

常見道教與佛教宗教文化概念謬誤 Common misconceptions about Taoist and Buddhist religious and cultural concepts.

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很多我們在各種日常生活中聽到別人在各種媒體上使用很多由原始宗教而來的概念，但卻被後來的人對這些概念背後的意思產生認知錯誤導致曲解原本意思。原因是當表達者說出超出理解者的認知時，不同年代和背景的理解者就會根據自己的理解和認知去曲解別人的意思，最後經歷多年經由人們口耳相傳後反而變成對錯誤的概念產生共識。

Many of the concepts derived from primitive religions that we hear in various daily life situations and see others using on various media platforms are misunderstood due to later generations' cognitive errors regarding the underlying meanings of these concepts. The reason behind this is that when the speaker expresses something beyond the listener's cognition, the understanding and cognition of listeners from different ages and backgrounds will distort the speaker's meaning based on their own understanding and cognition. Finally, after many years of being passed down through word of mouth, a consensus is formed on the wrong concepts.

謬誤一：「迴光反照」Misconception 1: “Hui Guang Fan Zhao” (literal translation: “Reflecting light back upon itself”).

根據維基百科「迴光反照」指晚期危重病人臨終前出現反常的短暫好轉現象。其具體表現通常為昏迷多時的病人突然清醒，恢復食慾，能進行簡短交談，甚至重獲行動能力等。但在其後數天或數小時內情形便迅速惡化，離開人世。很多人對迴光反照的理解也是和這個定義大同小異。但其實「迴光反照」原本的意思應為「回光反照」，出自於道教修行經典《太乙金華宗旨》，「回」是指放下一切後入定，「光」是指觀，「反照」是指以「回光」狀態觀察自己的身體與內在的思緒。「回光反照」換句話說其實是一種原始道教冥想修行方法。

According to Wikipedia, “Hui Guang Fan Zhao” refers to the phenomenon of a critically ill patient experiencing a short-lived abnormal improvement before passing away. The specific manifestation is usually when a comatose patient suddenly becomes conscious, regains appetite, is able to engage in brief conversations, and even regains mobility. However, in the following few days or hours, the situation deteriorates rapidly, leading to the patient's passing. Many people's understanding of “Hui Guang Fan Zhao” is similar to this definition. However, the original meaning of “Hui Guang Fan Zhao” should be “Hui Guang Fan Zhao,” which comes from the Taoist practice classic, “Taiyi Jinhua Zongzhi.” “Hui” refers to entering into a meditative state after letting go of everything, “Guang” refers to observation, and “Fan Zhao” refers to observing one's body and inner thoughts in a state of “Hui Guang.” In other words, “Hui Guang Fan Zhao” is actually a primitive Taoist meditation practice.

那為何人死之前會出現突然非常清醒的狀態？因為人接近死亡時會大量分泌DMT，而DMT是一種人接近死亡時會在腦中大量分泌。當大量分泌DMT時人腦會進入一種精神異常清醒的狀態，同時也會看見多種幻覺，甚至能「感覺」到自己接近死亡。另外，DMT存在於死藤、相思樹皮等等植物當中，也會在深度冥想時大量分泌，所以「深度冥想」某程度上是一種「模擬死亡」的狀態，同時死亡前狀態也就是「深度冥想」的狀態（如異常清醒、看見幻覺和看見白光等等）。

Why do people have a sudden state of clarity before they die? It's because the brain releases a large amount of DMT (dimethyltryptamine) when a person is close to death. When DMT is released in large amounts, the brain enters a state of abnormal clarity of consciousness, and the person may even see various hallucinations and feel that they are approaching death. Additionally, DMT is found in various plants such as ayahuasca and mimosa bark, and it is also released in large amounts during deep meditation. Therefore, deep meditation is to some extent a “simulated death” state, and the state before death is a state of “deep meditation” (such as abnormal clarity, seeing hallucinations, and seeing white light).

謬誤二：「相由心生」Misconception 2: “Appearance arises from the mind”

很多人對「相由心生」的理解為一個人的內在可以影響外貌，心境會影響外在面相，善良的人的會越來越美麗，反之外在相貌則變得醜惡，一個人外在的一切都是由內在反映出來。

Many people misunderstand “Xiang You Xin Sheng” as meaning that a person's inner state can influence their appearance, that one's mental state affects their facial features, and that kind people become increasingly beautiful while unkind people become increasingly ugly. In this view, everything about a person's appearance is a reflection of their inner state.

