，但又彼此關聯。

深是指鼻孔吸氣時，意識中要導氣入腹部，所謂丹田，即在臍下四個指寬的處，我們平常吸氣，往往祇吸入肺的上半部，吸入肺尖端的已經不多，其缺點顯而易見，意識中將氣深吸入腹，在初期時多半是充實肺尖，這已經很不錯，逐漸的會自然而然吸氣深入小腹丹田，年輕的人在那時候就會產生小腹溫暖的感覺。

緩是叫你不要猛吸，要慢慢的所謂綿綿不斷的用鼻吸氣，如果你逐漸的訓練到一次吸氣在半分鐘以上，但切勿勉強，已經很不錯了。這緩不僅指吸氣，更重要的是吐氣要緩。初學時並不容易，有的教法是吐氣可用口，而發出一種尖銳的聲音可以助緩吐氣；一般的教法，吐氣還是用鼻不用口。

細是粗的反面，一個人衝動時、暴燥時、氣喘時，呼吸就粗，粗即短促；反之若心平氣和，甜睡靜坐時，呼吸往往輕細。可是此處的細，還有一個重要的意義，即是指不斷，特別在禪定中，有時好像呼吸已停，而其實仍有微細的一息。這細是要經過一個相當久的訓練，方能達到。

長不僅是指一次呼吸的時間長，其中還包含著一個極重要的意義，即是切忌勉强。往往有人硬練，一次持久很長，可是接不下去，形成氣急，容易出毛病，必須避免，所以要逐漸的、任其自然的延長呼吸才對。而且這所謂長，不僅是二次三次，不僅是今天明天，要自此以後呼吸儘可能緩細深長。

今天我花費了各位許多很寶貴的時間，十分慚愧。但願各位都壽命延長，智慧增進，從空的體會中生起同體大悲，將來總有一天證入實相，和一切衆生共同過著自由自在的安樂生活。謝謝各位。　　（全文完）

。人類的知識及想法，就難免不夠正確，而且往往十分固執。佛經上常常拿盲人摸象來作譬喻。因此我覺得人類要證入實相，可就大不容易。若非有朝一日我們能打破這許多束縛及習氣，恐怕這頂執著著「我」或「變相的我」的大帽子，還會永遠罩在人類的頭上！

前幾天有一位朋友向我提出一個問題，倒是頂切實際，不比「實相」那麼玄妙遙遠，我把它介紹出來，作爲今天討論的結束。

這位朋友的問題是：「我很想學佛法，我的目的是第一想延長壽命，第二想增進智慧。你可不可以教我一些簡單的法門？」

當時我對他說：「印度有一種說法，說人一出世，他一生心跳的數目及呼吸的次數，都已確定；如果這個說法是對的話，那末延長你每一呼吸的時間，豈不是即可延長你的壽命。」他聽了很感興趣。我又說：「你一定也有過這種經驗，當一個人與他人爭吵時，光火發怒或情緒衝動時，心跳加速，呼吸也會急促；反之，如果呼吸深緩細長，心神就容易安定，深呼吸每每能助人入眠，而心定神安，頭腦清爽，智慧自然增長。」他亦頗爲同意。於是我們討論了一些深吸緩吐的方法。

現在想想，這種辦法，也未始不可以幫我們走上證悟實相的途徑。能夠壽命延長，智慧增進，至少增加了證入實相的機會，因此我想將我學到的深吸緩吐的方法，在此簡單的介紹一些，以供各位參考。

深吸緩吐，一般講叫做調息，佛教大小乘的禪定修法，西藏的密宗，道教的練氣，印度的瑜伽，都以調息爲基本，調息是訓練呼吸使之深緩細長，這四個字，每個字有其意義

字，就是說僅僅理論上的瞭解實相，或者將「我」看得淡泊，或者視「我」如虛幻，都還不夠；一定要現量證入，而後才是空空蕩蕩，本來便沒有「我」的一念，也沒有「無我」的一念的境界。

因爲我們都是一生下來就形成了「我」的觀念，年紀愈大，這個「我」的觀念也就愈深。要證入實相，大是不易！這幾十年來，我已曾花了很多的時間，思索這個問題，我覺得人類的束縛限制實在太多了，要證實相，恐怕很難！

我爲什麼這樣講呢？因爲人類的智慧實在太微薄了！且看我們所受的種種限制：

我們的眼睛只能看見這所謂有色光帶（附圖一），那是整個宇宙中微乎其微的一小段光譜，其餘的都看不見。我們的耳朵能夠聽得到的聲音，不及普通的狗，更遠不如海豚（附圖三），所以宇宙間有很多的聲音，人類根本就聽不到。人類所能達到的速度不可能超過光速或電速。所能測量的溫度也沒有一種低過絕對零度。

