

原始道教修行的本質 The essence of original Taoist practice— 認知我們都被困在各種對比關係當中，對各種二元特性的思考和觀察建立體會來去除各種對比概念，解除二元的束縛 realizing that we are all trapped in various contrasting relationships, thinking and observing various binary characteristics to establish experience to remove various contrasting concepts and release the bondage of duality.

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二元的對立特性 The opposing characteristics of duality

如果對生活有所觀察的人來說，就會發現我們生活當中有很多「成雙成對（不概是概念上還是在物質層面上）」的例子。例如神本宗教當中如基督宗教、伊斯蘭宗教、拜火教等等都包含很多「善惡對立」的對抗故事，大概把世界的道德概念簡單分成「善」和「惡」兩種，然後善惡陣營之間發生很多對抗與排斥。代表「惡的陣營」一開始佔劇上風並對「善的陣營」作出各種迫害，但最後的結局都會是「善的陣營」最後必定取得勝利，但往往「惡」也不能被徹底根除並在某時刻捲土重來作惡。在很多電影劇作本文和其他宗教教義都會看到這種「善惡二元對立」。在宏觀物質世界來看，我們現代科技可以探測到南極與北極所形成的磁場，也會看到動物都必須有雄性與雌性來進行交配繁殖下一代，太陽和月亮的天體物理現象，政治陣營的左與右派，資本主義與共產主義等等「二元對立」的現象都讓我們相信「二元對立」就是「真理」。

For those who observe life, they will find that there are many examples of “pairs (whether conceptually or materially)” in our lives. For example, in religious beliefs such as Christianity, Islam, and Zoroastrianism, there are many stories of “good vs. evil” conflicts, which simplify the world’s moral concepts into two categories of “good” and “evil,” and depict various conflicts and exclusions between the two sides. At the beginning, the “evil” side may have the upper hand and persecute the “good” side, but in the end, the “good” side always prevails. However, “evil” cannot be completely eradicated and may resurface at some point. This kind of “dualism of good and evil” can also be seen in many movies, dramas, and other religious doctrines. Looking at the macro-material world, modern technology allows us to detect the magnetic fields formed by the North and South Poles, and we can see that animals must have males and females to mate and reproduce offspring, as well as the celestial phenomena of the sun and moon. Political factions such as left and right, capitalism and communism, and other “dualistic” phenomena make us believe that “dualism” is the truth.

關於「善惡」在原始佛教的概念可以參考筆者的另一篇文章，並有有關「善惡」的哲學討論：

Regarding the concept of “good and evil” in primitive Buddhism, please refer to another article by the author, which includes philosophical discussions on the topic.

[《原始佛教的善惡觀念與標準—「做善事不會有好報，做壞事也不會有報應」The concept and standard of “good” and “evil” in original Buddhism— ‘Doing good deeds will not bring good rewards, and doing bad deeds will not bring retribution.》](#)

「二元」和「對立」這樣的思維把我們的思想和現象世界一分为二，我們從古到今都是戴著這副「二分概念眼鏡」去看世界，成為我們大部份人的一種固定的世界觀。「二元對立」是人類用語言把事物區分成一正一負對立面的二元狀態和概念。例如「勝與負、理性和感性、成功和失敗、善良和邪惡、快樂和痛苦、美麗和醜陋、聰明和愚笨、主動和被動、外向和內向、富有和貧窮、希望和絕望、動和靜、飽足和飢餓、樂觀和悲觀等等...」。道教用以下太極圖來簡單而全面地表達這源於中國傳統哲學的一種二元論觀念—「陰陽」：

The thinking of “dualism” and “opposition” divides our thoughts and the phenomenal world into two, and we have been wearing this “dualistic concept glasses” to view the world from ancient times to the present, becoming a fixed worldview for most of us. “Dualistic opposition” is a binary state and concept in which humans use language to distinguish things into positive and negative opposing sides. For example, “winning and losing, rationality and sensibility, success and failure, good and evil, happiness and pain, beauty and ugliness, intelligence and stupidity, active and passive, extroverted and introverted, rich and poor, hope and despair, movement and stillness, satiety and hunger, optimism and pessimism, etc.” This kind of opposition is called “yin and yang” in Taoism, and Taoism uses the Tai Chi diagram to express this dualistic concept derived from traditional Chinese philosophy in a simple and comprehensive way.



