

百丈禪師〈叢林要則〉

Essentials of the Monastery

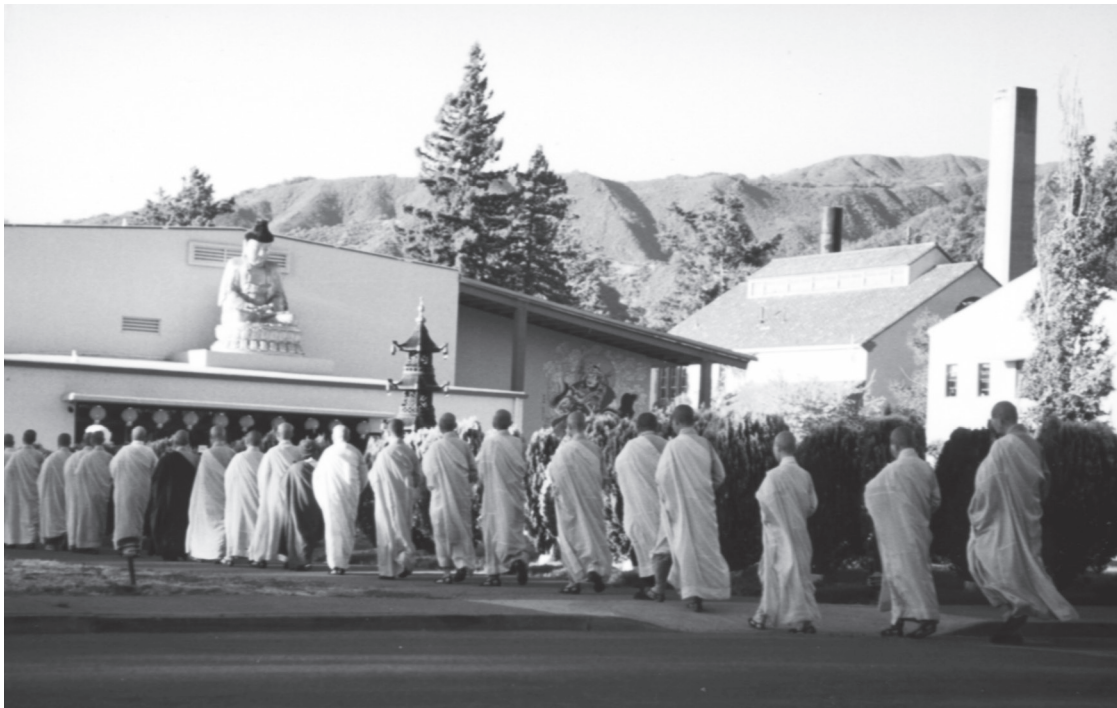
by Chan Master Baizhang

朱果翔講於2015年5月24日與8月31日萬佛城大殿

葛漢鐸英譯

A Talk Given by John Chu in the Buddha Hall at CTTB on 5/24 & 8/31/2015

English Translation by Alejandro Gracia



跟許多人一樣，每次要上台來做報告，也是有些困難，但還是盡量勉為其難。記得以前上人還住世的時候，他幾乎每天都會打電話到行政辦公室，垂詢一下有什麼事情發生，有一次等我們向上人報告之後，上人就問一個問題，很普通的問題，我一下子也不曉得要怎麼答覆。現在把上人的問題在這邊重述一次，大家看看怎麼答覆好。

上人說：「萬佛城這邊每天都在

Like most people, making a report on stage is challenging for me but I will still try my best. I remember when the Venerable Master was still in the world, he once called the Administration Office. He would check everyday to see what was going on. That day, after we made our report to him, he asked us a question. It was a very common question but we did not know how to respond right then and there. Now, I would like to repeat the Venerable Master's question. How would you respond to it?

The Venerable Master said, "All of you at CTTB speak everyday about the Six Great Principles. What if someone asks if you truly follow these principles?" None of us knew how to answer so the Venerable Master told us how we should respond to this. He said, "When people ask you this, tell them, 'We are still learning. These Six Great Principles are very important;



講『六大宗旨』，那麼假如有人問，你們六大宗旨做到了嗎？」那個時候我們都不曉得怎麼答覆，於是上人就替我們答覆。他說：「人家這麼問你，你就可以這樣回答，我們都還在學習。這六大宗旨是很重要的，好好做的話成佛有餘，我們知道這很重要，我們朝這個方向努力當中。」

