THE FIVE EYES

BY

C. T. SHEN

五眼

沈家楨講述

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THE FIVE EYES

BY C. T. SHEN

Delivered on May 25, 1969 at the Temple of Enlightenment, New York.

Mr. C. T. Shen, author of this article, has been studying Buddhism for many years, and has attained a deep understanding of the religion. Mr. Shen is a scholar of science of high endowment. This lecture is a critical and revealing study of Buddhism from a scientific point of view. The charts and tables are new ideas which present the case clearly and leave the audience with a deep impression. The "Five Eyes" in Buddhism are ordinarily very difficult to understand. Mr. Shen's new approach in explaining the subject, employing the simile of a quarrelling couple, is both ingenious and interesting. His final admonition that we must not be bound by our "physical eye", but must seek to develop a "heavenly eye", and then to proceed the attainment of a "Buddha eye", is full of compassion. As a scientist in U.S.A., a country of advanced material civilization, Mr. Shen's mode of presentation of Budhism is undoubtedly most suited to the Western cultural climate.

Mrs. S.C. Chow and Mr. L. Tang are both members of our editorial board. Their translation from Enplish into chinese (see p.22) is faithful and fluent. The spoken Chinese used in the translation renders the article easily understandable to people of all walks. It is believed that this article will meet a wide need and will be welcome by all.

H.T. Chow

Dear Friends,

What are the five eyes?

Buddhism classifies the eye into five categories; namely, physical eye, heavenly eye, wisdom eye, dharma eye and Buddha eye. It should be pointed out first that the term "eye" used here is by no means the ordinary human eye. The human eye is only one kind of the physical eye. As a matter of fact, the human eye is not a superior one. An eagle has eyes which can see much farther than a human's can. An owl has eyes which are much more sensitive to light than our eyes, so the owl can see things in the darkness that we cannot see.

In order to illustrate the limitation of the human eye, I am introducing this chart which is prepared by modern scientists and which is called an electro-magnetic spectrum (see p. 21). This chart tells us that our naked eye can only see this very narrow strip of the universe which we call visible light. We cannot see the infra-red wave lengths and beyond nor the ultra-violet wave lengths and beyond. That means before man had invented other instruments to assist his naked eye in detecting the universe beyond the visible band, the world that man saw and considered complete, true and real was actually incomplete and a very small portion of the whole universe. It is really amazing to realize that 2500 years ago the Buddha had drawn this same conclusion without the assistance of any of the instruments we now have.

Here a simile may help us to understand more clearly

how inferior our human eye is and how the human eye compares with the heavenly eye.

Just imagine there is a totally enclosed dark house in the middle of a big city with only a very small window from which one can see only the crowded tall buildings with a little blue sky above and limited human activities. Suppose a child is born and grows up in this house. What would be his impression of his world? His impressions of his world are no doubt based on what he sees through this small opening. No matter how eloquently you describe to him the beauty of the vastness of the seascape and the wonder of the view at sunrise and sunset, he can hardly undestand and appreciate them. That is precisely what our human eye offers us. We are actually in a dark house and see the universe through a very small opening which is our physical eye, yet we insist that what we see is the complete, real and true world.

Now there is another totally enclosed house on top of a mountain with a large picture window from which one can see the unlimited sky and infinite horizon. Maybe we can make it even more romantic by saying that numerous flower gardens and dancing girls are all over the place. Again a child is born and grows up in this house. Isn't it conceivable that the world he envisions is much greater and more beautiful than the one seen through the small window facing a crowded city? As an analogy, the second child possesses the heavenly eye as compared with the first one who has only the physical eye.

Usually we say that the heavenly eye is possessed by gods or goddesses in heaven. According to Buddhism,

however, this statement is not entirely correct because we human beings can also obtain the heavenly eye. There are two ways to achieve it. One is through Dhyana, a Sanskrit word which is commonly but incompletely translated as meditation. The other way is to add an instrument to the naked eye (which in itself is also a kind of instrument that today can even be transplanted). Although the first way, Dhyana, is a much superior way, the second way is probably easier for modern man to accept. Modern man is able to see into remote space by employing a powerful telescope. Modern man can watch the activities of bacteria by using a microscope. Today, one can see events happening thousands of miles away by means of satellites and television, and modern man can see many other wonders which in Buddha's time were exclusive to the heavenly eye. In Buddha's time, Dhyana was probably the only means of enabling a human being to transcend the boundary set forth by the physical eye. It is clear that the Buddha mastered the truth that man's ability to see is unlimited but that man's physical eye actually limits that ability. The Buddha, through years of Dhyana, discovered that the barrier of the physical eye can be broken and that the original ability of man to see can be fully developed. When a man has developed his original ability to see he will have no difficulty in extending his vision as far as the heavenly eye can offer.

Up to now I believe that you understand without difficulty what the physical eye is and what the heavenly eye is. It was much more difficult for man in Buddha's time to understand the heavenly eye, but today from a

practical point of view everyone possesses to some degree the heavenly eye. It is, therefore, easier for us to comprehend.

Now we come to the wisdom eye.

To describe wisdom eye we have to introduce a very important and fundamental concept in Buddhism, which in Sanskrit is called Sunyata and which is translated as void. This teaching is unique and one cannot find it in any other religion.

Voluminous scriptures in Buddhism were devoted to the study of Sunyata. What I can offer you today is really a drop of water taken from a vast ocean, but I will try my best. Hereafter, I am going to introduce to you three analytical methods which the Buddha employed on many occasions. Each method leads to Sunyata.

1. The first approach may be called the analytical method of disintegration.

Let me use a radio as an example. This is called a radio. If I take out the loud speaker, do you call the loud speaker the radio? The answer is no. You call it the loud speaker. Now take out the transistor. Do you call the transistor radio? Again no, it is the transistor. How about the condenser, the resister, the plastic case, the wire, etc.? None of these parts is called the radio. Now note carefully. When all the parts are separate, can you tell me where is the radio? There is no radio. Therefore, radio is simply a name given to a group of parts put together temporarily. When one disintegrates it mentally it loses its existence. A radio is not a permanent entity. The radio is Sunyata.

Not only is the radio Sunyata; the loud speaker is

too. If I take the magnet out of the loud speaker, do you call it a loud speaker? No, you call it a magnet. If I remove the frame, do you call it the loud speaker? Again no, you call it the frame. When all the parts are taken apart where can you find the loud speaker? So, if we disintegrate the loud speaker, it loses its existence. A loud speaker is not a permanent entity. A loud speaker is Sunyata.

Now this analytical method of disintegration is very important because you can apply this method to everything in the world and draw this same conclusion: everything can be disintegrated and nothing is a permanent entity. So, no matter what name we call it, it is Sunyata. Buddha has applied this method to himself. In his imagination he removes his head from his body and asks if the head would be called human body or "self"? The answer is no. It is a head. He takes his arm out of his body. Would this be called human body or "self"? The answer is again no. It is an arm. He takes the heart out and asks whether this is human body or "self". It is again no, and we understand now even more precisely that a heart can be removed from one body and transplanted into another without changing one man into another man. He takes every part of his body apart and finds that none of the parts can be called human body or "self". Finally, after every part is removed, where is "self"? He therefore concludes that not only is the physical body Sunyata, but the very concept of "self" is also Sunyata.

