

# 梁皇宝忏典故

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## 有禅，有净土

**行禅：**住、坐、卧、用这句禅语来修：身、口、意。  
外不着相，内不动心。

**行净土：**住、坐、卧、终身持念一句：  
“南无阿弥陀佛”。

## CHAN Is There So Is PURE LAND

**W**hile walking, standing, sitting and reclining, use the following Chan verse to cultivate the body, mouth and mind.

**CHAN:** Externally, not attached to marks;  
Internally, mind unmoving.

**PURE LAND:** While walking, standing, sitting and reclining, hold the Buddha's name:

"Namo Amitofo".



# 阿弥陀佛

## 是伟大称号

**阿**弥陀佛历经多生多劫所修的的四十八大愿，现已成了大愿王、佛王、法王、功德王！

**释**迦牟尼佛说法四十九年，说净土究竟无上大法最精髓的一句就是：“南无阿弥陀佛”。是一句伟大的称号！

**这**一句佛号，是了生脱死的大手印！这一句佛号，具足一切圆满福德，一切深妙智慧，佛法大海，是究竟的无上大法！

**至**诚念一句：“南无阿弥陀佛”佛号，能消除八十亿劫生死重罪。佛法八万四千法门，以“阿弥陀佛”为第一！

**念**一句佛号，包含了一切功德的果实：三藏十二部经论的总藏心、六度万行、禅门一千七百则公案、一切戒律、八万四千恒河沙数、千千万万的修行法门，都为这一句佛号所摄！

**念**佛一法，乃佛教总持法门。上至文殊、普贤；下根至五逆十恶，地狱众生；甚至临终十念一念，皆得往生；是方便中之方便，究竟中之究竟，万修万人去！



## **AMITABHA BUDDHA IS THE GREAT NAME**

Amitabha Buddha cultivated the Forty-eight Great vows for many lives in many kalpas. Presently He is known as The King of Great Vows, The Buddha King, the Dharma King and The King of Merits and Virtues!

Sakyamuni Buddha had spoken The Dharma for forty-nine years. When He taught us the Pure Land Dharma, He told us to recite Amitabha Buddha's Name, the Great Name that is Ultimate. The Name is the Unsurpassed Dharma, the marrow of Buddhism.

The Buddha's Name is the Great Seal which liberates living beings from the Samsara of Birth and Death. The Buddha's Name is replete with Perfect Blessings and Virtues, the deep and wonderful wisdom, the Sea-like Buddha Dharma. It is the ultimate, unsurpassed, wonderful Great Dharma!

By sincerely reciting Amitabha Buddha's Name once, it helps us to eradicate heavy offences in eighty billions kalpas of birth and death. Among the eighty-four thousand Dharma Doors, Amitabha Buddha is the foremost!

The Buddha's Name encompasses the fruits of all merits and virtues, the central teaching of the Tripitaka and the twelve cannons of Sutras, the six Paramitas and the millions of myriad practices, the seventeen hundred discussion of the Chan-School, and all the precepts. Indeed the Buddha's Name gathers in the eighty-four thousand Ganges Sands Dharma Doors of Practice.

The Buddha Recitation Dharma is the Dharma Door of Dharanis in Buddhism. This pervasive Dharma Door is practised by Great Bodhisattvas such as Manjushri Bodhisattva and the Universal Worthy Bodhisattva. It also gathers in the living beings of inferior roots who have committed the Five Rebellious Acts and the Ten evil deeds, the beings of the Hells. Even people who can recite the Name once or ten times on their deathbed will attain a rebirth in the Pure Land. So, it is the most convenient Dharma among the expediency, the Ultimate practice amidst the ultimate Dharmas. If millions of people practise this Dharma Door, all of them will be certain of a rebirth!



## ●谈：“梁皇宝忏”●

**在**南北朝时代，有一位萧衍帝，他就是“梁武帝”。

**梁**武帝的夫人郗氏，不信佛法，不敬三宝，不信因果，不修善，无恶不作。在三十一岁那年，就去世了。死后堕畜生道，成为一条大蟒蛇。

**当**时，梁武帝拜请志公禅师，之后大发慈悲心，在宫中设斋供，请五百高僧大德，诵经念佛忏悔，并仗佛、法、僧三宝愿力，度夫人脱离苦海，得人天之报身，故取名：“梁皇宝忏”。

**目**前，在佛寺里，每年都有举行“梁皇宝忏法会”，目的是要超度过去世的父母亲属超升。

## ●The Liang Emperor-Repentance●

**I**n the period of the South-North Dynasty in China, there was an emperor whose name was Xiao Yen Emperor. He was the Liang Emperor.

**L**iang Emperor's wife, Xi Shi, did not believe in the Buddha Dharma, did not respect the Triple Jewel, did not believe in Cause and Effect, did not cultivate virtue, and only committed evil deeds. She died at the age of thirty and fell into the animal realm, becoming a big python.

**A**t that time, Liang Emperor did obeisance to the Chan Master, Zhi Gong, and then gave rise to the compassionate heart, made a vegetarian offering in the palace to five hundred lofty Sanghan members, and requested them to recite the Sutras and Buddhas' names as a repentance. Thus, relying on the Vow power of the Triple Jewel, namely, the Buddha, the Dharma and the sangha, he helped his deceased wife to leave the sea of suffering and attain rebirth in the human and heavenly realms. This is how the repentance-ceremony came to be known as the "Liang Emperor-Repentance."

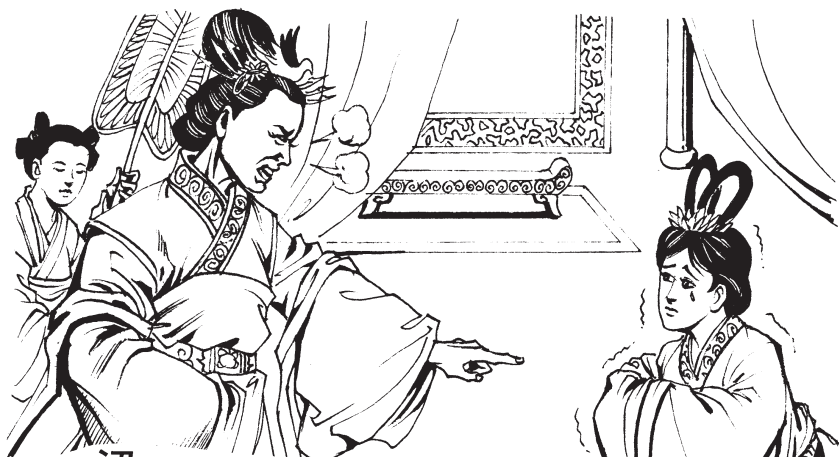
**N**owadays, in Buddhist temples, the "Liang Emperor Jewel-Repentance Dharma Assembly" is held yearly, with the aim of saving people's deceased parents and relatives from the sea of suffering, to get rebirth in the human and heavenly realms.

## THE STORY OF EMPEROR LIANG

During the Northern and Southern Dynasties, there was a man by the name Xiao Yan-di who was the Emperor Liang. He was a positive minded man who was very kind. Besides, he was a good cultivator too.



●『梁皇宝忏』典故●  
在南北朝的时候，有一位名叫（萧衍帝），他就是（梁武帝）。梁武帝为人乐观又善良。



**梁**武帝的夫人郗氏，生性非常嫉妒。凡是亲近梁武帝的女人，若是比她漂亮的，她都设法去破坏，甚至把她们囚起来。

**M**adam Xi, the Emperor Liang's wife was a jealous woman by nature. She would always try to destroy the relationship of those women who were closed to the Emperor, especially if they were beautiful than her. She would even locked them up.



由于她的嫉妒心太重，如是因，造了许多深重的罪业，因而得了短命的罪报。就在她三十一岁那年就去世了。

As she got jealous easily, she had created lots of heavy karmic offences. Hence she had to undergo the retribution of a short lifespan and died at the age of thirty one.



**B**ecause of her deep karmic offences, she fell into the path of animals and became a great python!

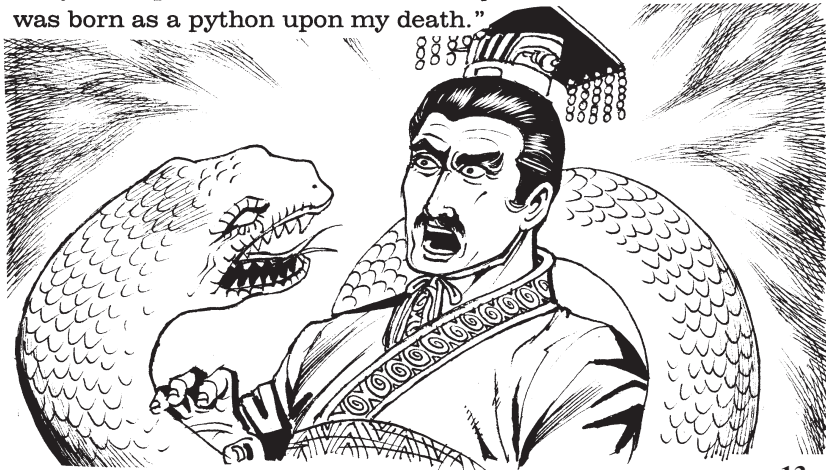
由于业障深重，在她死后就投生在畜生道，变成了一条大蟒蛇！





有一天，梁武帝在花园里散步，忽然间看到一条大蟒蛇一直爬到他的身边，说道：“我是您死去的夫人，因为生前嫉妒心太重，所以死后转生为蟒蛇”。

One day, the Emperor Liang took a walk in the garden. Suddenly he saw a great python slithering toward him. It said, “I am your departed wife. As I was too jealous when I was alive, I was born as a python upon my death.”

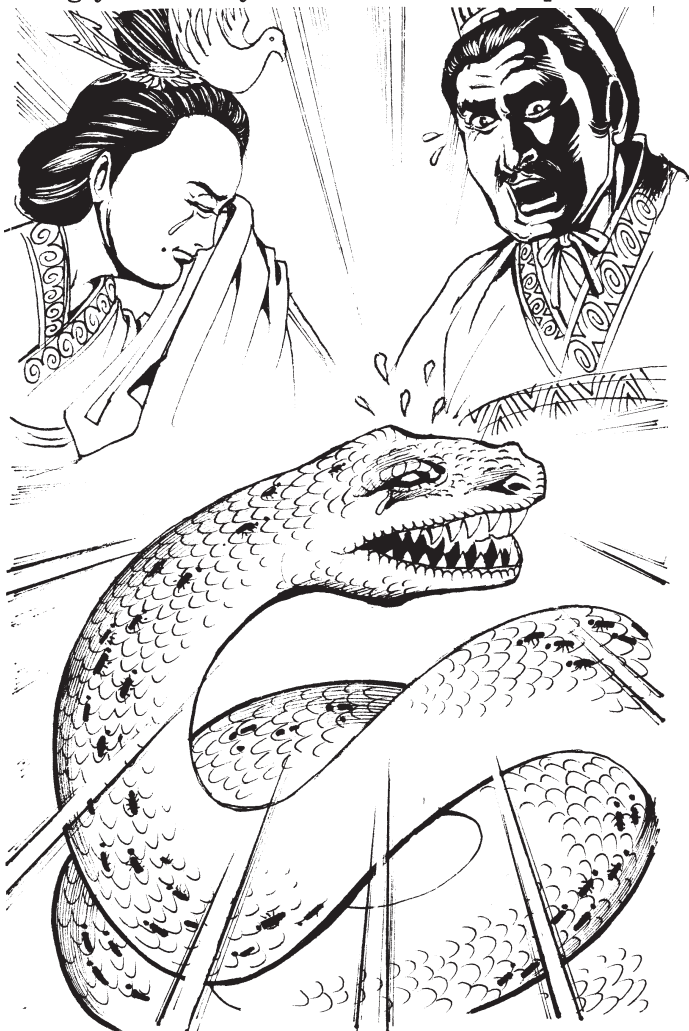


大蟒蛇说：“我生前不信佛法，做尽一切恶事，现在  
堕落得蟒蛇的报身，痛苦难言...”。

The Great python said, “I did not believe in the Buddha  
Dharma when I was alive and I had committed all kinds of  
evil deeds. So, now I have to undergo indescribable pain in  
this retributive form of a python.”



The python continued to say, "I have to rush about everyday without respite. Lots of poisonous worms are crawling on my scales and shell. It is truly acute sufferings. I am always hungry and thirsty and I can't even find a place to hide.



蟒蛇又说：「我天天奔波，没有休息，很多毒虫爬在我身鳞甲上，非常痛苦。肚子又渴又饿，连藏身的地方都没有……」。



梁武帝听了之后，晴天霹雳，整个人昏了过去。醒来时，蟒蛇已不知去向，自叹说：“人若不修行，岂能超生？”

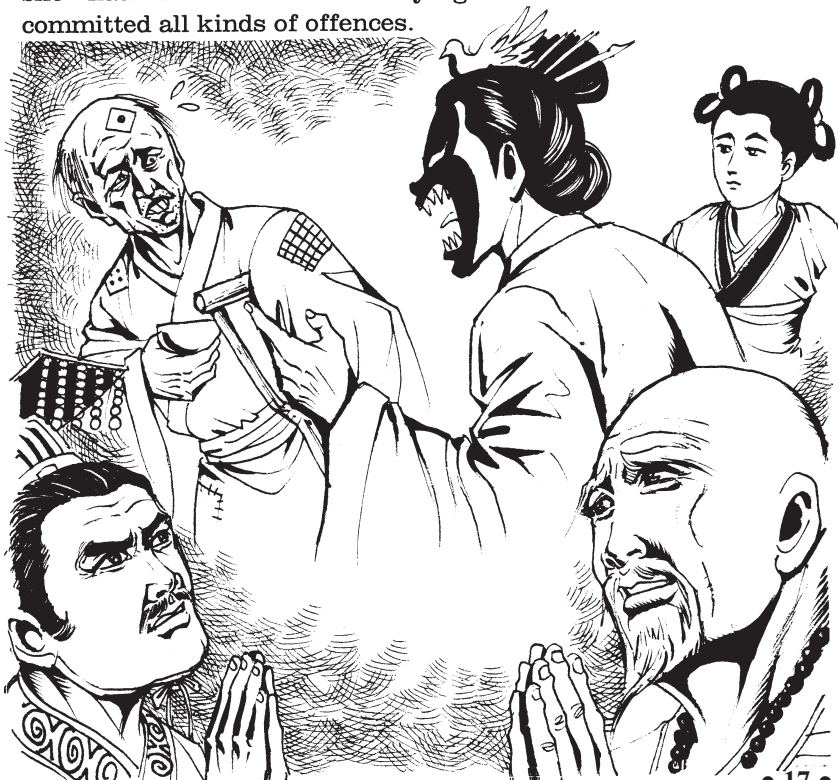
After listening to this, the Emperor Liang was terribly shocked and fainted. When he regained his consciousness, the python was gone. He signed, "If a man does not cultivate, how can he escape sufferings?" So he brought forth a sincere mind and decided to seek the advice of the Chan Master Zhi-gong.



他发了诚心，决定向志公禅师请教。

梁武帝问向志公禅师：“我夫人是因何因缘，死后堕为蟒蛇之身？”志公禅师答：“尊夫人心不信佛，不敬三宝，不信因果，亦不修善，无恶不作...”。

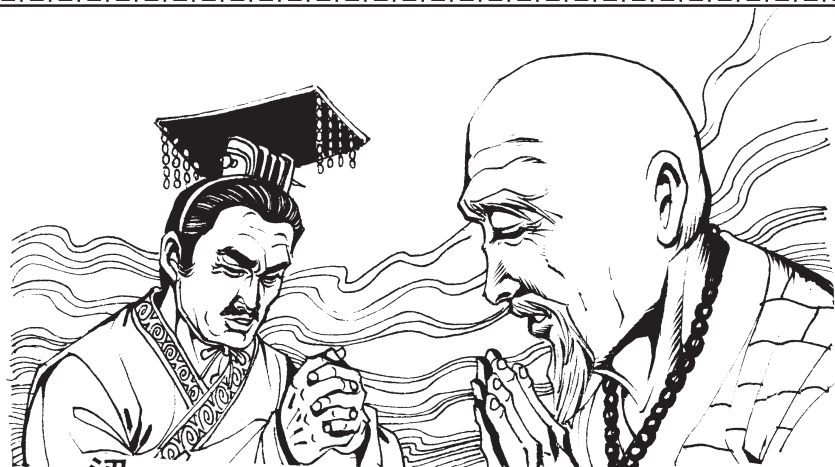
The Emperor Liang asked the Chan Master, "What are the causes and conditions for my wife to be born as a python after her death?" Zhi-gong Chan Master answered, "Your wife have no faith in the Buddha Dharma. She did not pay respect to the Triple gem and she did not believe in cause and effect. Besides she had never cultivate any goodness. Instead she had committed all kinds of offences."



“So according to the records in the dark realm, judgement was made by referring to her evil deeds and offences in her life. She has to undergo the punishment of being born as a python instead of a human being.”

『……所以，地曹府記錄她一生作惡的罪行，不但失去了人身，而且依罪判斷，轉生投胎作一條蟒蛇』。





梁武帝问：“恩师，那要怎样才能超度我的夫人？”

禅师答：“您是皇帝，要发大心，在宫廷设斋供，请五百高僧诵经忏悔，才能超度夫人脱离苦海”。

The Emperor Liang asked, “Kind Master, what am I supposed to do to cross over my wife?” Chan Master said, “You are an Emperor. You should bring forth a great mind to make offerings to five hundred High Monks and invite them to recite the Sutras to show repentance.



梁武帝听了之后，心生欢喜；并且依照禅师的说法去做。同时，亲自宣读大藏灵文十卷，取名：『梁皇宝忏』并仗佛、法、僧三宝的光威，引接夫人。

After listening, the Emperor was very happy. He acted in accord with the Chan Master instructions. Besides, he also read the Chapters of efficacious passages in the Great Store personally and named it the "Liang Huang's Jewel Repent. By relying on the awesome strength of The Triple Gem, the Buddha, the Dharma and the Sangha, he was able to cross his wife over.



When the Dharma Masters and the assembly were reciting the Sutras and making obeisance to the Buddhas, the Emperor's wife suddenly appeared in the form of a python. It spun in the air and changed into the form of a heavenly being. Finally she made obeisance to the assembly gratefully before leaving.



当法师们和众人在诵经礼佛的时候，突然间夫人现蟒蛇身迹在虚空  
中旋转，然后现天人之身。最后，以报恩礼谢而去。



这时，梁武帝亲自看到这不可思议的情景之后，更加深了他对佛教的信心。

梁武帝对禅师说：“善恶业的因缘，受报的苦果，如影随形”。

After witnessing the inconceivable state personally, the Emperor Liang's faith in the Buddha's Teachings was greatly enhanced. The Emperor Liang said to the Chan Master, "The causes and conditions of good and evil karmas, and the respective rewards and retributions follow one like shadows."



武帝又说：“禅师，我今世做人，但不知我过去世种了些什么因，得到今世的果报呢？请禅师为我说明”。

Again the Emperor Liang asked, “Chan Master, in this life, I am born as a man. But I do not know the causes that I had planted in the past that brought me the present rewards. May the Chan Master explain to me.”