首先「美」與「醜」是一種主觀審美標準，誰也不能客觀地說誰醜或者美。如果「相由心生」是一種真理，那誰可以客觀判斷一個人外在的「美」與「醜」？其次就是，如果覺得一個人「醜」就代表他或者她的心靈比較邪惡，那社會只需要把在某一種社會標準下定義為「醜」的人預先監禁，就可以提前阻止社會上很多罪惡，而且法官審判時也不需要證據和邏輯。相信說到這裡讀者們已經感覺到當中荒謬的地方。

First of all, “beauty” and “ugliness” are subjective aesthetic standards, and no one can objectively say who is beautiful or ugly. If “Xiang You Xin Sheng (Appearance arises from the mind)” is a truth, then who can objectively judge a person's external “beauty” or “ugliness”? Secondly, if one thinks that a person is “ugly,” it means their soul is eviler, then society only needs to pre-detain people defined as “ugly” according to certain social standards to prevent many evils in advance, and judges do not need evidence and logic when they make verdicts. By now, readers may have already perceived the absurdity of this argument.

「相由心生」其實出自佛教用語，所謂的「相」是指所有一切你認為客觀存在的事物，都是由「心」所生，和一個人的外在沒有任何

關係。我們人體有很多感官可以令我們透過視覺、聽覺、觸覺、味覺、嗅覺等去感知一種事物不同的面向，在原始佛教中認為，一切經由我們在意識下的感官所感知到的一切事物，其實只是我們創造出給自己的刺激。例如我們感知到一朵花的顏色其實是經由光線折射到我們的視網膜反映出來，客觀並不存在所謂的顏色。而聲音只是經由空氣的震動傳到我們的耳朵內的聽覺感知元件，客觀並不存在所謂的聲音。味覺與嗅覺只是我們人體的感知機制讓我們聞和吃到不同的味道，客觀並不存在所謂的味道。以上種種人體感知功能如果換作另一種動物，更可能有另一種因為不同物種之間感知功能的差異導致對客觀事物有不同的體會。

“Appearance arises from the mind” actually comes from Buddhist terminology. The so-called “Xiang(Appearance)” refers to all things you consider to exist objectively, which are all born from the “mind” and have nothing to do with a person’s external appearance. Our human body has many senses that allow us to perceive different aspects of a thing through vision, hearing, touch, taste, smell, etc. In primitive Buddhism, it is believed that everything perceived by our senses under consciousness is actually only a stimulation we create for ourselves. For example, the colour we perceive from a flower is actually reflected by the light refracted onto our retina. There is no objective existence of colour. Sound is only perceived through the auditory sensing component in our ears by the vibration of air, and there is no objective existence of sound. Taste and smell are just our sensory mechanisms that allow us to smell and taste different flavours, and there is no objective existence of taste. All of these human sensory functions, if applied to another animal, may lead to different perceptions of objective things due to differences in sensory functions between different species.

謬誤三：「因果」與「業力」Misconception 3: Cause, effect and Karma

「因果」與「業力」也是常常被不同文化背景人士加以演繹成一種基本邏輯關係並套用在所有世界法則之中，例如一個人行惡後會有報應，或者造了「孽」牽連家人或者下一代，更甚會被鬼纏身，下輩子會傷殘或者早夭等等。據我觀察所得，幾乎所有人對「因果」與「業力」的理解都是強行以這種華人宗教觀去曲解「因果」與「業力」真實的含意。其實這是出自原始佛教對意識學概念，和你的善行與惡行無關。這是出自原始佛教對意識學概念，和你的善行與惡行無關。因為在當時的修行文化和語境下，所謂「惡行」其實是指「所有讓人遠離清靜的行為」。「善行」其實是指「所有讓人走向清靜的行為」。

“Cause and Effect” and “Karma” are often interpreted by people from different cultural backgrounds as a fundamental logical relationship that applies to all laws of the world. For example, some believe that a person who commits evil deeds will face retribution, or that their “sin” will affect their family or future generations, and they may even be haunted by ghosts, suffer from disabilities or die young in the next life. However, based on my observations, almost everyone’s understanding of “Cause and Effect” and “Karma” is an attempt to forcibly interpret the true meaning of these concepts through a Chinese religious perspective. In fact, these concepts originate from the original Buddhist concept of consciousness, and they have nothing to do with one’s good or bad deeds. In the cultural and contextual framework of that time, the so-called “evil deeds” actually referred to “all actions that lead people away from tranquility,” while “good deeds” referred to “all actions that lead people towards tranquility.”

