无辜的小鬼

上宣下化老和尚开示 Venerable Master Hsuan Hua's Dharma Talks

编辑部序——尊重生命．爱惜自己 ◎编辑部 / 文
Editor's note: Respect Life, Cherish Yourself

尊重生命．爱惜自己

Respect Life, Cherish Yourself

◎编辑部序

Editor's Note

世界上所有的婴儿不论生长在什么样的家庭，都是幸福的，因为他们有机会来到人间学习、历练。但同时也有许多胎儿因为种种的原因，被母亲放弃了，他们连呼吸一口自然空气的机会都没有，他们是已经成形的生命，却失去了生存的权利。

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.

当蚊子叮您的时候，您的第一个反应是什么？或许一如多数的世人，“啪”一巴掌打下去。蚊子只是饿了而叮我们一下，我们立起瞋心反击；那么，那些无辜被流产或堕胎掉的胎儿，所失去的是生命的权利，他们所起的瞋心与报复心恐怕是超乎我们的想像。

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.

随着社会风气的开放与优生学的强调，堕胎问题日益严重。堕胎真的可以解决社会问题吗？堕胎真的可以让人类更优秀吗？唯有不逾矩，守礼法，明因果，才可以解决社会问题；人类的优秀与否，在于心灵纯朴，在于行为端正，而不在于种族也不在于健康。

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，走上堕胎这条路必有不得已的苦衷——或许是生活不易，或许是未婚不敢生子。但现在社会风气败坏，连妇科医师都感叹，不少女孩子拿堕胎不当一回事，有人一年拿掉好几次孩子，实在令人担心。和过去不同的是，现在已经很少看到女孩子因堕胎而在诊所里哭得死去活来，而是一副不在乎的样子。普遍社会大众也视堕胎为平常事，见怪不怪。风气的演变，令人忧心，也令人伤心！

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 isnot a big deal. Some even have several abortions in a single year.This trend is really worrisome. Another difference between the pastand the present attitude is that these days, there are fewer andfewer young women who would cry their hearts out in abortionclinics. Rather, they act as if they don’t even care. In addition, mostpeople consider having an abortion as nothing unusual. Suchchanges in social norm are sad and heartbreaking!

旅美高僧──宣化上人在世时，已洞察世间堕胎果报之日益昌炽，悲愍世人不知因果而妄为，每每耳提面命，提醒大家堕胎的严重性，诸如：“各位想一想：那个小孩子还没生出，你就叫他（她）死，你说这个因果厉害不厉害？”、“……与其悔之于后，不如防之于前；在未婚前，不要吃避孕药，也不要发生男女的关系……”。

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....”

堕胎，不仅是一个生命的消失，对女方的身心也是个难以抚平的创伤；在男方来说，更是一份不可推卸的责任，一份终生的愧疚；乃至家庭也失去

和乐。许多曾堕胎者，将此事放在心里，不敢说，不能说，也没人可说。为此，上人则指示说：“过而能改，善莫大焉。”“多做功德，多忏悔，多念佛。”亡羊补牢，为小生命做些事，也给自己一个新的人生。

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《无辜的小鬼》一书，希望大众正视堕胎这个问题，对此事有所反省与体悟，了解因缘果报，有个正确的观念。千万不要轻忽生命，要尊重灵性，也珍惜自己和那个未出世孩子的缘。更期待全世界都能导正此事，重视道德教育，引导下一代走入正途。父母更应该以身作则，不要只顾赚钱，而让电脑、电视陪着孩子长大；应该以教育子女，做为最要紧的一件事情。

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 theimportance of teaching children about ethics and morality, therebyguiding the next generation onto the correct path. Finally, parentsshould set good examples for their children by their own behavior.Don’ t make earning money as the priority, and let computers andT.V.s be the children’ s companions as they grow up. Rather,parents should treat educating their children as their most importantresponsibility.

有感而发

On Reflection

◎李家同 推荐序

（现任暨南国际大学教授．曾任台湾清华大学校长）

A Preface by Chia-Tung Lee

Professor of National Chi Nan University and Ex-President of Taiwan Qing Hua University

当我看到这本书的文稿时，心中有一份震憾，特别是其中那篇〈让错误不再发生〉更是让我感触良多，作者王士明提到他一辈子都带着一份扔都扔不掉的愧疚！为什么？他这么写着：

“我没想到我还是个学生，二十岁不到，但我已经荒唐地将一条生命带来人世，又无知地剥夺他生存的权利！”

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!”

这让我猛然想起，当今学府又有多少当年的王士明？我自一九七五年任教以来，至今已三十三年，三十多年来目睹我们的校园风气，由简朴到开放，乃至先进。以前，在大学校园男女交往，基本上是含蓄中带着礼法，彼此互相尊重婚前的情操，双方于自我约束中自有一份含蓄的美，不会为来日罩上一层阴影。

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.

就拿婚前性行为来讲，在过去，不论西方社会和东方社会，都是不应该的。可是现在呢，台湾青年学子在暑假偷尝禁果，开学时收拾残局的现象，屡见不鲜。妇产科医生更表示：近年来堕胎不再限于“九月”，现在几乎天天是堕胎日！更令人心寒的是：年轻学子将堕胎当做避孕，态度也是无所谓的；而且堕胎的年龄层越来越下降！

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 inTaiwan to steal a taste of the forbidden fruit during their summervacation, and then when school starts they try to clean up the messthey have made. In addition, gynecologists have indicated that inrecent years, abortion is no longer limited to the month ofSeptember (i.e., when school starts); rather, now, abortion is takingplace almost every day! What really chilled my bones was when Iheard that young students are using abortion as a means of birthcontrol, with a manner-of-fact attitude; and the age of those whoare having abortions is declining!

我们也可以发现，虽然台湾人口出生率渐渐下滑，但堕胎风潮却与日俱增，与两性开放的法国相比，台湾的堕胎率竟是法国的六倍！尤其是在工业化与都市化后，社会结构与人际相处，较以往复杂许多！社会价值观的变动、混乱，倡导人向“钱”及名牌、功利主义看齐；而资讯传播的快速，却也不断地诉说放纵情欲的快感。致使原本单纯、血气方刚的青年学子，因没有正确道德观的约束，陷入以肉体换取金钱，或是婚前性行为乃至受孕的窘境。

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, aresinking to the level of selling their bodies for money or dealing withthe embarrassment of pregnancies resulting from premarital sex.

看到这些，我们不能不忧心——我们的教育到底出了什么问题？我们该怎么救救这些年轻的孩子？我们是不是应该告诉他（她）们什么是可以做，什么是不可以做的基本道德观念。明确了当地让同学们知道是非，而不是“只要我喜欢，有什么不可以”。我们不希望当年的王士明越来越多，我们也不要年轻的学子们一辈子都带着一份扔不掉的愧疚！

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!

没有正确的观念，就如同走在漫长的黑夜中，走错了也不知道。一般人对于“堕胎”也是一样，以为还没出生的胎儿，不算个生命，所以可以随便拿掉。其实有孕，就有生命的存在，不然胎儿怎么会日渐长大呢？就像我们这些已出生的人一样，因为我们有生命，所以会动、会活、会成长。因此，胎儿的生命，是和我们一样的。

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 dayby day? Similarly, those of us who have been born are consideredalive because we can move and grow. Therefore, an unborn fetus isalive, just like us.

我本身是个天主教徒，天主教一向尊重生命。今《无辜的小鬼》一书，虽是由佛教的观点切入，但慈悲爱护苍生的精神令人感动。书中宣化上人等对堕胎问题的诠释与解答，让我大开眼界；其中个案亲身的实例，更是让我深深警惕在心。此书的问世，相信会导正很多人对堕胎的观念，进而为社会带来莫大的帮助，也可因此救回很多生命！我更衷心期盼“堕胎”能至此成为历史名词，让更多生命因而存活。

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.

杀人偿命，欠债还钱 Those who Kill will Repay with Life; Those who Owe Money will Repay with Money

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◎宣化上人 开示
A Talk Given by the Venerable Master Hsuan Hua

现在人为什么生一些奇怪的病症？就是从杀生来的。
Why do people get strange diseases nowadays? These diseases come from the act of killing.

世界上最大的仇怨，莫过于杀生。所谓“杀人偿命，欠债还钱。”你杀人之父兄，人必杀你的父兄。这样互相残杀，永无止境。就因为杀生太多的缘故，所以果报来得很快，所谓“现世现报。”

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.”

例如堕胎，这比土匪都厉害。你想一想，这个生命还没长成，你就把他杀了！这一些个小鬼在那儿怨天尤人，那股怨气、那股仇恨的心比什么都大，比原子弹、氢气弹都毒，他一定要报仇雪恨，所以现在这个世界上不是老鬼多，而是小鬼多，这一些没长成人的小鬼，到处皆是。有人到有病的时候，才知道为什么有病呢？就因为冤仇太多了。好像生癌病的人，多数都是因为杀生太多了，所以这个仇恨不能解开，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 abortedfetuses “complain about the heavens and blame other people.” Their hatred is more powerful and poisonous than atomic bombsand hydrogen bombs; they are determined to seek revenge. Giventhe prevalence of abortion nowadays, these little ghosts of unbornbabies are everywhere, outnumbering the old ghosts in the world.Some people don’ t know why they are sick. Actually, they are sickbecause they have caused too much animosities and resentments.For example, in most cases, people have cancer because they havetaken many lives. Being unable to appease the animosities fromliving beings they have killed, these individuals end up with cancer....

堕胎、婴灵答问录 Questions about Abortion and Infant Spirits

堕胎、婴灵答问录

Questions about Abortion and Infant Spirits

◎宣化上人 开示

Answered by the Venerable Master Hsuan Hua

与其悔之于后，不如防之于前。

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

问：若有些人由于经济不允许或其他因素不得已要堕胎，后果是不是一样严重?

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：既然经济不许可，根本就不应该叫她有胎的，免得会有第二种麻烦的事情。自己经济既然不许可，没有这种能力范围，为什么要等到有了问题才去想办法？要防范未然。别的好办法为什么不想？为什么一定要等到木已成舟，米已成饭，才知道已经成饭呢？每年的预算，应先打算这笔预算。

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. 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.

问：请问师父，有些未婚妈妈造成社会上很多的问题，还有堕胎……，不晓得师父对这问题，您有何看法或建议？

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：这在英文的称呼是 ” single mother” ── 这是人性的失去，所以在未婚就不守规矩了。不守规矩 ── 好像现代一般的年轻人，他们欢喜跳舞、看电影、唱歌，欢喜这些吃、喝、玩、乐，结果就把人性失去了；把人性失去了，连自己都不知道自己是人了。人应该作人事，他们尽作鬼事，偷

偷摸摸地就要不守规矩，没有结婚就想试一试，结果就生了小孩子。这在西方国家是不当一回事，然而这在我们中国是觉得很羞耻的。

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.

所以问题就由这一念的无明而起：男的追女，女的追男……，这都是无明。有了无明，就有了行为；有了行为，就有了名色、六入、触、受……，这些都是无明造成的，由于糊里糊涂的，结果就产生了爱，继而占有欲，又生出其他的问题……直到老死，这是十二因缘法。

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 Twelve-fold Conditioned Arising.

就因为不懂这十二因缘法，所以就造成相反的作用，问题也就愈搞愈大，甚至于有了小孩，不把他生下来，就在他一、两个月，三、四个月时去堕胎了。

Because people don’t understand the chain of Twelvefold 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.

堕胎的罪是最大的，虽然你看那个鬼小啊，但鬼小神通大，能令你死亡，生种种的怪病，弄得你莫名其妙，糊里糊涂地发起神经病……，所以堕胎啊，比杀成人的罪还大。因为，你既然不养他，又为什么要怀下他？为什么要去乱七八糟的？所以，这就是男女不懂做人的道理，因而产生了这些问题。

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.

