

*Meditation and Hallucinations:
How Are They Possibly Related?*

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Possibly Related?**

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**冥想與幻覺：
兩者可能有關聯嗎？**

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Abstract: In the *Relaxation Response*, Herbert Benson says, "Many people who meditate several hours everyday for weeks at a time tend to hallucinate" (172). The cause for this, according to Benson, is either the pre-selection of the already psychologically disturbed practitioners seeking therapeutic effects from meditation or "sensory deprivation" due to prolonged meditation. I am intrigued in his diagnosis of sensory deprivation as the cause, which I suspect is inappropriate in that at least it is an over-generalization. Benson's assumed or implied mechanism of hallucination is that as the meditator undergoes prolonged period of concentration-dominated meditation he/she experiences progressively narrowing scope of consciousness to the point both internal and external sensory inputs are shut off, hence sensory deprivation. In Buddhist meditation, we need to differen-

摘要：赫伯特·本森（Herbert Benson）在《鬆弛反應》中說道：「許多人，如果連續數周每天一次冥想幾個小時，便往往產生出幻覺」（172）。依照本森看來，產生幻覺的原因，或者是因為心理已經失常的人事先選擇通過冥想來尋求療效，或者是因長時間的冥想而造成的「感覺剝奪」。我好奇於他把感覺剝奪分析為產生幻覺的原因，而我以為這是不合適的，至少它是一個以偏概全的結論。本森所設想的或者意指的幻覺機制是：當冥想者經歷了長時間以「止」為主的冥想後，他或她的意識範圍便逐漸逐漸地狹窄，

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tiate at least two basic categories, namely samatha (concentration or stillness) and vipassanā (insight or discernment), which applies to the Theravāda, Chinese and Tibetan traditions. While what Benson says might happen only to samatha practitioners, the likelihood of such occurrence is not big because in practice there are very few Buddhist meditations without alternating insight at times. In the *Diagnostic and Statistical Manual of Mental Disorders IV*, hallucination has undergone a change from being defined as a mental disorder cross-culturally to a normal mental state in some cultures and religions. The revision of the definition, however, requires that the subjects in study be able to demonstrate the capability of normal functioning professionally and socially.

直至內外的感官輸入全部切斷，從而形成了感覺剝奪。但是佛教的禪定，至少可以區分為兩種基本的類別，即，三摩地 / 止 (samatha，專注、止寂) 和毘婆舍那 / 觀 (vipassanā，洞察、分別)，適用於上座部佛教、漢傳佛教和藏傳佛教。儘管本森的話也許只有修止的行者才會發生，在他們身上產生此種情況的可能性也不大，畢竟，鮮少佛教行者在禪修時不採止觀互用的方式。在《精神疾病的診斷與統計手冊第4版》中，對於幻覺的定義，從原先以跨越文化的角度定義為異常的精神狀態，變成在某些文化和宗教中可以是一種正常的精神狀態。不過，對這一定義所做的修正，要求研究對象能夠證明自己能力在職業和社會中發揮正常的作用。

Key words: meditation, samatha, vipassanā, hallucination, sensory deprivation

關鍵字：冥想 止 觀 幻覺
感覺剝奪

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According to *Psychiatric Dictionary*, hallucination is a " perception of an external object when no such object is present; a type of imagery characterized by externalization and a continued belief that the experience is a perception of something outside the self rather an internal thought or image" (Campbell, 312). In contrast to the hallucination of perception is the hallucination of conception where "inner voices are heard" (313). In the *Diagnostic and Statistical Manual of Mental Disorders Edition Four* (thereafter DSM-IV), hallucination falls into the subtype of schizophrenia which in turn is one of the major disturbances under the even broader category of psychotic disorders. Although hallucinations may occur in any of the sensory modalities (e.g. auditory, visual, olfactory, gustatory, and tactile), DSM-IV points out that "auditory hallucinations are by far the most common and characteristic of Schizophrenia. Auditory hallucinations are usually experienced as voices, whether familiar or unfamiliar, that are perceived as distinct from the person's own thoughts... Certain types of auditory hallucinations (i.e. two or more voices conversing with one another or voices maintaining a running commentary on the person's thoughts or behavior) have been considered to be particularly characteristic of Schizophrenia...Hallucinations must occur in the context of a clear sensorium; those

根據《精神病學詞典》，幻覺是「對於一個實際不存在的東西，患者卻覺知它是存在的；幻覺是一種以外顯為特徵的意象，並堅信這種覺知的體驗是來自外界，而非內在的思想或意象」（Campbell, 312）。相對於覺知性幻覺，還有一種是「聽到內在聲音」的概念性幻覺。在《精神疾病的診斷與統計手冊第4版》（後文略為DSM-IV）中，幻覺是「精神分裂症」條目下的子類型，而在「精神疾病」這個更為寬泛的領域裡，「精神分裂症」也是最主要的病癥。儘管幻覺可能出現在任何一個感官當中（比如聽覺、視覺、嗅覺、味覺、觸覺），DSM-IV 還是指出，「幻聽是迄今精神分裂症中最常見的特徵，幻聽時所聽到的聲音，無論熟悉或不熟悉，患者都認為不是自己本身的意念……某些類型的幻聽（即兩種或多種聲音對話，或對於患者的思想或行為不斷進行評論的聲音）一直被認為是精神分裂症的典型特

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that occur while falling asleep or waking up are considered to be within the range of normal experience" (DSM-IV, 275).