二元的變換特性 The transformational characteristics of duality

我們都渴望自己是屬於「勝利、理性、成功、善良、快樂、美麗、聰明、主動、外向、富有、希望、動、飽足、樂觀」等等被認為是「陽（正面）」的概念和事物，我們害怕並排斥「感性、失敗、邪惡、痛苦、醜陋、愚笨、被動、內向、貧窮、絕望、靜、飢餓、悲觀」等等「陰（負面）」的概念和事物。我們不斷向著「陽（正面）」的概念努力，但生活當中往往充斥著各種「陰（負面）」來干擾並阻擋我們往「陽（正面）」的方向」的步伐。而且在太極圖當中我們可以看到在「陽（正面）」和「陰（負面）」的盡頭反而出現與其相反的屬性，簡單來說就是表達「陽極」反而會成為「陰」，「陰極」反而會成為陽。在分析「二元」的世界觀時常常只會留意當中的「對立」特性而忽略這種「變換」特性。「二元變換」會出現在「陽」與「陰」的「極」，意思為當「陽」的程度強到極點時，反而會變換為「陰性」。

We all aspire to belong to the concepts and things considered “yang (positive)” such as “victory, rationality, success, kindness, happiness, beauty, intelligence, initiative, extroversion, wealth, hope, movement, satiety, optimism,” etc. We fear and reject the concepts and things considered “yin (negative)” such as “sensitivity, failure, evil, pain, ugliness, stupidity, passivity, introversion, poverty, despair, stillness, hunger, pessimism,” etc. We constantly strive towards the “yang (positive)” concepts, but in life, we often face various “yin (negative)” interferences and obstacles that hinder our progress towards the “yang (positive).” In the Tai Chi diagram, we can see that at the end of the “yang (positive)” and “yin (negative)” spectrum, there are attributes that are opposite to them. In other words, the extreme of “yang (positive)” can become “yin (negative)” and the extreme of “yin (negative)” can become “yang (positive).” When analyzing the dualistic worldview, we often focus on its “opposition” characteristic and ignore this “transformation” characteristic. “Dualistic transformation” occurs at the “extremes” of “yang” and “yin,” meaning that when the degree of “yang” is strong to the extreme, it will transform into “yin.”

現實生活中有很多事物也能體現出這種「二元變換」，例如在筆者的一篇名為[《極端的「善意」造成的「邪惡」：普及情緒管理教育可以解脫「人禍的歷史循環」》](#)The “evil” caused by extreme “goodwill”: Popularizing emotional management education can break the cycle of “human disasters” in history當中討論「極端的善」造成的惡所產生非常大的危害；另外，在中國傳統成語當中有所謂「樂極生悲」、「靜極思動」等等都是形容一個人極端快樂的狀態會造成的悲傷，和當人長期或深度處於一種靜的狀態時（例如冥想）反而會出現身體突然血流加快並出汗的現象，在冥想當中如果你成功克服一些負面情緒反而會令人產生出正面情緒；人處於極度痛苦狀態下反而會產生興奮感，人處於極度飢餓狀態下反而不想進食；也有很多傷殘人士由一開始對生活的絕望轉換成希望的例子。

In real life, many things also reflect this “dualistic transformation.” For example, in the author’s article [《極端的「善意」造成的「邪惡」：普及情緒管理教育可以解脫「人禍的歷史循環」》](#)The “evil” caused by extreme “goodwill”: Popularizing emotional management education can break the

[cycle of “human disasters” in history](#)》he discusses the great harm caused by “extreme kindness” leading to evil. Additionally, in Chinese idioms, phrases such as “joy turns to sorrow” and “stillness leads to action” describe how extreme happiness can lead to sadness and how prolonged or deep states of stillness (such as meditation) can suddenly increase blood flow and sweat. In meditation, successfully overcoming negative emotions can generate positive emotions. People can experience excitement in extreme pain and loss of appetite in extreme hunger. There are also many examples of disabled people who have changed from despair to hope.

在神本宗教信仰當中，雖然很多人懷著感性的信仰去對待其宗教，但也需要理性的判斷去判斷該宗教是否「合理」，或者需要科學和哲學為該宗教提供理性上的支持其存在的合理性，而在科學和哲學的盡頭反而變成是一種感性的選擇。筆者也在另一篇文章探討宗教和哲學之關的二元關係《[哲學與宗教的分別、對峙、依存與平衡 The Separation, Confrontation, Dependence, and Balance between Philosophy and Religion](#)—對意識的了解建立哲學與宗教的橋樑 [Understanding of consciousness establishes a bridge between philosophy and religion](#)》。

In the religious belief system, although many people approach their religion with emotional faith, rational judgment is also necessary to determine whether the religion is “reasonable.” Science and philosophy are needed to provide rational support for the existence of the religion, and beyond science and philosophy, it ultimately becomes a matter of emotional choice. The author also explores the dualistic relationship between religion and philosophy in another article, 《[哲學與宗教的分別、對峙、依存與平衡 The Separation, Confrontation, Dependence, and Balance between Philosophy and Religion](#)—對意識的了解建立哲學與宗教的橋樑 [Understanding of consciousness establishes a bridge between philosophy and religion](#)》。

