

靈光獨耀照法界(續)

A Spiritual Light Illumines the Dharma Realm (Continued)

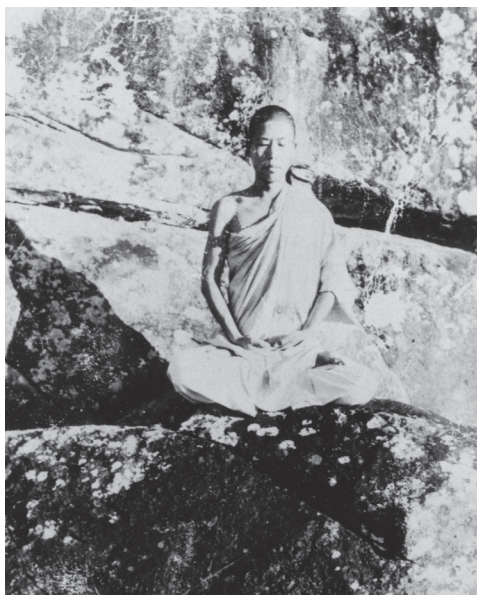
宣公上人於一九七〇年十一月十五日至一九七一年二月二十日百日禪開示選輯
Venerable Master Hsuan Hua's Talks during the Hundred Days of Chan from Nov. 15, 1970 to Feb. 20, 1971

比丘尼近廣 英譯 Translated into English by Bhikshuni Jin Gwang

**Earth's Provisions Are Better than Right Timing;
Harmonious Relations Are Better than Earth's Provisions.**

天時不如地利，地利不如人和

Once we have a place, we must have true cultivators in the monastery so that the place becomes holy. Holy grounds require outstanding people like Shakyamuni Buddha, who meditated in the Himalayas for six years. Everyone knows about the Himalayas because Shakyamuni Buddha meditated there for six years while eating only one sesame seed and one grain of wheat a day. It was extremely difficult. Later he went to the Bodhi tree, cultivated, certified to the fruition and realized Buddhahood, turning various places into holy sites. Before Shakyamuni Buddha cultivated, no one knew that place was a holy site; in fact, no one paid attention to that place. This is how people create holy sites. If you are a holy person, you will turn unholy places into holy sites; if you are an ordinary person, you will turn holy sites into unholy spots.



Hence, harmonious relations are better than earth's provisions while earth's provisions are better than right timing. As fine as right timing may be, it cannot compare with the benefits of the earth. The earth is most beneficial for people, but if there is constant warfare so that there are 5,000 tons of explosives here and 10,000 tons of explosives there, then the earth will explode, leaving no benefit whatsoever! The earth will not grow. However, the benefits of earth cannot compare with harmonious relations. Harmonious relations means the absence of war so that the earth may provide benefits and the timing of the heavens

那麼地方有了，必須要有真正修道的人在這個道場修道，有真正修道人了，這個地方就變成靈地了。所謂人傑地靈，你人若不傑，那地也不靈。釋迦牟尼佛在雪山坐了六年，所以世界上的人都知道有雪山。為什麼知道有雪山？這是釋迦牟尼佛在那兒打坐六年，一天只吃一麻一麥，很苦的。以後他又到了菩提樹下，修行證果成佛，所以這些地方都變成聖處了；釋迦牟尼佛沒有修行以前，誰也不知道那地方是聖處，誰也不注意那地方，這就叫「人傑地靈」。那個聖處是藉著人來有的。你若是聖人，

你住的地方不是聖處，也是聖處了；你若是凡夫，你住的地方是聖處，也變成不聖處了。

所以說「天時不如地利，地利不如人和」，天時，說天時好，不如這個地有利益，地對人是最有利益的。雖然地有利益，你要是人一天到晚都作戰，這個地方放五千噸炸藥，那個地方放了一萬噸炸藥，把這個地都給崩了，就沒有地利了！這個地，什麼東西也不長了。本來那個地方有一些金子，也不知道崩到什麼地方去了，找不著了！這個地的利也沒有了，所以

is right, all of which is based primarily on harmonious relations.