While auditory hallucination is most common in general, in meditation, visual hallucination may be just as common. Benson does not specify in his suspicion what kind of hallucination he thinks meditation tends to induce. It should not be amiss for us to assume auditory and/or visual hallucinations in Benson's context of meditation. At any rate, this should not prevent us from pursuing our central concern: what is the general psycho-physiological mechanism on which Benson has based his argument that prolonged meditation tends to engender hallucinations.

One possible assumption of such a mechanism I can conjure is this: by continuously and progressively concentrating on the object of meditation, the meditator shuts off sensory receptions to all stimuli, external and internal, except the mental object, and this seemingly obsessive pattern of mental activity over weeks consequently results in hallucinations (either auditory or visual hallucination or both). According to psychological studies, when healthy per-

徵。……必須是在意識清醒時發生者才稱為幻覺，如果是在熟睡或剛醒來時發生者都算是在正常的經驗範圍之內。」(DSM-IV, 275)

雖然一般而言，在冥想中幻聽最為常見，但幻視也同樣普遍。本森在他的質疑中並沒有表明何種類型的幻覺在他看來是冥想容易導致的。因此，我們假設本森有關冥想的論述指的是幻聽與幻視應該也沒有什麼不妥。至少，這不致於妨礙我們所要探究的重點：本森主張過長的冥想容易導致幻覺，係根據什麼樣的心理—生理機制？

這樣的一種機制，我推想它可能源自一種假設，即禪者持續專注於禪修的業處時，除了對於心理的對象仍有感受之外，其感官對於內外環境刺激的接收作用已被切斷。這種看似過度的精神活動，如果持續數周以上，便會產生各種幻覺（幻聽或幻視，或兩

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sons are isolated for accented experiments, "with vision and hearing diminished by the use of patches and earplugs and with mobility limited" (Wolman, 1996), after several hours the subjects are said to " experience anxiety and a desire for external stimulation and motor activity, as well as difficulty in concentration, reduction in motivation, and progressive difficulty with directed thinking. After 72 hours they develop delusional and visual hallucinatory experiences" (Wolman, 1996). Though the situation in the psychological setting is not quite the same as in meditation, "the anxiety and desire for external stimulation" after an extended period of narrowed or diminished "hearing and vision" may well be construed as a critical part of the mechanism for possible hallucinations in multifarious settings including meditations.

Meditation has a stunning array of types and techniques. However, Buddhist meditation processes may generally be framed psycho-physiologically like this: when the meditator adopts an icon, Huato (critical phrase) or breathing, for instance, as her object of meditation, she sustains it and reinforces and internalizes the representation to the point that it becomes the only wanted or legitimate mental object that merits her

者兼有)。根據心理學的研究，如果將健康的人放在嚴密隔絕的實驗室裡，讓他們的「聽覺與視覺因為蒙上眼罩及塞上耳塞而被減弱，行動也受到限制」(Wolman, 1996)，幾個小時之後，這些試驗者「不僅心思渙散，幹勁降低，導向性思惟漸行困難，而且急切渴望外界的刺激與活動。再過 72 小時之後，他們便逐漸產生妄想與幻象」(Wolman, 1996)。雖然此種心理情境與禪修時的狀況不盡相同，但「聽覺與視覺」在長期受限之後，「急切渴望外界刺激」的情況，極有可能被認為係在禪修等繁複的情境導致幻覺產生的重要因素之一。

冥想的類型與方式之多，令人目不暇給。不過，佛教的禪定從心理—生理學上看來，其過程大致如下：行者以一尊聖像、一句話頭或入出息作為業處，持續不斷地觀想以加強它在心中的意象，並予以內化，直到它成為行者全神灌注的唯一對象。以觀想

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attention, her whole attention. In the visualization-dominated meditation, the temporal lobe (language, hearing and visual pattern recognition) as well as the occipital lobe (vision) and the primary visual cortex located at the back of the head are therefore activated to the utmost and the neural transmitting and networking around the related pathways in the said areas become most excited and magnified in power (Westen, 88-91) "by taking advantage of the marvelous malleability of our soft wiring" (Benson, *Timeless Healing*, 93). ① Memories of these neural activities that constitute the icon visualization therefore is accordingly prominent and more likely to surge to the surface of consciousness even if they are unwanted either during or after the meditation retreat. But are these unsolicited and unwanted memories of image, either in pre-consciousness or consciousness (clear sensorium), experienced as visual hallucination or not?