要解决这些问题，就要教育有关男女的性行为知识。不要在未成熟的年龄就谈情说爱，要不然，很大的问题就会发生。所以要守规矩。

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.

问：上人这次回国，您能给台湾的信徒们一些开示吗?

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

上人：要国家太平、世界和平，要有男女不乱的根基。如果夫不夫、妇不妇、子不子，你说天下能不乱吗？我奉劝大家要守夫妻之道，不要离婚，好好地照顾自己的子女，家庭都和乐了，自然国家就太平了。

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.

还有，我要劝大家不要再堕胎了！你想想看，一个生命还没出世，就成冤魂，到处是要命的小鬼，你说社会会安宁吗？这些小鬼需要不贪财、有道行的人才能超度。小鬼难缠啊！很难办的，到处是罪业，你说能安宁吗?

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?

问：如何才能救台湾呢?

Question: How can Taiwan be saved?

上人：不堕胎、不杀生。

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

问：堕胎是杀业，以前没有学佛，不知犯了杀业，如何才能补救呢?

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，多忏悔，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.

问：听说堕胎在佛教里是不对的，但从前不知而犯过，今后将作何补救?

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：过而能改，善莫大焉。弥天大罪，一忏便消。

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.

问：请教上人，现在报章杂志上面，时常看到“供养婴灵”，到底婴灵是需要供养呢？还是要超度他往生?

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 crossedover instead?

上人：这个不能谈到“供养”，因为他不是佛，不是法，不是僧。你要是供养他，那就落邪见。那么超度还可以，超度不是供养，超度令他离苦得乐。但是这个冤孽若深了，也不容易解开这个结，因为这是夺命的一种债务，就要用夺命来还，所以是很不容易解的。虽然不容易解，你若遇到不贪财的真修行人，还可以有机会超度他们的。

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.

问：有许多人付钱供养婴灵，能解冤吗?

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.

问：现在有很多人借婴灵敛财，有些佛教人士颇不以为然。请问师父您的观点如何？婴灵是否会造成当事者身体不健康，或带来其他方面的困扰？让一些堕胎的当事者因畏惧、害怕，结果花钱为婴灵买牌位。所以，请问师父您对这方面的看法如何？婴灵是否会作怪？又该如何去调伏？才能够让婴灵安心？

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：弄个牌位，不如没有位。什么叫没有位呢？根本就是不该去堕胎；不堕胎，就是不杀生；不杀生，就免得多此一举。至于，给婴灵弄个牌位，这叫舍本逐末，掩耳盗铃。能不能超度？是否可以解开这个冤债？这是不一定的。所以，与其悔之于后，不如防之于前；在未婚前，不要吃避孕药，也不要发生男女的关系……，为什么等不了呢？为什么要那么着急呢？为什么要那么馋呢？

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 fromhappening than to feel regret afterwards. Before one is married, oneshould not take birth control pills or have sexual intercourse. Whycan’ t you wait until you get married? Why are you in such a hurry?

问：请教法师，因为世界上，现在有很多堕胎的未婚妈妈及强奸、同性恋等种种的怪现象。家长们应该怎么教育子女，才能在这个时代里，青少年本身心理和生理都有一个健全的人格发展。

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：这是对症下药一个最好的问题，可是这个问题很简单，很容易治的。青少年从什么地方来的？这些问题青年也是父母生的。不过，做父母的不会做父母，父而不父，母而不母；虽然生出子女，不以子女为重，以贪欢纵欲为自己的快活，所以只会生而不会教。我们男女效法欧风美雨，恣情纵欲，随便谈恋爱，随便追求异性，作为一个时髦的东西。一般人认为，如果男的没有一个女的朋友，这是一个白痴；女的没结婚之前，若没有一个男朋友，在西方来讲就认为是一个神精病，没人要！所以疯狂的恣情纵欲，那么生出子女，也不顾子女，只顾自己。那么结婚了二天半，三天也不够，就讨厌这个了，所以就离婚了。

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 amother does not behave like a mother. Although they gave birth totheir children, their focus is not on the children; instead, they aregreedy for pleasure and satisfaction of their sexual desires. Actingjust to please themselves, they only know how to procreate, butknow nothing about how to educate their children. Men and womenin our country are emulating the trends in Europe and America, byindulging in emotional love and sexual desires, dating causally, andchasing after the opposite sex; they think they are being verymodern by doing so. Most people think that if a man doesn’t havea girlfriend, he is an idiot. Similarly, if a woman doesn’t have aboyfriend before she gets married, she is thought of as a mentalcase, and nobody would want to marry her! Since these individualscrazily indulge in emotional love and sexual desires, they don't careabout their children after the children are born; they only care aboutthemselves. In this way, it can take as soon as two and a half daysafter their wedding for them to start disliking each other, and theyend up in a divorce.

离婚了，生出子女，不是没有爸爸，就是没有妈妈。美国的法官就给判了，说：“三天跟着爸爸住，四天要跟着妈妈住。”他们两个已经离婚了，这个无论是男孩、女孩，到爸爸那儿住，爸爸就说：“你妈妈，不配做你的妈妈，她不是个好女人，所以我就和她离婚，找另外一个女人。你看看，我现在这个女朋友，心地非常好，而你妈妈是最坏的。”这个小孩子一想：“哦，我妈妈最坏的！”回到妈妈那儿去，就不睬妈妈了——“你这么坏，不够资格做我的妈妈！”就听他父亲一面之词。

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 goand live with dad for awhile. The dad will say: “Your mom is not fitto be your mom. She is not a nice woman, so I divorced her andfound another woman. My present girl friend is the best, while yourmom is the worst.” The child will think: “Oh, my mom is theworst!” When the child goes back to his or her mom's place, he orshe ignores the mom, saying: “You are the worst. You are not fit tobe my mom!” The child has only heard the dad’s side of the story.

这妈妈一看，子女变了！也要想法子了，就对他（她）说：“你爸爸是一个最坏的男人，我受不了他的气，所以才和他离婚。”跟他（她）讲出一大套的理由，把这个小孩子弄得：“啊，爸爸也是坏的，妈妈也是坏的！那怎么办呢？啊，我也要学一个坏孩子好了！”于是就吸毒，也是乱七八糟什么都干了！也不关心国，也不关心家，也不关心自己的身体了；因为这个孩子说自己是个坏种子。爸爸妈妈都是坏，自己也不会是个好东西，所以就放弃节制，无所不为了！

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.

那么，男的被女人抛弃了，女人被男人抛弃了。这一抛弃，各走极端！男的也搞同性恋，女的也是恋同性，学这个不人道的行为！那么这个问题大了。所以造成今天的情形，就是因为夫妇不会做夫妇，所以把家庭也都坏了，国也都坏了。假如人人要都能像孟母似的，像岳母似的，能以教子成名，教子成为圣人，那世界上，也就没有这么多问题儿童了。我答覆你的问题，不知道对不对？如果不满意的话，你另请高明。

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.

还有这堕胎啊，那更是不仁道的一件事情！各位想一想，那个小孩子还没生出，你就叫他（她）死，你说这个因果厉害不厉害？现在，我说一句不怕你们各位不相信的话：每一个堕胎的，那虽然是个小孩子，可是那个小鬼，比那个大鬼更厉害！现在这个又是Cancer（癌）病啊，又是爱死症啊！爱死症就是同性恋，恋出来的；这Cancer病啊，也是堕胎形成的。因为堕胎的人多了，杀的小鬼也多了，所以他到处给你洒毒，到处令人不安，啊，你叫我那么早就死了！我也不能对你善罢干休，我也要把你弄死的！所以，就生出这么多的奇难杂症，古古怪怪的这些个病！

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 onlya little baby who has been aborted, this little ghost is even fiercerthan a big ghost! Now cancer is fairly common in our society, andthis illness is brought about by abortions. Since more fetuses getaborted, the number of little ghosts increases, and these little ghostssprinkle poisons everywhere and cause disquiet among people. Theythink: "You made me die so early, I won't let you get away with it. Iwill also kill you!" Accordingly, we have a lot of strange and hard tocure diseases.

糊涂债 Debts Made in Confusion

糊涂债

Debts Made in Confusion

◎宣化上人．一九八○年六月十六日

A Talk Given by the Venerable Master Hsuan Hua, June 16, 1980

每个人能在今生做为眷属，必然有前世的因缘…

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

每个人的面目不同，其因果也不一样，每个人在往昔生生世世所欠下的债也不同。有些人欠债太多了，到这个世界上来，还也还不了，所谓“债台高筑”，也就是业障之台，一天比一天高，一天比一天深，债上加债，纠缠不清。这是什么缘故呢？ 是因为往昔专门放高利贷，借钱给人，利上加利，贪得无餍，自己以为占了便宜，结果是自己吃了亏，业障一天比一天重，终于拔不出腿来了！

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.

有的欠人做父亲的债，有的欠人做母亲的债，有的欠人做妻子的债，有的欠人做丈夫的债，有的欠人做儿子的债，有的欠人做女儿的债。所谓"父母的饥荒，伦常的账码"，种种的因缘，乃促成你我今生命运的安排。可是一般人不明白一切都是前因后果，定业难逃，所以有时候还不认账，还想扛债不还，明明欠人的债，却不承认。因为这样不讲道理，所以酿成世界上种种麻烦的发生——你有你的麻烦，我有我的麻烦，他有他的麻烦，各人有纠缠不清、善恶夹杂的因果。偶尔遇到佛教，听了佛理，便明白一点。

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 manytroubles in the world -- you have your trouble, I have mine and theyhave theirs. Everyone has both wholesome and unwholesome causesand conditions, which are entangled and difficult to separate. Oncein a while, when people encounter Buddhism, they will understandthe truth a bit.

可是今天明白了，明天又糊涂了；后天又想明白，大后天又糊涂了。于是变成智愚平等的局面，智慧和愚痴平均，糊涂时便不想修道，明白时便想修道。可是修道的时候很少，糊涂的时候很多，因此所修的不及所丢的，智慧也一天不如一天；而愚痴却一天比一天增加，在无明驱使之下，便做出很多糊涂事。心里糊涂，进一步身上也糊涂了；心里有贪瞋痴，身上便犯杀盗淫，这些都是糊涂账，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，有时家庭眷属不和，父子不和、母女不和、夫妇不和、兄弟不和、姊妹不和、兄妹不和，种种问题就发生了。发生了，自己还不承认、不认账，反而觉得很受委曲。其实这都是前因后果的定律，以前种下的因，如今结果了，有什么好怨呢？所以“是故知命者，不立岩墙之下”，“不怨天、不尤人，下学而上达。”首先要明白因果，不要再种糊涂因果，要种清净的因果，要是道则进，非道则退。不要再把善恶混淆不清，是非夹杂不明，若能黑白分明，真假了然，便有机会返本还原，回复到本有的性净明体、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.

十二因缘 Twelve-fold Conditioned Arising

十二因缘

Twelvefold Conditioned Arising

◎节自《心经非台颂解》．宣化上人讲述

Excerpt from The Heart of Prajna Paramita Sutra with Verses without A Stand and Prose Commentary

by the Venerable Master Hsuan Hua

十二因缘，就是说“我们人怎么样受生，怎么样死的这个道理”。

Twelvefold Conditioned Arising tells us that, "The way we die depends on the way we live."

《心经》中的“无无明，亦无无明尽，乃至无老死，亦无老死尽”，这是说“十二因缘”的道理；由这十二种的缘作为助缘，帮助人生了死，死了生。这“十二因缘”就是：无明缘行，行缘识，识缘名色，名色缘六入，六入缘触，触缘受，受缘爱，爱缘取，取缘有，有缘生，生缘老死。

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 Twelvefold Conditioned Arising. The Twelvefold Conditioned Arising is the reason that people are in the endless cycle of death and rebirth. The chain of the Twelvefold 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 sixsense-faculties); the six entrances is the condition for contact;contact is the condition for feeling; feeling is the condition foremotional love or craving; emotional love is the condition forgrasping; grasping is the condition for becoming; becoming is thecondition for birth; birth is the condition for old age and death.

