

宗教行為所引起的特殊和未知的精神意識現象 Special and Unknown Spiritual and Conscious Phenomena Caused by Religious Practices

Date: 2023-07-11 20:50:27

「現代宗教體系五花八門，有人覺得所相信的宗教只要能導人向善就沒有問題。這種講法非常安全不用得罪人。但如果對宗教有深入了解就會知道當中有很多會影響意識或潛意識的行為，乩童就是其中一個例子。」

“The modern religious systems are diverse, and some people believe that as long as the religion they believe in can lead people towards goodness, there is no problem. This kind of statement is very safe and does not offend anyone. However, if one has a deep understanding of religion, they will know that there are many behaviors that can affect consciousness or the subconscious, and Jitong is one example of this.”

[台灣宗教文化與乩童 Taiwanese Religious Culture and Jitong](#)

早前筆者因台灣恐怖電影《咒》在社會間引起對台灣宗教與乩童文化的熱烈討論而寫下《[台灣宗教文化與乩童](#)》探討台灣本地道教與乩童文化。

Previously, the author wrote “[Taiwanese Religious Culture and Jitong](#)” to explore the local Taoist and Jitong cultures in Taiwan, inspired by the lively discussions around Taiwanese religion and Jitong culture sparked by the Taiwan horror movie “Curse” society.

對於無神論者來說，很多時候會以為宗教只是心靈相對軟弱的人的依靠，但其實一位宗教信徒在其宗教體驗中所經歷的異常意識現象並不被他人所重視和了解，他人常常以「被催眠」、「迷信」和精神病等等去標籤聲擁有神秘宗教體驗的人士。從人類宗教的發展史來看，由遠古時代直到現代都沒有一種統一解釋這些意識和精神異常的宗教體驗的理論，所以一直以來這些現象都被心理學、精神病學、宗教學或者民俗學等等各自站在不同的立場去看待這些現象。但無可否認的是，這些現象一直伴隨著人類整個文明的發展，並有相當長遠的流傳，是一種跨宗教、跨地域、跨文化的一種意識共時性現象。

For atheists, religion is often thought of as a reliance on those with weak minds, but in fact, the unusual conscious phenomena experienced by religious believers during their religious experience are not valued or understood by others. Others often label those who have mysterious religious experiences as being “hypnotized,” “superstitious,” or mentally ill. From the history of human religion, there has been no unified theory to explain these conscious and abnormal spiritual experiences, from ancient times to the present. Therefore, these phenomena have always been viewed from different perspectives by psychology, psychiatry, religion, folklore, and other fields. But it is undeniable that these phenomena have been present throughout the development of human civilization and have been transmitted over a considerable period of time. They are a transcultural and transreligious phenomenon of consciousness simultaneity.

聖靈擊倒 Being slain in Spirit

近日在香港論壇「連登」其中一個貼文「[識人去完教會之後精神失常，有無人知咩係「聖靈擊倒」？|LIHKG](#)」，內容是發文者的朋友在某個「靈恩派」教會參加一種名為「聖靈擊倒」的儀式後出現長時間出現精神失常，幾乎完全失去溝通能力，根據內容截圖，顯示事主只能使用單字以及意義不明的文字與別人溝通。據說在「聖靈擊倒」或者「方言祈禱」等「法事」中的牧師尤如道教法壇中的法科師傅一樣，首先厭信徒在教會音樂對情緒的影響下被牧師提供某種心理暗示，然後台下信徒便會根據牧師的暗示，突然聲稱出現看見聖靈或者上帝的視覺現象，並因聖靈顯現而被「擊倒」倒地同時出現集體情緒失控，倒地抽搐。最危險的是，當中很多心智未成熟的年輕人，理性監護能力不足，令情緒更容易出現失控。

Recently, on the Hong Kong forum “LIHKG,” a post titled “[Do you know what ‘slain in the spirit’ is? After attending church, my friend became mentally ill](#)” was shared. According to the post, the friend participated in a ceremony called “slain in the spirit” in a certain “charismatic” church and suffered from prolonged mental illness, almost completely losing the ability to communicate. According to the screenshots attached to the post, the individual could only communicate using single words and incomprehensible text. It is said that in ceremonies such as “slain in the spirit” or “praying in tongues,” the pastors are like the priests in Taoist ritual altars. First, the emotions of the believers are influenced by the church music, and then the pastors provide some kind of psychological suggestion. The congregation will then suddenly claim to have seen a visual phenomenon of the Holy Spirit or God, and be “slain in the spirit” and fall to the ground while collectively losing control of their emotions and having convulsions. The most dangerous thing is that many young people with immature minds, who lack rational guardianship ability, are more prone to emotional instability.

