



心  
灵  
食  
粮

FOOD For THE HEART

阿姜 · 裴亚裘柔

法宝惠赠



DHAMMA GIFT 法宝惠赠

FOOD FOR THE HEART  
心灵食粮

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## PREFACE:

For many years monks of my tradition have worried that advances in technology are undermining our simple way of life in the forest. To my surprise, I have found that in my case, at least, the opposite has been true. I have been able to offer the Dhamma to students around Thailand, throughout China and to many other countries, while sitting on the veranda of my kuti surrounded by trees, the sound of birds in my ears. I find it a wonderful thing that moments after completing one of these short teachings, people from Beijing to Lijiang are reading them on their phones. But I also never forget that the benefit being felt by all my readers would be far less without the effort of the translation team. Their diligence, dedication and ever-growing skill impresses me so much. I would like, here, to express my heart-felt appreciation to all the members of that group, and indeed to everyone who has contributed to the production of this book.

May the teachings in this book inspire its readers to deepen their study of Dhamma. May all flourish in their cultivation of the Eightfold Path, and find liberation from all suffering.

Ajahn Jayasaro

## 前言：

许多年来，与我同一传承的僧人们一直忧心忡忡——科技的进步正破坏着我们在森林中简单的生活方式。让我惊讶的是，至少于我而言，情况恰恰相反。我坐在林木环绕、鸟鸣盈耳的寮房露台上的同时，就能向泰国各地、遍及中国以及许多其他国家的学生们传授佛法。刚完成这样一篇简短的教义，片刻之后从北京一直到丽江，人们即可在手机上阅读到它们，让我觉得是多么奇妙的事情。然而，我也永远不会忘记，如果没有翻译团队的努力，所有读者能感受到的益处将会大打折扣。他们的勤奋、奉献和不断提升的技能，给我留下来无比深刻的印象。在此，我谨向该小组所有成员表示衷心的感谢，当然同时也对为本书的出版做出贡献的每一个人表示衷心的感谢。

愿本书中的教导能够启发读者深入佛法的学习。祝愿所有耕耘在八正道上的人们都能硕果累累，并从一切苦中获得解脱。

柔亚袈·姜阿

缘起：

良师难遇，善法难逢。2015年尊者生日那天，由于回复弟子们发来的“生日祝福”，而开始发送“心灵食粮”给远方的弟子们，从此一直笔耕不辍，多年来累积成册；FFH是一些贤友弟子组成的翻译小组，多年来不断的为“心灵食粮”做翻译工作，力求精准，反复迭代！2015年那时候，翻译小组尚未正式成立，由几位师兄、师姐主要翻译。慢慢地，越来越多的人加入并形成了一个目前的FFH翻译小组。2018年初，一位师姐提议出版成册，利益更多有缘人，经尊者授意，允许我们编辑成书流通，遂成立编辑小组。经两年来的校对整理以及编排设计，经历了多个阶段，把本来一篇文稿有几张图片和插图的旧的中文翻译版本，变成了一部全部配有图画的书，为此中文版的每一篇都需要重做，成为这个最终版本。在此我们要感谢为此书的完成做出过贡献的所有人：首先是我们可敬的阿姜袈亚裟柔尊者，感谢他以无量无比的慈爱、智慧和耐心，不间断地每周两次以短文的形式亲自手写的开示，让忙碌中的中国人都可以从中受益！其次是FFH翻译小组中负责收集整理手稿原图和译文的师姐，校对的几位师兄师姐，手绘图文及校对的师兄师姐诸贤友们，以及编辑小组所有人给予的意见和支持。在此一并感恩大家对尊者此书的付出，也愿我们的善行能够普润更多的有缘读者！

Sādhu! Sādhu! Sādhu!

2021年4月  
千足虫团队



2015.01.07

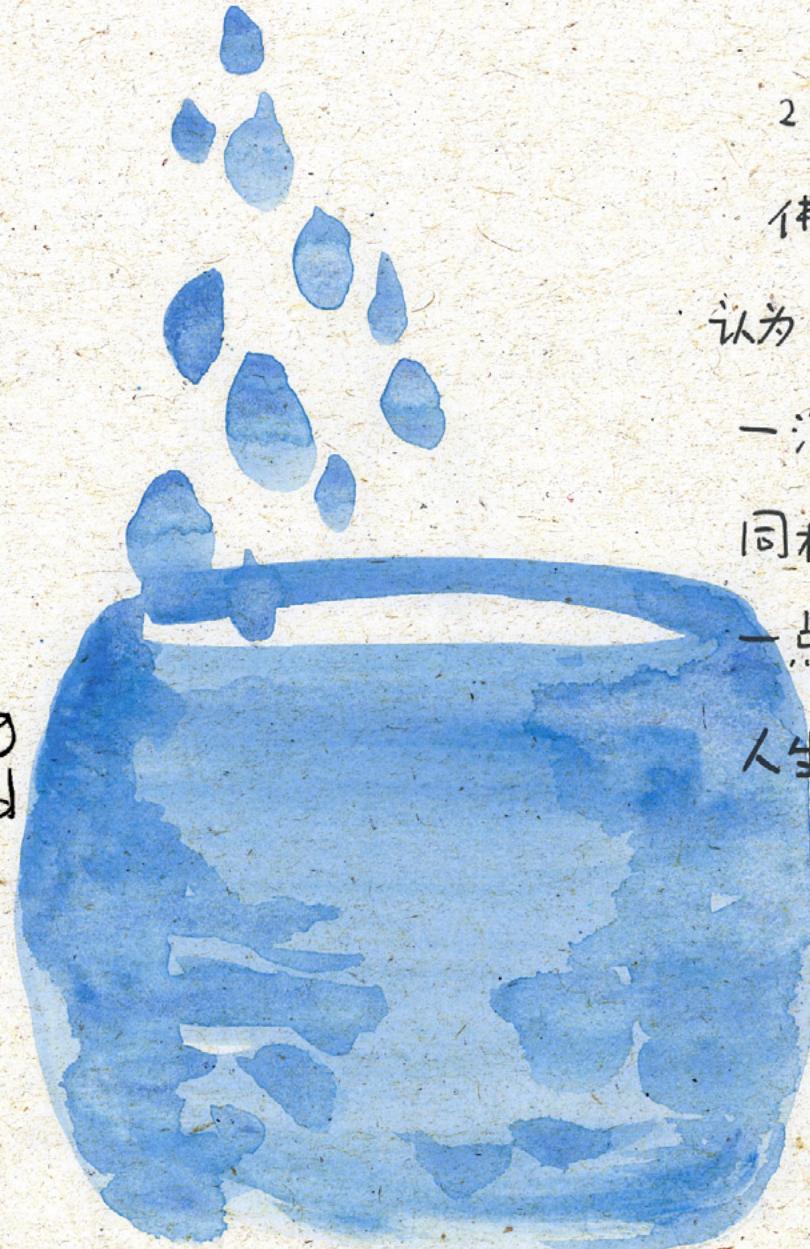
我生日的那天，在菩提树下

我坐在一棵菩提树下，周围来自  
多种国家多种语言的祈愿和唱  
诵声传到我的耳边。那么多不同的  
语言：缅甸语，越南语，藏语和  
斯里兰卡语全部交织在一起，  
但却都一同和谐地唱出对  
佛法僧的热爱。

As I sat under the Bodhi Tree  
at Bodh Gaya on my birthday,  
the sounds of prayers and chants  
from so many countries flowed  
around me. So much variation between  
the Burmese and the Vietnamese,  
the Tibetans and the Sri Lankans,  
and yet all harmonizing in devotion  
to the Buddha, the Dhamma and  
the Sangha.

## Heart food for the day

The Lord Buddha said:  
Do not think lightly of good,  
saying 'It will not come to me'.  
Drop by drop is the water pot filled.  
Likewise, the wise person, accumulating  
good little by little, becomes filled  
with goodness.



2015.01.16

佛陀说：不要轻视任何善，  
认为：“它不会发生在我身上。”

一滴一滴，水<sup>土</sup>可以装满。

同样，一个智慧的人，一点  
一点点去积累善行，他/她的  
人生就会充满良善。

## food for the heart

The flame of a candle in the wind is unsteady. It is not possible to use its light to work by.

The mind is like a candle flame. Only when you protect it from the winds of thought and negative emotion, is it bright and still enough to depend on in the work of wisdom.

2015.01.24

风中的蜡烛飘忽不定，

无法靠它的光来指路。

心也像烛光一样，

只有你保护它不受妄念之风  
和负面情绪的影响，

它才能明亮而稳定，

指引你开展智慧的修行。

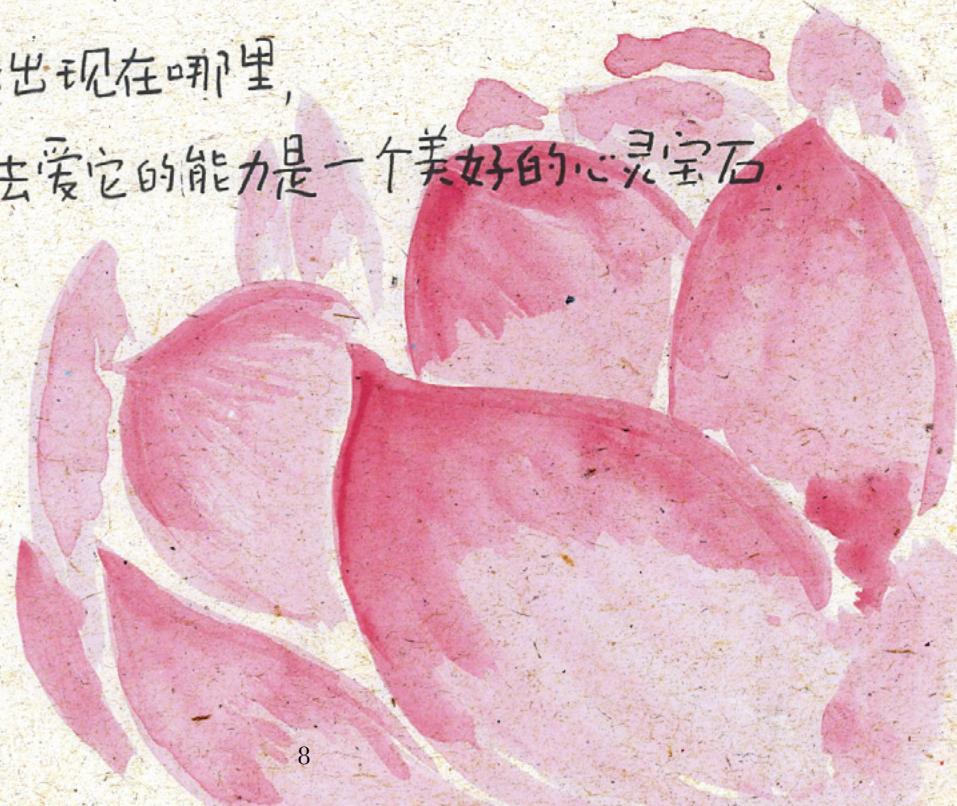
# food for the heart

Love the goodness  
in your heart;  
love the goodness  
in their heart.

The ability to love goodness  
wherever it appears  
is a wonderful jewel of the mind.

2015.02.14

爱你心中的善良；  
爱他人心中的善良；  
无论善良出现在哪里，  
竭尽全力去爱它的能力是一个美好的心灵宝石。



## food for the heart

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In daily life the training in Right Speech  
is one of our most important practices.  
We should seek to develop speech that is:

- 1) true
- 2) useful
- 3) timely
- 4) kind
- 5) polite

These are the five characteristics of the  
speech of the great sages.

2015.02.17

日常生活中，培养正语，是最重要的训练之一。

我们要努力寻求所说的每句话都是：

- ① 真实的
- ② 有用的
- ③ 适时的
- ④ 友善的
- ⑤ 有礼貌的

这是伟大智者的话语中，  
所具备的五项特征。

## food for the heart

The Buddha said:

Conquer anger with loving kindness;  
Conquer the wicked by goodness;  
Conquer the stingy by generosity;  
Conquer the liar by speaking the truth.  
If we seek to win at all costs, then we  
lose our principles. If we lose our  
principles we lose ourself.



2015.02.28

佛陀说：

以爱心战胜愤怒，

以善良战胜邪恶，

以慷慨战胜吝啬，

以实语战胜谎言。

如果为了取胜而不择手段，

就会失去我们的原则；

如果失去了我们的原则，

就等于失去自我。

## food for the heart

—

Being heedless means neglecting the things that truly nourish our life, and giving time to things that drain our energy, and make us feel agitated or depressed.

The Buddha said:

"Heedfulness is the way to the Deathless;  
Heedlessness is the way to death..  
Realising this distinction, the wise rejoice in heedfulness, the path of the noble ones."

