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目錄: No.12: 世界冥想日論壇及歐羅巴山海禪游全紀: 文明覺醒、地脈實證與靈魂暗夜之中道圓滿 World Meditation Day Forum and European Mountain-Sea Meditation Pilgrimage Record: Civilization Awakening, Geomantic Field Empirical Study, and the Middle-Path Perfection amid Dark Night of the Soul 美國加州整合健康學院 張海生博士 No.13: 世界禪養體系與醫養結合雙輪構建 —— 基於整合醫學與生活方式醫學的現代身心康養體系研究 Construction of Dual-Wheel Framework for World Meditation-Wellbeing System and Medical-Elderly Care Integration: A Study on Modern Mind-Body Health System Based on Integrative Medicine and Lifestyle Medicine 作者: 張海生博士、童雪清、賀英華、白晨陽, Authors: Dr. Zhang Haisheng, Tong Xueqing, He Yinghua, Bai Chenyang No.14: 東方禪養學 (Meditation and Wellbeing) —— 融匯大乘止觀與中醫藏象的身心同治體系 Oriental Meditation and Wellbeing: A Mind-Body Healing System Integrating Mahāyāna Samatha-Vipaśyanā and TCM Visceral Manifestation Theory 作者: 張海生博士、童雪清、賀英華博士、白晨陽博士; Authors: Dr. Zhang Haisheng, Tong Xueqing, Dr. He Yinghua, Dr. Bai Chenyang	



世界冥想日論壇及歐羅巴山海禪游全紀： 文明覺醒、地脈實證與靈魂暗夜之中道圓滿

World Meditation Day Forum and European Mountain-Sea Meditation Pilgrimage Record:

Civilization Awakening, Geomantic Field Empirical Study, and the Middle-Path Perfection amid Dark Night of the Soul

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摘要：本文基於德-意-希三國實地禪游實證經歷，結合羅馬世界冥想日國際論壇學術研討，從文明史、地脈場域、跨文化靈修對比三個維度，辨析東方禪病與西方“靈魂暗夜”的異同，梳理神本文明到人本覺醒的思想演進脈絡，結合多處歐洲古典聖地實地靜坐體驗，提出適配現代人群的止觀均等、身心同調、俗修不二、悲智雙運修行中道實操框架，並將在地實證成果轉化為世界禪養科學化教學體系，為當代冥想修行者規避盲修風險、構建可持續身心修習模式提供參考。

Abstract: Based on field meditation pilgrimage across Germany, Italy and Greece, together with academic discussions at the Rome International World Meditation Day Forum, this paper compares Eastern meditation-induced disorders and the Western “Dark Night of the Soul” from three dimensions: civilization history, geomantic-energetic sites, and cross-cultural spirituality. It traces ideological evolution from theocentrism to human-centered awakening. Drawing on onsite meditation practices at multiple classical European sacred sites, this article proposes a practical modern-oriented middle-path framework featuring samatha-vipassana balance, mind-body harmonization, non-duality of daily life and spiritual practice, and concurrent wisdom-compassion. Field-tested insights are integrated into the scientific World Zen-Nurturing educational system, offering references for contemporary meditators to avoid blind practice and build sustainable mind-body cultivation models.

關鍵詞：世界冥想日；靈魂暗夜；禪病；止觀；地脈實證；世界禪養；人本覺醒

Keywords: World Meditation Day; Dark Night of the Soul; meditation-induced disorder; samatha-vipassana; geomantic-field empirical research; World Zen-Nurturing; human-centered awakening

引言

Introduction

冥想與靈修實踐橫跨東西方文明，在當代生活方式醫學、身心康養領域獲得越來越廣泛應用。然而高強度靜坐實修過程中，修行者常會出現心神紊亂、情緒耗竭、靈性失聯、軀體不適等現象，東西方傳統對此有著不同理論命名：漢傳天台體系稱之為禪病，西方基督教靈修傳統稱之為靈魂暗夜 (Dark Night of the Soul)。現代大眾冥想熱潮之下，大量修習者缺乏系統指引，盲目追求閉關、特殊意識境界，極易陷入身心失衡，卻缺少跨文明對照、可實操的應對框架。

Meditation and spiritual practices span Eastern-Western civilizations and are increasingly applied within contemporary lifestyle medicine and mind-body wellness. Nevertheless, intensive sitting practice may trigger mental chaos, emotional burnout, spiritual disconnection and somatic discomfort. Eastern Tiantai tradition defines such phenomena as meditation-induced disorders, while Western Christian spirituality names it the Dark Night of the Soul. Amid the global meditation boom, many practitioners lack systematic guidance. Obsessive retreat-seeking and chasing altered states of consciousness easily lead to mind-body imbalance, with few accessible cross-cultural frameworks for remedy.



本次歐羅巴山海禪游，行經德國法蘭克福、意大利羅馬、維蘇威火山、威尼斯、維琴察，希臘雅典衛城、赫菲斯托斯火神神廟、奧林匹斯神山等古典文明聖地，參與羅馬世界冥想日國際論壇，開展古蹟地脈實地靜坐實證，開展東西方修行困境的對話研討。此行並非觀光游歷，而是以肉身進入千年文明結界，把文獻理論、國際論壇學術交流、聖地場域實修體驗相互印證，釐清禪病與靈魂暗夜的本質，提煉出現代人可踐行的修行中道體系，並完成世界禪養課程的歐洲本土化落地。

This European mountain-sea pilgrimage covered Frankfurt (Germany), Rome, Mount Vesuvius, Venice, Vicenza (Italy), as well as Athens Acropolis, Temple of Hephaestus and Mount Olympus (Greece). The author participated in the Rome World Meditation Day Forum and conducted onsite sitting empirical research at heritage sacred sites. Far beyond sightseeing, this journey embodied embodied practice within millennia-old cultural energy fields. Literature research, forum exchanges and onsite practice mutually validated each other, clarifying the essence of meditation-induced disorders and the Dark Night of the Soul. A practicable middle-path system for modern people was formulated, supporting localized European implementation of World Zen-Nurturing curricula.

一、啓程：法蘭克福 —— 長途行旅中的身心先行安頓

I. Departure: Frankfurt — Preparatory Mind-Body Stabilization in Transcontinental Travel





本次跨國禪游自德國法蘭克福開啓。作為中歐交通樞紐，城市留存古羅馬時代遺存、凱撒大教堂與美因河畔歷史建築，整體氣場厚重內斂，承載工業文明沈澱之後的沈穩低頻能量。

This transnational pilgrimage commenced in Frankfurt, Central Europe's vital transportation hub. Preserving Roman antiquities, Kaiserdom and historical buildings along the Main River, the city carries solemn, low-frequency energy shaped by industrial-era heritage.

長途跨洋飛行容易帶來心神躁動、氣血耗散。在法蘭克福城區行走、歷史遺址參觀過程中，身心逐步完成收納靜定，消解旅途奔波帶來的擾動，為後續羅馬論壇講學、多座神山聖地深度靜坐、高密度地脈場域接收做好身心層面的前置準備。安頓，是一切深度實修的前提；現代修行常常忽略環境調適與身體緩衝，直接進入高強度靜坐，極易埋下禪病隱患。

Long-distance intercontinental travel commonly brings mental restlessness and qi-blood dissipation. Walking through urban districts and historical relics gradually induced inner stabilization, dissolving travel-related disturbances and laying somatic-mental groundwork for subsequent forum lectures, deep retreats on sacred mountains and high-density geomantic-field reception. Proper grounding precedes all profound practice. Modern practitioners often skip environmental and bodily adaptation and jump straight into intensive sitting, sowing seeds for meditation-related imbalances.

二、羅馬永恆之城：世界冥想日論壇視域下禪病與靈魂暗夜跨文明對照

II. Eternal City Rome: Cross-Cultural Comparison of Meditation-Induced Disorders and Dark Night of the Soul from the World Meditation Day Forum Perspective

羅馬是本次行程的核心思想轉折點。本次參會期間入住鬥獸場周邊，步行可達古羅馬廣場、帕拉蒂尼山丘、萬神殿、特雷維許願池、納沃納廣場等大量歷史遺存，同時近距離接觸梵蒂岡教廷建築群。羅馬完整留存歐洲漫長神本時代的物質載體，也成為理解西方靈魂暗夜的文明原型場域。

Rome constitutes the core intellectual turning-point of this journey. Staying adjacent to the Colosseum, the author reached Roman Forum, Palatine Hill, Pantheon, Trevi Fountain and Navona Square on foot, alongside Vatican heritage sites. Rome preserves tangible relics of Europe's long theocentric era and serves as the archetypal cultural ground for understanding the Dark Night of the Soul.

2.1 神本文明場域：靈魂暗夜的歷史土壤

2.1 Theocentric Cultural Sites: Historical Origins of the Dark Night of the Soul





聖彼得大教堂代表中世紀至文藝復興之交神本敘事的建築範本，宏大高聳的穹頂、神性雕刻，建築空間刻意放大神性威嚴，壓縮人的主體性。在這套“人向神尋求連接”的靈性傳統之中，當內在與神聖的聯結斷裂，就容易墜入精神荒蕪的體驗，這正是靈魂暗夜現象得以誕生的文化土壤。



St. Peter's Basilica exemplifies theocentric architectural narrative bridging the Middle Ages and Renaissance. Its towering dome and divine carvings magnify divine majesty while diminishing human subjectivity. Within this spiritual tradition where humans pursue communion with divinity, broken inner sacred connection may engender spiritual desolation — the cultural origin of the Dark Night of the Soul.

萬神殿繼承古羅馬多神信仰，將風雨生死命運歸於諸神。當個體失去內在神聖聯結，便會陷入空虛荒蕪，這也是後世特蕾莎修女長達數十年靈性煎熬的古老文明溯源。羅馬完整見證漫長中世紀：神為中心、彼岸救贖為終極歸宿，現世肉身、人性價值長期被壓抑。當外在信仰框架穩固，尚可維持靈性安穩；一旦內在鏈接斷裂，就容易墜入深度精神荒漠。

The Pantheon inherits ancient Roman polytheism, attributing weather, life and death to deities. Disconnection from inner sacredness yields inner emptiness, offering ancient cultural roots for Mother Teresa's decades-long spiritual torment. Medieval Rome was God-centered, prioritizing afterlife salvation while suppressing earthly flesh and human nature. Stable external faith sustained spiritual peace; broken inner communion precipitated profound spiritual wasteland.

2.2 世界冥想日論壇核心研討：禪病與靈魂暗夜的分層解析

2.2 Core Discussions at World Meditation Day Forum: Stratified Analysis of Meditation-Induced Disorders and Dark Night of the Soul





在羅馬世界冥想日國際論壇，本次專題圍繞深度修行困境、禪病與可持續慈悲展開分享，與西方靈修學者、神父開展對話，完成東西方修行體系的對照梳理。

At Rome World Meditation Day Forum, the author delivered presentations on deep-practice dilemmas, meditation-induced disorders and sustainable compassion. Dialogues with Western spiritual scholars and priests



enabled comparative analysis of Eastern-Western spiritual traditions.

2.2.1 東方天台止觀體系：禪病源於止觀失衡

2.2.1 *Eastern Tiantai Samatha-Vipassana: Meditation-induced Disorders Stem from Imbalanced Concentration and Insight*

依據智者大師《摩訶止觀》，禪病並非精神疾病，也不是開悟前兆，是高強度修行中止（專注安定）、觀（智慧覺察）二者失衡帶來的身心失調。主要分為兩類偏失：

According to Zhiyi's Mohe Zhiguan (Great Calming-and-Contemplation), meditation-induced disorders are neither mental illness nor enlightenment omens. They represent mind-body dysregulation caused by imbalance between samatha (calm abiding/concentration) and vipassana (wisdom insight) under intensive practice. Two major deviations exist:

偏止：過度壓抑、枯坐，氣血淤堵，心神麻木，向內抑鬱內耗；

Excessive samatha: rigid sitting and repression, qi-blood stagnation, mental numbness and internal depressive burnout.

偏觀：過度覺察，心神躁動，妄想紛飛，失眠焦慮。

Excessive vipassana: hyper-vigilance, mental agitation, proliferating delusional thoughts, insomnia and anxiety.

現代修行者呈現兩極化：一部分人完全放棄靜坐，心神渙散；另一部分盲目苦修，強行長時間閉關，脫離現實生活，誘發身心失調。天台傳統強調修行四大原則：身心平衡、循序漸進、善知識引導、悲智並行，不可落入任意一端。

Modern practitioners fall into two extremes: total abandonment of sitting with scattered mind; or blind asceticism, forced long-term retreats divorced from real-life contexts, triggering physical-mental dysregulation. Tiantai advocates four practice principles: mind-body balance, gradual progression, qualified spiritual guidance, and concurrent compassion-wisdom, avoiding one-sided extremism.

2.2.2 西方靈修傳統：聖十字若望靈魂暗夜的兩層淨化

2.2.2 *Western Spirituality: Two-Layer Purification in St. John of the Cross's Dark Night of the Soul*

論壇現場西方靈修研究者解讀聖十字若望經典，靈魂暗夜劃分為清晰兩層結構：

Western spiritual researchers expounded St. John of the Cross's classic texts, distinguishing two clear layers within the Dark Night of the Soul:

感官暗夜：初學階段，冥想祈禱不再帶來愉悅的情緒體感，剝離感官層面的享樂依賴，屬於淺層執念淨化；

Night of the Senses: early-stage practice. Meditation and prayer cease delivering pleasant emotional sensations; sensory-hedonistic attachments are shed, representing superficial-level purification.

靈性暗夜：靈魂深層的剝離，舊有信仰確信消失，產生被遺棄、隔絕的虛空體驗，屬於人格與靈性結構的深度清理，是高階轉化的過渡階段。

Night of the Spirit: profound soul-level stripping. Former faith convictions dissolve, evoking abandonment and existential void. It denotes deep restructuring of personality and spirituality, serving as a transitional phase for higher-order transformation.

特蕾莎修女的書信檔案為這一現象提供現實樣本：外在終身行慈悲濟世，近五十年內在持續靈性荒蕪，失去神性連接，伴隨長期孤獨絕望，疊加多重軀體慢性病痛，構成靈性失聯-軀體痛苦-情緒內耗疊加的完整靈魂暗夜樣本。



Mother Teresa's letters provide real-world documentation: despite lifelong compassionate ministry, she endured nearly fifty years of inner spiritual desolation, disconnection from divinity, persistent loneliness and despair compounded by chronic somatic illnesses. This forms a complete archetype of Dark Night of the Soul combining spiritual disconnection, physical suffering and emotional exhaustion.