2. The second method may be called the analytical method of integration.

Although we see hundreds of thousands of different things in the world, man is able to integrate them into a few basic elements. For example, based upon chemical characteristics man has classified gold as a basic element. We are able to name thousands of golden articles ranging from a complicated golden statue to a simple gold bar, but all these articles can be melted and remolded into other forms. They are changeable and impermanent. The things which remain unchanged are the common chemical characteristics, and because of these common characteristics we call all these articles gold. In other words, all these articles are integrated into a single element which we call gold.

In Buddha's time Indian philosophers integrated everything into four basic elements-namely, solids, liquids, gas and fire. Buddha went farther and declared the four elements could be further integrated into Sunyata. Again using gold as an example, Buddha means that although we have integrated all those golden articles into their common characteristics and call it gold, can we show where is the gold? Whatever we can show is a specific form of gold, such as a gold bar which is basically changeable and impermanent. Therefore, gold is simply a name given to certain characteristics and is intangible. Gold is therefore Sunyata. By the same reasoning, the Buddha concludes that all solids are Sunyata.

Not only solids are Sunyata, liquids are too. The characteristics of fluidity are also formless, ungraspable and are Sunyata. 2500 years ago the Buddha concluded that everything in the universe can be integrated into

Sunyata.

It is certainly interesting to note that Western scientists achieved a similar conclusion or analogy. Before Albert Einstein discovered the theory of relativity, the Western scientists integrated everything in the universe into two basic elements-namely, matter and energy. Einstein unified the two elements and proved mathematically that matter is also a form of energy. By doing so, he concluded that everything in the universe is simply a different form of energy. But what is the original nature of energy? Although I would not venture to say that energy is the same as Sunyata, at least I would like to say that energy is also formless, ungraspable and is an analogy of Sunyata.

3. The third method may be called the analytical method of penetration.

The Buddha carried out this method by means of Dhyana. We are not able to do so but fortunately today's scientific accomplishments furnish us with certain analogies which can greatly improve our understanding.

Let us refer back to this electro-magnetic spectrum. We know that our naked eye can see only this small realm of the universe which is visible, but with the aid of certain instruments, such as an infra-red device, x-ray, microscope, etc., modern man is able to see other realms of the universe. To understand it more thoroughly, may I introduce another chart (p. 21). This chart shows a man in the ordinary sense as detected by different instruments at different wave lengths. Here on the chart I have marked one to five. Under one you see an image

mainly consisting of red, yellow and green colors which is a man as detected by an infra-red device. Under two is a man seen by our naked eye. Under three is a man seen through an x-ray apparatus where the skin and flesh disappear but the structure of bone remains. Next to it marked four is the picture of the molecular structure of a human body seen microscopically. To the extreme right there is an empty space marked five.

Please don't be misled by this chart and say that these forms and the empty space are different entities. They are the same man. Aiso don't be misled and consider that they occupy different space from left to right. Actually they are in the same place. To make it more clear, please consider I am as the man we are talking about. Now just imagine that your eyes are able to detect infra-red. So what you see standing here is a red, yellow and green colored image. Now shift back to your daily-used instrument. To your naked eyes my physical body appears. Again imagine that your eyes can see the x-ray. So the skin, flesh and blood disappear and what you see now Is the bone structure of my body. Changing to another instrument, the microscopic eye, the man standing here is now a complicated chain structure of molecules. Now penetrate it farther. Modern science teaches us that molecules consist of atoms and atoms consist of particles, and ultimately all mass can be converted into energy the original nature of which is something that we cannot see or hold. Let's call it formless form and this is represented by this empty space under five.

Your attention is invited to the fact that I am the same man in the ordinary sense, but appear to you now in different forms; a colorful image, a physical body, a structure of bone, an assembly of molecules, and many other forms if you see me through different realms and finally the formless form.

Again, this third method, the analytical method of penetration, leads to the same conclusion that everything in the universe can be penetrated to its foundation which the scientists call energy and which the Buddha calls Sunyata.

Now please note a very important point: all of what I have described before is intellectual, but Sunyata is a state of direct experience. May I repeat it: Sunyata is a state of direct experience. It is said that when one reaches that state he experiences tremendous bliss which is hundreds of times stronger than any kind of bliss ever experienced by ordinary man. Furthermore, Sunyata is a state in which one loses the sense of change and impermanence.

Now let me go a step further. As you know, the realization of human suffering was the direct cause which led the Prince Siddhattha to renounce the palace and to become an ascetic in search of the way to the emancipation of mankind. The Buddha listed eight kinds of human suffering which in Sanskrit is called dukkha and which really has a more complete meaning than the word suffering. The eight dukkhas are birth, old age, sickness, death, the loss of loved ones and pleasant conditions, the association with unpleasant persons and

conditions, the failure to obtain what one wants, and impermanence. I do not have time to explain the eight dukkhas to you in more detail, but if you carefully analyze them you may conclude that all the eight dukkhas are related to or have originated from the physical body which we and our fellowman possess and the consciousness which we call "self". The physical body and the consciousness of "self" are therefore the foundations upon which all human sufferings are built.

Now, if the physical body and the consciousness of "self" are no longer in existence when the state of Sunyata is achieved, how can the dukkhas still exist? when one reaches that stage, he sees everything in the universe including himself as Sunyata. All human sufferings disappear and he is said to possess the wisdom eye.

It's like sudden relief from a deadly heavy burden. It's like the unexpected reunion of a mother with her son who had disappeared for years. It's like sudden discovery of a land horizon while sailing desperately on a stormy sea. These are a few descriptions of the great delight a man experiences when he has gained the wisdom eye.

Many disciples of Buddha reached this stage. They were called Arhants in Buddhism. They were saints. Buddha nevertheless issued a stern warning to them. "Don't stop at the wisdom eye." Buddha said that with the physical eye or the heavenly eye one sees the incomplete, changeable and unreal world as complete, permanent and real. One becomes attached to it and that is

why man suffers. This is one extreme. With the wisdom eye one sees that everything in the universe is impermanent, unreal and Sunyata, and one likes to stay in the state of Sunyata. This becomes an attachment to Sunyata and is another extreme. Once there is an attachment whether to a substance or to Sunyata, the consciousness of "self", which is the root of all ignorance and dukkhas cannot be completely eliminated. To obtain the dharma eye is, therefore, the ultimate teaching of Buddha.

What is the dharma eye? That man is said to have the dharma eye who, having gained the wisdom eye, does not stay in Sunyata, but recognizes that, although whatever he may see in different realms is only a manifestation, yet it is nevertheless real with respect to that realm.

Now let's refer to the second chart. One who has only the physical eye will insist that only the physical body is real and so he lacks the knowledge of all other realms. One who possesses the heavenly eye will say that the infra-red image, the physical body, the bone structure, the molecular complex, etc., are all real and he attaches to all of them. One who possesses the wisdom eye sees that all these forms on the chart are phantoms which are impermanent, insubstantial and unreal, that Sunyata is the only state which is real and permanent, and therefore he attaches to Sunyata.