2015.03.22

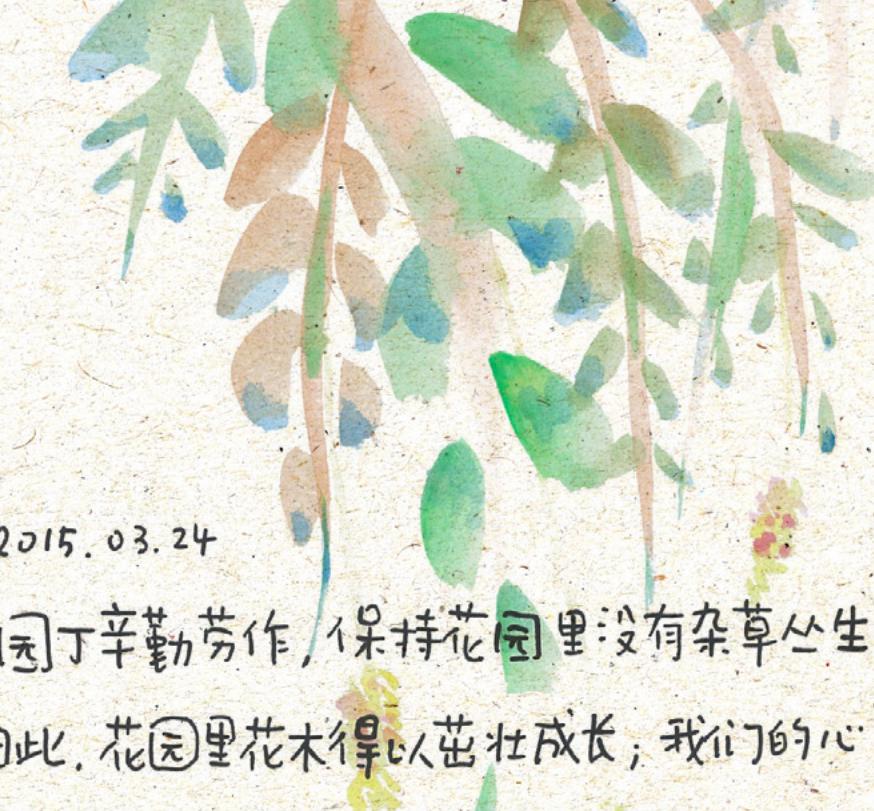
放逸意味着：忽视那些真实滋养我们生命的东西，而把时间浪费在消耗我们精力的事情上，使我们变得躁动不安、郁郁寡欢。

佛陀说：“清醒勤奋使人得到涅槃；怠惰痴迷是人走向死亡的通道。认清二者的界限，智者在清醒勤奋中获得快乐，这是圣者的道路。”

【注：“佛陀说”后的文字是《法句经》的第21、22偈，参考散法比丘的中译，可译为：不放逸是不死道，放逸是死路；明了这差别，智者欢喜精进，这是圣者之道。】

The good things in a garden  
grow well when the gardener works  
hard to keep the garden free from  
weeds. Our heart is like a garden.  
Virtuous qualities will grow well and  
blossom when we work hard to keep  
it free from the weeds of defilement.

2015.03.24



园丁辛勤劳作，保持花园里没有杂草丛生，  
因此，花园里花木得以茁壮成长；我们的心灵  
就像一个花园，如果我们勤奋修炼，不让烦恼  
的杂草丛生，我们的美德就会健康生长，开出  
花朵。

The Buddha's teachings are like a bottle of wonderful medicine. Some people only memorise the label on the bottle, and argue about its meaning with others. Some people put the bottle on a shrine, bow to it, and ask it to bless them with all the things they want. The wise person takes the medicine, even if, at first, it may taste a little bitter. Remember, the Buddha's medicine has no expiry date, but we do.

2015.03.28

佛陀的教义就像一瓶神奇的药水，有些人仅仅记住它标签上的内容，并与他人争辩其内容。有些人把它供奉在佛龛里，对其膜拜，祈求得到他们想要的一切。智者则服下药，尽管起初有些苦味。记住：佛陀的药水没有到期的那一天，但我们的生命会到期。

The Buddha said that those who abandon foolish actions and devote themselves to the path of wisdom and compassion, illumine the world like the full moon emerging from behind a cloud. Showing others through our life the human capacity to make real and positive changes is a wonderful gift that everyone of us can share with the world

2015.03.31

佛陀说：那些摈弃

愚蠢行为，献身于智慧和慈悲

的人们，就像破云而出的满月，

照亮世界。经由我们的身体力行，

向他人展示人类有能力做出真实而积极

的变化，是我们每个人可以奉献给世界的奇妙礼物之一。

As young monks we were told to model ourselves on earthworms. Many people might find this surprising and not very inspiring. But think about it: how tirelessly the earthworm works and how selflessly! The earthworm has no desire for the limelight. But if there were no earthworms there would be no soil, and then where would we get food for our bodies? If there were no monks and nuns then who would give us the profound food for our hearts?

2015.04.07

当我们还是年轻僧人时，就被告知要效仿蚯蚓引，许多人可能会觉得这是奇怪且不太有启发性的。但试想看：蚯蚓是如何不知疲倦和无私地工作，蚯蚓并不渴望活在关注下，然而，如果没有蚯蚓引就没有土壤，那我们从哪里可以得到食物？如果没有僧尼，谁能给予我们心灵的食物？



Try to speak only words that are *true* and *beneficial*.  
Reflect on the right time and place to speak.  
Speak *kindly* and *politely*.



2015.04.

努力只说真实而  
有利益的话。  
考虑好在合适的  
时机与地点说。  
和蔼而有礼貌地说。

Every good action has a good result, immediately. A kind action immediately increases the power of kindness in our heart, and immediately reduces the power of unkindness. It is one small step to liberation.

Usually however, a good action will only have a good effect on our life in the world, if those around us value goodness. In some places, for instance, kindness is seen as weakness. But internally, every single act of goodness, no matter how small, helps to purify our heart.



2015.04.21

每个善举都会产生好的结果. 慈悲的行为会很快增长我们内心善的力量, 并立刻减少不善的力量, 这是通向解脱的一小步.

然而, 在通常情况下, 只有当我们周围的人看重善的价值, 善的行为才对我们生活的世界产生好的影响. 比如在一些地方, 慈悲被视作软弱的表现, 但在内心, 每一个善举, 无论它多么微小, 都可以帮助净化我们的心灵.

Bowing with awareness, we remind ourselves of our highest values. We bow with love and respect to a Buddha statue as the supreme symbol of those values. Bowing to a Buddha statue means bowing to wisdom, compassion and purity, because these are the qualities that define a Buddha. Bowing to a Buddha statue, we also profess our determination to cultivate those Buddha qualities in our own heart.

2015.04.25

怀着觉知拜佛，我们提醒自己高尚的价值。怀着热爱和崇敬，我们礼拜佛像，因为佛像是这些价值最神圣的象征。礼拜佛像意味着礼拜智慧、慈悲和纯净，这些都是佛陀的品质。礼拜佛像，也是我们在表示“要在内心培养那些佛陀品质”的决心。

It is not enough to make sure that our views and opinions are reasonable and well-founded. We must also learn how to hold them well. If we grasp onto our views too tightly it feels as if they become a part of us. Then, if anyone criticizes our view it seems like a personal attack, and that is painful. So, with mindfulness, try to see a view as a view, an opinion as an opinion. No more, no less.

2015.04.28

仅仅确保我们的观点和意见合理，依据充足是不够的，还需要学会很好地把握它们。如果我们固执己见，观点就像成为了我们的一部分，那么，如果有人批评我们的观念，就像是个人攻击，令人感到痛苦。所以，保持觉知，试着理解观念即为观念，意见只是意见，仅此而已。

Neither believe in your worries, nor fight with them. On the path of wisdom you must learn to step back from the content of your worries, "If that happens, then....", and look at the process.

Worry is an event that occurs in the mind. Seeing it clearly as a phenomena that has a beginning and an end, seeing how it arises and passes away within the mind, leads to peace.

2015.05.12

既不要取信于你的焦虑，也不要和你的焦虑抗争，在通往智慧的路上，你一定要学会从你焦虑的东西里退出来，“如果这事发生了，那么……”，并看着这个过程。

焦虑是产生在心中的一个事件，看清它是一个有生有灭的现象，看着它如何在心中生起和死去，这将导向安宁。

Practising the Dhamma isn't easy. We have to go against a lot of old habits, some of which have accumulated over many lifetimes. The resistance we feel to this process can seem very solid, the doubts so reasonable and intelligent.

But ask yourself this: if this work needs to be done — if there can be no hope of true happiness without removing the inner causes of suffering — then why not now? Who knows what the future holds? How long will these favourable supporting conditions remain?

You have a precious human body and mind, access to the Lord Buddha's teachings and a teacher who deeply cares for your welfare. What more do you need?

2015.05.19

修习佛法不容易，我们必须克服很多习气，有些是过去世积攒的，断除习气的过程似乎障碍重重，我们感觉祛习的阻力很坚固，那些疑虑既合理又聪明。

但须躬身自问：如果此事非做不可——如果不去除内心痛苦的根源，也就没有得到真正幸福的希望，——那为何不从现在开始做起呢？前途未卜，扑朔迷离；这种天时地利人和，又能延续多久呢？

你们拥有宝贵的暇满人身和心灵，有佛陀的教法，有位关心你们福祉的师父，那么，你们还需要什么呢？

Observe the joy of learning and cultivate it. Encourage those around you - teach them when you can - to observe the joy of learning and to cultivate it. This joy of learning, of growing and of flourishing as a human being, will gradually wash away our joy in things that harm our bodies and damage our hearts.

2015.05.23

观察因为学习而产生的喜悦，并培养它。鼓励你周围的人，教他们什么时候你可以，去观察在学习中获得的喜悦，并培养它。  
作为人类而学习、成长和繁荣所带来的喜悦，会涤荡我们的心灵，久而久之，会让我们远离那些伤身毁心的纵欲所带来的快乐。

Listen to the news every day. Listen many times. Not the news on a screen or in a newspaper but the news of your body and mind. This is the most important news. What is happening right now? Observe how your actions and speech affect your mind. Observe how your mental states condition your actions and speech. This is how we investigate the law of kamma in everyday life.

2015.05.26

每天听新闻，听很多次，不是屏幕上或报纸上的新闻，而是来自你身心的新闻，这是最重要的新闻，当下发生了什么？观察你的言行如何影响你的心念。观察你的心念如何左右你的行为举止。这就是我们在日常生活里审查业果法则的方法。

Life can be divided into two categories: things that can be measured (e.g. sounds, colours and brain waves), and things that cannot be measured (e.g. pain, happiness and love). Science is expert in investigation of all the things that can be measured. Buddhism is expert in investigation of all things that cannot. Science and Buddhism can and should work together. But for realisation of true happiness, the most important answers we need are provided by Buddhism.

2015.05.30

生活的内容可以分成两类：可以测量的事物（例如声音、颜色和脑电波），无法测量的事物（比如痛苦、幸福和爱情）。科学对可测量事物的研究在行，佛教对不可测量事物的研究在行，科学和佛教可以且应该合作。但就实现真实的幸福而言，我们所需要的最重要的答案是佛教提供的。

Today is Visākha Pūjā. It is the day that we commemorate the birth, enlightenment and passing away of the Buddha. Although these three events took place a long time ago, it is now as important as ever to recognise their significance. The appearance of a Buddha in the world is a proof and an affirmation of the potential of human beings to realise the highest spiritual goal through their own efforts, without the need for support or guidance from any unseen beings. As Buddhists we believe that anyone, man or woman, who follows in the footsteps of the Buddha, can eliminate all defilements and the suffering which they cause.

We pay true homage to the Buddha by putting forth sincere effort to cultivate our actions, speech and mind so as to realise the true nature of things, for the long-lasting welfare of ourself and all fellow-beings.

2015.06.01

今天是佛诞节，是我们纪念释迦牟尼佛诞辰、悟道和圆寂的日子。虽然这三件事情发生在很久远的年代；但是在当今时代认识它们的意义，和以往任何时候同样重要。佛陀在这个世界上的出现，证明和肯定了人类具有通过他们自身的努力实现最高精神目标的潜能，不需要看不见的众生的支持或指引。作为佛教徒，我们相信：任何追随佛陀脚步的人，不管是男是女，都可以断除一切由自己产生的烦恼及苦。

为了我们自己和所有生灵永远的福祉，通过真诚的努力，修炼我们的身行、言语和心意，认清万物真相，以此来真正地礼敬佛陀。

Nothing and nobody has the power to make us angry. There is always a part of us that wants to be angry. Anger arises when our unrealistic expectations of situations and people are frustrated. We want to be respected by all and feel angry when we are disrespected. We want the world to be a fair and kind place to live in, and feel angry at its unfairness and cruelty.

But the more clearly we understand why things happen in the way they do, why people do the things they do, the less we will rage that things are not as we want them to be, nor how they should be. The mind free from anger can then proceed with wisdom.



2015.06.06.

没有任何事和人有力量迫使我们生气，是我们内心的一部分总是想要生气。当对环境、对人的不切实际的期望得不到实现时，我们便生气；我们希望得到所有人的尊敬，当不被尊敬时，便生气；我们想生活在充满爱和公平的地方，于是对世界的不公和残酷感到生气。

但是，当我们越是清楚地了解事情为什么会那样发生、人们为什么要那样做时，我们也就越少对事情并非如我们想要的那样、并非是它们应该的样子而感到愤怒。如此，从愤怒中解脱出来的心才能继续与智慧同行。

Of all the ways that we can repay the debt of gratitude we owe to our parents, the Buddha said that the greatest is to provide the conditions for them to grow in faith, moral conduct (sīla), generosity and wisdom. This is because these are the four dominant virtues in the heart of a "stream-enterer", one who has reached the first level of enlightenment. Helping parents to develop any of these qualities is to help them take the first steps out of the wheel of birth-and-death.