還有，我們人類的習氣，眞是不容易更改，往往自己不知不覺的跟著習氣走。

讓我講一個簡單的故事，有一位禪師，在禪七開始的時候，對三個徒弟說：「從此刻開始，你們不再講話。」第一個徒弟立即說：「是，師父，我不講話。」第二個徒弟跟著說：「你看，師父叫我們不講話，你還是在講！」第三個徒弟望著那位禪師：「師父，只有我頂聽話，不再講話。」三位徒弟也許都太傻些，可是這正說明我們人類要更改習氣是如何的不易。

因爲我們人類有上面所說的各種限制及習氣的不易更改

：**照見色不異空，空不異色：色即是空，空即是色**。即是這個境界，既然物質與空，了無分別，「我」的觀念，又從何生起？

第三、在這種境界中，不僅是「我」的觀念，無從生起，而且觀看世界上的一切事物，都是平等平等，沒有區別，引用佛經裡的一句成語，叫做「平等不二」，所以在這種境界中，我和你平等不二，我和無我也平等不二，生死和涅槃（即不生）平等不二，煩惱和菩提（即智慧）也平等不二，空和有平等不二，得和失平等不二，怨和親平等不二。我可以一直這樣講下去，恐怕等到各位都走散了，我還在那裡平等不二。

「不二之相，是名實相」。這就是說：這種境界，我們給它一個名字，叫做實相，是宇宙眞實之相，其實這個實相的名字，也是多餘，實相與非實相，也是平等不二，一有名字，就如浮雲遮太陽，已不是碧天皓日的境界了。

講到此處，很可能有許多人會提出問題：如果將此世界看成一切平等不二，那就是非不明，善惡不分，還成什麼世界？這種理論，於國於民，恐怕沒有益處吧。

那眞太好了，照佛法來講，想到這個問題的人，就具有大菩薩心腸，念念不忘怎樣可以對衆生有利益。

其實，如果世界上眞都是證入實相沒有「我」的一念的人了，還有什麼是非呢？還分什麼善惡？老頑童周伯通僅僅是沒有「名」的一念，他已經不被黃藥師逗得心癢難搔，倘若他是一個「名」的觀念很重的人，恐怕早就拔刀相向，要和黃東邪打個明白了。

所以問題是在怎樣能夠證入實相？我用這「證入」兩個

空空蕩蕩本來就沒有「我」的一念的人，是不是跳出了這頂執著「我」或「變相的我」的大帽子呢？如果說是跳出了，那末請各位想一想，跳出了這頂大帽子後，又是怎麼一種境界呢？

我得承認，我還沒有跳出這頂「我」的大帽子，因此很慚愧，今天無法對這個問題作正面明確的解答，祇能將我所體會到的，提出來和各位討論。我所瞭解的：

第一、這裡的所謂跳出，並不是如同從這間房間，跳到另一間房間，並不是跳進另一個世界。也不是說這個世界消失了，這個世界還是存在。在一般人的眼光中，這個人還是生活在這個世界上，山還是山，水還是水，皓月依然當空。可是因爲他根本就沒有這頂執著著「我」或「變相的我」的大帽子，世界上我們所感受到的一切誘惑、得失、束縛、限制，對他講完全不起作用，有如明鏡，儘管照出來各種美醜喜怒的臉像，可是對明鏡講，一無影響。

第二、因爲他心如明鏡，所以在他心中的世界，就是空空蕩蕩，什麼都像鏡中的影，不留形跡。這正好像一位科學家，當他在細心觀察分析這個世界時，他會理解到這世界上的一切，本體上都是Energy 能。如果他用這種理解頭腦，來觀察這個大會堂時，他會透視這會堂及其中的形形色色，原本都是能——這裡的燈光是能，熱氣也是能，你們聽到的聲音是能，你們的動作也是能，你們所接觸到的各種物質，也一樣是能，男是能，女也是能，我是能，你也是能，一切的一切，其本體都是能，而能又是空空蕩蕩，不可捉摸。這位心如明鏡的人，他也會這樣觀察宇宙，所不同的，他不用像科學家的經過分析透視，他本來就是空空蕩蕩，心經裡說

通，想使他心癢難搔，逗得他發起急來，引爲一樂。於是先提了一位年輕的小龍女，後來又提了黃藥師的女兒黃蓉。

那曉得周伯通聽到提名黃蓉，鼓掌笑道：「妙極，妙極！你什麼黃老邪、郭大俠，老實說我都不心服，只有黃蓉這女娃娃精靈古怪，老頑頭見了她便縛手縛脚，動彈不得，將她列爲五絕之一，那是再好也沒有了。」各人聽了，都是一怔。

黃藥師嘆道：「老頑童啊老頑童，你當眞了不起，我黃老邪對『名』淡泊，一燈大師視『名』爲虛幻，只有你，却是心中空空蕩蕩，本來便不存『名』之一念，可又比咱們高出一籌了。東邪西狂、南僧北俠、中頑童，五絕之中，以你爲首！」

