弗沙菩薩：「『善，不善』爲二。若不起善，入無際相而通達者，是爲入不二法門。」

淨解菩薩曰：「『有爲，無爲』爲二。若離一切數，則心如虛空，以清淨慧無所礙者，是爲入不二法門。」

在本段又記載：

「如是諸菩薩各自說已，問文殊師利：『何等是菩薩入不二法門？』

文殊師利曰：『如我意者，於一切法無言無說，無示無識，離諸問答，是爲入不二法門。』

於是文殊師利問維摩詰：『我等各自說已，仁者當說，何等是菩薩入不二法門。』

時，維摩詰默然無言。

文殊師利嘆曰：『善哉！善哉！乃至無有文字語言，是眞入不二法門！』

各位親愛的朋友！可是爲什麼我今天却用了那麼多的語言文字呢？

（按：在這時，沈博士突然提高了他的聲音：）

現在，請各位回答我的問題，快！快！

（按：聽衆默然）

善哉！善哉！我們有這許多維摩詰在這裡！

（按：聽衆大笑）

現在，各位都已體驗到了吧！就在你們突然大笑的一刹那，你們是和本性相應了。我想現在你們都願意回家去，參一參你們和本性相應的法門吧！

好了！謝謝各位！。

施而求報的布施，不是布施波羅密多。

要看對象而施與，譬如只獻給教堂，而不捐給學校的布施，不是布施波羅密多。

有私心的布施，也不是最完美最純潔的布施。

而：

最完美最純潔的布施，是需要一個絕對平等、沒有相對性與差別相，和沒有自我觀念的眞心。唯有這樣的布施，才能與本性相應。

對於那些還不能達到和本性相應的人，當他們在重病、危險、絕望、臨終的時候，如果虔誠地向衷心信賴的超世尊者禱告，像各種不同宗教裡的神明：聖母瑪琍亞，耶穌基督等；在佛教裡，像家喻戶曉的阿彌陀佛和觀世音菩薩，都會有顯著的成效。特別是那些在平時有上述信仰的人們，這樣的祈禱、唸佛，可以很快地使他們的神志專一，這不散亂而寧靜的意念，便能與樂之泉源的本性相應。

最後，非常謝謝各位在這四次會中，如此熱心的來聆聽。也許各位都注意到了這幾次演講中的主題是針對着本性。現在，我引證維摩詰經第九品「不二法門」品（德曼博士英文譯本）中的一段話作爲結尾：

「爾時，維摩詰謂衆菩薩言：『諸仁者，云何菩薩入不二法門，各隨所樂說之』」

當時，有三十一位菩薩，都各自陳述了對「不二法門」的看法，現在我選錄了三則：

德守菩薩曰：「『我，我所』爲二。因有我故，便有我所，若無有我，則無我所，是爲入不二法門。」

依據佛法，布施有三種：

⑴財施：是布施給別人他所需要的物質資財，包括食物、衣服、住處、車輛、金錢，和其他各種物資。

⑵法施：是布施給別人正知正見。佛法中所謂的「法」也卽是佛陀的教理。依據佛法所說，法是幫助別人脫離痛苦的最重要的知識。推而廣之，擧凡傳授別人知識技能，使他成爲社會中的生產份子，也屬於此類。

⑶無畏施：幫助別人免於各種危險，或減輕他們的恐懼。譬如貢獻力量維護一個地方的安全，使居民可以無所憂慮，便屬於這種布施。又如從遇難的船中，或從地震、颶風、海嘯、以及其它災難中把人救出來，這些都是無畏施。再如一位良好的醫生或護士使在極度恐懼中的病人得到安慰，也是一種極有價值的無畏施。

上面所述的還只是布施，而不是布施波羅密多或最完美最純潔的布施。各位也許記得，上次談到「業」時，我曾說過一個人做善事而帶着自私的動機，其功德是有限的；如果做善事而不存任何特殊目的，則其功德無限大。現在讓我和各位談談布施波羅密多，也卽是最完美最純潔的布施，那就是佛陀所說的六種波羅密多之一的布施。

