

## 從《楞嚴經》看世界的災難

# Viewing the World's Calamities Through the Lens of the *Shurangama Sutra*

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我們先來介紹《楞嚴經》；《楞嚴經》是洩露天機的一部經，它是通天徹地、無所不包、無所不容的，上至諸佛菩薩，乃至世界上的萬事萬物都包含在裡面。如果大家有研習《楞嚴經》的話，你會發現《楞嚴經》從我們現前的身心、我們的國土、指示我們認識真心，然後怎麼樣返本還原，回到我們本源心地乃至到成佛，佛陀都一一來教誨我們。

乃至天地之間六道四生（《楞嚴經》講的是十二類生）是怎麼一回事，這在《楞嚴經》裡也都清清楚楚教導我們。還有我們要從一個凡夫身

I would like to give a brief introduction to the *Shurangama Sutra*. The *Shurangama Sutra* is a sacred text that unveils heaven's secrets; it connects to the heavens and penetrates the earth. There is nothing it does not contain and nothing it does not include—from the Buddhas and Bodhisattvas down to below; everything is included and contained within the *Shurangama Sutra*. If you study the *Shurangama Sutra*, you will know from your present situation how you can return to the source to uncover your true mind until you realize Buddhahood.

In this sutra, the Buddha teaches us, step by step—within the six paths, the four kinds of births, and the twelve kinds of living beings—how to return to our true mind. The *Shurangama Sutra* very clearly shows how to practice from the ordinary state of a person all the way up to returning to the true source and the true mind; it specifies what you may encounter along the way, what needs your attention, and how to have a Dharma selecting eye.

回到本源真心，這裡面會碰到甚麼樣的情況、甚麼是應該注意的、應該要怎麼樣認識、教我們有擇法眼，這些佛陀都在《楞嚴經》裡教導我們。所以鼓勵大家多研習《楞嚴經》，多讀誦《楞嚴經》。《楞嚴經》，因為它是從比較深的義理開始，所以有的人從前面序文部分以後，就比較不容易進入。可是沒關係，懂，是從不懂那裡來的，只要有恆心、有信心，慢慢就會理解了。

我是八零年代在萬佛聖城出家，在那個時候，規定要背誦《楞嚴經》，其實對個人來說，是非常不容易的，因為不了解它的意思。我們每個禮拜要去老師那邊背給老師聽，然後讓她簽名。那個時候，上人也鼓勵所有的弟子背《楞嚴經》，上人怎麼教化我們呢？好幾次上人在萬佛聖城的講台上叫大家來背《楞嚴經》，所有願意上去背的人都可以上去背。萬佛聖城的講台有好幾把麥克風，所以有時候就一排人，背不同的語言、不同的段落，從不同的麥克風就發出來。哦，那些弟子都背得有條不紊的，我非常的佩服！上人說這一方面也是訓練大家的定力。在那個時候，我是不懂的；可是這麼多年走過來，慢慢能夠在這裡跟大家分享學習《楞嚴經》的心得，這是需要時間的，也要花精神，也要用心的，藉此鼓勵大家。

《楞嚴經》是破妄顯真、破邪顯正的一部經；破妄顯真，就是破我們的妄心，顯出我們的真心。在還沒有進到主題，再介紹一下目前法總出版的上人《楞嚴經》解釋，這個是中文版的，主要是一九六八年上人所講解的，不過後來上人在八零年代、七零年代也補講一些《楞嚴經》，及帶著弟子研習《楞嚴經》五十陰魔，這在當時也是因為翻譯的需要。這一套共九冊。

I will really like to encourage everyone to study and recite the *Shurangama Sutra*. In the beginning of the sutra, it starts with very profound principles basically immediately after the introduction, which may be difficult for people to delve into the meanings, but having this frustration is quite alright, because understanding comes first from not understanding, so there is no need to worry. If you persist in studying this sutra, you will gradually understand the meaning of its principles.

I entered the monastic life in the 1980s. At that time, one of our requirements was to memorize the *Shurangama Sutra*. It was very hard for me to do so then, because I did not understand the meaning of the sutra. Every week, we had to recite aloud a passage of the sutra that we had memorized to one of our teachers. The teacher would sign off on a log of where we stopped each time.

