

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

(續660期)

偈曰

因果分明定不差
古今種豆豈生麻
善惡若無罪福報
聖賢豈肯信伏他

又問。施飯鐘月米。及打盆頭米。其福如何。

【白話】武帝又問：「施捨齋飯、定期供米以及捐助日常食糧，會得到怎樣的福報？」

誌公答曰。如此積善。有大利益。亦要信心久遠。歡喜不退。若無喜捨。福田也薄。信施雖發善心。僧道要知慚愧。戒律云。一計功多少。量彼來處不易。我食一粒米。耕夫汗淋漓。若然消不得。披毛戴角還。須知勤事三寶。誦經禮佛。奉報四恩。現生長福消災。異日同登佛地。

【白話】誌公和尚回答：「這樣積累善行，會獲得極大的福報與利益。但也要保持長久堅定的信心，始終歡喜布施而不退轉。若沒有歡喜布施的心，福田也就淺薄了。布施者雖發善心，但僧道更應知慚愧、守本分。

戒律上說：第一要思量功德多少，明白糧食來之不易——我吃一粒米，農人汗淋漓。若是消受不起，來生披毛戴角還。必須勤勉奉侍三寶，誦經禮佛，報答四重恩德。今生便能增長福報、消除災禍，將來與眾生同登佛國淨土。」

偈曰

若要開通佛法門
慇懃供佛及齋僧

(Continue from Issue 660)

The verse goes:

The working of Cause and Effect is never off by the slightest.

Since days of old, when has anyone ever planted beans but reaped hemp?

If doing good earns no merit and doing evil creates no offenses,

How can sages and worthy ones inspire faith in others?

Emperor Wu continued by asking, “Someone makes offerings of grains to monastics, either randomly or on a monthly basis: what is his blessing?”

Master Zhi Gong answered, “Such acts of charity bring immense benefits should the donors perform them with a long lasting faithful mind, and a happy and non-retreating mind. If they perform these acts without a happy and willing mind, they only attain few blessings. The faithful laypeople should bring forth a wholesome resolve, while the monastics should receive the offerings with a sense of shame and gratitude.

As the *Vinaya* says, “This offering of a meal is the fruit of work and care; I reflect on my conduct to see if I have truly earned my share...Even just one grain of rice that I eat is the fruit of farmers’ toil and sweat. If I am not worthy of the offerings, I will have to wear fur and horns in my future lives to repay the debt.”

Thus, those who receive the offerings must work hard to attend to the duties of the Three Jewels, such as bowing to the Buddhas and reciting sutras, so that they can repay the kindness of the four kinds of benefactors. Through the beneficiaries’ (monastics’)

如來啓教多方便
人間天上種福田
滴水添河積福多
毫釐施捨感恩波
不信但看梁武帝
曾施一笠管山河

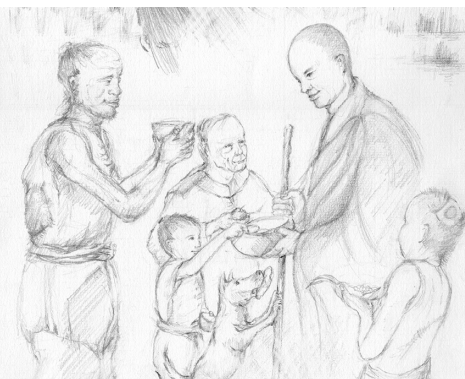
羅漢偈曰

朝中宰相與王侯
富貴皆由夙世修
昔世爲人肯布施
端嚴相貌佛中求
不是修來何所得
成仙成佛是清修
釋迦原是皇宮子
觀音也是聖女修

育王不戀皇宮貴
棄職歸山吃苦修
普勸男女眾高賢
切莫慳吝作善緣
莫教一日官事到
說著官司便有錢
唆人結怨罪無邊
鬥亂兩家用了錢

勸君息卻心頭火
何消怒氣到官邊
世上迷人第一蠻
縱有神仙化也閑
惡求千貫容易得
善化一文真個難
肯修之人莫道難
喜捨慈悲不等閑

待續



cultivation, those benefactors in this life can hopefully have their disasters dispelled and their blessings increased, and in the future, they can also attain Buddhahood.

The verse goes:

*If we are to open the Buddhadharma door,
We should earnestly make offerings to Buddhas and Sangha.
The Tathagata dispenses the teaching with many expedient means,
Allowing humans and gods to plant blessings.*

*Blessings accumulate like dripping water making the river rise.
A small act of giving generates a wave of grateful hearts.
Disbelieve this? Take a look at Emperor Wu of Liang,
Who once gave a bamboo hat and has now become an emperor.*

An Arhat verse says:

*Being a prime minister, a duke, or a king —
Such riches and glory stem from one's cultivation in the past:
In one's past lives, one happily practiced giving;
Praying to the Buddha gains one upright and dignified features.*

*Without cultivation, where can one possibly attain blessings?
By practicing pure conduct, one becomes an immortal or a Buddha.
Shakyamuni Buddha was originally a royal prince;
Guanyin Bodhisattva was a saintly maiden cultivator.*

*King Ashoka did not cling to the splendor of the royal palace.
He abandoned his position and went to the mountains to practice asceticism;
I encourage all men and women, including any virtuous ones:
Never be stingy when it comes to developing wholesome affinities;
Do not wait because one day you might be involved in a lawsuit.
When entangled in a lawsuit, you must spend a lot of money.
Moreover, inciting discord and hatred, you commit limitless offenses,
Causing two families to fight and lose money in the process.*

*I advise you to cool down the heat of your temper;
Why bother to angrily bring a grievance to the court?
For those who are muddled and most obstinate,
Even if immortals were to come and teach, it would only be in vain.
To raise a thousand dollars through improper means can be quite easy;
To raise a dollar through proper means is quite difficult.
Despite the difficulty, those who are willing to practice giving don't complain;
To truly cultivate kindness, compassion, and joyful giving is quite extraordinary!*

To be continued