布施波羅密多，是指一種沒有相對性、沒有差別相、也沒有自我觀念的布施。換句話說，這種布施既沒有誰是受施者的觀念，也沒有布施了什麼東西的觀念，也沒有誰是布施者的觀念。所以，凡是有條件，或另有目的的給與，雖然也是一種布施，但却不是最完美最純潔的布施，不是布施波羅密多。因此，凡是：

的一種形態。至於骨骼、肺、心、胃也都是物質，都是能的形態。這樣，從外面的皮膚漸漸想到裡面，再從裡面想到外面，無一不是物質，無一不是「能」的形態。

在你修習這方法的初期，你可以重複幾遍這樣的觀想，漸漸的你會得到一個結論，即是你身中的任何部份，以及整個軀體，都只是「能」，別無他物。

然後，再觀想：凡你坐着的東西，也是物質，因此也是「能」。四周的空氣也是「能」，空氣的熱也是「能」，光是「能」，人畜是「能」，房屋、村莊、城市、大地、月亮、太陽，以及在無邊空間中，你所能想得到的任何東西都是「能」。于是，一切都成爲沒有相對性、沒有差別的特徵。

當你的心念恍惚不定，不能繼續擴張，把外界物質看成是「能」，那麼就退一步再回復到原來心念，觀想清楚的那一點上。

由於「能」是本性的一個好比喻，這種修習是非常有效的。既簡單又和本性相應。

我想各位都知道如何打坐，所以我不在這裡介紹了。我那本小册子「佛教給我們的啓示」，裡面對打坐曾有簡短而完整的描寫，也許各位可以用作參考。

3.實踐布施波羅密多

布施就是幫助別人或利益別人。在二十五年前，我初來美國時，給我印象最深的，就是美國人一般說來都是非常熱心慷慨，樂于幫助別人。但是坦白地說，我的這種好印象幾年來却逐漸在淡退。我眞希望這個趨勢可以扭轉。這得全靠我們每一個人。不要忘記：社會的環境是我們共同業力的果。

本性相應，乃至和本性契合的實證。在世俗的境界中，本性被認爲是沒有相對性，沒有差別相，沒有自我觀念。甚之，更簡略的說，是沒有任何執着的。所以，在我們日常生活中，擧凡那些沒有相對性、差別相、和自我觀念——也就是沒有執着行爲和思想，都是和本性相應的。反過來，凡是具有相對性、差別相、自我觀念，以及種種執着的行爲和思想，是與本性不相應的。

現在我將爲各位提供一些有關如何才能和本性相應的例子。在我個人的修持中，這些例子曾有很大的益處。但由於每個人的「業」有所不同，也許你們會發現其他的方法更爲有效。

1.每天對廣濶無際的虛空作十五分鐘的凝思：

在晴天，你可以對着一望無際的天空凝視。集中精神看得愈遠愈好。如果有一隻鳥、一架飛機、一堆雲、或任何物體進入你的視線時，不要理它，不要跟着它走，讓它使你分心。如果你的眼睛疲倦了，就閉起來，但你的心仍然安謐地不動搖地，繼續向著一望無際的天空凝視。這個修習的要點，可以從下面張澄基教授摘譯密勒日巴（Milarepa） 歌集中的一段詩句看出：