什么是“无明”？“无明”就是不明白。不明白又是什么呢？就是俗话所说的糊涂。糊涂就是不懂道理，糊糊涂涂的。因为糊糊涂涂的时候不明白，就做出糊涂的行为，就有妄行了。什么叫“妄行”呢？“妄行”就是不应该做的而去做了。有了妄行，就有一种虚妄的认识，“识”就是一种认识。有了虚妄的认识，就有一种糊涂的“名色”。有糊涂的名色，就有一种糊涂的入；人有六根，所以就有“六入”。有糊涂的入，就有一种糊涂的“触”。有糊涂的接触，就想要有一种糊涂的“受”。有了糊涂的享受，就有了糊涂的“爱”。有了糊涂的爱，就有一种糊涂的“取”。有了糊涂的求取，就想有一种糊涂的“有”，有也就是得。有了糊涂的得，就有了“生”。有了来生，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.

这一些个因缘，都是开始于这个"糊涂"。开始是糊涂，所以结果也糊涂；这一生糊糊涂涂的，又有一个来生，来生还是糊涂。十二因缘最初就是个糊涂，所以十二因缘就是个糊涂因缘。糊涂因缘，就是凡夫所不能明白的这种因缘。这十二因缘就是说"我们人怎么样受生、怎么样死的这个道理"。就因为不懂这十二因缘法，所以就造成相反的作用，问题也就愈搞愈大，甚至于有了小孩，不把他生下来，就在他一、两个月，三、四个月时去堕胎了。

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 Twelvefold 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 Twelvefold 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.

人的欲念，食欲或者色欲，是从什么地方生出来的呢？都是从"无明"生出来的，"无明"就是糊涂的一个别名。无明生出来了，就想要去做去。因为无明，就有男女的性行为。这个性行为就是由糊涂而发生，然后才有这种糊涂的行为，这就是"无明缘行"。有糊涂的行为，然后就生出来一种糊

涂的认识、糊涂的分别。这种识也就是中阴身，在男女有性行为的时候，这中阴身离得千里万里，都看得到这个地方有一线很小、很小的光明，它和这个父母有眷属因缘的，就看得见这个亮光，就到那儿去投胎，这个识就投胎了；所以说“行缘识”。

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.”

“识缘名色”，识投胎了，这就有了“名色”。“名”，就是受、想、行、识四蕴；“色”，就是色蕴。受、想、行、识这四蕴，在母腹里头只有这么个名称，还没有真实的成就。等到出生，名色具足，就有六入了；这就是“名色缘六入”。“六入”，就是六根对外境生出见性、闻性、嗅性、尝性、觉性、知性这六种性，这叫六入。

"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.

由这种六入，这个小孩子就有了一种触觉，所以说"六入缘触"。有了触觉，这个小孩子就有一种领受的感觉，这叫"触缘受"。"受缘爱"，有了领受，就生出一种爱心来。生出爱心，然后就想要求取，求取这种的所爱，所以"爱缘取"。因为求取，所以就想要占有、想要得着，这叫"取缘有"。"有缘生"，因为想要得着，所以就又有了来生。"生缘老死"，有了来生，就又有老死。这就是十二因缘的"流转门"。

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 forgrasping.” Thereupon one wants to possess his or her object ofdesires, and this grasping leads to becoming (in the desire, form orformless realms.) This is called, “grasping is the condition forbecoming.” 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 birthcomes old age and death. The entire process is the revolving cycle ofthe Twelvefold Conditioned Arising.

如果无明没有了呢？这行也没有了。无明灭，则行灭；行灭，则识灭，识也没有了；识灭，名色也灭了；名色灭，六入也灭了；六入灭，触也灭了；触灭，受也灭了；受灭，爱也灭了；爱灭，取也灭了；取灭，有也灭了；有灭，生老死都灭了。这是十二因缘的“还灭门”。所以才说“无无明尽本性空”，本性空了，没有无明了。

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 Twelvefold Conditioned Arising. Therefore, it is said: “There is no ending of ignorance for its inherent nature is empty.”

“十二因缘”这一连串的关系若都没有了，就好像万里晴空一样，又好像水清月现。你若能了悟这十二因缘的法，那时候就好像人喝水一样，这水是热的、是冷的，你自己知道。但是如果你自己不去实实在在修行，来参悟、了悟这十二因缘，就光说十二因缘空了、空了、空了，那是没有用的！

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 Twelvefold 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 Twelvefold Conditioned Arising, it is useless even if you say, “Oh, the twelve conditioned causes are all empty, empty, empty!”

教育始于胎教 Education Starts in the Womb

教育始于胎教

Education Starts in the Womb

◎宣化上人．一九八八年十月二十五日

A Talk Given by the Venerable Master Hsuan Hua, Oct. 25, 1988

怀孕的时候，有什么样的行为，就影响胎儿也有这种心理。
A baby will be imprinted by whatever mindset the mother has during her pregnancy.

各位善知识，今天大家聚会到这一个大堂里边，共同谈一谈教育的问题。教育是人的根本，若把这根本问题忽略了，那就叫舍本逐末，舍近求远。

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.”

教育是由有生以来，耳濡目染影响的，形成我们人一生的行为，所谓“近朱者赤，近墨者黑，染于苍则苍，染于黄则黄。”教育的问题，甚至于可以这么说，不单生出后做人受教育；就是没生出以前，在母亲的腹里，已经就接受教育了。当小孩子在母亲腹里的时候，这个母亲如果是有学识的，也会影响这个小孩子很聪明，很有学问的。母亲怀着子女的时候，如果是爱发脾气，出生的小孩子脾气一定很大的。母亲非常刚强，不接受任何人的劝告，这个小孩子生出来也一定非常刚强，不听任何人的劝告，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.

女人为国民之母，为国家的根本，所有的女人都应该会教育儿童。在怀孕的时候，就懂得胎教，这时候也不应该争，也不应该贪，也不应该妄求，也不应该那么自私，也不应该那么自利，也不应该打妄语。因为你打妄语，有争、贪、求、自私自利这些行为，就会影响胎儿也有这种心理，所以就不会在社会上做一个良好的国民。因为这个，所以父母于怀孕的期间，就应该特别注意教育。

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.

在小孩子生出来了，做父母的一定要给子女做个好榜样，不要那么争啊！吵啊！自私自利、贪、求、打妄语啊！如果你有这样的行为，那子女是见到什么，就会学什么。譬如大人会讲话，小孩子也一点一点就会讲话了。他受这种的影响力是很大的。所以做父母的不能说能养子女，不能教子女。你能养子女，那是帮助国家生一个国民了；可是你不能教养子女，这是没有负起对国家、对社会的关心。你没把你生出的子女教育好，令他做一个问题儿童，甚至于危害社会国家，这都是做父母的要负的责任。

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 wayadults talk, children learn how to talk bit by bit. Therefore, parentsshould not say they are only capable of bearing their children, butincapable of educating them. By bringing a child into this world, youare adding a new citizen to your nation. However, if you don’teducate your children well, you won’t be fulfilling yourresponsibility to your nation and society. In other words, you will beheld fully responsible if you fail to educate your children properlyand they become problem youths, who may even harm the nationand society.

所以做父母的，要以教育子女为当务之急，不要把“去赚钱、去搞名搞利”，做为第一了。应该以教育子女，做为最要紧的一件事情。你若是把子女教育好了，比你为他赚多少钱都有价值；因为他知道怎么样做人，怎么样爱惜身体了。所以子女在家庭，还没有入学的这个阶段，教育的责任是父母的。

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.

那么等到他一踏入学校，学校做人师表的，应该要以身作则，影响得学生尽量知道怎么样敦品立德，怎么样能孝顺父母，尊敬长上。一开始的时候，要教他孝道。万佛圣城的小学，尽量灌输小学生孝顺父母；在家里要替父

母工作，也要顺承父母的意思。所以万佛圣城的小学生回到家里，他的父母都非常满意的。

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.

老师以"得天下英才而教育之"做自己真正的天职义务，就应该负起教育一般人的子女这种的责任，令他不抽烟、不喝酒、不吸毒，不男女不守规矩，应该在这个地方着手。

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.

没有理性的自由 Unreasonable Freedom

没有理性的自由

Unreasonable Freedom

◎宣化上人．一九八八年六月五日开示

A Talk Given by the Venerable Master Hsuan Hua, June 5, 1988

一千一万个自由发展的孩子，就有一千一万个发展坏了。

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

什么是教育呢？小孩子要教他怎么样做人，教他什么是“孝、悌、忠、信、礼、义、廉、耻”，要“择善而从，不善而改；是道则进，非道则退。”这是亚洲的中国文化。西方文化就是迷信自由，误解自由，不负责任的自由，生而不教的自由，老而不养的自由。幼而不教，你说生这个小孩子干什么？教他在世界上做一些个不合法的事情，可以说是造罪。老而不养，人年纪老了，应该老有所终，壮有所用，幼有所长。

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 benurtured."

人到老年，老病缠身，耳朵聋、眼也花，啊！牙齿也不帮忙了，这时候很可怜的。在中国的教育来说是养儿防老。防老也并不是一种自私心，要儿子来保护。只不过他把儿子教育成人了，这个青年人应该照顾这个血气衰退的老人。要不这样子，你说生这么多孩子干什么？结婚又干什么？这不是没意义嘛！所以啊！在这个国家，误解自由，让小孩自由发展。你看一千一万个自由发展的孩子，就有一千一万个发展坏了。好的，或者有一、二个，这些孩子生来有这种仁性，知道做好事。可是不是个个都懂仁性，都知道"择善而从，不善而改；是道则进，非道则退。"所谓小孩子"近朱者赤，近墨者黑。染于苍则苍，染于黄则黄。"那你怎么可以不注意他?

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; toproceed if it accords with the Way, and retreat if it does not.” Indescribing children, there is a saying that, “Those who draw near tovermilion will turn red, those who associates with ink will turn black;something stained with gray will turn gray, something stained withyellow will become yellow.” Therefore, how can we not watch overand pay attention to our children?

为什么现在西方的小孩子很多是吸毒的？你看看！小学、中学生所接近的就是贩卖毒药的小贩，他劝这些学生说：“你吃这个药就聪明啦。吃这个毒药，你就会快乐啊！”他就吃毒药，他就快乐，真是越搞越愚痴！吃了，一天到晚在那“入定”。你看那吃毒药的人，一站可以站几个钟头，可是这不是他的定力，他被药毒控制得没有思想，这岂不是往死亡路上走？你叫他自由发展，发展到死亡的路上去，啊！这叫误解自由，不负责任的自由，没有理性的自由。

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.

再告诉你们各位老年的朋友、中年的朋友、青年的小朋友，你们都要注意这一点。什么呢？现在全世界啊，教育都破产了，没有教育了。这个教育，教你什么呢？现在他们教性行为，这是大错而特错！性行为可以教，你应该教他怎么样子不乱交，不要乱搞关系，你应该教他洁身自爱、守身如玉，等他成长了之后再懂得性知识。不应该啊！五、六岁的小孩子一天到晚都看电视。电视这妖怪把小孩子都引诱坏了，引诱四、五岁小孩子就懂得接吻，也懂得互相搂抱。嗯，你说这是什么世界？这种自由真是可怜！可怜！太可怜了！

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!

为什么说教育破产？你看看，小孩子你不教他做人的根本道理，现在的学校都鼓励什么呢？鼓励你读什么书赚钱最多。做医生赚钱最多就读医学，到月球去赚钱最多就读科学。喔，父母也不顾了，妻子也不管了，什么都不顾了！

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 Those who Draw Near to Vermilion will Turn Red; Those who Associate with Ink will Turn Black

近朱者赤，近墨者黑

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

◎宣化上人
A Talk Given by the Venerable Master Hsuan Hua

你若太早有男女朋友，就受伤了。
就像小苗，还没成长就把它割下来，那它根本什么用也没有！
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?

