

Protecting the City of the Dharma King: (Continued)

擁護法王城

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梁鴻 英譯 Translated into English by Liang Hong

不隨使用掉常住的錢 (續)

現在我們的一點鐘都要比一百個鐘頭有價值，你要是丟了一個鐘頭，就丟了一百個鐘頭。為什麼說一個鐘頭就是一百個鐘頭呢？我們這兒的一個鐘頭比別人做一百個鐘頭的工都有價值，比那個價值都高的。為什麼？我們這兒不求報酬的，沒有說：「我做一個鐘頭給多少錢？」我們的一個鐘頭比他那個有價值的一百個鐘頭更有價值，這是無盡的；這個功德是無盡的，好像那個燈光似的，重重無盡，沒有窮盡的，沒有了的時候。所以這個工作要是能做的，就不要等著，要是不能做的也不要勉強，這是要很自願地去做的工作。(全文完)

【附錄】金山寺素描

徐儀君 文；徐秀儀 英譯

我離開舊金山三個月，回來之後看見金山寺原來的面目改變了，因為美國政府規定建築物必須合乎防震的標準，所以需把三層樓房改建成鋼筋水泥的。現在從大殿開始拆，一直拆到三樓屋頂，灰塵飛揚，到處是土，堆滿了鋼條、鋼板、磚塊、木料各種建築材料，整個都是亂糟糟的。廟裡比丘們和在家弟子，也都參加了搬、抬、扛、拉，拆除的工作，他們頭戴鋼盔，身穿工作裝，一副健壯有力的樣子，忙個不停。師父也穿着作務

Do Not Casually Spend the Money of the Monastery (Continued)

Now one hour of our work is worth more than 100 hours. If you lose one hour, you lose 100 hours. Why do I say one hour is worth 100 hours? The value created by one hour of our work is greater than that of 100 hours of work done by others. Why? Here we work for no pay. We don't ask, "How much am I paid for one hour of work?" Our one hour of work is worth more than the fixed value of 100 hours of the work of others. The value of our work is infinite. Our merit and virtue, like the light of a lamp, is infinite and endless. Therefore, if you can do some work, don't wait anymore. If you can't, don't force yourself. This work should be done from your own free will. (End)

Appendix: A Brief Sketch of Gold Mountain Monastery

By I-Chun Hsu; Translated into English by Chee, Siew Yee

I left San Francisco for three months, and upon my return, it was obvious that Gold Mountain Monastery was transforming dramatically. Due to a government building code mandate that buildings have to be reinforced for earthquakes, the three-story building had to be retrofitted with steel and concrete. The demolition started in the main Buddha hall, then up to the roof. The air was filled with dust, mud was everywhere, and steel bars, steel sheets, bricks, lumber and all kinds of construction materials were stacked all over the place. The entire place was a mess. The bhikshus and lay people all took part in the work to move, lift, pull, and demolish. They wore construction helmets and work clothes, looking very strong, and they were busy all the time. The Master too was wearing work clothes and was running up and down, supervising the construction. Construction of a temple cannot be compared to an ordinary job. It has to be supervised on site. The Master said to me with



衣，上下跑著監督，因為建廟非一般工程可比，非得親自指揮不可。師父還笑着對我說：「來作工吧，每小時給你二十元。」我問師父：「要我作什麼工作呢？」師父說：「搬鋼條。」「咦……」我笑了，實在不能勝任。我隨着師父繞著工事的邊緣，參觀一遍，暗自忖想：這筆改建費用相當可觀呀！

建廟自有三寶加被，佛法是不可思議的，來自何方支援不必操心，反正師父有他的願力「隨緣不變，不變隨緣。」金山寺的宗旨是「凍死不攀緣，窮死不求緣，餓死不化緣。」真的去化緣是化眾生的煩惱，和貪、瞋、癡的三毒全布施給他，他說，他的煩惱越多越好；眾生，煩惱越少越好。

現在這座儲存煩惱的大藏庫——「金山寺」要整修了。不久的將來，興建的規模更形完備，把化來的眾多煩惱，融於金山大爐，用戒、定、慧的熱，般若光明之力，鋒利的金剛鉗錘，鍛鍊成不壞的金剛心、金剛性，讓布施的功德，皆鑄成菩提果。

