

# Stillness Speaks

# 宁静在说话

by

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（本译稿仅作学习交流使用，如果喜欢此书，请购买正版。简体中文正版书籍译名为《当下的力量2》，中国友谊出版社出版，译者魏姣。）



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### 《宁静在说话》 - 引领你找回自己

当今世界最具影响力的心灵导师之一埃克哈特·托利的主要书籍有三本——《当下的力量》、《新世界》和《宁静在说话》(英文原名 *Stillness Speaks*)，前两本早在2007年底和2008年中就已经在中国大陆出版，而第三本的到来，让我们期待了整整3年。

相较于《当下的力量》和《新世界》里埃克哈特对他的教导的详细阐述，《宁静在说话》的篇幅要短得多。正如埃克哈特在前言中所说，《宁静在说话》是一部经书，和佛陀的书、老子的书一样，都是用最精炼的语言讲述那些亘古不变的真理：关于真正的你是谁、关于觉醒和超越、关于与当下和谐一致地创造、关于我们与大自然、关于人与人之间、关于死亡与永恒、关于痛苦与止苦等等。与古老的经书所不同的是，这本书是用现代的语言讲述的，没有晦涩艰深的词汇，超越宗教信仰的限制，而它所蕴含的深邃智慧，和深藏于古老经书中的智慧一样，在迷雾中闪烁出耀眼的光芒，指引着我们回家的路。

全书开篇第一句话是：“当你与内在的宁静失去连接，你就失去了与你自己的连接。当你与自己失去连接，你就在这世界迷失了自己。”

是否，曾经在生命中的某些时刻，你感到迷失了自己？是否，你感到自己与这世界并不相连，只是一个孤立的碎片？是否，你也感到迷茫，不知道自己究竟想要什么？抑或，依然感到隐约的不满足，即使已经事业有成、家人相伴？

是否，你和我一样，也会有一些时刻，发现自己并不在这里？刚刚还在手边的剪刀，这一刻就找不着了；昨天中午吃过什么，今天就想不起来了；明明他刚才介绍了自己的名字，我却连他姓什么也没记住。当你回想放下剪刀的那一刻，吃饭的那一刻，在他提到他的名字的那一刻，你会发现那一刻我们并不在这里，我们在思考里，我们在想事情。于是，那一刻被错过了。如果我们一直在想事情，想着过去，想着未来，我们就会不断地错过、错过、

错过，生命一直在这里，美好地绽放着：温暖的阳光、飘香的栀子花、欢笑的孩子、酸甜的柑橘……而我们，却可能一直错过。最后，来到人生的尽头，我们也许会发现，烙刻在这看似漫长其实转瞬即逝的几十年人生中的，只有某几个闪亮的时刻而已。原来我们没有活出生命本应有的深度。

如果你也有过这样的时刻，也许会想知道，我们该如何超越我们的头脑，活在当下呢？这里有一个方法：藉着利用这本书，在你的内在发现真正的你的本质。

你究竟是谁？那个头脑中持续不断的思考者是你吗？那个拥有无数“应该”的信念或觉得自己“不够好、不值得”的人是你吗？那个情绪激动或是低落的人是你吗？那个来自于某个城市或乡村、拥有某个学历或梦想、从事某个职业的人是你吗？那个谁的父亲或母亲、谁的孩子、谁的兄弟姐妹是你吗？这个由过去或未来组成的人可以代表全部的你吗？还是，你内心深处已经知晓，真正的你，其实是超越这一切的？外在的事物总是来来去去，我们是否只能无助地随着它在快乐与痛苦之间摇摆，抑或，有没有一丝可能，我们可以在内心，获得真正的自由，和永恒的宁静安详？

在《宁静在说话》中，埃克哈特用最简洁扼要的文字，一次又一次将你带回到你的内在深处：那纯粹的宁静。这本书并无意为你的头脑添加更多知识，而是被设计用于静心阅读（meditative reading），静心阅读的意思是，常常和这本书在一起，浸润在文字里，或甚至是在字与字之间、段落与段落之间。让这些文字，或更有可能是让这些阅读的间隔，带领你，发现隐藏在你内在深处的本质。

每天，只要允许自己和这本小书待一会儿，也许是在忙碌了一天后的某个寂静的夜晚，你倚靠着床头，手捧着这本书，随意翻开一页，开始阅读书里的任意一段。渐渐地，这本书本身携带的宁静的力量，温柔地将你带离出思绪翻飞的头脑，你内在深处潜藏的宁静开始与它共振，你感到这宁静正在升起。就是在这样的时刻，这本书正在发挥它的功用。允许自己去好好体验这宁静的能量，你越是关注它，它就会越显现，最后，这宁静的能量会充满整个空间。也许这松开的感觉对你来说有些久违了，你可能会想要暂停一会，去好好感受它。这一刻，你放下了书，静静地在这里，床头亲吻的小瓷人儿在灯光的映照下散发着宁静与爱的光芒，窗外有汽车驶过，客厅里他还在看着钟爱的足球比赛，你突然感到爱与感恩在心头涌动，这一刻如此美好，所有的问题都消失了，你无所挂碍……在淡淡的喜悦中，你接着捧起这本书，

这一次你注意到床头灯温柔的光线洒在书页上，你发现自己的呼吸越来越沉静，你翻页的动作变得缓慢轻柔，仿佛一点点粗鲁都会打扰了这一切。

就这样，内在的宁静空间打开了，你全然在这里，你连接上了源头，你感受到能量的流动，你体验到了什么是临在。继续和这本书生活在一起，终有一天，你会发现，其实，你就是临在，你就是觉知，你就是那源头，你就是你一直在寻找的爱、宁静、喜悦与自由。

祝福~~~~~

游由

2012年2月2日

## Introduction 引言

A true spiritual teacher does not have anything to teach in the conventional sense of the word, does not have anything to give or add to you, such as new information, beliefs, or rules of conduct. The only function of such a teacher is to help you remove that which separates you from the truth of who you already are and what you already know in the depth of your being. The spiritual teacher is there to uncover and reveal to you that dimension of the inner depth that is also peace.

一位真正的灵性导师并不是要教你词语的传统意思，也不是要给予你或者为你添加任何东西，比如新的信息、信仰、或者是行为准则。灵性导师的唯一功能就是要帮助你移除障碍，这些障碍将你与你已是真相分离，也将你与你内在深处已知的分离。灵性导师在此向你揭开并显露那个内在深处的向度，也就是宁静的向度。

If you come to a spiritual teacher or this book looking for stimulating ideas, theories, beliefs, intellectual discussions, then you will be disappointed. In other words, if you are looking for food for thought, you won't find it. And you will miss the very essence of the teaching, the essence of this book which is not in the words but within yourself. It is good to remember that, to feel that, as you listen.

如果你来到一位灵性导师面前，或这本书面前，是为了寻找一些刺激的观念、理论、信仰，或者知识上的讨论，那你将感到失望。换句话说，如果你在为思想寻找食物，你不会找到。这样的话你会错过这个教导的本质，这本书的本质并不在词语之间，而是在你之内。当你聆听这教导时，如果你能记得这一点，感受到这一点，将会很有帮助。

The words are no more than signposts. That to which they point is not to be found within the realm of thought but a dimension within yourself that is deeper, and infinitely vaster than thought. A vibrantly alive peace is one of the characteristics of that dimension. So whenever you feel inner peace arising as you listen, the book is doing its work and fulfilling its function as

your teacher. It is reminding you of who you are and pointing the way back home.

这些词语仅仅是指示牌。它们所指向的无法在思想的层面被找到，而只能在你的内在深处被发现，那是一个比思想更深的、无限宽广的层面。这个层面的特征之一就是一片不断振动的充满活力的宁静。所以当你聆听这教导时，如果感到内在的宁静正在升起，就表示这本书正在发挥它作为你的灵性导师的作用。它正在提醒你你是谁，并且直指着回家的路。

This is not a book to be read from cover to cover and then put away. Live with it. Pick it up frequently. And, more importantly, put it down frequently. Or spend more time holding it than reading it. Many readers will feel naturally inclined to stop reading after each entry, to pause, reflect, become still. It is always more helpful and more important to stop reading than to continue reading. Allow the book to do its work, to awaken you from the old groves of your repetitive and conditioned thinking.

这不是一本要 you 从头读到尾，然后束之高阁的书。与它生活在一起。经常拿起这本书。而且，更重要的是，经常放下它。或更多时候是捧着它而不是阅读它。很多读者在读完一小条之后会自然地想要停下来，中断一会儿，回应这段文字，然后变得安静。每一次停止阅读总是比继续阅读更有帮助也更加重要。允许这本书完成它的工作，允许它将你从那古老的丛林，也就是你的重复的、受限的思维中唤醒。

The form of this book can be seen as a revival for the present age of the oldest form of recorded spiritual teachings, the sutras of ancient India. Sutras are powerful pointers to the truth in the form of aphorisms or short sayings with little conceptual elaboration. The Vedas and Upanishads are the early sacred teachings recorded in the form of sutras, as are the words of the Buddha. The sayings and parables of Jesus, too, when taken out of their narrative context could be regarded as sutras as well as the profound teachings contained in the Tao Te Ching, the ancient Chinese book of wisdom.

这本书的形式可以被看作是古代印度的经文 - 那被记录下来的最古老的灵

性教导的现代复兴。这些经文是对真相的强有力的指示，它们以格言或短句的形式存在，辅以很少的概念上的阐述。《吠陀经》和《奥义书》就是以经文形式记录下来的早期的关于神性的教导，佛陀的话语也以经文的形式被记录下来。如果把耶稣所说的箴言和譬喻从后人叙事性的上下文中摘取出来，也可以被看作是经文。而在那本古代中国人关于智慧的书《道德经》中所包含的深奥的教导也同样以经文的形式存在。

The advantage of the sutra form lies in its brevity. It does not engage the thinking mind more than is necessary. What it doesn't say, but only points to, is more important than what it says.

经文的优点就在于它的简洁扼要。它不涉及任何不必要的思考。它没有说出来的，而是它所指向的，比它所说出来的要重要得多。

The sutra-like character, of the writings in this book is particularly marked in chapter 1, Silence and Stillness, which contains only the briefest of entries. This chapter contains the essence of the entire book and may be all that some readers require. The other chapters are there for those who need a few more signposts. Just like the ancient sutras, the writings contained within this book are sacred and have come out of a state of consciousness we may call stillness. Unlike those sutras, however, they don't belong to any one religion or spiritual tradition, but are immediately accessible to the whole of humanity.