2015.06.09

在所有可以报答父母养育之恩的方式中，佛陀说：最好的方式是为父母创造能够使他们坚定信仰、戒律 (Sīla)、培养爱心(慷慨大方)和增长智慧的因缘条件，因为这是获得觉悟“入流者”心中的四种重要品德，帮助父母培育其中的任何一种品德，就是帮助他们迈出脱离生死轮回的第一步。

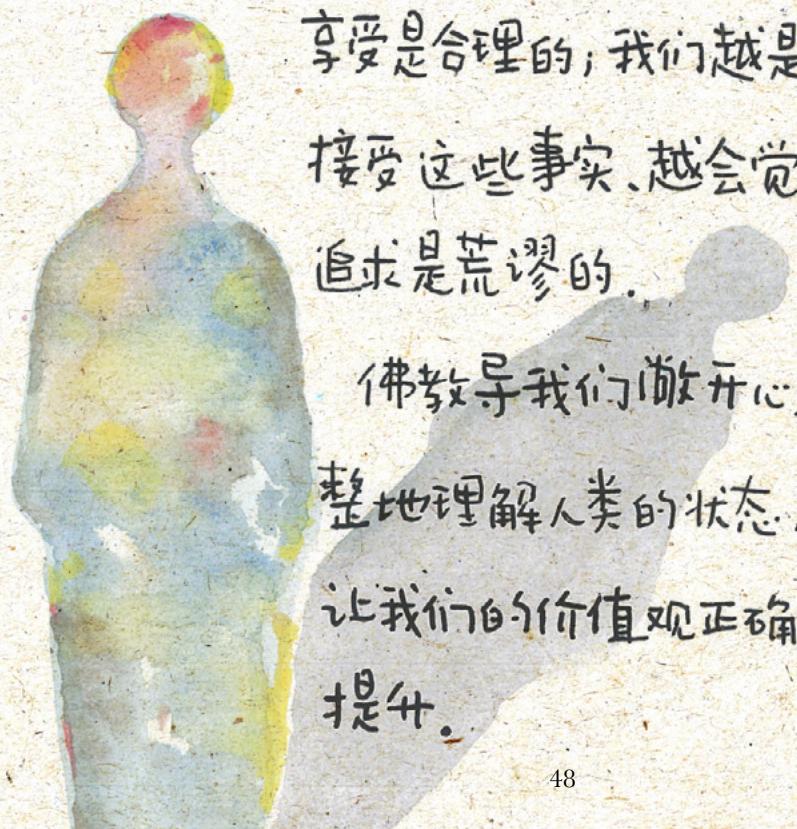
The more we choose to ignore the realities of old age, sickness the more rational a life devoted to the pursuit of wealth, status, fame and sensual pleasures seems. The more we are willing to acknowledge these realities, the more irrational such a pursuit appears.

The Buddha taught us to open ourselves to a complete understanding of the human condition and to be willing for our values to evolve appropriately.

2015.06.13

我们越是选择忽视衰老和疾病事实，越会觉得一生专注于追求财富、地位、名誉和感官享受是合理的；我们越是愿意接受这些事实，越会觉得那种追求是荒谬的。

佛教教导我们敞开心扉，完整地理解人类的状态，并愿意让我们的价值观正确地得以提升。



Letting go of things does not mean that we stop putting effort into our lives. Letting go does not lead us to neglect our responsibilities.

What we let go of is not the thing itself, but our unwise relationship to it. In particular, we let go of our habit of allowing the sense of 'me' and 'mine' to infect our world.

One dead fly can spoil a big pot of delicious soup. Grasping onto a single thought of 'me' and 'mine' can spoil even the most beneficial situation.

2015.06.16

"放下"不意味着我们停止为生活作出努力,"放下"不是让我们忽视我们的责任。我们放下的不是事物本身,而是与它之间不明智的关系,我们尤其应该放下那些容许"我"和"我所"的(六)根污染我们世界的习气!

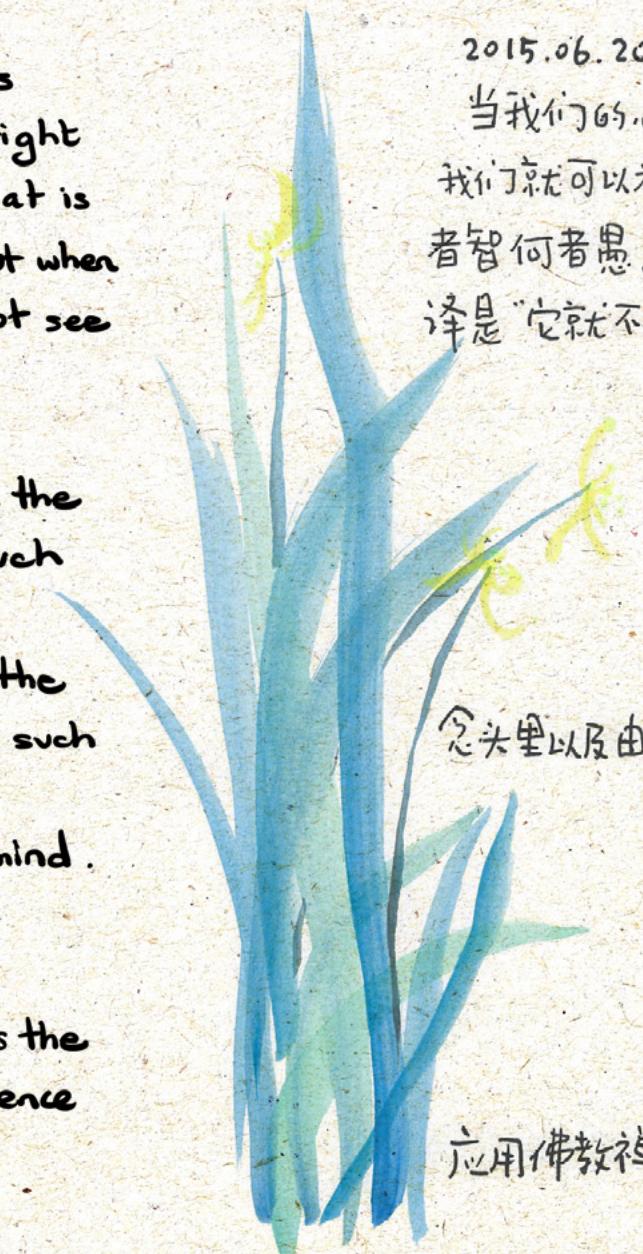
一只死苍蝇会毁掉一大锅美味佳汤,执着于"我"和"我所"的一念甚至可以破坏我们最受益的境况。

When our mind is free from mental hindrances (nivāraṇā) we can see for ourself what is right and what is wrong, what is beneficial and what is harmful, what is wise and what is foolish. But when our mind is affected by the hindrances it cannot see clearly.

The five hindrances are as follows:

- ① Indulgence in thoughts about the things in the world that we like, and in the emotions such thoughts provoke.
- ② Indulgence in thoughts about the things in the world that we dislike, and in the emotions such thoughts provoke.
- ③ Laziness, dullness, sleepiness, stiffness of mind.
- ④ Mental agitation, worry and guilt.
- ⑤ Doubt and irresolution.

Applying a Buddhist meditation technique is the best way of taking the mind beyond the influence of the hindrances.



2015.06.20

当我们的心从心意的诸盖(nivāraṇā)中解脱出来时，我们就可以为自己看清楚何者是何者非、何者祸何者福、何者智何者愚。但是，当我们的心受到诸盖的影响时，直译是“它就不能看清这些事物”。

五种盖是：

1. 沉浸在世间我们所喜欢的事物的念头里以及由这些念头引起的情绪当中。  
(译按：贪欲盖)
2. 沉浸在世间我们所不喜欢的事物的念头里以及由这些念头产生的情绪当中。(译按：瞋恚盖)
3. 懒惰、迟钝、昏睡和心的僵化。  
(译按：昏眠盖)
4. 心意的躁动、担心和负罪感。  
(译按：掉悔盖)
5. 小不疑和犹豫不决。(译按：疑惑盖)

应用佛教禅修的方法是让心超越诸盖影响的最好方法。

The Buddha taught that heedlessness\* is the path to death and heedfulness\*\* is the path to the deathless. Heedfulness is such an important virtue that it is the teaching emphasised by the Buddha in the last words he spoke before he left the world.

Heedfulness means keeping ourself awake to the truths of our body and mind, and of the world around us. It means not allowing ourself to forget that youth, health and life itself are unreliable and uncertain. It means not taking anything or anyone for granted.

In families, heedfulness means finding the time to take care of the quality of our most important relationships: being mindful of how we behave towards those we live with, how we speak to them, and how we hold them in our thoughts.

\* pamāda; fāngyì  
\*\* appamāda; bù fāngyì

2015.06.23

佛教导说，放逸是趋于死亡之路，不放逸是面向不死之路。不放逸是如此重要的品德，以至于佛在离开世界之前的最后开示中所强调的正是这个教导。

不放逸意味着对我们的身体、心灵和周围世界的真相保持清醒，意味着不能放纵自己忘却年轻、健康和生命本身是不可靠和不确定的，意味着不能认为任何事和任何人是理所当然的。

在家里，不放逸意味着舍得花时间照顾我们最重要的人际关系的品质：时常觉知，我们是怎样对待和我们一起生活的人们，怎样和他们交谈，以及怎样保持他们在我们心目中的地位。



The most dangerous part of a journey abroad is the journey by car to the airport. But it doesn't feel that way. The more easily an idea arises in our mind the more real it seems. The more easily images of an event arise in our mind the more likely it seems that that event will occur. And so we fear that our plane will crash, or that we'll be bitten by a shark, even though the likelihood of either of those things happening is millions to one.

With mindfulness, we learn to see a thought as a thought, mental images as mental images, and not to grasp onto them and give them more significance than they deserve.

2015.06.27

在国外的旅行中，最危险的部分是驱车前往机场的那段路，但是，对人们来说感觉并不是那样。

越是在心里容易形成的想法，它看起来越是真实；关于一件事情，我们越容易在心里想象，就越觉得可能会发生。于是，我们害怕飞机会失事，会被鲨鱼咬伤，但是，这两件事发生的几率只有百万分之一。

带着觉知，我们学习把一个念头视作一个念头，把一些意象视作一些意象，不执着于它们，且不要赋予它们更多应有的意义。

Thoughts of anger and revenge are always poisonous. The more we try to justify them as being natural and appropriate, or as being honourable or patriotic or sanctioned by our religion, the more intense the poison becomes. Nothing is more dangerous than a foolish angry person unshakably convinced that he is right.

There is no lasting victory to be achieved through acts of vengeance. Everybody loses—both immediately and in the future, in this life and future lives.

Forgiveness doesn't mean that angry vengeful thoughts disappear overnight. It means that we don't act upon them. By not feeding them, we allow them to fade away. We do this because we see that the suffering that occurs when we become poisoned by hatred far exceeds any pleasure that may be derived from hurting someone who has treated us badly.

2015.06.30

愤怒和复仇的心理总是有害的。我们越是试图证明这种心理是自然和恰当的，或是荣耀的或是爱国的，或是我们的宗教所鼓励的，其毒害性越是随之加剧。没有什么比一个愤怒的人坚定不移地相信他是正确的更加危险了。

复仇的行为不会带来永久的胜利。  
所有的人都会输：要么现在输，要么将来输，要么今生输，要么来世输。

宽恕并不意味着愤怒的复仇心一夜之间消失，只是意味着我们不再受它的支配而行动。通过不喂养它，我们让它慢慢淡化。我们这样做，是因为我们观察到仇恨的毒素带给我们的痛苦，远远超出伤害那些曾经对我们不好的人所可能带来的任何快乐。

Holding on to your principles in a skilful way is not easy. Some people make compromises too easily. Others can be too harsh and judgemental. Here is a story about my teacher Ajahn Cha, told by one of his disciples.

"One day a layman from Ubon brought a car to offer to Ajahn Cha. He said, 'I absolutely refuse to take it back; you must accept this gift from me.' He drove the car in and parked it behind Ajahn Cha's kuti, at the foot of a big old tree, and placed the keys in Ajahn Cha's shoulder bag. He was so proud of himself that he was laughing.