Zhi-Gong answered, "I am sorry that I dare not tell you about your past causes." On listening to this, the Emperor Liang was very sad and remorseful. He said, "I treat you as my teacher. Please tell me frankly!"

志公答道：「您前世所造的因，恕我不敢直说」。武帝听了心中难过和惭愧；又说：「我既已拜你为师，那请你直说吧！」





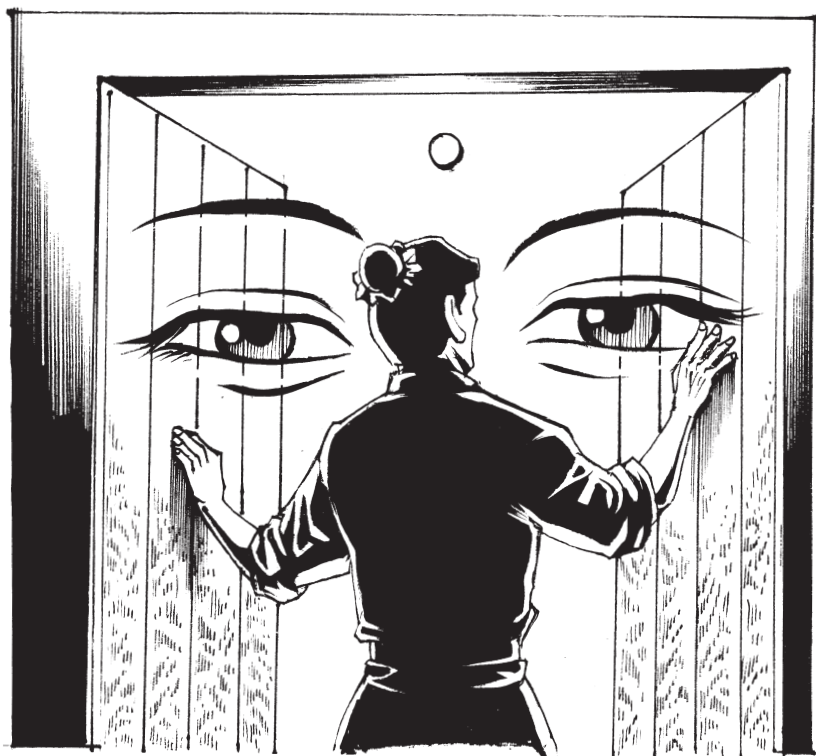
**志公答：**“您前世是个樵夫。有一天，您上山砍柴，经过山腰一座破烂的古寺，看到寺内一尊古佛，日晒雨淋，无人奉侍。当时您突发善心，把自己头上的笠帽脱下来，用它盖着佛身”。

Zhi-gong answered, “You were a wood cutter in your past life. One day, on your way to cut some wood on the mountain, you passed by an old ruined temple half way up the mountain. You saw an ancient Buddha Statue which was exposed to the rain and sun. No one made offering to the Buddha. At that time, you suddenly brought forth a kind mind, you took down your straw hat and covered the Buddha’s body with it.”



志公又说：“当时佛以天眼观见：您是穷苦人家，即能发出一片善心，布施一顶笠帽遮盖着佛的身体，是非常难能可贵的”。

Zhi-gong said again, "At that time the Buddha contemplated with His Heavenly Eyes. He found that it was very rare for a poor man to be able to bring forth a mind of kindness, to donate a straw hat so as to protect the Buddha's body. Such an act was indeed invaluable.



Again the Chan Master said, "So, in the past your donation of a straw hat had brought you the Emperor's crown. The blessings is truly great!" After listening to this, the Emperor Liang was extremely glad. It is so simple for him to become an Emperor.



禅师又说：『您过去就是以一顶草帽，换取您现在这顶皇帽！得到如此大的福报！』武帝听后满怀高兴，原来我这个皇帝得来就是这样简单。



梁武帝在想：我今后要得到更大的福报，那有何难？于是，梁武帝便下圣旨：每十里内，建佛寺、筑道路…。不知不觉，又经过了多年。

The Emperor Liang thought, "From now onwards, I want to obtain greater blessings. Isn't it very simple for me to do that?" So he passed down the following order, demanded that there must be a temple and roads within the distance every ten miles. This had been carried out for many years.



有一天，梁武帝生了一场大病。他去问志公禅师：

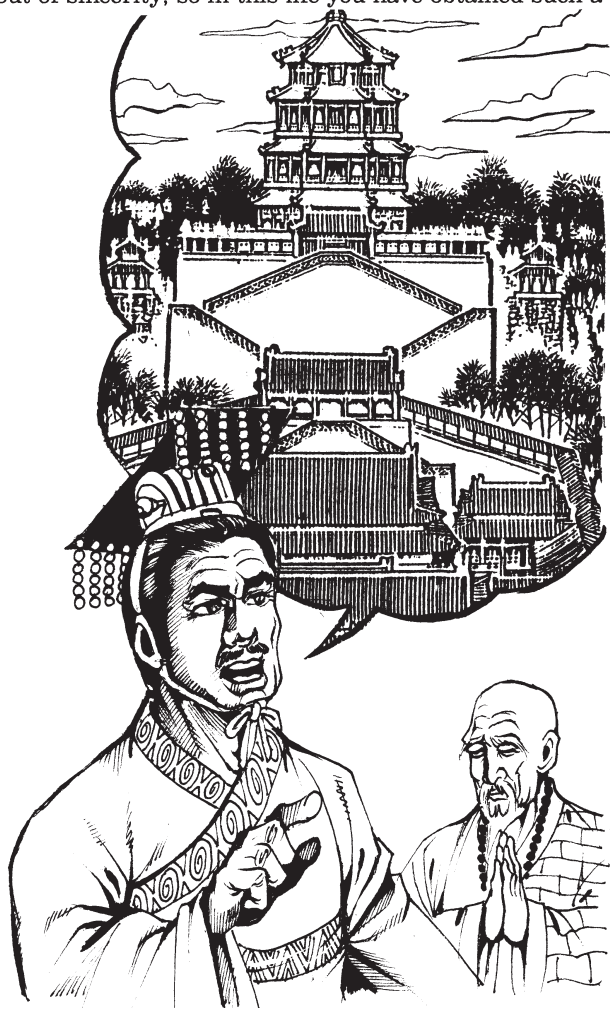
“我发大心，建佛寺、筑道路，做尽一切善事，何故大病一场？”志公答：“您说是善事，我说是恶事！”武帝问：“为什么你说话颠倒。你说我以前一顶草帽，就可以换来今天的皇帝帽！”。

One day, the Emperor Liang was seriously sick. He went to ask the Chan Master Zhi-gong, "I have brought forth the mind to build the Buddha Temples and roads and practise all good deeds, why do I fell sick so seriously?" Zhi-gong answered, "You said that you were cultivating good deeds, but I said that they are evil deeds!" The Emperor Liang asked, "Why are you so contradicting? You told me that I had formerly given away a straw hat in exchange for the present Emperor's Crown!"



The Emperor Liang again said, "So, now I have brought forth the mind to build the Temples and roads, to carry out the Buddha's work vigorous with all my strength, could they be evil deeds?" Zhi-gong answered, "That's right. In the past you had covered the Buddha's Body with a straw hat out of sincerity, so in this life you have obtained such a great reward.

梁武帝又说：『所以，我现今发大心，建寺筑路，大力振兴佛事，难道这是造恶吗？』志公答：『不错，前世您以一顶草帽盖在佛身，是出于一颗真心，所以今生得大福报』。





志公说：“虽然，您命令天下百姓广建佛寺、筑道路，全部依靠老百姓的钱财和劳力。您的做法更加重了他们的生活负担，使他们受尽苦难”。

Zhi-gong answered, “Even though you have ordered all your citizens to build the Buddha Temples and roads widely, you are relying on their money and strength. Your order has greatly burdened them and they suffer!”



志公又说：“您虽贵为一国之君，但您对老百姓的虐害，也难阻挡他们对您的指斥。所以我说您才是造业的罪人！”。梁武帝听完志公的教诲之后，心中惭愧。

Again Zhi-gong said, “Even though you are honoured as the Emperor, you cannot stop them from scolding and criticizing you for your cruelty. That is why I said that you were an offender”. After listening to the instructions of the Master Zhi-gong, the Emperor Liang was most regretful.



又说：“要用爱心去照顾老人、寡妇、幼小，不可轻视贫苦人家。僧道是善者的化身，他们身无分文，但是您却是一个德高望众的人呀！”。

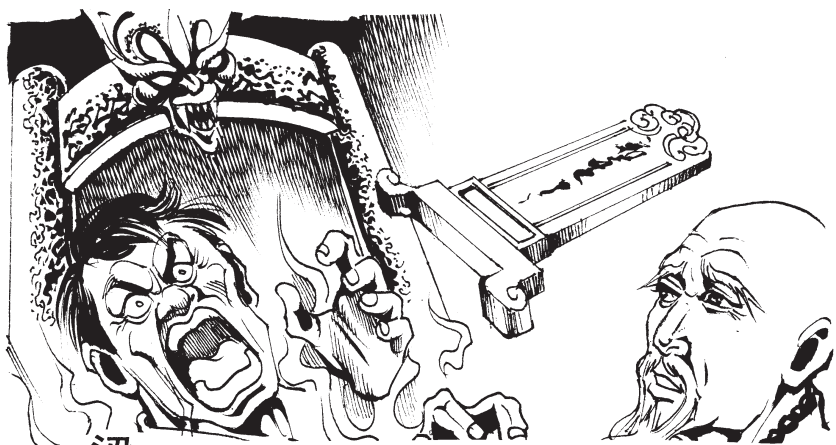
Again he said, "You have to take care of the old people, the widows and children with loving kindness. Do not look down on poor men. The Sangha are the transformation of good men who have no money. But you are different as you are a highly virtuous and honoured man."



Zhi-gong said again, "The monks are the leaders of good deeds. They lead us to cultivate goodness and to accumulate virtues. If you see them without giving to them, you are missing the chance to cultivate goodness. Later, your family may be chaotic and your ancestor will be greatly afflicted.

志公又说：「僧人是善事的引导者，引导我们行善积德。若是让他空手离去，那就是自己错过行善的好机会。今后家庭不和，祖宗烦恼了。」





梁武帝又向：“世人若不替祖宗亲人行善积福，香火神为何会生烦恼？”志公答：“祖宗亲人生时若不行善积福，死后会堕地狱受苦”

The Emperor Liang asked again, "If the worldly people do not cultivate goodness and accumulate virtues on behalf of their ancestors and relatives, why do the spirits of the ancestors get afflicted?" Zhi-gong answered, "If our ancestors and relatives do not cultivate goodness and accumulate blessings, they will fall into hells to suffer upon their death."



“每一家的香火神，都希望家家户户能尽心为善，同得利益”。

The spirits of the ancestors, the spirits of the well, the kitchen god, the spirits of the earth hope that every family will cultivate goodness diligently so that they will also be benefited.”



Again the Emperor Liang asked, "It is good to practise the Path and cultivates goodness. Then why must the monks go on the alms around?" Zhi-gong answered, "The Buddha Sakyamuni is Greatly kind and Compassionate. He wished to cross over all living beings he thought of them like his own son."



梁武帝又问：『修道行善是件好事，为何还要去化缘呢？』志公答：『释迦牟尼佛有一颗大慈悲心，念众生亲如子一般，共同普度』。



又说：“佛在兜率天观见一切众生，只顾眼前福乐，造种种业，不知忏悔。死后受尽苦报，无有出期。”

Again he said, "In the Tushita Heaven, The Buddha saw that all living beings only cared for their immediate enjoyment. They committed all kinds of karmic offences and did not repent over their faults. After passing away, they underwent all kinds of retribution with no respite.



“佛为了教化众生，说了四十九年的法。每到一个地方说法，弟子因佛的教诲而得道的也非常的多，连天龙八部也拥护和心生欢喜”。

“**I**n order to teach the living beings The Buddha spoke for them The Dharmanas for forty-nine years. Whenever He went, His disciples who had attained the Path after listening to His Teaching were numerous in number. Even the Heavenly Dragons and the Eight-fold Divisions were glad to protect the Dharmanas.”



“If the left home people waste their time away without doing any proper deeds, neither do they recite the Sutras nor do they be mindful of the Buddha, these are not the good monks. These people are ungrateful to the Four Kindness and they are committing Heavenly offences.”

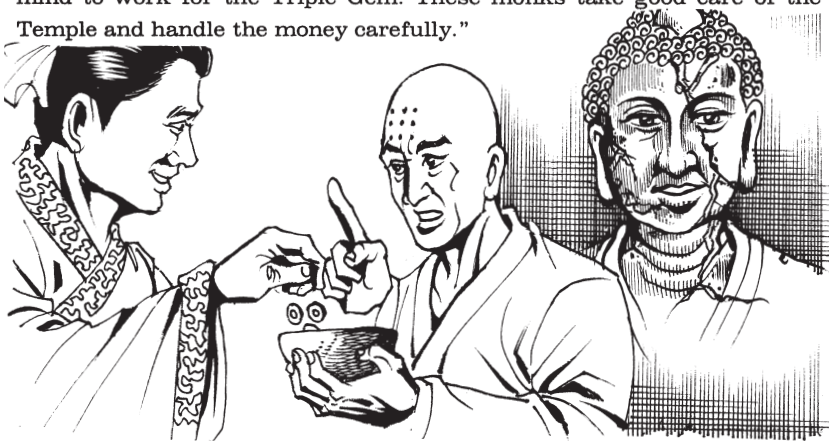
「若有出家人，遊手好閑，不務正事，又不肯誦經念佛的，都不是好僧人，辜負四恩，如此之人，罪業不輕呀！」





“若是好僧人，每天工作，搬柴运水，日务正事，勤于佛事，专心修好，早晚都要供养三宝。应该把寺内的一切整理得井井有条，包括钱财方面”。

The good monks work hard everyday. They carry out the Buddha's work diligently besides cultivating the Path wholeheartedly. They make offering to The Triple Gem day and night and give use to a mind to work for the Triple Gem. These monks take good care of the Temple and handle the money carefully."

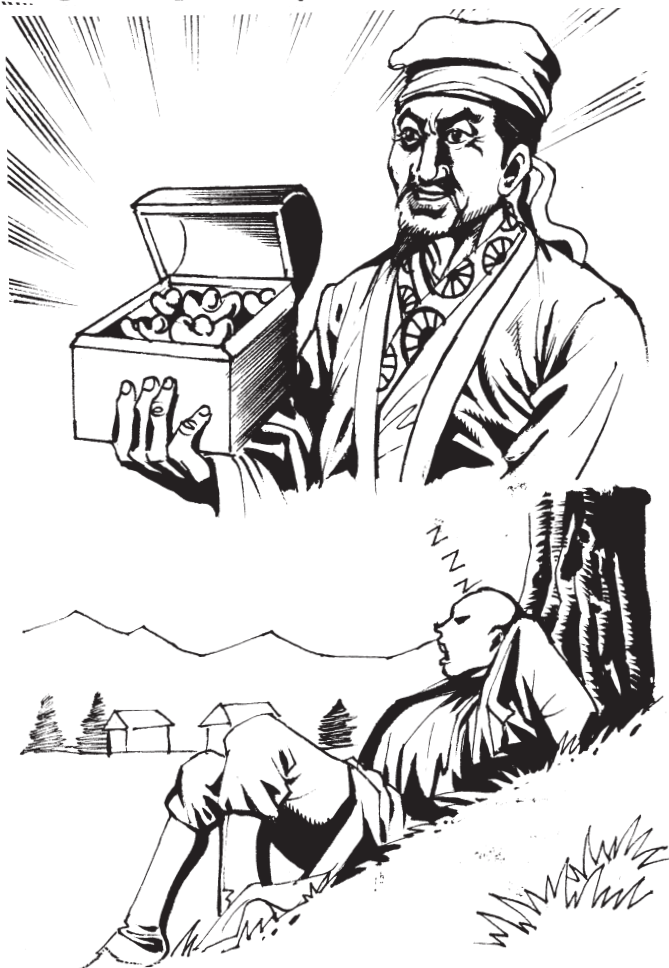


“佛”寺里所有的一切东西，多属于四方化缘得来的，必须善于利用。语云：难行能行，难做能做；才是佛的好弟子”。

“**A**ll the things in the temples are donated by people from all directions. So they must utilized properly. As the saying goes. “People who can practise what is difficult to do are indeed the Buddha’s good disciples.”



“There are many good men in this world. They have money and are highly educated but they do not know how to plant the fields of blessing. So it is necessary for the Sangha to beg for donation from them so as to create good affinity and to teach them the Buddha Dharma. These are the Sangha's responsibility.”



「这世界上的善心好人很多，他们有的是钱财和学问，但却不知道如何种福。作为僧人是有必要向他们化缘，讲佛理，这也是僧人的职责」。



“人若无慈悲心，就算有僧人上门化缘，自己又不舍得布施，那就错失造福缘的机会了”。梁武帝又问：“僧人若不修善，不务正事，又怎样去化缘？”。

“**I**f a man is unkind and not compassionate he will not give to the Sangha even if they come to his house. He misses the chance to cultivate blessings and create good affinity with the Sanga.” Again the Emperor asked, “If a man does not cultivate goodness, neither does he conduct himself properly, how is he giving to help the people by begging from them?”



志公答：“正智正见的僧人，若遇善人来布施，他会端端正正的去做，把化来的钱财，建立佛寺，装饰佛相”。

Zi-gong answered, "A wise monk with proper views will know how to spend the money properly when the good men come to give donation. He will use it wisely to build the Buddha monastery and decorate the Buddha's images."



Again he said, "He may use the money to repair bridges, construct the roads, make offering to the Sangha or build up the Way Place. He will do everything sincerely and his merits and virtues will be immeasurable."

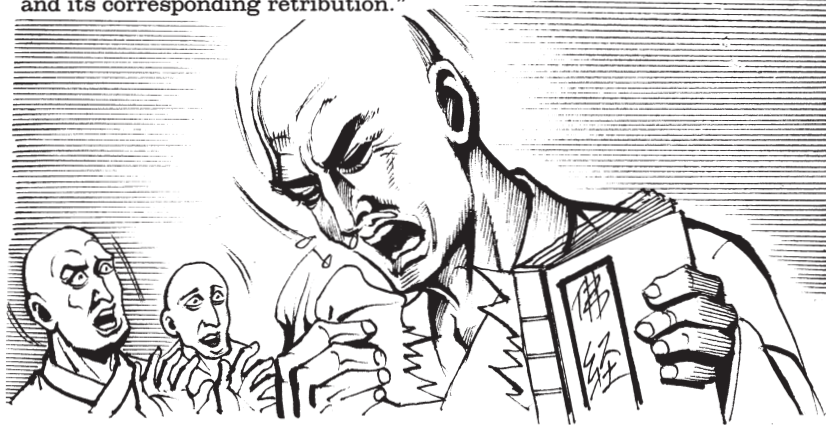
又  
说：『或修桥铺路、或齋供、或建道场，所做的一切都不虚伪的，这样，他的功德不可衡量』。





“不务正业、懒惰、不顾父母、目中无人的僧人，是不会听师父教诲的。这种不守戒律的僧人，就算踏入佛门也不怕因果报应的”。

“A monk who does not do any proper deeds, who is lazy and unfilial to his parents, is arrogant, will never listen to the Master's Teachings and advice. Even if he enters the Buddhas'd door, he will not uphold the precepts as he is unafraid of the working of cause and effect and its corresponding retribution.”

