

印光大師 (1862~1940) 我國當代淨土宗高僧，蓮宗第十三祖。別號常慚愧僧。年二十一，歸依蓮華洞道純長老出家。曾在湖北竹溪蓮華寺駐留苦修，除作為該寺的知客僧外，還負責柴頭(劈柴與燒柴)、水頭(挑水與燒水)等工作，以此來磨練自己，此時印光大師22歲。

浙江居普陀山法雨寺二十餘年，朝夕唯閱藏念佛，不求聞達。曾兩度閉關。

師畢生弘揚淨土，淡泊名利，刻苦儉樸，恆示人以老實修持之道。年七十，閉關於吳縣報恩，初不欲見客，後始對大眾開示。

「無論在家在庵，必須敬上和下。忍人所不能忍，行人所不能行。代人之勞，成人之美。靜坐常思己過，閒談不論人非。行住坐臥，穿衣喫飯，從朝至暮，從暮至朝，一句佛號，不令間斷。或小聲念，或默念，除念佛外，不起別念。若或妄念一起，當下就要教他消滅。常生慚愧心，及生懺悔心。縱有修持，總覺我工夫很淺，不自矜誇。只管自家，不管人家。只看好樣子，不看壞樣子。看一切人皆是菩薩，唯我一人實是凡夫。汝果能依我所說而行，決定可生西方極樂世界。」

印光大師 (Yìn Guāng Dàshī) (1862–1940) was a prominent modern Pure Land Buddhist monk in China, regarded as the 13th

Patriarch of the Pure Land School (淨土宗 Jìngtǔ Zōng, 蓮宗 Lián Zōng).

He was also known by the sobriquet “Monk Constantly Ashamed” (常慚愧僧 Cháng Cánkuì Sēng).

At age 21, he took refuge and became a monk under Elder Daochun (道純 Dào chún) at Lianhua Cave (蓮華洞 Lián huá Dòng). He once stayed at Lianhua Temple (蓮華寺 Lián huá Sì) in Zhuxi, Hubei, where he practiced austerely. In addition to serving as a guest monk, he also took on labor duties such as: chopping and burning firewood (柴頭 chái tóu) fetching and boiling water (水頭 shuǐ tóu) He used these tasks to discipline and train himself. At this time, he was 22 years old.

He lived for over 20 years at Fayu Temple (法雨寺 Fǎ yǔ Sì) on Mount Putuo (普陀山 Pǔ tuó Shān) in Zhejiang. During this time, he focused solely on: studying Buddhist scriptures, reciting the Buddha’s name (念佛 niàn fó). He did not seek fame or recognition and entered secluded retreat twice.

Throughout his life, he promoted Pure Land teachings, living simply and humbly, detached from fame and wealth.

He emphasized diligent and honest practice as the true path.

At age 70, he entered retreat in Wu County (吳縣 Wú Xiàn) at Bao’en Monastery (報恩 Bào’ēn). Initially, he refused visitors, but later began teaching the public.

“Whether at home or in a monastery, one must respect those above and be harmonious with those below.

Endure what others cannot endure; practice what others cannot practice.

Take on others’ hardships and help others accomplish good deeds.

In quiet sitting, always reflect on your own faults; in casual talk, do not discuss others’ wrongs.

Whether walking, standing, sitting, or lying down; whether dressing or eating — from morning to night and night to morning — keep the recitation of the Buddha’s name (佛號 fóhào) unbroken. Recite softly or silently.

Aside from reciting the Buddha’s name, do not give rise to other thoughts.

If a wandering thought (妄念 wàngniàn) arises, immediately extinguish it.

Always give rise to a sense of shame and repentance (懺悔 chànhuǐ).

Even if you have cultivated practice, feel that your effort is still shallow — do not boast.

Mind your own conduct, not others’.

Look only at others’ good qualities, not their faults.

Regard all people as bodhisattvas (菩薩 púsà), and see yourself as the only ordinary being (凡夫 fánfū).

If you can truly practice according to what I have said, you will certainly be reborn in the Western Pure Land of Ultimate Bliss (西方極樂世界 Xīfāng Jílè Shìjiè).”