包工和做工的一批人，黑、白兼雜，蓄髭留髮，形色不一，他們都是為了賺錢，以按時上下工為職業。出乎意料的是在短短地修建工事期間，由於師父終日不辭辛勞，率眾徒和他們一塊工作，師徒又是持「日中一食」的願行，而今更是簡化，在灰土飛塵中做，在鐵條木料堆旁站着方便地吃。有發心的居士想做飯送到廟裏來供養，却被師父辭謝了，在美國這種生活環境天天往廟裏送這麼多人的飯，不是容易的事，何況工事期間，並非短暫幾天，而是幾個月的事。作工的人看在眼裏極受感動。

廟中的日常功課，並未因修建工作而受到影響，還是早晚作課、講經、念佛、參禪，反成了「工作即修行，修行即工作」的不二法門，因為修建正是一種考驗，越是忙碌、緊張，才能看出不為境界所轉的工夫。工作起來，生氣勃勃煥發無比，打起坐來攝心一處那般平靜。這些工人一開始是一同吃廟上的「一日一食」的大雜燴飯，漸次是休息時間不再吸煙，和比丘們一塊參起禪來，僧俗一如，分不出哪是工

a smile, "Why don't you join the work? I will give you \$20 an hour." I asked the Master, "What kind of work?" He replied, "Move the steel bars." "Errrr...." I smiled because I could not undertake the task. I followed him along the perimeter of the work area on a brief tour. I silently thought to myself: The construction cost must be hefty!

Construction of a temple will naturally be protected by the Triple Jewel. The Buddhadharma is inconceivable. We needn't worry where the donations would come from as the Master has his vow power: 'According to conditions, we do not change; not changing, we accord with the conditions.' Gold Mountain Monastery's credo is: 'Freezing, we do not scheme; starving, we do not beg; dying of poverty, we ask for nothing.' The one and only thing that the Master wants is the afflictions of living beings. The three poisons of greed, anger, and delusion can be all donated to him. The Master said that the more afflictions he has the better; but on the other hand, for living beings, the fewer afflictions they have the better.

Now this vast storehouse for afflictions--Gold Mountain Monastery--is under construction. In the near future, the facilities will be complete. All the donated afflictions will be smelted in the great big furnace of Gold Mountain, utilizing the heat from precepts, *samadhi*, and wisdom. With the strength of *prajna* light and the sharpness of *vajra* pliers and hammers, the afflictions will be forged into an indestructible *vajra* mind and nature. This will allow the merit and virtue from pure giving to bear the fruit of *bodhi*.

The contractors and workers are from all walks of life, and they have different appearances. Some have beards and long hair. These workers clock-in and clock-out on time to make a living. Surprisingly, in the short duration of the construction work, they were moved by the assembly's cultivation. Throughout the entire construction period, the Master and his disciples worked hard alongside the workers. The Master and his disciples maintained the practice of 'one meal a day at noon' and it was further simplified during the construction period. They worked in the midst of dust and for convenience, ate standing beside the steel bars and lumber. Some lay people wished to make meal offerings to the temple but were gently declined by the Master. It is not an easy task to provide food for so many people every single day, especially when the construction work is not just a few days but will last for several months. The contractors and workers saw this with their own eyes and were moved.

The daily practices were not neglected due to the construction but were being carried out as usual: morning and evening recitations, Dharma lectures, recitation of the Buddha's name, meditation, etc. In fact, it became a nondual dharma of 'work is cultivation, cultivation is work.' Practicing work and cultivation is a form of a test. The more hectic or stressful the situation seems to be, the more one's ability to remain unaffected by states becomes clear. When working, one is full of energy; when meditating, one is calm and focused. Initially, the workers started to eat the food that was served in the temple. Gradually, they stopped smoking during breaks and meditated with the bhikshus. The Sangha and lay people worked and dressed alike. It was impossible to differentiate who were the bhikshus and

人，哪是比丘了。果悟說：「不得了，不得了，師父教化感人太深了，作工的大鬍子，也變成了佛門弟子。」妙的是，禮拜天該休假，還有帶着女朋友來幫助洗碗的、聽經的。

午後，果悟約我去「金山寺」。我也去看看「工人比丘，比丘工人」不一不異的實況。搭乘比丘尼們的便車來到廟裏。雖然未趕上看到他們吃飯，只是參加一點鐘的講經，聽眾座上多了幾個鬍子工人，一樣的頂禮、盤坐，安然如儀。