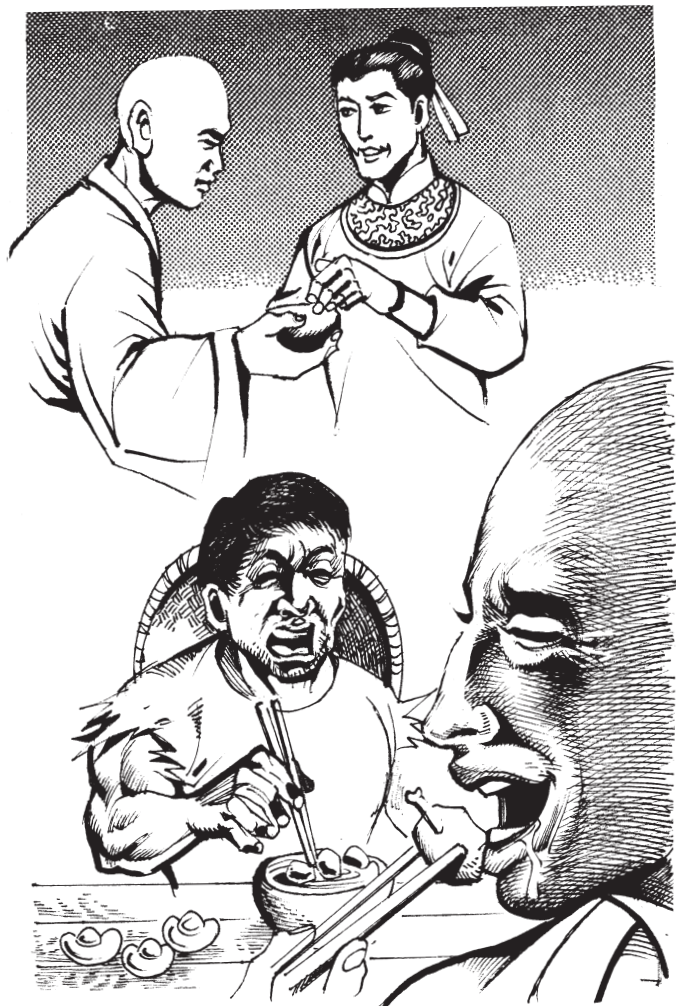


“有些僧人，做事不认真，得过且过，也不遵守佛规，不敬师父，不爱护弟子，到处化缘，只顾自己的快乐”。

“Some monks do not do their work properly and they carry out their duty half-heartedly. Besides they do not uphold the Buddha's precepts, neither do they respect their Teacher. They do not take good care of their disciples but seek only for self enjoyment by begging for donation wherever they go.”



“The worldly people will not be able to differentiate the genuineness of a monk when he begs for donation. He will keep all the donation or give some to his relatives. He will not be afraid of the cause and effect and the retribution.”

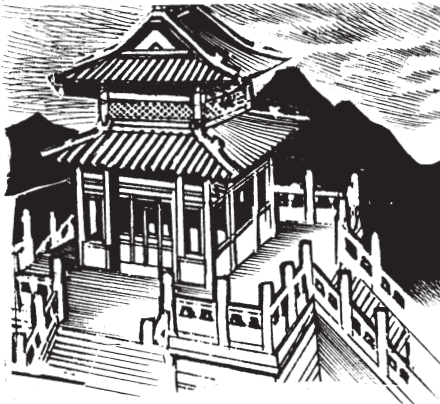


『当他化缘时，世人也难分辨出他的真假。他把化来的钱财，估为已有，或给亲人。他从来不怕因果报应』。



“交上朋友姐妹，假作亲作戚。之后，邪淫心起，自造地狱恶因。虽然身着袈裟，污各一出，败坏佛门，实在应尽快赶出佛门”。

“He make friends with the women and treat them like his relatives. Later, he get involved in sexual misconduct and create the evil causes of hellish punishment. Even though he may wear the sash, such notoriety will bring shame to Buddhism. Such a man should quickly be chased out of the Buddha's Door.”



志公又续说：“又有一种伪善的好人，假借做善事为题，到处去诈骗钱财，骗米粮食物，无恶不为”。

“Zhi-gong said again, “There is also a type of hypocrite who will commit all kinds of evils. They cheat on people by saying that they will use the donations of money, rice and food for charity.”



“But instead they will spend the money on their wives and children for their personal enjoyment. Even though they have created the bad causes, they still think that they are very clever. But when the retributions befall them, they will have to experience acute sufferings in the hells without respite.”

『把诈骗得来的钱财，给自己的妻子儿女，让他们吃得好，住得好。这种造了恶因还自以为聪明的人，一旦恶报来时，堕落地狱，受苦永无了期』。





又 说：“自己造业，还连累了父母、六亲眷属。所以，化来的钱财一定要公平善用。要知道善因善果，恶因果的道理”。

He said, “Not only did they create the bad karmas, even their parents and relatives would get into troubles too. That is why we must use the donation properly and fairly. We must understand that the good and bad causes will each bring the corresponding fruition.”

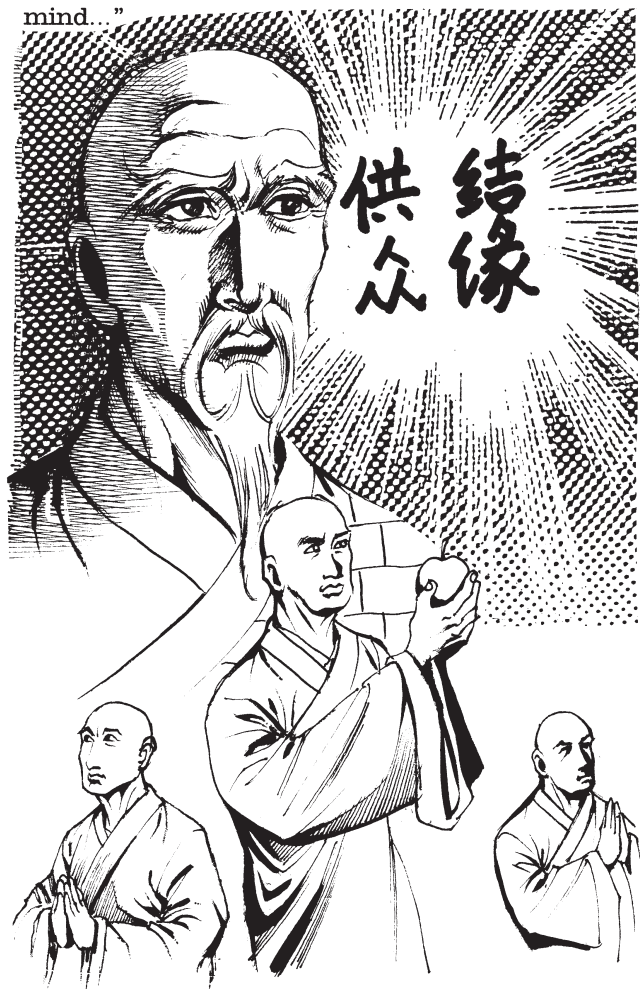


“宏法度众生，是报佛的恩德。善心修道的出家人，接受人们的供养，来日修道因缘成熟，共同宏法度众生”。

“Propagating Dharma to cross over living beings is to repay the Buddha's kindness. A good monk will receive the offerings of the people. In future when the causes and condition of cultivating the path ripen, they will propagate the Dharma together to cross over living beings.”



“The things in the temple, including the foods are offered by people from everywhere round. Even if we want to eat an apple, we must not take it without permission. We must share it with others so as to create good Dharma affinity. A man who is very fair is endorsed the Buddha’s mind...”



「佛  
寺里的东西包括食物，来得自四方。就算是一粒苹果，都不可以私自拿去吃，应该大家分享，共结法缘。有公正心的人，也就是有佛心。」



武帝又问：“如果有人用钱财和食物来供养佛菩萨和僧人，他的功德如何呢？”志公答：“他自然有无量功德。供佛又礼拜，福报像虚空一样大”。

The Emperor asked again, “If a man can offer money and food to the Buddhas, Bodhisattvas and the sangha, how is his merits and virtues?” Zhi-gong answered, “He will naturally obtain immeasurable merits and virtues. If he can make offerings to the Buddhas and make obeisance to him, his blessings will be as great as the empty space.”



“虽然如此，修行人必须要严守清规戒律。剃发出家为僧，住在道场，但亦要参拜明师，聆听教诲”。

“**B**ut a cultivator must also uphold the pure precepts. Sharing the hair to stay in the temple, he must also look for a good knowing Adviser and listen carefully to his Teachings.”





志公说：“就像皇上超度皇后一样。不过，死者也要遇上好因缘。别说一个亡魂，即使是十个百个，承蒙僧家们的善力，一样可得超生”。

Zhi-gong answered, "It is the same as your Highness who has crossed over the queen. However, it is also necessary for the decease to encounter good causes and conditions. In such a case, do not take only about the crossing over of one man. The Sangha can cross over tens or hundreds of people by relying on their strength of wholesomeness."



“可是，世人多不知因果报应。在道场请来了荤腥的道人，敲鼓打锣，不是以诵经礼忏为主，而是以热闹为胜”。

“But many people do not know about the cause and effect and the retribution. They ask the Taoists who partake meat to beat the drums at the Way Place. There is no recitation of Sutras or the ceremony of repentance. It looks more like having a great fun instead.”



“They do not teach people to uphold the pure precepts, instead they ask them to slaughter living beings. Meat and wine are offered at the Buddha Monastery is defiled by such wrong acts. Such a practice will not help to cross over the deceased...It would bring upon him more sinful karmas.”

『不是教人清静斋素，反而教人杀生害命。又把酒和肉染污佛寺，这样的替亡人超度法，只能增添罪业而已』。





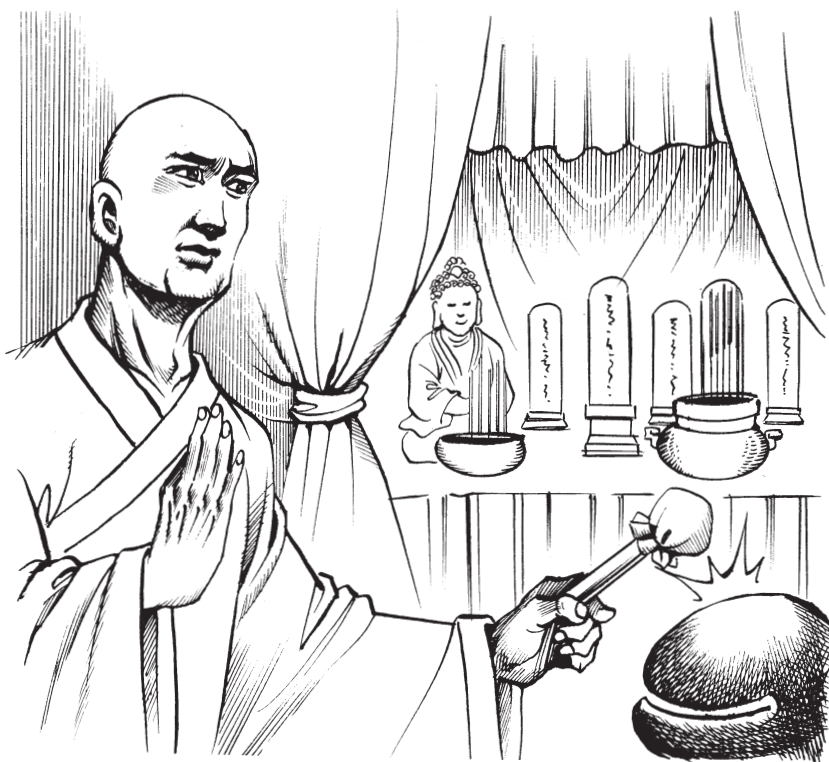
“上刀山下地狱，皆因杀生害命之故。道人自己业缘深重，自身难保，还想超度人？所以，我们必须承仗佛陀的愿力，僧家众多的善力，方能超度我们的先人”。

Because of killing and harming living beings, people are tortured by going up the mountains of knives and going down into hells. The Taoists themselves have heavy karmas and they are unable to help themselves. So, how can they help others? We must rely on the strength and vows of The Buddhas and the wholesome strength of the Sangha in order to cross over our ancestors.”



“**赞**叹僧诗云：有德僧人作道场，坚持斋戒讽经章；  
诚心礼佛多功德，利益存亡获吉祥”。

**T**here is a poem in praise of the Sangha, “At the Way Place of the virtuous Sangha, They firmly uphold the precepts and recite the Sutras. They accumulate abundant merits and virtues by making obeisance to the Buddha sincerely. Both the living ones and the deceased gain auspiciousness and one much benefited.”



Other poem of advice for the Sangha, "The big cymbals in his hands rings loudly, He drinks wine and eats meat to do the Dharma work. It is a pitiful state as the Buddha's Sutras are defiled by his practice. Even the deceased will have to face disaster."

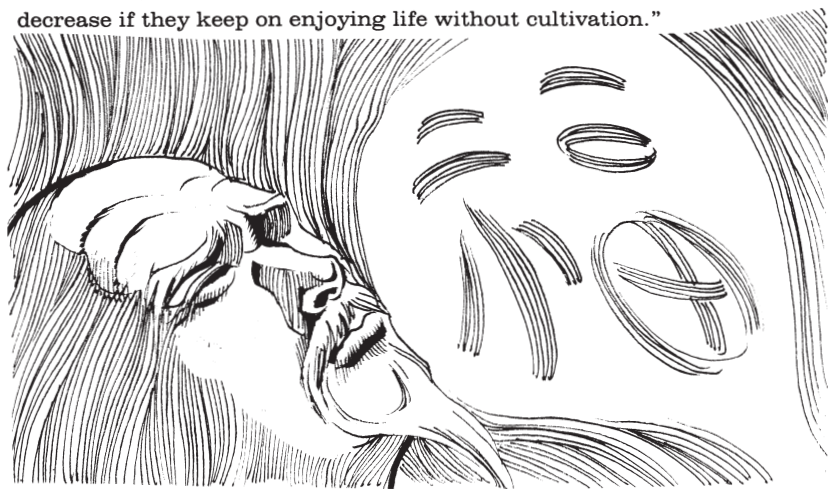


『又有训僧诗：手提铙钹响丁当，饮酒茹荤做道场，熏秽佛经真可惜，亡人反更获灾殃。』



武帝又接问：“有些道人，身穿华服，享用好的东西，那又作何解释？”志公答：那是他前世修来的福报。话虽如此说，享福又不修行，是会消福报呀！”

Emperor Liang again asked, "Some Taoists wear beautiful clothing and enjoy life. What is the reason for this?" Zhi-gong answered, "These are the blessings that they have cultivated in the former life. Even though they seem to enjoy life, their blessings will gradually decrease if they keep on enjoying life without cultivation."



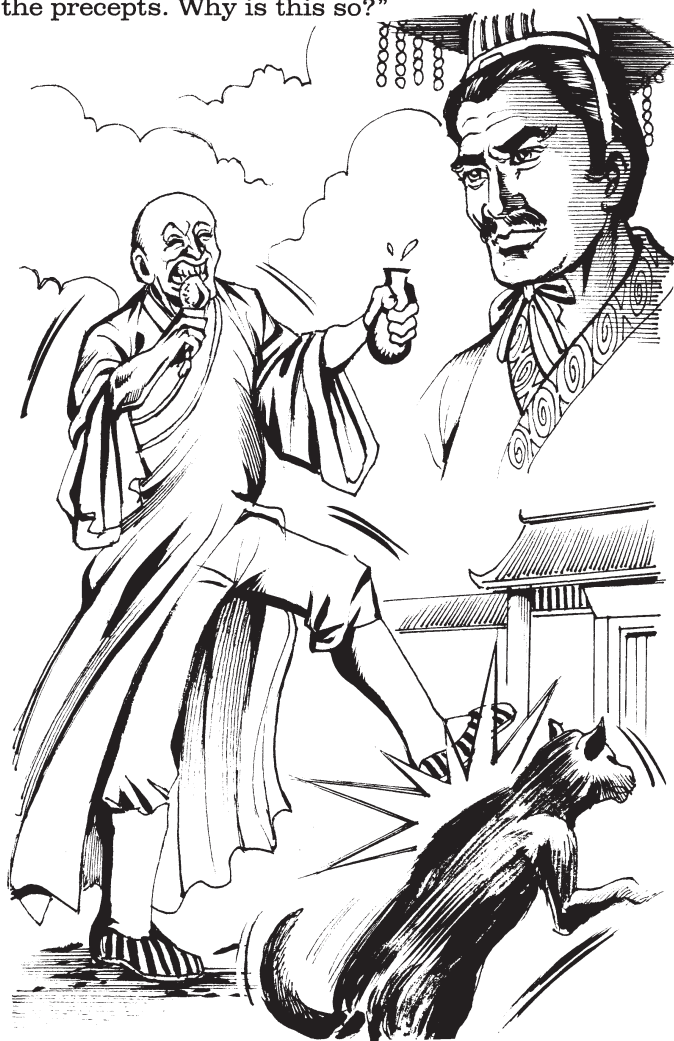
“今生得福报又不信因果，不修行。一旦福报享尽后，来世一定又再受苦了”。

“**I**n this life, if a man is born with blessings and yet he does not believe in causes and effect, the will have to undergo sufferings in the next life once his blessings are fully-enjoyed.”



Emperor Liang sighed and asked again, "There are some monks who killed and harmed living beings while staying in the temple. Besides they also enjoy drinking and act against the precepts. Why is this so?"