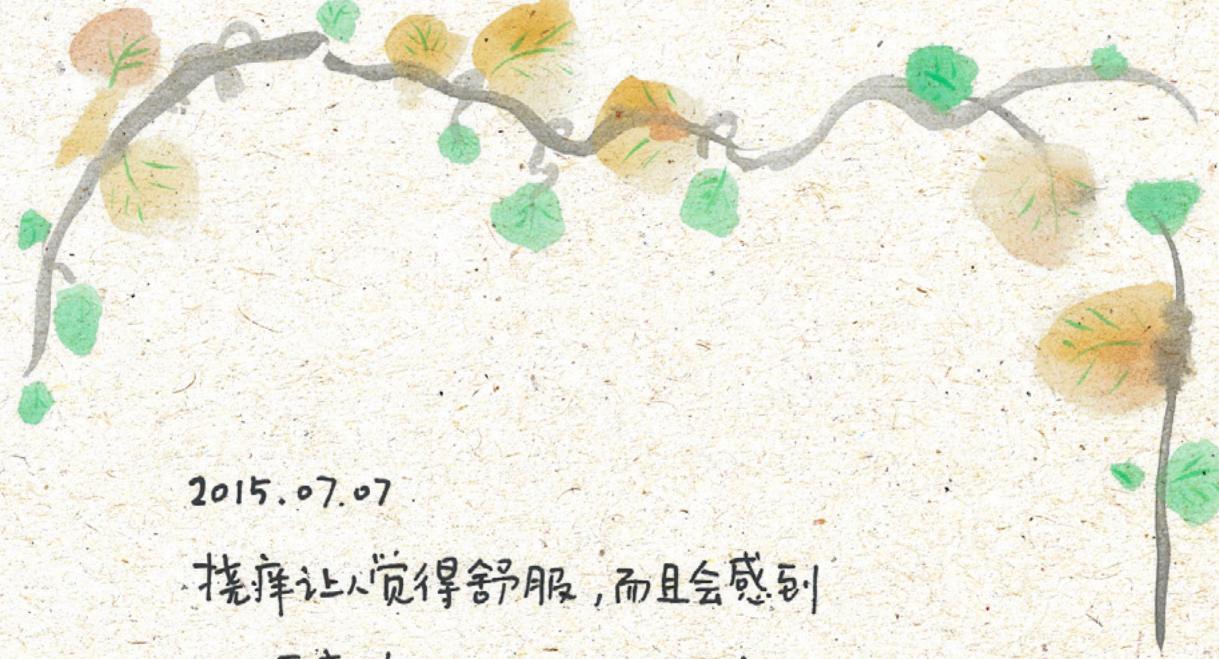
Not even once did Ajahn Cha go out to look at the car. When he left his kuti he always took a different path. If he had to go out of the monastery on business he would rely on someone else's car. He never showed the slightest interest in the car, even so much as to go and see what make of car it was or what colour. After seven days Ajahn Cha asked a lay supporter to go and tell the donor of the car to come and pick it up. Ajahn Cha had accepted it, the man had made his merit, and now Ajahn Cha would like to return it. A car was not a proper possession for a monk."

2015.07.04

能够善巧地坚持自己的原则不是一件轻而易举的事情。有些人很容易就做出妥协，而另外一些人又过于苛刻、指责别人。这里有一段关于我的师父阿姜·查的轶闻趣事，故事是由他的一位弟子叙述的：

有位来自泰国北部乌汶(Ubon)的居士，有一天带来一部汽车，要供养给阿姜·查。“您必须接受这个礼物，”他说道，“我是绝对不会带它回去的。”于是他把车开进来停放在阿姜·查寮房后面的一棵大古树下，并把车钥匙塞进了阿姜·查的挎包里。他还笑着，显得非常自豪。

阿姜·查从来没有出去看过那辆车，每次出寮房，都是绕道而行。每次出寺办事，也乘坐其他人的车。阿姜·查对那辆车没有丝毫的兴趣，以至于从来没有出去看过那是什么车，是什么颜色的。过了七天后，阿姜·查叫一位施主去告诉那位送车人，回来取车。阿姜·查已经接受了那辆车，车主的功德也做到了，现在阿姜·查想收回那辆车。车，对于一个比丘来说不是一件合适的财产。



If you scratch an itch it feels good, and you feel better for a while. But after some time the itch comes back, usually stronger than before. The more you scratch, the more you itch.

Satisfying our cravings is like scratching an itch. The Buddha encouraged us to inquire: Which is better: the pleasure and temporary relief that comes from scratching an itch, or the happiness of having no itch to scratch?

2015.07.07

挠痒让人觉得舒服，而且会感到一阵子惬意。然而，不久又开始发痒，往往比前面更痒，而且越挠越痒。  
满足我们的欲望就像挠痒一样。佛陀鼓励我们去探究：哪个更好？是挠痒带来的暂时安慰和欢愉好呢？还是没痒需挠的幸福好？

However much you pour into a cracked cup,  
it will never be full for more than a few  
moments.

Our mind is like a cracked cup. We always  
feel some dissatisfaction. We feel that there is  
something not quite right. There is something —  
we are not sure what — that is missing.

We think that our problem is that we don't  
have enough enjoyments in our life, or not  
enough love, not enough money, not enough status.  
We pour so many different things into our heart.  
But it never feels truly full.

We have forgotten the most important thing —  
to seal up the cracks in the cup. Only the  
Buddha's teachings can do this. To be truly  
happy we have to pay more attention to the nature  
of the one who wants to be happy.

2015.07.18

无论你往一个有裂缝的杯子倒多少水，  
它都永远不会有片刻盈满。

我们的心就像一个有裂缝的杯子。我们  
总是感到有些不满足，感到有什么不对劲，  
感到缺少点我们自己也不确定是什么的东西。

我们认为问题出在我们的生活中没有  
足够的享乐，或没有足够的爱，没有足够的  
钱，没有足够的地位。我们将很多不同的  
东西塞进我们的心里，但它从来没有感到  
过真正的满足。

我们忘记了最重要的事 —— 去修复杯中  
的缝裂。只有佛陀的教导能做到这一点。  
要得到真正的幸福，我们应该更加关注  
想要获得幸福的人的天性。

Often there is no alternative to being busy. We have so many responsibilities to fulfil and time is limited. Nevertheless, we should try to simplify our life wherever it is possible to do so. Beware of allowing busyness to become an addiction, so that you are always having to rush onto the next thing. And beware of using busyness as an excuse for not attending to the more difficult matters of the heart. You have to spend time with your heart if you want to learn how to heal it.

2015.07.21

时常，繁忙的生活让我们无法选择。我们有如此之多的责任要去承担，而时间是有限的。  
尽管如此，在任何可能的情况下，尽量让生活简单化。  
忙碌上瘾，那样你将永远不得不匆忙投入下一件事；还要警惕把忙碌当做借口，从而不去处理更加困难的心灵的问题。  
如果你想要学习疗愈心灵，那你就必须花时间来陪伴和倾听你的心。



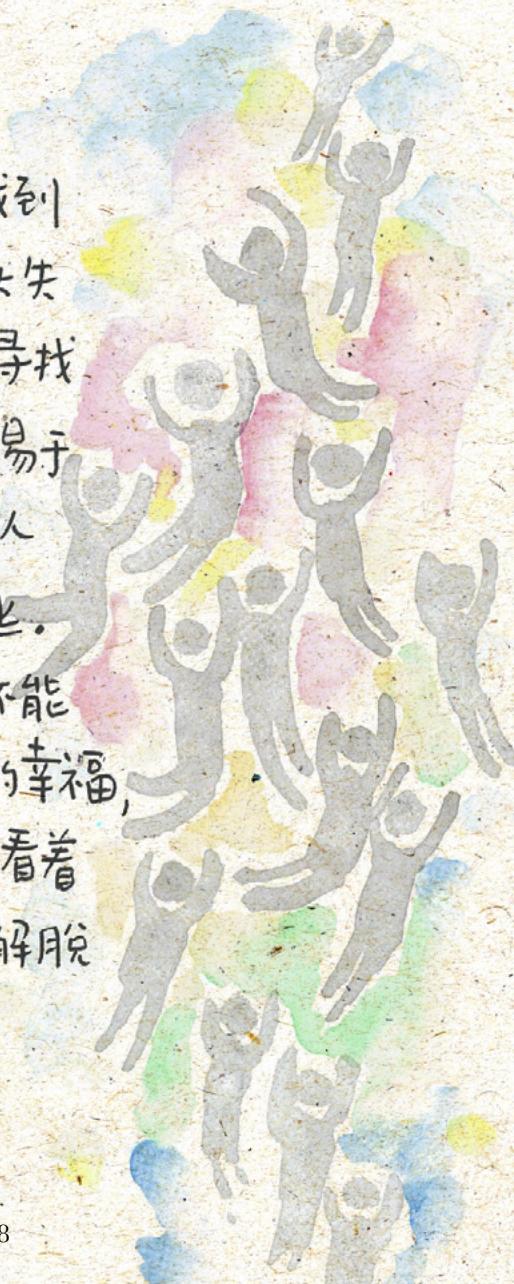
One who looks for sweetness in a sack of chillies will be disappointed. One who looks for a dropped key in a place that is easy to search, rather than where it was lost, will not find it.

Impermanent pleasures can never provide the lasting happiness that our heart desires. Only by learning how to look closely at our body and mind will we find the key to liberation

2015.07.25

试图从一袋辣椒中找到甜食，肯定会让寻找者大失所望！一个人不是就地寻找丢失的钥匙，而是跑到易于搜寻的地方去寻找，那人肯定找不到丢失的钥匙。

稍纵即逝的欢愉不能带来心灵祈求的永恒的幸福，只有学会如何紧密地看着身心，才能找到通往解脱的钥匙。



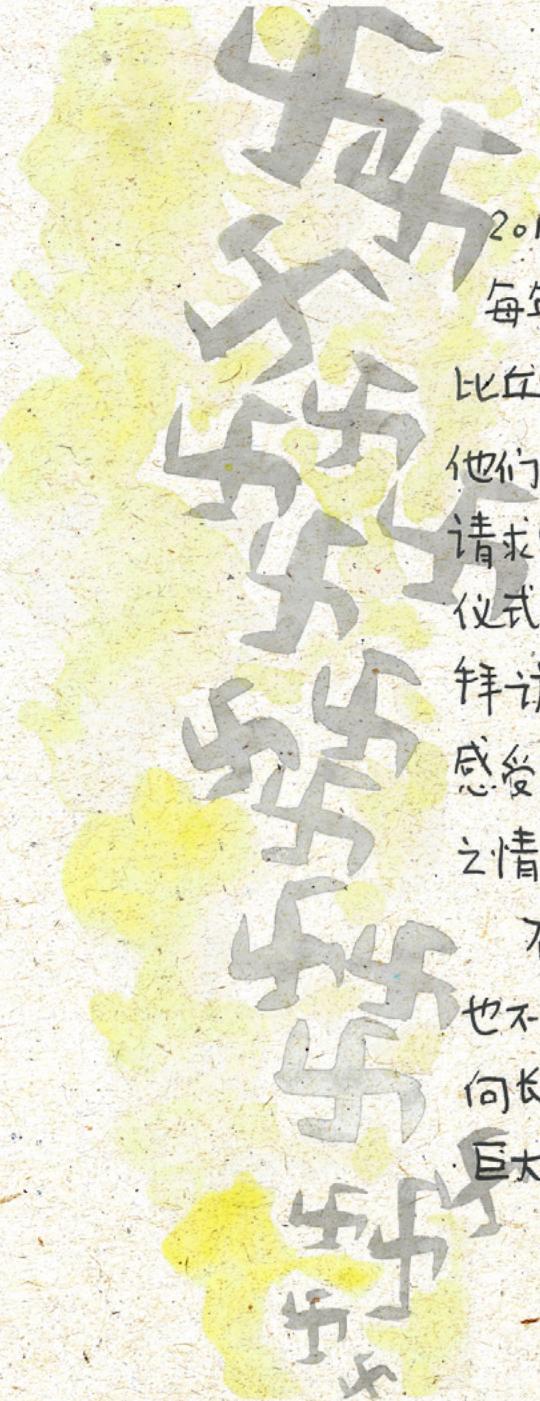
At the beginning of the annual Rains Retreat (vassa) monks pay respects to their teachers. They perform the ceremony of asking for forgiveness, and request teachings and encouragement for the coming retreat. Today, I spent many hours travelling to visit a teacher for whom I feel great love, respect and gratitude.

No matter how senior or accomplished a monk may be, he always finds great joy in paying homage to his elders.

2015.07.28

每年雨安居的静修开始时，比丘们要礼敬他们的师父。他们为即将开始的静修举行请求宽恕、请法和鼓励的仪式。今天，我旅行数小时去拜访一位师父，从他那里我感受到无比大爱、敬仰和感激之情。

不管一位比丘多么资深年迈，也不管他如何有成就，他总会向长者表达敬意，从中获得巨大的喜悦！



One of the most powerful superstitions in the human mind is the belief that as long as there is growth, increase, gain in our life, we are safe. In other words as long as we are accumulating wealth, status, experiences we will not die. It is not just greed that drives people to compulsively add to what they have already. It is the fear of death.

The Buddha taught us to understand gain and loss, to understand their relationship; to see gain as simply gain and loss as simply loss. Most importantly he taught us to look inside at the very root of our fear of death.

2015.08.01

人们心中最强大的一个迷信就是认为：只要我们的生活里有发展、增长、收益，换言之，积累财富，实际上，我们就无法自控地拥有的。我们就是安全的。只要我们一直在地位、阅历，不会死亡！驱使人们累加他们已经东西的，不仅是贪婪，那是对死亡的恐惧。

佛陀教导我们理解得和失，以及两者之间的关系，把得只看做得，把失只看做失。最重要的是，他教导我们，向内看那个死亡恐惧的根源。

Going into nature means entering a world that has its own rules, rules that make no compromises with your desires. You cannot bargain with nature. You cannot bully it. Nature is unmoved by your tears. If you are to survive in nature you must respect it. You must learn its ways and adapt to them. When you are respectful and humble, patient, alert and intelligent then nature will bless you with joy and understanding. This is true of both the world around us, and the world that we discover when we close our eyes in meditation.