所以「因果」是指每個人因外部環境訊息而造成內在心中的變化。比如過去童年有一些創傷經歷，導致成年後的行為偏差，或者過去受過的辱罵屈辱，成為未來的執著。這些經歷都會因為在未來某一刻的訊息接收而觸發，甚至很多情緒反應大到會破壞客觀理性認知，否定事實。內心根據外部環境變化而變化，不受控制。

Therefore, “cause and effect” refers to the internal changes in a person’s mind caused by external environmental information. For example, some traumatic experiences during childhood can lead to behavioural deviations in adulthood, or past insults and humiliations can become persistent attachments in the future. These experiences can be triggered by receiving certain information at a certain moment in the future, and even lead to emotional reactions so strong that they can destroy objective rational cognition and deny facts. The inner self changes according to external environmental changes and is uncontrollable.

在原始佛法理論中，我們需要斬斷的並不是因也不是果，而是「業力」。「業力」就是「因果」中的連接，例如你對蟑螂有恐懼之心，如果「業力」強就代表恐懼之心有多大，有些人甚至會影響生理例如昏厥和暈眩。我們的本我都是被「業力」捆綁，而禪修就是斬斷「業力」的手段。但並不是所有的「業力」都是需要被清除的，例如有所謂「善業」去連結個體「因果」會讓心理狀態更健康。

In the theory of original Buddhism, what we need to cut off is not the cause or the effect, but “karma.” “Karma” is the connection in “causality.” For example, if you have a fearful heart towards cockroaches, if the “karma” is strong, it means your fear is more significant. Some people may even have physiological effects such as fainting and dizziness. Our ego is all bound by “karma,” and meditation is the means to cut off “karma.” However, not all “karma” needs to be cleared. For example, there is something called “good karma,” which can connect individual “causality” and make the psychological state healthier.

謬誤四：「無常」Misconception 4: “Impermanence”.

「無常」也是會經常被不同的網上媒體或者被某某大師曲解成一種活在當下的心靈雞湯，當有災難或者人命傷亡，都會以「人生無常」來解釋人可能隨時遇到突如其來的不幸，人需要更珍惜現在擁有的事物。「無常」在現代佛教也被視為真理之一，以「無常」指出世間所有事物都是持續變化的，都不是恆久不變的，一切都是因緣和合而成。

“無常 Wu Chang” (Impermanence) is also often misinterpreted by different online media or by certain masters as a kind of spiritual chicken soup for living in the present moment. When disasters or casualties occur, it is often explained that “life is impermanent,” suggesting that people may encounter unexpected misfortunes at any time and need to cherish what they have now. In modern Buddhism, “無常 Impermanence” is also regarded as one of the truths, pointing out that all things in the world are constantly changing, and nothing is permanent. Everything exists due to various causes and conditions.

這兩種說法雖然可以達到安慰人心的效果，但遺憾的是也是強行用現代語意理解去曲解原來的意思。理解「無常」時需要考慮當

時出處的背境，的確，「無常」也是出自佛教概念，但也被現代佛教曲解原來的意思，最原來的出處為：

Although both interpretations can provide comfort to people, unfortunately, they are also forced to interpret the original meaning through modern semantic understanding. When understanding “無常 Impermanence” one needs to consider the context of its origin. Indeed, “無常 Impermanence” also originated from Buddhist concepts, but it has also been misinterpreted by modern Buddhism. The original source is:

「觀身不淨、觀受是苦、觀心無常、觀法無我」

—《四念住》*Four Foundations of Mindfulness*

「色者無常，無常則苦，苦則非神；覺亦無常，無常則苦，苦則非神；想亦無常，無常則苦，苦則非神；行亦無常，無常則苦，苦則非神；識亦無常，無常則苦，苦則非神，是為：色無常，覺、想、行、識無常，無常則苦，苦則非神。」

—《阿含經》*Agama Sutras*

所謂的「無常」最原來的意思不是用來解釋外在事物的現象或者本質，也不是指人生命運的意外，是指一切人心內包含所有的感知到的訊息、情緒、慾望、念頭等等都是「生滅無常」，所有慾望、情緒和念頭都可以在剎那間生起，亦可以在剎那間滅去，也可以持續在潛在地影響我們而我們卻不自知，成為我們人生的苦。而佛教徒需要在禪修當中感受自己內在的無常，去除情緒、慾望、念頭而禪定的境界。

The original meaning of “Impermanence” is not to explain the phenomena or essence of external things, nor does it refer to unexpected events in one’s life. Rather, it refers to the impermanence of all things in the human mind, including all perceptions, emotions, desires, and thoughts, which are subject to birth and death. All desires, emotions, and thoughts can arise and cease in an instant, or they can continue to affect us subconsciously without our knowledge, becoming the suffering of our lives. Buddhists need to feel the impermanence within themselves during meditation and remove emotions, desires, and thoughts to attain a state of meditation.