<https://www.youtube.com/watch?v=4QDAC4JtJtg>

通靈遊戲與集體急性精神異常 Spiritualism games and collective acute mental disorders

近幾年在西方國家流行一個名為Ouija Board的遊戲，令很多年輕人突然出現「急性精神異常」的情況，在2018年秘魯更因此出現三十人集體急性精神異常，甚至有多名學生同時聲稱當時出現被一名男子從背後追趕的幻覺：

In recent years, a game called Ouija Board has become popular in Western countries, causing many young people to suddenly experience “acute

mental disorders.” In 2018, thirty people in Peru experienced collective acute mental disorders due to this game. Even multiple students claimed to have had hallucinations of being chased by a man from behind at the same time:

[Nearly 30 children suffer ‘hysteria’ after playing with a Ouija board at a boarding school in Peru](https://www.youtube.com/watch?v=cs8tiFtek98)

<https://www.youtube.com/watch?v=cs8tiFtek98>

在華人地區也有類似的遊戲，名為「仙」，可以不同的器具進行，例如以醬油碟進行通靈的名為「碟仙」、以硬幣通靈的為「銀仙」，以筆通靈的名為「筆仙」：

In the Chinese-speaking region, there is a similar game called “Fairy,” which can be played with different tools. For example, the use of a soy sauce dish for spiritual communication is called “Dish Fairy,” the use of a coin is called “Sliver (or coin) Fairy,” and the use of a pen is called “Pen Fairy”.

[留下詭異遺書，至今不知所蹤的，「香港少女失蹤奇案」The “Hong Kong girl disappearance case” left behind a strange note and is still missing to this day.](#)

這些只是滄海一粟被媒體報導出來的個案，很多個案被社會和媒體刻意隱藏，盡量避免報導被認為是怪力亂神的個案。其實不論因為宗教儀式或者試圖進行影響「意識」的行為後直接精神失常的例子並不少，很多被直接定義為「精神病」後被送到精神病院隔離。

These are just a few cases reported by the media. Many cases are deliberately concealed by society and the media to avoid being seen as cases of superstition. In fact, there are many examples of direct mental disorders after religious rituals or attempts to influence consciousness. Many are directly defined as “mental illness” and sent to mental hospitals for isolation.

薩滿巫術與通靈文化 Shamanic witchcraft and spiritual culture

通靈文化其實早已與很多宗教融合，無論是古代與近代都有很多關於通靈、鬼附等文本記載，甚至近代有非常多的影片紀錄鬼附與驅魔過程。人類最早的信仰系統名為「薩滿文化」，甚至可以追溯至新石器時代，當時人類社會處於原始部落階段，在人類文明還在萌芽期間對大自然中的一切產生崇敬心，認為上至日月山河，下至飛禽走獸都是有靈之物，繼而對其獻祭膜拜以祈求風調雨順。這種原始信仰系統名為「萬物有靈論」。

In fact, the spiritual culture has long been integrated with many religions. Whether in ancient or modern times, there are many textual records about spiritual communication and possession and even a large number of films documenting possession and exorcism processes in modern times. The earliest belief system of humanity is called “shamanic culture,” which can be traced back to the Neolithic period. At that time, human society was in the primitive tribal stage, and in the embryonic stage of human civilization, people had a sense of awe for everything in nature, believing that everything from the sun, moon, mountains, and rivers, to birds and beasts had spirits. Therefore, they made sacrifices and worshipped them to pray for good weather and good fortune. This primitive belief system is called “animism.”