同学们！人生最好的时候，就是二十岁以前的时期，即所谓的“黄金时代”。在这时期，本有的佛性还未失去，清净的自性仍然存在。此时，若能跟着好人在一起，就会做个好人；若是跟着坏人在一起，就会做个坏人，很容易受环境的影响。所谓“近朱者赤，近墨者黑”就是这个道理。

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.”

若是遇到良师益友，就能学到真正的学问，端正品行；反之，遇到不守规矩的师友，就会受他们的影响，成为不守规矩的人。小者，成为害群之马；大者，则为社会的败类。切记！你们的自性好像纯洁的白布，染之于苍则苍，染之于黄则黄。你们在这样优越的环境读书，将来一定要做个有利益社会的人，改善社会的风气，要有牺牲小我、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.

最要紧是：女学生不要找男学生，男学生不要找女学生，互相都要守住岗位的。这不是不准你们交男朋友，但女孩子要等到二十岁以后，才交男朋友；男孩子要等到二十五岁以后，才交女朋友；这样子，小孩子才不会受伤。小孩子生理还没成熟就找对象，这都会受伤，都会吃亏的。所以，就算要结婚，也要等到二十、二十五岁以后才找。所以我要男女分校，你们不要偷偷摸摸找男孩子，如果我知道后，一定会革出校门的，这一点你们要注意的，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.

我不是不让你们交男女朋友，要是早交男女朋友，这都不是好学生，不是好人。你们大家都要做好人、好学生，好人将来才能做好事。你若太早有男女朋友，就受伤了。就像那小苗似的，还没成长，你就把它割下来，那它根本什么用也没有，都变成稗子了。将来人情欲早开的时候，就一代不如一代。要选优良的种子，就必须要它成熟的，稗子不能做种子。没有到年龄就男女交朋友，这都是不成熟啊！

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!

你看这国家的小孩尽看电视，看得七、八岁就懂得男女交朋友，这真是害人太厉害了。这国家将来没有人才了，为什么不出人才呢？因为都糊涂了！

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，万劫不复 Once You Lose Your Human Form, You won't Gain it Back in Ten Thousand Eons

一失人身，万劫不复

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

◎宣化上人

A Talk Given by the Venerable Master Hsuan Hua

堕胎就是失去人身，现在单是因堕胎而死亡的人，就比活着的人多啦！

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!

问：佛教说“人身难得”，又说“一失人身，万劫不复”，那为何现今世界人口剧增呢？显然出生的人比死亡的人多，佛教做何解释？

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：现在人口繁殖率虽高，但你怎知死去的众生不比生存的人多？这数目的总数无法准确计算出来，也不能以科学证明，只能以譬喻言之。佛在世时，有一次从地上抓了一把土，说：“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无量无边，但你怎知失去人身的，不比这数目更超出无数倍呢？

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 ahandful of sand and said: “Those who have gained their humanbodies are like the amount of sand in my palm, while those whohave lost their human bodies are like the amount of sand on earth.” The number of people living in the world seems measureless andlimitless. However, how do you know that the number of peoplewho have lost their human form is not countless times more thanthat?

从前死亡的人没有现在那么多，现在死于风灾、火灾、汽车、飞机失事、战争、核子爆炸的人也无法统计。而且这些死亡的人，失了人身后，很可能不再做人，或者投生去做蚂蚁、蚊子、猛兽－－这个数目又怎么能拿出科学证据呢?

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，怎么忽然就有知觉呢？这些问题都是最根本的问题，但一般人却忽略而不去研究。虽然现在人口暴增，但失人身的众生比从前多，从前没有那么多蚂蚁、蚊虫及其他害虫，你怎知湿生、化生、卵生的众生不是人变的呢?

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 thepast, there were not so many ants, mosquitoes, bugs and otherpests. How do you know that these living beings born frommoisture, by transformation or from eggs are not human beings intheir prior lives?

人失去人身后，性化灵残，一个人的灵魂，能化成好几种动物，甚至化成八万四千蚊虫。因为智慧分薄了，所以变成冥顽不灵。若想再恢复人身，就要在“化学工厂”里重新化炼，可能需要一段漫长的时间。

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.

还有一点，人结婚多一次，死后他的灵魂就要被分割多一截。譬如，一个女人曾跟多少男人结婚，死后便有电锯把她的灵魂割成多少段，分给这些男人；男人若跟很多女人结婚，果报也是如此。另一个大问题是堕胎，堕胎就是失去人身，现在单是因堕胎而死亡的人，就比活着的人多啦！

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 thenumber of people who are alive!

至于无情的众生，能不能恢复灵性呢？可以的，若遇着适当的人对它说法，如“生公说法，顽石点头。”也可以恢复灵性，但要遇着圣人、罗汉，才有这个机缘。

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.

诚念地藏菩萨圣号，超度业障 Reciting Earth Store Bodhisattva's Name Sincerely Can Eradicate Karmic Obstacles

诚念地藏菩萨超业障

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

◎宣化上人．于万佛圣城

A Talk Given by the Venerable Master Hsuan Hua at the City of Ten Thousand Buddhas

有一分功就有一分果，地藏王菩萨知道你诚心念他的名号，他就超度你的业障。

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.

直心是道场，不论出家人在家人，在什么情形之下都应该老老实实的，不可以打妄语，不可以行险侥幸，不可以投机，或者拍马。在什么情形之下都要用真实的心，不用委屈求全的心。真实的心，就是要修行，要不妨碍其他的人，不障碍其他的人。我们人造的业都因为妨碍其他的人，障碍其他的人，伤害其他的人，所以就造成一种业。造了业就要受果报，等受果报的时候，还不知道忏悔，还是尽量去欺骗人，那将来是越造越深，这个业报是不容易了结的。

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 comprises 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.

好像这次（一九八二年）到亚洲去，在槟城遇到一个女孩子姓王，她在往昔中专门欢喜吃熊掌，吃猴头。把猴子的头打破，喝猴子的脑髓；把熊脚给割下来，用锅煎它，吃这个熊掌。这是往昔所造的恶业，所以今生堕落变成女身，变成女身，还不知道改过自新，还是继续造业，甚至于就堕胎杀了

两个人一堕了两个小孩子。因为这两个小孩子一这两个小鬼，就把以前生生世世这些个业障鬼都给召来了，于是乎就生了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.

在槟城的时候，她生大忏悔心，当时这cancer病就好了。好了，等到两个多礼拜，她又旧情复发，对她这个男朋友又是藕断丝连的，甚至于有一些不合法的行为，于是乎她这个cancer病又发作了。她这种病一这个业障，你若真痛改前非，在万分中有一分的希望可以好；你若不痛改前非，不能改过自新，根本就没有药可救的，也没有佛菩萨可以救得了的。“罪从心起将心忏”，心里若不忏悔，这个业障就又来了，所以她的cancer病又发作了。

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 themind to repent.” If we don’ t repent and reform with a truthfulmind, our karmic obstacles would return. In Ms. Wang’ s case, sinceshe did not truly repent and reform, she had a relapse of her cancer.

发作了，她应该写信来告诉我，很坦白地说清楚了，那么即使她病又发作了，或者当时还可以想办法。可是她欺骗我，瞒着我，就说要来美国；本来我当时吩咐她，等病好了之后，她能有钱买飞机票，可以到美国来出家修道，这是要病好了。可是这个女孩子，她就病又发作了，才要来美国，要来死到万佛城。那么这样子是一种欺骗的手段，这个病更不能好了。因为她的病是不可救药了，医药无效了，于是乎她就上个月二十四号勉强坐飞机到了美国。这种行为完全是一种欺骗，不老实、不忠实、不坦白的一种行为，所以菩萨也没有办法救她。

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 American 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.

现在这个人在医院里，这个人的生命只有万分中半分的希望。今天晚间大家可以诚心一点来给她回向，希望她病好。虽然她欺骗我，欺骗我们这个道场，也可以说是欺骗大家，但是我们大家都具有慈悲心，既然她这么远来了，希望还可以挽回她生命死亡的危险。如果能好呢，我们尽心了；不能好，我们也算是尽心了。我们拿起木鱼，念地藏菩萨的名号，大家众志成城，诚心为她超度业障。

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.

本来我们大家念，她这个业障应该消了；可是我们念，她的罪业随消随长，我们给她消的罪障是无穷无尽的，她的业障生出来也是无穷无尽的。我想我们如果想救这个人的话，那么从明天开始，诚心一点，大家帮她打一个地藏七，念地藏菩萨圣号，为她回向，希望她这病好。大家可以愿意参加的就参加，不愿意参加的就不参加，可是这要大家拿出诚心来，拿出真心来，愿意帮助人的人，佛菩萨也一定会帮助你的。……

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 sincerelyand 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 helpothers with a willing heart, the Boddhas and Bodhisattvas definitelywill help us, too. ...

……今天大家共同发心为这个女孩子回向，那么是不是他们要求我们做这件事呢？没有的。虽然她家里所有的亲戚朋友没有人知道，但我们现在为她回向，希望她这个病好。我们佛教做事情，不一定要别人要求才做，我们觉得这个人可怜，就尽尽我们的心；仰仗观音菩萨的大威神力，仰仗地藏王菩萨的大威神力，帮助这个女孩子。她能恢复知觉当然好了，要是她的业障重，不能恢复，我们也尽到我们一点心了。所以就这一点，各位应该努力！

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!

现在世界一天比一天灾难多，修道的人一天比一天少，犯戒的人一天比一天多。这是什么原因？从什么地方来的？为什么世界一天坏过一天？我们人应该研究这个根本问题。这根本的问题就是因为人不守五戒，第一就是不守淫戒，男女认为淫欲的行为是人生的一种快乐，所以就背觉合尘，认贼做子，以苦为乐，以黑为白，以是为非，颠颠倒倒，胡为乱作。男女青年不但不知保持自己的宝贵精神，而且天天都是去做伤自己精神的事；男人也不知

道怎样做男人，女人也不知道怎么样做女人，只知道这么个邪淫。

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.

现在读书的学生，尤其最有名的大学里头，男女学生住在一起胡为乱作，那么这样就有问题啦，就会有小孩子了。有了小孩子，于是乎就有人发明避孕药；避孕，胡为乱干，违背天地造化的这种生理。避孕，说是这个就比有了小孩，有了问题好得多；其实这是一种造罪业。这个发明避孕药的人害了多少青年，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 associatedwith unwanted pregnancies. Actually, using contraceptives isimproper because it goes against the biological function of sexualintercourse, and thus is a type of karmic offense. In addition, thosewho invented contraceptives end up hurting so many young menand women, because these youth are more likely to engage in sexualmisconduct when they think they don’ t have to worry about thepossibility of pregnancy.

还有男女不守规矩，有这种淫乱的行为，有了小孩子就堕胎。这一堕胎啊，造的罪业更大，犯了杀业了！避孕药是无形中犯杀业，这个堕胎是有形中犯了杀业。犯了杀业，于是乎这个世界上就一天比一天冤气多，一天比一天杀气就盛；这个杀气盛就冤气增，于是乎就生出种种的怪病来了。你们各位研究研究，男女没有这么样疯狂不守规矩时，就没有这么多奇怪的病；因为现在人都不守规矩了，所以这怪病就发生了。怪病发生了，就陷入种种奇奇怪怪不可思议的不治之症了。

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.

现在所谓cancer不容易治，不单单是cancer病，还有其他种种不能治的病，都是因为这种问题生出来的──这是第一不守淫戒，第二犯了杀戒，犯

了盗戒， 犯了打妄语的戒，犯了饮酒的戒。这五戒是人生最要紧的规律，人人都应该守五戒。在转轮圣王教化世人的时候，人人都守五戒，奉行十善，人人都吃斋。所以那个 时候什么灾难也没有，人类都有相当的福报，很多人都有神通，都开五眼了。那现在人一天比一天堕落，就搞得这世界一天不如一天，一天就坏过一天！

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病人这么多，是什么样的来源？这些都是从杀业造成的！杀生哪，你看看，那个小生命还没有生出来，你就把他杀了，这种怨气该多厉害！所以，这世界一天坏过一天；人呢，也一天坏过一天。这些都是杀业造成！

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 worldand its people are getting worse day-by-day. All this is due to thekarma of killing.

