



新冠疫情反思——以史鑑今

Pandemics of the Past Offer Insights for the Current Crisis

比丘尼近藏講於2020年3月24日萬佛聖城大殿
沙彌尼近本 英譯

A Talk Given by Bhikshuni Jin Cang at the City of Ten Thousand Buddhas on March 24, 2020
English Translated by Shramanerika Jin Ben

今晚想就最近流行的新冠肺炎，談談我個人的想法。人類從有歷史以來，就經歷過許多瘟疫流行，病因各有各的不同，但是人類恐懼的對象卻相同。恐懼什麼？死亡。除了對死亡的恐懼相同，另外還有一個共同點，就是疫情中總會有人逢凶化吉，死裡逃生。以下用兩則中國古代瘟疫中的真實故事，來解釋這些人幸運的原因。

Today, I would like to talk a little bit about the novel coronavirus that has been going around. These are my own opinions. In terms of history, there have been many pandemics before; they were disasters. They originated from different sources. The reasons may differ, but people's reactions are almost always the same. What are their reactions? Fear; people are afraid. Why are people afraid? They are afraid of dying. Also, during disasters some people can escape and come out of it unscratched, whereas others cannot. I am going to share two stories so we can all listen and investigate how some people survived from a disaster unscathed.

The source of the two stories are from a medical book

這兩則公案出於一本醫書《松峰說疫》，作者是清朝名醫劉奎。他在書中闡述瘟疫的類別、病因以及不同病症的具體療法，並舉出瘟疫肆虐時倖免於難的例子，並加以評註，說明存在於冥冥之中的力量對人類命運的影響。

第一個故事在清朝順治年間。江蘇武進縣的居民顧成，他的兒子娶錢氏小姐為妻，有一次錢氏回娘家探親，不久丈夫家鄉突然流行起急性瘟疫，傳染面積很廣，速度也很快，病死的人很多。大家深怕染病，以至於連至親都不敢過問探望，唯恐避之不及。

顧成夫婦不幸也染上了瘟疫，最後連同兒女一家八口全都染上。錢氏在娘家聽到翁姑、先生全家都患上了瘟疫的消息，急著就要回丈夫家探病。但是愛女心切，錢氏的父母恐怕女兒回去也會染上瘟疫，所以極力勸阻不要自尋死路。

可是錢氏深明大義，丈夫娶妻就是希望她能照顧翁姑，現在翁姑病危，倘若忍心不歸，自己與禽獸有什麼兩樣！因此不顧父母反對，不怕疫病猖獗與感染，隻身趕回丈夫的家鄉。

當錢氏回到夫家以後，顧成夫婦和其他染疫的全家八人，都奇蹟般地霍然而癒。當地的人們都認為，是因為錢氏至孝至義的德行感動了神明，才使得顧成全家免於瘟疫的死亡。而對於這一個痊癒的案例，劉奎評論道：「邪不侵正，孝可感動天，孝德真是祛除瘟疫的良方呀！」

第二個故事在晉朝。有一名隱

written by a doctor from the Qing Dynasty. His name was Liu Kui, and his courtesy name was Song Feng. The book's title is *Song Feng Talks about Pandemics*. It describes many kinds of pandemics, their varying origins, and different remedies. At the end, he analyzes and gives a summary of the sickness and its treatment.

The first story happened during the Qing Dynasty. In Jiangsu Province, there was a Wujin County, resident named Gu Cheng, and his son married a lady with the surname of Qian. One day, she went home to her parents' home, which was located in another area. At that time, a quick and swift pandemic hit the village of Wu Jin. It was widespread, and many people became sick and died from it. Everyone was afraid of catching this disease. They were extremely afraid. Relatives and close friends didn't dare even to visit each other.

