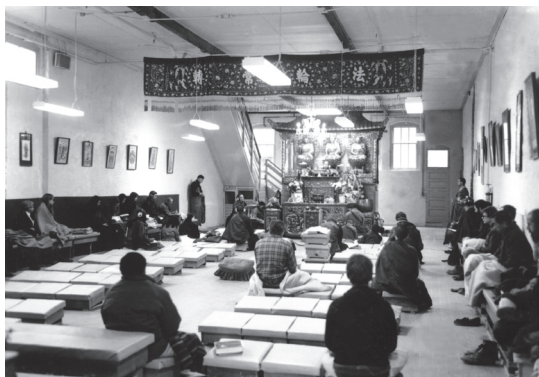


# Protecting the City of the Dharma King: (Continued)

## 擁護法王城

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



### 【附錄】金山寺素描 (續)

徐儀君 文；徐秀儀 英譯

果遂老實回答：「沒有。」停了一會兒，師父又叫：「恒隱，妳呢？知道嗎？」

恒隱師慢吞吞地回答：「是不是煩惱障、所知障？」

師父點點頭說：「對了，就是煩惱和所知。最好的煩惱也不要它，你如果最好的煩惱捨不掉，還是出不了三界的。最壞的煩惱更不要它了。『煩惱』能障你的菩提心。『所知』也是最大的障礙。煩惱是凡夫，凡夫心現前只有煩惱，無論什麼事來了就要使你發脾氣，主要追究煩惱的原因，它是從何處而來？就是從自私自利那裡來的。凡對自己沒有好處，妨礙了自己的利益，就不高興起來，或者對自己的名譽、地位，一切受到影響，就會生起煩惱來。各位想一想，煩惱的根本不就是自私自利嗎？」

師父講到此地，繼續問大家說：「我這個講法，你們同意嗎？」在座的徒弟異口同聲地回答：「同意。」那般的臣服，那樣地懇切。

師父又接着講「所知」是二乘人。為什麼二乘被「所知」所障呢？因為他以為了解佛法了，能修四諦、十二因緣，可以了生脫死，小乘才是佛所說的法，大乘不是佛說的法。以小知、小見、小心、小量中道劃分，劃出一個邊際來，這邊是我的，那邊是你的。二乘人只知道八萬大劫之內的事，不知八萬大劫以外的事情。只

### Appendix: A Brief Sketch of Gold Mountain Monastery (Continued)

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

Guo Sui answered honestly, "No." After a short pause, Shi Fu called out, "Heng Yin, how about you? Do you know the answer?"

Heng Yin Shi slowly replied, "Is it the obstacle of afflictions and the obstacle of the known?"

Shi Fu nodded his head, "That is correct; it is referring to afflictions and the known. You must let go of even your best afflictions. If you cannot let go of your best afflictions, you will not be able leave the three realms. The worst afflictions should, of course, be abandoned. Afflictions can obstruct your bodhi mind. 'The known' is the biggest obstacle. Those with afflictions are common people. Inside common people's minds, there are only afflictions. No matter what happens, they lose their tempers. We need mainly to analyze the reasons that cause these afflictions -- where do they come from? They all come from thoughts of selfishness and self-benefiting. Anything that does not benefit ourselves or that hinders our benefits causes us to become unhappy. If it affects our name and position, affliction arises. Let's all think about the root of afflictions: is it not the thought of selfishness and self-benefiting?"

Shi Fu asked everyone, "Do you all agree with my explanation?"

All the disciples in the assembly replied in unison, "We agree." They were respectful and earnest.

Shi Fu continued to explain, "'The known' refers to the followers of the Two Vehicles. Why are they obstructed by the known? It is because they think that they understand the Buddhadharma. They think that they can cultivate the Four Noble Truths and the twelvefold dependent arising, and thereby end birth and death. They think that the Lesser Vehicle is the only Dharma that the Buddha spoke, that the Great Vehicle was not spoken by the Buddha. Due to their limited knowledge, views, and mind capacity, they draw a dividing line. This is mine, and that is yours. The Two Vehicles know only about events occurring within 80,000 great eons, but they know nothing of what occurs beyond 80,000 great eons. Knowing only the near and not the far, their knowledge is partial. Knowing about

知近不知遠，有所知，有所不知。知凡不知聖，也就如同初地不知十地，十地不知等覺，等覺不知妙覺，只差那麼一點；就好像中學不知大學，大學不知碩士所修，碩士不知博士所學一樣，沒有到時候，便不知其中的境界。二乘人僅可觀察到凡夫的妄想，難知聖人所想，菩薩所想的。如果把這「煩惱障」和「所知障」破了，就是「妙覺」。「二行永絕」即與佛同等了。

說來非常慚愧，我僅有信佛的虔敬心，却缺乏聽經聞法的機緣，對經典的瞭解太少了。聽完了度師所講的「二行永絕」深入淺出的簡明釋義，深切感到聽經的迫切，不假文字何能入理？不聽講解何知義趣？一味閱讀，自作體會，不知為知反成誤知之障了。