The Venerable Master encouraged his disciples to memorize the *Shurangama Sutra*. There were several times when the Venerable Master came to the City of Ten Thousand Buddhas, and while on the stage, he would ask his disciples if anyone who had memorized the *Shurangama Sutra* to come up and recite what they had memorized in front of the great assembly. The lecture stage (in the Main Buddha Hall) at the City of Ten Thousand Buddhas has a row of microphones. People would go up and recite from memory different sections from the *Shurangama Sutra* in different languages. These people were able to memorize and recite it very well. The rest of the assembly really admired anyone who could recite the sutra from memory. According to the Venerable Master, sutra memorization trains people's samadhi, but it takes a lot of time, a lot of sincerity, and a lot of heart. The fact that I can share some insights and experiences from what I have learned from the *Shurangama Sutra* is an accumulation of time and effort over many years. So this is what I'd like to introduce about the *Shurangama Sutra*, I would like to use this opportunity to encourage everyone to study the *Shurangama Sutra*.

The *Shurangama Sutra* breaks through the false to reveal the true. Breaking the deviant and revealing what is true and proper is uncovering one's true mind through destroying the false one. Before we begin the main topic, I want to continue to expand a bit more on the introduction to this sutra. The *Shurangama Sutra* was lectured by Venerable Master Hua in 1968 and later during the 1980s. In the 1970s, he also gave some lectures that were initially missing. He also let us study "The Fifty Skandha-Demon States," but this was also for translation purposes. All together in Chinese, there are nine volumes.

## 一陰一陽之謂道 偏陰偏陽之謂疾

這個道呢，就是說你要走在一條正確的路上。疾呢，就是病了。陰陽調和，天、地、人都會調和的，所謂風調雨順；「偏陰偏陽之謂疾」，如果陰陽偏的話，就會生病了。

疾呢，人生病是疾，天地生病也是疾；天地怎麼生病呢？我們看現在火災、旱災、地震、海嘯，這都是天地生病了。像最近台灣，今年所謂的百年大旱，就是旱災非常的嚴重，特別台灣西部。那麼這幾天下雨了，哇！又下了滂沱大雨，讓很多地方都吃不消。這是為甚麼呢？這是陰陽失調。人生病，也叫疾，例如瘟疫病，這都是人生病，當然還有其他種種的病。那麼現在全球所共同受到的瘟疫病，就是新冠肺炎。

我們現在來討論看看，這些天地生病、人生病到底是從哪裡來的呢？在《楞嚴經》裡面有一個章節，這是在卷八裡談到「十習因」，這十習因講的是十種不好的習性，因為這十種不好的習性，延伸到在地獄裡受怎麼樣的果報？地獄果報完了以後到鬼道，秉著他的習性又會變成怎麼樣的鬼？在做畜生的時候，是做怎麼樣的畜生？如果再生為人，是做怎麼樣的人呢？這在《楞嚴經》十習因講得非常清楚。

這十種的惡習，1.淫習、2.貪習、3.慢習，驕慢的習慣、4.瞋習、5.詐習、6.誑習、7.怨習，怨恨的習氣、8.見習，見解不對，邪知邪見。9.枉習，好冤枉人、10.訟習，喜歡打官司，訴訟的習性

我們今天要講兩種習，因為這兩種習，跟現在的災劫有關。其實每個習跟災劫都會有關係，因為我們

*One Yin and one Yang is called the Way;  
extreme Yin or extreme Yang is called illness.*

You have to walk on the correct path in a correct way. Illness means sickness here. If *yin* and *yang* are in harmony, then the heaven and earth will also be in harmony, and we will have gentle winds and timely rains. But if *yin* is extreme or *yang* extreme, then all is off balance.

When the heaven and earth are sick, people also get sick. The sickness of heaven and earth are disasters such as floods, fires, hurricanes, earthquakes and tsunamis. For example, in Taiwan we had a drought that we have not seen in a hundred years, especially on the western side of the country. Yet in the past few days, it started to rain. It rained so hard, like cats and dogs. Even though it brought water, it is difficult for people to bear such storms. This shows that *yin* and *yang* are basically no longer in harmony.

