

不二的。你即宇宙，宇宙即你。佛陀教了許多方法使人能經由自己的努力以發現這一真理。這些方法都可導至自我與宇宙一體的正覺。其實，使你自己與某些東西合為一體，並非新觀念。數千年來，中國人和歐州人都教人視家與己為一體，愛國主義倡導公民與國家為一體，政黨的教條要求黨員把黨和自己視為一體，很多宗教則宣傳人與上帝合一的教義；佛陀則宣示自我與宇宙一體的真理。然而，在佛陀所教導的一體與所有其他一體之間有一個重要的區別。在所有其他的情形中，都有兩個對立的個體：你與家族，你與國家，你與黨，你與上帝；你永遠成不了上帝。但是佛教的一體，是消除二元，同一不二，你即是宇宙，宇宙即是你。

這一個不同點是非常重要的，因為既然宇宙即是你，那麼宇宙中所呈現的每一件事物也都是你。地球上所有的人類——且不提地球上和其他星球上的生物，都是和你一體，都就是你。因此之故，如果別人受苦難，你即受苦難；這並不是你眼見別人正在受苦而起了憐憫之心，是你，你自己正在受苦呀！別人愉快，你就愉快。別人有成就，你就高興這成就。別人有困難，就是你的困難。

這種一體不二的認識即是世界和平與宇宙和諧的基礎。試想下面幾個實例：當你的右眼欣賞美貌女郎時，你的左眼有沒有妒忌過？或者，當你的腳受傷流血時，你的雙手可曾視若無睹嗎？你的雙手雙腳可曾發過這樣的牢騷說：它們終日操勞而舌頭只是講話嗎？我們身體的各部門都彼此和諧相處，合作無間，正因為它們是一體，同一非二。所以，只要你能了悟並認識宇宙與你是一體不二，許許多多的和諧和幸福，都會因此而來。宇宙是何等的美麗！生命是怎樣地有意義！

親愛的朋友們，當你漸漸獲得你與他人實為一體不二的感受時，你就走上導向正覺的大道了。謝謝諸位。

認定這個肉身是你，這是大有問題的。在我看來，支配一羣人，實在要比調節你身體中的血球的流動容易得多了。譬如，政客們很可能發動成百萬人的示威遊行，但都從來沒有那位統治者能下令停止他這個肉身的衰老。

第三個理由只能在瞬間內有效。因為，認為人們因你的狀貌來辨識你所以這個肉身是你的理由，本身即摧毀了這個論點的效力。你不妨看一看你在兒時父母為你所攝的照片，照片裏你的樣子與你如今的模樣已是大不相同，這證明了你的肉身是刻刻在變。如果你以這肉身的狀貌來認定是你，你將發現實際上你已歷經了無量數的死與生，原因是你的肉身每一刹那都在變。

我們且用科學的方法來分析這個肉身。為了這，我得借用「五眼」這本小冊子內第二十三頁中的二個圖樣來闡明。在下面一張圖中形相(2)所呈現的這個大家所熟悉的身體，顯然只是無數形相的一個。它是用肉眼憑藉某種光波（圖中以七彩表示，稱為可見光帶的部份）所顯現的形相。因為電磁光譜中的週率無限，所以形相也無限，圖中所列僅少數形相而已。把你自已認為你整個光譜所顯示的形相的總和，豈非比把形相之一的肉身肯定為自我更為正確些嗎？

請勿忘記我在開始時所說的話；甚至佛陀也承認解釋他教義的困難，因為他所證悟的宇宙人生真理是如何不同於我們日積月累的經驗知識！試想一位自幼生活在牢獄裏歷經年所的人，怎能期望他相信海底奇景或者有人登陸月球的事實——他甚至根本不知月球為何物。我無意以這番話來令各位感到沮喪；相反地，我是在告訴各位，在這個黑暗的牢獄之外別有一個天地，而這正是我們大家與所有人類的希望與光明。人生的意義與美好就含蓄在對這個希望的追求與實現。

那麼，佛陀證了正覺之後說了些什麼呢？佛陀說：宇宙與你是同一

另一方面，站在水的觀點而言，當水凝固成冰的時候，是水的死亡，而當冰融解成水的時候，乃是水的再生。由是可知，倘若我們把注意集中在某一種物體的話，我們就會對於這種物體生出一個清晰的生與死的概念。不過，如果我們站在 H_2O 的立場來看，不論是水結成凍冰或冰融解為水，都沒有生與死可說，它們全是 H_2O 。