謬誤五：「無我」Misconception 5: “Selflessness (No-self)”.

對「無我」的誤解比起以上幾個謬誤更為玄幻，例如在現代佛教概念認為「無我」等於「我不存在（沒有我）」、「因為人持續在變化當中，所以並沒有一個本質。也就是一個恒常不變的我並不存在」。坊間甚至有很多大師指出四念住中的「觀法無我」是「法是一切萬法，身體也是一法，也是萬法之一，一切法裡面找不到我。」等等似是而非的概念，不斷不斷的用佛教用語去解釋另一種佛教用語來掩飾他們對佛法的無知，甚至連「法」的概念也攪不清楚（[原始佛法概念中的法是什麼 What is the concept of ‘Dharma’ in original Buddhism?](#)）。

The misunderstanding of “no-self” is even more mystical than the above errors. For example, in modern Buddhist concepts, “no-self” is equated with “I do not exist (there is no self),” “because people are constantly changing, there is no essence. That is, a permanent, unchanging self does not exist.” Many masters even point out that the “contemplation of the non-self in phenomena” in the Four Foundations of Mindfulness means “phenomena are all dharmas, the body is also a dharma, and one of the myriad dharmas, and within all dharmas, the self cannot be found.” These seemingly plausible concepts continuously use Buddhist terminology to explain another Buddhist term to cover up their ignorance of the Dharma, to the extent that they cannot even grasp the concept of “dharma.”（[原始佛法概念中的法是什麼 What is the concept of ‘Dharma’ in original Buddhism?](#)）

最早出現「無我」這兩個字的概念最早出現在原始佛教理論《三法印》當中：

The concept of the two words “selflessness” first appeared in the original Buddhist theory “Three Dharma Seals”

諸行無常，諸法無我，寂靜涅槃。

All mental phenomena are impermanent, all mental phenomena (all dharmas) are non-self, nirvana is tranquility.

很多人錯誤地把「無我」從「諸法無我」當中斷章取義，強行用其歪理去把人自身存在的客觀性強制消除，其虛無主義對很多人造成非常嚴重的後果。因為「法」的定義在《[原始佛法概念中的法是什麼 What is the concept of ‘Dharma’ in original Buddhism?](#)》中詳細指出為「人心的屬性」，人心的念頭、情緒、本能、慾望都屬於人心的屬性，所以「無我」不能從「諸法無我」當中抽出作獨立解釋，必須從「諸法無我」四個字結合來解釋，而不是單獨地把「無我」斷章取義成「沒有我」、「非我」等等似是而非卻又反常理的說法。

Many people mistakenly take “no-self” out of context from “all mental phenomena (all dharmas) are non-self,” and forcibly use this fallacy to eliminate the objectivity of human existence. This nihilism has caused very serious consequences for many people. Because the definition of “dharma” in “What is the concept of ‘Dharma’ in original Buddhism?” is detailed as “the attributes of the human mind,” all thoughts, instincts, emotions and desires..etc belong to the attributes of the human mind. Therefore, “no-self” cannot be extracted from “all phenomena are without self” for independent interpretation. It must be explained in conjunction with the four words “all mental phenomena (all dharmas) are non-self,” rather than taking “no-self” out of context to mean “there is no self,” “not-self,” and other seemingly plausible but actually irrational interpretations.

所以「諸法無我」的正確意思為「種種人心的屬性都不屬於我」，因為很多人已經和情緒慾望建立密不可分的關係，很難可以自行察覺到這些人心的屬性與真正的自己的關係。理解「諸法無我」有兩種層次的理解，第一種是字面上的理解，第二種是透過內觀冥想建立的體會，真正認識到，我們人心的念頭、情緒、本能、慾望等等都不是屬於我們的本性，我們的本性是清靜的。

Therefore, the correct meaning of “all mental phenomena (all dharmas) are non-self” is “the various attributes of the human mind do not belong to me.” Because many people have already established an inseparable relationship with emotions and desires, it is difficult for them to independently perceive the relationship between these attributes of the human mind and their true self. There are two levels of understanding “all mental phenomena (all dharmas) are non-self.” The first is the literal understanding, and the second is the realization established through insight meditation,

truly recognizing that our thoughts, emotions, instincts, desires, etc., do not belong to our true nature. Our true nature is pure and tranquil.