

## Chapter 15 Nondualism: Reflections of the Self

### 1. The Basis of Unity

Unity is one of the most basic principles of spiritual life. There is an innate sense in us that seeks harmony and peace in the midst of the chaos and friction of the world. We naturally search for common elements in all we see. We seek unity far and wide, in the home, the community, the nation, and the world. We strive to find common understanding and universal principles and values. We believe that agreement and brotherhood are our natural states and that enmity comes from misunderstanding. Religion is our exploration of the unity behind diverse appearances.

*We should recognize that God is present everywhere and that the recognition of the Oneness of God is the basis of all religion.*

*Summer Showers 1978, p.140*

Yet wherever we search, we often cannot discover the unifying principle. This is because we search for it primarily outside of ourselves. The universal principle is within us; it is our own divine nature, the *atma*. The divine self is the inmost center from which love emerges to change our world. Divinity in us exists beyond distinctions of sex, color, creed, or nationality. It is the source and the ground of unitive spiritual experience. It is our inner reality and the truth of the external world.

*Like underground water which is the sustenance of all trees, the *atma* is the underlying source of all *ananda* (bliss) that the *jivi* (individual being) experiences.*

*Sathya Sai Speaks 4, p.143*

### 2. Why Does Oneness Appear as Many?

If we place a candle inside a pot with many holes, there appear to be many lights. Although there is just one flame, the pot creates the illusion of many flames. The *maya*, or illusion of the world, creates the false impression of

## 第十五章 不二论：自性的反映

### 1. 一体性的根基

一体性是灵性生活的最基本原则之一。在我们之内存有一种与生俱来的意识，就是寻求和谐与安详于世事的纷乱与摩擦之中。在我们所看到的一切之中，我们很自然地会寻找共同的基本要素。我们到处寻找一体性，在家中，在社团，在国家及在世界。我们致力于谋求共识以及宇宙的原则与价值观。我们相信协调与手足之情是我们的天性，而敌意则起自误解。宗教是我们在分殊现象背后对一体性的探究。

我们应该认识，神是无处不在的，同时也应该认识，神的‘单一’是所有宗教的根基。

《夏季浸濡1978》140面

然而，不论我们往何处求，我们往往发现不到大同原则。这是因为我们主要是向外探求。宇宙原则乃在我们之内；它是我们自己的神圣本质，阿特玛（atma）。神圣的自性是核心，爱从之出现以改变我们的世界。在我们之内的神性超越性别，肤色，种族或国籍而存在。它是统一的灵性体验的源泉和基础。它是我们内在的本真及外在世界的真相。

一如滋养所有树木的地下水，阿特玛是个灵（jivi）所体验的一切福乐的基本源泉。

《沙迪亚赛说》第4章143面

### 2. 为何单一显现为众多？

如果我们把一根蜡烛放在有许多空洞的一个壶里，它看起来就像是有很多烛光一样。虽然只有一支火焰，但是有洞的壶却造成许多火焰的假象。世界的假象（maya）创造出二元性的虚假印象。在许多地方，

duality. God is worshiped in many lands by different names, but there is only one all-embracing God. Variations of name and method of worship serve the variety of human attitudes and cultures. Brahman, the universal divine principle, is expressed by individuals and groups according to their understanding, but Brahman is one.

*So the conception of Brahman also will depend on each one's equipment and experience, but that does not mean there are so many different brahmans. A man is called daddy, son uncle, grandfather, cousin, nephew, and husband – but that does not make him more than one individual!*

*Sathya Sai Speaks 3, pp.108-109*

Understanding the unitive principle of nondualism seems at first a formidable task. The path of spiritual understanding from duality to nonduality is a difficult journey. We embark on the adventure believing we are separate and distinct from all others. The beginner does not know where or how to find God, and so he believes God is not present. The very fact of God's omnipresence blinds the aspirant to the reality.