「像天空一樣，旣無邊際，也無中心，
凝思，這無際的空間，無盡的廣濶！」

這是密勒日巴教女弟子（Sahle-Aiu）的口訣，正是強調沒有相對性、沒有差別相、沒有自我的絕對境界。

2.每天對「能」作十五分鐘的觀想：

首先觀想你整個軀體的皮膚，因爲皮膚是物質，所以是「能」的一種形態。再觀想自己的肉，肉也是物質，所以也是能

種境界來，簡直是微不足道了。

在人心中，也可以像火箭那樣破出雲層，一飛沖天，那就是佛法上所謂的開悟。開悟卽是本性的顯露，是那麼的廣濶、無窮，不可想像，也不可言喻。人類的一切習慣、欲望、區別和執着，都變得毫無意義。所謂生死、業和苦等等觀念，也都完全用不上了。當一個人成就了這種境界，就稱爲「覺者」。佛陀釋迦牟尼本是二千五百年前出生在今天尼泊爾地方的一個人，他在三十五歲時開悟了，爲人類樹立了一個「覺者」的最好典範。

正如我在前面所說，這第一條路子原是爲了那些能够完全擺脫世務，勇猛修持，像佛陀一樣拋棄了他卽將擁有的王位，而到深山中去苦修的人而立的。這是不砍掉樹枝，而先挖根的方法，也是佛陀爲人類樹立了可能成就的最高標準。然而，這條路畢竟不能適用於每個人。所以佛陀又傳授了其他許多方法，使人們能證悟本性。這些方法我列之於第二條路。

在第二條路上的所有方法，都有一個共同原則，卽是趨向和本性相應。請注意在此時這個「自我」的觀念是仍然存在的。因爲那是「我」去和本性相應。也就是說，在我所謂第三條路的修持境界上，「我」和本性在心理上仍然是兩個分開的個體。因此，所有的方法都是爲了一個目標，就是使「我」逐漸和本性契合。最後，以達到「我卽本性，本性卽我」。實際上只有本性，而本性也只是在世俗境界中，爲了方便說法而假立的一個名詞而已。

在我們心中清楚的把握住和本性契合的目標後，那麼我們日常生活上的每一個行爲和思想，便都能給我們充分機會去和

「生死」和「業」的觀念一樣，要徹底的消滅苦，只有證悟本性才能達成。也就是說先要認清楚在我們感覺器官中認爲實有的身心，實在是時時刻刻都在變，是不永久的，也卽是不眞實的，正好像在夢中所見到的自己，又像演員在臺上所扮演的一個角色，所以名之爲「空」。

因此，證悟本性，是苦的徹底消滅，也是最極的樂。這就是我前面所說的第三條路——理論分析所得的結論。我們的本性是眞正樂的源泉，讓我重複說一遍：我們的本性是眞正樂的源泉。

的確，這聽來很不錯。不過，這就像在一個卽使算不得風雨，却也是密雲遮蔽的雨天中，高談秋日晴空之可以令人心曠神怡一樣。但佛法不只是一套哲學理論，而是重實證的。一個人只知道游泳的原理，而沒有在水中練習過的話，一旦掉入深水中，便有沒頂的可能。所以佛法強調實際的修持。要證悟本性，還必須依照我前面所介紹的第一條、第二條路去實地修習。

第一條路是爲那些能夠完全超脫世務，專心一致的人所設立的。這種方法就同在佈滿雲層的暴風雨的天氣下，在紐約擁擠的「時代廣場」上，發射火箭一樣。我們可以想像得到，在這種情形之下發射火箭是如何困難。很多火箭卽使射上去了，可是在尚沒有到達最高的雲層時，便跌回地面。只有那些具有足够力量，不斷上升的火箭才能直貫雲霄。這時，火箭內的儀器會突然探測到光芒萬丈的陽光，和四周無邊無際的蔚藍天空。這時，儀器探測到的是廣大的空間，一片寧靜，萬里無雲，長空悠悠。那擁擠、喧嘩的紐約時代廣場，甚至整個大地，比起這

因爲要把這些心愛之物都拋下而去，那眞是不可想像的。

5.愛別離苦：

死可以說是永別。有失掉親愛的人經驗的，就知道這是多麼痛苦！而這痛苦是如何無法彌補的。當親人被綁架，或關入了集中營，或面臨死亡的危險，或被送往戰場，或因政治的原因被迫作無限期的離別，那種傷心憂慮，擔心噩耗傳來的種種痛苦，不是常在深鎖的眉頭，滿面的淚痕中看到嗎？

