

在冥想修行過程中，意識在高度敏感狀態所遇到被稱為「魔擾」的特殊意識現象 The special phenomenon of consciousness encountered by consciousness in a highly sensitive state during meditation practice, which is called “demonic disturbance”

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在原始佛教《阿含經》、《三藏經》等都會提及佛陀座下僧團在修行時遇到的「魔」會在僧人進行冥想修行時創造幻覺來阻礙修行者，這與在《聖經》當中耶紀錄耶穌在四十天冥想時也不斷受到魔鬼的試探而看到多種幻覺的情況是相同的。當時佛陀傳法時期所指的「魔」（例如魔王波旬）其實並不是一種外部世界的獨立存在，而是存在於人心所產生的不同情緒慾望，這也是「波旬」字面上的原意。在深度冥想修行時由於意識處於高度敏感，一旦產生任何的情緒慾望就會將所有情緒慾望放大後對修行者造成一種巨大意識層面的衝擊，而修行者必須在修行過程中看透這些虛假的幻象和感覺才能再進一步。而本身為「高度敏感者」在日常生活中也會有同樣的問題，只是「魔擾」程度也許沒有那麼高，但在沒有意識訓練的前提下也足夠讓「高敏人」產生出各種精神情緒問題。

In the original Buddhist scriptures such as the Agama Sutra and the Tripitaka, there are mentions of the “demons” the monks under the Buddha encountered during their practice. These “demons” would create illusions to hinder the practitioners when they meditated. This is the same as the situation recorded in the Bible where Jesus was constantly tempted by the devil and saw various illusions during his forty days of meditation. The “demons” (such as the demon king Mara) referred to by the Buddha during his preaching period were not an independent existence in the external world, but different emotional desires generated by the human mind. This is also the literal meaning of “Mara”. During deep meditation, because consciousness is highly sensitive, any emotional desire will magnify all emotional desires and cause a huge impact on the level of consciousness of the practitioner, and the practitioner must see through these false illusions and feelings in order to proceed further. Those who are inherently “highly sensitive” also have the same problem in their daily lives, except that the degree of “demonic disturbance” may not be so high. Still, it is enough to cause various mental and emotional problems for “highly sensitive people” without conscious training.

這些「魔的挑戰」也有程度和「像真度」之分，當修行者帶著越來越深的「覺知」和「平等的態度」深入自己內在的本質時，這些「覺知」和「平等」會像蠟燭火光照遍整個黑暗空間，同樣也會引起黑暗（潛意識）的排斥。這時候潛意識開始大量發放虛假的大腦訊號（如情緒、慾望）企圖阻止修行者繼續覺照保障潛意識自己的生存空間。筆者甚至遇到過一種極真實的幻覺的「魔擾」，筆者的「魔」把筆者的五感（視覺、聽覺、味覺、嗅覺、觸覺）完全蒙蔽，讓筆者幾乎因為這些錯誤虛假的五感訊息而完全「相信」自己身在一個與他人處身在非常幸福的親密關係的時空，「魔」企圖讓筆者當時更加享受在虛假的幸福當中。

These “challenges of demons” also have different degrees and “realism”. When practitioners go deeper into their own essence with deeper “awareness” and “equality”, these “awareness” and “equality” will illuminate the entire dark space like candlelight, and will also cause rejection from the dark (subconscious). At this time, the subconscious begins to release a large amount of false brain signals (such as emotions, and desires) in an attempt to stop the practitioner from continuing to illuminate and protect its own living space. The author even encountered a very realistic illusion of “demonic disturbance”. The author’s “demon” completely blinded the author’s five senses (vision, hearing, taste, smell, touch), making the author almost completely “believe” that he was in a very happy intimate relationship with others in a time and space. The “demon” tried to make the author enjoy more false happiness at that time, and finally could not extricate himself and fell asleep (narcolepsy).

從古到今很多不同時空的修行人都無可避免地面對這些挑戰，如果有修行者對「成佛解脫」或者「上天堂」、「成為神仙」等等不切實際的執著而修行，或者想得到某種物質，或執著於某些人際關係作為動機而修行，就會被「魔擾」。據筆者所紀錄，曾經有在台灣的修行者因帶著修行成「仙」的執著而冥想修行，在修行過程中「看見」很多「神仙」、「天使」等等來接引其「成神」，甚至「聽到」各種樂器在旁伴奏，「嗅到」神仙所帶來的花香等等，最後被幻境所引誘而「飛升」出自己所居住的大廈而身亡；也有一些修行者在修行期間因為看見「鬼魂」索命，相信幻想中的「鬼魂」和「死亡恐懼」的存在是真實，最後「挑戰」失敗終日疑神疑鬼，不得善終。

Many practitioners from different times and spaces have inevitably faced these challenges. If a practitioner practices with unrealistic attachments such as “becoming a Buddha and liberating”, “going to heaven”, or “becoming a god”, or wants to get something, or is attached to some interpersonal relationships as motivation for practice, he will be “disturbed by demons”. According to the author’s records, there was a practitioner in Taiwan who meditated with an attachment to becoming a “fairy”. During his practice, he “saw” many “gods”, “angels”, etc. who came to guide him to “become a god”. He even “heard” various musical instruments playing beside him. He smelled the fragrance of flowers brought by gods, etc., and finally was tempted by illusions and ascended out of his own building and died. There are also some practitioners who see “ghosts” claiming their lives during their practice. They believe that the existence of “ghosts” and “fear of death” in their fantasies are real. Finally, they fail in their challenge and doubt everything all day long. They do not die well.

這些「挑戰」不是因為這世上有很多「邪惡事物（例如魔）」的存在，其目的也不是為了引誘別人墮落和阻礙修行者走向「善良（光明）」的大道。而是我們必須受到我們大腦（潛意識）和與生俱來存在於每個人大腦的挑戰，才能「證明」自己是真正地解決某些存在著我個每個人人心中的問題，這是一種自我「挑戰」和「證明」。我們不但需要勇氣和智慧去面對並看透這些問題的本質，也必需擁抱、接受甚至「愛」和包容這些「邪惡」，在修行過程中懷著勇者無懼的態度，以「止觀」意識控制技巧培養對自己潛意識真正的認知和智慧後看清這些虛假幻覺，並不斷讓這些挑戰成為我們的養份而讓我們逐漸成長。

These “challenges” are not because there are many “evil things (such as demons)” in this world. Their purpose is not to tempt others to fall and hinder practitioners from walking on the path of “goodness (light)”. But we have to face challenges from our brains (subconscious) and those that exist in everyone’s brains since birth in order to “prove” that we have really solved some problems that exist in everyone’s hearts. This is a kind of

self-“challenge” and “proof”. We not only need courage and wisdom to face and see through the essence of these problems, but also need to embrace, accept and even “love” and tolerate these “evils”. During our practice, we should have a fearless attitude of bravery. After cultivating true cognition and wisdom of our subconscious with conscious control skills such as “stopping and observation”, we can see clearly these false illusions, and constantly make these challenges our nourishment and gradually grow up.