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護國息災觀音大悲法會 (續)

A GUANYIN DHARMA ASSEMBLY TO PROTECT THE NATION
AND QUELL DISASTERS IN THE REPUBLIC OF CHINA (CONTINUED)

宣公上人講於臺灣一九八八年十月二十九日

A TALK BY THE VENERABLE MASTER HUA ON OCTOBER 29, 1988 IN TAIWAN

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昨天我對兩位將軍講，這兩位將軍有沒有殺過人我不知道，但是一定殺了很多豬，豬肉也吃很多，我就對他們說，我說「肉字裏邊兩個人」，這個肉字是一個口字，底下那一橫沒有，那個口字把口張開來，所以那兩個人就往口裏鑽，一個人鑽到口裏出不去了，一個人鑽出一半去。你們各位看一看那個肉字，是不是有半個人在外邊，那個人就在口裏頭，從下邊跑出去，可是不容易跑，上邊是跑不出去了。這是個怎麼樣的道理呢

？就是一個吃肉的人，一個被人吃的人。

你不要以為那個豬就是個豬，豬就是因為儘好貪便宜，好吃懶做，吃飽了就睡覺，什麼也不幹，所以就投生做豬去了，也是吃飽了睡覺；那麼做人的時候他也好吃懶做，以後就怎麼樣呢？做老千去，到處騙人錢，騙得太多了，「好了！我還你肉了。」所以就做豬了，人家一刀一刀的就把牠的肉給割來吃，所以一個被吃的人，一個吃肉的人，兩個人又打了交道了，又交了朋友了，互相開一個合股有限公司。「裏邊罩著外邊人」

，裏邊這個人拉著外邊那個人手，手拉手向地獄走，他不往西方走，卻到地獄去，說

：「地獄很好玩的，我們到那個地方上刀山

，給大家看看！這個下油鍋，看看會炸得怎麼樣。」於是乎，你說：「那真是英雄！」他說：「我比你更英雄，我什麼地方都敢去

I talked to two generals yesterday. I don't know whether these two generals had killed people before, but they had definitely killed many pigs and eaten a lot of pork. I told them, "There are two people in the Chinese character 'meat'. The radical 'mouth' in that character is open, so both people go right in. One person digs into the mouth and can't get out while the other person is half-way in." Look at that character "meat", does it have a radical "person" halfway in the mouth and half out? The other person in the mouth escapes from the bottom, but it's difficult to escape. The one on top can't escape. What is this all about? The reason is that one "person" is the meat-eater, and the other "person" is the one being eaten.

Don't think that a pig is but a pig. That pig is reborn as a pig because it is always interested in getting the better end of the bargain. Being gluttonous and lazy, it eats then sleeps, doing nothing. When it was a human, it used to be gluttonous and lazy. So what happened? He was a con artist who cheated money out of people. When he had tricked people so much, he had to repay his debt with his flesh. That's why he became a pig. People will cut off his flesh slice by slice. That's why in the Chinese character "meat" there is a meat-eater and the one whose meat is being eaten. These two individuals had come into contact, become friends, and started a shareholding company.

The person inside is attached to the person outside. The person inside will grab the hand of the person outside. Hand in hand, they head to the hells. They will not be heading to the West, but to the hells. They think it's fun in the hells. "When we get there, we'll climb the mountain of knives for everyone to see! Let's see how the pot full of oil will fry too!" You say, "That sure is heroic!" They say, "I can be even more heroic. I dare to go anywhere. I dare to embrace blistering hot metal poles too." They will even pretend to be strong and competitive. In short, the one inside is connected to the person outside.