Now one who possesses the dharma eye will say that although it is true that all such forms are manifestation, they are not separate entities form Sunyata and

they are real with respect to the realm they are in. The direct experience of Sunyata provides one with wisdom; but the realization that, although everything is a manifestation, it is nevertheless real with respect to its own realm, generates automatically an unconditional, nondiscriminative, universal love and compassion. Such a person is said to possess the dharma eye and is called in Buddhism Bodhisattva.

The unconditional, nondiscriminative love and compassion arising spontaneously from a direct experience of Sunyata once one overcomes the attachment to Sunyata is really a wonder of mankind which makes Buddhism the most unique and profound practical teaching.

Let me tell you a story to illustrate the difference between an Arhant who has achieved the wisdom eye and a Bodhisattva who possesses the dharma eye.

A huge mansion is on fire. There is only one door which leads to safety. Many people--men, women and children are playing in the mansion and only a few of them are aware of the danger of the fire. Those few who are aware of the danger try hard to find a way out. The way is long and tricky. They finally get out of the mansion through the heavy smoke and while breathing in the fresh open air again, they are so delighted that they just lie on the ground and do not want to do any thing more. One of them, however, thinks differently. He remembers that many people are still in this mansion and are not aware of the danger of the fire and that even if they were aware they do not know the way that leads to the door. So, without considering his own fatigue

and risk he goes back into the mansion again and again to lead the other people out of this dangerous place.

This man is a Bodhisattva.

There is another famous story which has been introduced to the Western readers by Prof. Houston Smith in his distinguished book, "The Religions of Man". It goes as follows: three men are travelling across a desert in search of a treasure at remote destination. They have walked a long distance under the hot sun and are tired and thirsty and need desperately some shaded place to rest and some water or fruit to quench their burning thirst. Suddenly they reach a compound surrounded by walls. One of them climbs to the top of the wall, cries out joyfully, and jumps into the compound. The second traveller follows him and also jumps into the compound. Then the third traveller climbs to the top of the wall where he sees the beautiful garden shaded by palm trees and with a large pond of spring water. What a temptation! While about to jump into the compound, he remembers that many other travellers are still wandering in the horrible desert without the knowledge of this oasis. He refuses the temptation to jump into the compound, climbs down from the wall, and goes back into the immense, burning desert to lead the other travellers to this resting place.

I believe that everyone here will have no difficulty in understanding that the third one is a Bodhisattva.

It should be pointed out here that such cmpassion is not superficial but is deep and fathomless. It has no prerequisite such as "because I like you" or "because you

obey me". It is nondiscriminative and unconditional. Such compassion and love arises from the direct experience of Sunyata, the state of perfect harmony, of perfect equality, and of no attachment of whatever nature.

To help you appreciate the dharma eye more correctly, I must mention two very important points. First, the dharma eye sees the infinite aspect of the truth. Just as in the vast space astronomers point out numerous galaxies, stars, planets, etc., in the Sunyata the Bodhisattvas visualize countless realms, countless heavens and earths, countless sentient beings and countless activities. Second, the dharma eye sees no attachment. In Diamond Sutra the Buddha says repeatedly that while a Bodhisattva leading sentient beings to emanciptaion, he has no attachment whatsoever to the subject, such as "self", to the object, such as "you", to something else, such as action or to the concept of time. For if a Bodhisattva has the slightest attachment to anything, he cannot be called Bodhisattva.

Up to this point I hope that you already have a good idea about the four kinds of eyes. Here is a story about two famous verses in Zen Buddhism.

The Fifth Patriarch in Tang Dynasty of China once asked his disciples to write a verse to present their understanding of Buddhism. The head monk Shin Shau presented one as follows:

The body is a wisdom tree;
The mind a standing mirror bright.
At all times diligently wipe it,

And let no dust alight.

The Fifth Patriarch commented that Shin Shau had only arrived at the gate and had not entered the hall.

A layman called Hui Neng was also in the monastery. Although he had not yet received instruction from the Fifth Patriarch, he was nevertheless a highly gifted person. When Hui Neng saw this verse he disagreed with Shin Shau and said, "I have one also." So he gave his verse:

Wisdom is no tree,
Nor a standing mirror bright.
Since all is void,
Where comes the dust to alight?

Later Hui Neng became the Fifth Patriarch's disciple and achieved enlightenment. He became the most famous Sixth Patriarch in Zen history. He gave different teachings to persons of different capacities. Although there is no such record, I would venture to say that the Sixth Patriarch would have no hesitation in telling a beginner who requested instruction that—

The body is a wisdom tree;
The mind a standing mirror bright.
At all times diligently wipe it,
And let no dust alight.

Now, with what kind of eye did Shin Shau present his verse? With what kind of eye did Hui Neng disagree

with Shin Shau and present his verse? And why, after he had become Sixth Patriarch would he use the one with which he had disagreed before? What kind of eye was the Sixth Patriarch employing now? I will not answer these questions and would like to leave them with you so that each of you may find your own answer.

Now we come to the buddha eye.

So far I have managed to say something to you about the four kinds of eyes, but about the buddha eye there is really nothing I can say because whatever I say I will miss the point.

But I also know very well that I cannot just stop here, say nothing and raise a golden flower like the Buddha did. Not only do I not have the kind of radiation to convey understanding through silence, but also you will not be satisfied. It is understandable that just as we all have the physical eye, we all have the physical ear and the physical mind. We have to satisfy them. I therefore have to say something.

1. You will notice that when we talked about the first four kinds of eyes, there was always a subject and an object. For example, with the physical eye we have a human being as subject and a worldly phenomenon as object. With the wisdom eye we have Arhant as subject and Sunyata as object. Bodhisattva is subject and various realms of the universe are objects when we refer to the dharma eye. When we talk about the buddha eye, however, it would be dead wrong to say that buddha is the subject and the universe is the object because the distinction no longer exists between buddha and the

universe. Buddha is universe and universe is buddha. It would be equally wrong to say that buddha possesses buddha eye because there is again no distinction between buddha eye and buddha. Buddha eye is buddha and buddha is buddha eye. In short any dualism you can mention is not in existence under the buddha eye. Even Sunyata, because Sunyata is buddha and buddha is Sunyata.

2. The second point I wish to say about the buddha eye concerns the nature of infinite infinity. What do I mean by infinite infinity? If we say that the human concept of cosmology is an infinity then such a concept of cosmology is just like a bubble in the vast sea if you compare it with Buddha's experience of cosmology. Is it incredible? Yes, it is incredible. But let's think of what we have in mathematics. You know that the first degree of power is a linear line. The second degree of power is a plane or area. The third degree of power represents a cube or space, which could be already infinite in size. Now how about the four degree of power? The fifth degree of power and up to the nth degree of power? If you are able to explain to me what the nth degree of power represents, you will have some understanding of Buddha's cosmology. The infinite infinity.

3. The third point I wish to say about the buddha eye is the nature of instantaneity and spontaneity. This is again a concept that is very difficult for human beings to understand. To us the duration of time is a solid fact. Because of this time factor, man grows up from an infant

to a youth to matured man and to old age, etc. It is beyond our comprehension to say that time is not in existence under the buddha eye, but that is what the buddha eye is. Billions of years are no different from one second. A world which is measured as billions of light years away from the earth according to our cosmology can be reached just in one instant. What a wonder this is!