Let us get back to the seminal question: Does such a meditation process described above diminish "hearing and vision" or in Benson's nomenclature does it necessarily cause "sensory deprivation"? Before a viable answer is engendered, I believe it is absolutely necessary to make a basic distinction between at least two broad types of meditation in Buddhism: Samatha

為主的禪修能促使顛葉（語言、聽覺與視覺模式識別）、枕葉（視覺）和腦後的初級視覺皮質區全都啟動到極點，而與上述區域相關之路徑周圍的神經傳導系統與神經網絡系統「透過可塑性極強的軟線」（Benson, *Timeless Healing*, 93）①，也變得極為活躍而機能大增。（Westen, 88-91）在這些神經活動中，將（外在的）聖像（在心中）具象化的記憶功能變得尤其顯著，乃至湧出意識表層，即便這些記憶是行者在禪修守寂之際或之後未經欲求的。然而這些自動浮現、未經欲求的圖象記憶，不論是在前意識或是在意識（清楚的意識）裡，全都是作為幻視而被體驗到的，不是嗎？

讓我們回到這個根本的問題上來：上述的禪定過程是否減弱了「聽覺和視覺」？或者借用本森的術語，它一定會導致「感覺剝奪」嗎？在得出一個可行的答案之前，我認為，我們絕對有必要在佛教禪修的兩大類別中做出一個

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(concentration, stabilizing or stillness) and Vipassanā (insight, discerning or analysis), not to mention that each entails many nuanced levels from a coarse to a very subtle nature^②. Benson, however, made no mention whatsoever of the distinction between the two basic categories. In Vipassanā (insight meditation), which has, since modern era, been preferred over Samatha,^③ the guideline instruction best narrated in the *Mahāsatipaṭṭhānasutta (the Great Discourse on the Foundations of Mindfulness)* is practicing mindfulness of whatever comes and goes in the mental and cognitive process. The mindfulness of breathing in the *Mahāsatipaṭṭhānasutta* so teaches, "He dwells contemplating the origination factors in the breath-body; or he dwells contemplating the dissolution factors in the breath-body, or he dwells contemplating both the origination and dissolution factors in the breath-body...Not depending on (or attached to) anything by way of craving and wrong view, he dwells. Nor does he cling to anything in the world of the five aggregates of clinging" (Silananda, 177). Mark Epstein confirms such non-attaching mindfulness by calling it "bare attention" which requires an "openness to both internal and sensory experience". (Epstein, *Thoughts without a Thinker*, 117). With such an openness of the mind, will there be sensory deprivation to happen?

基本的區分，即三摩地 / 止（專注、安定、寂然）和毘婆舍那 / 觀（洞察、辨識或分析）的區分，遑論這其中每一個類別都包含許多從粗重到精妙程度不等而又差別細微的層次^②。可是，本森絲毫未談及這兩個基本類別之間的區分。自近代以來，修毘婆舍那（觀）的人比修三摩地（止）的人多^③。將禪修原則闡述得最好的《大念住經》（*the Great Discourse on the Foundations of Mindfulness*）教我們要觀照心理與認知過程中的生滅現象。《大念住經》是這樣教我們觀呼吸的：「他持續地觀照這個呼吸的身體當中生起的現象，或者持續地觀照這個呼吸的身體當中滅去的現象，或者持續地觀照這個呼吸的身體當中生起與滅去的現象。……持續地遠離貪愛與邪見，不再執著五蘊世間。」（Silanada, 177）馬克·愛潑斯坦（Mark Epstein）肯定這種無所執著的觀照，是「對內在和感官之體驗的一種敞開」，並稱它為「直觀」（Epstein, *Thoughts*

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Much of the Chan or Zen, particularly of the Lin-Chi or Rinzai lineage that features the cultivation of being nakedly open to and fully present at whatever is happening moment by moment has the basic meditation techniques derived from Vipassanā. Read this quote from Chan Master Lin-Chi: The Master ascended the hall (of the Chan Monastery where he was the abbot-my note) and said, "Here in this lump of red flesh (human body-my note) there is a True Man with no rank. Constantly he goes in and out the gates of your face. If there was any of you who doesn't know this for a fact, then look! Look! (Burton Watson, tr. *The Zen Teachings of Master Lin-Chi*, p.3). A "true man with no rank" that Watson translated into is from the Chinese "wu2 wei4 zhen1 ren2", which I would interpret and translate in this Chan context as the non-localizing and non-localizable mind that is mindful of whatever is going on in and out of him / herself. This mind does not shut "the gates" off to stimuli and therefore will not suffer from sensory deprivation. On the contrary it trains to enhance the acuity of refined and elevated consciousness.

