



中醫與佛法

Chinese Medicine and Buddhadharma

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今天我跟大家交流有關中醫與佛法之共同點的解釋。

我簡單說一下中醫的歷史，什麼時候開始的。從中國考古出土的文物發現，距今約六千多年前的新石器時代，先民就使用石器做成一個石針，來進行治療，我們稱為「砭石」。這就是原始的針灸工具，是距今約四千六百多年能找到的出土文物。

中國春秋戰國時期，就有一部《黃帝內經》的醫書，是被公認為中醫理論的奠基之作和中醫理論的框架，它被譽為中醫學的經典。這部醫書，好像佛法裏面的《法華經》一樣，非常非常重要的一部經典。我

Today, I will be sharing insights on the commonalities between traditional Chinese medicine (TCM) and Buddhist teachings.

Let me briefly introduce the history of TCM and its origins. Archaeological discoveries in China indicate that as early as the Neolithic period, over 6,000 years ago, ancient people used stone tools to create stone needles for treatment, known as *biān* (砭) stones. These were the earliest acupuncture instruments, with unearthed artifacts dating back approximately 4,600 years.

During China's Spring and Autumn and Warring States periods, a medical text called the *Huángdì Neijīng* (黃帝內經) (*The Yellow Emperor's Inner Canon*) was compiled. It is widely recognized as the foundational work of traditional Chinese medicine (TCM), establishing its theoretical framework. This text is regarded as a classic of Chinese medicine, much like the *Lotus Sutra* in Buddhism—an exceptionally important scripture. As TCM practitioners, we have been practicing medicine for 2,500 years, predating Western medicine by about 2,000 years. This is a precious legacy, a collection of medical texts passed down by our ancestors.

In the *Nirvana Sutra*, Volume 12, it states: “There are eight kinds of suffering: the suffering of birth, aging, illness, death, separation from loved ones, encountering those one hates, unfulfilled desires, and the blazing suffering of the five aggregates (the burning affliction of the five skandhas).” The first four—birth, aging, illness, and death—are ones we hear about frequently and are therefore relatively easy to understand.

The Suffering of Separation from Loved Ones refers to the

們中醫師在兩千五百年就開始行醫，比西醫大約早兩千多年，這個是很珍貴的，我們祖先傳給我們的醫書典籍。

《涅槃經》卷十二，說：「八相爲苦，所謂生苦、老苦、病苦、死苦、愛別離苦、怨憎會苦、求不得苦、五盛陰苦（五陰熾盛苦）。」前面四個生苦、老苦、病苦、死苦，這個我們常常聽到的，所以應該很容易理解。

「愛別離苦」，就是總是想和自己所親近的人在一起，但是卻沒辦法常常見面。比如有什麼大節日，放假了，就想回去和家人聚一聚，但是過了一段時間就必須要離開，彼此都要抱著哭一哭啊，對嗎？這就是愛別離所帶來的痛苦。還有爸爸媽媽往生了，或愛人往生了，所謂生離死別，這也是一件很痛苦的事。

「怨憎會苦」，所謂不是冤家不聚頭。就是會常常和不喜歡的人在一起，但是我們在工作中又要常常碰面，對吧？就是怎麼回事，我越不想看到這個人，他卻離我很近，我根本都沒辦法不看到這個人。我最近也是這樣，越不想看到這個人，就會更看到這個人的臉。所以我後來學會了不再多想他怎麼樣。我知道我就是不喜歡這個人，但我不去多想，看到就看到了。我就是做早課也好，做晚課也好，多念經迴向給這個人。一定是我自己的問題，所以我看不下去，對吧？對我來講，迴向很有效果，就是慢慢、慢慢、慢慢，要麼這個人不再頻頻出現在我的面前，要麼我對這個人的心思很淡掉，不再像以前那麼反感這個人。所以我覺得念經也是蠻有用的。因為中國有一句話說：「物以類聚，人以群分」，我們都一

pain of longing to be with those we love but being unable to do so. For example, during major holidays or vacations, we yearn to reunite with family, to spend time together. However, after a short while, we must part again. In these moments, both sides often embrace and cry, don't they? This is the suffering caused by separation from loved ones. Additionally, when parents or spouses pass away, experiencing the pain of "parting in life and farewell in death" is also a deeply sorrowful event.

