

無辜的小鬼 (書名)

發聾振聵 3

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Innocent Little Ghosts

Illustrated by Cathie Chen

請問師父，社會上有很多問題，例如墮胎……

Venerable Master, I have a question. There are many social problems, such as abortion...

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推薦序

Recommender's Preface

有感而發

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On Reflection

By Chia-Tung Lee, Professor of National Chi Nan University and Ex-President of
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當我看到這本書的文稿時，心中有一份震憾，特別是其中那篇〈讓錯誤不再發生〉更是讓我感觸良多，作者王士明提到他一輩子都帶著一份扔都扔不掉的愧疚！為什麼？他這麼寫著——我沒想到我還是個學生，二十歲不到，但我已經荒唐地將一條生命帶來人世，又無知地剝奪他生存的權利！

When I read the manuscript of this book, I was shaken. One of the articles in the book entitled "Don't Let the Mistake Happen Again" especially left me with many feelings. The author, Shi Ming Wang, mentioned that he is carrying an unshakable sense of shame and guilt for the rest of his life. Why? He wrote that, "I couldn't believe that as

a student less than twenty years old, I did a terrible thing and brought a life into the world, then ignorantly deprived him of the right to live!”

這讓我猛然想起，當今學府又有多少當年的王士明？我自一九七五年任教以來，至今已三十三年，三十多年來目睹我們的校園風氣，由簡樸到開放，乃至先進。以前，在大學校園男女交往，基本上是含蓄中帶著禮法，彼此互相尊重婚前的情操，雙方於自我約束中自有一份含蓄的美，不會為來日罩上一層陰影。

After reading this account, I suddenly thought that, “In our schools today, how many students are in similar predicaments as the young Mr. Wang?” It has been thirty-three years since I started teaching in 1975. During these thirty-some years, I have witnessed the atmosphere on our campuses changing from being plain and simple to being permissive; our permissiveness in schools has surpassed that of some countries. In the past, men and women on college campuses were basically shy towards each other, and they acted with propriety in their relationships. During their courtship before marriage, couples respected each other’s integrity. This self-restraint on both sides had a certain beauty, and it also prevented a dark shadow from hanging over the couple in the future.

就拿婚前性行為來講，在過去，不論西方社會和東方社會，都是不應該的。可是現在呢，臺灣青年學子在暑假偷嘗禁果，開學時收拾殘局的現象，屢見不鮮。婦產科醫生更表示：近年來墮胎不再限於「九月」，現在幾乎天天是墮胎日！更令人心寒的是：年輕學子將墮胎當做避孕，態度也是無所謂的；而且墮胎的年齡層越來越下降！

As for nowadays, let’s take premarital sex as an example. In the past, such an act was prohibited in both Eastern and Western societies. However, these days, it is common for young students in Taiwan to steal a taste of the forbidden fruit during their summer vacation, and then when school starts they try to clean up the mess they have made. In addition, gynecologists have indicated that in recent years, abortion is no longer limited to the month of September (*i.e.*, when school starts); rather, now, abortion is taking place almost every day! What really chilled my bones was when I heard that young students are using abortion as a means of birth control, with a manner-of-fact attitude; and the age of those who are having abortions is declining!

我們也可以發現，雖然臺灣人口出生率漸漸下滑，但墮胎風潮卻與日俱增，與兩性開放的法國相比，臺灣的墮胎率竟是法國的六倍！尤其是在工業化與都市化後，社會結構與人際相處，較以往複雜許多！社會價值觀的變動、混亂，倡導人向「錢」及名牌、功利主義看齊；而資訊傳播的快速，卻也不斷地訴說放縱情慾的快感。致使原本單純、血氣方剛的青年學子，因沒有正確道德觀的約束，陷入

以肉體換取金錢，或是婚前性行為乃至受孕的窘境。

We also discovered that although the birth rate in Taiwan is decreasing gradually, the popularity of abortion is increasing day by day. In comparison to sexually liberated France, the number of abortions in Taiwan exceeds that of France by six times! After industrialization and urbanization, social structure and human relations are a lot more complicated than they were in the past. Our society's value has undergone chaotic changes, and as a result, people now are led to focus on wealth and brand names, in other words, hedonism. In addition, given the speed of information dissemination (such as the internet), there is immediate access to limitless information telling one to indulge in one's sexual desires. Due to lack of restraints imposed by a proper sense of morality, young students, who are originally innocent and full of vigor, are sinking to the level of selling their bodies for money or dealing with the embarrassment of pregnancies resulting from premarital sex.

看到這些，我們不能不憂心——我們的教育到底出了什麼問題？我們該怎麼救救這些年輕的孩子？我們是不是應該告訴他（她）們什麼是可以做，什麼是不可以做的基本道德觀念。明確了當地讓同學們知道是非，而不是「只要我喜歡，有什麼不可以」。我們不希望當年的王士明越來越多，我們也不要年輕的學子們一輩子都帶著一份扔不掉的愧疚！

When we see the situations that the students are in, we can't help but worry. What went wrong with our education? What should we do in order to rescue these young children? Shouldn't we tell them what they can do and what they can't do, based on basic principles of morality? We need to let the students know clearly and unequivocally the difference between right and wrong, and not "As long as I like it, there's nothing I can't do." We don't want to have more students be like the young Mr. Wang, ending up with an unshakable sense of shame and guilt for the rest of their lives!

沒有正確的觀念，就如同走在漫長的黑夜中，走錯了也不知道。一般人對於「墮胎」也是一樣，以為還沒出生的胎兒，不算個生命，所以可以隨便拿掉。其實有孕，就有生命的存在，不然胎兒怎麼會日漸長大呢？就像我們這些已出生的人一樣，因為我們有生命，所以會動、會活、會成長。因此，胎兒的生命，是和我們一樣的。

Without proper views, it would be like walking in endless darkness; we won't even know when we wander onto the wrong path. Similarly, most people have the wrong view about abortion; they don't think an unborn fetus counts as a life, so they think it can be gotten rid of casually. Actually, a life comes into being at the moment of

conception, or else how can a fetus gradually grow day by day? Similarly, those of us who have been born are considered alive because we can move and grow.

Therefore, an unborn fetus is alive, just like us.

我本身是個天主教徒，天主教一向尊重生命。今《無辜的小鬼》一書，雖是由佛教的觀點切入，但慈悲愛護蒼生的精神令人感動。書中宣化上人等對墮胎問題的詮釋與解答，讓我大開眼界；其中個案親身的實例，更是讓我深深警惕在心。此書的問世，相信會導正很多人對墮胎的觀念，進而為社會帶來莫大的幫助，也可因此救回很多生命！我更衷心期盼「墮胎」能至此成為歷史名詞，讓更多生命因而存活。

I am a Catholic, and the Catholic religion has always treasured life. Although the “Innocent Little Ghosts” is written from the Buddhist perspective, its compassion and love towards all living beings is very moving. In this book, the Venerable Master Hsuan Hua’s explanations and answers to questions about abortion gave me a new perspective, and the true stories based on personal experiences serve as great warnings. I believe that, this book will guide many people towards the correct view of abortion, and be a great help to our society and save many lives! I sincerely hope that the word “abortion” will become a term of the past and let more lives continue to live as a result.

編輯部序

Editorial Department’s Introduction

尊重生命・愛惜自己

Respect Life, Cherish Yourself

世界上所有的嬰兒不論生長在什麼樣的家庭，都是幸福的，因為他們有機會來到人間學習、歷練。但同時也有許多胎兒因為種種的原因，被母親放棄了，他們連呼吸一口自然空氣的機會都沒有，他們是已經成形的生命，卻失去了生存的權利。

All babies in the world are fortunate, regardless of what kind of family they are born into. This is because they have an opportunity to be born as human beings in order to learn and gain experiences. However, due to various reasons, many unborn babies are aborted by their mothers. They don’t even have an opportunity to take a breath of fresh air; although their lives have taken form, they lost their rights to live.

當蚊子叮您的時候，您的第一個反應是什麼？或許一如多數的世人，「啪」一巴掌打下去。蚊子只是餓了而叮我們一下，我們立起瞋心反擊；那麼，那些無辜被

流產或墮胎掉的胎兒，所失去的是生命的權利，他們所起的瞋心與報復心恐怕是超乎我們的想像。

When a mosquito bites you, what is your first reaction? Many people slap the mosquito, in an attempt to kill it. A mosquito only bites us out of hunger, and we immediately react with anger and a wish to strike back. How about the innocent fetuses that are aborted? What they lost are their rights to live. Accordingly, their anger and vengeance surpass our imagination.

隨著社會風氣的開放與優生學的強調，墮胎問題日益嚴重。墮胎真的可以解決社會問題嗎？墮胎真的可以讓人類更優秀嗎？唯有不逾矩，守禮法，明因果，才可以解決社會問題；人類的優秀與否，在於心靈純樸，在於行為端正，而不在於種族也不在於健康。

Given the societal trend towards laxity and the emphasis on eugenics, the abortion issue is becoming graver day by day. Can abortion really solve social problems? Can abortion lead to improvements of the human species? Actually, only by not transgressing what is right, can social problems be solved. As for excellence of the human species, it depends on the state of our minds and our actions, and not on our race or physical condition.

以前，走上墮胎這條路必有不得已的苦衷——或許是生活不易，或許是未婚不敢生子。但現在社會風氣敗壞，連婦科醫師都感嘆，不少女孩子拿墮胎不當一回事，有人一年拿掉好幾次孩子，實在令人擔心。和過去不同的是，現在已經很少看到女孩子因墮胎而在診所裏哭得死去活來，而是一副不在乎的樣子。普遍社會大眾也視墮胎為平常事，見怪不怪。風氣的演變，令人憂心，也令人傷心！

In the past, people chose abortion as a necessary last resort; maybe they couldn't support another child financially, or they were afraid to have a child out of wedlock. However, now social customs have deteriorated to the point that even gynecologists are shaking their heads, because many young women think having an abortion is not a big deal. Some even have several abortions in a single year. This trend is really worrisome. Another difference between the past and the present attitude is that these days, there are fewer and fewer young women who would cry their hearts out in abortion clinics. Rather, they act as if they don't even care. In addition, most people consider having an abortion as nothing unusual. Such changes in social norm are sad and heartbreaking!

旅美高僧——宣化上人在世時，已洞察世間墮胎果報之日益昌熾，悲愍世人不知因果而妄為，每每耳提面命，提醒大家墮胎的嚴重性，諸如：「各位想一想：那個小孩子還沒生出，你就叫他（她）死，你說這個因果厲害不厲害？」「……與

其悔之於後，不如防之於前；在未婚前，不要吃避孕藥，也不要發生男女的關係……」

An eminent Chinese monk who moved to America, the Venerable Master Hsuan Hua had clearly seen how the negative retribution resulting from abortion is increasing in its intensity day by day. Out of pity for people who engage in untoward actions because they don't understand the principle of cause and effect, he repeatedly instructed everyone with the upmost sincerity, and alerted us to the seriousness of abortion. For example, the Venerable Master said, "Everyone think about it, if you kill a child even before he or she has a chance to be born, would you say the retribution for such conduct is severe or not?" He further advised that, "It is better to prevent problems from happening, rather than feeling regret afterwards. Before you get married, don't take birth control pills, and don't engage in sexual intercourse. . . ."

墮胎，不僅是一個生命的消失，對女方的身心也是個難以撫平的創傷；在男方來說，更是一份不可推卸的責任，一份終生的愧疚；乃至家庭也失去和樂。許多曾墮胎者，將此事放在心裏，不敢說，不能說，也沒人可說。為此，上人則指示說：「過而能改，善莫大焉。」「多做功德，多懺悔，多念佛。」亡羊補牢，為小生命做些事，也給自己一個新的人生。

An abortion not only extinguishes a life, it also harms the couple. This is because an abortion not only leaves scars on the woman's body and mind, it also causes the man to share undeniable responsibility, which may result in a lifetime of shame and guilt. It can even cause disharmony in a family. Many who had an abortion hide this fact, not daring to talk about their experience, or having no one to talk to. To counter the feeling of shame or remorse, the Venerable Master instructed that, "No wholesome deed is greater than correcting one's own faults;" and "Do more virtuous and meritorious deeds, do more repentance and reform, and recite the Buddha's name more often." In other words, it is never too late to make up for one's mistakes, such as doing something wholesome on behalf of the life that was lost, and thereby giving oneself a new start in life.

今出版《無辜的小鬼》一書，希望大眾正視墮胎這個問題，對此事有所反省與體悟，了解因緣果報，有個正確的觀念。千萬不要輕忽生命，要尊重靈性，也珍惜自己和那個未出世孩子的緣。更期待全世界都能導正此事，重視道德教育，引導下一代走入正途。父母更應該以身作則，不要只顧賺錢，而讓電腦、電視陪著孩子長大；應該以教育子女，做為最要緊的一件事情……

By publishing the "Innocent Little Ghosts," we hope everyone can view abortion with the proper perspective, reflect and understand the issues surrounding abortion, and truly comprehend the principle of cause and effect. We definitely should not treat

others' lives lightly. Rather, we should treasure life and cherish the affinity between the unborn child and us. We also hope that the entire world will address this issue properly and understand the importance of teaching children about ethics and morality, thereby guiding the next generation onto the correct path. Finally, parents should set good examples for their children by their own behavior. Don't make earning money as the priority, and let computers and T.V.s be the children's companions as they grow up. Rather, parents should treat educating their children as their most important responsibility.

(單頁設計)

宣公上人的悲心

Compassion of the Venerable Master Hua

我要勸大家不要再墮胎了！你想想看，一個生命還沒出世，就成冤魂，到處是要命的小鬼，你說社會會安寧嗎？

I urge everyone to stop having abortions! Think about it, if living beings become resentful spirits even before they are born, with these vengeful little ghosts of aborted fetuses everywhere, how can the society be peaceful?

從 頁到 頁乃連環插畫

The illustrations from page __ to page __ tell the story of an Innocent Little Ghost.

殺人償命，欠債還錢

——宣化上人

Those who Kill will Repay with Life; Those who Owe Money will Repay with Money.

—The Venerable Master Hsuan Hua

現在人為什麼生一些奇怪的病症？就是從殺生來的。

Why do people get strange diseases nowadays? These diseases come from the act of killing.

世界上最大的仇怨，莫過於殺生。所謂「殺人償命，欠債還錢。」你殺人之父兄，

人必殺你的父兄。這樣互相殘殺，永無止境。就因為殺生太多的緣故，所以果報來得很快，所謂「現世現報。」

The deepest animosity in the world is created by killing. It is said, “Those who kill will repay with life, those who owe money will repay with money.” If you kill other people's father or brother, your father or brother will in turn be killed by others. In this way, people cruelly kill each other without end. It is because of too much killing that one's retribution ripens in a short period of time, and thus the saying, “One receives his retribution in the present life.”

現在的人，為什麼生一些奇怪的病症？一言以蔽之，就是從殺生而來的。你殺了眾生，眾生就來向你討命債。這種怪病，醫生也束手無策。那該怎麼辦呢？這就要真心懺悔，改過自新，多做利益眾生的功德，才能消除宿現業。若是不這樣去做，恐怕不容易好的。這是真理，並非迷信。

Why do people get strange diseases nowadays? In short, these diseases come from the act of killing. If you kill living beings, they will want your life in repayment. Even the doctors have run out of ideas seeking cures for these strange diseases. So what should you do? You should sincerely repent and reform, rectify your faults and start anew, and do more meritorious and virtuous deeds that benefit living beings. Only by doing so, can you eradicate your negative karma in the present and past lives. If you fail to do so, I am afraid it won't be easy for you to recover from your illness. These are true principles, not superstition.

例如墮胎，這比土匪都厲害。你想想，這個生命還沒長成，你就把他殺了！這一些個小鬼在那兒怨天尤人，那股怨氣、那股仇恨的心比什麼都大，比原子彈、氫氣彈都毒，他一定要報仇雪恨，所以現在這個世界上不是老鬼多，而是小鬼多，這一些沒長成人的小鬼，到處皆是。有人到有病的時候，才知道為什麼有病呢？就因為冤仇太多了。好像生癌病的人，多數都是因為殺生太多了，所以這個仇恨不能解開，就生癌病了……

Let's take abortion for instance, which is fiercer than highway robbery. Think about it, by having an abortion, you are terminating a life before his or her body can completely take shape! With deepest enmity and greatest resentment, these little ghosts of aborted fetuses “complain about the heavens and blame other people.” Their hatred is more powerful and poisonous than atomic bombs and hydrogen bombs; they are determined to seek revenge. Given the prevalence of abortion nowadays, these little ghosts of unborn babies are everywhere, outnumbering the old ghosts in the world. Some people don't know why they are sick. Actually, they are sick because they have caused too much animosities and resentments. For example, in most cases, people have cancer because they have taken many lives. Being unable to appease the

animosities from living beings they have killed, these individuals end up with cancer....

墮胎、嬰靈答問錄

——宣化上人

Questions about Abortion and Infant Spirits

—The Venerable Master Hsuan Hua

與其悔之於後，不如防之於前

It is better to prevent problems from happening, rather than feeling regret afterwards.

問：若有些人由於經濟不允許或其他因素不得已要墮胎，後果是不是一樣嚴重？

Question: If a married couple has no choice but to get an abortion due to financial difficulties or other reasons, will the consequence be as serious?

上人：既然經濟不許可，根本就不應該叫她有胎的，免得會有第二種麻煩的事情。自己經濟既然不許可，沒有這種能力範圍，為什麼要等到有了問題才去想辦法？要防範未然。別的好辦法為什麼不想？為什麼一定要等到木已成舟，米已成飯，才知道已經成飯呢？每年的預算，應先打算這筆預算。

The Venerable Master: Since the financial conditions are not permitting, a pregnancy shouldn't have happened in the first place; in this way, they can avoid the resulting trouble. Given their existing financial difficulties, why do they wait until the problem arises and then try to find a solution? They should have taken precautions against the problem from happening. Isn't it better to have a plan of birth control than to have an abortion? Why not come up with other good ideas? As it is said, "Why wait until the wood has been made into canoe [before realizing one needs firewood to cook a meal]?" Why wait until when it's too late to do anything? They should have included the possibility of pregnancy in their annual budget.

問：請問師父，有些未婚媽媽造成社會上很多的問題，還有墮胎……，不曉得師父對這問題，您有何看法或建議？

Question: Venerable Master, some unmarried mothers are causing a lot of social problems, and then there is abortion.... I wonder what opinions or suggestions the Venerable Master has regarding these problems.

上人：這在英文的稱呼是”single mother”——這是人性的失去，所以在未婚就不守規矩了。不守規矩——好像現代一般的年輕人，他們歡喜跳舞、看電影、唱歌，歡喜這些吃、喝、玩、樂，結果就把人性失去了；把人性失去了，連自己都不知道自己是人了。人應該作人事，他們盡作鬼事，偷偷摸摸地就要不守規矩，沒有結婚就想試一試，結果就生了小孩子。這在西方國家是不當一回事，然而這在我們中國是覺得很羞恥的。

The Venerable Master: You are referring the problem of single mothers. Unfortunately, these individuals have lost their sense of humanity, so they break the rules before they get married. Nowadays, most young people like to dance, watch movies, and sing. They enjoy eating, drinking, playing, and seeking pleasure. These desires and actions lead to a loss of their humanity, to the point where they don't even realize that they are human beings. Human beings should act like human beings, but they do things like ghosts -- covertly not obeying the rules, wanting to try things before they get married... as a result, they have a baby. Things like these may not be big deals in the West, but they are thought of as great shame in China.

所以問題就由這一念的無明而起：男的追女，女的追男……，這都是無明。有了無明，就有了行為；有了行為，就有了名色、六入、觸、受……，這些都是無明造成的，由於糊里糊塗的，結果就產生了愛，繼而佔有慾，又生出其他的問題……直到老死，這是十二因緣法。

These problems arise due to a single thought of ignorance: Man chases after woman, woman looks for man.... Because of ignorance, karmic activity follows; after the karmic activity was performed, name and form, the six entrances, contact, and feelings come into being..., these are all generated by ignorance. As a result of being confused, emotional love arises, followed by the desire to grasp and possess, then many other problems appear... until old age and death arrive. This whole chain of events is called the Dharma of Twelfold Conditioned Arising.

就因為不懂這十二因緣法，所以就造成相反的作用，問題也就愈搞愈大，甚至於有了小孩，不把他生下來，就在他一、兩個月，三、四個月時去墮胎了。

Because people don't understand the chain of Twelfold Conditioned Arising, they do things contrary to this principle. As a result, their troubles grow bigger and bigger, to the point that they get pregnant. Things get even worse when, instead of giving birth, they get an abortion when the fetus is one to four months old.

墮胎的罪是最大的，雖然你看那個鬼小啊，但鬼小神通大，能令你死亡，生種的怪病，弄得你莫名其妙，糊里糊塗地發起神經病……，所以墮胎啊，比殺成人的罪還大。因為，你既然不養他，又為什麼要懷下他？為什麼要去亂七八糟的？

所以，這就是男女不懂做人的道理，因而產生了這些問題。

The offense of abortion is very serious. You may think this is just a little ghost, but it has great spiritual powers that can cause you to die or catch various strange diseases, make you feel baffled and confused to the point of a mental breakdown.... The offense of abortion is greater than the offense of killing an adult. If you do not want to raise a child, why cause the conception? Why be so messed-up? Unfortunately, because man and woman don't understand the principles of how to be a human being, these problems arise.

要解決這些問題，就要教育有關男女的性行為知識。不要在未成熟的年齡就談情說愛，要不然，很大的問題就會發生。所以要守規矩。

In order to solve these problems, we need to provide young people with sex education, and teach them not to engage in love affairs before they are fully matured and grown up, otherwise, they will encounter serious trouble. We should urge them to follow the rules.

問：上人這次回國，您能給臺灣的信徒們一些開示嗎？

Questions: Venerable Master, since you are back in Taiwan, could you give some advice to your disciples in Taiwan?

上人：要國家太平、世界和平，要有男女不亂的根基。如果夫不夫、婦不婦、子不子，你說天下能不亂嗎？我奉勸大家要守夫妻之道，不要離婚，好好地照顧自己的子女，家庭都和樂了，自然國家就太平了。

The Venerable Master: The proper behavior between man and woman is the foundation of peace within a nation and peace in the world. If a husband acts unlike a husband, a wife acts unlike a wife, and children act unlike children, how can the world avoid being in disorder? I suggest that everyone should fulfill the proper roles of husband and wife, do not get a divorce, and take good care of your children. With every family happy and harmonious, the nation will naturally be in peace.

