看清事物本相

Ajahn Jayasaro









看清事物本相 seeing in their true light

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顶礼世尊、阿罗汉、一切觉悟者! namo tassa bhagavato arahato sammāsambuddhassa



浇者引水 箭师制箭 木匠攻木 智者修心

Irrigators lead water fletchers fashion shafts carpenters bend wood the wise tame themselves

法句经第八十节

Dhammapada v.80





尽管我不是很擅长摄影,但我一直喜欢拍照。去年我决定,制作一本带有图片的佛法书籍,献给泰国人民,让那些 平日很少听闻法音的人也可以读得饶有兴味。于是我向学生及他们的亲友征求各种题材的照片。随后一共收到三四千张 照片,我从中筛选出最喜欢的几百张,开始对应照片内容,为它们配上文字。我将总的主题定为解脱之道。有时出于格 律工整之考虑,诗人反倒会被激发出一些平时思想中无法显现的词句;相似地,用一组随意选择的照片来配合呈现佛教 教义,我也从中找到了一种全新的表达方式。希望你们能如我享受写作过程一般享受阅读本书的乐趣。

在泰国, 行善却不怀希求回报之心, 往往被拿来与在佛像背后粘贴金箔的善行做类比; 在此, 我谨向所有给这本书 默默贴过金箔的人, 表示深切的感谢!

呈现在你面前的是泰语原版的英语译本。虽然不是原文的严密再现,但她们却像是一对孪生姐妹,有着各自的 美丽。

> 阿姜·袈亚裟柔 袈纳玛若隐居处 2012年3月

致中文读者

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佛教的各个教派都对四圣谛深具信心。四圣谛即为:生活中存在很多问题,我们必须认清它们;这些问题的产生是 有根源的,我们必须断除根源;我们必须认识到人生可以终止苦难,获得解脱;离苦得乐是有道可循的,我们必须遵循 这个道路。《看清事物本相》以不同往常的方式来表达四圣谛。它没有按照上座部传统方式来阐释四圣谛,而是通过图 片和简短诗文来象征或表述其中真理。在此我向那些怀着良善发心,对本书中文版本的翻译和出版付出辛劳和时间的所 有人表示感谢。祝愿由此生发的善业让他们在解脱的路上不断前进,祝愿一切有情众生离苦得乐,看到自性之光!

> 阿姜·袈亚裟柔 袈纳玛若隐居处 2016年2月

seen in their true light



生命不易 非平流似水 巨大的压力 有时不得不向它弯腰屈服 有时让我们感到穷途末路 生命无常 扑朔以捕捉 似流亦就像一个梦 一场真实的梦 过眼云烟般短暂 稍纵即逝

life's not an easy thing it's no smooth run sometimes it weighs us down so much life taxes us with more than we'd choose life's unstable always perhaps and ever flowing flowing through our fingers life's like a dream it's true and a short dream such a very short dream



 ∞







于是有一天 人生中的一天 当你醒来 扪心自问 今生为何? 今生何为?

and then one day one lifetime you wake up you ask yourself this all of this why? for what?

相





佛曰
这世界如此酷热
酷热到难以煎熬
贪婪是柴火
嗔怒是火焰
无知是火种
于是人们想找到纳凉的办法
却撩拨火堆
越拨越氏
越拨越旺

the world is hot said the Buddha hot and burning with the fires of greed the fires of aversion the fires of delusion and human beings longing for coolness stoke those fires again and again and again

周围是金碧辉煌的摆设 却囿于金色的牢笼中 鸟儿一旦发现身陷囹圄 再也没有快乐喜悦

the furniture may be exquisite and the bars of solid gold but once the bird realizes that the cage is a cage it finds within that cage no joy 什么是善举? 什么是恶行? 谁能区别? 什么使心灵净化? 什么使心智遮蔽? 什么是幸福? 什么是苦难? 极乐是什么? 极乐在哪儿?

起初要弄清楚的是 重要的不是问题的答案 而是问题的提出

what is goodness? what is evil? how can you decide? what cleanses the mind? by what is it defiled? and how can you know? what is happiness? what is suffering? and what is or is there an ultimate joy?

know that in the beginning it is not the answers that matter but the asking



 $\frac{1}{4}$







佛揭示 真正的幸福是一种结果 是理解事物本来面目的累累果实 理解也是一种结果 是修炼言行意的潜移默化

佛既没有要求 也没有请求我们 相信他的教义 相反 他挑战我们 把教义放到 身体力行中 去检验教义的真伪

感受佛的菩提之心 让我们容光焕发 身心温暖

the Buddha revealed that true happiness is a result it is the fruit of understanding the way things are this understanding too is a result the fruit of an education of conduct speech and mind

the Buddha did not demand or entreat us to believe his words but challenged us to put them to the test of our experience

feeling the great compassion of the Buddha fills us with radiance and warmth

只要意识到 我们有能力去学习 我们有需要去学习 这使得我们开始升华 不在世间徘徊 因为找到了新的起点 于是我们开始修炼 领悟生的意义 找到活的根基

awakening to the knowledge that it is our human capacity to learn our need to learn that makes us sublime is the turning point in our wanderings through samsara developing the path of practice we give meaning to our life and ground







