

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



歎僧偈曰

有德僧人作道場
堅持齋戒諷經章
誠心禮佛多功德
利益存亡獲吉祥

訓僧頌云

手提鏡鉦響叮嚀
飲酒茹葷作道場
熏穢佛經真可惜
亡人反更獲災殃

又問。有等僧道。身穿好衣。受用好物者。何故。

答曰。是他前世為善。布施結緣。修來之福。經云。慳懃還自受。福報反己當。然雖如是。不可受福太過。務要知覺。早求解脫。切不可倚福受福。更要

A verse in praise of virtuous monastics says:

*The virtuous Sangha establishes a Dharma session,
Upholds the precepts and recites the sutras.
Sincerely bowing to the Buddha,
Accruing much merit and virtue,
It benefits both the deceased and the living,
Causing them to attain auspiciousness.*

A verse to admonish monastics:

*He holds clash cymbals and strike them out loud;
He eats meat and drinks wine, having it as part of the ritual.
He defiles the sutras with his foul odors — how pathetic!
The deceased gains no benefit but suffers calamities.*

The Emperor further asked, “There are some monks who wear nice clothes and enjoy good offerings. Why is that?”

Master Zhi Gong answered, “This is because those monks in their past lives did good deeds, practiced giving, and accumulated blessings. A sutra says, ‘You will reap the results of whatever sincere work you put in and enjoy whatever blessings that come back to you.’ That being said, you should not indulge in them. Rather you should be aware not to indulge in your blessings and work on attaining liberation as quickly as possible. You should definitely avoid using up your blessings by relying on them. Instead, you should cultivate more blessings

福中重作福。來生復勝此生人。今若昧卻前因。不進修者。受盡前生福報。後來畢竟受苦也。

武帝嗟而問曰。凡為僧為道者。又復在山門中。殺牲畜命。飲酒吃肉。譏謗正法。壞佛伽藍。為非做歹。損害常住者。何如。

誌公答曰。如此之人。乃昔日如來初成道時。有一等妖魔嫉妒佛法。故來擾亂。即被如來束縛摧壞。心猶懷恨。要害佛法。

如末法中。混入僧倫。一向信受邪師邪教。只言不用齋戒。只要心好。恣意殺生。烹煮食噉。相伴俗人。傳杯飲酒。共相作樂。占住庵堂。污穢淨地。自稱為佛門弟子。吾謂是光頭百姓。又號魔家眷屬。而今敗壞佛門。死後決墮阿鼻。苦不可言也。

武帝又問。世人得聞佛法。微妙廣大。能度生死。有欲為僧學道。超出輪迴。何故幼入空門。受師恩德。不喜為僧學道。反起邪惡狼心。將山門錢米。搬去還俗。娶妻受用者。後日如何。

誌公答曰。此輩罪根深厚。福力淺薄。不信出家是解脫道。不知懺悔是安樂行。這等人。從畜生中來。初轉人身。邪心易熾。正法難知。

while you still possess them, so that in the next life you have a better rebirth. If you are ignorant about your past causes, deny them, or refuse to further cultivate blessings, you will certainly endure sufferings in the future after you've depleted all your blessings from past lives.”

Emperor Wu lamented and asked, “Some people have become monastics to practice the Way but have ended up killing animals, eating meat, drinking wine, slandering the Proper Dharma, ruining the Sangharama, and damaging the properties of the temple—thus doing all manner of evil. What will be their retribution?”

Master Zhi Gong replied, “Those people have come about like this: When the Buddha first attained enlightenment, a group of demons became jealous of the Buddhadharma and came to disturb the Buddha. Despite being tamed and disciplined by the Buddha, they have continued to harbor past grudges and have maintained their desire to ruin the Buddhadharma.

For example, in this Dharma Ending Age, they pass off as monastics when they are actually worldly and embrace deviant teachings. They say that there is no need to be vegetarian: as long as one maintains a good heart, one can take the lives of animals and eat their flesh. They also claim one can accompany worldly people to drink wine and enjoy partying. They may take over or occupy a nunnery or a monastery, defiling its pure environment, and claim themselves to be disciples of the Buddha. I call these people bald-headed denizens of the hells and the retinue of demons; they have come to ruin the Buddhadharma. After death, they will definitely fall into the Avici hells to undergo indescribable suffering.”

Emperor Wu further asked, “The Buddhadharma is vast and subtle, and it can help beings attain liberation from birth and death. It is fortunate for people to encounter it, and some of them aspire to be monastics and cultivate the Way to transcend *samsara*. However, some left the home-life at a young age and received the training and kindness of their teachers. Yet, they ended up disliking being monastics and cultivating the Way. Worse, they gave rise to evil and cruel thoughts like that of a wolf. After pocketing the temple's money, and appropriating grains for their personal use and enjoyment, they return to the lay life and get married. What would be the retributions for these people?”

Master Zhi Gong replied, “The roots of the karmic offenses of these people are deeply entrenched, and the power of their blessings is shallow and scanty. They do not believe that leaving the home-life is a path of liberation or that repentance is a practice leading to peace and happiness. Such people have just come from the realm of animals to be reborn as humans. Thus, their wrong views easily flare up like fire, and they find the Proper Dharma difficult to learn or understand.