

印光法師

Dharma Master Yinguang

摘自宣公上人《法華經淺釋》

An Excerpt from Venerable Master Hsuan Hua's Commentary
on *Dharma Flower Sutra*

在蘇州靈巖山，印光老法師圓寂，荼毘的時候——圓寂之後，用火焚化，這叫「荼毘」，就是用檀香木，用火把它焚燒了。可是印光老法師他可不是用牛頭栴檀香，他就是用我們現在這個世界所用的檀香木來燒的。當時靈巖山，由山下到山上，大約有三里這麼遠的地方，遍山遍地，統統都是人，不知道有多少！荼毘印光老法師的身體，荼毘完了之後，撿了很多舍利；甚至於把灰用篩子篩得什麼也沒有，所有的舍利都撿出來了。

在這個時候，他有一個皈依弟子來了，聽說老法師有舍利，他就在篩過的骨灰中找舍利，也找不著舍利，於是在那兒痛哭。哭了兩天，結果就在這灰裡頭，又有了一粒最大的舍利，於是他就請到家裡去供養。

所以佛法就是有一種不可思議的境界，誰有誠心、誰有真心，誰就會得到感應；你沒有誠心、沒有真心，你就得不到感應。他這個皈依弟子，對老法師是特別相信、也特別尊敬，時時他都想見老法師；但是在老法師入涅槃時，他剛好離開，所以他就哭得很厲害，以後他就得到老法師的舍利。

這一位印光老法師，他的學問非常好。在普陀山的佛頂山，他住了十八年。這十八年他做什麼呢？就是看《藏經》，看一遍又一遍、一遍又一遍。他看《藏經》的時候，非常地恭敬，必恭必敬的，坐到那個地方端然正坐，那麼看這《藏經》。如果要去大小便，一定把身上所穿的衣服、鞋子、襪子也都更換；從廁所回來，再換回原有的衣服。因為他這樣的恭敬，所以就開悟了。

When Venerable Yinguang entered nirvana at Lingyan Mountain in Suzhou, he was cremated with ordinary sandalwood incense instead of oxhead sandalwood incense. A massive crowd of people, stretching for about three Chinese *li* (a Chinese *li* is about half a kilometer or one third of a mile) from the base of the mountain to the top, attended his cremation. After the cremation, they found many *śarīra* in the ashes. They sieved out his ashes and collected all the *śarīra*.

After that, one of his disciples arrived. Having heard that the Elder Master had left *śarīra*, he tried to find one. Although he looked and looked, he could not find any, because the others had taken them all. He stayed near the ashes and cried. After he had cried for two days, the most grand *śarīra* appeared! He took it home to make offerings to it.

The Buddhadharma is inconceivable. Whoever is not sincere or true will not obtain a response; whoever is genuinely sincere and true will obtain a response. That disciple was especially reverent and faithful to the old Master, always wishing to see him. He was away when the Master entered nirvana, so he cried for a long time. The response to his sincere grief was that he found a *śarīra* of the Elder Master.

Elder Master Yinguang was very learned. He lived at Buddha Peak on Mount Putuo for eighteen years, during which time he read the *Tripitaka* over and over again. He was extremely reverent toward the *Tripitaka*, sitting up very straight when reading it. If he had to go to the bathroom, he would change all of his clothes, including his shoes and socks. After using the bathroom, he would change everything back. His sincerity was such that he became