When people get sick, they have illnesses. For instance, we have plagues going on, such as Covid-19 global pandemic.

Now we are investigating the sicknesses of heaven and earth, but where do these sicknesses come from? This is explained in the “Ten Habitual Causes” in Roll Eight of the *Shurangama Sutra*. These are unwholesome causes that people have. Roll Eight talks about habitual causes which trigger corresponding retributions, karmic results, and the type of path of rebirth. For example, based on one’s particular habits, one could be reborn as a certain type of being in a certain kind of realm, such as whether one goes down the path of ghosts or animals. If reborn as a human, then based on one’s habits, you would be born as certain type of person. This is explained very clearly in the “Ten Habitual Causes” section of the sutra.

The Ten Habitual Causes are

1. Habits of lust
2. Habits of greed
3. Habits of arrogance
4. Habits of hatred
5. Habits of deception
6. Habits of lying – i.e. people like to tell lies
7. Habits of animosity
8. Habits of views – e.g. people with wrong views
9. Habits of injustice – i.e. you like to wrongly accuse people
10. Habits of ligation – i.e. you like to be involved in lawsuits

We are going to study two kinds of habits today. Every habit is



的身是正報，外在的依報也會因為我們所作所為有所改變，這就是《楞嚴經》裡面講到「正依二報」。我們今天先講淫習，這淫習，跟現在的災劫，特別是旱災、火災是有相關的。

現在來唸這段關於淫習的經文：

一者、淫習交接，發於相磨。研磨不休，如是故有大猛火光，於中發動。如人以手自相磨觸，煖相現前。二習相然，故有鐵床銅柱諸事。是故十方一切如來，色目行淫，同名欲火。菩薩見欲，如避火坑。

簡單解釋一下這段經文；「一者」：淫習是第一者，因為《楞嚴經》是斷欲去愛的一部經，所以在《楞嚴經·四種清淨明誨》裡面，它的秩序第一就是要斷淫。要了生死，就是要斷淫欲，所以也是先把淫習排在前面。

「淫習交接」：交接就是男女的這個交接。「發於相磨」：它就發生一種互相摩擦的動作。那麼「研磨不休」：研磨，就是因為互相摩擦不停止，所以就有「大猛火光，於中發動」：因為互相磨，就有一種煖相現前，嚴重的時候就是大猛火，非常強的火光在中間發動了。佛陀繼續告訴我們說，這個就像甚麼？你們也可以試試看，用手自相磨觸，就有一種溫暖現前了，就會熱了。

「二習相然」：二習是甚麼？就是過去生的習氣和現在生的習氣；然，可以加一個火部的燃，就是說就好像點火一樣了。「故有鐵床銅柱諸事」：在生的時候，如果這種習氣非常重，以後在地獄的時候，會見到甚麼樣的情況呢？鐵床。為甚麼是鐵床？因為男女的事是在床上的。「銅柱」，因為這個人生前好淫欲，淫欲，就是抱嘛；所以當他到地獄的時候，他的業識看到的那個銅柱，就是他所喜歡的人，然後他上前去抱，火就燒起來了。床呢，剛開始他看到的

related or pertinent to the disasters that we see, because while our body is our “proper retribution,” our external surroundings are also our dependent retributions. That’s our surrounding environment. Thus, what we do and say will actually change our surrounding environment, our dependent retribution. That’s what the *Shurangama sutra* also talks about: proper and dependent retributions. Today, we will study the “habits of lust” first because they are related to drought and fire.

**The first consists of habits of lust and reciprocal interactions which give rise to mutual rubbing. When this rubbing continues without cease, it produces a tremendous raging fire within which movement occurs, just as warmth arises between a person’s hands when he rubs them together. Because these two habits set each other ablaze, there come into being the iron bed, the copper pillar, and other such experiences. Therefore the Thus Come Ones of the ten directions look upon the practice of lust and name it the “fire of desire.” Bodhisattvas avoid desire as they would a fiery pit.**

Let’s briefly explain the sutra text. The first is the “habit of lust,” because the *Shurangama Sutra*, it talks about cutting off desire and getting rid of lust. Getting rid of lust is the number one priority and is also listed as the first of four in the “Four Clear and Definitive Instructions on Purity.” If you want to end birth and death, first we need to cut off lust.