随波逐流 并非神的意志 并非命运安排 实际上并没有外因的催促

drifting along with the current is not providence it's not fate there is no external compulsion 时刻勤奋 约束自制 让智者给自己建造一座岛屿 任凭大浪冲击 却也无法摧毁

法句经第二十五节

by diligence vigilance restraint and self-mastery let the wise one make for himself an island that no flood can overwhelm

Dhammapada v.25





没有上锁的门 也没人为你开启的门 需要自己开启 一旦开启 便义无反顾 勇敢前行

the door is without a lock but no one can open it for us so open the door and having opened it find the courage to walk right through

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看清事物本相



佛

没有遗漏地向我们展示 所有潜在的危险 没有遗漏地向我们展示 所有痛苦的根源

佛也毫无遗漏地向我们展示 所有需要尽心培育的美德

> 不管是在意念中 还是在实践中 佛从来就没有失误过 他是人类和神仙的宗师 他是完美的智慧和爱心

当我们回味佛的美德 怀着感恩的心态 我们的心智变得明晰 我们的意志更加坚强

the Buddha

the Buddha is the knower of all worlds there is no danger no cause of suffering that the Buddha does not reveal to us no virtuous practice we need to cultivate that the Buddha does not explain

not once in vision or in conduct has the Buddha been at fault he is the supreme teacher of human and heavenly beings he is perfect in wisdom and compassion

when we recollect the virtues of the Buddha nourished by gratitude our mind grows bright clear and strong

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修得觉悟 求得平静 培育佛性 在修炼中 我们向往佛 那是我们的皈依

in our practice we go to the Buddha as our refuge by cultivating within us the Buddha virtues of knowing wakefulness and ease





法

即是心性 是其成长和没落的教义 是生活的真谛 是世间的本质 是到达涅槃的宝图

当我们回味法的功德 怀着感恩的心态时 我们的心智变得明晰 我们的意志更加坚强

the Dhamma

teachings that give knowledge and understanding of the progress and decline of the human heart the true nature of our life and the world around us the Dhamma is a map for our journey to liberation

when we recollect the virtues of the Dhamma nourished by gratitude our mind grows bright clear and strong







在修行中 法是我们皈依处所 法的教义犹如灯塔 照耀我们的前程 不要忘记法 不要背叛法 不要被世俗迷惑

in our practice we go to the Dhamma as our refuge guiding our life by the light of the teachings not forgetting the Dhamma not turning our back on the Dhamma dwelling undeluded by the world

僧

是那些修炼成就者 是法的守护者 是法的传播者 是教义成果的见证者 他们证明 世间男男女女 都能悟法 都能修法 都应践行

当我们回想僧众 怀着感恩的心态 我们的心智变得明晰 我们的意志更加坚强

the Sangha

the community of well-practised ones those who have realised upheld transmitted the Dhamma witnesses to the efficacy of the teachings they prove that all human beings male and female can realise the Dhamma and should try to

when we recollect the Sangha nourished by gratitude our mind grows bright clear and strong









在修行中 僧是我们的皈依处所 紧跟智者的脚步 抛弃智障 挖掘智慧 净化心智 我们努力修行

in our practice

we go to the Sangha as refuge by making the effort to practise well by following in the footsteps of the noble ones by abandoning the unwholesome cultivating the wholesome and purifying the mind


始者前途迷离 犹豫徘徊 信仰是我们能够坚持的力量源泉 坚信只有从智障中获得自由 才能获得内心深处的安宁 坚信通过明智的努力 可以获得彻底的自由

in the beginning the way ahead is indistinct we doubt and hesitate but faith sustains us confidence that nothing but freedom from defilement can answer the deepest needs of the human heart and that this ultimate freedom truly can be ours through wise effort

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- 不要让贪婪和偏见 让你修练的法失去完美圆满 不要让贪婪和偏见 让你修练的法受到羁绊束缚 智者日 真诚的奉献 虔诚的谦卑 自然引领你的心灵和法完美交融
- do not allow the Dhamma that you practise to be compromised or constrained by desires and opinions the sages say but with devotion and humility incline your heart towards the Dhamma in its entirety