6.怨憎會苦：

這種痛苦，一般的情形是：兩個仇人偏偏狹路相逢；漂亮的姑娘被她所不喜歡的男子緊釘着追求；突然間迎面碰上強盜或瘋子；轉過牆角，却被兇狗惡獸撲上身來。這種情形，都會造成很大的苦。

7.求不得苦：

孩子要吃糖，媽媽不給，他也曉得哭；又如你愛一個人，而得不到他的愛；生意上的失敗；非常需要的錢始終得不到。這些都是求不得苦的例子。

8.五蘊盛苦：

在佛法中，蘊卽是指構成一個人的五種因素：色、受、想、行、識，我這裡簡稱之爲身心。暴怒、焦慮、淫慾、仇怨、嫉妒等，這些都是五蘊熾盛的例子，也是苦的源泉。

既然我所謂的樂，是苦的消滅，而上面所敍述的八種苦，很清楚的都是由於我們對身心的執着而來。因此，假如我們沒有身心，便不會有生，也就不會有生苦。沒有了身心，則老、病、死和愛別離、怨憎會、求不得、五蘊盛苦也就失去了憑依。所以人類一切痛苦的根，就在對於自己的觀念與執着。就如

一個多年患失眠症的人，一旦不用吃藥便能倒頭就睡，又熟又甜的那種舒服感覺。或者，一個人在許多天緊張的政治競選角逐之後，商場絞盡腦汁之餘，而能在湖光山色的環境中，享受一切放下的休息。當你擧頭凝望雪滿峯顚，巨松聳立，這個世界和一切煩惱消失到九霄雲外之際，你會感到自己如此的渺小！而又如此的偉大！好像宇宙之間除了自己，什麼都沒有了。這種境界，才是我所要講的樂。

現在，我們先研究一下樂的反面——苦，來陪襯樂的眞義。在佛法中，人類的苦有幾種分法，而最普通的分爲以下八種：

1.生苦：

雖然沒有人記得在他脫離母體時感受的痛苦，但是，只要看初生的嬰兒總是哭的，而沒有笑的，就可以證明生並不是快樂的事了。

2.老若：

雖然老要經過許多年月，是個漫長的過程，但是很多過了六十歲的人，都有突然發覺自己體能衰減，非復當年可比的痛苦經驗。這種痛苦感覺，從訪問養老院，或者只要和任何一個老人談起老的問題時，都可以體驗得到。

3.病苦：

很少人能夠在一生中免於疾病或受傷的。病的痛苦，也無須我來贅述。在那些營養與醫藥缺乏的地區，這種苦特別普遍。

4.死苦：

大多數人在知道死已是不可避免時，是十分痛苦的。這種痛苦，對於那些個人觀念強，擁有權勢，財富的人尤其嚴重，

美國紐約華美協進會主辦
中華學術講座

在我們日常生活中的佛教

第四講：樂的泉源

沈家楨主講

周胡安素
陳　　綱由英譯中

于一九七六年十一月廿二日

首先，我要說明，在這裡我所謂的樂，不是指那會成爲日後痛苦種因或根源的暫時喜悅。例如一個人喝醉了的時候，確然有那種飄飄然無憂無慮的歡欣，但他在醉中所做的事，可能愚蠢到使他事後懊悔，甚至造成無法彌補的後果。其所產生的長期痛苦，會遠過于短暫的一醉之快。像這樣的樂（如果你們仍稱它爲樂的話），在佛法中，是列爲苦的，而不是樂，因爲它往往是苦的開始。

我這裡所謂的樂，該說是苦的反面，或苦的消滅。例如，

The crown prince Mañjuśri applauded the Licchavi Vimalakirti: "Excellent! Excellent, noble sir! This is indeed the entrance into the nonduality of the bodhisattvas. Here there is no use for syllables, sounds, and ideas."