還有，我要勸大家不要再墮胎了！你想想看，一個生命還沒出世，就成冤魂，到處是要命的小鬼，你說社會會安寧嗎？這些小鬼需要不貪財、有道行的人才能超度。小鬼難纏啊！很難辦的，到處是罪業，你說能安寧嗎？

In addition, I urge everyone to stop having abortions! Think about it, if living beings become resentful spirits even before they are born, with these vengeful little ghosts of aborted fetuses everywhere, how can the society be peaceful? These little ghosts can only be crossed over by genuine cultivators of the Bodhi Way who are not greedy for wealth. These little ghosts are really tough to deal with! It is very difficult to resolve

these matters; hence, with karmic offenses pervading everywhere, how can there be peace?

問：如何才能救臺灣呢？

Question: How can Taiwan be saved?

上人：不墮胎、不殺生。

The Venerable Master: By not having abortions, by not killing living beings.

問：墮胎是殺業，以前沒有學佛，不知犯了殺業，如何才能補救呢？

Question: Abortion constitutes as karma of killing. Since I didn't study Buddhism before, I unknowing committed the killing offense. How can I make up for my offense?

上人：多做功德，多懺悔，多念佛。

The Venerable Master: By doing more meritorious and virtuous deeds, by doing more repentance and reform, and by reciting the Buddha's name more often.

問：聽說墮胎在佛教裏是不對的，但從前不知而犯過，今後將作何補救？

Question: I've heard that abortion is wrong in Buddhism, but I committed this offense in the past without knowing that it was wrong. What can I do now to redress the harm that I have caused?

上人：過而能改，善莫大焉。瀾天大罪，一懺便消。

The Venerable Master: No wholesome deed is greater than correcting one's own faults. Even if your offenses are enormous, as if they were pervading the sky, if you sincerely repent and reform, they will be eradicated.

問：請教上人，現在報章雜誌上面，時常看到「供養嬰靈」，到底嬰靈是需要供養呢？還是要超度他往生？

Question: Nowadays, there are many advertisements on "Making Offerings to Infant Spirits" in newspapers and magazines. Can we make offerings to infant spirits, or should they be crossed over instead?

上人：這個不能談到「供養」，因為他不是佛，不是法，不是僧。你要是供養他，那就落邪見。那麼超度還可以，超度不是供養，超度令他離苦得樂。但是這個冤孽若深了，也不容易解開這個結，因為這是奪命的一種債務，就要用奪命來還，所以是很不容易解的。雖然不容易解，你若遇到不貪財的真

修行人，還可以有機會超度他們的。

The Venerable Master: The term “Making Offerings” cannot be used in this context, because an infant spirit is not the Triple Jewel (the Buddha, the Dharma and the Sangha). If you consider making offerings to infant spirits, you will fall into the trap of erroneous views. Rather, it should be called “crossing over.” Crossing over living beings is not the same as making offerings to them, because the act of crossing over enables them to leave suffering and attain bliss. However, the infant spirits’ resentment is so great that they are difficult to appease. Given that the debt owed to these spirits involves taking lives, it needs to be repaid with life. However, if such debtors encounter genuine cultivators of the Bodhi Way who are not greedy for wealth, they still have a chance to cross over the infant spirits.

問：有許多人付錢供養嬰靈，能解冤嗎？

Questions: Many people pay money to make offerings to infant spirits, can these spirits’ resentment and grievance be redressed by doing so?

上人：不能解。

The Venerable Master: No.

問：現在有很多人借嬰靈斂財，有些佛教人士頗不以為然。請問師父您的觀點如何？嬰靈是否會造成當事者身體不健康，或帶來其他方面的困擾？讓一些墮胎的當事者因畏懼、害怕，結果花錢為嬰靈買牌位。所以，請問師父您對這方面的看法如何？嬰靈是否會作怪？又該如何去調伏？才能夠讓嬰靈安心？

Questions: Nowadays, many people take advantage of others by claiming to appease infant spirits as a way to make money. Some Buddhists really frown upon this practice. Venerable Master, what is your opinion? Will infant spirits cause the individuals who owe them ill health or other problems? Some people who had abortions are scared into spending money to buy plaques for infant spirits. Venerable Master, what are your thoughts on this? Are infant spirits really able to cause trouble? If so, how do we subdue these spirits? How do we pacify and comfort them?

上人：弄個牌位，不如沒有位。什麼叫沒有位呢？根本就是不該去墮胎；不墮胎，就是不殺生；不殺生，就免得多此一舉。至於，給嬰靈弄個牌位，這叫捨本逐末，掩耳盜鈴。能不能超度？是否可以解開這個冤債？這是不一定的。所以，與其悔之於後，不如防之於前；在未婚前，不要吃避孕藥，也不要發生男女的關係……，為什麼等不了呢？為什麼要那麼著急呢？為什麼要那麼饞

呢？

The Venerable Master: It would be better to have no plaque than to set up a plaque. What do I mean by this? One should not have an abortion in the first place; by refraining from abortion, one does not kill; by not killing, one doesn't even need to set up a plaque. Setting up a plaque for fetus spirits is called "attending to the trifles and neglecting the essentials," and it is like "covering up one's ears to steal a bell," for one is deceiving oneself. Can those infant spirits be crossed over? Can the debts be settled? The answers are uncertain. Therefore, it is better to prevent problems from happening than to feel regret afterwards. Before one is married, one should not take birth control pills or have sexual intercourse. Why can't you wait until you get married? Why are you in such a hurry?

問：請教法師，因為世界上，現在有很多墮胎的未婚媽媽及強姦、同性戀等種種的怪現象。家長們應該怎麼教育子女，才能在這個時代裏，青少年本身心理和生理都有一個健全的人格發展。

Question: Venerable Master, there are many strange phenomena in the world today, such as many unmarried mothers having abortions, rape, and homosexuality. How should parents educate their children in this day and age, so teenagers can develop both physically and mentally into wholesome individuals?

上人：這是對症下藥一個最好的問題，可是這個問題很簡單，很容易治的。青少年從什麼地方來的？這些問題青年也是父母生的。不過，做父母的不會做父母，父而不父，母而不母；雖然生出子女，不以子女為重，以貪歡縱慾為自己的快活，所以只會生而不會教。我們男女效法歐風美雨，恣情縱慾，隨便談戀愛，隨便追求異性，作為一個時髦的東西。一般人認為，如果男的沒有一個女的朋友，這是一個白痴；女的沒結婚之前，若沒有一個男朋友，在西方來講就認為是一個精神病，沒人要！所以瘋狂的恣情縱慾，那麼生出子女，也不顧子女，只顧自己。那麼結婚了二天半，三天也不夠，就討厭這個了，所以就離婚了。

The Venerable Master: This is an excellent question for it deals with the right solution to our social problems. The problems you described are very simple, because they are very easy to solve. Where did these teenagers come from? These troubled youths have parents, don't they? However, their parents don't know how to be proper

parents – a father does not behave like a father, and a mother does not behave like a mother. Although they gave birth to their children, their focus is not on the children; instead, they are greedy for pleasure and satisfaction of their sexual desires. Acting just to please themselves, they only know how to procreate, but know nothing about how to educate their children. Men and women in our country are emulating the trends in Europe and America, by indulging in emotional love and sexual desires, dating causally, and chasing after the opposite sex; they think they are being very modern by doing so. Most people think that if a man doesn't have a girlfriend, he is an idiot. Similarly, if a woman doesn't have a boyfriend before she gets married, she is thought of as a mental case, and nobody would want to marry her! Since these individuals crazily indulge in emotional love and sexual desires, they don't care about their children after the children are born; they only care about themselves. In this way, it can take as soon as two and a half days after their wedding for them to start disliking each other, and they end up in a divorce.

離婚了，生出子女，不是沒有爸爸，就是沒有媽媽。美國的法官就給判了，說：「三天跟著爸爸住，四天要跟著媽媽住。」他們兩個已經離婚了，這個無論是男孩、女孩，到爸爸那兒住，爸爸就說：「你媽媽，不配做你的媽媽，她不是個好女人，所以我就和她離婚，找另外一個女人。你看看，我現在這個女朋友，心地非常好，而你媽媽是最壞的。」這個小孩子一想：「哦，我媽媽最壞的！」回到媽媽那兒去，就不睬媽媽了——「妳這麼壞，不夠資格做我的媽媽！」就聽他父親一面之詞。

After the divorce, their children are either without a dad or without a mom. Then, a judge decides that the child should stay three days with dad, and four days with mom. Since the couple no longer lives together, their child, no matter a girl or a boy, will go and live with dad for awhile. The dad will say: “Your mom is not fit to be your mom. She is not a nice woman, so I divorced her and found another woman. My present girl friend is the best, while your mom is the worst.” The child will think: “Oh, my mom is the worst!” When the child goes back to his or her mom's place, he or she ignores the mom, saying: “You are the worst. You are not fit to be my mom!” The child has only heard the dad's side of the story.

這媽媽一看，子女變了！也要想法子了，就對他（她）說：「你爸爸是一個最壞的男人，我受不了他的氣，所以才和他離婚。」跟他（她）講出一大套的理由，把這個小孩子弄得：「啊，爸爸也是壞的，媽媽也是壞的！那怎麼辦呢？啊，我也要學一個壞孩子好了！」於是就吸毒，也是亂七八糟什麼都幹了！也不關心國，也不關心家，也不關心自己的身體了；因為這個孩子說自己是個壞種子。爸爸媽媽都是壞，自己也不會是個好東西，所以就放棄節制，無所不為了！

The mom thinks: "My child has changed! I better come up with something." She tells the child: "Your dad is the worst man. I could not stand him, that's why I divorced him." She then brings up a whole bunch of other reasons for divorcing her ex-husband, and causes the child to think that, "Oh, no! My dad is the worst man, and my mom is the worst woman! What should I do? Ah, given parents like mine, I should learn to be the worst child, too!" The child starts to take drugs and get into all sorts of trouble. He or she doesn't care about anything, including his or her country, his or her family, and his or her body. He or she thinks: "I am a bad seed; both my dad and mom are bad, therefore, I also must be bad." With this attitude, the child gives up any sense of right and wrong and does whatever he or she pleases.

那麼，男的被女人拋棄了，女人被男人拋棄了。這一拋棄，各走極端！男的也搞同性戀，女的也是戀同性，學這個不人道的行為！那麼這個問題大了。所以造成今天的情形，就是因為夫婦不會做夫婦，所以把家庭也都壞了，國也都壞了。假如人人要都能像孟母似的，像岳母似的，能以教子成名，教子成為聖人，那世界上，也就沒有這麼多問題兒童了。我答覆你的問題，不知道對不對？如果不滿意的話，你另請高明。

Since some men have been discarded by women, and some women have been forsaken by men, they go to extremes. They become gay, and learn actions that go against our humanity. Because husbands and wives don't know how to behave like husbands and wives, they end up creating huge problems that we face today. When families are broken, so is the nation. If everyone could be like the mother of Meng Zi or the mother of Yue Fei, both of whom were able to teach their son to become

famous and sagely, there would not be so many troubled children. I have answered your question, and I don't know whether I am right or not. If you are not satisfied, please find someone who is better qualified.

還有這墮胎啊，那更是不仁道的一件事情！各位想一想，那個小孩子還沒生出，你就叫他（她）死，你說這個因果厲害不厲害？現在，我說一句不怕你們各位不相信的話：每一個墮胎的，那雖然是個小孩子，可是那個小鬼，比那個大鬼更厲害！現在這個又是 Cancer（癌）病啊，又是愛死症啊！愛死症就是同性戀，戀出來的；這 Cancer 病啊，也是墮胎形成的。因為墮胎的人多了，殺的小鬼也多了，所以他到處給你灑毒，到處令人不安，啊，你叫我那麼早就死了！我也不能對你善罷干休，我也要把你弄死的！所以，就生出這麼多的奇難雜症，古古怪怪的這些個病！

Regarding abortion, it is an inhumane act! Think about it, if you kill a child even before he or she is born, would you say the retribution of such a conduct is severe or not? Now I am going to tell you something whether you believe it or not: although it is only a little baby who has been aborted, this little ghost is even fiercer than a big ghost! Now cancer is fairly common in our society, and this illness is brought about by abortions. Since more fetuses get aborted, the number of little ghosts increases, and these little ghosts sprinkle poisons everywhere and cause disquiet among people. They think: "You made me die so early, I won't let you get away with it. I will also kill you!" Accordingly, we have a lot of strange and hard to cure diseases.

糊塗債

——宣化上人·一九八〇年六月十六日

Debts Made in Confusion

—The Venerable Master Hsuan Hua, June 16, 1980

每個人能在今生做為眷屬
必然有前世的因緣…

For people to become family members in this life, there must be causes and affinities from their past lives.

每個人的面目不同，其因果也不一樣，每個人在往昔生生世世所欠下的債也不同。有些人欠債太多了，到這個世界上來，還也還不了，所謂「債臺高築」，也就是業障之臺，一天比一天高，一天比一天深，債上加債，糾纏不清。這是什麼緣故

呢？是因為往昔專門放高利貸，借錢給人，利上加利，貪得無厭，自己以為佔了便宜，結果是自己吃了虧，業障一天比一天重，終於拔不出腿來了！

Everyone has a different appearance. In addition, their causes and effects vary, and their debts accumulated from past lives are also different. Some people owe so much that they can't even pay off their debts in this lifetime. It is said that these individuals are "building a high mountain of debts." This mountain is also a mountain of karmic obstacles, which is getting higher day by day. With new debts added on old debts, the debtors get even more entangled. Why is that? It is because these individuals specialized in usurious practices in the past. They were so greedy that they charged excessive interests and thought they were making a profit at their borrowers' expense. However, they were actually hurting themselves, because their karmic offenses were getting heavier every day. Eventually these karmic offenses became so heavy that they couldn't pull themselves out of the resulting retributions.

有的欠人做父親的債，有的欠人做母親的債，有的欠人做妻子的債，有的欠人做丈夫的債，有的欠人做兒子的債，有的欠人做女兒的債。所謂「父母的飢荒，倫常的賬碼」，種種的因緣，乃促成你我今生命運的安排。可是一般人不明白一切都是前因後果，定業難逃，所以有時候還不認賬，還想扛債不還，明明欠人的債，卻不承認。因為這樣不講道理，所以釀成世界上種種麻煩的發生——你有你的麻煩，我有我的麻煩，他有他的麻煩，各人有糾纏不清、善惡夾雜的因果。偶爾遇到佛教，聽了佛理，便明白一點。

Some people repay their karmic debts by becoming their creditors' father, mother, husband, wife, son or daughter. It is said that "parents endure hunger as a way to repay their debts to their children." Various kinds of causes and conditions have shaped our destinies in this life. However, most people do not understand that everything occurs due to prior causes and resulting consequences. Therefore, instead of owning up to their inescapable karmic debts, sometimes they don't even acknowledge their debts to others; instead, they try to renege. Such unreasonable actions cause many troubles in the world -- you have your trouble, I have mine and they have theirs. Everyone has both wholesome and unwholesome causes and conditions, which are entangled and difficult to separate. Once in a while, when people encounter Buddhism, they will understand the truth a bit.

可是今天明白了，明天又糊塗了；後天又想明白，大後天又糊塗了。於是變成智愚平等的局面，智慧和愚癡平均，糊塗時便不想修道，明白時便想修道。可是修道的時候很少，糊塗的時候很多，因此所修的不及所丟的，智慧也一天不如一天；而愚癡卻一天比一天增加，在無明驅使之下，便做出很多糊塗事。心裏糊塗，進一步身上也糊塗了；心裏有貪瞋癡，身上便犯殺盜淫，這些都是糊塗賬，根本算

不清！

However, while being clear about the truth today, they get confused by tomorrow; being clear the day after tomorrow, but a day later they get all mixed-up again. They go back and forth between clarity and confusion until they have as much wisdom as delusion. When muddled, they don't want to cultivate the Bodhi Path; in moments of clarity, they are willing to cultivate. Unfortunately, the time spent cultivating is a lot less than the time spent being confused. As a result, what they gained from cultivation is a lot less than what they lost due to confusion. Day by day, their wisdom decreases as their delusion increases. Driven by their ignorance, they end up engaging in all sorts of mixed-up conducts. With confused minds, their bodies also become confused; harboring greed, hatred and delusion in their minds, they use their bodies to commit killing, stealing and sexual misconducts. They create an innumerable amount of karmic debts while they are confused, and these debts are really hard to repay!

所以，有時家庭眷屬不和，父子不和、母女不和、夫婦不和、兄弟不和、姊妹不和、兄妹不和，種種問題就發生了。發生了，自己還不承認、不認賬，反而覺得很受委曲。其實這都是前因後果的定律，以前種下的因，如今結果了，有什麼好怨呢？所以「是故知命者，不立巖牆之下」，「不怨天、不尤人，下學而上達。」首先要明白因果，不要再種糊塗因果，要種清淨的因果，要是道則進，非道則退。不要再把善惡混淆不清，是非夾雜不明，若能黑白分明，真假了然，便有機會返本還原，回復到本有的性淨明體、妙真如性。

Given all these debts, sometimes disharmony arise among one's family members -- between father and son, mother and daughter, husband and wife, elder brother and younger brother, elder sister and younger sister, or a brother and a sister. However, despite these family problems, one still refuses to acknowledge one's mistakes and settle one's debts; instead one feels he or she has been wronged somehow. Actually, all of this can be explained by the unchanging principle of cause and effect -- due to the causes one planted in the past, one reaps the consequence now. So, what is there to complain about? It is said that "If you understand cause and effect, you would not stand next to a crumbling wall." In fact, we should not "complain to the heavens or blame others" for our misfortunes. Instead, we need to understand the principle of cause and effect, and plant pure and wholesome causes instead of confused ones. When our actions accord with the Bodhi Way, we should proceed; otherwise, we should retreat. Do not confuse good with evil any longer, or mix up the right with the wrong. If we can distinguish black from white and be clear on what's true and what's false, then we have an opportunity to return to our inherent nature, our wondrous Buddha nature, which is pure and bright.

十二因緣

節自《心經非臺頌解》· 宣化上人講述

Twelfefold Conditioned Arising

節自《心經非臺頌解》· 宣化上人講述

Excerpt from “*The Heart of Prajna Paramita Sutra with Verses without A Stand and Prose Commentary*” by the Venerable Master Hsuan Hua

十二因緣就是說，「我們人怎麼樣受生，怎麼樣死的這個道理」。就因為不懂這十二因緣法，所以就造成相反的作用，問題也就愈搞愈大，甚至於有了小孩，不把他生下來，就在他一、兩個月，三、四個月時去墮胎了。

The Twelfefold Conditioned Arising tells us that, “The way we die depends on the way we live.” Unfortunately, because people don’t understand, they do things contrary to this teaching. As a result, their troubles grow bigger and bigger to the point that they become pregnant. Things get even worse when, instead of giving birth, they get an abortion during the first few months of the fetus’ life.

《心經》中的「無無明，亦無無明盡，乃至無老死，亦無老死盡」，這是說「十二因緣」的道理；由這十二種的緣作為助緣，幫助人生了死，死了生。這「十二因緣」就是：無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死。

The passage in *The Heart of Prajna Paramita Sutra*, “No ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death” refers to the Twelfefold Conditioned Arising. The Twelfefold Conditioned Arising is the reason that people are in the endless cycle of death and rebirth. The chain of the Twelfefold Conditioned Arising consists of: ignorance is the condition for karmic activity; karmic activity the condition for consciousness; consciousness is the condition for name and form; name and form is the condition for the six entrances (*i.e.*, the six sense-faculties); the six entrances is the condition for contact; contact is the condition for feeling; feeling is the condition for emotional love or craving; emotional love is the condition for grasping; grasping is the condition for becoming; becoming is the condition for birth; birth is the condition for old age and death.

什麼是「無明」？「無明」就是不明白。不明白又是什麼呢？就是俗話所說的糊塗。糊塗就是不懂道理，糊糊塗塗的。因為糊糊塗塗的時候不明白，就做出糊塗的行為，就有妄行了。什麼叫「妄行」呢？「妄行」就是不應該做的而去了。有了妄行，就有一種虛妄的認識，「識」就是一種認識。有了虛妄的認識，就有一種糊塗的「名色」。有糊塗的名色，就有一種糊塗的人；人有六根，所以就有「六入」。有糊塗的人，就有一種糊塗的「觸」。有糊塗的接觸，就想要有一種糊塗的「受」。有了糊塗的享受，就有了糊塗的「愛」。有了糊塗的愛，就有一種糊塗的「取」。有了糊塗的求取，就想有一種糊塗的「有」，有也就是得。有了糊塗的得，就有了「生」。有了來生，就有了「老死」。

What is “ignorance”? “Ignorance” is the lack of understanding. In everyday language it is called “being mixed-up.” It means that you have not understood the truth. Because you are so mixed up and you don’t understand, you engage in confused and erroneous activities. “Erroneous activities” in this context means doing something that you shouldn’t do. The erroneous activity leads to false recognition, or “consciousness.” Consciousness leads to mixed-up “name and form.” Mixed-up name and form leads to mixed-up entrances. Since human beings have six sense-faculties, sense data come into our bodies and minds through these “six entrances.” From mixed-up entrances, mixed-up “contact” arises. Where there is mixed-up contact, one wants mixed-up “feeling of enjoyment.” From such mixed-up feeling comes mixed-up “emotional love” or craving. From mixed-up craving, mixed-up “grasping” arises. Once there is mixed-up grasping, mixed-up “becoming” results. From mixed-up becoming, one then obtains “birth.” From birth comes “old age and death.”

這一些個因緣，都是開始於這個「糊塗」。開始是糊塗，所以結果也糊塗；這一生糊糊塗塗的，又有一個來生，來生還是糊塗。十二因緣最初就是個糊塗，所以十二因緣就是個糊塗因緣。糊塗因緣，就是凡夫所不能明白的這種因緣。這十二因緣就是說「我們人怎麼樣受生、怎麼樣死的這個道理」。

These conditioned causes start with being ignorant or confused. Because people are confused in the beginning, they are confused in the end. They pass through one muddled life to the next, and that next life is also muddled. The Twelffold Conditioned Arising starts with the mental state of ignorance, and explains the causes of our confusion. Unfortunately, ordinary people can’t understand this principle, when

in fact the Twelffold Conditioned Arising tells us that, “The way we die depends on the way we live.”