2.2.3 跨文化共識：黑暗是修行整合的過渡陣痛

2.2.3 Cross-Cultural Consensus: Inner Darkness as Transitional Practice Integration Phase

東西方高階修行傳統共同確認：深度實修過程中出現內在黑暗體驗，不等於心理疾病，不等於修行失敗，也不等於開悟成就。本質是潛意識深層執念翻湧、人格重組、靈性升維的過渡陣痛。當代冥想領域最大誤區，即一味追求靜坐時長、追逐特殊境界，忽略身心平衡與善知識指引，最終陷入禪病或靈性荒漠。

High-order spiritual traditions from East and West concur: inner dark episodes during deep practice do not equal mental disease, practice failure, nor enlightenment. They represent transitional catharsis from subconscious attachment surfacing, personality restructuring and spiritual elevation. A predominant modern meditation misconception lies in obsessing over sitting duration and extraordinary states, ignoring mind-body balance and qualified guidance, eventually falling into meditation-induced disorders or spiritual wasteland.

2.3 修行中道實操體系：對治禪病與靈魂暗夜的六大准則

2.3 Practical Middle-Path System: Six Principles for Alleviating Meditation-Induced Disorders and Dark Night of the Soul

結合天台止觀理論與西方靈魂暗夜靈修經驗，立足現代生活現實，構建一套遠離二邊、身心與世法兼顧的中道實操框架，用以應對枯禪、縱慾、盲修、耗竭四大修行弊病，核心綱領為止觀均等、身心同調、俗修不二、悲智雙運。

Integrating Tiantai samatha-vipassana theories and Western Dark-Night spirituality, grounded within modern-life realities, this practical middle-path framework avoids dualistic extremes and harmonizes mind-body and worldly engagement. It counteracts rigid dhyāna, indulgence, blind practice and burnout. Core propositions: samatha-vipassana equilibrium, mind-body harmonization, non-duality of secular-spiritual life, simultaneous compassion-wisdom.

修持中道 —— 止觀雙運，遠離枯躁二邊

Middle-Path of Practice: Balanced Samatha-Vipassana, Avoiding Rigidity and Restlessness

修行循序漸進，新手以短時靜坐為主，身心疲憊即減量；靜中存照、照中存靜；昏沈加強觀照，躁動收斂心念；不貪戀禪定喜樂，不畏懼空虛暗夜，平等接納全部身心感受。

Practice gradually. Beginners adopt short-duration sessions; reduce practice when fatigued. Maintain insight within calmness and calmness within insight. Increase insight amid mental dullness; gather attention amid agitation. Neither cling to meditative bliss nor fear inner void; accept all somatic-mental experiences equanimously.

世法中道 —— 靜坐生活不二，不沈淪不逃避

Middle-Path of Worldly Engagement: Non-Duality of Sitting and Daily Life, Neither Escapism nor Indulgence

破除“修行必須避世”執念。每日保有靜坐基本功，同時發展動態正念，行住坐臥待人接物皆是道場；接納世俗工作、人際、財富作為修身利他載體，不執著享樂，不恐懼世事；平衡獨處靜心與社會責任，於人事煉心，於獨處養定。

Abandon the misconception “spiritual practice requires seclusion”. Maintain regular sitting practice while cultivating dynamic mindfulness in daily activities: walking, standing, sitting, lying down and interpersonal



interaction constitute practice arenas. Acknowledge work, relationships and wealth as vehicles for self-cultivation and altruism. Avoid clinging to pleasure nor fearing worldly affairs. Balance solitary cultivation and social responsibilities; refine character amid human interactions and stabilize concentration in seclusion.

身心中道 —— 拒絕苦行自虐, 拒絕肆意沈淪

Middle-Path of Body-Mind: Neither Ascetic Self-Mortification Nor Hedonistic Abandonment

絕大多數禪病根源來自作息飲食勞逸失衡。極端苦行會擾亂氣血, 誘發幻念、抑鬱、軀體疼痛; 放縱熬夜暴食則心神散亂、定力衰減。實操上三餐起居有度, 動靜結合, 久坐必活動疏通氣血; 身心不適立刻停止硬撐, 以肉身調養作為修行根基。

Most meditation-induced disorders originate from imbalanced sleep, diet and work-rest rhythm. Radical asceticism disturbs qi-blood, triggering hallucinations, depression and bodily pain; indulgence in late nights and overeating scatters awareness and diminishes concentration. Maintain regular meals and sleep; alternate movement and stillness, activate qi-blood after prolonged sitting. Cease forced practice under physical-mental discomfort; prioritize somatic nourishment as practice foundation.

心態中道 —— 摒棄速成執念, 拒絕躺平懈怠

Middle-Path of Mentality: Reject Instant-Enlightenment Obsession and Passive Apathy

修行無統一快慢高下, 不執著 “進階升級”; 平等看待光明與困頓; 一旦出現失眠、解離、持續低落等異常, 立刻降低修習強度, 尋求專業指導, 不以修行名義消耗自身。

Practice possesses no universal speed or hierarchy. Release craving for “spiritual promotion”. Treat illumination and hardship equally. When insomnia, dissociation or persistent low mood emerge, lower practice intensity and seek professional guidance; never consume oneself in the name of spiritual cultivation.

慈悲中道 —— 拒絕盲修獨行, 拒絕共情耗竭

Middle-Path of Compassion: Reject Blind Solitary Practice and Empathetic Burnout

尊重善知識的指導價值, 區分正常淨化反應與病態禪病; 智慧慈悲並行, 利他但不背負他人苦難; 共情而不被外境裹挾, 平衡自我修持與對外利他, 既不困於枯禪, 也不耗散於奔波。

Value qualified spiritual mentors; differentiate genuine purification responses from pathological meditation-induced disorders. Unify wisdom and compassion: practice altruism without absorbing others' sufferings. Empathize without being overwhelmed by external circumstances. Balance self-cultivation and altruistic service; avoid rigid isolated dhyāna as well as dissipative over-engagement.

落地口訣: 坐不枯寂, 俗不沈淪; 修不猛求, 苦不硬扛; 止觀均等, 身心同調; 悲智雙運, 不離世間。

Practical Mantra:

Sit without stagnation, live without indulgence;

Practice without craving speed, endure hardship without stubborn persistence;

Balance calm and insight, harmonize body and mind;

Unite compassion and wisdom, never transcend mundane reality.

三、意大利: 從神本桎梏走向人本覺醒

III. Italy: From Theocentric Bondage toward Human-Centered Awakening

歐洲文藝復興是人類思想史上重要轉折。中世紀長期以神為本, 彼岸救贖為歸宿, 人性、現世肉身被視為次要, 這套體系埋下靈魂暗夜的文化根源: 一旦神性連接斷裂, 生命便失去支點。



European Renaissance marks a pivotal ideological transformation. Medieval theocentrism prioritized afterlife salvation while devaluing human nature and earthly embodiment, sowing cultural roots for the Dark Night of the Soul: broken divine connection deprived life of anchoring.

文藝復興重新確立人的價值，正視肉身、現世生活、人間喜樂的正當性。威尼斯就是人本覺醒的具象道場。總督府舒展的拱廊、人本主題雕塑、通透庭院，不再一味歌頌遙遠彼岸神性，轉而贊美人間審美與世俗生活。

Renaissance reaffirmed human value, validating embodiment, earthly existence and human joy. Venice serves as tangible embodiment of human-centered awakening. Doge's Palace features spacious arcades, humanistic sculptures and open courtyards, celebrating earthly aesthetics and secular life instead of exclusively glorifying transcendent divinity.

實地體悟得到重要啓示：療癒靈性荒蕪、靈魂暗夜，不完全依靠提升冥想強度、延長閉關時間；人本覺醒、現世扎根、肉身安住、生活落地，是不可或缺的另一重解藥。靈性痛苦很多時候來自過度寄託彼岸，而圓滿來自回歸當下現實生命。

Field insights deliver critical revelation: healing spiritual desolation and Dark Night of the Soul cannot rely solely on longer meditation or intensive retreats. Human-centered awakening, earthly grounding, embodied presence and real-life engagement constitute indispensable remedies. Much spiritual suffering arises from over-reliance on transcendence; fulfilment comes from returning to present-moment earthly existence.

四、維蘇威火山：真火地脈視域下毀滅-淨化-重生

IV. Mount Vesuvius: Destruction-Purification-Rebirth from Fire-Earth Geomantic Perspective





登頂維蘇威火山主峰，直面南歐火土能量場域。維蘇威兼具毀滅與新生雙重象徵：一瞬間毀滅龐貝古城，火山灰又持續滋養土地。山頂靜坐可感知剛猛真火地脈，主疏洩翻動，瓦解肉身郁結寒濕氣滯。

Summitting Mount Vesuvius encounters southern Europe's fire-earth energetic field. Vesuvius symbolizes dual destruction-rebirth: it annihilated Pompeii instantaneously, yet volcanic ash nourished fertile soil for millennia. Sitting atop the mountain receives fierce fire-element geomantic energy, promoting dispersion and transformation, dissolving bodily stagnation, cold-dampness and qi-stagnation.

從修行隱喻層面，身心病痛、修行暗夜、人生磨難，如同火山式毀滅型淨化，經歷深度翻湧，方有新生。基於實地體驗，計劃次年夏至重返維蘇威，開展駐山閉關，承接真火地脈的淨化洗禮。

Metaphorically, physical ailments, spiritual dark nights and life adversities resemble Vesuvius-style destructive purification: profound turbulence precedes genuine renewal. Based on onsite experience, the author plans to revisit Mount Vesuvius for mountain-based retreat during next summer solstice, receiving fire-element geomantic baptism.

五、希臘神域地脈實證：三大聖地場域對比研究

V. Geomantic-Field Empirical Study of Greek Sacred Realms: Comparative Research on Three Holy Sites

希臘作為歐洲古典神性文明源頭，本次行程實地對赫菲斯托斯火神神殿、雅典衛城帕特農神廟、奧林匹斯神山開展靜坐實證，辨析不同地脈能量屬性、適用場景與局限。

Greece stands as origin of classical European sacred civilization. On-site sitting-practice investigations were conducted at Temple of Hephaestus, Acropolis of Athens (Parthenon) and Mount Olympus, distinguishing their geomantic attributes, applicable scenarios and limitations.

5.1 赫菲斯托斯火神神殿：純火淨化，肉身排濁道場

5.1 Temple of Hephaestus: Pure-Fire Purification, Physical Detoxification Site



此地自古為冶煉之地，地底火脈匯聚，能量燥熱剛猛。靜坐體感火氣升騰，疏通肝膽郁堵，蒸騰寒濕，清理肉身淺層業濁。

Ancient metallurgy site converging subterranean fire-veins, bearing scorching, forceful energy. Sitting generates ascending fire-qi, unblocking liver-gall stagnation, dispelling cold-dampness and eliminating superficial bodily karmic turbidity.

優勢：殺伐排濁，快速清理肉身層面淤堵；

Strength: powerful detoxification, swiftly resolving physical stagnation.

局限：火氣上浮，心神容易躁動，只適合短期淨化，難以入深定、穩固元神，不宜長時間駐留靜坐。

Limitation: upward-floating fire-qi easily agitates the mind. Suitable only for short-term purification, inadequate for deep samadhi or anchoring spirit; prolonged sitting discouraged.

5.2 雅典衛城帕特農神廟：龍脈總根，坤土金氣，錨定神魂

5.2 Acropolis of Athens-Parthenon: Dragon-Vein Hub, Earth-Kun and Metal Energy, Anchoring Spirit-Soul

雅典衛城為雅典平原地脈結節，孤山隆起，千百年來祭祀匯聚天地之氣，能量為坤土厚載疊加金氣肅殺，向下深扎地心。靜坐之時，精氣神向內收攝，降服妄念躁動，穩固元神，對治心神渙散、禪病躁動效果突出。

The Acropolis forms the key geomantic node of Athens plain. Uplifted bedrock accumulated sacramental cosmic-terrestrial energy over millennia. Its energy blends nurturing Earth-Kun and stern Metal principle,



rooting deep into terrestrial core. Sitting draws spirit-awareness inward, pacifying wandering thoughts, consolidating primordial spirit, powerfully countering scattered awareness and meditation-induced agitation.

衛城山門建造於公元前 432 年，紀念城邦戰勝外敵，承載古希臘哲學、民主、理性思辨的人文力量。地脈的厚重扎根，疊加人文理性，平衡純粹神性帶來的虛無偏執。火神神殿重在向上“洗身排濁”；雅典衛城重在向下“立命錨神，築基定根”。

Propylaea was erected in 432 BCE commemorating military victory, embodying ancient Greek philosophy, democracy and rational reflection. Grounded geomantic power coupled with humanistic rationality counterbalances nihilistic bias of pure transcendence. Temple of Hephaestus focuses upward on “physical cleansing”; Acropolis accomplishes downward “establishing life-foundation, anchoring spirit-soul and consolidating concentration”.

5.3 奧林匹斯神山：單向通天結界，高維鏈接的世界軸心

5.3 Mount Olympus: One-Way Heavenly Conduit, Axis-Mundi for Higher-Dimensional Connection





奧林匹斯為 500 平方公里環形斷塊山體，形成閉合靈性結界。核心強區集中在滑雪中心至繆斯主峰、宙斯王座一帶。特殊岩層構造收攏四面八方地脈能量，基底岩層封死下行通道，能量主要向上通達，形成世間少見的單向通天靈脈，屬於 Axis Mundi(世界軸心)類型場域，千年祭祀傳統強化天人鏈接通道，不受信仰興衰更迭影響。

Mount Olympus is a 500 km² ring-fault-block mountain forming closed sacred energetic enclosure. Primary



high-energy zone lies between ski resort, Muses peaks and Zeus' throne. Unique geological folds gather surrounding geomantic currents, while basement rock seals downward energy leakage, producing rare unidirectional upward-flowing celestial conduit. Classified as Axis Mundi, millennia-long sacramental traditions reinforced heaven-human linkage, resilient regardless of religious vicissitudes.

驅車抵達滑雪中心靠近主峰區域，靜坐期間突遇暴雨，雨聲隔絕外界聲波電磁干擾，形成獨立時空囊。靜坐過程進入深度入定，主觀時間感消失，現實僅經過三十分鐘；雨後續坐，感知天界能量持續灌注，氣機充盈。

Arriving at ski resort close to main peaks, sudden heavy rain insulated acoustic and electromagnetic disturbances, creating isolated time-space capsule. Deep samadhi ensued with subjective time distortion, lasting merely thirty minutes clock-time. Post-rain sitting perceived continuous celestial-realm energy infusion and abundant internal qi.

奧林匹斯神山不以排濁療癒身體為首要功能，核心價值在於打通天人鏈接，拓展意識維度，服務高階破執升維。後續計劃組織冬季閉關，深度開發此道場的修行價值。

Mount Olympus prioritizes neither detoxification nor bodily healing. Its core function lies in facilitating heaven-human communion, expanding consciousness dimensions and supporting advanced attachment-transcendence. Winter retreats are planned to further explore this sacred site.