衆人聽了「東邪西狂、南僧北俠、中頑童」這十一個字，一齊喝采，却又忍不住好笑。

各位，那本小說中描寫黃藥師是一位絕頂聰明，自傲不可一世的人物，而對老頑童如此折服。因爲他是極頂聰明，他了解到淡泊、虛幻，都還是先有了「名」的觀念，現在雖然看得淡泊了，觀爲虛幻了，可是心中隱隱約約地還是有個「名」存在。有「名」就會引出爭鬥、嫉妒、虛僞、陰詐等等苦痛因緣，和那心中空空蕩蕩，本來便沒有「名」的一念的老頑童相比，自然祇好甘拜下風了。

現在我們來做進一步的討論，世界上心中空空蕩蕩本來就沒有「名」的一念的人，也許還不在少數；可是世界上心中空空蕩蕩，本來就沒有「我」的一念的人，即使不是完全沒有，恐怕就很少了，如果說心中空空蕩蕩本來就沒有「名」的一念的老頑童，是已跳出了「名」的小帽子，那末心中

，如果是並不跟著在變，是不變的，那末，當這個肉體看不見時，「我」又在那裡呢？還有，通常我們總將這個肉體看作「我」，這究竟對不對呢？

根據我有限的知識，科學家到目前爲止，還沒有對究竟什麼是「我」有一個答案，只對「我」提出了疑問；也因此有的科學家對「我」並不如一般人的執著。

上面祇是很膚淺地分析了一下世界上人類的形形色色。我還要特別請各位注意，世界上的人一生都屬於某一類的終究不多，大都是各種觀念行爲參雜在一起。所以幾千年的人類歷史中，沒有幾位眞眞無我的宗教家或政治家，強盜也有發善心的，而英雄每每多情，政治家又難免總是鈎心鬥角，滿口以他人的利益爲前題的，一進賭場還不是只想自己贏錢。

所以整個人類，自古至今，好像很少有人跳出過這頂「我」或變相的「我」的大帽子，就在這頂帽子下面湧來擠去，生生死死。十人中至少有七八人是痛苦多而歡樂少，可是極大多數的人，就在這痛苦中追求一些歡樂，好像都很甘心在這頂大帽子下混過一生。

講到此處，我想到在一本金庸先生所著的武俠小說中看到過一段有趣的叙述，就借用來做一個穿插。

有幾位都是第一流的武功高手，在中國華山頂峯，談起當世應該是那幾位可尊得上武術上的頂絕。當時大家都同意推了黃藥師，號之爲東邪；楊過稱爲西狂；一燈大師尊稱南僧；而郭靖名爲北俠。還有一位居中的頂峯兒沒有選定。這裡面有一位叫周伯通的，武藝極高，其實黃藥師、一燈大師還遜他三分，但個性像個小孩子，天眞爛漫，了無心機。九十多歲了，大家都叫他作老頑童，黃藥師他們有意不提周伯

近幾百年來，似乎介乎上述兩者之間，又出現了另一羣人物，這羣人可以用科學家這個名詞來概括之，他們是從研究宇宙間各種現象及運用數學的分析理解，逐漸的對「我」這個觀念，發生了疑問。

究竟什麼是「我」？

依據愛因斯坦的學說，物體運動的速度若超過光的速度時，這個物體的形態，就非我們所能看見，那末如果我們的身體是在這樣的高速中運動時，肉體看不見了，「我」是否還存在呢？如果「我」仍存在，「我」在那裡？如果說「我」也沒有了，那末當速度慢下來時，低過光的速度時，肉體又出現了，是否「我」又回來呢？這期間，「我」又在那裡呢？

一位醫生在手術房中爲奄奄一息失去了知覺的病人開刀時，這位醫生會不會想起，當此千鈞一髮的生死關頭，這位病人的「我」究竟在那裡呢？

一位天文學家全神貫注的在數不清的光年宇宙中作觀察時，廢寢忘食，他可會想到他這個「我」在這個大宇宙中是微小得比微塵還不如呢？還是大到和他所觀察的宇宙相等呢？

就如我這個對科學祇是一知半解的人，當年我講「五眼」的時候，引用了電磁光譜圖（附圖一）及在不同的光波下顯現出來的人體（附圖二），我就發生了一個很大的疑問：當我這個肉體變到在紅內線下的形態時、變到在X光下的形態時、變到在顯微鏡下的形態時，乃至變到爲肉眼所不能看見的「無形之形」的形態時，這個「我」是不是也跟著在變呢？如果是跟著在變，當我照X光時，却並不覺得「我」在變

各位敬愛的朋友：

今天從時代廣場過來，看到兩旁路上擠來擠去的男女老少，都帶著匆匆忙忙的形色，不曉得在忙些什麼。仔細想一想，世界上有這許多人，自古至今，又何嘗不都是這樣忙忙碌碌呢！大部份的人可以說是爲了生活，或甚至於爲求生存而忙碌。可是再深入的觀察一下，則爭名奪利者有之，鈎心鬥角者有之，爭權覇道者有之，謀財害命者有之，殺人放火者有之，爲愛情所縛不能自拔者有之，爲錢財所迷不能自主者有之，形形色色，確乎是無奇不有。可是再追究下去，這許多行爲的背後究竟是什麼呢？歸根結柢，都是執著了這個「我」，有一個很大的「我」懸在頂上，有了「我」，就產生了名、利、權勢、鬥爭、癡情種種的追求。