臨時講堂，是在二樓圖書室的前邊，師父正開演《華嚴經》，當講到「妙悟皆滿，二行永絕」的一段，師父說：「我講經是時刻提出問題考試的，就是不常聽的徐儀君，方果悟也不例外。」馬上就叫我答出何為「二行？」我冒失地順口而出：「覺行圓滿。」問師父對不對？我還想解釋一番。

師父說：「不對，妳解釋什麼？」

我又說：「是不是不著人、我相？」

師父莞爾而笑說：「別亂猜了，不對，還不是那麼講法，總而言之妳考不上。」

師父又問大家：「誰知道？」一片鴉雀無聲，竟無人回答。

師父遂又問：「方果悟一定怕得不得了啦，知不知道？說說看。」真的被師父言中了，她真的不敢說，只是低低地小聲對我說：「菩提薩埵對嗎？」我給她打氣：「妳若有把握就說嘛，說錯也沒關係，聽經就是來學佛法的，考不上，再作努力別怕嘛！」她咕噥著說：「我不敢。」但是師父都仍對著我說：「覺行圓滿。覺行都沒有了，那是什麼『行』嗎？怎麼就永絕了呢？」我不再說什麼了，只是默默地垂著頭坐著。

師父又轉問大家道：「誰知道？快講一講，大概果遂差不多能知道的。」

果遂回答：「是不是邪知、邪見？」

師父未加可否，還是問：「還有甚麼？果修知道嗎？妳反對果遂的說法嗎？」

果修回答說：「她的說法也可以講得通。」

師父說道：「怎麼講得通呢？妳有沒有另外的講法嗎？」

☞待續

who were the workers. Guo Wu said, "It is truly amazing. The Master's capacity to teach and inspire is so profound, that even the big, bearded workers have become disciples of the Buddha-dharma." Even more amazing is that, during Sundays when they could have rested, some of them brought along their girlfriends to help wash dishes or to listen to Dharma lectures.

In the afternoon, Guo Wu invited me to go to Gold Mountain Monastery. I wanted to see these 'worker-bhikshus/bhikshu-workers.' The bhikshunis gave me a ride to the temple. Although I didn't make it in time to see the workers during lunch, I was able to attend the Dharma lecture at 1:00 p.m. Several workers with beards were in the assembly. They bowed and sat crossed-legged just like everyone else and were very much at ease.

The temporary lecture hall is located in front of the second floor library. The Master was lecturing on the *Avatamsaka Sutra*. When we came across this verse, 'Attaining complete wondrous understanding, permanently cease the two conducts,' the Master said, "During lectures, I am always giving pop quizzes. There is no exception even to those who rarely attend lectures like Hsu I-Chun and Fang Guo Wu. The Master immediately asked me to explain what the 'two conducts' are. I hastily replied, "Full and wonderful awakening," and asked if it was the correct answer because I wanted to provide some explanation.

The Master said, "It is not correct; what are you going to explain?"

I asked, "Is it referring to not attaching to the notion of people and the notion of self?"

The Master smiled and said, "You can stop guessing. It is not correct. That is not how it should be interpreted. In short, you did not pass the test."

The Master then asked everyone, "Who knows the answer?" There was only silence as no one answered.

The Master continued to ask, "Fang Guo Wu must be so afraid now. Do you know the answer? Let's hear it." As predicted by the Master, Guo Wu was not brave enough to speak. She only whispered to me, "Is it a Bodhisattva?" I encouraged her, "If you are confident then just say it. It is okay to be wrong, because listening to Dharma lectures is to study the Buddhadharma. If we cannot pass, we keep on trying with diligence. Don't be afraid!" Guo Wu replied, "I am not brave enough." The Master continued to say to me, "Full and wonderful awakening. Awakening means there is nothing anymore. What are 'conducts' then? Why would they be permanently ceased?" I didn't say anything else but just sat there with my head hanging down.

The Master then turned to everyone, "Who knows the answer? Give it a try. Guo Shui would probably know the answer."

Guo Shui answered, "Is it evil views and evil thoughts?"

The Master did not confirm or reject the answer, and he continued asking, "Is there anything else? Does Guo Xiu know the answer? Do you reject Guo Shui's explanation?"

Guo Xiu answered, "Her answer is justifiable."

"How could it be justified? Do you know any other explanations?" questioned the Master.

☞To be continued