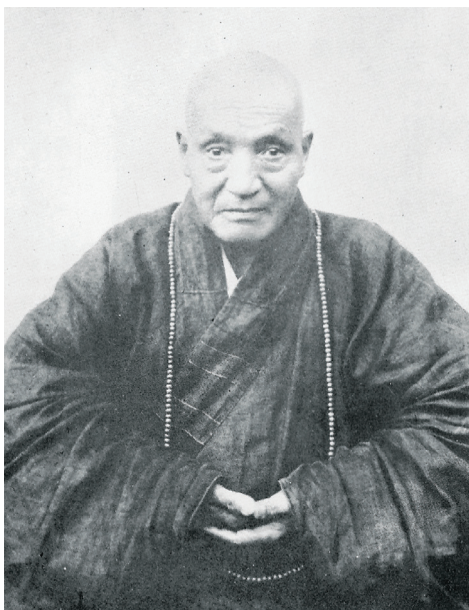
開悟了以後，他就專門念「南無阿彌陀佛」六字洪名。

後來，在蘇州靈巖山建造念佛的道場，這道場天天念佛。在這兒吃得最好，所有的叢林，也沒有這個地方吃得好。因為吃得最好，所以所有的和尚都跑這兒來了；跑這兒來，一方面為著念佛，說是願意來念佛，第二也就是願意來「念吃」。那麼「念吃」和「念佛」，吃得好，念佛也會念得好，不打妄想了；若吃得不好，他就會打妄想。所以修行也要吃得好一點。

這位老法師在南京講經，有一個笑話。他學問是非常好，但是講經沒有人聽。在南京那個地方，大約也很少人明白佛法，他在那兒講經，就一個人在這兒聽經；他認為還有一個人聽經，都是不錯了，他講經還有人聽哪！他講完經之後，就問這個人：「你聽我講經聽得不錯，是嗎？」這個人說：「我不知道你講的是什麼？」

印老又問：「那你為什麼又來聽呢？」這個人說：「我在這兒等著收凳子呢！等你講完了經，我負責把凳子收好了它！」這老法師一聽，哦！心裡本來以為還有一個知己、一個知音的人。喔，這回連一個聽經的都沒有！以後發願再也不到南京去講經去。知音，好像我現在給你們講經，你們都來聽，這都是我的知音，我都很歡喜你們的。你們歡喜來聽經，我就歡喜你們；不歡喜來聽經，那我也就不歡喜。

又有一次，老法師在上海居士林講經。當時就有一個女學生在晚間作一個夢，夢見有人告訴她說：「妳快到上海居士林去聽《彌陀經》！大勢至菩薩在那個地方講《彌陀經》呢！」這個女學生根本也不知道什麼叫「大勢至菩薩」，也不知道什麼叫「彌陀經」，根本就不懂。她作這個夢，那麼就打聽居士林，就去了。到那地方，先要求見老法師。見了老法師，她說：「我本來不信佛的，因為我作夢，



enlightened.

After he attained enlightenment, he focused on reciting the name of Amitābha Buddha and established a monastery called Lingyan (“Magical Cave”) Mountain in Suzhou. It was a monastery where people recited the Buddha’s name as their daily practice. They also had better food than the other monasteries, so many monks went there. They went to recite the Buddha’s name and also to “recite” food! Since they ate well, they also recited well. Since they ate well, they did not indulge in idle thinking. If they had not eaten well, they might have had idle thoughts. A little

good food never hurts.

When this Dharma Master lectured in Nanjing, a funny thing happened. Even though he lectured very well, no one came to listen. Probably there were very few people in that area who understood the Buddhadharma, but he lectured anyway. One night, someone showed up. Master Yinguang thought that an audience of one was pretty good. After the lecture he asked the person, “Did you like my lecture? Pretty good, huh?”

The man said, “I have no idea what you said.”

“Then why did you listen?”

“I’m just waiting to put the chairs away,” the man said.

And here the Master thought he had found someone who “knew his sound”! “One who knows his sound” refers to someone who listens to and understands him. Just like when I lecture the sūtra, you all come to listen; you are those who “know my sound,” so I am really fond of all of you. You feel happy to come to listen to my sūtra lectures, so I am happy with you. On the contrary, if you do not come to listen to the sūtra lectures, then I won’t be happy (in a joking tone with a laugh). Anyway, after that experience, Master Yinguang vowed he would never lecture the sūtras in Nanjing again.

