



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

The Flower Adornment Sutra
with Commentary

【光明覺品第九】

CHAPTER NINE:
LUMINOUS AWAKENING

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

English Translated by the International Translation Institute

卍 卍 卍

卍 卍 卍

Gold Mountain Stories from the Early 1970s

等釘子的法門

周源、呂思學 英譯

我們金山寺，是在一九七〇年成立的。我們最初從佛教講堂搬到金山寺來，那時候這裡原來是一個造床墊子的工廠，非常不乾淨，有很多很多的微塵。因為當時也沒有查清楚這個廠房是不是合三藩市或者美國建築的規則，於是乎就搬進來了。搬進來以後，大家就都發心來改修，那時候改修是很困難的，金山寺本身並沒有錢來改修。那麼，在沒有錢、沒有辦法，又想出來種種的辦法，來把它改成佛教的用途。

Dharma Door of Waiting for Nails

English Translated by Zhou Yuan and Elizabeth Lu

Our Gold Mountain Monastery was founded in 1970. When we first moved here from the Buddhist Lecture Hall, this place used to be a mattress factory which was very dirty and dusty. Not being able to investigate fully whether this factory met the construction standards of San Francisco or the United States generally, we moved in anyway; and once we were there, everyone brought forth the resolve to renovate the place. Back then, it was very difficult to perform such renovations and the monastery itself lacked the funding for such a project. Nevertheless, despite being short on money and resources, we came up with all kinds of ideas for how we could convert it into a place suitable for Buddhist practice. At first it was impossible to perform renovations. Why? Because we had no money, so there was no way we could buy the lumber we needed. However, after we moved in, we were given some lumber as a gift. We should mention Gwo Tong 果同 and Gwo Tung 果通 in

當時本來不能改修的，為什麼呢？就因為沒有錢！連買木頭的錢也沒有；可是搬進來以後，就有人送來一些木頭。說到木頭，這也要說這個果同和果通，他們有一些個功德，是他們介紹的這個木頭，就是我們現在釘在天花板的這些木頭，所有的每一層這個天棚，都用這個木頭釘的。當時如果買這些木頭，要很多錢的。那麼有了送出來這些木頭，我們就自己去把它拿回來了。當時就單單買這個木頭錢也沒有。有了木頭了，果地又買一些個錘子、鋸之類的工具來，有很多，於是乎大家就可以用它們來做工了。果歸當時是初初來到這兒，天天來幫著做木工，做了很多；其他還有很多人，也都做了很多工。把天花板釘好了，就暫時可以用；但是三藩市政府說我們這兒不合規格，每年催著叫我們改修，那麼機緣一直也沒有成熟。

今年這機緣成熟了，就把這金山寺重新再改修，以合乎市政府的法律。這樣就沒有問題了！經過這麼多年，果瞻很有耐心地 and 市政府去交涉這些問題，現在我們勉強可以把它重新改修一下了；這個工作現在進行的也很順利，大家還要努力把它快一點做完了。將來三月十六日準提誕，會有一些個人來；四月八日，也就可以用它來賀佛的聖誕。

無論誰幫著來做工建立道場，這都是栽培自己福慧的地方；所以大家要一心來做這個工作。做工的時候，最好每一個人都能一邊工作，一邊專心念佛，或者是持咒；不要想其它的事情，不要打妄想！你一心念佛，工作就會很快做完了，也不覺得辛苦，因為有佛力來

particular, both of whom acquired some merit by bringing us the wood which is now attached to the ceilings. On every story of the building, we have used this wood to cover the ceilings. If we had purchased all of this wood ourselves, it would have cost us an arm and a leg. Since we received it as a gift, we went out and got it ourselves, and then brought it back here. At that time we didn't have enough money even to buy that amount of lumber! Once we had it, Gwo Di 果地 bought many tools, for instance hammers and saws, so that we could start to do the work. In the first group to arrive at the monastery was Gwo Kui 果歸, who came every day and provided a lot of help with the woodworking. Many others also did a lot of work. As soon as the ceilings were fixed, we were able to make temporary use of the building. However, the City of San Francisco informed us that it did not meet the standards, and each year urged us to make improvements. The conditions for completing these renovations have not yet ripened.

This year the conditions ripened, so we renovated Gold Mountain Monastery to meet the government's standards. After that, we had no more problems! For many years, Gwo Zhan 果瞻 (Heng Kuan) has been patiently negotiating with the city regarding these issues, and now we can resume renovation work once again. So far this project has been going well. Everyone should work harder, so that we can finish it sooner. The sixteenth of the third month (lunar calendar) is the birthday of Cundi Bodhisattva: on that day there will be a lot of visitors coming to join the birthday celebration. We can also use the building on the eighth day of the fourth month (lunar month) for the Buddha's birthday celebration.