Unfortunately, Gu Cheng and his wife also contracted the disease. In total, eight people in the family got sick. The daughter-in-law, Qian, was at her parents' house when she heard that her entire family of in-laws had contracted the disease, and she really wanted to go back and take care of them. Because her parents loved her so much, they were afraid that if she went back, she would also get sick. They tried very hard to persuade her not to go back because it would be deliberately walking towards death's door. However, Qian knew that she had to go back. She said, "My husband married me to help take care of our family, so when my in-laws are in danger, how can I not go back? If I don't go back, then I'm no different from an animal." She didn't heed her parents' advice and went back on her own.

After Qian returned to her in-laws, the family all were miraculously restored to health. People came to the conclusion that the entire family was able to escape death because of Qian's utmost filial conduct and respect, which moved the gods and spirits to protect them. Dr. Liu Kui from the Qing Dynasty who recorded this made a comment that unwholesomeness is no match for wholesomeness, nor can deviance match the proper. Filial respect can move the heavens and is the best medicine.

The second story happened during the Jin Dynasty. There was a hermit named Yu Gun. When he was younger, he was very diligent. He was also well-learned and very filial, and thus, was very famous for his good conduct. When he was younger, there was a pandemic that occurred and two of his brothers caught the disease and died. His second eldest brother also became ill and was in dire straights. Thus, Yu Gun's parents wanted to take him and his younger brother to another place in order to avoid the pandemic. However, Yu Gun wouldn't leave. He wanted to stay back to take care of his second eldest brother. He said to everyone, "I'm not afraid of this disease."

士庾袞，是晉明帝皇后庾文君的伯父，年輕時就以勤儉、好學、孝順友愛而聞名。晉武帝司馬炎咸寧（275-280）年間，西晉爆發大瘟疫，在這場瘟疫中，庾袞的兩個哥哥不幸染病身亡，二哥庾毗也染上了瘟疫。疫病嚴重，瘟疫正盛，於是庾袞父母想帶著他和弟弟們到外地去躲避瘟疫，但是庾袞不肯離開，堅決要留下來照顧二哥，他對大家說：「我天生不怕瘟疫。」父母沒有辦法，只好留下他和染病的哥哥。

親友離開後，庾袞晝夜不眠，悉心照顧哥哥，有時還撫著病亡兄長的棺柩，哀慟流涕。就這樣經過了一百多天，瘟疫漸漸平息下來。當人們再回到村裡時，都驚訝地發現：庾袞和他染病的二哥朝夕相處，竟然安然無恙！而且在庾袞的照料下，二哥的病也奇蹟般地痊癒了。



村裡的長輩感歎道：「這孩子真是奇特！能守護人們不敢守護的人，做人們不敢做的事。是至孝友悌的大德行，讓上天開恩救了這種人。」由此大家才知道，凶猛肆虐的瘟疫並不是傳染給所有人。面對大難，不畏生死、堅守保護他人的人，瘟疫就不敢靠近他。正如《黃帝內經》所說：「正氣存內，邪不可干。」

如何培養正氣呢？《大學》中提到：「修身在正其心。」修身有幾種涵義，這裡我就解釋為保養身體，令身體健康。希望身體健康，就要「正其心」，端正念頭，使內心有股正氣。如何能「正其心」？《大學》指出有四種情況，心就不得其正。

一、「有所忿懣，則不得其正」：生

Therefore, they had no choice but to leave him there with his elder brother.

When all the family members left, Yu Gun didn't sleep at night and took very good care of his brother. After a hundred days (about three months), when the pandemic subsided, the family came back to the village, and to their surprise, they saw that Yu Gun and his brother, whom had been ill, were both still alive and doing very well. Although he stayed with his brother day and night, he was untouched by the disease and his brother had made a marvelous full recovery.

All the elders in the village were very surprised. They came to the conclusion that this child Yu Gun was very unique. He dared to take care of people whom no one else would. He dared to do things that no other people dared do. This is the great conduct of being filial and caring for friends and family. It moved the heavens, which saved these kinds of people from harm. Everyone knew the pandemic was very fierce and rampant. Yet, the disease did not dare come close to those who were unafraid of taking care of their family and friends during this type of disaster. In the *Yellow Emperor's Canon of Internal Medicine*, it says that when there is proper energy, the deviant cannot touch it.