所以來聖城當義工，一方面培福，一方面也修慧，聽經聞法。修慧，按照《華嚴經》有信、解、行、證，能夠相信就不錯了，又能夠了解就更進一步，再能夠躬行實踐是第三步。最後要能夠證到，例如須菩提尊者是解空第一，我現在知道有這麼一個空性，可是證到嗎？沒有。但是，我相信，我願意學習，我可以跟大家分享。因此本著學習的態度，我盡可能往真的做，往真的去學習；知道多少，就報告多少。

接下來練習講百丈禪師的〈叢林要則〉，這要則雖然距今已經一千兩百年，內容還是很值得我們參考。百丈禪師是唐朝的一位得道高僧，也被尊稱為「大智禪師」、「懷海禪師」。福建人，俗家姓王，因為很長時間在江西百丈山住錫，所以後人稱他為「百丈禪師」。二十歲出家受具足戒，在馬祖道一禪師的座下聞法開悟。

if you can truly follow them, you will become a Buddha. We know that this is important and this is why we are currently working in this direction.”

Being a volunteer at CTTB, one can both nurture blessings and cultivate wisdom and also hear the Sutras and the Dharma. To cultivate wisdom, we must follow the four stages mentioned in the *Avatamsaka Sutra*: faith, understanding, practice and realization. Having faith is already pretty good; understanding is the next step, and being able to put the teachings into practice is the third step. The final step is to reach realization. For example, Subhuti is foremost in the understanding of emptiness. I “know” that everything is empty, but do I truly realize this? No. However, I have faith and I am willing to learn, so I am able to share with everyone. With a spirit of learning, I try to be true to myself. I will speak about what I know.

I would like to talk about Chan Master Baizhang’s *Essentials of the Monastery*. This book is already one thousand two hundred years old. Nonetheless, its content is still very relevant today. Chan Master Baizhang was an awakened elder of the Tang Dynasty. He was also called “Chan Master of Great Wisdom” and “Huai Hai Chan Master.” He was from Fujian Province and his surname was Wang. Because he stayed for a long time at Mt. Baizhan in Jiangxi Province, people later called him Chan Master Baizhang. At age twenty-one, he left the home life and received the full precepts. Under Chan Master Mazu Daoyi, he studied the Dharma and became enlightened.

Master Baizhang established some rules for the Chan School, called *The Pure Rules of Baizhan*. He worked everyday. Because he was becoming old, some of his disciples would take away his tools hoping that he wouldn’t work so much. But he simply responded by not eating. He said, “If I have no virtue, how can I make others work for me?” Thus came the saying that in the monastery, “One day without work, one day without eating.” A patriarch of the Weiyang school Chan Master Lingyou studied under Master Baizhang. He lived to be ninety-five and held the precepts for seventy five years. This is a short introduction to Master Baizhang. *Essentials of the Monastery* has twenty sections, but because time is limited, I can only briefly cover them. I will speak as much as time allows.

First: The Monastery flourishes when nothing is happening. Does this mean that when everybody is not doing any work, the monastery flourishes? I don’t think that this is what it means. This “not doing” is not easy to understand. My guess is that it is saying we should not identify with anything, not cause any trouble and save living beings. We each need to know our own roles and responsibilities and accord with our environment to finish our work. Live like this everyday and we “flourish when nothing is happening.”

The Venerable Master also said that we should not be afraid of trouble yet, should not look for trouble. Cultivation basically is “Don’t

大師為禪宗建立了一些制度，叫〈百丈清規〉。他每天都要做工，年紀大了之後，假如身邊的弟子把工具收起來沒讓他做工，他就不吃飯，他說：「無德焉可勞役人？」因此，叢林裏「一日不作，一日不食」的佳話，就跟這個故事有關。為仰宗的祖師靈佑禪師，就曾在他的法座下參學。大師世壽九十五歲，戒臘七十五年。以上簡單介紹百丈禪師。〈叢林要則〉有二十條，時間關係只能稍微講一下，能夠講多少，就報告多少。

第一：叢林以無事為興盛。無事，不是大家什麼事情都放著不做，這樣叢林就會興盛？應該不是這個意思。這個「無事」不容易了解，我只能用猜的，大概就是說不著相，不惹事生非，離相度生。大家都認清自己的角色，守住自己的本分，順其自然地做事情辦得圓滿成就。每天都能這樣，這就是「無事為興盛」。

