

認識禪修冥想的本質和當中可能出現的各種意識訊號（干擾和副作用）Understanding the essence of meditation and the various conscious signals (interference and side effects) that may arise during the practice.

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在日常生活中、禪修冥想之前或在禪修冥想的過程中建立和保持正確的認知是提升情緒與慾望控制、冥想和禪修的效率的關鍵，也會讓一般人也可以輕易和安全地進入相對深層的禪修冥想的狀態當中。

Establishing and maintaining correct cognition in daily life, before or during meditation, is the key to improving emotional and desire control, as well as the efficiency of meditation. It also allows ordinary people to easily and safer enter into relatively deep states of meditation.

禪修冥想和控制情緒慾望的本質和對意識建立正確的認知 The nature of meditation and emotional and desire control, and establishing correct cognition towards consciousness.

不論原始佛教與道教的修行都是為了「離苦」。「苦」的定義為「我們因外在環境的刺激所產生的情緒、慾望和執著」。所謂的「禪修」，不是為了讓你成仙或者成佛，或是讓你得到與眾不同的超能力。「禪修」的目的是為了讓人放下心中的情緒、執著、慾望等等存在在我們人心當中對外在一切事物感到「求不得」的痛苦，解脫於固定的思想框架和信仰，最後讓自己「真正自由」。整個過程是一種「減法」，並不會讓人「增加」什麼好處，只是讓人回到不被所有煩惱所阻礙的最乾淨純粹的自己。在禪修前要知道所有的情緒、慾望和執著其實都不是屬於我們內心真實的一部份，而是我們的身體「動物性」帶給我們，全都是虛假不實的；甚至要認知我們腦中的「另一把聲音（感受）」都不是屬於我們，而我們是聽到聲音（感受）的人，認知一切的情緒和感覺都是身體內的雜訊，我們可以透過以第三身的角度抽離地觀察這些雜訊，不加評批和理會並讓它們自然流走。

Regardless of the practices of original Buddhism and Taoism, the purpose of cultivation is to “liberate oneself from suffering”. The definition of “suffering” is “the emotions, desires, and attachments we feel due to external stimuli”. The purpose of “meditation” is not to make you a deity or a Buddha, or to give you extraordinary abilities. The purpose of “meditation” is to help people let go of the pain of feeling “unattainable” about everything in the external world caused by the emotions, attachments, desires, and so on that exist in our hearts, to free themselves from fixed thought frameworks and beliefs, and ultimately to become “truly free”. The whole process is a kind of “subtraction”, which does not “add” anything to people, but rather allows people to return to their purest and cleanest selves, free from all afflictions. Before starting meditation, one needs to recognize that all emotions, desires, and attachments are not actually a true part of our inner selves, but rather are brought to us by the “animalistic” nature of our bodies, and are all false and unreal. One even needs to recognize that the “other voice (sensation)” in our brains is not a part of us, but rather we are the ones who hear the voice (sensation), and to recognize that all emotions and sensations are just noise within our body, which we can observe from a third-person perspective, without criticism or attention and let them naturally dissipate.

在日常生活中放鬆地對自己的觀察去建立對意識訊號運作的認知就是禪修 Relaxing and observing oneself in daily life to establish awareness of how conscious signals operate is meditation (Zen)

例子一：觀察自己打噴嚏前的意識訊號 Example 1: Observing one's own consciousness signals before sneezing

1. 在感到自己將要打噴嚏前立即轉換第三身視角觀察自己。
Immediately switch to a third-person perspective to observe oneself when feeling the urge to sneeze.
2. 放鬆自己的身體
Relax the body.
3. 抽離地觀察在鼻附近的意識訊號。
Observe the consciousness signals near the nose from a detached perspective.
4. 認知到這些訊號是身體的雜訊干擾，並不是身體運作的一部份。
Recognise that these signals are just noise interference from the body and not a part of how the body operates.
5. 最後並不是把噴嚏「忍下來」，而是它會漸漸消失與流逝。
Finally, instead of “holding in” the sneeze, it will gradually dissipate and pass away.

例子二：觀察自己的生理排洩感 Example 2: Observing one's own physiological elimination sensations

1. 在感到自己有便意時立即轉換第三身視角觀察自己。
Immediately switch to a third-person perspective to observe oneself when feeling the urge to eliminate.
2. 放鬆自己的身體

Relax the body.

3. 抽離地觀察在大腸或膀胱附近的意識訊號。

Observe the consciousness signals near the colon or bladder from a detached perspective.