如果把繁體字「靈」字由上至下拆開三部份，其中「雨」為祈求事物、「口口口」代表祭品以及部落中都會最少有一位「巫」，被稱為「薩滿」在祭祀中擔任人與靈體的媒介，代表族人向大自然求雨。「巫」亦可指與巫術一切相關的事物，名為薩滿的巫師負責為整個部落提供多種服務，例如預言、降靈附身、通靈、占卜、巫醫、驅邪、配置草藥等等一系列相關知識與文化，甚至定期提供含有大量DMT (N,N-Dimethyltryptamine 二甲基色胺) 的草藥例如以死藤，迷幻磨菇等對民眾進行「啟靈」活動，令一般民眾也能有神秘體驗，所以這些巫師往往會成為部落非常受尊重的人物。

If the traditional Chinese character “靈” is separated into three parts from top to bottom, “雨” represents the prayer for rain, and “口口口” represents offerings. In the tribe, there is always at least one “shaman(巫)” who acts as an intermediary between humans and spirits in the sacrifice ritual, representing the tribe to pray for rain from nature. “Shaman” can also refer to all things related to witchcraft. The shaman, also known as the “sāmán,” is responsible for providing various services to the entire tribe, such as prophecy, spiritual possession, divination, shamanic healing, exorcism, herbal medicine, and a series of related knowledge and culture. They even regularly provide herbs containing a large amount of DMT (N, N-Dimethyltryptamine), such as ayahuasca and psilocybin mushrooms, to conduct “enlightenment” activities for the public, allowing ordinary people to have mystical experiences. Therefore, these shamans often become highly respected figures in the tribe.

薩滿信仰是分佈於北亞、中亞、西藏、北歐，和美洲的巫術文化，幾乎全世界不同的時區都有當地的薩滿文化，當中很多遠古人類的薩滿文化傳播路線已經不可考究，甚至在一些學者看來是一種「共時性文化」。而薩滿文化與其他宗教以及當地文化的結合能力亦相當高，古印度婆羅門和東南亞南傳佛教與巫術文化結合、經非洲薩滿文化與北美和海地當地薩滿文化結合、西藏當地原始宗教「苯教」與藏傳佛教的結合、中國閩越地區和台灣原住民祖靈崇拜文化與道教官位文化的結合等等。

The shamanic belief system is a type of witchcraft culture found in North Asia, Central Asia, Tibet, Northern Europe, and the Americas. Almost every time zone in the world has a local shamanic culture, and many ancient shamanic culture dissemination routes are untraceable, even considered a “synchronic culture” by some scholars. The ability of shamanic culture to integrate with other religions and local cultures is also quite high, such as the combination of ancient Indian Brahmins and Southeast Asian Theravada Buddhism with witchcraft culture, the combination of African shamanic culture with North American and Haitian local shamanic culture, the combination of the local primitive religion “Bon” and Tibetan Buddhism in Tibet, and the combination of ancestral worship culture of the Min-Yue region in China and Taiwan’s indigenous religion with Taoist officialdom culture.

所以薩滿在不同的儀式中都需要擔任人與靈體的媒介從而借助靈力驅邪捉鬼、醫治病人、預言占卜等等，所以與外靈溝通以及讓其附身的能力成為薩滿其中一個非常重要的身體條件。

Therefore, in different rituals, shamans need to act as intermediaries between humans and spirits, using spiritual power to exorcise ghosts, heal patients, predict fortunes, etc. Therefore, the ability to communicate with and allow possession by external spirits has become one of the essential physical conditions for shamans.

荷馬史詩與吟遊詩人的「迷狂」The “madness” of Homer’s epics and ancient Greek bards

在西方最早有文字記載的是柏拉圖筆下的吟遊詩人。古希臘早期的吟遊詩人是一種自由創作者，會在讓自己進入某種異常的精神狀態下悠悠唱出各種神話故事，據說荷馬史詩就是這樣寫成的。但有趣的是這些詩人本身則很可能是文盲，不會寫字，他們需要進入某種讓情緒高漲的狀態才能唱出不同的故事。

The earliest written record of the wandering poets in the West is in Plato’s writings. The early wandering poets of ancient Greece were a kind of free creators who would sing various mythological stories in a state of altered consciousness. It is said that the Homeric epics were written in this way. But interestingly, these poets themselves were likely illiterate and could not write. They needed to enter a state of heightened emotion to sing different stories.

他們不將自己歸屬於某一宗教組織或社會階級，也不祭拜特定的神、廟或聖壇，而重視人的肉身，認為那是神靈端居之地。並藉由詩、樂、歌、舞致力尋找人與神之間的聯繫，並獲得精神解放，這種文化也被認為是來自於原始薩滿宗教文化的一種傳承方向。

They did not belong to any religious organization or social class, nor did they worship any specific god, temple, or altar. They valued the human body and believed that it was the dwelling place of the divine. And they devoted themselves to finding the connection between humans and gods through poetry, music, song, and dance, and to achieve spiritual liberation. This culture was also considered to be a direction of inheritance from the primitive shamanic culture.

