

從《楞嚴經》看世界的災難（二）

Viewing the World's Calamities Through the Lens of the Shurangama Sutra (II)

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今天繼續講另外一種習，叫「怨習」。

「怨習」是說有種怨恨、仇視在心，就對外發出敵視，這在《楞嚴經》裡叫「怨習」。

請大家看這一段經文——

七者、怨習交嫌，發於銜恨。如是故有飛石、投礮、匣貯、車檻、甕盛、囊

Today we want to discuss habits of animosity. This refers to someone who harbors hatred and has a lot of resentment. Let's read the sutra.

Sutra:

The seventh consists of habits of animosity and interconnected enmity which give rise to grievances. From this there come into being flying rocks, thrown stones, caskets and closets, cages on wheels, jars and containers, and bags and rods. It is like someone harming others secretly — he harbors, cherishes, and nurtures evil.

Because these two habits swallow one another up, there come into being tossing and pitching, seizing and apprehending, striking and shooting, casting away and pinching, and other such experiences. Therefore the Buddhas in the ten directions will regard the Habits of Animosity and name it a “disobedient and harmful ghost.” Bodhisattvas see animosity or regard animosity as they would as drinking poisonous wine.

Let's now explain the text. This is the habit of animosity, also referred to as resentment, which is the seventh of the Ten Habitual Causes. The Ten Habitual Causes and the habit of animosity are interconnected by enmity, which gives rise to grievances.

This includes people who do not like each other — they feel like, “I don't like you, and you don't like me”—and then from there, these people constantly wrongfully accuse each other.

In Chinese, such people are described as always “holding

撲；如陰毒人，懷抱畜惡。二習相吞，故有投擲、擒捉、擊射、拋擲諸事。是故十方一切如來，色目怨家，名違害鬼。菩薩見怨，如飲鴆酒。



「七者怨習」：這在「十習因」裡排列第七。「怨習交嫌」：「怨習」就是怨恨的習氣；「交嫌」，你對我嫌棄，我對你也嫌棄，有一種氣憤、懷疑，這裡邊還含有一種冤枉的意思。「發於銜恨」：「銜」就好像小鳥口叨著東西一樣，總是不放下。「銜恨」，意思是總是叨著這種恨，總也不放。

因為這樣，「如是故有飛石投礮、匣貯、車檻、甕盛、囊撲」：「飛石」，因為這種怨習非常的深，所以這個人過世後，生到飛石地獄，看這個字面就是石頭丟來丟去的意思。

「投礮」，「礮」是砂礮，也是小碎石之類；用這種小碎石、砂礮，來打來敲這個受苦的罪人。

「匣貯」，是用一個四方的箱子把這個罪人裝起來。

「車檻」，是用車把他囚起來，就是放到車上的一個籠子裡面。

「甕盛」，是一個缸，這個缸裡面放這位在地獄受苦的罪人，下面用火來燒。

objects in their mouths,” like little birds that peck at things with their beaks. They are always holding onto something and bearing these resentments without ever letting them go.

From this, there come into being flying rocks, thrown stones, caskets and closets, cages on wheels, jars and containers, and bags and rods. Flying rocks indicate that this habit of animosity is quite deep. When such living beings pass away, they are reborn in the Flying Rock Hells where flying rocks will strike them.

Thrown stones means that small stones pelt those offenders.

Caskets and closets described the offenders being boxed in caskets and closets.

Cages on wheels illustrate that the offenders are locked in some kind of cage that is placed on a wheeled cart.

Jars and containers are containers like big urns. The offenders are placed in a big urn that then have fires set underneath them.

Bags and rods. The offenders, or we can say the ghosts, will be put into a cloth bag, and then the bag will be thrown onto the floor. These sufferings are harsh and vicious to witness.

These two habits **swallow one another up**, which refer to your past and current habits. If your past habits are strong, then you will be pulled along by them if your current habits of this life are not as strong. Or it could be that your habits from past lives were not so heavy, but in this life you are really unaware of them, thus allowing the habits to get increasingly worse and more ingrained. So this is what is meant by the **two habits swallow one another**.

Thus, **because of these two habits there comes into being, tossing and pitching, seizing and apprehending.** Offenders are thrown back and forth, and then seized again. “Tossing and pitching” describes the offenders being tossed or pitched into the air, and then shot by spears or arrows.