在这本书中，那些像经文一样的短句被特别编辑在第一章“静默与宁静”里，这一章只包含那些最简洁的短句。这一章囊括了整本书的精髓，对于一些读者来说，也许他们需要的全部都在这一章里面了。其他的章节是提供给需要的人一些更多的指示牌。正如古老的经文一样，这本书里的语句是神圣的，它们来自于意识，我们也可以称之为宁静。然而，与古老经文所不同的是，它们不属于任何宗教教派或是灵性传统，而是整个人类都可以立即触及的教导。

There is also an added sense of urgency here. The transformation of human consciousness is no longer a luxury, so to speak, available only to a few, isolated individuals, but a necessity if human kind is not to destroy

itself. At the present time, the dysfunction of the old consciousness and the arising of the new are both accelerating. Paradoxically, things are getting worse and better at the same time, although the worse is more apparent because it makes so much noise.

现在，紧迫感有所增强。人类意识的转换再也不是一件奢侈品，可以这么说，它不再仅仅是少数几个与世隔绝的人才可以达到的，如果人类不打算自我毁灭的话，意识的转换将是一件必须完成的事情。此时此刻，旧有意识的功能失调和新意识的扬升同时都在加速。看似矛盾的是，事情同时在变坏也在变好，虽然变坏的那部分由于制造了那么多噪音而更显眼。

This book, of course, uses words that in the act of reading become thoughts in your mind. But those are not ordinary thoughts: repetitive, noisy, self-serving, clamoring for attention. Just like every true spiritual teachers, just like the ancient sutras, the thoughts within this book don't say "look at me", but "look beyond me." Because the thoughts came out of stillness, they have power, the power to take you back into the same stillness from which they arose. That stillness is also inner peace. And that stillness and peace is the essence of your being. It is the stillness that will save and transform the world.

当然，这本书也是通过阅读这个行为利用文字使之成为你头脑中的思想。但是这些并不是普通的思想：那些重复的，嘈杂的，自私的，吵闹着想要引起注意的思想。就像每位真正的灵性导师一样，也像古老的经文一样，这本书中的思想不会说：“看着我”，而是说“看穿我”。因为这些思想来自于宁静，它们拥有力量，这个力量将带你回到它们来自的那个宁静。那个宁静也就是内心的安详。而这宁静与安详就是你的本质。正是这宁静将要拯救和转化这个世界。

## Chapter 1 第一章

### Silence and Stillness 静默与宁静

When you lose touch with inner stillness, you lose touch with yourself.  
When you lose touch with yourself, you lose yourself in the world.

Your innermost sense of self, of who you are, is inseparable from stillness.  
This is the “I Am” that is deeper than name and form.

当你与内在的宁静失去连接，你就失去了与你自己的连接。当你与自己失去连接，你就在这世界迷失了自己。

你内在最深处的关于你是谁自我意识，与宁静不可分离。这就是“我是”，它更深于你的名字与外在形式。

#### §

Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world.

You are that awareness, disguised as a person.

宁静是你最真实的本性。什么是宁静？宁静就是你的内在空间或觉知，在这内在空间里，这一页的文字正在被解读，然后成为思想。没有那个觉知，就没有感觉，没有思想，没有世界。

你就是那觉知，装扮成一个人的样子。

#### §

The equivalent of external noise is the inner noise of thinking. The equivalent of external silence is inner stillness.

Whenever there is some silence around you — listen to it. That means just notice it. Pay attention to it. Listening to silence awakens the dimension of stillness within yourself, because it is only through stillness that you can be aware of silence.

See that in the moment of noticing the silence around you, you are not thinking. You are aware, but not thinking.

与外面的噪音相对应的是内在头脑的噪音。与外面的静默相对应的是内在的宁静。

无论何时，当有静默围绕着你 — 倾听它。这意思是留意它。将注意力转向它。倾听静默可以唤醒你内在的宁静的层面，因为只有通过宁静你才能注意到静默。

注意这一点，就在你留心周围的静默的那一刻，你没有在思考。你是有意识的，却没有在思考。

## §

When you become aware of silence, immediately there is that state of inner still alertness. You are present. You have stepped out of thousands of years of collective human conditioning.

当你意识到静默，立即有一种内在宁静的警觉升起。你完全临在。你已经走出了千百年来人类集体的局限。

## §

Look at a tree, a flower, a plant. Let your awareness rest upon it. How still

they are, how deeply rooted in Being. Allow nature to teach you stillness.

看着一棵树、一朵花、一株植物。让你的觉知安住在它之上。它们是如此宁静，如此深植于存在之中。允许大自然教导你宁静。

## §

When you look at a tree and perceive its stillness, you become still yourself. You connect with it at a very deep level. You feel a oneness with whatever you perceive in and through stillness. Feeling the oneness of yourself with all things is love.

当你看着一棵树，感觉到它的宁静时，你自己也变得宁静。你与这棵树在一个很深的层面连接上了。通过宁静，你感到与你觉察的物体合一，无论它是什么。感受你与万物的合一，这就是爱。

## §

Silence is helpful, but you don't need it in order to find stillness. Even when there is noise, you can be aware of the stillness underneath the noise, of the space in which the noise arises. That is the inner space of pure awareness, consciousness itself.

You can become aware of awareness as the background to all your sense perceptions, all your thinking. Becoming aware of awareness is the arising of inner stillness.

静默会有帮助，但你并不需要依靠静默才能发现宁静。即使有噪音，你也能觉知到噪音之下的宁静，你能够觉知到那个空间，噪音正是从那空间中升起的。那正是你的内在空间，那纯净的觉知，纯净的意识本身。

你能够觉知到你的觉知，它是你所有感觉、所有思想的背景。觉知到你的觉

知意味着内在宁静的扬升。

## §

Any disturbing noise can be as helpful as silence. How? By dropping your inner resistance to the noise, by allowing it to be as it is, this acceptance also takes you into that realm of inner peace that is stillness.

Whenever you deeply accept this moment as it is — no matter what form it takes — you are still, you are at peace.

任何恼人的噪音，都可以像静默一样，对我们有帮助。如何做到呢？放下你心里对那噪音的抗拒，允许它如实存在，这个接纳同样会带你进入内在的安详，也就是宁静之中。

无论何时，当你如其所是地全然接纳此时此刻 — 无论它是怎样的外在形式 — 那你就是宁静的，安详的。

## §

Pay attention to the gap — the gap between two thoughts, the brief, silent space between words in a conversation, between the notes of a piano or flute, or the gap between the in-breath and out-breath.

When you pay attention to those gaps, awareness of “something” becomes — just awareness. The formless dimension of pure consciousness arises from within you and replaces identification with form.

留意空隙 — 两个念头之间的空隙、谈话中言语之间短暂的静默空间，或者是钢琴或笛子弹奏的音符之间的停顿，又或者是在出入息之间的止息。

当你留意那些空隙时，原本对于“某件事”的觉知变成了 — 纯粹的觉知。

那纯意识的无形的向度从你的内在升起，它替代了你对形式的认同。

## §

True intelligence operates silently. Stillness is where creativity and solutions to problems are found.

真正的智性静静地运作着。正是在宁静中，我们发现创造力，以及解决问题的方法。

## §

Is stillness just the absence of noise and content? No, it is intelligence itself — the underlying consciousness out of which every form is born. And how could that be separate from who you are? The form that you think you are came out of that and is being sustained by it.

It is the essence of all galaxies and blades of grass; of all flowers, trees, birds, and all other forms.

宁静仅仅是噪音或者内容的消失吗？不，宁静正是智性本身 — 它是那潜藏于深处的意识，每一个有形之物都从它之中诞生。它怎么可能与你分离呢？你以为你所是的这个外在形式正是来自于那里，并且一直被它所滋养。

它是万物的本质，大到整个星河，小到所有花草、树木、鸟儿，和其他一切有形之物。

## §

Stillness is the only thing in this world that has no form. But then, it is not really a thing, and it is not of this world.

宁静是这世界唯一无形的东西。然而，它并不真正是一件东西，也并不属于这世界。

## §

When you look at a tree or a human being in stillness, who is looking? Something deeper than the person. Consciousness is looking at its creation.

In the Bible, it says that God created the world and saw that it was good. That is what you see when you look from stillness without thought.

当你在宁静中看着一棵树或是一个人，是谁在看？是比你更深的东西在看。是意识在看着它创作的作品。

圣经中写道，上帝创造了这世界，看着这世界觉得很好。这也正是当你完全无念时，从宁静中望向这世界所看到的。

## §

Do you need more knowledge? Is more information going to save the world, or faster computers, more scientific or intellectual analysis? Is it not wisdom that humanity needs most at this time?

But what is wisdom and where is it to be found? Wisdom comes with the ability to be still. Just look and just listen. No more is needed. Being still, looking, and listening activates the non-conceptual intelligence within you. Let stillness direct your words and actions.

你需要更多的知识吗？更丰富的信息将会拯救这世界吗？还是更快速的电脑、更科学或更智能的分析？难道此时此刻人类最需要的不正是智慧吗？

但是什么是智慧？在哪里可以找到智慧？当你能够定静下来，智慧就会升起。只是看，只是听。不需要其他。保持宁静，静静地看，静静地听，它会激活你内在非头脑层面的智性。让宁静指导你的话语和行动。



## Chapter 2 第二章

### Beyond the Thinking Mind 超越不断思考的头脑

The human condition: Lost in thought.

人类的现状：在思考中迷失

#### §

Most people spend their entire life imprisoned within the confines of their own thoughts. They never go beyond a narrow, mind-made, personalized sense of self that is conditioned by the past.

In you, as in each human being, there is a dimension of consciousness far deeper than thought. It is the very essence of who you are. We may call it presence, awareness, the unconditioned consciousness. In the ancient teachings, it is the Christ within, or your Buddha nature.

Finding that dimension frees you and the world from the suffering you inflict on yourself and others when the mind-made “little me” is all you know and runs your life. Love, joy, creative expansion, and lasting inner peace cannot come into your life except through that unconditioned dimension of consciousness.