4. The fourth point I wish to say about the buddha eye is the nature of totality and all-inclusiveness. Some one of you might have seen a movie called "Yellow Submarine". A monster which is a vacuumsucker sucks in everything it encounters. After it has sucked in everything in the universe, it begins to suck in the earth on which it is. The vacuumsucker is so powerful that it sucks the whole earth into itself and finally it sucks itself in. This may give you some idea about all--inclusiveness.

Now, let me summarize. I have mentioned four points about the buddha eye.

1. no subject and no object, that is no relativity;
2. infinite infinity, that is no space;
3. instantaneity and spontaneity, that is no time; and,
4. all-inclusiveness and totality, that is no nothingness.

These are the four essential concepts of the buddha eye.

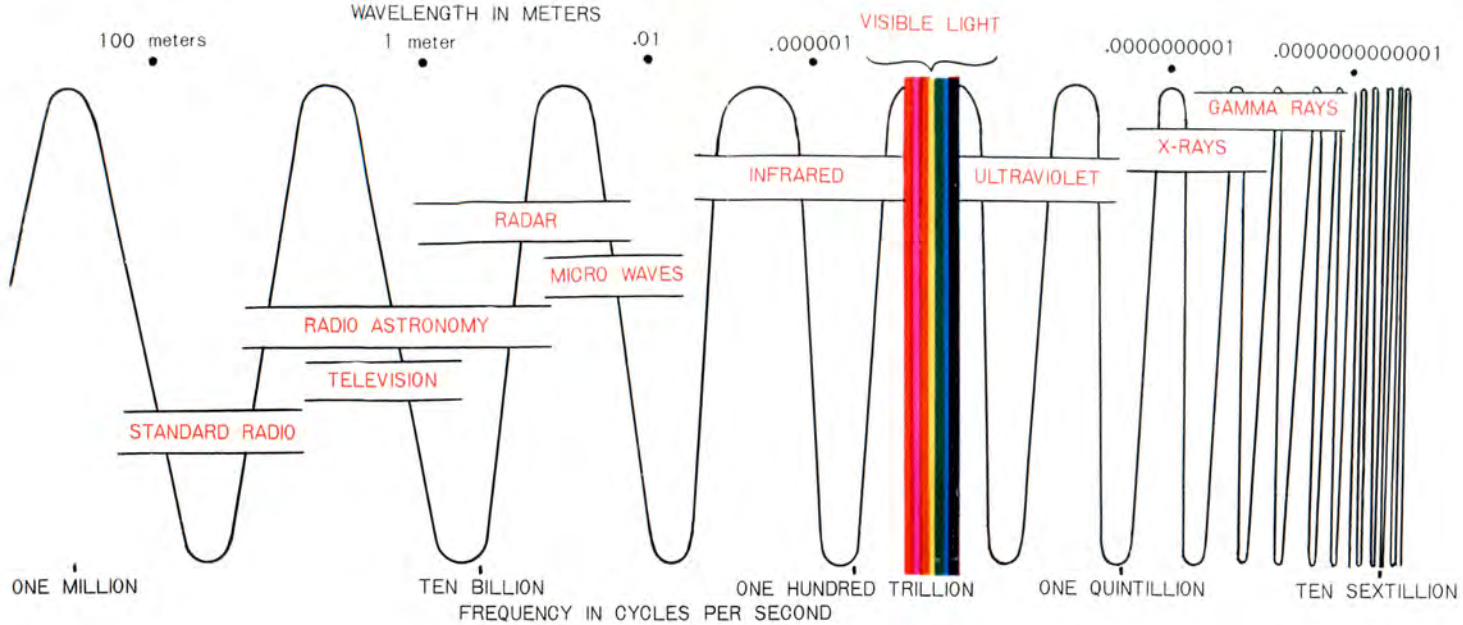
Before I conclude today's talk I would like to tell you another story.

A couple was always at odds with each other. Then

they heard the five eyes. One day they began to quarrel. It looked as if it would be one of their usual arguments with both husband and wife so upset, angry and frustrated that they wouldn't speak to each other for days. Suddenly the husband said, "I am using my heavenly eye now. You are just a skeleton. Why should I argue with a skeleton?" The wife kept silent for a while and then burst into laughter. The husband asked, "What are you doing now?" The wife said, "I am using my wisdom eye and you've disappeared. Now there is nothing bothering me. I am in Sunyata." Then they both laughed and said, "Let us both use our dharma eyes. We are all manifestations, but let's live happily together in this realm."

Today we are celebrating this great man, Buddha Sakyamuni's birthday. Reverend Chi Hoi is going to deliver to you a big birthday cake. I am only giving you some birthday candy. My birthday candy is this advice: Don't always use your physical eye, but broaden your view. Do not let your mind always be carried away by what you see in this narrow band. Break this narrow band. Broaden your view. Develop and open your heavenly eye. Gradually develop and open your wisdom eye. At this point please remember the numerous fellowmen and other poor creatures struggling in the immense burning desert of birth and death. Open your dharma eye! Eventually I hope that all of you will have the buddha eye, that you become buddha. Thank you very much.

ELECTRO-MAGNETIC SPECTRUM



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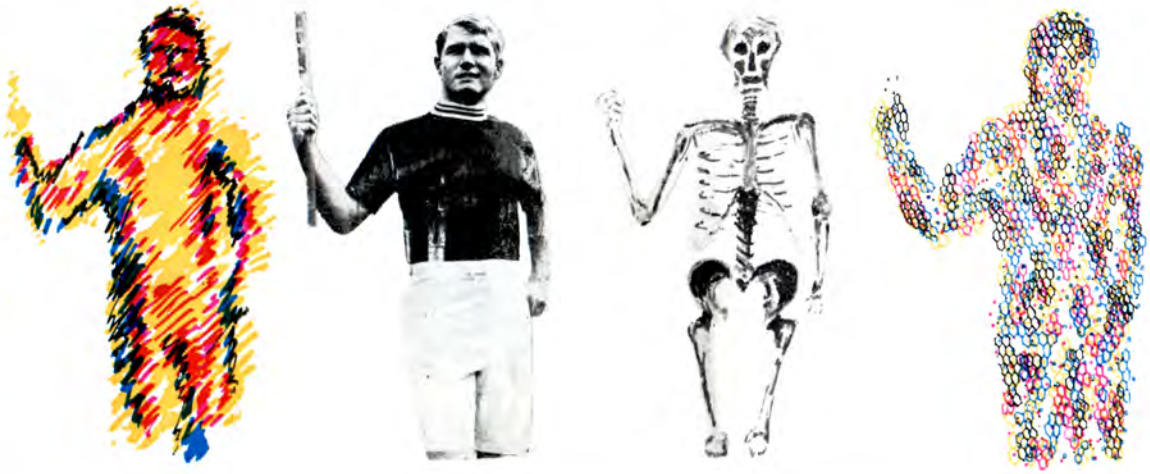

