

## 摘 要

「咒禁術」是中醫療法中的一種獨特療法，這是一種淵源於巫術，卻應用於醫療的手法。以巫術療病的作法，起源極早，人類各民族在原始時期對付疾病的主要手段，是巫術而非醫術，已經是人們的共識。咒禁療法之所以能在早期中醫體系中佔有重要地位，與中國人的疾病觀有重大關聯。傳統中國醫學仍將鬼神視為造成疾病的主要原因之一，因此中國的傳統醫學一直無法完全去除巫術的成分。不過隨著正統醫學的發展，咒禁醫療的地位也逐漸下降，最晚到了兩漢時期，咒禁醫療在醫學領域中的地位已經難登大雅之堂，受到部分正統醫家與知識分子的鄙視與嚴厲抨擊。東漢、六朝時期釋道兩教的發展，使咒禁療法在醫療體系的市場遭到瓜分，處境更是雪上加霜。隋唐時期是咒禁療法在中國發展的一個轉捩點，卻也是一個矛盾點。理論上，隨著人文精神的昂揚以及醫學的高度發展，咒禁療法這種偏向原始的醫療行為應該會逐漸被取代而消失，至少也會落入社會底層，而成為次文化。可是在隋唐時期，咒禁術竟然得以在太醫署中設科，一躍而成為官方認可的醫療方式，甚至早於針科。正因如此，本文將分析咒禁療法隋唐時期的發展與呈現出的風貌，並進而探討咒禁療法的具體內容。



“Zhou Jin Therapy”, which originated from sorcery, is a unique medical treatment in traditional Chinese medical science. In ancient time, we have known that sorcery was the main form of medical treatments. The viewpoints concerning the diseases of traditional Chinese people may explain why “Zhou Jin Therapy” had become so important to traditional Chinese medical science. Ancient Chinese thought that ghosts were the main cause of diseases, and therefore it was the reason why the ancient Chinese could not get rid of the influence of sorcery. “Zhou Jin Therapy”, however, began to decline and lost its respect and it was even criticized by some formal doctors and intellectuals in the Han Dynasty. The status of “Zhou Jin Therapy” became weaker and weaker through the development of Buddhism, Taoism and their similar functions in medicine at that time. However, there was a turning point but also a contradictory in Sui and Tang Dynasty for “Zhou Jin Therapy.” A primitive therapy like “Zhou Jin Therapy”, theoretically, should have been abandoned gradually through the appearance of progressive medicine and humanistic spirit. “Tai Yi Shu”, the National Medical Collage in Sui and Tang Dynasty, however, recognized “Zhou Jin Therapy” as a regular department and an official therapy, even earlier than acupuncture was. Hence, it is the reason that this dissertation will focus on the “Zhou Jin Therapy” in Sui and Tang Dynasty and will analyze its development, and outward appearance, concrete content and its principles.