

## 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

武帝又問。世人多積財寶。勤加守護。凡所善事。不肯修布施者如何。

【白話】梁武帝接著問：「世上很多人拼命累積財富，小心翼翼地守護著他們的財富。卻不願意做善事、不肯布施救濟他人，這樣的人會有什麼果報呢？」

誌公答曰。此人前世。在因地中。布施結緣。作眾善因。今生得此福報。而今昧卻前因。聞說布施作福。心生吝惜。

《藥師經》云。其心不喜。設不獲已。而行施時。如割身肉。深生痛惜。是人受盡夙福。來生必受貧苦。如人下嶺。一步低一步。

其中復有貧苦者。又有減口齋僧。隨喜積福。如人上嶺。一步高一步。受盡今生之苦。再生必得其福。

【白話】誌公禪師回答說：「這樣的人在過去世修行時，曾經布施結緣，種下許多善因，所以今生能享受這樣的福報和善果。但如今他忘記了過去世種善因的緣由，聽到布施積福的說法時，心裡反而生出吝嗇之情。

《藥師經》上說：這樣的人內心不情願布施，即使迫不得已而行布施時，也像割自己身上的肉一樣，深深感到痛苦惋惜。這樣的人一旦享盡前世累積的福報，來生必定會遭受貧窮困苦。就像人下山一樣，每走一步就低一步（福報逐漸減少）。

反之，有些人雖然現在貧窮，卻能省吃儉用供僧供齋，隨喜積福。這就如同人上山，一步比一步高。他們受盡今生的苦難後，來世必定獲得福報。」

The Emperor further asked, “Worldly people accumulate a lot of wealth and diligently watch over it. Although they are willing to do many good deeds, they are unwilling to give away their wealth. What would be the karmic consequences for these people?”

Master Zhi Gong answered: “These people practiced giving in their past lives. On the causal ground, they planted many good seeds. That is why they are able to enjoy such blessings in this life. However, they have become blind to their past causes, and when they hear others talking about giving and creating blessings, they give rise to stinginess.

The *Medicine Master Sutra* says, ‘When they see a beggar coming, they feel displeased. When they have to practice an act of charity that does not benefit themselves, they feel as though their flesh is being sliced off — such is the unbearable pain they feel when compelled to give.’ Those individuals will definitely undergo poverty and suffering for not practicing giving. It can be compared to someone going downhill, going more and more into decline with each step.

On the other hand, a poor person can accumulate blessings by rejoicing in others’ good deeds or by making offerings of food to the Sangha through the reduction in his or her own food intake.”

偈曰：

捨得恰似井中泉  
早朝打去暮來填  
待等三朝不去打  
井水何曾滿出弦

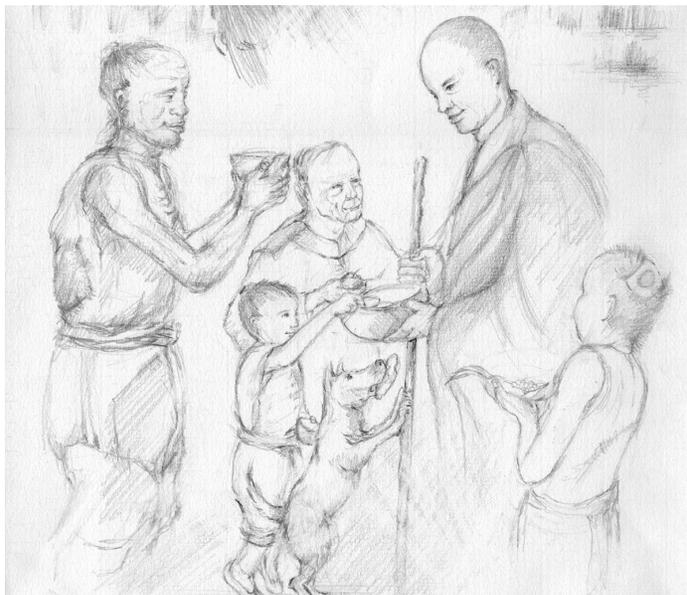
武帝又問。世間之人。多有不平。貧者太貧。富者太富。苦者太苦。樂者太樂。是何因緣。

【白話】梁武帝繼續問道：「這世間的人，境遇為何如此不公？貧窮的人太過窮困，富貴的人又太過優渥；受苦的人飽嘗艱辛，享樂的人卻逍遙自在。這其中的因果緣由究竟是什麼？」

誌公答曰。我佛觀其因。纔說其法。教人要修。今生富貴者。係他前世。積功累德。現世貧苦者。是他前世。不肯修因。所以貧富苦樂。皆由夙世分定。誰人強求得也。羅漢偈曰

【白話】誌公禪師回答：「我佛觀察眾生的因緣，才宣說相應的佛法，教導眾生要修行向善。今生能夠富貴的人，是因為他過去世積累功德、廣行善事；而現世貧苦的人，則是由於前世不肯修善種福。所以今生的貧富、苦樂，都是由過去世的因果決定的，哪能強求得來呢？」所以有羅漢偈曰：

富貴貧窮各有由  
夙緣分定莫強求  
未曾下得春時種  
空守荒田望有收



A verse says:

*Blessings derived from giving are like water in a well;  
Drawn in the morning, it replenishes itself by evening.  
Even if it is not drawn for three days,  
When have you ever seen it overflow?*

Emperor Wu further asked: “There are so many injustices and inequalities. The poor are too poor and the rich are too rich. Those who are unfortunate suffer too much; those who are fortunate indulge in too much happiness. Why is this so?”

Master Zhi Gong answered, “The Buddha observed beings’ conditions and spoke the Dharma accordingly. He taught people to cultivate. Those who are rich and honored in this life accumulated a lot of merit and virtue in their previous lives. Those who are poor and suffering in this life were unwilling to cultivate blessings in their past lives. Thus, what determines whether one enjoys blessings or undergoes suffering is one’s past life karma; no one can control what one is destined to receive.

An Arhat said a verse like this:

*Poor or rich, lowly or noble  
—all have their underlying reasons.  
Since it is predetermined,  
no one can impose one’s will.  
For, without having planted the seed in the spring time,,  
One stands by the barren field awaiting the harvest in vain.*

☞待續

☞To be continued