這種特殊精神狀態被古希臘哲學家柏拉圖稱為「迷狂」。在進入這種精神狀態時，吟遊詩人會變得精神飽滿和情緒高漲，甚至會繼而「影響」聽眾們的精神狀態，讓其神情恍惚，如痴如醉，與吟遊詩人一同進入「迷狂」之中。

This special mental state was called “mania” by the ancient Greek philosopher Plato. When entering this mental state, the wandering poets would become energetic and emotional, and even “influence” the mental state of the listeners, making them look absent-minded, intoxicated, and enter “mania” with the wandering poets.

西藏史詩與「伏藏」The Epic of “King Gesar” and “Terma”

《格薩爾王》是西藏最長的史詩，總共大概六十萬行字記載一個流傳在青藏高原一帶的傳奇故事，大概講述國王格薩爾如何到處降妖伏魔，除暴安良，南征北戰，統一了大小一百五十多個部落。在西藏地區有一種職業名為「說唱藝人」，和古希臘的吟遊詩人沒有什麼分別，也是到處傳唱自己各種不同的故事，其中當然也包括格薩爾王的豐功偉業。斯塔多吉一九九零年出生在西藏昌都，九歲小學二年級時，一天晚上夢見被二個人帶到草原上格薩爾王的營帳前，在確認他就是在人間所要尋找之人後，將一大堆經書塞進了他的嘴裡。

The Epic of King Gesar is the longest epic in Tibet, with approximately 600,000 lines of text recording a legendary story that has been passed down in the Qinghai-Tibetan Plateau. It roughly tells the story of how King Gesar traveled around to slay demons, suppress evil, and unify over 150 tribes through conquests and battles. In Tibet, there is a profession called “storyteller,” which is similar to the ancient Greek bard, who travels around singing different stories, including the glorious deeds of King Gesar. Stardorji was born in Chengdu, Tibet in 1990. When he was in second grade at the age of nine, he dreamed that he was brought to the camp of King Gesar on the grassland by two people. After confirming that he was the person they were looking for on earth, they stuffed a pile of scriptures into his mouth.

第二天在課堂上，斯塔多吉突感身體中有異物，似乎有種東西從嘴巴要吐出來的地步，於是斯塔多吉在教室裡竟開始大聲說唱起來（稱為降仲），這一唱竟唱了大約兩個小時，連他自己也不清楚發生了什麼。藏文老師斯朗江村在仔細傾聽後，驚奇地發現他說唱的竟是史詩《格薩爾王》，而小斯塔多吉那時候根本沒聽過格薩爾的名字。就這樣開始，斯塔多吉在村子裡到處受邀說唱，一唱就是16年。斯塔多吉說，當他說唱時，感覺就像是到了格薩爾王時代，看到當時的景物、心情非常愉悅，一連說上幾個小時不間斷都不會累，彷彿他所說的都是很自然、像呼吸般地從口中出來一樣。自從11歲開始說唱《格薩爾王》以來，斯塔多吉說唱的內容與日俱增，目前他已能說唱格薩爾王400多部，但他認為這遠遠不是盡頭，新的內容不斷匯入他的腦海中，他也不清楚這是否與至今還在做相關的夢有關。而這種從某種意識空間提取的記憶與知識，在西藏被稱為「伏藏」。

The next day in class, Stardorji suddenly felt something strange in his body, as if something was about to come out of his mouth. He then began to loudly chant in the classroom. This chanting went on for about two hours, and even he himself was unclear about what was happening. After listening carefully, his Tibetan teacher, Slangiangcun, was surprised to find that he was chanting the epic of “King Gesar,” a name that Stardorji had never heard of before. From that point on, Stardorji was invited to chant everywhere in the village and has been chanting for 16 years. Stardorji said that when he chants, he feels as if he has entered the era of King Gesar. He sees the scenery of that time and feels very happy. He can chant for several hours without stopping, and everything he says comes out naturally, like breathing.

Since he started chanting “King Gesar” at the age of 11, Stardorji’s chanting has continued to grow, and he can now chant over 400 parts of the

epic. However, he believes that this is still far from the end. New content constantly enters his mind, and he is not sure if this is related to the dreams he still has about it. This kind of memory and knowledge extracted from a certain consciousness space is called “Terma” in Tibet.