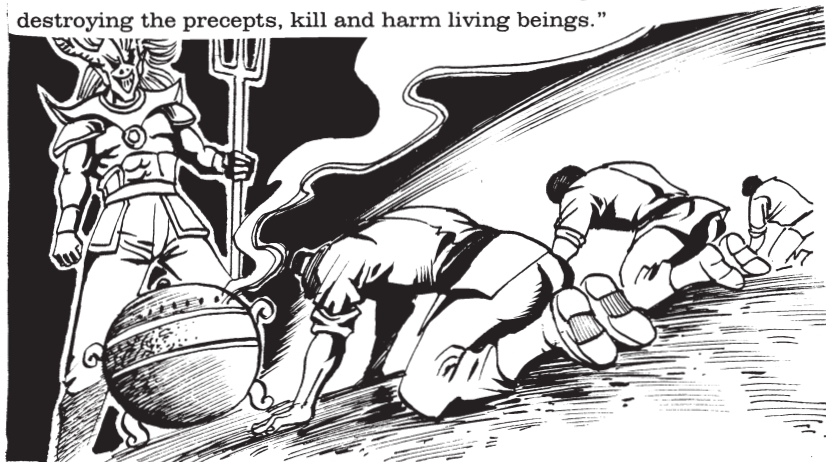
武帝又感叹的问：『身为僧道之人，住在佛寺内，杀生害命，饮酒作乐，败坏佛规，又作何解呢？』





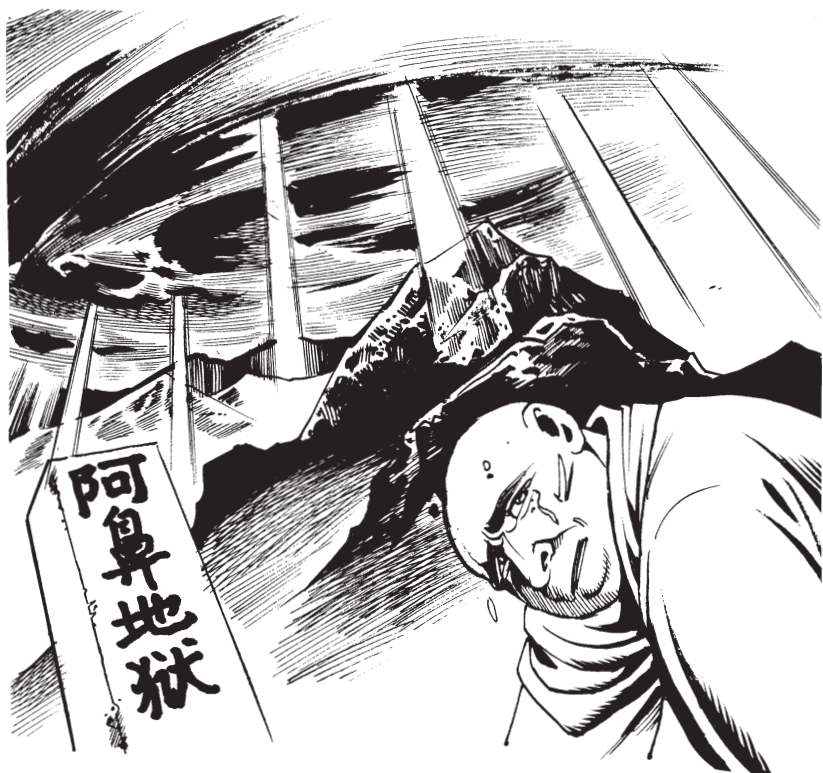
**志公答：**“这些人是以以前当佛初成道时，他们是妖魔；现在做人是来摧毁佛法的。他们混入僧团，说邪教、破斋戒、杀害生灵，无恶不作”。

Zhi-gong answered, “These were the Maras during the time when the Buddha first accomplished the Path. Now they are born as men to destroy the Buddha Dharma. They enter the Sangha assembly but commit all kinds of offences such as teaching the evil practices, destroying the precepts, kill and harm living beings.”



“这些败坏佛门的人，霸佔佛寺，污秽佛门聖地，还自称是佛弟子。这种人，死后一定墮阿鼻地狱，过苦不堪言的日子！”

“These evil men take over the Buddha's Monastery and do evil deeds to defile the Sagely Way Place. They call themselves the Buddha's disciples. After their death, they will fall into the Avici Hells to undergo acute sufferings.”



Emperor Liang asked, "After listening to the wonderfully subtle and expansive Buddha Dharma, worldly people will be able to cross the seas of birth and death and be free from the transmigration. Why should they leave home at a young age to seek a teaching to teach them?"

## 受师恩德 幼入空门

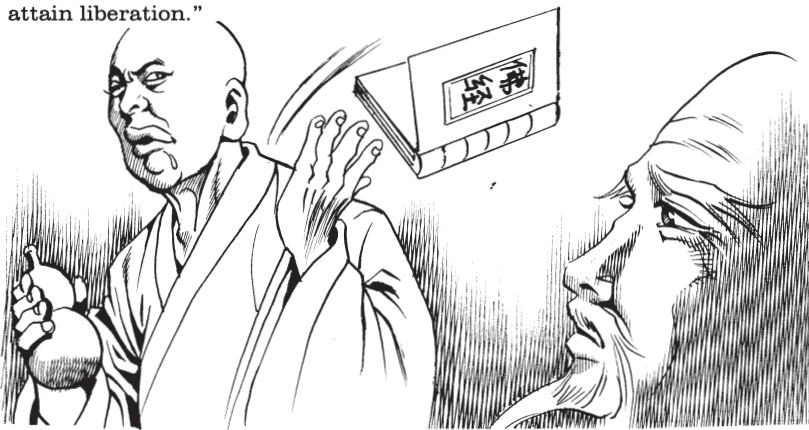


梁武帝又问：『世人听闻佛法，微妙广大，能度生死，超出轮回，何须自小就要出家，受师的恩德？』又问：『僧人将佛寺钱财佔为己有，还俗又娶妻子，又怎解说？』



**志公答：**“自幼学佛能洞悉做人的道理，深入经藏，日后因缘成熟方能度众生。败坏佛门之僧人，福浅，罪业深重。不了解忏悔就是快乐，修行就能解脱”。

**Z**hi-gong answered, “A child who learns the Buddha Dharma at a young age will know how to behave as a man. He can penetrate the Dharma Store deeply. And later when the causes and conditions are ripe, he will be able to cross over living beings. Monks who bring shame to Buddhism are lacking in blessings, with the heavy karmic sins, they do not know that repentance is happiness, that cultivation enables one to attain liberation.”



“这种人是从小畜生道转生投胎的；因初到人间得人身，他的邪恶习气依旧在，难以分别正法”。

“These people has just left the animal path and gained the human forms, their evil habits are still present. Hence they cannot differentiate the Proper Dharma from the evil ones.”



“The food stuff in the temple is donated by the lay disciples from all walks of life. After eating, the left home disciples must recite the Sutras and the Buddha’s Name to transfer the merits to the lay men from all directions so as to protect them.”

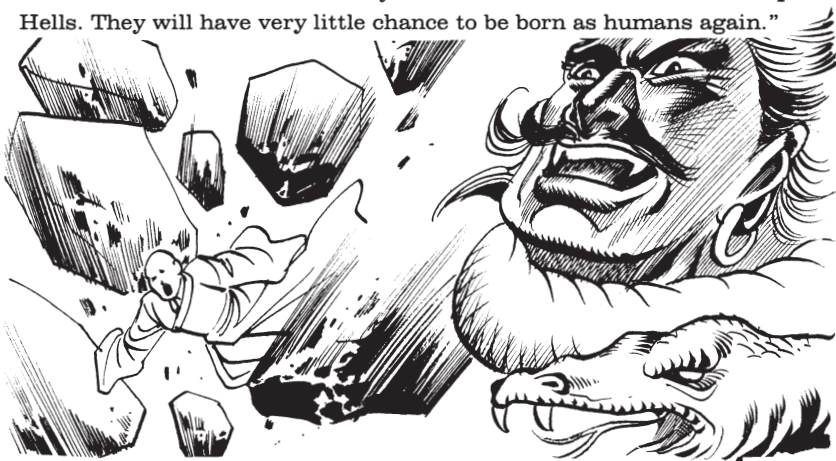
『寺里的食粮是来自四方善信，出家弟子僧众膳用，皆得要诵经念佛回向四方善信，加以庇护他们』。





“出家僧众吃用都是四方善信所供养的，若随便还俗、蓄发、娶妻，命终堕地狱畜生偿还一切。那时候，也拖累及六亲眷属，堕落无间地狱”。

“The food that the Sangha eats and the things that they use are offerings made by the lay-disciples everywhere. If they simply return to the laymen's life, keep half and get married, they will fall into the animal realms or the hells to repay their debts. At that time, even their relatives are burdened and they will also fall into the Uninterrupted Hells. They will have very little chance to be born as humans again.”



志公又说：“当初有一个杨和尚，是一位修行高深的好僧人，已在山上修行圆满。有一天他出外游玩...”。

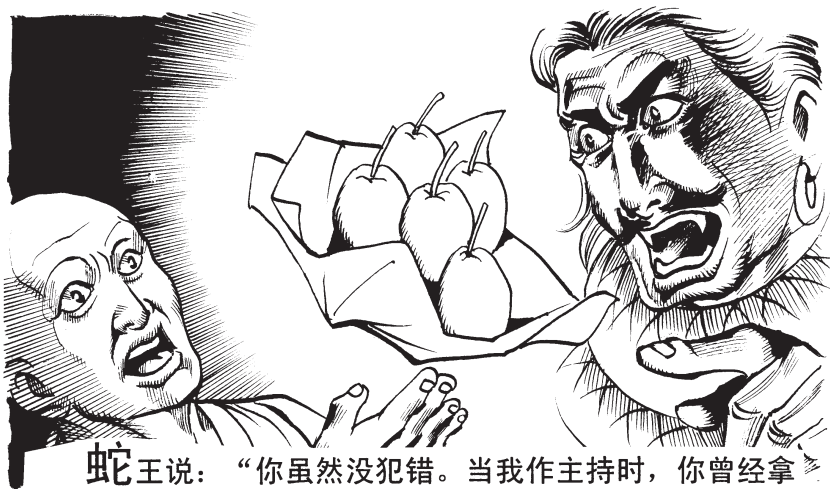
Again Zhi-gong said, “There was a monk whose surname was Yang. He was a good monk and his cultivation was most lofty. He had perfected his practice while dwelling on the mountain. One day, he decided to go out visit places.”



“**A**s he was setting out on his journey, he was caught by the Snake King Bodhisattva who demanded him to settle his debts, that was equivalent to a bolt of cloth. The monk Yang said, “I stay in the temple to cultivate and I have not done any wrong, why should I pay for a bolt of cloth?”



『当他起程时，就被蛇王菩萨抓住，要杨和尚还他一疋布。』杨和尚说：『我在佛寺里修行并无犯错，为什么要我还一疋布呢？』



蛇王说：“你虽然没犯错。当我作主持时，你曾经拿过一张纸用来包果子寄给你母亲。算到至今，你需偿还一疋布。”

“The Snake King said, ‘Even though you haven’t done anything wrong, you had once taken a piece of paper to wrap the fruits to be sent to your mother when I was the Abbott of the temple. After calculating all the interests until today, you have to pay back a bolt of cloth’.



蛇王说：“这些人不学好，胡作非为，我才不去理他，等他命终时，我再找他算账！”

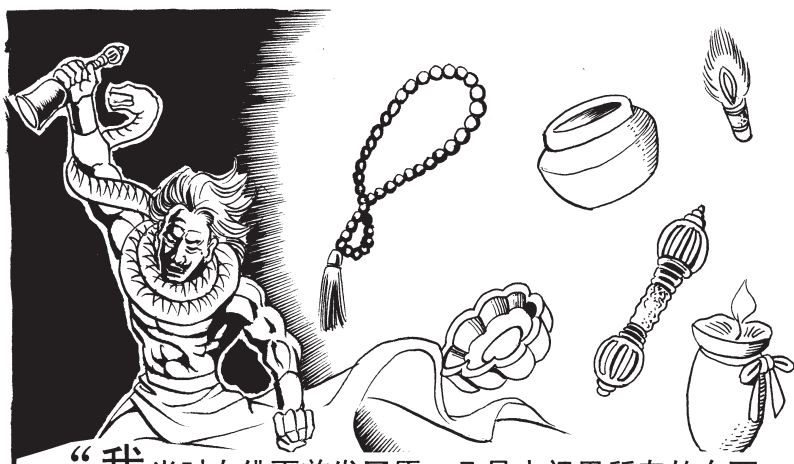
“The Snake King answered, ‘These people do not bother to do any good deeds but practise all evils. I shall not waste my time on them. I will look for them to settle the account when they die!’”



“**I** will send them to the hells. After they have undergone all kinds of sufferings, they will be punished to be born in the human realm again to pay all kinds of debts. If you are going to hell now, I will not bother to find you.”

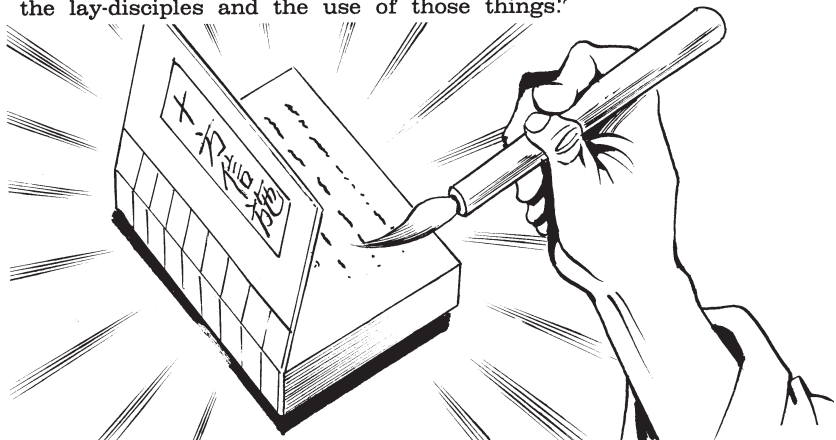
『把他打入地狱，等他受罪期满后，再罚他重投人间，再去还种种的债务。你今若入地狱，我也不来找你』。





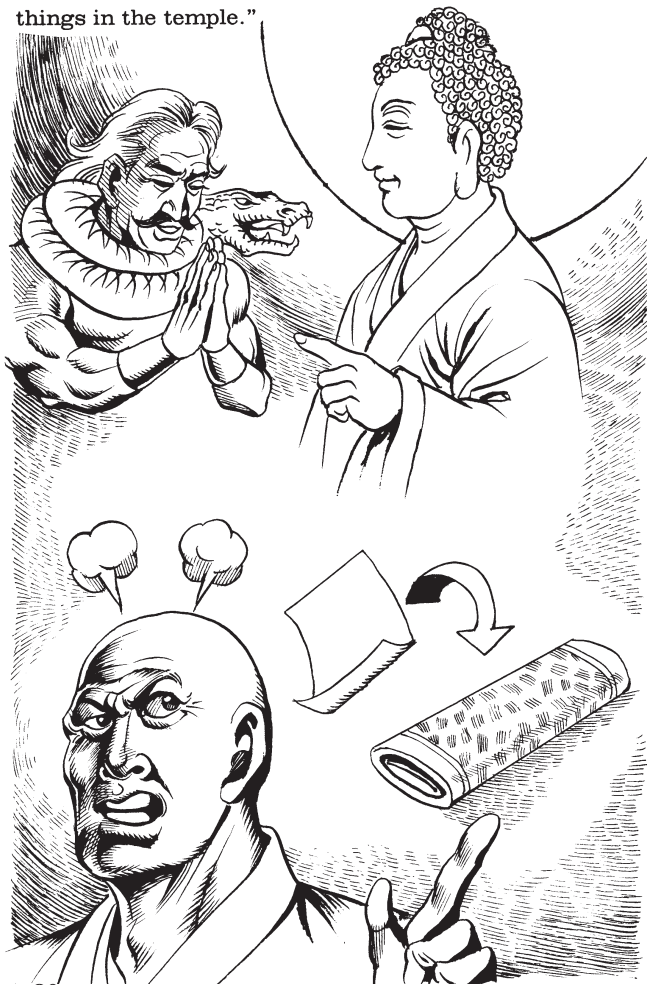
“我当时在佛面前发了愿：凡是山门里所有的东西，甚至一花一草一木，我都要守护看管。”蛇王又说：“来自十分善信的布施，一事一物，都详细记载”。

“I had then brought forth the vows before the Buddha, that I would take care of all the things in the temples, even such things like flowers, grass and trees are under my supervision.” The Snake King said again, “There are proper registration of all the donations given by the lay-disciples and the use of those things.”



“The monk Yang said, ‘At that time, I took only a piece of paper. Why should I then have to pay back a bolt of cloth?’”

The snake King answered, “At the time when I was in the Lingshan Assembly, I was asked by the Buddha to take care of all the things in the temple.”



杨和尚说：『当时，我只拿了一张纸，为何要我还不疋布呢？』蛇王答：『当日我在灵山会上，是受佛吩咐我掌管佛寺里的一切东西』。

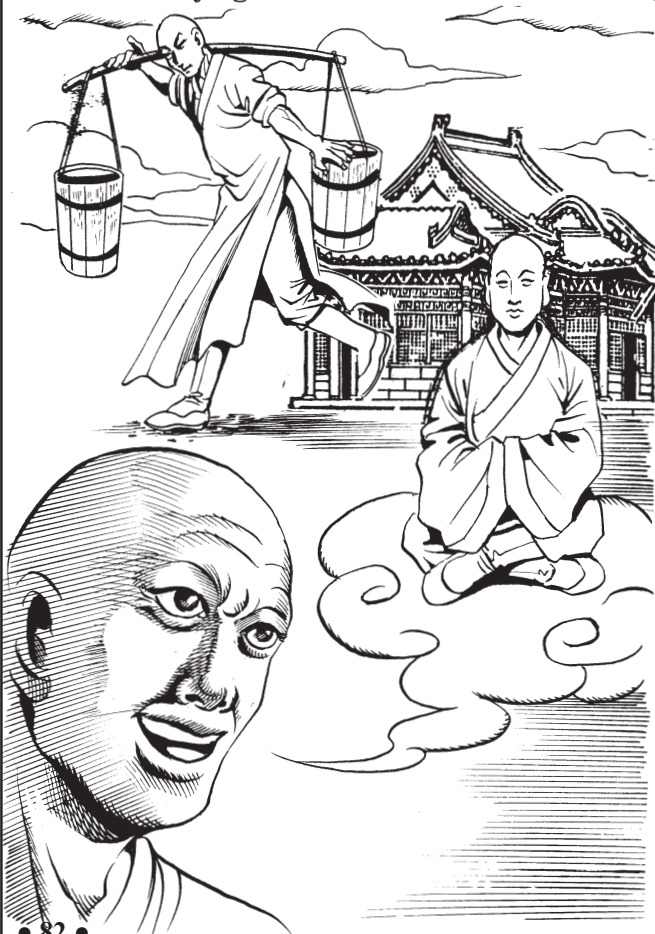
“算到今天为止，你可要还给我佛门一疋布”。杨和尚听后大悟，答应把布疋还给蛇王。说完，回到家里立刻拿出三两良偿还之后，拜别护法神。

“After calculating the amount until today, you have to pay back a bolt of cloth to the monastery’. On listening to this, the monk Yang had an awakening and he promised to pay his debt to the Snake King. Then he went back to his house, took out three siangs of silver pieces to settle his debt before he took leave from the Dharma Protector.”



“The monk Yang also composed a poem to warn the worldly beings: ‘Working hard in the day time, and sitting in meditation at night. So that the Dharma Protector will not count your debts for eating at the temple. If you do not take heed of my advice, you will fall into the hells for tens of thousands of years.’

After saying these verses, he flew into the sky and left.”



杨和尚并作了一诗偈警告后人，云：『日打勤劳夜坐禅，免得伽蓝算饭钱；若不依吾人警诫，堕落地狱万千年』。说完就腾空而去。



之后，蛇王菩萨作一首诗偈：“蛇狱灵生不可欺，威灵显应不思议；昔日灵山曾发誓，茎茅寸草尽为持”。“侵害山门故绝种，偷盗常住祸相随；不信但观杨和尚，拿张纸去绢归还”。

‘Do not bully the being from the snake realm,  
His awesome revelation is inconceivable.  
Formerly he had brought forth the vows at Ling Shan,  
That he would take care of all things even as small as a plant  
and a strand of grass’.