在東方人本宗教信仰系統有很多宗教都最少有一門教派是「秘密宗教」，例如藏傳佛教的密宗、真言宗立川流、道教房中術流派、印度教的怛特羅（Tantra）等等。在中國成語中名為「旁門左道」當中的「左道」就是形容這些擁有非主流修行行為的宗教教派。這些「左道」利用性慾來修行的方式也被世俗形容是「邪門歪道」。因為這些東方宗教在「右道（被認為是正道、顯宗）」的修行都是需要透過內觀冥想去解脫情緒和慾望所造成的痛苦，但「左道」卻反其道而行，增強自己和利用自己的情緒和慾望，要求修行者在極端的慾望情緒的一刻短時間並高強度內克服這些問題。在這個宗教體系下這種「速成」方式也需要看一個人的「根器（對意識的控制能和理解力）」否則反而會導致情緒慾望反覆失控。而在這種被認為「異端」的修行方式，就是相當於讓內心在「極動」之中穩住後產生「極靜」。

In the Eastern religious belief systems, many religions have at least one sect of “secret religion,” such as the Tibetan Buddhism’s Tantra, the Shingon sect’s Tachikawa, the Taoism and Ancient Chinese Sexual Arts, and the Hindu Tantra, etc. In Chinese idioms, “Heterodoxy” (meaning “unconventional and unscrupulous methods”) describes these religious sects that have non-mainstream practices. The way in which these “Heterodoxy” religions use sexual desire for cultivation is also described by the secular world as “unorthodox methods.” This is because in the “right path (considered the correct path, exoteric)” practices of these Eastern religions, one needs to use introspective meditation to liberate themselves from the pain caused by emotions and desires. However, the “Heterodoxy” sects take a different approach by enhancing and utilizing their own emotions and desires. They require practitioners to overcome these issues in a short period of time, with high intensity during the extreme moment of desire and emotion. In this religious system, this “fast track” approach also depends on a person’s “root (control ability and understanding of consciousness),” otherwise, it may lead to emotional and desire fluctuations and loss of control. In this way of practice, which is considered “heretical”, it is equivalent to stabilizing the heart in “extreme movement” and then producing “extreme tranquility”.

二元概念的相互依存和互證的特性證明二元其實並不對立，其本質卻是互為一體 The interdependent and dialectical characteristics of binary concepts prove that duality is not actually opposed, but its essence is one and the same

當一個二元概念，這裡用幾個問題作為想像例子：

Consider a binary concept, using a few questions as hypothetical examples:

1. 如果缺乏了「動」的概念，那「靜」的概念還會存在嗎？
If the concept of “movement” is absent, would the concept of “stillness” still exist?
2. 如果缺乏了「惡」的概念下，那「善」的概念還會存在嗎？
If the concept of “evil” is absent, would the concept of “good” still exist?
3. 如果缺乏了「貧」的概念下，那「富」的概念還會存在嗎？
If the concept of “poverty” is absent, would the concept of “wealth” still exist?

這幾個問題會讓我們有一種感覺就是當缺少了「陽（正面狀態）」那「陰（負面狀態）」就不會存在。二元概念是建立在二元為一體的狀態下才會存在，並不能單獨存在，本質並不是「對立」的狀態，就如同南北極磁場缺少了一其中一極就不會存在磁場，甚至南北極概念也會因此而消失。二元只有在一體兩面而又相互依存的狀態才會符合大自然的法則，否則就會被大自然天然地排斥，讓概念「消失」。

These questions give us a sense that when “yang (positive state)” is absent, “yin (negative state)” will not exist. Binary concepts exist under the condition that dichotomies are unified, they cannot exist independently. Their nature is not opposition but more like the magnetic field of the earth, which would not exist if either the North or South Pole were absent. Dichotomies can only exist in a state where they are two sides of the same coin and mutually dependent, otherwise, they would be naturally repelled by nature, causing the concept to “disappear”.