在万佛城的人，因为知道这种因果循环报应，我们要把这种业把它挽回来，令这个世界没有那么多的灾难，令人类的痛苦减少一点，人类的疾病也减少一点。所以藉着王姓女孩生cancer这个机会，我们大家诚心诚意念地藏王菩萨。念地藏菩萨，就能减少众生的罪业，令他们无量劫以来的冤亲债主，都往生到西方极乐世界去；令我们所有的人的冤亲债主，也都往生到西方极乐世界去。

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.

所以藉着这个机会，我们大家诚心诚意来念地藏菩萨，一方面是帮助其他有病、有痛苦的人，一方面也超度自己过去生生世世的父母祖先、冤亲债主，令他们都离苦得乐，了生脱死。

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，你在这儿诚心诚意地念地藏王菩萨，地藏王菩萨感动、知道你这么诚心念他的名号，他就超度你的业障，令你修真有份，进道无魔，早消业障，早离痛苦，往生到极乐世界，这是我们打地藏七的一个主因。所以各位要拿出一个真心，拿出一点诚心来，超度我们过去生的父母祖先、冤亲债主，令他们都藉着这个机会离苦得乐，不要把光阴都空过去了！

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!

【编案】

王姓女孩往昔虽造诸多恶业，但她在槟城的时候，生大惭愧心，在二千余位信众前，竭诚向佛菩萨及宣公上人发露罪愆，求哀忏悔，当时癌病就好了。可是，尔后又旧情复发，接着又以欺骗的手段来到万佛城。这样，她的业越造越深，业报就不容易了结；即使万佛城四众弟子专诚为她举行两次地藏七，并经群医抢救，数星期后，还是与世长辞了。此可谓是现身说法，警惕世人！

【Editor’ s note】

Although Miss Wang created much unwholesome karma in the past, she brought forth a great revolve 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!

谈堕胎 ◎释恒云 / 文 On Abortion

谈堕胎

On Abortion

◎释恒云

Heng Yun Shi

《楞严经》云：“流爱为种，纳想为胎，交遘发生，吸引同业”，

一受胎，就有生命！

According to the Shuragama 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!

问：若是孕妇照超音波后，发现肚里的胎儿是畸形儿，如蒙古症之类的，请问可否因此堕胎吗?

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：堕胎在杀戒里面，是属于杀胎，仍犯杀人罪，所以基本上，如果是自然流产，或是胎死腹中，因为这是胎儿的生命自然结束的，所以不算犯杀戒。可是如果是刻意去堕胎的，这就犯杀戒。

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.

问：可是父母抚养这样的孩子，不是一辈子很辛苦吗?

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

答：的确很辛苦，可是这都有一种因缘果报在里面。因为有问题小孩子来投胎，是跟这父母有缘。所谓“夫妻是前缘，善缘、恶缘，无缘不合；儿

女原宿债，欠债、还债，无债不来。”孩子来投胎，这跟父母之间，要三缘成胎，父缘、母缘，还有什么？自己的缘。《楞严经》上说：“同业相缠，合离成化。见明色发，明见想成；异见成憎，同想成爱。流爱为种，纳想为胎，交遘发生，吸引同业；故有因缘，生羯罗蓝、遏蒲昙等。”所谓“同业”，是自己所造的业里头，和父母的因缘相同。因为同业，互相生出一种情爱，就如胶似漆缠到一起了，互相摆脱不开，而有了胎生、卵生、化生、湿生。

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' skarma and the parents' karma have the same causes andconditions. Due to this shared karma, emotionally love arises upbetween the parents and the child, and they become inseparable asif they were glued together. Consequently, beings are born from awomb, from an egg, by metamorphosis, or in the presence ofmoisture.

人来做人的时候，是第八识最先来的；死的时候，第八识最后走。识一走，身上就凉了；识没有走，身上还不会凉的。所以说"去后来先做主人"。人死后到投胎这段时间，这第八识的识，就是"中阴身"，又叫"中有身"。中阴身看什么都是一片漆黑，什么都看不见。可是他（她）和哪一个父亲、母亲有缘，有父子、母子的关系，也就是有一种相同的业报，不论距离千里万里，当父亲、母亲在那儿行淫欲，他（她）就会看到那儿有一点点光；他（她）无明一动，这时，就有一股如吸铁石的力量，无论多远，都会把他（她）吸过去，就来投胎了！这叫"流爱为种，纳想为胎，交遘发生，吸引同业。"

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 itinto the womb! This process is described by the Shuragama Stura as “Love flows out toward its object, and so, on the strength of sharedkarma, a seed is drawn into the womb during intercourse.”

受胎后的第一个星期叫“羯罗蓝”，意思是“凝滑”，就是凝结成牛奶似的东西。第二个星期叫“遏蒲昙”，就是由凝滑，变成一种胞形了。以后就逐渐行成身形了。

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.

“十二因缘”中说“无明缘行”，无明就是男人、女人生出一种爱意来，然后就有房事。“行缘识”，有了两性的行为，然后就有一种识，这就是“纳想为胎”这个识；这时候，就是中阴身投胎了。也就是说，这时就有生命了！所以孩子和父母间都有一种特殊的因缘，即使是蒙古症的子女，也都有一种特别的业缘必须要了。

According to the Twelvefold 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, specialkarmic causes must exist for the parents to have a child withDown’s Syndrome.

以前没有超音波，受什么胎，都生下来。现在有超音波一照，喔，是蒙古症，就把他拿掉！以为是拿掉日后的烦恼。其实，通常这种缘，不是一个好缘来的，但是你必须要了它，如果父母不了了它，又把他杀了，这就会更增加彼此之间的恶缘。这恶缘，或许来世的时候就更厉害。如《楞严经》所提的“十二类生”中，有一种众生叫做“非无想”，这种众生并不是没有思想，而是思想不正常。譬如枭鸟生出后，就会把妈妈吃了，用妈妈的血肉来养自己。还有科学也发现一种甲虫会吃它妈妈。

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.

为什么它要吃妈妈呢？因为在过去生，它们有很深的怨仇，例如恩将仇报，过去子是母的恩人，可是母或许用种种方法将他弄死，让他死不瞑目，

又没有办法诉冤，所以他这一世生为其子，就要把妈妈吃掉。诸如此类，这其中都有一种的因缘果报。可是世间上的人不明白因果，所以以为有问题的胎，就可以堕掉；这可以说是雪上加霜。基本上这一种胎，不应该堕掉的，而是要了了这种业缘。

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.

问：女孩子被强迫而有孕，可不可以堕胎?

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

答：这种情况令人非常同情。但是，如果因此去堕胎，这是杀害一条生命。所以在这种不幸的情况下，还是应该将孩子生下，而不堕胎。虽然，这个女孩子的一生可能要受很多辛苦，但从因果的角度来说，这是比较妥善的方法。

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.

堕胎，在目前的社会已是一件泛滥之事，我讲一则真实的故事，以为警惕。有个居士提到他妈妈癌症要往生前一段时间，举动行为变成三个人似的，一下变成小男孩的样子，一下又变成小女孩的样子，一会儿又恢复她原来的样子；变成小女孩时，还会跟他撒娇。原来他妈妈过去堕过两次胎，一个男的，一个女的；现在他（她）们来找“妈妈”了，附在“妈妈”身上。所以世间上大家都只看到“果”的一面，没有看到“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.

我们想想看，子女出生以后，都是父母的心肝宝贝，呵护得无微不至。那胎里的孩子，也是自己的子女，怎么忍心把他（她）杀了呢？这样，即使是善缘来的子女，也变成恶缘，变成仇了，变成“小鬼难缠”。

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 your 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《楞严经》中提到，“若用钱物，或役其力，偿足自停。如其中间杀彼身命，或食其肉；如是乃至经微尘劫，相食相诛，犹如转轮，互为高下，无有休息。除奢摩他，及佛出世，不可停寝。”这是说众生之间，若是钱财方面的负债，无论是以人身或畜生身，或这一世或来世，或是用钱物，或用劳力，互相扯平，偿还够了，彼此之间的业就了了。这默默中虽然没有人一定主宰，但是因为是业力的关系，彼此都不想吃亏，所以绝对不可你占我便宜，我占你便宜的，一定要公平才会自然停止的。

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 controllingthe whole process, the power of karma is such that no one is willingto accept a loss. Therefore, it is absolutely necessary that no onetries to take advantage of others; only after fair repayments wouldthe indebtedness naturally comes to an end.

可是如果是命债呢？在彼此结怨的中间，或者把对方杀了，或者吃对方的肉。那你吃我的肉，我就杀你的身；我吃你的肉，你又杀我的身；就像轮子转来转去，没有停止的时候。除非得到楞严大定，或者有佛出世，给解除这种罪业的相；然后双方互相都知道了，不再造业，这才能停止。 不然，这种血海深仇，是很难平息的。难怪宣公上人说：“我要劝大家不要再堕胎了，你想想看，一个生命还没出世，就成冤魂，到处是要命的小鬼，你说社会会安宁吗？这些小鬼需要不贪财、有道行的人才能超度。小鬼难缠啊！很难办的，到处是罪业，你说能安宁吗？”

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 littleghosts can only be crossed over by genuine cultivators of the BodhiPath who are not greedy for wealth. These little ghosts are reallytough to handle! It is very difficult to resolve these matters, and thus,with karmic offenses pervading everywhere, how can there bepeace?"

问：我的亲友是妇科医生，若孕妇有经济上的困难或孩子过多等，可以为她堕胎吗?

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：约三十年前，我还没有出家时，在报上看到一篇文章，这是一位护士写的。她提到在她上班的医院，年轻的护士不敢去值晚班。为什么？因为在二楼的堕胎手术室，晚上常常传来婴儿的哭声，所以她们都吓得不敢值晚班。可是，她因为家庭的关系愿意上晚班，因为这样可以照顾家庭，对她比较方便；还有她的胆子比较大，所以她就去当夜班的护士。怎么样呢？医院二楼的手术室，在晚上没有人时，的确常常有孩子的哭声传来。她也见怪不怪，继续值她的晚班。

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 wasaround, she ignored the cries and went about her work.

有一天，当她要下班时，也就是清晨，来了一个快要临产的孕妇，看起来很忧心的样子。等到她来值晚班时，知道那妇女已经生下孩子了，可是难产死掉了，父亲也没来，孩子就放在育婴室里面。她不知道什么因缘，就不自觉特别去照顾那个孩子；可能是怜悯孩子没有妈妈吧！照顾了一段时间以后，有一天，当她来上晚班时，值日班的护士告诉她，今天那个爸爸来把孩子带走了。孩子带走了以后呢，当天晚上，因为值晚班，有时会不自觉打瞌睡，朦胧间这位护士就看到那难产死了的妈妈来了，对她说：“谢谢你帮我照顾孩子这么多天，我真的非常感谢你，我也会帮助你照顾其他的孩子。”从那天晚上起，她去值班的时候，二楼的堕胎手术室，都没有婴儿的哭声再传来了！

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.

你说，没出世的胎儿没有灵性吗？他（她）只是一块肉吗？割下来的肉是死肉；我们人身上也都有肉，是什么使我们身上的肉活动，变成我们生命的一部份呢？那把肚里的骨肉割下来，随着这块肉成长为人的灵性该怎么办？他（她）会不会成为灵界的流浪儿，他（她）要去找谁讨这笔债？

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?