Therefore, the Thus Come Ones of the ten directions look upon animosity and name it a ‘disobedient and harmful ghost.’ Disobedient people always oppose other people’s opinions.

Therefore, **Bodhisattvas regard animosity as they would drinking poisonous wine.** Poisonous wine refers to a kind of wine made from a poison from the feather of a bird. This poison is quite strong, for once you dip the feather into wine, it becomes poisonous. There is no medicine to counteract this poison; no medicine can save a person’s life once they are poisoned.

Sutra:

If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he

「囊撲」，「囊」是一個口袋，一個布袋。把這個人，也可以說這個鬼裝到口袋裡面，來摔他。以上看起來都是非常慘烈的。

「二習相吞」：「二習」是過去生的習氣和現在的習氣。如果過去生習氣重的話，就先受過去生的果報；如果現在生的習氣重的話，就受現在生的果報。「二習相吞」，也可以這麼說——過去生的習氣或是今生的習氣看哪一個大：如果過去生的習氣重，今生雖然有所醒悟，可是因為過去生的習氣還是很重，就會被過去生的習氣給奪走了。還是過去生的怨習沒有這麼重，但是今生不自覺，沒有察覺，就讓這個習氣加重了，所以今生的習氣就會比前生更烈。這是「二習相吞」。

因為這樣，「故有投擲、擒捉、擊射、拋撮諸事」：「投擲」是投擲地獄，就是把這個犯人投來投去，把他扔到一邊，然後又把他抓回來——「擒捉」。「擊射」是擊射地獄，用槍或用劍來射他。「拋撮」，是拋撮地獄，把他扔到空中，再丟下來。

「是故十方一切如來，色目怨家，名違害鬼」：十方一切佛看這種怨習就像甚麼呢？就像「違害鬼」，這是一種鬼，他違背人的意思，會把人給殺了。「菩薩見怨，如飲鳩酒」：菩薩見到怨習，就好像甚麼呢？好像飲了「鳩酒」。「鳩酒」是甚麼呢？「鳩」是一種鳥，叫鳩鳥。這種鳥的羽毛非常非常的毒，如果把牠的羽毛放一點到酒裡一泡，人喝這種酒就會死了，沒有藥可以解這種毒。所以說「菩薩見怨，如飲鳩酒」。

以下經文是說：這個有怨習的人，如果地獄的果報受完以後，他落到鬼道會怎麼樣？他落到畜生道是怎麼樣一回事？落到人道裡面又怎麼一回事？我們念一下經文：

貪憶為罪，是人罪畢，遇衰成形，名為癘鬼……衰癘之鬼，衰窮報盡，生於世間，多為蛔類……彼蛔倫者，酬足復形，生人道中，參合微類。

takes shape when he encounters degeneration, and he is called a pestilence ghost...

The retribution of a pestilence ghost found in degeneration is finished when the degeneration is complete, and it is reborn in the world, usually as a species of tapeworm...

When tapeworms and their like have paid back their debts, they regain their original form and are born as people, but among those who are lowly.

At the end of each section, we have three ellipses to indicate that these three paragraphs are not connected. I just extracted them here to explain these habits of animosity.

If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters degeneration, and he is called a pestilence ghost. The retribution of a pestilence ghost is found in degeneration—when the retribution is over, such ghosts will be reborn in the world again usually as a species of tapeworm. When the tapeworms have paid back their debts, then they will become humans. If they are born in the human path, they will be among those who are very lowly.

Once they finish undergoing the retribution in the hells, if they have habits of animosity, they are reborn in the path of ghosts, as a pestilence ghost that spreads plagues.

Let's look at Venerable Master's commentary on this section if it was greed for animosity.

If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters degeneration. "Animosity" means that he constantly thinks about past things with resentment. Since he always wants to get even with people, he commits offenses. From these crimes, he falls into the Relentless Hells.

After the offenses are paid for and have disappeared, the criminal is free. But his freedom is such that when he encounters degeneration, he takes shape perhaps as a debilitated person or a kind of animal that is feeble and old. He borrows the physical forms of such beings and becomes a pestilence ghost. Sometimes, rather than taking over a debilitated person, he possesses a person who becomes debilitated. This kind of ghost is terrible and fierce. It can wipe out a human life as easily as pulling something out of its pocket.