If you can recognize, even occasionally, the thoughts that go through your mind as just thoughts, if you can witness your own mental-emotional reactive patterns as they happen, then that dimension is already emerging in you as the awareness in which thoughts and emotions happen — the timeless inner space in which the content of your life unfolds.

绝大多数人毕生都将自己囚禁在他们自己的思维之中。他们从未超越过一个受过去制约的、狭小的、人为的、贴上个人标签的自我感。

和每个人一样，在你里面，有一个比思维深得多的意识的向度。这正是你的

本质。我们可以称之为临在、觉知、无限的意识。在古老的教导中，它被称为内在的基督，或是你的佛性。

当你只知道这个头脑制造出来的“小我”，而且你的生活完全被它掌控时，你在给自己和他人制造痛苦，而找到那个临在的向度会将你和这个世界从这痛苦中解放出来。只有通过这无限的意识的层面，爱、欢乐、创造性的扩展，和持续的内在安详才会来到你的生活中。

如果你能够认识到那些经过你的头脑的念头只不过是念头而已，如果你可以在你的头脑 – 情绪的反应模式发生时观照到它们，哪怕只是偶尔做到，这就表示那个向度已经在你的内在开始整合，它就是那个觉知，你的思维和情绪正是在它之内发生 – 它就是那个无限的内在空间，你的人生内容正是在它之中展开。

## §

The stream of thinking has enormous momentum that can easily drag you along with it. Every thought pretends that it matters so much. It wants to draw your attention in completely.

Here is a new spiritual practice for you: don't take your thoughts too seriously.

念头的续流有着巨大的力量，它能轻易地拖拽着你与它在一起。每个念头都假装它非常重要。它想要吸引你全部的注意力。

这儿有一个新的灵性练习给你：别把你的念头太当真。

## §

How easy it is for people to become trapped in their conceptual prisons.

The human mind, in its desire to know, understand, and control, mistakes

its opinions and viewpoints for the truth. It says: this is how it is. You have to be larger than thought to realize that however you interpret “your life” or someone else’s life or behavior, however you judge any situation, it is no more than a viewpoint, one of many possible perspectives. It is no more than a bundle of thoughts. But reality is one unified whole, in which all things are interwoven, where nothing exists in and by itself. Thinking fragments reality — it cuts it up into conceptual bits and pieces.

The thinking mind is a useful and powerful tool, but it is also very limiting when it takes over your life completely, when you don’t realize that it is only a small aspect of the consciousness that you are.

人们是多么容易受困于自己观念的牢笼啊。

人类的头脑，总是想要知道、了解和掌控，它总是将自己的意见和观点误认为是真理。头脑总是说：“情况就是这样。”你必须超越你的头脑，你必须意识到无论你怎么解读“你的人生”，或其他人的人生，或他们的行为，无论你怎么判断一个情境，这都只不过是一个观点，只不过是很多可能的视角之一。这只不过是一堆念头而已。但是实相是合一的整体，在这整体之中万事万物都互相关联，没有什么东西是独自存在的。思维活动割裂了实相 — 它将这整体切割成一个一个概念性的碎片。

思考的头脑是一个非常有用且强大的工具，但是，如果你的生活完全被头脑所掌控，如果你没有意识到头脑只是你真正所是的纯意识的一个很小的面向而已，那么头脑也会是非常具有限制性的。

## §

Wisdom is not a product of thought. The deep knowing that is wisdom arises through the simple act of giving someone or something your full attention. Attention is primordial intelligence, consciousness itself. It dissolves the barriers created by conceptual thought, and with this comes the recognition that nothing exists in and by itself. It joins the perceiver and the perceived in a unifying field of awareness. It is the healer of separation.

智慧并不是思考的产物。当你将全部的注意力放在某个人或者某件事之上，藉着这个简单的动作，内在深处的知晓，也就是智慧，会自然而然升起。注意力就是原始的智慧，它正是意识本身。它消融了头脑制造的障碍，然后你将认识到没有什么独立存在的。它将观察者与被观察之物在合一的觉知场域里连接起来。它是分离的疗愈者。

## §

Whenever you are immersed in compulsive thinking, you are avoiding what is. You don't want to be where you are. Here, Now.

无论何时，当你深陷于不由自主的思维活动时，你就是在回避当下。你不想存在于此时此地。这里，当下。

## §

Dogmas — religious, political, scientific— arise out of the erroneous belief that thought can encapsulate reality or the truth. Dogmas are collective conceptual prisons. And the strange thing is that people love their prison cells because they give them a sense of security and a false sense of “I know.”

Nothing has inflicted more suffering on humanity than its dogmas. It is true that every dogma crumbles sooner or later, because reality will eventually disclose its falseness; however, unless the basic delusion of it is seen for what it is, it will be replaced by others.

What is this basic delusion? Identification with thought.

一切教条 — 宗教的、政治的、科学的 — 都来自于一个错误的信念，那就是我们以为思考可以囊括现实或是真理。教条是集体观念组成的监狱。奇怪的是，人们热爱他们的牢房，因为这令他们有一种安全感，和一种错误的“我知道”的感觉。

没有什么比教条主义给人类加注了更多的痛苦。虽然每一种教条迟早都会瓦解，因为现实最终会揭露它的错误之处，然而，除非我们看清那最基本的幻象，否则它还是会被其他的教条所取代。

什么是那个最基本的幻象？与思维认同。

## §

Spiritual awakening is awakening from the dream of thought.

灵性的觉醒就是从思维的梦境中醒来。

## §

The realm of consciousness is much vaster than thought can grasp. When you no longer believe everything you think, you step out of thought and see clearly that the thinker is not who you are.

意识的领域比思维所能攫取的要大得多。当你不再认同你所想的，你就从思维中解脱出来，并且清晰地认识到那个思考者并不是你。

## §

The mind exists in a state of “not enough” and so is always greedy for more. When you are identified with mind, you get bored and restless very easily. Boredom means the mind is hungry for more stimulus, more food for thought, and its hunger is not being satisfied.

When you feel bored, you can satisfy the mind’s hunger by picking up a magazine, making a phone call, switching on the TV, surfing the web,

going shopping, or — and this is not uncommon — transferring the mental sense of lack and its need for more to the body and satisfy it briefly by ingesting more food.

Or you can stay bored and restless and observe what it feels like to be bored and restless. As you bring awareness to the feeling, there is suddenly some space and stillness around it, as it were. A little at first, but as the sense of inner space grows, the feeling of boredom will begin to diminish in intensity and significance. So even boredom can teach you who you are and who you are not.

You discover that a “bored person” is not who you are. Boredom is simply a conditioned energy movement within you. Neither are you an angry, sad, or fearful person. Boredom, anger, sadness, or fear are not “yours,” not personal. They are conditions of the human mind. They come and go.

Nothing that comes and goes is you.

“I am bored.” Who knows this?

“I am angry, sad, afraid.” Who knows this?

You are the knowing, not the condition that is known.

头脑总是处于“不够”的状态，它总是想要更多。当你与头脑认同时，你很容易变得厌倦和焦躁不安。厌倦意味着头脑渴求更多刺激，思维想要更多食物，但它的饥渴没有得到满足。

当你感到无聊时，你可以用各种方法来满足头脑的饥渴，比如拿起一本杂志、打一通电话、切换电视频道、上网冲浪、外出购物，或者 — 这个并不少见 — 将头脑的匮乏感和需要更多的感觉转移到身体上，粗暴地以吞食更多的食物来满足它。

或者你可以安住于厌倦和烦躁不安的状态，观察厌倦和烦躁究竟是一种什么样的感觉。当你将觉知带入这感觉时，突然在这感受周围有了一些空间与宁静。一开始只有一点点，但当你内在的空间感持续增长，这厌倦的感觉会开始变得不那么强烈，也不那么重要了。所以，即使是厌倦也能告诉你，你是谁，以及你不是谁。

你发现“一个厌倦的人”并不是你。厌倦只不过你内在的一股受限的能量流动而已。你也不是一个愤怒的人、忧伤的人、或害怕的人。厌倦、愤怒、忧伤、或者害怕都不是“你的”，不是你个人的。它们都是人类头脑的状态。它们会来，也会走。

那些会来的和会走的都不是你。

“我感到厌倦。”谁在知晓这个？

“我感到愤怒、忧伤、害怕。”谁在知晓这个？

你是那个知晓，而不是那个被知晓的状况。

## §

Prejudice of any kind implies that you are identified with the thinking mind. It means you don't see the other human being anymore, but only your own concept of that human being. To reduce the aliveness of another human being to a concept is already a form of violence.

任何偏见都意味着你与思考的头脑认同了。这表示你再也看不到这个人，而只是看到你对这个人的看法。将另一个人的生命活力贬低至一个看法已经是一种暴力行为。

## §

Thinking that is not rooted in awareness becomes self-serving and dysfunctional. Cleverness devoid of wisdom is extremely dangerous and destructive. That is the current state of most of humanity. The amplification of thought as science and technology, although intrinsically neither good nor bad, has also become destructive because so often the thinking out of which it comes has no roots in awareness.

The next step in human evolution is to transcend thought. This is now our

urgent task. It doesn't mean not to think anymore, but simply not to be completely identified with thought, possessed by thought.

那些不是根植于觉知的思考是自私且功能失调的。缺乏智慧的聪明是极端危险和具有破坏性的。这是大多数人类的现状。尽管关于科技的思考的增强从本质上讲无所谓好坏，但它已经成为破坏性的，因为绝大多数这类思考并没有扎根于觉知。

人类进化的下一步就是要超越思维。这是我们目前的紧要任务。这并不意味着再也不思考，而是指不再完全认同于思维，不再被思维掌控。

## §

Feel the energy of your inner body. Immediately mental noise slows down or ceases. Feel it in your hands, your feet, your abdomen, your chest. Feel the life that you are, the life that animates the body.

The body then becomes a doorway, so to speak, into a deeper sense of aliveness underneath the fluctuating emotions and underneath your thinking.