without a Thinker, 117)。既然有了這樣一種心靈的敞開，那麼，還會發生感覺剝奪嗎？

禪宗許多派別的基本禪觀技巧均源自毘婆舍那。尤其是臨濟宗，它的修持特色是敞開胸懷如實接納當下的每一刻，並加以充分展現。請讀這段臨濟禪師的開示：上堂（即他擔任住持的寺院〔的法堂〕——筆者按）云，「赤肉團（指人身——筆者按）上有一無位真人，常從汝等諸人面門出入，未證據者，看！看！」（Burton Watson, tr. *The Zen Teachings of Master Lin-Chi*, p.3）。由沃森（Watson）譯自中文“wu2wei4zhen1ren2”的“true man with no rank（無位真人）”，於我看來，在禪的語境中可以解釋和翻譯為：直觀現前諸相而達到能所雙泯的心。這樣的心並沒有關閉通向刺激的「諸門」，因而將不會發生感覺剝奪的現象。相反，它增加心念的敏銳度，有助於意識的淨化與提昇。

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Meditation and Hallucinations: How Are They Possibly Related? We can thus extrapolate that insight-dominated meditation is just the opposite to "sensory deprivation" precisely because the meditator is open rather than closed to or deprived of whatever is going on internally and externally. If Benson's argument holds true at all, he is probably marketable only to concentration-dominated meditation (samatha), which features a progressively narrowing scope of awareness, comparable to "diminished hearing and vision" and close to "sensory deprivation". Even in Samatha meditation, however, it is almost always alternated intermittently or randomly with insight meditation. ④ Cousins cited the four ways Ananda certified as the attainment of arhathship: a bhikkhu brings into being (1) insight preceded by peace, (2) peace preceded by insight, (3) peace and insight yoked as a pair and (4) a mind gripped by Dhamma excitement but then it gets stabilized and one-pointed and enters into concentration. When the bhikkhu practices and brings each of these four into being, he is liberated because "his fetters are abandoned" (Cousins, 59). The first three modes demonstrate apparently and sufficiently the interplay and interdependence of peace (absorption, concentration) and insight. Another optimum model of articulated interplay of the two forms of meditation is found in the classic of Chinese Buddhism called *Tong2*

我們由此可以推斷，以修觀為主的禪定恰好與「感覺剝奪」相反。這是因為行者對於當下的內外諸相是採取開放的態度，而非閉鎖或剝奪。即使本森的論據壓根是正確的，他大概也只能向主修止（三摩地）的禪定兜售，因為讓覺知的範圍逐漸縮小是修止的特色之一，類似「蔽目塞聽」，與「感覺剝奪」相近。其實，即使在修止（三摩地）的時候，也幾乎是和修觀交互進行的。④卡曾斯（Cousins）引用了經阿難確證可以修成阿羅漢果的四種方式：出家人應(1)修行於止，終成於觀；(2)修習觀已，亦成於止；(3)止觀俱修；(4)喜貪盡除，輕安得定，住於寂靜。如果出家人能夠依此修行，則能「解縛」自在（Cousins, 59）。前三種方式充分說明了止（凝神或專注）與觀是彼此作用，相互依存的。另一個止觀雙運的佳例見於一部名為《童蒙止觀》（*the Lesser Treatise on Concentration and Discernment*）的中國佛

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Meng2 Zhi3 Guan1 (the Lesser Treatise on Concentration and Discernment). According to the book, authored by Zhi Yi (538-597), the practical founder of Tien Tai School of Buddhism, Zhi3 (stopping or concentration) and Guan1 (watching or discerning) are likened to be "the two wheels of a bicycle, two wings of a bird that negligence of either will lead the practitioner astray" (Zhi Yi, in Introduction part). They must be coordinated and jointly applied in any given session of meditation.⑤ Similarly, the necessary interplay of samatha and Vipassanā is unmistakably resonated by Tsong Kha Pa (1357-1419) in his *Lam Rim Chen Mo (The Great Treatise on the Stages of the Path to Enlightenment)*: "The technique for producing forceful and long-lasting certainty about the meaning of selflessness is sustained analysis with discerning wisdom. Without such insight into the real nature, no matter how long you cultivate serenity (another way of saying samatha -- my note) you can only suppress manifest afflictions; you cannot eradicate their seeds. Therefore, don't cultivate only serenity; you need to cultivate insight as well ..." (*Tsong Kha Pa*, p.22) We may conclude now that Benson's diagnosis that meditation-induced hallucination is due to sensory deprivation is questionable and at its best an overgeneralization.