*God is everywhere, he is everything, so it appears as if he is nowhere, and he is not in anything! For to know him, you have to identify him as someone foreign and something unique.*

*Sathya Sai Speaks 7, p.134*

Worldly people believe it is necessary to struggle against others to survive in a hostile world. Their egoism causes them to identify with their transitory bodies and personalities. Their attachment to form blinds them to the divinity within. In this state, they have yet to discover immortal atma.

*Your own illusion causes you to see the diversity of the world. When we make an attempt to realize and understand the real situation and the nature of the atma, then the diverse names and forms that you see in the world will no longer trouble you. You will be able to fix your attention on the divine aspect, which is one and not many.*

*Summer Showers 1973, p.59*

神被人以诸多不同名号加以膜拜，但包罗万象的神只有一个。名号与膜拜方式的不同满足人类的心态与文化的多样性。梵（Brahman），宇宙神圣原则，是个人和团体依据其理解去表达的，但梵只有一个。

所以，梵的理念也会依靠每一个人的素养和经验来决定，然而那并不意味着宇宙存有许多不同的梵。一个人被称为父亲，儿子，叔叔，祖父，堂兄弟，侄子和丈夫 -- 但那不会使他变成许多人！

《沙迪亚赛说》第3章108 - 109面

了解不二论的统一原则在初时似乎是一件难以应付的工作。从二元性到非二元性的灵性理解的途径是一条艰难的旅程。我们开始这个旅程，相信我们与其他人是分开的，有所差异的。初入门者并不知何处或如何去寻找神，因此相信神是不存在的。神的全在的这个事实使求道者看不到现实的一切。

神是处处都在的，祂是一切，所以祂看起来像是到处皆无及不存在于任何物体之内一样！因为要认识祂，你必须认祂为外来的某一个人及某一个奇特之物。

《沙迪亚赛说》第7章134面

俗人相信，为了生存于这险恶的世上，人必须跟他人斗争。自我本位造成他们去认同短暂的肉身和个性。他们对形相的执著使他们看不到内在的神性。处此境况，他们尚未寻获不朽的自性（阿特玛）。

你自己的幻觉引起你看到世上的分殊性。如果我们尝试去体认和了解实在的情况和阿特玛的本质，那么，你在世上所看到的分殊的名和相就不会干扰你了。你就能专注于是‘一’而非‘众多’的神圣的一面。

《夏季浸濡1973》59面

Good or bad, beautiful or ugly – these are own judgments. God is the creator of it all – and is all. He manifests through the myriad of opposites. We cannot have day without night; we cannot have the sweet without the bitter. Our task is to accept the manifestations of God’s will without passing judgment or questioning his wisdom.

*When divinity is immanent in everything, conscious and unconscious, in every form of being and becoming, how can a thing be condemned as bad or commended as good? Water quenches thirst and drowns people. Fire gives light and warmth, but also burns and reduces things to ash. Sound terrifies and also thrills. They are all three divine. Divinity is inscrutable.*

*Sathya Sai Speaks 11, p.286*

As we grow in understanding, we recognize the interdependence of all people. We cultivate love for family, friends, and community. In the concluding stages of the transformation, we see that God is within each person and everything. God is the inner motivator in us, as he is in all others and all things. Finally, we realize self as a wave upon the ocean, not different from others or from the ocean of God. The delusion of separateness, which arises from attachment, is cast off.

*Advaita (nondualism) means all this is atma, then why this apparent variety? Variety is the picture drawn by the delusion that you are the body, that you are the “character” the drama has cast on you!*

*Sathya Sai Speaks 4, p.233*

We all climb the spiritual trail toward nondual vision. Jesus at first described himself as “the messenger of God.” Later he described himself as “the Son of God.” Finally his knowledge of unitive experience led him to declare, “I and my Father are One.”

A similar analogy occurs in the Islamic Sufi tradition. First the pilgrim sees that he is in the light. Next he realizes that the light is in him. Finally he can say, “I am the light.”

