆。」梆，就是用木頭做的一條魚，一打，它「梆！梆！」的，那叫「梆子」。為什麼要先吃飯後開梆呢？就因為這個方丈和尚知道他在南京看了一齣戲，「好！你看戲，我就不給你飯吃。」

他在南京看完了戲就到漢口，到漢口聽著梆子響，就要進去趕齋。人家歸元寺先吃飯，大家都把飯吃完了，然後開梆。他到那兒，說：「你們怎麼不吃飯呢？」「我們吃完了。」

「你，你這不合乎規矩啊，你要先開梆後吃飯啊！」「方丈和尚說誰叫你看戲來著？」那麼

The next day the Abbot Mi Zu went into the Chan hall to meditate with the assembly, and sure enough, during the sit the deacon went off to steal the rice crust. He didn't use his physical body which was still sitting there; however, he used his spirit. What does "spiritual powers" mean? It's by contemplation, and he can get things back. When Mi Zu saw the deacon's spirit went to the storeroom, he stashed his physical body underneath the meditation bench, still in sitting position. When the deacon returned, he couldn't find his body, and began to look everywhere for it. He finally discovered it and got himself crawling out from under the bench.

"What are you doing?" said the Abbot, "You have stolen all the rice crusts from the monastery, and now you're stealing it again, eh? You have to leave immediately, you cannot stay here anymore."

The deacon replied, "I don't mind leaving, but these people are really hungry. May I request that the Master set up provisional regulations allowing them a little something to eat in the evening?" "That's none of your concern. You just leave; I ask you to leave." said the Abbot. "Perhaps not," said the deacon, "but unless you grant my request, I won't leave." Because of this the Abbot allowed everyone two vegetarian buns each evening.

The deacon left Tian Tong Monastery and headed for Gui Yuan Monastery at Hankou for lunch. By means of his spiritual powers he passed through the bustling city of Nanjing where he stopped to watch an opera. Then, using his spiritual powers once again, he went to Hankou's Gui Yuan Monastery.

The Abbot of Gui Yuan Monastery also had spiritual powers. "Today," he said, "a bhikshu is coming for lunch; we will eat first and then hit the Bang (board) [to tell people it's lunch time]. If he hears the sound of Bang, he'll rush here for lunch. So, we eat first, and then hit the Bang." The "Bang" is a fish-shaped wooden board. It gives a "bang, bang..." sound when hit, Therefore it's called "Bang Zi." Why did [the Abbot instruct them to] eat first, and then hit the Bang? Because the Abbot knew the monk was watching an





他一想，也沒有什麼話講了，就走了。

走了，又到四川，從漢口到四川也很遠的，但是他有神通，很快就到了。到了那兒，有兩棵桂樹，他就坐到那地方打坐，以後就在那地方修一個道場，叫「雙桂堂」，也很有名的。這是那個維那去偷鍋粑。

我們這兒有一個清眾比丘尼不

知慚愧，她去偷人蔘吃。所以昨天晚間我對你們講，說要給你們人蔘吃；既然她偷，那麼今天就給大家喝人蔘茶。這個人蔘茶，本來打七是打到第四天要喝人蔘茶的，我們現在天天喝人蔘茶，所以你們一定要開悟。你們誰若不開悟，那可真辜負我這個人蔘茶了，是不是啊？（上人問某弟子）今天晚間是不是喝人蔘茶來著？

你們各位，今年人不太多，有十多個人、二十多個人來打禪七，那麼比去年是好得多了。我們在這個禪七期間，要犧牲小我，成就大我。什麼叫犧牲小我，成就大我？我今天講過了，就是要發心去偷東西，這就是犧牲小我。要以身作則去偷東西給大家吃，成就大我，大家都是一樣的、一個的。這是一個講法。

那麼還有一個講法。我們這個身體叫一個「小我」，我們佛性是個「大我」。這小我就是眾生，大我就是佛。佛是全體的，全體大用的；我們這一個人、一個眾生，這是佛性的一部份，所以我們把這一部份還（huán／ㄏㄨㄢˊ）回來這個全體大用上，這也叫犧牲小我，成就大我。

所以今天我說：「啊！你們每一個人若打一個妄想，想要吃點好東西，我都給你們買著吃。」只要你想cottage cheese就買cottage cheese吃，想豆腐就買豆腐，想白菜就買白菜，想油豆腐就買油豆腐。總而言之，你們打個什麼妄想，就滿你們的願。儘量來打妄想，你們天天來打妄想，看看打到什麼時候為止？❀

opera in Nanjing; “OK! You’re watching an opera; I won’t let you have food [here].”

When the deacon finished watching the opera and arrived in Hankou, he heard the boards being hit to signal lunch and went straight to the monastery. But people there had already eaten, and then hit the board. He just arrived and asked, “Why don’t you have lunch?” “We have finished the meal.” “Why aren’t you following the rules?” he demanded, “you are supposed to hit the boards first and then eat.” The Abbot said, “Why did you watch the opera?” Speechless, the deacon left.

He went directly to Sichuan. It’s a long distance from Hankou to Sichuan, however, with his spiritual powers, he arrived there quickly. He sat beneath two cinnamon trees to meditate. Later he built a monastery there called “Twin Cinnamon Hall” which is also very well-known. That is the account of the deacon and the stolen rice crusts.

We have among us one shameless bhikshuni who wanted to steal some ginseng. Therefore I told you last night that I will have ginseng for you. Because of her [mind of] stealing, I gave you all ginseng tea to drink today, even though originally ginseng is not taken until the fourth day of a dhyana session. Now, we have ginseng tea everyday; you must get enlightened. If you don’t, you are wasting this ginseng tea. Is that right? (The Venerable Master asked a disciple,) “Were people drinking ginseng tea this evening?”

All comers, there are not many people attending this Chan session; the number is around ten-plus or twenty-plus which is much better than last year. During the chan session, you should all sacrifice your small selves and perfect the great self. What does it mean? As I had said, like the deacon who stole food for everyone else is sacrificing the small self and perfecting the great—the assembly is one unity; everyone is treated equally. This is one explanation.

Another explanation is that the small self is the physical body, and the Buddha-nature is the great self; living beings are the small self, and the Buddha is the great self, for it is the total substance with great function. We people are each a living being, and is a part of the Buddha-nature; so one must return the parts to the whole in order to realize the great function. This is to sacrifice the small in order to perfect the great.

That’s why I said today, “Whatever goodies each of you have false thoughts of eating, I’ll buy them for you.” As long as you think about cottage cheese, tofu, napa or fried tofu, I’ll buy cottage cheese, tofu, napa and fried tofu for you. In brief, whatever false thoughts you have, I’ll fulfill your wishes. Do your best in bringing up false thoughts, do it everyday; we’ll see when will the false thought stop. ❀