梁武帝又问：“有些僧人，储蓄了很多银两，他虽然没有犯罪业，但却很贪心，从来不布施他人，日后又会如何？”

The Emperor Yang asked again, “Some monks keep a lot of money. Even though they do not commit karmic offences, they are very greedy. They will not donate to others. What will happen to them in future?”



Zhi-gong answered, "Like the commoners, these monks also love money and commit the offence of being greedy. Later when the blessings diminish and they will die. All their money and valuables will be taken by othes."

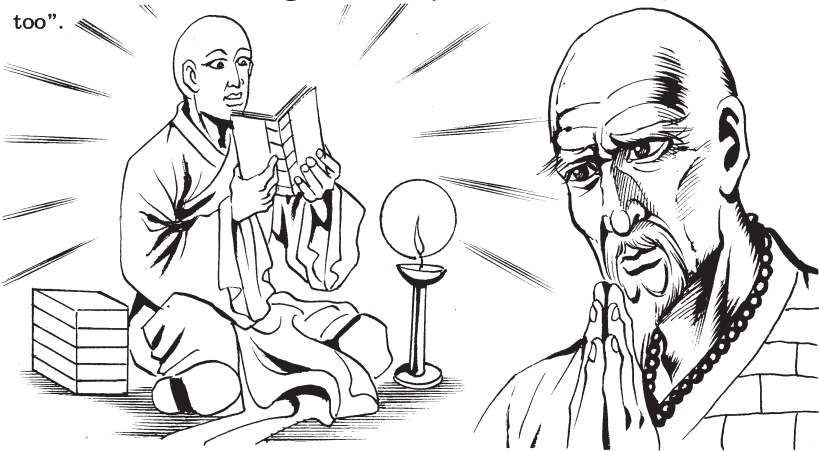
志公答：『这些僧人与普通人一样，只知爱财贪罪，日后福消命尽，自己一切的财宝，还不是归他人所有！』





“僧人的钱财米粮，不可借给别人以图得利。否则，护法神记过，日后一定要双倍偿还。僧人若有所犯，快快作诸善事以补罪过，以后也会有福德”。

“The money and food stuff of the Sangha must not be lent out to others to obtain benefits. If they do so, the Dharma protector will record the faults and they have to pay back double the original amount. Sangha who have done that must quickly seek repentance by doing all good deeds to mend the wrongs. Later they will obtain blessings and virtues too”.



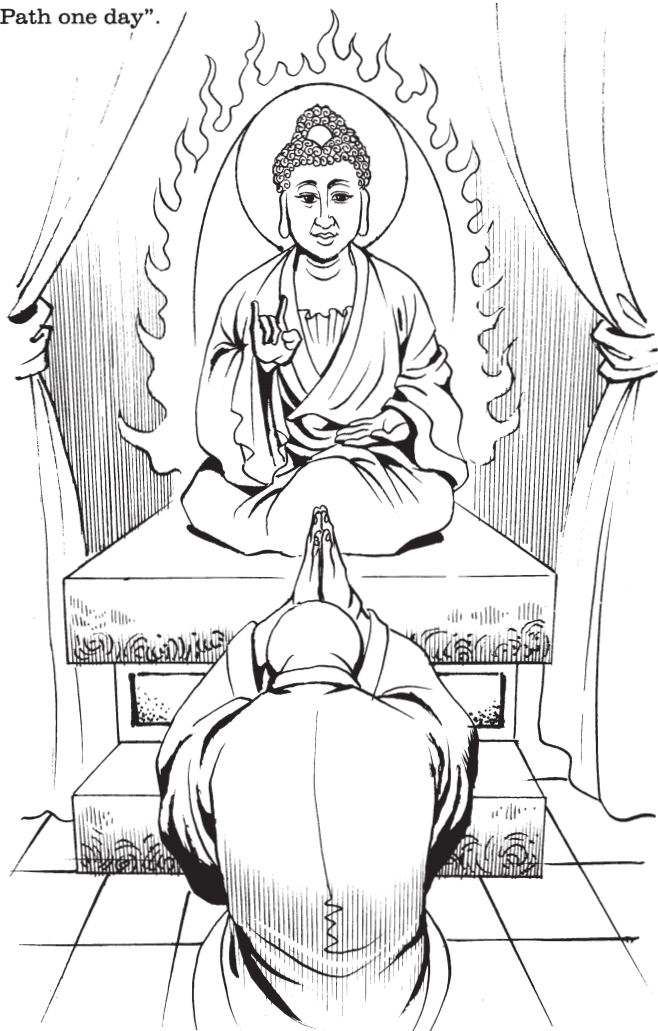
志公又说：“佛门中人，不可懒惰放逸。如要睡觉，不可脱去衣服，以免起身添香油，鼓钟时不方便”。

Zhi-gong continued to say, “Those who stay in the temple must not be lazy and heedless. They must not take off their clothes when they are sleeping as it will be inconvenient for them to take care of the oil lamps and beat the drums on awakening”.



Zhi-gong said again, "They must not forget to do their homework such as cultivation and recitation of Sutras. They must try to repay the four kinds of kindness above and to be respectful towards the Triple Gem. They should cultivate diligently and gradually they will arrive at fruition of the Path one day".

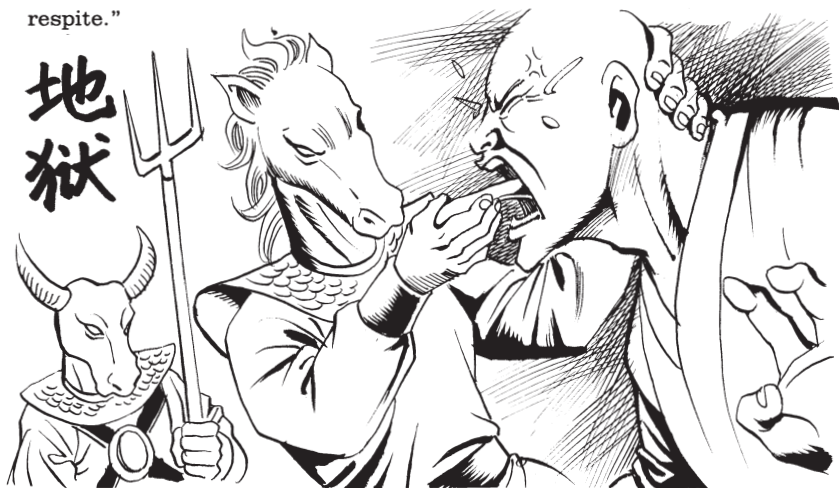
志公又说：『修行念经功课不可缺少。要上报四恩，恭敬三宝，修行要持续，将渐渐步向成果的一天』。





“若不信因果，不看经律，毁谤三宝，破坏寺院道场，轻视长辈，不遵守矩律...这种人，如不改过自新，将自寻堕落，受苦永无了期”。

“If they do not believe in the working of cause and effect, do not study the Sutras and Vinayas but slander the Triple Gem, destroy the monastery and Way Places, look down on their Elders and do not abide by the precepts and rules..., these people who do not bother to change for the better will fall into evil paths to experience sufferings with no respite.”



所以说道：“欲得不招无间业，  
莫谤如来正法轮”。

That is why the saying goes:

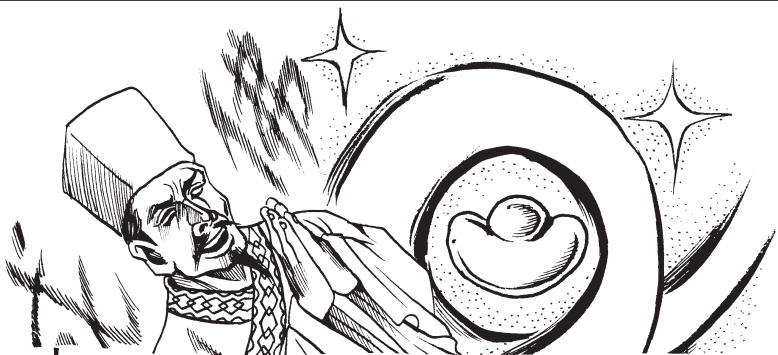
“If you do not want to create the Uninterrupted Hell karma, do not slander The Thus Come One's Proper Dharmas Wheel.”



Liang Wu Emperor asked again, "What are the merits and virtues when one donates money to build the Buddhas' and Bodhisattvas' images?" Zhi-gong answered, "He will gain purity and will not fall into the three evil paths.



梁武帝又问：『捐捨钱财制造佛菩萨相，功德又如何？』。志公答：『会得到清静、不堕三恶道，最殊胜的功德！』。



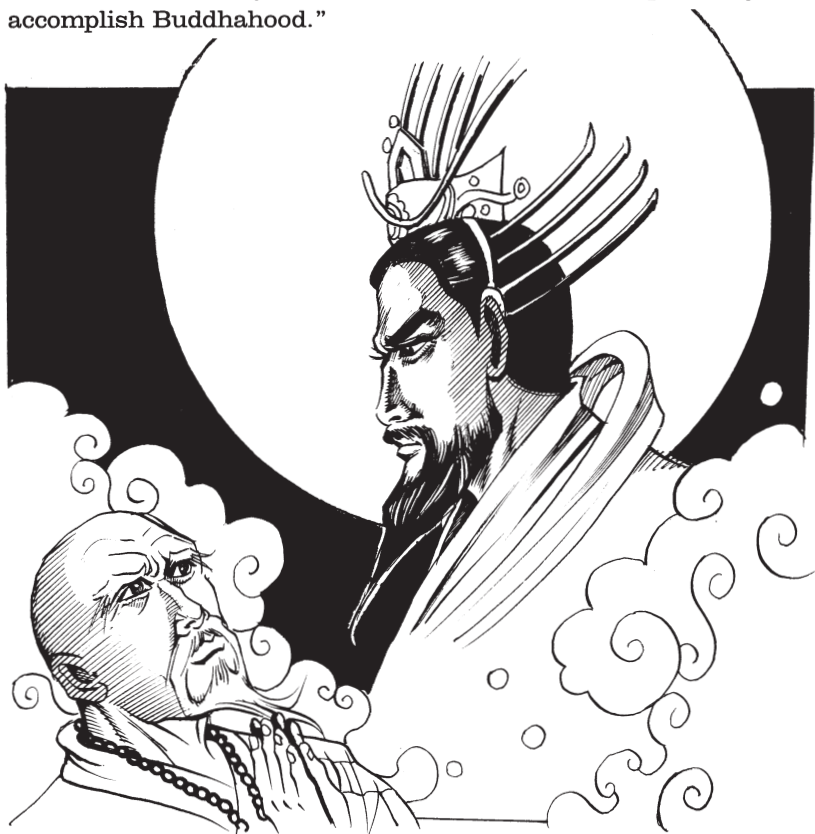
大藏造相功德经说：“在佛法未灭之前造佛菩萨相，在弥勒菩萨于龙华初会即得解脱。这是三十二相的因，能修成佛道。生生世世不堕恶道，而且受福快乐，面貌端正”。

In the Great Store Canon, the Sutra on the Merits and virtues in making images thus stated, “Before the extinction of the Buddha Dharma, people who make the Buddhas’ images will obtain liberation in the first dragon Flowers Assembly of Maitreya Bodhisattva. This is the cause of the adornment of the Thirty two marks and it helps them to cultivate the Buddha Path.



“若 在人间做人，会生做皇帝、部长或富豪。若在做皇帝，做最尊贵的人；若做天人，做最殊胜者；再过数劫，就会成佛”。

“If they are born as men, they will become the Emperors, the Ministers or the rich men. The emperor is the most honoured man among the people. If they become the heavenly beings, they will be the extremely supreme ones. After a few kalpas, they will accomplish Buddhahood.”



“If you wish to make the Buddhas' Images, you must look for a skilful craftsman. Beside, you have to bring forth the most respectful mind, so as to build or draw the most adorned Images of Buddhas and Bodhisattvas.”

『造佛菩萨相，一定要选择手工艺精巧的匠师，并且要生起尊敬的心去做，才能制造或画出更好的佛菩萨相』。



“He must contemplate that all dharmas are empty and he does not give rise to a single thought in his mind as he has already got rid of all false thoughts. Besides he must be resolute in his practice with no-retreat. When his practice is ripe, he will surely perfect the fruition to accomplish Buddhahood.”



『要观万法皆空，心中不生一念，弃除妄想；修行的心也要坚强不退，功成果满，必定成佛』。



古人说：“宁动千红水，莫动道人心”。又说：“宝塔毕竟化为尘，一念不生成正觉”。志公又说：“应该要供养法界天人，这才是真正清净的福田啊！”

The ancients said: “You may stir the water in all the rivers, but never should you disturb the Path practitioner.

Zhi-gong said, “We must make offerings to the Heavenly Beings in the Dharma Realm. They are the genuinely pure fields of blessings!”



永嘉说：“四事供养敢辞劳，万两黄金亦消得”。  
又说：“所有施财的人，若能同心合力，功德是不可称量的”。

Yong-jia said, “If we are diligent in making the four kinds of offering, we will be able to digest ten thousand tahils of gold.

He continued, “Those who give donation will reap immeasurable merits and virtues if they can help each other in their undertakings.”



Zhi-gong answered, "The merits and virtues for reciting The Buddha's Name and the Sutras are immeasurable."

Liang-Wu Di asked again, "What are the merits and virtues for people who recite the Buddha's Name and chant the Sutras?"

梁武帝又问：『念佛诵经的功德又如何呢？』  
志公答：『念佛诵经的功德是不可思议的。』

佛  
诵  
经  
念

不可思议  
功德





梁武帝又问志公：“为什么念佛诵经会有分上中下三品呢？”志公答：“若请僧人在家诵经是属下品。若在山间野地建屋祈福的是中品”。

Liang-wu Di again asked Zhi-gong, “Why are there the three different grades for Buddha Recitation and Sutras Recitation, namely the superior, the medium and the inferior grades?”

Zhi-gong answered, “Inviting the monks to recite the Sutras at home belongs to the inferior grade. Reciting Sutras in a house built in the countryside belongs to the medium grade.”



“在家人住的地方是污地，山间野地为净土。寺院是有护法神保护的聖地，是佛菩萨不会离去的地方，所以称为上品”。

“The dwelling of the laypeople is an impure place. The hilly and remote areas are the pure land, while the temples are the sagely Way-places which are protected by the Dharma Protectors. They are the permanent dwellings of the Buddhas and Bodhisattvas.



The Buddha's Teaching are the Dharma Jewel. Even the deviant maras will put their palms together to pay respect on seeing the Buddha Dharma. So, we must light the lamps and incense and make offerings of fruits to the Dharma."



『佛说的是法宝，有天龙八部拥护，邪魔看到，也要合掌皈依。所以要点灯、烧香及用水果来供奉』。



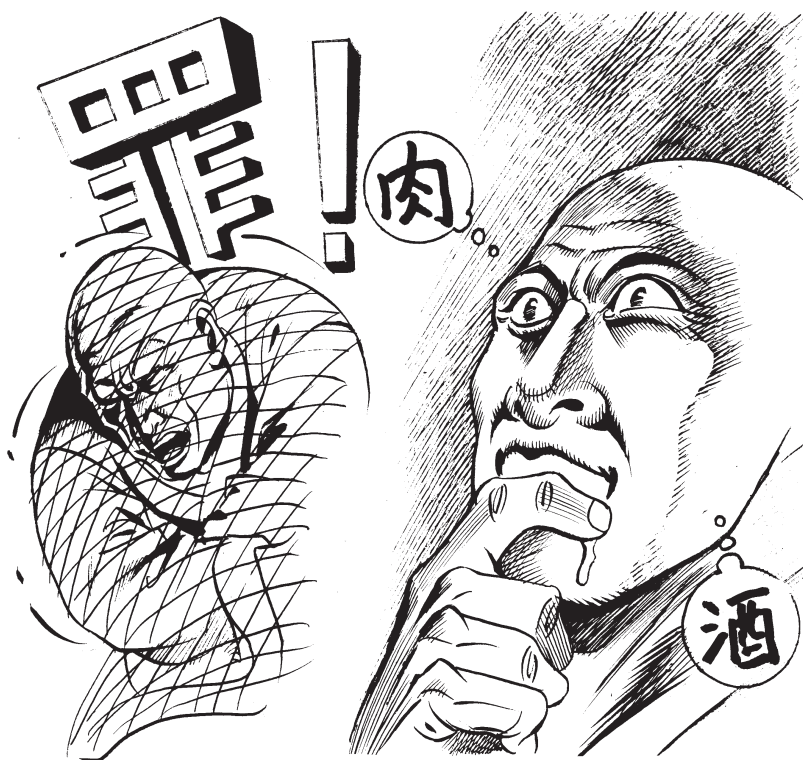
“**敬**佛菩萨和圣贤，不可间断。在修行的地方，讲话要小声，否则会影响念经人的情绪。若僧人嘻哈大笑，则有失威信和仪态了”。

“**W**e must never stop paying respect to the Buddhas, the Bodhisattvas, sages and worthies. We must speak softly at the Way-place so as not to disturb other cultivators who recite the Sutras. Moreover, it is not proper for a monk to joke and laugh.”



“不信佛经的道理，不理解佛经的意义，心意不集中的人，是他自己有罪，与人无尤”。

“People who have no faith in the Buddha's Sutras, who cannot understand the meanings of the Buddha Dharma, who are lacking in concentration are heavy in offences. They cannot blame others as they have committed the sins by themselves.”



“We must be sincere in upholding the precepts, making obeisance to the Buddhas and reciting Sutras. It is not necessary for us to count the number of times of our recitations in a day. The merits and virtues for reciting sincerely a few chapters of the Sutras is very great.

『**诚心齋戒**，诵佛经，不须要计较一天要念多少。只要诚心诵念几卷，功德是很多的；若不诚心，即使是念千万卷也是枉然，一点功德也没有。』





**偈**语说：“念经不还钱，福归僧道边；依数无欠缺，方为大福田”。武帝又问：“若有破戒吃荤腥的僧人诵经念佛，福德又如何呢？”。

**A**s the verses go: “If you do not make an offering for the recitation of the Sutras, the blessing belongs to the Sangha.

**W**u Di continued to ask, “What kind of blessings will there be if the monks break the precepts and partaking meaty food while reciting the Sutras and the Buddha’s Name?”

**全无功德**



**福**田经说：“求福要斋戒，斋戒是求福。做一切佛法事，以斋戒为本；若不斋戒，福从何来？”。

According to the Fields of Blessing Sutra, it is stated,  
“**W**e must abide by the precepts if we seek blessings.  
Upholding precepts is to seek blessings.  
Whatever you do in Buddhism, upholding the precepts is the foundation.  
If you do not abide by the precepts,  
What kind of blessing can you obtain?”



According to the Great Vehicles Precept Sutras,

“Eating the Five pungent food, meat and drinking wine are considered impure and unclean. Within forty-nine days, such a man should not even ascend the Buddha’s Jewel Hall, much less should he make obeisance to the Buddhas and recite Sutras.”



大乘戒经说：『口吃五辛酒肉，在四十九日里，污秽不净，而且不敢登佛堂宝殿，何况是礼佛诵经呢？』。



楞严经说：“吃荤腥的人，夜间睡眠时会有鬼前来舐唇吮咀，他的福德就会消退，那是受到鬼的污气影响的。所以，身为僧道人，应知己身是福！”

According to the Surangama Sutra, “A man who partakes meaty food will be kissed and licked by the ghosts when he sleeps at night. So a cultivator must understand that he himself is the field of blessings.”