2015.08.04

走进大自然意味着：进入了一个具有自己的规则的世界，那些规则不会与你的欲望妥协。你不能与大自然讨价还价；你也不能欺负大自然；大自然对眼泪无动于衷。如果你想在大自然里生存，就必须尊重大自然，你必须学会它的方式，并且适应它们。

如果你恭敬、谦卑、耐心、警觉、智慧，那么自然就会祝福你，回馈欢乐和理解。对于我们周围的世界和闭目禅修时发现的世界，情况都是如此。

Meditation allows us to look with fresh eyes at all the things in our life which we take for granted. Sometimes we suddenly realise that something we have been worrying about so much is, in fact, just a very small matter, and we feel a great weight falling from us. At other times we suddenly realise that a matter we had thought was very small and unimportant is, in fact, a danger to our well-being and needs to be dealt with straight away.

As we let go of all the filters of desire and fear, clear vision of the true causes and conditions of suffering and happiness arises. From this comes wise action.

2015.08.11

禅修使我们用新的视角审视生活中习以为常的事物。有时候，我们会豁然开朗，发现一直都在提心吊胆的事情，实际上，是一件微不足道的事情，因此感到如释重负；有时候，又会突然发现，我们一直忽视为小事、不重要的事情，实际上，是对我们福祉的威胁，需要立即解决。

如果我们放下所有对欲望和恐惧的偏见，产生苦难和幸福的真实原因和条件便清晰可见。依此，明智地为人处事。

It is common for us to focus too much on what makes us different from each other. This over-emphasis leads to arrogance and insecurity, prejudice and fear.

As Buddhists we seek to prevent this imbalance by constantly returning to an awareness of those things that unite us all. We reflect on the simple indisputable truth that everyone of us are companions in birth, old age, sickness and death. Everybody wants to be happy. Nobody wants to suffer.

We don't deny differences or ignore them. But we recognise them within the context of our shared nature as sentient beings in a challenging and fragile world

2015.08.15

我们经常会过分地强调我们彼此之间的差异，由此而产生了傲慢、不安全感、偏见和恐惧。

作为佛教徒，通过不断地回到对将我们所有人联合起来的那些东西的觉知，我们设法避免这种失衡。我们思考这个简单而无可争辩的真理——我们每一个人都是生老病死中的同行者。每个人都想要幸福。没有人想要受苦。

我们不否定或忽视我们彼此之间的差异。但我们是作为生活在一个充满挑战而脆弱的世界里的生灵的共通天性的前提下，认识到我们的差异。

On one occasion my teacher, Ajahn Cha, was criticized for being inconsistent. 'Sometimes you say one thing,' the student complained, 'and sometimes another. How can I know which way is right?'

Ajahn Cha explained that if he saw a student getting lost on the left side of the path, he would shout out, 'Go right! Go right!'. If he saw a student getting lost on the right side of the path, he would shout out, 'Go left! Go left!'

The instructions were appropriate to each student. They weren't universal principles. The inconsistency existed only in the eyes of one who does not know the path to liberation.

2015.08.18

有一次，我的老师阿姜查受到学生的抱怨，说他做事前后不一致。那学生抱怨说：有时候您说是东，有时候您又说是西，我不知道到底哪个是对的！阿姜查解释说，



如果他看到一个学生走偏路，跑到左边去了，我会冲他喊，“往右，往右！”如果他看到学生走偏，到了右边，我又会冲他喊：“往左，往左！”

对于每个学生，教导都是适宜的。教导不是普世原则。在不明解脱之路的眼里，才有所谓的前后不一致。

Because of love of life we fear death.  
Because of love of family we fear separation  
Because of love of pleasure we fear pain.  
Fear is the ever-present shadow of love.

By constantly reflecting on the truths of impermanence and inevitable separation from all we love, our love becomes more mature, and the fear is diminished. Through reducing the causes of fear we also reduce our anger, which is often just a mask for fear or a distraction from it.

2015.08.22

因为贪恋生活，我们害怕死亡；  
因为爱恋家人，我们害怕分离；  
因为贪图享乐，我们害怕痛苦；  
恐惧和贪爱，如影随形。

通过不断反思无常的真相以及与我们一切所爱的不可避免的分离，我们的爱变得更加成熟，而恐惧也减少了。随着恐惧的因素的减少，我们的愤怒也削弱了。愤怒经常只是恐惧的假面具，或分散注意力的东西。

Wherever there is gain there is loss.

Wherever there is status there is loss of status.

Wherever there is pleasure there is pain.

Wherever there is praise there is blame.

We desire gain, status, pleasure and pain.

We fear and dislike their opposites. But

these things are inseparable. The more

we attach to the impermanent states that

we like, the more we suffer when they

disappear.

Gains and losses ebb and flow. There  
is no stability. The wise person takes  
nothing for granted and so at a time  
of gain is not intoxicated and at a time  
of loss is not brought to despair.

2015.08.25

不管在哪里，有得必有失；

不管在哪里，有得势必有失势；

不管在哪里，有欢乐必有痛苦；

不管在哪里，有赞美必有批评。

我们期望获得、权位、欢乐和赞美，  
我们恐惧和不喜欢它们的对立面。

但是这些东西是无法分开的。对于那些  
喜爱的无常事物，我们越执着；当它们  
消失时，我们就会越痛苦。

得失如同潮落潮起，没有定性。  
智者不会把任何事情视为理所当然，  
因此当收获时不会太沉醉，在失去时  
也不会绝望。

It is easy to doubt the law of kamma. We see so many people who do good deeds and seem to gain no benefit. So many people do bad things and become rich and successful.

The Buddha said that the results of kamma will only appear rapidly if the surroundings allow it. For example, a corrupt person in a corrupt environment will receive the results of his bad actions much more slowly than a corrupt person in an environment that values honesty. Sooner or later, however, the results will manifest.

More importantly, every time we act with a good, kind, noble intention then those qualities are strengthened in our heart. And so with selfish, cruel intentions. This strengthening of good and bad qualities in the heart is the immediate result of kamma, which we don't have to believe in, but can see for ourself.

2015.08.29

我们很容易对因果报应产生怀疑，我们看到很多做好事的人，似乎并没有得到好的回报；而很多做坏事的人，却变得富足、很成功！

佛教导说：只有在环境允许的情况下，业果才能快速显现。比如说，一个腐败分子在一个腐败的环境，他的种种劣迹败露得比在一个崇尚诚实的环境里要缓慢得多；但是，不管多久，果报总会显现。

更为重要的是，每次我们怀着善良、仁慈、高贵的意图而行动，于是那些品质就会在我们内心被加强；怀着自私、无情的意图也是一样。善恶品质在内心的这种增强，就是直接的因果反应——我们不必相信它，但可以自己看到。

There are many stories, in the Suttas in which Māra, 'the Evil One', disguises himself in various ways in order to deceive the Buddha. But the Buddha is never fooled. In every case, he merely says 'I see you, Māra' and Māra, disappointed, disappears.

These stories teach us that it is our ability to see mental defilements clearly for what they are that is our greatest protection. With mindfulness we say calmly to ourselves 'I see you, greed', 'I see you, anger', 'I see you, anxiety'. Because these defilements are simply unwelcome guests, not who we are, having been fully recognised and acknowledged, they retreat.

2015.09.01

佛经里面有很多关于恶魔摩罗的故事，摩罗总是伪装成不同的面目出现，欺骗佛。但是佛从来没有上当受骗，每一次，佛只是说：“我看到你了，摩罗。”摩罗便失望，退去。

这些故事教给我们：我们可以看清自己的烦恼，这种能力是我们对自己最大的护卫。

带着正念，我们可以平静地对自己说：“我看到你了，贪婪”，“我看到你了，愤怒”；“我看到你了，焦虑”。因为这些烦恼只是不受欢迎的客人，并非我们自己，在完全认清并承认之后，它们便退去了。



Farmers clearing a field for cultivation for the first time meet many obstacles. They may have to dig out roots that reach down much deeper than they thought. Often there are rocks concealed beneath the surface, some quite small but others big boulders. Farmers persevere because they know that if they want to cultivate that land and grow delicious and nutritious food, they have no choice.

Be patient in the cultivation of your mind-field. Do not allow yourself to get angry with your tree roots and hidden rocks. Nobody who has ever completed this work has regretted the time and effort it took to do so. On the contrary, when looking back at their efforts and the fruits of it, the great masters say that if they had endured a struggle a hundred times as hard, or a thousand times, it would still have been worthwhile.

2015.09.05

农夫开垦荒地的时候，总是遇到很多障碍。他们也许不得不挖比他们想的还要深的树根，经常有岩石暗藏在地下，有些较小，有些可是巨砾。农夫一般都会坚持到底，因为他们清楚，若要耕作那片土地并种出美味而有营养的食物，他们别无选择。

耕种你的心田的过程中，要有耐心。不要允许自己对那些树根和暗藏的岩石生气。已经完成了这项工作的人们，没有人为曾经付出的时间和努力懊悔过。相反，当他们回顾付出的努力和获得的成果时，大师总会说：就算要忍耐百倍、千倍的艰苦，仍然是值得的。

Metta (loving-kindness) is the sincere wish for the happiness and welfare of all beings. It has no boundaries, no conditions, no expectations. It is a marvellous jewel of the mind.

But practising mettā in daily life is a great challenge, especially when we are treated with contempt or disrespect. So we should reflect in this way:

Even if people lie to me, I will not abandon my mettā for them.  
Even if people speak to me at a bad, inconvenient time, I will not abandon my mettā for them.

Even if people speak harshly to me, I will not abandon my mettā for them.

Even if people speak unbeneficial words to me, I will not abandon my mettā for them.

Even if people speak to me with a heart full of hatred or dislike, I will not abandon my mettā for them.

By reflecting on this aspiration again and again, mindfulness of it will arise like a good friend in the mind, and help us through difficult times.

2015. 09. 08

慈心是对众生幸福和福泽的真诚祈福。它没有边界，没有限制，没有预期。它是内心绝妙的珍宝！

但是在日常生活中修习慈心却是一个巨大的挑战，尤其是当我们受到蔑视与不敬的时候。

因此，我们应该通过下面的方式，这样存心：

即使人们对我的撒谎，我依然不会放弃对他们的慈心；

即使人们在不适宜，不方便的时候打搅我，和我说话，我依然不会放弃对他们的慈心；

即使人们粗鲁地和我说话，我依然不会放弃对他们的慈心；

即使人们对我说无益的话，我依然不会放弃对他们的慈心；

即使人们满怀仇恨和厌恶和我说话，我依然不会放弃对他们的慈心。

通过反复观照这个愿望，对它的正念便像一个好朋友来到心中，帮助我们渡过难关！

On one occasion Ajahn Cha gave advice on how to practise Dhamma in daily life by means of a simile.

He said the meditator is like a shopkeeper. The meditator's good, virtuous qualities are like the goods on the shelves in the shop. Defilement is like a suspicious-looking person who walks into the shop.

Even if the shopkeeper is busy and has many customers he or she will keep glancing at the goods on the shelves near the suspicious man, at regular intervals.

Ajahn Cha said, 'Be alert. Don't allow defilement to steal away the goodness in your heart.'

2015.09.12

有一次阿姜·查用了一个比喻的方法，来为日常生活中如何修行佛法给予劝告。

他说禅修者犹如商店里的店员。禅修者美好的、高贵的品德犹如货架上的商品。烦恼就像一个形迹可疑的顾客走进商店。

尽管店员很忙，店里还有其他很多顾客，但是店员总会有规律地不时地留意那个鬼祟的顾客旁边货架上的商品。

阿姜·查说：“警惕！不要让烦恼偷走了你内心美好的品德。”

The defilement of mana, or conceit, is rooted in two ideas; one is measurement and the other is holding up a flag.

We measure ourselves against others. We hold up an idea of ourself like a flag, as if to say: 'Look at me. This is who I am.'

There are three kinds of conceit:

- 'I am superior to you'
- 'I am inferior to you'
- 'I am equal to you'

In religious groups 'I am inferior to you' is often mistaken for humility. In democratic societies 'I am equal to you' is often not seen as conceit at all. But whenever we have a fixed idea of who we are, whether superior, inferior or equal to others, we fall into the trap of conceit

2015.09.15

慢的烦恼，根植于两种观念(idea)

一是度量，一是立起一个标杆。

我们拿自己跟别人比对。我们立起一个“自己”的观念就像立起一个标杆，似乎在说：“看我。这就是我。”

慢有三种：

“我比你高”，

“我比你低”，

“我与你平等”。

在宗教团体中，“我比你低”常被误解为谦逊。

在民主社会里，“我与你平等”通常完全不会被认为  
是慢。但是，只要我们具有关于“我是谁”的固定观念，  
无论是比别人高、低还是平等，我们都会跌入慢的陷阱。

The meditator must try to be constantly aware of the feeling tone of experience — whether it is pleasant, unpleasant or neutral. For instance, when we are enjoying a pleasant experience, we should learn to distinguish between the pleasant feeling, which is part of nature, and the grasping onto that feeling — wanting it to be more intense, or not wanting it to stop. Knowing pleasant feeling as simply pleasant feeling protects it from attachment. Similarly, knowing an unpleasant feeling in the present moment as simply an unpleasant feeling — not reacting against the feeling, not being stressed by it — the mind is protected. Knowing neutral feeling as neutral feeling, not allowing the mind to become bored and to drift and wander, — keeps the mind bright and clear.