，那個炮烙，我也敢抱一抱。」這時候還逞強論勝，這叫裏邊罩著外邊人。

「眾生還吃眾生肉」，人也是眾生之一，不過我們是高級動物，是有智慧的動物；畜牲牠是低級的動物，牠是沒有那麼大的智慧的動物，所以人就能吃一切的畜牲。老虎也吃人，老虎因為牠力量大，敢把人也吞到肚子裏去。這也就是給人說法，你吃這個畜牲，畜牲也會吃人的，這是現身說法，老虎是現身說法的。

「仔細思量是人吃人」，所以各位年老的善知識、中年的善知識，和幼年的善知識：我開頭先講，「各位善知識、各位不善不惡的知識，各位惡知識」，這「善知識」就是知因達果，不敢再拉債、不敢再透支了，所以就吃齋、念佛。那個「不善不惡的知識」

，他也不知道將來要受果報，你說他們是善知識嘛，他又有點嫉妒障礙，嫉妒比他好的人，凡是比他好的人，他就嫉妒，可是又有點善、又有點惡，不善不惡，善也沒圓滿、惡也沒圓滿。

有一些「惡知識」，你說什麼他也不信，你悲心切切對他說得苦口婆心，說得唇焦舌疲他也不聽，「你那一套騙旁人可以，騙不了我！」這是惡知識，他認為人家對他講道理是騙他的。惡知識將來到果報來了，他也不知道改悔，到地獄一看見油鍋在那裏預備著，他瞪眼睛了：「我怎麼還要到這兒來？」

這也可以說惡知識沒有遇到明眼善知識。明眼善知識收的徒弟都是怕因果，不會墮地獄的，都深信因果，讀誦大乘；那麼惡知識他也有一些徒眾，有幾句話可以來形容這個惡知識，怎麼說呢？「懵懂教懵懂」，自己也是個懵懵懂懂的，愚而無知，「一傳兩不懂」，他教徒弟，徒弟也不懂。徒弟怎麼不明白呢？因為師父也不明白。那個師父說

：「你去想法子偷一點錢來，我們好用一用。」這個徒弟就聽師父話各處去偷，偷了很多錢回來享受，因為這個徒弟做壞事，師父要負責任的，所以師父就墮地獄了。師父墮地獄

Living beings eat the flesh of living beings. Humans are one type of living beings. Since we're more evolved and wiser than beasts, humans eat other beasts. Among animals, tigers eat humans too because they're powerful and dare to swallow people into their stomachs. This is a lesson on Dharma. If you eat animals, animals will eat you. Tigers manifest to speak Dharma.

If we think about it carefully, it's people eating people. Good Advisors who are senior, middle-aged, or junior. . . as I had said at the start, you are either a good advisor, a bad advisor, or a neither good nor bad advisor. The Good Advisor understands cause and effect fully, so he dares not borrow any more loans and dip into his account. That's why he is a vegetarian who recites the name of the Buddha. The neither good nor bad advisor doesn't know that he will have to undergo retribution in the future. You could consider them good advisors, but they would still have a bit of jealousy and obstructive tendencies. They're jealous, but not completely jealous, of those who are better than they. They're a bit good and a bit evil; they're neither completely good nor completely evil.

Some are bad advisors. He will not believe in anything you say. Out of compassion, you try your best to speak until your lips become parched and you become thirsty, but he still refuses to listen to you. He thinks, "You may trick others with that act of yours, but you can't fool me." This is a bad advisor. He thinks that people are trying to deceive him when they tell him some true principles. When the bad advisor experiences retribution in the future, he still will not know to change or repent. He will see the pot of oil already prepared for him in the hells and with eyes wide open exclaim, "How come I had to come here?"

One could also say that the bad advisor didn't encounter a clear-eyed good advisor. The disciples that a clear-eyed good advisor accepts are afraid of cause and effect, so they will not plummet into the hells. They have deep faith in the moral law of cause and effect. They read and recite the Mahayana scriptures. Bad advisors also have some disciples and a following. Here's a few words describing such bad advisors. "The confused one teaches to the confused. / One propagates his teaching so that two end up ignorant." The teacher is muddled and confused, but teaches his students anyway. His students don't know any better; they don't understand either. Why don't his students understand? It's because the teacher is ignorant. The teachers tells them: "Go think of a way to steal some money for us to use." This disciple will listen to his teacher and try to steal at every place he can. When he has stolen lots of money, he and his teacher spend it for themselves as they wish. "One person propagates his teaching so that two end up ignorant." Since this disciple has done bad deeds, the



了，這個徒弟也著了急：「師父，師父！你不要先走，我也要跟著你跑。」於是乎這徒弟好像一隻豬似的，豬前邊那個嘴會拱地，所以當地獄門要關上了，他還不服氣硬往裏拱，所以說「懵懂教懵懂，一傳兩不懂，師父下地獄，徒弟往裏拱。」你說這是誰的錯，誰叫他們下的地獄？這就是「天作孽猶可違，自作孽不可活。」啊！自作自受。