好或坏，美或丑 -- 这些都是我们自己的判断。神是万物的创造者 -- 也是万物。祂透过无数相反的对立物来展现自己。我们不能只有白天而没有夜晚；我们不能只有甜美而没有苦涩。我们的工作就是在不经过判决或质问祂的智慧之下，接受神旨意的明示。

如果神性存在于，不论是有意识或无意识的每一物之内，存在于每一种类的生命体或转化形成物之内，我们怎能宣称某物是坏的或称赞它是好的？水给人止渴也会溺毙人。火提供光和热，但也燃烧并化物质为灰烬。声令人恐惧也令人兴奋。三者皆神圣。神性是不可测知的，不可思议的。

《沙迪亚赛说》第11章286面

随着在理解中成长，我们认识到所有的人都是互相依存的。我们为家庭，朋友和社区培育起爱。在改造的最后阶段，我们看到神寓于每一个人与每一物之中。神是我们内在的激发动力，因为祂寓于众生与万物之内。最后，我们体悟到自我为海洋的一个波浪，与其他的人无异，与神的海洋无异。于是，起自执著的分开假象就被抛开了。

不二论意指一切皆阿特玛，那么为什么存有这表面的多样性？多样性是虚幻所刻画的图案，使你认为你是肉身，你是人生舞台戏剧中扮演的‘人物’！

《沙迪亚赛说》第4章233面

我们大家都步上朝向不二看法的灵性途径。耶稣开始时描述自己为“神的使者”。后来，他说自己是“神之子”。最后，他的一体性体验的知识使他宣称，“我与我父是为一体”。

类似的事情也发生在伊斯兰苏菲派（神秘主义派）传统里。初时，朝圣者看到他在光之内；进而，他体认到光在他之内；最后，他可以说“我是光”。

### 3. God: With Form or Without Form?

God is like the wind – sometimes awe-inspiring, sometimes soothingly gentle. In snow-swept lands, gusts blow icy cold and terrifyingly hard. On tropical shores, the breeze is pleasantly warm and reassuringly gentle. The wind has no form, but we know it according to its place and time. The warmth or coldness of the wind is dependent on the quality of its moving air. Its coloration is dependent on dust, moisture, and sunlight. Similarly, God is without form, but we know him through his creation. We know of his love and wisdom by seeing his beauty around us.

As our divine vision grows, we begin to see God in all things. He is the essence of self and everything that exists. The transformation by which we perceive this vision is a function of atma. Through spiritual discipline, we start to disperse the clouds of ignorance. We find unity hidden in diversity. God manifests only by appearance in the world of form. Brahman needs form to manifest and express, just as the wind is inseparable from the air. God is ultimately formless, but we perceive him first through form. Only through shape, color, and size can his sweetness initially be known.

*This is a silver tumbler. We do not see in this the silver being different from the tumbler. Someone has given me the silver and I have had a tumbler made out of the silver. If the individual asks for his silver back, it is not possible for me to say that he could take the silver and let me retain the tumbler. It is not possible to separate the silver from the tumbler. In this manner, as the silver and the tumbler are inextricably connected with each other, God with form and God without form are connected with each other.*

*Summer Showers 1978, p.164*

The form and the formless are inseparably linked. For most of us, it is not possible to know God entirely apart from form, nor is it truly possible to experience form apart from God. Whether one worships God by a particular name and form or whether one worships the formless pervasiveness of God, the results of our devotion are the same. God exists in both.

### 3. 神：有相或无相？

神就像是风 -- 有时令人敬畏，而有时则抚慰般的柔和。在雪花飘飘的地方，天寒地冻，风利如剑，冷如冰，令人生畏。在热带，和风习习，令人舒畅。风是无相的，但我们依据其地点和时间而知其特性。风的冷暖胥视其流动之空气而定。其特色胥视尘埃，水份和阳光而定。同样，神是无相的，但我们通过祂的创造物而认识祂。借目睹祂在我们周围所呈现的美妙之物，我们对祂的爱与智慧有所认识。

随着我们神圣视力的成长，深化，我们开始在所有事物中看到神。祂是自性的精髓，也是存在的每一物的精髓。让我们发觉此视力的改造是阿特玛的一个作用。透过灵性修习，我们开始驱除无知的乌云。我们找到蕴藏在分殊中的单一性。神只借现象世界中的出现来彰显祂自己。梵（Brahman）需要形相来彰显和表达，一如风之不能与空气分开者然。神根本是无相的，但我们首先得通过相去理解祂。只有通过形状，颜色和大小，祂的甜美和温馨始得体认。