The Suffering of Encountering Those We Dislike reflects the saying, "Enemies are bound to meet." It describes the situation where we frequently cross paths with people we dislike. In the workplace, for instance, we often have to interact with certain individuals even if we would rather not, right? The more we wish to avoid them, the more they seem to appear in our lives. I've had this experience myself—there was someone I really didn't want to see, yet their face kept appearing before me. Eventually, I learned not to dwell too much on my dislike. I acknowledge my feelings; I knew I didn't like this person, but I chose not to overthink it. If I happened to see them, so be it.

Instead of harboring resentment, I incorporated this experience into my spiritual practice. Whether in my morning or evening recitations, I would dedicate merits to this person. After all, the discomfort must stem from my own heart, right? Over time, I noticed that either this person stopped appearing so frequently, or my feelings toward them gradually faded—I no longer reacted as strongly as before. This is why I believe that chanting sutras and dedicating merit can be very effective. There's a Chinese saying: "Birds of the same feather flock together" (Literally, "Things of a kind gather together, and people of a kind find one another"—Like attracts like—things group by type, and people form communities by kind). Perhaps this is why I encountered this person in the first place.

The Suffering of Unfulfilled Desires (Not Getting What One Wants) refers to the pain of longing for something but being unable to obtain it. In this world, we desire many things—material possessions, relationships, success, or even spiritual attainments—but often, no matter how much we strive, we cannot obtain them. This unfulfilled longing brings great suffering.

The Blazing Suffering of the Five Aggregates, also known as "the Suffering of Raging Blaze of the Five Skandhas," refers to the suffering that arises from the five aggregates, also called the five skandhas: form, feeling, perception, mental formations, and

樣，所以我碰到這個人。

「求不得苦」，就是想要的東西，世間的一切事物，心裏所愛樂的，求也求不到，這也是很痛苦的。

「五盛陰苦」，就是「五陰熾盛苦」。五陰又稱五蘊。五陰，就是色、受、想、行、識五種。五陰熾盛，人這個身心是五陰成的，它就好像火燒得很熾盛，這也是很痛苦的。

天臺智者大師，在《摩訶止觀》卷八中說：「如為病故，退失本心、棄廢禪定、誹謗三寶，不惟先罪招禍，而言修善無福，起大邪見。又惜身養命，魚肉辛酒，非時無度。或病瘥身壯，五欲恣情。善心都盡，惡業熾盛。」

「如為病故，退失本心」，在這裏我想講一個真實故事。我認識一個人，她年輕的時候常常在佛寺裏做義工，這樣做了幾十年，年紀大了以後，一次體檢中發現得了癌症，而且是末期。她忘記了自己幾十年來在佛寺裏幫忙的初心，所以她心裏就生起瞋恨心。這就是智者大師講的「退失本心」。她的初心退了，退墮之後，她就怪那個、怪這個，甚至怪三寶。我們有時候也會碰到這種的情形，對嗎？但我們必須知道，不管發生怎麼樣的事情，我們都不要去責怪任何人或任何事。

「惜身養命，魚肉辛酒，非時無度。」簡單地講，就是大吃大喝之後，對身體很傷。我們現在說的「三高」，高血壓、高血糖、高血脂。

「病瘥身壯，五欲恣情。善心都盡，惡業熾盛。」從這裏看，我覺得，人的身體有一點虛弱，弱弱的，不舒服的，反而可以幫助我們修行。為什麼？因為他知道自己很虛弱，一定要小心，這樣就不會亂來。往往身體健康的人，覺得：哦！我行啊，我自己沒問題！這樣就很容易讓身

consciousness. These five aggregates constitute our body and mind, and they are like a blazing fire, burning intensely and consuming us in affliction — this causes us great suffering.

Great Master Zhìzhě (智者) of the Tīāntái (天臺) school, in *the Great Treatise on Calming and Contemplation* (Móhē Zhǐguān 摩訶止觀), Volume 8, states (describing “raging blazes” well):

“For a practitioner who retreats in their fundamental resolve due to illness, abandoning meditative concentration, and slandering the Three Jewels, not only does their past karma invite misfortune, but they also come to believe that cultivating virtue brings no blessings, thus giving rise to grave wrong views. Furthermore, they become overly attached to preserving the body and prolonging life, indulging in fish, meat, pungent foods, and alcohol without restraint. If they recover and regain strength, then they indulge in the five desires. In this way, all good thoughts are extinguished, and unwholesome karma blazes ever more fiercely.”