苦 - 了解痛苦

每时每刻 隐约感觉 总能找到最终的归宿 苦苦追寻却也无果而终 所有问题 似乎感觉 总能得到最终的答案 苦思冥想却也理而更乱

因为无知,陷入迷津 世间万物,周而复始 因为无知,难有定论

suffering should be understood

all this movement it feels as if there should be some kind of destination but we don't know where all these problems it seems as if there should be some kind of resolution but we don't know how because we don't know it goes on and on because we don't know there is no conclusion



割舍所爱 强作所难 无缘所求 百般无奈 如陷囹圄

separated from things we like exposed to things we dislike not getting the things we want how frustrated we feel how constricted

seen in their true light









偶然也得到渴求的东西 我们便痴迷于身外之物 而无常 就像波涛汹涌 威胁着摧毁一切

a mask seems easy to discard but it's harder than we think and gets harder and harder

sometimes we get the things we want but grasping onto them tightly the tides of impermanence appear like an enemy threatening

> 一个面具 似乎很容易摘下 (一旦戴上) 却比想象的更难舍弃 越戴越难

相

一个孩子的生活真是艰难 生活在一个完全陌生的世界 迷迷茫茫,不知所措 那些本应施予安全支持和爱的人们 时常敷衍,滥用权力 于是 在充满无数未知的世界里 纯真的脸庞 挂满颗颗泪珠

a child's life is not easy living in a world it does not understand and cannot control those meant to provide safety stability love sometimes abuse their trust or neglect it so many possible causes of a small child's tears







看看现在 凋零枯萎 试图在证明 曾经的璀璨 瞬间即逝 一切只是昙花一现 生命的价值 可否用外在的魅力来量度? 智者明知 不能那样

and now not quite so lovely how short-lived that bloom proved to be

the value of a life: can it be measured by the body's charms? the wise know it cannot



我们的身体 会患很多疾病 会有很多缺陷 难以尽数的疾病 眼耳鼻舌身 首耳嘴齿喉 无一逃过病魔劫持 咳嗽哮喘,鼻炎发烧 年老胃痛,发晕呕吐 病毒疟疾,麻风脓疮 藓菌结核,癫痫肤病 **瘙痒结痂**,银屑疥疮 黄疸糖尿,心脑出血 瘘管难治,胃炎烦人 一切疾病或源于三因 赤巴、培根和隆失衡所致 要么三因凌乱互斥合起而致 季节变化身心护理不当所致 外部因素受伤而致 要么因缘所致 要么冷热饥渴和排泄不当所致

'This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-disease, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks. from the result of kamma; cold, heat, hunger, thirst,

Girimananda Sutta

defecation, urination.'

源自《耆利摩难经》

ίΟ





到此洛八孤境 已是力不从心 已是落叶无归宿 才知 少时无知不愁老 才知 少时无知不愿想 沉溺于享受青春的力量和健康 沉溺于许多无谓的作为

a lonely place no strength to go nowhere to go young you didn't think it'd come to this didn't like to think used to be so strong and healthy used to ...

Sime







世界上没有一个地方 不管是你飞在天空 还是航行在海洋中 还是钻在石缝里 死亡总是会如期而至

法句经第一百二十七节

neither in the sky nor in mid-ocean nor in the clefts of rocks nowhere in the world is a place to be found where abiding one may escape from death

Dhammapada v.128

世界上没有一个地方 不管是你飞在天空 还是航行在海洋中 还是钻在石缝里 孽债总是会如期讨伐

法句经第一百二十八节

neither in the sky nor in mid-ocean nor in the clefts of rocks nowhere in the world is a place to be found where abiding one may escape from (the consequences of) an evil deed

Dhammapada v.127

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让我们正视现实而坦言 自从人类出生后 便组成两个群落 要么是已经死亡的祖先 要么是行将就木的活人 尽管无人否认 所有生命终究灭亡 但依然在内心自言 说的没错 但是我还活着 至少今天我还活着 直到面对死亡的那天 人们才知死亡无法逃避

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let's be blunt all the people ever born form just two groups: those who have died already and those that are going to die no one denies that one day they too will die but deep down we think yes but not yet not today and so many people believe that on the very day they die









死后我们去哪里? 在问这个问题前 请躬身自问 你认为这个将要死亡的生灵 此时此刻 他在哪儿? 此时此刻 他是什么?

where do we go after death? before you ask such questions reflect on this being you believe will die ask other questions first where is what is this being right now?