有一个女子，因为年轻不懂事，读书时曾到过一家医院堕胎；当时胎是堕了，身心的创伤却难以平复。几年后，就在这家医院前面，她去堕胎时所经过的十字路口，发生了车祸。所以，堕胎这件事，对母亲与胎儿无论是身、是心都是伤害！

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，有个居士带着她妇产科医生的先生到道场来。为什么？这位医生患癌症，希望藉着佛菩萨的力量来帮助他。他告诉我，他很注重健康的，每天运动以保持健康，不知道为什么还会患癌症。其实，社会上堕胎的风气炽盛，身为妇产科医生更不能不慎！医生的职责是“济世活人”；帮人堕胎，正与“活人”相违。种什么因，结什么果。“业”，是我们天天造的；“因”，是你偶尔做这么一次，这因种了，将来结这果。如春天播种子，这种

子种下去，等秋天才可收成。

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.

由种上到结果，这叫“种因结果”。这个“业”，就是从春天到秋天这段时间，中间经过所发生的事；也就是你常常做什么，这就叫“业”。拿前面的例子来说，年轻的女子去堕一次胎，这就是“因”；妇产科医生常常帮人堕胎，这就是“业”。这个业，你随时做，有可能随时就受报的，做善就是善业，做恶就是恶业。

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.

《梵网经菩萨戒》云：“若佛子，若自杀，教人杀，方便杀，赞叹杀，见作随喜，乃至咒杀。杀因、杀缘、杀法、杀业。乃至一切有命者，不得故杀。”所谓“自杀”，就是自己动手结束对方的生命；也包括自己结束自己的生命。“教人杀”，自己虽然不杀，但教人杀，如当面劝人行杀，或派人到别处行杀，这样和自己杀死，罪是一样的。

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.

谈谈“教人杀”的实例，在八○年代，有一位经理级的先生，远从东南亚来到万佛圣城向上人求救，因为他身患癌症。上人让他在圣城的万佛宝殿中，在十方诸佛菩萨及四众前发露忏悔，以挽救他的罪业。他提到他因口所犯的恶业，惨无人道地吃众生肉，如吃猴脑、鹅掌等。接着，上人问他：“你杀过人吗？”他说：“绝对没有！除非我喝醉开车，不知道撞死人。”上人又问：“那你太太呢？”“唉呀，我想起来了，我曾叫我太太堕胎！”所以，这些生命都来和他讨债了！因此，有人问你，堕胎好不好？应该劝她不要堕胎。不要说：“若有困难，就把孩子拿掉吧。”这是教他杀。

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 BuddhaHall, the Venerable Master helped this man by letting him repent infront of the Buddhas and Bodhisattvas of the Ten Directions and theFourfold Assembly. The man talked about the evil karma he hadcreated with his mouth, because he cruelly ate living beings’ fleshsuch as monkey brains and goose feet. The Venerable Master thenasked him if he had ever killed a person. He replied, “Never. Theonly way I might have done so would be if I were driving what drunkand killed someone unknowingly.” The Venerable Master furtherasked, “How about your wife?” In surprise, the manager answered,“Oh, I remember now. I once talked my wife into getting anabortion!” All the lives he had taken were coming to him anddemanding payments. Therefore, if someone asks you whether sheshould get an abortion, you should advise her against it. Don’t saythings such as, “If you are in a difficult situation, just get rid of thefetus.” If you tell someone to get an abortion, it is considered astelling others to kill.

你持戒，有持戒的功德；破戒，有破戒的罪业。可是在因果上来说，不管有没有受戒，因果都是存在的；杀胎的这种过失，因果上默默中都要互相论对的。曾见过在超度牌位中，有同一个妈妈超度十几个未出生的胎儿，看得令人触目惊心，这身上有多少条生命呀！人的无知，造成无知的未来；无知的未来，让人更无知，就像滚雪球似的。

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 ofignorance, and a future full of ignorance causes us to be even moreignorant, thus creating a snowball effect.

问：请问法师对九月是堕胎月有什么看法?

Question: Dharma Master, what is your view on “September as the month of abortion”?

答：这是十几年前，一位广播员问我的问题。当时我不明白为什么九月是堕胎月？广播员回答说：“因为学生放暑假，所以很多两性的事情发生。有孕了，学生九月要回到学校上课，就去打胎。”那么，十几年前风气就这样，现在更不用说了。这件事说起来，其实大家都有责任——

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）从饮食来说：人应该吃人乳，但现在的孩子大多是饮牛乳长大的；牛是兽，兽有兽性，用兽的奶来养大孩子。断乳以后，又是大鱼大肉、甜点、油炸食品。用这样的饮食来养孩子，孩子或许看似快高长大，生理成长得快，但没有真正健康的基础，同时欲念也重，心理的成熟度够不上生理的成长。

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 a 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 rootedin genuinely good health. In addition, due to their diet, thesechildren tend to have strong desires, and their emotional maturitycannot keep up with their physical maturity.

（二）媒体的泛滥：在我们享用科技的方便时，风气所及，年轻的一代更是在媒体的泛滥下失去保护，诱惑太大，很难洁身自爱，也不懂洁身自爱。

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）从教育方面来说：教育是要教人“明理”，不是“名利”。但现在的教育反行其道，年轻的一代受不到道德教育的滋润，就像没有根一样，随波逐流，失去做人的基础。

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.

所以增欲的饮食、导欲的媒体、错向的教育……，学生自然很容易恣情纵欲，为所欲为，堕胎月就出来了！若能改善教育、饮食，省悟科技带来的

负面作用，提升道德观念等等，想必日后根本没有“堕胎月”这个名词!

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!

结语：

有一次，我参加一个会议，主题是：“佛教对社会的参与影响”。个人觉得：用佛法来改造人心，这就是最大的影响！拿我出家人的身份来说，我不觉得一定要去外面做一些事情，这样才能帮助社会；而是，把正确的观念带给大家，影响得人人都有正确的观念。就像现在我们谈到堕胎的问题，这是社会上已存在的一个严重事实，如果人人有正确的观念，那就会帮助很多的生命。所以，带给大家正确的知见，这就是行持佛法的一部份!

Conclusion:

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.

孩子们，对不起 ◎曾妈妈 / 文 Dear Children, I am Sorry

孩子们，对不起

Dear children, I am sorry

◎曾妈妈

Mrs. Zeng

有了孕，就不可以嫌麻烦，一定要负起责任，把孩子生下来，抚育他（她）长大。

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！今天妈妈提笔写这封信，但是我不仅不知道你们的名字，甚至连你们的性别都不知道，只能称你们“老二、老五”；说来这都是爸妈的错……

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，我和你们的爸爸才结婚第三年，就有了第二胎——就是老二你，心里很不以为然。那时还没有学习佛法，不懂真理，因无明烦恼，就一失足成千古恨，造了重大的罪业，就去堕胎了。手术结束后，昏迷中，我梦到自己躺在床上过世了，还见到你们的祖母说：“早知道这样，就不要堕胎了！”所以那时我是从鬼门关回来的！这个梦境，至今历历犹新。

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.

三年后，我又有了第五胎——也就是老五你。当时还是没有学习佛法，不懂得有了孕，就不可以嫌麻烦，一定要负起责任，把孩子生下来，抚育他（她）长大；因为这是自己造的业，自己要承担。然而，在那时候，不明理的我，对你的出现生大烦恼，因为你两位姐姐、一位哥哥都还小，而且这回是避孕失败，才又有孕的。所以，又去堕胎了，再次造了罪业！

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!

后来，我很幸运，有机会遇到善知识——宣公上人，学习佛法，亲近正法道场，才知道要天天修行，忏悔、念佛……做功课，除了回向给你们外，

也为你们做了种种功德，例如：立超度牌位、为你们受幽冥戒等，希望你们早日离苦得乐，生到极乐世界。

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.

现在我已经六十多岁了，一年前发现得了乳癌，我知道这是杀胎的因果报应成熟了，必须安然受报。可能是学佛的关系，承佛菩萨加被吧，虽罹患癌症，但无痛楚，乃至做切割手术，亦无痛苦。一年多来，可以过一般的生活，如正常人无异。所以，我真得很感激佛菩萨！

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，你们的阿姨，就没我这么幸运了。让我说说她的故事吧！她先生在外任职，自己是个职业妇女，生活忙碌，没有时间看顾孩子。当第二胎临

盆时，先生不在，生下来是个男孩子，没学佛的她，没和夫婿商量，也不多加考虑，就很愚痴，也很大胆地告诉医生，不想要这个婴儿；这个医生也很大胆地将婴儿弄死。她造了这么大的杀人的罪业，当她五十五岁的时候，因果报应来了，得了乳癌。虽经手术、化疗……种种的治疗，两年后还是不愈过世了。其实，你们的阿姨是个很好的人，一般人都很讶异她得了癌症。唉，因果报应真不是开玩笑的！

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!

还有一个亲戚，她也是个职业妇女，性情温顺，但没学佛。她曾经堕过不知几次胎，后来患了癌症，一块块凸出来的硬瘤，布满全身，苦不堪言，病情严重，医生束手无策。后来还是过世了，那年才四十五岁。

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.

说到这儿，想想你们，要是你们在的话，一个已经四十一岁，一个是三十八岁了。照常人，也都该成家立业了。说来夫妻相处，应该互相尊重，要节欲，就不会有子女多的麻烦。佛化家庭最好，明白因果，有智慧，有择法眼，就不会造罪业。而且，还要吃素，因为吃素身心较清净，欲念轻；反之，荤食，欲念重，节欲不易。万一，真有孩子的时候，千万不可堕胎，不可推卸责任；不要像我一样造罪业，虽然那时我真的是不懂。

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.

对不起！孩子们，请原谅我的无知，夺去你们做人的机会！我发愿生生世世出家修道，无家累的烦恼，就不会造这些罪业。我也要将修行的功德回向给你们，并请阿弥陀佛照顾你们。也希望“堕胎”这两个字，消失在世间，普天下的生灵离苦得乐！

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!

一辈子的痛 ◎杨果同 / 文 A Lifetime of Pain

一辈子的痛

A lifetime of Pain

◎杨果同

Guo-Tong Yang

当初我没有堕胎，今天会有另一个生命可以活在世上。
所以现在我无法当一个骄傲的母亲，心中永远有一个充满惭愧的痛！
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，我做了一件终生后悔的事——堕胎。那时高中刚毕业，知道自己怀孕后，心中只怕让母亲丢脸，也没让家人知道，就找了要好的同学商量。我的同学马上告诉我，她知道哪里可以堕胎，于是我们就去了

那间私人医院，短短三十分钟就结束了一切（包含一条生命）。

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).

事情结束后，白天的我，看不出有任何改变；但每到夜晚，我都是哭着和那条生命说对不起，哭到睡着。心中一直觉得很难过，很对不起那个孩子，经历了半年，心情才慢慢平静下来。最终和那位男友也分手了，因为每当看到他，我就想起我是一个残忍的人，我剥夺了一个小孩的生存权。

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.

事情过去三年后，我几乎要忘了这件事。有一天晚上，我和二专的同学下课后骑车回家，在十字路口时发生车祸，我摔到马路中间，结果并无大碍。但是当我站起来走到马路边后，我吓了一大跳，路口那间医院正是我去堕胎的医院，当时我心中惊呼：“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 wasstartled when I recognized the hospital near the intersection – it waswhere I had my abortion! I was astounded by this incrediblecoincidence.

又过了半年，我认识了新的男朋友，他带领我接触佛教，并鼓励我学佛。学佛后的我，才知道原来我所犯下的，是最重的罪，但已经无法挽回了！只能诵经回向或参加法会、立超度牌位来忏悔自己的过错。现在我已结婚生子，看到自己的孩子健康长大，心中常会想，如果当初我没有堕胎，今天也会有另一个生命可以生活在这个世上！所以我根本无法当一个骄傲的母亲，心中永远有一个充满惭愧的痛！

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 Buddhardharma 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○○七年四月下旬，我作了一个梦，梦中我看到法师在帮一位居士剃头，宣公上人从旁边经过。我看到上人好高兴，就赶紧跟上去，我一直紧追在上人的后面。后来上人进入一个礼堂，有二位法师守在门口，在我前面有一位居士想进去，结果被阻挡；我也不怕，只想赶紧跟进去，结果她们并没有阻止我。

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.