度公自東南亞回來，數月參訪，沿途弘法，有不少「錄音帶」，比丘尼及居士們紛紛來廟放錄聆聽，雖然沒有隨行，但是，從錄音帶裡聽到現場的盛況，同樣獲得無限的法喜。恒隱還摘抄了其中片段的活動消息，報導於海內外佛教徒。她開始用中文寫文章了，證明比丘尼們是如何的努力，孜孜不倦，日日在求進步。

這次來舊金山，住在金山寺的第二道場華盛頓街，和比丘尼住在一起，早晚參加作課，散亂的心情又告清淨。欣喜的是多了一位李居士，果悟也自香港來，而且還從西雅圖來了一位二十歲的金髮女孩，要出家，師父不准，說她年輕還未定性。

她天真純潔一片赤誠，所表現的一切完全和出家人一樣，早起宴憩，也持「不倒單」。除了作課外，便是幫忙廟裡做飯、洗碗、拔草、鋤地、栽花、整理庭院，打掃佛殿，很是勤快。時而看她在佛殿的一角打坐，時而看她在三樓的空室閱讀用功，楞嚴咒、大悲咒，以及十小咒、迴向文等都背得很熟。因為果悟來了住進她的房間，把她擠到地下室去了。整個的地下室太大了，陰森森地，寒氣侵人，光線也不足。我商量恒持師請她和我同住一屋，但是她不

the common but not knowing the sages is similar to those on the first ground not knowing about those on the tenth ground, those on the tenth ground not knowing about equal enlightenment, those with equal enlightenment not knowing about wondrous enlightenment. There is just a little bit more to it. It is similar to a high school student not knowing what an undergraduate studies, an undergraduate not knowing what a master's student studies, and a master's student not knowing about what a doctoral student studies. Before reaching a particular stage, one cannot fully comprehend the experience. The followers of the Two Vehicles can only contemplate common people's extraneous thoughts, thus, it is very difficult for them to know the sages' and the Bodhisattvas' thoughts. When the obstructions of afflictions and the known are broken through, wondrous awakening is realized. To 'permanently cease the two conducts' is to be equal to the Buddhas."

I felt ashamed. I am devoted to the Buddhadharma but lack the opportunity to listen to Dharma lectures; hence, my knowledge of the sutras is very limited. After hearing the Venerable Master's clear and concise explanation of "permanently cease the two conducts," I deeply felt the importance of listening to Dharma lectures. If we do not leverage the text, how can we ever comprehend the meaning? If we do not listen to explanations, how can we understand the significance? By only reading and contemplating through self-study, we mistakenly think we understand but actually we do not understand and only develop an obstruction of mistaken knowledge.

The Venerable Master went to Southeast Asia for a few months to propagate the Buddhadharma. From the trip, there were many taped recordings. The bhikshunis and lay people all came to listen to them. Although we did not go on the trip, through the recordings we witnessed the events as if we were present. We benefited from them and experienced tremendous delight in the Dharma. Heng Yin wrote some articles regarding the trip's highlights and activities for the benefit of Buddhists from all over the world. She has started to write articles in Chinese, which shows that the bhikshunis are very diligent and on a daily basis are always striving to improve.

During this trip, I stayed with the bhikshunis at the Washington Street branch of Gold Mountain Monastery. I participated in the morning and evening recitations, and my scattered mind became calm again. To my delight, there was also Upasika Lee, Guo Wu who is also from Hong Kong, and a twenty-year-old blond girl from Seattle. She wanted to leave the home life but was denied by the Venerable Master, who said she was still young and had yet to settle.

She was pure, naïve and very sincere. Her behavior completely mirrored the left home people. She woke up early and retired late, and also practiced sleeping sitting upright. Other than the daily practices, she helped around the temple with cooking meals, washing dishes, pulling weeds, planting flowers and cleaning the Buddha Hall. Sometimes I saw her meditating in a corner of the Buddha Hall. Sometimes I also noticed her studying in the empty room on the third floor. She memorized the Shurangama Mantra, the Great Compassion Mantra and the ten small mantras. Due to Guo Wu's arrival and the arrangement to stay in her room, she had to move to the basement. The basement is big, so gloomy and cold, and the lighting is not good. I suggested that Heng

願意，笑嘻嘻地還說地下室很好。若不是具有夙慧善根，獨自居住在空蕩陰暗並且潮濕的地下室是受不了的。據說她還是嬌生慣養的獨生女。李居士說：「她前生一定是個比丘尼。」我也覺得她不是凡夫俗子，有她不可思議的因果的。看她每天開朗的神情，真是從心裡頭高興。 ㊦待續

Chih Shi allow her to stay with me but the girl declined the offer. Cheerfully, she said that the basement was very good. If not for good roots and wisdom, one probably would not be able to withstand staying alone in the dark, empty and damp basement. I was told that she was a sheltered only child. Upasika Lee said that in her previous life, she must have been a bhikshuni. I thought that she was not ordinary; she must have experienced some inconceivable conditions. When I saw her cheerfulness every day, I myself became happy deep within my heart. ㊦To be continued