藏傳佛教開山祖師爺蓮花生大士曾經提到，佛教以後將會迎來浩劫，要將準備傳給弟子們的經藏在某個地方由鬼神所守護，並由密乘之護法及指導者「空行母」所傳授。有些伏藏則是某個修行者把生前的記憶複製到虛空某個地方，等到在某種時機觸發後讓某人繼承下來。

The founder of Tibetan Buddhism, Padmasambhava, once mentioned that after Buddhism, there will be a catastrophe, and the scriptures that are ready to be passed down to disciples will be guarded by ghosts and gods in a certain place, and will be taught by the protective gods and instructors of the Secret Vajrayana, “Dakini.” Some Vocangs are memories of a practitioner that are copied into a certain place in the void and can be triggered at a certain time to be inherited by someone else.

數學家拉瑪努金與印度教女神「納瑪姬莉(Namagiri)」The mathematician Ramanujan and the Hindu goddess “Namagiri”

拉瑪努金雖然是一個婆羅門種性，但家境相對貧窮，沒有特別受過特殊的數學教育，但數學天賦突然在14歲時開始顯露。正常的數學家在推導過程中都必須有自己的推論證明的過程，但拉瑪努金慣以直覺(或稱為數感)導出公式，不推導做證明。他的筆記本內記載一堆公式，全都沒有證明的過程，並留下了超過4000條公式與定律，而他的理論在事後往往被證明是對的，當中很多公式現在都被作用在不同的科技領域(天體物理、量子物理、計算機科學、加密技術、統計力學天體運算等等)。

Although Ramanujan was born into a Brahmin family, he grew up in relatively poor conditions and did not receive any special mathematical education. However, his mathematical talent began to show at the age of 14. Normal mathematicians must have their own reasoning and proof during the derivation process, but Ramanujan was accustomed to using intuition (or mathematical sense) to derive formulas without proof. His notebook contained a bunch of formulas, all without proof, leaving more than 4,000 formulas and theorems. His theories were often proven correct afterward, and many of his formulas are now used in different fields of technology (astrophysics, quantum physics, computer science, encryption technology, statistical mechanics, celestial mechanics, etc.).

拉瑪努金也是一個虔誠的印度教徒，拉馬努金將他對數學的理解全歸功於他的家族女神納瑪姬莉(Namagiri普遍被認為是毗濕奴妻子吉祥天女的其中一個化身)，並表示在經常他的工作中向她尋求靈感。據說納瑪姬莉會進入拉瑪努金的夢中向他展示不同的公式與數學規則與他，所以很多公式據說是他從夢中帶出來的。

Ramanujan was also a devout Hindu. He attributed his understanding of mathematics to his family goddess Namagiri (widely believed to be one of the incarnations of the goddess Lakshmi, the wife of the god Vishnu) and said that he often sought inspiration from her in his work. It is said that Namagiri would appear in Ramanujan’s dreams to show him different formulas and mathematical rules, so many of his formulas were said to have been brought out from his dreams.

俄國「魔僧」拉斯普丁(Rasputin)的東正教密修 The Eastern Orthodox secret practice of the Russian “Mad Monk” Rasputin.

被東正教教徒稱為聖山的阿索斯山(Mount Athos)位於北希臘自治區，時至今日也有數以千計的俄羅斯東正教教徒在此進行隱修，並成為世界文化遺產項目之一。傳聞當年俄國「魔僧」拉斯普丁(Rasputin)聲稱看見聖母「顯靈」後，徒步走到阿索斯山加入了一個秘密宗教(俄密、東正教密法)並經歷大概兩年的修行獲得某種神秘能力後回鄉並成名，最後被稱為「聖人」。傳聞皇后亞歷山德拉是一位神秘主義者，同時也是這個教派的信徒，這或許可以解釋為何拉斯普丁被皇后亞歷山德拉如此重用，因為他們很有可能擁有相同的信仰。但究竟拉斯普丁在聖山進行了什麼修行而讓其擁有傳聞所指的「能力」？

Mount Athos, known as the “Holy Mountain” by Eastern Orthodox believers, is located in the Autonomous Region of Northern Greece. Today, there are thousands of Russian Orthodox believers who come here for a spiritual retreat, and it has become one of the world’s cultural heritage sites. Legend has it that the Russian “Mad Monk” Rasputin claimed to have seen the Virgin Mary “appear” and walked to Mount Athos to join a secret religious group (Russian mysticism and Eastern Orthodox mysticism) where he underwent about two years of spiritual training and gained some mysterious abilities. He returned home and became famous, eventually being called a “saint.” It is rumored that Empress Alexandra was a mystic and also a follower of this sect, which may explain why Rasputin was so heavily favored by her, as they likely shared the same faith. But what kind of spiritual training did Rasputin undergo at Mount Athos to gain the rumored “abilities”?