当我进入礼堂后，礼堂内非常肃穆庄严，但我没有看到上人的身影。当时我心中非常着急与惊慌，只有一个念头就是：失去了这次机会，我似乎就要死了。接着，就低头伏跪在地上痛哭。这时，突然听到空中传来一句：“求哀忏悔！”我立刻从梦中惊醒过来。醒来后，对于梦中惊恐的感觉，还是十分真实，而且眼泪一直不由自主地流下来，心脏跳得很厉害，当时是早上七点。

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.

我脑中一直反覆思考：什么是“求哀忏悔”？要如何做到“求哀忏悔”呢？我想这是上人解救我的一个方法，我要好好把握，不可以再错过。后来我打电话询问法师该如何“求哀忏悔”？法师慈悲教导我礼拜《佛说佛名经》，当时万佛圣城也正在举行万佛忏。

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.

我学佛后，除了忏悔自己所造堕胎的业，常想为什么我没有早一点学佛？如果这样，我就不会犯下这种罪了。上人说过台湾的杀业太重，太多人堕胎，我竟也是其中一人！我愿意把自己的经历说出来，警惕大众千万不要轻易造下堕胎、杀生的罪！未婚生子的难堪，跟杀生的罪比起来，根本微不足道。天下没有什么事是不能解决的，千万不要选择堕胎，生命消失后就再也不能挽回了！堕胎是想忘也忘不掉，而且是一辈子都无法弥补的过错！

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! Ican’ t forget my abortion even if I try, and it’ s a wrong that I cannever redress for the rest of my life.

让错误不再发生 ◎王士明 / 文 Don't Let the Mistake Happen Again

让错误不再发生

Don't Let the Mistake Happen Again!

◎王士明
Shi-Ming Wang

别以为堕胎只是女方的错，男方一样要负起责任，一样会有果报的。
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.

大约在一九八七年起，台湾政府对于校园实施了一连串的开放政策；以往对于学生管理相当的严格，禁止留长发，禁止男女在校园中交往，也不准去舞厅跳舞。开放之后，常常看到校园里成双成对的情侣，一到假日就和同学结伴去舞厅跳舞，通宵达旦。就在舞厅里，我认识了事件中的女主角，交往了一段时间之后，她怀孕了，而她最直接的决定是一堕胎。当时只觉得这样似乎不好，也曾反对过，但最后仍敌不过女朋友的坚持，陪伴着她去医院。短短的半小时，一条生命就这样消失了。过程中，我心如刀割痛苦万分，心里对这条生命有着万分的愧疚。这是发生在一九八九年四月的事，我没想到我还是个学生，二十岁不到，但我已荒唐地将一条生命带来人世，又无

知地剥夺他生存的权利！

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!

约在结束后第六天晚上，我梦到一个小男孩手上拿着一把刀，恶狠狠地瞪着我；突然间，他用手上的刀挥向我的脖子，在我的脖子上留下了一道很深的伤口。梦中的我手捂着脖子痛醒，我心里明白这应该是那位被拿掉的孩子来报仇吧！从此以后，我常在凌晨四点胃痛痛醒，脾气越来越暴躁，身体越来越糟，甚至常常想动手打我的女朋友。当时，我不明白我的身体和心性怎么会这样；直到皈依宣公上人后，听到上人的开示，才知道“堕胎”的可

怕。我尽力忏悔，拜佛、诵经咒，修诸功德，只希望那位“孩子”能原谅我。

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.

十年之后果报终于发生了，医生在我梦中留下伤口的位置发现了癌症，一颗四公分大的恶性肿瘤，在手术之后虽然看似痊愈了，但我仍努力地修行回向，希望能弥补自己曾经犯下的大错。

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.

当时年少无知，如果学校社会能给我们多一些约束，若是没开放舞禁，若是在我们年轻时有多一些道德教育；若是我和女朋友之间能守好礼教，不管男女，只要有一方坚持守身，错误就不会发生了。

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.

我将自己的经验说出来，希望能提醒大家守好婚前的道德，不要犯下邪淫与杀生的罪业；更希望藉此勉励年轻人，练习克制自己的欲望。在读书时多放些心思在课业上，把师长的告诫放在心中。有时，我们觉得那是老生常谈而不以为意，总觉自己可以处理得很好；其实，一旦铸成大错，就难以挽回了。不要像我，一辈子都带着这份愧疚，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.

我们的人生还有很多路要走，欲望冲动时，要先冷静。别以为堕胎只是女方一个人的错，男方一样要负起责任，一样会有果报的。希望——真心的希望，大家一起共同努力，给年轻人更多的教育与帮助，也希望年轻人赶快从迷梦中醒悟，让错误不再发生！

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!

那是一条命！ ◎凯西．陈 / 文 It is a Life!

那是一条命！

It is a Life!

◎凯西．陈

Cathie Chen

那是一条命，不能随心所欲，不能当玩笑，不能随意带来，又随意夺走的一条命！

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!

几年前，学姐迷上算命，到处打听“很准”的算命师，到处算命乐此不疲，路途再远、排队再久也要去“ 问一下”。那几年，我对生活和工作，甚至是对自己都不满意，也希望能有高人指点，给条新的路，让我能好地发挥所长；学姐则是一心一意想要嫁个有钱的好老公。因此，只要她听到哪里有什么人很厉害，就会请假要我陪她去。

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.

最后一次跟她去算命，是去一个只要有你的名字和生肖，就可以把你过去的一切，如数家珍说给你听的“怪怪的阿姨”。听说有一个同学去找她，因为不信她的话，她就把同学家附近的样子形容给她听，吓得她点头如捣蒜。我觉得很有意思，所以学姐一提，我也很乐意陪着去。其实这些算命师，不知道为什么，都不太回答我的问题，我问什么，他们都说“你没问题”，然后就不理我；说真的很浪费钱和时间。相反的，每次学姐都问到我打瞌睡，而轮到我却都是三两句就结束。

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 ignoredme. To be honest, these visits were really a waste of time andmoney. In contrast, every time we went to a fortune teller, my friendkept on asking questions until I fell asleep. However, when it was myturn, the fortune telling consisted of only two or three sentences.

这次和往常一样，我被“你很好，没问题”就打发掉。跟着学姐就开始问东问西：现在的男友好吗？会不会花？会不会赚钱？赚钱会不会给她用？几时会娶她……哇啦哇啦，听得我好想睡。突然……那个算命阿姨叫她不要再问男朋友的事，她有事想问学姐，她说：“跟在你后面那三个是什么？”我的天哪，睡意全没了，她问那是什么啊！！！

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.

我在桌下撞学姐的脚，她示意要我安静；气氛突然很紧张，算命阿姨站起来拿了张黄色的纸，不知道在写什么。学姐哭了起来，她问是男孩还是女孩？他们想干嘛？会害她吗？我突然听懂了，啊，是婴灵！学姐拿过……三次！！！后来那个阿姨还说了什么我全忘了，只记得学姐一直哭。那个阿姨要我们去烧金纸，然后到楼上拜观世音菩萨。

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.

后来，我再也没跟着学姐去算命，但我知道她偶尔还是会偷偷去。我知道她做了好多次超度，她也要我帮忙去问如何“供养婴灵”的事。我想到她曾跟我说过“住外面会害怕，偶而会看到很像小孩的‘东西’躲在桌下，跟她玩抓迷藏。”我记得我跟她说，可能是房子的问题，要她试着念佛……原来……事情另有隐情。

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.

这几天，法师问我，能不能画画插图，道场要出一本和“堕胎”有关的书。当我读法师传来的文章时，整个人紧绷，脑冲血的感觉一直不能退；我必须坦诚，我一定劝过有类似问题的朋友：“如果真的不行，就拿掉也比较好。”“你也不是故意的，不会有问题。”

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.”

我读了宣公上人的开示和法师们对“堕胎”的说法，我真的害怕了！是一条命，那是一条命！因为一时的欢乐或气氛带来的一个生命，却因为不在预期中，或想省麻烦或其他的原因，就被带来又夺去。我想大哭，我说错话了！我怎么可以是非不分地劝说朋友，让她们放心，而一再又再地犯这个滔天大罪？读完法师传给我的内容，我努力冷静想要快点画点东西出来，因为法师们在等。我边画边抖，真的好怕！如果我早点学佛，如果我有心认真跟随上人学佛，我不会变成堕胎的帮凶；我的朋友、学姐也能早点知错、认错，诚心求忏悔。我知道她们虽然不曾说过，但其实非常地后悔，经常都挂着自己做过的事，到处打听哪有高人能帮忙超度；这个懊悔将跟着一辈子，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. Iwanted to weep, because I had said the wrong things to my friends!How could I have advised my friends without distinguishing betweenright and wrong, and told them not to worry so they could commitsuch terrible offenses again and again? After finishing reading themanuscript of this book, I tried very hard to compose myself. Iwished to come up with some drawings quickly, because theDharma Masters are waiting for them. I was trembling as I drew,because what I did really scared me. If I had learned theBuddhadharma earlier, if I had sincerely and diligently studied theBuddhadharma with the Venerable Master, I would not have becomean accomplice to an abortion. In addition, my friend ahead of me inschool and my other friends would have realized and admitted totheir mistakes earlier, and repent and reform with sincerity. Althoughnone of my friends have said so, I know they really regret havingtheir abortions. What they did seemed to be always on their minds,for they keep on searching for "superior people" who can helpthem to cross over the spirits of their aborted children. Anunforgettable sense of remorse follows them for the rest of theirlives.

学姐去年结婚了，也生小孩了，但因为工作的关系，我没去看过她，也没见过小婴孩。她跟我说小孩很难带，晚上哭不停，一定要抱着睡，不能躺。她不得不辞去工作在家带小孩，整个人精疲力尽，白天几乎都不能休息，晚上也不能睡，快没力气了。我不知道小孩难带，半夜乱哭，和她之前做过的事有没有关系。但我很希望这本书，我能亲手交给她，我要和她一起求忏悔，好好地重新审视自己面对生命的态度。虽然是母腹里的一块肉，但那是一条命，不能随心所欲，不能当玩笑，不能随意带来，又随意夺走的一条命！

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!

对自己的生命负责 ◎于安 / 口述 Taking Responsibility for My Own Life

对自己的生命负责！

Taking Responsibility for My Own Life!

◎于安 口述

Yu An

我不能说我勇敢，但是这样的选择，心里自有一份踏实，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，我做错了一件事——在一个糊涂的因缘下，我怀孕了。但是，我，未婚。当时的情况告诉我，如果我把孩子生下来的话，只能当一个未婚妈妈。

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.

由于人身是很难得的，很不容易有做人的机会，断送一条人命，让对方失去做人的机会，是一件很残忍的事。因此，我坚持在任何情况下，不管承受多大的艰辛困苦，一定要将孩子生下来，不可堕胎！因为，我要对自己的生命负责！

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；这带给亲人一阵风暴。当时家人分成两派，一派是：为了我的前途着想，孩子生下来后，送给人！一派是：是自己的孩子，当然可以留下来自己养育。

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.

孩子生下后，是个女娃娃，我知道互为母女，这是一份特别的缘份，所以我亲自养育，并帮助孩子学习佛法，导引她有个正确的人生观，改变命运，乃至成就法身慧命。我自己当然也重新再来过，遵守五戒──不杀生、不偷盗、不邪淫、不妄语、不饮酒，以戒律做为人生的导航，就不会再走错方向了。

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，孩子将近十岁了。虽然身为一个单亲妈妈，身兼父职，这一路走来，碰到很多障碍，很辛苦的。但是，我做应该做的事，不管能力如何，能做多少就做多少，不容易的也要做。总而言之，尽力而为就是了。现在，看到孩子健康活泼地活着，再怎么辛苦都值得！

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，我也很庆幸的，或许是佛菩萨的帮忙吧，我也碰到善缘，鼓舞我继续前进；也深信秉着佛陀的教诲，一定可以克服种种困境，所以我对未来还是很有信心的。

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.