Here, the Venerable Master mentioned pandemics. He said, "When a pandemic prevails, there are all kinds of contagious

先講一下，後面有這個三點（…）表示這些經文不是接續的。這是因為我要配合「怨習」，節取出來的經文。

「貪憶為罪，是人罪畢，遇衰成形，名為癘鬼」，這是我們今天要講的疫癘鬼。等一下我們可以看上人的解釋。我先解釋一下「衰癘之鬼」，這個癘鬼是「遇衰成形」的，所以叫衰癘之鬼。他鬼道如果報盡了以後，「衰窮報盡」，生到世間上，「多為蛔類」，就是蛔蟲，是肚子裡的蛔蟲。「彼蛔倫者，酬足復形」，那麼在畜生道裡當了蛔蟲，牠這個果報受完了，有機會再來做人，恢復人形了。生到人道中，就「參合微類」，就是非常卑微這一類的。

這種怨習——懷恨、懷怨的這種習慣，在地獄裡受地獄道的果報後，到了鬼道就變成甚麼？疫癘鬼。疫癘鬼就是散行瘟疫的。

現在我們看上人講關於癘鬼的部分——

「貪憶為罪」：這就是種怨恨。他就常常想著這種怨恨，於是乎就想要報復；報復，就會造罪業；造罪業，就墮落無間地獄。「是人罪畢」：等這個罪業沒有了，這個有罪的人得到自由了；可是得到自由了，他「遇衰成形，名為癘鬼」：就是或者遇著這個人沒有運氣，或者遇著無論任何的畜生衰老了，老衰了，他就借牠這個形相變成一個癘鬼。癘鬼藉衰成形，有的時候也是你這個人運敗時衰，沒有運氣了，就遇著這種癘鬼。癘鬼非常厲害的。他要人的生命，就好像探囊取物一樣，隨時都可以把人生命害死的，這叫癘鬼。

上人又提到瘟疫流行，這個瘟疫流行基本上都是有一個魔鬼在那裡，讓人生病。上人這麼說：「瘟疫流行，有種種傳染病；凡是有病，都有一個魔鬼在那兒讓你生病；那麼瘟疫流行的時候，是很多那種的魔鬼。」

上人又講到：「為甚麼有瘟疫流行這種災難呢？就是因為人心不向善，人心太惡了」，譬如說造殺、盜、淫、妄、酒等等。「人也糟蹋東西糟蹋太多了，就教你沒有東西吃」，瘟疫流行也會造成缺糧，譬如說蝗蟲災，人就沒有東西吃。所以上人說：「所以，以後各位不要那麼糟蹋東西！這種傳染病，都是因為眾生的業障，業感如此！」

我們接下來來看甚麼會造成「怨」？十種惡習都會造成「怨」。但是在這些「怨」裡面，我們看看哪一種是果報最重的。接著看一段經文：

sicknesses around. Any kind of sickness is dictated by a ghost. So when a global pandemic happens, those kinds of ghosts and demons are many in number.”

He said, “Why is there such a disaster? It is because people’s hearts are no longer good but evil.” This is because of our negative karma from killing, stealing, committing sexual misconduct, lying, and taking intoxicants. “People also waste too much food, so as a consequence, we suffer the result of having nothing to eat.” The pandemic has also caused food shortages, similar to famines experienced after a plague of locusts, we don’t have enough food to eat. “Therefore, do not waste food. This kind of pestilence comes from living being’s karmic obstacles. It is our karma that attracts such disasters.”

Next we continue to see what creates animosity. Ten kinds of evil habits will create animosity. So which kind of animosity creates the strongest karmic retribution?

Sutra:

Moreover, Ananda, if while repaying his past debts by undergoing rebirth as an animal, such a living being pays back more than he owed, he will then be reborn as a human to rectify the excess.

If he is a person with strength, blessings, and virtue, then once he is in the human realm, he will not have to lose his human rebirth after what is owed to him is restored. But if he lacks blessings, then he will return to the animal realm to continue repaying his debts.