Here, I would like to share a true story. I once knew a woman who, in her youth, frequently volunteered at Buddhist temples. She dedicated herself to this work for several decades. However, as she grew older, a medical check-up revealed that she had late-stage cancer. In that moment, she forgot the initial aspiration that had driven her years of service in the temple, and resentment arose in her heart.

This is precisely what Great Master Zhìzhě described as “retreat in one’s fundamental resolve.” As her faith wavered, she began blaming this and that—even resenting the Three Jewels.

We, too, may encounter such situations in life. But no matter what happens, we must always remind ourselves not to place blame on anyone or anything. Instead, we should strive to maintain our inner clarity and perseverance in practice, no matter the circumstances.

As for “becoming overly attached to preserving the body and prolonging life, indulging in fish, meat, pungent foods, and alcohol without restraint,” in simple terms, it means that overeating and excessive drinking can damage your health. What we now refer to as the “three highs”—high blood pressure, high blood sugar, and high cholesterol—are all consequences of such indulgence.

體受傷。韓國有一句話：「雖病連年，但活到八十」，這是說天天身體有點不舒服的人，反而會長壽命。

智者大師又多次提到：「業病患者，在用藥和修習止觀的同時，應加修懺悔。」尤其在《摩訶止觀》卷八中說到：「業障病者，舉身腫滿，顏色虛肥而黃，此人障重難治，應須懺悔。」卷十五中又說到：「若業病者，當內用觀力，外須懺悔，乃可得瘥。」

現在我想要分享我在臨床當中所碰到過的「業病患者」，給我感受是非常深刻的。這位病人是第一次進到我的診所，她皺著眉頭，一臉愁容。我一看就知道，這個病人可能身體很不舒服。客廳裏有很多空位子她也不坐，然後雙手抱臂左看右看，一副焦躁不安的樣子。輪到她了，我請她進來，她也沒有打聲招呼就坐下了。

醫生就問她：「妳哪裏不舒服？」病人說：「都不舒服。」

醫生又問：「妳都不舒服，哪一個症狀是讓你最困擾、最不舒服？」病人說：「不知道，反正都不舒服。」

醫生又問：「好吧，那妳告訴我每一個症狀，哪裏不舒服通通講出來。」她說：「我吃不下飯，晚上也睡不著，一定要躺在沙發上，動都動不了，做不了什麼事情。要麼便秘，要麼拉肚子，然後胸悶、心痛、心慌，反正全身都是不舒服；常常憂鬱，心情不愉快，想罵人。」

醫生就問她：「妳跟妳先生的關係怎麼樣？」她就很急的跟醫生說：「不要提了，煩死了！」平常她做什麼呢？就是躺在沙發上，每天看著手機，不照顧孩子，也沒有跟孩子出去玩。有沒有先生都是一樣。

醫生又問她：「那妳跟孩子關係

“If they recover and regain strength, then they indulge in the five desires. In this way, all good thoughts are extinguished, and unwholesome karma blazes ever more fiercely.” From this, I feel that having a slightly weak and uncomfortable body can actually help us in our spiritual practice. Why? Because when one is aware of their weakness, they will be more cautious and less likely to act recklessly. On the contrary, those who are in good health often think, “I’m fine, I can handle it,” and this mindset can easily lead to injury. There is a saying in Korea: “Though sick for years, one can live to eighty,” which suggests that those who are constantly a bit unwell may actually live longer.

Master Zhizhe also repeatedly mentioned that “patients with karmic illnesses should practice repentance while taking medicine and cultivating meditation.” In particular, in Volume 8 of the Great Calming and Contemplation, he said, “Those with karmic obstacles often have swollen bodies and a sallow, bloated appearance. Such patients have severe obstructions and are difficult to cure; they must practice repentance.” In Volume 15, he further stated, “For those with karmic illnesses, they must, inside, use the power of contemplation; and outside, must practice repentance outwardly in order to recover.”

Now, I would like to share with you a case of a patient afflicted with a karmic illness that I encountered in my clinical practice, which left a very deep impression on me. This patient was visiting my clinic for the first time. She had a furrowed brow and a face full of worry. I could tell right away that she was likely in great discomfort. Despite many empty seats in the waiting area, she chose not to sit and instead stood with her arms crossed, looking around anxiously. When it was her turn, I invited her in, and she sat down without even greeting me.