The cause for probable hallucinations

典。此書的作者是天台宗篤行法義的開創者智顛大師（538~597）。他認為，止（止息或專注）和觀（觀照或分別）就「如車之雙輪，鳥之兩翼，若偏修習，即墮邪倒。」（智顛，導論部分）。在禪修的任何一個階段，行者都必須協調止觀，二者並用。⑤同樣，宗喀巴（1357~1419）在他的《菩提道次第廣論》（*The Great Treatise on the Stages of the Path to Enlightenment*）對於止觀雙運也有相同的看法：「於無我義，若無觀慧引生恆常猛利定解，緣如所有性毘婆舍那，唯久修習正奢摩他（「止」的另一種說法——筆者按），僅能壓伏現行煩惱，終不能斷煩惱種子，故非唯止，亦定應修觀。」（*Tsong Kha Pa*, p.22）。至此，我們可以得出這樣的結論：本森認為冥想會引發幻覺的評斷是一個以偏概全的結論，不無可議之處。

現在，我們必須從其他方面

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from meditation now need to be sought otherwise. As I perceive, there are three cases when meditation-induced hallucinations may indeed happen. One possibility is what Benson mentions in *the Relaxation Response*: it can be due to the pre-selection of the people who are pre-disposed for such a disturbance. While I agree many people of this kind come in the hope that meditation can heal or cure their disorder or illness, I think so far researches seem to so scanty as to the precise mechanism that is responsible for activating the hallucination potentiality with these pre-disposed practitioners. Another scenario is such a disorder may be attributed to the mismanagement by the practitioner of the "meditative technology" which has very intricate variations, nicety and subtlety at the psychic level. It may also be caused by the problematic instruction from an inexperienced or/and insufficiently trained teacher in the first place. I was glad that Benson indeed alluded to this possible cause in his *Timeless Healing* published more than twenty years after his *Relaxation Response*. He says, "There is something to be said for the careful and reasonable guidance of elders and teachers when meditation and mental focusing techniques are practiced over long periods of time and under the intense conditions my colleagues and I have witnessed in retreats and monasteries" (Benson, *Timeless Healing*, 215). Given that meditation (Eastern religions

來查究導致冥想引起幻覺的原因。就我的理解，有三種情況可能促使冥想而誘發幻覺的現象。一種可能性是本森在《鬆弛反應》中所提到的：可能是因為冥想成為一些原本有精神失常傾向的人（治療）的選擇。雖然我也同意許多有這種症狀的人之所以冥想，是希望冥想能夠療癒或對治他們的失常或疾病。但我認為，迄今為止的研究似乎還遠遠不能說明這些有失常傾向的人在冥想中確實會將潛伏的幻覺激發出來。另一種導致失常的可能情況是由於行者的「冥想技巧」失當而造成，而冥想技巧在心理層面上有錯綜複雜的變數及微妙細緻的差異。另外，也有可能是由於經驗不足或訓練不夠的老師先給予有問題的指導。我很高興地看到，本森在他的《歷久彌新的治療法》（*Timeless Healing*）中暗示了這種可能性。該書在他的《鬆弛反應》面世二十多年後出版。他說：「長時間作專注一境的密集禪修必須

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based, particularly Buddhism based) has a very short history of practice and studies in USA and the rest of the West in general and that there are, according to *the Times Magazine* (August 3, 2003), approximately 10 million people in America were and probably still are practicing meditation, this concern is looming and should receive increased attention.

The third probable situation of meditation-induced hallucinations has a much different outlook. It happens to some people who are either a long-time practitioner, sufficiently trained people or simply the adepts known as masters (Guru, Roshi, Rinpoche, Da4 shi1). To this group of mediators, hallucination "in the context of a clear sensorium" does not matter. Even if it befalls them, it does not bother their life. It does not mar their social or occupational life. In fact, in some of the meditation practices that rely heavily on visualizations, what used to be psychologically diagnosed as hallucinations (visual in this case) constitutes the backbone of the meditative practice. Ti-

要有資深老師的悉心指導，看來是十分有道理的。這是我和我的同事在隱修處及寺院裡親眼目睹的實情。」(Benson, *Timeless Healing*, 215)。由於(東方宗教的，尤其是佛教的)冥想在美國及西方其他國家的實踐及研究為時不長，而且根據《時代雜誌》(2003年8月第3期)的報導，大約有一千萬美國人曾經習禪打坐，乃至目前很可能還在習禪打坐，因此，這個問題迫在眉睫，應該受到更多的關注。

冥想誘發幻覺的第三種可能則採取截然不同的觀點。它發生在一些長期禪修，訓練有素的人，或者一些大師級的人物(上師、老師、活佛、大師)身上。對於這些冥想者而言，「在清醒的意識下」所發生的幻覺無關緊要，因為即使幻覺臨身，他們的生活也不會受到任何干擾。幻覺並不會破壞他們的社會生活與職業生活。事實上，在一些十分依賴觀想的冥想裡，那些曾被心理學界