可是世界上也有很多捨己爲人、疏財仗義、慈悲救世、誨人不倦、俠義心腸、助人爲樂的人，這裡面出生了不少的思想家、哲學家、豪俠之士、眞正爲國爲民的政治家，及從教理和禪定中得到修養啓發的宗教家，這些人大多對「我」的觀念比較淡泊，或者看作虛幻，也有的倡說「無我」，可是這許多人，「我」固然小了，卻仍舊有一個觀念，高高的懸在頂上，有時候可以比「我」還要執著得利害，這個觀念大都是上帝、天神、仙，或者與「我」對立的「無我」，也有的觀念則較爲狹窄，如國家、民族、教派、黨，在這種號召下，也可以將一般人的「我」壓制下去，而將一個「變相的我」懸在頂上。

這一種人和前面那羣把「我」看得很大很高的人，似乎是在兩極端，可是都一樣的牢牢的執著着「我」或「變相的我」。

實　　相

沈家楨博士

一九七九年十二月八日

講於紐約美東華人學術聯誼會

顧法嚴由中文譯英文

the process can not be repeated. It only results in irregularity of breath which can cause trouble. This kind of long breath must be avoided. A long breath must be cultivated gradually until it is lengthened naturally. Furthermore, a long breath should be maintained not only for two or three times, nor for one or two days. Every day hereafter, your breath should be slow, fine, deep and long at all times.

I am sorry to have taken up so much of your precious time. I wish all of you prolonged life and enhanced wisdom, and the generation of sympathetic compassion within you. Through the understanding of Ultimate Emptiness, may all of you one day gain ultimate realization of Reality and live freely and happily ever after in the company of all sentient beings.

Thank you!

forcibly. One should inhale slowly and continuously with one's nose. If, after training, a person is able to make one inhalation last for over half a minute, he is doing fine. But he must not force himself and this slowness is not only limited to inhalation. It is even more important to exhale slowly which is not easy for a novice. Some masters teach exhalation through the mouth with a whistling sound which serves to retard the outgoing breath. But in most teachings, exhalation is through the nose, not the mouth.

"Fine" is the opposite of coarse. When a person is emotionally upset, in a temper, or panting, his breath becomes heavy or coarse. Coarse breaths are short. On the other hand, when a person is in a peaceful mood, sound asleep, or meditating, his breaths are generally fine and light. Fineness here also means "unbroken" which is an important point to note. In meditation, a person's breath can sometimes appear to have ceased altogether. Actually, there is still a very fine breath. Such fineness of breath can only be achieved by a long period of training.

"Long" does not mean only the length of time required to complete one inhalation-exhalation. It has another very important meaning that it must be done naturally, not by force. Sometimes a person can deliberately prolong his breath and make a single breath last a long time. But

present here a simple method I have learned of deep-inhalation and slow-exhalation, for your reference.

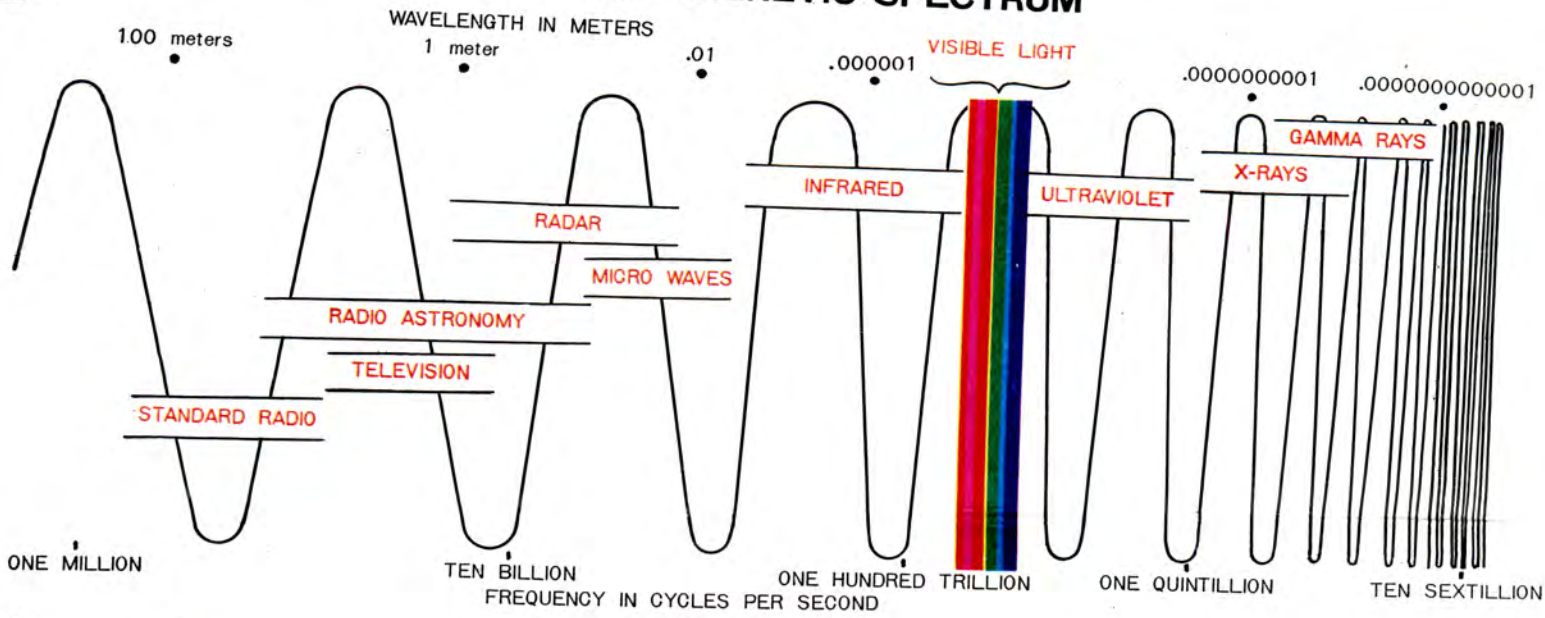
Deep-inhalation and slow-exhalation is often called breath regulation. It is a basic training adopted by the yogis of India, Taoists of China, Esoteric Buddhists of Tibet, and all practitioners of meditation in both the Mahayana and the Hinayana schools of Buddhism. It aims at making one's breath deep, slow, fine and long. These four words each have their own significance, but they are also interrelated.