Ananda, you should know that once the debt is paid, whether with money, material goods, or manual labor, the process of repayment naturally comes to an end.

But if in the process he took the lives of other beings or ate their flesh, then he continues in the same way—passing through kalpas as many as motes of fine dust, taking turns devouring and being slaughtered in a cycle that sends him up and down endlessly—there is no way to put a stop to it, except through shamatha or through a Buddha’s

復次阿難！從是畜生酬償先債，若彼酬者分越所酬，此等衆生還復爲人，反徵其剩。

如彼有力，兼有福德，則於人中不捨人身，酬還彼力；若無福者，還爲畜生，償彼餘直。阿難當知！若用錢物，或役其力，償足自停。

如其中間，殺彼身命，或食其肉，如是乃至經微塵劫，相食相誅，猶如轉輪，互爲高下，無有休息。除奢摩他，及佛出世，不可停寢。

「復次阿難，從是畜生酬償先債」：如果這個罪人落到畜生道，那麼他做甚麼樣的畜生呢？譬如說作牛作馬，去償還牠以前所欠的債。

「若彼酬者分越所酬」：如果對方討債超過牠必須還的。這解釋一下：譬如說這個畜生，本來只要做一百天的工，可是對方就叫牠做一百五十天的工，這是超過了。

那麼「此等衆生還復爲人，反徵其剩」：這樣這個衆生還會怎麼樣？等牠做人時，還會再把牠做超過的五十天拿回來。

「如彼有力，兼有福德，則於人中不捨人身，酬還彼力」：如果對方有善根這個力量，而且他是有福德的，他還可以做人。所以他就在人中繼續做人，在人道裡面把他所超過索取的債還回去。如果對方是沒有福報的、沒有福德的，他就去做畜生，換他做畜生來還債。

「阿難當知！若用錢物，或役其力，償足自停」：意思是如果你是欠錢或是欠勞力等，那麼這「償足」，還完債務，它自然就會停止了；這是默默中就會停止了。可是「如其中間，殺彼身命，或食其肉」：如果在中間，殺了對方的生命，還是吃牠的肉。

「如是乃至經微塵劫，相食相誅，猶如轉輪，互爲高下，無有休息」：這樣子乃至到微塵沙那麼多的劫，會怎麼樣？互相吃來吃去，或互相殺來殺去。就好像甚麼？好像輪子一樣，轉來轉去沒有一個停止！「互爲高下」，這個意思是或許這一生我吃

coming to the world.

Moreover, Ananda, if while repaying his past debts by undergoing retribution as an animal — If the offender was reborn as an animal, then while in the animal path, he will become a cow or a horse to pay back his debts.

For instance, let's say a person is repaying his debts in the form of an animal, and only needs to work for a hundred days, but the collecting party made the animal work for one hundred and fifty days, then this animal did fifty days of extra work for the debt collector.

So when the animal becomes a human being again, he will be reborn and try to get repayment for the fifty days of extra work that he did.

If the debt collector has power, blessings and virtue, then once he is in the human realm, he will not lose his human form, and he will pay back what he has taken too much of as a human. But if the collecting party has no blessings or virtue, he will be reborn in the animal path and will collect back the extra amount that he paid in the past when he becomes an animal.

When the money or the labor that was owed is fully paid back, then the cycle will stop naturally. But if you kill the other person during the time you are repaying the debt—if you devour his flesh, or take the lives of other beings or eat their flesh—then you will continue on in the same way, passing through kalpas as many motes of dust in a relentless cycle of slaughtering and devouring.

This is what it meant by the **killing and devouring of one other without stop.**

This is a mutual cycle like a revolving wheel. Sometimes that person is in a higher realm, and at other times, he is in a lower one. For instance, if in this life I devour more of your flesh than I am supposed to, then in the next life I should eat less of you. We will kill and eat each other in life after life in the revolving wheel of reincarnation without cease.

When will it ever stop? If they encounter *shamatha* such as the Great Shurangama Samadhi, which is extremely solid and strong, that could stop it. Or if the Buddha comes into the world, he can with his great compassion, great power, and great virtue help resolve this kind of animosity.