在缺乏了「惡」的概念下「善」概念和其行為標準就完全消失，你甚至不會知道什麼是善意、善行等等概念。甚至在某些宗教連「天堂」、「地獄」的進入方法也會消失；如果全世界都是永遠均富，在缺乏了「貧」的概念下就代表一種「無限通漲」，反而「富」的標準也會同時消失，人在這時候再也找不到一種標準來相對證明自己「富」的狀態。很多人的痛苦就是來自於人和人之間、事物與事物之關的相互比較，希望自己在陽（正面狀態）而同時又需要其他人在陰（負面狀態）來相對證明自己在一個「好的狀態」。

In the absence of the concept of “evil”, the concept of “good” and its behavioral standards would completely disappear, you wouldn’t even know what kindness or good deeds are. Even in some religions, the ways to enter “heaven” or “hell” would disappear; if the whole world is eternally wealthy, in the absence of the concept of “poverty” it would mean “infinite inflation”, and the standard of “wealth” would disappear as well, people would not be able to find a standard to comparatively prove their “wealthy” state. Much of human pain comes from comparisons between people and things, hoping oneself to be in a “yang (positive state)” while needing others to be in “yin (negative state)” to comparatively prove one’s “good state”.

很多國家的領袖聲稱要消滅(或已消滅)貧窮和罪惡本質是一個謊言，是為了他們的「政治宗教」的延續並對「信徒們」所說的虛無空洞口號。因為「富有和善良」必須要和「貧窮和罪惡」同時存在才可以存在，單方面消滅貧窮和罪惡是完全不可能，而且違反大自然定律。

Many national leaders claim to eliminate (or have eliminated) poverty and evil, which is essentially a lie, a hollow slogan for their “political religion” and told to their “followers”. Because “wealth and goodness” must coexist with “poverty and evil”, unilateral eradication of poverty and evil is impossible and violates natural laws.

在二元存在的必然下我們必須認知「陽與陰、正與反、勝與負、理性和感性、成功和失敗、善良和邪惡、快樂和痛苦、美麗和醜陋、聰明和愚笨、主動和被動、外向和內向、富有和貧窮、希望和絕望、動和靜、飽足和飢餓、樂觀和悲觀等等」二元價值的本質。在我們的語言當中這些對比字詞本身就承載了價值判斷讓人產生錯覺，以「富與貧」作為例子，「富」和「貧」之間的對比其實沒有承載「好」與「壞」的價值判斷，只是一種「現象」。我們除了要接受「負面」存在的合理性，利用「二元特性」去處理自己的情緒問題，看穿很多似是而非的謊言和所帶給我們的痛苦，破除社會世界觀對我們的影響和控制，在我們腦中消除種種二元概念達到在意識上真正的自由。

values such as “Yin and Yang”, “Positive and Negative”, “Victory and Defeat, Rationality and Sensitivity, Success and Failure, Good and Evil, Happiness and Pain, Beauty and Ugliness, Intelligence and Stupidity, Initiative and Passivity, Extraversion and Introversion, Wealth and Poverty, Hope and Despair, Motion and Stillness, Satiation and Hunger, Optimism and Pessimism, etc.” In our language, these contrasting words themselves carry value judgments that create illusions. For example, with “Wealth and Poverty”, the contrast between “wealth” and “poverty” does not carry the value judgment of “good” and “bad”, it is just a “phenomenon”. We must not only accept the rationality of the existence of “negative”, but also use the “binary characteristics” to handle our emotional problems, see through many seemingly false lies and the pain they bring to us, break the influence and control of the social worldview on us, and eliminate various binary concepts in our minds to achieve true freedom of consciousness.

何謂「入道」或與「道」合一？

What is “Entering the Tao” or becoming one with the “Tao”



太極陰陽圖其實是指出我們的人心皆被不同的「二元」標準所束縛，我們身體的感官和心識都會讓我們被困在在「二元」極端狀態之間移動，就算到了極端時只會轉變為另一個極端，並沒有擺脫「二元」束縛。

The Taoism's Yin-Yang diagram actually points out that our minds are all bound by different “binary” standards. Our body's senses and consciousness keep us moving between extreme “binary” states. Even when we reach an extreme, we merely shift to another extreme, without truly escaping this dualistic confinement.

在日常生活的行動當中，不論在走路時的每一步的「虛與實」變換，在人類經濟活動當中的「貧與富」現象，社會價值觀中的「善與惡」，人所感受到氣溫的「冷與熱」轉換（人在極冷時反而會產生出極熱感）、「飽與餓」和「光與暗」等等透過肉體所能感受到的二元狀態變化，和「勝與負、理性和感性、成功和失敗、快樂和痛苦、聰明和愚笨、主動和被動、外向和內向、希望和絕望、動和靜、樂觀和悲觀」等等心理狀態二元變化，我們都可以看到我們的感官和心識都被無數「二元狀態」所包圍，而這些都是心識和肉體與外在世界互動的「自然現象」。因為我們的心識一旦與外界產生聯繫便無可避免地被「二元」狀態所束縛和影響，我們對待這些現象時應該與對待天氣或天災等等一樣，不抱怨不憎恨，平等地接受這些自然現象。不固守自己的立場，沒有偏見地接受各種不同「二元」狀態變化作用在人類內心層面的自然現象，並在日常生活的行動當中努力保持我們的心不被各種「二元」狀態轉換所影響，在「二元」狀態變化之中保持平衡。