上人也講過，我們不怕麻煩，同時也不要去找麻煩。修行就是盡量「莫惱一切諸有情」，同參道友不要給別人生煩惱，不要給別人製造不必要的麻煩。大家相安無事，在道上用功，不是沒有做事，而是所辦的都是勤修戒定慧的事。所以說，叢林以無事為興盛。

第二：修行以念佛為穩當。唐朝當時禪宗、淨土宗有時候互相不贊成對方的修行法門，百丈禪師是明心見性的禪宗祖師，卻能夠有這樣的高度和見解。其實，參禪也就是念佛，念佛也就是參禪，兩者是圓融無礙的。

《地藏經》經說：「閻浮眾生，舉心動念，無非是罪；脫獲善利，多退初心；若遇惡緣，念念增益。」可見一離開念佛的心，只要離開一下子，心裏馬上生起的就是地藏菩薩講的「無非是罪」，也就是地獄、餓鬼、畜生三惡道的業因。所以說，修行以念佛為穩當。

在此分享一個很短的故事：有一位皈依法總僧團的西方弟子，兩三年前當醫生宣布他的父親只有三到六個月的生命時，就跟公司請假專心陪伴父親。他問父親：「您想要在家裏去世？還是在醫院去世？」父親說要在家裏去世，所以他就在家陪著父親。

cause trouble for any living being.” Fellow cultivators should not cause any unnecessary trouble for each other. If everyone lives together harmoniously and cultivates together, this is not doing nothing. This is practicing precepts, wisdom and samadhi. That is why it is said, “The Monastery flourishes when nothing is happening.”

Second: Reciting the Buddha’s name is the most reliable of all types of cultivation. During the Tang Dynasty, there were times when the Chan School and the Pure Land School did not approve of each other’s methods of cultivation. Chan Master Baizhang was an awakened Patriarch of the Chan School, yet this did not hinder him from stating this profound observation. Actually, practicing Chan meditation is also reciting the Buddha’s name and reciting the Buddha’s name is also investigating Chan. The two are both complete and do not exclude each other.

The *Earth Store Sutra* states, “I see that every single movement or stirring of thought on the part of beings of Jambudvīpa is an offense. Beings tend to use up any wholesome benefits they accrue, and many of them end up retreating from their initial resolve. If they encounter evil conditions, they magnify them with every thought.” If we are apart from being mindful of the Buddha, even for a split second, then we must remember the line from the *Earth Store Sutra* that states that “every single movement or stirring of thought on the part of beings of Jambudvīpa is an offense.” All thoughts are a seed for the three evil destinies: hells, hungry ghosts and animals. This is why reciting the Buddha’s name is the most reliable.

Here I want to share a short story. There was an American disciple who took refuge under the Sangha of DRBA. Three years ago, the doctor told him that his father had only three to six months left to live, so he requested a leave from work to be with his father. He asked his father, “Do you want to pass away at home or at the hospital?” His father wanted to pass away at home so he stayed at home with his father.

His father originally did not believe in the Buddha, but this filial son introduced him to Buddhism. He told his father, “Be mindful of the Buddha.” But his father was not familiar with this concept and did not know how to be mindful of the Buddha. So the son thought up of an idea; he changed “mindful” to “mind full” and told his father to make “our mind full of the Buddha.” He basically meant that our mind was like a container which should be filled with Buddhas and Bodhisattvas, filled with Amitabha Buddha. Using this analogy, the father was able to fill his heart with Amitabha Buddha in his final three months of life. He passed away peacefully thinking about the Buddha.

Third: the foremost vigor is to uphold moral precepts. Many sutras state that precepts are the most important. For example, in *The Sutra in Forty-Two Sections*, the Buddha says, “My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way. If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way.” *The Sutra on the Buddha’s Bequeathed Teaching*

父親原本也沒有信佛，但是這個孝順的兒子就介紹他念佛。他跟父親說：「Be mindful of Buddha」意思是心裏要憶念佛。可是父親完全沒有觀念，就是沒有辦法念佛。於是他想到把mindful（憶念）分開成mind（心裏）與full（充滿）兩個字，請父親「our mindfull of Buddha」，意思說您的心就像一個容器，讓心這個容器充滿了佛菩薩，充滿了阿彌陀佛。以這個具體的形容，父親終於在臨終前兩三箇月中，心裏經常充滿了阿彌陀佛，所以臨終很安詳地念佛走了。