Dear friends, why have I used so many words?

〔The following lines were added after the lecture was delivered on November 22, 1976〕

〔At this point, Dr. Shen suddenly raised his voice.〕

NOW, ANSWER MY QUESTION, QUICK! QUICK!

〔The audience kept silent.〕

Excellent! Excellent! We have so many vimalakirtis here.

〔The audience then burst into laughter.〕

Now you have experienced it. The very moment that you burst into laughter was the moment that you were in harmony with Original Nature. Perhaps you would all like to go home now and practice your harmony with Original Nature.

I thank you very much.

The bodhisattva Śuddhādhimukti declared, "To say, 'This is happiness,' and 'That is misery' is dualism. One who is free of all calculations, through the extreme purity of gnosis—his mind is aloof, like empty space; and thus he enters into nonduality."

Near the end we read:

When the bodhisattvas had given their explanations, they all addressed the crown prince Manjuśrī: "Mañjuśrī, what is the bodhisattva's entrance into nonduality?"

Mañjuśrī replied, "Good sirs, you have all spoken well. Nevertheless, all your explanations are themselves dualistic. To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing—that is the entrance into nonduality."

Then the crown prince Mañjuśrī said to the Licchavi Vimalakīrti, "We have all given our own teachings, noble sir. Now, may you elucidate the teaching of the entrance into the principle of nonduality!"

Thereupon, the Licchavi Vimalakīrti kept his silence, saying nothing at all.

bring back their concentration. The unwavering tranquillity of one's mind is itself a process in harmony with Original Nature—the source of joy.

I thank you for your patience in listening so intently during these four sessions. You have probably noted that the key expression in these lectures has been Original Nature. It may be helpful to offer you, as my conclusion, the following quotation from Chapter 9 of *The Holy Teaching of Vimalakīrti*, by Dr. Robert A.F. Thurman, entitled, "The Dharma-Door of Nonduality":

Then, the Licchavi Vimalakīrti asked those bodhisattvas, "Good Sirs, please explain how the bodhisattvas enter the Dharma-door of nonduality!"

Thereupon, thirty-one bodhisattvas expressed their views of nonduality. I quote three expressions as examples:

The bodhisattva Srigandha declared, "'I' and 'mine' are two. If there is no presumption of a self, there will be no possessiveness. Thus, the absence of presumption is the entrance into nonduality."

The bodhisattva Tiṣya declared, "'Good' and 'evil' are two. Seeking neither good nor evil, the understanding of the nonduality of the significant and the meaningless is the entrance into nonduality."

attached, is a kind of giving but it is not the perfection of giving.

Giving with an expectation of reward is giving, but not the perfection of giving.

Giving with discrimination regarding the recipients, such as, 'I only donate to the church but not to the school,' is giving, but not the perfection of giving.

Giving for selfish reasons is giving, but it is not the perfection of giving.

The perfection of giving demands a mind of equality, nonduality, nondiscrimination, and no self. Such giving is therefore in harmony with Original Nature.

For those who have not achieved the ability to be in harmony with Original Nature, intensive prayer to a more tangible supramundane authority, such as the gods of different religions, the Holy Mother Mary, Jesus Christ, and in Buddhism, Buddha Amitabha and Bodhisattva Khan Yin, the two most popular names, all serve effective purposes when one is seriously ill, in danger, desperate, approaching death, and so forth. Such prayer, particularly for those who have had faith in one or more of the foregoing in their lives, could quickly

keeping a place, say, Central Park in New York City, secure and peaceful day and night for the citizens are, indeed, giving in this category. To save people from a ship in distress or from places hit by earthquakes, hurricanes, tidal waves, or other disasters, are good examples of this kind of giving. A good doctor or nurse who comforts a patient who has great fear is doing meritorious giving.