By "deep" is meant that when one inhales through the nose, one should imagine the breath being drawn all the way down to one's tan t'ien (丹田) – a point four fingers' breadth below the navel. Ordinarily, when one inhales, the breathe will generally reach only the upper half of the lungs. Only a very few people can cause it to reach the tips of their lungs. It is easy to see that this is not a desirable way to breath. When we attempt to draw the breath into the abdomen, we can probably only fill up the lung tips at the beginning. This is not bad. But gradually, and quite naturally, we will be able to draw the breath into our tan t'ien. At that point the younger practitioners will begin to experience a warm sensation in their abdomen.

To be "slow" means to avoid drawing in one's breath

圖一

ELECTRO-MAGNETIC SPECTRUM

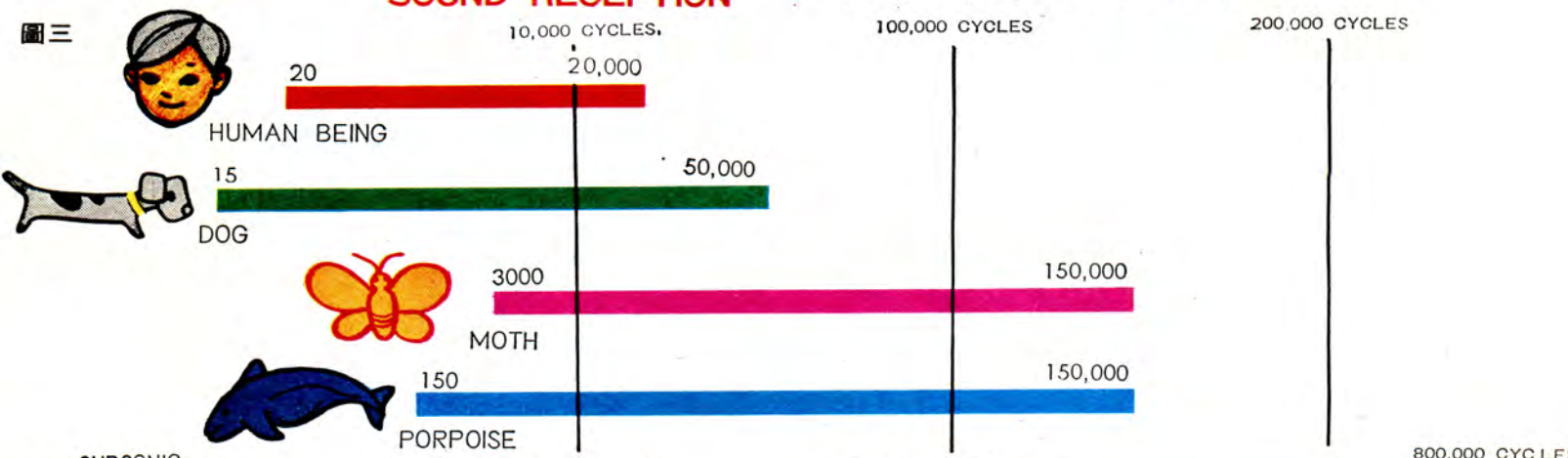


圖二

SOUND RECEPTION

FREQUENCY, CYCLES PER SECOND

圖三



paragraph of today's discussion.