眼　五

沈家楨居士一九六九年佛誕日講於紐約大覺寺

作者沈居士研習佛學多年，造詣甚深。又以居士向治科學，夙具慧根，此一講詞純以科學印證佛學，言人所未言；其附加圖表（見前頁）新穎明顯，極盡「善巧方便」之能事，尤予聽衆以深刻印象。佛學中之「五眼」，常人甚難悟解，經沈先生以新法闡釋，淋漓酣暢，並以夫婦口角之妙喻，運用五眼觀念而復言歸於好，可謂真俗圓融，深入淺出，無怪聽衆感覺興味盎然。最後勉人勿爲肉眼所拘，應自天眼昇化，終於獲致佛眼，更屬慈悲救世心腸。沈先生在物質科學發達之美國，以科學家身份，傳播佛法，實最合西洋文化之契機！

舒吉夫人，唐龍先生俱爲本刊編輯委員，將原文譯成中文，不但詳明流暢，且文字宜口語化，使各界人士易讀易解，既合需要，亦必爲大衆所歡迎。

〔註〕此文已付印，作者來書希讀者惠予檢討、批評，如有高見，並請寄本刊代轉。

宣德謹識

諸位朋友：

什麽叫做五眼呢？

在佛教的名詞裏，五眼是指肉眼、天眼、慧眼、法眼和佛眼。我今天想引用這幾個名稱，來和諸位研討一些佛法。首先我要指出，這裏所稱的「眼」，並不是單指人類的眼睛。

人類的眼睛只是肉眼的一種。事實上，人眼並不十分優越。鷹的眼睛比人眼看得遠得多。猫頭鷹的眼睛對於光，遠比我們的眼睛敏感，所以猫頭鷹能在黑暗裏看見我們看不到的東西。

爲了說明人眼的限制，我要介紹這張由現代科學家所繪製叫做電磁光譜的圖表（第二十一頁上面的那張）。這張圖表告訴我們，人眼只能看見宇宙裏非常狹窄的一段，我們稱它爲「可見光帶」（指圖中的彩色部份）。人眼看不到紅內線波長和比這波長更長的一切，也不能看到紫外線波長和比這波長更短的一切。

那就是說：在人類還沒有發明別的工具來幫助他的肉眼探測「可見光帶」以外的宇宙前，人類所看到的，並認爲是完全的，眞的、確實的世界，實際上是極不完全的，它只是整個宇宙的極小一部份。今天我們所看到的宇宙，已經比幾百年前不知要大了多少，可是還只是整個宇宙的微乎其微的一部份；這個極重要的事實眞理，一向是被人類所忽略的。想想兩千五百年前佛陀便能不靠我們今日所擁有的任何工具指出同樣的結論。那確實是令人驚服的。

這裏有個比喻，也許可以幫各位更清楚地了解我們人類的肉眼是如何拙劣，以及天眼和肉眼的比較是怎樣的。

試想像在一個大城市的中心，如果有一幢完全關閉的屋子，只開了一個很小的窗子，從這個窗口，一個人只能看到層疊的高樓和上面一小塊藍色天空，以及有限的人們活動。假設有一個小孩，在這屋子裏出生長大，那麼他對世界的印象可能是什麼樣兒呢？無疑地，他對他的世界的印象是根據透過這個小小的窗口所看到的一切。你如爲他描述海景浩瀚

的美麗和日出日落的奇觀，無論說得怎樣天花亂墜，他都很難了解，很難欣賞。我們人類的肉眼所能給我們的便只有這些。事實我們是住在一個黑暗的屋子裏，透過一個很小的「窗口」——我們的眼睛——去看世界，然而我們却堅持地說，我們所看到的是一個完全整體，確切而又眞實的世界！

現在假設另有一所完全封閉的房子建在山頂上，並且開有一個很大的風景窗，從這兒可以看見無際的天空和無限的曠野。或許，爲了讓它更顯得美妙些，我們不妨說，到處都是鮮花園地，還有少女們在園中曼舞婆娑。在這個屋裏也有一個小孩出生成長。

那第二個孩子所看見的世界無疑地要遠比那個從小窗口看出去的擁擠都市要來得偉大與美麗。如果說第一個孩子只有肉眼，那末我們可以譬喻地說，第二個孩子是具有天眼了。

通常我們都說只有天上的神或女神才有天眼，然而按照佛教的義理，這種說法並不完全正確，因爲我們人類也能得到天眼，有兩個方法可以使我們做到：一是透過「禪那」（Dhyaha)，這是一個梵文字通常譯爲「冥想」(Meditation）。另一個方法是在肉眼上加儀器（要知道肉眼本身也是一種儀器，在今天甚至可以移植了）。雖然第一個方法比第二個高明得多，第二個方法却可能易於爲現代人所接受。現代人依靠高度望遠鏡可以看得很遠很遠。用顯微鏡可以看到肉眼所不見的微生物的活動。今天，一個人可以藉着人造衞星及電視看到萬千里以外發生的事。有許多奇景在佛陀的時代是天眼所獨享的，現代人也能看到了。在佛陀的時代，禪那可能是使人類能够超越肉眼限制的唯一方法。其實人的看的

能力原是無限的，我們之所以不能發揮這整個看的能力，乃是受了我們這對肉眼的限制。很明顯的，佛陀深知這一眞理。經過多年的禪那，佛陀發現肉眼的障碍可以打破，人原來的看的能力可以充分發揮。當一個人發揮了他原來的視力時，他將毫無困難地把視界擴展到天眼所能達到的範圍。

說到這兒，我相信諸位不難了解肉眼是什麽，天眼是什麽了。在佛陀的時代，使人類了解天眼是很困難的。但是在現代，實際看來，我們每個人都擁有某種程度的天眼，因此，我們也就比較容易領會得到。

現在讓我們來談慧眼。

爲了描述慧眼，我亦須介紹一個很重要的佛教基本概念，這個概念在梵文裏叫做 Sunyata，通常把它譯爲「空」，更正確些，是譯成「第一義空」。這個教義是很獨特的，在別的宗教教義裏可不容易找到。佛教浩瀚的經典有極大部份致力於研究「空」。我今天所能貢獻給各位的，實在只是從汪洋大海中掬出來的一滴水，但我願意盡我所能。以下是介紹佛陀常常使用的三種分析方法。而每一個方法都歸結到宇宙萬物萬象本體原皆是「空」。

第一種方法我叫它分解分析法。

我這裏有一架收音機，讓我用它來做例子。這是一架我們叫做收音機的東西，現在我把它的擴聲器拿了出來，諸位是否把這一個擴聲器叫做收音機呢？答案是否定的。諸位將稱它爲擴聲器。現在我又拿出電晶體，諸位把電晶體叫做收音機嗎？又不是的，那是電晶體。電容器、電阻器、塑膠套子、電線等等，又怎樣呢？這些部分無一可以稱爲收音機。現在請大家注意，當各個部分都拆散移開了

後，諸位能告訴我收音機在那裏嗎？收音機沒有了。因此「收音機」只是我們爲暫時合在一起的許多零件的集合體所取的一個假名稱。當一個人在心中把它分解時，它就失去了存在。因此收音機並不是一個永久性的實體，收音機即是「空」（請注意這個「空」不是「實」和「空」相對的空，也不是什麽都沒有的空，因此佛法中更精密地稱之爲「第一義空」。楨註）