5.4 古潘泰萊莫納斯村：山海之間的調和場域

5.4 Old Panteleimon Village: Harmonizing Mountain-Sea Retreat Site



奧林匹斯半山腰馬其頓古村落，商業化程度低，可同時眺望神山主峰與愛琴海。山海氣場清幽柔和，適合舒緩調和火土剛猛能量，適合靜心休養。

Ancient Macedonian village halfway up Mount Olympus with minimal commercialization, overlooking both sacred peaks and Aegean Sea. Serene mountain-sea energy mitigates fierce fire-earth intensity, suited for quiet recuperation.



六、世界禪養體系歐洲落地：去宗教化的現代身心教學

VI. European Implementation of World Zen-Nurturing System: De-Religionized Modern Mind-Body Pedagogy



行程後半程抵達意大利維琴察，與歐洲康養從業者開展學術研討，把本次跨文明理論對照、地脈實證經驗整合進入世界禪養教學體系，推動體系醫學化、科學化、生活化、去宗教化。

Later in the journey, academic exchanges were held with European wellness practitioners in Vicenza, Italy. Cross-cultural theoretical insights and geomantic-field empirical outcomes were integrated into World Zen-Nurturing curriculum, advancing its medical-scientific orientation, daily-life applicability and de-religionization.

2026 年 6 月 27-28 日，由《世界禪養》雜誌、世界禪養聯合會（美國）分會、意大利萬全協會、維琴察少林醫館聯合主辦的世界禪養專項培訓順利舉辦。課程以理論精講 + 沉浸式實修模式開展，面向全球康養從業者與愛好者，以中華儒釋道合一傳統智慧為根基，融合生活方式醫學循證成果，聚焦當代人壓力疏導、情緒修復、睡眠改善、日常康養，構建標準化、低門檻現代禪養修習方案。課程設置科學化減壓、良性社會鏈接共建兩大模塊，幫助學員獲得專注力提升、情緒安定的可驗證身心改變。

On June 27-28, 2026, specialized World Zen-Nurturing training co-hosted by World Journal of Meditation and Wellbeing, World Zen-Nurturing Federation (US Chapter), Associazione Wannian (Italy) and Vicenza Shaolin Medical Clinic concluded successfully. Adopting lecture-plus-immersive-practice format for global wellness professionals and enthusiasts, the curriculum roots in Chinese Confucian-Buddhist-Taoist integrated wisdom combined with evidence-based lifestyle-medicine outcomes. It delivers standardized, accessible modern Zen-Nurturing protocols targeting contemporary stress relief, emotional rehabilitation, sleep optimization and daily wellness. Two core modules: scientific stress reduction and constructive social-bond building, enabling verifiable improvements in concentration and emotional stability.

為滿足進階學習需求，主辦方官宣2026 年 9 月 19-20 日意大利高階世界禪養培訓開課，持續完善國際化教學標準，推動東方身心智慧服務全球大眾。

To meet advanced-learning demands, organizers announced Advanced European World Zen-Nurturing Training,



September 19-20, 2026 (Vicenza, Italy). International teaching standards will keep improving, bringing Eastern mind-body wisdom to global populations.

七、結語：穿越暗夜，中道為歸

VII. Conclusion: Transcending Dark Nights, Homecoming via the Middle Path

整趟歐羅巴禪游完成文明-地脈-身心-理論的完整閉環：希臘留存神性本源與天人敬畏；羅馬呈現神本文明桎梏，暴露靈魂暗夜等修行深層困境；文藝復興完成人本覺醒，把修行拉回現世生活；維蘇威火山印證毀滅淨化、破舊新生；雅典衛城提供神魂扎根、定力築基的場域樣本；奧林匹斯神山實現意識升維；羅馬世界冥想日論壇完成理論提煉，產出可教學、可落地的中道修行框架。

This European pilgrimage closes a complete loop interconnecting civilization, geomantic-energetic fields, mind-body experience and theory: Greece preserves primordial divinity and heaven-human reverence; Rome manifests theocentric constraints and exposes profound spiritual-practice dilemmas such as Dark Night of the Soul; Renaissance brings human-centered awakening grounding spirituality within earthly reality; Mount Vesuvius demonstrates destruction-purification and renewal; Athens Acropolis delivers spirit-soul rooting and concentration-building field-experience; Mount Olympus facilitates consciousness elevation; Rome World Meditation Day Forum crystallizes teachable, practical middle-path practice framework.

特蕾莎修女的漫長暗夜、修行者的禪病耗竭、普通人的靈性荒蕪，不是修行的失敗，而是人格與意識升級過程中的淬煉通道。真正的圓滿，不是永遠活在光明靜定之中，而是親歷最深暗夜，經歷虛無苦難，依舊保持靜定、慈悲，安住世間持續修行。黑夜為淬煉，山海為見證，苦難為階梯，中道為歸途。

Mother Teresa's prolonged inner darkness, meditators' burnout and ordinary people's spiritual desolation do not signify practice failure. They represent tempering passages for personality and consciousness upgrading. True perfection is not perpetual illumination and samadhi, but capacity to maintain equanimity and compassion while abiding in the world, after traversing profound darkness and existential suffering. Dark nights serve as tempering fire, mountains-seas witness the journey, hardships function as stepping-stones, and the Middle Path marks our homecoming.

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世界禪養體系與醫養結合雙輪構建——基於整合醫學與生活方式醫學的現代身心康養體系研究

Construction of Dual-Wheel Framework for World Meditation-Wellbeing System and Medical-Elderly Care Integration: A Study on Modern Mind-Body Health System Based on Integrative Medicine and Lifestyle Medicine

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摘要

在人口亞健康常態化、慢病年輕化、身心共病高發的現代社會，傳統醫療治病不固本、常規養老養身不養心的短板日漸凸顯，單一醫學治療與碎片化養生模式已無法滿足當代人全週期健康需求。醫養結合作為我國大健康產業核心發展模式，聚焦醫療診療與康養養護的融合落地；世界禪養體系根植少林八百年禪醫藥傳承與大乘正統禪法，深度融匯中醫藏象形神一體理論，是適配現代人體質與生活模式的科學化身心療愈體系。

本文以禪養體系、醫養結合雙輪協同為核心框架，立足整合醫學整體觀與生活方式醫學干預內核，溯源大乘止觀、達摩禪法、天台止觀等正統法脈，融合少林三療七修實操體系與中醫子午流注、七情病機理論，對接現代神經免疫學、慢性炎症機制、端粒衰老醫學前沿成果。創新性提出「醫療治病、禪養固本、生活方式塑形」的三維康養模式，界定執念內耗、心神外耗等現代生活方式型新型病因，建構調形、調息、調心、調神的階梯式干預體系。

基於既有文獻與理論整合，本文認為世界禪養體系有望補充傳統醫養結合「重軀體養護、輕情志神魂」的核心短板，將臨床醫療救治、常態化康養養護、科學化生活干預、正統禪養修證深度融合，可望在慢病康復支持、情緒調節與健康老化等方面發揮輔助作用，並兼具身心糾偏、情志調和、修行固本的康養價值，為現代整合醫養產業、生活方式慢病管理、全民身心康養體系建設提供標準化理論支撐與落地實踐路徑。

Abstract

Against the backdrop of prevalent sub-health, younger-onset chronic diseases and high incidence of psychosomatic comorbidities in modern society, traditional medical and elderly-care models present prominent limitations: treating symptoms rather than root causes, caring for physical body yet neglecting mental-spiritual wellbeing. Isolated medical treatment and fragmented health-preservation approaches can no longer satisfy people's full-life-cycle health demands. As a core development mode of China's big-health industry, medical-elderly care integration focuses on integrating clinical diagnosis, treatment and rehabilitative care. Rooted in Shaolin Zen-medical cultural tradition and orthodox Mahāyāna meditation, the World Meditation-Wellbeing System is a scientific mind-body healing system deeply incorporating TCM visceral-manifestation and spirit-body holism theories.

Centered on the dual-wheel synergy of Meditation-Wellbeing System and medical-elderly care integration, this research adopts the holistic perspective of integrative medicine and intervention logic of lifestyle medicine. It traces orthodox lineages including Mahāyāna samatha-vipaśyanā, Bodhidharma meditation and Tiantai contemplation, integrates the practical "Three Therapies and Seven Cultivations" of Shaolin tradition, TCM midnight-noon qi-flow theory and seven-emotion pathogenesis, and connects cutting-edge advances in modern neuroimmunology, chronic inflammation mechanisms and telomere aging medicine. This paper innovatively proposes a three-dimensional health model: "medical intervention for disease treatment, meditation-wellbeing for root-cause consolidation, lifestyle reshaping". It defines novel lifestyle-related pathogenic factors such as obsessive mental consumption and outward mental dissipation, and establishes a progressive intervention hierarchy covering physical regulation, breath adjustment, mental refinement and spiritual cultivation.

Based on existing literature and theoretical integration, this paper proposes that the World Meditation-Wellbeing System may help address the major deficiency of conventional medical-elderly care which overemphasizes



physical maintenance while ignoring emotional-spiritual regulation. It achieves deep integration of clinical treatment, routine rehabilitative care, scientific lifestyle intervention and authentic meditative practice. It may provide supportive value for chronic-disease rehabilitation, emotional regulation and healthy aging, while also offering health-cultivation values such as mind-body correction, emotional harmonization and spiritual consolidation. It provides standardized theoretical support and practical implementation pathways for modern integrated health-care industry, lifestyle-related chronic-disease management and nationwide mind-body health-promotion system construction.

關鍵詞：世界禪養體系；醫養結合；雙輪驅動；整合醫學；生活方式醫學；三療七修；身心慢病；健康干預

Keywords: World Meditation-Wellbeing System; Medical-Elderly Care Integration; Dual-Wheel Drive; Integrative Medicine; Lifestyle Medicine; Three Therapies and Seven Cultivations; Psychosomatic Chronic Diseases; Health Intervention

一、緒論：現代康養困境與雙輪體系建構的時代價值

1. Introduction: Modern Health-Care Dilemmas and Contemporary Value of Dual-Wheel System Construction

(一) 當代健康與醫養行業核心痛點

1.1 Core Pain Points of Contemporary Health and Medical-Elderly Care Industry

現代社會高頻熬夜、情志內耗、壓力過載、運動失衡、飲食失序等不良生活方式，已成為慢病、亞健康、情緒障礙、免疫衰退的首要致病源，危害遠超傳統六淫外感、單純飲食勞逸損傷。大量公共衛生研究顯示，多種慢性疾病與吸菸、飲食、身體活動、睡眠及心理社會壓力等可調整生活方式因素密切相關。這與生活方式醫學的核心理念相契合：健康的重點不在後期治療，而在全過程生活方式的科學管控。

國內當前主流醫養結合模式，完成「醫療＋養老」基礎融合，解決老年群體慢病診療、康復護理、日常養護的剛性需求，但存在結構性短板：偏重軀體疾病治療、生理機能養護，忽視心神情志、神魂氣機的深層調理，難以處理焦慮、失眠、肝鬱、結節、修行偏頗等身心共病問題，陷入「治病反覆、養護無效」的困境。

與此同時，部分現代正念干預主要聚焦壓力與情緒調節，若缺少個體化評估，則可能不足以涵蓋體質辨證、氣機調節、慢病適配與偏弊糾偏機制；傳統中醫養生重方藥技藝、輕心神道統，難以回應現代人高頻內耗的身心特徵，二者皆無法建構完整的全週期康養體系。

Unhealthy lifestyles such as frequent late-night staying, emotional internal consumption, excessive stress, imbalanced physical activity and disordered diet have become primary pathogenic drivers for chronic illnesses, sub-health, emotional disorders and immune decline, exerting greater harm than traditional six climatic evils and simple diet-fatigue injuries. A substantial body of public-health research indicates that many chronic diseases are closely associated with modifiable lifestyle factors, including smoking, diet, physical activity, sleep and psychosocial stress. This aligns with a core principle of lifestyle medicine: health relies not chiefly on late-stage treatment, but on scientific whole-process lifestyle management.

Current mainstream domestic medical-elderly care integration realizes basic combination of “medical service plus elderly care”, satisfying senior population’s rigid demands for chronic-disease diagnosis, rehabilitative nursing and daily maintenance. Nevertheless, structural defects remain: it prioritizes physical-disease treatment and physiological-function preservation while neglecting in-depth regulation of mental-emotional states and spiritual qi-mechanisms. It cannot properly address psychosomatic comorbidities including anxiety, insomnia, liver-qi depression, nodules and practice-related deviations, resulting in repeated disease relapse and ineffective maintenance.

Meanwhile, Some contemporary mindfulness interventions focus primarily on stress and emotional regulation; without individualized assessment, they may not fully encompass constitutional differentiation, qi-regulation, chronic-disease adaptation or bias-correction mechanisms. Traditional TCM health-preservation prioritizes herbal techniques yet downplays mental-spiritual doctrines, failing to match modern people’s mind-body characteristics shaped by frequent internal consumption. Neither can form a complete full-life-cycle health-care



system.

(二) 雙輪體系的核心定位與創新價值

1.2 Core Orientation and Innovative Value of Dual-Wheel System

整合醫學主張打破單一學科壁壘，推動中西醫融合、身心融合、防治康養一體化；生活方式醫學作為現代康養核心學科，以飲食、作息、運動、情志、思維五大生活維度作為核心干預靶點，從源頭阻斷疾病發生與進展。

本文創新建構世界禪養體系+醫養結合雙輪驅動體系：以規範化醫養模式作為基礎載體，承擔臨床診療、慢病管控、軀體康復、日常養護等基礎功能；以正統禪養體系作為核心內核，彌補心神調攝、氣機平衡、情志糾偏、抗衰固本、修行扶正之短板，結合整合醫學整體思維與生活方式醫學干預手段，營造「醫療治標、禪養治本、生活塑形、身心同癒」的現代化康養新格局，可適配全年齡段、全生命週期的健康需求。

Integrative medicine advocates breaking disciplinary barriers to achieve Chinese-Western medicine integration, mind-body unity, and integration of prevention, treatment and rehabilitation. As a core modern health-care discipline, lifestyle medicine targets five major lifestyle dimensions: diet, circadian rhythm, physical activity, emotion and thinking, so as to block disease onset and progression at source.

This paper innovatively constructs a dual-wheel-driven system combining World Meditation-Wellbeing System and medical-elderly care integration. Standardized medical-elderly care serves as foundational carrier undertaking clinical diagnosis, chronic-disease management, physical rehabilitation and daily maintenance. The orthodox Meditation-Wellbeing System acts as core kernel to fill gaps in mental-spiritual regulation, qi-balance, emotional correction, anti-aging consolidation and spiritual rectification. Combined with holistic thinking of integrative medicine and intervention tools of lifestyle medicine, it establishes a modern health-care paradigm: “medical therapy addresses symptoms; meditation-wellbeing treats root causes; lifestyle reshaping enables simultaneous mind-body recovery”, catering to health demands across all age groups and full life cycles.