My friend's question is: I would like to learn Buddhism very much. My aims are 1)to live a longer life, and 2)to have greater wisdom. Can you teach me a simple method to achieve them?

I told him: "An Indian legend has it that as soon as a person is born, the total number of the breaths and heart-beats in his life time are already predetermined. If this legend is true, then wouldn't prolonging the time of each breath be tantamount to prolonging your life?" He became intensely interested when he heard this. I said again, "You must also have had this experience. When you quarrel with someone, or when you are angry, your heart beats faster and your breath becomes shorter. On the other hand, if you breathe deeply and slowly, your mind, too, becomes steady and stable. Deep breathing is very conducive to sleep. With a steady and stable mind, and a clear head, your wisdom will grow naturally." This he also readily agreed to. We then talked a while about some simple methods of deep and slow breathing.

Thinking about it now, it occurs to me that such methods can also be beneficially employed to help us along our path to Reality. After all, if we can prolong our lives, and enhance our wisdom, we can at least increase our chances to uncover Reality. So I think I will

told his three disciples at the beginning of a seven-day Ch'an session, "Starting from this moment, you will not talk." The first disciple immediately said, "Yes, master, I will not talk." The second disciple said, "Look, the master told us not to talk, and yet you are talking!" The third disciple looked at the Ch'an master and said. "Master, I am the only obedient one. I will not talk anymore." Perhaps the three disciples were a little stupid, but this anecdote does show how difficult it is for us human beings to change our habits.

Because we human beings are fraught with limitations mentioned above, and because it is so difficult for us to change our habits, it is inevitable that our knowledge and views are less than accurate. And yet we are, more often than not, very obstinate. In the Buddhist scriptures, the Buddha often compared our knowledge and views of the truth to a blind man's knowledge and view of an elephant to which he has only partial access. Therefore, I feel it is not an easy matter for human beings to uncover Reality. Unless someday we can break loose from our bondage and habits, we will probably be forever tied down by our "ego" or "transformed ego."

A few days ago, a friend asked me a question which was quite practical, unlike the abstruse and far-fetched question on Reality. I repeat it here now as a concluding

in there is not even a presupposition of "ego" or "non-ego".

We all acquire this concept of an "ego" as soon as we are born, and this concept becomes more and more deep-rooted as we gain in age. It becomes extremely difficult for us to merge with Reality. For the last few decades, I have spent a lot of time pondering over this question. I find that human bondages and limitations are too numerous for merging with Reality.

Why do I say this? Because we have too little wisdom. Let's review just few of our limitations.

Our eyes can only see the so-called band of visible light (see plate) in the entire electromagnetic wave spectrum, which is only a very minute portion of the spectrum, and our eyes are totally inadequate in dealing with the rest of it. What our ears are capable of hearing is smaller in scope than that of an ordinary dog, and far smaller than that of a dolphine (see plate). So there are many sounds in the universe which we, as humans, cannot hear at all. We are also incapable of knowing speeds faster than the speed of light or electricity, nor any temperature lower than absolute zero.

Furthermore, it is very difficult to change our habits. We often follow them automatically without being conscious of them.

Let me tell you a very simple story. A Ch'an master

At this point, it is possible that a number of people will ask: "If you look at everything in this world as equal and non-dual, then there will be no right and wrong, good and evil, etc. What kind of a world will this become? I don't think this kind of doctrine is going to do our country or our people any good."

This is great! According to Buddhism, people who think of such a question is a Bodhisattva of great compassion, because every thought is focused on how they may benefit sentient beings.

Actually, if everybody in this world can be merged with Reality, there will be no person left with an "ego". How then, can there be the question of right and wrong? Or the question of good and evil? Po-tung Chou, the Naughty Old Boy, had only emptied his thought of fame, yet he was no longer at the mercy of Yao-shih Huang's teasing tactic. If he were a person who took fame seriously, he would probably have drawn his knife on the Unorthodox East and started a fight with him.

So the problem now is how to merge with Reality. I use the word merge here to indicate that a mere intellectual understanding of Reality – to take "ego" lightly, or to take it as an illusion – is not enough. One must actually realize it by personally experiencing it. Only after that can one attain to the state of emptiness where-

matter is no different from emptiness, and emptiness is no different from matter. Matter IS emptiness and emptiness IS matter." Since there is no difference between matter and emptiness, now can the concept of "ego" arise?

Third, when a person is emerged in such a state, not only does the concept of "ego" have no way of arising, but everything in this world is viewed as absolutely equal and undifferentiated, which in the Buddhist scriptures is called "equal and non-dual". In this state, you and I are equal and non-dual; ego and non-ego are equal and non-dual. Birth-and-death and nirvana (birthlessness), defilement and enlightenment, emptiness and substantiality, gain and loss, friends and foes . . . . . are all equal and non-dual. I can keep on enumerating them until you are all gone, and I can still go on mumbling "equal and non-dual".