現在出現一個有趣的問題。人類所恐懼的死亡，會不會僅僅是由於他相信他自己的觀點，相信這個肉身和意識就是我，「自我」而來的呢？這個肉身和意識是否可以和上面例子中的冰相提並論？而另有其他可與前例中的 H_2O 相類比的東西存在着呢？換一個方式來說明這觀點：如果人類能明白這肉身和意識並不是「自我」，而另有相當於上例中的 H_2O 的東西才是我的話，那麼這一個肉身和意識的敗壞，就只不過如冰之融，無所謂「自我」之死亡了。

討論至此，各位可能要問，我所說的某種東西究指何物，你們又如何能將這某種東西看成即是你自己？在答覆這問題之前，容我先問你，為什麼你說這肉身和意識就是你——你自己呢？你可能用下面三個理由來答覆：第一，你對你自己的身體知道得最清楚。第二，你肉身的一切活動完全受你自己的意志所支配。以及第三，人們根據你肉身的狀態來認識你。由於這些理由，你就認定這肉身為你自己。你可能尚有其他理由，不過讓我們分析一下這三個答覆。

你說你對你自己的身體知道得最清楚，因此你深信這個肉身即你自己，這想法可能並不盡然。你現在正與許多其他人士坐在此廳中聽我演說，你是否同意：你對此刻此廳中進行的事的知悉，要比你知道胃裡的情況清楚得多。又譬如觀看一場足球賽的感受，比了你身體某部份白血球抵抗細菌的感受（如果能有所感受的話），豈不是要親切生動得多。

你的第二個理由，所謂這個身體是受你的意志力的支配，所以你就

一體不二

——沈家禎居士一九七二年三月十二日及四月八日爲聖約翰大學師生及婦女協會講于紐約大覺寺

臺灣譯經院
吳京源 何光漢 合譯
杜若洲 許洋生

佛陀說教的要義，是在向我們啓示人生宇宙的真理，使我們得憑藉自己的努力，不但了解它，而且體證它。真理的體證，猶如一盞明燈在暗室中忽然洞照，使宇宙間的萬象衆生，晶瑩清澈。此種體證，叫做正覺。

不幸的是，這個宇宙真理與我們日常累積的經驗與知識差別太大，以致我們甚難理解佛陀的教誨。爲了減少這種困難，我在這次講話中，將多借重比喻與實例。各位細心思量，也許可以自己發現必須克服的主要障礙是什麼。

雪、冰、水、蒸氣、雲、雨皆是諸位所熟悉的名稱。它們雖是不同的物體，但我們知道這些物體都是氫二氧一（ H_2O ），它們的化學結構完全一樣。

我請各位注意這個事實：即當某種物體轉變成他種物體時，譬如水變冰或冰變水。如果我們的注意僅集中在某一物體時，便生起一有趣的觀念。這概念即是生與死。那就是說，站在冰的立場來說，當水凝固成冰的時候，就是冰的誕生；而當冰融解成水的時候，也就是冰死亡。在

suffering, so you have pity for them; you, yourself, are suffering! You are happy if others are happy. You are delighted in the accomplishment if others are accomplishing. It is your problem if others have problems.

This identification is the foundation of world peace and universal harmony. This is so because of these facts: has your left eye ever been jealous of your right eye when your right eye admired a beautiful girl? Or, did your hands ever refuse to aid your foot when it was hurt and bleeding? Did your hands and feet ever complain that they do all the dirty work while the tongue just talks? All our body elements live harmoniously and cooperate with each other because they have the identification of oneness. Therefore, the identification of the universe and you can bring many kinds of harmony and happiness, only if you can realize and recognize it. The universe is beautiful, life is meaningful.

Dear friends, as you gradually gain this feeling of identification with others, you will then be on the right track towards Enlightenment.

Thank you very much.

this Truth through one's own effort. These ways all lead to the Enlightenment, that one's self and the universe are identical. Identifying yourself with something else is not new. For thousands of years, the Chinese and Europeans were taught to identify themselves with their families. Patriotism teaches a citizen to identify himself with his country. Party doctrine demands identification of one's self with the party. Religions teach the identification of one's self with God. Buddha taught that the Truth is to identify yourself with the universe. But, there is one important difference between all other identifications and the identification that Buddha taught. In all other cases, there are two entities: you and the family; you and the party; you and the country; you and the state; you and God. You could never be God. But in Buddhism, the identification eliminates dualism. You are the universe and the universe is you.

This difference is extremely important because if the universe is you, then everything the universe reveals is you. All human beings on earth, not to mention the other creatures on earth and other planets, are identified with you and are you. Therefore, you suffer if others suffer. It is not that you see others

the human eye with certain frequency of waves known as visible light, shown in rainbow colors in the chart. This man can appear in an infinite number of forms, few of which are shown in the illustration, because the number of frequencies in the electro-magnetic spectrum is infinite. Wouldn't it be more correct to identify yourself with all the forms covered by the whole spectrum than to just pick out one form, the so-called physical body and identify yourself with only that body?