All of the above is giving, but it may not be the perfection of giving. You may remember that when we talked about karma, I said at one point that one who does good deeds with selfish motives receives limited merit, while one who does the same good deeds with no specific purpose or desire receives infinitely greater merit. Let me now describe the perfection of giving, which is one of the six *Pāramitās*, or perfections, taught by Buddha.

Perfection of giving means giving without duality, without discrimination, and without concept of self. Or, to put it another way, perfection of giving is giving without any idea as to who is the recipient, what is being given, or who the donor is. Therefore, giving conditionally, or with strings

trend will be reversed. It is entirely up to each of us. Don't forget that the social environment is the effect of our common karma.

According to Buddhism, there are three kinds of giving:

A) To help or benefit others by giving them the things they need. Food, clothing, shelter, vehicles, money, and many other items of a material nature are included in this category.

B) To help or benefit others by giving them right knowledge and a correct view. In Buddhism the reference is especially to Dharma, i.e., the Buddha's teaching, because according to Buddhism, Dharma is the most important knowledge that can help people to rid themselves of suffering. Broadly speaking, the teaching of proper knowledge and skill to people to enable them to be productive members of society is also giving under this category.

C) To help or benefit others by protecting them from various kinds of danger or alleviating their fears. This is called the giving of fearlessness. People who contribute to

animals are energy. The room, the house, the village, the city, the earth, then, the moon, the sun—everything in the boundless space you can think of—they are all energy. All are characterized by nonduality and nondiscrimination.

Whenever your mind wavers and cannot keep expanding your vision of energy, then retreat to the point where your vision of energy is clear.

Since energy is a good analogy for Original Nature, this practice can be very effective. It is simple yet in harmony with Original Nature.

I presume that you all know how to sit for meditation, so I shall not describe it here. My booklet, "What We Can Learn From Buddhism," gives a brief yet complete description of how to sit. You might like to use it as a reference.

3. Practicing the perfection of giving (dāna pāramitā)

Giving means to help or benefit others. Twenty-five years ago, when I first came to this country, I had the distinct impression that the people of this great nation have, in general, a warm generosity and willingness to help other people. I must admit, however, that that good impression has been gradually fading in recent years. I sincerely hope that this

be found in the following verse taken from *The One Hundred Thousand Songs of Milarepa*, by Professor Garma C.C. Chang:

"Like the sky devoid of edge or center,
Meditate on vastness and infinity."

That is the teaching Milarepa gave to his woman disciple, Sahle-Aiu. It clearly emphasizes nonduality, nondiscrimination, and no self.

2. Fifteen minutes of meditation on energy every day

First, think of the outer skin of your entire body. The skin is matter and is therefore a form of energy. Then, think of your flesh. Flesh is also matter and therefore also a form of energy. The bones are also a form ot energy. The lungs, heart, stomach—every part, from the outside to the inside and then from the inside to the outside, is a form of energy.

When you first begin this practice, repeat this process several times. You will reach the conclusion that everything in your body, and your body as a whole, is energy and nothing else.

Then, whatever you are sitting on is matter and thus energy. The air is energy. The warmth of the air is energy. Light is energy. People and

Nature. At the mundane level, Original Nature can be more clearly specified as nonduality, nondiscrimination, and no self; or even more condensed, as no attachment. Therefore, in our daily life, those actions and thoughts which can be qualified as nonduality, nondiscrimination, and no self—or nonattachment—are those in harmony with Original Nature. On the other hand, actions and thoughts that possess duality, discrimination, and concept of self, and are attached in one way or another, are not in harmony with Original Nature.

Now I wish to give you a few examples of how to practice in harmony with Original Nature. They have been useful in my personal practice. But, since each person has different karma, you may find another method more effective.