"The manifestation of non-duality is called Real Manifestation." This is to say: we have given a name to the state described above and we call it the Real Manifestation (or simply the Reality), which is the true visage of the iniverse. Actually, even this name of Reality is unnecessary. Reality and Unreality are also equal and non-dual. Giving it a name is like giving the sky a patch of cloud. The sun will no longer be as bright.

the bondage of "ego" or "transformed ego", all the temptations, gains and losses, bondages and restrictions in this world which greatly affect us, no longer have any power over one. Such a person is like a shining mirror, which reflects all kinds of faces, pretty, ugly, happy, angry, ... but the reflections do not affect it in the least.

Second, because one's mind is like a polished mirror, the world is totally empty – there is nothing in it. A scientist, in carefully observing and analysing the universe, will come to the conclusion that everything in it is really nothing but energy. Now, if he should use the same line of analytic thinking in observing this assembly here today, he will realize that behind all the different appearances, there is really nothing but energy – the lamp light, the furnace heat, the sounds one hears, the movements one sees and the things one touches, are all energy. Men are energy, women are energy; I am energy, you are energy; every single thing in this world is fundamentally energy. Yet energy is empty and intangible. Now, the man whose mind is clear as a mirror, can also see what the scientist sees. But he differs from the scientist in that he does not need to employ analysis. He KNOWS that everything, including himself, is, IN ITSELF, empty. This is exactly the state of mind depicted in the Hrdaya Sutra, which says, "(By insight he) observes that

Now, let us discuss this matter a bit further. In this world there are, perhaps, not a few people whose minds are emptied of all thoughts of fame. But there will be very few people – if not none at all – whose minds are totally emptied of the thought of an "ego". If we consider the Naughty Old Boy whose mind was totally emptied of the thought of fame as having freed himself from the lesser bondage of fame, then we can consider the man whose mind is totally emptied of the thought of an "ego" as having freed himself from the greater bondage of "ego". Think then, ladies and gentlemen, what it is like to be so freed.

I have to admit that I have not yet freed myself from this greater bondage of "ego". Therefore, I feel quite sorry that I cannot give you a direct and exact description. I can only bring up a few of my personal realizations as topics for your discussion. What I understand is as follows:

First, what is meant by "freed from" here is not like being released from one room into another. One does not free oneself into another world. Nor does it mean that the world will disappear as a result of this new found freedom. The world still exists. The mountains are still mountains, and waters, still waters. The moon continues to shine in the sky. But because one has been freed from

ty Old Boy! Naughty, Naughty Old Boy! I've got to hand it to you. You are truly great! Unorthodox Huang, never did care much about fame. Master I-teng has always considered fame as something illusory. But you, and only you, have nothing at all in your mind. You never even thought of the term "fame" You are way above all of us. You should be the topmost of the top-notchers, and we shall be called the Unorthodox East, Crazy West, Priestly South, Chivalrous North and Naughty Center." Hearing these appellations everybody cheered and felt funny at the same time.

Now, ladies and gentlemen, Yao-shih Huang, as described in that story, was an extremely smart and arrogant person. Yet he was willing to pay homage to the Naughty Old Boy because he was truly smart, smart enough to realize that whether one cares little about fame or treats fame as an illusion, he must always have first a concept of fame. Although he does not care much for fame or consider it to be an illusion, the concept of fame still exists in his mind, however vaguely. With this concept in mind, the causes of suffering such as contention, jealousy, hypocrisy, treachery, etc., will inevitably arise. Compared with the Naughty Old Boy whose mind was totally emptied of the concept of fame, the others had to admit that they were indeed no match for him.

Now, among the masters present, there was a man called Po-tung Chou. He was extremely proficient in the martial arts, and even Yao-shih Huang and I-teng were known to keep him at a respectable distance. But Po-tung Chou had the disposition of a child, was absolutely naive and totally incapable of treachery. Although he was already over ninety years old at the time, he was called the Naughty Old Boy by everybody. Yao-shih Huang and others deliberately failed to nominate him for the central position, intending both to tease and to irritate him, as an entertainment for themselves. So they nominated, playfully, a young girl called Little Dragon Maid. Then they nominated Yao-shih Huang's daughter, Yung Huang.

Unexpectedly, Po-tung Chou, upon hearing the nomination of Yung Huang, clapped his hands and laughed, "Wonderful, worderful!" he said. "You call yourselves the Unorthodox One of the East, the Chivalrous One of the North, etc., etc. They mean nothing to me. But Yung Huang is indeed an unusual sprite. Every time I see her, I feel bound hand and foot, and do not know what to do with myself. It is indeed a beautiful choice to make her the topmost of the top-notchers." Hearing this, everyone was caught off guard.

Then, Yao-shih Huang sighed and said, "O you Naugh-

Politicians find it impossible not to match wits with their opponents, and he who talks most about altruism is usually the first to think of winnings in a casino. That is why in the thousands of years of the history of mankind, there are only a very few truly "egoless" religionists or statesmen.