集 - 抛弃苦难的根源

在黑暗中 摸索前行 苦苦追赶 内心一片混乱

the cause of suffering should be abandoned

groping in the darkness looking for a way to cope to carry on mind in turmoil



试图想得到	want to get
想拥有	want to have
想活着	want to be
	want to get rid of
想除掉	want to get away from want to play
想逃离	want to forget
想敷衍	want to sleep
想遗忘	
试图想安睡	

human beings and tigers tigers do not prey on their own kind

于人类 和狮子 狮子不残杀 同类



我们惧怕 惧怕重担前行 但我们更怕 空手前行

we are afraid afraid of carrying heavy burdens but even more afraid of having nothing to carry







爱 如果

如果你愿意 你会爱 但不要忘记 那些可能会和 那些可能不会 love love if you will but don't ignore the maybes the maybe nots





分离 内心荒凉焦灼 是为破碎的心 但是谨记 那不是破碎 不是完全的破碎 至少不是干枯的沙漠

不要徘徊于悲伤中 不要和悲伤抗争 你不和她游戏 悲伤自会离你而去 separated all arid inside all parched they call it a broken heart but it's not broken not really and it's no dry desert

not indulging in sorrow not fighting with sorrow sorrow unfed fades away



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看清事物本

相
当倍受挫折 心境变得灰色 于是拒绝事物的无常 于是否认我们的无知 (如此这般) 能不沮丧 倍感压抑?

when it doesn't work out believing black thoughts denying the uncertain unpredictable nature of things how could you not be depressed?





你不触碰蛇 蛇自然不会咬你 如果你执意不攥住坏的心境 你的感觉 你的思想 它们就不会困扰你

if we don't grasp hold of the snake it won't bite us if we don't grasp onto the moods the feelings the thoughts they won't bite us

> 警觉并及时调整心态 心灵便会悄无声息地 嘎然沉寂

a prey to mental states the mind breathlessly precipitously falls



灭 - 必须认识到苦难的 根源是可以根除的

当痛苦彻底根除 留下的只有 纯净 智慧和 爱心

cessation of suffering should be realised

suffering utterly allayed there remains purity wisdom compassion





道 - 培育解脱之道

在培育修炼中 外表和内心同等重要 我们应该注意我们的言行 并从中获得教义 去净化我们的心灵

在培育修炼中 外表和内心同等重要 我们应该注意我们的言行 并从中获得教义 去净化我们的心灵

> **迫** - 培育解脱之道

the path should be cultivated

in this cultivation the inner and outer must be developed in harmony we must care for and educate the things we do the words we speak together with our cleansing of the heart

In this currention the inner and outer must be developed in harmony and educate the things we do together with our cleansing of the hear together with our cleansing of the hear

the path should be cultivated





修行

(培育和物质世界的正确关系)

不要痴迷于身体 也不要忽视身体 修养者 既要适度修炼 也要在固定时间适度休养

kāya bhāvanā

(cultivation of the right relationship to the material world)

not obsessed by the body not neglecting the body the cultivator exercises a sufficient amount rests a sufficient amount at a regular time



82 2 为了生存而吃饭 圣者说 不要为了吃饭而生存

eat to live the sages say don't live to eat



深思你食用的食物 怀着感激之心 铭记它们的来源 提醒自己 世上还有很多人 依然在饥饿的边缘挣扎

提醒自己 不要沉溺于过度的享用 记住你食用的每口饭 只是为了躯体的需要 去支撑你完成修行的路

wisely reflecting I eat this food remembering with gratitude where it comes from and how many people have no food or too little guarding my mind against indulgence mindful of each mouthful I take into this body what it needs to support me on the path





功德

功德 适度的言行意 是心灵净化的阶梯

puñña

merit: actions speech thoughts that elevate the mind



于适宜的时辰 给那些适宜的人 予以适宜的礼物

若是怀着幸福的心态 抱着福泽心灵的目的 在给予前 在给予时 在给予后 若能断除一切为此得到回报的念头 那么布施的功德比过海量

give fitting gifts at fitting times to those fitting to receive them

the puñña of giving grows by caring for the mind in a wholesome happy state free from all desire for reward before giving at the time of giving after having given

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看清事物本相

当回想我们的慷慨之举 快乐之心油然而生 这是我们拥有的心灵之宝 没有人能够盗取 永远不会失去光彩

recollecting our pure acts of generosity joy arises it is a noble treasure of the mind one that nobody can steal from us and which never loses its lustre





在慷慨的布施中 给予的人得到了 得到的人给与了 他们都为之振作 他们都得到补给

in every generous act the one who gives receives the one who receives gives both feel refreshed and restored





就像花中采蜜的蜂蝶 没有伤及花的色泽 没有玷污花的芳香 满肚琼浆离花而飞 世间行僧 (乞讨布道 福泽人间) 行同蜂蝶

法句经第四十九节

just as a bee in a flower harming neither hue nor scent gathering nectar flies away so in towns the wise mendicant fares

