

真正的濟貧

How to Truly Help the Poor

宣公上人開示於1971年

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A Dharma talk by Venerable Master Hsuan Hua in 1971

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現在美國這兒(1971年)，發起這個濟貧運動。我就批評這一件事，我說：這個濟貧是沒有什麼用的！因為人的貧，不是由今生來的，他的貧是由無量劫造無量的罪業，所以今生他才貧。你濟他，不過濟他一時，不能常常叫他不貧。

你想要真正濟貧，就要提倡種種慈善的事情，提倡叫人做好事，提倡叫人改過遷善，不造罪業，這是真正的濟貧。你又要不叫人誹謗三寶，要叫人到處提倡佛法，那麼人有三寶了，有佛法僧住世，人們就可以種福。人供養三寶，就可以有福報；有福報，將來就不會貧了，這是真正的濟貧。

The war on poverty has started here in the United States (1971). When I arrived here, I criticized this policy, saying, “This is a useless way of helping the poor.” A person’s poverty does not originate in this life, rather it is caused by immeasurable offenses committed during innumerable past *kalpas*. You help him now, but it is only temporary, and you cannot save him from more lasting poverty.

If you truly want to help the poor, you must promote various charitable deeds; you must encourage people to do good, ask them to reform their mistakes, and must encourage them to move towards goodness and away from karmic offenses. This is real poverty relief. In addition to this you should teach people not to slander the Three Jewels and to propagate the Dharma wherever they go. That way the Three Jewels will continue to dwell in the world. So long as the Three Jewels of Buddha, Dharma, and Sangha dwell in the world, people will be able to plant blessings. If a person makes offerings to the Three Jewels, he will receive the reward of blessings. If these blessings are planted, one will

同樣是人，為什麼有尊貴的人？又有貧賤的人？有五種道路，令人走到貧賤這一種的果報上：

第一、驕慢。談到這驕慢，對外面的人驕慢，這是一般人常有的；但這種的驕慢，是對於自己的父母也驕慢，不恭敬父母。

第二、剛強。剛強，不敬師長，對師父不恭敬，沒有一種誠敬的心。就是師長教化他，他也不聽，這是一種剛強眾生。

第三、放逸。放逸就是不守規矩，不守規矩還不算呢，而且還不恭敬三寶。

第四、偷盜。在前生歡喜偷東西，以偷盜來維持他的生活。

第五、負債不還。負債，逃避不償還。負債，就是向人家借錢。你短人家錢，不還人家，自己將來就會受貧窮下賤的果報。

尊貴也有五種的因緣，就是：

第一、普遍做布施，施惠福廣。惠就是恩惠，對任何人都布施，都有一種慈悲心，很普遍的、很廣大的對一切人都慈悲。這是第一種。

第二、恭敬父母師長。要對父母師長都恭敬。不能說父親生了我，我非常的仇恨他：「為什麼你要生我？真是混帳！」自己罵自己的父母。或者自己對師父生一種心：「啊！你這個做師父的，你令我一點自由都沒有，什麼都要聽你的話，這個太不公平了。」對師父有種種不滿意。面對著師父又叩頭又頂禮，但背著師父面就亂講起來了，這叫不恭敬父母師長。這是不生尊貴家的一個理由，你看厲害不厲害呢？你不要管我這個師父好不好，你不能講的；你一講，就有了罪過，將來你就不會生尊貴之家。所以第二要恭敬父母師長。

not suffer poverty in the future. This is how to truly help the poor.

Why does one person enjoy high social status? Why is another poor? There are five causes and conditions which lead to poverty and low status:

1. Arrogance. Worldly people commonly show arrogance towards others generally, but even worse: they also behave in this disrespectful way toward their parents.

2. Stubbornness. This means not respecting your teachers and elders and not having a sincere mind of respect. When his teachers try to teach this type of person, he doesn't listen. This makes him a stubborn living being.

3. Laxity. A lax person not only does not obey rules and regulations; even worse, he disrespects the Three Jewels.

4. Thievery (stealing). This refers to someone who liked to steal in a past life or who used stealing to sustain himself.

5. Failure to pay one's debts. This means that after incurring debts, one makes no effort to repay them. If one owes others money and refuses to pay, one will have to undergo the retribution of poverty and a low status in a future life.

There are also five causes and conditions which lead to honor and high social status:

1. Generosity on a vast scale. This means doing a lot of charitable deeds and benefiting a lot of people. Not only that, one also cherishes a great and kind regard toward anyone and everyone. This is the first cause and condition.