感觉你内在身体的能量。立刻你头脑的噪音就会慢下来或者平息。在你的手部、脚部、腹部、胸部，去感受它。感受那个你真正所是的生命，那个赋予你的身体活力的生命。

然后，可以说，你的身体成为了一个入口，通过它，你进入了一种更深的活生生的感觉之中，它就隐藏在你那不断波动的情绪之下，它就在你的思考之下。

## §

There is an aliveness in you that you can feel with your entire Being, not just in the head. Every cell is alive in that presence in which you don't

need to think. Yet, in that state, if thought is required for some practical purpose, it is there. The mind can still operate, and it operates beautifully when the greater intelligence that you are uses it and expresses itself through it.

在你之内有一股活力，你可以用你的整个存在感觉到它，而不仅仅是在头脑里。在那个临在中，每一个细胞都充满活力，你并不需要思考。只是，在那个状态里，如果因为某些实际的目的，我们需要思考，思考就在那里。头脑仍然可以运作，而且，当你是通过更伟大的智性在使用头脑，当你是表达这伟大智性本身时，头脑会运作得非常美妙。

## §

You may have overlooked that brief periods in which you are “conscious without thought” are already occurring naturally and spontaneously in your life. You may be engaged in some manual activity, or walking across the room, or waiting at the airline counter, and be so completely present that the usual mental static of thought subsides and is replaced by an aware presence. Or you may find yourself looking at the sky or listening to someone without any inner mental commentary. Your perceptions become crystal clear, unclouded by thought.

To the mind, all this is not significant, because it has “more important” things to think about. It is also not memorable, and that’s why you may have overlooked that it is already happening.

The truth is that it is the most significant thing that *can* happen to you. It is the beginning of a shift from thinking to aware presence.

在一些短暂的时刻里，你已经是“无念的意识”，它们已经在你的生命中自然而然地、出自本能地发生了，但也许你忽略了这些时刻。可能你正在做手工活儿，或者正穿过房间，或者正在航空公司柜台等候，你是如此地临在，平常的头脑中嘈杂的念头完全停息，而被一种意识的临在所代替。你也许发现自己正仰望着天空，或是正在倾听某个人，而完全没有内在头脑里的评论。你的感知变得如水晶般清晰，没有被念头遮蔽。

对于头脑来说，这些时刻都不值一提，因为总是有“更重要”的事情要想。这些时刻也毫无纪念意义，这就是为什么你会忽略这个事实 – 它已经在发生。

而真实情况是，这是有可能在你身上发生的最重要的事情。这正是从思维转化为意识临在的开端。

## §

Become at ease with the state of “not knowing.” This takes you beyond mind because the mind is always trying to conclude and interpret. It is afraid of not knowing. So, when you can be at ease with not knowing, you have already gone beyond the mind. A deeper knowing that is non-conceptual then arises out of that state.

自在地安住于“未知”的状态里吧。这将使你超越你的头脑，因为头脑总是想要下结论或是诠释。它惧怕未知。所以，当你能够安住于未知，你就已经超越了头脑。从这个状态中，一种非头脑层面的更深的知晓悄然升起。

## §

Artistic creation, sports, dance, teaching, counseling — mastery in any field of endeavor implies that the thinking mind is either no longer involved at all or at least is taking second place. A power and intelligence greater than you and yet one with you in essence takes over. There is no decision-making process anymore; spontaneous right action happens, and “you” are not doing it. Mastery of life is the opposite of control. You become aligned with the greater consciousness. *It* acts, speaks, does the works.

艺术创造、体育运动、舞蹈、教育、咨询 – 对任一领域的精通都意味着思考的头脑完全没有参与，或者至少它被置于次要的位置。一个比你更大的力量和智性接管了，同时它也是与你同在的你的本质。再也没有决策的过程；

正确的行动自动地发生，而“你”并不是那个做的人。精通生命的艺术意味着完全放弃掌控。你变得与那更伟大的意识步调一致。是它在行动、说话、完成作品。

## §

A moment of danger can bring about a temporary cessation of the stream of thinking and thus give you a taste of what it means to be present, alert, aware.

一个危急的时刻可以暂时中断思考的续流，让你一尝临在、警觉、觉知的滋味。

## §

The Truth is far more all-encompassing than the mind could ever comprehend. No thought can encapsulate the Truth. At best, it can point to it. For example, it can say: “All things are intrinsically one.” That is a pointer, not an explanation. Understanding these words means feeling deep within you the truth to which they point.

真理是包容一切的，它远远超出头脑所能理解的范围。没有任何思维能够涵盖真理。最多，思维可以指向它。比如，思维可以说：“从本质上讲，万事万物都是一体的。”这是一个指向，而不是一个解释。充分了悟这些文字的含义意味着去深入感受那存在于你内在的真理，这些文字所指向的真理。

## §

## Chapter 3 第三章

### The Egoic Self 小我

The mind is incessantly looking not only for food for thought; it is looking for food for its identity, its sense of self. This is how the ego comes into existence and continuously re-creates itself.

头脑一刻不停地以思考来喂养自己，不仅如此，它还在不断地寻求身份的认同，寻求“我”的感觉。于是，小我就诞生了，并且它还不停地重新创造着它自己。

#### §

When you think or speak about yourself, when you say, “I,” what you usually refer to is “me and my story.” This is the “I” of your likes and dislikes, fears and desires, the “I” that is never satisfied for long. It is a mind-made sense of who you are, conditioned by the past and seeking to find its fulfillment in the future.

Can you see that this “I” is fleeting, a temporary formation, like a wave pattern on the surface of the water?

Who is it that sees this? Who is it that is aware of the fleetingness of your physical and psychological form? I am. This is the deeper “I” that has nothing to do with past and future.

当你想到或谈到你自己时，当你说“我”时，通常你指的是“我和我的故事”。这个“我”是关于你喜欢什么、不喜欢什么、你害怕什么、渴望什么，这个“我”从来不会长时间感到满足。这是一种头脑制造出来的关于你是谁的感觉，它被过去所限制，同时它不断在未来寻求满足。

你是否看见这个“我”是转瞬即逝的，它只是一种临时存在的形式，就像水面的波纹一样？

是谁看着这一切？是谁觉知到你身体与心理的不断变化的特质？是我。是那个更深的“我”，这个“我”与过去和未来无关。

## §

What will be left of all the fearing and wanting associated with your problematic life situation that every day takes up most of your attention? A dash—one or two inches long, between the date of birth and date of death on your gravestone.

To the egoic self, this is a depressing thought. To you, it is liberating.

每天，你那充满问题的生活情境占用了你绝大多数的注意力，它带给你无尽的恐惧和欲望，除了这些之外，还剩下什么呢？一条短划线而已，也就一两英寸长，刻在你的墓碑上，在你的出生日期和死亡日期之间。

对于小我来说，这真是一个令人沮丧的念头。但是对于真正的你，这是解脱。

## §

When each thought absorbs your attention completely, it means you identify with the voice in your head. Thought then becomes invested with a sense of self. This is the ego, the mind-made “me.” That mentally constructed self feels incomplete and precarious. That’s why fearing and wanting are its predominant emotions and motivating forces.

When you recognize that there is a voice in your head that pretends to be you and never stops speaking, you are awakening out of your unconscious identification with the stream of thinking. When you notice that voice, you realize that who you are is not the voice—the thinker—but the one who is aware of it.

Knowing yourself as the awareness behind the voice is freedom.

当你的注意力完全被念头吸引，这意味着你认同了头脑里的声音。然后念头加强了“我”的感觉。这就是小我，头脑制造的“我”。这个由思想创造出来的“我”总是感到缺失和不安全。所以恐惧和匮乏是这个“我”的主要情绪和驱动力。

一旦你意识到在你的脑袋里有一个声音，它总是假装是你，从来都不停止说话，那你就正在从对持续思考的无意识认同之中苏醒。当你留意那个声音，你会发现你并不是那个声音 – 那个思考者 – 而是能够觉知到声音的那个。

发现你自己是那声音背后的意识，就是自由。

## §

The egoic self is always engaged in seeking. It is seeking more of this or that to add to itself, to make itself feel more complete. This explains the ego's compulsive preoccupation with future.

Whenever you become aware of yourself “living for the next moment,” you have already stepped out of that egoic mind pattern, and the possibility of choosing to give your full attention to this moment arises simultaneously.

By giving your full attention to this moment, an intelligence far greater than the egoic mind enters your life.

小我总是在搜寻。它不断地搜寻着这个或那个来填充自己，来令它感到更完整。这解释了为什么小我总是不由自主地关注未来。

无论何时当你留意到自己“活在下一刻”时，你已经走出了小我的思维模式，同时，一个选择将全部的注意力放在此时此刻的可能性升起了。

藉着将全部注意力放在当下，一个远比小我的头脑更伟大的智性进入了你的生命。

## §

When you live through the ego, you always reduce the present moment to a means to an end. You live for the future, and when you achieve your goals, they don't satisfy you, at least not for long.

When you give more attention to the doing than to the future result that you want to achieve through it, you break the old egoic conditioning. Your doing then becomes not only a great deal more effective, but infinitely more fulfilling and joyful.

当你以小我来生活时，你总是将当下时刻贬低为一个达到目的的手段。你总是活在未来，当你达到你的目标时，它们却不能让你感到满足，至少这满足无法持久。

当你将更多的注意力放在你的行动上，而不是你渴望通过这些行动而达到的未来的结果时，你打破了旧有的小我模式。然后你的行动不但变得有效率得多，而且充满无限的满足与快乐。

## §

Almost every ego contains at least an element of what we might call "victim identity." Some people have such a strong victim image of themselves that it becomes the central core of their ego. Resentment and grievances form an essential part of their sense of self.

Even if your grievances are completely "justified," you have constructed an identity for yourself that is much like a prison whose bars are made of thought forms. See what you are doing to yourself, or rather what your mind is doing to you. Feel the emotional attachment you have to your victim story and become aware of the compulsion to think or talk about it. Be there as the witnessing presence of your inner state. You don't have to do anything. With the awareness comes transformation and freedom.

