

梁武帝問誌公禪師因果經 (續)

The Sutra of Emperor Wu of Liang Dynasty Inquiring of Chan Master Zhi Gong about Cause and Effect (continued)

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武帝又問。有等不善僧道及俗子。不務正事。作隊成群。打哄過日。冒借善事為端。提疏化緣者如何。

誌公答曰。化緣者。其中有論。若是真正僧道。善人來化緣者。事因端正。不作偽事。或是創立庵宇。裝塑佛像。或修橋砌路。或供佛齋僧。或建修道場。或念佛誦經。或隱關坐禪。一切公用者。其事不偽。功德難量。

如或在世。懶惰過日。不務做個好人。不顧父母家鄉。投入山門。依然懶惰。飲酒吃肉。愚迷邪見。不聽師言。不肯屈下身。參求明師口訣。不讀經書戒律。不知修行因果。不懼罪業報應。

雖在山門。不顧常

Emperor Wu asked, “However, there are some unvirtuous monastics, practitioners, and laypeople who do not attend to their proper duties. Instead, they form cliques, idling away their time and stirring up trouble in the name of doing good. With their ordination certificates and alms books, they go about seeking alms. For such people, what would you say?”

Master Zhi Gong answered, “For those mendicants, you need to discern who is genuine and who is fraudulent. When genuine ones are coming to seek alms, they have a proper underlying purpose and do not put on a pretentious front. Rather, they seek offerings for establishing a temple or monastery, making or gilding a Buddha image, building a road or a bridge, making offerings to the Buddhas, providing a meal for the Sangha, renovating or building a monastery, supporting sessions of Buddha-name recitation or sutra recitation, or supporting those who enter seclusion. All in all, anything that is beneficial for the public [temple, monastery, or sangha] and not done pretentiously will accrue limitless merit and virtue.

On the other hand, some practitioners are the opposite. They are lazy, and idle their time away aimlessly. Before leaving the home-life, they had unvirtuous habits and did not strive to behave in virtuous ways. They did not care about their parents or hometown folks, leaving them behind to enter the monastic order. After having left the home-life, they are still lazy and still maintain their habit of drinking alcohol and eating meat. They pass their days away muddled and clinging to their wrong views. They do not follow their teachers’ instructions that are personalized for them, refuse to be humble and seek a wise mentor’s instructions, and do not read sutras or study the precepts. They do not cultivate



住。又不尊上禮下。不顧佛祖門風。只圖自己。身命之樂。

又將提疏。各處化緣。冒端強化。忘因昧果。世人不能辨其真偽。見他來化。即施與他。他將施主錢米。不當重意。或將俗家。給送六親眷屬。或將結交朋友姊妹。契將為親。

邪心熾盛。求情注慾。胡作亂為。污名一出。退息十方信施。敗壞佛祖門風。措陷一切好人。難行好事。

如此者。古德云。是地獄抽芽。是畜生群聚。是光頭百姓。快脫袈裟來。快出山門去。且自做俗人。莫與我同住。

又有一等俗漢。裝箇善人樣子。冒將某處。一件善事為題。各方抄化。詐人錢米。肥家運己。養子供妻。這等呆人。可悲可痛。一朝罪報。神鬼不容。

已上冒端抄化者。莫言有福。帶累父母。六親眷屬。同入地獄。受苦無盡。自己一日命終。猶如落湯螃蟹。怎求解脫也。

☞待續

virtuous causes to reap good karmic effects; they do not fear evil karmic retributions.

Although they are still in the Sangha, they do not take care of monastic properties. They do not revere the senior monastics nor are they courteous to junior monastics. They do not care about the tradition of the Buddha or the Patriarchs. All they care for is their own comfort and enjoyment.

Furthermore, they carry their ordination certificates and alms books as they go about seeking offerings, sometimes even pressuring others to make offerings in the name of doing good. They forget or do not care about the Law of Cause and Effect. Worldly people may not be able to discern true from false, and when unvirtuous monastics approach them to seek alms, the donors make offerings. When they return with the offerings, they do not take them seriously and instead casually pass these items on to their families or relatives. They might use these items to befriend some people or to become “sworn brothers” or “sworn sisters.” In all of these interactions with worldly people, their wrong views flare up, driving them to seek affection or emotional fulfillment.

They thus conduct themselves wantonly. Heading down the wrong road, they end up destroying the reputation of the Sangha or the Three Jewels. All donors in the ten directions become discouraged and upset, and retreat from their resolve. Thus, the tradition of the Buddha and the Patriarchs is ruined and other innocent people become adversely affected too, no longer being able to carry on doing good deeds.

For these unvirtuous monastics, the ancient virtuous ones said, “They are the sprouts of the hells, the throngs of animals flocking together, being no more than bald-headed worldly people.” They should quickly disrobe themselves and return to lay life, quickly depart through the mountain gate and no longer stay with us in the same place.

There are some worldly people who pretend to be good and go about in various places seeking alms in the name of doing good, cheating people of their money to support their own families and make a fortune for themselves. These kinds of people are pathetic and lamentable. One day, they will meet up with their karmic creditors and will undergo retribution for what they have done; they will not be tolerated but be punished by ghosts and spirits.

For such people who go about cheating others, not only do they have no blessing at all in their act of so-called “doing good,” they also cause their parents and their six kinds of relatives to fall into the hells and undergo limitless suffering there. One day when such a person’s life ends, that person will be like a crab being dropped into boiling water. How can he or she be saved? There is no way.

☞To be continued