2. Respect for one's parents and teachers. One is also respectful to parents and teachers. One shouldn't feel great hate for one's parents, and declare, "Why did you give birth to me? What a bastard!" Or, give rise to a thought of hatred towards one's teachers or masters, saying, "Ah! You as my Master deprive me of my freedom, making me listen to all of your biddings. It is too unfair!" One harbors such hateful or unsatisfied thoughts towards one's teachers. On one hand, on the surface one kowtows and shows obeisance; on the other hand, one starts to talk evil of one's teachers behind their back. All these are simply the acts of not respecting one's parents and teachers. Disrespecting parents and teachers is one of the reasons for not being reborn into a noble family. Do you think it is serious? No matter if the teacher is good or bad, you should not speak evil of him; otherwise, you will commit offenses, and will not be able to be reborn in a noble family in the future. This is the second cause and condition.

第三、恭敬三寶。這裡就要恭敬三寶，禮拜三寶，恭敬對一切的長者。

第四、忍辱無瞋，柔和謙下。要忍辱，沒有瞋恚，還要柔和謙下。忍辱，誰罵你一頓，你也要歡歡喜喜，一點都沒有煩惱。有人罵你，你要忍耐；有人打你，更要忍辱，修忍辱行。無瞋，沒有瞋恚，不發脾氣。你看，要得到好的果報，也都不容易的。然後又要柔和謙下，就是對任何人都很和氣的，很客氣的。

第五、博聞經律。要多多聽經，多多聞法，多多學習戒律，這叫博聞經律。

有這五種的原因，所以做尊貴的人。尊貴的人，既有錢又有勢力。但並不是說有錢有勢力，這就好了，這都是宿世修來的。如果有這五種的原因，要是完全有，那更好了；要是單有一種，也就不會生到貧窮下賤的家裡去。所以，那個人為什麼就那麼好呢？那麼尊貴呢？這都是前生修來的，不是今生這麼簡單就得到這種福報的。❀

3. Respecting the Three Jewels. One should revere and pay obeisance to the Three Jewels, and also revere all elders.

4. Displaying patience and freedom from anger. One should practice patience and humility, rather than displaying anger or throwing a tantrum. One should also be gentle and humble. This means that one will happily endure situations where one is being scolded, hit, or beaten by others, without giving rise to any afflictions. When others scold you or hurl insults at you, you should be patient; and when others beat you, you should be even more patient. At no time should you lose your temper or get angry. As you can see it is quite difficult to attain wholesome karmic rewards. Moreover, it requires you to be gentle and humble. You always ought to be polite and gentle to everyone.

5. Studying the Buddhadharma extensively. One should learn as much as possible. This means listening to sutra lectures more often, listening to Dharma talks more often, and studying the precepts more often — all this helps one to expand one's knowledge and become more erudite.

These are the five qualities which make it possible for one to obtain honor and high social status as well as money and power. However, that doesn't mean possessing money and power is a good thing. Both of these come from [actions performed in] one's previous lives. If a person can develop these five qualities fully, that is a much better thing. Possessing just one of these qualities will enable someone to avoid being reborn into a poverty-stricken family with low social status. Thus we can understand why a person might enjoy so much power and glory now: it all comes from cultivation undertaken in past lives; it is not something you easily obtain in this life. ❀

我們現在探月球，說是月球裡邊沒有生物。月球裡邊是有生物的，有菩薩在那兒住，有阿羅漢在那兒住、在那兒修行，還有一切的天人在那兒住。不過這一些個人，不是我們肉眼可能見的；所以我們就是見著也不認識，他們多數在那兒入定了！還有其他的衆生在月球裡邊住。可是月球裡邊住的衆生看月光輪是很大很大的一個世界，很大很大的一個球體在那兒；但是他見著月輪雖然大，可是這個月輪也沒有增加一點點。這就是人所見的不同而已。 —摘自宣公上人《華嚴經淺釋》十定品第二十七

People who have explored the moon say there is nothing living there. There are living things on the moon, but we can't see them with our human flesh eyes. There are heavenly beings dwelling there, there are Bodhisattvas dwelling there, and there are arhats dwelling there and cultivating. There are also immortals who dwell there. But these are people we can't see with our flesh eyes. So even though we see, we can't recognize them. They are all there entering samadhi. There are other living beings as well dwelling on the moon. The living beings who dwell on the moon perceive it to be immense. They see the moon as a huge world system and as a huge planet yet it has not increased. They see the moon as huge but the moon hasn't increased even by a little bit. These are cases of people seeing things differently. —An excerpt from Venerable Master Hsuan Hua's Commentary on Chapter Twenty Seven, "The Ten Samadhis," of the *Avatamsaka Sutra*