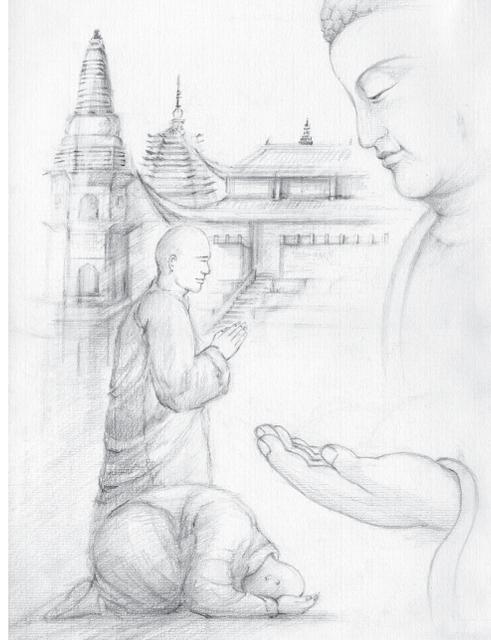
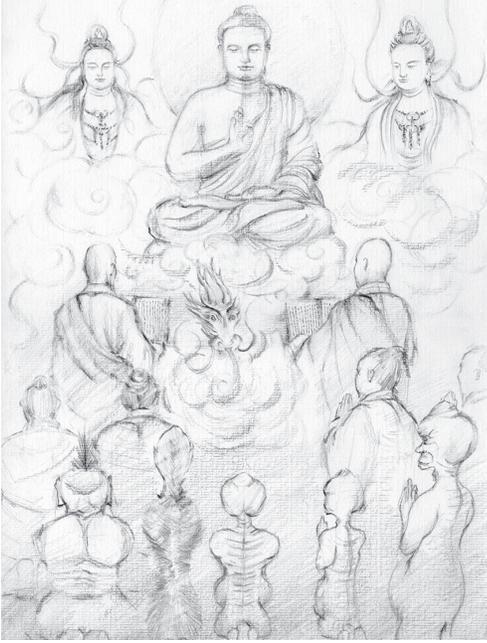


# 梁武帝問誌公禪師因果經 (續)

## 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



武帝問云。拜塔禮佛。功德如何。

答曰。拜塔禮佛。功德無量。須當預先齋戒。沐浴更衣。禮佛一拜。罪滅河沙。況多拜乎。

【白話】武帝問：「禮拜佛塔、恭敬禮佛，有什麼功德？」

誌公禪師回答道：「禮拜佛塔、恭敬禮佛，功德無量。但須先齋戒清淨，沐浴更衣。禮佛一拜，能滅除如恒河沙數般的罪業，何況多拜呢？」

經云。禮佛之人。從自足下至金剛際。一塵一轉輪王位之報。以此禮佛功德因緣。當得百福相好之身。

禮拜之時。要五體投地。猶如品字模樣。合掌當胸。恰似皓月團圓。三業投誠。一身端正。

不可左斜右側。不得回頭轉面。談論戲笑。勿吐痰涎。污佛淨地。香燈茶果。晝夜慇懃。

Emperor Wu then asked, “What about the merit and virtue from bowing to a stupa and revering a Buddha?”

Master Zhi Gong replied, “Bowling to a stupa or a Buddha brings about limitless merit and virtue. However, prior to bowing, one should first uphold the precepts and observe vegetarianism, take a shower or bath, and change clothes. Just a single act of bowing to the Buddha can eliminate offenses as numerous as the Ganges’ sands, and how much the more so can repeated bowing.

A sutra says, ‘A person who bows to a Buddha will have the karmic reward of becoming a wheel-turning king for as many lifetimes as there are dust motes between the ground beneath one’s feet and the lowest of the circles beneath the earth. With the merit and virtue accrued from bowing to a Buddha, one will attain a perfect body adorned with hallmarks and fine features, each gained from a hundred kinds of blessings.’

