

# 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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English Translated by the Early Bird Translation Group



所以好心為善事化緣者。自然有其下落。化有錢米。自無私曲。公平正直。知因識果。成就好事。莫說招提公物。就是人分一個果子。亦不可私昧。要將供眾結緣。以此公心。可學佛心也。

武帝又問。人用錢米。供佛齋僧。功德如何。

誌公答曰。其福甚大不可量。若人有此信向。自有無量功德。經云。供佛又禮拜。福等虛空無比賽。齋僧復施襯。如同行路著腳跟。譬如耕種田園一般。春種一粒粟。秋收萬顆子。

然雖如是。全要後代修行人。脫俗離塵。守戒清淨。剃除鬚髮。不離道場。參求明師。訪問口訣。明心見性。弘法

“As for those with virtuous intentions, their alms rounds will be fruitful. After they return with the alms, if they can handle them in a fair, upright, and unselfish manner, they will have accomplished a meritorious deed, and it is ultimately due to their clear understanding of the Law of Cause and Effect. When handling the alms items, one should not appropriate them for personal use, even something as small as a single piece of fruit, not to mention something big such as the public property of the temple. Instead, one should offer these items up to the monastic community. This kind of public spirit is the proper mindset for studying Buddhadharma.”

Emperor Wu asked again, “What is the merit of making offerings to the Buddha and the Sangha?”

Master Zhi Gong replied, “The blessings they derive are limitless. If people have such faith, they will derive limitless merit and virtue. The sutra says, ‘Bowling to, revering and worshiping the Buddha will all accrue limitless blessings that exceed the vastness of empty space.’ If someone provides meals for the Sangha and also makes donations to it, this person’s blessings in the future are as assured as someone walking firmly on solid ground. It is analogous to farming or gardening: A person sows a seed of millet in the springtime, then in the autumn, he or she can harvest thousands of grains of millet.

“However, the completion of merit not only depends on the actions of the donors, but also on how those cultivators carry themselves. As cultivators who have received the kindness of donors, they must transcend the mundane world by doing the following: upholding the precepts purely, shaving their hair and beard, refraining from going away from the Bodhimanda, seeking out instructions from wise spiritual mentors, being courageous and vigorous in cultivation, and so on.



度人。接引後來。報佛恩德。若有如是僧道。應受人間供養。所以捨財施主要信心不退。亦莫生疑。異日有因緣。亦同得此道也。

武帝又問。世間死後。請僧道摩訶道場。超薦父母。未審超得超不得。

誌公答曰。譬如我主。超度郝氏皇后。一般世人死後。若有因緣。得值一箇戒行僧道與他誦經禮懺。莫說一個亡魂。十個百個。亦可超得。莫說要作道場。他若肯到靈前囑咐一聲。承斯善力。即得超昇。存亡兩利也。

又復多見世人。不知因果。請那飲酒食肉僧道。來作道場。敲鈸播鼓。不必經懺為主。顛事鬧熱為勝。不知教人清淨齋素。反更令人殺生害命。又將酒肉。熏污佛壇。休言超度亡人。反與父母。增添重罪。古德云。刀山劍樹地獄。皆因殺生害命所感。經云。但結業緣。轉加深重。此等僧道。自己不怕地獄。如何度得亡人。古云。欲度他人。先須度己。果然度得自己出苦海。莫道度亡一個。但是汝等上首先亡。并及鄉中。枉死鬼魂。承他善力。俱獲超升。

◎待續

Working like this, one day they will become enlightened. Then they will come back to propagate the Dharma and rescue others, thus helping the later cultivators of the Way so as to repay the kindness of the Buddha. Such monastics are worthy of the offerings of the world. Meanwhile, the donors themselves should not retreat from their faithful acts of making offerings, nor give rise to doubt. One day, when their conditions ripen, they can also attain the Way.”

Emperor Wu asked again: “After a person’s parents die, a formal ritual is conducted in a monastery to liberate their souls. Will it be effective?”

Master Zhi Gong replied, “Take the following example: My lord set up the ritual to liberate the soul of the late Empress Chi. Likewise, after an ordinary person dies, by the merit of his or her conditions, that person is able to have a monk with precept virtue come to recite the sutra or bow the repentance for him or her. Not just one, but ten, or even a hundred souls can be liberated. Not to mention conducting a formal ritual in a monastery, even if just one simple phrase or an instruction is spoken before an altar by a virtuous monk, the deceased will be enabled to attain a virtuous rebirth. Such is the power of goodness of a virtuous monk, which benefits not only the deceased but also the living.

I have also seen many people, ignorant of cause and effect, requesting Sangha that drink alcohol and eat meat to host a Dharma assembly. Rather than focusing on sutra recitation and bowing repentance, these Sanghans strike cymbals and beat drums, creating a boisterous atmosphere. Instead of teaching people to uphold pure vegetarianism, they cause others to take the lives of animals; moreover, they defile the bodhimanda with meat and wine. In this way, not only are they unable to liberate the deceased, they are actually creating even more heavy karmic offenses for one’s deceased parents and for themselves as well. An ancient sage once said, ‘The hells of knife mountains and sword trees are caused by the killing of living beings.’ A sutra says that it [killing living beings] ‘just creates more karmic offenses, making them heavier and more severe.’ When these Sanghans do not fear the retributions of hells, how can they possibly liberate the souls of the deceased? The ancients said, ‘To liberate others, you need to liberate yourself first.’ Once you are capable of freeing yourself from the sea of suffering, you will be able to liberate not just one deceased soul but many. Your ancestors, relatives, villagers, local folks, and those who have died a wrongful death will also benefit from your goodness and become liberated.

◎To be continued