因為這個，所以陶淵明看見世界上做官的也戀棧，看不開；要發財的，也盡發這個財迷的夢，我們一切一切都是很麻煩的，他就做了一篇歸去來兮辭，這《歸去來兮辭》是這樣說的：「歸去來兮，田園將蕪胡不歸

！既自以心為形役，奚惆悵而獨悲！」他說我應該回去了，我歸去再來重新做人啊！我要教化眾生。歸去可以當我們歸到西方極樂世界去，再倒駕慈航，再化度娑婆，可以這麼講。「田園將蕪」，他說我那個田地和我那個菜園子都荒蕪了，也就是我們的心地法門，這個智慧光明都被這無明給遮蓋住了，好像心裏生了茅草一樣。「胡不歸」，你還等什麼呢？現在是我們改惡向善、改過自新的一個時候，應該到西方極樂世界去了，為什麼呢？他說「既自以心為形役」，我既然這個心做不得主，為我們這個臭皮囊來做奴隸，「奚惆悵而獨悲」，那你也不要後悔了

，不要徒悲傷了，不要像讀書的人，少壯不努力老大徒傷悲，不要那樣子。你儘憂愁有什麼用啊！不要惆悵了，「悟已往之不諫」，我現在才覺悟，我以前沒有自己好好的勸諫勸諫我自己，可是我「知來者之可追」啊！我還知道來日方長，我還能改過自新，我還能改過遷善，我還能不失為一個好人，我還沒有失去這個機會，回到極樂世界去。「實迷途其未遠，覺今是而昨非」，我認識過去都是在迷途上面走路，實迷途其未遠，我實實在在，我這個走錯路沒有走得太多。覺今是而昨非，我現在覺悟到我現在是對了，那麼以前我所行所做都是錯了，也就是古人所說：「行年五十而知四十九歲之非」，到五十歲知道四十九年都是不對了。

teacher has to be responsible, so the teacher will also fall into the hells. When the teacher falls into the hells, the disciple is nervous, "Teacher, teacher, don't go on ahead of me. Let me run after you." Like a pig whose snout bumps against the ground, he refuses to give up and forces himself into the hells through the gate that is about to shut.

The confused one teaches to the confused:
One propagates his teaching so that two end up ignorant.
The teacher plunges into the hells
While the disciple follows right along.

Whose fault would you say this is? Who told them to go into the hells? "There may be excuses for gods who have committed offenses, but you will not live if you commit offenses!" You have made your own bed, and now you must lie in it.

When Tao Yuanming saw how government officials in his country also played politics and dreamt of fortune, and how much trouble it all was, he wrote an essay called, "The Return." The essay says, "I am going home! My fields and gardens are choked with weeds. Why should I not return? My mind has been my body's slave. But why should I remain melancholy?"

He said, "I should go back and start anew. I will teach and transform living beings." To return could be to return to the Land of Western Bliss and then back to the Saha World riding on compassion. You can explain it that way. He said that his fields and his garden have been neglected, which is referring to our practice on the mind's ground. The brightness of our wisdom has been covered by ignorance, like weeds in our mind. Why not return? What are you waiting for? Now that we have turned toward good and changed our evil ways, this is a good time to change and start anew. We should go to the Western Land of Ultimate Bliss. Why? He said that "My mind has been my body's slave"; it only slaves away for this stinking skin bag. "But why should I remain melancholy?" Don't have any more regrets and be sad on your own. Don't be like scholars who don't work hard while young and robust, but can only be sorry in old age. What's the use of being depressed? Don't be sad. "I'm aware that in the past I did not rebuke myself for my mistakes. Yet, I know that in the future I can still redeem myself." I have realized now that I didn't admonish myself well. However, I know that there's still enough time for me to change and reform. I can still correct my mistakes and become good. I haven't lost the opportunity to return to the Land of Ultimate Bliss. "Although I've actually not been off the path of confusion very long, I've awakened to today's rights and yesterday's wrongs." This is also what the ancients said, "At the age of 50, one recognizes that one has