4. 認知到這些訊號是身體的雜訊干擾，並不是身體運作的一部份。

Recognise that these signals are just noise interference from the body and not a part of how the body operates.

5. 最後並不是把便意「忍下來」，而是它會漸漸消失與流逝。

Finally, instead of “holding in” the urge, it will gradually dissipate and pass away.

例子三：觀察自己在噪音環境的情緒 Example 3: Observing one's own emotions in a noisy environment

1. 在感到自己因為噪音而開始覺得憤怒時立即轉換第三身視角觀察自己。

Immediately switch to a third-person perspective to observe oneself when feeling angry due to noise.

2. 放鬆自己的身體

Relax the body.

3. 抽離地觀察在大腦潛意識的意識訊號。

Observe the consciousness signals in the subconscious of the brain from a detached perspective.

4. 認知到這些訊號是身體的雜訊干擾，並不是身體運作的一部份。

Recognise that these signals are just noise interference from the body and not a part of how the body operates.

5. 最後並不是把怒意「忍下來」，而是它會漸漸消失與流逝。

Finally, instead of “holding in” the anger, it will gradually dissipate and pass away.

以上三個例子的核心意識行為都是 The core conscious behaviour of the three examples above is:

1. 感知自己的情緒慾望和意識訊號，並立即轉換第三身視角觀察自己。

Perceive one's own emotions, desires, and consciousness signals and immediately switch to a third-person perspective to observe oneself.

2. 放鬆自己的身體

Relax the body.

3. 抽離地觀察在大腦的意識訊號。

Observe the consciousness signals in the brain from a detached perspective.

4. 認知到這些訊號是身體的雜訊干擾，並不是身體運作的一部份。

Recognize that these signals are just noise interference from the body and not a part of how the body operates.

5. 最後並不是把這些情緒慾望和意識訊號「忍下來」，而是它會漸漸消失與流逝。

Finally, instead of “holding in” these emotions, desires, and consciousness signals, they will gradually dissipate and pass away.

經常在日常生活中放鬆地保持對自己意識的覺知與觀察，對意識建立正確的認知（認知到這些訊號是身體的雜訊干擾），很多時候就已經輕易地做到情緒慾望控制和可以極大地提升禪修冥想效率。

Frequently, by relaxing and maintaining awareness and observation of one's own consciousness in daily life, and establishing correct cognition towards consciousness (recognizing that these signals are just noise interference from the body), many times people can easily achieve emotional and desire control and greatly improve the efficiency of meditation.

認識禪修冥想當中的意識訊號（干擾和副作用）Recognise the consciousness signals (Interference and side effects) of meditation practice.

據筆者本人所經驗，並歸納其他禪修冥想者的經驗，以下種種意識訊號（副作用）有可能會在禪修冥想當中出現：

Based on the author's personal experience and the experiences of other meditation practitioners, the following consciousness signals (side effects) may occur during meditation practice:

1. 眼前出現一團白光，或者發光萬花筒。

A white light or a kaleidoscope of light appears in front of the eyes.

2. 身體突然變得燥熱、出汗以及毛孔擴大。

The body suddenly becomes hot, and sweating, and pores expand.

3. 身體突然出現整體或局部振動。

The body suddenly experiences whole-body or local vibrations.

4. 眉心或頭頂等地方出現針刺感、電擊感或漲痛感等等異常感覺。

Abnormal sensations such as tingling, electric shock, or swelling pain appear in the forehead or top of the head.

5. 透過眼皮透視並「看見」眼前的環境。

Seeing the environment in front of the eyes through closed eyelids.

6. 心窩或腹部感覺溫熱，並感覺到「氣」在流動。

Feeling warmth in the chest or abdomen and feeling “qi” flowing.

7. 腳底出現溫熱感等等異常感覺。

Abnormal sensations such as feeling warmth in the soles of the feet.

8. 「聽」到某處有人在說話。

“Hearing” someone speaking from somewhere.

9. 突然對身體失去控制，就像身體已經被消失了一樣。
Suddenly losing control of the body, as if the body has disappeared.
10. 當冥想打坐比較深入的時候，會出現喜悅快樂的感覺，這些正面感覺被稱為「禪悅」。這些悅樂也是我們需要去接受、觀察並消除。不要享受這些悅樂，以免影響後續修行。
When meditation goes deeper, joyful and happy feelings may arise, and these positive feelings are called “Zen Joy” in Chinese. These pleasures need to be accepted, observed, and eliminated during meditation practice. We should not indulge in these pleasures, as they may affect our subsequent practice.
11. 面部或局部皮膚有輕撫感，或者有微風吹拂在臉上和身體。
There is a gentle touch on the face or local skin, or a slight breeze blowing on the face and body.
12. 看見任何畫面，甚至與某種「虛無」的存在對話。
Seeing any picture, even engaging in a conversation with some kind of “void” existence.