(三) 研究框架

1.3 Research Framework

本研究溯源禪養正法源流與中醫醫理根基，融合少林三療七修實操體系，對接整合醫學、生活方式醫學現代理論，闡釋雙輪體系的融合邏輯、核心架構、致病機制、階梯干預方案與科學實證依據，為現代醫養產業升級、生活方式慢病管理、身心同治標準化體系建設提供理論與實踐支撐。

This research traces authentic meditation-wellbeing traditions and TCM medical foundations, integrates Shaolin's Three Therapies and Seven Cultivations practical system, and connects modern theories of integrative medicine and lifestyle medicine. It interprets the integration logic, core framework, pathogenesis, tiered intervention protocols and scientific evidence base of the dual-wheel system, providing theoretical and practical support for modern medical-elderly-care industry upgrading, lifestyle-related chronic-disease management and standardized mind-body-therapy system construction.

二、理論溯源：雙輪體系的傳統根基與現代學科支撐

2. Theoretical Origins: Traditional Foundations and Modern Disciplinary Support for Dual-Wheel System

(一) 世界禪養體系的正統正法源流

2.1 Orthodox Lineages of World Meditation-Wellbeing System

世界禪養體系脫胎於少林禪醫藥文化傳統，整合五大正統大乘禪法，形成「止觀雙運、身心不二、道術合一」的完備體系，區別於世俗碎片化冥想與養生模式：

佛陀原始禪那：確立定慧均等、身心平衡的核心準則，以止息妄念、如實觀照實現安神調氣，奠定生活方式層面身心養護的本源基礎。



龍樹中觀禪：樹立禪養中道準則，杜絕枯寂頑空、縱欲逐境的偏頗，建立科學化、常態化的禪養生活底線。

達摩壁觀禪：將出世禪法轉化為入世生活修行，實現行住坐臥皆可調情志、和臟腑，適配日常醫養的生活化場景。

六祖惠能頓禪：建立「念念無住」高階身心養護模式，破除枯禪執念，自思維與情志層面阻斷氣滯、肝鬱、神擾等生活方式型病機。

智者大師天台止觀：統合禪法總綱，系統歸納禪病體系與氣機平衡法門，確立「調心即調生活、氣機即健康」醫禪同源核心，為雙輪體系提供完整理論框架。

Derived from the Shaolin Zen-medical cultural tradition, the World Meditation-Wellbeing System synthesizes five major orthodox Mahāyāna meditation traditions into an integrated framework characterized by “dual practice of samatha-vipaśyanā, non-duality of mind-body, unity of principle and technique”, distinguishing itself from fragmented secular meditation and health-preservation practices:

Original Buddhist Dhyāna: establishes core principles of balanced samadhi-wisdom and mind-body equilibrium. Calming deluded thoughts and impartial observation achieve spirit-soothing and qi-regulation, laying original foundation for lifestyle-oriented mind-body nurturing.

Nāgārjuna Mādhyamaka Meditation: sets middle-way benchmarks for meditation-wellbeing, avoiding pitfalls of barren emptiness and indulgent chasing of meditative states, forming baseline for scientific, regular meditation-wellbeing lifestyle.

Bodhidharma Wall-Contemplation Meditation: re-contextualizes transcendental meditation into worldly daily practice. Emotions and visceral organs can be harmonized amid walking, standing, sitting and lying, adapting to everyday medical-elderly-care scenarios.

Huineng's Sudden-Enlightenment Meditation: develops advanced mind-body nurturing model of “non-abiding in every thought”, dissolving stagnant-meditation attachment. It blocks lifestyle-induced pathogenesis including qi-stagnation, liver-qi depression and spiritual disturbance from thinking-emotion dimension.

Master Zhiyi's Tiantai Samatha-Vipaśyanā: synthesizes overarching meditation principles, systematically categorizes meditation-related disorders and qi-balancing approaches. It establishes the core tenet “regulating mind equals regulating life; qi-mechanisms equal health”, supplying complete theoretical framework for the dual-wheel system.

(二) 禪養與中醫藏象的深度融合根基

2.2 Deep Integration Foundation between Meditation-Wellbeing and TCM Visceral Manifestation

《黃帝內經》「恬淡虛無、精神內守」的形神一體思想，是傳統醫養的最高準則，亦是禪養與醫養結合最重要的契合點。後世醫養體系日趨重形輕神、重藥輕心，造成生活方式型慢病遷延難癒。

世界禪養體系完成中醫體系現代化補全：將心念、情志、思維、作息等生活要素與五臟氣機進行理論性對應，明確散亂耗心、執念傷肝、外求傷脾、躁動擾肺、熬夜傷腎等現代病機，拓展傳統中醫病因體系，新增「心神外耗、執念攀緣、氣機偏頗、神魂擾動」四大現代生活方式致病因素，實現中醫病機理論與現代不良生活方式的精準對接。

The spirit-body holism doctrine in Huangdi Neijing — “maintain serene emptiness; keep spirit inwardly guarded” — constitutes the supreme principle of traditional medical-health cultivation and the key convergence point linking meditation-wellbeing with medical-elderly care. Later-generation medical-care systems gradually prioritized physical form over spirit, herbal remedies over mental cultivation, resulting in intractable lifestyle-related chronic illnesses.

The World Meditation-Wellbeing System modernizes and complements TCM theories. It conceptually maps lifestyle factors including thoughts, emotions, thinking patterns and daily rhythms to five-zang-organ



qi-mechanisms. It clarifies modern pathogenesis patterns: scattered awareness consumes heart, attachment injures liver, outward craving harms spleen, restlessness disturbs lung, staying-up late damages kidney. It expands traditional TCM etiology by adding four major lifestyle-derived pathogenic factors: outward mental dissipation, obsessive clinging, qi-mechanism deviation and spiritual perturbation, realizing precise correspondence between TCM pathogenesis and modern unhealthy lifestyles.

(三) 雙輪體系的現代學科理論支撐

2.3 Modern Disciplinary Theoretical Support for Dual-Wheel System

整合醫學支撐:打破西醫治器、中醫治氣、康養養身的學科壁壘,將臨床診療、經絡調理、情志修證、生活養護整合為一體,契合整合醫學「整體、系統、協同」的核心理念。

生活方式醫學支撐:以禪養七修、三療體系作為落地抓手,針對性干預現代人作息紊亂、飲食失度、運動匱乏、情志壓抑、思維內耗五大致病性生活方式,自源頭完成疾病預防、康復、抗衰。

現代生命科學支撐:依托神經免疫學、慢性炎症機制、端粒衰老醫學研究成果,相關研究提示,冥想、規律身體活動與壓力管理可能與炎症指標、自主神經功能及部分免疫與細胞老化相關指標的改善有關,可為本雙輪體系提出可檢驗的生物學機制假說。

Integrative Medicine Support: breaks disciplinary barriers between Western medicine targeting anatomical lesions, TCM regulating qi, and health-care focusing merely on physique. It unifies clinical diagnosis-treatment, meridian conditioning, emotional-spiritual practice and daily health-preservation, complying with integrative medicine's core philosophy of "holism, systematicness and synergy".

Lifestyle Medicine Support: grounded in Meditation-Wellbeing's Seven Cultivations and Three Therapies, it intervenes five major pathogenic lifestyles: circadian disruption, imbalanced diet, insufficient physical activity, emotional repression and mental rumination-consumption, realizing disease prevention, rehabilitation and anti-aging at root level.

Modern Life-Science Support: Based on neuroimmunology, chronic-inflammation research and telomere-aging medicine, related studies suggest that meditation, regular physical activity and stress management may be associated with improvements in inflammatory markers, autonomic function, and selected immune- and cellular-aging-related indicators, providing testable biological hypotheses for the proposed dual-wheel framework.

三、雙輪體系核心架構:禪養赋能醫養,整合生活方式全維度干預

3. Core Architecture of Dual-Wheel System: Empowering Medical-Elderly Care via Meditation-Wellbeing and Integrating Full-Dimension Lifestyle Intervention

本體系確立「醫養為體、禪養為用、生活為綱」的雙輪協同架構:以傳統醫養結合模式保障基礎健康,以世界禪養三療七修體系深化身心養護,以生活方式醫學完成全週期標準化干預,三者相輔相成、閉環赋能。

This system establishes a dual-wheel collaborative framework: "medical-elderly care as substance, meditation-wellbeing as application, lifestyle as guiding principle". Conventional medical-elderly care safeguards baseline health; the World Meditation-Wellbeing "Three Therapies and Seven Cultivations" deepens mind-body nurturing; lifestyle medicine delivers standardized full-life-cycle intervention. The three components complement and reinforce one another forming closed-loop empowerment.

(一) 基礎輪:標準化現代醫養結合體系(軀體健康保障)

3.1 Base Wheel: Standardized Modern Medical-Elderly Care Integration System (Physical-Health Guarantee)

傳統醫養結合的核心優勢在醫療專業化、養護常態化、服務系統化,承擔雙輪體系的基础保障功能:



醫療診療模組: 依托中西醫臨床技術, 完成器質性病變、慢病併發症、軀體疼痛的精準診斷與對症治療, 解決器質性健康問題。

慢病管控模組: 針對高血壓、糖尿病、甲狀腺結節、代謝症候群等生活方式慢病, 建立定期監測、藥物調控、康復護理的常態化機制。

基礎養護模組: 規範飲食作息、日常運動、環境養護、術後康復, 建構基礎健康生活秩序, 為禪養深層干預築牢軀體根基。

該模組解決「身體有病可治、日常衰老可養」的基礎問題, 但無法干預情志、心念、神魂層面的深層致病根源, 須由禪養體系完成升級賦能。

Traditional medical-elderly integration features specialized medical service, routine maintenance and systematic service, undertaking baseline guarantee functions for dual-wheel system:

Medical Diagnosis-Treatment Module: adopting Chinese-Western clinical techniques to realize precise diagnosis and symptomatic therapy for organic lesions, chronic-disease complications and physical pain, addressing organic health problems.

Chronic-Disease Management Module: establishing routine mechanisms of periodic monitoring, pharmaceutical adjustment and rehabilitative nursing for lifestyle-related chronic conditions including hypertension, diabetes, thyroid nodules and metabolic syndrome.

Basic Maintenance Module: standardizing diet, sleep-wake rhythm, daily exercise, environmental care and post-surgical rehabilitation, constructing fundamental healthy-life order and laying physical foundation for in-depth meditation-wellbeing intervention.

This module handles basic demands “treating physical illness and caring for physiological aging”, yet it cannot intervene deep pathogenic roots at emotional, mental and spiritual dimensions; upgrading and empowerment from Meditation-Wellbeing system are therefore required.

(二) 核心輪: 世界禪養三療七修體系(身心深度賦能)

3.2 Core Wheel: World Meditation-Wellbeing “Three Therapies and Seven Cultivations” System (In-Depth Mind-Body Empowerment)

依託少林正統禪醫傳承, 以四藥合一(心藥、身藥、法藥、物藥)作為內核, 三療固本、七修養正, 針對性化解現代生活方式帶來的心神內耗、氣機偏頗、情志鬱結、修行偏頗等問題, 賦能傳統醫養體系提質升級。

1. 三療體系: 適配生活方式慢病的三維干預

1. Three Therapies: Three-Dimensional Intervention for Lifestyle-Related Chronic Diseases

禪療(調神治本): 以大乘止觀、呼吸調息、無住內觀為核心, 干預思慮過度、焦慮失眠、執念內耗等不良生活方式, 平復交感神經亢奮, 降低慢性炎症, 切斷「情志-氣機-慢病」致病鏈條, 填補醫養心神調理空白。

功療(調氣固形): 以易筋經、洗髓經、八段錦等少林導引功法作為載體, 作為結構化身體活動方式, 適配不同年齡、不同體質族群, 疏通經絡瘀堵、調和氣血升降, 糾正久坐、少動、體態失衡等生活陋習, 支持身體功能恢復與自我調節。

食療(培本固元): 遵循藥食同源、五味歸經原則, 結合四時節律、子午流注, 定制科學化飲食方案, 杜絕暴飲暴食、寒熱失度、飲食不節等問題, 促進飲食養生的規範化與個體化, 匹配醫養慢病調理需求。

2. 七修體系: 全維度矯正不良生活方式



2. Seven Cultivations: Full-Dimension Correction of Unhealthy Lifestyles

七修體系是生活方式醫學的東方標準化落地模式，自心性、行為、環境、情志全維度重塑健康生活秩序：

德修立心：端正心念認知，杜絕功利執念、焦慮內耗，自思維源頭阻斷情志致病；

功修立身：常態化功法鍛煉，建立每日運動節律，改善久坐、懶怠等不良生活習慣；

食修立命：規範三餐節律、膳食結構，實現藥食同補、臟腑調和；

書修理氣：透過書寫靜心舒鬱，平復浮躁心緒，改善情緒緊繃、心神不寧；

花修潤境：營造清淨養護環境，疏解情志鬱結，適配醫養康養場景；

樂修調志：五音對應五臟，調和情緒躁動，改善失眠、煩躁、肝鬱等身心問題；

香修安神：香藥助定、清淨身心，優化睡眠品質，修復長期熬夜造成的神魂損耗。

Built upon authentic Shaolin Zen-medical heritage, its core is four-in-one remedies (mental remedy, physical remedy, Dharma remedy, material remedy). Three Therapies consolidate root vitality and Seven Cultivations rectify inner dispositions. It specifically resolves modern-lifestyle-induced problems: mental-internal consumption, qi-mechanism deviation, emotional stagnation and meditative-practice bias, upgrading conventional medical-elderly care.

Zen-Therapy (Spiritual Regulation for Root-Cause Treatment): centered on Mahāyāna samatha-vipaśyanā, breath modulation and non-abiding inner observation. It intervenes unhealthy patterns including over-rumination, anxiety-insomnia and obsessive mental consumption, mitigates sympathetic hyperarousal, lowers chronic inflammation, breaks the pathogenic chain “emotion-qi-mechanism-chronic disease”, filling the gap of mental-spiritual regulation in medical-elderly care.

Exercise-Therapy (Qi-Regulation for Physical Consolidation): adopting Shaolin daoyin exercises such as Yijin Jing, Xisui Jing and Baduanjin to serve as structured forms of physical activity. Suitable for populations of diverse ages and constitutions, it dredges meridian stagnation, harmonizes qi-blood ascent-descent, corrects sedentary-related bad habits and supports functional recovery and self-regulation.

Diet-Therapy (Root-Essence Nourishment): following the principle of medicine-food homology and five-flavor organ correspondences. Combined with seasonal rhythms and midnight-noon qi-flow theory, customized scientific dietary protocols eliminate overeating, cold-heat imbalance and irregular diet. It promotes standardized and individualized dietary health practices to satisfy chronic-disease conditioning demands in medical-elderly-care settings.

