

## 從喧囂走入寧靜：災疫時代的心靈 自處之道與靈性教育

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自從新冠肺炎的疫情漫延以來，人類的生活方式遭逢巨大改變，對外活動減少，獨處時間增多，人們從外在繁華的「喧囂」被迫走入自身的內心世界。但是，一個人若沒有與自己獨處的能力，在整個大環境處於災難的時期，反而容易胡思亂想，煩惱、壓力倍增。整個世界環境的變化提醒我們，生命焦點需要從外境轉回到內心，獨處能力與「靜」的工夫，亦是個人需要具備的重要素養。本文的研究方法主要是文獻分析，研究目的有三：第一是說明寧靜的意義及其對於生命發展之重要性；第二是從科學、心理學、哲學、文學，以及靈性的角度，探索寧靜的本質，分析寧靜的力量及其意識狀態；第三是探究寧靜與靈性教育的聯結，以因應災疫的發生與未來世界的快速變化。

從古人的角度來看，「靜」是修身養性的工夫，也是培養各項才能的先備條件。一個人若能靜下心來，能將事物觀察得更為透徹，看到它們本來如是的样子，也能進入更深層的感受。寧靜不是對於生命態度的消極，反而是心靈成熟的展現，道家將「清靜無為」的道理闡釋得非常透徹，認為寧靜的心是人類本有的存在方式，當我們回到生命的本質，可與天地萬物合一，也幫助個人回歸到宇宙最高秩序。需要說明的是，「靜」不是「不靜」的對立，也不是「動」的相反，兩者不是二元對立的關係。例如：有人身體可以躺著不動，但思緒一直停不下來；或者是外表很靜，但心裡一點都不安靜。另一方面，寧靜可以生出「動」，即是

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道家的「無為」，這種「動」是自然而然，從內心流露出來的，不帶有任何預定目的。人類歷史中經典的詩歌、音樂、留傳久遠的藝術作品、學術上重大的突破，都是在無思無想的寧靜境界中發展出來的。

西方學者對於寧靜的道理也開展出相關研究，例如：根據科學的研究，人若能持續進行禪修、靜坐的練習，內心素質會有突破性的轉變，除了產生強大的慈悲心，亦能感受到平靜與喜悅。精神醫學家霍金斯（David R. Hawkins）研究人類的心靈意識能量，他說明寧靜是屬於很高的意識能量層級，在這個層級，頭腦停止一切念想，隨時感覺與外在境界融為一體，內心並充滿源源不絕的喜悅，超越了存在的二元對立，也超越「你我」之分的二元性。此外，正向心理學在對於正念的探討中，也證實了寧靜的益處，鼓勵人們將心的覺知專注於當下，減少判斷與分別心，才能以清明的意識狀態看待人生所有問題。在哲學領域，哲學家梭羅（Henry D. Thoreau）、盧梭（Jean-Jacques Rousseau）等人，也提倡在大自然中獨處，感受寧靜的喜悅與圓滿。

在強調「動」的世界，學童愈來愈缺乏專注力，心愈來愈靜不下來，遇到問題，只能以壓力、急躁、慌張來應對，失去了處變不驚與氣定神閒的定力。整個教育系統忽略了，面對地球環境的轉變與災疫帶來的人心不安，寧靜反而是現代人更需要的心靈自處之道。關於靈性教育的實踐，研究者提出三點對於教育實踐的啟示，分別是：培養學習者獨處能力、學習靜心沈澱心靈，以及透過寧靜提升生命高度。心的寧靜，能協助學習者與所投入的工作或學習，達到最大的合一，亦能幫助學習者以和諧的身心，面對生活中各種挫折與挑戰。教育過程中，平時養成心靈沈澱的習慣有其重要性，透過「靜」所發出的「動」，才能發揮學習潛能，培養成熟穩定的心靈。

**關鍵詞：**孤獨、寧靜、靈性、靈性教育

## **From Turbulence to Tranquility: Transforming the State of Mind Through Spiritual Development and Spiritual Education during the Pandemics**

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*The outbreak of the coronavirus disease 2019 (COVID-19) pandemic has led to tremendous lifestyle changes, resulting in fewer outdoor activities and more solitary time. People have been forced away from the turbulence of the outside world and into their own inner world. However, individuals unable to remain alone tend to spiral amid the pandemic, causing their worries and stress to multiply. This global environmental change has reminded people to shift their focus from the external to the internal world. Being able to remain alone with oneself and achieve stillness is a crucial competence. In this study, a literature analysis was employed to (1) explain the meaning of tranquillity and its importance to life development; (2) explore the characteristics of tranquillity and analyse the power of tranquillity and the state of consciousness from the perspectives of science, psychology, philosophy, literature, and spirituality; and (3) analyse the connection between tranquillity and spiritual education and how they can be used to cope with pandemics and rapid global changes in the future.*

*In traditional thought, stillness entails self-cultivation and is required to develop various talents. By calming their minds, people can observe a situation more closely, understand its true state, and recognize deeper feelings. Tranquillity does not involve a pessimistic outlook on life; instead, it is a manifestation of spiritual maturity. Taoist philosophy includes thorough discussions of quietism and inaction and states that the tranquillity of the mind is essential to human existence. Reflecting on the nature of life enables unity with heaven, earth, and myriad things and enables*

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*people to occupy the highest order of the universe. Notably, stillness is not the opposite in meaning to disturbance or motion; the terms are not binary opposites. For example, a person's mind can remain restless while lying down, and a person's mind can be active despite appearing calm. Furthermore, tranquillity requires motion, which is referred to as inaction in Taoism. This motion flows naturally and without purpose from the inner mind. Classical poetry, music, art, and major academic breakthroughs were developed in a peaceful state of no-mind.*

*Several Western scholars have researched the philosophy of tranquillity. For example, studies have reported that if people can continue to practice zazen and meditation, they can achieve considerable internal change. In addition to developing compassion, they can become more aware of peace and joy. Psychiatrist David R. Hawkins studied the conscious force of the human mind. Hawkins explained that tranquillity is associated with a high level of conscious force, in which the mind stops all thought, which enables individuals to consistently align themselves with the outside world and achieve limitless internal joy. Through this, individuals can overcome the duality of existence and that of 'you' and 'me'. Positive psychology has verified the benefits of tranquillity through discussions of mindfulness and indicates that people should focus their minds on the present moment and reduce their judgment and discrimination. This enables people to view the problems in their lives with clear consciousness. The philosophers Henry D. Thoreau and Jean-Jacques Rousseau have also advocated for being alone in nature to perceive the joy and fullness of tranquillity.*

*In the current world that emphasizes motion, school children's attention spans have generally decreased. Maintaining a tranquil mind has become increasingly difficult for these children. When they encounter problems, children tend to become stressed, impatient, and panicky, losing their calmness and composure. The education system has generally neglected to deal with uneasiness arising from changes in the global environment and the pandemic; modern individuals require tranquillity to achieve a self-sustaining mentality. The researchers of this study proposed three spiritual education practices: cultivating learners' abilities to remain*

*alone, settling their minds and find calmness, and increasing quality of life through tranquillity. The tranquillity of the mind can enable learners to achieve maximum coherence in their studies or future work and to face various setbacks and challenges in life with a healthy mind–body balance. Developing the habit of calming the mind is essential in education; through motion derived from stillness, people can develop their learning potential and cultivate a mentality of maturity and stability.*

**Keywords:** *solitude, spiritual education, spirituality, tranquility*