2015. 09. 19



禅修者必须努力时时觉察生活中的不同情感体验，是愉悦，苦恼，还是不苦不乐。比如说，当我们在享受一种愉悦的体验时，我们必须学会区分：自然存在的那部分愉悦感，和对那个感受的执着 — 想要它更加强烈，或不想让它停止。知道愉悦感只是愉悦感，能防止执着。同样，知道苦恼感只是此刻的苦恼感 — 不抵抗那个感受，也不被它压抑 — 心便受到保护。知道不苦不乐感就是不苦不乐感 — 不让心变得无聊、飘忽不定，保持心的敏锐和清晰。

We tend to assume that when we find an idea difficult to understand, it must be profound. But in fact, arguments expressed in unnecessarily long words and jargon are often quite shallow. Language is being used in them to disguise the idea rather than reveal it, and to intimidate the student. The most profound matters are not so difficult to understand intellectually. What could be simpler to explain than impermanence? The challenge is to train the mind to the level that the intellectual understanding may act as a springboard to a direct life-changing insight, beyond the reach of words.

2015.09.22

当我们发现很难理解一个观点的时候，往往倾向于认定它一定是深奥难懂的。但事实是，以毫无必要的冗长单词和术语来表达的观点往往是肤浅的。其中所使用的语言与其说揭示了那个观点，不如说掩盖了它，并因此唬住了学生。

即使是最深奥的问题，从理智上也很容易理解。还有什么比“无常”更容易解释的呢？挑战在于，要把心训练到这个水平——理智的理解可以充当到达直接改变人生领悟的跳板，超越语言的范畴。

The Buddha once said that even as the brightness of the full-moon far exceeds the brightness of the stars, so too the brightness of a good and noble heart far exceeds the brightness given by worldly wealth and success.

On another occasion he said that just as the full moon is especially beautiful when it emerges from behind a cloud, so too human beings are especially beautiful when they abandon foolish and selfish actions, and turn towards the Dhamma.

Happy mid-Autumn Festival!



2015.09.26

有一次佛说：就如满月的光辉  
可以超越所有星星的光亮一样，

美好高贵的心灵之光可以超越  
所有世俗财富和成功的光芒！

又有一次佛说：就像满月破云  
而出时会异常美丽一样，当人们  
抛弃愚蠢和自私的行为，而转  
向佛法的时候，也会特别美丽。

中秋快乐！

If a masseur discovers a sensitive area on a person's body, that person doesn't say, 'Oooh! That's painful! Please don't massage there. Massage where it doesn't hurt.' On the contrary, although it feels unpleasant, the person is pleased that now the location of the problem has been discovered, work to alleviate it can begin.

When we look into our mind we should cultivate a similar attitude. When you discover an area of mental discomfort do not move away from it so quickly. Gently probe and massage until the craving that lies beneath the emotion can be revealed and healed.

2015.09.29

当按摩师触碰到身上疼痛的部位的时候，我们并不说：“唉吆，很痛，别在那儿按摩了，换个不疼的地方吧！”相反，尽管感觉不好受，我们还是感到很高兴，因为已经找到疼痛的地方，可以开始做驱除疼痛的工作了。

当我们观察我们的心的时候，也应该培育相同的态度。当你发现内心疼痛的地方时，不要立刻躲避它，温和地探究它、安抚它，直到掩藏在情绪深处的贪欲被揭示并治愈。

If you think again and again about something you are afraid might happen — perhaps something concerning your family — a number of things occur. Firstly, a mental habit will be formed that can easily become an obsession, draining all your energy. Secondly, because the images that appear in your mind become very vivid and the emotions that arise very strong, you may assume that the fear is reasonable, and the bad thing likely to occur, when in fact that may not be true at all.

With mindfulness, we must recognise that a mental image is simply a mental image, an emotion is simply an emotion. The thing that we fear may or may not be likely to occur, but the strength of feeling that the matter evokes is not a reliable guide in deciding what action to take.

2015.10.03

如果你一再想起那些你害怕可能会发生的事情——比如有关你家人的某些事情——由此可能会导致以下几种情况发生：

首先会形成一个心理习惯，这种习惯很容易发展到痴迷的程度，它会耗尽你所有的精力；其次，由于呈现

在你心中  
而来的  
你的担心

会发生，  
完全

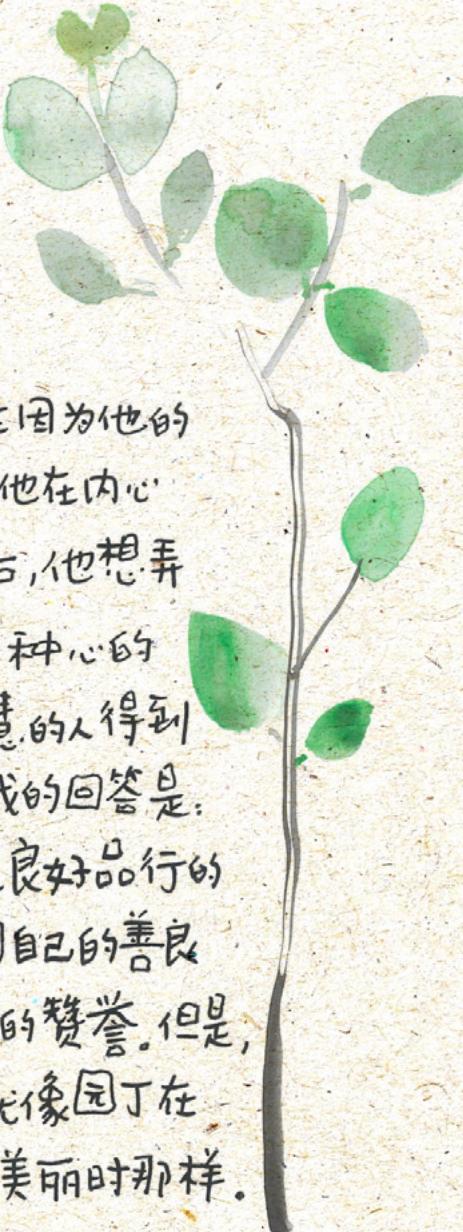
带着正念，  
到，意象仅仅是  
意象，  
我们必须认识  
情绪仅仅是情绪。

我们担心的事情可能会发生，也可能不会发生。  
但是，由那件事情所引起的感觉的强烈程度，并不是一个可靠的指导如何行动的决策指南。

One day recently a student of mine was praised for being kind. As a result, he immediately felt a warm feeling in his heart. Later, he wondered whether his reaction was a mental defilement. He asked me "Do truly wise people feel pleasure when they are praised?" I replied that wise people do not see themselves as the owners of their good qualities. They don't crave praise for their goodness or become attached to it. But they may feel a kind of joy, just as gardeners may feel when people praise the beauty of flowers in their garden.

2015.10.06

最近有一天，我的一位学生因为他的善良举止得到夸奖。结果，他在内心立刻感到一阵温暖。事后，他想弄明白他的情感反应是不是一种内心的烦恼。他问我：“真正智慧的人得到夸奖时，会感到高兴吗？”我的回答是：智慧的人不会把自己看作是良好品行的拥有者。他们既不渴求因自己的善良得到赞美，也不贪恋这样的赞誉。但是，他们会感到一种喜悦，就像园丁在人们赞美他花园里花朵的美丽时那样。



Daily meditation sessions give the mind a foundation of clarity, stability and contentment. With this foundation, in our daily life, instead of reacting to the things that occur out of old habits, we are ready to respond with mindfulness.

Sometimes we need to stop and sometimes to keep going. Sometimes we need to lead and sometimes to follow. Sometimes we need to speak up and sometimes to keep quiet. Sometimes we need to teach but much more often we need to learn.

There is no textbook that can teach us how to act wisely. But wise action can be developed by constant, patient effort and observation.

2015.10.10

每天的禅修时间让心拥有一个清晰、稳定、满足的基础。有了这个基础，在日常生活中，我们不会出于旧习惯对发生的事情做出反应，而是带着正念准备应对。

有时候，我们需要停下；有时候，我们需要继续前行；有时候，我们需要引领（他人）；有时候，我们需要跟随；有时候，我们需要大声说话；有时候，我们需要保持沉默；有时候，我们需要教育（他人），但是更多地，我们需要学习。

没有一本教科书，会教给我们如何明智地行事。但是智慧的行为能够通过持之以恒的、耐心的努力与观察培养出来。

As Buddhists we study our humanity. We learn about our body and mind, and how to prevent them from becoming a source of suffering. Looking at the body, we begin with those parts that can be easily seen: head hair, body hair, nails, teeth and skin. Are these things truly attractive? Do they really belong to us?

Consider skin for example. People identify with skin a lot. In Asia women want pale skin; in Europe they want a tan. Huge sums of money are spent every year on beautifying the skin. But what exactly is skin? Here are some of my favourite skin facts:

50% of dust in the home is actually dead skin. Globally, skin accounts for about a billion tons of dust in the atmosphere. The number of bacteria living off each person's skin is about 1,000,000,000,000.

By examining the objects of desire and attachment more closely, the unrealistic assumptions on which they are based become clear, and the path to freedom opens up.

2015.10.13

作为佛教徒，我们研究人本身。我们探究自己的身体和心，以及如何防止自己的身心成为痛苦的来源。我们从容易看到的地方入手观察身体，头发，身上的毛发、指甲、牙齿和皮肤。这些东西真的具有魅力吗？它们真的属于我们吗？比如皮肤，人们把皮肤看得很重要。人们担心皮肤的细腻和颜色。在亚洲，女人都想变得白净；在欧洲，女人都想晒成古铜色。每年花在美肤上的金额是个巨大的数字。那么，我们的皮肤到底是什么？下面是我本人喜欢引用的有关皮肤的事实：

50%的屋内灰尘实际上是死皮；地球大气中有十亿吨皮肤屑；活在每个人皮肤上的细菌数达到万亿。

通过更加仔细地研究贪恋和执着的对象，以它们为基础的虚妄的假设变得清晰，通向解脱的道路也打开了。

Even with a busy schedule there are always short periods of time every day when you can re-establish mindfulness. The best periods are those in which your activity does not require you to talk to anyone or think about anything.

Here are a few examples:

while brushing your teeth,

while taking a shower,

while using the toilet,

while walking up and down stairs,

while waiting for a bus or train,

while waiting for a lift or standing in a lift;

while standing in a queue.

When your phone rings or you hear the sound of a message received, try not to answer immediately.

First, take three slow breaths.

2015.10.17

尽管日常生活非常繁忙，每天总是有片刻的时间，你能够重新建立正念。最好的时间段是当你的活动中不需要与别人说话或思考什么事情，比如说：

当你刷牙时。

当你洗澡时。

当你如厕时。

当你上下楼梯时。

当你在等公车或者火车时。

当你在等电梯或者是站在电梯里时。

当你排队等候时。

当你的电话铃声响起，或听到信息时，试着不要马上回答。

先慢慢地呼吸三次。

On one occasion the Buddha said that the wise mind is like a lion, and the foolish mind is like a dog. When someone throws a stick the dog runs after the stick, but the lion runs towards the thrower.

The untrained mind follows blindly after thoughts, feelings, ideas and memories like a dog chasing after a stick, without regard for consequences. The trained mind, however, goes to the root itself, like the lion that runs towards the thrower. It wants to see what is behind the mental state. Is there mental defilement that can cause suffering? If there is greed, hatred or delusion present, the lion is ruthless.



2015.10.20

有一次，佛陀说道：智慧的心就像一头狮子，愚痴的心就像一只狗。有人扔了根棍子，狗会狂追那根棍子，而狮子却扑向扔棍子者。

没有经过修炼的心一样，它不计后果而盲目地追随念头、感觉、想法和记忆；然而，受过修炼的心则直奔根源本身，就像扑向扔棍子的狮子一样。它想要探究心态后面隐藏的东西。那儿是否存在着导致痛苦的心的染污呢？如果有贪婪、愤怒、妄想存在，狮子就会毫不留情。

Buddhist meditation is not a relaxation technique; it is a systematic training or education of the mind. One of the skills developed in this training is the ability to establish and sustain the optimum balance between relaxation and effort. Too much emphasis on relaxation tends to lead to dull states of mind, and an unwillingness to do the hard work of facing up to unskillful attachments and learning how to let them go. When the goal of meditation is understood to be awakening, then a sense of well-being gradually grows within the meditator. Stress reduction is the bi-product of the practice, not its main objective.

2015.10.24

佛教的冥想不是一个放松的技能，它是对心的一个系统性的训练或者教育。这个训练培养出的技能之一，就是建立和维持在精进和放松之间的最高程度的平衡。过于强调在放松上，会导致心处于呆滞状态，以及不愿意付出努力来面对那些笨拙的执着并学习如何放下这些执着。当冥想的目标被理解为“觉醒”的时候，冥想者的内心会有一种美好的感觉慢慢成长起来。减压就成为了冥想的附带品，而非主要目标。



放松  
那种  
平衡。  
放松上，  
一种

Today is Mahā Pavarana Day, the last day of the Sangha's annual three-month Rains Retreat. On this day monastic communities come together to perform a ceremony in which every monk makes himself open to admonition from every other monk for any inappropriate behaviour he may have committed during the retreat.