人的欲念，食欲或者色欲，是從什麼地方生出來的呢？都是從「無明」生出來的，「無明」就是糊塗的一個別名。無明生出來了，就想要去做去。因為無明，就有男女的性行為。這個性行為就是由糊塗而發生，然後才有這種糊塗的行為，這就是「無明緣行」。有糊塗的行為，然後就生出來一種糊塗的認識、糊塗的分別。這種識也就是中陰身，在男女有性行為的時候，這中陰身離得千里萬里，都看得這個地方有一線很小、很小的光明，它和這個父母有眷屬因緣的，就看得見這個亮光，就到那兒去投胎，這個識就投胎了；所以說「行緣識」。

Where do people's desires, whether for food or sex, come from? They are all products of ignorance. Ignorance is just another name for being confused. When thoughts arise, a desire to act follows. Because there is ignorance, there is sexual activity. The confused sexual activity stems from the state of being confused; this is how “ignorance is the condition for activity.” When confused activity exists, confused consciousness arises, which starts to make confused distinctions. This consciousness is also referred to as “the intermediate skandha body” (*i.e.*, the intermediate existence between death and reincarnation.) When a man and woman engages in sexual intercourse, if an intermediate skandha body has causes for familial ties with that couple, it would seek rebirth as their child. The affinity between this consciousness and the couple is so strong that even if it were a thousand or ten thousand miles away and even if only the tiniest point of light were emitted by the couple during their intercourse, it would see the light and go to the couple to become a fetus in the mother's womb. Therefore, it is said that “activity is the condition for consciousness.”

「識緣名色」，識投胎了，這就有了「名色」。「名」，就是受、想、行、識四蘊；「色」，就是色蘊。受、想、行、識這四蘊，在母腹裏頭只有這麼個名稱，還沒有真實的成就。等到出生，名色具足，就有六入了；這就是「名色緣六入」。「六入」，就是六根對外境生出見性、聞性、嗅性、嚐性、覺性、知性這六種性，這叫六入。由這種六入，這個小孩子就有了一種觸覺，所以說「六入緣觸」。有了觸覺，這個小孩子就有一種領受的感覺，這叫「觸緣受」。「受緣愛」，有了領受，就生出一種愛心來。生出愛心，然後就想要取，求取這種的所愛，所以「愛緣

取」。因為求取，所以就想要佔有、想要得著，這叫「取緣有」。「有緣生」，因為想要得著，所以就又有了來生。「生緣老死」，有了來生，就又有老死。這就是十二因緣的「流轉門」。

“Consciousness is the condition for name and form.” In this context the phrase means that when the fetus comes into being, there is “name and form.” “Name” refers to the four skandhas of feeling, cognition, formations, and consciousness, while “form” refers to the form-skandha. Four of the fetus’ five skandha (*i.e.*, feeling, cognition, formations and consciousness) exist in the mother’s womb in name only; they have yet come into being. Once the child is born, all five of his skandhas (*i.e.*, his name and form) are complete, so are the child’s six sense-faculties or entrances (eyes, ears, nose, tongue, body and mind). This is called “name and form is the condition for the six entrances.” These six perceptual faculties interact with their corresponding sense objects (sight, sounds, smells, tastes, objects of touch, and objects of mind) and give rise to the awareness of seeing, hearing, smelling, tasting, touch and thoughts. Once the six entrances exist, the child becomes aware of contact. Therefore, it is said, “The six entrances are the condition for contact.” After contact occurs, the child starts to have feelings about his or her contact; this is called “contact is the condition for feelings.” Once there is feeling, love arises (*e.g.*, loving pleasant situations and detesting unpleasant situations). Hence, “feeling is the condition for love.” After love arises, the child wishes to seek and grasp what he or she loves. Therefore, “love is the condition for grasping.” Thereupon one wants to possess his or her object of desires, and this grasping leads to becoming (in the desire, form or formless realms.) This is called, “grasping is the condition for becoming.” The next step, “becoming is the condition for birth” means due to grasping and attaching, there are further births. Finally, “birth is the condition for old age and death.” After birth comes old age and death. The entire process is the revolving cycle of the Twelfold Conditioned Arising.

如果無明沒有了呢？這行也沒有了。無明滅，則行滅；行滅，則識滅，識也沒有了；識滅，名色也滅了；名色，滅六入也滅了；六入滅，觸也滅了；觸滅，受也滅了；受滅，愛也滅了；愛滅，取也滅了；取滅，有也滅了；有滅，生老死都滅了。這是十二因緣的「還滅門」。所以才說「無無明盡本性空」，本性空了，沒有

無明了。

What if there were no ignorance? There would be no activity. In other words, when ignorance is extinguished, activity is extinguished. When activity is extinguished, consciousness is extinguished. When consciousness is extinguished, name and form are extinguished. When name and form are extinguished, the six entrances are extinguished. When the six entrances are extinguished, contact is extinguished. When contact is extinguished, feeling is extinguished. When feeling is extinguished, love is extinguished. When love is extinguished, grasping is extinguished. When grasping is extinguished, becoming is extinguished. When becoming is extinguished, birth, old age and death are extinguished. This is how to end the cycle of the Twelfefold Conditioned Arising. Therefore, it is said: “There is no ending of ignorance for its inherent nature is empty.”

「十二因緣」這一連串的關係若都沒有了，就好像萬里晴空一樣，又好像水清月現。你若能了悟這十二因緣的法，那時候就好像人喝水一樣，這水是熱的、是冷的，你自己知道。但是如果你自己不去實實在在修行，來參悟、了悟這十二因緣，就光說十二因緣空了、空了、空了，那是沒有用的！

When all these connected twelve conditioned causes cease to exist, it is like a clear sky for ten thousand miles; it is also like a bright moon appearing as a reflection on clear water. If you truly understand the teaching of Twelfefold Conditioned Arising, it would be like drinking water; when you are thirsty and take a drink of water, you know for yourself whether the water is warm or cold. If you don't actually put in the effort to cultivate and awaken to the principle of Twelfefold Conditioned Arising, it is useless even if you say, “Oh, the twelve conditioned causes are all empty, empty, empty!”

教育始於胎教

——宣化上人·一九八八年十月二十五日

Education Starts in the Womb

— The Venerable Master Hsuan Hua, Oct. 25, 1988

懷孕的時候，有什麼樣的行為，就影響胎兒也有這種心理。

A baby will be imprinted by whatever mindset the mother has during her pregnancy.

各位善知識，今天大家聚會到這一個大堂裏邊，共同談一談教育的問題。教育是人的根本，若把這根本問題忽略了，那就叫捨本逐末，捨近求遠。

All good and wise friends, today we are together in this great hall to discuss education. Education is the foundation for everyone, if we neglect this basic issue, we will be “renouncing the essential while pursuing the trivia, ignoring what is near and seeking what is far away.”

教育是由有生以來，耳濡目染影響的，形成我們人一生的行為，所謂「近朱者赤，近墨者黑，染於蒼則蒼，染於黃則黃。」教育的問題，甚至於可以這麼說，不單生出後做人受教育；就是沒生出以前，在母親的腹裏，已經就接受教育了。當小孩子在母親腹裏的時候，這個母親如果是有學識的，也會影響這個小孩子很聰明，很有學問的。母親懷著子女的時候，如果是愛發脾氣，出生的小孩子脾氣一定很大的。母親非常剛強，不接受任何人的勸告，這個小孩子生出來也一定非常剛強，不聽任何人的勸告，自己有自己的主宰，不是一般人所能左右的。所以胎教非常重要。

Education starts when we are born; what we constantly see and hear after our birth shapes our behavior throughout our lives. It is said that “Those who draw near to vermilion will turn red, those who associate with ink will turn black; something stained with gray will turn gray, something stained with yellow will become yellow.” It can even be said that education not only affects a person after his birth, but also when he is still in the womb. For example, if a mother were knowledgeable, the baby in her womb will be positively influenced to also be very smart and learned. If a mother likes to lose her temper while pregnant, her baby certainly will have a big temper. If a mother were very obstinate and refuses to take advice from anyone, her child will definitely be very stubborn and does things his own way without heeding the advice of others. Therefore, educating the fetus is very important.

女人為國民之母，為國家的根本，所有的女人都應該會教育兒童。在懷孕的時候，就懂得胎教，這時候也不應該爭，也不應該貪，也不應該妄求，也不應該那麼自私，也不應該那麼自利，也不應該打妄語。因為你打妄語，有爭、貪、求、自私自利這些行為，就會影響胎兒也有這種心理，所以就不會在社會上做一個良好的

國民。因為這個，所以父母於懷孕的期間，就應該特別注意教育。

Women are mothers of every citizen, and thus they are the foundation of a nation. Given this important role they play in society, all women should learn how to educate their children, and this responsibility starts when they become pregnant. During their pregnancy, women should not fight, be greedy, seek, be selfish, pursue personal advantage, or tell lies. Because if a mother engages in any of these behaviors, her baby will be influenced accordingly and develop similar mindset. Consequently, the child won't become a good citizen. Therefore, parents should start paying attention to educating their child when their baby is still in the womb.

在小孩子生出來了，做父母的一定要給子女做個好榜樣，不要那麼爭啊！吵啊！自私自利、貪、求、打妄語啊！如果你有這樣的行為，那子女是見到什麼，就會學什麼。譬如大人會講話，小孩子也一點一點就會講話了。他受這種的影響力是很大的。所以做父母的不能說能養子女，不能教子女。你能養子女，那是幫助國家生一個國民了；可是你不能教養子女，這是沒有負起對國家、對社會的關心。你沒把你生出的子女教育好，令他做一個問題兒童，甚至於危害社會國家，這都是做父母的要負的責任。

Parents must set good examples for their children. They should not fight or quarrel so much, be selfish, seek self-advantage, be greedy, or lie! This is important because children will observe and imitate their parents' behaviors. Indeed, children are highly susceptible to their environment. For example, by observing the way adults talk, children learn how to talk bit by bit. Therefore, parents should not say they are only capable of bearing their children, but incapable of educating them. By bringing a child into this world, you are adding a new citizen to your nation. However, if you don't educate your children well, you won't be fulfilling your responsibility to your nation and society. In other words, you will be held fully responsible if you fail to educate your children properly and they become problem youths, who may even harm the nation and society.

所以做父母的，要以教育子女為當務之急，不要把「去賺錢、去搞名搞利」，做為第一了。應該以教育子女，做為最要緊的一件事情。你若是把子女教育好了，比你為他賺多少錢都有價值；因為他知道怎麼樣做人，怎麼樣愛惜身體了。所以子女在家庭，還沒有入學的這個階段，教育的責任是父母的。

Therefore, as parents, you should make your children's education as your first priority, instead of focusing mainly on earning money and pursuing fame. You should consider educating your children as your most important task. If you are able to educate your children well, it will be more valuable than earning a lot of money for them. This is because through proper education, your children will learn how to behave as upright

individuals, and how to cherish their own bodies. Therefore, before children are old enough to attend school, their parents should be responsible for their education during this period of time.

那麼等到他一踏入學校，學校做人師表的，應該要以身作則，影響得學生儘量知道怎麼樣敦品立德，怎麼樣能孝順父母，尊敬長上。一開始的時候，要教他孝道。萬佛聖城的小學，儘量灌輸小學生孝順父母；在家裏要替父母工作，也要順承父母的意思。所以萬佛聖城的小學生回到家裏，他的父母都非常滿意的。

As soon as children start school, teachers should set good examples for their students. Under the teachers' positive influence, the students should learn how to develop upright characters and virtues, and how to show filial reverence toward their parents and respect toward their elders. From the very beginning, teachers should teach their students filial reverence. In the elementary school at the City of Ten Thousand Buddhas, students are instilled with the concept of filial reverence. They are taught to be obedient to their parents, and to help their parents when they go home. Therefore, their parents are very pleased with their behavior at home.

老師以「得天下英才而教育之」做自己真正的天職義務，就應該負起教育一般人的子女這種的責任，令他不抽菸、不喝酒、不吸毒，不男女不守規矩，應該在這個地方著手。

For teachers who have taken “obtaining outstanding people in the world to educate” as their true vocation and duty, they should shoulder the responsibility for educating other people's children. They should start with instructing the students not to smoke, not to take intoxicants or drugs, and not to get involved in improper relationships with members of the opposite sex.

沒有理性的自由

——宣化上人·一九八八年六月五日開示

Unreasonable Freedom

——The Venerable Master Hsuan Hua, June 5, 1988

—— 一千一萬個自由發展的孩子，就有一千一萬個發展壞了。

If there were one thousand or ten thousand children who grow up without proper control, the same number of children would have gone bad.

什麼是教育呢？小孩子要教他怎麼樣做人，教他什麼是「孝、悌、忠、信、禮、

義、廉、恥」，要「擇善而從，不善而改；是道則進，非道則退。」這是亞洲的中國文化。西方文化就是迷信自由，誤解自由，不負責任的自由，生而不教的自由，老而不養的自由。幼而不教，你說生這個小孩子幹什麼？教他在世界上做一些個不合法的事情，可以說是造罪。老而不養，人年紀老了，應該老有所終，壯有所用，幼有所長。

What is education? It means we should teach children how to be upright human beings, and instruct them about the eight virtues of filial reverence, fraternity, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and a sense of shame. They also need to learn how to “choose to follow what’s wholesome, and rectify what’s unwholesome; to proceed if it accords with the Way, and retreat if it does not.” The foregoing principles are parts of the Chinese culture in Asia. In the western culture, people have blind faith in freedom. They misconstrue their freedom to mean the freedom of being irresponsible, the freedom of having children without educating them properly, and the freedom of neglecting their elders. What is the point of having children if you were not going to educate them? Indeed, you would be committing an offense if you were to teach your children unlawful behavior. As for the elders, they should be taken care of. As it is said, “the elderly should be tended, the strong be employed, and the young be nurtured.”

人到老年，老病纏身，耳朵聾、眼也花，啊！牙齒也不幫忙了，這時候很可憐的。在中國的教育來說是養兒防老。防老也並不是一種自私心，要兒子來保護。只不過他把兒子教育成人了，這個青年人應該照顧這個血氣衰退的老人。要不這樣子，你說生這麼多孩子幹什麼？結婚又幹什麼？這不是沒意義嘛！所以啊！在這個國家，誤解自由，讓小孩自由發展。你看一千一萬個自由發展的孩子，就有一千一萬個發展壞了。好的，或者有一、二個，這些孩子生來有這種仁性，知道做好事。可是不是個個都懂仁性，都知道「擇善而從，不善而改；是道則進，非道則退。」所謂小孩子「近朱者赤，近墨者黑。染於蒼則蒼，染於黃則黃。」那你怎麼可以不注意他？

When a person gets old, he is very pitiful with failing eye sight and hearing, useless teeth, and all sorts of illnesses. From the perspective of education in China, raising children serves the purpose of preparing for one's old age. This is not based on selfishness on the part of the parents. Rather, it is because the parents have raised their children to adulthood, these young men and women should take care of their elderly parents, whose blood and energy have waned. Otherwise, what is the point of having so many children, what is the point of getting married? It would be meaningless! In this country, since people have misconstrued the meaning of freedom, they let their children grow up unchecked. As a consequence, you can see that if there were one thousand or ten thousand children who grow up without proper control, the same number of children would have gone bad. Maybe there are a few of them who have

inherent humanity and kindness, and they will turn out wholesome and know how to help others. However, not everyone understands humanity and knows how to “choose to follow what’s wholesome, and rectify what’s unwholesome; to proceed if it accords with the Way, and retreat if it does not.” In describing children, there is a saying that, “Those who draw near to vermilion will turn red, those who associates with ink will turn black; something stained with gray will turn gray, something stained with yellow will become yellow.” Therefore, how can we not watch over and pay attention to our children?

為什麼現在西方的小孩子很多是吸毒的？你看看！小學、中學生所接近的就是販賣毒藥的小販，他勸這些學生說：「你吃這個藥就聰明啦。吃這個毒藥，你就會快樂啊！」他就吃毒藥，他就快樂，真是越搞越愚痴！吃了，一天到晚在那「入定」。你看那吃毒藥的人，一站可以站幾個鐘頭，可是這不是他的定力，他被藥毒控制得沒有思想，這豈不是往死亡路上走？你叫他自由發展，發展到死亡的路上去，啊！這叫誤解自由，不負責任的自由，沒有理性的自由。

Why do many children in the West take drugs nowadays? Take a look! Elementary and secondary school students are drawn to drug dealers. They urge these students to take drugs, promising that, “These drugs will make you smart and happy!” After taking the drugs, these youngsters may feel happy, but actually they are getting more and more mixed-up! If you see people who are on drugs, it may seem that they are in samadhi all day long, because they can stand there and do nothing for hours. However, this is not samadhi; rather, these individuals have lost control of their minds under the influence of drugs. Aren't they walking toward the path of death? If you let children grow up with unchecked “freedom,” they would advance freely onto the path of death! This permissiveness is misinterpreted freedom, irresponsible freedom, and unreasonable freedom.

再告訴你們各位老年的朋友、中年的朋友、青年的小朋友，你們都要注意這一點。什麼呢？現在全世界啊，教育都破產了，沒有教育了。這個教育，教你什麼呢？現在他們教性行為，這是大錯而特錯！性行為可以教，你應該教他怎麼樣子不亂交，不要亂搞關係，你應該教他潔身自愛、守身如玉，等他成長了之後再懂得性知識。不應該啊！五、六歲的小孩子一天到晚都看電視。電視這妖怪把小孩子都引誘壞了，引誘四、五歲小孩子就懂得接吻，也懂得互相摟抱。嗯，你說這是什麼世界？這種自由真是可憐！可憐！太可憐了！

Let me once again tell all of you senior friends, middle-aged friends and young friends, you should pay attention to this point. What point? Nowadays, education all over the world has gone bankrupt to the point that there is no education at all! What does education teach you currently? It teaches you sexual conduct, and this is

extremely wrong! Although sex education is o.k. in of itself, the focus should be on teaching students not to engage in improper sexual relationships. The students should be taught how to cherish themselves, and guard the purity of their bodies. Only until they are grown up, can these youngsters really understand sex. In addition, children who are only five or six years old should not be allowed to watch TV all day long. This T.V. monster has negative influence on these young children. For example, it has seduced these children into knowing how to kiss and hug each other. What kind of world is this? This type of freedom is really pitiful!

為什麼說教育破產？你看看，小孩子你不教他做人的根本道理，現在的學校都鼓勵什麼呢？鼓勵你讀什麼書賺錢最多。做醫生賺錢最多就讀醫學，到月球去賺錢最多就讀科學。喔，父母也不顧了，妻子也不管了，什麼都不顧了！

Why do I say education in this world has gone bankrupt? Schools don't teach children the fundamental principles of being a human. What do they advocate instead? They encourage students to study whatever subjects that will help them to earn the most money. If being a doctor is the most profitable, then one goes to medical school; if going to the moon means having the highest salary, then one studies science. Focusing on making money, people end up neglecting their parents and spouse. In fact, they ignore everything but money!

近朱者赤，近墨者黑 ——宣化上人

**Those who Draw Near to Vermilion will Turn Red,
Those who Associate with Ink will Turn Black.**

—The Venerable Master Hsuan Hua

你若太早有男女朋友，就受傷了。就像小苗，還沒成長就把它割下來，那它根本什麼用也沒有！

If you have a boyfriend or a girlfriend when you are too young, you will end up getting hurt. It's like cutting a little sprout before it is fully grown; what is the use?

同學們！人生最好的時候，就是二十歲以前的時期，即所謂的「黃金時代」。在這時期，本有的佛性還未失去，清淨的自性仍然存在。此時，若能跟著好人在一

起，就會做個好人；若是跟著壞人在一起，就會做個壞人，很容易受環境的影響。所謂「近朱者赤，近墨者黑」就是這個道理。

All of you students! The best days in one's life is the time before age twenty, referred to as "the golden age." In this period, you have yet to lose your pure inherent nature, your Buddha nature. You are also easily influenced by your environment during this time. If you were around wholesome people, you will become wholesome, if you were to associate with unwholesome people, you will turn unwholesome. This is the principle of "Those who draw near to vermilion will turn red, those who associate with ink will turn black."

若是遇到良師益友，就能學到真正的學問，端正品行；反之，遇到不守規矩的師友，就會受他們的影響，成為不守規矩的人。小者，成為害群之馬；大者，則為社會的敗類。切記！你們的自性好像純潔的白布，染之於蒼則蒼，染之於黃則黃。你們在這樣優越的環境讀書，將來一定要做個有利益社會的人，改善社會的風氣，要有犧牲小我完成大我的精神。

If you meet good teachers and helpful friends, you will attain genuine knowledge and develop proper behavior. In contrast, if you get to know teachers and friends who disobey rules, you will be influenced by them and become someone who also disobeys rules. In the short run, you may be a nuisance; in the long run, you may become the dregs of society. Be sure to remember your inherent nature is like a piece of pure white cloth, which will "turn gray if stained with gray, turn yellow if stained with yellow." You are studying in an excellent environment now, and in the future, you should be able to benefit and improve the society. All of you should have the spirit of willing to sacrifice yourselves for the greater good.

最要緊是：女學生不要找男學生，男學生不要找女學生，互相都要守住崗位的。這不是不准你們交男朋友，但女孩子要等到二十歲以後，才交男朋友；男孩子要等到二十五歲以後，才交女朋友；這樣子，小孩子才不會受傷。小孩子生理還沒成熟就找對象，這都會受傷，都會吃虧的。所以，就算要結婚，也要等到二十、二十五歲以後才找。所以我要男女分校，你們不要偷偷摸摸找男孩子，如果我知道後，一定會革出校門的，這一點你們要注意的，不要找男朋友啊！

The most important thing is that female students should not seek boyfriends, and male students should not look for girlfriends. Each one of you needs to maintain your position on this. It is not that you are not permitted to have a boyfriend or a girlfriend; rather, girls should wait until they are twenty years old and boys should wait until they are twenty-five years old before doing so. In this way, you won't get hurt. If children seek members of the opposite sex before they are physically mature, they will end up getting hurt and suffer losses. Therefore, even if you want to get married,

you should wait until you are twenty or twenty-five years old. For this reason, the boy school and the girl school are separated at the City of the Ten Thousand Buddhas. You must not sneakily seek boyfriends or girlfriends. If I find out that you are doing so, you will be expelled. You should pay attention to this.

