



梁寶誌公長老

## 寶誌國師 (續)

### National Master Baozhi (continued)

宣化上人講述於1988年5月7日  
馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 7, 1988  
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「孫子娶祖母」：孫子娶奶奶回來做太太，你說不怪嗎？這是什麼道理呢？因為奶奶有病的時候，孫子剛出世不久。奶奶病重時，一個手就拉著小孫子的手說：「我的子女都大了，男婚女嫁，大事已畢。你這剛出生的孩子，我也不能照顧你，這怎麼辦呢？誰來照顧你，幫你治理家務呢？」說完這話，就抱恨終天，死了；但手還拉著小孩子的手沒有放。人們就勉強把她的手掰開，把小孩從死人手裡搶回來。

她的靈魂就到閻羅王那兒說：「閻羅王，你對不起我，你也對不起我的孫子。我應該再多活幾年，照顧我的小孫子。你這麼快把我叫來，小孫子怎麼辦呢？你真不講道理！」閻羅王被她這麼抗議，也心軟了，說：「好吧！妳回去照顧他去吧，不妨給妳孫子做太太。」老奶奶說：「那也不錯呢！」於是乎又高高興興回來托生，比孫子小了不多少。長大青梅竹馬，倆小無猜，門當戶對，結婚了。

誌公又往房簷一看，有一個七歲的小女孩子，手裡拿著豬爪子在那裡啃骨頭。他就說：「女啃親骨肉」，女兒啃的豬爪子，原來是她母親托生做的豬。她現在啃她親媽媽的骨頭和肉，吃得還非常香。誌公又往鼓樂手的棚子看一看，說「子打父

The grandson marries the grandmother. Isn't it strange for a grandson to marry his grandmother? Why did he do so? The grandson was born when his grandmother became sick. When she became seriously ill, she held her grandson's hand and said, "My own children have already grown up and married and have accomplished their life's major objectives. But you are a newborn baby, yet I can't take care of you. What shall I do?" She passed away after saying that with deep regret, her hand still firmly holding the little baby's hand. People had to separate her hand from that of the newborn baby—rescuing the baby from the deceased one's hand.

Her soul went to King Yama and said, "King Yama, you should feel sorry for both my grandson and me. You called me away so soon. What is to become of my little grandson? You are so unreasonable! I need to live for several more years to look after him." King Yama became lenient toward her and said, "Fine! I will let you go back and take care of him. Be his wife." So the grandmother was happily reborn. She was about the same age as her grandson. They were childhood sweethearts from families of equal status, so they got married when they grew up.

The daughter eats the mother's flesh. The Venerable Master looked into the room and saw a little girl chomping on a pig's foot. The foot was from a pig that was her mother reborn. She was chomping on her

皮鼓」，說那個男孩子打的鼓啊，那個鼓皮是他父親托生做牛，因為罪業重，把他的皮剝下來罩著鼓，給他兒子打鼓。可能他父親過去打兒子打得太多了，他兒子這回可要報仇雪恨，於是乎，雖然是他父親的牛皮，可是他也用力地打「咚咚咚，咚咚咚」，打得愈響愈好。他打一聲「咚」，他的父親在地獄裡就「啊！」一聲，有這麼一個回音。

誌公往炕上一看說：「豬羊炕上坐」，說他以前吃的豬羊牛都來做他的六親眷屬。不是父黨之親，即是母黨之親，再不就是兄黨之親，弟黨之親。六親的因緣藕斷絲連，他/她以前吃的這些豬羊牛都要回來再吃以前吃牠的人。「六親鍋裡煮」，看鍋裡煮的豬肉、牛肉、羊肉，原來都是以前的六親眷屬。那時候吃這個豬牛羊，吃得把全身的肉啊、血啊和骨頭啊都變成牛骨頭、羊骨頭、豬骨頭，也變成牛肉、羊肉、豬肉。因為以前都和他們合開合股有限公司，以前賺錢賺得不少，以後就蝕本了。那些被人吃的豬牛羊現在又做人，反回來又吃那些個豬羊。

「眾生還吃眾生肉，仔細思量人吃人。」所以古人說「肉字裡邊兩個人」，中文的肉字裡有兩個人。「裡邊罩著外邊人」，裡邊的人就連著外邊的人。這就是一個吃人的人，一個是被吃的人；吃人的人就是人，被吃的人就是畜生。本來他是人轉的，可是他一改頭換面，人都不認識，因為不認識，所以就吃他的肉。所以「肉字裡邊兩個人，裡邊罩著外邊人」：裡邊那個被吃的人，托生變成畜生，所以被人吃；外面的那個人還是個人。你要是他盡吃肉，以後也就變成不是人。「眾生還吃眾生肉」，眾生互相吞食；托生人的時候就吃豬；托生豬的時候就被人吃；托生馬牛狗羊等等也都是這樣。「仔細思量人吃人」，這正是人吃人。「眾人來賀喜」，大家都到來這裡來道喜。誌公說：「我看真是苦！！」有什麼喜可道？這是互相殘殺、互相吞食、互相結冤仇，這究竟有什麼快樂呢？我看真是苦。不知這個有錢人娶祖母有何感想，有何反應。誌公祖師說完話就回去了。

☞待續

mother's bone and flesh and seemed to really enjoy it.

The son beats on a drum made from his father's skin. The Venerable Master Baozhi then saw the music band members were clanging gongs and beating drums made from cattle-hide. The drummer's father was reborn as a cow that was skinned to make a drum because of heavy karmic offenses. Perhaps the father had beaten his son too much in the past, so now the son took revenge and beat the drum heavily, "dong...dong...dong." The louder he drummed, the better he felt, not knowing that with each sound, his father screamed "Ah..." from inside the hell.

The Master next looked at the brick bed and said, "Pigs and sheep all sit on kang chairs." The pigs, sheep, and cattle that people had eaten in their past life all came back as the six kinds of relatives, paternal and maternal relatives, older and younger siblings. The causes and conditions of the six kinds of relatives were complex: the pigs, sheep and cattle people consumed in their past life now had come back to eat the people who had eaten them.

Living beings eating the flesh of living beings; If you really think about it, it's just people eating people. The Chinese character "肉" (meat) contains two components of "人" (person) in it. One of them is eating the meat, and the other is being eaten.

"The one inside is covered by the one outside." In "肉" there are two people where the one inside is holding onto the one outside. The person inside, was reborn as an animal, inside was is the one being eaten and reborn as an animal. After the transformation, it no longer looked like a human being, and was not recognized by other humans. Although the "person" outside is a human being, if this person keeps eating meat, then in the future, this person will not return as a human being.

Living beings eating the flesh of living beings. Living beings eating each other. For example, when people are humans, they eat pork. When they become pigs, they are then consumed by humans in turn. The same rule applies to domestic animals including horses, cattle, dogs, or sheep.

If you really think about it, it's just people eating people. People gather together to celebrate. Everyone thought that it was a good day to celebrate so they all came to give their congratulations. The Venerable Master Baozhi said, "However, I see this as real suffering!" What was there to celebrate when all the living beings had killed and eaten each other, thus accumulating animosity and hatred? Is it real happiness?" I see it as real suffering! The Venerable Master Baozhi left after saying that. I don't know how the rich man reacted once he was told that his grandson married his grandmother.

☞To be continued