

我是誰？（續）

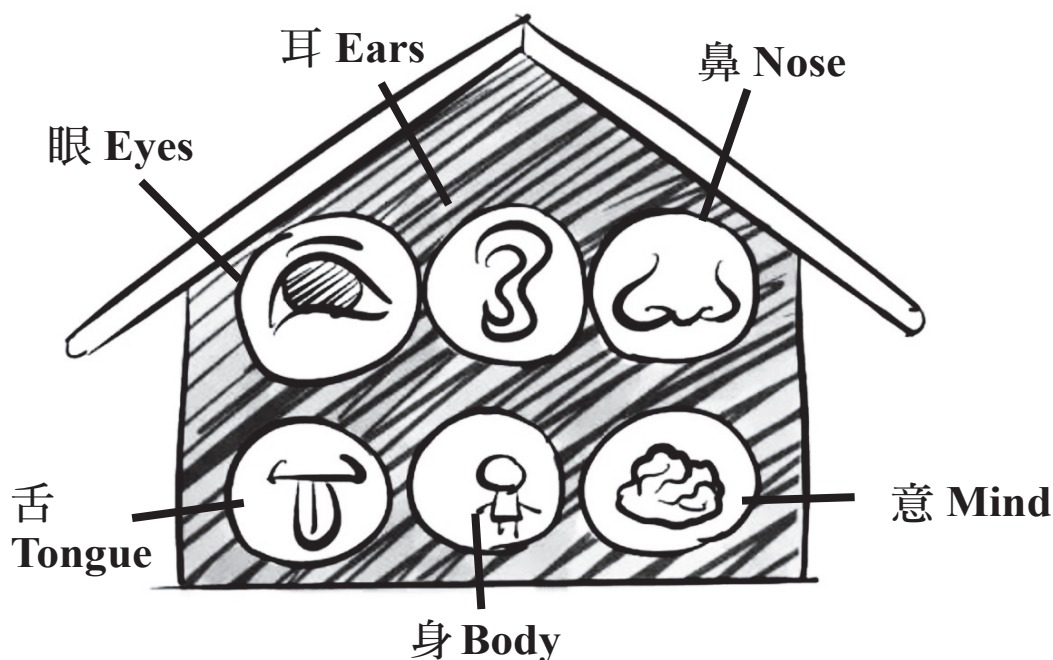
— 那先比丘經研討

Who Am I? (continued)

— Discussion of the *Nagasena Bhikshu Sutra*

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

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心在哪裡呢？法國哲學家笛卡爾提出「我思故我在」，意思是：我在思考，所以我是存在的。關於這個論點，我們來看看彌蘭陀王和那先比丘的論辯。

國王問那先：「世間有靈魂存在嗎？」

那先答：「請問國王，您認為靈魂是什麼呢？」國王說：「靈魂在身體裡，是讓身體運動、覺知外在的主宰。」

那先問：「靈魂能用眼睛看東西？

Where is the mind? The French philosopher Descartes theorized, “I think, therefore I am,” which means: “I am thinking, therefore, I exist.” On this point, let’s look at the debate between King Milinda and Bhikkhu Nāgasena.

The king asked Nāgasena, “Is there a soul in this world?”

Nāgasena answered, “Excuse me, King, what do you think the soul is?” The king said, “The soul is in the body, and it is the master who makes the body move and perceive external things.”

Nāgasena asked, “Can the soul see things with eyes? Can

能用耳朵聽聲音？能用鼻子聞香味？能用舌頭嚐味道？能用身體知細滑嗎？能用心意了知嗎？」

國王答：「能！」

那先又問：「我們現在所處的宮殿中，四面有窗，國王您能夠自由自在地從窗戶看到外面嗎？」

國王答：「可以！」

那先問：「那靈魂在身體裡，能不能隨意地透過耳、鼻、口、身、意這些洞口來看東西呢？」

國王答：「不能！」

那先問：「國王，您前後所說的話矛盾了。」

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那先又問：「如果我們把四面的窗戶拆掉，視野會更廣闊嗎？」

國王答：「會更廣闊。」

那先問：「如果挖掉眼睛，會看得更遠嗎？」

國王答：「不能！」

那先問：「大王！您的話語又前後矛盾了。」

那先：「一個人透過眼根看外面的景色時，他的眼識會同時運作。眼識一運作時，就會生起苦樂受。在苦樂的感受中，又生起另一輪的意念；從這新生的意念，又不斷地輾轉相成，永遠也不會停息。」

