

香燈和尚 (續)

Dharma Master Xiangdeng

(continued)

宣化上人講述於1988年5月28日
馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 28, 1988
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由此公案觀之，我們所有的佛教徒，一生所遭所遇，無非都是前因後果。我們若不錯因果，則不會有意外、不如意的事情。因此身為佛教徒，特別要戰戰兢兢，如臨深淵，如履薄冰，慎言慎行。

贊曰：

職司香燈
專心念佛
不求外緣
口誦彌陀
縣令怒打
痛忘死活
懺悔供養
三年報德

「職司香燈」：香燈和尚的責任是管香管燈。

「專心念佛」：專心念佛誦經。

「不求外緣」：不向外求緣；不攀緣。

「口誦彌陀」：口念「南無阿彌陀佛」。

「縣令怒打」：他專心念佛，

This story tells us that everything we experience in this life is nothing but consequences from prior causes. If we are clear on the law of cause and effect and never make mistakes, we won't have accidents or undesirable occurrences. Thus, as Buddhists, we must be cautious in both deeds and speech as if trembling with fear, walking on thin ice, or as if nearing the edge of an abyss.

A verse in praise says:

In charge of incense and lamps.

He focuses on reciting the Buddha's name.

Never exploiting conditions, / he chants Amitabha.

Beaten painfully by the furious magistrate, / he forgets if he is alive or dead.

The magistrate repents and makes offerings for three years to repay the Master's kindness.

Commentary:

In charge of incense and lamps. Master Xiangdeng's duty was to take care of incense and lamps.

He focuses on reciting the Buddha's name. He recited the Buddha's name and the sutras single-mindedly.

Never exploiting conditions, / he chants Amitabha. He never sought for advantageous conditions externally, but kept reciting "Namo Amitabha Buddha."

Beaten painfully by the furious magistrate, / He forgets if he is alive or dead. One day when he was reciting the Buddha's name single-mindedly, the magistrate came to the monastery to worship and offer

縣令到廟上來燒香拜佛，他不理不睬，縣令大怒，打了他三十六板。

「痛忘死活」：他把死活都不管了，仍然口誦「南無阿彌陀佛」。

「懺悔供養」：縣令懺悔，供養他。

「三年報德」：三年報他一塊餅的恩德。這條狗因為有機會到廟上聽經聞法種善根，所以今生做縣令。香燈和尚過去踢他一脚，今生被打三十六板；過去因為給牠一塊餅吃，今生被供養三年，這是知恩報德的行為，一切都是前因後果。

又說偈曰：

善惡夾雜果報殊
功過參半苦樂途
信願念佛修三昧
禮讓克己積萬德
躬行實踐施慈濟
淨口守身志那謨
方丈指破循環理
逆來順受度娑婆

「善惡夾雜果報殊」：我們做人有一點善，有一點惡，故果報有一點好，有一點不好。

「功過參半苦樂途」：他有功，又有過，故在苦樂兩個道路上。

「信願念佛修三昧」：信願念佛，修念佛三昧。

「禮讓克己積萬德」：無論對人對物，要禮貌謙讓，克己待人，不可隨便打罵，這是積功累德的地方。

「躬行實踐施慈濟」：要躬行實踐，實實在在去做。對人要慈悲，要幫助人。

incense to the Buddha. However, Master Xiangdeng paid no attention to him, which really enraged the magistrate; thus, the magistrate ordered that the Master be given a beating of thirty strokes with a wooden board. Despite being in pain, Master Xiangdeng continuously recited, “Namo Amitabha Buddha” without being worried about whether he would live or die.

The magistrate repents and makes offerings for three years to repay the Master's kindness. The magistrate made offerings to the Master for three years as a way of repaying him for receiving a pastry. The dog was reborn and became an official in this life because it had the opportunity to go to a monastery to listen to Dharma and sutra lectures, thus planting some roots of goodness. Master Xiangdeng was beaten thirty strokes in this life, just because of the one kick to the dog in the past. However, because the Master gave the dog a pastry, the official made offerings to him for three years. This is an example of “understanding and repaying others' kindness.” Everything one encounters is nothing but the consequences from one's own planted causes.

