

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



吾佛法門中錢米。卻是海外行糧。如同官物一般。或是念經禮懺。或是布施齋僧。種種皆是。佛祖餘糧功德。庇蔭修行弟子養膳。三心不了。信施難消。況復搬去還俗。娶妻受用。

畜髮是生尾
眠妻臥鐵床
有日無常到
追見老閻王

那時節。我蛇王菩薩。方纔與他算數。將他九玄七祖六親眷屬。打落無間地獄。自己魂靈。入地獄如箭。恰似秤錘落水。再無出期矣。

又曰。當初有個楊和尚。是個德行好僧。在山修行。功成果滿。忽

Master Zhi Gong replied, “The grains or money of a temple are like provisions prepared for sailors at sea or like government assets. They are meant for Buddhist practitioners who recite the sutras and practice repentance; they are given as offerings to the Sangha.

“All of this [the grains or money] is the result of the Buddha’s or the Patriarchs’ remaining merit and virtue, which provide meals for cultivators of the Way. If a cultivator has not yet ended his three minds [the minds of the past, the present, and the future], then he will not be worthy of receiving these offerings. With that being the case for someone who is still cultivating the Way, how much the more so is it for someone who returns to lay life to marry and have children.

*Growing back the hair is like keeping a tail of an animal;
Going back to the wife is like sleeping on the flaming iron bed.
When the day of impermanence comes,
One will have to face King Yama.*

“At that time, Snake King Bodhisattva will come to tally his debt. Not only he alone will have to fall into the Avici Hells, but also his many generations of ancestors and his six kinds of relatives. When he dies, his soul and spirit will fall as fast as a shooting arrow or as fast as a sliding weight of a steelyard dropping into water. There shall never be a day that he will escape from the hells.

“Once, there was a monk with the surname Yang who was a virtuous monastic cultivating in the mountains, and he was about to perfect his merit. One day, he suddenly gave rise to a thought of wanting to roam and travel outside. Just when he was about to set out for his journey, Snake King pulled him back and said, ‘You need to repay the temple with a roll of silk fabric.’

日思惟。雲遊外方。方纔發足起程。就被蛇王扯住。汝要還疋絹去。

楊和尚曰。我在山門。並無過犯。為何要我還絹。

蛇王對曰。正是汝無過犯。是你當初在我常住。拿紙一張。包果子寄奉母親去了。算至於今。該還絹一疋。

楊和尚曰。即今天下。一切不學道者。幾多胡作亂為。敗壞山門者。你都不去尋他。如何獨來扯我。

蛇王曰。他眾人不學好。胡作亂為。憑他自作自受。我豈不去尋他。待他陽命將盡。我不容他。銖錄對算。打他地獄。受罪滿足。罰出陽間。作種種苦生。償還人之夙債。你今肯入地獄。我也不來扯你。

楊和尚曰。拿紙一張。如何要還絹一疋。

蛇王對曰。我昔日在靈山會上。受佛囑咐。教我管顧山門常住之事。故我當時。對佛發大誓。願毫茅寸草。什物諸般。凡是我山門物器。吾等盡皆掌管守護。十方信施進門有數。出門註簿。日長三分。夜長七分。一日一夜。對充利息。我發誓願。磚瓦成灰。吾纔不管。所以算至於今。你該還我山門。一疋絹去。

Monk Yang said, 'During the time I was in the monastery, I never committed any offense. Why do I have to make a repayment of a roll of silk fabric?'

Snake King said, 'You indeed feel that you have not committed any offense. This has caused you to overlook one incident. When you were a resident monk at this temple, you once tore off a piece of paper to wrap some fruit and send it to your mother. By calculating its worth based on today's value, you should now repay the temple with a roll of silk fabric.'

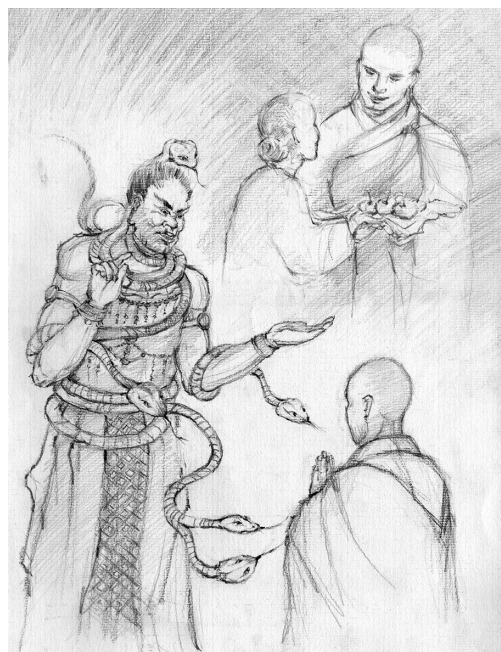
Monk Yang said, 'In today's world, there are many who do not cultivate the Way; they misbehave, doing many reckless

deeds, and some even ruin the reputation of the monasteries. Yet, rather than go find them, you single me out for punishment. Why is this so?'

Snake King said, 'For those people who do not learn goodness, who misbehave or do reckless deeds, they have to undergo retributions. Why is it that I do not go and find them? I am waiting for their lives to end, and then, I will not show leniency toward them but will tie them up, record and reckon their wrongdoings, examine and go through the court proceedings, then send them to the hells. After they have gone through their due retributions, they are further punished as they are reborn in the world as humans. They must continue to undergo many forms of suffering to repay their debts. If you were willing to go to the hells, I would not have come to grab you today.'

Monk Yang said, 'If I only took a piece of paper, why do I have to pay it back with a roll of silk fabric?'

Snake King answered, 'In the past, when I was in the Vulture Peak Assembly, the Buddha entrusted me with the task of taking care of all the properties of monasteries and the belongings of Sanghans. Because of this, I made a great vow back then to the Buddha, stating that whether it be a sliver of reed, an inch of grass, or any other object, as long as it is the property of a monastery, I will be responsible for safeguarding and protecting it. Donations or offerings made by the faithful disciples of the ten directions have their entries clearly recorded when they are brought in or taken out. Suppose an item is stolen or taken without permission for personal use: the debt owed to the monastery would keep accumulating at a certain rate. My vow stated that for properties of the monastery, such as a brick, only once they have turned into dust will I no longer manage them anymore. Therefore, calculating the worth [of the piece of paper] in today's value, you should repay a roll of silk fabric to the monastery.'



☞待續

☞To be continued