Anyone who comes to help with construction of the Way-place will discover in this work an opportunity to nurture his or her own blessings and wisdom. Therefore, everyone should work wholeheartedly and, while working, simultaneously concentrate on reciting mantras and the Buddha's name, without getting distracted by other things or foundering in false thoughts. If you can single-mindedly recite the Buddha's name, you will be able to finish the work quickly and without difficulty, because the Buddhas will assist you. This is what I want you to know.

At that time, in 1970, Gwo Fa 果法 (Bob Olsen), Gwo Yu 果逾 (Tim Testu, Heng Ju), and later Gwo Dao 果道 (Heng Yo), Gwo Hsian 果先 (Michael Kane, Heng Shou), Gwo Chyan 果前, Gwo Hu 果護 (Fred Klarer, Heng Shoou) and many others

支持你。這是我想和各位要說的話。

在當時，一九七〇年的時候，果法、果逾，以後果道、果先、果前、果護等很多人，都在這兒幫著做工，唯獨果某他不但不做工，而且還障礙旁人做工。他教人一個「等釘子的法門」。

怎麼叫「等釘子的法門」呢？我就給你們講一講這等釘子的法。那時候是在三樓釘天花板，他在那兒帶著一班人，給人「講法」。我在樓下聽著，上邊怎麼沒有乒乒乓乓的聲音了？我以為大家都入定了，就上去看一看。看見他坐在一個四尺寬、八尺長的大桌子上頭，這麼趾高氣揚地和人談話。正談得很高興呢！一回頭看見我來了，你說他怎麼樣？他說：「我們在這兒等著釘子呢！」我說：「你在這兒等著釘子，你和大家開什麼會呀？」他說：「不是！因為沒有釘子了，大家也不能做工，所以我就和他們大家談一談話。」我說：「那你等多久了？」「等有一個鐘頭了。」我說：「還要等多久？」「也不知道他什麼時候買回來！」因為這個，所以我就給他起個名字叫「等釘子的法」。你們各位想一想，當時的工作很多很多的，不是單單就釘釘子而已；他居然就帶著十幾個人在那個地方「講法」，人家做工他不做。

你們各位想一想，當時很多很多工作他不做，你一個人不做工也沒有關係，他叫大家都跟著他在那兒講話。他給他們不知說些什麼，說得口水橫飛，很高興的樣子；可惜一回頭看見我，就嚇得打顫顫，趕快告訴我他是在等釘子，不是不做工。他等釘子也不要閒著，所以就給大家說一說法；你看，他是會找機會來給大家講講課。

☯待續

all came to help (with the renovation work). Only one person, a certain Gwo, not only didn't work himself but also interfered in the work of others, preventing them from making progress. This person taught everyone the Dharma-door of 'Waiting for Nails.'

And what is the Dharma-door of Waiting for Nails? Let me tell you. At the time when they were nailing wood to the ceiling of the third floor, he was leading a group of people and "speaking Dharma" to them. I was listening from downstairs, and wondered why there weren't any sounds of hammering coming from above. I thought everyone had entered samadhi, so I went upstairs to check. I saw him sitting on a table about four feet wide and eight feet tall, chatting with people in that haughty way of his. He was chatting very happily! When he turned around and saw me, guess what he said? "We are waiting for the nails!"

I said, "So if you are here waiting for the nails, why are you having a meeting?"

He said, "We're not! Since we don't have nails yet, no one can work, so I started talking with them."

I asked, "How long have you been waiting?"

"About an hour."

"And how much longer are you going to wait?"

"We don't know — it depends on when the nails are coming"

Because of this, I named it the Dharma door of "waiting for nails." Think about it, there was a lot of work to be done at the time. Much more than just hammering nails! He was supposed to be supervising ten plus people, but was instead "speaking Dharma" to them. Everyone else was working, but they weren't.

All of you think about it: There was a lot of work to be done back then, yet he did none of them; it was not so bad if he himself did not work, but really bad that he pulled others into his chit-chat. We don't know what he was saying to them; just that he was so into it that his spittle was flying all over— he was looking very happy. When looking back and seeing me, he shuddered with fright, and rushed to tell me that it was not that he did not want to work but that he was waiting for nails. Since he did not want to let time pass in vain while waiting for nails, he spoke the Dharma for others. Look, he was good at seizing the opportunity to give everyone a lecture.

☯To be continued