In our daily actions, whether it's the transition between “empty and solid” with each step we take, the “rich and poor” phenomenon in human economic activities, the “good and evil” in societal values, or the perceived temperature changes (where extreme cold can paradoxically feel extremely hot), we encounter countless binary variations that our senses and consciousness perceive. These are all “natural phenomena” resulting from the interaction between our consciousness, physical body, and the external world. Once our consciousness connects with the outside world, it inevitably becomes bound and influenced by these “binary” states. When facing these phenomena, we should treat them as we do with weather or natural disasters—without complaining or harboring resentment. We should accept these natural phenomena equally, without clinging to fixed positions, and without bias. In our daily actions, we strive to maintain balance by not allowing various “binary” state transitions to affect our hearts.

所以，在日常生活當中我們盡量避免任何強烈的「二元」狀態變化，例如何精神刺激，避免進食任何刺激性食物，減少觀看或收

聽影響自己內心的任何訊息，盡量看待所有「二元」狀態變化為自然現象，不要讓「二元」狀態變化影響自己的內心。意識盡量保持專注在當下正在進行的事情或工作，感受和接受當下正在發生的細微變化和感覺，例如在走路時專心感受左右腳行走的虛實變化和與地下的觸感；在進食時專心進食，感受口腔咀嚼食物的細節和味道，就算食物讓你覺得難以入口也需要與這種所謂「難吃」的偏見保持距離，不被影響。以上只以進食和走路作為例子，理論在生活上任何事情也可以直接套用以上方法。

So, in our daily lives, we should try to avoid any strong “binary” state changes, such as any mental stimulation, avoid eating any stimulating foods, reduce watching or listening to any information that affects our inner self, and try to view all “binary” state changes as natural phenomena. Do not let “binary” state changes affect your inner self. Keep your consciousness focused on the task or work at hand, feel and accept the subtle changes and sensations happening at the moment. For example, when walking, focus on feeling the changes in the solidity of your steps and the sensation of touching the ground with your feet. When eating, focus on eating, feel the details and taste of the food in your mouth. Even if the food seems unpalatable, try to distance yourself from this so-called “unpleasant” bias and not be affected. The above examples of eating and walking can be directly applied to any aspect of life.

另外在內觀冥想當中，各種思緒、情緒慾望等等都會努力地讓人的心識繼續在某種「二元」狀態之間的某個「刻度」當中掙扎，一旦我們的心識不被這些潛意識訊號影響和依附，認知這些由潛意識產生的大腦訊號並不屬於我們的一部份後便可達到完全的清靜，這時我們便可因為感官和心念的完全抑止而達到完全消除種種「二元」狀態對我們的影響（包括「生與死」），最後寂靜涅槃和與道合一的狀態。

In meditation, various thoughts, emotions, and desires relentlessly keep our consciousness struggling within certain “scales” of binary states. However, once our consciousness is no longer influenced or attached to these subconscious signals, recognizing that these brain signals generated by the subconscious do not truly belong to us, we can achieve complete tranquility. At this point, due to the complete suppression of sensory perceptions and mental fluctuations, we can eliminate the impact of various “binary” states on us (including “life and death”). Ultimately, we reach a state of serene nirvana, harmonizing with the Tao.

《道德經》有云：「道生一，一生二，二生三，三生萬物。」，在原始道教中卻要求修行者「反其道而行」，在萬物之間看出原來的「陰陽本質」，再從「守一冥想」進行顯意識（陽魂—『以第三身抽離覺照自己的我』）對潛意識（陰魄—『情緒、慾望等等』）的「煉化」，在我們身體內進一步體會萬物陰陽二元特性的最終本源—「一」。這就是「道」的修行本質。

The Tao Te Ching states: “The Tao gave birth to One, One gave birth to Two, Two gave birth to Three, Three gave birth to all things.” However, in primitive Taoism, practitioners are required to “go against its way”, to see the original “Yin and Yang nature” among all things, and then from the “keeping ONE in meditation”, conduct the “refinement” of conscious (yang soul - “using the third person to detach and illuminate one’s own self”) to the subconscious (yin spirit - “emotions, desires, etc.”), to further experience the ultimate origin of the binary nature of all things - “One” within our body. This is the essence of original Taoist practice.