The doctor (I) asked her, “Where do you feel unwell?” The patient replied, “Everywhere.”

The doctor inquired further, “Since you feel unwell everywhere, which symptom is the most troubling or uncomfortable for you?” She responded, “I don’t know, I just feel unwell everywhere.”

The doctor then said, “Alright, tell me about each symptom, everything that makes you feel unwell.” She said, “I can’t eat. I can’t sleep at night. I have to lie on the sofa. I can’t move. I can’t do anything. Sometimes I’m constipated, sometimes I have diarrhea, and I have chest tightness, heart pain, and palpitations. My whole body feels uncomfortable. I’m often depressed, in a bad mood, and want to curse or yell at people.”

怎麼樣？」她說：「我的孩子也很煩的，不愛做功課，不愛吃東西、挑嘴，常常跟我頂嘴。」所以孩子也是給她很多煩惱的。

醫生又問：「妳跟妳婆婆關係怎麼樣？」她說：「不要再講她了，她就是最給我痛苦的人，天天說我這個不好、那個不好。我有病躺在床上，她都不滿意，一點也不體貼我。」

醫生以為她話講完了，但她還沒有說完，還要怪祖先。她就說：「以前我爸爸媽媽怎樣怎樣對我不好，他們已經都往生了。我本以為結婚以後日子會過好一點，但還是這樣不好。」

你們看看，你們認為這個醫生能治好她的病嗎？比如醫生手上有上百種中藥，但是這個病人卻只有一個手指這麼小的碗，醫生怎樣開藥方給她呢？一定都沒有效果的，對吧？人家說：「妳是學佛的，要慈悲、大慈悲。」我知道大慈悲，但怎麼樣大慈悲呢？

我呢，我的一種辦法，就是把我這個責任和這個病人推給佛菩薩。我做早課、晚課，把功德特定迴向給這個病人。我跟佛菩薩說：「我沒有能力。她這是業障病啊！她這麼多的不滿，心這麼多的煩惱，我怎麼敢治療這個病人呢？」我自己也念〈大悲咒〉特意就迴向給這個病人。

這個病人可能身體上沒有很多改變，即使有改變，她也不會告訴醫生說：「我好了。」但當她第二次來看診的時候，她的表情是不一樣了，所以我心裏明白，「啊！佛菩薩的力量是真的很強！」我從沒想過迴向就這麼有用的。



The doctor asked her, “How is your relationship with your husband?” She quickly replied, “Don’t even mention it, it’s so annoying!” What does she usually do? She just lies on the sofa all day, staring at her phone, not taking care of her children, and not going out to play with them. It’s the same whether her husband is there or not.

The doctor asked again, “How about your relationship with your children?” She said, “My children are also very annoying. They don’t like to do their homework; They have little appetite; they are picky eaters; and they often talk back to me.” So, her children also give her a lot of trouble.

The doctor asked, “How is your relationship with your mother-in-law?” She said, “Don’t even talk about her. She is the one who causes me the most pain. She always criticizes me, saying this is bad and that is bad. Even when I’m sick in bed, she is not satisfied and doesn’t show any consideration for me.”

The doctor thought she had finished speaking, but she hadn’t. She still blamed her ancestors. She said, “In the past, my parents treated me this way and that way, and they have already passed away. I thought life would get better after I got married, but it’s still not good.”

You see, do you think this doctor can cure her illness? For example, the doctor may have hundreds of types of traditional Chinese medicine, but this patient only has a “bowl” as small as a finger. How can the doctor prescribe medicine for her? It definitely won’t be effective, right? People say, “You are a Buddhist practitioner; you should be compassionate, very compassionate.” I know about great compassion, but how can I practice it?

My approach is to entrust my responsibility and this patient to the Buddhas and Bodhisattvas. During my morning and evening prayers, I specifically dedicate the merit to this patient. I tell the Buddhas and Bodhisattvas, “I don’t have the ability. This is a karmic illness! She has so many complaints and so much affliction in her heart. How dare I treat this patient?” I also recite the Great Compassion Mantra and specifically dedicate it to this patient.

This patient may not experience much physical change, and even if there is a change, she won’t tell the doctor, “I’m better.” But when she came for her second visit, her facial expression was different. So, I understood in my heart, “Ah! The power of the Buddhas and Bodhisattvas is really strong!” I never thought that dedication could be so effective. ❀