在阿索斯山的隱修文化有一派名為「以神之名 God Naming (имя бога)」的教派，教義為「神的名字等於神，每個人可以以神之名與其神溝通，並讓祈禱修行有特殊精神效果」，當然這並不是主流的東正教教義與思想，所以導致主流東正教的排斥。這一派主要的修行方式為「祈禱」，所以其教派修士每日花費大量時間進行「祈禱」修行。這種「祈禱」修行不像主流基督教派一樣長篇大論向神訴說自己的訴求，而是不斷重複「短句」或不斷重複耶穌的名，並在進行過程中還需要配合一種呼吸法來進行。「祈禱」修行主要有三個階段：

There is a sect of spiritual retreat culture on Mount Athos called “God Naming” (имя бога) which believes that “the name of God is equal to God, and everyone can communicate with God through His name and prayer, and achieve special spiritual effects.” Of course, this is not the mainstream Eastern Orthodox doctrine and ideology, which has led to the mainstream Eastern Orthodox’s rejection of it. The main practice of this sect is prayer, so its monks spend a lot of time each day in prayer. This kind of praying is not like the long and verbose prayers in mainstream Christianity but rather consists of repeating short phrases or the name of Jesus over and over again, accompanied by a specific breathing technique. The “praying” practice has three main stages:

1. 透過口部發音不斷念頌讓精神集中在一點。例如「主耶穌憐憫我」、「主耶穌基督」、「藉著安靜、呼求耶穌，進入神聖中」等等。
By constantly reciting through the mouth, the mind is focused on one point. For example, “Lord Jesus have mercy on me”, “Lord Jesus Christ”, “Enter the divine through silence and calling on Jesus”, etc.
2. 由念頌轉為默念，並透過默念達到入定、入靜的意識境界。當達到這個境界便可能會對他人的意識有所影響，無論是正面的影響或是負面的影響。
The recitation is transformed into a silent recitation, and through silent recitation, a state of concentration and tranquility is achieved. When this state is reached, it may have an impact on the consciousness of others, whether positive or negative.
3. 與神「通靈」。
Communicating with the God.

另外，當進行階段二或三的修行時帶有強烈的慾望和情緒，會導致其情緒慾望失控和讓精神出現問題的反作用。這或許也可以解釋為何拉斯普丁雖作為修行人，但卻有嚴重的情緒和慾望失控的問題（主要為性慾）。

In addition, when practicing stage two or three with strong desires and emotions, it can lead to loss of control of emotions and desires and have a counterproductive effect on the mind. This may also explain why Rasputin, as a practitioner, had serious problems with emotional and desire control (mainly sexual desire).

這種修行方式與藏傳佛教和日本秘密佛教真言宗的持咒修行、天主教隱修祈禱修行和大乘佛教淨土宗不斷念頌（或默念）「南無阿彌陀佛」的修行非常相近。這些宗教都相信透過排除所有雜念，和不斷念頌（或默念）一些短句所達到的精神境界是一種與神通靈和成聖成佛修行方式，和有如在冥想禪修修行途中帶著強烈的慾望和情緒反而會讓人有嚴重的精神問題。

This practice is very similar to the mantra practice of Tibetan Buddhism and Japanese Shingon Buddhism, the contemplative prayer practice of Catholicism, and the constant recitation (or silent recitation) of ‘Namo Amitabha Buddha’ in the Pure Land School of Mahayana Buddhism. These religions all believe that by eliminating all distractions and constantly reciting (or silently reciting) short phrases, the spiritual state achieved is a way of communicating with the divine and achieving enlightenment, and that having strong desires and emotions during meditation can cause serious mental problems.”