First is **the habits of lust**—so this happens during intercourse, as there is mutual rubbing, and when the mutual rubbing does not stop then there is a blazing fire. When the rubbing continues without cease, it produces a tremendous “raging fire” within, which then causes movement to occur. This is a kind of very strong fire that will happen. The Buddha tells us how we can see proof of this. If you rub your palms together, together then a kind of warmth will arise.

**When the two habits instigate each other**—this refers to habits of the past and present. When the two habits burn, they feed off each other like lighting fire. Therefore the two habits will set each other ablaze—they burn and feed off each other. [When you need to undergo karmic retribution of sexual desires] **there come into being the iron bed, the copper pillar and other such experiences.** The iron bed comes from that happens on beds, and the copper pillar refers to the lust for such activities. When your karma occurs, you will see this copper pillar manifest

只是一般的床，可是他一上去的時候，就變成燃燒的鐵床。這是因為怎麼樣呢？因為淫欲太盛了，造得淫業太多了，所以會受到這樣的一個果報。

「是故十方一切如來」：所以十方所有的諸佛看淫欲這個事情，給它起了名字，這個名字就叫做「色目行淫，同名欲火」。「菩薩見欲」：菩薩見到淫欲這種事情，就好像逃避火坑一樣；跳到火坑，就會燒死的。

不過我想要補充一下，在這裡講這種淫習，是恣情縱欲太過了，如果是正常的普通家庭夫婦，沒有甚麼太過，佛陀講的不是這個。譬如說有一種是恣情縱欲太過了，因為太過，就陰陽不調。還有一種是同性之間，因為本來這是要陰陽調和的，那麼同性之間會發生陰陽不調的情況。

以下這段經文是在十習因裡講到鬼道的部分，是說這個貪色的人，如果他做鬼的時候，他是做甚麼樣的鬼呢？我們唸一下這段經文：

貪色爲罪，是人罪畢，遇風成形，名爲魃鬼。

「貪色爲罪」：這個如果他的本因是貪色，貪色，就是貪淫欲。「是人罪畢」：就是說他在地獄的果報受完了，出了地獄以後，「遇風成形」：遇風，他遇到風。因為淫欲是屬於風、風流，所以中國人說風流、風流嘛！遇風成形，他遇到這個風成形了，這個就叫「旱魃鬼」。

宣公上人說：貪色爲罪：「色」，就是屬於一種淫業。貪這個淫業，就造罪業了。在中國人說，淫業就屬於風流；貪風流，言其男女這種的淫業。這男的歡喜這個事情，也叫風流；女人貪這種事情，也叫風流。這個魃鬼怎麼樣子呢？這種鬼到甚麼地方，甚麼地方就不下雨的，這叫「旱魃為

as someone you desire, and when you proceed to embrace that person, you grab onto the copper pillar and burn. A person could also see an ordinary bed, but as soon as he or she gets in it, it becomes a burning bed. Such people have to undergo this kind of retribution, because they they engaged in too many lustful behaviors.

Therefore, all the Tathagatas of the ten directions look upon the practice of lust and call it the “fire of desire,” so Bodhisattvas avoid lustful desires as they would a fiery pit.

When we say excessive lust, this does not refer to activities between a legal husband and wife and the normal behaviors that they would have. The Buddha is not talking about this kind of lust. The Buddha is referring to excessive lust, too much *yin* or too much *yang*. Excessiveness unbalances the harmony in heaven and earth, and lust between the same sexes will cause *yin* and *yang* to not be in harmony.

This next section talks about the path of ghosts. If the ghost are lustful, what kind of ghosts they will become? The sutra text tells us:

**If it was greed for lust that made the person commit offenses, then, after having finished paying for his crimes, he takes shape when he encounters wind, and he is called a drought-ghost.**

Here it says that if one is greedy for lust then after going through retribution in the hells, that being will then become a ghost. What kind of ghost will they become? They will become a ghost that will take shape when it encounters wind, because lust belongs to the element of wind, and will thus be called a drought-ghost.

