

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

## 擁護法王城 (續)



### 【附錄】果護 文；佛子 中譯

常在我腦海中縈迴多年的事，是在我們改造第十五街那座金山寺時。這幢建築物原是一家陳舊的床墊工廠，積著多年的塵垢，我們徹底清掃了一番。但是有一個問題始終不能解決，就是那些磚牆；因為這幢建築物蓋得便宜，磚頭也鬆，尤其是磚塊間的水泥也剝落了。雖然這幢建築物還不會倒塌，但是每往牆上刷一下，都會剝落許多磚縫中的水泥。這個問題若不解決，那根本就沒辦法保持室內乾淨。

恆謙告訴了上人，上人馬上就有解決之道。上人要了一個桶子、一些水泥、一些水，和一把舊掃帚。上人教我們調了一些很稀的水泥，然後他拿起舊掃帚，浸入稀水泥中，然後再抹在磚牆上。上人又試了幾次，有時用多點水泥，有時用不同的技巧，又換了幾支不同的舊掃帚，最後上人宣佈試驗成功。上人小心地教我們根據他定的水泥和水的比例混合稀水泥，用他選定的舊掃帚，然後照他示範的方法塗到牆上去。

我們大家分組工作，不一會兒，因為水泥

### Appendix: By Frederick Klarer (Guo Hu)

An incident that has stuck with me all these years occurred while we were establishing Gold Mountain, on 15th Street. The building was an old mattress factory, filled with years of dirt and dust. We were able to clean it up to a great extent, but the brick walls seemed an insurmountable problem. The building had been cheaply built and the bricks were a bit crumbly. Much worse, the mortar was crumbling. The building wasn't about to fall down, but every brush against the walls produced bits of mortar and sand. There was no way to keep the interior clean if we could not solve this problem.

Heng Ch'ien brought the problem to Shih Fu's attention and he instantly had a solution. He ordered a bucket to be brought, some pure cement, water, and an old broom. He had us mix a very thin solution of cement in water. He then took the broom, dipped it into the bucket and slammed the soaked broom against the brick wall. A few experiments with more or less cement, different stroke techniques with a couple of old brooms, and he proclaimed the process a success. He carefully instructed us to mix the cement with the water in precisely the proportions he had established, use an old broom as he had selected, and to hit the mixture-soaked broom against the walls, as he had demonstrated.

We split up into several work groups and proceeded with the task. However, it quickly became apparent that the solution was so thin that

太稀，就沿牆流了下來，這樣子下去，看樣子一輩子也塗不完牆。所以有人就想出一個好方法，就是將水泥調厚一點，就不會流下來。的確水泥厚一點，不但容易塗上去，而且也塗得比較快。進度比我們所擔心的要快，我們又發現新的掃帚一次可以載多點水泥，使工作進度更快，美國的萬能術又解決我們的難題。

過了一會兒，上人來察看我們做得怎樣了，他看了一眼就炸開了，他說：「真笨，笨得可以，不是這樣的。」我們爭辯地說著改良後的方法怎麼樣地好，可是上人一再重複地說：「真笨！真笨！」果不其然，我們用稀水泥、舊掃帚塗的地方，乾了之後，成為薄薄的一層外殼，經過好幾年都不落。用厚水泥、新掃帚塗的地方，乾了之後，成為厚厚的碎片，很容易剝落。最後我們還得將這些厚水泥片全剝下來，重新再塗一層。真是欲速則不達，結果一無所獲，浪費了更多的人力、物力。

上人對塗牆的技巧不是要點所在，我也不敢確定上人以前是不是用過這個技巧。要點在於上人對這件工作的明確認識，上人看清楚問題的癥結，確實知道得用多少材料才能解決問題，然後不多不少就用恰當的分量把問題給解決了。上人指明了得用什麼修行技巧。這種能看清真實情況，然後教人用最有效的方法修行的這種能力；能認知到底該怎麼做，該用什麼適當的器具，上人教導的核心就是在怎樣運用這些。我用了大半生的時間，學這門課，然後運用到我的工作上。

我用上人教的這些簡單的課來修行，認識到只有一樁大事——生死。又任何時刻，任何地方都是解決生死大事的時刻及地方。自己用自己的功，不在他人用功處用功，這才是我們該做的。凡夫不能瞭解聖人對自己的心行，更不會瞭解聖人對他人的心行。最後一點，是修行的各種工具，只有在人認清各人自己問題的所在時，才能選擇恰當的工具發揮其作用。心志的集中及覺知，才是證得了生死的方法。

most of it dripped down and off the walls. It looked as if it would take forever to cover them all. So one of us had the bright idea to thicken the mixture a bit, estimating that it would hold better. Sure enough, the thickened mixture went on much easier and covered much quicker. The process would not take nearly as long as we had feared. We also discovered that a new broom, which would hold a greater load of mixture, sped up the process even more. Once again, modern American ingenuity and know-how would save the day.

Later, Shi Fu came by to see how we were doing. One look and he exploded, "Stupid, really stupid!" He exclaimed, "That's not how to do it." We objected, explaining all the advantages of our improvements. He just repeated, "Stupid, really stupid!" Sure enough, as the mixture dried on the walls, where we used the thin mixture and the old broom the pure cement dried into a hard, very thin coating that subsequently lasted for years. Where we used the thicker mixture and the new broom the coating dried as thick flakes that could be easily picked or peeled off. Eventually we had to remove all of those sections and redo them. Our attempt at efficiency caused nothing but more work and a waste of resources.

The importance of this teaching was not Shi Fu's knowledge of wall coating techniques – I am not sure whether he had ever used that technique before or not. What was important was the clarity – the concentration and insight – that he applied to the task. He perceived directly what the problem was, exactly how much was enough to solve the problem and applied just the right amount. He pointed out to us exactly how to apply the techniques of cultivation.

It is the ability to perceive a situation as it truly is, not otherwise, that directs one's cultivation to be most effective. Recognizing precisely what needs to be done, the appropriate tools for the task, and the proper application lies at the heart of what Shi Fu taught. It has taken most of my life to understand this lesson and to apply it in my own work.

I have sought to cultivate according to the simple lessons that Shi Fu taught. Understanding that there is only one issue – that of birth and death – and that every moment of every day in every place is the right time and the right place to resolve that issue, that doing one's own work and not someone else's, is the job at hand. One cannot understand the mind or actions of a sage with respect to others if one does not understand them with respect to oneself. Finally, the tools of cultivation are useful only when one understands the problem to be solved, selects the appropriate tools and applies them properly. Concentration and insight are the means to that realization.