不僅收音機是「空」，擴聲器也是「空」。假如我拿出擴聲器中的磁鐵，諸位稱它爲擴聲器嗎？不會的，諸位一定稱它爲磁鐵，假如我移掉架子，諸位稱它爲擴聲器嗎？也不會的，諸位將稱它爲架子。當所有的零件都拆開移去時，你還到那裏去找擴聲器呢？所以，我們分解了擴聲器，它就失去它的存在。擴聲器不是一個永久性的實體，擴聲器是「空」。

分解的分析法非常重要。因爲諸位可以把這個方法應用到世上的每一樣東西上而引出相同的結論：每一樣東西都能分解，沒有一樣東西是永久性的實體。所以不管我們稱呼它爲什麽，它總是「空」。佛陀把這個方法應用到他自己身體上。他幻想從他身體上去掉他的頭，而後問道：這頭是否還能稱爲人身或「自我」？答案是：否，它是一個頭。他從身上取去手臂，這可以叫做人身或「自我」嗎？答案又是：否，它是一隻手臂。他取出他的心，問道：這是否人身或「自我」？也不是的；現在我們甚至於更精確地了解到一個人的心可以移植給另一個人，而不把另一個人改變成這個人。他取去身上的每一部分，發現這些部分沒有一個可以稱爲人身或「自我」。最後，在每一部分都移去之後，「自我」在那

裏呢？因此他下結論說：不僅肉體是「空」的，就連「自我」的觀念也是「空」。

第二個方法我叫它做歸納分析法。

雖然我們在世界上看到成千成萬不同的東西，人却能將它們歸納爲少數基本原素。比如說，基於化學的特性，人類把黃金列爲基本原素之一。雖然成千的金製物品，從複雜的黃金鑄像到簡單的金條，有各種不同的名稱，但每種金製物品都可以熔解並再鑄成另一形狀，它們都是可變的，不恒久的。能保持不變的是共同的化學特性。因爲有這共同的特性，所以我們就把所有的這些物品叫做金子，換句話說，它們都可以歸納成一個稱爲金子的單一元素。

在佛陀的時代，印度哲學家將宇宙間的森羅萬象歸納爲四種基本元素，就是：地、水、火、風。佛陀則宣稱這四種元素還可以進一步歸納爲「空」。並用金子做例子，佛陀的意思是：雖然我們已經抽出這一切金製物品的共同特性，稱它爲金子，可是我們能指出金子是怎樣的一種東西嗎？能指出金子究竟在那裏嗎？凡是我們所能够指出的都祇是金子的某一種特殊形狀，例如金條，可是金條不能即代表金子，因爲金條是可以變的，並不是永久不變的。因此「金子」這二個字只是我們給某些特性的一個名稱，是沒法拿出來給你看的。所以佛說金子是「空」。基於同樣的推論，一切固體，都即是「空」。

不僅固體是空，液體又何嘗不是空。液體的特性也是沒有永久性，固定的形狀，是可變的，是無從捉摸的，是空。兩千五百多年前，佛陀說，宇宙每一樣東西都能歸納爲「空」。（這即是「色即是空」的註釋。不但色法是空，心法也

是空，因爲歐美人着重物質，所以我這篇講詞中偏重了色法，請讀者注意。楨註）

西方科學家也獲得一個與此類同的結論，那確是很有趣的事。在愛因斯坦發現相對論之前，西方科學家把宇宙萬物歸納爲兩個基本元素，說這兩個元素是恒久常存的；一個叫做物質，另一個叫做能。愛因斯坦用數學方法證明，將這兩個元素統一了起來，說：物質也是能的一種形態，正和電是能的一種形態，光是能的一種形態等一樣。他由此下結論，說宇宙萬物萬象都只是能的各種不同的形態。可是我們如進一步問，什麼是能的原來性質呢？你能拿出能的本體來給我們看看嗎？雖然我不敢武斷地說西洋科學家的所謂能，同於佛法的所謂「空」，至少我說能的本體也是沒有固定形狀，無從捉摸，類似於「空」。

第三個方法我叫它透視分析法

佛陀用禪那來實施這種方法，我們沒有這樣的功夫，不容易照辦，幸好現代的科學成就，提供了許多工具儀器可以大大地幫助我們瞭解這個透視分析法。

讓我們再來談談這張電磁光譜（第二十一頁）。我們知道人類的肉眼只能看到宇宙中這個在譜上叫做「可見光帶」的很小的範圍。但是靠某種儀器的幫助，例如紅外線儀，X光，顯微鏡等，現代人已能够看到「可見光帶」以外的若干宇宙領域。爲了更容易幫助諸位透徹了解起見，請諸位再看這張圖表（即第二十一頁下面的那張）。這張圖表所顯示的，是藉不同的儀器，在不同的電磁波長下所看到的一個通常我們所謂的人。我在這張圖表上標明了一到五。在「一」底下，諸位看到一個主要由紅、黃及綠三種顏色所構成的形像

，那是藉紅內線儀所看到的人的樣子。在「二」底下是肉眼不用其他儀器所看到的人。在「三」底下是透過X光所看到的人，皮和肉都不見了，然而骨架仍在。下面一個標明「四」的，是用顯微鏡所看到的人身各部份的分子構造圖。最右邊標明「五」的是一片空白。

諸位看到了這個圖，請不要誤會，說這四個圖和那一片空白是代表不同的實體，它們是同一個人。也不要誤會，認爲從左到右它們佔據着不同的空間。實際上，它們是在同一個空間裏的。爲了再說得清楚一點，請諸位把我當作我所談的那個人。請試想像，如果諸位的眼睛能看到紅內線，那麽諸位所看到站在這裏的我便是紅、黃、綠三色組成的形像。現在，再改用諸位日常使用的「儀器」來看，在諸位的肉眼裏，我的身體顯現出來了。再想像諸位的眼睛能看到X光，那麽皮肉及血液都消失了，諸位現在看見的，便只是我的骨骼。再換另一種儀器——顯微鏡的眼睛——來看，現在站在這裏的則是一個複雜的分子結合了。我們更進一步深入探討，現代科學告訴我們，分子是由原子組成，而原子則由質子組成，最後一切質量都可以轉變成能。能的原本性質是我們看不見，也抓不到，無形無色，無從捉摸的。讓我們稱它爲「無形之形」，這個就是「五」底下的空白處。

請諸位注意這一事實：我仍是同一個通常所謂的人，但現在却以不同的形像在諸位的面前呈現——一個彩色的影像，一個肉體、一架骨骼、一個分子微體的結合，以及諸位從各種不同的境界看成的其他許多形態。最後則是無形之形。

這第三個方法——透視分析法，也引到同樣的結論：宇

宙間的萬物萬象都可以深究到它的根源，科學家稱它爲能而佛陀稱它爲「空」。

有一點極其重要，要請諸位注意，前面我所說的都是意識理解，而「空」却是直接的經驗境界。容我重複地說一遍：「空」是直接的經驗境界。據說當一個人達到那境界時，他便會經驗到一種極大的快樂感，比一般人所經驗到的任何快樂感都要强幾百倍。不僅這樣，「空」是一種沒有變動與無常之感的境界。