The Venerable Hua explained in this section, “If a person was greedy for lust and committed related offenses, then after having finished paying for his crimes, he will take shape when he encounters wind. In China, someone who is lustful is said to be greedy for “the wind and current”(風流). People like this end up as drought-ghosts. What are drought-ghosts like? Wherever they go, it doesn’t rain, and this is due to the “tricks of desert and drought-ghosts.” If you encounter a place where the rain does not fall, where the sprouts in the fields dry up and die, you know now that such a place is inhabited by a drought-ghost.

By listening to the *Shurangama Sutra*, you can unravel all the mysteries of the world. All the questions of physical science are clarified in this sutra. If you hadn’t heard this sutra, you wouldn’t understand the reason behind droughts and deserts. Basically, these are due to the tricks of the drought-ghost. This kind of person was greedy for “the wind and current”(風流), and so now when this ghost encounters the wind it takes its shape and is called a drought-

虐」。你要是遇著沒有雨下的地方，把苗、莊田都旱死了，那個地方就有這個魃鬼。這是真的！所以你聽《楞嚴經》，你把這個物理甚麼、世間的甚麼事情都明白了。你若沒聽過《楞嚴經》，甚麼地方旱，你也不知道是甚麼道理呢！原來是旱魃為虐。旱魃，就是這個魃鬼；為虐，就是作怪。

是人罪畢，遇風成形：這個人墮地獄受罪完了之後，因為他貪風流，所以一見著風就成一個形。名為魃鬼：就叫魃鬼，就是旱魃。這種鬼到甚麼地方，就沒有雨下的，你看他本事大不大！

這個魃鬼，因為貪色就變成魃鬼，他附在風裡「淫風鼓蕩」，能夠散在雲雨之中。因為他貪淫習，所以等到他做魃鬼，也現出美態，以美人的姿態來眩惑人。

你看這個畫面，因為共同業感的關係，所以世界很多地方是這樣子。旱跟火離不開，所以大火災在世界很多地方起來了。我們要知道，這個根源到底是從哪裡來的一一人呢，不要恣情縱欲。

在《楞嚴經》裡講到「五十陰魔」，五十陰魔想陰裡面也有一個魃鬼，上人在這段裡面這麼講魃鬼的，我把經文唸一次：

此名魃鬼，年老成魔，惱亂是人，厭足心生，去彼人體，弟子與師俱陷王難。

上人說：此名魃鬼；你們記得這個魃鬼是個甚麼鬼來著？這個魃鬼到甚麼地方是怎麼樣啊？這個魃鬼就是到甚麼地方，甚麼地方就不下雨，這叫旱魃。旱魃為虐，旱魃作怪，這個鬼到甚麼地方，甚麼地方就沒有雨下了，最少都要半年；多了，一年、兩年、三年、五年；他若在那地方不走，這個地方總沒有雨下的。年老成魔：這個魃鬼年輕的時候就是鬼，等年紀一老，就變成老奸巨猾了；老奸巨猾，就變成魔了。

這是在《楞嚴經》裡告訴我們這些旱災的根源在哪裡，在此跟大家學習。

問題：加州的旱災，是不是因為這個旱魃鬼？有沒有可能是這個旱魃鬼？

ghost. He causes drought wherever he goes. Pretty talented, huh?”

This kind of drought-ghost attaches to people who are greedy for lust or it “flutters and scatters in the clouds and rain.” They will appear in beautiful forms to confuse lustful people.

In different places of the world, we see that droughts cannot be apart from fire; they go together. When we have big fires, people must know the root causes of these problems—we should not indulge in improper lust and sex.

In *Shurangama Sutra* there is a chapter called “Fifty Skandha-Demon States.” In the Thinking Skandha section it talks about the drought-ghost. The Venerable Master says:

**This is a drought ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.**

Venerable Master's Commentary: This is a drought-ghost that in its old age has become a demon. Wherever a drought ghost goes, there will be no rainfall. The drought will last at least six months, and it may go on for one, two, three, or five years. As long as the ghost is in that area, there will be no rain. While young, it is a ghost. But as it ages, it becomes more crafty and villainous and turns into a demon. A derogatory proverb about old people says, “To be old and not died is to be a rascal.” So this is even more the case with ghosts. If a ghost grows old and doesn't die, it becomes a demon.