Speaking of harmonious relations, it is the basis of our cultivating together. For example, during walking meditation, someone would not kick the person ahead of him and say, "Jerk, you walk so slowly!" Kick him so that he trips and falls. That person turns around to look, "Why did you kick me? I am going to kill you with a knife!" This way, people are not getting along. We don't have these problems because our relations are harmonious. We do very well during walking meditation and sitting meditation. Whether you are from somewhere else or have been part of this group, I know that all of you cultivate with a singleness of mind. No one wants to give others trouble, which very much accords with the Dharma and thereby makes our place successful. Gwo Hu is a Dharma protector to begin with, but all of you should follow suit and be Dharma protectors. Spend less money for yourself; build up some savings to support this new monastery. These preceptees of the Bodhisattva precepts who have made the initial resolve for Bodhi require all of you to guard them sincerely.

Who Is the Sage?

I have such profound and far-reaching expectations for all of you. You should bring forth your great resolve for Bodhi and be a core member of Buddhism. Lay the foundation for Buddhism. All of you should pay particular attention to this point! Also, what's more delightful is that we will create sages at this sagely site. We are not talking about a useless person, a survivor in some battle, or an unwanted person [note: all of these are homonyms to "sage" in Chinese.] Sages are holy individuals such as Arhats, Bodhisattvas, or Buddhas.

So exactly who is a sage here? Whoever is not afraid of suffering! Someone afraid of suffering can also be, but he or she will have to wait. He or she will be a sage in the future, not now. I can say in the affirmative, in the future, because I have this vow that anyone in this Dharma Assembly who takes refuge with this not-so-intelligent master will definitely realize Buddhahood. If he or she does not realize Buddhahood, I will wait for him or she here! I know that I will be able to wait until he or she becomes a Buddha in the future. For this reason, I dare say with decisiveness that he or she will be a sage in the future too. My expectations for you are very profound and far-reaching. Do not disappoint me.

☞ To be continued

說地利不如人和。人和，就是人互相不戰爭，這互相不戰爭了，這個地利也有利了，那個天時也好了，所以主要是人和。

談到人和，我們現在在一起修行，這都是要站在一個人和的基礎上，不能說跑跑香，後邊的人就踢前面那個人一腳，說：「你真討厭，走得這麼慢！」一腳把他踢一個跟斗。那個人回頭一看：「你為什麼踢我？我拿一把刀把你殺了！」這麼樣一來，你說這人就不和了。我們現在沒有這個問題，沒有這些麻煩，這是人和，跑香也跑得很好，坐禪也坐得很不錯。我知道你們這些不論是從外邊來的人，從裏邊來的人，都是一心修行的，沒有一個人想給其他人麻煩的，所以這很如法；很如法，這道場就成就了。現在果護是一個開始的護法，你們各位都要跟著果護來做護法，自己少用一點錢，省一點錢來護持這個新興起來的道場。這些個初發菩提心的菩薩戒子，都要你們各位誠心誠意來護持。

誰是這個聖人？

我對你們各位的希望是很深、很遠的，你們都應該發大菩提心，來做佛教的一個基本人才，為佛教打下基礎（foundation）。各位對這一點都要注意的！還有比這個更應該歡喜的事情，什麼事情呢？我們這個聖處裏邊要造出聖人來！這個聖人，不是說在這個世界上剩下的人，也不是說在作戰，槍打不死剩下這個人，也不是說這個世界上沒有人要的那個剩人。這個聖人，是賢聖的聖人，也就是阿羅漢，也就是菩薩（Bodhisattva），也就是佛。

究竟誰是這個聖人呢？誰若不怕苦，誰就是！誰若怕苦呢？也是。不過要等一等，不是現在是，是將來是。為什麼說你是將來是呢？因為我有這個願力，我說在我的這個法會下的人，也就是皈依這一個不很聰明的師父的人，他一定要成佛；他若不成佛，我就在這等著他！所以我知道將來我一定等得到你成佛。因為這個，所以我敢下決定詞說他將來也是聖人。我對你們這樣期待，可以說是很深很遠的，你們不要辜負我對你們這種期待、這種希望。

☞ 待續