湯之盤銘曰，那個湯王盤銘上說：「苟日新、日日新、又日新。」商湯王那個沐浴的盆子上，寫了這麼幾句話，說我天天要沐浴，齋戒沐浴才可以祀上帝，今天我要沐浴

，明天還要沐浴，苟日新、日日新、又日新，後天也要沐浴，這個沐浴它不是單單洗外邊的污垢，他志在洗心，把心裏頭的罪過都洗乾淨了，他又說：「曰予小子履。敢用玄牡。敢昭告於皇皇后帝。朕躬有罪。無以萬方；萬方有罪。罪在朕躬。」商湯王的時候

，他說朕一個人有罪，你不要把我的罪加到老百姓的身上，令我老百姓受苦，可是我老百姓如果有罪的話，罪在朕躬，這都是我一個人，沒有盡到教化老百姓這個責任，所以他們有什麼過錯，都應該歸於我的身上，我沒教化好他們，他們才有過錯。我希望天主啊！希望佛啊！希望耶穌、希望穆罕默德、希望一切的聖賢、諸佛菩薩，在天之靈，在地之靈，不要加罪於我的老百姓，不要有天災人禍，臨到我的老百姓身上。古來的賢聖的帝王都是這樣子迴光返照，所以堯舜之世是天下大治，那時候人人都不爭，人人都各守各的崗位，各安各的本份，所以希望我們現在的人，也要遵行過去的聖賢，所留下這種的修風益德，也學著人不和人爭，不要鬥爭堅固；你爭來的都不是自己的，是你等於做土匪搶來的一樣。所以古聖先賢，一切的國家元首都是讓而不爭的，我們老百姓不爭了，化干戈為玉帛，這國家自然就和平快樂了。國家是有德者居之，無德者失之，你要是爭來，你德行不夠也會丟了它。

所以我們各位學佛的人，希望想辦法在這個世界上，要提倡不爭。人人不爭了，那麼大家都友善了，家與家不爭，就互相幫助了；國與國不爭，就互相做為國家英明的領袖了。凡是想要爭的、想要鬥的、想要和人爭的，預備飛機大炮，這就是有爭鬥的心。

☞待續

been wrong for 49 years.” The inscription on Tang’s basin is, “Renew today, renew tomorrow, and renew again the day after.” Emperor Tang of the Shang Dynasty had these words on his bathtub. They said, “I will bathe every day. I make offerings to God only after having bathed, having maintained a vegetarian diet and the precepts for a while. I will bathe today, bathe tomorrow, and bathe the day after.” To bathe is not only about washing away the dirt outside, but in the mind too. He rinses the offenses of his mind clean. He further added that, “I, Lyu, am a lowly person who dares to offer a black bull and report to the Lord of Heaven. If I have faults, do not blame the people. If the people have faults, then I should bear the responsibility for them.”

During the Shang Dynasty, Emperor Tang said, “I alone am responsible for offenses. Don’t place the blame on my citizens so that they suffer. If my citizens were to commit any offenses, then I am responsible. I didn’t teach my people well. I should shoulder the consequences for their mistakes. They only erred because I didn’t teach them well. I hope that God, Buddhas and Bodhisattvas, Jesus, Mohammad, all sages, spirits of heaven and earth. . . may you not strike my countrymen with natural disaster and other accidents. Sage-rulers in the past all looked inward and reflected in this manner. That’s why no one in the world fought during the eras of Emperors Yao and Shun. Everyone fulfilled his role and took care of his own duties. People nowadays should also follow the traditions and virtues of past sages.

We should also avoid contention. Anything you fight for isn’t yours—that’s equivalent to something you’ve robbed. Hence the ancient sages and national rulers only conceded rather than contended. If we ordinary citizens stop fighting and beat swords into ploughshares, then the nation will naturally be peaceful and happy. The country remains if virtue exists and perishes if no virtue exists. You may want to win a battle, but you will lose if you lack sufficient virtue.

That’s why those of you who are learning Buddhism should encourage noncontention in this world. If you don’t fight and everyone is friendly, then families will help each other rather than contend, nations will be each other’s perspicacious leaders. Once you want to fight and battle, you will want to prepare missiles, silos, etc.

☞ To be continued