In the *Shurangama Sutra*, it tells you the root causes of drought, which I wanted to share with everyone to learn.

**Question: According to what the Master said, could the drought in California be caused by drought ghosts?**

**Dharma Master Yun:** Yes, according to the *Shurangama Sutra* and Venerable Master's commentary. This was stated very clearly earlier.

**Question: The lustful person has undergone the retribution in the hells, but why upon finishing it he has to become a drought-ghost that causes suffering to people? In this way,**



雲法師：根據上人所講、根據經典所講，已經說得很清楚了。

問題：有淫欲的人，他已經在地獄受報了，出來就變成了一個旱魃鬼，再給人受苦，這不是繼續造業嗎？

雲法師：是繼續造業，因為他就是繼續他的習慣。我再講一次，這裡講的不是正常的夫妻，正常夫妻沒有太過，不是這個，不是說這樣你就會下地獄受果報。這是講恣情縱欲，還是一些不正常的情況，因為它會引起陰陽不調，連帶我們這個依報的世界也會跟著陰陽不調了。

問題：哪一個法門可以幫忙消除旱災？

雲法師：哪一個法門？這個我想，我們從自身做起，清心寡欲；還要觀念要正確，觀念其實是蠻重要的，因為男女之間的事，本來是傳宗接代，但不要過。還有其他誦經、持咒、持戒，這些都是可以幫助世界。所以我們不要以為做一個佛教徒在這個時候不起作用，其實你做功課，熄滅貪瞋癡、勤修戒定慧，這都是幫助世界的。❀

這個宗教，是治人的心的，令人心裡不犯法；世間的法律是治人身的，令人身不犯法。但是世間的法律是等著人犯法了之後，它去懲罰他；這已經太晚了。那麼宗教呢，是治人的心，是防患未然，要令人在心裡頭根本就不犯法，所以這叫防患未然。在沒有犯法的時候就防備它，令人明白犯法是一個對社會、對人群都有害而無益的。

—摘自《藥性賦淺釋》宣公上人開示於一九七五年

isn't this ghost creating more karma then?

**Dharma Master Yun:** Yes, it's because the ghost has propelling habits that continues his karma. I'd like to stress again that the lustful behaviours that we are referring to here is not referring to what goes on between legal spouses. It doesn't mean that husband and wife engaged in their activities will fall into hells. We are talking about people who excessively indulge in lust, or when there are abnormal Yin and Yang that are not in harmony that will cause these problems. Thus, when *yin* and *yang* are not in harmony then our surrounding environment will also take a dent.

**Question:** What practice will help end the drought?

**Dharma Master Yun:** We start with changing ourselves; we start by practicing on ourselves first. If we can have a pure mind and few desires, it would help the world. The most important thing is we need to have right views. Actually, the relations between legal spouses are necessary to have the next generation for humanity to continue, so this is permitted. In this world, we can also recite sutras, mantras, and uphold the precepts—all of this can help the world become a better place. So don't think, "Oh! As Buddhists, we can't really function in the world." We actually have our functions. If we can put an end to greed, anger and delusion, and diligently cultivate precepts, samadhi and wisdom, then will help the world. ❀

Religion (more specifically, Buddhism) helps govern one's mind, preventing mental transgressions of the law, whereas the law of the world helps govern one's body, preventing a person from actually breaking the law. The law of the world, however, works by punishing people after they break it, and by this point, it is already too late. Meanwhile, religion works by disciplining people's minds to prevent troubles before they even surface, causing them to be free of any law-breaking thoughts. It helps one guard against thoughts of breaking the law before actually committing the offense, and helps this person understand that any law-breaking deed is harmful and not beneficial to society and fellow human beings.

—An Excerpt from an Instructional Talk Given by Venerable Master Hsuan Hua from his Commentary on the *Song of Herbal Characteristics* in 1975