Dhammapada v. 49







科技怂恿投入其中 我们全神贯注在科技中 我们使用节省时间的工具 却更易浪费时间 我们使用便捷的通讯工具 却争吵的越来越多 生活在纷繁复杂的世界 我们比任何时候 更需要清醒专注 更需要克制约束 看清事物的本质

the world of technology encourages us to become engrossed in it time-savers allow us to waste time more easily communication devices allow us to quarrel more often living in this complex confusing world now more than ever we need mindfulness restraint understanding of the way things are

看清事物本相





当我们能够抑制自己(戒) 不去伤害森林时 森林才能旺盛 我们热爱森林 我们和森林共呼吸同命运(定) 我们有智慧欣赏森林的价值(慧)

the forests will survive when we are willing to refrain from destroying them (*sīla*) because we love the forests and feel tied to them (*sāmadhi*) have the wisdom to see their value (*pañña*)



自然随时准备赐教 那些随时准备领教的人

自然是最伟大的老师 她提示人们 没有创世者 也没有编导者 一切尽在因缘中产生灭亡

自然是最伟大的老师 她提示人们 一切尽在因果轮回中

nature is constantly ready to teach those who are constantly ready to learn from it

nature's biggest lesson is that everything occurs appears and disappears through causes and conditions with no creator and no director

nature instructs us in the intricate play of cause and effect

修行与生存

(培育和他人共处的关系)

每个社会都期望 繁荣、和谐及和平 设定明智的行为准则 并被所有成员自愿接受 每个成员都是忠实的朋友

sīla bhāvanā

every community may expect well-being harmony and peace its members faithful friends when it adopts wise standards freely accepted by all setting boundaries for actions and speech







成熟最明显的标志便是 能够恰如其分地应用智慧

the clearest expression of maturity: an ability to exercise intelligent restraint



尽管智障依然存在 尽管我们不得不与之共存 还需用戒律管束智障 不要让智障伤人害己

even though the defilements remain even though we're still willing to give them a home govern them with precepts don't allow them to cause harm to self or others





学会做生活的学子 让父母学会调教孺子 让子女学会孝顺父母 让我们学会承担责任 也让我们学会享用权力 活到老 学到老 只有罗汉才功德圆满

let us be students of life let parents keep learning about parenting sons and daughters about filial ties let us learn our duties as well as our rights all of us need to keep learning only the arahants have finished the work





所有的生灵 都痛恨痛苦 所有的生灵都和人类一样 向往幸福快乐 所以 智者不仅不伤害动物 反而施予它们保护和怜悯

all yes all beings hate to suffer love to feel good just as we do knowing this the wise person harms no creature but offers them safety and kindness


由于自负和傲慢 没有真实的交流 如此刚愎自用 所有的交情 似乎只是敷衍塞责

stiff with conceit we make no real contact believing so much in our opinions and desires the links we seem to create are merely apparent 真实的交流 只有学会细语相加 只有惯于侧耳倾听 基于共鸣和互敬 才能产生 而最为重要的是 学会聆听对方的心声

communication takes place when there is mutual respect

each side knowing how to

and empathy

and how to listen

the most difficult thing

being how to listen

speak

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行为训练的果实是 在团体安全和温暖的气氛中 和团体成员协同工作

the visible fruit of the training of conduct is harmony of the group an atmosphere of safety and warmth



心灵训练的结果 是其解脱内疚和懊悔 获得心灵的自由

日益增长的自重 使我们善待自己 成为自己的朋友 以便沐浴法的光辉 the internal fruit of the training of conduct is a mind free of guilt and regret

fortified by self respect we become a friend to ourself primed to welcome the Dhamma's light





一个善良而高贵的朋友 是我们最宝贵的财富 值得给予爱和尊重 他是 给予勇气 给予指导 给予忠告的楷模 他使我们懂得最深的教义 鼓励我们献身真理的追寻

what great fortune is a good and noble friend! one worthy of love and respect a good example giving encouragement instruction and tireless admonition one who enables us to understand the most profound teachings and inspires us to dedicate ourselves to truth





智者是宝藏的指点者 他会指正我们的缺陷 指正我们的错误 我们应该接触这样的智者 并和他交往 (这样做不是屈尊) 不是病态 这是一种健康的做法

法句经第七十六节

should one see a wise person who, like a revealer of treasures, points out our faults and reproves us, then associate with such a one; well it is, not ill, to do so

Dhammapada v.76



116 seen in their true light



伺服施主 敬重高贵的灵魂 使得我们的心灵变得高贵

serving one's benefactors paying homage to noble beings elevates the mind





经常回忆高贵的人 敬重他们的功德 遵循他们的教导 使得我们的心灵变得高贵

frequent recollection of the noble ones honouring their virtues following their instructions elevates the mind