当初，我没有用另外一个错误（堕胎），去掩饰前一个错误（未婚怀孕）；相反的，面对自己的错误，担负起责任。我不能说我勇敢，但是这样的选择，心里自有一份踏实，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，以前父母所担心的：未婚，带着一个孩子，这一生大概就没什么前途了。所以要我把孩子生下来后，送给人。我的体会是：勇敢地面对自己的错误，心性平和地担负起责任，这就是成长，这就是前途！因为这里面会滋生出一股坚毅不拔的力量，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 ofunwavering determination that can serve you well for the rest ofyour life.

当然，我更要奉劝各位未婚的朋友，要洁身自爱，不要犯了和我十年前同样的错误。不管怎样，未婚却有两性关系，总是不对的，总是种来日苦果的因。所以，不要糊涂，要克己复礼；有礼法，有规矩尺度，才会有健康的人生！

Finally, I would like to offer my advice to anyone who is single -- please maintain your purity and integrity, and don’ t make the same mistake as I did ten years ago. Engaging in premarital sex is improper under any circumstances, for such an action is the cause of future suffering. Therefore, don’ t be confused; rather, control your desires, act with propriety and decorum, and follow the rules. That is the only way that you can lead a wholesome life!

母子连心 ◎谢果馨 / 文 The Hearts of a Mother and her Child are Connected

母子连心

The Hearts of a Mother and her Child are Connected

◎谢果馨

Guo- Xin Xie

不是生出来才连心，一受胎就母子连心，妈妈心里想什么，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.

我是个佛学班儿童的老师。记得有一次和几个家长谈不杀生的时候，我同他们讲堕胎是杀生，因为这就像是杀掉一个活生生的人；可是其中一些较年轻的妈妈并不以为然。这时候有一位家长就把她三岁女儿的故事说给我们听。叶妈妈说，她本来就只打算要生两个孩子，所以生完老二之后就避孕了。结果很意外的几年之后又受孕，她觉得三个孩子太多，又难带；所以征得先生同意之后，决定要把已经几个星期大的胎儿拿掉。

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.

当天晚上她就梦见一个很可爱的小女孩来跟她说：“妈妈！请你不要把我拿掉，我会很乖的。”连续三天，每天晚上小女孩都来跟她讲同样的话，她知道这是小女儿来求她，不要把她杀掉，叶妈妈于心不忍，就十月怀胎地把她生下来。

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 anabortion, so she didn’ t terminate her pregnancy and gave birth to ababy girl.

我见到这个小女孩时，她已经三岁了，很乖巧，很可爱，最喜欢帮妈妈洗厕所。叶妈妈的故事肯定了堕胎就是杀生的道理，杀的不是别人，正是自己的孩子。俗语说“母子连心”，不是生出来才连心，一受胎就母子连心，妈妈心里想什么，孩子完全知道。所以才有所谓的胎教。你可以想像小Baby有多可怜，当他（她）知道妈妈决定要把他（她）拿掉时，心中恐怖和无助，到最后被杀时，则转为哀愤与仇恨。唉，于心何忍！于心何忍！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!

行医的回荡 ◎庄雅媜 / 文 A Doctor's Realization

行医的回荡

A Doctor's Realization

◎庄雅媜．临床心理师
Ya-Jen Chuang, Clinical Psychologist

听了这些躁郁症者的故事，心里回荡着上人对戒律的强调……
After listening to the stories of my patients with Bipolar Disorders, I realized why the Venerable Master emphasized the importance of upholding the precepts……

接触宣公上人的书籍大约是在四年前，那时台湾正经历SARS危机。SARS其实就像上人在开示录中所提的一可怕的传染性肺病。我在医院工作，当时只要出了医院就是被讨厌的人。随时都可能因为发烧而被隔离，那儿也不适合去。阿姨送来上人的开示录，我开始认识上人。上人说，持诵〈大悲咒〉和〈楞严咒〉的人，可以在这瘟疫劫里幸免于难。我开始学习〈楞严咒〉。

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.

阅读上人的开示录，惊讶于居然有人可以这般地说真话，提倡道德，一点也不从众媚俗。这在台湾谎言日增的社会里，已经愈来愈少见了。对上人的敬佩油然而生。上人的教诲，帮助我走过职场生涯的迷惘困惑；影响我从不接触经典到想要探索经藏；教导我从佛法的角度看心理疾病；修正我忽略戒律的观念，而主动想要学习和持守戒律。

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.

记得从学校毕业后，怀着憧憬和梦想进入职场，与所崇敬的资深临床心理专业前辈一起工作。有一天，当发现自己的单纯和对人的尊敬竟然成为被利用的弱点，感到相当地认知失调。不禁怀疑，是不是要在这个领域有所发展，除了专业之外，还要学会一些损人利己的手段呢？可是真要这么做，我又不敢。幸而，上人强调对道德规范的严格遵守，指出末法众生斗争性强，损人利己行为普遍存在的现象。令我重新肯定价值信念，分辨所处环境中的是非对错，也让自己不要被这些乱七八糟的事情困扰着。

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 ofcognitive dissonance. I began to wonder whether in order tosucceed in my profession, in addition to developing a specialty, Ineeded to learn how to exploit others' weaknesses to benefitmyself. However, I knew I could never do something like that.Fortunately, the Venerable Master emphasized the importance offollowing rules of ethics and morality. He also pointed out that livingbeings in the Dharma-ending age are highly contentious, and thusbehaviors that benefit themselves at the expense of others arecommon. His teachings reaffirmed my original believes and allowedme to clearly distinguish between right and wrong at work, so I wasno longer bothered by the fighting or the gossip.

虽然生长在台湾，古文是台湾学生必学的课程，但是我都看不懂，考试也都用猜的。纵使接触上人之前已经学佛，打坐和念佛是会参加的，但从来没想过要读经典。因为经典都是古文，我想这辈子是不可能看得懂的。然而，阅读上人用简单的文字对经典所做的浅释，我才知道经典的世界是如此地丰富，不亚于现世的知识范畴；而且，经典所言就在生活里。我对经典起了研读的兴趣，想要进入经藏的世界游走探索一番。

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 Sutraswhich surpasses our worldly knowledge. I also realized that theSutras are talking about how we think and act in our daily lives, andthis understanding prompted my interest to investigate the Sutrasand my wish to explore the Sutra treasury.

在专业工作中我看到，有些心理疾病即使长期治疗也不会好，即便给予完善的心理和环境治疗，用上最新的药也一样。面对这样的病人，不免也感到挫折和无力感。上人提到，精神疾病者多半业障重，有冤亲债主跟着，让这些人受报。人呢，也需要有福德善根才能遇到善法。基于这些观点，当我在跟病人讨论生活安排时，会比较强调和鼓励他们从事能做功德的活动，像是志工；而比较不鼓励吃喝玩乐的活动安排。

As a clinical psychologist, I have encountered some cases of mental illnesses that no amount of treatment could cure, even after using the entire range of psychotherapy and milieu therapy, and the newest medications. When I met with these patients, I could not help them, and so I felt 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 discuss with 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.

又者，上人提到，同性恋是不对的。然而，在精神医学领域，同性恋已不再被视为疾病；并且我也有着同性恋族群的病人和朋友。记得曾在实法师

的开示中听到：上人面对同性恋者时，是慈悲而有智慧地从节制欲望的观点帮助他们。我也学着用以做为治疗这族群病人和与这族群朋友互动的指导原则。事实上，知识不完全是对的，很庆幸能够学习佛法和上人的教诲，用以检视每天所运用的知识。

The Venerable Master also mentioned that homosexuality is wrong. However, in the field of psychiatry, 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 reducing desires. I follow this teaching as a guideline 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.

过去我不懂戒律的精神，对于持守戒律的行为感到质疑。心里询问着：遵守戒律，这样子依样画葫芦的行为，就真的能够对修行有所提升吗？然而，看到上人如此强调严持戒律，也从病人的故事中，警觉到上人这个坚持的重要。

Before I didn’t understand the reasons for upholding the precepts, and so 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.

有一个四十多岁的第一型躁郁症病人告诉我，他在年轻的时候，因为对女友的怀疑，未经求证，就把女友杀了。后来他接受司法的审判，入狱服刑。出狱后他又开始新的人生，努力工作，也建立了美好的家庭，有二个相当疼爱的小孩。但是，正当他可以享受多年来努力的成果时，他生病了。而这第一型躁郁症，属于严重型精神病，好起来的机会不高。他太太正诉请离婚，并带走二个小孩。他感到相当的痛苦。

Let me share some of my patients' stories with you. I had a patient around 40 years old, who was suffering from Bipolar I 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 Bipolar I 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.

另外是第二型躁郁症的女性患者，当问她们有没有堕胎经验时，十位有七位曾经堕胎。这个病在轻躁发作时，会觉得很快乐、很愉悦，不断地想要追求各种欲望、满足并忽略痛苦的后果，像是疯狂购物而致负债、一夜情等；忧郁发作的时候，又会情绪低落、无助无望，甚至觉得活着没有价值和意义，甚或自杀。

Another example deals with female patients with Bipolar II 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 involvedin one-night stands. During the Major Depressive Episode, patientsfeel so depressed, helpless, and hopeless that they consider life isworthless or meaningless. These feelings may even lead to suicide.

令我印象深刻的故事之一是：有一位美丽的少妇，她有疼爱她的先生和二个可爱的小孩。当她和先生结婚后，辛苦努力了几年，终于家庭经济达到相当的水准，房子、车子、孩子都具足了。但她却第二型躁郁症发病，几次住院以来，治疗效果并不好。虽然她知道该如何好好地过生活，但是受症状的干扰，总是做不到。当问到她有无堕胎经验时，她才说：在跟先生结婚前，他们曾经怀了一个小孩，但是碍于当时没有婚姻关系，也顾及双方家长的面子，他们没有将小孩生下，而是选择堕胎。

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 Bipolar II 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.

另一位是约莫三十多岁的忧郁症患者，她也有幸福的家庭，先生是电脑工程师，很照顾她和二个小孩。女儿才是小学生而已，但是相当贴心。每次

她住院，女儿总是会透过爸爸代为传达对她的关心和想念。她出院回家，女儿也会陪伴她、鼓励她，表现乖巧的行为让她高兴。但是她的忧郁症一再复发，还有重覆的自我伤害行为，每当她情绪低落或者感到痛苦的时候，她就撞墙或者割伤自己，用身体的疼痛释放心理的痛苦，严重的时候几乎每天都这么做。问起来，她也曾经堕过胎，虽然我不知道她的病源是否来自堕胎，但是她的病情的确令人感慨。

Another example is about a patient who is around 30 years old, and she suffered from recurrent Major Depressive Disorder. 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 the periods of mood-irregular exacerbation, 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.

听了这些故事，心里回荡着上人对戒律的强调。想着人如果能够持守戒律，这些杀生的事就不会发生，当然也不用经历受果报的痛苦。于是乎做了决定一一学习和持守戒律，而今年有幸能够在万佛圣城受在家菩萨戒。

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 oftheir retribution. Therefore, I resolved to learn and uphold theprecepts. This year I am fortunate enough to receive the LayBodhisattva Precepts at the City of Ten Thousand Buddhas.

虽然我没有见过上人，然而，上人的教诲却不断地指引着我生命的正确方向。我相信上人所说的一切，也学着点点滴滴去实践上人的教导。

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.

回向文 Verse of Transference

回向文

Verse of Transference

愿以此出书功德，回向天下的堕胎儿
离苦得乐，往生极乐世界
人人知因达果，不要杀生、不要邪淫
国泰民安，世界和平
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.