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彌蘭陀王問那先比丘：「人會因為哪些事情，產生念頭、引起憶念呢？」

那先比丘回答：「有十六件事，可以產生念頭：例如、觸景生情，或者教導別人，又或者因禪修而入定，有宿命通，回憶過去生生世世的往事，等等

能回憶起或忘記的是『念』，而不是『心』。『心』跟『念』不同，『心』是主體，生起許多水波一般波動的是『念』。『心』不會遺失，『念頭』

it hear sounds with ears? Can it smell scents with a nose? Can it taste with a tongue? Can it perceive touch with the body? Can it understand with the mind?"

The king said, "It can!"

Nāgasena asked again, "The palace we are in now has windows on all sides. Can you see the outside from the windows freely?"

The king said, "I can!"

Nāgasena asked, "Can the soul in the body see things through the openings of the ears, nose, mouth, body, and mind at will?"

The king said, "It cannot!"

Nāgasena asked, "King, what you said just now contradicts with what you said before."

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Nāgasena asked again, "If we remove the windows on all sides, will the view be wider?"

The king said, "It will be wider."

Nāgasena asked, "If you gouge out your eyes, will you see farther?"

The king said, "I don't think so!"

Nāgasena said, "Your Majesty! Your words are inconsistent again."

Nāgasena said, "When a person sees the scenery outside through the eye-faculty, his eye-consciousness operates at the same time. As soon as the eye-consciousness operates, suffering and pleasant feelings arise. In the feeling of suffering and happiness, another round of thoughts arises; from this newly arising thought, another forms, and those thoughts constantly lead to more thoughts, and it will never stop."

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King Milinda asked the Bhikkṣu Nāgasena, "What causes people to have thoughts and remembrances?"

Bhikkṣu Nāgasena replied, "There are sixteen things that can generate thoughts: for example, seeing the scene to generate emotion, teaching others, entering into concentration through meditation, or having the knowledge of past lives and thereby recalling the past life and after life, etc.

What can be recalled or forgotten is 'thought', not the 'mind.' The 'mind' is different from 'thought'; the 'mind' is the

卻轉個不停。」

現在我們得到一個結論：色身是假我；能分別的心識生生滅滅，都不是真正的主人。

我們總結以上所說的，歸納出「我」有三種意思。一是作為「自己」的代名詞，一般人認為自我是實實在在的存在，因此產生「我執」「我慢」。

再者，假我，說人和車都是因緣聚合而成。但為什麼同是因緣和合，人能說話、有情感，而車卻沒有這些功能呢？因為人的內在有自性在驅使。同樣地，「人身是由色受想行識五蘊所組成，如同房子是由磚瓦木石所組成一樣」，但人能思想，能行走，而房子卻不能。這是因為人體有自性，而房子沒有。

所以佛教把身體說成「假我」，只是「真我」的臨時「住所」；通過「借假修真」的圓滿修行過程，才可能脫離輪迴而成佛！

佛覺悟到，對「我」的執著是輪迴的根源，只要破除「我」執，自然也就解脫了。佛陀這裡所破的「我」實際上是「假我」，然而佛不是叫我們捨棄色身，而是就在色身和物質世界中，放下執著便能顯出真我。

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彌蘭陀王問那先：「沙門愛惜自己的身體嗎？」那先：「沙門不愛惜自己的身體。」

國王說：「如果沙門不愛惜自己的身體，為什麼睡眠時還要安穩溫暖的床鋪，也想有美味食物，這是為什麼呢？」

那先反問國王：「國王參加過戰鬥嗎？」

國王說：「有啊。」比丘問：「在戰爭時，您曾被刀箭所傷嗎？」

subject which gives rise to many waves. Those waves are 'thoughts.' The 'mind' will not be lost, but the 'thought' will never stop."

Now we have come to a conclusion: the physical body is a false self; the consciousness is the function that can distinguish between arising and cessation; it is also not the real master.

We summarize what we have said above and conclude that "I" has three meanings. First, as a pronoun for "self," most people think that self has a real existence, so there is "attachment to self" and "arrogance."

Furthermore, the false self claims that people and cars are made up of causes and conditions. Are people and cars made of the same combination of causes and conditions if humans can speak and have emotions and cars do not have these functions? No, human beings are different because they are driven by their self nature. Similarly, "the human body is composed of the five aggregates of form, feeling, cognition, mental formation, and consciousness, just as a house is composed of bricks, tiles, wood, and stone." But people can think and walk, and houses cannot. This is because the human body has a self nature, and the house does not.