好的老师 用智慧和善良 指明方向

a good teacher points out the way with wisdom and kindness



充满生机的绿色生命 在岩石中茁壮成长 所有美德 也可以从内心 自然地生长

a good teacher is dedicated to sharing both knowledge and life skills



一起消磨时间 不足以成为朋友 真正朋友 善意地对待对方 善意地和对方说话 说他们的美德 想他们的美德 给他们美好的祈祷

you're not a friend because you hang out together its acting well towards another that makes you a friend it's speaking well to them speaking well of them thinking well of them wishing good things for them that makes you a friend



真正的朋友 在你孤立无助时 关注你并给予帮助

真正的朋友 在你孤立无助时 关注并保护你的财产

在你身临危险时 他们会挺身而出 在你身临困境时 他们与你共度难关

长部经典第三十一

helpful friends: when you are being heedless they look out for you when you are being heedless they look out for your possessions you can rely upon them in times of danger when you are in need they give more than you ask for

Digha Nikaya 31

21 看清事物本相

修心 (心的修养)

每天 找到一处宁静的地方 那怕是片刻 卸下你所有的包负 亮起内心警觉的明灯 照亮内心所有的角落 看看内心正在发生的一切

citta bhāvānā (cultivation of the heart)

find a quiet place

every day put down your burdens for a while turn the light of awareness around get to know what's happening within



绿色的生命 在岩石中茁壮成长 所有功德 从内心的修炼中获得

vibrant green plants can grow from a rock all virtuous qualities can grow in a human heart naturally heedless "如来教导我们摈弃不道德的行为,培育符合道德的 行为,这是因为我们有能力那样做;如果你不能那样 做,我也不会让你那样做."

> "That the Tathagata teaches you to abandon the unwholesome and develop the wholesome is because it is something you can do. If you could not, I would not teach you to do so."



127 看清事物本相





凡事无常这个真理 告诫我们 不要沉溺于自我满足 若不做努力 恶性不仅不会改好 反而变得更糟 若不做努力 美德不仅不会茂盛 反而枯萎消亡

the truth that all things will change warns us of complacency without the right effort bad qualities may not get better but worse good qualities may not flourish but wither



圣者 为人处世 总是怀着尊敬的心情 全神贯注地投入其中 同时又保持内心的警觉

the sag

acts and works with respect with focused attention with clear awareness





面对同类遭受痛苦 不应该仅仅是动以恻隐之心 而是应该设身处地感受他的处境 没有恐惧 没有厌恶 没有冷漠 伸出援助之手 全力以赴

seeing a fellow being suffer without fear without aversion without indifference and without mere pity imagine yourself in that being's place and seek to help in whatever way you can

学会享受每一分责任 清醒清楚地珍惜每时每刻 (这样) 你就不会有丝毫的沉闷感 也感觉不到丝毫的无聊

training yourself to enjoy each task awake and aware in the present moment no sense of drudgery or boredom can drag you down





在我们修行时 是我们的克制 让我们应急不测 让我们坚持前行

in our efforts to cultivate the heart it is forbearance that allows no ensures continuity 精于在现在拥有的东西中 找到快乐 总能保持内心的平静 不管是恼人的欲望 还是嫉妒 还是想投机取巧的心态 无法撼动内心的沉静 一旦时机成熟 抱着远见卓识 抱着平静的心态 步入更高的境界

adept at finding happiness in what is presently possessed no gnawing wants no jealousy no search for shortcuts disturbs their minds when the time is ripe they move on to other or better things without foolish expectations calmly with foresight





有座山峰 (虽然感觉高不可攀 只要努力) 总能攀登到顶 所以 永不放弃

there is a summit it can be reached never give up





诵经 禅坐 让爱心光芒四射 若想得到和谐的生活 这是每日必做的修炼

chanting meditation radiating thoughts of loving kindness these are daily practices for seekers of a balanced life


想得到内心的平静 先要找到让内心烦乱的根源 同时学会怎样阻止根源的滋生 然后学会怎样断除这些根源

to lead the mind to peace we must learn about all that makes it unquiet we must learn how to prevent those things from arising and how to deal with them if they do

seen in their true light

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当你坚信 内心修养带来的价值 当你有勇气抛弃 从你的记忆和思想中 获取的世俗的欢愉 你的心灵 因为觉醒 自然地趋于平静和快乐

when you have firm confidence in the value of training the mind when you're brave enough to renounce the small pleasures you've always drunk from mood from memory and thought the mind naturally inclines towards peace and the happiness of being awake