我不是不讓你們交男女朋友，要是早交男女朋友，這都不是好學生，不是好人。你們大家都要做好事、好學生，好人將來才能做好事。你若太早有男女朋友，就受傷了。就像那小苗似的，還沒成長，你就把它割下來，那它根本什麼用也沒有，都變成必稗子了。將來人情欲早開的時候，就一代不如一代。要選優良的種子，就必須要它成熟的，稗子不能做種子。沒有到年齡就男女交朋友，這都是不成熟啊！

I am not forbidding you from having a boyfriend or a girlfriend. The point is if you prematurely look for a boyfriend or a girlfriend, you won't be a good student or a wholesome person. Every one of you should be a good student and a good person so you can do beneficial things in the future. If you have a boyfriend or a girlfriend when you are too young, you will end up getting hurt. It's like cutting a little sprout before it is fully grown -- it will be useless and end up being a weed. If we let our sexual desires develop too early, our successive generations will worsen. To select an outstanding seed to cultivate, we have to wait until the plant matures; a weed would be useless. Similarly, if you date the opposite sex when you are too young, such actions would be premature!

你看這國家的小孩盡看電視，看得七、八歲就懂得男女交朋友，這真是害人太厲害了。這國家將來沒有人才了，為什麼不出人才呢？因為都糊塗了！

Children in this country watch TV all the time. They watch so much T.V. that they know how to find a boyfriend or a girlfriend when they are only seven or eight years old. This is extremely harmful. In the future, if this trend continues, there will be no talented individuals in this country. Why is that? Everyone would be totally mixed-up.

一失人身，萬劫不復

——宣化上人

**Once We Lose our Human Form, We won't Gain it
Back in Ten Thousand Eons**

—The Venerable Master Hsuan Hua

墮胎就是失去人身，現在單是因墮胎而死亡的人，就比活著的人多啦！

When fetuses are aborted, they lose their human bodies. Nowadays, people who died because they were aborted exceed the number of people who are alive!

問：佛教說「人身難得」，又說「一失人身，萬劫不復」，那為何現今世界人口劇增呢？顯然出生的人比死亡的人多，佛教做何解釋？

Question: According to Buddhism, “a human body is difficult to attain,” and “once we lose our human form, we won't gain it back in ten thousand eons.” Then why is the current world population increasing rapidly? Apparently, people being born outnumber those have died. How does Buddhism explain this?

上人：現在人口繁殖率雖高，但你怎知死去的眾生不比生存的人多？這數目的總數無法準確計算出來，也不能以科學證明，只能以譬喻言之。佛在世時，有一次從地上抓了一把土，說：「得人身者，如掌上土；失人身者，如大地土。」世上生存的人口似乎無量無邊，但你怎知失去人身的，不比這數目更超出無數倍呢？

The Venerable Master: Although the current birth rate is high, how do you know that living beings that are dead doesn't outnumber people who are alive? This number can't be accurately calculated or proven by science; it can only be expressed with an analogy. When the Buddha was in the world, one time he grabbed a handful of sand and said: “Those who have gained their human bodies are like the amount of sand in my palm, while those who have lost their human bodies are like the amount of sand on earth.” The number of people living in the world seems measureless and limitless. However, how do you know that the number of people who have lost their human form is not countless times more than that?

從前死亡的人沒有現在那麼多，現在死於風災、火災、汽車、飛機失事、戰爭、核子爆炸的人也無法統計。而且這些死亡的人，失了人身後，很可能不再做人，或者投生去做螞蟻、蚊子、猛獸——這個數目又怎麼能拿出科學證據呢？

The number of people who died in the past is less than that of the present. Nowadays, it is hard to estimate the number of people who died due to tornados, fire, car accidents, plane crashes, wars, and nuclear explosions. In addition, it is most likely that once these people lost their human form, they won't be reborn as human. They could be reborn as ants, mosquitoes, or wild beasts. How can we prove this number scientifically?

父母生育孩子，怎麼忽然就有知覺呢？這些問題都是最根本的問題，但一般人卻忽略而不去研究。雖然現在人口暴增，但失人身的眾生比從前多，從前沒有那麼多螞蟻、蚊蟲及其他害蟲，你怎知濕生、化生、卵生的眾生不是人變的呢？After a baby is born, how can he or she suddenly have consciousness and feelings? These are fundamental questions that ordinary people ignore and fail to research for the answers. Although there is a great increase in human population now, living beings that have lost their human form are more than before. In the past, there were not so many ants, mosquitoes, bugs and other pests. How do you know that these living beings born from moisture, by transformation or from eggs are not human beings in their prior lives?

人失去人身後，性化靈殘，一個人的靈魂，能化成好幾種動物，甚至化成八萬四千蚊蟲。因為智慧分薄了，所以變成冥頑不靈。若想再恢復人身，就要在「化學工廠」裏重新化煉，可能需要一段漫長的時間。

After a person loses his human body, his nature will change and his spirit will be divided. For example, the spirit of one human being can be transformed into many kinds of animal, even eighty-four thousand mosquitoes. Because his wisdom is being divided into many bodies, the resulting beings are dull and stubborn. If he wants to regain his human body, he would need to be “transformed and re-smelted” as if in a chemical factory, the process of which probably would take a long time.

還有一點，人結婚多一次，死後他的靈魂就要被分割多一截。譬如，一個女人曾跟多少男人結婚，死後便有電鋸把她的靈魂割成多少段，分給這些男人；男人若跟很多女人結婚，果報也是如此。另一個大問題是墮胎，墮胎就是失去人身，現在單是因墮胎而死亡的人，就比活著的人多啦！

Another point is, every time a person gets married, his spirits will be divided into one more piece after his death. For instance, depending on how many times a

woman marries during her life, after death, her spirit will be divided into as many pieces as if by an electric saw and shared among her ex-husbands. The retribution is the same if a man has married many times. Another big problem is abortion. When fetuses are aborted, they lose their human bodies. Nowadays, people who died because they were aborted exceed the number of people who are alive!

至於無情的眾生，能不能恢復靈性呢？可以的，若遇著適當的人對它說法，如「生公說法，頑石點頭。」也可以恢復靈性，但要遇著聖人、羅漢，才有這個機緣。Regarding insentient beings, are they able to recover their spirits? Yes, if they meet an appropriate person who speaks the Dharma to them. Such was the case “when Master Dao Sheng spoke the Dharma, the stone nodded in agreement.” However, only when the insentient beings encounter sages or Arhats, can they have such an opportunity.

誠念地藏菩薩聖號，超度業障 ——宣化上人·於萬佛聖城

Reciting Earth Store Bodhisattva's Name Sincerely Can Eradicate Karmic Obstacles

—The Venerable Master Hsuan Hua at the City of Ten Thousand Buddhas

有一分功就有一分果，地藏王菩薩知道你誠心念他的名號，他就超度你的業障，令你……

With every ounce of effort, there is a corresponding amount of harvest. When Earth Bodhisattva knows that you are reciting his name sincerely, he will eradicate your karmic obstacles.

直心是道場，不論出家人在家人，在什麼情形之下都應該老老實實的，不可以打妄語，不可以行險僥倖，不可以投機，或者拍馬。在什麼情形之下都要用真實的心，不用委屈求全的心。真實的心，就是要修行，要不妨礙其他的人，不障礙其他的人。我們人造的業都因為妨礙其他的人，障礙其他的人，傷害其他的人，所以就造成一種業。造了業就要受果報，等受果報的時候，還不知道懺悔，還是盡量去欺騙人，那將來是越造越深，這個業報是不容易了結的。

It is said, “A straight mind is a place for awakening.” In other words, we must be honest and truthful in any situation, whether you are a Sanghan or a lay person. Do

not lie, do not be an opportunist and take great risks for self-benefit, do not cut corners, and do not engage in flattery. We must have a truthful mind in all circumstances, instead of a mind that makes great compromises in order to accommodate others. To have a truthful mind means to cultivate the Path of Bodhi, and to never harm or obstruct others. If we harm or obstruct others, we create causes for negative retribution. When our retribution is upon us, if we don't repent and instead continue to deceive others as much as we can, we will be creating even more negative karma, which is difficult to eradicate.

好像這次（一九八二年）到亞洲去，在檳城遇到一個女孩子姓王，她在往昔中專門歡喜吃熊掌，吃猴頭。把猴子的頭打破，喝猴子的腦髓；把熊腳給割下來，用鍋煎它，吃這個熊掌。這是往昔所造的惡業，所以今生墮落變成女身，變成女身，還不知道改過自新，還是繼續造業，甚至於就墮胎殺了兩個人——墮了兩個小孩子。因為這兩個小孩子——這兩個小鬼，就把以前生生世世這些個業障鬼都給召來了，於是乎就生了 cancer（癌）病。

This time (1982) when I went to Asia, I met a young woman named Miss Wang in Penang. In her past lives, she really liked to eat bear paws and monkey brains. She cracked open the heads of monkeys to drink their brain matters. She also cut off paws of bears, pan-fried them, and ate them. Because of these past karmic offenses, she is born as a woman in this life. However, instead of correcting her mistakes and starting anew, she continued to create negative karma. She even killed two human beings by having two abortions. These two little ghosts of her aborted fetuses summoned all the ghosts of living beings that she had ever harmed in her past lives. Therefore, she ended up with cancer.

在檳城的時候，她生大懺悔心，當時這 cancer 病就好了。好了，等到兩個多禮拜，她又舊情復發，對她這個男朋友又是藕斷絲連的，甚至於有一些不合法的行為，於是乎她這個 cancer 病又發作了。她這種病——這個業障，你若真痛改前非，在萬分中有一分的希望可以好；你若不痛改前非，不能改過自新，根本就沒有藥可救的，也沒有佛菩薩可以救得了的。「罪從心起將心懺」，心裏若不懺悔，這個業障就又來了，所以她的 cancer 病又發作了。

During my visit in Penang, this young woman brought forth a great resolve for repentance and her cancer went into remission. Unfortunately, about two weeks later she reverted back to her old ways, renewed her relationship with her boyfriend, and even engaged in acts not in accord with the Dharma. Shortly after that, her cancer came back. Her illness was caused by her karmic offenses. If she truly repented of her past mistakes and reformed, she had a one in ten thousand chance of getting well. Otherwise, there is no medicine that can cure her, and even the Buddhas and

Bodhisattvas can't save her. It is said, "Offenses arise from the mind; use the mind to repent." If we don't repent and reform with a truthful mind, our karmic obstacles would return. In Ms. Wang's case, since she did not truly repent and reform, she had a relapse of her cancer.

發作了，她應該寫信來告訴我，很坦白地說清楚了，那麼即使她病又發作了，或者當時還可以想辦法。可是她欺騙我，瞞著我，就說要來美國；本來我當時吩咐她，等病好了之後，她能有錢買飛機票，可以到美國來出家修道，這是要病好了。可是這個女孩子，她就病又發作了，才要來美國，要來死到萬佛城。那麼這樣子是一種欺騙的手段，這個病更不能好了。因為她的病是不可救藥了，醫藥無效了，於是乎她就上個月二十四號勉強坐飛機到了美國。這種行為完全是一種欺騙，不老實、不忠實、不坦白的一種行為，所以菩薩也沒有辦法救她。

She should have written to me when she had the relapse. If she had told me the truth, perhaps there was something that could be done then. Instead, she lied to me and told me she was coming to the U.S. Before I left Malaysia, I instructed her that after she got better and could afford a plane ticket, she can come to America and leave the home life to cultivate. In other words, she was supposed to come to America when she was cured. However, this young woman came to America only after her cancer came back; she came to die at the City of Ten Thousand Buddhas. It was only when her illness was beyond medical help that she got on a plane with great difficulty, and arrived in the U.S. on the 24th of last month. With this kind of trickery, her illness will be even more difficult to cure. Since her behavior is completely deceptive, dishonest and disingenuous, even the Buddhas and the Bodhisattvas won't be able to help her.

現在這個人在醫院裏，這個人的生命只有萬分中半分的希望。今天晚間大家可以誠心一點來給她迴向，希望她病好。雖然她欺騙我，欺騙我們這個道場，也可以說是欺騙大家，但是我們大家都具有慈悲心，既然她這麼遠來了，希望還可以挽回她生命死亡的危險。如果能好呢，我們盡心了；不能好，我們也算是盡心了。我們拿起木魚，念地藏菩薩的名號，大家眾志成城，誠心為她超度業障。

She is in hospital now, and she has a 0.5 in ten thousand chance of survival. This evening, let's sincerely transfer merit to her, hoping that she will recover. Even though she deceived me, deceived this place for awakening, and in a sense deceived everyone here, we all have compassion. She came from so far away, hoping that she could be saved from the threat of death. If she could be saved, we try our best; if she could not be saved, we still try our best. Our collective effort is powerful, as we sincerely help her to eradicate her karmic obstacles. Let's follow the rhythm of the wooden fish, and recite Earth Store Bodhisattva's name on her behalf.

本來我們大家念，她這個業障應該消了；可是我們念，她的罪業隨消隨長，我們給她消的罪障是無窮無盡的，她的業障生出來也是無窮無盡的。我想我們如果想救這個人的話，那麼從明天開始，誠心一點，大家幫她打一個地藏七，念地藏菩薩聖號，為她迴向，希望她這病好。大家可以願意參加的就參加，不願意參加的就不參加，可是這要大家拿出誠心來，拿出真心來，願意幫助人的人，佛菩薩也一定會幫助你的。……

When we recite Earth Store Bodhisattva's name, her karmic obstacles should have been erased. However, as her past karmic offenses are being eradicated, her new karmic offenses are accumulating as fast. Indeed, we are helping her to eradicate endless karmic offenses that she was born with. I think if we want to save this person, we need to begin a seven-day Earth Store Bodhisattva session tomorrow. Let's recite the Bodhisattva's name sincerely and transfer the merit to her, in the hope that she will recover. Whether you want to participate in the session is entirely up to you. However, all of us should use our upmost sincerity. When we help others with a willing heart, the Buddhas and Bodhisattvas definitely will help us, too. . . .

……今天大家共同發心為這個女孩子迴向，那麼是不是他們要求我們做這件事呢？沒有的。雖然她家裏所有的親戚朋友沒有人知道，但我們現在為她迴向，希望她這個病好。我們佛教做事情，不一定要別人要求才做，我們覺得這個人可憐，就盡盡我們的心；仰仗觀音菩薩的大威神力，仰仗地藏王菩薩的大威神力，幫助這個女孩子。她能恢復知覺當然好了，要是她的業障重，不能恢復，我們也盡到我們一點心了。所以就這一點，各位應該努力！

Today, we make a resolve together to transfer merit to this young woman. Did her relatives ask us to do so? No, they didn't. However, even if they don't know, we are still transferring merit to her. As Buddhists, we don't need to be asked before we help others. We feel sorry for this young woman, so we try our best to help her. We are relying on the awesome power of Guan Yin Bodhisattva and Earth Store Bodhisattva. It would be great if she regains consciousness; if she doesn't, it's because of her heavy karmic offenses. Either way, we try our best. With this goal in mind, all of us should work hard!

現在世界一天比一天災難多，修道的人一天比一天少，犯戒的人一天比一天多。這是什麼原因？從什麼地方來的？為什麼世界一天壞過一天？我們人應該研究這個根本問題。這根本的問題就是因為人不守五戒，第一就是不守淫戒，男女認為淫慾的行為是人生的一種快樂，所以就背覺合塵，認賊做子，以苦為樂，以黑為白，以是為非，顛顛倒倒，胡為亂作。男女青年不但不知保持自己的寶貴精神，而且天天都是去做傷自己精神的事；男人也不知道怎樣做男人，女人也不知道怎樣做女人，只知道這麼個邪淫。

Nowadays, there are more and more calamities in the world, while fewer and fewer people cultivate the Path of Bodhi. In addition, there are more and more individuals who break the precepts. Why is the world getting worse day-by-day? We should examine this fundamental question. The cause of this problem is that people are not upholding the five precepts, especially the precept against sexual misconduct. Men and women mistakenly think that satisfying their sexual desires is a type of pleasure. As it is said, they “turn their backs on enlightenment and combine with the dust,” and “mistake the thief for their son.” They treat suffering as pleasure, black as white, and truth as falsehood. They are so muddled that they act recklessly and improperly, as if they were up-side down instead of right-side up. In addition, instead of knowing how to protect their precious spirit and vitality, young men and women do things everyday that end up hurting themselves. Man doesn't know how to behave like a proper man, and woman doesn't know how to behave like a proper woman; all they know is how to satisfy their lust.

現在讀書的學生，尤其最有名的大學裏頭，男女學生住在一起胡為亂作，那麼這樣就有問題啦，就會有小孩子了。有了小孩子，於是乎就有人發明避孕藥；避孕，胡為亂幹，違背天地造化的這種生理。避孕，說是這個就比有了小孩，有了問題好得多；其實這是一種造罪業。這個發明避孕藥的人，害了多少青年，害了多少生命！

In these days, male and female students, especially those in most famous universities, live together and engage in wanton acts. These actions often lead to unwanted pregnancies. To prevent unwanted pregnancies, contraceptives were invented. People think using contraceptives is better than dealing with problems associated with unwanted pregnancies. Actually, using contraceptives is improper because it goes against the biological function of sexual intercourse, and thus is a type of karmic offense. In addition, those who invented contraceptives end up hurting so many young men and women, because these youth are more likely to engage in sexual misconduct when they think they don't have to worry about the possibility of pregnancy.

還有男女不守規矩，有這種淫亂的行為，有了小孩子就墮胎。這一墮胎啊，造的罪業更大，犯了殺業了！避孕藥是無形中犯殺業，這個墮胎是有形中犯了殺業。犯了殺業，於是乎這個世界上就一天比一天冤氣多，一天比一天殺氣就盛；這個殺氣盛就冤氣增，於是乎就生出種種的怪病來了。你們各位研究研究，男女沒有這麼樣瘋狂不守規矩時，就沒有這麼多奇怪的病；因為現在人都不守規矩了，所以這怪病就發生了。怪病發生了，就陷入種種奇奇怪怪不可思議的不治之症了。現在所謂 cancer 不容易治，不單單是 cancer 病，還有其他種種不能治的病，都是因為這種問題生出來的——這是第一不守淫戒，第二犯了殺戒，犯了盜戒，犯

了打妄語的戒，犯了飲酒的戒。這五戒是人生最要緊的規律，人人都應該守五戒。在轉輪聖王教化世人的時候，人人都守五戒，奉行十善，人人都吃齋。所以那個時候什麼災難也沒有，人類都有相當的福報，很多人都有神通，都開五眼了。那現在人一天比一天墮落，就搞得這世界一天不如一天，一天就壞過一天！

In addition to using contraceptives, men and women use abortion to deal with unwanted pregnancies that result from their lascivious acts. By having an abortion, they create a more serious offense – an offense of killing. Namely, while using contraceptives is an indirect form of killing, having an abortion is a direct act of killing. All these killings increase the amount of resentment and enmity in the world. This mounting negative energy, in turn, results in strange diseases. When you investigate further, you will find that if men and women are not breaking the code of moral conduct left and right, there wouldn't be so many strange diseases with unusual and inexplicable symptoms that are incurable. Now, in addition to cancer, there are various other illnesses that are hard or impossible to treat. All these problems stem from first breaking the precept against sexual misconduct, then the precept against killing. These improper acts are followed by breaking the precepts against stealing, lying and taking of intoxicants, respectively. These five precepts are the most important rules in our lives. Therefore, everyone should uphold the five precepts. When the Wheel-Turning Sagely King was still in the world teaching and transforming living beings, everyone upheld the five precepts, followed and practiced the Ten Wholesome Deeds, and ate vegetarian food. At that time, there were no natural disasters, and people enjoyed a lot of blessings. Many people had spiritual powers and opened their Five Eyes. In contrast, nowadays, the moral standard is deteriorating day-by-day. This deterioration in human character is causing the world to deteriorate, too.

你想知道 cancer 病人這麼多，是什麼樣的來源？這些都是從殺業造成的！殺生哪，你看看，那個小生命還沒有生出來，你就把他殺了，這種怨氣該多厲害！所以，這世界一天壞過一天；人呢，也一天壞過一天。這些都是殺業造成！

Do you want know why there are so many people with cancer? This situation is created by the karma of killing. Think about it, by having abortions, you are terminating lives even before they have a chance to be born. Under these circumstances, wouldn't the enmity of these unborn fetuses be incredibly great?! In summary, the world and its people are getting worse day-by-day. All this is due to the karma of killing.

在萬佛城的人，因為知道這種因果循環報應，我們要把這種業把它挽回來，令這個世界沒有那麼多的災難，令人類的痛苦減少一點，人類的疾病也減少一點。所

以藉著王姓女孩生 cancer 這個機會，我們大家誠心誠意念地藏王菩薩。念地藏菩薩，就能減少眾生的罪業，令他們無量劫以來的冤親債主，都往生到西方極樂世界去；令我們所有的人的冤親債主，也都往生到西方極樂世界去。

At the City of Ten Thousand Buddhas, everyone understands the cycle of cause and effect. Therefore, let's reduce the negative karma in the world, so there will be fewer disasters, less suffering, and fewer diseases. Let's take helping Miss Wang as an opportunity to recite Earth Store Bodhisattva's name earnestly and sincerely.

Recitation of Earth Store Bodhisattva's name can reduce living beings' negative karma, and let their enemies, relatives and creditors from limitless past lives be reborn in the Western Land of Ultimate Bliss. This recitation will also let all of our enemies, relative and creditors be reborn in the Western Land of Ultimate Bliss.

所以藉著這個機會，我們大家誠心誠意來念地藏菩薩，一方面是幫助其他有病、有痛苦的人，一方面也超度自己過去生生世世的父母祖先、冤親債主，令他們都離苦得樂，了生脫死。

Let's take this opportunity to recite Earth Bodhisattva's name with earnestness and sincerity. While we are helping others who are sick or suffering, we are also crossing over our parents, ancestors, enemies, relatives, and creditor from our every past life, and allow them to leave suffering and attain bliss, and end birth and death.