現在讓我再推進一步。諸位都知道，認識了人的痛苦是導致悉達多太子放棄宮廷生活，做一個苦行僧，去尋求人類解脫大道的直接原因。佛陀列出了人類的八苦——苦在梵文裏是 dukka。這八苦是生、老、病、死、愛別離、怨憎會、求不得和無常（也即是五蘊熾盛）。我沒有時間爲諸位更詳細地解釋八苦，但是，如果諸位細心地將它們分析一下，就可以斷定，這八苦統統都跟我們所具有的肉體，以及我們稱爲「自我」的意識有關，或者也可以說，肉體和「自我」意識是造成一切痛苦的根源。

因此顯而易見，在「空」的境界中，肉體與「自我」意識已不再存在，苦又怎麼還能存在呢？當一個人達到那種境界時，宇宙萬物，包括他自己在內，都成「空」觀。所有人類的痛苦以及生死都消失了，都不再執着，這種人我們說他擁有了慧眼。

這就像忽然從一個極沉重的負擔中解脫出來；這就像慈母和他失去了多年的愛子不期而遇的心境；這就像在一個狂風暴雨的大海中絕望地航行時，忽然發現一條地平線時的狂歡。這些是佛經上對一個人得到慧眼時，所經歷的大喜悅的

一點描寫。

很多佛陀的弟子都達到了這種境界。在佛教裏他們被稱爲阿羅漢，他們已是聖人。然而佛陀却向他們發出嚴厲的警告：「不要停頓在慧眼上！」佛陀指出，人的最大的病是執着；當人只有肉眼或天眼的時候，他把不完整、易變的，因而也是虛妄不眞實的世界看成完全的、恒久的、眞實的。他就執着於他所看到的世界，一切痛苦由此而生，這是一個極端。可是當一個人用慧眼看見了宇宙萬物是無常的，不眞的，「空」的時候，他喜樂留戀於這個「空」的境界，這就成了對「空」的執着，是另一個極端。無論是對「有」或對「空」，一旦有了執着，那個構成一切無明和痛苦之根的「自我」意識便不能完全絕滅，人也就不能澈底解脫。因此，法眼的獲得乃是佛法中再進一步的教旨。

什麼是法眼呢？一個人得到了慧眼之後，能不停滯留戀在「空」的境界裏，却體認到：雖然他在不同的境界裏所看到的都是虛妄不實的幻相，然而對那一個境界而言，這些幻相卽是眞的，這個人得到了法眼。

現在讓我們再參考第二個圖表。一個只有肉眼的人會堅持只有肉眼所看見的一切是眞的，他缺乏對其他境界的知識。一個擁有天眼的人會說紅內線的形像、肉體、骨架、分子的複合體等等都是眞的，並執着於這一切。一個擁有慧眼的人看出這個圖上的一切形像全是無常、無實體和虛妄不眞的幻相，唯有「空」才是眞實恒久的狀態，因此便執着於「空」。

現在一個擁有法眼的人會說，雖然這一切形像確實是無常、虛妄的假相，它們却不是與「空」分得開的另一實體，

它們都是同體，然而就它們所在的境界領域而言，它們全都是眞的，實有的。

「空」的直接體驗給人以大智慧；然而若能把一切雖然都是假相，可是在它自己的境界領域裏却是眞的這一點認識了，那就會自然產生一種無條件的、無差別的、遍及一切的愛與慈悲。我們認爲這種人擁有法眼，在佛教裏則稱他爲菩提薩埵，簡稱菩薩。

一旦一個人達到了「空」的境界而又能克服了對「空」的執着，無條件、無差別、遍及一切的愛與慈悲，便自然而然地從一個「空」的直接經驗裏產生出來，那眞是人類的奇蹟，也因此使得佛教成爲最獨特、最精深的實踐教義。

讓我告訴諸位一個故事，用它來說明得到慧眼的阿羅漢與擁有法眼的菩薩間不同之處。

一座大厦失火了，只有一個導向安全的門。許多人——男人、女人、小孩——在這大厦裏玩，他們之中只有少數人知道火災的危險。這少數知道危險的人，努力尋求一條出路。路是又長又難走的。最後他們衝出濃煙，出了大厦，當他們再度在戶外新鮮的空氣裏呼吸時，他們是如此地高興，以致他們就只是躺在地上，再也不想做任何事情了。然而，他們之中却有一個人，不這樣想。他記得許多人仍在這大厦裏，而不明白火的危險；而且即使他們明白了，他們也不知道通到門口的路。所以，他便不顧自己的疲倦和危險，一再跑進大厦，去引導別人走出這危險的地方。

這個人就是菩薩。

另一個有名的故事，由赫士唐・史密斯教授（Prof. Houston Smith，他的中文名字是施錫恩）在他的傑作「人類的宗教」裏介紹給西方的讀者。故事是這樣的：三個

人爲了到遠地尋寶而旅行橫貫沙漠。他們在烈日下走了一段很長的路，又累又渴，急切需要一個蔭凉的地方休息，和一些水或水果來解他們的焦渴。忽然，他們來到一個有圍牆的莊院。他們之中一個人爬上牆頭，高興地喊起來，就跳進了那莊院，第二個旅行者跟着也跳進了莊院。接着第三個旅行者也爬上了牆，他從那裏看到一所美麗的花園，在棕櫚樹的蔭蔽下，還有一個有噴泉的大水池。在渴累交迫，赤日黃沙的景況下，這是何等的誘惑！正當他要跳進莊院去的時候，他想起還有許多許多的旅行者仍舊在那可怕的炎日沙漠裏拖着沉重的脚步徬徨，不知道有這個綠洲。他終於拒絕了跳進莊院的誘惑，忍耐着一切的苦，再爬下牆來，回到那漫無邊際，熾熱的沙漠裏，去接引別的旅行者到這個蔭凉休息的地方來。

我相信在座的每個人都不難瞭解，這第三個人是菩薩。

這裏必須指出：這樣的慈悲並不是表面的，而是發自內心，深不可測的。它沒有諸如「因爲我喜歡你」或「因爲你服從我」一類的先決條件。它是無差別的，無條件的。這種慈悲和愛是從「空」的直接體驗而生。是從完全調和、完全平等、沒有任何執着的境界而生。

爲了幫助各位更正確地了解法眼，我必須提出非常重要的兩點。第一、法眼能觀照眞理的無限方面。正如在無邊無際的太空中，天文學家指出許多銀河、恒星、行星等等一樣，在「空」的體驗中看出無窮無數的境界，無窮無數的天堂、人間，無窮無數有情衆生和不可計數的活動。第二，具有法眼的菩薩是沒有執著的。在金剛經裏佛陀一再地說，當菩薩救度衆生時，他對主體，例如「自我」；對客體，例如「你」；對其餘的事物，例如行爲；或對時間的概念都沒有任