When bowing to the Buddha, one should prostrate with the five parts of the body touching the ground, resembling the Chinese character 品 (pǐn). When one joins one’s palms

【白話】經上說：『禮佛一拜，從其足跟至金剛際，一塵一轉輪王位。』憑借禮佛的功德因緣，將來必能成就具足百種福德、相貌莊嚴的佛身。

禮佛時，應當五體投地（額頭、雙手、雙膝著地），姿勢如『品』字一般端正；合掌當胸，如同滿月般圓滿。身、口、意三業虔誠，身體端正，不可左右傾斜，也不要回頭張望、談笑嬉戲。更不可吐痰或吐口水，污染佛前淨地。香、燈、茶、果等供品，要晝夜虔誠供養。

禮佛如是。拜塔亦然。所謂毗盧塔。華嚴塔。多寶佛塔。阿育王塔。佛舍利塔。佛有無量寶塔。不可俱說。凡欲禮塔。俱是八萬四千拜為一藏。依前所說。塔價亦不可欠缺。若依此法奉行。當來畢竟成佛。

【白話】禮佛如此，拜塔也應這樣。佛塔種類繁多，如毗盧塔、華嚴塔、多寶佛塔、阿育王塔、佛舍利塔等，佛有無量寶塔，難以一一列舉。凡欲禮拜佛塔，應以八萬四千拜為一藏（圓滿之數）。此外，如前所述，供養佛塔的財物也不可欠缺。若能依此法虔誠修行，未來必定成就佛道。

武帝又問。念佛功德。福田如何。

誌公答曰。念佛功德廣大無比。虛空可量。福德無窮。經云。若有善男子善女人。聞說阿彌陀佛。執持名號。一日乃至七日。一心不亂。其人臨命終時。即得往生。阿彌陀佛。極樂國土。《十六觀經》云。志心念南無阿彌陀佛一聲。滅八十億劫生死重罪。又能諸惡莫作。眾善奉行。必定見佛往生淨土。

【白話】武帝又問：「念佛的功德如何？能積累怎樣的福報？」

誌公禪師回答：「念佛的功德廣大無邊，連虛空都無法衡量，所獲的福報更是無窮無盡。佛經上說：『如果有善男子、善女人，聽聞阿彌陀佛名號，專心持名，一日乃至七日，心不散亂，此人臨命終時，就能往生阿彌陀佛的極樂世界。』《十六觀經》（《觀無量壽佛經》）中也說：『至誠念誦一句南無阿彌陀佛，能滅除八十億劫生死重罪。』若能同時做到『諸惡莫作，眾善奉行』，必定能親見佛陀，往生淨土。」

◎待續

together, one should raise the palms to the height of the chest level with the palms joined like a round bright moon. One should have the threefold karma of the body, speech, and mind all be filled with utmost earnestness, and one's whole body should be upright and dignified, without leaning to the left or the right.

One should not turn one's head back or engage in idle talk, chatter, or teasing. One should not spit onto the ground staining the pure ground of the Buddha. At all times the offering of incense, lamps, tea, or fruit should be done with sincerity and earnestness.

The same applies for bowing to the Buddha or a stupa, be it a Vairochana stupa, an Avatamsaka stupa, a Many-Jewels (Prabhutaratna) stupa, an Ashoka stupa, or a stupa of the Buddha's relics — there are limitless stupas of the Buddha which are beyond our ability to fully express in words. Anyone is considered to have completed one zàng 藏 (“treasury”) of bowing when he or she has made 84000 bows. As mentioned earlier, one should not fall short in repaying a monastic whom one requests to bow to a stupa on one's behalf. If one follows this Dharma in bowing to a stupa, one will ultimately accomplish Buddhahood.”

Master Zhi Gong answered, “The blessing from the merit and virtue of reciting the Buddha's name is incomparably vast. Even if limitless space were measurable, one's merit and virtue would still be considered inexhaustible.

“A sutra (the *Amitabha Sutra*) says, ‘If there is a good man or woman who hears spoken Amitabha and holds the name, whether for one day...[or] as long as seven days, with one heart unconfused, when this person approaches the end of life, ... in Amitabha's Land of Ultimate Bliss he or she will attain rebirth.’

The *Sutra of Visualizing the Buddha Infinite Life* says that if one wholeheartedly recites ‘Namo Amitabha Buddha’ just once, one will eliminate all heavy offenses committed throughout eight billion kalpas of birth and death. If one can also do no evil and only do all good, one definitely will be able to see Amitabha Buddha and be reborn in the Pure Land.”

◎To be continued