原始佛道兩教的「清靜」The “Stillness” in the Original Teachings of Buddhism and Taoism

雖然現代有很多不論大小聲稱自己為「道教」團體十分熱衷「道術」等通靈之術，如扶乩問事、僮身降靈行事等行為，或者聲稱自己為「南傳佛教」團體的「巫術行為」如招財和合、擋險避災以及求神問卜等法事。但由於這些所謂的「道教」與「佛教」都與當地或外來的薩滿巫術或者中原地區官位文化的結合所影響，對原來宗教的概念與價值觀有極大的扭曲。

Although there are many modern groups, both large and small, claiming to be “Taoist” and are very enthusiastic about “Taoist arts” and other psychic arts, such as divination through planchette writing, spirit possession rituals, and other behaviors, or claiming to be “Southern Buddhism” groups with “shamanic behaviors” such as attracting wealth and harmony, warding off danger and disasters, and seeking divine guidance through divination. However, these so-called “Taoist” and “Buddhist” teachings are greatly distorted due to the influence of local or foreign shamanic witchcraft and the fusion with the official culture of the Central Plains region.

其實原教旨佛教與原教旨道教當中的修行方式十分相似，其實莊子所指的「坐忘」、老子在《道德經》和《清靜經》所指的「抱元守一」「常能遣其慾而心自靜，澄其心而神自清。」以及呂祖在《太乙金華宗旨》中所指的「回光反照」等概念都和原始佛教的「緣覺乘」（冥想或禪修）修行極之相似。都是以不同方法讓意識專注於當下，加強顯意識（本我／心）對潛意識（慾望與情緒／塵／自我／小我／妄心）的控制，避免人心內在潛意識中潛伏的各種慾望與情緒依附於顯意識並影響生活與修行。修行到最後因為完全清除在潛意識中的「垃圾」，如童年陰影、社會傳統價值觀等等意識形態後達到一種「極致的靜」的境界後「解脫」於種種人生因潛意識帶來的苦。

In fact, the original teachings of Buddhism and Taoism have very similar practices. Zhuangzi’s “sitting in forgetfulness,” Laozi’s “embracing the origin and maintaining oneness” in the “Tao Te Ching” and “Qingjing Jing,” the idea of “calming the heart and purifying the spirit” as well as Lv Zu’s “reflecting the inner light” in the “Taiyi Jinhua Zongzhi” are all very similar to the “Yuanjue” (meditation or Zen practice) in the original Buddhism. All are methods to focus consciousness on the present moment and strengthen the control of the conscious mind (true self/heart) over the subconscious (desires and emotions/dust/false self/little self/deluded mind), avoiding various desires and emotions lurking in the subconscious from attaching to the conscious mind and affecting life and practice. In the end, the practice leads to “liberation” from the various sufferings caused by the subconscious after completely clearing the “garbage” in the subconscious, such as childhood shadows, social traditional values, and other ideologies.

雖然原教旨佛道兩教修行與薩滿通靈文化一樣都是以「改變意識狀態」為目的，但本質上原始佛道兩教是「排斥任何部份或完全失去顯意識的行為」，亦不鼓勵任何人嘗試與「外靈」或者與自己的潛意識「溝通」。任何在「解脫」修行路上所得到的奇異現象與能力都是修行過程中的「副作用」。因為原始佛道兩教修行的作用對象是修行者「自己」，並要求修行者在不受自己的情緒與慾望的影響下對自己的意識達到完全「覺知」與「全面觀察」。當有外靈接觸（或有精神異常）情況時，可以靠自己對意識的掌控去排除這些外在或內在影響，是完全可以靠自己為自己「驅魔」，在原始佛教或者道教系統內，正確的正念冥想是人類可以對抗靈擾的最簡單直接方法。

Although the original teachings of Buddhism and Taoism, like shamanic psychic culture, aim to “change the state of consciousness,” the essence of the original Buddhism and Taoism is “rejecting any behavior that partially or completely loses conscious awareness,” and does not encourage

anyone to attempt communication with “external spirits” or their own subconscious. Any strange phenomena and abilities gained on the path of “liberation” practice are considered “side effects” of the process. The target of the original Buddhist and Taoist practice is the practitioner’s “self”, requiring the practitioner to achieve complete “awareness” and “comprehensive observation” of their own consciousness without being influenced by their emotions and desires. When encountering contact with external spirits (or mental abnormalities), one can rely on their control of consciousness to eliminate these external or internal influences. It is entirely possible to “exorcise” for oneself. In the original Buddhist or Taoist system, proper mindfulness meditation is the simplest and most direct method for humans to resist spiritual disturbances.