这是一个银做的杯子。我们在这杯子里看不到银与杯子有何差异。有人把银给了我而我打造了一个银制的杯子。如果那个人要把银拿回去，我不可能说，他可以把银拿走而让我保留杯子。我们不可能把银跟杯子分开。就如银与杯子纠缠不清一样，有相的神与无相的神也彼此纠缠不清的。

《夏季浸濡1978》164面

相与无相彼此连结在一起，不可分开。对我们大多数的人来说，离相而知神是不可能的，而离神而知相也是不可能的。不论一个人以一个特别的名和相来膜拜神，抑或，他以无相的遍在来膜拜神，我们虔诚的结果是没有两样的。神存在于两者之中。



*The sadhana (spiritual discipline) can be to realize God as formless (nirguna) or with form (saguna). When one walks, the right foot and left foot are both necessary; you cannot hop long on one foot! The saguna sadhana and the nirguna sadhana are as the two feet.*

*Sathya Sai Speaks 6, p.26*

#### 4. “Atma Is Brahman”

The teaching of nondualism points to an inevitable conclusion: if we know the truth of ourselves, we know the truth of creation. The Upanishads state the important principle, “Atma is Brahman.” The formless reality of the individual is no different than the reality of the universe.

Einstein theoretically proved that all matter is composed of one finally homogeneous substance, energy. The saints also attest to this unitive principle, but they focus on its essential identity and call it God. When we gain spiritual realization, we know ourselves to be that very principle. We then know ourselves as God, reflected in the world as men and women and children.

*What is realization? The moment you see your own beauty and are so filled with it that you forget all else, you are free from all bonds; you know that you are all the beauty, all the glory, all the power, all the magnitude of the universe...The reflection of Sivam (God) in the mirror of prakrithi (nature) is jiva (the individual).*

*Sathya Sai Speaks 4, p.167*

It is difficult to understand how the universe is contained within the individual. However, it is possible to gain the experience of Brahman through spiritual discipline. We know all experiences unfold within us. A child’s perception of the world is very different from adult’s. But it is not the world that changes; it is our own attitudes and understanding which evolve.

With greater understanding, we realize we are one with all. No dividing line exists between self and other. Where can such a dividing line be found? Does the individual end at the limits of skin, vision, or mind?

灵修 (*Sadhana*) 可以使你体认神为无相 (*Nirguna*) 的或有相 (*Saguna*) 的。当你步行时，左右脚都派上用场；只用一只脚能跳多远！有相的灵修与无相的灵修就像是两条腿。

《沙迪亚赛说》第6章26面

#### 4. “阿特玛是梵”

不二论的教导指向一个不可避免的结论：如果我们了解我们自己的本真，我们即了解万物的本真。奥义书 (*Upanishads*) 说出重要的原则，“阿特玛是梵”。个人无相的真实性跟宇宙的真实性并无二致。

爱因斯坦理论上证明一切物质最后是由一个同性质的物质构成的，那就是能量。圣贤们也证明这统一的原则，但他们集中于其基本的同一性并称之为‘神’。当我们达至灵性证悟时，我们知道我们自己确实就是那原则。于是我们知道自己是神，在世上反映为男人和女人以及孩子。

证悟是什么？看到自己的美的那一刹那，而你又那么地洋溢着它以至于忘掉其他一切，你完全解脱了；你知道你完全是美，完全是荣耀，完全是能力，完全是宇宙般的浩大。。。神在原初物质 (*Prakrithi*, 或自性) 之镜子里的反映就是命我 (*Jiva*, 个灵)

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《沙迪亚赛说》第4章167面

要了解宇宙是如何包含在个人之内是不容易的。然而，通过灵修，你可能获得梵的体验。我们知道所有体验都在我们之内展开。孩子对世界的理解跟大人对世界的理解是有所不同的。然而，改变的不是世界；改变的是我们自己在演变的心态和理解。

