

December 2019: SCA Study Circle

2019年12月：华人组学习圈

What is Unity 什么是统一（单一）？

Understanding The Principle 了解其原则

The Basis for Unity 统一的基础

All beings are subject to *moha* or attachment but man is capable of breaking away and attaining *moksha* or liberation. This capacity for the transition from *moha* to *moksha* is once again an expression of the divine force within. Although divine capability finds greater expression in man than in other beings, Divinity is actually latent in all things in the Universe. It is this Omnipresence that provides a powerful undercurrent of unity to the otherwise apparent and bewildering diversity. What the eyes see is superficial; that which is true lies beneath.

一切众生都被执着所苦，但是人有能力摆脱它并获得解脱。这种从执着到解脱的过渡能力，是又一个内在神圣力量的体现。虽然人比其他众生更能表现出神圣的能力，但实际上神性潜伏在宇宙的所有事物中。正是这种全现全在，为原本明显和令人困惑的多样性提供了强大的统一暗流。肉眼看到的是肤浅的；真实的藏于其下。

Summer Showers in Brindavan 2000/Ch.7
<http://sssbpt.info/summershowers/ss2000/ss2000-07.pdf>

See the world with the vision of truth. All are one; all are essentially Divine. The *Vedanta* declares that the Atmic principle is the underlying unity in diversity. Bulbs are many but the same current flows in all of them. Likewise, the Atmic principle exists in all. Man's inability to understand this principle of unity is the cause of his ignorance. True humanness lies in understanding unity in multiplicity. You have to develop *samyak drishti* (correct vision) in order to develop unity. This was Buddha's first teaching.

要以真理的眼光来看世界。万物一体；一切本质上都是神圣的。《吠檀多》宣称，阿特玛（自性）原则就是分殊之中的基本单一。灯泡有许多，但相同的电流在它们里面流动。同理，阿特玛原则也存在于万物之中。人之所以无明就是因为无法理解这统一原则。真正的人性在于理解多元中的单一。你必须培育正确的视力，以开展统一。这是佛陀最初的教导。

Sathya Sai Speaks Vol.34/Ch.9: 7 May 2001
<http://sssbpt.info/ssspeaks/volume34/sss34-09.pdf>

Unity is not Combination, it is a Realisation 统一不是组合，它是一种领悟

What does unity mean? It is not the combination of many; it is the realisation of oneness. When you have mirrors all around you, you see your many forms. These are all your different forms. But this is not the truth. The one who asks the question and the one who gives the reply, both are one and the same. All are one. The same person appears in many forms. To consider these forms as different from each other is a mistake.

统一是什么意思？它不是多种东西的组合；它是对一体性的领悟。当你周围都有镜子时，你会看到你的许许多多形相。这些都是你不同的形相。但这不是事实。提出问题的人和给出答复的人都是同一个人。全部都是一体的。同一个人以多种形相出现。认为这些形相彼此不同是错误的。

Sathya Sai Speaks Vol.42/Ch.19: 29 April 2009
<http://sssbpt.info/ssspeaks/volume42/d090429.pdf>

This vast gathering of people will appear to the spiritual intellect as a garland of multi-coloured flowers strung on the one single thread, God. Develop this vision; see the One behind the many; see the *Brahmasutra* — the string that runs through each flower.

在灵性智者看来，这众人的聚会就像是串在一根线上的五颜六色的花环。那根线就是神。要培育这个愿景；看见这众多背后的一；看见贯穿每朵花的那根线。

Sathya Sai Speaks Vol.13/Ch.9: 4 April 1975
<http://sssbpt.info/ssspeaks/volume13/sss13-09.pdf>

When I am speaking in the microphone, you are listening to My voice. The speaker is only one but the same voice is heard by many ears. *Ekoham sarva bhutanam* (I am the only Reality in all beings), *Ekam Sat Viprah Bahuda Vadanti* (Truth is one, but the wise refer to it by various names).

当我使用麦克风讲话时，你听着我的声音。演讲者只有一个，但同样的声音被许多耳朵听到。我是一切众生中唯一的真实，真理是一，但智者用各种名字称呼它。

Sathya Sai Speaks Vol.42/Ch.19: 29 April 2009
<http://sssbpt.info/ssspeaks/volume42/d090429.pdf>

The *Vedas* declare, *Aham Brahmasmi* (I am Brahman) and *Tat Twam Asi* (That Thou Art). Even these two *Vedic* declarations state two things: I and Brahman, That and Thou. True wisdom lies in seeing oneness. *Advaita darshanam jnanam* (experience of nondualism is true wisdom). It is a sign of ignorance to see duality ignoring the underlying unity. Duality is not the truth. In this manner, Buddha enquired deeply and ultimately got the experience of “I am I”. That is true realisation.

《吠陀经》宣称，我是梵，以及，你就是那个（宇宙）。甚至这两个吠陀宣言也说明两件事：我和梵，那个和你。真正的智慧在于看到一体。非二元性的体验是真正的智慧。只看到二元性而忽视根本的单一，是无明的标志。二元性不是真实。就这样，佛陀深入地探索，最终获得了‘我就是我’的体验。那是真正的领悟。

Sathya Sai Speaks Vol.39/Ch.9: 13 May 2006
<http://sssbpt.info/ssspeaks/volume39/sss39-09.pdf>

PRACTICING THE PRINCIPLE 原则的实践

The *Adhyatmic* (Spiritual) intellect recognises the Unity of creation and so, what the other person feels is felt by the individual too, to the same degree.

灵性智力意识到万物的单一，因此，一个人会感受到与其他人相同程度的感受。

Sathya Sai Speaks Vol.13/Ch.9: 4 April 1975
<http://sssbpt.info/ssspeaks/volume13/sss13-09.pdf>

EXAMPLES 例子

Sun is only one. But we see its reflection wherever there is water, be it in rivers, tanks or in vessels. Pour water in a plate, and you can see the reflection of the Sun even in that water. Does it mean that the Sun is there in this water? No, it is only the reflection of the Sun. In the same way, *Atma* is only one. The mind, the intellect, the subconscious mind, and the ego sense are like different vessels. Therefore, divinity is one.

太阳只有一个。但是，哪里有水，哪里就有它的反射，无论是在河水、水箱还是容器。把水倒在盘子里，你也能看到水里的太阳的反射。这是否意味着太阳在水里？不，这只是太阳的反射。同样的，阿特玛也只有一个。心念、智力、潜意识和自我感就像不同的容器。因此，神性是一。

Sathya Sai Speaks Vol.42/Ch.19: 29 April 2009
<http://sssbpt.info/ssspeaks/volume42/d090429.pdf>

Reference 参考: SSIO 11th World Conference 2020 - ‘Unity is Divinity’ Study Guide, Chapter 1

Questions 问题:

1. Can you explain why Swami implies the life journey is from Moha to Moksha? 【Open discussion】
你能解释为什么斯瓦米暗示这是个‘从执着到解脱’的人生旅程吗？【公开讨论】
2. ‘Unity is not Combination, it is a Realisation.’ What can you understand by this statement? 【Open discussion】
‘统一不是组合，它是一种领悟。’你如何解读这个说法？【公开讨论】

3. 'When you have mirrors all around you, you see your many forms. These are all your different forms. But this is not the truth.' What do you understand by this? Give examples from your life to reflect this point. 【Open discussion】

‘当你周围都有镜子时，你会看到你的许许多多形相。这些都是你不同的形相。但这不是事实。’你认为这是什么意思？举出你生活中的例子来反映这论点。【公开讨论】