

# 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

## 一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

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哲學與宗教就像理性與感性一樣永不能調和的對比關係。哲學首要是「理性的懷疑」，宗教首要是「感性的信仰」。

The contrast between philosophy and religion is like that between reason and emotion, which can never be reconciled. Philosophy is primarily the “rational doubt,” while religion is primarily the “emotional faith.”

## 哲學與宗教的分別 The separation of philosophy and religion

很多不同宗教的信徒都認為首先「相信」了才能看見該宗教背後的「真理」，認為「相信」是一切的開始。在遇到理性不能解釋的地方，宗教往往也會認為這是人類理性思考的局限，而在理性之外就是神的領域，我們不應也永不能去潛越作為人的本份去站在神的角度思考。宗教普遍都有其最基本的教義，不一定有也不需要任何理性基礎建立其教義。即使遇到理性不能解答的地方，宗教也會要求你抱持信念。

Many believers of different religions believe that they must first “believe” in order to see the “truth” behind the religion, and that “belief” is the beginning of everything. When faced with things that reason cannot explain, religion often believes that this is a limitation of human rational thinking, and that beyond reason is the realm of God. We should not and can never go beyond our human nature to think from God’s perspective. Religion generally has its most basic teachings, which may not necessarily be established on any rational basis. Even when faced with things that reason cannot answer, religion will demand that you hold on to faith.

哲學代表理性的多角度批判思考，一個理性的人不會認為事物的某一個立場就是對或者錯，他們會從不同的角度去審視事物本身，透過觀察和分析並不會過度依附在某一個特定的立場去判斷事物本質。當有更具說服力的想法出現時，不論這種想法是自己發現或是其他人提出的想法，也有會讓理性思考者改變自己本身的立場的可能。就算這種想法在感性上不能接受，也願意接受和相信觀察和分析後的結果。

Philosophy represents a multi-perspective critical thinking of reason. A rational person does not believe that a certain position on something is right or wrong. They will examine the thing itself from different angles and not overly rely on a specific standpoint to judge the essence of the thing. When more convincing ideas emerge, whether they are discovered by themselves or proposed by others, there is a possibility for rational thinkers to change their own position. Even if such ideas are not acceptable on an emotional level, they are willing to accept and believe in the results of observation and analysis.

## 哲學與宗教的對峙與依存 The confrontation and dependence between philosophy and religion

哲學經常會感覺到宗教很多不理性的荒謬，捨去尋找證據與理性批判，全盤接納宗教教條意味著選擇拋開邏輯與證據，僅仰賴熱情與信心，順服於宗教從而得到精神上的解脫與慰藉。但由於哲學概念最終是沒有所謂「答案」的，更多像是人生方向性的選擇，就像在唯物主義與唯心主義之間的選擇，在云云哲學理論中選擇某一種自己所「信仰」的哲學概念為「真理」，在基於不同哲學概念提供多種方向性的人生選擇當中選擇。

Philosophy often feels that there are many irrational absurdities in religion, abandoning the search for evidence and rational criticism, and accepting religious dogma entirely means choosing to abandon logic and evidence, relying only on passion and faith, and submitting to religion in order to obtain spiritual relief and comfort. However, since philosophical concepts ultimately have no “answers” but are more like directional choices in life, such as choosing between materialism and idealism, choosing a philosophical concept that one “believes” to be the “truth” in various philosophical theories, and choosing from among multiple directional life choices based on different philosophical concepts.

而宗教又會認為哲學的理性思考過於狹窄，忽略存在於人心內的各種問題，捨去作為人的感性部份，僅仰賴並局限於人類有限的智慧去觀察這個世界，並認為對宗教過度的思考只會帶來痛苦。但由於在我們日常生活中也有很多關於信仰的挑戰，例如神對於世間的災難與罪惡的沉默等等，所以很多時候又需要企圖從理性分析從現實中找到實在的證據去反過來支持自己的信仰。本質上也是在基於不同教義提供多種目的性的人生選擇當中選擇。

Religion, on the other hand, believes that the rational thinking of philosophy is too narrow, ignoring various issues that exist in the human heart and abandoning the emotional part of being human, relying only on and being confined to the limited wisdom of humans to observe the world, and believing that excessive thinking about religion will only bring pain. However, because there are many challenges to faith in our daily lives, such as God’s silence in the face of disasters and evils in the world, it is often necessary to attempt to use rational analysis to find concrete evidence in reality to support one’s faith. Essentially, it is also a choice in life based on the various purposes provided by different doctrines.