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betan Buddhism simply cannot stand on its own without visualizing and emanating what is visualized. Tantra practitioners visualizing mandala (Williams, 224) are "hallucinating" without suffering a disorder all day long, all the year round and throughout their life. In Pure Land Buddhism, one of the three major sutras is simply called *Visualization Sutra* that teaches sixteen kinds of visualization ranging from the setting sun, water, the three Bodhisattavas presiding in the Pure Land, the sacred landscape and life of the Pure Land into which the practitioner aspires to be reborn after death in this life. For these visualization-heavy meditators, the image of their chosen object of intentional practice of meditation is supposed to be internalized so that it can accompany them in as much part of their daily off-cushion life as possible. In recognition of spiritual paths like this, DSM-IV amends that "Hallucinations may also be a normal part of religious experience in certain cultural contexts" (DSM-IV, 275).

Presumably, this amended stipulation is applied to religious practices of various kinds. Although we don't know whether the 16th Carmelites Teresa of Avila and John of

判為幻覺（這裡指幻視）的東西其實正是構成冥想修持的主要內容。藏傳佛教一旦沒有了觀想，不將他們所觀想到的散發出去，就很難站得住腳。觀想曼荼羅的密續行者（Williams, 224）終年、終日、乃至終其一生都有幻覺的情況，卻沒有精神失常之虞。淨土三經之一的《觀經》（*Visualization Sutra*，即《觀無量壽經》）教授十六種觀法，觀想的對象從落日到流水，從西方三聖到行者渴望今世捨報之後往生的淨土佛國，那裡有莊嚴的景色與神聖的生活。這些以修觀為主的行者必須將業處的意相予以內化，才有辦法讓它們成為蒲團（冥想靜坐）之外日常生活裡的一部分。有鑑於類似的靈修之路，DSM-IV 修正道：「幻覺在某些文化背景下也有可能是宗教體驗的一個正常部分」（DSM-IV, 275）。

這一修正後的規定想必可以適用於許多宗教修持。雖然我們並不知道 16 世紀迦密修會的大德

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the Cross experienced any kind of hallucination, we are told in *the Dark Night of Soul*, that John of the Cross describes, and therefore must have experienced, a period of prayer of "satisfying enjoyment of Scriptural meditation", which Sara Coakely understands as "praying by thinking imaginatively about a biblical text". Coakely rightly points out, however, such stage or period of visualization is not the ultimate, the consummate being the "union" or "infused contemplation": resting without knowledge and thought in a peaceful and loving attentiveness to God (Coakley, 5). Likewise, in the "four waters" of chapters 11-18 of her autobiographical work *The Life*, Teresa of Avila leans on ample metaphor of a garden visualized to be "watered with increasing ease" (Coakley, 7).

Either hallucinations as a normal religious experience or a disturbance from meditation, I agree that meditation should nonetheless be cautioned in that this "inner journey into the caverns of the mind" is, as William Johnston puts it in *Silent Music-the Science of Meditation*, "more perilous" than "travel in outer space" (Johnston, 93; Lee and Kleiman, 122). It is precisely in the light

蘭 (Teresa of Avila) 和十字架約翰 (John of the Cross) 是否產生過某些這樣的幻覺，但是，我們從十字架約翰在《靈魂的暗夜》中的描述得知，他肯定經歷過一段「在聖經默想中充滿喜樂」的祈禱期，按照薩拉·科克利 (Sara Coakely) 的理解，這是「透過想像來理解聖經文本的禱告」。不過，科克利正確地指出，這種階段或這段時期的默觀仍非「合一」或「貫注默想」的終極、完滿境界——即超越一切思惟概念，安住在上帝祥和、慈愛的眷顧中 (Coakley, 5)。同樣，在大德蘭的自傳式作品《生活》第11至18章「四注水」中，她運用豐富的比喻，把花園觀想為「漸盈安樂之水」(Coakley, 7) 的地方。

不管幻覺是一個正常的宗教體驗，還是一個由冥想引發的精神失常，我贊成對於冥想應該戒慎小心，因為正如威廉·約翰斯頓 (William Johnston) 在《寂靜的音樂——冥想術》中所說，這種「深入心靈祕穴的內在之旅」比「行走

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of the potential peril that scholars and practitioners have remained divided as to whether or not everybody is apt to meditation practice. D. W. Winnicott seems so optimistic as to say, "There is no emotional experience, no mental event, no disavowed or estranged aspect of ourselves that cannot be worked with through the strategy of bare attention" (Epstein, 127). Following this it goes without doubt that everybody is workable with meditation. Sing Lee and Arthur Kleiman, however, seem to represent the cautious side. According to the authors, a meditation-based Qigong practitioner was advised by her doctor that she has "sensitive disposition" that is not suitable for the practice of a kind of Qigong known as Falun Gong (Lee and Kleiman, 123). Exactly what makes some people unfit for meditation as of Buddhism and Qigong, unfortunately, has barely been addressed.