So, why won't it stop? It's because this kind of accumulated animosity is just too great. What is the greatest kind of accumulated animosity? It comes from killing, eating meat and abortion. If the victim is vulnerable, and unable to fight back,

你多一點肉，那下一輩子我少吃你一點肉，這跟對方互為高下，沒有一個停止的時候。除非甚麼時候才會停止呢？

「除奢摩他」，這奢摩他就像有楞嚴大定，這個非常深的定力。還有「及佛出世」：這個佛出世，因為佛有慈悲、威德可以幫助眾生化解這個怨仇。不這樣的話，是「不可停寢」：就沒有辦法停止。

為甚麼沒有辦法停止？因為積怨太深了，所以沒有辦法停止。那麼最大的積怨是甚麼呢？是殺生、吃肉，和墮胎。這殺生、吃肉等，若是對方沒有辦法反抗，就積怨在心裡；積怨非常的深，這種恨就很難平息。那麼這種累積的怨氣太深、太重了，就會變成一種毒氣、戾氣，四處瀰漫。

所以說「千百年來碗裡羹，冤深似海恨難平」。這種恨是非常難以平息的。在《楞嚴經》裡有一段經文提到——

以人食羊，羊死為人，人死為羊，如是乃至十生之類，死死生生，互來相噉，惡業俱生，窮未來際，是等則以盜貪為本。

「以人食羊」：食羊，這就代表所有吃的肉。那麼「羊死為人，人死為羊」，這隻羊也有牠過去種的善根，所以牠死後，可以得到人身。可是這個吃牠的人，他的福德、福報不夠的話，會變成羊，就是畜生類的。那麼「如是乃至十生之類」：這十生可以說這一生、下一生，再下一生。也可以說是胎、卵、濕、化、有想、有色等等這十類。那這就互相怎麼樣？「死死生生，互來相噉」：死了又生，生了又死，互相吃來吃去。這樣子惡業就生出來了，所以說「惡業俱生，窮未來際」：甚麼惡業都生出來了，這個惡業俱生到未來際那麼長的時間。「是等則以盜貪為本」：這些個是以「盜貪為本」。為甚麼說盜貪？因為畜生你吃牠，牠沒有說要給你吃啊！這就好像你偷牠的肉來吃一樣，所以說以盜貪為本。

1988年上人率團到亞洲弘法，那時有很多人請上人加持。我們在佛殿作法會，上人在

then its accumulated resentment will be hard to calm and reconcile. If the animosity increasingly accumulates, then eventually it will escalate to become poisonous energy and hostility that spreads everywhere.

So that is why it is said, “For hundreds of thousands of years, the stew in the pot has boiled up resentment. Its vengeful broth is ocean deep and impossible to calm.”

There is another passage in the *Shurangama Sutra* which states:

A person eats a sheep. The sheep dies and becomes a person. The person dies and becomes a sheep, and it goes on that way through ten births and more. Through death after death and birth after birth, they come back to eat one another. The evil karma becomes innate and exhausts the bounds of the future. And the basis for all of this is stealing and greed.

Here it says, “**A person eats a sheep.**” The sheep here represents all kinds of animals and their flesh which has been consumed. If this sheep in the past had plenty of good roots, then it will be reborn as a human in its next life. On the other hand, if the person who eats meat does not have enough blessings or virtue, he will be reborn as a sheep or another kind of animal. And then, he will be devoured by the living being who once was a sheep in that previous life (whom has now taken human form) which he had eaten in the past.

“**Death after death, birth after birth,** these beings mutually are born and then die and come back to eat one another. All of this evil, negative karma that was produced becomes innate and exhausts the bounds of the future. When you eat these animals, they say, “I never gave you permission to eat my flesh!” —therefore this karma originates from theft and greed.

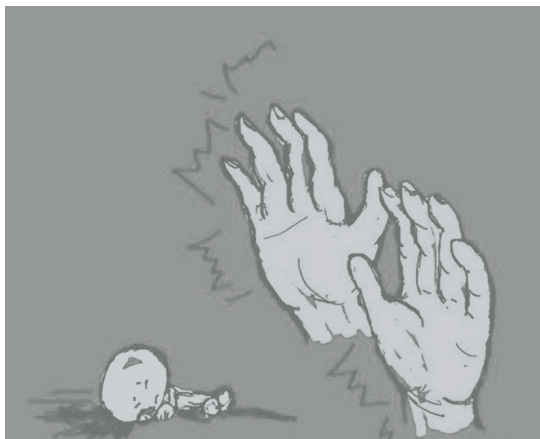
So, in 1988, Venerable Master was blessing people and on this one occasion he said (to his disciples), “Okay, if you want to come, then all of you can come.” So we went to see what happened. These were true and actual events that made deep impression in my mind.

