



宣化上人事蹟（中國篇）

Events in the Life of the Venerable Master:
The China Period

White Mountains and Black Waters Nurture Rare Talent (Continued)

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13. 血染法華

所謂「精誠所至，金石為開。」上人專一其心，用功辦道，又可從他看《法華經》，看得眼睛流血，略窺一、二。

上人自述：

我過去看《法華經》，看得眼睛流血。為什麼流血呢？因為很多天也沒有睡覺，跪在那個地方看《法華經》，越看越願意看，越念越願意念，念得把吃飯也忘了，睡覺也忘了，連眼睛流出血來都不知道。等血滴到經上，把經書染紅了，我才知道眼睛流紅血，眼睛不幫忙了，才不得不休息。這是我看《法華經》看得這個樣子！

有人說：「唉，法師你這太愚癡了！」不錯，我若不愚癡，眼睛就不會流血；像你那麼聰明，眼睛絕對不會流血，對不對呀？你在心裏笑起來說：「是這樣子的！」你不好意思笑出來，只好在心裏頭笑起來說：「我當然是比你聰明。」雖然你比我聰明，但是你現在做我的徒弟，你再聰明也得要跟我學。

我記得念《法華經》，念得這個樣子，我還記得我過去什麼都做過。你不要以為這個師父是個法師，我也做過皇帝，也做過宰相；總而

13. Bleeding on the *Lotus Sutra*

It is said that 'Extreme sincerity can even break open metal and stone.' The Master was so focused and sincere in his Buddhist practice that his eyes bled during his reading of the *Lotus Sutra*.

As told by the Venerable Master:

When I read the *Lotus Sutra*, my eyes started bleeding. Why? They bled because I kept reading the *Lotus Sutra* and didn't sleep for many days. The more I read, the more I wanted to read. I forgot to eat and sleep and did not realize that my eyes were bleeding. It was not until the blood dripped onto the sutra and colored it red that I realized something was wrong with my eyes. They could not last any longer so I had to take a break. That was how I read the *Lotus Sutra*.

Someone said, "Gee, you are crazy!" Yes, I was crazy. If I were not, I wouldn't have let my eyes bleed. If I were as smart as you are, my eyes wouldn't have bled, right? You must be laughing in your mind and thinking, "Yes, it must be that way." You are too shy to laugh out loud, and can only laugh in secret. You are thinking, "I am smarter than you are." Though you are smarter than I am, you are my disciples now. You have to study with me no matter how smart you are.

I remember, when I was reading the *Lotus Sutra*, that I could recollect everything I had done in my previous lives. You may consider your teacher is just a Dharma Master. I was actually an emperor and a prime minister in different lives. In short, I had many roles in my previous lives. I can only remember them roughly and not exactly. I prefer not to be an emperor or a wheel-turning king. Those positions are so troublesome!

言之，什麼都做過了。我記得雖然不太清楚，馬馬虎虎有這麼回事。我現在不願意做皇帝，也不願意做轉輪聖王，做這些事情太麻煩了！

14. 初轉壇經

因為當時有很多出家人不識字，苦於無處學習佛法；上人十六歲就以弘揚佛法為己任，在寺院講解《六祖壇經》、《金剛經》與《阿彌陀經》。

上人自述：

我做小孩子的時候，是個不會說話的人，講話很遲鈍。可是從十六歲我參加道德會後，就學講演，天天練習說話，也就會講演了。以後研究佛法，我也就練習說法給大家聽；我知道多少，就給大家講多少；不知道的，當然就不能講。

雖然年紀輕，但是我願意為佛教服務，我也參加佛教會很多事情；我十六歲的時候，就住在廟上，天天講《六祖壇經》；認幾個字，就講幾個字的經；那時候，有的字我還不認識。什麼人來聽呢？很奇怪的，是一些和尚。中國當時文盲很多，這些和尚不認字，想要學佛法也沒處可以學。因為我至少還認識幾個字，如果不給他們講一講，他們永遠不知道佛法是什麼？佛教是什麼？當時我也講《金剛經》、《阿彌陀經》這些小部經典，又講其他種種的佛法。我十六歲時，就以弘揚佛法為己任；到今天，練習得不會講也會講幾句，不會說的也會說幾句了。

我看《六祖壇經》，越看越歡喜看，越歡喜看就越看。看到《六祖壇經》「法有頓漸，迷悟有遲疾」那個地方，我想：「怎麼還有頓、有漸？什麼叫頓？什麼叫漸呢？頓、漸是不是一樣的呢？或是兩樣的呢？」我覺得頓、漸這個說法，很不平等的，我就寫了一副對聯：

頓漸雖殊，成功則一，何分南北；
聖凡暫異，根性卻同，莫論東西。

我在十七歲的時候，還說出這幾句話來：

一句彌陀萬法王，五時八教盡含藏；
行人但肯專持念，直入寂光不動場。

念佛是萬法中的王，不管你五時八教，都在這一句彌陀裏。

待續

14: Explaining the *Sixth Patriarch Sutra* for the First Time

At that time many monks were illiterate and had no place to study Buddhism. When the Master was sixteen years old, he decided it was his responsibility to advocate Buddhism. He started to explain the sutras, including the *Sixth Patriarch Sutra*, the *Vajra Sutra* and the *Amitabha Sutra*, in the monasteries.

As told by the Venerable Master:

When I was a child, I was not good at talking and didn't speak much. I joined the Ethical Society where I learned how to give speeches. I practiced lecturing every day and became good at it. Later as I studied Buddhism, I practiced lecturing by teaching Dharma to others. I shared with them what I learned. Of course, I did not speak about what I did not understand.

I was young at that time but I dedicated my life to serve Buddhism. I also participated in activities in the Buddhist Society. When I was sixteen, I stayed in the monastery and gave lectures on the *Sixth Patriarch Sutra*. I wasn't familiar with all the words, so I explained only the words I knew. Who was the audience? Strangely, they were monks. At that time China had a high illiteracy rate. These monks couldn't read and had no way to study the Buddhadharma. I knew some words, and if I hadn't explained the sutras for them, they would never have been able to learn what the Buddhadharma was about. I taught short sutras such as the *Vajra Sutra* and the *Amitabha Sutra*, and other Buddhist knowledge. At the age of sixteen, I decided to devote my life to advocate Buddhism. With years of practice, I now know how to talk.

The more I read the *Sixth Patriarch Sutra*, the happier I became and the more I wanted to read. When I read the sentence, "Some dharma teachings are sudden and some are gradual; some people achieve awareness slowly while others do so quickly." I thought: Why is there a difference between sudden and gradual? Are they the same or are they different? I thought it was unfair to say 'sudden' or 'gradual' so I wrote the following couplet:

Although sudden and gradual may differ,
the goal is one and the same.
What is the point in distinguishing north and south?
Sages and ordinary people are temporarily different,
but they are the same in nature.
There's no need to discuss east and west.

When I was seventeen, I wrote the following poem:
The word "Amitabha," the king of all dharmas,
Contains the Five Periods and Eight Teachings.
One who singlemindedly remembers and recites it
Will directly enter the *bodhimanda* of stillness and light.

Recitation of the Buddha's name is the king of all methods. The one word "Amitabha" includes everything within the Five Periods and Eight Teachings of the Buddha's Dharma.

To be continued