何執着。因爲如果菩薩對任何事物有絲毫執着，他便不能稱爲菩薩。

說到這裏，我希望諸位對肉眼、天眼、慧眼及法眼這四種眼已經有了清楚的觀念。下面是禪宗裏兩首有名的偈及關於它的故事。

中國唐朝時候，有一次禪宗的五祖要他的弟子們都寫一首偈給他看，以顯示他們對佛法的了解。神秀上座呈了如下的一首：

「身是菩提樹，
心如明鏡臺；
時時勤拂拭，
勿使惹塵埃。」

五祖評論說，神秀只到了門口，還沒有登堂入室。

一個名叫惠能的俗人也在寺內。雖然他沒有接受過五祖的教誨，却是一個有大利根的人。當惠能聽到這首偈時，他不以爲然，便說：「我也有一首偈。」於是就宣讀他的偈：

「菩薩本無樹，
明鏡亦非臺；
本來無一物，
何處惹塵埃？」

後來，惠能做了五祖的弟子並證到大覺大悟，成爲禪宗史上最有名的六祖。他對不同根性的人施以不同的教誨。雖然沒有這樣的記載，我敢說，六祖會毫不猶疑地告訴一個來求教的初學者：

「身是菩薩樹，
心如明鏡臺；
時時勤拂拭，

勿使惹塵埃。」

現在我想問：神秀是用了那種眼作他的偈？惠能又是用了那種眼不同意神秀而唸出他的偈？爲什麼在他成了六祖之後，他却可以用他先前所不同意的偈來教人？現在六祖用的又是那一種眼呢？我不回答這些問題，願意把它們留給諸位，以便諸位都可以找到自己的答案。

現在我們來談談佛眼。

到此爲止，我眞勉强說了一些關於前四種眼的解說。可是關於佛眼，我確實無法說什麼，因爲無論我說什麼，都是隔靴抓癢，不會中鵠的。

但我也很明白，我不能就此停止，站在這裏，一聲不響，像佛陀那樣，就只擧起一朶金色蓮花。不僅我沒有像佛陀那種透過沉默能够傳達了解的輻射力，而且諸位也不會滿意。那是可以了解的，因爲不但我們的眼是肉眼、我們的耳朶和意識也同樣都是肉體的，所以我們必須使它們滿足。因此，我總得說上一點兒：

1.諸位一定會注意到，當我談到前面四種眼的時候，總有一個主體和一個客體。譬如說，就肉眼而言，人是主體，世間現象是客體，就慧眼而言，阿羅漢是主體，「空」是客體；當我說法眼時，菩薩是主體而宇宙間萬千境界是客體。然而，現在談到佛眼時，倘若說佛是主體而宇宙是客體，那就絕對錯了。因爲佛與宇宙之間區別已經不再存在；佛就是宇宙，宇宙就是佛。倘若說佛擁有佛眼，這話是同樣的錯誤，因爲佛與佛眼之間也沒有差別；佛眼就是佛而佛就是佛眼。簡而言之，諸位所能提到的任何相對觀念，在佛眼下都不再存在。甚至「空」也不存在，因爲「空」就是佛，而佛就是「空」。

2.我對佛眼想說的第二點，是關於「無限的無限」概念。我說「無限的無限是什麼意思呢？如果我們說人類宇宙觀的概念是無限的，那麼拿它和佛陀宇宙觀的體驗相比較，只就有如一個泡沫在大海之中。這是不可信的嗎？是的，這是難信的。但是讓我們想想數學裏說些什麼。諸位知道一次乘方是一條直線；兩次乘方是一個平面或面積；三次乘方代表一體積或空間，其大小已經可能是無限的了。現在四次乘方怎樣呢？五次乘方以至若干次乘方又是怎麼樣的呢？如果諸位能向我解釋若干次乘方代表的是什麼，諸位對佛陀的宇宙觀——無限的無限——就已有點了解了。

3.我對佛眼想說的第三點是瞬息性和「一發即到性」，這又是一個很難爲人們了解的概念，對我們來說，時間的持續是一件確確實實的事。因爲有這個時間的因素，人從一個嬰孩長大爲青年、成人和老年等等。若說在佛眼之下時間是不存在的，這是我們不能瞭解的。那就是佛眼之所以爲佛眼。億萬年無異於一刹那。照我們的宇宙觀看來，距離地球以億萬光年計的世界，佛可以在一瞬間到達，這是如何的奇蹟！

4.關於佛眼的第四點是互攝互入的總體性與無不涵攝性。諸位中可能看過一部叫「黃色潛艇」的電影。在那電影裏，有一個眞空吸管的怪物，它能吸進任何遇到的東西，在它吸完世界上一切東西以後，它開始吸它所站着的大地。眞空吸管是如此有力，以致它把整個地球吸到了自己身體裏面，於是它也吸進了它自己。這一個描寫可以給諸位一些無不涵攝的概念。綜結而言，我對佛眼提到了下列四點：

1.無主體與客體，那是絕對待，沒有相對概念；

2.無限的無限，那是絕空間，沒有空間概念；

3.瞬息性和一發即到性，那是絕時間，沒有時間概念；以及

4.總體性和無不涵攝性，那是無空無，沒有空無所有的概念。

這是佛眼的四種概念。

在我結束今天的講話前，我要給諸位再講一個有趣的故事：

有一對夫婦，常要爭吵，後來他們聽到了五眼的說法。有一天他們又開始吵嘴了，看起來那又將是一次像往常一樣的爭吵，弄得夫妻兩人都惱怒非常，氣憤頹喪，以致他們可以好幾天見面不講話。正在這當兒，忽然丈夫說：「現在我在用我的天眼，呀！你只不過是一具骨架，我爲什麽要跟一具骨架爭吵呢？」妻子靜默了一會兒，然後放聲大笑。丈夫問她：「你現在幹什麽？」妻子說：「我正在用我的慧眼，你已經消失了。現在沒有什麽可以惱我了。我很快樂的在『空』的境界裏。」然後他們兩個都大笑着說：「還是讓我們都用我們的法眼吧。雖然我們都是假相，但讓我們在這個境界中快樂地生活在一起吧。」

今天我們慶祝這位偉人——釋迦牟尼佛的生日，智海法師還要贈送諸位一個大生日蛋糕。我現在所贈送的只是一些生日糖果而已。我的生日糖果是這句忠告：「不要總是用你的肉眼，要把視界擴大。」不要讓你的心老是被這個細窄地段中所見到的事物弄得神魂顚倒。把窄帶打破，把視界擴大，發展張開你的天眼。漸漸地發展張開你的慧眼。到了這個境地後，請諸位想着在廣大熾熱的沙漠中和生死掙扎的許多同胞以及別的可憐衆生；張開你的法眼。最後我希望諸位全都有佛眼，諸位都成佛。謝謝諸位！

贈送結緣

周宣德・周胡安素

為紀念先父母敬印六千冊

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ERRATA

勘誤表

P.1 21st line		then to Proceed to the attainment
P.1 24th line		presentation of Buddhism
P.1 28th line		English into Chinese
P.34	27行	薩（誤）；提（正）
P.34	25行	薩（誤）；提（正）
P.35	8行	眞（誤）；算（正）
P.36	2行	「無限的無限（誤）；「無限的無限」（正）