闭清这不不没没超远窥着醒个分分有有凡离见眼清时男老历好脱尘真睛晰刻女少史恶俗嚣实

with the eyes closed awake and aware in the present moment no sense of gender or age no personal history entraps us no pull of liking no rejecting push

> a rest from conventions loosening attachments allows us a glimpse of the way things are



当你的内心受到困扰 应该再次入定排扰 对于每个人来讲 这样做非常困难 如果不是那样 成就也不会那样伟大 没有奢求 永不厌烦 当因然水到渠成

it's difficult for everyone if it wasn't so difficult the results would not be so great when the mind becomes distracted reestablish attention without expectations without discouragement without boredom when the causal conditions are fulfilled the fruits will appear





不是世俗的欢愉 打乱我们内心的平静 而是贪欲的膨胀 打乱我们内心的平静

it is not the delights of the world that draw the mind from peace it is an idea of the world created by desire



所有的诱惑 所有的刺激 所有如此这般的感官体验 是我们头脑 折射出来的虚幻世界

all the enticing exciting dimensions of experience are just pretty colours dyeing the mind





放弃了世俗的欢愉 得到的内心极乐 超越了物欲带来的欢愉 于是没有丝毫疑虑地 我们立刻顿悟 这才是无与伦比的至高快乐

abandoning delight in the world a cool inner bliss replaces the pleasures of consumption we know immediately without the slightest doubt that this is a more sublime joy a joy without compare





有一种能量 如果不加以制约引导 很容易导致邪念和错误 智慧地予以驾驭 你可以让它注入心田 浇筑佛心

here is an energy that unchannelled flows into ill-will and finding fault deal with it wisely and you may pour that molten flow into a Buddha within your heart

GGL 看清事物本相



萎靡不振 麻木不仁 昏昏欲睡 这是自作自受 不是命中注定 重燃生命活力 你将永不衰竭

the shrunk and discouraged the dull stiff and sleepy mind this is your doing not your curse kindle new interest and you will not droop









the effort to defeat defilements must be of just the right intensity: if you try too hard you'll only get tense keep it steady and constant practise when inspired practise when lazy adapting fine-tuning your effort eventually you will reach the goal the effort to defeat defilements must be of just the right intensity: if you try too hard you'll only get tense



我们还能放任多长的时间 任凭思绪像一群野猴 来回跳跃 上下乱串? 瞧呀 就在万变骚动中 有颗沉静的心 就在那里等待

how much longer are we going to allow the mind to swing around and cavort so wildly? look and see it is right there in the centre of the agitation that the non-agitated mind lies waiting









在怀疑和犹豫的荒漠中迷失 找不到任何可以辨别的足迹 若能如此体会这样的疑虑 它仅仅是疑虑 仅仅只是心智的反应 那么 前行之路 就像施了咒语般地豁然开启

stranded in the desert of doubt and hesitation trackless in all directions experience these doubts as merely that merely doubts mere mental events and nothing more then the path onwards will appear as if by magic



专注的修炼 开始时脆弱而飘忽不定 久而久之 会变得坚固持久 时动灵得坚固持久 时动灵之和警觉 心灵有之即之和警觉 心要有立即动称动 它会立即到清醒的状态 就像丝的任何弹动 立刻冲向猎物食之 然后回到观望的状态

that early mindfulness weak and fitful gradually becomes a refuge awake and aware in the present moment the mind dwells like a spider in the centre of its web immediately attending to every slight jolt to the mind before returning to the wakeful state just as a spider sensing its web disturbed darts out eats its prey before returning to its watchful state







行禅 滋养内心的沉稳和平定 丰富我们的生活 渗透生活的每个细节

walking meditation nurtures an inner stability and calm that enriches and imbues everyday life





被身体的假象所迷惑 我们认为我们就是身体 只有身体的我们 因此遭受痛苦 智者探索身体的本质 于是超脱假象的困惑 得到无我的真谛

misled by the body we identify with it identifying with the body we suffer cultivators investigate the nature of the body in order to comprehend its truths and free themselves from a false sense of me and mine



看到这幅 平时掩藏的身体 你有何感想? 为什么会有这样的想法?

how does it feel to see parts of the body usually concealed? why should that be? 沉思死亡 更让我们珍惜生命的价值 生命短暂 生死无常 所以 在有生之年 怎么明知地度过余生?

the recollection of death helps us to see the value of life more clearly our life is short uncertain in the time we have left what should we do to spend it most wisely?