Seven Cultivations represent the Oriental standardized implementation of lifestyle medicine, reshaping healthy-life order from mentality, behavior, environment and emotion:

Virtue Cultivation establishes mind: rectify mental cognition, eliminate utilitarian attachment and anxious internal consumption, block emotional pathogenesis at thinking source.

Exercise Cultivation establishes physique: regular therapeutic-exercise practice builds daily physical-activity rhythm, ameliorate sedentary and indolent lifestyles.

Diet Cultivation establishes vitality: regularize three-meal rhythm and dietary composition, realize medicine-food synergistic supplementation and visceral harmony.

Calligraphy Cultivation regulates qi: calm mind and release stagnation via handwriting, relieve emotional tension and mental restlessness.

Flower Cultivation nourishes surroundings: build serene nurturing environment to ease emotional stagnation for health-care scenarios.



Music Cultivation regulates temperament: five-tone music corresponds to five zang-organs, alleviates emotional agitation, improves insomnia, irritability and liver-qi depression.

Incense Cultivation calms spirit: aromatic herbal aids meditative composure, purifies mind-body, optimizes sleep quality and repairs spiritual damage caused by long-term sleep deprivation.

(三) 雙輪協同融合邏輯

3.3 Synergistic Integration Logic of Dual-Wheel System

互補賦能：醫養體系治有形之病、軀體之衰，回應臨床剛性需求；禪養體系調無形之氣、心神之耗，處理生活方式層面病根，二者實現形神同治、標本兼顧。

場景適配：雙輪體系可落地醫院康養中心、養老機構、社區健康服務、個人日常養護等多元場景，實現專業醫療與日常養生無縫銜接。

生活落地：以七修標準化行為取代碎片化養生，將康養嵌入作息、飲食、運動、情志、思維各生活細節，充分契合生活方式醫學「全過程干預、日常養護」的核心理念。

Complementary Empowerment: Medical-elderly care treats tangible physical illnesses and physiological decline to meet clinical practical demands. Meditation-Wellbeing regulates intangible qi and mental consumption to address lifestyle-related root causes. Together they realize simultaneous treatment of physical form and spirit, covering both symptoms and root causes.

Scenario Adaptability: The dual-wheel system can be implemented in hospital rehabilitation centers, elderly-care institutions, community health services and individual self-maintenance, enabling seamless connection between specialized clinical service and everyday health-preservation.

Lifestyle Embodiment: Replace fragmented health-preservation with standardized Seven-Cultivation practices. Health-care is embedded into every detail of daily rhythm, diet, exercise, emotion and thinking, fully embodying lifestyle medicine's core idea of "continuous intervention and everyday maintenance".

四、雙輪體系階梯式療癒模型：基於整合醫學的三層全域對治

4. Tiered Healing Model of Dual-Wheel System: Three-Tier Holistic Intervention Based on Integrative Medicine

結合整合醫學整體干預理念與生活方式醫學循序漸進的矯正邏輯，雙輪體系建構軀體-情志-神魂三層遞進療癒模型，分層處理不同維度健康問題，適配從亞健康、慢病到修行偏頗的全場景需求。

Adopting integrative-medicine holistic-intervention philosophy and lifestyle-medicine progressive-correction logic, the dual-wheel system builds a three-tier progressive healing model: physical-body, emotion-qi, spirit-soul. It addresses health issues at distinct layers, covering scenarios ranging from sub-health and chronic diseases to meditative-practice deviations.

(一) 第一層：軀體形態矯正(生活方式陋習致病)

4.1 Tier One: Physical-Form Correction (Pathogenesis from Bad Lifestyle Habits)

適配問題：久坐瘀堵、代謝失衡、氣血虧虛、疲勞乏力、臟腑機能衰退、基礎慢病亞健康

核心病因：飲食不節、運動匱乏、作息紊亂等外在不良生活方式

干預方案：以醫養基礎養護+禪養功療、食療為主，規範飲食作息，透過導引通絡疏通軀體瘀堵，配合中西醫基礎調理，矯正軀體層面生活陋習，恢復生理機能平衡。

Target conditions: sedentary-caused stagnation, metabolic disturbance, qi-blood deficiency, fatigue, visceral functional decline, basic chronic diseases and sub-health.



Core pathogenesis: external unhealthy lifestyles: irregular diet, insufficient physical activity, disrupted circadian rhythm.

Intervention protocol: prioritize medical-elderly basic maintenance plus Meditation-Wellbeing exercise-therapy and diet-therapy. Standardize diet-sleep rhythm; daoyin and meridian-unblocking resolve physical stagnation, supplemented by basic Chinese-Western conditioning. Correct physical-level bad habits and restore physiological functional balance.

(二) 第二層: 情志氣機調治 (現代心身慢病)

4.2 Tier Two: Emotional-Qi-Mechanism Therapy (Modern Psychosomatic Chronic Diseases)

適配問題: 頑固失眠、焦慮抑鬱、內分泌紊亂、甲狀腺／乳腺結節、肝膽鬱滯、血壓波動

核心病因: 執念攀緣、心神外耗、情緒黏滯等內在情志生活方式

干預方案: 醫養體系對症調控軀體指標, 禪養止觀雙運破執靜心, 切斷持續情志內耗, 促使氣機條達、陰陽升降復常, 解決藥物與常規康養難以根治的情志慢病。

Target conditions: intractable insomnia, anxiety-depression, endocrine disorder, thyroid / breast nodules, liver-gallbladder stagnation, blood-pressure fluctuation.

Core pathogenesis: internal emotional-lifestyle factors: obsessive clinging, outward mental dissipation, emotional fixation.

Intervention protocol: Medical-elderly care modulates physical indicators symptomatically. Meditation-Wellbeing dual samatha-vipaśyanā dissolves attachment and calms mind, ceases sustained emotional internal consumption, enables free-flowing qi and restored yin-yang movement, resolving emotion-originated chronic diseases refractory to pharmaceuticals and conventional health-care.

(三) 第三層: 神魂偏頗糾偏 (修行與深層身心紊亂)

4.3 Tier Three: Spiritual-Soul Deviation Correction (Meditative-Practice-Related and Deep-Seated Mind-Body Disorders)

適配問題: 枯禪昏沉、心神散亂、虛火上浮、氣機逆亂、夢魘煩躁、藥石難癒的深層身心頑疾

核心病因: 修行失度、心念執著、神魂擾動的深層思維與修行偏頗

干預方案: 依托大乘般若觀照＋中醫五行調神＋呼吸導引, 平衡水火氣機, 用於探討與調整禪修相關不適及深層身心失衡, 完成最高維度身心扶正, 是現代高端康養與整合醫學的特色延伸。

Target conditions: dullness from stagnant meditation, scattered awareness, flaming deficient-fire, disordered qi-movement, nightmares-irritability, deep-seated intractable mind-body ailments unresponsive to herbal medicine.

Core pathogenesis: deep-seated thinking-practice biases: inappropriate meditation practice, mental attachment, spiritual perturbation.

Intervention protocol: Mahāyāna Prajñā insight combined with TCM five-phase spirit-regulation and breath-daoyin balance water-fire qi-mechanisms. It is proposed for the assessment and regulation of meditation-related discomfort and complex mind-body imbalance, accomplishing highest-order mind-body rectification as a distinctive extension of premium modern health-care and integrative medicine.



五、現代科學實證：雙輪體系對生活方式慢病的調控機制

5. Modern Scientific Evidence: Regulatory Mechanisms of Dual-Wheel System on Lifestyle-Related Chronic Diseases

近數十年正念、生活方式醫學與衰老研究提示，不良生活方式引發的持續心理內耗、慢性炎症、神經亢奮、端粒損耗，是當代慢病與衰老的核心機制；雙輪體系透過標準化干預實現多維調控：

炎症調節：部分冥想與壓力管理研究觀察到若干炎症相關指標的改善，但其效應大小與臨床意義仍需更多高品質研究確認。

免疫功能：部分研究提示冥想與健康生活方式可能影響若干免疫指標，但尚不足以據此推論特定疾病的治療效果。

細胞老化相關指標：少量研究曾報告冥想或壓力降低與端粒酶活性、端粒長度相關，但結果尚不一致，應審慎解讀。

自主神經與壓力反應：呼吸訓練、冥想與規律運動可能有助於降低壓力反應並改善部分自主神經指標。

整體健康：系統化生活方式調整可從睡眠、運動、營養與壓力管理等多個維度支持健康；其與禪養體系整合後的增量效益仍需前瞻性研究驗證。

Research over recent decades on mindfulness, lifestyle medicine and aging suggests that sustained psychological consumption, chronic inflammation, neural hyperarousal and telomere attrition induced by unhealthy lifestyles are among the mechanisms associated with chronic disease risk and aging. The dual-wheel system realizes multi-dimensional modulation via standardized interventions:

Suppress systemic chronic inflammation: Meditation-Wellbeing samatha-vipassanā and emotional-spiritual practice reduce pro-inflammatory protein levels, ameliorate stress-triggered persistent low-grade inflammation and hinder chronic-disease progression at source.

Balance immune function: Stabilize CD4⁺ lymphocyte activity, rectify immune dysregulation caused by sleep deprivation, anxiety and overwork, and strengthen disease-resistant capacity.

Slow cellular aging: Elevate telomerase activity and mitigate telomere erosion to counter premature aging induced by adverse lifestyles.

Modulate autonomic-nervous-system rhythm: Alleviate persistent sympathetic hyperarousal, improve circadian disruption, arrhythmia and emotional agitation, and reconstruct human diurnal qi-blood rhythms.

Repair deep-level mind-body depletion: Systematic lifestyle correction achieves holistic balance across nervous, endocrine, immune and visceral systems, fulfilling the holistic-health objective of integrative medicine.

研究性質與限制：本文屬理論建構與敘述性文獻整合，旨在提出「禪養—醫養—生活方式」協同框架，並非臨床療效試驗。文中涉及炎症、免疫、端粒、自主神經及慢性病管理的機制性推論，主要依據相關領域既有研究進行理論外推，尚不能視為對「世界禪養體系」本身療效的直接證明。未來應透過標準化干預方案、對照研究、長期隨訪與安全性監測，進一步檢驗其可行性、有效性及適用邊界。

Study Design and Limitations: This article is a theoretical framework and narrative integration of relevant literature rather than a clinical efficacy trial. Mechanistic discussions concerning inflammation, immunity, telomeres, autonomic regulation and chronic-disease management are extrapolated from related research and should not be interpreted as direct evidence for the efficacy of the World Meditation-Wellbeing System itself. Future studies should evaluate standardized protocols through controlled trials, longitudinal follow-up and systematic safety monitoring.



六、結語

6. Conclusion

傳統醫養結合的核心局限，在於重形輕神、重治輕養、重技術輕生活，脫離現代人身心疾病的核心病因；單一禪養體系缺乏臨床醫療支撐，難以落地專業化康養場景。

世界禪養體系＋醫養結合雙輪驅動模式立足整合醫學整體觀，以生活方式醫學作為核心干預抓手，實現三大創新突破：

第一，重構醫養體系邊界，將傳統「醫療＋養老」二維模式，升級為「醫療診療＋軀體養護＋情志調攝＋神魂扶正＋生活塑形」五位一體全週期康養體系；

第二，補齊現代康養核心短板，以少林三療七修標準化禪養體系，解決心神內耗、氣機偏頗、禪病偏頗、情志鬱結等生活方式型疑難問題；

第三，完成傳統養生的現代化科學化轉型，將大乘禪法、古法中醫與現代整合醫學、生活方式醫學、衰老醫學深度對接，實現傳統智慧的現代臨床與產業落地。

雙輪體系既是中華禪醫道統的復興傳承，也是現代大健康產業、整合醫學、生活方式康養的全新範式，為全民亞健康防控、慢病康復、抗衰養生、高端身心康養提供可標準化、可臨床化、可普及化的完整實踐路徑，可作為面向未來健康服務的概念性與實踐性框架，其有效性、安全性與可推廣性仍有待進一步實證評估。

Traditional medical-elderly integration suffers core limitations: prioritizing physical form over spirit, acute treatment over preventive nurturing, technical skills over lifestyle factors, thus departing from root causes of modern psychosomatic illnesses. The standalone Meditation-Wellbeing system lacks clinical medical support and faces barriers in specialized health-care implementation.

Rooted in integrative-medicine holism and adopting lifestyle medicine as core intervention instrument, the dual-wheel-driven model of World Meditation-Wellbeing System plus medical-elderly integration achieves three major innovative breakthroughs:

First, it reconstructs medical-care system boundaries, upgrading the conventional two-dimensional “medical service plus elderly care” model into a five-in-one full-life-cycle health-care system: “clinical diagnosis-treatment + physical maintenance + emotional regulation + spiritual rectification + lifestyle reshaping”.

Second, it fills critical gaps in modern health-care. The standardized Shaolin-originated Three Therapies and Seven Cultivations addresses intractable lifestyle-related disorders including mental-internal consumption, qi-mechanism deviation, meditation-practice disorders and emotional stagnation.

Third, it accomplishes modern scientific transformation of traditional health-preservation. It deeply connects Mahāyāna meditation and ancient TCM wisdom with contemporary integrative medicine, lifestyle medicine and aging medicine, enabling traditional wisdom to be applied in modern clinical practice and health industry.

The dual-wheel system represents both revival and inheritance of Chinese Zen-medical tradition and a brand-new paradigm for modern big-health industry, integrative medicine and lifestyle-oriented health cultivation. It delivers a complete, standardizable, clinically-applicable and popularizable practical pathway for nationwide sub-health prevention, chronic-disease rehabilitation, anti-aging health-preservation and premium mind-body care. It offers a conceptual and practice-oriented framework that warrants further empirical evaluation in future health-care settings.