The first one, was the butcher in flowery clothes. He was wearing a black and white floral pattern, and he was a little bit on the heavy side. He walked up to Venerable Master and he said, “I am a butcher. This is my profession, but I don’t want to be a butcher anymore. But, if I quit being a

另一處幫信眾加持。有一次，在馬來西亞一座道場，上人對我們說：「你們都可以來。」所以我們都去看上人幫信眾加持。

其中有兩件個案印象非常深刻，一件是一位屠夫，他穿了一件黑白相間的衣服，花花的，人胖胖的。他走到上人的面前說：「師父！我是一位屠夫，我不想再做這個行業，但是生活又沒有辦法。師父，怎麼辦啊？」上人跟他講說：「你呀，過去你就是一隻豬來的，你要趕快換行業！」

另外，又有一位媽媽帶著一個女孩子來。這一個女孩子差不多七、八歲，整個人動來動去，手抓來抓去，沒有片刻停的時候。這位媽媽也不知道怎麼辦，就帶來上人跟前請上人幫忙，上人說：「這個我沒有辦法，妳過去是一個放蠱的，這個女孩子是你的蠱物，我沒有辦法！」這位媽媽非常失望，就帶著孩子轉身走了。正走的時候，上人說：「回來！」拿著拐杖在那個女孩子的頭上敲了一下。這時女孩子突然靜止，不再亂動了。這時，那位媽媽謝謝上人，把她帶回去，走了幾步，那位女孩子就轉過頭來跟上人說：「拜拜！」



我們現在再來看這畫，你看這裡有一個小孩子他（她）是小天使，要降到人間來了。那麼降到人間，突然發生甚麼事情？這隻殘惡的手把他（她）擋住了。其實這就是墮胎，因為畫面太殘忍了，不能畫。這個小天使好不容易得到人身，那他（她）怎麼樣呢？只好變成一個小孤魂，日曬雨淋也沒有人理，連太陽公公都覺得非常的

butcher, it will be hard to make a living. What should I do?” So the Venerable Master said, “In your past life, you were a pig, and I suggest that you quickly quit your profession right now.”

Another incident, was one involving a mother that brought her seven or eight-year-old daughter. And when she came, the daughter was moving around non-stop, just moving and moving. So the mother did not know what to do with this little girl. So she wanted Venerable Master to help her. Venerable Master took a look at them and said, “I really can’t help you. In the past life you were a person who used sorcery to cast hexes and this little girl was once the object of one of your hexes. So I can’t really help you.” So the mother was very disappointed, turned around, took the girl and started to leave. And then Venerable Master paused and said, “Wait! Come back!” So they came back. Venerable Master used his walking cane to hit the girl on the head once. So then the little girl stopped moving around. The mother was very thankful and so grateful to Venerable Master. Then the little girl turned around and said to Venerable Master, “Bye-bye!”

In this picture, there is a little angel ready to descend to be reborn in the human realm, but then a pair of hands kill it. This pair of hands represents abortion, because abortions are too barbaric to illustrate. Eventually, this angel becomes a little lonely ghost. No one pays attention to him, and even the sun takes pity on him.

So this little ghost gets really, really mad. The Venerable Master said this. He said, “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?” Isn’t this serious?