Once, he was lecturing to the Lay Society in Shanghai, and one of the female students had a dream. In the dream someone said to her, “Hurry up and go to the Lay Society in Shanghai and listen to the lecture on the *Amitābha Sūtra*. Great Strength Bodhisattva is lecturing it there!” This student had no idea who Great Strength Bodhisattva was or what the Amitābha Sūtra was, but having had this dream, she went there. She spoke to

夢見說有大勢至菩薩在居士林這兒講《彌陀經》。第二天，看見報紙上說是印光老法師在那兒講《彌陀經》，所以就來了。

印光老法師就告訴她：「你不要亂講！不要對人講這種話！」這個學生因為老法師這麼吩咐，不叫她講，她也就不敢講了；以後就皈依老法師，沒有過三年，老法師就圓寂了。圓寂之後，這位學生才把這個夢告訴大家。這時，大家才知道印光老法師是大勢至菩薩化身來的。在當時沒有人知道，等過去了，人們才知道。人就是這樣子，對著面就不認識，等走了：「哦！這個就是誰啊！」他就知道了；知道，也晚了！

the Elder Master, “Actually, I’m not a Buddhist. I had a dream in which someone told me that Great Strength Bodhisattva was lecturing the *Amitābha Sūtra* at the Lay Society. The day after the dream, I saw an ad in the paper, saying that Elder Master Yinguang was lecturing the *Amitābha Sūtra* here.” And so she came.

Elder Master Yinguang said to her, “Don’t speak nonsense! Don’t say this to anyone.”

She wanted to tell people, but she followed his instructions. She also took refuge with him. In less than three years, the Elder Master entered nirvana. After he had entered stillness, she told everyone her dream. Everyone then knew that Elder Master Yinguang was a transformation of Great Strength Bodhisattva. No one knew while he was alive but after he died, everyone knew. That’s how people are. When something is right in front of them, they don’t recognize it. When it’s gone, they say, “Oh! So that’s what it was!” But by then, it’s too late to do anything.

皈依 Taking Refuge

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皈依三寶是很困難的一件事，現在你們有善根，所以能皈依三寶。你們皈依三寶後，就是佛的弟子了；你們的師父是本師釋迦牟尼佛，我是來幫助你們、教你們怎樣修行。佛教不同於其他的外道，外道都說他自己怎麼好、什麼都好；這個佛教的好，是從你自己那兒來的。你做得好就好，做得壞就又壞了，佛不能幫你改變你自己，這是要你自己願意改變你自己，願意變好。

你們皈依之後，要自己往好的做，旁人不能幫著你。現在我對你們講一句很重要的話，什麼重要的話呢？就是皈依之後，一天要比一天好，不要一天比一天壞。

你們當中皈依的人，不是在今生皈依，恐怕有的在多生多劫就皈依過，所以，雖然不是中國人，卻皈依一個中國師父，那麼言語也不通，能發心來皈依，這是不可思議的境界。這個你要生一種信心，當下你就知道你不一生一世種諸善根才能有這種的因緣。

Taking refuge is very difficult. Now all of you have good roots and can take refuge. You have taken refuge and become the Buddha’s disciple. Your teacher is Fundamental Teacher Śākyamuni Buddha. I am just helping you by teaching you how to cultivate. Buddhism is not like other religions that advertize how good they are, how everything about them is good. In Buddhism, what is good comes from yourself. When you do good, your life will be good. When you do things that are unskillful or bad, your life will not turn out well. The Buddha cannot help you change. You yourself have to want to change and become good.

After having taken refuge with the Three Jewels, you should work to be good. No one can do it for you. I want to tell you something important. What is it? After taking refuge with the Three Jewels, you should improve yourself every day. Don’t become worse day by day.

It is not only in this lifetime that you have taken refuge with the Three Jewels. Some of you have already done so in countless lifetimes and eons past. Therefore, even though you are not Chinese, you take refuge with a Chinese teacher; despite being Americans, you take refuge with a foreign teacher. You resolve to take refuge with the Three Jewels even though we do not speak the same language. How amazing! When such faith arises, you should know immediately that you have planted good roots for more than one lifetime.