

七步成詩——曹子建（續）

A Poem Composed in Seven Steps —

Cao Zijian (continued)

宣化上人講述於1978年3月1日

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BIOGRAPHIES | 人物誌

「兄迫吟詩，豆其泣釜」：他的哥哥壓迫他，叫他七步成詩。他在七步內作了一首豆其泣釜的詩，說煮豆燃豆其，其在底下燒，豆在鍋裏哭。豆越哭其越燒，燒得豆沒有了，其也盡了，兩敗俱傷，同歸於盡。

「同根相煎，互為荼毒」：本是源於同一個根，卻互相煎熬，你害我，我害你。

「親屬同胞，斬斷手足」：他們兩個是骨肉至親、同胞兄弟，可是曹丕也不想不要他，他也想不要曹丕。因為曹子建是被勢力所逼迫的，如果是他做皇帝，也不一定放過曹丕。所以這兩個人是半斤八兩，只是一個有勢力，另一個沒有勢力，結果曹子建就失敗了。

又說偈曰：

天賦才智超群倫 空中梵唄少知音
七步成詩曹子建 百劫相好釋迦文

Elder brother forced him to compose a poem, The beans and stalks wept in the cauldron. His elder brother pressed him to improvise a poem in seven steps. Within seven steps he composed a poem about beanstalks and beans that wept in the cauldron. It described cooking beans on a fire of beanstalks. The beanstalks were burning underneath while the beans wept in the cauldron. The more the beans wept, the more the beanstalks got burned till there were no more beans and no more beanstalks. Both were defeated and wounded, and both perished in the end.

Grown from the same root yet destroying one another, Afflicting great pain upon each other. Originally both were grown from the same root, yet they tormented and destroyed each other. You harmed me, and I harmed you.

Siblings born of the same parents, Sever their fraternity. The two of them were blood related brothers of the same parents. But Cao Pi wanted to get rid of him, and he wanted to be rid of Cao Pi too. Because Cao Zijian was persecuted, if he were to become the emperor, it was not certain that he would let Cao Pi go either. So these two brothers were about the same. They both had same intentions. It is just that one had power, and the other did not. In the end, Cao Zijian was defeated. Cao Zhi, without a second thought, improvised a poem within seven steps:

Another verse says:

Endowed with talents and wisdom, he excelled his peers, Few comprehended the Brahma hymns from space.

Cao Zijian composed a poem in seven steps, Shakyamuni Buddha planted the causes for fine features in a hundred eons.

自古聰明多夭壽 而今愚蠢寡遠親 至道無情法如是 造業受報莫外尋

「天賦才智超群倫」：雖然說是天賦，也是曹子建前生修來的，所以他有一些才華、智慧，出乎其類，拔乎其萃。

「空中梵唄少知音」：他和梵唄大概有很深的緣，旁人不曉梵唄的音韻，他懂得。所以說，他梵唄的知音是很少的。

「七步成詩曹子建」：曹子建七步之內就能作成一首詩。很多詩人都要推敲幾天才能作成一首詩，而他在七步之內就能成詩，所以他的學問、文化水準非常高。

「百劫相好釋迦文」：釋迦文就是釋迦牟尼佛。釋迦牟尼佛修行一百個大劫，修福修慧，栽培他的相好莊嚴，所謂「百劫種相好，三祇修福慧」。

「自古聰明多夭壽」：從古到現在，很多非常聰明的人，都是很年輕就死了；例如顏淵，最聰明，聞一知十，可是沒到三十三歲就死了。所以太聰明的人要學愚癡一點，不要那麼聰明，否則就會短命。

「而今愚蠢寡遠親」：愚蠢，就是窮困的人，不是貴人，很愚癡的。而現在的人要是很愚蠢呢，就會很少有遠親的。因為你愚蠢，大家也都不願和你做親戚，不願和你做朋友。

「至道無情法如是」：你若真往道上講，那是沒有情感可講的，若有一點情感就不合乎道了——法本來就這樣。

「造業受報莫外尋」：每一個人造什麼業，就受什麼果報。不要向外找，也不可以怨天尤人，說：「我怎麼這樣子？他怎麼那樣子？」他種那個因就那個樣子，你種這個因就這個樣子，絲毫不會錯的。



Since ancient times many intellects died of a premature death, Nowadays fools have few distant relatives.

The ultimate Way is unsentimental, such is the dharma; One suffers the consequences of one's deeds, do not seek outside.

Endowed with talents and wisdom, he excelled his peers. Although Cao Zijian was considered talented, his talents were the result of his cultivation in a past life. That was why he had some literary talents and intelligence that excelled his peers.

Few comprehended the Brahma hymns from space, Perhaps he had deep affinity with the Brahma hymns. Although others did not understand the tunes and melody, he did. So there were few people who understood the Brahma hymns as he did.

Cao Zijian composed a poem in seven steps. Cao Zijian was able to compose a poem within seven steps while it would take others quite a few days to do the same. Thus his knowledge and literary skills were advanced.

Shakyamuni Buddha planted the causes for fine features in a hundred eons. Shakyamuni Buddha had cultivated blessings and wisdom for one hundred great kalpas, developing the causes for his adorned features. There is a saying: "He planted the causes for fine features in a hundred eons, and cultivated blessings and wisdom in three asamkheya".

Since ancient times many intellects died of a premature death. From ancient times to the present, a lot of extremely smart people died at a very young age. For example, Yan Yuan [disciple of Confucius] was most intelligent. When he heard one thing, he would know ten others. However, he died before he reached the age of thirty-three. Therefore, people who are too clever should learn to be a bit stupid. Do not be too clever, otherwise you may be short-lived.

Nowadays fools have few distant relatives. Fools are impoverished people, not noble people. They are dull-witted. Nowadays people who are dull-witted seldom have distant relatives. Because if you are dull, no one wants to be your relative or your friend.

The ultimate Way is unsentimental, such is the Dharma. If you truly speak of the Way, it is completely devoid of sentiment. If there is a least bit of sentiment, then it is not in accord with the Way. The Dharma basically is thus.

One suffers the consequences of one's deeds, do not seek outside. Whatever karma each person creates, each person will have to undergo its corresponding retribution. Do not seek outside. One must also not blame heaven or others and say: "Why am I like this? Why is he like that?" He is like that because of the causes that he planted. You planted this cause and so you are like this. There is not the slightest mistake at all.