The willingness to sincerely open ourselves to admonition from all those around us, irrespective of their seniority, is one of the sure ways to get to know our blind spots and deal with them. The willingness to offer admonition at the right time and place, with kindness and well-chosen words is one of the signs of a true friend.

2015. 10. 27

今天是解夏节(Mahā Pavarana Day),也就是僧团一年一度的三个月雨安居的最后一天。

这一天,僧团大众聚集在一起举行一个仪式,在这个仪式中,每个比丘都要为他在雨安居期间所做的任何不当行为,接受来自其他每一位比丘的告诫。

真诚地接受身边所有人的告诫,无论他们的资历如何,这个意愿是确保我们认识到我们的盲点并对付它们的方法之一。在正确的时间和地点,以善意和恰当的语言来提出告诫,这个意愿是真正善友的标志之一。



Kamma (karma) is intention. The moment that we act, speak or think with intention, we create kamma, good or bad. When intention is absent no kamma is created. If, for example, we were to accidentally step on an ant on a forest path there would be no karmic consequences (although we should probably resolve to be more mindful in the future).

The inner realm is more difficult to understand but follows the same principle. Every now and again we may lose our temper with those we love the most, or perhaps feel angry and resentful towards our parents or grandparents. That arising of negative emotion is due to many causes and conditions. If we recognise it as a poison and put it down immediately, no kamma is created. The bad kamma only arises if we welcome that emotion, indulge in it, become drunk with it, add to it with more negative thought and memories.

There is no need to feel guilty when negative emotions arise in the mind. Be patient. It takes a very long time to cleanse the mind completely. The important thing is to work steadily on the training of the mind. When negative emotion - the result of old kamma - arises, put your effort into refraining from creating new kamma on top of it.

2015.10.31

业即意图。当我们怀着某种意图说话、行事和思考的瞬间，我们就在造业，善业或恶业。如果没有意图的参与，就没有业产生。比如说，我们在森林里行走时，不经意踩上蚂蚁，那么，这时候就不会有任何业果（但是我们也许应该下决心，不再让类似的情况发生）。

内心王国更难理解，但遵循同样的原则。我们经常对那些我们最爱的人——我们的父母、祖父母——发脾气，或者感到愤怒、怨恨。负面情绪的产生是由于很多原因和条件。只要我们马上认识到这种负面情绪的毒害，马上把它放下，就不会造业。只有当我们欣然接受那种情绪，陶醉并沉溺其中，并用更多的负面念头和记忆来强化它，恶业才会产生。

当负面情绪在内心升起时，不需要感到内疚。耐心点。彻底净化心灵需要很长的时间。重要的是，持续地致力于修炼我们的心。当负面情绪——旧业的果——升起时，你们要努力避免在恶果上再造新业。

I once read a story in which two friends, anxious to get rich, heard about an island populated by people with just one eye set in the middle of their foreheads. They decided to sail to the island, kidnap a one-eyed person and sell him to the zoo in their local city. On arriving at the island, however, they were spotted by a group of young one-eyed men, captured by them and sold to the island zoo.

How often does it happen that at precisely the time when we believe ourselves to be at our smartest, we are, in fact, at our most foolish? The results of greed and selfishness are rarely as neat and immediate as in this story, but sooner or later they do manifest. Recognising this truth from examining our own experience and that of those around us leads to restraint and wisdom.



2015.11.03

我曾经读过一则故事，有两个急于发财的朋友，听说有个岛屿，岛上居民的额头中央长着一只独眼。他们决定航行到该岛，绑架一个独眼人来，卖到他们城市的动物园里。然而他们到达该岛时，被当地一伙年轻独眼人发现了，他们被逮住，并卖给了岛上的动物园。

是不是有很多次，恰恰就在我们觉得自己聪明绝顶的时候，实际上我们是愚蠢透顶呢？贪婪和自私导致的结果不会像上面这个故事一样巧妙而直接，但是它们迟早总会显现。检视自己和周围人的经验，认识到这个真理，将导向克制与智慧。

Most people find public speaking very stressful. The night before having to speak in front of a large audience, they often sleep badly. They may even feel like vomiting before going onto the stage. But why does public speaking affect us so strongly? What can be done about it?

I see the suffering here arising from the powerful sense of 'me' and 'mine' that is provoked by being the centre of attention. The strong desire for acceptance and praise, and the fear of rejection and criticism, can be crippling. My advice is to establish the mind in loving-kindness. Meditate on the sincere wish that whatever you say may be of benefit to your audience. By doing this, you replace your anxiety about how people see you with the beautiful wish to share whatever you know - however much or little it might be - for the welfare of all. When 'me' and 'mine' are dissolved in loving-kindness, how could there be stress?

2015. 11. 07

对于大多数人来讲，公众演讲是很紧张的一件事情。因为必须面对很多听众演讲，前一天晚上，他们会睡不好觉。他们甚至会在上台前想要呕吐。然而公众演说为什么会对产生这么大的影响呢？对此，我们又能做什么呢？

我看到此处的痛苦产生于强烈的“我”和“我所”的感觉，这种感觉由想成为关注点被激起。对于认可、称赞的强烈渴望，对于拒绝、批评的恐惧，可以是危害巨大的。我的建议是散播慈爱（培育慈心）。默念这个真诚的祈愿，无论你讲什么，都可能会对你的听众有益。通过这样做，你对于别人将会如何看待你的焦虑转化成一种为所有听众的福祉而分享你所知道的任何东西的美好愿望，不拘多少。

当“我”和“我所”融化在慈心中，哪里会有压力呢？

There are always good arguments for not meditating. Apart from the favourite, 'I'm too busy', there are many others: 'it's too early, it's too late, I'm too hungry, I'm too full, I'm too tired, I'm too restless. We always seem to be 'too' something or other to meditate.

Please don't make meditation into a burden. Try seeing it as spending quality time with your mind. Don't fight with yourself. Be reasonable, gentle and firm. Agree that yes, I am busy; yes, I am tired, and so on. But rather than deciding that given these factors you won't meditate at all, choose to meditate just a little bit, just for a short while, just for a few minutes. Decide, 'I will do it, without expectations, as an offering to the Buddha, as an offering to my teachers. You may find that you meditate longer than you intended

2015.11.10

总是会有不禅修的好理由。除了(大家)最喜欢的“我很忙”外，还有很多其他的：“太早了；太晚了；我太饿了；我太饱了；我太累了；我太烦躁了。”我们似乎总是因为“太怎样了，而不禅修。

请不要把禅修当作一种负担。努力把禅修当作与你的心相处的有品质的时光。不要和自己对抗。要有理性，温和而坚定。同意说一是的，我很忙；是的，我累；等等。但是，你与其考虑那些因素而决定完全不禅修，还不如选择禅修一小会儿，就一会儿，几分钟也好。

下决心：“我会做的，没有任何预期，就当这是对佛陀的供养，是对我的老师的供养”。你可能会发现，你实际禅修的时间比你预期的要长。

It is easy to feel that our duties and responsibilities are heavy burdens, weighing us down. But what is the cause of that sense of oppression? If the problem was the responsibility itself, we would feel that way all the time. But we don't. The suffering lies in the mental reactions towards the responsibility, and our lack of skill in taking care of our mind. It is something that we can overcome.

Our heaviest burden is the sense of self, which we create moment-by-moment: my needs, my desires, my fears, my anxieties, my image, my dignity, my reputation. With mindfulness, we can learn to refrain from taking ownership of mental states. The more we can see mental states arising and passing away without being deluded by them, the more light and free that we will feel.

2015.11.14

我们很容易将责任和业务当成沉重的负担，令我们忧心忡忡。但是，这种被压迫感是怎么产生的呢？如果问题存在于责任本身，那我们就会一直怀有这种感觉。但事实并非如此。

这种痛苦在于对责任的心理反应，以及我们缺少觉知的技能。这是一个我们可以克服的问题。



我们最沉重的负担是我们一刻接一刻地建立起的自我意识：我的需要、我的欲望、我的恐惧、我的焦虑、我的形象、我的尊严、我的声望。带着正念，我们可以学会免于被心理状态控制。我们越能勾勒到心理状态的升起和消失，并不被它们迷惑，我们就越感到轻松和自由。

We can recognise fear and anger as normal reactions to aggression, without lashing out wildly in order to make those feelings go away. We cannot expect too much from this world. As long as foolish immature people can find justification for their actions in philosophies and religious texts, there will never be true peace.

What we can do is to cultivate a boundless compassion accompanied by a wisdom that is calm, cool and alert. The wisdom we need to deal with complex problems comes from clarity of mind, not outraged emotion.

The Buddha taught us that hatred is never overcome by hatred. If we hate those that hate us then we too become haters, no better than them. All that results is that the total amount of hatred in the world increases

2015. 11. 17

我们可以识别恐惧和愤怒是对侵略的正常反应，不要为了使那些感觉消失而疯狂抨击。我们不能对这个世界指望太多。只要那些愚蠢和幼稚的人们，可以以哲学和宗教的名义为他们的行为找到理由，世界上永远不会有真正的和平。

我们所能做的，就是培养出博大的怜悯心，伴随它的是平靜的、空靜的、和警觉的智慧。我们需要的，可以处理一切复杂问题的智慧是来自于清晰的头脑，而不是愤怒的情绪。

佛陀教导我们：

仇恨永远不会被仇恨克服。

如果我们恨那些恨我们的人，那么我们也成为仇恨者，不比他们更好。所有这些最终导致的结果是，世界上的仇恨总量在增加。

In Buddhism the criteria we use to evaluate actions is their impact on the long-lasting welfare and happiness of self and others.

We seek to identify and cultivate all those actions of body, speech and mind that increase the long-lasting welfare and happiness of self and others. We seek to identify and let go of all actions of body, speech and mind that undermine the long-lasting welfare and happiness of self and others. It is certainly not easy to apply this principle of cultivation and abandonment consistently. But the effort to do so requires an excellent training of our powers of observation and awareness. It also provides us with a superb inner compass with which to navigate this complex world, where the shades of grey far exceed the simple blacks and whites.



2015. 11. 21

佛教中，我们用来衡量行为的标准是——为自己和他人的福祉和幸福所带来的深远影响。

我们要努力去鉴别和培育那些增长自己及他人的长远福祉和幸福的身、口、意的行为。我们也要努力去鉴别并断除那些减损自己及他人的长远福祉和幸福的身、口、意的行为。当然坚持应用这样的培育和弃舍的原则不是一件轻而易举的事。但是努力这样做，要求我们在觉知和观察的能力上有极好的训练。它也提供给我们一个超级心灵指南针，用于在这个灰暗部分远远超过简单黑白的复杂世界里导航。

The Buddha said that without wisdom being close to the teacher or the teachings we are like a spoon that gains no knowledge of the taste of the food. With wisdom, we are like the tongue that knows every taste of the food. Proximity to great masters is not enough in itself. One long-time disciple of Ajahn Cha never overcame his bad temper. Finally, one day, he killed someone in a fit of rage. Not long after he died in prison - not of a physical illness but from his feelings of shame.

So where does this wisdom come from? We can't just decide to be wise. What we can do is to be sincere in letting go of all those habits and attachments that impede the flow of wisdom. We approach the Dhamma with a mind which is open and attentive, humble, alert and calm.



2015. 11. 24

佛教导说：若没有智慧地亲近老师或者教义，我们就像一把勺子，对食物的味道完全不知道。如果具有智慧，我们就像舌头，能够品尝食物所有的味道。仅仅亲近大师们是不够的。一位跟随阿姜·查多年的弟子未能驯服自己的坏脾气。结果，有一天，他在暴怒之下杀了人。不久，他便死在了监狱，不是死于身体的疾病，而是死于难当的羞愧。

那么，智慧从哪儿来呢？我们不能只是下决心要有智慧。我们能做的是真心实意地放下所有那些妨碍智慧流动的习气和执着。我们要以敞开、专注、虚心、警觉而平静的心去靠近佛法。

We spend a lot of time in our lives waiting for something we want. It might be waiting to be served in a shop, waiting for a traffic jam to end, waiting for someone to say yes to a request, or perhaps waiting for someone to forgive us. There are so many different things we wait for. But what exactly is waiting? How is it different from normal sitting, standing or lying down. Why does it seem to make time slow down so much?

Look to see how the feeling of waiting arises when we allow our minds to drift into the future. Subjectively, waiting is the sense that we are filling in the time between now and when the event in the future occurs. But that sense of waiting so easily leads to tension and frustration. Why not keep the mind in the present and use this interval between the awareness of a need and the moment of its resolution to dwell in calmness and clarity? These short periods of time need not be a source of suffering. They can be enjoyed.