智者总是想弄清楚 生活的目的 现在的努力能否持之以恒 禅定的目的 感官的本质

cultivators develop clear comprehension of: their aim the suitability of the present endeavour in light of that aim the object of attention the nature of experience





入定带来内心的镇定 但也从未投入 也从未远离体验 这时心智已经准备好 透视事物的本来面目

samadhi brings equanimity neither swaying towards nor away from experience the mind is ready to see all things in their true light 世间正确的观念 理想 价值 偏与真理协调 准确转和。 本称和 学和和幸福 人道的潜能

mundane right view: ideals values beliefs in tune with the truth an accurate grasp of the law of kamma the process of rebirth wholesome and unwholesome qualities suffering and happiness the potential of a human birth








佛教导我们 所有的行为都有结果 通过我们言行意 或是生活变得更好 或是生活变得更糟 试图通过膜拜外在的力量 圆满我们的夙愿 是枉然的徒劳 是对超渡佛性的亵渎

the Buddha taught that every action has results our life becomes better or worse through our volitional actions of body speech and mind praying to an external power to grant our wishes is futile and shows no respect to this our potential for liberation



梵天无数的功德 值得我们深深的敬意 值得我们崇拜 他们是先行者 和奢侈的贵族 一同前行

但是作为佛徒弟 我们更尊敬 超越这一切的佛

the devas have done innumerable good deeds in the past they are worthy of our deep respect unworthy of our worship they are senior fellow travellers riding for now in luxury class

as Buddhists we revere the one who is free of all this

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和智者一起生活 却满足于自己的荣耀 拘泥于个人的偏见 镜花水月 我们看不清生活的本质

living with the wise holding on to pride attaching to views we see everything through a haze



读法听法 让法驾驭心灵 时常把教义和体验对照 信念与日俱增 智慧与之同行

reading Dhamma listening to Dhamma committing Dhamma to heart constantly comparing the teachings to your own experience faith will steadily grow governed by wisdom



明智的反省 是刻意的思考 加以约束的思考

这样的思考 减少智障 增长功德

思索事物的本质 事物的无常 事物的不完美 所有法的因果本质

wise reflection means well-directed thinking disciplined thinking

thinking in such a way that defilements are reduced virtues increased

contemplating the way things are the impermanence the imperfections the causal nature of all phenomena









这躯壳是无常的 所有的情感 愉悦和痛苦 淡定的情感反应 都是无常的 直觉是无常的 意识也是无常的

this body is impermanent pleasant unpleasant and neutral feelings are impermanent perceptions are impermanent mental states are impermanent sense consciousness is impermanent



凡事都无常 所有生长之物 注定衰落消亡 凡事无一能够保持永久 凡有生死之物 无一能够给我们带来 真实永久的幸福 没有条件能够满足我们的欲望 这无常的世上没有安全的天堂 没有事物能够永生不死

nothing lasts

everything that arises is subject to decay and dissolution nothing can maintain itself in any one state for long nothing subject to arising and passing away can provide us with true and lasting happiness no condition can satisfy our needs there are no safe havens n this transient world nothing lasts





常识告知我们 我们自以为是 我思 我语 我行 所以我们以为我们存在 这想法深藏在思想言行背后 这就是我们

common sense tells us that there is one who thinks who speaks who acts dwelling behind within our thoughts our words and deeds and this one is who we are

not so common sense is wrong no need to believe the sages look closely for yourself

如果不是这样 我们的常识就是错的 我们不需要听从智者的教诲 但我们需要躬身自省





生命是一条河 没人拥有 没人控制 不需要引导 只按因果法则 自然流淌

明知无常 我们从来没有学会放弃

this life is a stream that has no owner no controller nobody needs to make a stream flow it is its nature to flow according to causes and conditions

seeing not nothing but no thing we learn to let go



优陀那 第八十经第三部

t is because there is an unborn an uncreated an unoriginated an unformed hat there is liberation rom the born he created he originated he formed

Udana 80.3





超越所有的苦难 体验内心解脱的愉悦 罗汉们仍然没有忘记 众生在余生里煎受的苦难 所以不遗余力地 为作茧自缚的众生 指示逃离炼狱的途径

having transcended all suffering their minds experiencing the true joy of inner freedom arahants do not forget all those sunk in suffering for the remainder of their lives tirelessly they point to the door out of the gaol that we heedless people create for ourselves 指引心灵走出昏睡与梦想 并非超出我们的能力 也非世俗或超凡的力量所为不可 别人也无法替我们完成 它是我们自己的职责 如果我们尚未在此道路上启程 那要等待何时?

为何不是今天呢?

the task of leading the mind out of its sleep and dreams is not beyond us but it is work work that no earthly or unearthly power can do for us it is our own responsibility and if we haven't yet started on this path when should we start?

why not today?



愿我等生存因缘之急切 在心间激荡 犹如寺院内的鸣钟

may the urgency of our conditior ring within your heart like a monastery bell!