1. Fifteen minutes of meditation on vast space every day

You may look at the open sky on a clear day. Concentrate your effort to see as far out as you can. If a bird, an airplane, a wisp of cloud, or any kind of object comes into view, ignore it and don't let it distract you. If your eyes become tired, close them, but you mind should continuously "look" at the vast sky without wavering. The key to this practice can

attempting to dig out the root of a big tree without first cutting down the branches. It should be considered as the highest standard set by Buddha that a human being can possibly achieve. Path 1, however, is not for everyone. Buddha therefore taught many other methods to enable human beings to realize Original Nature. I consider that these methods belong to Path 2.

All the methods in Path 2 can be described as aiming at one principle, that is, "harmony with Original Nature." Here we should note that the concept of *self* is still in existence. It is *I* who am in harmony with Original Nature. In other words, at the stage of cultivation which I have called Path 2, *I* and Original Nature are, mentally, still two separate entities. All the methods therefore lead to a goal of identifying *I* with Original Nature and, finally, "*I* am Original Nature and Original Nature is *I*." There is only Original Nature. And Original Nature is a term chosen for the convenience of people at the mundane level.

With this Principle, "harmony with Original Nature," clear in our minds, every action and every thought in our daily life could offer us abundant opportunities to practice harmony with Original

endless deep blue sky in all directions. At that time, what the instruments detect is vast space, quietness, clearness, and emptiness. Crowded and noisy Times Square in New York City, and even the whole earth, become so small by comparison that they lose their significance entirely.

A similar breakthrough in the human mind, according to Buddhism, is called enlightenment. At the moment of enlightenment, Original Nature reveals vastness, limitlessness, and incomprehensible nature beyond description. All the habits, desires, discriminations, and attachments of human beings become insignificant. The concepts of birth and death, karma, and suffering are therefore inapplicable. One who achieves this status is called an "enlightened one." Buddha Śākyamuni was a human being born about 2,500 years ago in the land known today as Nepal who achieved enlightenment at the age of 35. He set an excellent example for all human beings.

As I said before, Path 1 is designed for one who is able to divorce himself or herself entirely from worldly affairs and to practice vigorously just like Buddha, who gave up the king's throne that awaited him and went to the mountains to take up many kinds of difficult ascetic practices. This is like

Now, this sounds great, but it is just like saying the clear autumn sky is the source of cheer at a time when the sky is heavily overcast and it is raining, if not storming. Buddhism is not just philosophical study. One who knows everything in theory about swimming but has never practiced in water will still face the possibility of drowning if he or she falls into deep water. So, Buddhism places emphasis on practice. To realize Original Nature one must practice according to those methods that I have called Path 1 and Path 2.

Path 1 is designed for the person who is able to divorce himself or herself entirely from worldly affairs and to practice vigorously the concentration of the mind on one point. This method is analogous to launching a rocket from crowded Times Square in New York City on a stormy day with thick clouds. Now just imagine how difficult it would be to fire a rocket under such conditions. Many rockets, even when launched successfully, probably fall back to earth without ever having reached the upper level of clouds. Only the ones that have enough strength to ascend non-stop can penetrate the heavy cloud cover. The instruments in those rockets that do make it will suddenly detect bright sunshine and the

of the eight categories of suffering, that the root of suffering is, again, our concept of body and mind. If we do not have body and mind, there is no birth and therefore no suffering because of birth. Without body and mind, aging, sickness, death, and the other four kinds of suffering have no base from which to operate. Therefore, the root of all human suffering is the human's concept of and attachment to a body and mind. As in the case of the concept of birth and death and the concept of karma, the complete cessation of suffering can only be achieved by the realization of Original Nature, which means the realization that the body and mind, which appear to our sensory organs to exist, are changing from moment to moment, are impermanent and unreal, as if one saw oneself in a dream, or were an actor playing a part—all is therefore defined as emptiness, or *śunyatā*.