第三：精進以持戒為第一。很多經典都講到戒律是最重要的，比如《四十二章經》裏提到：「佛子離吾數千里，憶念吾戒，必得道果。在吾左右，雖常見吾，不順吾戒，終不得道。」在《佛遺教經》、《四分律》裏也都有提到，《四分律》上這麼說的：「毗尼藏者，佛法壽命。毗尼若住，佛法住世；毗尼若亡，佛法亦亡。」所以精進，一定要以戒律為標準；假如不按照戒律，就不是正精進，反而是邪精進。正精進跟邪精進的區別，就是能夠持戒或是不能夠持戒。所以要精進的話，持戒為第一。

第四：疾病以減食為湯藥。就是說生病了，減少飲食是一副湯藥。對修行人來講是這個樣子，但是一般人不一定能夠接受，認為這個說法太簡單，為什麼生病減少飲食就好了，不去看醫生？當然，有些情況下需要看醫生，但是有些情況下並不一定要去看醫生。

大約一千五百年前，隋朝有位智者大師，他在《摩訶止觀》卷八講到生病有六種因緣：第一種是四大不順，四大是地、水、火、風。第二種是飲食不節、不平衡。第三種是坐禪不調，或者坐禪的方法不對，或者在禪七的時候不遵守禪堂的規矩。第四種是鬼神得便，打了妄想，守戒有了差錯、有漏洞，為鬼神所得便。第五是魔所為，也就是我們起了貪心等種種的情況。第六才是業障，業果成熟了，所以這個時候生病。

這六種致病的原因，其實只有前兩種是醫生可以對治的，其它四種是要靠修行、懺悔，和善知識的教導。坐禪不調，要由善知識來教導正確的坐禪。鬼神得便，也是自己

and *The Dharmagupta Vinaya* also mention this. *The Dharmagupta Vinaya* states, “The vinaya pitaka represents the life of the Buddha Dharma. When the precepts are upheld purely, the Buddha Dharma will be in the world. When the precepts are no longer upheld, the Buddha Dharma will also vanish.”

For diligent cultivation, upholding the precepts must be the standard. If we don't follow the precepts, then our diligence is not proper but deviant. Proper diligence is different from deviant diligence. It all depends on whether we hold the precepts or not. So if we want to cultivate vigorously, upholding the precepts is number one.

Fourth: To eat less is good medicine when we are sick. This means that when we are sick, decreasing the amount of food that we eat is a way of curing the sickness. This is true for cultivators but normal people may not accept this, thinking that this method is too simple. Why will eating less cure our sickness? Don't we have to go see a doctor? Of course, under some circumstances we have to see the doctor. But under other circumstances, we don't need to see the doctor.

About one thousand five hundred years ago during the Sui Dynasty, lived Great Master Zhizhe. In the eighth scroll of the Mohe Zhiguan (Great Calming and Contemplation), he explains that there are six causes for illness: first, the Four Elements are not balanced (the Four Elements are earth, water, fire and wind); second, the food you eat is not well-balanced; third, your method of meditation is not proper or you don't follow the rules of the Chan Hall during the Chan session; fifth, the demons are acting up which means that you are being greedy or having other bad thoughts; sixth, karmic obstacle. When karma for illness is ripe, the illness will come.

Of these six reasons, only the first two can be cured by a doctor. The other four must be cured through cultivation, repentance, and the guidance of good teachers. When you are meditating incorrectly, you need a good teacher to instruct you on how to meditate properly. When ghosts and spirits come to bother you, you need to repent and for that you need a good teacher to instruct you. When your karma causes you to be sick, if it's because you broke the precepts, then you also need to repent. If you did not break the precepts and you become sick, then this is your old bad karma being used up.

About decreasing the amount we eat to cure illnesses, other than Great Master Zhizhe's six causes for illness, there is also another factor: the immune system. If an illness is from the body, apart from seeing the doctor, the immune system can also cure the illness. It just takes some time. If it is a mental illness, then we can examine and reflect upon ourselves since many mental illnesses happen because we exert ourselves too much mentally or we have too many afflictions. If we can purify our mind and reflect, then we can recover. Humans also have an awareness of themselves and this awareness can be used for cultivation for developing our nature. If every time we get sick we go see a doctor, then we are not using our own potential to heal ourself and eventually this ability will not be effective anymore.