几乎每一个小我都至少包含一个我们称之为“受害者身份”的元素。有的人有一个很强大的受害者的自我形象，以至于这成为了他们的小我的核心。怨恨和不满组成了他们自我感觉的主要部分。

即使你的不满是完全“正当”的，你也给自己创造了一个身份，它就像是一个监狱，一个由你的思维模式的钢筋水泥建造的监狱。看看你在对你自己做什么，或者更确切地说，看看你的头脑在对你做什么。去感受那个附着在你的受害者故事上的情绪，对那个总是想要思考或谈论这个故事的冲动保持觉知。成为对你内在状态的目睹的临在。你不需要做任何事情。伴随着觉知，转变和自由就会发生。

## §

Complaining and reactivity are favorite mind patterns through which the ego strengthens itself. For many people, a large part of their mental-emotional activity consists of complaining and reacting against this or that. By doing this, you make others or a situation “wrong” and yourself “right.” Through being “right,” you feel superior, and through feeling superior, you strengthen your sense of self. In reality, of course, you are only strengthening the illusion of ego.

Can you observe those patterns within yourself and recognize the complaining voice in your head for what it is?

抱怨和反应是小我最爱的心理模式，通过它们，小我强化了它自己。对很多人来说，它们心理-情绪活动的一大部分是由抱怨和对这个或者那个的反应所组成。通过这样做，你使其他人或一个情境成为“错的”而你自己成为“对的”。藉着成为“对的”，你感到高人一等，藉着感到高人一等，你强化了自我的感觉。当然，真实情况是，你只是强化了小我的幻象。

你是否能够观察到你内在的那些模式，是否能够意识到你的头脑中那个对当下所是不断抱怨的声音？

## §

The egoic sense of self needs conflict because its sense of a separate identity gets strengthened in fighting against this or that, and in demonstrating that this is “me” and that is not “me.”

Not infrequently, tribes, nations, and religions derive a strengthened sense of collective identity from having enemies. Who would the “believer” be without the “unbeliever?”

小我的感觉总是需要冲突，因为它的分离感在对抗这个或者那个时会得到加强，在显示这个“我”，那个不是“我”时也会得到强化。

部族、国家和宗教教派往往通过拥有敌人来获取一种集体身份的强化。如果没有“无信仰者”，又哪儿来的“信仰者”呢？

## §

In your dealings with people, can you detect subtle feelings of either superiority or inferiority toward them? You are looking at the ego, which lives through comparison.

Envy is a by-product of the ego, which feels diminished if something good happens to someone else, or someone has more, knows more, or can do more than you. The ego's identity depends on comparison and feeds on more. It will grasp at anything. If all else fails, you can strengthen your fictitious sense of self through seeing yourself as more unfairly treated by life or more ill than someone else.

What are the stories, the fictions from which you derive your sense of self?

当你与人相处时，你是否能够觉察到一丝微妙的优越感或是自卑感？你正在看着小我，它经由比较而活。

妒忌是小我的一个副产品，如果有什么好事发生在别人身上，或是某人拥有

更多、懂得更多、或者能够比你做得更多，小我就感到被缩减了。小我的身份依赖于比较，以“更多”为食。它会试图抓住一切东西。如果其他一切都失败了，你甚至可以通过将你自己看作是一个被生命亏待的人，或比其他人都病得更厉害的人，来强化你的虚假的自我感。

你编造了什么故事、什么小说来令自己从中获取自我感？

## §

Built into the very structure of the egoic self is a need to oppose, resist, and exclude to maintain the sense of separateness on which its continued survival depends. So there is “me” against the “other,” “us” against “them.”

The ego needs to be in conflict with something or someone. That explains why you are looking for peace and joy and love but cannot tolerate them for very long. You say you want happiness but are addicted to your unhappiness.

Your unhappiness ultimately arises not from the circumstances of your life but from the conditioning of your mind.

要打造这个小我的结构，需要反对、抵抗和排除，这样才能保持一种分离感，小我的生存正是建立在这分离感之上。所以就有一个“我”对应“其他人”，有一个“我们”对应“他们”。

小我需要与某事或某人对立。这就是为什么你虽然在寻求安详、喜悦和爱，但却不能长时间与它们共处。你说你想要幸福但却对痛苦上瘾。

从根本上说，你的痛苦并不是来自于你的生活境况，而是来自于你头脑的限制。

## §

Do you carry feelings of guilt about something you did—or failed to do—in

the past? This much is certain: you acted according to your level of consciousness or rather unconsciousness at that time. If you had been more aware, more conscious, you would have acted differently.

Guilt is another attempt by the ego to create an identity, a sense of self. To the ego, it doesn't matter whether that self is positive or negative. What you did or failed to do was a manifestation of unconsciousness—human unconsciousness. The ego, however, personalizes it and says, “I did that,” and so you carry a mental image of yourself as “bad.”

Throughout history humans have inflicted countless violent, cruel, and hurtful acts on each other, and continue to do so. Are they all to be condemned; are they all guilty? Or are those acts simply expressions of unconsciousness, an evolutionary stage that we are now growing out of?

Jesus' words, “Forgive them for they know not what they do,” also apply to yourself.

你有没有对过去所做的事 — 或者未做的事 — 抱有罪恶感？有一点是肯定的：你是根据你当时的意识水平，或者更确切地说，你的无意识水平，来行动的。如果你更加觉知，更有意识，那么你本可以采取不同的行动。

罪恶感是小我试图创造一种身份、一种我的感觉的另一个方式。对小我来说，它并不在意这个我是正面的或是负面的。你所做的或未做的是无意识的表现 — 人类集体的无意识。然而小我却贴上个人的标签，说：“我做了这个”，然后你就在脑海中携带了一个你自己的“坏”的形象。

纵观整个历史，人类互相施以无数的暴力、残忍和伤害的行为，而且还在继续这样做。他们是否都该被谴责？他们是否都有罪？还是这些行为不过是无意识的表达，是一个人类进化的阶段，我们大家都正在这阶段中不断成长？

耶稣说过：“原谅他们吧，他们不知道自己在做什么。”这也适用于你自己。

## §

If you set egoic goals for the purpose of freeing yourself, enhancing yourself or your sense of importance, even if you achieve them, they will

not satisfy you.

Set goals, but know that the arriving is not all that important. When anything arises out of presence, it means this moment is not a means to an end: the doing is fulfilling in itself every moment. You are no longer reducing the Now to a means to an end, which is the egoic consciousness.

如果你设定了小我的目标，比如解放自己、加强自己，使自己感到重要，即使你达成了这些目标，你也不会感到满足。要设定目标，但是要了解重要的并不仅仅是达成目标。无论临在之中升起什么，它代表这一刻不是达到目的的手段：那个行动本身已经在每一刻实现了它自己。你不再将当下贬低为达到目标的一个手段，这种想法是小我的意识。

## §

"No self, no problem," said the Buddhist master when asked to explain the deeper meaning of Buddhism.

“没有自我，就没有问题，”当人们请佛教高僧解释佛的深层含义时，大师如此回答。

## §

## Chapter 4 第四章

### The Now 当下

On the surface it seems that the present moment is only one of many, many moments. Each day of your life appears to consist of thousands of moments where different things happen. Yet if you look more deeply, is there not only one moment, ever? Is life ever not “this moment”?

This one moment – Now – is the only thing you can never escape from. The one constant factor in your life. No matter what happens, no matter how much your life changes, one thing is certain: it's always Now.

Since there is no escape from the Now, why not welcome it, become friendly with it?

表面上看起来，似乎当下这一刻只是很多很多时刻之一。你生命中的每一天仿佛都是由成千上万个时刻组成，各种事情在这些时刻中发生。然而，当你更深入地去看，存在的不是只有这一刻吗？生命难道曾经在这一刻之外存在过？

这一刻 - 当下 - 是你永远无法逃离的唯一所在。它是你生命中永恒的要素。无论发生什么。无论你的生活如何变化。有一件事是肯定的。它总是在当下。

既然你无法逃离当下，何不敞开双臂迎接它，与它交个朋友？

## §

When you make friends with the present moment, you feel at home no matter where you are. When you don't feel at home in the now, no matter where you go, you will carry unease with you.

当你与当下这一刻成为朋友，无论你身处何地，你都会感到在家。而当你在

当下这一刻没有感到在家时，无论你去到哪里，都会携带着不安。

## §

The present moment is as it is, always. Can you let it be?

当下这一刻总是如实存在的。你能否顺其自然？

## §

The division of life into past, present and future is mind-made, and ultimately illusory. Past and future are thought forms, mental abstractions. The past can only be remembered Now. What you remember is an event that took place in the Now and you remember it Now. The future, when it comes, is the Now. So the only thing that is real, the only thing there ever is, is the Now.

将生命分割成过去、现在和未来是由头脑制造出来的，而且，本质上是虚幻的。过去和未来都只是思维模式，是头脑里的抽象概念。过去只能在当下被忆起。你所记得的是一个曾经发生在那个当下的事情，而你也是在当下忆起它。未来，当它来到的时候，也是当下。所以唯一真实的，唯一存在的，只有当下。

## §

To have your attention in the Now is not a denial of what is needed in your life. It is recognizing what is primary. Then you can deal with what is secondary with great ease. It is not saying, "I'm not dealing with things anymore because there is only the Now." No. Find what is primary first, and make the Now into your friend, not your enemy. Acknowledge it, honor it. When the Now is the foundation

and primary focus of your life, then your life unfolds with ease.

关注当下并不是要否认你的生活需要。而是指要意识到什么是最重要的。然后你就可以轻松自如地处理次要的事情。这并不是说：“我再也不处理事务了，因为只有当下。”不。首先发现那个最重要的，让当下成为你的朋友而不是敌人。正视它，尊重它。一旦当下成为你生命的基础和关注的焦点，你的生命将轻松展开。

## §

Putting away the dishes, drawing up a business strategy, planning a trip—what is more important: the doing or the result that you want to achieve through the doing? This moment or some future moment?

Do you treat this moment as if it were an obstacle to be overcome? Do you feel you have a future moment to get to that is more important?

Almost everyone lives like this most of the time. Since the future never arrives, except as the present, it is a dysfunctional way to live. It generates a constant undercurrent of unease, tension, and discontent. It does not honor life, which is Now and never not Now.

收拾餐具、制定商业战略、计划一趟旅行 — 究竟什么更重要：是这个做的过程还是你想通过这个达成的结果？是这一刻还是未来的某一刻？

你是否将这一刻看作是要克服的障碍？你是否觉得你想要去未来的某一刻，而它比当下重要？

几乎所有人大多数时间都是这么生活。既然未来从不到来，除非是作为当下时刻，那么这就是一种功能失调的生活方式。它导致了一种持续的不安、紧张和不满的情绪暗流。它不珍视生命，而生命就是当下，除了当下之外别无一物。

## §

Feel the aliveness within your body. That anchors you in the Now.