The inner journey of meditation can be perilous though most will be safe following

於外部世界」 「更加來得危險」 (Johnston, 93; Lee and Kleiman, 122)。正是因為顧慮到這種潛在的危險，學者們和行者們在「是否每個人都適宜從事冥想」這個問題上仍然是意見分歧，莫衷一是。溫尼考特 (D. W. Winnicott) 顯得十分樂觀，他說：「在直觀的對治下，沒有情感體驗，沒有心理事件，沒有自我拒斥與自我疏離，這些都無法發生作用。」 (Epstein, 127)。準此，每個人都可以從事冥想，這應該是毫無疑問的。然而，辛·李 (Sing Lee) 和阿瑟·克萊曼 (Arthur Kleiman) 似乎代表了主張戒慎的一方。他們說，曾經有一位以冥想來練習氣功的人被她的醫生建議，她具有「敏感的性格」，不適合練法輪功 (Lee and Kleiman, 123)。至於究竟是什麼使得一些人不適合練習佛教冥想與氣功冥想？遺憾的是，幾乎無人討論。

雖然大多數的人依照資深老師的指導不致發生問題，但冥想

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correct instructions with experienced teachers. When perils do strike and unwanted or disturbing hallucinations result, what can and should be done? This is a big issue and beyond adequate treatment in this paper. In a nutshell, one way is following the traditional Asian therapies passed down in Buddhist cultures.⑥The other outlet today especially in the West is to turn for help to psychiatrists and psychoanalysts. Through personal experiences as described in *Thoughts without a Thinker*, Mark Epstein seems to be convincing that Buddhist meditation and psychoanalysis can each learn from the other and complement each other.

While hallucination experienced by adepts has been recognized by DSM-IV as a normal component of meditation, DSM-IV requires hallucinators be functional at occupational or social level. Social/occupational dysfunction is defined as this: "for a significant portion of the time since the onset of the disturbance, one or more major areas of functioning such as work, interpersonal relations, or self-care are markedly below the level achieved prior to the onset" (DSM-IV, 285). Speaking for the case of Teresa, Coakley remarks that an achieved union Teresa is entitled to is "a state no

的內心之旅還是有發生危險的可能。當不經欲求的危險出其不意地來臨，或者擾人的幻覺真的產生時，什麼可以做，什麼應該做？這是一個大問題，非本文所能討論。總括而言，有一種方法是佛教流傳下來的亞洲治療法⑥。在今天，尤其是在西方世界，還有另一種方式是尋求精神病醫生和心理分析師的幫助。馬克·愛潑斯坦在《無思者之思》中以其自身之經歷，確認佛教的禪修與精神分析是可以互補相長的。

DSM-IV 雖然把老皮參的幻覺看成是冥想的一個正常部份，不過還有一個但書，即這些產生幻覺的人必須能夠正常行使職場功能或社會功能。社會功能失常或職業功能失常的定義是：「從該失常開始發作後的一大段時間裡，在諸如工作、人際關係或自我料理等一些主要的功能領域中明顯地低於發作之前所達到的水準。」(DSM-IV, 285) 在論證大德

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longer involving physical immobility or incapability, but rather a consummated 'marriage' between Christ and the soul-body, which nonetheless enables it to go on with its ordinary duties" (Coakley, 8). Similarly Johnston calls Teresa's integrating her inner experience with daily life, living happily with the community members, succeeding in performing "an enormous amount of work" an act of "returning to the market place" (Johnston, p.93), the consummating stage of the ten-fold path Chan practitioners are taught to undergo. To numerous Chan Masters, Chan practitioners are so functional that practice is ubiquitous. It is in having rice gruel, in washing bowls like Zhao4 Zhou1. It is in chopping firewood and carrying water.

What I want to postulate as a conclusion is that it is possible that some meditation practitioners may get psychologically disordered. The cause, however, is more likely the mis-management of the technology on the learners part and the inappropriate guidance of the teacher. Or it is due to the selection of pre-disposed patients rather than what Benson suspects: "sensory

蘭的例子時，科克利說，大德蘭達成所謂的「(神婚)合一」是：「不再受限於行動不便和肉體孱弱，而能達到上帝與靈魂之間締結『神婚』的完美狀態，因此依舊可以繼續履行世間的職責。」(Coakley, 8)同樣地，約翰斯頓認為，大德蘭結合內心體驗和日常生活、與社區成員和睦相處、既能圓滿「諸種事工」又能「返回市集」(Johnston, p.93)等等作為，是禪修者圓滿自我必經的十級次第。對於許多禪門高僧而言，修行無時不在，無處不可，禪修者可以應用萬端。例如趙州禪師喫粥洗鉢無非是禪。此外，在劈柴、挑水之中也都可以參禪悟道。