有些「副作用」會因為冥想方法的不同就會有不同的異象，例如用視覺型冥想（如太乙金華宗旨或藏密唐卡視覺觀修法）就會看見眼前出現一團白光，或者發光萬花筒；同聽覺型冥想（薩滿鼓、冥想音樂等等）就會出現「聽」到某處有人在說話；用身體內視型冥想（氣功、身體部位內觀冥想法）就會出現身體會感受到「氣」在流動。

Some “side effects” can vary depending on the meditation technique used. For example, during visualization meditation such as (The Secret of Golden Flower) Taiyi Jinhua Zongzhi or Tibetan Thangka visualization meditation, one may see a white light or a kaleidoscope of colours in front of their eyes. During auditory meditation such as shamanic drumming or meditation music, one may “hear” someone speaking in the distance. During internal body meditation such as Qigong or body part internal meditation, one may feel the flow of “qi(warmth)” within their body.

但有些「副作用」會令人覺得疑惑並執著，更甚會「看見」產生令人恐懼和焦慮的畫面和感覺從而放棄繼續冥想；有些人卻認為自己已經得到一些「神通」、「智慧」等等，或者覺得自己因冥想禪修已經與眾不同。

However, some “side effects” can cause confusion and obsession, and even worse, one may “see” frightening and anxiety-inducing images and feelings, leading to the abandonment of continued meditation. Some people may think that they have gained some “supernatural powers,” “wisdom,” etc., or feel that they have become different from others due to meditation.

禪修冥想的正確動機只有一個，就是為了解除我們的潛意識（情緒、慾望、本能）對我們顯意識的限制，讓我們真正在意識上「自由」，不再因潛意識對顯意識產生的依附造成的感覺和幻覺而痛苦。除此以外的動機都是不正當，而且會有機會對自己和別人產生危險。

The correct motivation for meditation is only one, which is to remove the limitations of our subconscious mind (emotions, desires, instincts) on our conscious mind, allowing us to truly be “free” in our consciousness, no longer suffering from the feelings and illusions caused by the attachment of the subconscious mind to the conscious mind. Any other motivation is improper and may have a chance to cause danger to oneself and others.

在冥想過程中如果因為一些世俗的慾望和達到一些功利的目的作為冥想動機，那麼在冥想過程中有很大可能會突然出現了一些你一直希望「得到」的事物。例如有些人冥想打坐的目的如果是為了「與你死去的親人對話」就會「看見」（或「聽見」）死去的親人的形像和聲音，並希望你透過自殺與他們團聚；例如你的冥想是為了「成仙成神」、「與神對話」、「和神親近」等等原因就會可能有一些宗教幻象（包括氣味和聲音），甚至會有「聲音」出現對你說話讓你以為自己在與神對話或是相信自己已經得道成神後因幻覺而自殺；例如你正在冥想期間期望透過所謂「吸引力法則」等等似是而非的方法去吸引一些「外在事物」，例如財富、異性等等，就會有機會出現不斷有「聲音」說服你透過傷害別人來得到相關利益。如果冥想禪修不是以「減法」為目的，而是以「加法（希望自己得到一些事物）」為目的，那麼以上種種情況都有可能因為錯誤的冥想動機的冥想過程中突然出現。千萬不要與這些訊息對話，認為這些訊息是「真實」和接納這些信息所提出的要求。

If in the process of meditation, you are motivated by some worldly desires and utilitarian goals, there is a great chance that things you’ve always wanted to “acquire” may suddenly appear. For example, if some people meditate with the purpose of “communicating with a deceased loved one,” they might “see” (or “hear”) the image and voice of the departed, and might be deceived into thinking that suicide is the way to reunite with them. If your meditation is for the purpose of “becoming immortal,” “conversing with God,” “getting closer to God,” etc., you may experience religious illusions (including smells and sounds), even “voices” speaking to you, making you believe you are communicating with God or have attained divinity, and you might commit suicide due to delusions. If during your meditation, you hope to “attract” some “external things” like wealth, the opposite sex, etc., through pseudo methods such as the so-called “Law of Attraction,” there is a chance that “voices” will constantly persuade you to harm others for your own benefit.

If the purpose of your meditation and Zen practice is not “subtraction” but “addition” (hoping to acquire something), all the above situations might suddenly appear due to the wrong meditation motivation. Do not ever engage in dialogue with these messages, considering them as “real” and complying with their requests.”