Therefore, Buddhism refers to the body as the "false self," which is only the temporary "residence" of the "true self"; only through the complete cultivation process of "using the false self to cultivate the true self" can one escape from reincarnation and become a Buddha! The Buddha realized that attachment to "self" is the root of samsara, and as long as the attachment to "self" is broken, one will naturally be liberated. The "self" that the Buddha broke down here is actually the "false self." However, the Buddha did not tell us to give up the physical body, but in the physical body and the material world, we can reveal the true self by letting go of our attachments.

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King Milinda asked Nāgasena, "Does the shramana cherish his own body?" Nāgasena said, "The shramana does not cherish his own body."

The king said, "If the shramana does not cherish his body, why should he sleep in a safe and warm bed, and also want to have delicious food? Why is this?"

Nāgasena asked the king, "Has the king ever fought?"

The king said, "Yes." The monk asked, "Did you ever get hurt by a sword or arrow during the war?" The king replied, "Several times."

國王回答：「好幾次。」

比丘再問：「您如何對待傷口呢？」國王回答：「我先擦膏藥，再用棉布仔細包裹起來。」比丘問：「國王是因為喜愛傷口，所以擦膏藥又裹棉布嗎？」

國王答：「不是。」

比丘問：「國王不愛傷口，為何要擦膏藥又裹棉布來保護它呢？」

國王答：「我只是想快點痊癒，不是愛護傷口。」

那先說：「沙門也是這樣，不愛惜自己的身體。雖然有飲食卻不貪著，不追求珍饈美食，但也不會讓自己面黃肌瘦，因為要維護好色身來奉行佛陀的教法。」

上人說：「不愛不憎為中道。修道，修什麼道？就是修這個中道。」

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那我們如何在日用平常練習淡化我執呢？

彌蘭陀王問：「有哪六件事，能讓人內心愉悅？」

那先答：「一是見到美好事物，心中生出喜樂感受，想一看再看；二是聽到美妙音聲，心中生出喜樂感受，想一聽再聽；三聞；四嚐；五觸摸；六是遂心滿意。以上這六件事都會讓人內心喜悅。」

比丘接著說：「見到美物、聽到美聲、聞到香味、嚐到好味、觸到細柔、外境順遂，遇到這六件事時，心想：這都是無常，應當放下。放下後，心情平靜，產生順應佛法的喜悅。以上是六件因外在情境而轉念，所引發的幸福感。」

這麼一來慢慢的對物質世界不再黏著，轉而尋求內心的解脫自在。✿

The monk asked again, "How did you treat the wound?" The king replied, "I applied the poultice first, and then carefully wrapped it with a cotton cloth." The monk asked, "Did the king rub the plaster and wrap the cotton cloth because he loves wounds?"

The king said, "No." The monk asked, "The king doesn't love wounds, so why does he protect it with a poultice and a cotton cloth?" King said, "I just want to heal quickly, not to care for wounds."

Nāgasena said, "The same is true of shramanas; they don't cherish their own bodies. Although they have food, they are not greedy, and they do not pursue delicacy, but neither do they make themselves sallow and skinny, because they need to maintain their physical bodies to follow the Buddha's teachings."

The Venerable Master said, "No love and no hatred is the middle way. In cultivating the Way, what kind of way is this? It is to cultivate this middle way."

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So how do we reduce our attachment to self in our daily practice?

King Milinda asked, "What are the six things that make one happy?" Nāgasena answered, "First, when you see beautiful things, you feel happy in your heart, and you want to look at them again; second, when you hear beautiful sounds, you feel happy in your heart, and you want to hear them again; third, smells; fourth, tastes; fifth, touches; and the sixth is to be satisfied in mind. The above six things will make people happy."

The monk went on to say, "When you see beautiful things, hear beautiful sounds, smell fragrances, taste good tastes, touch delicate things, and the external conditions are smooth and satisfactory, when you encounter these six things, you should think: These are all impermanence, and you should let them go. After letting them go, your mind is calm, and you feel the joy of conforming to the Buddhadharma. The above are the six points of happiness caused by changing one's mind due to external situations."

In this way, you gradually cease to be attached to the material world, and instead seek inner liberation. ✿