要懺悔，並由善知識來指導應該怎麼做。業障起了病，假如是因為犯戒的話，就懺悔；假如沒有犯戒而病起的話，則是在消我們的舊業。

有關生病以減食為良藥，除了智者大師所提的六種因緣之外，還有另外一個道理：人體其實有自癒的功能。假如這個病是身體方面的疾病，除了看醫生，我們自己的免疫系統是可以讓身體恢復的，只要假以時日。假如是精神方面的病，人是可以自省的，很多精神疾病是因為用腦太過，煩惱太多，可以藉著清淨下來，自省而恢復。另外，人類還有自覺的功能，自覺就是修行，在靈性方面我們有這個功能。假如經常一生病就看醫生，就把這個自我恢復的功能擱在一邊，漸漸地這個功能就不再啟動了。

第五：煩惱以忍辱為菩提。一般凡夫總會遇到煩惱，煩惱是貪瞋癡引起的，但是煩惱的性體本身是不可得的。雖然是不可得，但是卻經常被煩惱攪擾，在修行的道上最要不得的就是這個煩惱。煩惱生起來的時候，要以忍辱對治；能忍，就能把煩惱轉為菩提。《佛遺教經》裏提到忍的功德，連持戒的苦行都不能超過忍的功德；能行忍的人，可名為有力的大人。師父也常常講，忍是無價寶，但是一般人都使不好。

第六：是非以不辯為解脫。一般在學校學的就是要明辨是非，對就是對，不對就是不對，而且要諸惡莫作，眾善奉行。所以百丈禪師提出來的這一條，說不要為了自己的利益、自己的清白去跟人家辯論，這是不太容易做得到的。尤其一般學校的學生和年輕人，不太能夠了解其中的道理。有一則相關的上人開示：「修道不要太聰明」。我引用其中的一小部分，意思就是說，有什麼是是非非，不要急著去辯護。上人是這麼講的：

「修行要越笨越好，笨得什麼也不知道。古德說：『養成大拙方為巧，學到如愚始見奇。』我們要學愚癡。但是學愚癡不容易，因為境界時常教你不要愚癡。修行即是要養拙，你若不笨，妄想就多；妄想一多，就會想要管許多閒事，或者想要明白很多的新聞。這都是修行的障礙。」

「有了是非之後，你總是要為自己講道理，讓自己站在不敗之地，這樣就不能修道。修道就是不為自己講道理，不為自己談是非。」也就是不自讚毀他。像現在的選舉，每個候選人總是講自己怎麼好，對方怎麼不好。目前的社會風氣就是這個樣子，所以說不為自己辯，這是不容易的。❀

Fifth: Afflictions are transformed by patience into Bodhi. Normal people always have afflictions. These afflictions are caused by greed, hatred and delusion; however, the nature of afflictions cannot be attained. Nonetheless, we are constantly disturbed by afflictions. Afflictions are a big problem during our cultivation. When afflictions arise, use patience to deal with them. If we have patience, then afflictions will become Bodhi. The Sutra on the Buddha's Bequeathed Teaching mentions the merit and virtue of practicing patience. Even the benefits from the ascetic practices of holding the precepts do not surpass the merit and virtue of practicing patience. Those who have patience are powerful and great people. Venerable Master Hua often said that patience is a priceless jewel that most people do not know about.

Sixth: Right and Wrong are resolved by not arguing. In school, we learn that we need to be able to tell apart right from wrong. What is correct is always correct and what is wrong is always wrong. We have to stay away from all that is evil and do all that is good. This is why Chan Master Baizhang brought up this rule, to tell us that we should not argue with others for our own benefit or to maintain a good name. This is not easy to do, especially for most students and young people who do not understand this principle very well.

There is a quote from the Venerable Master that is related to this: "Don't try to be too smart in cultivation." One interpretation of this line is that you shouldn't be eager to always argue about what is right and what is wrong. The Venerable Master also said, "In cultivation, the more stupid you are the better. You should be so stupid that you don't know anything. The ancients said, 'Cultivate to the point of great stupidity and you will be truly clever. Learn to be a fool and you will experience the wonderful.' We need to learn to be stupid. But being stupid is not easy because your environment is constantly telling you not to be dumb. Cultivation is cultivating your dullness; if you don't become dull, you will have many false thoughts. Once you have many false thoughts, you will meddle in other people's business or try to understand the news. These are all obstructions for cultivation."

"Once you have a sense of right and wrong, you will always reason for yourself and make yourself victorious. You can't cultivate like this. Cultivation is not speaking for yourself; it's not about finding reasons for your actions." In other words, don't praise yourself and slander other people. Currently, during elections, each candidate praises himself or herself while trying to put down the other candidates. This is society today. Not arguing for yourself is very difficult. ❀