Please don't forget what I said in the beginning, that even Buddha admitted the difficulty in explaining his teaching because the Truth he contemplated of life and the universe is so different from the daily experiences and the knowledge we have accumulated. Just imagine if one has been in a dark prison for many years since his babyhood. How can you expect to convince him of the wonder of the ocean bottom or of a man landing on the moon he doesn't even know what the moon is. I do not intend to discourage you by what I am saying. On the contrary, I am telling you that there is a world outside the dark prison and that is the hope - the light - for all of us and other fellow humans. To realize this hope, therein lies the meaning and beauty of life.

Now, what did Buddha say after he attained Enlightenment? Buddha said, the universe and you are identical. You are the universe and the universe is you. Buddha taught many ways to enable one to discover

of watching a football game is definitely much more vivid than the experience, if any, of your white blood cells fighting with bacteria in a corner of your body.

Your second point, that the body is controlled by your own will so that you identify yourself with this body, is highly questionable. It seems to me that it is much easier to direct a mass of people than to regulate the flow of your blood cells. For example, politicians may very well be able to mobilize millions of people to stage a demonstration, yet I do not know of any ruler who can order his body to stop aging.

The third point can only be valid for an instant. Thus, the very reason of identifying yourself with the appearance of your body destroys the validity of the argument. Just glance at a snapshot taken by your parents when you were a baby. Your likeness in the photograph is now different from your present appearance, which proves that your physical body changes every instant. If you identify yourself with the appearance of your physical body, you will find that actually you have already gone through an infinite number of deaths and births because your physical body changes every moment.

Let's examine the physical body scientifically. For this, we shall borrow the two charts in the booklet, "The Five Eyes", to illustrate this point. Please refer to these two charts on Page 23. It is apparent that this familiar body, shown under Illustration 2, is simply one of the countless forms of man. It is the form seen by

of which we are not aware, which corresponds to H_2O ? Putting the view another way, if one can realize that one's physical body and consciousness are not the only identity of I, myself, and if one can identify one's self with something else which corresponds to H_2O in the above example, then the destroying of the physical body and consciousness is just like the melting of the ice and there is no death of I, myself.

At this point you might like to ask what I mean by something else, and how can you identify yourself with this something else. Before answering this question, may I first ask you why you say that this physical body and consciousness is you, yourself. You may reply with these three reasons. First, you have an intimate knowledge about your own body. Secondly, the action of your body is entirely directed by your own will; and thirdly, people recognize you by the appearance of your physical body. Because of these reasons, you identify yourself with your physical body. You may have other reasons, but let us examine the three answers mentioned above.

You say that you have intimate knowledge about your body so you are convinced that you must identify yourself with this body. This may not be true. You are now sitting in this hall with many other people and listening to what I am saying. Would you agree that your knowledge of what is going on in this hall at this moment is much clearer than your knowledge of what is now going on in your stomach? The experience

able to discover by yourself the key obstacles which have to be overcome.

First, let us consider these familiar names: snow, ice, water, vapor, cloud, and rain. They are different substances, but we know that they are all H_2O . The chemical composition of these substances is exactly the same.

Your attention is invited to the fact that when one substance, say water, changes into another, say ice, or vice versa, an interesting concept occurs if one's attention is focused on one substance only. That concept is birth and death. That is to say, from the ice's point of view, it is the birth of ice when water freezes into ice and the death of ice when it melts into water. On the other hand, from the water's point of view, water is dead when it freezes into ice and it is the rebirth of water when the ice melts into water. So, we have the clear concept of the birth and death of one substance if we fix our mind on that one substance. However, if we take the point of view of H_2O , whether water freezes into ice or ice melts into water, there is neither birth nor death. They are all H_2O .

Now an interesting question arises. Could it be possible that the human being's horror of death is simply because of the fact that a human being believes his own point of view, that this physical body and consciousness is I, myself? Could this physical body and consciousness be analogous to the ice mentioned in the above example, and could there be something else

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Identification With Oneness

Talk Delivered at the Temple of Enlightenment

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by C. T. Shen

The essence of Buddha's teaching is to reveal to us the Truth about the universe and life, and to enable us to work through our own effort, not only to understand the Truth, but also to realize it. The realization of the Truth is compared to a light which is suddenly turned on in a dark room, so that all life and everything in the universe becomes crystal clear. Such realization is called Enlightenment.

Unfortunately, this Truth of the universe is so different from the daily experiences and the knowledge we have accumulated that we can hardly comprehend what Buddha taught. In order to reduce this difficulty, I shall rely heavily on analogies and examples in this talk. By examining my analogies carefully, you may be