有一分功就有一分果，你在這兒誠心誠意地念地藏王菩薩，地藏王菩薩感動、知道你這麼誠心念他的名號，他就超度你的業障，令你修真有份，進道無魔，早消業障，早離痛苦，往生到極樂世界，這是我們打地藏七的一個主因。所以各位要拿出一個真心，拿出一點誠心來，超度我們過去生的父母祖先、冤親債主，令他們都藉著這個機會離苦得樂，不要把光陰都空過去了！

With every ounce of effort, there is a corresponding amount of harvest. When you recite Earth Store Bodhisattva's name with earnestness and sincerity, Earth Store Bodhisattva is touched. Knowing that you are reciting his name with such sincerity, Earth Store Bodhisattva will eradicate your karmic obstacles that are hindering your realization of Bodhi. He also will help you cultivate the Path of Bodhi, progress on this Path without demonic interference, quickly eradicate karmic obstacles, quickly leave suffering, and be reborn in the Land of Ultimate Bliss. Realizing all these benefits is one of the main reasons for participating in the Earth Store Bodhisattva session. So, let everyone be true and sincere, and cross over our parents, ancestors, enemies, relatives, and creditors from our past lives. Let them use this opportunity to leave suffering and attain bliss. Don't let time pass in vain!

【編案】王姓女孩往昔雖造諸多惡業，但她在檳城的時候，生大慚愧心，在二千

餘位信眾前，竭誠向佛菩薩及宣公上人發露罪愆，求哀懺悔，當時癌病就好了。可是，爾後又舊情復發，接著又以欺騙的手段來到萬佛城。這樣，她的業越造越深，業報就不容易了結；即使萬佛城四眾弟子專誠為她舉行兩次地藏七，並經群醫搶救，數星期後，還是與世長辭了。此可謂是現身說法，警惕世人！

Editor's note: Although Miss Wang created much unwholesome karma in the past, she brought forth a great resolve for repentance in Penang. In front of a Dharma Assembly consisted of more than two thousand people, she sincerely discussed her unwholesome deeds, and asked for the compassionate aid of the Buddhas, Bodhisattvas and the Venerable Master as she resolved to repent and reform. At that time, her cancer went into remission. However, she reverted back to her old ways soon after her resolve, and used deceitful means to come to the City of Ten Thousand Buddhas. Since she was committing more and more karmic offenses, it was difficult to eradicate her negative retributions. Accordingly, even though the Fourfold Assembly in the City of Ten Thousand Buddhas organized two Earth Store Bodhisattva sessions on her behalf and many doctors tried to save her, she passed away several weeks later. We can say that Ms. Wang was using her life's story to speak the Dharma and let it be a warning to all of us!

(單頁設計)

弟子的迴響

Disciples' Reflections

天下沒有什麼事是不能解決的，千萬不要選擇墮胎，生命消失後就再也不能挽回了！

There is nothing that can't be solved in this world. Therefore, never ever choose abortion as a solution; once a life is terminated, we can never bring it back!

談墮胎

釋恆雲

On Abortion

Dharma Master Heng Yun

楞嚴經》云：「流愛為種，納想為胎，交遭發生，吸引同業」，一受胎，就有生命！

According to the *Shurangama Sutra*, “Love flows out toward its object, and so, on the strength of shared karma, a seed is drawn into the womb during intercourse.” Once an embryo is formed in the womb, there is life!

問：若是孕婦照超音波後，發現肚裏的胎兒是畸形兒，如蒙古症之類的，請問可否因此墮胎嗎？

Question: If after an ultrasound examination, a pregnant woman finds out that her fetus has a congenital disorder, such as Down’s Syndrome, is abortion allowed in this situation?

答：墮胎在殺戒裏面，是屬於殺胎，仍犯殺人罪，所以基本上，如果是自然流產，或是胎死腹中，因為這是胎兒的生命自然結束的，所以不算犯殺戒。可是如果是刻意去墮胎的，這就犯殺戒。

Answer: In terms of the precept against killing, to have an abortion is to kill a fetus. Therefore, it is considered killing a human being. Basically, in the case of a miscarriage or a fetus being stillborn, the mother doesn’t break the precept against killing because the fetus died naturally. However, if she intentionally has an abortion to terminate her pregnancy, she would have broken the precept against killing.

問：可是父母撫養這樣的孩子，不是一輩子很辛苦嗎？

Question: Wouldn’t it be very difficult for the parents to raise a child with a congenital disorder?

答：的確很辛苦，可是這都有一種因緣果報在裏面。因為有問題小孩子來投胎，是跟這父母有緣。所謂「夫妻是前緣，善緣、惡緣，無緣不合；兒女原宿債，欠債、還債，無債不來。」孩子來投胎，這跟父母之間，要三緣成胎，父緣、母緣，還有什麼？自己的緣。《楞嚴經》上說：「同業相纏，合離成化。見明色發，明見想成；異見成憎，同想成愛。流愛為種，納想為胎，交遘發生，吸引同業；故有因緣，生羯羅藍、遏蒲曇等。」所謂「同業」，是自己所造的業裏頭，和父母的因緣相同。因為同業，互相生出一種情愛，就如膠似漆纏到一起了，互相擺脫不開，而有了胎生、卵生、化生、濕生。

Answer: Indeed, it would be really tough for the parents, but having such a child is due to some kind of causes and effects. The deficient child is born to this particular couple, because he or she has affinity with these parents. It is said that “Husband and wife are connected due to either wholesome or unwholesome affinities in the past; they would not become a couple without prior affinities. Sons and daughters are born into the family due to their past debts – they are either seeking repayment or paying back what they owe; they would not join the family without prior debts.” It requires

three kinds of affinities for a fetus to come into being: the affinity with the father, the affinity with the mother, and his or her own affinity. The *Shurangama Sutra* states: “Some beings are born due to being bound together by shared karma; other beings are born due to union or else due to separation. Based on deluded perception, sense-objects are mistakenly understood to appear; and because of deluded understanding, deluded thought arises. Hatred is the response to incompatible points of view, while love is the response to compatible points of view. Love flows out toward its object, and so, on the strength of shared karma, a seed is drawn into the womb during intercourse. Due to these causes and conditions, the fetus develops, passing through the *kalala* stage, the *arbuda* stage, and the stages that follow.” Shared karma means that the child’s karma and the parents’ karma have the same causes and conditions. Due to this shared karma, emotionally love arises up between the parents and the child, and they become inseparable as if they were glued together. Consequently, beings are born from a womb, from an egg, by metamorphosis, or in the presence of moisture.

人來做人的時候，是第八識最先來的；死的時候，第八識最後走。識一走，身上就涼了；識沒有走，身上還不會涼的。所以說「去後來先做主人」。人死後到投胎這段時間，這第八識的識，就是「中陰身」，又叫「中有身」。中陰身看什麼都是一片漆黑，什麼都看不見。可是他（她）和哪一個父親、母親有緣，有父子、母子的關係，也就是有一種相同的業報，不論距離千里萬里，當父親、母親在那兒行淫欲，他（她）就會看到那兒有一點點光；他（她）無明一動，這時，就有一股如吸鐵石的力量，無論多遠，都會把他（她）吸過去，就來投胎了！這叫「流愛為種，納想為胎，交遭發生，吸引同業。」

When a person comes into being, the eighth consciousness is the first to arrive; when a person dies, the eighth consciousness is the last to leave. Once the consciousness is gone, one’s body becomes cold. Thus, it is said that “Whoever leaves last but comes first is the master.” During the period of time between when one dies and when one gets reborn, the eighth consciousness is called the “intermediate skandha-body” or the “intermediate existence body.” To the intermediate skandha-body, everything is pitch-black, and it is unable to see anything. But if it has a parent-child affinity with its potential father or mother (*i.e.*, having shared karma), even if it were tens of thousands of miles away, it would see a little point of light when its potential father and mother are having intercourse. As soon as its ignorance arises, no matter how far away it may be, strength like a powerful magnet will draw it into the womb! This process is described by the *Shurangama Sutra* as “Love flows out toward its object, and so, on the strength of shared karma, a seed is drawn into the womb during intercourse.”

受胎後的第一個星期叫「羯羅藍」，意思是「凝滑」，就是凝結成牛奶似的東西。第二個星期叫「遏蒲曇」，就是由凝滑，變成一種胞形了。以後就逐漸行成身形了。

The *kalala* stage refers to the first week of embryonic development. The word “*kalala*” means “slippery coagulation,” a form coagulated like milk. The second week of development is called the *arbuda* stage when the coagulated form takes on a globular shape. After this stage, the embryo gradually develops into the shape of a human body.

「十二因緣」中說「無明緣行」，無明就是男人、女人生出一種愛意來，然後就有房事。「行緣識」，有了兩性的行為，然後就有一種識，這就是「納想為胎」這個識；這時候，就是中陰身投胎了。也就是說，這時就有生命了！所以孩子和父母間都有一種特殊的因緣，即使是蒙古症的子女，也都有~~一~~種特別的業緣必須要了。

According to the Twelffold Conditioned Arising, “Ignorance is the condition for karmic activity.” In this context, ignorance refers to the emotional love that arises between a man and a woman, which leads to sexual intercourse. “Karmic activity is the condition for consciousness;” after sexual intercourse begins, a consciousness arrives, which is “a seed (*i.e.*, consciousness) is drawn into the womb during intercourse.” At this time, the intermediate skandha-body becomes an embryo. In other words, a life has come into being! There is a special kind of primary and secondary causes that exist between parents and their child. Accordingly, special karmic causes must exist for the parents to have a child with Down’s Syndrome.

以前沒有超音波，受什麼胎，都生下來。現在有超音波一照，喔，是蒙古症，就把他拿掉！以為是拿掉日後的煩惱。其實，通常這種緣，不是一個好緣來的，但是你必須要了它，如果父母不了了它，又把他殺了，這就會更增加彼此之間的惡緣。這惡緣，或許來世的時候就更厲害，如《楞嚴經》所提的「十二類生」中，有一種眾生叫做「非無想」，這種眾生並不是沒有思想，而是思想不正常。譬如梟鳥生出後，就會把媽媽吃了，用媽媽的血肉來養自己。還有科學也發現一種甲蟲會吃牠媽媽。為什麼牠要吃媽媽呢？因為在過去生，牠們有很深的怨仇，例如恩將仇報，過去子是母的恩人，可是母或許用種種方法將他弄死，讓他死不瞑目，又沒有辦法訴冤，所以他這一世生為其子，就要把媽媽吃掉。諸如此類，這其中都有一種的因緣果報。可是世間上的人不明白因果，所以以為有問題的胎，就可以墮掉；這可以說是雪上加霜。基本上這一種胎，不應該墮掉的，而是要了了這種業緣。

Before there was ultrasound tests, people gave birth to the fetus they carried. Now

with ultrasound, people can discover that their fetus has Down's Syndrome, and abort the fetus. By doing so, they think they are avoiding troubles in the future. Usually the affinity between the deficient fetus and the parents is unwholesome. However, the parents need to accept this. If instead of giving birth to the child, the parents kills him or her, this action will increase the unwholesome affinity between the parents and the child. This negative affinity probably will be even worse in their future lives.

According to the *Shurangama Sutra*, among the twelve categories of living beings, there is one category called "beings that lack and do not lack thoughts." It does not mean that those living beings don't have any thoughts; rather, they have abnormal thoughts. For example, after its birth, an owlet would devour its mother and nourish itself with its mother's body and blood. Science has also found a small beetle (*Micromaltus debilis*) that eats its mother. Why does the bird or the beetle eat its mother? There was great enmity between the mother and the child in their past lives. For example, in the past, the child was the mother's benefactor. However, instead of being grateful, the mother thought of various ways to kill her benefactor. The mother finally succeeded, and the benefactor died with everlasting regret, with no means to address his or her grievance. Therefore, in this life the benefactor is reborn as the killer's child and eats her out of revenge. There are always some kinds of cause and effect that underlie seemingly unusual phenomena such as this one. However, since most people don't understand the principle of cause and effect, they think it is o.k. to abort a deficient fetus. Unfortunately, by doing so, they are making things worse for themselves. Basically, one should not abort the deficient fetus. Instead, one should have the baby, and thereby settle one's karmic debts and be free of negative affinities.

問：女孩子被強迫而有孕，可不可以墮胎？

Question: If a girl were raped and got pregnant, is abortion allowed in such a case?

答：這種情況令人非常同情。但是，如果因此去墮胎，這是殺害一條生命。所以在這種不幸的情況下，還是應該將孩子生下，而不墮胎。雖然，這個女孩子的一生可能要受很多辛苦，但從因果的角度來說，這是比較妥善的方法。

Answer: This kind of situation really deserves our sympathy. However, if the girl aborts the fetus, she would be killing a life. Therefore, even in these unfortunate circumstances, she still should give birth to the child. Although the girl may encounter a lot of hardship by doing so, from the perspective of causes and effects, having the baby is a better alternative than killing.

墮胎，在目前的社會已是一件泛濫之事，我講一則真實的故事，以為警惕。有個居士提到他媽媽癌症要往生前一段時間，舉動行為變成三個人似的，一下變成小

男孩的樣子，一下又變成小女孩的樣子，一會兒又恢復她原來的樣子；變成小女孩時，還會跟他撒嬌。原來他媽媽過去墮過兩次胎，一個男的，一個女的；現在他（她）們來找「媽媽」了，附在「媽媽」身上。所以世間上大家都只看到「果」的一面，沒有看到「因」的那一面。

In current society, abortion is quite excessive. Let me tell you a true story as a warning. One layperson mentioned that shortly before his mother died of cancer, she behaved as if there were three persons in her body. Sometimes she behaved like a little boy, sometimes like a little girl, and moments later, she was herself again. When she behaved like a little girl, she even acted like a spoiled child to get his attention. It turned out that his mother had aborted two fetuses in the past, one was male, and the other one female; now they have come to find their mother and attached themselves onto her body. It is really unfortunate that in this world, everyone can only see the consequence, but not its cause.

我們想想看，子女出生以後，都是父母的心肝寶貝，呵護得無微不至。那胎裏的孩子，也是自己的子女，怎麼忍心把他（她）殺了呢？這樣，即使是善緣來的子女，也變成惡緣，變成仇了，變成「小鬼難纏」。

Let's think about it, after children are born, their parents treat them as precious treasuries and take care of them with the upmost attention to detail. However, the fetus in one's womb is also one's own child, how can one bear to kill him or her? If you abort a child, even if the child originally has positive affinities with you, such affinities would become negative like that of an enemy. The aborted fetus turns into "a little ghost who is difficult to handle."

在《楞嚴經》中提到，「若用錢物，或役其力，償足自停。如其中間殺彼身命，或食其肉；如是乃至經微塵劫，相食相誅，猶如轉輪，互為高下，無有休息。除奢摩他，及佛出世，不可停寢。」這是說眾生之間，若是錢財方面的負債，無論是以人身或畜生身，或這一世或來世，或是用錢物，或用勞力，互相扯平，償還夠了，彼此之間的業就了了。這默默中雖然沒有人一定主宰，但是因為是業力的關係，彼此都不想吃虧，所以絕對不可你佔我便宜，我佔你便宜的，一定要公平才會自然停止的。

The *Shurangama Sutra* pointed out that, "One should realize that debts should be settled, whether with money, goods, or labor, so that indebtedness can naturally come to an end. But if, in the process of repayment, beings take each other's lives or eat each other's flesh, then they may well continue through an infinite number of eons, eating each other and killing each other, as if they were turning ceaselessly on a wheel, now on top, now beneath. The wheel may never stop unless they undertake the practice of samatha, or unless a Buddha appears in the world." This passage means

that if the debts between living beings were financial in nature, then whether these beings are born as humans or animals, they would be able to settle their debts with money, goods or labor; and they can settle their debts either in this life or in future lives. Once the debts are repaid, the karma between the debtors and the creditors would cease to exist. Although there is no one controlling the whole process, the power of karma is such that no one is willing to accept a loss. Therefore, it is absolutely necessary that no one tries to take advantage of others; only after fair repayments would the indebtedness naturally come to an end.

可是如果是命債呢？在彼此結怨的中間，或者把對方殺了，或者吃對方的肉。那你吃我的肉，我就殺你的身；我吃你的肉，你又殺我的身；就像輪子轉來轉去，沒有停止的時候。除非得到楞嚴大定，或者有佛出世，給解除這種罪業的相；然後雙方互相都知道了，不再造業，這才能停止。不然，這種血海深仇，是很難平息的。難怪宣公上人說：「我要勸大家不要再墮胎了，你想想看，一個生命還沒出世，就成冤魂，到處是要命的小鬼，你說社會會安寧嗎？這些小鬼需要不貪財、有道行的人才能超度。小鬼難纏啊！很難辦的，到處是罪業，你說能安寧嗎？」

However, what if the debt involves taking of a life? During the process of mutual resentment, if one living being kills another or eats another's flesh, then a cycle of eating and being eaten, killing and being killed will go on and on like the turning of a wheel. For example, you eat my flesh now, I will kill you later; I eat your flesh now, you will kill me later. This vicious cycle is endless, unless one attains the *Shurangama Samadhi* or a Buddha comes into the world and releases one from these karmic offenses. Only then would both the debtor and the creditor understand the need to stop creating further negative karma, and end this cycle of ceaseless mutual-indebtedness. Otherwise, it is very difficult to appease animosity that is as great as the sea. It is not surprising that the Venerable Master said: "I urge everyone not to have abortions any more. Think about it, if living beings become resentful spirits even before they are born, with these vengeful little ghosts of aborted fetuses everywhere, how can the society be peaceful? These little ghosts can only be crossed over by genuine cultivators of the Bodhi Path who are not greedy for wealth. These little ghosts are really tough to handle! It is very difficult to resolve these matters, and thus, with karmic offenses pervading everywhere, how can there be peace?"

問：我的親友是婦科醫生，若孕婦有經濟上的困難或孩子過多等，可以為她墮胎嗎？

Question: My relative is an OB/GYN. If a pregnant woman has financial difficulties or already has too many children, is it okay for the doctor to perform

the requested abortion?

答：約三十年前，我還沒有出家時，在報上看到一篇文章，這是一位護士寫的。她提到在她上班的醫院，年輕的護士不敢去值晚班。為什麼？因為在二樓的墮胎手術室，晚上常常傳來嬰兒的哭聲，所以她們都嚇得不敢值晚班。可是，她因為家庭的關係願意上晚班，因為這樣可以照顧家庭，對她比較方便；還有她的膽子比較大，所以她就去當夜班的護士。怎麼樣呢？醫院二樓的手術室，在晚上沒有人時，的確常常有孩子的哭聲傳來。她也見怪不怪，繼續值她的晚班。

Answer: About thirty years ago, when I was still a layperson, I read a newspaper article written by a nurse. She said that at the hospital where she worked, young nurses were afraid to take the night shift. Why was that? In the evenings, cries of babies could be heard coming from the abortion clinic on the second floor, and these cries really scared the nurses. However, the author signed up for the night shift, because her family situation made it more convenient for her to work at night; besides, she was braver than others. What was her experience? Although she did hear cries coming from the abortion clinic late at night when no one was around, she ignored the cries and went about her work.

有一天，當她要下班時，也就是清晨，來了一個快要臨產的孕婦，看起來很憂心的樣子。等到她來值晚班時，知道那婦女已經生下孩子了，可是難產死掉了，父親也沒來，孩子就放在育嬰室裏面。她不知道什麼因緣，就不自覺特別去照顧那個孩子；可能是憐憫孩子沒有媽媽吧！照顧了一段時間以後，有一天，當她來上晚班時，值日班的護士告訴她，今天那個爸爸來把孩子帶走了。孩子帶走了以後呢，當天晚上，因為值晚班，有時會不自覺打瞌睡，朦朧間這位護士就看到那難產死了的媽媽來了，對她說：「謝謝妳幫我照顧孩子這麼多天，我真的非常感謝妳，我也會幫助妳照顧其他的孩子。」從那天晚上起，她去值班的時候，二樓的墮胎手術室，都沒有嬰兒的哭聲再傳來了！

One early morning, when her shift was about to end, a woman in labor arrived at the hospital. She looked very worried. When the nurse returned later that day for her shift, she found out that the woman had died during childbirth. Unfortunately, the baby's father didn't come to the hospital, so the baby was left alone in the nursery. The nurse didn't know why but found herself taking extra care of the baby; perhaps she felt sorry for the motherless child. After the baby had been under her care for a while, the nurse arrived at work one evening and was told that the baby's father had picked up the baby during the day. That evening, the nurse dozed off while she was at work; sometimes it was difficult to stay awake during the quiet hours of the night. While drifting in and out of sleep, she saw the mother who had died during childbirth. The mother said to her, "Thank you for taking care of my baby for so many days. I'm very

grateful. I'll help you to take care of the other children here.” From that evening on, the nurse never again heard babies' cries coming from the second floor abortion clinic.

你說，沒出世的胎兒沒有靈性嗎？他（她）只是一塊肉嗎？割下來的肉是死肉；我們人身上也都有肉，是什麼使我們身上的肉活動，變成我們生命的一部份呢？那把肚裏的骨肉割下來，隨著這塊肉成長為人的靈性該怎麼辦？他（她）會不會成為靈界的流浪兒，他（她）要去找誰討這筆債？

From true stories like this one, how can we claim that unborn fetuses are not alive? Are they just pieces of flesh? We too are made of flesh; what makes us alive and the fetuses not alive? If we cut a fetus from the mother's body, where would he or she go? Will he or she wander around in the spirit world, forever homeless? Who will he or she hold responsible for taking his or her life?

有一個女子，因為年輕不懂事，讀書時曾到過一家醫院墮胎；當時胎是墮了，身心的創傷卻難以平復。幾年後，就在這家醫院前面，她去墮胎時所經過的十字路口，發生了車禍。所以，墮胎這件事，對母親與胎兒無論是身、是心都是傷害！
There was another story about a young girl who had an abortion in a hospital when she was still a student. Although the baby left her body quickly, the physical and emotional scars remained. A few years later, she was involved in a car accident at the intersection near the hospital where she had the abortion. An abortion harms both the mother and the child physically and emotionally.