Let's talk about how to nurture proper energy. In the *Great Learning*, it says that, first, we have to regulate our bodies and then we can regulate our minds. How do we achieve this proper mind and nurture our proper energy? The *Great Learning* describes four things; if we have these four things, then we are unable to have proper energy.

First, if you harbor resentment or anger, then you can not have proper energy. Second, if you have fear, then you can not have proper energy. Third, if you have extreme likes and dislikes, you cannot have proper energy. Fourth, if you have many worries, then you cannot have proper energy.

During this Covid-19 Pandemic, we have to fortify our proper energy. We can do that by avoiding these



神農皇帝為治愈老百姓的疾病嘗百草

The Emperor Shen Nong tried hundreds of plants by himself to cure humans' illnesses.

氣憤恨，心就不正；二、「有所恐懼，則不得其正」：恐慌害怕，內心就失去正氣；三、「有所好樂，則不得其正」：對事物非常喜好或是非常討厭，也會失去正氣；四、「有所憂患，則不得其正」：內心有擔憂，患得患失的心態，也無法保存正氣。

因此在新冠肺炎流行的時刻，要格外避免這四種不好的情緒——憤怒、恐懼、好惡和擔憂，才能鞏固內心的正氣，以抵擋外邪入侵身體。這也正好呼應加拿大衛生官員對民眾的呼籲：「現在正是需要善良、鎮定和安全的時刻。」我們應該抱持鎮定，正確落實公共衛生的各項措施，來保持個人和團體的安全。

《大學》教導我們祛除四種不好的情緒，能使正氣內存。那麼面對新冠病毒的挑戰，我們應該如何善用上人的教導？上人說：「把妄想停下來，就會放出智慧光明，這種毫光能照大千，有消毒作用。你們會有無量功德，這種功德能使全世界人類都得到好處。什麼好處？就是把空氣的毒素毒菌消滅，人類便不會再患絕症。」因此，上人更究竟地教我們摒除妄想，放出智慧的光明，來消毒空氣裡的毒素。

打坐參禪，是讓妄想息滅的好辦法。如果妄想停不下來，就專心誦持〈大悲咒〉，因為上人在1992年提醒過我們：「人類遇到這種災難，就要至誠懇切地誦持〈大悲咒〉。佛說〈大悲咒〉能治世間八萬四千種的病，現在這個愛死病和肺炎病，也都包括在內。」因此，為了自己和世界人類能平安度過這次瘟疫的侵襲，希望大家都能多多誦持〈大悲咒〉，善養心中的浩然正氣。❀

four emotions mentioned in the *Great Learning* — anger, fear, extreme likes and dislikes, and worry. Dr. Bonnie Henry, the Provincial Health Officer for British Columbia Province in Canada said, “Now is the time to be kind, the time to be calm, and the time to be safe.” This is the time when we should treat others better and be more concerned about their well-being. It’s time to be safe — this is the time when we have to put public health recommendations into practice, and also be calm and not panic.

That is how the *Great Learning* teaches us to nurture our positive energy by avoiding the four negative emotions. Let’s see how the Venerable Master has put it. This is what he said about times like these: “Stop all false thinking. When you have stopped your discursive thoughts, then your wisdom can manifest. The light of your wisdom can disinfect the air.” His answer is actually on a higher level, since he mentioned how we should stop our false thinking, and doing this Meditate. That’s right. We should be meditating to stop discursive thoughts and if we cannot stop discursive thoughts, then we can recite the *Great Compassion Mantra*. The Master reminded us in 1992 that, “What should the human race do when it encounters this kind of calamity? We should recite the *Great Compassion Mantra* with the utmost sincerity and earnestness. The Buddha said that the *Great Compassion Mantra* can cure the eighty-four thousand illnesses of the world. All the eighty-four thousand kinds of diseases are covered, including those like AIDS and pneumonia.” Therefore, to get through this pandemic safely, I hope everyone can keep on reciting the *Great Compassion Mantra* to nurture our positive energy. ❀