

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)



晨瑛譯組 英譯

English Translated by the Early Bird Translation Group

楊和尚見說分明。膽碎心寒。連忙拜倒。萬望寬恩。容轉俗家。辦來還你。蛇王讚曰。善哉善哉。快須辦來還我去。免作負恩欠債人。和尚回舍。即取絲銀三兩。填還常住。拜辭伽藍。乃作一偈警誡後人

日打勤勞夜坐禪
免得伽藍算飯錢
若不依吾言警誡
墮落地獄萬千年

說偈已畢。只見雲生足下。騰空而去。蛇王菩薩復作偈曰

蛇嶽靈王不可欺
威靈顯應不思議
昔日靈山曾發誓
莖茅寸草盡為持
侵害山門人絕種

After Monk Yang heard such a clear explanation, his will was shattered and his heart was filled with terror. He immediately bowed down, desperately wished for forgiveness, and said, 'Let me go back to get funds from my lay family to repay the debt.' Snake King then praised him, saying, 'Excellent, excellent! You should hurry, get it done, and come back to clear the debt; that way you will not become an ungrateful debtor.' After the monk returned to his lay home, he gathered three taels of fine silver and offered them to the monastery. Only then did he bid farewell to the Sangharama, upon which he composed a verse of caution for later generations.

*Work diligently during the day and practice Chan at night,
Lest Sangharama charge a meal fee.
Heed not my warnings,
And one falls into the hells for millions of years.*

After saying the verse, Monk Yang saw clouds appearing under the feet of Snake King Bodhisattva as he soared into the sky.

*Snake King, the efficacious spirit of the mountain, cannot be tricked;
His awe-inspiring powers and efficacy—all inconceivable.
In the past, on Vulture Peak, he once made a vow
To safeguard the Sangha's properties, even a blade of grass.
The familial lineage of those who damage the monastery will die out,
And calamities will befall anyone who steals from it.*

偷盜常住禍相隨
不信但觀楊和尚
拿張紙去絹還歸
若不填還常住去
萬劫輪迴沒了期

帝又問曰。有等僧道。積聚錢米廣多。雖無顛倒還俗。邪淫等項。又復慳貪。不肯布施作福。後日如何。

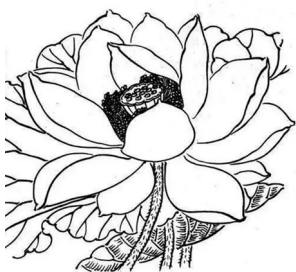
誌公答曰。此等僧道。與俗不異。只是與別人。堅守財寶。自己亦犯慳貪罪報。忽日。命盡福消。所有財寶。悉屬他人。自己無分。

為僧有錢米餘剩。切莫借與俗人。圖他利息。自有當山伽藍對算。日長三分。夜長七分。一日一夜。對生利息。扯他填償不了。僧道同受牽纏果報。但可修營功德。作諸善事。無罪有福也。

又云。吾佛門中人。切不可懶惰懈怠。放逸自恣。早晚之中。莫貪睡眠。若欲睡眠。不可脫衣。須防戒神起單不便。

添香換水。鐘鼓莫缺。勤參三寶。功課勿缺。上報四恩。下資三有。如此行持。漸積陰功。終成道果。

☞待續



*If you do not believe this, observe Monk Yang,
Who took a piece of paper but had to repay it with silk fabric.
Should he have failed to pay back the monastery,
He would have forever been stuck in samsara without a day of escape.*

Emperor Wu further asked, “There is a type of monastic who vastly accumulate grain and money. Even though they do not become inverted in their views, return to home life, commit sexual misconduct, or do other deeds such as those, they are stingy and greedy, unwilling to practice giving to accumulate their blessings. What will be the retributions for these people in the future?”

Zhi Gong replied, “By doing so, such monastics are making themselves no different from worldly people. They are just like the others who firmly safeguard their wealth, and they also commit the offense of being stingy and greedy. One day, their life may suddenly end and their blessings may suddenly be exhausted. Then, all of their wealth will be transferred into the hands of other people without even a penny saved for them.

“Monastics who have surplus grain or money should not lend them to ordinary people for the sake of earning interest. The Sangharama guardian spirit (Snake King) will naturally count the interest—anything lent will be charged at the interest rates of three percent for the day and seven percent for the night. The daily interest will keep accumulating to such a point that it is beyond the capability of the indebted lay person to repay it all. This money-lending monastic will also be adversely affected in terms of the Law of Cause and Effect. He could have well used his money or grains to cultivate merit and virtue or to do various good deeds; that way, he would have had no offenses but rather blessings.”

Master Zhi Gong continued, “Buddhist monastics and laity should not be lazy, lax, or self-indulgent. Be it morning or evening, they should not be greedy for sleep. When going to sleep, they should not take off their undergarments, so as to avoid causing inconvenience to the precept-guardian spirits who come to wake them up later [by making them feel uncomfortable, just like the basic etiquette of human beings].

Instead, they should diligently attend to the duties of the temple, such as changing the water offerings, replenishing the censer with incense, hitting the bells, or beating the drums; they should not be late or absent for the daily recitations. By being diligent, they can hopefully repay the four kinds of benefactors above and benefit the three realms of beings below. By practicing like this, they can gradually accumulate hidden merit, and one day they will realize the spiritual fruition of the Way.

☞To be continued