Therefore, the realization of Original Nature means complete cessation of suffering, means ultimate joy. The conclusion of this theoretical analysis, which I have earlier referred to as Path 3, is that our own Original Nature is the source of true joy. May I repeat that: *Our own Original Nature is the source of joy.*

be an unexpected meeting between two people who hate each other; a beautiful girl being chased by a man she does not like; suddenly coming face to face with a robber or maniac; turning a corner and finding a rabid dog or other animal on the attack—all these encounters can be sources of great suffering.

7. Suffering caused by denial of one's desires

A child will cry when he or she wants a piece of candy and the mother says "no." Other examples are failure to win the heart of the one you love or failure in business. One can also suffer a great deal if one needs money desperately and is unable to get it.

8. Suffering because of the burning characteristics of the human body and mind

In Buddhism, this refers to the five aggregates which form the human body. These five aggregates are form, sensation, perception, conditioned function, and consciousness. Examples of the burning characteristics of these five aggregates, or, as I put it in simple terms, body and mind are anger, anxiety, excessive sexual desire, hatred, jealousy—all these can be sources of suffering.

Since the joy I refer to is defined as the cessation of suffering, it becomes clear, after the description

inadequate.

4. Suffering because of death

The majority of human beings suffer painfully because of their awareness of the inevitability of death. Such suffering is particularly severe for those who have a strong ego, great power, or great wealth, as it is very difficult for them to contemplate giving up these things.

5. Suffering because of separation from loved ones

Death is considered by most to constitute permanent separation. One who has had the experience of losing a loved one knows how painful that experience can be, and the suffering it brings can hardly be remedied. Heartbreak, worry, the expectation of bad news—all these kinds of suffering are expressed through grief and tears by those whose loved ones have been kidnapped or imprisoned in concentration camps; who have faced the danger of death, been sent to war, or been forced into an indefinite period of separation because of political circumstances.

6. Suffering because of an undesirable confrontation with another person or thing

Some examples of this kind of suffering might

a thousand miles away; one feels so verv small yet at the same time so great that one feels alone in the universe.

In Buddhism, there are several ways to classify human suffering. The most common is a listing of eight categories of suffering as follows:

1. Suffering because of birth

Although no one remembers the pain experienced upon leaving the mother's womb, the very fact that a newborn baby cries rather than smiles indicates that there is no bliss at birth.

2. Suffering because of age

Although aging is a slow process that takes place over a number of years, the sometimes sudden realization of the reduction of youthful strength and ability is a painful experience for most people past the age of sixty. Evidence of this feeling could be found on a visit to a home for the aged, or simply in speaking to any older person on the subject.

3. Suffering because of sickness

Very few people can claim immunity to sickness or injury. I do not have to elaborate on the painful experience of being sick. This kind of suffering is particularly prevalent among people who live in places where nutrition and medical care are

Let me make it clear, first of all, that the joy I refer to here is not the kind of temporary joy that can be the cause or source of later suffering. For example, one does have a sensation of joy and being carefree. When one is drunk, but the actions one might commit while intoxicated could be so foolish that one might feel deep regret afterward, or they could cause such irreparable consequences that the suffering created thereby would be much greater and longer lasting than the temporary joy that accompanied the drinking. That kind of joy, if you still wish to call it joy, is classified in Buddhism as suffering—it is not joy, because it is the beginning of suffering.

The joy I refer to here can be better defined as the opposite of suffering, or the cessation of suffering: for example, the kind of feeling one enjoys when one can fall asleep quickly and soundly, without drugs, after suffering insomnia for many years, or when one is able to rest after a number of hectic days in a political campaign or a demanding day in the business world. One might find oneself enjoying that relexation in a mountain-lake region. As one gazes at the high, snowcapped mountains and the huge pine trees, the world and its worries seem

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LECTURE 4:

THE SOURCE OF JOY

by Dr. C. T. Shen

President

The Institute for Advanced Studies of World Religions

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