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東方禪養學(Meditation and Wellbeing)——融匯大乘止觀 與中醫藏象的身心同治體系

*Oriental Meditation and Wellbeing: A Mind-Body Healing System Integrating Mahāyāna
Samatha-Vipāśyanā and TCM Visceral Manifestation Theory*

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摘要

東方禪養學(Meditation and Wellbeing)是一套去宗教化、適配現代人群的性命雙修、身心同治體系。本體系立足佛陀原始禪那正法,承襲大乘中觀、天台止觀核心精髓,兼容達摩壁觀、六祖無住禪法的心性要義,深度融合中醫藏象學說與形神一體理論,破解傳統禪修與傳統中醫的身心二元割裂困境。傳統養生側重肉體調理,擅長調和氣血經絡,卻難以充分處理執念與內耗相關的情志問題,往往治標而難治本;傳統禪修專注心性解脫,卻缺乏氣機辨證與形體調攝架構,容易衍生枯滯、散亂、虛火、鬱堵等各類禪修病象。東方禪養學以禪法為體、中醫為用,達成調形、調息、調心、調神四層合一,既可用於日常身心養護、慢性病預防,亦能系統矯治禪修衍生弊病,對治深層情志與神魂頑疾,彌補當代中醫重方藥、輕心神、重治標、輕治本的行業短板。

Abstract

Oriental Meditation and Wellbeing is a de-religionized mind-body cultivation and healing system tailored for modern populations. Rooted in the original Buddhist dhyāna teachings, it inherits the core essence of Mahāyāna Mādhyamaka and Tiantai samatha-vipāśyanā, incorporates the mental essence of Bodhidharma's wall-contemplation and Huineng's non-abiding meditation, and deeply integrates Traditional Chinese Medicine (TCM) visceral manifestation theory and the holistic spirit-body principle. It resolves the mind-body dualism gap between traditional meditation practice and conventional TCM. Traditional health preservation focuses on physical conditioning and excels at regulating qi-blood and meridians, yet it can hardly eradicate emotional chronic illnesses caused by obsessive mental consumption, often treating symptoms rather than root causes. Traditional meditation concentrates on spiritual liberation but lacks frameworks for qi-mechanism differentiation and physical regulation, which may lead to complications such as mental stagnation, scattered awareness, deficient fire and qi stagnation. Taking meditation as the essence and TCM as practical application, Oriental Meditation and Wellbeing unifies physical regulation, breath adjustment, mental refinement and spiritual cultivation. It serves for daily mind-body maintenance and chronic disease prevention, systematically rectifies meditation-related disorders, and treats deep-seated emotional and spiritual ailments. It fills the gap in contemporary TCM which prioritizes herbal therapy while neglecting mental-spiritual dimensions and tends to address symptoms instead of fundamental causes.

關鍵詞: 東方禪養學(Meditation and Wellbeing); 大乘止觀; 中醫藏象; 形神一體; 身心同治; 情志慢病

Keywords: Oriental Meditation and Wellbeing; Mahāyāna samatha-vipāśyanā; TCM visceral manifestation; spirit-body holism; mind-body holistic therapy; emotional chronic diseases

一、禪養正法溯源:歷代禪法精髓的層層積澱

1. Historical Origins of Meditation and Wellbeing: Accumulated Essence of Successive Meditation Traditions

(一) 佛陀原始禪那:正定均等的禪養本源

1.1 Original Buddhist Dhyāna: The Origin of Balanced Samadhi

東方禪養的根本源頭,來自佛陀對於「禪那(Dhyāna)」的正統定義。禪那譯為「靜慮」,核心為止觀雙運、定慧均等。所謂「止」,即是息滅五蓋、止息心念散亂,令心神專一澄淨;所謂「慮」,乃是在靜定狀態如實觀照諸法、明察心念起落,既不墮入枯坐昏沉,亦不陷於妄思紛飛。



佛陀將正統禪那界定為四禪正定，為八正道核心的清淨心法：初禪離欲得喜樂，二禪息尋伺得定樂，三禪捨喜樂得清淨，四禪離苦樂得平等捨心。原始佛法明確區分真禪與枯定：僅靠壓抑念頭達成的死寂，缺乏智慧觀照的枯坐，並非正統禪那。原始禪法以斷惑解脫為終極目標，身心安穩、氣血平和僅是修行的副產物，並不刻意追逐養生感受；然而其所成就的心神安定、情志平息、貪嗔止息之狀態，構建出人類最早且最純粹的身心調養根基。

The fundamental source of Oriental Meditation and Wellbeing lies in the Buddha's authentic definition of Dhyāna, meaning "quiet contemplation", centering on the dual practice of samatha-vipaśyanā and the balance of samadhi and wisdom. Samatha refers to subduing the five hindrances and calming scattered thoughts to achieve focused, serene awareness. Vipāśyanā denotes observing phenomena impartially within meditative calm, perceiving the arising and ceasing of mental activity, without falling into dull stagnation or wandering delusional thoughts.

The Buddha defined authentic dhyāna as the four dhyāna samadhis, pure mental practices central to the Eightfold Path: the first dhyāna brings joy and delight freed from sensual desire; the second dhyāna yields meditative joy with suppressed initial and sustained thought; the third dhyāna attains purity through letting go of joy; the fourth dhyāna realizes equanimity beyond pleasure and pain. Early Buddhism clearly distinguishes genuine dhyāna from inert concentration: rigidly suppressing thoughts into numb stillness without wise insight is not true dhyāna. Early dhyāna aimed fundamentally at liberation from afflictions; physical comfort and balanced qi-blood were secondary by-products rather than pursued sensations. Nevertheless, its resulting mental stability, pacified emotions and diminished greed-anger laid one of humanity's earliest and purest foundations for mind-body healing.

(二) 龍樹中觀：確立禪養中道核心準則

1.2 Nāgārjuna's Mādhyamaka: Establishing the Middle-Way Principle for Meditation and Wellbeing

龍樹菩薩於《大智度論》闡釋大乘禪法，樹立禪養不執空、不執有、不執身、不執境的中道衡量標準。大乘體系之中，禪那即是禪波羅蜜，專一安住為止、照見空性為觀，止觀不二方為真禪。龍樹把禪法劃分為凡夫禪、二乘禪、菩薩禪；二乘禪追求個人解脫，大乘菩薩禪則主張「入定修般若、出定行大悲」，不住生死、不住涅槃。

其核心論述為：一切真實智慧，皆由一心禪定而生；無定則無慧，無慧則定淪為頑空。此準則規避禪養兩大弊病：不執著打坐尋求舒適感、追逐輕安境界；不墮入枯禪死寂。始終以中道平衡身心、安頓性靈，成為後世禪養實踐的最高遵循。

In Mahāprajñāpāramitāśāstra, Nāgārjuna interpreted Mahāyāna meditation and established the middle-way benchmark for Meditation and Wellbeing: non-attachment to emptiness, existence, physical body and sensory objects. Within Mahāyāna thought, dhyāna constitutes the perfection of meditation: steady abiding is samatha, insight into emptiness is vipaśyanā, and true meditation arises from their non-duality. Nāgārjuna categorized meditation into ordinary-being meditation, Hīnayāna meditation and Bodhisattva meditation. While Hīnayāna meditation pursues individual liberation, Mahāyāna Bodhisattva meditation advocates "practicing Prajñā within samadhi and practicing great compassion emerging from samadhi", abiding neither in cyclic existence nor nirvāṇa.

Its core proposition states that all genuine wisdom arises from single-pointed samadhi; without samadhi there can be no wisdom, and without wisdom samadhi degenerates into barren emptiness. This principle avoids two major pitfalls of meditation-based cultivation: craving pleasant sensations and meditative bliss during sitting practice, and sinking into lifeless stagnant meditation. Guiding practitioners to harmonize body-mind and nurture inner spirit via the middle way, it became the supreme guideline for later Meditation and Wellbeing practice.

(三) 達摩壁觀：禪法從出世修心到入世養身的轉化

1.3 Bodhidharma's Wall-Contemplation: Transition from Transcendental Mind-Cultivation to Worldly Nurturance

初祖達摩傳入中土的二入四行禪法，完成禪養由「出世修心」邁向「入世養身」的關鍵落地。「理入」即壁觀



安心：外息諸緣、內心無喘、心如牆壁、斷絕外攀，將向外馳求的妄心收回，從根源平息境遇起伏、情緒擾動帶來的內傷。「行入」分為報冤行、隨緣行、無所求行、稱法行，逆境不怨、順境不貪，令七情不再內傷五臟。

達摩禪打破「禪修僅限蒲團之上」的固化認知，樹立行住坐臥皆是禪的入世實踐範式，讓一切境遇磨煉皆可調心養氣，一切情緒安頓皆可護養臟腑，奠定中土禪養「安忍外境、根治內傷」的實踐根基。

The two-entrance-four-practices meditation transmitted to China by Patriarch Bodhidharma realized the critical transformation of Meditation and Wellbeing from other-worldly mind-cultivation to this-worldly health cultivation. “Entry through principle” denotes wall-contemplation for mental pacification: withdrawing from external conditions, quieting inner restlessness, maintaining a wall-like mind free from outward craving, so as to pacify internal injuries caused by changing circumstances and emotional agitation at their source. “Entry through practice” includes karmic retribution acceptance, adapting to conditions, non-covetousness, and practicing in accordance with Dharma: no resentment amid adversity, no greed amid prosperity, preventing seven emotions from internally damaging the five zang-organs.

Bodhidharma’s teaching broke the stereotype that meditation only occurs on a meditation cushion. It established the worldly practice paradigm that meditation manifests in walking, standing, sitting and lying. All life-experiences can refine the mind-qi, and emotional regulation nourishes visceral organs. Thus it laid the practical foundation for Chinese Meditation and Wellbeing: enduring outer circumstances while fundamentally healing internal emotional injuries.

(四) 六祖惠能：無住心法破除枯禪偏執

1.4 Huineng the Sixth Patriarch: Non-Abiding Mind to Overcome Stagnant Meditation Bias

六祖惠能《壇經》革新禪法內涵，糾正後世靜坐的偏執，為現代禪養提供規避禪修病象的核心準則。核心主張為「道由心悟，不在久坐」；固執形體、強行壓抑念頭屬造作枯禪，執著打坐境界、貪戀寧靜感受則是住相有為。真正禪法定慧一體、體用不二，一念清淨即是禪，念念無住即是修。

六祖禪養直指病根：一切臟腑淤堵、身心疾患，皆源於心念取捨、愛恨執著。心念不黏著外境、情緒不結滯留礙，經絡自然通暢、氣血自然周流。高層次的身心調養乃是「無修之修」，事來則應、事去不留；待人接物守持本心，不壓抑、不逃避、不執著，從源頭防範肝鬱鬱結、虛火浮動等修行偏差。

The Platform Sutra of the Sixth Patriarch Huineng revitalized meditation thought and corrected later-generation biases in seated practice, offering essential guidelines for modern Meditation and Wellbeing to avoid meditation-related pathologies. Its core insight: “The Way is realized through mind-awakening, not prolonged sitting.” Forcing physical posture and repressing thoughts artificially creates stagnant meditation; clinging to meditative states and craving tranquil sensations constitutes attachment to appearances. Genuine meditation unites samadhi and wisdom as inseparable substance and function: one pure thought is meditation, and non-abiding in every successive thought is cultivation.

Huineng’s approach pinpoints the root of illness: visceral stagnation and mind-body disorders stem from mental discrimination, love-hatred and attachment. When thoughts do not cling to outer situations and emotions do not stagnate, meridians flow freely and qi-blood circulate spontaneously. Advanced mind-body healing represents “cultivation without deliberate cultivation”: respond to events as they arise and let them pass without retention. Maintain original mind in interpersonal interactions, without repression, evasion or attachment, so as to prevent practice-related deviations such as liver-qi stagnation and flaming deficient fire.

(五) 智者大師天台止觀：成型完整禪養醫學體系

1.5 Master Zhiyi’s Tiantai Samatha-Vipāśyanā: Formation of a Complete Meditation-Wellbeing Medical System

智者大師依託《摩訶止觀》，首次將禪法與身心醫學相融，建構一套可用於養生、療病、對治禪修病象的完備體系，成為東方禪養學的核心理論基石。大師確立禪法總綱：止為奢摩他，可息妄想、平躁動、調氣血；觀為毗婆舍那，可照煩惱、破無明、開智慧。只止無觀容易昏沉，只觀無止容易散亂；唯有止觀均等，方能身心安穩，不生禪修病象。



其將禪法分為次第止觀、不定止觀、圓頓止觀，透過一念三千、一心十法界成就最高圓頓禪境；同時建立系統的禪養醫學理論：第一，確立身心不二、調心即治病的醫理，心神擾動為內傷慢病之源，心神安定則陰陽自和；第二，創立常坐、常行、半行半坐、非行非坐四種三昧，動靜合一，解決久坐傷身、氣機壅滯的難題；第三，系統梳理氣滯、痰凝、肝鬱、神魂不安等各類禪修病象，配套呼吸、吐納、導引、水火平衡的專屬調治方案，達成禪法可修、禪病可治、氣機可調。同時樹立修行之中道：安神養臟而不貪求長壽，入定清淨而不滯於空寂，平衡心性修行與肉體療愈。

Based on Mohe Zhiguan (Great Samatha-Vipāśyanā), Master Zhiyi integrated meditation and mind-body medicine for the first time, building a comprehensive system for health preservation, disease treatment and meditation-disorder intervention, which forms the core theoretical foundation of Oriental Meditation and Wellbeing. He set forth the general framework: samatha (śamatha) calms delusions, relieves restlessness and regulates qi-blood; vipāśyanā illuminates afflictions, dispels ignorance and awakens wisdom. Samatha alone leads to dullness; vipāśyanā alone causes mental scattering. Only balanced samatha-vipāśyanā brings stable mind-body free from meditation-induced ailments.

He classified meditation into gradual, variable and perfect-sudden samatha-vipāśyanā, realizing the supreme perfect-sudden state through “three thousand realms in one thought” and “ten dharma-realm within one mind”. Meanwhile he established systematic Meditation-Wellbeing medical theories: First, the non-duality of body-mind: healing the mind treats illness. Mental disturbance generates internal chronic injury; mental tranquility spontaneously harmonizes yin-yang. Second, the four samādhis: constant-sitting, constant-walking, half-walking-half-sitting, and non-walking-non-sitting, combining motion and stillness to resolve physical harm and qi-stagnation caused by excessive sitting. Third, systematic classification of meditation-related disorders including qi-stagnation, phlegm-congelation, liver-qi depression and spiritual unrest, with targeted therapies of breathing, breath-circulation, daoyin and water-fire balance. He also upheld the middle-way for practice: nourish spirit and viscera without craving longevity; attain meditative purity without clinging to emptiness, balancing spiritual cultivation and physical recovery.

二、現代融合創新：大乘止觀與中醫藏象的體系重構

2. Modern Integrated Innovation: Reconstructing the System of Mahāyāna Samatha-Vipāśyanā and TCM Visceral Manifestation

古法禪修與傳統中醫長期存在應用壁壘：中醫擅長肉體氣血、七情外感疾患，卻難斬斷執念病根；禪修專攻心神解脫，卻欠缺體質辨證、氣機調理架構，容易造成身心偏枯失衡。東方禪養學立足古法，完成四大維度的現代化革新，實現禪與醫的深度融合。

Traditional meditation and conventional TCM have long-standing practical barriers. TCM excels at physical qi-blood disorders and illnesses triggered by external stimuli and seven emotions, yet it cannot sever the root of obsessive attachment. Meditation pursues spiritual liberation but lacks frameworks for constitutional differentiation and qi-regulation, which may result in lopsided mind-body conditions. Building upon ancient wisdom, Oriental Meditation and Wellbeing accomplishes modern innovation in four dimensions to realize deep integration of meditative and medical thought.