有一天，有個居士帶著她婦產科醫生的先生到道場來。為什麼？這位醫生患癌症，希望藉著佛菩薩的力量來幫助他。他告訴我，他很注重健康的，每天運動以保持健康，不知道為什麼還會患癌症。其實，社會上墮胎的風氣熾盛，身為婦產科醫生更不能不慎！醫生的職責是「濟世活人」；幫人墮胎，正與「活人」相違。種什麼因，結什麼果。「業」，是我們天天造的；「因」，是你偶爾做這麼一次，這因種了，將來結這果。如春天播種子，這種子種下去，等秋天才可收成。由種上到結果，這叫「種因結果」。這個「業」，就是從春天到秋天這段時間，中間經過所發生的事；也就是你常常做什麼，這就叫「業」。拿前面的例子來說，年輕的女子去墮一次胎，這就是「因」；婦產科醫生常常幫人墮胎，這就是「業」。這個業，你隨時做，有可能隨時就受報的，做善就是善業，做惡就是惡業。

A woman once brought her husband, an OB/GYN, to the temple. He had been diagnosed with cancer and hoped that the Buddhas and Bodhisattvas could help him. He told me that he took good care of his body and exercised everyday to maintain his health. Therefore he had no idea why he still got cancer. Actually, with abortions being so prevalent nowadays, OB/GYNs especially need to be careful. A doctor's duty

is to save lives, and performing abortions is contrary to this duty. Whatever causes we plant, we reap the corresponding effects. Karma results from our daily actions, while we create a cause only once in a while. Let me give you an example to illustrate these concepts. If we plant seeds in the spring, we need to wait until autumn for the harvests. The seeds and their resulting fruits are the “causes and effects.” “Karma” is all the events that occurred between spring and autumn or the things that we do frequently. Going back to the OB/GYN with cancer, a woman creates a cause when she has an abortion, while the OB/GYN creates karma when he performs abortions frequently. A person who creates karma constantly may face its retribution constantly. Wholesome actions create wholesome karma, while unwholesome actions create unwholesome karma.

《梵網經菩薩戒》云：「若佛子，若自殺，教人殺，方便殺，讚歎殺，見作隨喜，乃至咒殺。殺因、殺緣、殺法、殺業。乃至一切有命者，不得故殺。」所謂「自殺」，就是自己動手結束對方的生命；也包括自己結束自己的生命。「教人殺」，自己雖然不殺，但教人殺，如當面勸人行殺，或派人到別處行殺，這樣和自己殺死，罪是一樣的。

The *Brahma Net Sutra's* Bodhisattva precepts states that “A disciple of the Buddha must not kill by himself, tell others to kill, kill with expedient means, praise killing, or condone killing. He must not use any methods whatsoever, not even mantras, to kill. He must not create any causes for killing, effects of killing, methods of killing, and karma of killing. As long as the being has a life, he must not end its life intentionally.” “To kill by oneself” means not only to take other’s life, but also to take one’s own life. “Telling others to kill” includes advising others to kill or sending someone to kill on your behalf. Whether the act of killing is done by your own hands or by others’ hands because you told them to do so, the offense is the same.

談談「教人殺」的實例，在八〇年代，有一位經理級的先生，遠從東南亞來到萬佛聖城向上人求救，因為他身患癌症。上人讓他在聖城的萬佛寶殿中，在十方諸佛菩薩及四眾前發露懺悔，以挽救他的罪業。他提到他因口所犯的惡業，慘無人道地吃眾生肉，如吃猴腦、鵝掌等。接著，上人問他：「你殺過人嗎？」他說：「絕對沒有！除非我喝醉開車，不知道撞死人。」上人又問：「那你太太呢？」「唉呀，我想起來了，我曾叫我太太墮胎！」所以，這些生命都來和他討債了！因此，有人問你，墮胎好不好？應該勸她不要墮胎。不要說：「若有困難，就把孩子拿掉吧。」這是教他殺。

Speaking of telling others to kill, let me tell you a true story. During the 1980s, a manager came all the way from Southeast Asia to visit the Venerable Master at CTTB. This man had cancer and hoped the Venerable Master could save him. In CTTB’s Buddha Hall, the Venerable Master helped this man by letting him repent in front of

the Buddhas and Bodhisattvas of the Ten Directions and the Fourfold Assembly. The man talked about the evil karma he had created with his mouth, because he cruelly ate living beings' flesh such as monkey brains and goose feet. The Venerable Master then asked him if he had ever killed a person. He replied, "Never. The only way I might have done so would be if I were driving what drunk and killed someone unknowingly." The Venerable Master further asked, "How about your wife?" In surprise, the manager answered, "Oh, I remember now. I once talked my wife into getting an abortion!" All the lives he had taken were coming to him and demanding payments. Therefore, if someone asks you whether she should get an abortion, you should advise her against it. Don't say things such as, "If you are in a difficult situation, just get rid of the fetus." If you tell someone to get an abortion, it is considered as telling others to kill.

你持戒，有持戒的功德；破戒，有破戒的罪業。可是在因果上來說，不管有沒有受戒，因果都是存在的；殺胎的這種過失，因果上默默中都要互相論對的。曾見過在超度牌位中，有同一個媽媽超度十幾個未出生的胎兒，看得令人觸目驚心，這身上有多少條生命呀！人的無知，造成無知的未來；無知的未來，讓人更無知，就像滾雪球似的。

Upholding the precepts creates merit and virtue; breaking the precepts creates negative karma. However, causes and effects exist regardless of whether one has received the precepts. By killing a fetus, one will bear the consequences. I once saw rebirth plaques made by a mother who tried to cross over more than ten fetuses that she had aborted. It was frightening to realize how many lives she was indebted to! Our current ignorance creates a future full of ignorance, and a future full of ignorance causes us to be even more ignorant, thus creating a snowball effect.

問：請問法師對九月是墮胎月有什麼看法？

Upholding the precepts creates merit and virtue; breaking the precepts creates negative karma. However, causes and effects exist regardless of whether one has received the precepts. By killing a fetus, one will bear the consequences. I once saw rebirth plaques made by a mother who tried to cross over more than ten fetuses that she had aborted. It was frightening to realize how many lives she was indebted to! Our current ignorance creates a future full of ignorance, and a future full of ignorance causes us to be even more ignorant, thus creating a snowball effect.

答：這是十幾年前，一位廣播員問我的問題。當時我不明白為什麼九月是墮胎月？廣播員回答說：「因為學生放暑假，所以很多兩性的事情發生。有孕了，學生九月要回到學校上課，就去打胎。」那麼，十幾年前風氣就這樣，現在更不用說了。

這件事說起來，其實大家都有責任——

Answer: This is a question that a radio announcer asked me about ten years ago. When I said that I didn't understand why September is the month for abortions, the radio announcer told me: "Since during summer vacations, many students have sex and get pregnant. So when it's time for them to go back to school in September, they get an abortion." If things were this bad ten years ago, we can imagine how things are now. Actually, all of us share some responsibility in this matter for the following reasons:

(一)從飲食來說：人應該吃人乳，但現在的孩子大多是飲牛乳長大的；牛是獸，獸有獸性，用獸的奶來養大孩子。斷乳以後，又是大魚大肉、甜點、油炸食品。用這樣的飲食來養孩子，孩子或許看似快高長大，生理成長得快，但沒有真正健康的基礎，同時慾念也重，心理的成熟度夠不上生理的成長。

First, our children's diet. Human beings should be fed with human milk; however, most children nowadays grow up drinking cow's milk. Cow is an animal, and yet we feed our children milk produced by an animal. When children are old enough to eat solid food, they are fed with a lot of fish, meat, sweets and fried foods. Children on such a diet seem to grow taller and faster. However, even if their bodies were growing rapidly, this growth is not rooted in genuinely good health. In addition, due to their diet, these children tend to have strong desires, and their emotional maturity cannot keep up with their physical maturity.

(二)媒體的泛濫：在我們享用科技的方便時，風氣所及，年輕的一代更是在媒體的泛濫下失去保護，誘惑太大，很難潔身自愛，也不懂潔身自愛。

Second, overwhelming influence of the media. While we are enjoying the conveniences brought by modern technology, the younger generations are being inundated by the media without any protection. These youngsters are extremely attracted by what they see; under such influences it is hard for them to keep their bodies pure and cherish themselves, and they also don't know how to do so.

(三)從教育方面來說：教育是要教人「明理」，不是「名利」。但現在的教育反行其道，年輕的一代受不到道德教育的滋潤，就像沒有根一樣，隨波逐流，失去做人的基礎。

Third, our children's education. Education should teach people how to understand the truth, instead of how to pursue profits and fame. Unfortunately, education nowadays is contrary to the Way. Without the nourishment provided by an education based on ethics and morality, the younger generations don't have a strong foundation in how to be upright individuals. Instead, they are like rootless plants, being carried adrift by the

tides.

所以增慾的飲食、導慾的媒體、錯向的教育……，學生自然很容易恣情縱慾，為所欲為，墮胎月就出來了！若能改善教育、飲食，省悟科技帶來的負面作用，提昇道德觀念等等，想必日後根本沒有「墮胎月」這個名詞！

Therefore, under the influence of these factors: a diet that increases desires, media that teach desires, and education that focuses on the wrong values, students naturally tend toward indulging in sexual desires without any restraint. By doing whatever they please, the month of abortion comes into being. If we can improve our children's diet and education, realize the negative side-effects of modern technology, and strengthen our sense of ethics and morality, I think we definitely won't have the phrase "the month for abortion" in the future!

結語 Conclusion

有一次，我參加一個會議，主題是：「佛教對社會的參與影響」。個人覺得：用佛法來改造人心，這就是最大的影響！拿我出家人的身份來說，我不覺得一定要去外面做一些事情，這樣才能幫助社會；而是，把正確的觀念帶給大家，影響得人人都有正確的觀念。就像現在我們談到墮胎的問題，這是社會上已存在的一個嚴重事實，如果人人有正確的觀念，那就會幫助很多的生命。所以，帶給大家正確的知見，這就是行持佛法的一部份！

Once I attended a conference on "The Role of Buddhism and its Impact on Society." I believe that Buddhism's greatest impact is how it transforms our minds. As a member of the Sangha, I have found that I don't need to go around and do things for others in order to benefit the society. Rather, I can share the proper views with others, and help everyone to attain such views. For example, the issue of abortion we have been discussing is one of the serious problems in society today. If everyone can understand the proper view of no killing, many lives will be saved. Helping people to understand this true principle is one way of upholding the Buddhadharma.

孩子們，對不起

曾媽媽

Dear children, I am sorry

Mrs. Zeng

有了孕，就不可以嫌麻煩，一定要負起責任，把孩子生下來，撫育他（她）長大。

When one becomes pregnant, regardless of the amount of trouble, one must act responsibly by giving birth to the baby and raising him or her.

孩子！今天媽媽提筆寫這封信，但是我不僅不知道你們的名字，甚至連你們的性別都不知道，只能稱你們「老二、老五」；說來這都是爸媽的錯……

Dear children: Mom is writing to you today, but I don't even know your name or gender. I can only address you as "the second child and the fifth child." All of this is your mom and dad's fault.

四十一年前，我和你們的爸爸才結婚第三年，就有了第二胎——就是老二你，心裏很不以為然。那時還沒有學習佛法，不懂真理，因無明煩惱，就一失足成千古恨，造了重大的罪業，就去墮胎了。手術結束後，昏迷中，我夢到自己躺在床上過世了，還見到你們的祖母說：「早知道這樣，就不要墮胎了！」所以那時我是從鬼門關回來的！這個夢境，至今歷歷猶新。

Forty-one years ago, I was pregnant with you, the second child, only after being married to your dad for three years. I wasn't too concerned about this pregnancy. At that time, I have yet to study the Buddhadharma and didn't understand the truth, and thus out of ignorance I committed a heavy karmic offense by having an abortion. This mistake has caused me everlasting sorrow. I was unconsciousness after the operation, and I dreamed that I died on the hospital bed. I also heard your grandmother said: "If you had known this earlier, you should not have gotten an abortion!" When I woke up, I realized that I just came back from death's door. This dream is still vivid in my mind.

三年後，我又有了第五胎——也就是老五你。當時還是沒有學習佛法，不懂得有了孕，就不可以嫌麻煩，一定要負起責任，把孩子生下來，撫育他（她）長大；因為這是自己造的業，自己要承擔。然而，在那時候，不明理的我，對你的出現生大煩惱，因為你兩位姐姐、一位哥哥都還小，而且這回是避孕失敗，才又有孕的。所以，又去墮胎了，再次造了罪業！

Three years later, I was pregnant the fifth times with you, the fifth child. At that time, I still had not studied the Buddhadharma, and I didn't understand that when one becomes pregnant, regardless of the amount of trouble, one must act responsibly by giving birth to the baby and raising him or her. I created this karma myself, and I should have accepted the responsibility for my actions. However, being confused, I was greatly afflicted by your upcoming birth. Your two elder sisters and one elder brother were still young, and I got pregnant because of ineffective birth control. Therefore, I had another abortion, and created another karmic offense!

後來，我很幸運，有機會遇到善知識——宣公上人，學習佛法，親近正法道場，才知道要天天修行，懺悔、念佛……做功課，除了迴向給你們外，也為你們做了種種功德，例如：立超度牌位、為你們受幽冥戒等，希望你們早日離苦得樂，生到極樂世界。

Later on, I was very fortunate to encounter a Good and Wise Teacher, the Venerable Master Hua, and started to study the Buddhadharma. I also drew near the monasteries that he founded, in which the proper Dharma flourished. Only then did I understand that I should cultivate every day, repent and reform, recite the Buddha's name, and dedicate the resulting merits to you. In addition, I did various wholesome acts on your behalf, such as setting up rebirth plaques and receiving the Precepts for the Deceased on your behalf. I hope both of you will quickly leave suffering and attain bliss, and be reborn in the Land of Ultimate Bliss.

現在我已經六十多歲了，一年前發現得了乳癌，我知道這是殺胎的因果報應成熟了，必須安然受報。可能是學佛的關係，承佛菩薩加被吧，雖罹患癌症，但無痛楚，乃至做切割手術，亦無痛苦。一年多來，可以過一般的生活，如正常人無異。所以，我真得很感激佛菩薩！

Now I am already over sixty years old. Last year, I was diagnosed with breast cancer. I knew that the cancer was the ripening of my retribution from killing two fetuses, and I must accept it peacefully. Maybe because of my study of the Buddhadharma and the compassionate aid from the Buddhas and Bodhisattvas, although I had cancer, I didn't feel much pain; even the operation to remove the cancerous cells was not painful. For over a year now, I have been living a normal life. Therefore, I am very grateful to the Buddhas and Bodhisattvas!

但是，你們的阿姨，就沒我這麼幸運了。讓我說說她的故事吧！她先生在外任職，自己是個職業婦女，生活忙碌，沒有時間看顧孩子。當第二胎臨盆時，先生不在，生下來是個男孩子，沒學佛的她，沒和夫婿商量，也不多加考慮，就很愚癡，也很大膽地告訴醫生，不想要這個嬰兒；這個醫生也很大膽地將嬰兒弄死。她造了這麼大的殺人的罪業，當她五十五歲的時候，因果報應來了，得了乳癌。雖經手術、化療……種種的治療，兩年後還是不癒過世了。其實，你們的阿姨是個很好的人，一般人都很訝異她得了癌症。唉，因果報應真不是開玩笑的！

However, your aunt was not as lucky as I am. Let me tell you her story. Both she and her husband had careers, and in their busy lives they didn't have time to take care of children. Her husband was not present when she was delivering their second child, a boy. She did not study the Buddhadharma, and thus without consulting her husband or thinking more about it, she told the doctor with no hesitation that she didn't want the

baby. The doctor also killed the baby with no hesitation. Out of delusion, she committed a serious killing offense. When she was fifty-five years old, her retribution came -- she got cancer. Although she went through various treatments, such as surgery and chemotherapy, she still died in two years. Actually, your aunt was a very nice person, and many people were surprised that she had cancer. The principle of cause and effect is not something we should treat lightly!

還有一個親戚，她也是個職業婦女，性情溫順，但沒學佛。她曾經墮過不知幾次胎，後來患了癌症，一塊塊凸出來的硬瘤，佈滿全身，苦不堪言，病情嚴重，醫生束手無策。後來還是過世了，那年才四十五歲。

We had another relative, who also had career. She was very gentle and good-natured, but she didn't study the Buddhadharma. I have no idea how many abortions she had. Later on, she got cancer, and there were tumors all over her body. She was very sick and in tremendous amount of pain, but her doctors could do nothing to help her. She died when she was only forty-five years old.

說到這兒，想想你們，要是你們在的話，一個已經四十一歲，一個是三十八歲了。照常人，也都該成家立業了。說來夫妻相處，應該互相尊重，要節欲，就不會有子女多的麻煩。佛化家庭最好，明白因果，有智慧，有擇法眼，就不會造罪業。而且，還要吃素，因為吃素身心較清淨，欲念輕；反之，葷食，欲念重，節欲不易。萬一，真有孩子的時候，千萬不可墮胎，不可推卸責任；不要像我一樣造罪業，雖然那時我真的是不懂。

Talking about this relative's age reminds me of you. If you were in this world, one of you would be forty-one years old and the other thirty-eight years old. Usually by this age, you would have a career and your own family. Speaking of being married, husband and wife should respect each other and control their sexual desires; this way, they won't get into the trouble of having too many children. A Buddhists family would be the best, since they understand cause and effect, and with wisdom and the ability to distinguish the true from the false, they won't commit karmic offenses. In addition, one should be a vegetarian, because a vegetarian diet will make one's body and mind purer, and one's desires lighter. In contrast, if one eats meat, one will have stronger desires, which makes it more difficult to control one's sexual desires. If one gets pregnant, never ever shirk one's responsibility. Don't create offenses like I did; I was truly ignorant then.

對不起！孩子們，請原諒我的無知，奪去你們做人的機會！我發願生生世世出家修道，無家累的煩惱，就不會造這些罪業。我也要將修行的功德迴向給你們，並請阿彌陀佛照顧你們。也希望「墮胎」這兩個字，消失在世間，普天下的生靈離

苦得樂！

I am sorry, my children! Please forgive me for my ignorance which took away your opportunity to be born as human beings. I vow that I will leave the home-life and cultivate the Bodhi Way in every life. I would not have created these karmic offenses if I were not afflicted by the burden of having a family. I also would like to dedicate the merit and virtue of my cultivation to both of you, and respectfully ask Amitabha Buddha to take care of you. Finally, I wish that the word “abortion” will disappear from this world, and all living beings can leave suffering and attain bliss!

一輩子的痛

楊果同

A lifetime of Pain

Yang Guo Tong

當初我沒有墮胎，今天會有另一個生命可以活在世上，所以根本無法當一個驕傲的母親，心中永遠有一個充滿慚愧的痛！

If I didn't have an abortion, there would be one more life in the world today. Accordingly, there is no way for me to be a proud mother, with the pain of shame and regret forever in my heart!

在一九八八年十月，我做了一件終生後悔的事——墮胎。那時高中剛畢業，知道自己懷孕後，心中只怕讓母親丟臉，也沒讓家人知道，就找了要好的同學商量。我的同學馬上告訴我，她知道哪裏可以墮胎，於是我們就去了那間私人醫院，短短三十分鐘就結束了一切（包含一條生命）。

In October of 1988, I did something that I regretted for the rest of my life – I had an abortion. At the time, I just graduated from high school, and when I realized that I was pregnant, the only thing on my mind was not to disgrace my mother. Therefore, without telling my family about my pregnancy, I consulted one of my friends. She immediately told me that she knew where to get an abortion, so we went to a private hospital. The entire procedure was over in merely 30 minutes (and this included ending a life).

事情結束後，白天的我，看不出有任何改變；但每到夜晚，我都是哭著和那條生

命說對不起，哭到睡著。心中一直覺得很難過，很對不起那個孩子，經歷了半年，心情才慢慢平靜下來。最終和那位男友也分手了，因為每當看到他，我就想起我是一個殘忍的人，我剝奪了一個小孩的生存權。

After the abortion, although no one could notice any change in me during the day time, I cried myself to sleep every night while apologizing to the life that I terminated. I felt really bad that I let the baby down, and it took me half a year to regain my peace of mind. Later on, I broke up with my boyfriend, because every time I saw him, I was reminded of my cruelty of depriving a child's right to live.

事情過去三年後，我幾乎要忘了這件事。有一天晚上，我和二專的同學下課後騎車回家，在十字路口時發生車禍，我摔到馬路中間，結果並無大礙。但是當我站起來走到馬路邊後，我嚇了一大跳，路口那間醫院正是我去墮胎的醫院，當時我心中驚呼：「真是太巧合了！」

Three years later, I almost forgot about this series of events. One evening, I was on my way home, riding a bicycle with my college classmates. Unfortunately, at an intersection, I was in an accident involving a car. Although I fell down in the middle of the road, I was not badly hurt. After I stood up and walked to the road side, I was startled when I recognized the hospital near the intersection – it was where I had my abortion! I was astounded by this incredible coincidence.

又過了半年，我認識了新的男朋友，他帶領我接觸佛教，並鼓勵我學佛。學佛後的我，才知道原來我所犯下的，是最重的罪，但已經無法挽回了！只能誦經迴向或參加法會、立超度牌位來懺悔自己的過錯。現在我已結婚生子，看到自己的孩子健康長大，心中常會想，如果當初我沒有墮胎，今天也會有另一個生命可以生活在這個世上！所以我根本無法當一個驕傲的母親，心中永遠有一個充滿慚愧的痛！

Six months later, I met a boyfriend. He introduced me to Buddhism and encouraged me to study the Buddhadharma. It was after I studied the Buddhadharma that I realized I committed the most serious offense of killing. However, it was too late to undo what I did. The only things I could do were to repent of my mistakes, recite sutras and transfer the resulting merit to the aborted child, participate in Dharma Assemblies, and set up rebirth plagues for the aborted child. Now I am married and have children. When I watch my children growing up healthy, I often think that if I didn't have an abortion, there would be one more life in this world. Accordingly, there is no way for me to be a proud mother, with the pain of shame and regret forever in my heart!