Another verse says:

One's retributions vary based on mixed good and evil karma.

Living a life of suffering, he gains joy from blended merit and offenses.

With faith and vows, he recites the Buddha's name and practices samadhi, Courteous, yielding, and self-disciplining, he amasses myriads of virtues.

Truly undertaking the practices, he performs charity and kindness.

Pure in speech, guarding the body, he resolves on Buddha-mindfulness.

The Abbot points out the cyclical law of causes and effects;

He patiently endures adversity to transcend the Saha World.

Commentary:

One's retributions vary based on mixed good and evil karma. As humans, the karma we have created is a combination of good and evil. Therefore, the outcome is a mixture of good and bad ones.

Living a life of suffering, he gains joy from blended merits and offenses. One creates merit but also commits offenses; hence, one experiences both happiness and suffering, which are like two divergent paths.

With faith and vows, he recites the Buddha's name and practices samadhi. Courteous, yielding, and self-disciplining, he amasses myriads of virtues. One should always treat others courteously, accommodatingly, and with self-discipline, rather than casually scold or revile others. By doing so, one accumulates merit and virtue.

Truly undertaking the practices, he performs charity and kindness. One must be sincere and honest in practice. One should be compassionate, kind, and helpful toward others.

Pure in speech, guarding the body, he resolves on Buddha-mindfulness. Master Xiangdeng committed neither the four karmic offenses of mouth:

「淨口守身志那謨」：不犯口業四惡：綺語、妄言、惡口、兩舌。身不犯殺盜淫三業。沒有口業即淨口，沒有身業即守身。志在念「南無阿彌陀佛」。

「方丈指破循環理」：老方丈給他指破循環的道理。

「逆來順受度娑婆」：學佛的人要逆來順受才能教化人。有的人有特別難度的性情，度人的人要忍受。✿

frivolous speech, false speech, harsh speech, and divisible speech; nor the three karmic offenses of body: killing, stealing, and sexual conduct. Being pure in actions, he was free from the karmic offenses of body and speech. His mind was entirely focused on reciting “Namo Amitabha Buddha.”

The elder Abbot points out the cyclical law of causes and effects.

He patiently endures adversity to transcend the Saha World. We Buddhists must endure difficult situations with patience in order to teach and transform others. Those who want to take across beings with tough or difficult dispositions always should have endurance and patience. ✿

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Chan Master Chushi Fanqi's Pure Land Poems of the West Studio

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參差寶構滿層虛。 Empty space is interspersed with jewelled structures;
縱有丹青畫不如。 Even a rich palette of colors cannot capture such splendor.
林影交飛金孔雀。 In the shady woods, golden peacocks glide in unison;
水光倒浸玉芙蕖。 Waters shimmer with the reflections of jade-white lotuses.
分明池上佛身現。 On the surface of the pools, the Buddha's body manifests clearly;
宛轉眉間毫相舒。 From between his brows, the curled hair-mark radiates forth.
百億三千大千界。 Billions of Three Thousand Great Thousand Worlds
盡令方寸攝無餘。 Are encompassed by the true mind without exception.

放下身心佛現前。 Let go of body and mind, and the Buddha manifests;
尋常盈耳法音宣。 At every moment, sounds of Dharma are heard everywhere.
風柯但奏無生曲。 Boughs sway in the breeze to the tune of non-production;
日觀長開不夜天。 By contemplating the sun, day never turns into night.
行趁玉階雲冉冉。 Strolling up the jade steps, one feels as light as the swirling clouds;
坐依珠樹月娟娟。 Sitting, leaning against a pearl tree, one's nature is akin to the graceful moon.
凡夫到此皆成聖。 Ordinary beings reborn here are all assured of sagehood,
不歷僧祇道果圓。 Attaining perfect fruition without cultivating for *asamkhyeya* kalpas.