“Only the Heart Sutra is the priceless gem! Those who recite the Sutras to seek blessings must give generously, especially when it is a great Sutra. They will be protected by the Heavenly Spiritual beings.”

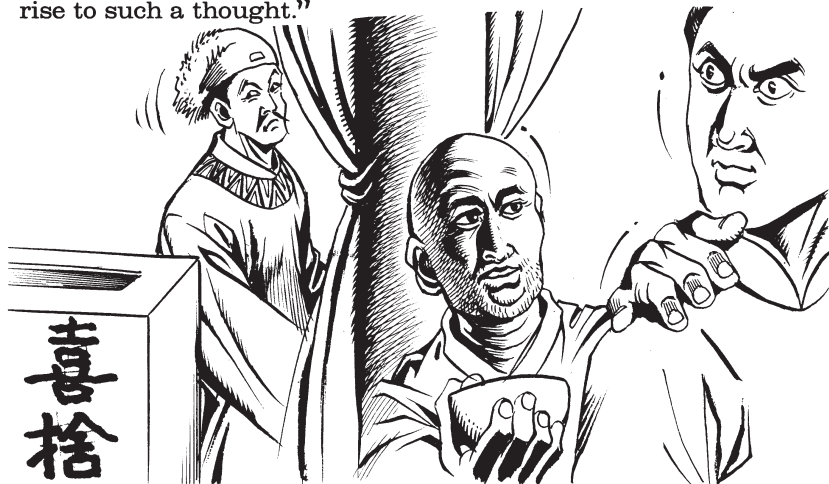


『唯有心经，是无价之宝！凡念经祈福的人，必须广施钱财，尤其是一部好经，以求诸天神保护其人』。



古人说：“欲求天上福，须用世间财”。又说：“斋主若无舍心，切莫起此念头；僧道若无斋戒，切莫起此贪心”。

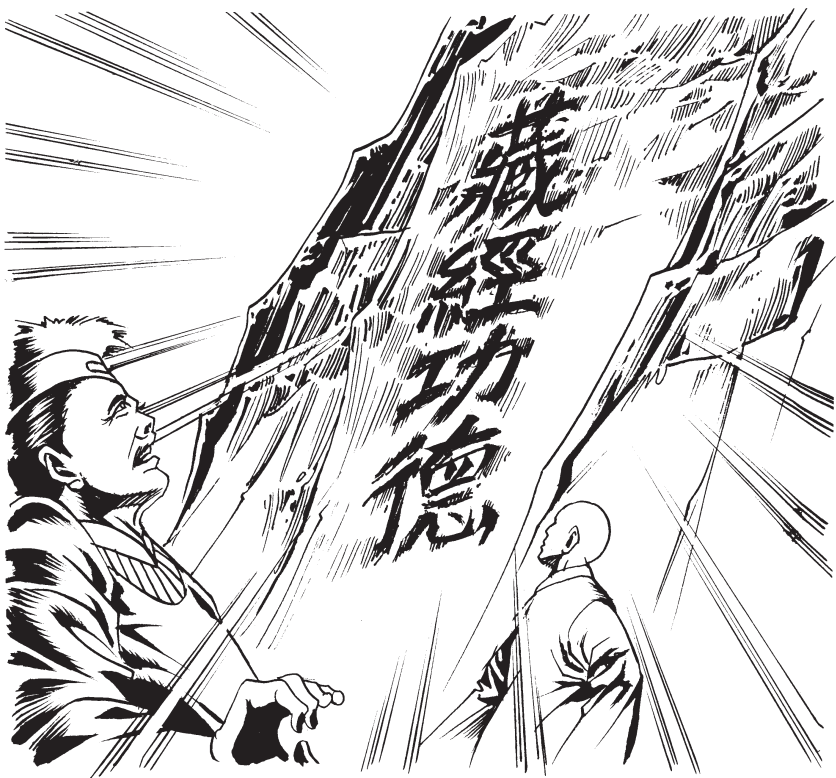
The ancients said, “If you seek the Heavenly blessings, you need to use the worldly wealth.” They also said, “If the donors do not have the mind of renunciation, they must not give rise to such a thought.”



**偈**语说：“藏经功德大如山，劝君莫作等闲看；若无信心休贪望，僧道无戒也是闲”。

**A**s the verses go:

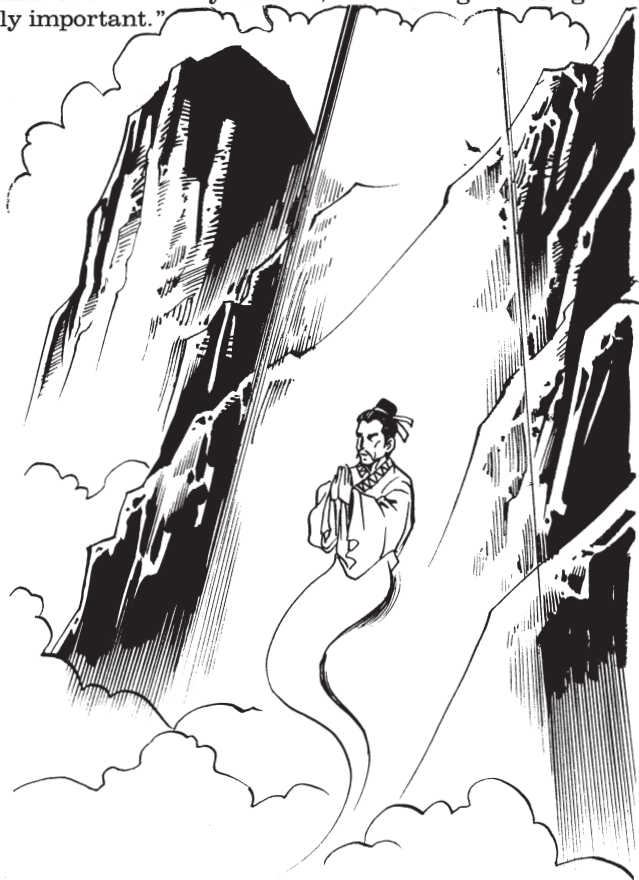
**T**he merits and virtues of the Great Store canon are as great as the mountains  
I advise you not to belittle it.  
Without good faith, you will not be able to take a look at it.

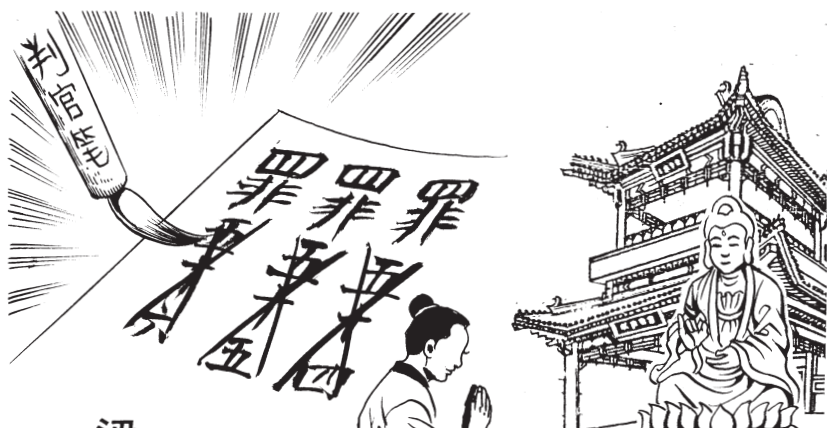


Zhi-gong then praised the Dharma in verses: "The Wonderful Dharma of Three Vehicles, was passed down since ancient time.

It opened up the Great causes and conditions to cross over worldly and heavenly beings. In the sea of birth and death, Buddha Recitation is the foremost. On the roads to the human and heavenly realms, cultivating blessing is extremely important."

志公又颂偈说：『三乘法古今传，开度人天大因缘；生死海中念佛胜，人天路上福为天』。





梁武帝问：“有人拜塔礼佛，功德又如何呢？”志公答：“礼佛一拜，罪灭沙河，礼佛的功德是无量的。以礼佛功德因缘，日后当得百福相好之身”。

Liang-Wu Di asked, “What are the merits and virtues of making obeisance to the Buddhas and the Pagodas?”

Zhi-gong answered, “Making an obeisance to the Buddha eradicates Ganges Sands of Sins. The merits and virtues in making obeisance to the Buddha is immeasurable.



“礼佛的时候，双手合掌放在胸前，站立端正，身体不可以东歪西斜，最好是五体投地！”

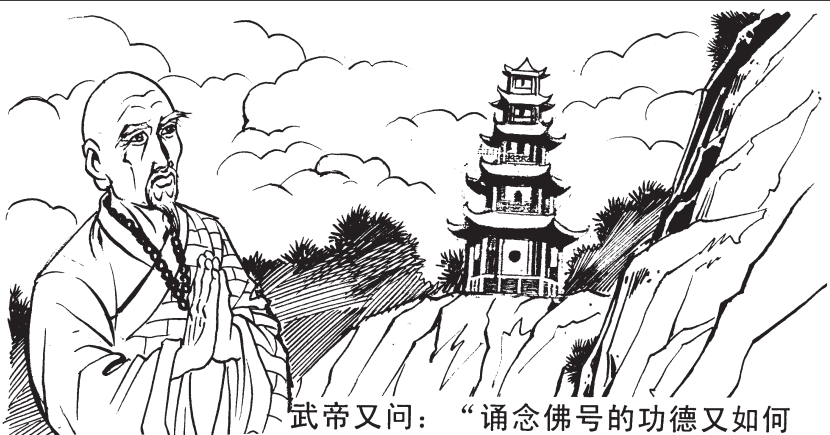
“While making obeisance, we must stand upright and put our palms together in front of our chest. Do not slant your body to the left and right. The best way to bow down is to bow in full-posture on the ground.”



“Be serious when you are making obeisance to the Buddha. Do not look here and there. Do not spit everywhere to dirty the Sagely Way-place. Everyday, we must light the incense, change the oil lamps and fruits to make offerings to the Buddha.”



「礼佛是不可以东张西望，心不在焉。随地吐痰将会污及聖地；佛前的香灯和水果应该每天更换」。

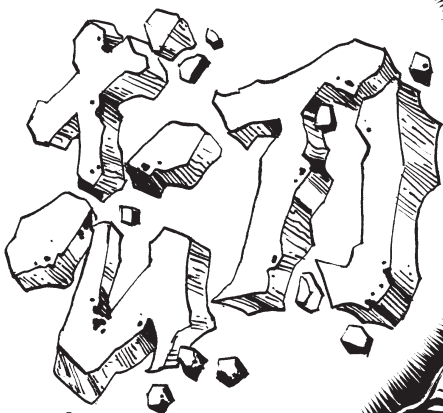


武帝又问：“诵念佛号的功德又如何呢？”。志公答：“念佛的功德广大无比，不可衡量的”。

Wu Di asked again, "What are the merits and virtues in Buddha Recitation?"

Zhi-gong answered, "The merits and virtues of Buddha Recitation are great and expansive. They are incomparable and immeasurable."





十六观经说：“诚心念一句：『南无阿弥陀佛』佛号能灭八十亿劫生死重罪”。武帝又问：“放生的功德又如何呢？”。志公答：“放生的功德，不可限量”。佛经说：“所有生物都有灵性和佛性”。

It is stated in the Sixteen Contemplation Sutra, “A man who sincerely recites ‘Na-Mo Amitabha Buddha’ for once will be able to have his heavy offences of eighty billion Kalpas of birth and death eradicated.”



志公又再说：“其实，全都是六亲眷属，只因彼此生死轮廻，彼此改了头又换了不同的面貌，互不相识吧了”。

Then Zhi-gong said, "In fact, all living beings are related. Because of transmigration in the sea of birth and death, there are changes in forms and appearance. Hence they can not recognize each other."



“If we can give rise to a mind of kindness and compassion to release living beings, we will attain longevity and be liberated from pain and sickness. In the next life, we will be certified to Bodhi.”



『若能生起慈悲的心，亲放生物，则能得长寿，脱离病苦，来世必能证得菩提』。

**志**公禅师再以偈颂说道：“放生合天心，放生顺佛令，放生观音慈，放生普贤行”。又说：“放生无烦恼，放生少疾病，放生子孙昌，放生官禄盛”。

**A**gain Zhi-gong Chan Master repeated in verses:  
“Releasing lives is in accord with the will of the Heaven.  
Releasing lives is in accord with the Buddha’s Teachings.  
Releasing lives is to practise the Compassion of Guan Yin.  
Releasing lives is the Practice of Universal Worthy.”

**“R**eleasing lives relieves us from affliction. Releasing lives, frees us from sickness. Our descendants flourish when we release lives.



Zhi-gong added,

“Releasing lives relieves us from the Three disasters,  
Releasing life will bring auspiciousness to our family,  
The retribution of killing and the rewards for liberating  
lives  
Is as clear as the mirror.”

志公又补充说：『放生免三灾，放生家门庆，杀生与放生，果报明如镜』。



志公答：“佛明了因和果，所以说教化世人。今生富贵的人，是他前世好布施所累积的功德”。

Zhi-gong answered, “The Buddha clearly understands the working of cause and effect. So he teaches the Dharma to transform worldly people. A man is blessed and wealthy in this life because of the merits and virtues he had accumulated by giving generously in his past lives.”



“A man suffers poverty because he had not cultivated goodness and accumulated virtues in his former lives. That is why it is said that wealth, poverty, bliss and sufferings that one experiences depend on his acts in the past lives. No one can really seek them by force.”

『今世贫苦的人，是他前世不修善积德之故。所以说，贫、富、苦、乐，是前世所分定，谁也不可强求』。





梁武帝又接问：“富贵的人无忧无虑，可是却很短命。贫苦的人，忧愁苦恼，但却很长命，这又是何因缘？”。

Wu Di asked again, “Some wealthy and honoured men do not have much worries but they die young. The poor men are afflicted with all kinds of worries yet their lifespan is long. What are the causes and conditions?”



志公说：“富贵而短命的人，是他前世虽有修善布施，但却不斋戒，好杀生害命之故”。

Zhi-gong said, “People who are wealthy and honoured die young because even though they had practiced giving, they did not uphold the precepts and enjoyed killing in the past.”



“That is why people said, “All the good and evil karmic conditions are registered by the Dark Realm officers, who will award the good men and punish the evil ones. They will enjoy wealth and honour or suffer disasters by themselves accordingly. There is not the slightest mistake.

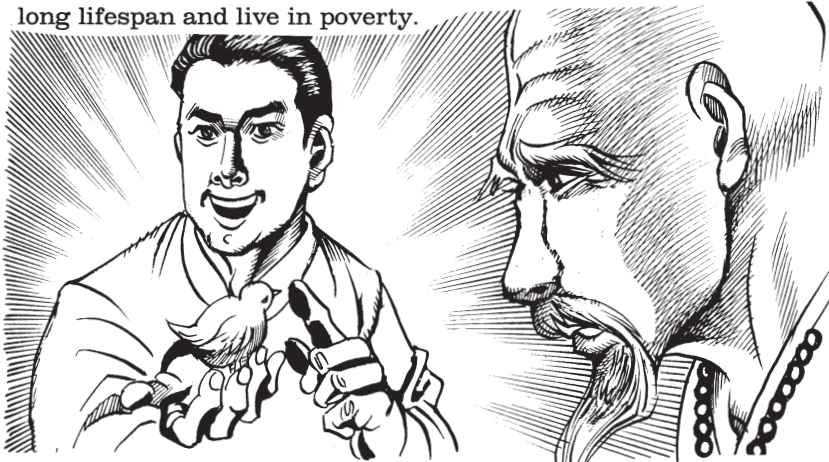


『所以说一切的善恶业缘皆由地府记载，赏善罚恶，富贵祸福，分毫无差，都得由自己去承受』。



又说：“前世布施虽得富贵之命，而杀生的果报是短命。若前世虽无杀生，但却不肯布施，故得长寿而贫苦之报了”。

He continued to say, “In the past he enjoyed giving. Hence he was born into the wealthy and honoured family. But because of killing, he had to undergo the retribution of a short lifespan. A man who did not commit killing but refused to give will have a long lifespan and live in poverty.



偈颂说：“因果分明定不差，古今种豆豈生麻；善  
恶若无罪福报，聖贤豈肯信伏他”。

As the verses go: “The working of cause and effect is very  
clear and without the slightest confusion.

From ancient time until the present time, where can you  
reap sesame seeds if you sow the beans?

If goodness and bad deeds are without the corresponding  
blessings and sins,

How could the sages and worthies believe in them and be  
subdued?”

## 学佛者



Then, Liang-Wu Di asked, "What are the rewards for giving food and rice?"

Zhi-gong answered, "If you can accumulate such goodness, it is most beneficial. But you must give consistently and never to retreat from the mind of joyful renunciation."

梁武帝又问：『布施食物米糧，其福报又如何呢？』志公答：『如  
此的积善，有很大的利益，可是一定要持之以恆，喜舍之心不退。』





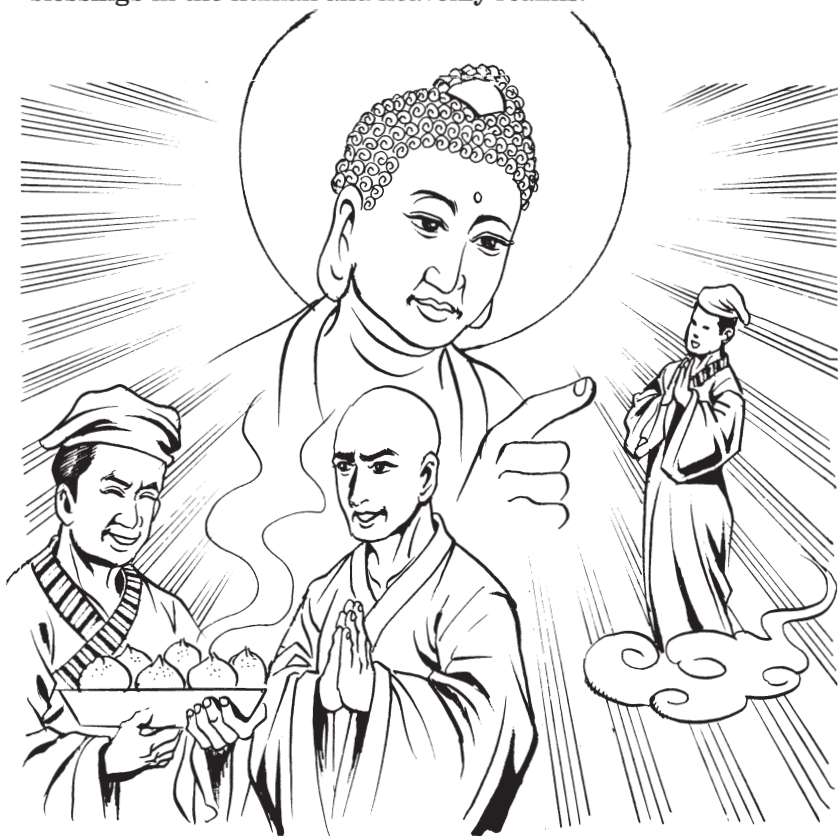
“若没有喜舍心的人，所得的福德是很少的。有善心布施的人，僧人的心也被感动。戒律经云：“一计功多少，量彼来处不易。我食一粒米，耕夫汗淋漓。”

“People who do not enjoy giving will obtain very little blessings and virtues. When a man gives generously with kindness, The Sangha will be greatly touched. According to the Precept Sutras, “Firstly, we must consider our merits and effort. We must know that, when we eat a grain of rice, the formers would have been covered with sweat.”