去感受你内在身体的活力。它能锚定你安住于当下。

## §

Ultimately you are not taking responsibility for life until you take responsibility for this moment—Now. This is because Now is the only place where life can be found.

Taking responsibility for this moment means not to oppose internally the “suchness” of Now, not to argue with what is. It means to be in alignment with life.

The Now is as it is because it cannot be otherwise. What Buddhists have always known, physicists now confirm: there are no isolated things or events. Underneath the surface appearance, all things are interconnected, are part of the totality of the cosmos that has brought about the form that this moment takes.

When you say “yes” to what is, you become aligned with the power and intelligence of Life itself. Only then can you become an agent for positive change in the world.

从本质上来说，只有当你为当下的这一刻负责，你才算是为生命负责。因为当下是生命所在的唯一之处。

为这一刻负责意味着不在内在抗拒当下的“如是”，不与它争论。它指的是与生命和谐一致。

当下就是这样，因为它不能是其他的样子。现在，科学家们验证了佛教徒所知道的：没有任何东西或事件是独立存在的。在表层现象底下，所有的事物都互相关联，它们都是宇宙这个统一体的一部分，在当下这一刻，宇宙衍生出万物。

当你对当下所是说“是”，你就与生命本身的力量和智性频率一致。只有这样你才能成为影响这世界的正面能量的管道。

## §

A simple but radical spiritual practice is to accept whatever arises in the Now – within and without.

一个简单但极具转化效果的灵性练习是：接纳当下升起的一切 – 包括内在和外在

## §

When your attention moves into the Now, there is an alertness. It is as if you were waking up from a dream, the dream of thought, the dream of past and future. Such clarity, such simplicity. No room for problem making. Just this moment as it is.

当你将注意力移动到当下，你感到一种警觉。就好像你从一个梦境中醒来，那个思考的梦境，那个关于过去和未来的梦境。如此清晰，如此简单。没有空间制造问题。只有当下如实的这一刻。

## §

The moment you enter the Now with your attention, you realize that life is sacred. There is a sacredness to everything you perceive when you are present. The more you live in the Now, the more you sense the simple yet profound joy of Being and the sacredness of all life.

在你进入当下这一刻，你意识到生命是神圣的。当你临在时，你发觉每一件你所感知的事物都是神圣的。你越是活在当下，就越是能感到“存在”的简单而巨大的喜悦，以及万物所蕴含的神圣。

## §

Most people confuse the Now with what happens in the Now, but that's not what it is. The Now is deeper than what happens in it. It is the space in which it happens.

So do not confuse the content of this moment with the Now. The Now is deeper than any content that arises in it.

大多数人将当下与在当下发生的事混淆了，但当下不是这个。当下比在当下所发生的更深。它是那个容纳它们发生的空间。

所以不要将这一刻的内容与当下混在一起。当下比那些在它之内发生的任何内容都更深。

## §

When you step into the Now, you step out of the content of your mind. The incessant stream of thinking slows down. Thoughts don't absorb all your attention anymore, don't draw you in totally. Gaps arise in between thoughts—spaciousness, stillness. You begin to realize how much vaster and deeper you are than your thoughts.

当你进入当下，你就走出了头脑的内容。那个持续不断的思考的续流慢了下来。念头不再吸引你全部的注意力，不再将你完全拖住。在念头与宽广、宁静之间，空隙产生了。你开始意识到，与你的念头相比，真正的你要广大、深邃得多。

## §

Thoughts, emotions, sense perceptions, and whatever you experience make up the content of your life. “My life” is what you derive your sense of self from, and “my life” is content, or so you believe.

You continuously overlook the most obvious fact: your innermost sense of I Am has nothing to do with what happens in your life, nothing to do with content. That sense of I Am is one with the Now. It always remains the same. In childhood and old age, in health or sickness, in success or failure, the I Am – the space of Now – remains unchanged at its deepest level. It usually gets confused with content, and so you experience I Am or the Now only faintly and indirectly, through the content of your life. In other words: your sense of Being becomes obscured by circumstances, your stream of thinking, and the many things of this world. The Now becomes obscured by time.

And so you forget your rootedness in Being, your divine reality, and lose yourself in the world. Confusion, anger, depression, violence, and conflict arise when humans forget who they are.

Yet how easy it is to remember the truth and thus return home:  
I am not my thoughts, emotions, sense perceptions, and experiences. I am not the content of my life. I am Life. I am the space in which all things happen. I am consciousness. I am the Now. I Am.

念头、情绪、感知，和你所经历的一切组成了你的生命的内容。你从“我的生命”之中获取自我感，而且“我的生命”是令人满意的，或者你以为它是。

你不断地忽略这个最明显的事实：你内在最深处的“我是”的感觉与你生命中发生的事毫无关系，与内容毫无关系。那个“我是”的感觉与当下是一体的。它总是保持不变。无论是童年还是老年、健康还是患病、成功还是失败，那个“我是” – 当下的空间 – 在它最深处总是保持不变的。我们常常将它与内容弄混，结果你只能隐约地、间接地，通过你生命中的那些内容，体验到“我是”或者当下。换句话说：你对于本体的感觉被周围的环境、你头脑的续流和这个世界很多其他的东西所遮蔽。当下被时间所遮蔽。

所以你忘记了你在本体中的根，你的神圣的实相，你在这世界迷失了自己。

当人们忘了他们是谁，疑惑、愤怒、沮丧、暴力和冲突就产生了。

然而，要回忆起真相，要重返家园又是多么容易啊：

我不是我的念头、情绪、感知和经历。我不是我的生命之中的内容。我就是生命。我是那个容纳万物发生的空间。我是意识。我是当下。我是。

## §

## Chapter 5 第五章

### Who You Truly Are 真正的你

The now is inseparable from who you are at the deepest level.

在最深的层面上，当下与真正的你不可分离。

#### §

Many things in your life matter but only one thing matters absolutely.

It matters whether you succeed or fail in the eyes of the world. It matters whether you are healthy or not healthy, whether you are educated or not educated. It matters whether you are rich or poor - It certainly makes a difference in your life. Yes, all these things matter, relatively speaking. But they don't matter absolutely.

There is something that matters more than any of those things and that is finding the essence of who your are beyond that short-lived entity, that short-lived personalized sense of self.

You find peace not by rearranging the circumstances of your life but by realizing who you are at the deepest level.

你生命中有许多事情都很重要，但只有一件事是绝对重要的。

你是成功的，还是在世人眼里你失败了，这很重要。你的身体好或不好，你是有学问或是没学问，这很重要。你是富有还是贫穷，这很重要 - 它毫无疑问使你的生活变得不同。是的，相对来说，以上这些事情都重要。但是它们却不是绝对地重要。

有比这些事情中的任何一件都重要得多的事，那就是去发现你的本质是超越这短暂的身躯的，真正的你是超越这短暂的被贴上个人标签的自我感的。

你无法通过重新安排你的生活情境来获得安详，只有当你在最深的层次上意识到你真正是谁的时候，才能感到安详。

## §

Reincarnation doesn't help you if in your next incarnation you still don't know who you are.

如果你下一世还是不知道你是谁，即使是转世轮回也帮不了你。

## §

All the misery on the planet arises due to a personalized sense of me or us. That covers up the essence of who you are. When you are unaware of that inner essence, in the end, you always create misery. It's as simple as that. When you don't know who you are, you create a mind-made self as a substitute for your beautiful, divine being and cling to that fearful and needy self. Protecting and enhancing that false sense of self then becomes your primary motivating force.

这地球上所有的痛苦都是源于一种贴上个人标签的我或我们的感觉。它掩盖了你的真正本质。当你最终还是对你的内在本质一无所知时，你免不了会制造痛苦。就是这么简单。当你不知道你是谁，你创造出一个头脑制造的我作为你那美丽神圣的本我的替代品，你依附于这个充满恐惧和贪婪的自我。你不停地保护和强化它，这个错误的自我成了你主要的驱动力。

## §

Many expressions that are in common usage and sometimes the structure of language itself, reveal the fact that people don't know who they are. You say, "He lost his life." Or, "my life" as if life were something that you

can possess or lose. The truth is you don't have a life, you are life, the one life, the one conscious that pervades the entire universe and takes temporary form to experience itself as a stone or a blade of grass, as an animal, a person, a star or a galaxy.

Can you sense deep within that you already know that. Can you sense that you already are That?

很多日常的表达，有时甚至是语言结构本身，揭示了一个事实：人们不知道他们是谁。你说：“他失去了他的生命”，或者“我的生命”，仿佛生命是什么你可以拥有或失去的东西似的。真相是你并不拥有一个生命，你就是生命，这合一的生命，这合一的意识，它遍布整个宇宙，它通过短暂的有形之物来经验它自己，比如一块石头、一片草叶、一只动物、一个人、一颗星星或是整个银河系。

你能否在内在深处感到你已经知晓它？你能否感到你已经就是它？

## §

For most things in life, you need time: to learn a new skill, build a house, become an expert, make a cup of tea. Time is useless, however, for the most essential thing in life, the one thing that really matters, self-realization—which means knowing who you are beyond the surface self, beyond your name, your physical form, your history, your story.

You cannot find yourself in the past or future. The only place where you can find yourself in the Now.

Spiritual seekers look for self realization or enlightenment in the future. To be a seeker implies that you need the future. If this is what you believe, it becomes true for you. You will need time until you realize that you don't need time to be who you are.

对生命中大多数事情来说，你需要时间：学习一项新的技能、建造一所房屋、成为一名专家、泡一杯茶。

然而，对于这件生命中最重要的事情来说，你并不需要时间。这件真正至关重要的事 - 自我认出 - 指的是去了悟真正的你是超越表面的小我的，它超越了你的名字、你的身体、你的历史、你的故事。

你无法在过去或未来找到你自己。你只能在当下找到你自己。

灵性追求者总是在未来寻求自我认出或是开悟。成为一个追寻者意味着你需要未来。如果这就是你以为的，它对你来说就变成了真的。你会一直需要时间来找寻，直到你发现要成为真正的你并不需要时间。

## §

When you look at a tree, you are aware of the tree. When you have a thought or feeling, you are aware of that thought or feeling. When you have a pleasurable or painful experience, you are aware of that experience.