(一)理論內核打通：止觀對接藏象，形神徹底合一

2.1 Theoretical Core Integration: Aligning Samatha-Vipāśyanā with Visceral Manifestation for Full Spirit-Body Unity

《黃帝內經》云：心為君主之官，心神一動、五臟皆搖。東方禪養學將禪那止觀與中醫形神、藏象理論相互對應：止收斂妄心、沉降心火、穩固五臟氣機，阻斷心神外耗；觀覺察執念、破除攀緣、斬斷七情內傷，從心念與情緒反應層面介入情志致病因素。傳統中醫只能治療情緒已然釀成的臟腑病灶，禪養則直接對治產生情緒的妄心本源。同時依託中醫五行、經絡、體質辨證，針對性處理靜坐引發的木鬱、土滯、水虧、火浮等問題，做到禪修不傷身、養生不滯神，真正達成形神合一。

Huangdi Neijing states: “The heart functions as the sovereign ruler; once the spirit-mind stirs, all five zang-organs are agitated.” Oriental Meditation and Wellbeing correlates dhyāna samatha-vipāśyanā with TCM spirit-body and visceral-manifestation theories. Samatha restrains deluded mind, descends heart fire and stabilizes visceral qi-mechanisms to stop outward mental dissipation. Vipāśyanā perceives attachment, breaks



craving-clinging and cuts internal injuries from seven emotions, eradicating the origin of emotion-induced illness. Conventional TCM treats visceral lesions already formed by emotions, whereas Meditation and Wellbeing addresses the deluded mind generating emotions. Supported by five-phase theory, meridian science and constitutional differentiation, it resolves practice-induced patterns such as wood-stagnation, earth-damp stagnation, water-depletion and flaming fire. Therefore meditation practice does not harm the body, and health preservation does not stagnate spirit, achieving genuine spirit-body unity.

(二) 病因體系升級：新增執念內耗的現代慢病病機

2.2 Upgraded Etiological System: Adding the Pathogenesis of Chronic Illness from Obsessive Mental Consumption

傳統中醫病因歸納為六淫、七情、飲食、勞逸四大類，已無法完整詮釋現代人的體質狀況。東方禪養學補充當代核心致病因素——執念攀緣、外求內耗。現代人高發的失眠、結節、肝鬱、焦慮、血壓波動、反覆發作慢性病，多數並非外感或飲食失調造成，而是心神長期向外追逐、糾結得失，持續耗散，導致氣機逆亂、五臟失和。由此建立專屬診治邏輯：先以止觀收心、切斷潛意識層面的內耗，再透過中醫方藥、導引疏通已經形成的鬱堵，實現標本同治、兼顧可能的深層致病因素。

Traditional TCM categorizes pathogenic factors into six climatic evils, seven emotions, diet, and work-rest imbalance, which cannot fully explain modern-human constitutional patterns. Oriental Meditation and Wellbeing adds a key modern pathogenic source: obsessive craving-clinging and mental consumption from outward pursuit. Prevalent modern conditions including insomnia, nodules, liver-qi depression, anxiety, blood-pressure fluctuation and recurrent chronic diseases often do not stem from external pathogens or dietary problems. Instead, they arise from prolonged outward mental craving, obsession over gain-loss, persistent energy dissipation, leading to disordered qi-movement and visceral disharmony. Correspondingly, its therapeutic logic: first use samatha-vipassanā to collect scattered mind and cut subconscious mental consumption; then apply TCM herbal therapy and daoyin to resolve existing stagnation, realizing simultaneous treatment of symptoms and root causes.

(三) 修行結構重構：打破出世入世二元對立

2.3 Restructured Practice Framework: Overcoming the Dualism of Transcendence and Worldly-Life

東方禪養結合中醫子午流注與現代生活方式醫學，將禪修融入二十四小時生命節律，建構行禪疏肝、坐禪養心、臥禪固腎、動禪健脾的全天候調攝體系，契合四時陰陽升降規律。不同於純禪法重解脫而輕色身、純養生重肉體而輕心神的片面性，禪養堅持性命並重：養護臟腑但不貪求長壽，修習定力但不漠視形體；在世俗生活之中修行，在日常節律之中養身，避開避世枯坐與世俗縱欲兩大極端。

Combining TCM midnight-noon qi-flow theory and modern lifestyle medicine, Oriental Meditation and Wellbeing integrates meditative practice into 24-hour biological rhythms. It establishes an all-day regulatory system: walking-meditation soothes liver-qi, sitting-meditation nourishes heart-spirit, lying-meditation consolidates kidney-essence, moving-meditation fortifies spleen-qi, conforming to seasonal yin-yang waxing-waning. Different from one-sided pure meditation prioritizing liberation over physical form, or pure health preservation prioritizing physique over spirit, Meditation and Wellbeing equally values inherent nature and physical life. It nourishes viscera without craving longevity; cultivates concentration without neglecting physical health. Practice unfolds within ordinary daily life, avoiding two extremes: isolated stagnant retreat and indulgent worldly dissipation.

(四) 療愈體系分層：建構三階深度療愈模式

2.4 Tiered Healing System: Establishing Three-Stage In-Depth Healing Model

相較部分以短期放鬆為主要目標的冥想方案，其作用層次與持續性可能有限，以及部分一般養生方法較側重軀體層面的調理的局限，東方禪養學建立三階身心調養架構，層層遞進，達成深度修復：第一階調形，透過導引通絡化解軀體鬱堵、調和氣血虧損、改善亞健康；第二階調息，平衡水火氣機、舒緩交感神經過度亢奮、穩定臟腑節律；第三階調心，依托無住禪觀破除執念，介入思慮內耗的深層心理因素，完成身心整體性調養。



Contrasted with superficial Western meditation yielding only temporary relaxation and prone to anxiety rebound, and ordinary health-care merely addressing superficial physical symptoms, Oriental Meditation and Wellbeing develops a progressive three-tier holistic healing framework. Stage one: physical regulation. Daoyin and meridian-unblocking resolve physical stagnation, remedy qi-blood deficiency and improve sub-health conditions. Stage two: breath regulation. Balance water-fire qi-mechanisms, relieve excessive sympathetic activation and stabilize visceral rhythms. Stage three: mental refinement. Non-abiding meditative insight eliminates attachment and eradicates deep-rooted mental consumption, accomplishing comprehensive mind-body recovery.

三、核心創新：區別於古禪醫與傳統養生的核心優勢

3. Core Innovations: Distinctive Advantages over Ancient Meditation-Medicine and Conventional Health Preservation

(一) 去宗教化轉型，打造普適身心療愈技術

3.1 De-Religionized Transformation: Universal Mind-Body Healing Technology

剝離古代寺院專屬修行體系與宗教屬性，將達摩壁觀、天台止觀、六祖無住等高階心法，轉化為適合普通大眾、慢性病患的標準化身心療愈技術，可與現代中醫辨證思路相互參照，修行門檻低，可融入工作與日常生活，實現世俗化、常態化康養。

Detached from monastic-specific ancient religious frameworks, high-level mental practices including Bodhidharma's wall-contemplation, Tiantai samatha-vipaśyanā and Huineng's non-abiding mind are transformed into standardized mind-body healing techniques for general public and chronic-disease populations. Fully compatible with modern TCM differentiation systems, they impose low practice barriers and can be integrated into work-and-daily-life to realize secularized, regular health cultivation.

(二) 明確住相致病，錨定現代身心病核心病機

3.2 Clarifying Pathogenesis from Appearance-Attachment: Pinpointing Core Mechanism of Modern Mind-Body Illness

本文明確心念黏境、外求得失、執念攀緣，是現代人情緒波動、氣血逆亂、臟腑鬱結的關鍵源頭。透過系統訓練「事來則應、事去不留」的無住心智，從源頭阻斷情志內傷持續發生，解決藥物、物理療難以根治的反覆性身心疾患。

This study identifies mental clinging to circumstances, craving for gains-losses and obsessive attachment as core drivers of modern-human emotional fluctuation, disordered qi-blood and visceral stagnation. Systematic training of non-abiding awareness — responding to events as they arise and letting them pass without retention — blocks ongoing emotional internal injury at its source, resolving recurrent mind-body disorders refractory to pharmaceuticals and physical therapy.

(三) 標準化中道糾偏，杜絕修行養生偏弊

3.3 Standardized Middle-Way Correction: Preventing Distortions in Cultivation and Health Practice

針對現代修行與養生兩大常見弊病：苦修久坐造成氣滯血瘀、臟腑壅滯；貪戀輕安境界造成心神浮動、虛火內生。建立五行辨證搭配導引食療、般若觀照的雙向糾偏方案，確保修行不陷偏枯、養生不生貪執，維持身心之中道平衡。

Two widespread modern pitfalls are addressed: qi-stagnation-blood-stasis and visceral congestion from ascetic prolonged sitting; restless spirit and internal deficient-fire from craving meditative blissful states. A dual correction scheme combining five-phase differentiation, daoyin-dietary therapy and Prajñā insight ensures practice avoids lopsided imbalance and health-preservation does not breed craving-attachment, sustaining middle-way mind-body equilibrium.



四、理論正本清源：回歸中醫形神合一的正統道統

4. Theoretical Re-orientation: Returning to the Orthodox TCM Tradition of Spirit-Body Unity

古代中醫典籍一向重視形神關係與精神調攝，並不僅限於方藥技藝。《黃帝內經·上古天真論》的核心精髓「恬淡虛無、真氣從之、精神內守、病安從來」，重點即以心性修養為根本，肉體調治為輔助。古代大醫，必先修心養神，而後調治人身。

後世醫學分科演進，日趨重術輕道、重形輕神，剝離心性修煉的核心內涵，造成當代中醫臨床在處理已顯現的軀體病變方面積累豐富經驗，而心神調攝的理論與實踐仍有進一步整合空間，使得情志慢性病、頑固性結節、失眠肝鬱等病症遷延反覆。東方禪養學回歸醫道本源，補足當代中醫缺失的形神合一、心性治本體系，復原中醫「性命雙修、身心同治」的正統內核。

Orthodox ancient TCM inheritance consisted of three-quarters spiritual-mental tradition and one-quarter herbal-therapeutic techniques. Huangdi Neijing-Suwen-Ancient Simplicity Treatise delivers its quintessence: “Maintain serene emptiness; genuine qi follows; conserve spirit inward; whence can illness arise?” Its emphasis lies in spiritual-mental cultivation as foundation and physical therapy as auxiliary. Ancient master physicians cultivated mind-spirit prior to treating physical ailments.

Subsequent medical specialization gradually prioritized technical skills over inner principle, physical form over spirit-mind, stripping away core spiritual-mental cultivation. As a result, contemporary TCM often treats manifested physical symptoms yet cannot eradicate mental-spiritual root causes. Conditions such as emotion-related chronic illnesses, intractable nodules, insomnia and liver-qi depression become protracted and recurrent. Oriental Meditation and Wellbeing returns to the origin of medical tradition, complementing contemporary TCM with the missing spirit-body holistic system targeting root mental causes, restoring TCM's orthodox essence: simultaneous cultivation of inner nature and physical life, holistic mind-body therapy.

五、現代禪養五大核心理念（生活方式醫學版本）

5. Five Core Principles of Modern Meditation and Wellbeing (Lifestyle-Medicine Version)

東方禪養不只是療愈技術，更是契合現代人生存處境的生命哲學與生活方式體系。其核心理念立足生命根本命題，突破傳統養生的認知邊界。

Oriental Meditation and Wellbeing is not merely healing technique, but a life-philosophy and lifestyle system adapted to modern-human existential conditions. Its core principles address fundamental life issues and transcend cognitive limits of conventional health preservation.

（一）區分軀體養護與心神穩態，踐行借假修真

5.1 Distinguish Physical Nurturance and Mental-Spiritual Stability: Cultivating Truth through the Phenomenal Body

傳統養生以延長肉體壽命、解除身體病痛作為單一目標；現代禪養確立雙重目標：其一鞏固肉體載體，透過飲食、作息、導引、通絡調理痰濕、氣滯、睡眠障礙等器質性問題，減少病痛干擾；其二深耕心神建設，坦然接納人體生老盛衰的客觀規律，不執著長生不老。養護肉體只為穩定身心環境，給予心智訓練、心性修煉基礎條件，而非貪戀軀殼，真正踐行「借假修真」。

Conventional health preservation aims singularly to prolong physical lifespan and eliminate physical suffering. Modern Meditation and Wellbeing sets dual objectives. First: consolidate the physical vehicle. Diet, daily rhythm, daoyin and meridian work resolve physical conditions including phlegm-dampness, qi-stagnation and sleep disturbance to reduce suffering interferences. Second: deepen mental-spiritual development. Accept objectively the human cycle of birth-aging-illness-death without craving immortality. Physical care stabilizes the mind-body environment to support mental-spiritual training, rather than indulging attachment to the physical shell. This authentically embodies “cultivating ultimate truth through the provisional phenomenal body”.



(二)止觀調控神經，清理潛意識應激內耗

5.2 Neuro-Regulation via Samatha-Vipāśyanā: Clearing Subconscious Stress-Induced Mental Consumption

人類焦慮、偏執、易怒等情緒困擾，可能涉及長期應激記憶、交感神經持續激活等機制，固化為情緒模式，持續誘發慢性低度發炎、內分泌紊亂，可能與多種身心共病相關。部分心理調適方法主要著眼於可覺察的情緒與認知層面，禪養止觀訓練屬可操作的身心調節訓練：以安住安定散亂心神，以覺照看見潛意識層的執念衝動；將人際互動、名利得失做為心智磨煉場，逐步淨化深層貪嗔習氣，切斷負向身心連鎖反應，促進自主神經調節與身心平衡，從源頭降低身心內耗。

Anxiety, paranoia and irritability essentially arise when long-term subconscious stress-memories activate the sympathetic nervous system, forming rigid emotional patterns. These trigger persistent low-grade inflammation and endocrine disturbance, bringing about numerous mind-body comorbidities. Some psychological approaches primarily address consciously accessible emotional and cognitive processes. Samatha-vipāśyanā training in Meditation and Wellbeing can be framed as an operational mind-body self-regulation practice: stabilize scattered awareness through abiding calm; detect subconscious compulsive impulses through insight awareness. Interpersonal relations and gain-loss situations become training grounds to gradually purify deep-seated greed-anger habitual tendencies, break negative mind-body cascades, support autonomic regulation and mind-body balance and reduce mental-physical consumption fundamentally.

(三)接納生命節律，不強行對抗自然盛衰

5.3 Accept Life Rhythms: Avoid Forced Resistance against Natural Waxing-Waning

細胞老化與臟腑功能隨年齡變化，是生命歷程中的客觀現象。現代禪養不執意永久保有健康與青春。透過食療、節律作息、五音療愈、體態導引等多元方式，平緩氣血波動、舒緩慢性不適；同時坦然接納身體機能的自然起落，打破「生病即焦慮、衰老即恐慌」的心理枷鎖，達成身心雙重放鬆，走出養生執念帶來的內耗陷阱。

Cellular aging and visceral functional decline represent irreversible natural laws. Modern Meditation and Wellbeing does not insist on perpetual health and youth. Dietary therapy, circadian-rhythm management, five-tone healing and postural daoyin mitigate qi-blood fluctuation and alleviate chronic discomfort. Meanwhile practitioners accept natural physical ups-and-downs, break psychological shackles of “anxiety upon illness, panic upon aging”, achieve dual physical-mental relaxation and escape the mental-consumption trap caused by health-preservation attachment.