最後，我以假設作為結論，即，一些冥想者會發生精神失常的現象是有可能的，但其原因也許是因為行者方法有誤，老師教導不當，或是他原本就是有精神失常的傾向，而非本森所推測的「感覺剝奪」。有趣的是，本森自

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deprivation". Interestingly, Benson himself seems to have ruled out "sensory deprivation" as a cause when he says, after alluding to the problematic instruction from the learners or teachers, "Otherwise ...strange or dramatic experiences are rare while general waves of peacefulness and tranquility -- strong enough that people believe they must be divinely imparted -- are fairly prevalent" (Benson, *Timeless Healing*, 215). Most meditators or religious practitioners are not just socially or occupationally capable. They excel in all kinds of undertakings. For charismatic leaders or models with hallucination within the normal range of meditation practice, supra-normal, as YUASA Yasuo puts it, may sound like a more appropriate term to describe them.

已似乎也把「感覺剝奪」排除在原因之外。本森暗示問題可能出在禪修技巧之後，又說：「另外一方面……當身心浸淫在一片祥和寧靜中時，其力之大，猶如神性湧入，古怪或激烈的體驗便很少有發生的機會。」(Benson, *Timeless Healing*, 215)。大多數的冥想者或修道者不只是工作能力很高，人際關係良好，而且無論做任何事，都會勝人一籌。對於一些擁有超凡魅力的領袖與典範在正常的冥想時產生幻想的現象，或許用湯淺康雄 (Yuasa Yasuo) 所說的「超常」，更適合用來形容他們。

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【Notes】

- ① Soft wiring is neural transmitting and networking by way of learning and willing as contrasted with "hard-wiring", which is believed to be established brain patterns inherited from genetic codes.
- ② Samatha undergoes eight increasingly concentrating levels of samādhi or absorption. For details, see *The Sāmaññaphala Sutta* and *the Potthapada Sutta*. The two suttas in Pāli Cannon are respectively translated in English as *Discourse on the Fruits of the Ascetic Life* and *Discourse with Potthapada* that delineates the states of consciousness.
- ③ Robert Sharf argued in his essay "Buddhist Modernism and the Rhetoric of Meditative Experience" that popularity of Vipassanā over Samatha in modern Theravāda Buddhist countries was triggered as a response to the influence of Protestantism in colonial era and that such a phenomenal triumph of the Vipassanā was actually denounced by the monastic order that claims to stick to the truthful teaching of the Buddha. I found Sharf's argument is seriously crippled by overly stressing the Western influence on the Buddhist

【註釋】

- ① 軟線是藉學習和意志來運作的神經傳導系統與神經網絡系統。它與「硬線」形成對比，一般相信，後者確立了承自遺傳密碼的大腦模式。
- ② 「止」經歷「八定」的層次。細節請見《沙門果經》和《布吒波陀經》。巴利語中的這兩部經在英語中被各自翻譯成《論修道的成果》，及描述意識狀態的《論布吒波陀》。
- ③ 羅伯特·沙爾夫 (Robert Sharf) 在他的文章〈佛教的現代思想與禪修體驗的話語〉中主張：在當今上座部佛教國家中修觀的人比修止的人多，這是受到殖民時期新教的影響，事實上，修觀盛行的現象遭到僧團的譴責，後者要求，人們應當恪守佛陀開示的真理。我發現，沙爾夫的論據存在嚴重的缺陷，他過度強調西方人士對於佛教禪修方法的影響。

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meditation technology.

- ④ In the *Platform Sutra*, the authorship of which is attributed to Hui Neng (638-713), Ding (samatha) and Hui (insight) are at work simultaneously and inseparably. See passage 13 of the annotated version of Tung Huang text of the Sutra or chapter 4 of the popular edition of the Sutra.
- ④ 惠能(638~713)在《壇經》中主張，定(三摩地/止)和慧(毘婆舍那/觀)一體，無法分開運作。見此經敦煌本的註釋版第13頁，或此經大眾本的第4章。
- ⑤ More systematically and profoundly articulated of such a fundamental idea is found in *Mo He Zhi Guan (the Great Treatise on Concentration and Discernment)* by Zhi Yi.
- ⑤ 在智顛大師撰寫的《摩訶止觀》(*the Great Treatise on Concentration and Discernment*)中對於此一重要思想有更為深入的闡述。
- ⑥ Refer for example to section 9, Treatment of Diseases in *Tong Meng Zhi Guan (the Lesser Treatise on Concentration and Discernment)*.
- ⑥ 如參見《童蒙止觀》(*the Lesser Treatise on Concentration and Discernment*)「治病第九」。

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