

# Who Am I?

— Discussion of the *Nāgasena Bhikṣu Sūtra* (continued)

## 我是誰？

— 那先比丘經研討（續）

A Dharma Talk Given by Bhikshuni Jin Yu in the Online Lecture Series at Gold Buddha Monastery,  
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比丘尼近育法師講於2022年7月15日加拿大溫哥華金佛寺網絡講座系列

從那先比丘經我們看到了兩個高手過招，精彩絕倫。今天想要跟大家探討經中一個人人關切的主題：我是誰。

記得在七八歲時，常常想：我和姐妹都來自同樣的父母，可是為甚麼我們的個性，高矮都不同呢？我從哪裡來，又會到哪裡去？可是再大一點，卻被世俗功利洗腦，就把「找我」這件事忘得一乾二淨了。

正如孟子說的：人如果有雞犬走失了，還知道去尋找；自己的本心善性迷失了，反而不知道去尋找。他認為求學問的正道沒有別的，就是尋求迷失的本心善性罷了。

我們來看看「我」字，丟了一撇，就成了「找」字，那一撇代表什麼？

商人說我找金錢，政客說我追求權力，明星說我找名氣，工

In *Nāgasena Bhikṣu Sūtra*, we have seen the exciting and rare sparring of two masters. Today I would like to investigate a topic that everyone cares about in that Sutra, “who am I?”

I remember when I was seven or eight years old, I often thought: My sisters and I are from the same parents, but why are our personalities and heights different? Where did I come from and where am I going? However, when I was older, I was brainwashed by worldly utilitarianism and completely forgot about “finding self.”

As Mencius said, “If one’s chicken or dog is lost, one will look for it; but when one loses one’s original mind and good nature, one fails to look for it.” Mencius believed that the right path of learning is nothing but to seek the lost original mind and good nature.



I.



Find.

人說工資，學生說是分數等等。人人終其一生，忙忙碌碌，都在找，可是忘了我是誰。

那到底我是誰？我來這世界一遭的意義又是甚麼呢？

《雜阿含經》說：眾生以「色」為「有」，因為有了色質，就對「色」產生黏著。譬如我們的身體，我們以為是實實在在的有，所以竭盡所能來保養它，怎麼也很難認同老子說的：我之所以有大患，是因為我有身體；如果我沒有身體，我還會有什麼禍患呢？仔細想想，我們都活得很認真，但似乎是認假為真。

我們來看那先比丘怎麼看待我的。

彌蘭陀王問那先：「那先是什麼？你的頭是那先嗎？」

那先回答：「不是。」

王說：「那你的眼睛，嘴巴，耳朵，舌頭是那先嗎？還是心肝脾肺腎是那先呢？」

那先答：「都不是。」

王問：「那麼如果把容貌、苦樂、善惡、身、心，這五種合在一起，是那先嗎？」

那先：「不是。」

國王：「那到底什麼是那先呢？」

那先：「就像車子要有車軸、車輪、車身等組合起來，才成為一輛車。人也是如此，要由眼耳鼻，心肝脾肺腎、以及苦樂、善惡，聚合起來才能成為一個人。」

也就是眾緣合在一起才成為「我」這個那先；相反的，如果緣滅了，我也消失了。可見我是暫時假合，不是永恆的。

講到這裡你可能會問：「法師，既然我是假合的，那『我』到底是怎麼來的呢？」會想問這個問題，就足見你是有慧根的人！

☞待續

Let's take a look at the Chinese character "I" (我). If a throw stroke is lost, it becomes the character "find" (找). What does that throw stroke represent? Businessmen say, "I look for money," politicians say, "I pursue power," celebrities say, "I look for fame," workers say, "wages," students say, "grades" and so on. Everyone spends their whole life, busy, looking for something, but forget who they are. So who am I? What is the meaning of my coming to this world?

The *Samyuktāgama Sutra* says that all living beings regard "form" as "existence." Because they have form, they become attached to "form." For example, because we think our body truly exists, we try our best to maintain it. Therefore, it is difficult to agree with what Lao Tzu said, "The reason why I am in serious trouble is because I have a body; if I didn't have a body, what calamity would there be?" Come to think of it, we all take our lives seriously, but it seems that we take the falsehood for true.

Let's see what Nāgasena Bhikṣu thinks of self. King Milinda asked Nāgasena, "What is Nāgasena? Is your head Nāgasena?"

Nāgasena answered, "No."

The king said, "Then are the eyes, mouth, ears, and tongue Nāgasena? Or is the heart, liver, spleen, lung or kidney Nāgasena?"

Nāgasena answered, "Neither."

The king asked, "Then if you combine appearance, pain and pleasure, good and evil, body, and mind, is that Nāgasena?"

Nāgasena, "No."

King, "Then what is Nāgasena?"

Nāgasena, "Just as a carriage needs to be assembled with various parts such as the axles, wheels, and body, it becomes a carriage. The same is true for people, who need to combine their eyes, ears, nose, heart, liver, spleen, lungs and kidneys, as well as pain, pleasure, good and evil. to be a person."

That is to say, when all the conditions come together, it becomes the "self;" on the contrary, if the conditions disappear, "I" also disappear. Thus, I am a provisional combination, not eternal. At this point, you may ask, "Dharma Master, since I am a provisional combination, how did 'I' come from?" If you want to ask this question, it shows that you are a person with roots of wisdom!

☞To be continued