二〇〇七年四月下旬，我作了一個夢，夢中我看到法師在幫一位居士剃頭，宣公

上人從旁邊經過。我看到上人好高興，就趕緊跟上去，我一直緊追在上人的後面。後來上人進入一個禮堂，有二位法師守在門口，在我前面有一位居士想進去，結果被阻擋；我也不怕，只想趕緊跟進去，結果她們並沒有阻止我。

I had a dream in the latter half of April, 2007. In the dream, I saw a Dharma Master shaving the head of a layperson (*i.e.*, a part of the ceremony when one becomes a monastic), and the Venerable Master Hua was passing by. I was very happy to see the Venerable Master, so I hurried after him. The Venerable Master entered a hall, where two Dharma Masters stood guard at its entrance. A layperson in front of me tried to enter, but his way was blocked. However, I wasn't afraid; the only thing I wanted to do is to follow the Venerable Master. To my surprise, no one stopped me when I tried to enter.

當我進入禮堂後，禮堂內非常肅穆莊嚴，但我沒有看到上人的身影。當時我心中非常著急與驚慌，只有一個念頭就是：失去了這次機會，我似乎就要死了。接著，就低頭伏跪在地上痛哭。這時，突然聽到空中傳來一句：「求哀懺悔！」我立刻從夢中驚醒過來。醒來後，對於夢中驚恐的感覺，還是十分真實，而且眼淚一直不由自主地流下來，心臟跳得很厲害，當時是早上七點。

After entering the hall, I found the interior very solemn and adorned, but I didn't see the Venerable Master. I was really worried and alarmed. The only thought I had was: "If I miss this opportunity, I would die." So I knelt on the floor and wept. Suddenly, I heard a voice in the air saying: "Seek compassion, repent and reform!" Upon hearing this, I was startled awake. The feeling of panic and fear was still very vivid, my heart was racing and I couldn't stop crying. It was seven o'clock in the morning.

我腦中一直反覆思考：什麼是「求哀懺悔」？要如何做到「求哀懺悔」呢？我想這是上人解救我的一個方法，我要好好把握，不可以再錯過。後來我打電話詢問法師該如何「求哀懺悔」？法師慈悲教導我禮拜《佛說佛名經》，當時萬佛聖城也正在舉行萬佛懺。

I kept on trying to figure out the meaning of "Seek compassion, repent and reform," and how to do so. I felt this was the way that the Venerable Master could save me, so I should treasure this opportunity. Later on, I called a Dharma Master and asked her how do I "seek compassion, repent and reform." The Dharma Master compassionately instructed me to bow to the *Sutra of the Buddha Speaking the Names of the Buddhas*. It was amazing that when I made the call, CTTB was holding the Ten Thousand Buddhas' Repentance Ceremony, where this Sutra was being recited.

我學佛後，除了懺悔自己所造墮胎的業，常想為什麼我沒有早一點學佛？如果這樣，我就不會犯下這種罪了。上人說過臺灣的殺業太重，太多人墮胎，我竟也是

其中一人！我願意把自己的經歷說出來，警惕大眾千萬不要輕易造下墮胎、殺生的罪！未婚生子的難堪，跟殺生的罪比起來，根本微不足道。天下沒有什麼事是不能解決的，千萬不要選擇墮胎，生命消失後就再也不能挽回了！墮胎是想忘也忘不掉，而且是一輩子都無法彌補的過錯！

After I studied the Buddhadharma, in addition to repenting of the negative karma I created by having an abortion, I kept wondering why I had not studied the Buddhardharma earlier. If I had done so, I would not have committed this serious offense. The Venerable Master had mentioned that the karma resulting from killing was very heavy in Taiwan for too many people were having abortions. Unfortunately, I was one of them! I am sharing my experience in order to caution everyone not to hastily commit a killing offense by having an abortion. Compared to the retribution resulting from a killing offense, the embarrassment of giving birth to a child out of wedlock is really minor. There is nothing that can't be solved in this world, and thus never ever choose abortion as a solution; once a life is terminated, we can never bring it back! I can't forget my abortion even if I try, and it's a wrong that I can never redress for the rest of my life.

讓錯誤不再發生

王士明

Don't Let the Mistake Happen Again!

Shi Ming Wang

別以為墮胎只是女方的錯，男方一樣要負起責任，一樣會有果報的。

Don't think abortion is a mistake that only a woman can make. A man is also responsible and will experience the retribution as well.

大約在一九八七年起，臺灣政府對於校園實施了一連串的開放政策；以往對於學生管理相當的嚴格，禁止留長髮，禁止男女在校園中交往，也不准去舞廳跳舞。開放之後，常常看到校園裏成雙成對的情侶，一到假日就和同學結伴去舞廳跳舞，通宵達旦。就在舞廳裏，我認識了事件中的女主角，交往了一段時間之後，她懷孕了，而她最直接的決定是——墮胎。當時只覺得這樣似乎不好，也曾反對過，但最後仍敵不過女朋友的堅持，陪伴著她去醫院。短短的半小時，一條生命就這樣消失了。過程中，我心如刀割痛苦萬分，心裏對這條生命有著萬分的愧疚。這是發生在一九八九年四月的事，我沒想到我還是個學生，二十歲不到，但我已荒唐地將一條生命帶來人世，又無知地剝奪他生存的權利！

From around 1987, the Taiwanese government started implementing a series of more

permissive policies on campus. Before that, the regulations governing the students were quite strict. For examples, there were rules prohibiting students from growing their hair long, forbidding male and female students from having relationships on campus, and preventing students from going to dance halls. After the more permissive policies came into effect, couples could frequently be seen on campus, and during school holidays, students would go dancing with their friends all night long. It was in a dance hall that I met the main female lead in this story. After dating for a while, she got pregnant and she decided right away to have an abortion. Somehow, I felt getting an abortion wasn't right, and I even voiced my opposition. However, at my girlfriend's insistence, I finally gave up and accompanied her to a hospital. In merely half an hour, a life was terminated. While I was waiting for my girlfriend, I felt as if a knife were piercing my heart and I was in such agony. I felt terribly ashamed and guilty about the lost life. All this happened in April of 1989; I couldn't believe that as a student less than twenty years old, I did a terrible thing and brought a life into the world, then ignorantly deprived him of the right to live!

約在結束後第六天晚上，我夢到一個小男孩手上拿著一把刀，惡狠狠地瞪著我；突然間，他用手上的刀揮向我的脖子，在我的脖子上留下了一道很深的傷口。夢中的我手捂著脖子痛醒，我心裏明白這應該是那位被拿掉的孩子來報仇吧！從此以後，我常在凌晨四點胃痛痛醒，脾氣越來越暴躁，身體越來越糟，甚至常常想動手打我的女朋友。當時，我不明白我的身體和心性怎麼會這樣；直到皈依宣公上人後，聽到上人的開示，才知道「墮胎」的可怕。我盡力懺悔，拜佛、誦經咒，修諸功德，只希望那位「孩子」能原諒我。

It was about the sixth night after the abortion that I dreamed about a little boy. He stared at me fiercely, with a knife in his hand. Suddenly, he thrust the knife at my neck, leaving a very deep cut. In the dream, I covered my neck with my hand, and I woke up from the pain. I knew in my heart that it was the aborted child who came for revenge! From then on, I often woke up from stomach-aches around four o'clock in the morning, and my health started to decline. I also got more and more irritable to the point that I frequently wanted to hit my girlfriend. At that time, I didn't understand why my body and mind became like that. It was not until I took refuge with the Venerable Master Hua that I realized how terrible abortion was. I tried my best to repent and reform, bow to the Buddhas, recite Sutras and Mantras, and cultivate various merits and virtues. I only hope that "the child" would forgive me.

十年之後果報終於發生了，醫生在我夢中留下傷口的位置發現了癌症，一顆四公分大的惡性腫瘤，在手術之後雖然看似痊癒了，但我仍努力地修行迴向，希望能彌補自己曾經犯下的大錯。

My retribution came ten years – I was diagnosed with cancer. The doctors found a malignant tumor about four centimeters in my neck, the place where the child wounded me in my dream. Although I seemed to be cured after the operation, I continue to cultivate diligently and transfer the resulting merits to the child, in the hope that I can make up for my big mistake.

當時年少無知，如果學校社會能給我們多一些約束，若是沒開放舞禁，若是在我們年輕時有多一些道德教育；若是我和女朋友之間能守好禮教，不管男女，只要有一方堅持守身，錯誤就不會發生了。

At the time of the abortion, we were young and ignorant. We would not have made such a mistake if the society and schools held us to stricter standards, the prohibition on dancing was not lifted, we had more education on morality, or my girlfriend and I acted with propriety. In fact, in a couple, it doesn't matter whether it's the man or the woman who acts with propriety. Only one of them needs to insist on maintaining purity and a mistake would be prevented.

我將自己的經驗說出來，希望能提醒大家守好婚前的道德，不要犯下邪淫與殺生的罪業；更希望藉此勉勵年輕人，練習克制自己的慾望。在讀書時多放些心思在課業上，把師長的告誡放在心中。有時，我們覺得那是老生常談而不以為意，總覺自己可以處理得很好；其實，一旦鑄成大錯，就難以挽回了。不要像我，一輩子都帶著這份愧疚，扔都扔不掉！

By sharing my experience, I wish to remind everyone to follow the moral standards on premarital relationship, and don't commit the karmic offenses of sexual misconduct and killing. More importantly, I wish to encourage young people to learn how to control their desires, concentrate on their studies, and be mindful of the admonitions from their teachers and elders. Sometimes we think those admonitions are old wives' tales and ignore them, feeling that we can manage everything just fine. Actually, once a big mistake has been made, it is very difficult to correct. Don't become someone like me, who carries an unshakeable sense of shame and guilt for the rest of his life.

我們的人生還有很多路要走，慾望衝動時，要先冷靜。別以為墮胎只是女方一個人的錯，男方一樣要負起責任，一樣會有果報的。希望——真心的希望，大家一起共同努力，給年輕人更多的教育與幫助，也希望年輕人趕快從迷夢中醒悟，讓錯誤不再發生！

We still have a long way to go on our life's journey. Therefore, we should stay calm when sudden urges arise. Don't think abortion is a mistake that only a woman can make. A man is also responsible and will experience the retribution as well. I sincerely

wish that all of us will work together to provide more education and assistance to young people. I also wish that young people will quickly wake up from their confused dreams, and not let the mistake happen again!

那是一條命！

凱西·陳

It is a Life!

Cathie Chen

那是一條命，不能隨心所欲，不能當玩笑，不能隨意帶來，又隨意奪走的一條命！

It is a life; a life that can't be treated lightly or as we wish, a life that can't be brought into being or be terminated as we please!

幾年前，學姐迷上算命，到處打聽「很準」的算命師，到處算命樂此不疲，路途再遠、排隊再久也要去「問一下」。那幾年，我對生活和工作，甚至是對自己都不滿意，也希望能有高人指點，給條新的路，讓我能好地發揮所長；學姐則是一心一意想要嫁個有錢的好老公。因此，只要她聽到哪裏有什麼人很厲害，就會請假要我陪她去。

Several years ago, a friend ahead of me in school was crazy about getting her fortune told. She looked for fortune tellers who were “very accurate,” and enjoyed listening to predictions about her life so much that she never got tired, regardless of how far she had to go or how long she had to wait in line. At that time, I was not satisfied with my life, my job and even with myself. So I hoped to meet a “superior person” who could direct me onto a new path, where I can fully develop and use my skills. My friend was wishing wholeheartedly to marry a wealthy man, so as soon as she heard about someone whose predictions were accurate, she would take a break from work and asked me to go with her.

最後一次跟她去算命，是去一個只要有你的名字和生肖，就可以把你過去的一切，如數家珍說給你聽的「怪怪的阿姨」。聽說有一個同學去找她，因為不信她的話， she就把同學家附近的樣子形容給她聽，嚇得她點頭如搗蒜。我覺得很有意思，所以學姐一提，我也很樂意陪著去。其實這些算命師，不知道為什麼，都不太回答我的問題，我問什麼，他們都說「妳沒問題」，然後就不理我；說真的很浪費錢和時間。相反的，每次學姐都問到我打瞌睡，而輪到我卻都是三兩句就結束。

The last time I went with my friend for fortune telling, we visited a fortune-teller who looked really strange. As long as you gave her your name and zodiac sign, she was

able to tell you about your past in great detail. I heard that one of my schoolmates visited this fortune teller. When my schoolmate didn't believe her, she described the surroundings of the schoolmate's home, and scared the schoolmate into nodding nonstop at whatever she said. I thought this story was quite interesting, therefore when my friend mentioned her wish to visit this fortune teller, I was very happy to go with her. Actually, I still don't know why none of the fortune tellers we visited really answered my questions. No matter what I asked, they all replied, "You don't have any problems," then ignored me. To be honest, these visits were really a waste of time and money. In contrast, every time we went to a fortune teller, my friend kept on asking questions until I fell asleep. However, when it was my turn, the fortune telling consisted of only two or three sentences.

這次和往常一樣，我被「妳很好，沒問題」就打發掉。跟著學姐就開始問東問西：現在的男友好嗎？會不會花？會不會賺錢？賺錢會不會給她用？幾時會娶她……哇啦哇啦，聽得我好想睡。突然……那個算命阿姨叫她不要再問男朋友的事，她有事想問學姐，她說：「跟在妳後面那三個是什麼？」我的天哪，睡意全沒了，她問那是什麼啊!!!我在桌下撞學姐的腳，她示意要我安靜；氣氛突然很緊張，算命阿姨站起來拿了張黃色的紙，不知道在寫什麼。學姐哭了起來，她問：「是男孩還是女孩？他們想幹嘛？會害她嗎？」我突然聽懂了，啊，是嬰靈！學姐拿過……三次!!!後來那個阿姨還說了什麼我全忘了，只記得學姐一直哭。那個阿姨要我們去燒金紙，然後到樓上拜觀世音菩薩。

In this last visit, just like other visits to fortune tellers, I was dismissed by "You are fine, you don't have any problems." Then my friend started to ask all sorts of questions about her boyfriend, such as whether her boyfriend is good, whether he is faithful, whether he can earn a lot of money, whether he will let her use the money, when will he marry her . . . blah, blah, blah. I felt so sleepy just listening to her questions. Suddenly, the fortune teller told my friend to stop because she had something to ask my friend. She said, "Who are those three following you?" Good Heavens, what kind of question was that?! In an instant, my sleepiness was all gone. I bumped my friend's leg under the table, but she signaled me to be quiet. The atmosphere in the room was suddenly very tense. The fortune teller stood up to fetch a piece of yellow paper, and wrote something on it that I couldn't read. My friend started to cry, and asked whether they were boys or girls, what did they want, and whether they would hurt her? I suddenly understood -- the "they" being referred to were infant spirits! This would mean my friend had an abortion . . . three times!!! I totally forgot what the fortune-teller said after that. I just remembered that my friend kept on crying, and the fortune teller instructing us to burn paper money (as "offerings" to the infant spirits) and to bow to Guan Shr Yin Bodhisattva.

後來，我再也沒跟著學姐去算命，但我知道她偶爾還是會偷偷去。我知道她做了好多次超度，她也要我幫忙去問如何「供養嬰靈」的事。我想到她曾跟我說過「住外面會害怕，偶而會看到很像小孩的『東西』躲在桌下，跟她玩抓迷藏。」我記得我跟她說，可能是房子的問題，要她試著念佛……原來……事情另有隱情。After this experience, I never went with my friend for fortune telling again, but she continued to go occasionally. I knew that she sponsored ways to cross over the infant spirits many times, and she also asked me to help her by finding out how to “make offerings” to infant spirits. It occurred to me that she had told me: “When I lived off-campus I was scared. Sometimes I could see ‘something’ resembling a child under my desk and played hide-and-seek with me.” I remembered telling her that there probably was something wrong with her apartment, and told her to recite the Buddha’s name. As it turned out, she had secrets that I didn’t know.

這幾天，法師問我，能不能畫畫插圖，道場要出一本和「墮胎」有關的書。當我讀法師傳來的文章時，整個人緊繃，腦沖血的感覺一直不能退；我必須坦誠，我一定勸過有類似問題的朋友：「如果真的不行，就拿掉也比較好。」「妳也不是故意的，不會有問題。」

A few days ago, a Dharma Master asked me whether I could draw some illustrations for a book about abortion that DRBA plans to publish. When I was reading the manuscript that the Dharma Master sent me, I felt tense all over and my blood was rushing to my head. I couldn’t shake this feeling for a long time. I have to be honest. I was having such a reaction because I have given some pregnant friends advice such as “If there is no other way, you are better off with an abortion,” and “You didn’t do this on purpose, so everything will be all right.”

我讀了宣公上人的開示和法師們對「墮胎」的說法，我真的害怕了！是一條命，那是一條命！因為一時的歡樂或氣氛帶來的一個生命，卻因為不在預期中，或想省麻煩或其他的原因，就被帶來又奪去。我想大哭，我說錯話了！我怎麼可以是非不分地勸說朋友，讓她們放心，而一再又再地犯這個滔天大罪？讀完法師傳給我的內容，我努力冷靜想要快點畫點東西出來，因為法師們在等。我邊畫邊抖，真的好怕！如果我早點學佛，如果我有心認真跟隨上人學佛，我不會變成墮胎的幫兇；我的朋友、學姐也能早點知錯、認錯，誠心求懺悔。我知道她們雖然不曾說過，但其實非常地後悔，經常都掛著自己做過的事，到處打聽哪有高人能幫忙超度；這個懊悔將跟著一輩子，永生不忘。

After I read the Venerable Master Hua's Dharma talks and what other Dharma Masters said about abortion, I was really frightened. I realized that a fetus is a life, it really is a life! A life that was brought into this world due to momentary pleasure, and then the

very same life was extinguished because the pregnancy was unplanned, or having a child would cause problems, or for some other reasons. I wanted to weep, because I had said the wrong things to my friends! How could I have advised my friends without distinguishing between right and wrong, and told them not to worry so they could commit such terrible offenses again and again? After finishing reading the manuscript of this book, I tried very hard to compose myself. I wished to come up with some drawings quickly, because the Dharma Masters are waiting for them. I was trembling as I drew, because what I did really scared me. If I had learned the Buddhadharmā earlier, if I had sincerely and diligently studied the Buddhadharmā with the Venerable Master, I would not have become an accomplice to an abortion. In addition, my friend ahead of me in school and my other friends would have realized and admitted to their mistakes earlier, and repent and reform with sincerity. Although none of my friends have said so, I know they really regret having their abortions. What they did seemed to be always on their minds, for they keep on searching for “superior people” who can help them to cross over the spirits of their aborted children. An unforgettable sense of remorse follows them for the rest of their lives.

學姐去年結婚了，也生小孩了，但因為工作的關係，我沒去看過她，也沒見過小嬰孩。她跟我說小孩很難帶，晚上哭不停，一定要抱著睡，不能躺。她不得不辭去工作在家帶小孩，整個人精疲力盡，白天幾乎都不能休息，晚上也不能睡，快沒力氣了。我不知道小孩難帶，半夜亂哭，和她之前做過的事有沒有關係。但我很希望這本書，我能親手交給她，我要和她一起求懺悔，好好地重新審視自己面對生命的態度。雖然是母腹裏的一塊肉，但那是一條命，不能隨心所欲，不能當玩笑，不能隨意帶來，又隨意奪走的一條命！

My friend ahead of me in school got married last year, and she had a baby. I haven't visited her and met her baby due to my work schedule. Over the phone, she told me it was really difficult to take care of her baby, because he kept on crying in the evenings and he had to be held in order to fall asleep and stay asleep. She had no choice but to resign from her job so she could take care of her baby. Since she barely had time to rest during the day and couldn't sleep at night due to the baby, she was so exhausted that she was at the verge of collapse. I don't know whether these difficulties with her baby, who cries through the night, have anything to do with her past. However, I hope I can give her this book in person, so she and I can repent together and re-examine our attitude toward a life. Although a fetus may be just a piece of flesh in a mother's womb, it is a life; a life that can't be treated lightly or as we wish, a life that can't be brought into being or be terminated as we please!

對自己的生命負責！

于安 口述

Taking Responsibility for My Own Life!

Yu An

我不能說我勇敢，但是這樣的選擇，心裏自有一份踏實，也有一份心安。

I can't claim that I was brave; I thought it was a realistic choice (to have the baby), and I felt a sense of peace once I made the choice.

十年前，我做錯了一件事——在一個糊塗的因緣下，我懷孕了。但是，我，未婚。當時的情況告訴我，如果我把孩子生下來的話，只能當一個未婚媽媽。

Ten years ago, I did something wrong. Being confused, I got pregnant without being married. I knew then if I gave birth to the baby, I could only be a single mother.

由於人身是很難得的，很不容易有做人的機會，斷送一條人命，讓對方失去做人的機會，是一件很殘忍的事。因此，我堅持在任何情況下，不管承受多大的艱辛困苦，一定要將孩子生下來，不可墮胎！因為，我要對自己的生命負責！

In the endless cycle of death and rebirth, a human body is very difficult to obtain. Therefore, I thought if I were to terminate a life, I would be depriving someone of an opportunity to be born as a human being. This would be a very cruel act. Accordingly, I insisted on having the baby, no matter how much difficulty and hardship I might have to undergo. I would not have an abortion under any circumstances. After all, I must be responsible for my own life!

我，未婚有孕；這帶給親人一陣風暴。當時家人分成兩派，一派是：為了我的前途著想，孩子生下來後，送給人！一派是：是自己的孩子，當然可以留下來自己養育。

Being single and pregnant, I caused an upheaval in my family. My family was of two minds; one faction, concerned about my future, thought I should give up the baby for adoption, while the other faction thought the baby was one of us now, and thus, we should keep the baby and raise him or her.

孩子生下後，是個女娃娃，我知道互為母女，這是一份特別的緣份，所以我親自養育，並幫助孩子學習佛法，導引她有個正確的人生觀，改變命運，乃至成就法身慧命。我自己當然也重新再來過，遵守五戒——不殺生、不偷盜、不邪淫、不妄語、不飲酒，以戒律做為人生的導航，就不會再走錯方向了。

I gave birth to a baby girl, and being mother and daughter, I knew that there was a

special affinity between the two of us. Therefore, I raised and educated her myself. I helped my daughter to study the Buddhadharma and guided her to develop a proper view of life, so that she could shape her own destiny and even be able to realize her “Dharma body and wisdom life.” I also started anew myself by observing the five precepts – no killing, no stealing, no sexual misconduct, no lying, and no taking of intoxicants. By letting the precepts be my guide through life, I no longer will head toward the wrong directions.