有不少所謂修行人帶著對禪修當中出現的「副作用」過度的執著去修行而最後反被自己所吞噬，終身精神失常不得超生，甚至因為幻覺而自殺和傷害他人。俗語有所謂「地獄門前僧道多」的意思亦是如此。在修行的過程中你需要認知到這些異像其實是非常正常。在冥想當中會遇到很多異象、身體的異常甚至瀕死體驗，修行人如同在黑夜闖入野獸巢穴當中。所以修行者必須智勇雙全，「智」能看透事物與幻覺的本質，「勇」能孤身獨行於黑暗，讓自己立於當下，避免被我們大腦的虛假訊息迷惑。

Many so-called practitioners become overly attached to the “side effects” that occur during meditation and are ultimately consumed by their own obsessions, resulting in lifelong mental disorders, failure to transcend, or even self-harm or harm to others due to illusions. The saying “Many monks and Taoists are at the gate of hell” also conveys this meaning. During practice, you need to recognize that these phenomena are actually

quite normal. In meditation, you will encounter many illusions, physical abnormalities, and even near-death experiences, as if you are venturing into a beast's lair in the dark of night. Therefore, practitioners must be both wise and brave, where "wisdom" allows them to see through the essence of things and illusions, and "courage" enables them to walk alone in the dark, grounding themselves in the present moment and avoiding being deceived by the false messages from our brains.

因為現代醫學對腦部運作和在冥想期間的意識、內分泌等等的研究和認知不足，有很多關於這方面的研究資料仍然非常缺乏。但這些「副作用」卻是每個禪修冥想者都會經歷的現象，我們必需及時地攔截這些干擾訊號，只需簡單地觀察、接受和讓這些大腦多餘訊息自然離去，並回到自己禪修冥想的「所緣」當中即可（如果以呼吸法入定冥想，只需緩緩地回到自己的呼吸，不需理會任何在禪修冥想期間出現的任何聲音、畫面、味道等等），不要讓它們依附在我們的現實。

Due to the insufficient understanding of brain function and consciousness, endocrine systems, etc., during meditation in modern medical research, a lot of information on this subject is still lacking. However, these "side effects" are phenomena that every meditator will experience. We must intercept these distracting signals in a timely manner, simply observe, accept, and let these excessive brain messages naturally dissipate, and return to the focus of our meditation (if you are meditating using the breath, gently return to your breath without paying attention to any sounds, images, or tastes that appear during meditation). Do not let them attach to our reality.

用蠟燭光來比喻禪修冥想和情緒慾望的控制 Using the light of a candle as a metaphor for meditation and emotional and desire control.

「緣覺乘」亦即是禪修冥想，是原始佛法的本質。禪修冥想不離「定慧」，以「戒」作為幫助「定慧」修行的行為守則，「定」是指修行者把意識定於一境，不論任何情緒影響，就像蠟燭的光一樣，可以令燭光不熄滅（專注在呼吸、或某種事情上不被潛意識吞噬），但就光亮度並不會增加。而提升蠟燭的光亮度，除了不被潛意識吞噬，也要從我們的潛意識奪回控制權，如同光驅散黑暗一樣。把意識定於一境後會使心「空」，但仍然會有很多念頭、情緒等在「定」的期間出現，這時候我們首先提起警覺性，遇到這些情況需要「觀照」它們，以第三身角度最大程度覺知並感受這些情況，同時要心裡明白這些心念情緒都是假的，只是一種感覺（神經訊號），不被它們影響。是為「慧」的修行。

The "Solitary Realiser Vehicle," which refers to meditation practice, is the essence of original Buddhism. Meditation practice is inseparable from "samadhi and prajna," and "morality" is used as a behavioural code and standard to help with the practice of "samadhi and prajna." "Samadhi" refers to the practitioner focusing their consciousness on one object, regardless of the influence of any emotions, just like a candle's light can prevent the candle from being extinguished (focus on breath or something, not being swallowed by the subconscious), but the brightness of the light does not increase. To increase the brightness of the candle's light, we must regain control of our subconscious, just as light drives away the darkness. Focusing one's consciousness on one object will make the mind "empty," but there will still be many thoughts and emotions that arise during "samadhi." At this point, we need to be vigilant, and when encountering these situations, we need to "observe" them, using a third-person perspective to be fully aware of and feel these situations, while understanding that these thoughts and emotions are all false and just a kind of feeling (neural signal), not being influenced by them. This is the practice of "prajna."