**偈**说：“若要开通佛法门，慇懃供佛及斋僧；如来  
智教多方便，人间天上种福田”。

**A**ccording to the verses: “If we wish to open up the Buddha Dharma Door, we must diligently make offering to the Buddhas and Sanghas. The Thus Come One has different expedients to teach the living beings, and enables them to plant the fields of blessings in the human and heavenly realms.”



He continued to say:

“To give a drop of water to the river accumulates lots of blessings. We can feel His sea like kindness even if we just give a tiny donation. If you do not believe, then, take a look at Liang Wu Di just donating a straw hat to the Buddha, brought upon Him the honour of an Emperor.”



又说：「滴水添河积福多，毫釐施舍感恩波；不信但看梁武帝，曾施一笠管山河。」

善捨！



罗汉偈说：“朝中宰相与王侯，富贵皆由前世修；  
昔世为人肯布施，端严相貌佛中求。”

According to the verses of Arahants: “The Prime Ministers and Royal Families in the Palace, are enjoying the wealth and honour they have cultivated in the past. If in the past a man can give generously, he will be born with upright features and adorned appearance.”



又说：“育王不恋皇宫贵，弃职归山吃苦修；普劝男女众高贤，切莫悭吝作善缘。劝居息却心头火，何消怒气到官边；世间迷人第一蛮，纵有神仙化也闲”。

He continued: "The King Ashoka was not attached to the honour in the palace. He renounced the status and entered the mountain to cultivate ascetic practices. I would like to advise all the good men and good women, do not be stingy to cultivate good affinity." Please put to extinction the fire in your mind, why should you be so angry to report to the officer? The confused ones in the world are indeed very stubborn. Even if the immortals wish to help them, it will still be in vain."





“痴汉迷人不肯修，苦恋奔波不肯休；山中静坐佛欢喜，闹市场中佛也愁”。

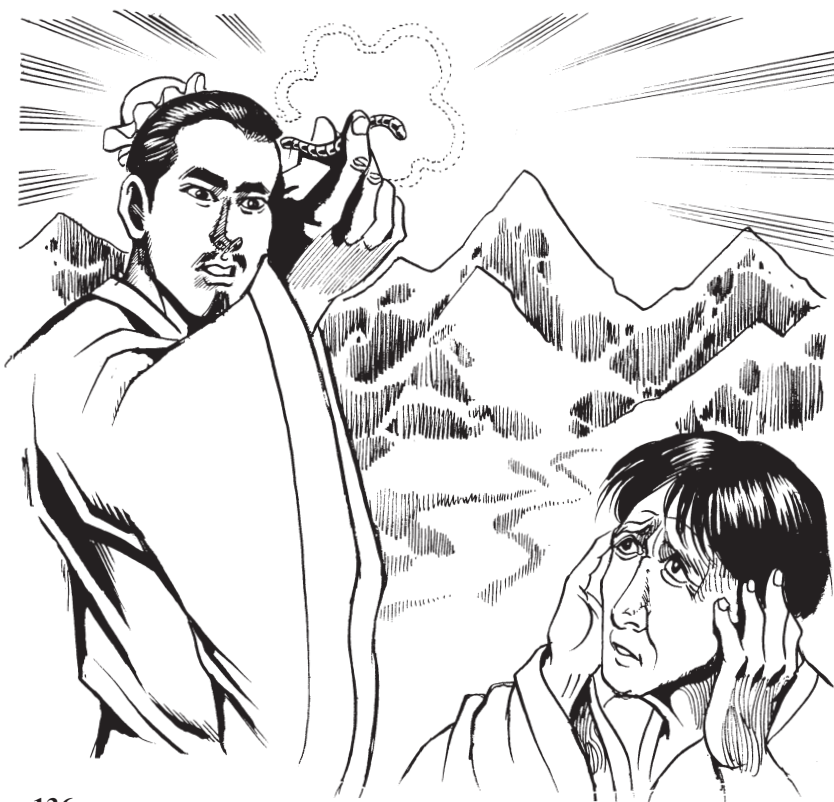
**D**eluded men who are lost do not wish to cultivate.

Deeply attaching to the worldly dust, there is no way to stop them from seeking. The Buddha is indeed happy when we sit in meditation in the mountain. Even the Buddha will feel sorry for us when we waste our time in a busy town.



“善人端的似青山，惟有青山不改头；你问青山何日老，青山问你几时休”。

A good man is as adorned as the green mountain,  
Only the green mountain will remain green forever.  
You ask the green mountain when it will grow old,  
The green mountain would want to know when you will stop seeking.



誌公继说：『得到亲人及每个人的恭敬，妻贤子孝，  
财富享之不尽』。

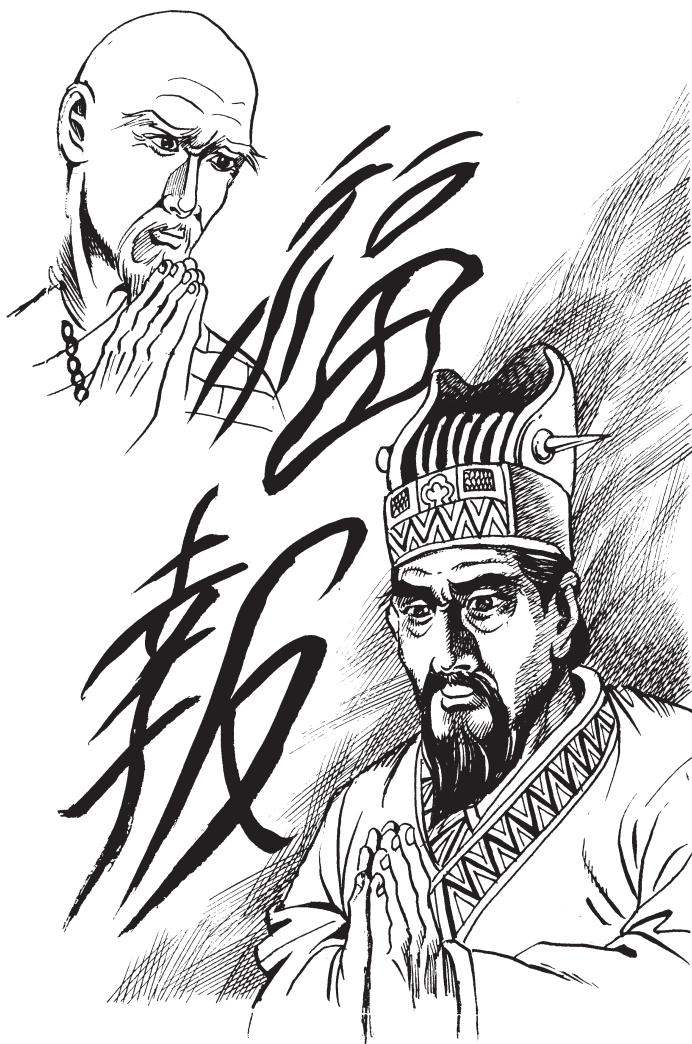
Zhi-gong continued, "They are respected by their relatives and others. They have virtuous wife and filial sons. Their enjoyment of wealth and blessings is abundant."



Zhi-gong continued, "They have cultivated these blessings in their past lives. No one can take anything from them by force."

誌

公又说：『那是他前世所修来的福，没有人能强分他所得的一切』。





誌公引用诗颂说：『享福有尽时，人寿长有几？  
若然不再修，也是梦一场』这是实话呀！

“**Z**hi-gong praised in verses:  
There is an end to all enjoyment.  
How long can a man live?  
If he does not continue to cultivate,  
Everything is still a dream.”



又再吟诵：『今生富贵受荣华，皆是前生种善芽……』。

He continued, "The wealth, blessing and honour that one enjoys in this life,

Were the harvest of good sprouts one had planted in the previous life."



“Do not say that the live Buddha cannot be found in the human realm,

In fact you can see him being born in the Elder's home.  
If he can cultivate goodness when he is rich,  
It is as if sewing flowers on the silk.”



充说。

「莫道人间无活佛，分明报在长者家；又向福中重作福，犹如锦上再添花！」。誌公禅师又补

**梁**武帝问：『若人不善，只会作各种恶业，这种人的果报又如何？』。『因他前世不修善，今世则得贫穷困苦……』。志公答。

**L**iang-Wu Di asked, "What are the retribution for a bad man who commits evils?"

**Z**hi-gong answered, "As he did not cultivate any wholesome deeds, this life, he will suffer poverty."



Zhi-gong said, "These people's sufferings resemble the adding of ice to the snow. The suffering is indeed acute. In future they will fall into hells to undergo punishment."

誌

公说：『这些人，如同雪上加霜，苦上加苦，将来命终堕地狱受刑』。



“An evil man who commits all forms of evils will further burden his parents and relatives. Their retributive sufferings are awaiting them in future.” Zhi-gong continued.



『若人不善，做尽坏事，会连累自己父母及亲属，以后将受苦报……』。誌公继说。

**誌公：**『人的贫穷哀乐，皆随自身所作业，那是：为善得乐，为恶得苦。真所谓：『手持羹碗叫长街，头无巾帽脚无鞋』。

Zhi-gong said, "A man experiences poverty or bliss in accord with his deeds. That is to say, cultivating goodness reaps bliss, committing evils will him suffering." As the saying goes, "Holding a bowl in his hand he begs along the street. His head is without a hat nor a towel and he walks barefooted."





誌公又偈说：「妻儿身上衣襤褸，子女声声叫肚饥」。「只恨眼前无修种，埋怨天地有高低」。

“His wife and children are in rags,  
And the children are always crying in hunger.  
He is most regretful as he has no money,  
And he complains, that the Heaven is being unfair to him.”



Today, the Chan Master told us a case:

“In the past, there was a poor man by the name of Mao-Kan. He was unkind and did not believe in cause and effect. He cheated the monks for rice and money. He paid no attention to his wife’s advice. After passing away, Mao-Kan was transformed into an animal.”

今天，誌公禪師說了一個公案：『以前有一个叫毛侃的人，家里贫穷，为人不善，不信因果，骗取僧人钱米，妻子劝他又不听。命终后，毛侃变成了畜生样子。』



又 说：『他的头像猪，脚像驴，狮鼻，象耳。寺里的人都认为他是怪物』。这时，毛侃开口告诉众人：『我是毛侃，不是怪物。因心不信善，骗寺钱米，今被蛇王抓去……』。

The Master continued, "His hand resembled that of a pig and he had the donkey's legs. He had a lion's nose and elephant's ears. The people in the temple said that he was a monster." At the time, Mao-Kan told them, "I am Mao-Kan, not a monster. Because of a crooked mind, I cheated the temple for money and rice. I was then caught by the snake king..."





毛侃又说：「在佛寺里打扫佛地，受此苦报，丑不堪言……」。

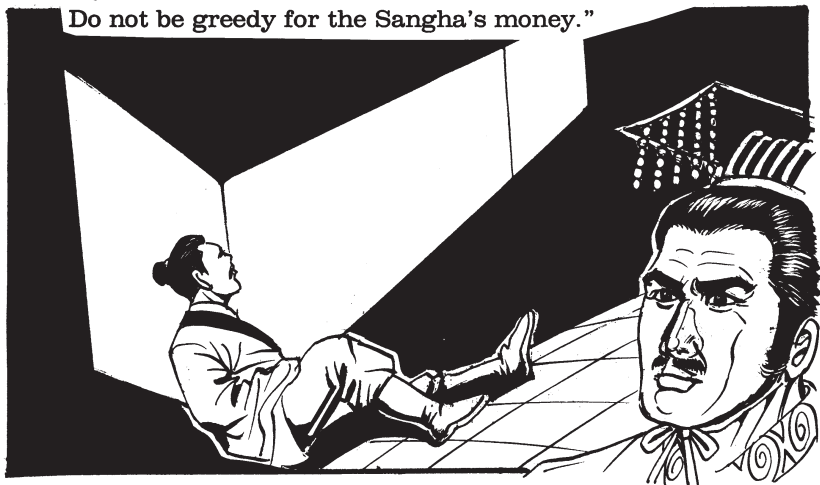
Mao-Kan said, "I was punished to clean up the temple and to suffer in this ugly form."





誌公说了一首偈：『从前造作无边业，佛地从  
今扫未休；奉君山门来往者，僧钱切莫苦贪求』。

Zhi-gong said in verses:  
Because of numerous past misdeeds,  
He will have to sweep the temple from now onwards,  
My advice for those who come to the temple,  
Do not be greedy for the Sangha's money."



梁武帝又问：『犯了佛寺的因果这样重，不得了呀！谁敢来呢？』誌公：『佛寺虽然要善人来，但犯错的人，也会给他改善的机会』。

Liang-Wu Di asked further, "The retribution for committing offences is really heavy. Who will dare to visit the temple?"

Zhi-gong answered, "Of course the temple welcomes the visit of good people. But people who have committed offences will be given a chance to change for the better."





**武**帝又问：“布施给僧人袈裟、戒衣、钟鼓、法器的人，其福报又如何？”。誌志答：“七世不脱人身、生生世世得到暖饱”。

Wu-di asked again, “What are the rewards for a man who donates the sashes, precept robes, bells, drums and other Dharma instruments?”

Zhi-gong answered, “For seven lives he will be born in a human form. In every life he will not suffer cold and hunger.”



武帝说：“那好，以后僧人不需要到别地方化缘，我一个人给就好了”。誌公说：“这样不好，因为佛门的教化是平等的。一人独自得福，不如各发善心的好”。

Wu-di said, “That is really good. In future, the Sangha do not need to go begging anymore. I alone will give to them.”

Zhi-gong said, “This is not good. The Buddha teaches equality. For a man to obtain all the blessing is not as good as cultivating goodness by everyone.”





**誌**公引经说：“宁受千家供，莫受一家恩。凡是积福，给多给少，一切随缘，随心作福就是”。

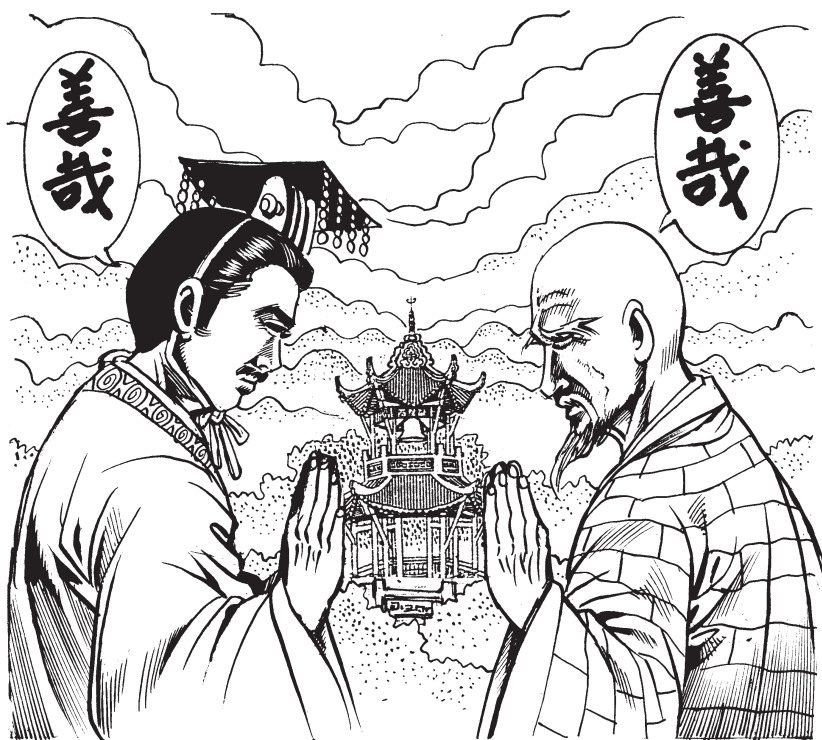
**I** Zhi-gong gave the following examples from the Sutra, will accept the offerings of a thousand families, but refuse the kindness of only one family.

A man who accumulates blessing must give in accord with his wishes. There is no fixed amount as he can give in accord with conditions.”



**誌**公又说：“小善不积，何以成圣？小恶若为，足以灭身！”“见人为善，发欢喜心”。称赞一样可得其福！

Again said Zhi-gong, “If you do not care to accumulate a small goodness, how can you become a sage? If you are heedless in committing a small mistake, it is enough to take your life away. Rejoicing and praising others ever their goodness will bring upon oneself the blessings.”



The ancient virtuous ones said:

“Showing no sign of anger is making the genuine offerings.

The abstinence of angry words is the permeation of subtle incense.”



文酬。

古

德有说：『面上无嗔真供养，口里无嗔出妙香』。又说：『三宝门中福好修，一文喜捨万



**誌** 公长老说：“积福行善，要口对心量，最好不要对妻子说，恐怕妻子不贤，打退丈夫的道心”。

The Elder Zhi-gong said, “We must carry out what we have promised to accumulate blessings and goodness. It is best not to tell our spouses who may not be worthy enough to support us. We might even retreat from our practices.



Once, there was a rich elder who had affinity with the Buddha. The immortal Lu Dong Bin was touched by him. He transformed himself into an old man to sell him a pair of straw shoes. He said, "I will sell you this pair of shoes for three Liangs of gold." The Elder agreed and went home to take the money.

黄金三两

以前有一位长者，十分富有又与佛有缘，神仙吕洞宾感动，化作老人要卖一双草鞋给他，说道：『这双草鞋要卖你黄金三两……』。长者答应，并回家去取银子。





长者回到家里要取三两银子，却被婆婆大骂了一顿。结果对老人说不买草鞋了。吕洞宾听了之后，作了偈而去。

When he arrived at his house, he was scolded by his grandmother for the expenditure. So the Elder decided not to buy. On hearing the Elder's excuses, Lu Dong Bin said in verses and left.



They were as follow, "Three Liangs of gold is considered cheap,

The straw shoes are truly strong.

If the Elder does not listen to your grandmother's words, you will at least have a chance to visit the home of immortals."

When the Elder turned to look again, the old man was no longer there. He was indeed remorseful as he knew that he had just met an immortal.



偈说：「三两黄金价不高，草鞋做得甚坚牢；长者回头  
者莫听婆婆说，也得仙家走一遭」。长者回头  
已不见老人，知是神仙来，后悔莫及。

**梁**武帝问：“有出家人掌管佛寺，但不为生死大事，反而图财贪宝，自不斋戒，又如何”。

**L**iang-Wu Di asked, “Some left home people take care of the Buddha’s temple but do not cultivate to end birth and death. They enjoy wealth and prosperity, and do not uphold precepts and abstinence. What will happen to them?”