如今，孩子將近十歲了。雖然身為一個單親媽媽，身兼父職，這一路走來，碰到很多障礙，很辛苦的。但是，我做應該做的事，不管能力如何，能做多少就做多少，不容易的也要做。總而言之，盡力而為就是了。現在，看到孩子健康活潑地活著，再怎麼辛苦都值得！

Now my daughter is almost ten years old. As a single mother, I also had to fulfill the role of a father. Although it has been a hard journey as I encountered many obstacles on the way, I was doing what I was supposed to do. Regardless of my capability, I did what I could. Even if something was difficult to handle, I still handled it. In short, I tried my best. Now, watching my daughter growing up healthy and happy, everything was worth it, no matter how hard!

另一方面，我也很慶幸的，或許是佛菩薩的幫忙吧，我也碰到善緣，鼓舞我繼續前進；也深信秉著佛陀的教誨，一定可以克服種種困境，所以我對未來還是很有信心的。

In addition, I am very fortunate (probably with help from the Buddhas and Bodhisattvas) that I have met people who I have wholesome affinities with, and they have encouraged me to keep moving forward. I also deeply believe that by upholding the Buddha’s teachings, I definitely can overcome various difficulties, and thus I remain confident about the future.

當初，我沒有用另外一個錯誤（墮胎），去掩飾前一個錯誤（未婚懷孕）；相反的，面對自己的錯誤，擔負起責任。我不能說我勇敢，但是這樣的選擇，心裏自有一份踏實，也有一份心安。

More than ten years ago, I didn’t use another mistake (having an abortion) to cover up my previous mistake (getting pregnant without being married). On the contrary, I faced my own mistake, and accepted responsibility for my actions. I can’t claim that I was brave; I thought it was a realistic choice, and I felt a sense of peace once I made the choice.

再者，以前父母所擔心的：未婚，帶著一個孩子，這一生大概就沒什麼前途了。

所以要把孩子生下來後，送給人。我的體會是：勇敢地面對自己的錯誤，心性平和地擔負起責任，這就是成長，這就是前途！因為這裏面會滋生出一股堅毅不拔的力量，陪你走在人生道上。

In addition, because I was a single mother, my parents were worried that I probably wouldn't have too much of a future. Therefore, they wanted me to give up the baby for adoption. However my experience has been that by bravely facing one's mistakes and calmly accepting one's responsibility is growth and maturity. Because by doing so, you will develop a sense of unwavering determination that can serve you well for the rest of your life.

當然，我更要奉勸各位未婚的朋友，要潔身自愛，不要犯了和我十年前同樣的錯誤。不管怎樣，未婚卻有兩性關係，總是不對的，總是種來日苦果的因。所以，不要糊塗，要克己復禮；有禮法，有規矩尺度，才會有健康的人生！

In addition, because I was a single mother, my parents were worried that I probably wouldn't have too much of a future. Therefore, they wanted me to give up the baby for adoption. However my experience has been that by bravely facing one's mistakes and calmly accepting one's responsibility is growth and maturity. Because by doing so, you will develop a sense of unwavering determination that can serve you well for the rest of your life.

母子連心

謝果馨

The Hearts of a Mother and her Child are Connected

Guo Xin Xie

不是生出來才連心，一受胎就母子連心，媽媽心裏想什麼，孩子完全知道。

The connection between the hearts of a mother and her child begins even before the child is born; it starts when the child is still in the womb. The child knows exactly what his or her mother is thinking.

我是個佛學班兒童的老師。記得有一次和幾個家長談不殺生的時候，我同他們講墮胎是殺生，因為這就像是殺掉一個活生生的人；可是其中一些較年輕的媽媽並不以為然。這時候有一位家長就把她三歲女兒的故事說給我們聽。葉媽媽說，她本來就只打算要生兩個孩子，所以生完老二之後就避孕了。結果很意外的幾年之後又受孕，她覺得三個孩子太多，又難帶；所以徵得先生同意之後，決定要把已

經幾個星期大的胎兒拿掉。

I teach Buddhism to children. I remember once I talked to several parents about the principle of no killing. I told them that having an abortion is a form of killing, because it is taking the life of a living human being. However, a number of younger mothers in the group disagreed. Then, a mother responded by telling us the story of her three year old daughter. Mrs. Ye told us that she always planned to have only two children, so when her second child was born, she started to use contraceptives. To her surprise, after a number of years, she got pregnant again. She felt that it would be difficult to raise three children, so after getting her husband's consent, she decided to abort the fetus that was several weeks old.

當天晚上她就夢見一個很可愛的小女孩來跟她說：「媽媽！請妳不要把我拿掉，我會很乖的。」連續三天，每天晚上小女孩都來跟她講同樣的話，她知道這是小女兒來求她，不要把她殺掉，葉媽媽於心不忍，就十月懷胎地把她生下來。

That evening, she dreamed about a cute little girl who told her, “Mom, please don't get rid of me. I will be very good.” For three consecutive nights, Mrs. Ye had the same dream. She realized that her daughter was pleading with her not to have an abortion. After these dreams, Mrs. Ye didn't have the heart to go through with an abortion, so she didn't terminate her pregnancy and gave birth to a baby girl.

我見到這個小女孩時，她已經三歲了，很乖巧，很可愛，最喜歡幫媽媽洗廁所。葉媽媽的故事肯定了墮胎就是殺生的道理，殺的不是別人，正是自己的孩子。俗語說「母子連心」，不是生出來才連心，一受胎就母子連心，媽媽心裏想什麼，孩子完全知道。所以才有所謂的胎教。你可以想像小Baby有多可憐，當他（她）知道媽媽決定要把他（她）拿掉時，心中恐怖和無助，到最後被殺時，則轉為哀憤與仇恨。唉，於心何忍！於心何忍！三思！三思！

When I met this little girl, she was already three years old. She is very obedient, clever and cute, and she really likes to clean the bathroom for her mother. Mrs. Ye's story confirms that abortion is a form of killing; in fact, by having an abortion we would be killing not just anyone, but our own child. There is a saying that “the hearts of a mother and her child are connected.” This connection begins even before the child is born; it starts when the child is still in the womb. The child knows exactly what his or her mother is thinking. This connection is also captured by the saying, “education starts in the womb.” We can imagine how pitiful it would be for a little baby who knows that his or her mother is planning to terminate his or her life. This baby's fear and helplessness turns into hatred and resentment when he or she is killed. How can anyone bear this? Please think carefully before you act!

A Doctor's Realization

Dr. Ya-Jen Chuang, Clinical Psychologist

聽了這些躁鬱症者的故事，心裏迴盪著上人對戒律的強調……

After listening to the stories of my patients with Bipolar Disorders, I realized why the Venerable Master emphasized the importance of upholding the precepts . . .

接觸宣公上人的書籍大約是在四年前，那時台灣正經歷 SARS 危機。SARS 其實就像上人在開示錄中所提的——可怕的傳染性肺病。我在醫院工作，當時只要出了醫院就是被討厭的人。隨時都可能因為發燒而被隔離，那兒也不適合去。阿姨送來上人的開示錄，我開始認識上人。上人說，持誦《大悲咒》和《楞嚴咒》的人，可以在這瘟疫劫裏幸免於難。我開始學習《楞嚴咒》。

I became acquainted with the Venerable Master's teachings about four years ago, around the time when Taiwan had the SARS crisis. Actually, SARS is like the dangerous and contagious respiratory disease that the Venerable Master mentioned in his Dharma talks. As a health worker, I was met with fear once I left the hospital where I worked. Since I could be quarantined for even the slightest fever, it was hard for me to go anywhere. It was then my aunt sent me publications of the Venerable Master's Dharma talks, and I began to study his teachings. The Venerable Master said that people who recite the Great Compassion Mantra and the *Shurangama* Mantra would be untouched by an epidemic. This was when I started to learn the *Shurangama* Mantra.

閱讀上人的開示錄，驚訝於居然有人可以這般地說真話，提倡道德，一點也不從眾媚俗。這在臺灣謊言日增的社會裏，已經愈來愈少見了。對上人的敬佩油然而生。上人的教誨，幫助我走過職場生涯的迷惘困惑；影響我從不接觸經典到想要探索經藏；教導我從佛法的角度看心理疾病；修正我忽略戒律的觀念，而主動想要學習和持守戒律。

While reading the Venerable Master's lectures, I was amazed by the way he spoke the truth and promoted morality, without following traditional customs just to please people. Living in the Taiwanese society where truth is becoming rarer while lies are increasing daily, my respect for the Venerable Master arose naturally. His teachings guided me through difficulties and confusing situations in my career, transformed me from someone who never touched a Sutra to someone who wishes to explore the Sutra treasury, and helped me to understand mental illnesses from a Buddhist perspective.

He also showed me the error of overlooking the precepts, and inspired me to learn and uphold the precepts instead.

記得從學校畢業後，懷著憧憬和夢想進入職場，與所崇敬的資深臨床心理（clinical psychology）專業前輩一起工作。有一天，當發現自己的單純和對人的尊敬竟然成為被利用的弱點，感到相當地認知失調（cognitive dissonance）。不禁懷疑，是不是要在這個領域有所發展，除了專業之外，還要學會一些損人利己的手段呢？可是真要這麼做，我又不敢。幸而，上人強調對道德規範的嚴格遵守，指出末法眾生鬥爭性強，損人利己行為普遍存在的現象。令我重新肯定價值信念，分辨所處環境中的是非對錯，也讓自己不要被這些亂七八糟的事情困擾著。

When I graduated from school, I entered my profession with idealistic expectations. I worked alongside experienced and senior clinical psychologists whom I respected. One day, however, when I realized that my colleagues were treating my innocence and respect for others as weaknesses to exploit, I experienced a high degree of cognitive dissonance. I began to wonder whether in order to succeed in my profession, in addition to developing a specialty, I needed to learn how to exploit others' weaknesses to benefit myself. However, I knew I could never do something like that. Fortunately, the Venerable Master emphasized the importance of following rules of ethics and morality. He also pointed out that living beings in the Dharma-ending age are highly contentious, and thus behaviors that benefit themselves at the expense of others are common. His teachings reaffirmed my original beliefs and allowed me to clearly distinguish between right and wrong at work, so I was no longer bothered by the fighting or the gossip.

雖然生長在臺灣，古文是臺灣學生必學的課程，但是我都看不懂，考試也都用猜的。縱使接觸上人之前已經學佛，打坐和念佛是會參加的，但從來沒想過要讀經典。因為經典都是古文，我想這輩子是不可能看得懂的。然而，閱讀上人用簡單的文字對經典所做的淺釋，我才知道經典的世界是如此地豐富，不亞於現世的知識範疇；而且，經典所言就在生活裏。我對經典起了研讀的興趣，想要進入經藏的世界遊走探索一番。

Having grown up in Taiwan, as a student, I was required to study ancient Chinese texts (*i.e.*, written in classical Chinese). However, I never understood them very well; I even guessed on my exams for those classes. Before encountering the Venerable Master's teachings, I was already studying the Buddhadharma. I participated in Dharma Assemblies for meditation and recitation of the Buddha's name, but I never thought about studying the Sutras. Since the Sutras are written in classical Chinese, I thought I would never understand them in this lifetime. Fortunately, the Venerable

Master used simple and easily understandable language when he explained the Sutras, so I could experience the richness of the Sutras which surpasses our worldly knowledge. I also realized that the Sutras are talking about how we think and act in our daily lives, and this understanding prompted my interest to investigate the Sutras and my wish to explore the Sutra treasury.

在專業工作中我看到，有些心理疾病（Mental Illness）即使長期治療也不會好，即便給予完善的心理（psychotherapy）和環境治療（milieu therapy），用上最新的藥也一樣。面對這樣的病人，不免也感到挫折和無力感。上人提到，精神疾病者多半業障重，有冤親債主跟著，讓這些人受報。人呢，也需要有福德善根才能遇到善法。基於這些觀點，當我在跟病人討論生活安排時，會比較強調和鼓勵他們從事能做功德的活動，像是志工；而比較不鼓勵吃喝玩樂的活動安排。又者，上人提到，同性戀是不對的。然而，在精神醫學領域，同性戀已不再被視為疾病；並且我也有著同性戀族群的病人和朋友。記得曾在實法師的開示中聽到：上人面對同性戀者時，是慈悲而有智慧地從節制欲望的觀點幫助他們。我也學著用以做為治療這族群病人和與這族群朋友互動的指導原則。事實上，知識不完全是對的，所以很慶幸能夠學習佛法和上人的教誨，用以檢視每天所運用的知識。

As a clinical psychologist, I have encountered some cases of mental illnesses that no amount of treatment could cure, even after using the most extensive psychotherapy and milieu therapy, and prescribing the newest medications. When I met with these patients, I could not help but feel frustrated and powerless. The Venerable Master said that people with mental disorders often have committed serious karmic offenses. Therefore, living beings, who they have harmed or are otherwise indebted to, are following them around, seeking revenge and repayment. In addition, people need to have merits, virtues, and good roots in order to encounter wholesome Dharma. Based on these principles, when I advise my patients about their daily activities, I put more emphasis on and encourage them to do good deeds, such as volunteer work, that will help them to gain merits and virtues. I also discourage them from wasting time in search of pleasure. The Venerable Master also mentioned that homosexuality is wrong. However, in the field of psychology, homosexuality is no longer considered as a disorder. I also have some friends and patients who are gay. I remember in one of Dharma Master Heng Sure's lectures he said that when the Venerable Master met people who are gay, he wisely and compassionately helped them from the perspective of controlling desires. I follow this teaching as a guiding principle in treating patients and interacting with friends who are gay. In actuality, not all knowledge is correct. Therefore, I am very fortunate to study the Buddhadharma and the Venerable Master's teachings, and use them to examine and reflect on the worldly knowledge that I use every day.

過去我不懂戒律的精神，對於持守戒律的行為感到質疑。心裏詢問著：遵守戒律，這樣子依樣畫葫蘆的行為，就真的能夠對修行有所提升嗎？然而，看到上人如此強調嚴持戒律，也從病人的故事中，警覺到上人這個堅持的重要。

Before I understood the reasons for upholding the precepts, I had doubts about this practice. I wondered, if I uphold the precepts just because others are doing so, how could it help me in my cultivation. However, after learning the Venerable Master's emphasis on upholding the precepts and listening to my patients' stories, I understood the importance of upholding the precepts.

有一個四十多歲的第一型躁鬱症（Bipolar I Disorder）病人告訴我，他在年輕的時候，因為對女友的懷疑，未經求證，就把女友殺了。後來他接受司法的審判，入獄服刑。出獄後他又開始新的人生，努力工作，也建立了美好的家庭，有二個相當疼愛的小孩。但是，正當他可以享受多年來努力的成果時，他生病了。而這第一型躁鬱症，屬於嚴重型精神病(Psychosis)，好起來的機會不高。他太太正訴請離婚，並帶走二個小孩。他感到相當的痛苦。

Let me share some of my patients' stories with you. I had a forty-something patient with Type I Bipolar Disorder. He told me that when he was young, he suspected that his girlfriend was being unfaithful and, without any proof, killed her. He was sentenced to prison, and after serving his time, he began his life anew. He worked hard, started his own family, and raised two children whom he loved very much. But just when he was able to enjoy the fruit of his labor, he fell ill. He was diagnosed with Type I Bipolar Disorder. This disorder is a form of severe psychosis, with a very slim chance of recovery. His wife filed for divorce and took their children away. The patient was suffering tremendously as a result.

另外是第二型躁鬱症（Bipolar II Disorder）的女性患者，當問她們有沒有墮胎經驗時，十位有七位曾經墮胎。這個病在輕躁發作（Hypomanic Episode）時，會覺得很快樂、很愉悅（euphoria），不斷地想要追求各種欲望、滿足並忽略痛苦的後果，像是瘋狂購物而致負債、一夜情等；憂鬱發作（Major Depressive Episode）的時候，又會情緒低落、無助無望，甚至覺得活著沒有價值和意義，甚或自殺。

Another example deals with female patients with Type II Bipolar Disorder. When I asked them whether they had abortions in the past, it turned out that seven out of ten had. This type of Bipolar Disorder consists of two phases: the Hypomanic Episode and the Major Depressive Episode. During the Hypomanic Episode, patients experience euphoria, continuously seek to fulfill their various desires, and ignore potentially harmful results of their actions. For example, they may go on shopping sprees and end up in debt, or get involved in one-night stands. During the Major

Depressive Episode, patients feel depressed, helpless, and hopeless to the point of feeling that life has no meaning. These feelings may even lead to suicide.

令我印象深刻的故事之一是：有一位美麗的少婦，她有疼愛她的先生和二個可愛的小孩。當她和先生結婚後，辛勞努力了幾年，終於家庭經濟達到相當的水準，房子、車子、孩子都具足了。但她卻第二型躁鬱症發病，幾次住院以來，治療效果並不好。雖然她知道該如何好好地過生活，但是受症狀的干擾，總是做不到。當問到她有無墮胎經驗時，她才說：在跟先生結婚前，他們曾經懷了一個小孩，但是礙於當時沒有婚姻關係，也顧及雙方家長的面子，他們沒有將小孩生下，而是選擇墮胎。

The story that made the greatest impression on me is about a beautiful young woman who has a loving husband and two adorable children. After working hard for many years, the patient and her husband finally achieved a fairly high standard of living, complete with a house, cars, and children. Unfortunately, she was diagnosed with Type II Bipolar Disorder. She was hospitalized several times, but the treatments were not very effective. Although she knows how to live a normal life, she could not do so because of her illness. When I got to the question of whether she had an abortion, she told me that before she married her husband, she was pregnant with their child. However, since they were not married and were afraid of the negative effect of the premarital pregnancy on their parents' reputation, they chose abortion over giving birth to the child.

另一位是約莫三十多歲的憂鬱症患者，她也有幸福的家庭，先生是電腦工程師，很照顧她和二個小孩。女兒才是小學生而已，但是相當貼心。每次她住院，女兒總是會透過爸爸代為傳達對她的關心和想念。她出院回家，女兒也會陪伴她、鼓勵她，表現乖巧的行為讓她高興。但是她的憂鬱症一再復發，還有重覆的自我傷害行為，每當她情緒低落或者感到痛苦的時候，她就撞牆或者割傷自己，用身體的疼痛釋放心理的痛苦，嚴重的時候幾乎每天都這麼做。問起來，她也曾經墮過胎，雖然我不知道她的病源是否來自墮胎，但是她的病情的確令人感慨。

Another example is about a thirty-something patient who suffered from depression. She also has a nice family. Her husband is a computer engineer who takes good care of her and their two children. Her daughter is only an elementary school student, but she is very considerate. Every time the patient is hospitalized, her daughter sends words through her husband, telling her how much she is loved and missed. After she returns home, her daughter keeps her company, encourages her, and pleases her by behaving very well. However, when symptoms of her depression recur, she repeatedly hurts herself. Whenever she feels really depressed or anguished, she throws herself against a wall or cuts herself. She tries to release her psychological pain by her

physical pain. During severe depressive episodes, she behaves like this almost every day. When asked, she told me that she had an abortion. Although I don't know whether her ailment stemmed from her abortion, her condition is really sad.

聽了這些故事，心裏迴盪著上人對戒律的強調。想著人如果能夠持守戒律，這些殺生的事就不會發生，當然也不用經歷受果報的痛苦。於是乎做了決定——學習和持守戒律，而今年有幸能夠在萬佛聖城受在家菩薩戒。

After listening to these stories, I realized why the Venerable Master emphasized the importance of upholding the precepts. If people could uphold the precepts, those killings would not have taken place, and they would not have to endure the suffering of their retribution. Therefore, I resolved to learn and uphold the precepts. This year I am fortunate enough to receive the Lay Bodhisattva Precepts at the City of Ten Thousand Buddhas.

雖然我沒有見過上人，然而，上人的教誨卻不斷地指引著我生命的正確方向。我相信上人所說的一切，也學著點點滴滴去實踐上人的教導。

Although I have never met the Venerable Master, his teachings continuously guide me toward the correct path in life. I believe in all of the Venerable Master's instructions, and bit by bit I try to put his teachings into practice.

迴向文

願以此出書功德，迴向
天下的墮胎兒離苦得樂 往生極樂世界
人人知因達果 不要殺生 不要邪淫
國泰民安 世界和平

Verse of Transference

May the merit and virtue accrued from publishing this book
Help all aborted fetuses in the world to leave suffering and attain bliss, and be reborn
in the Land of Ultimate Bliss.
May everyone understands the principle of cause and effect, do not kill, and do not
engage in sexual misconducts.
May there be world peace, and may the nation be prosperous and the people live in
peace and happiness.

封底文

我要勸大家不要再墮胎了！你想想看，一個生命還沒出世就成冤魂，到處是要命的小鬼，你說社會會安寧嗎？

—— 宣化上人

I urge everyone to stop having abortions! Think about it, if living beings become resentful spirits even before they are born, with these vengeful little ghosts of aborted fetuses everywhere, how can the society be peaceful?

——The Venerable Master Hsuan Hua

摺封口 (這段文內文沒有，因太長，為了保持完整性 左摺頁：中文 右摺頁：英文)

現在最要緊的是——世上不知有多少小鬼。為什麼有這麼多小鬼？就因為人墮胎太多了，它還沒長成人形就把它殺了。小鬼的報復心更重，所以戒殺、放生也包括不可以墮胎。這些小鬼很不容易擺脫，所謂「閻王好見，小鬼難纏。」所以各位要注意這一點！現在全世界每個國家小鬼比大鬼多，大鬼比老鬼多，這種問題是很嚴重的！

—— 宣化上人

What is most important and urgent now is the number of little ghosts in the world. Why are there so many little ghosts? This is because there are too many abortions. These fetuses are killed even before their bodies have a chance to develop into human shape. These little ghosts of aborted fetuses are incredibly vengeful. Therefore both the precept against killing and the precept for liberating the living prohibit abortion. These little ghosts are also very difficult to shake off, and thus the saying: "It is easy to meet King Yama, but difficult to deal with little ghosts." Everyone should pay attention to this point! Now, in every nation, little ghosts outnumber old ghosts. This is a very serious problem!

——The Venerable Master Hsuan Hua