These seem to be true and obvious statements. Yet if you look at them very closely, you will find that in a subtle way their very structure contains a fundamental illusion, an illusion which is unavoidable when you use language. Thought and language create an apparent duality and a separate person where there is none. The truth is you are not somebody who is aware of the tree, the thought, feeling or experience. You are the awareness or consciousness in and by which those things appear.

As you go about your life, can you be aware of yourself as the awareness in which the entire content of your life unfolds?

当你看着一棵树，你觉知到这棵树。当你有一个念头或者感受，你觉知到那个念头或感受。当你有一次愉悦或者痛苦的经历，你觉知到那个经历。

这些看上去似乎都是真实明显的表述。然而，如果你非常仔细地观察它们，你会发现在它们的这个结构里，微妙地包含了一个基本的幻象，一旦你使用语言，这个幻象就不可避免。思维和语言创造了一种显而易见的二元对立，和一个分离的人，而它们并不真的存在。事实的真相是你不是那个觉知到树、念头、感受或经历的人。你就是那个纯粹的觉知或意识，这些事物在这意识

之中，并经由这意识，而显现。

当你忙忙碌碌生活时，你能否意识到你自己是那个觉知，你的整个生命内容正是在它之中展开？

## §

You say, "I want to know myself." You are the I. You are the knowing. You are the consciousness through which everything is known and that cannot know itself. It is itself.

There is nothing to know beyond that. And yet all knowing arises out of it. The "I" cannot make itself into an object of knowledge, of consciousness.

So you cannot become an object to yourself. That is the very reason the illusion of egoic identity arose because mentally you made yourself into an object. "That's me," you say, and then you begin to have a relationship with yourself and tell others and yourself your story.

你说：“我想要认识我自己。”你是主语我( the I )。你是那个知晓。你是那个意识本身，万物通过这意识被知晓，而这意识不能知道它自己。它就是它自己。

没有什么会超越它被知道。而所有的知晓都是来自于它。主语我不能将自己变成一个知识或者意识的客体。

所以你不能成为你自己的客体。这正是小我身份的幻象产生的原因，在头脑里你将自己变成了一个客体。“这是我”，你说，然后你开始发展出一个与你自己的关系，并告诉别人以及你自己关于你的故事。

## §

By knowing yourself as the awareness in which phenomenal existence happens, you become free of dependency on phenomena and free of self

seeking in situations, places, and conditions. In other words, what happens or doesn't happen is not that important anymore. Things lose their heaviness, their seriousness. A playfulness comes into your life. You recognize this world as a cosmic dance, the dance of form. No more and no less.

藉着了悟你就是那纯粹的意识，而所有表面存在的事物都是在它之内发生，你开始从对现象的依赖之中解脱出来，你不再在情境、地位和外在条件之中寻求自我。换句话说，发生了的或者没有发生的不再显得那么重要了。事情不再那么沉重，那么严肃。一种游戏的感觉来到你的生命里。你将这世界看作是一场宇宙之舞，形式之舞。它不多也不少。

## §

When you know who you truly are, there is an abiding alive sense of peace. You could call it joy because that's what joy is, vibrantly alive peace. It is the joy of knowing yourself as the very life essence before life takes on form. That is the joy of being, of being who you truly are.

当你知道真正的你是谁，你感到一种持续的充满活力的宁静。你可以称它为喜悦，因为喜悦正是这种感觉，生动的充满活力的宁静。这是知道自己就是生命的本质的喜悦，在生命转化成形式之前。这是存在的喜悦，这是成为真正的你的喜悦。

## §

Just as water can be solid, liquid, or gaseous, consciousness can be seen to be frozen as physical matter, liquid as mind and thought, or formless as pure consciousness.

Pure consciousness is life before it comes into manifestation and that life looks at the world of form through your eyes because consciousness is who you are. When you know yourself as that, then you recognize

yourself in everything. It is a state of complete clarity of perception. You are no longer an entity with a heavy past that becomes a screen of concepts through which every experience is interpreted.

When you perceive without interpretation, you can then sense what it is that is perceiving. The most we can say in language is that there is a field of alert stillness in which the perception happens.

Through “you”, formless consciousness has become aware of itself.

就像水可以是固体、液体或水蒸气一样，意识也能以不同形式呈现，它可以如物体一般坚固，如头脑和思维一般流动，或者如纯粹的意识一般无形。纯粹的意识正是生命在它显化之前的状态，这个生命通过你的眼睛看着这个有形世界，因为意识就是你。当你了悟自己就是意识时，你就能在万物之中认出你自己。你的感知是如此清晰。你再也不是那个有着承重的过去的人，一直以来这个过去成了一道概念的屏障，你用它来解读你的每一个经历。

当你不再带着头脑的解读来感知一切时，你能够直接感知事物的本来面目。我们能找到的最恰当的语言是，这里有一个警觉宁静的场域，在这场域之中，感知发生了。

经由“你”，无形的意识觉知到了它自己。

## §

Most people's lives are run by desire and fear.

Desire is the need to add something to yourself in order to be yourself more fully. All fear is the fear of losing something, and thereby become diminished and be less. These two movements obscure the fact that being cannot be given or taken away. Being in its fullness is already within you, Now.

大多数人的生活都是由欲望和恐惧驱使的。

欲望是想要给你自己添加点儿什么，好让你感到更完整。而所有的恐惧是害怕失去什么，以免你被贬低或缩小了。这两方面的行为都掩盖了一个事实，存在是无法被给予或拿走的。完美无缺的存在就在你之中，就在当下之中。

## §

## Chapter 6 第六章

### Acceptance and Surrender 接纳与臣服

Whenever you are able, have a “look” inside yourself to see whether you are unconsciously creating conflict between the inner and the outer, between your external circumstances at that moment—where you are, who you are with, or what you are doing—and your thoughts and feelings. Can you feel how painful it is to internally stand in opposition to what is?

When you recognize this, you also realize that you are now free to give up this futile conflict, this inner state of war.

无论何时，当你可以，请向内看，看看自己是否正在无意识地制造内在与外在的冲突，在你那一刻所处的外在环境 — 你所在的地方、与你在一起的人、你正在做的事情 — 与你的念头和感受之间制造冲突。你是否能感受到当你与当下所是对抗时，你是多么痛苦。

一旦你认出这一点，你也就意识到你拥有放弃这无用的抗争，停止内在的交战状态的自由。

## §

How often each day, if you were to verbalize your inner reality at that moment, would you have to say, “I don’t want to be where I am?” What does it feel like when you don’t want to be where you are—the traffic jam, your place of work, the airport lounge, the people you are with?

It is true, of course, that some places are good places to walk out of—and sometimes that may well be the most appropriate thing for you to do. In many cases, however, walking out is not an option. In all those cases, the “I don’t want to be here” is not only useless but also dysfunctional. It makes you and others unhappy.

It has been said: wherever you go, there you are. In other words: you *are* here. Always. Is it so hard to accept that?

每一天有多少次，如果要你将那一刻的内在实相说出口，你是否不得不说：“我不想在这里”？当你不想在你所身处的地方 – 交通堵塞、你的工作场所、候机厅、与你在一起的那个人 – 你有什么感觉？

当然，你确实应该离开某些地方 – 而且有时候那也许是你的最佳选择。但是，在很多情况下，你无法离开。在这些情况下，那个“我不想呆在这里”的想法不但毫无用处而且是失常的。它令你 and 周围的人都感到不开心。

有句老话：身在哪儿，心就在哪儿。换句话说：你就在此地。总是如此。要接受这一点真的这么难吗？

## §

Do you really need to mentally label every sense perception and experience? Do you really need to have a reactive like/dislike relationship with life where you are in almost continuous conflict with situations and people? Or is that just a deepseated mental habit that can be broken? Not by doing anything, but by allowing this moment to be as it is.

你真的需要在头脑里为每一个感受和经历贴上标签吗？当你几乎一直处于与周围情境和人们的冲突之中时，你真的需要总是与生命建立一种喜欢或者不喜欢的关系吗？或者这只是一个根深蒂固的头脑的习惯，这习惯是可以被打破的？不需要做什么，只要允许这一刻如实存在。

## §

The habitual and reactive “no” strengthens the ego. “Yes” weakens it. Your form identity, the ego, cannot survive surrender.

这个“不”的习性反应强化了小我。而“是”削弱了小我。你的形式身份，

这个小我，无法在臣服中生存。

## §

“I have so much to do.” Yes, but what is the quality of your doing? Driving to work, speaking to clients, working on the computer, running errands, dealing with the countless things that make up your daily life—how total are you in what you do? Is your doing surrendered or non-surrendered? This is what determines your success in life, not how much effort you make. Effort implies stress and strain, needing to reach a certain point in the future or accomplish a certain result.

Can you detect even the slightest element within yourself of not wanting to be doing what you are doing? That is a denial of life, and so a truly successful outcome is not possible.

If you can detect this within yourself, can you also drop it and be total in what you do?

“我有太多事情要做。”是的，但是你的行为的质量如何呢？开车去上班、与客户商谈、在电脑前工作、出去跑腿、处理这些构成你的生活的无数琐事—在你做这些事的时候有多投入？你是在臣服地做还是心不甘情不愿？这才是决定你生命成功的所在，而不是你付出了多少努力。努力意味着压力和紧张，需要去未来的某个点，或者达成某个结果。

你是否能够察觉到哪怕是最轻微的对正在做的事情的抵抗？这是对生命的否定，如此一来，一个真正的成功的结果是不可能发生的。

如果你可以在内在觉察到这一点，你是否能够放下这抵抗，全然投入你所做的事情呢？

## §

“Doing one thing at a time” is how one Zen Master defined the essence of

Zen.

Doing one thing at a time means to be total in what you do, to give it your complete attention. This is surrendered action—empowered action.

“一次只做一件事。”一位禅师曾经这样定义禅的精髓。

一次只做一件事意味着全身心投入你所做的，全神贯注。这就是臣服的行动— 被赋予了力量的行动。

## §

Your acceptance of what is takes you to a deeper level where your inner state as well as your sense of self no longer depend on the mind's judgment of “good” or “bad.”

When you say “yes” to the “isness” of life, when you accept this moment as it is, you can feel a sense of spaciousness within you that is deeply peaceful.