有了更深一层的了解，我们认识到我们与所有人是为一体。在自我与他人之间不存有任何分割线。哪里能找到这样的分割线呢？个人是止于肤色，视象或心念的限制的吗？

*For ordinary people, it is difficult to understand this infinite nature of divinity. To recognize and understand Brahman, we should ourselves be able to experience Brahman. One who comprehends Brahman becomes identical with Brahman.*

*Summer Showers 1977, p.3*

## **5. How Can We Understand Nondualism?**

If we could in an instant realize that all creation is God, we would cease our search and speculation. The whole of creation is complete and perfect. God encompasses all opposites. Our destiny is to merge with the wholeness of life. We are bound only by the limitations of our experiential knowledge.

As unreal as the limited personality is, bondage is just as unreal. The idea of bondage, like that of liberation, results from the confusion of our minds.

*The mind of man alone is responsible for both his bondage and his liberation. The difference between bondage and liberation exists only in our thought.*

*Summer Showers 1974, p.12*

The perception of bondage is a creation of the ego's manufacture. It is a self-deception of desire and ignorance. In fact, the creation is full and complete when we cease separating it in our minds. To realize this is to experience the truth and bliss of our basic nature. It is our immediate duty and ultimate goal to experience Oneness.

*So also the universe is but One, though you may be able to distinguish stars and planets, rock and tree, bird and birch, ant and antler in it. Whatever there is, Sarvam Brahmanam, all is Brahman. It is all sat-chit-ananda (truth-consciousness-bliss), no more, no less. Realization of this great truth is the only purpose...*

*Sathya Sai Speaks 7, p.302*

对一般人而言，要了解无限的神性本质是不容易的。要认识和了解梵，我们应该自己去体验梵。知梵者成为梵。

《夏季浸濡1977》第3面

## 5. 如何能了解不二性？

如果我们能立即认知天地万物（一切创造物）是神，我们就会停止我们的寻找和思索了。天地万物（整个创造物）是完整的，完美的。神包含所有的反义对偶。我们的天命就是融于生命的总体。我们只受到我们根据经验所得的知识，其限制所带来的束缚。

束缚跟局限的人格是一样的虚假。束缚的理念跟超脱的理念一样是起自我们心念的迷惑。

只有人的心念该对他的束缚与超脱负责。束缚与超脱之间的差异只存在于我们的思想之中。

《夏季浸濡1974》第12面

束缚的感知是自我捏造的一个创造物。它是欲望和无知的一种自欺。其实，天地万物是圆满的，完整的，只要我们停止在心念中把它分割。认识这一点，就等于体验到我们根本素质的真实与至福了。这是我们直接的义务和终极的目标以体验一体性（大同）。

同样，宇宙仅是‘一’，虽然你或许能辨识其中的恒星与行星，石头和树木，鸟与桦木，蚂蚁和角鹿。不管有什么，一切是梵（Sarvam Brahmayam）。它完全是真智乐（Sat-Chit-Ananda，或存有-意识-妙乐），不多也不少。对这崇高真理的认识是人生唯一的目的。

《沙迪亚赛说》第7章302面

## 6. Why Seek the Basis?

We seek the spiritual basis of creation because once it is known, all else is known. It is the key to understanding and inner peace. Without comprehension of Oneness, nothing else can be truly understood. Without understanding, we are held by the spell of maya. Correct action depends on correct knowledge.

The results of pursuing nondualism are found in greater peace and equanimity. When we enlarge our vision to encompass all, we live free from the snares of ego. The worries and frailties which haunt us disappear in unity.

*When One is realized, there can be no fear, for how can One fear itself? There can also be no desire, for when there is no second, how can the desire to possess arise? Neither can there be envy, hatred, greed, pride nor any of the evil passions that torment man and allow him no peace. The awareness of One ensures unshaken tranquility, prasanthi.*

*Sathya Sai Speaks 10, p.103*

When we accept the divine will as it manifests in this world, we become satisfied with playing our part in the drama. We learn to accept the good and the bad, the beautiful and the ugly. All is the work and wisdom of God. All creatures are manifold aspects of oneself – the divine. When we achieve this realization, we can live at peace with ourselves and with “others.”