2015.11.28

在生活中，我们花很多时间等待我们想要的东西。可能是在商店里等待店员的服务，堵车时等待交通疏导，等待某个人同意某个要求，或者也许等待某个人宽恕我们。有各种不同的事情让我们等待。但是等待到底是什么呢？它与我们平时坐着、站着和躺着有什么区别呢？为什么等待似乎会使时间变得如此漫长呢？

看看荡我们允许思绪漂到未来，等待的感觉是如何产生的。主观上，等待是一种感觉，用于填满现在与未来即将发生之事的时间。但这种等待的感觉很容易让人紧张和沮丧。那么，为什么不让心保持在当下，利用从觉察需求，到它被解决那一刻的间歇，让我们安住在平静和清明之中呢？这些短暂的时间不必成为苦恼的来源。它们也可以是美好的！

When we bow to the Buddha we are not bowing to a god. If we look up at a Buddha statue and ask the Buddha to grant our wishes then we are a long way from the Buddha and a long way from his teachings.

Buddhists bow to a Buddha statue as a symbol and as a reminder of the Buddha. We bow to the Buddha as the greatest of all teachers. We bow to the Buddha as the greatest of all doctors, the one who found the way to cure human suffering. We bow to the Buddha with faith and with gratitude that he proved that all human beings bear within themselves the seed of enlightenment.

Most profoundly, we bow to the Buddha as a way of affirming our devotion to those qualities that found their fullest most perfect expression in the Buddha: wisdom, compassion and the purity born of freedom from all mental defilements.

2015.12.01

我们礼敬佛时，不是在礼敬一位神。如果我们仰望佛像，请求佛实现自己的愿望，那么，我们离佛很远，离佛的教义

佛教徒是象征和对佛的我们把佛当作礼敬。我们把愈人类痛苦办法

礼敬。我们怀着信仰和感恩之心礼敬佛，因为佛证实，所有人类都具有觉悟的种子。



把佛像当作佛的  
忆念而礼敬。

最伟大的导师而  
佛当作发现了治  
的伟大医生而

最根本的是：我们礼敬佛，作为我们对那些品质的虔诚的确证方式，那些品质在佛身上体现得最圆满、最完美：智慧，慈悲，源于解脱了一切心智染污的纯净。

The Buddha taught that only when people are free of worries concerning the essential needs for clothing, food, shelter and medical care, can they progress spiritually. Rather than overlooking the importance of material development the Buddha recognised that it forms the necessary foundation for the fulfilment of the deeper spiritual needs. Problems arise when material development becomes the sole focus of life. The results of such an approach range from stress and depression to drug abuse and suicide. A balanced life is one in which we take care of both inner and outer needs. But as inner needs are not so obvious and outer needs are much more pressing, time for inner cultivation does not often present itself. We must make time for it.

2015.12.05

佛说：只有当人们对诸如衣、食、住、医疗保健等基本需求没有后顾之忧的时候，才能在精神层面上取得进步。不但没有忽视物质发展的重要性，

佛陀认识到它构成了满足更深层精神需求的必要基础。当物质发展成为生活的唯一目标时，便会产生很多问题。这种生活方式导致的结果包括压力、抑郁症，以及吸毒和自杀。

一种和谐的生活，是我们既照料外在的需求，同时也照料内心的需求。但是因为内心的需求并不是那么明显，而外在的需求又紧迫得多，用于培育内心的时间通常不会自己出现。我们必须为此腾出时间。

As Buddhists we are taught to constantly reflect that all human beings are our companions in birth, old age, sickness and death. The various ways in which we differ from each other — gender, skin colour, nationality, religion, wealth, status etc etc — all fade into the background when we take time to reflect on these fundamental aspects of our shared humanity.

This is not a violent religious fundamentalism but a peaceful human one. The belief is that the more people can be encouraged to keep returning to the basic inarguable truths of the human condition, and seeing our unity in the face of them, the more they will turn away from all the 'us vs them' ideologies that cause so much pain in the world..



2015.12.08

作为佛教徒，我们被教导要反复思维：在生老病死的整个过程中，所有人类都是我们的同伴。当我们花点时间反思这些我们共有的人性特质，区分我们的那些差异——性别、肤色、民族、宗教、财富、社会地位等，也便淡化了。

这并不是暴力的宗教原教旨主义，而是和平的人性特质。我们的信仰是：我们越是被激励去持续回到人类境况的基本而无可争议的事实，并在它们面前看到我们的一致性，我们就会越发远离所有导致了当今世界上如此多痛苦的“我们对抗他们”的意识形态。

One day, during an inspection tour of the monastery, Ajahn Cha discovered that one of the monks' huts had a hole in the roof. When he asked the resident monk why he had not repaired the roof, the monk replied that he was practising 'letting go.' Ajahn Cha said that his student had not understood the teaching. This was not the letting go practised by the great masters. It was the letting go practised by water buffaloes.

Letting go doesn't mean neglect of responsibility. You repair what needs to be repaired, improve what needs to be improved. Letting go refers to releasing the mental defilements that arise while you are doing what needs to be done.

2015.12.12

阿姜·查有一次在视察寺院的时候，发现一个比丘居住的小屋屋顶有个破洞，当他问及为何不补这个破洞时，比丘说他在练习“放下”。阿姜·查说他的弟子没有理解这个教义。这不是大师们所修炼的“放下”，而是“水牛”式的“放下”。

“放下”并不是指忽视责任。该修理的地方就应该修理，该改进的地方就应该改进。“放下”指的是在你完成你需要做的事情过程中，清除内心升起的烦恼。

One of the great underrated powers in the world is the power of familiarity. Human beings can feel indifferent in the presence of great beauty or great horror, merely because they have seen it many times before. People completely unmoved by cruel violence are not monsters. They have simply become used to what they see and do.

By allowing ourselves to get used to things, life may become a little more peaceful. But it is a false peace, one gained by giving up part of what makes us truly human.

Fools seek to escape the tyranny of the familiar by constantly searching for new experiences, and are thus forever restless and dissatisfied. The wise keep re-establishing awareness in the present moment. By doing so they retain an ever fresh appreciation of experience. The peace that they realise is not a dulling of the faculties, but a deep understanding of the way things are.

2015.12.15

世界上有一种强大而被忽视的力量就是“熟悉”的力量。人类在大美和大恶面前可以态度漠然，就是因为他们以前曾经有过多次这样的经历。在残酷的暴行面前无动于衷的人并不是怪兽，他们只是对他们的所见所为习惯而已。

通过让自己习惯于某些事物，生活好像多了些宁静。但是是虚假的宁静，一种通过放弃令我们成为真正人类的那些部分而获取的宁静。

愚昧的人不断寻找新的体验，以试图逃避“熟悉”的统治，而这样一来他们永远焦躁不安、无法满足。智慧的人在当下时刻不断重新建立宽知。通过这样做，他们对当下体验保持着一种永远新鲜的感激，他们所实现的宁静不是官能迟钝的结果，而是源于对事物本质的深刻领悟。

The Buddha taught that good true words spoken by people who do not try to live by them themselves are like beautiful colourful flowers that have no scent. The good true words spoken by people who do try to live by them themselves, on the other hand, are like beautiful colourful flowers that emit a wonderful fragrance.

As parents, as leaders, we don't have to be perfect ourselves in order to have the right to guide others. It is normal, and we should forgive ourselves, for losing our mindfulness every now and again. We retain our authority by being clear that, despite our mistakes, we are committed to this path of practice. Our words become like fragrant flowers through the sincerity in our hearts. It is our deepest wish to be a good example of all the virtues that we encourage in others.

2015.12.19

佛陀教导说：善巧而真实的语言由并不努力身体力行的人们说出，那些话就像艳丽却没芳香的花朵；善巧而真实的语言由努力身体力行的人们说出，那些话就像艳丽而又散发着奇妙芳香的花朵。

为人父母，为人领导，要想引领他人，我们并不是非得完美无缺。偶尔失去正念是正常的，通过清楚的知道：尽管我们有错，但仍献身于这条实修之路，这令我们保有权威。因心灵的真诚，我们的语言如芳香的花朵，成为鼓励他人奉行所有美德的楷模，正是我们最深切的愿望。



It was February 1976. I was a teenager travelling alone through southern India. I remember climbing down from a crowded bus after a long dusty journey at the edge of a large town. It was already dark and I walked through the town looking for a cheap place to spend the night. As I rounded a corner I heard a voice shouting out to me. I looked over to see a woman sitting at the side of the road by an old cooking pot, dishing out lentil soup to her many children. She insisted that I sat down with them and take a plate of soup and some bread. I was very hungry and the simple food tasted delicious. When I looked up, I saw the woman was watching my enjoyment with a look of genuine affection and satisfaction on her face, as if she had just fed her own grown-up son rather than a stranger.

Almost forty years have passed by. There must have been times on my travels when I was treated unkindly but I can't remember them now. The kindness of people like this poor woman however, living in rags on the street with her children, has never left me. Please do not underestimate small acts of kindness. They have a power and an influence and a beauty that lasts for a very long time.

2015.12.22

那是在1976年的2月，我还是一个青少年，独自在印度南部旅行。记得在一次尘土飞扬的长途旅程后，在一个大镇子的郊外，我从拥挤的公交车里爬出来。天已经黑了，我穿镇而过，想找个便宜的地方过夜。当我在一个拐角处转弯时，听到有人朝我喊叫。放眼望去，看见有位女士坐在路边一口破旧的饭锅旁边，正在给她成群的孩子们盛扁豆汤。她坚持要我坐下，和他们分享扁豆汤和面包。我当时饥肠辘辘，简单的食物显得美味可口，当我一抬头，注意到那位女士在注视我享用她的食物，脸上露出真挚的慈爱和满意的表情，那感觉好像是刚刚喂饱自己成年的儿子，而非一个陌生人。

几乎四十年过去了。在我的旅行中，一定也经历过不友好的遭遇，但我现在都不记得了。而人们的善良，比如这位和她的孩子们睡在街上的破布堆里的女士，一直没有离开过我。所以请不要低估微不足道的善举。它具有力量、影响力和美丽，会持续很久很久。

Once upon a time, not very long ago, and in a city not very far away, a very serious lady said to me, 'You have been talking so much of love and kindness and forgiveness, but nothing of suffering. Is it not suffering that the Buddha taught us to investigate?'

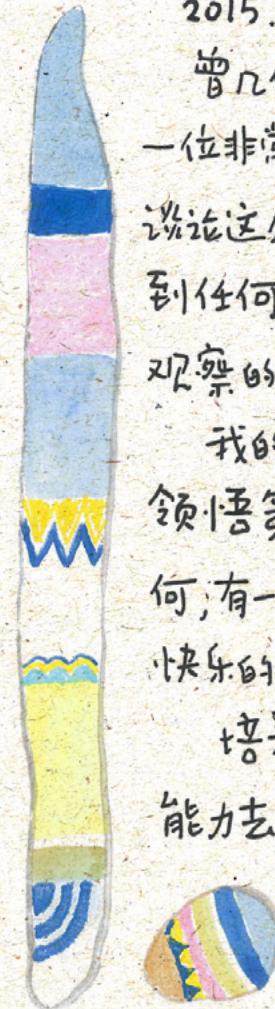
I replied that yes, it is true that the Buddha taught us to fully understand the First Noble Truth of Suffering and to abandon its cause. However – and this is a very important point to bear in mind – only a happy mind has the maturity and stability needed to understand suffering. Cultivating positive emotions and inner calm is what gives the mind the ability to do the work of wisdom.

2015.12.27

曾几何时，并不很久远，在一个不太遥远的城市里，一位非常严肃的女士对我说：“您的开示中，一直在谈论这么多的慈爱、善良和宽恕，但却丝毫没有涉及到任何‘苦’的话题。不是说佛陀教导我们常去观察的就是‘苦’吗？”

我的回答说：是的，的确佛陀教导我们要充分领悟第一条圣谛苦谛，断绝苦的因。但是无论如何，有一个极其重要的关键点要记住 —— 只有一颗快乐的心才能够具备理解苦所需要的成熟和稳定。

培养积极的情绪和内心的淡定，那将给予心灵能力去从事智慧的事业。



During meditation, when the mind is firm, clear and alert in the present moment, it as if the world and the person we believe ourself to be, disappears for a while. At that time we have no sense of name, gender or status. We do not experience ourself as a son or daughter, as a sibling, a spouse or a parent. We don't look on ourself as good or bad, intelligent or stupid. We have entered another dimension of life, one characterised by a feeling of well-being that seems completely normal and natural. It is as if we have come home.

Opening our eyes and returning to the world of relationships and responsibilities, the memory of that other more profound dimension of life gives us a new perspective. We are conscious of a realm of peace within us, untouched by all the ups and downs of daily life. We fully participate in our world but don't take it quite so seriously as before.

2015.12.29

在禅修中，如果我们的内心在当下时刻坚定、清晰而警觉，我们自以为的世界和自己也便暂时消失了。这时候，我们感觉不到名称、性别和社会地位。我们体验不到自己是儿女、夫妻、父母和兄弟姊妹。我们认为自己是好或者坏、聪明或者愚蠢。我们已经进入到了生命的另一个层面，它的特征是全然平常而自然的幸福感。就像我们回家了。

睁开眼睛，面对人际关系和责任的世界，那种更加深刻的生命层面的记忆，给予了我们一个新的视角。我们意识到内在的宁静国度，它不被日常生活的一切起起落落所影响。我们充分进入我们的世界，但是，不再像从前那样把它如此当真。