Zhi-gong answered, "When a monk is deluded and does not uphold the pure practices and precepts, he commits evil act arrogantly. This is a great disaster. He will fall into the hell after passing away because of the heavy offences."



誌公答：『僧人自行顛倒，不识清規、戒律、行邪、贡高我慢。当祸临身的时候，因罪业不轻，命终堕入地狱』。



武帝又问：“在我之下的官员，做事不公正，骗人民的财物等，果报如何呢？”。誌公答：“当他受尽生前福报，阎王就要依他的业报判断了”。

Wu Di asked, “The sub-ordinates in my office practise injustice and they cheat the peoples’ money and goods. What are their retribution?”

Zhi-gong answered, “After they have fully enjoyed their blessings, they will be punished by the King Mara in accord with their karmas.”



“罪轻的，就要做牛做马，耕田还宿债。重罪的，罚他作蛟龙，向天下行雨灌荫山川，滋养万物”。誌公答。

If the offences are not heavy, they will be born as cows or horses to till the fields to pay the debts. If the offences are heavy, they will be transformed into dragons to bring rain to the earth, to moisten the mountain and rivers and myriad beings." Zhi-gong answered.

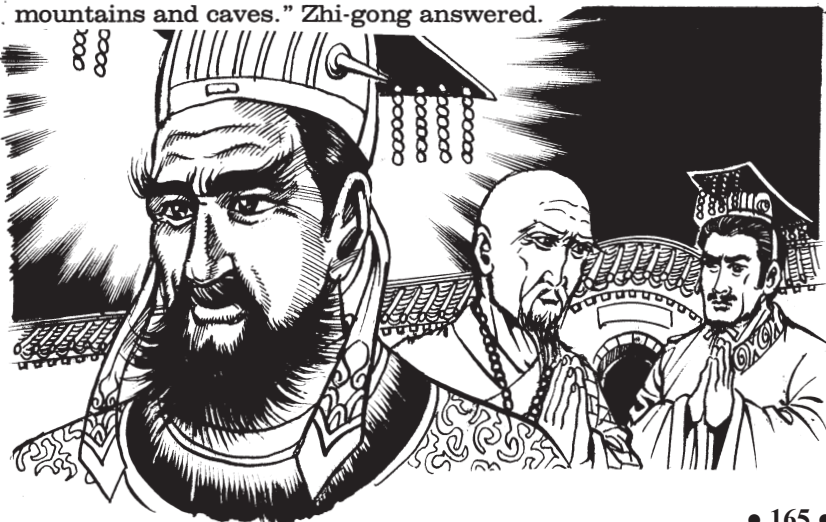




“那么，做一个正直清廉的官又得怎样的果报？”武帝再问。“他可以成为名山洞府的阴神呀！”誌公答。

“Then, what are the rewards for a upright and officer who does not take the bribes?” Wu Di again asked.

“He can become the spiritual beings of famous mountains and caves.” Zhi-gong answered.



Liang-Wu Di asked, "What are the retributions for an officer who acts unjustly and misuses his power to cheat the people?"

Zhi-gong answered, "After passing away, he will be transformed into an animal. People will run away on seeing him. He will suffer the retribution of being frightful."



**梁**武帝问：『在衙门中当差的人，以官势骗民，不依公道，果报又如何？』。誌公答：『死后罚作山中野兽，人见疾走，受惊赫的报应』。



“还有，他因欺骗良民，命终之后罚做牛、马、猪、羊等六畜，偿还人债”。

“Moreover, as he had cheated the people, he would be born as cows, horses, pigs, goats and other animals to pay the debts upon his death.”



Again, asked Wu-di, "For a man who does not know about causes and effects, who slanders the Triple Gem, who is disrespectful to the Buddha's Sutras and commits the five rebellious acts and the ten evils, who laughs at people who cultivate good deeds, what will happen to him if he repents and cultivates good deeds?"

Zhi-gong answered, "The seas of suffering are indeed great. But a man who chooses to turn back will arrive at the shore. Moreover, as he knows of his sins and is willing to change for the better, it will not even be difficult for him to become a Buddha."



武帝又问：『从来不知因果，毁谤三宝，不敬佛经，五逆十恶，讥他人修善，后有惭愧心，向善心，那又如何呢？』  
 武公答：『苦海茫茫，回头是岸。再说，知罪能改，知心肯修，作佛亦不难矣。』

于是，武帝展容欢喜，对誌公说：“我的前生今世，未来的善恶因果，我一一知道，在此感谢我师”。说完顶礼誌公。

Wu Di was very glad to hear this. He said,

“I know now of my past, present and future causes and effects, may they be good or bad, I am most thankful to my teacher.” After saying this, he made obeisance to Zhi-gong.





**武帝：**“有些问题问得不清楚，那请恩师为大众宣说，以报佛的大恩”。

**W**u Di said, "Some of my questions are not very clear. I beg my kind Master to proclaim for the multitude so as to repay the Buddha's Great Kindness."





誌公赞叹说：“好，既然您有所问，我就为大家说说几种因果法则，希望增加大家信佛的心”。

Zhi-gong praised, “Good indeed! As you have asked me to expound for the multitude, I will talk about the Dharma of causes and effects. I hope this will enhance everyone’s faith.”



Zhi-gong continued, "Everyone should know that the acts of goodness and evils will bring upon oneself an unceasing circle of rewards and retribution. Wealth, honour, poverty and lowliness follow one like one's shadow. Whatever that one has to undergo is not without the corresponding causes."

果，  
并非无因呀！  
誌公赞叹说：『大家要知道，为善为恶，致使果报连环不休。富贵贫贱，如影随形，招来日



又 说：“为人勤修，无有懈怠，从精进中来，为人才明达远，从智慧中来。为人声音清彻，从歌咏三宝中来。人无疾病，从慈悲中来。”

He continued, “A man is hardworking and needful because he has practiced diligence. A man is talented and knowledgeable because he has cultivated wisdom. A man’s voice is clear and resonant as he has sung in praise of the Triple Gem. A man does not fall sick because he is kind and compassionate.”





又说：“生无所知，不学不问来。为人愚笨，不肯教导他人之故。为人暗恶，毁谤他人故。为人丑黑，遮佛光明”。

He continued, “A man cannot learn anything if he is unwilling to study and refuses to ask people. A man is born stupid because he does not wish to pass his knowledge to others. A man is born in delusion as he has slandered others. A man is born ugly for hindering others in making offerings of lights to the Buddha.”



He continued, "A man cultivates blessings and enjoys giving because he wishes to repent on the mind of stinginess. A man is born in the cage as he enjoys teasing others. A man's body is covered with sores because he had whipped other beings. A man is liked by others because he is happy to see people."



又  
人说：『作福布施，悔昔心故来。人见欢喜，见



“闻说法语，心不在焉，堕生长驴中。贪心独食，堕饿鬼中”。

“A man who does not pay attention to Dharma talk will be born as long ears donkey. A man who is greedy and does not share his food with others will fall into the hungry ghosts realm.”



“劫夺人物，死后堕羊中。喜偷盗人，死后生牛马。为人下使，喜说妄语之故。传人恶者，死入地狱”。

“A man who robs from others will be born as a goat after his death. A man who enjoys stealing from others will be born as a cow or a horse. A man is born in a lowly position because of false speech. And a man who spreads rumours about others will fall into hells.”



“喜饮酒醉，后堕沸屎，泥犁之中。罪毕得出，  
又生猩猩中。猩猩罪毕，后得为人，顽无所  
知，人不齿录”。

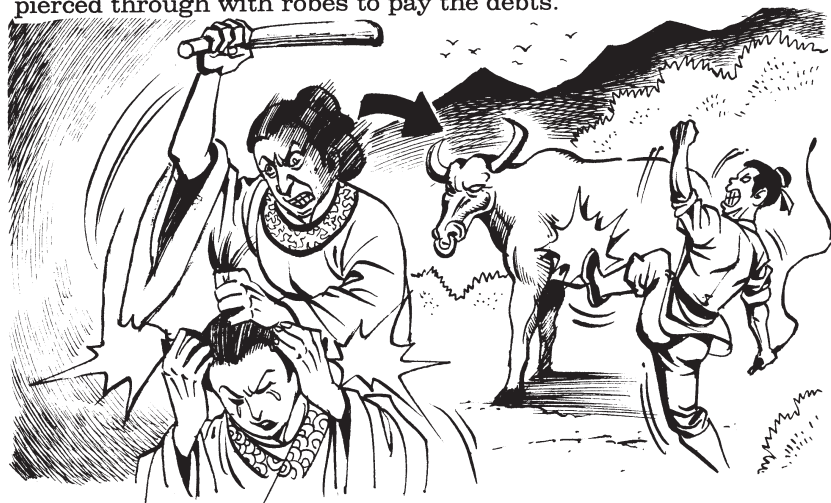
“A man who enjoys drinking wine will fall into the Hell of boiling faeces. After undergoing the punishment, he will be born as a gorilla. After that he will be born into a man who is stubborn and stupid. No one cares to talk to him.”





“今处富贵鞭打其下属，如此之人，死后入地狱，经数千万年，受诸苦报。从地狱出来之后，生水牛中，贯穿鼻口偿债”。

“A rich man of honourable class who whips his subordinates will fall into the hells for hundreds of thousands of years to undergo the various retribution. After coming out from the hells, he will be born as a buffalo with his mouth and nose pierced through with robes to pay the debts.”

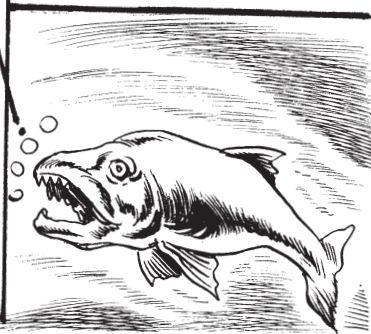


“A man is unhygienic because he was a pig in the previous life. A man is greedy because he was a dog in the past life. A man is smelly because he was once a fish or a turtle. A man is cruel and wishes others harm as he was formerly a snake. And a man has no compassion because he was once a tiger.”

体臭者

无慈心者

含毒者



中来。

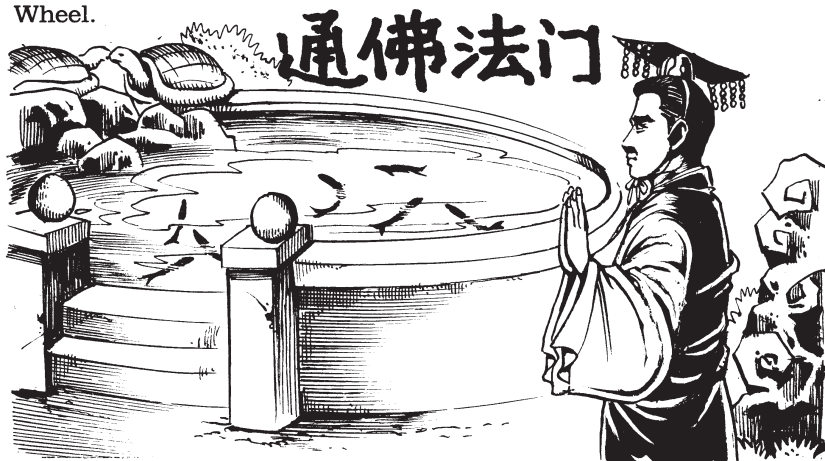
『为人不净者，从猪中来。贪心者，从狗中来。身体腥者，从鱼鳖中来。为人含毒不息，从蛇中来。人无慈心，从虎中来。』



不佞佛者

**经**云：不信之罪，罪上加之。古人云：欲得不拾无间业，莫谤如来正法轮。

It was stated in the Sutra, "Having no faith in the Dharma is an offence which is added to one's offences." The ancients said, "If you don't wish to fall into the Uninterrupted Hell, you should take care not to slander the Thus Comes One's Proper Dharma Wheel.



通佛法門

**梁**武帝赞说：“好啊，好啊！我已听说了很多，如日照空，似月印潭，澈底分明了，心也无疑问呢！我今记录起来，共诸天下人知！”

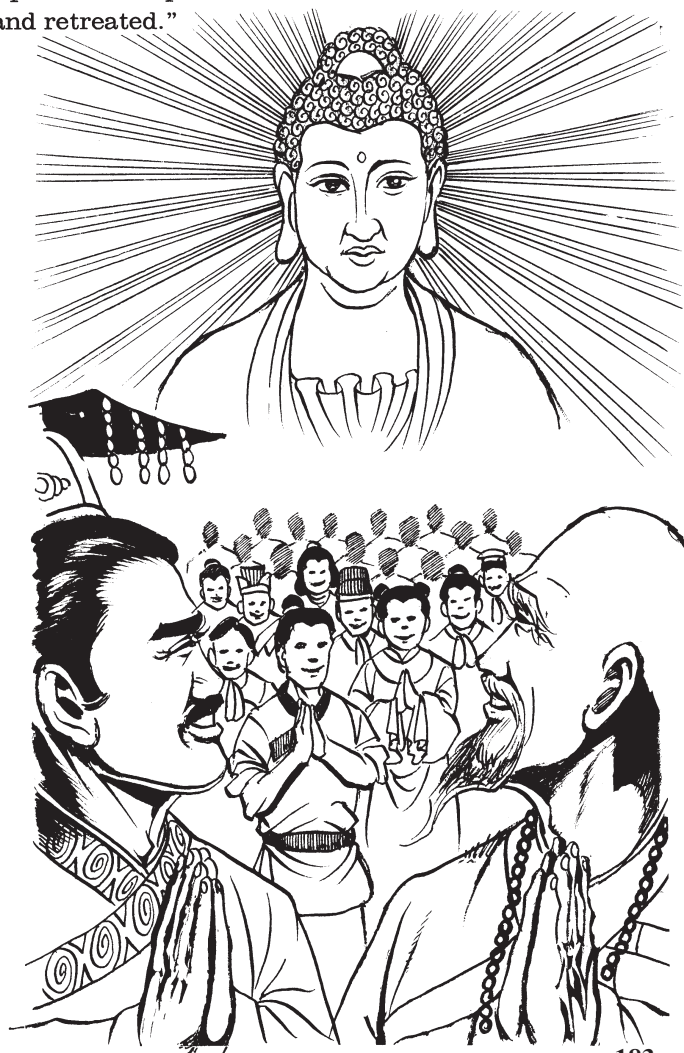
**L**iang-Wu Di praised, “Good indeed! Good indeed! I am very glad to hear so much Dharma. Like a Shining Sun in empty space, or the moon’s reflection into the deep, I now clearly understand the Dharma and have no more doubts. I will record it and share it with all in the world!”

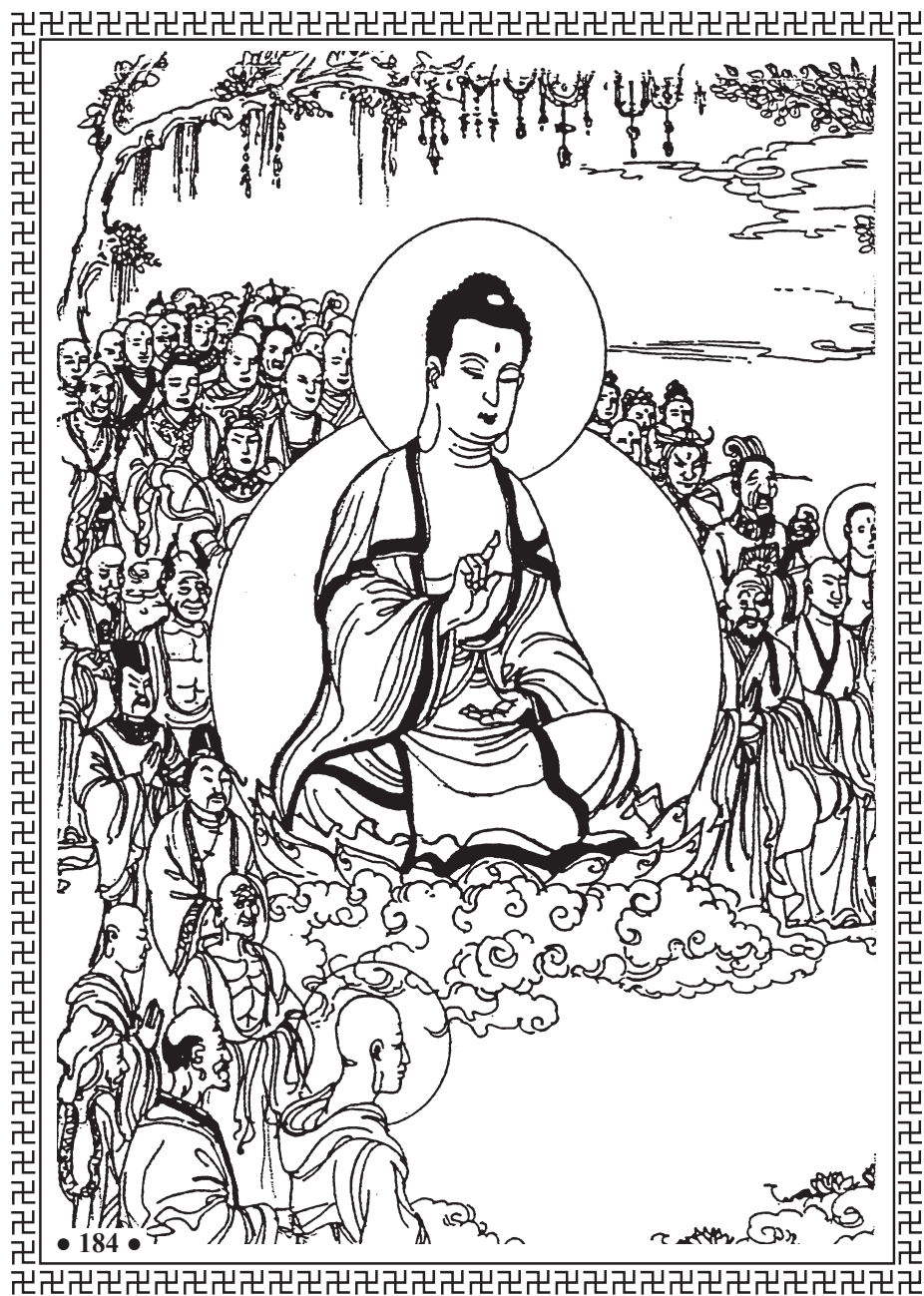


“May all the devotees in the human and heavenly realms enter the great seas of Buddha Dharma. May they have faith, received, uphold and practice the Dharma. He then made obeisance and retreated.”

普

愿一切人天信众，入佛法大海中，信受奉行，作礼而退。





迴向偈



VERSE  
OF  
TRANSFERENCE

願以此功德，  
May the merit and virtue accrued from this work,

莊嚴佛淨土，  
Adorn the Buddhas' Pure Lands,

上報四重恩，  
Repaying four kinds of kindness above,

下濟三塗苦。  
And aiding those suffering in the paths below.

若有見聞者，  
May those who see and hear of this,

悉發菩提心，  
All bring forth the resolve for Bodhi,

盡此一報身，  
And when this retribution body is over,

同生極樂國。  
Be born together in the Land of Ultimate Bliss.

● 出資印經者回向給法界眾生 ●



The Dharma Protector:  
VAJRAPANI BODHISATTVA

• 护法：韦驮菩萨 •