*One result of this self-realization has been the recognition of everyone else as but the reflection of oneself – the true basis of unity of mankind.*

*Sathya Sai Speaks 5, p.110*

### Questions for Study Circle:

1. Is it possible for us to experience a nondual state?
2. Why does Oneness appear as many?
3. What is the most basic unitive element?
4. If one knows the self, does one also know the reality of all else?

## 6. 为何寻找根本？

我们寻找万物的灵性根本，因为找到了它，其他一切就了然于心了。它是领悟与内在平和的关键。不明白单一性，其他的就甭说了。缺乏领悟，我们才被虚幻的魔力给抓住。正确的行为就看正确的认识来决定。

追求不二论的成效可见之于更大的平和与平静。如果我们放大我们的视野以包含一切，我们就摆脱自我的圈套而活得自由自在了。担心和脆弱于是就消失于一体性之中了。

一旦体现了‘一’，恐惧就不复存在，因为‘一’怎么能怕它自己呢？也不会有欲望，因为没有第二个，怎么会出现去占有的欲望呢？使人痛苦和得不到平静的嫉妒，憎恨，贪婪，傲慢或其他恶劣情绪都不会产生。‘一’的觉知确保不动摇的平静，Prasanthi。

《沙迪亚赛说》第10章103面

如果我们接受显现于世上的神圣旨意，我们就满足于扮演我们的人生角色。我们学会接受好坏美丑。一切都是神的工作和智慧。所有生命体无非自身 -- 神，的多样面貌。明乎此，我们就能跟自己也跟他人生活于平静之中了。

这自我证悟的一个结果就是已体认每一个人仅是‘自身’-- 人类一体性的真正根本，的反映。

《沙迪亚赛说》第5章110面

### 学习圈的问题：

1. 我们有可能体验一个不二论的境界吗？
2. 为什么单一性呈现众多？
3. 最基本的统一元素是什么？
4. 若一个人认识自性，他也就认识其他的真实性了吗？

5. Why are there so many religions and so many names for one God?
6. How is unity realized in day-to-day life?
7. Is it possible to realize another's joy or sorrow as our own?
8. Where does "self" end and "other" begin?
9. Is it better to worship God with form or without form?
10. Why should we seek unity?

### **References for Further Study**

1. Gita Vahini, pp.112-113 (All action is performed by the Lord.)
2. Gita Vahini, pp.193-194 (God is equally pleased to be worshiped with or without form.)
3. Sathya Sai Speaks 4, p.233.
4. Sathya Sai Speaks 9, pp.89-91.
5. Summer Showers 1972, pp. 129-130 (God is in the world like sugar in a glass of water).
6. Summer Showers 1972, p.130 (One can only talk about nondualism when one has experienced it).
7. Summer Showers 1972, pp.260-274 (Dualism, qualified nondualism, nondualism).
8. Summer Showers 1973, pp.245-246.
9. Summer Showers 1974, pp.48-49 (Why there are so many religions and names of God).
10. Summer Showers 1974, pp.134-135 (Shankara's nondualism).
11. Summer Showers 1977, pp.46-55.
12. Summer Showers 1978, pp.91, 98-101.
13. Summer Showers 1978, pp.163-164 (Worship of form and formless go together).
14. Summer Showers 1978, p.173 (Prahlada worshiped formless God).
15. Summer Showers 1979, pp.99, 102.
16. Summer Showers 1979, p.157 (All religions lead to God).
17. Vidya Vahini, p.61 (The basic truth of creation is unity).

5. 为什么有这么多的宗教和这么多的神的名号？
6. 一体性是如何在日常生活中被认知和体现？
7. 对他人的苦与乐，我们能感同身受吗？
8. ‘自我’终于何处而‘其他的’始于何处？
9. 以相膜拜神与以无相膜拜神，哪一个比较好？
10. 我们为什么寻找一体性？