So, in the entire human race, from very ancient times to the present, only a handful seem to have been able to free themselves from the bondage of this "ego" or "transformed ego". Most just bustle about here and there, from life to life, remaining all the time in this bondage. At least eight out of ten people will suffer pains far more than enjoy pleasures. But the majority of people will nevertheless keep pursuing this scanty pleasure amidst great pain, as if they were quite content to spend their whole lives in bondage.

At this point, I recall an interesting kungfu story written by Yung King which I cite below:

Several first-rate kungfu masters met on the peak of Mt. Hua in China to elect among themselves five contemporary top-notch masters. It was unanimously agreed to designate Yao-shih Huang as the Unorthodox One of the East, Kuo Yang as the Crazy One of the West, the Reverend I Teng as the Monk of the South, and Chin Kuo as the Chivalrous One of the North. But they had left the central position, which was the highest, unfilled.

Magnetic Spectrum Chart to demonstrate the different human forms that might be observed under different electro-magnetic wave-lengths. My question was: my body is seen to assume different appearances, including a formless appearance unobservable by the naked eye, when observed under infra-red rays, X-rays, microscope, cosmic rays, etc. Does my "ego" also change with the appearance of my body? If it does, I do not seem to feel the change when I am being X-rayed. If it does not change, then where is this "ego" when my physical body disappears?

I believe that we generally consider our physical body to be connected to our "ego". Is this correct? But from what little I know, scientists do not seem to have yet found an answer to the question: What is ego? They have only raised the question. Yet even by posing the question, some scientists already have a weaker attachment to their "ego" than do ordinary people.

The foregoing is only a very superficial analysis of the numerous classes and categories of people in the world. What I want to call to your attention is the fact that only a very few people will remain all their lives in one class or category. Most people are mixtures of various concepts and behaviours. Even robbers can at times be charitable, and heroes are more often than not romantically inclined.

During the last few centuries, a third group of people seems to have appeared among the two groups mentioned above. These people may be classified under the heading of scientist. They are gradually beginning to question the concept of an "ego" as a result of their study of cosmic phenomena and the application of mathematical analysis.

What, after all, is an "ego"?

According to Dr. Einstein, if the speed of a physical body exceeds that of light, the body will disappear. If our bodies disappear while travelling at the speed of light, do our "egos" still exist? If our "egos" also disappear, then when the speed slows down to below that of light, will our "egos" return with the reappearance of our bodies? And where would our "egos" be during the interval?

When a surgeon is operating on an unconscious and dying person, will it occur to him to wonder, at this moment of life and death, where the person's "ego" is?

When an astronomer is concentrating his undivided attention on the universe, which is innumerable light-years in extent, will it occur to him that his "ego" is smaller than the smallest mote in the gigantic universe? Or will he feel that it is as large as the universe he is observing?

Even for a half-baked science-person like me, such questions have arisen. When I was giving my speech cn he Five Eyes" a few years back, I used the Electro-

Yet, there are also many altruistic people — people who are generous, chivalrous, and compassionate, people who do not tire of teaching or helping others, and who enjoy lending a hand to the needy. Among them one finds many thinkers, philosophers, true statesmen, and religious leaders inspired by religious doctrines and meditational practices. These people generally have only a rather faint idea of an "ego". Some of them would consider it to be illusory; others, nonexistent. Yet, while their "egos" are considerably smaller than those of others, they, too, have some kind of concept suspended high over their heads. These concepts are usually in the form of "a creator God", or "gods", or "immortals", or "non-ego" — all terms which represent "ego" Some have even narrower concepts such as race, nation, religious sect, political party, etc. It is also possible to suppress one's "ego" under the influence of one of these narrower concepts, but then it becomes a "transformed ego" that continues to hang over the head, and sometimes it could have even stronger attachment than the usual "ego".!

The latter group may seem to be diametrically opposite to the former group that aggrandizes the "ego", but they are actually the same, since the one is as firmly attached to the "transformed ego" as the other is attached to the "ego".

Dear friends:

When I went by Times Square today, I saw along the two sides of the road the usual bustling crowd, consisting of men and women, old and young. All seemed to be in a great hurry. Suddenly a thought came to my mind: what are they hurrying for? I thought about it a little longer and realized that all the myriad people in the world have actually been spending their lives hurrying about in this manner ever since the most ancient times. Now it might be said that most people hurry about to earn a living, or for survival. But if we look a little deeper, we will see that there are also those who hurry about for fame, profit and power – people who plot and scheme; who murder for money; who kill and commit arson; who bury themselves in love; who, fascinated by wealth, lose all self-mastery. The world is full of these kinds of people. Their stories are stranger than fiction. But when you think about it a little bit deeper, you will wonder what is behind all these activities. And you will come to the conclusion that all these activities are the results of clinging to an "ego". There is a large "ego" suspended on top of each of their heads. All pursuit for fame, profit, power, all contention, infatuation, etc., are born of this "ego".

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