



# 香燈和尚

## Dharma Master Xiangdeng

宣化上人講述於1988年5月20日  
馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 20, 1988  
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清代人，於安徽安慶迎江寺為香燈師。專修念佛法門，不攀緣、不講話。縣令來寺禮佛，師不理睬，念佛不輟，縣令大怒，打三十六板。

令回府後，反省錯因果。為懺悔故，特建精舍，請師為住持。師恐復挨打，不敢接受。方丈和尚知其前因後果，乃對師曰：「汝於數十年前，有狗進汝寮房，向汝討食，汝給一餅，又踢一腳。」

該狗有聽經聞法之功德，種下善根，今生為縣令。汝踢牠一腳，今還三十板；給牠一餅，今供養三年。汝今年七十，三年後往生，因果還報，汝宜接受供養，了此因緣。」由此觀之，吾輩學佛者，所遭所遇，不出因果，慎之！慎之！

Master Xiangdeng was in charge of the incense and lamps at Yingjiang Monastery, Anqing, Anhui Province, during the Qing Dynasty. He exclusively practiced the Dharma Door of reciting the Buddha's name. He never sought or exploited conditions and seldom talked. When the county magistrate came to worship the Buddha, the Master did not greet him; instead, he ignored him and continued reciting the Buddha's name. The county magistrate was furious and had him beaten with thirty strokes.

When the magistrate returned to his residence, he reflected on his behavior and realized he had created serious karmic offenses. To repent for his offense, he commenced the construction of a hermitage and especially invited Master Xiangdeng to be the abbot. The monk was afraid of being beaten again and did not dare to accept this offer. The abbot of Yingjiang monastery knew the prior causes and subsequent consequences and said to the Master: "Several decades ago, a dog came to your dorm, begging for food. You fed it a pastry and then gave it a kick.

This dog was reborn as the official in this life because of his accrued good roots and merit and virtue from listening to Dharma lectures. Since you kicked him once, in return you were beaten with thirty floggings; but since you gave him a pastry, he will make offerings to you for three years. Now you are seventy and your life will end in three years. To end this cycle of cause and effect, you should accept his offerings." From this story, we can see that everything we encounter is nothing but our own retributions from the past, and that we are not apart from the law of cause and effect. So, be cautious! Be cautious!

今天講香燈和尚。什麼是香燈？管理香和燈的；包括燒的香和佛前點的燈。香燈和尚在道場裡管理佛殿清潔，到時上香。看燈沒有油，他添一點油；如果燈熄了，他把它點上。

這位香燈和尚是清代安徽安慶人，住於迎江寺，專修淨土法門，一心念「南無阿彌陀佛」，「南無阿彌陀佛」，心不旁貸，意不顛倒，想要得到念佛三昧。閉著眼睛念佛，不攀緣，不求人布施，也不講話。

當地的縣官來廟上燒香拜佛，香燈和尚念佛不輟，沒有招待他，縣官大怒，說他是個懶和尚，令隨從打了他三十大板。回府後反省，自知打罵、欺壓三寶在佛法錯因果，為懺悔故，特建精舍，請香燈和尚為住持。住持就是方丈；方丈就是住持。不是分開說大廟叫方丈，小廟叫住持。住持即住持佛法者。香燈和尚被縣官打怕了，恐怕住到精舍會挨更多的打，不敢接受邀請。

廟上的方丈和尚是位開悟得道的人，知前因後果，叫他接受縣令的邀請，去精舍做住持。方丈對香燈和尚說：「你在數十年前，修行時有一條狗走來你的寮房，和你搖頭擺尾好像要東西吃。你覺得這條狗無緣無故到你房來犯了規矩，你踢了牠一腳，故今生還報，被他打了三十大板。後來你又給牠一塊餅吃，他為了感激你現在給你建精舍，想供養你。你今年已七十歲，再過三年你將要往生極樂世界。在這三年期間，你可以接受他的供養。」於是香燈和尚接受縣令的供養，安身辦道，專心念佛，求生淨土。

☞待續

### Commentary:

Today I am going to tell you the story of Master Xiangdeng, master in charge of the incense and lamps (xiāngdēng). What does the position “xiangdeng” mean? It involves being responsible for the incense and lamps on the altars offered to Buddhas, as well as cleaning the Buddha Hall. When the oil lamps are running low, Master Xiangdeng will replenish the oil; if the lights go out, he will relight them.

Master Xiangdeng was from Anqing, Anhui Province during the Qing Dynasty. He lived at Yingjiang Monastery and focused on the Pure Land practice. He single-mindedly recited “Namo Amitabha Buddha”, “Namo Amitabha Buddha.” In his quest to attain the Buddha-recitation samadhi, he maintained a mind free from distraction and inversion. He closed his eyes when reciting and was mindful of the Buddha without seeking or exploiting conditions for advantages. He did not talk nor sought donations from others.

One day when the county magistrate came to worship the Buddha, the Master continued reciting the Buddha’s name without rising to greet him. The magistrate was thus enraged and accused the Master of being lazy; he then ordered a member of his entourage to give the Master a flogging of thirty strokes. Later, after returning home, the magistrate reflected on his conduct, and it dawned on him that, in terms of Buddhism, he had committed a grave offense of planting wrong causes by scolding, reviling, and oppressing the Three Treasures. In order to repent, he especially built a hermitage and requested that Master Xiangdeng be the abbot (zhùchí).

“Zhuchi” means, “upholding the Buddhadharmā”, which is the responsibility of an abbot of a monastery, regardless of whether it is large or small. However, Master Xiangdeng was afraid of being beaten again, and dared not to accept the magistrate’s invitation.

The abbot of Yingjiang Monastery was someone who was already enlightened to the Way, so he knew the prior causes and the subsequent consequences of their relationship. He instructed Master Xiangdeng to accept the invitation to be the abbot of the newly-built hermitage. The abbot told Master Xiangdeng: “Several decades ago, a dog came to your dorm, swinging its head and wagging its tail, asking for food. You gave the dog a kick because you thought it was breaking the rule by coming to your dorm for ‘no reason.’ As retribution, the dog was reborn as the magistrate who now had you beaten thirty times. But because you gave the dog a pastry after kicking it; the magistrate felt grateful and wanted to build the hermitage to make offerings to you.

You are already seventy. After three years, you will be reborn in the Land of Ultimate Bliss. During these three years, you can accept his offerings.” So Master Xiangdeng accepted the offerings from the magistrate, settled down and cultivated, single-mindedly reciting the Buddha’s name in his quest for rebirth in the pureland.

☞To be continued