I have encountered and witnessed people who have to suffer abortion-related retributions. One time a layperson came to me. She told me that her mother had cancer and was at the end of her life. She said, “Oh, Dharma Master, Dharma Master, what do I do about my mother? My mom seems to have become three people. Sometimes she will be like a little boy who is very angry at me. At other times, she becomes a little girl who will say nice things to me. And sometimes, she is my mother.” I asked, “Did your mother have abortions in the past?” She went home and asked her mother about this, and it turned out that her mother did indeed have two abortions in the past, one was a little girl and the other was a little boy. When a person becomes elderly, or when their body is weak and their energy is not as strong, all

可憐。

這個小幽魂也會生氣的，一生氣起來弄得怎麼樣？家裡雞犬不寧。所以上人說：「這個墮胎啊，是不仁道的一件事情！各位想一想，那個小孩子還沒有出生，你就叫他（她）死，你說這個因果厲不厲害？」

個人碰到很多墮胎後，要酬償因果的事情。有一個居士，問到：「法師啊！怎麼辦我的媽媽現在變成三個人。」那位媽媽已經快要往生了，他說：「一個是小男生，這個小男生會對我很兇；一個是小女生，她會跟我撒嬌；一個是原來的媽媽。」我說：「你回去問問媽媽是不是有墮胎呀？」他回來說：「我媽媽說她墮了兩個孩子，一男一女。」因為人到老的時候，還是身體不好的時候，運也比較衰了，這些所結的怨業就來找了。

這又是一段上人的開示，那是在1974年、75年這個時候，上人跟于斌主教碰面，于斌主教提到墮胎的事情，所以上人這麼講：「今天于主教講的反對墮胎；現在差不離的都跟著那些個喝醉酒的國家學，想要學墮胎，這個是不人道的。所以嘛，不論青年人、老年人，新鮮腦筋、舊腦筋的人，都不要贊成這個法，這個法是不合乎人道的。」于樞機主教，他說：『啊，這個把人芽子殺了！』墮胎，這是人芽子呀，那小孩子剛生出來好像人的一個芽似的，把人的芽子殺了，這是慘無人道的，這他說得很對的。」

有一句話說：「子女原是宿債，討債還債，無債不來。」本來他（她）是來還債的，是過去父母對他（她）有恩，所以來還債。那麼，這樣會對父母非常孝順，非常好的。另外一種呢，就是怨，他（她）本來是來討債的；那這個討債，就應該要還債。可是如果是恩來的，你把他（她）殺了，就變成怨；如果是本來是來討債的呢，扛債不還，又把他殺了，那豈不是怨上加怨？！這就是經文所說的，好像旋火輪，生生世世這種殺業是沒有辦法停息的。

所以我們自己不要積怨，不要造怨習。但是我們也不要造令其他眾生積怨的因。譬如說：殺生、扛債不還等等的。特別是殺生這類的，這個怨實在是太深了。

我們要截斷造成災劫的因，才不用嚐災劫的果。就像現在，這個疫情就是一種災劫的果。❀

this negative yin energy will come to find them.

The following is from a conversation between the Venerable Master and Cardinal Yubin in 1974 or 1975. The Master said,

“Today, Cardinal Yubin said that he opposes abortion. Many people probably learn from ‘drunken’ philosophies and agree to abortion. But abortion is inhuman. Therefore, no matter whether you are young or old, whether you are old-fashioned, or modern, you should not support this dharma. This dharma does not accord with human nature. Cardinal Yu said, ‘Abortion is like killing the sprouts of humanity.’ Babies are the sprouts of the humanity. Killing human sprouts is inhumane. He is right. I agree with him.”

There is a saying, “Your sons and daughters are your old karmic debts.” They are here to claim or repay debts. If there were no karmic debts, they would not come to you. If your parents are very kind toward you, they have come to repay their debt to you. Likewise, if a child is very filial and kind to their parents, the child is repaying their debt to the parents. But, if parents owe some karmic debts to their children, then the children will come to collect the debt from their parents. If there is kindness between the parents and children, but then you have an abortion, this kindness turns into animosity and resentment. Let’s say that if the children come to collect debts and they already harbor animosity or resentment towards you, but on top of this, you also have an abortion, and thus kill them, then you then add more resentment to that which was originally there. Thus, the sutra text says, “This kind of animosity goes on for life after life without stopping.”

So, “Do not harbor resentment inside, and do not create the causes of resentment for other living beings.” This kind of resentment is strong. Killing creates strong resentment, and it is the same with abortions. This kind of resentment or animosity is just way too deep.

Thus we need to “sever the root causes that create disasters so that we don’t taste the bitter fruit of these calamities.” The Covid-19 pandemic is an example of one of these kinds of calamities which we are currently experiencing. ❀