(四)堅持中道入世，避開避世與縱欲兩極

5.4 Adhere to the Worldly Middle Way: Escaping Isolation and Indulgence Extremes

現代人容易墮入兩種極端：一是沉淪世俗應酬，被名利人情裹挾，心神渙散、不斷內耗；二是隔絕社交、閉門枯坐，逃避現實，心性孤僻。禪養恪守中道生活：正常參與人際往來與世俗事務，不刻意切斷社會連結；同時時刻保有內在覺察，不被是非、名利、得失牽動本心，藉紅塵世事磨煉定力，既不放縱散漫，亦不閉關避世。

Modern people easily fall into two extremes: being immersed in worldly social engagements, trapped by fame-profit-human relationships with scattered awareness and constant mental consumption; or isolating socially, practicing stagnant retreat to evade reality and developing withdrawn dispositions. Meditation and Wellbeing maintains middle-way worldly living: participate normally in social interactions without deliberately severing social bonds, while sustaining inner awareness so that judgments, fame-profit and gain-loss do not sway original mind. Ordinary worldly affairs forge concentration, avoiding both indulgent dissipation and escapist seclusion.

(五)破除執念依附，成就生命從容自在

5.5 Overcome Attachment-Dependency: Cultivate Serene and Unfettered Living

人對於衰老、病痛、死亡的恐懼，大多源自過度依附：依附健康、名望、事業、安穩。倘若執著禪養的學術



名分、話語權、門派地位，內心就會被名利束縛，陷入執念內耗。現代禪養跳脫學術紛爭與概念博弈，食療、功法、正念、七修三療等全部技術手段，終極目的皆是破除執念、減少心理依附，令生命無論順逆、不論身心狀態，皆可安穩自在、無牽無掛。

Human fear toward aging, illness and death largely stems from excessive dependency: attachment to health, reputation, career and security. If one clings to academic titles, discourse power or sect-status related to Meditation and Wellbeing, the mind becomes fettered by fame-profit and trapped in obsessive consumption. Modern Meditation and Wellbeing transcends academic disputes and conceptual debates. All its practical tools including dietary therapy, exercises, mindfulness, seven-cultivations and three-therapies ultimately aim to dissolve attachment and reduce psychological dependency, enabling stable, unburdened existence regardless of favorable-adverse circumstances or physical-mental conditions.

六、禪養終極要義：跳出養生表象，直指生死解脫

6. Ultimate Essence of Meditation and Wellbeing: Transcending Superficial Health-Preservation toward Liberation from Birth-Death

東方禪養的短期價值在調理亞健康、改善身心慢性病、護養臟腑氣血；長期則是安頓神魂、淨化習氣、超越生死的修行路徑。其終極智慧在於區分色身養護與元神解脫：肉體如同臨時客棧，調理氣血、疏通鬱堵、祛除病痛只為搭建穩定修行環境，並非貪戀軀殼、執求長壽；本心元神才是生命根本。禪養的終極目標，在於元神自在解脫，不被生死業力、執念習氣所束縛。

所有身心病痛皆屬表層果報，心念執念才是輪迴的根本因。禪養透過持續止觀雙運，照見每一念貪嗔、對抗、外求；隨緣回應世事，事過不留痕跡，逐步淨化神識深處的習氣種子。同時洞見陰陽盛衰、肉體成住壞空的客觀實相，不畏懼疾病衰老，不執著現世安穩，在入世磨煉之中穩固本心。

真正的禪養，不爭概念定義、不奪行業話語權、不執門派名分。一切學問技術，皆回歸生死大事。活著，藉色身修行、安住道心、淨化習氣；緣盡，坦然放下軀殼，來去自在。外求身心平衡，內修無掛礙本心，這是禪養超越一般療愈養生的終極真義。

心無掛礙，切斷對於「安穩」的一切執念。人之所以畏懼死亡，根源在於執取擁有：執著健康身軀、執著名利成就、執著現世安穩。若將東方禪養視為學科、事業、身份，便會執著其話語權與傳承名分，內心被牢牢綁縛在現世果報之中。唯有把終極目標設定為超越生死，一切學術架構、門派名分、理論爭辯才會自然放下。

禪養所有法門：德修、功修、食修、書修、香樂花七修，三療諸法，最終皆用以調伏散亂妄心。外修身心平衡，內修無掛礙本心。活著，善用色身修行；緣盡，坦然放下軀殼，來去自在無牽掛。

In the short term, Oriental Meditation and Wellbeing ameliorates sub-health, treats mind-body chronic illnesses and nourishes visceral qi-blood. In the long-run, it constitutes a practice path for spiritual pacification, habitual-tendency purification and transcendence of birth-death. Its ultimate wisdom differentiates physical-body nurturing and original-spirit liberation: the physical body is like a temporary inn. Regulating qi-blood, resolving stagnation and relieving suffering create stable conditions for practice, rather than fueling attachment to the physical shell or craving longevity. Original spirit represents life's essence. The ultimate goal of Meditation and Wellbeing is the liberation of original spirit, unbound by karmic forces and obsessive habitual tendencies.

All mind-body sufferings are superficial karmic fruits; mental attachment constitutes the fundamental cause of cyclic existence. Through sustained dual samatha-vipaśyanā practice, practitioners observe every thought of greed-anger, resistance and outward craving, respond to worldly events according to conditions without residual clinging, and gradually purify karmic seed-habits deep within consciousness. Meanwhile they perceive the reality of yin-yang fluctuation and the formation-stasis-deterioration-dissolution of physical existence, without fear of illness-aging or clinging to worldly security, consolidating original mind through worldly-life training.

Genuine Meditation and Wellbeing does not compete over conceptual definitions, industry discourse power or sectarian titles. All theories and techniques serve the great matter of birth-death. While alive, practice through the physical vehicle, abide in Dharma-mind and purify habitual tendencies. When life ends, let go of the body serenely, coming-and-going freely. Cultivate outer mind-body balance and inner unobstructed original mind —



this is the ultimate truth that elevates Meditation and Wellbeing beyond ordinary therapeutic health-care.

Unobstructed mind: sever all attachment to “security”. Human fear of death originates from possessive clinging: attachment to physical health, fame-achievement and worldly stability. If Oriental Meditation and Wellbeing is treated merely as an academic discipline, career or social identity, one becomes attached to its discourse power and inheritance titles, trapped within worldly karmic retribution. Only when the ultimate goal is transcendence of birth-death can academic frameworks, sectarian titles and theoretical controversies be naturally released.

All its practices: seven cultivations (virtue, exercise, diet, calligraphy, incense-music-flower) and three therapeutic approaches, ultimately function to subdue scattered deluded mind. Cultivate outer mind-body balance; cultivate inner unobstructed original mind. While living, practice well with the physical body; when karmic conditions end, release the body calmly, passing freely without entanglement.

七、體系核心價值與全域對治功效

7. Core Values and Holistic Therapeutic Effects of the System

東方禪養學兼具日常普適康養與專業修行糾偏雙重價值，建構覆蓋肉體、情志、神魂三層的全域疾病對治架構。

Oriental Meditation and Wellbeing possesses dual values: universal daily health-cultivation and specialized correction of practice-related disorders. It establishes a three-tier holistic therapeutic framework covering physical body, emotional-affective dimension and spirit-soul dimension.

(一) 日常康養價值

7.1 Daily Health-Cultivation Value

依托止觀均等、調息導引、水火平衡、節律調攝，平復妄念、疏通經絡、調和心腎、平衡氣血，實現未病先防、臟腑調和，改善亞健康、失眠、氣滯肝鬱、情緒浮躁等常見問題，適合一般人群日常身心保養。

Through balanced samatha-vipaśyanā, breath-daoyin practice, water-fire regulation and circadian-rhythm adjustment, deluded thoughts are pacified, meridians unblocked, heart-kidney harmonized and qi-blood balanced. It realizes preventive healthcare and visceral harmony, ameliorating common conditions such as sub-health, insomnia, qi-stagnation-liver-depression and emotional restlessness, suitable for daily mind-body maintenance for all populations.

(二) 專業糾偏價值

7.2 Specialized Practice-Correction Value

可用於辨識與調整多類禪修相關身心偏差：有效改善枯禪壓抑造成的肝鬱脾虛、氣機壅滯、精神萎靡；化解迫逐修行境界引發的虛火上浮、神魂躁動、失眠焦慮、夢魘頻發。此類靜坐失度、修行偏差誘發的氣機逆亂、四大不調等深層頑疾，部分情況單靠湯藥或針灸未必足以處理其全部身心因素；結合大乘止觀與中醫五行調攝，可望平衡偏頗、安定神魂，促進較深層次的身心調整。

It may be applied to the identification and adjustment of meditation-related mind-body imbalances: relieving liver-depression-spleen-deficiency, qi-congestion and listlessness caused by repressive stagnant meditation; mitigating flaming deficient-fire, spiritual restlessness, insomnia-anxiety and frequent nightmares triggered by craving meditative states. Deep-seated refractory illnesses resulting from improper sitting practice and distorted cultivation — qi-disorder and four-element disharmony — are often intractable to conventional herbal decoctions and acupuncture. An integrative approach combining Mahāyāna samatha-vipaśyanā with TCM five-phase regulation may provide a broader framework for correcting imbalance and supporting mind-body recovery.



(三) 三層全域對治體系

7.3 Three-Tier Holistic Therapeutic System

第一層：肉身形病。針對經絡阻滯、氣血虧虛、臟腑失調、各類軀體亞健康與慢性病，透過導引調息疏通形體，以心神安定減少內耗，搭配中醫技法鞏固療效，解決軀體疾病反覆發作難題。

第二層：情志氣機病。針對焦慮憂鬱、頑固失眠、甲狀腺結節、肝膽鬱滯、血壓波動等情志類疾患，直擊心念攀緣、心神外耗的病根，透過收攝妄心、止息內耗，促使氣機條達、臟腑升降恢復常態，形成兼顧身心因素的綜合調攝思路。

第三層：神魂禪病、深層習氣病。針對修行偏差造成的神魂不寧、思慮固結、氣機逆亂等藥石難療的深層頑疾，依托大乘般若觀照破除習氣執念，搭配中醫安神調氣、五行平衡，逐層清理神魂層面障礙，完成高深度身心修復。

Tier one: Physical-form disorders. Targeting meridian blockage, qi-blood deficiency, visceral disharmony and various physical sub-health and chronic diseases. Daoyin-breathwork dredge the physical body; mental tranquility reduces internal consumption; TCM modalities consolidate curative effects to resolve recurrent physical-disease challenges.

Tier two: Emotional-qi-mechanism disorders. For anxiety-depression, intractable insomnia, thyroid nodules, liver-gallbladder stagnation, blood-pressure fluctuation and other emotion-related illnesses, it strikes at root causes: mental craving-clinging and outward mental dissipation. Recuperate deluded mind and cease internal consumption so that qi-movement flows freely and visceral ascent-descent returns to normalcy, providing an integrative approach that addresses both psychological and somatic factors.

Tier three: Spirit-soul meditation-disorders and deep-habit-pattern illnesses. For intractable deep-seated ailments refractory to medicine: spiritual unrest, obsessive rumination and qi-disorder from distorted practice. Mahāyāna Prajñā insight breaks habitual-attachment, paired with TCM spirit-calming qi-regulation and five-phase balancing to remove spirit-soul obstructions layer-by-layer and realize profound mind-body restoration.

結語

Conclusion

若只談論養生療愈，禪養可以分化無數門派與理論，各方爭奪定義權；若直指生死解脫，一切文字、概念、名分皆可放下。調理肉體，只為安住道心；修習止觀，只為淨化習氣；入世隨緣，只為磨煉本心。肉體只如旅途客棧，本心才是永恆主人。

此即是跳脫名利紛爭，直指生死大事的禪養真義。

正統醫道本是性命合一、形神不二的終極學問。後世發展割裂身心、重術輕道，使得中醫困於治標、禪修陷於空寂。東方禪養學承佛陀禪那正定、龍樹中道、達摩安心、六祖無住、智者止觀的千年正法，融匯中醫藏象形神一體之精髓，建構現代化、標準化、普適化的身心同治體系。既可日常養護氣血、預防慢性病、調和身心，又可系統矯治修行弊病、安定神魂、破除執念；由肉體氣血、情志氣機到深層神魂，三層並進、標本兼治，最終達成形神共養、中道圓滿的生命境界，為現代人身心康養、心性修煉與生命安頓，提供一套具有東方文化特色的整合性理論與實踐框架。

When discussions are confined merely to health-healing, Meditation and Wellbeing may splinter into countless schools and theories competing for definitional authority. When oriented toward liberation from birth-death, all texts, concepts and titles may be relinquished. Physical conditioning serves to stabilize Dharma-mind; samatha-vipassanā practice purifies habitual tendencies; worldly adaptation refines original mind. The physical body is but a travel inn; original mind-spirit is the eternal master.

This represents the true meaning of Meditation and Wellbeing, transcending fame-profit conflicts to address the great matter of birth-death.

Orthodox medical tradition constitutes the ultimate wisdom of unified inner-nature-physical-life and non-dual spirit-body. Later developments split mind and body, prioritizing techniques over inner principles, trapping



TCM within symptomatic treatment and meditation within barren emptiness. Inheriting thousand-year-old authentic teachings: Buddha's dhyāna samadhi, Nāgārjuna's middle-way, Bodhidharma's mind-pacification, Huineng's non-abiding mind and Master Zhiyi's samatha-vipaśyanā, Oriental Meditation and Wellbeing integrates TCM visceral-manifestation spirit-body holism, and builds a modernized, standardized, universally applicable mind-body holistic therapy system. It supports daily qi-blood maintenance, chronic-disease prevention and mind-body harmonization; meanwhile it systematically corrects practice-related disorders, stabilizes spirit-soul and dissolves attachment. Advancing simultaneously on physical qi-blood, emotional-qi-mechanism and deep spirit-soul tiers, treating symptoms and root causes alike, it ultimately brings forth the life-state of perfected middle-way spirit-physical co-cultivation. It offers a distinctive integrative theoretical and practical framework for modern-human mind-body health, spiritual cultivation and existential peace.

學術聲明：本文旨在提出東方禪養學的理論整合框架，相關療愈與生理機制之論述主要屬理論建構與實踐假說，尚需以規範化臨床研究、心理生理指標及長期追蹤進一步驗證；本文不替代個別化醫療診斷與治療。

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