哲學與宗教之間看起來對立而又統一，互相對峙但又相互依存。

Philosophy and religion appear to be opposing but also unified, confronting each other but also mutually dependent.

## **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**

如果有看筆者的其他文章大概應該明白我看待對原始佛教、原始道教等「宗教」的主要角度為「意識的掌握」。因為我並不只站在哲學或者宗教的立場去看待這些原始人本宗教，我更多的站在「意識學」的角度去探索這些宗教背後的理念。不論是薩滿教、道教、佛教或者甚至基督教等等宗教，都有他們獨特的方法去操作自己的意識，例如念經、禪修、冥想、回光、祈禱、跳舞、僮身、聖靈附體、方言等等。操作自己的意識讓自己處於某一種特殊的精神狀態，或者感受和探索自己的精神世界。

If you have read some of my other articles, you probably understand that my main perspective on religions like primitive Buddhism and Taoism is “mastery of consciousness.” Because I don’t just approach these primitive religions from a philosophical or religious standpoint, I explore the ideas behind these religions more from the perspective of “consciousness studies.” Whether it’s shamanism, Taoism, Buddhism, or even Christianity, each religion has its unique methods for manipulating one’s consciousness, such as chanting, meditation, visualization, prayer, dance, possession, glossolalia, and so on. Manipulating one’s consciousness can lead to a particular spiritual state or experience of exploring one’s spiritual world.

以原始佛教與道教為例，在早期原始佛教與道教經論中有大量關於探究人心屬性的本質和變化的理論，並異口同聲地指出我們除了要在禪修當中觀察並了解自己顯意識與潛意識的存在與行為，學會「理性」觀察並分析自己的意識，也需要用「感受」體會和解決自己在禪修當中遇到的很多內心的問題，例如恐懼、焦慮、慾望等等情緒。當解決這些問題後可以讓自己可以投入到自己意識更深層處繼續觀察，達到真正了解自己內心的一切並解脫於一切由情緒慾望等造成的痛苦的境界。

Taking primitive Buddhism and Taoism as examples, there are extensive theories in their early texts about exploring the nature and changes of the human mind. They unanimously point out that in addition to observing and understanding the existence and behaviour of one’s conscious and unconscious in meditation, one needs to learn to “rationally” observe and analyze one’s consciousness, as well as to “feel” and resolve many inner problems encountered in meditation, such as fear, anxiety, desires, and other emotions. By resolving these problems, one can immerse oneself in deeper layers of consciousness and truly understand everything in one’s inner world, ultimately achieving liberation from all the pain caused by emotions and desires.

因為我們對意識的不了解，所以會導致「迷信」，也會導致「忽略」。在完全依附於宗教的立場去看待意識，會容易使用教義或者其宗教世界觀去解釋造成「迷信」，而不去尋求對意識本質的解答。而如果在完全依附於哲學的立場去看待意識，也會容易「忽略」看似「迷信」的特殊意識現象與行為，讓對意識的本質流於「理解」而缺乏「體驗」。

Due to our lack of understanding of consciousness, it can lead to both “superstition” and “neglect.” Viewing consciousness solely from a religious perspective can easily lead to the use of dogma or religious worldview to explain phenomena and behaviours, resulting in “superstition,” rather than seeking answers to the nature of consciousness. On the other hand, viewing consciousness solely from a philosophical perspective can easily “neglect” seemingly “superstitious” special conscious phenomena and behaviours, resulting in a lack of “experience” of the essence of consciousness and only having an “understanding” of it.

**對意識的了解後作出禪修冥想行為似乎是「理性觀察與分析」後與「感性的禪修行為」合作，在理性與感性之間建立橋樑，打破哲學與宗教的之間的對立。如同道教符號陰陽兩儀一樣。**

Engaging in meditation practices after understanding consciousness seems to be a cooperation between “rational observation and analysis” and “intuitive meditative practices,” bridging the gap between rationality and intuition and breaking down the opposition between philosophy and religion, just like the yin-yang symbol in Taoism.