On the surface, you may still be happy when it's sunny and not so happy when it's rainy; you may be happy at winning a million dollars and unhappy at losing all your possessions. Neither happiness nor unhappiness, however, go all that deep anymore. They are ripples on the surface of your Being. The background peace within you remains undisturbed regardless of the nature of the outside condition.

The “yes” to what is reveals a dimension of depth within you that is dependent neither on external conditions nor on the internal conditions of constantly fluctuating thoughts and emotions.

你对当下所是的接纳将你带入内在的一个更深的层面，同时，你的自我感觉不再依赖头脑对于“好”与“坏”的判断。

当你对生命的“如是”说“是”的时候，当你接纳此时此刻的本来面目，你可以在内在感受到一种巨大的空间感，和深深的安详。

在表面上，你也许仍然会在天晴的时候感到快乐，在下雨的时候不那么快乐；你也许在获得一百万美金的时候感到快乐，在失去所有财产的时候感到不快乐。但是，这些快乐或不快乐不再会进入你的深处。它们都只是你的本体表面的小波浪。无论外在是怎样的情形，你的内在如背景一般的安详都能保持不被打扰。

这个对当下所是的“是”揭开了你内在一个更深的向度，它既不依赖于外在情境，也不依赖于那个充满不断波动的念头与情绪的内在情境。

## §

Surrender becomes so much easier when you realize the fleeting nature of all experiences and that the world cannot give you anything of lasting value. You then continue to meet people, to be involved in experiences and activities, but without the wants and fears of the egoic self. That is to say, you no longer demand that a situation, person, place, or event should satisfy you or make you happy. Its passing and imperfect nature is allowed to be.

And the miracle is that when you are no longer placing an impossible demand on it, every situation, person, place, or event becomes not only satisfying but also more harmonious, more peaceful.

所有经验都是短暂易逝的，这个世界无法给你任何永恒不变的东西，当你意识到这一点时，臣服就变得容易多了。然后你继续与人交往，参与各种体验和活动，但不再有小我的贪婪与恐惧。这就是说，你不再要求一个情境、一个人、一个地方，或者一件事应该满足你或者取悦你。生命不断流动和不完美的本性被如实接纳。

而奇迹就是，当你不再在事实之上加注不切实际的要求，每个情境、每个人、每个地方，或者每一件事都开始变得令人满意，而且更加和谐，更加宁静。

## §

When you completely accept this moment, when you no longer argue with what is, the compulsion to think lessens and is replaced by an alert stillness. You are fully conscious, yet the mind is not labeling this moment in any way. This state of inner nonresistance opens you to the unconditioned consciousness that is infinitely greater than the human mind. This vast intelligence can then express itself through you and assist you, both from within and from without. That is why, by letting go of inner resistance, you often find circumstances change for the better.

当你完全接纳此时此刻，当你不再与当下所是争辩，强迫性的思考慢慢减弱，逐渐被一种警觉的宁静所替代。你完全清醒，然而头脑不再以任何方式给当下贴标签。这内在不抗拒的状态将你带入无限的意识之中，它比人类的头脑要伟大得多。接着，这广大的智性就可以通过你表达它自己，而且同时在内在与外在支持你。这就是为什么，藉着放下内在的抗拒，你总是会发现周围的环境变得更好了。

## §

Am I saying, “Enjoy this moment. Be happy”? No.

Allow the “suchness” of this moment. That's enough.

我是不是在说：“享受此时此刻。要快乐”？ 不。

允许当下的“如是”存在。这就足够了。

## §

Surrender is surrender to this moment, not to a story through which you interpret this moment and then try to resign yourself to it.

For instance, you may have a disability and can't walk anymore. The condition is as it is.

Perhaps your mind is now creating a story that says, "This is what my life has come to. I have ended up in a wheelchair. Life has treated me harshly and unfairly. I don't deserve this."

Can you accept the isness of this moment and not confuse it with a story the mind has created around it?

臣服是指对当下时刻臣服，而不是对一个你为了诠释这一刻所杜撰的故事臣服，然后你还试图说服自己相信这故事。

比如，你也许有了残疾，再也不能行走。情况就是这样。

也许你的头脑正在杜撰一个故事：“我的生命走到这步田地。我在轮椅上结了此生。生命待我如此残忍不公。我命不该此。”

你是否能够接纳此时此刻的实相，而不将它与头脑围绕这实相编造的故事混为一谈？

## §

Surrender comes when you no longer ask, "Why is this happening to me?"

当你不再问：“为什么这种事会发生在我身上？”，臣服才会真的来临。

## §

Even within the seemingly most unacceptable and painful situation is concealed a deeper good, and within every disaster is contained the seed of grace.

Throughout history, there have been women and men who, in the face of great loss, illness, imprisonment, or impending death, accepted the seemingly unacceptable and thus found “the peace that passeth all understanding.”

Acceptance of the unacceptable is the greatest source of grace in this world.

即使是在看上去最难以接受，最痛苦的情形里，也隐藏着一个更深的善，在每一个灾难之中都包含着恩典的种子。

纵观历史，曾经有一些男人或女人，在面临巨大的损失、疾病、牢狱、或突如其来的死亡时，接纳了那个看起来无法接纳的，从而发现“那超越一切理解的宁静”。

接纳那个无法接纳的是这世上的恩典的最大来源。

## §

There are situations where all answers and explanations fail. Life does not make sense anymore. Or someone in distress comes to you for help, and you don't know what to do or say.

When you fully accept that you don't know, you give up struggling to find answers with the limited thinking mind, and that is when a greater intelligence can operate through you. And even thought can then benefit from that, since the greater intelligence can flow into it and inspire it.

Sometimes surrender means giving up trying to understand and becoming comfortable with not knowing.

有些时候所有的回答和解释都不起作用。生命变得难以理解。或者有位身处痛苦之中的人来找你寻求帮助，而你不知道该做些什么，说些什么。

当你完全接纳自己不知道，你放弃使用有限的思考的头脑来苦苦寻找答案，正是在这个时候，一个更伟大的智性能够通过你运作。即使是思维也能从中

获益，因为这伟大智性可以流入思维，启发思维。

有时臣服意味着放弃总是试图理解的努力，变得对不知道感到舒服自在。

## §

Do you know of someone whose main function in life seems to be to make themselves and others miserable, to spread unhappiness? Forgive them, for they too are part of the awakening of humanity. The role they play represents an intensification of the nightmare of egoic consciousness, the state of non-surrender. There is nothing personal in all this. It is not who they are.

你是否认识某个人，他生命中的主要功能仿佛就是使他们自己和别人感到痛苦，到处散布不快乐？原谅他们吧，因为他们同样也是人类觉醒过程的一部分。他们扮演的角色代表着小我意识的噩梦的加剧，代表着不臣服的状态的加剧。这一切之中没有什么与个人有关。这不是他们的本来面目。

## §

Surrender, one could say, is the inner transition from resistance to acceptance, from “no” to “yes.” When you surrender, your sense of self shifts from being identified with a reaction or mental judgment to being the space around the reaction or judgment. It is a shift from identification with form—the thought or the emotion—to being and recognizing yourself as that which has no form—spacious awareness.

臣服可以说是内在转变，从抗拒到接纳，从“不”到“是”。当你臣服，你的自我感觉发生了转变，从对一个反应或是头脑的评判的认同，转变为成为这反应或评判的周围的空间。这是从对外在形式 — 思维或情绪 — 的认同，转变为意识到你自己作为一个无形的 — 广大的觉知 — 的存在。

## §

Whatever you accept completely will take you to peace, including the acceptance that you cannot accept, that you are in resistance.

无论你完全接纳的是什么，它都将带你进入宁静，包括接纳你的不接纳，接纳你正在抗拒。

## §

Leave Life alone. Let it be.

任凭生命如实存在。顺其自然。

## §

## Chapter 7 第七章

### Nature 大自然

We depend on nature not only for our physical survival. We also need nature to show us the way home, the way out of the prison of our own minds. We got lost in doing, thinking, remembering, anticipating—lost in a maze of complexity and a world of problems.

We have forgotten what rocks, plants, and animals still know. We have forgotten how to be—to be still, to be ourselves, to be where life is: Here and Now.

我们不仅仅依靠大自然提供生存所需。我们也需要大自然引领我们回家的路，带领我们走出自身头脑的牢笼。我们迷失在行动、思考、回忆、期待之中 — 迷失在复杂事物的迷宫里，迷失在一个充满问题的世界之中。

岩石、草木、动物们都依然知晓的，我们却已忘记。我们忘记了如何存在 — 如何安静、如何只是做我们自己、如何安住于生命所在的：此时此地。

## §

Whenever you bring your attention to anything natural, anything that has come into existence without human intervention, you step out of the prison of conceptualized thinking and, to some extent, participate in the state of connectedness with Being in which everything natural still exists.

To bring your attention to a stone, a tree, or an animal does not mean to think about it, but simply to perceive it, to hold it in your awareness.

Something of its essence then transmits itself to you. You can sense how still it is, and in doing so the same stillness arises within you. You sense how deeply it rests in Being—completely at one with what it is and where it is. In realizing this, you too come to a place of rest deep within yourself.

无论何时，当你注意到任何自然的事物，任何没有被人们干涉而自然来到存在中的事物，你就走出了概念性思考的牢笼，而且，在一定程度上，你就进入了与本体连接的状态，所有自然的事物都依然存在于这种状态之中。

去注意一粒石头、一棵树，或一只动物并不是说去思考它，而只是简单地去感知它，让你的意识环绕它。

接着，它本性里的某些东西就经由它传递给你。你可以感受到它是多么宁静，经由这样做，同样的宁静也在你的内在升起。你感受到它是如此安住于本体之中 – 完全与当下发生的一切合一，与当下所在之处合一。藉着意识到这一点，你也来到了内在深处的休憩之地。

## §

When walking or resting in nature, honor that realm by being there fully. Be still. Look. Listen. See how every animal and every plant is completely itself. Unlike humans, they have not split themselves in two. They do not live through mental images of themselves, so they do not need to be concerned with trying to protect and enhance those images. The deer is itself. The daffodil is itself.

All things in nature are not only one with themselves but also one with the totality. They haven't removed themselves from the fabric of the whole by claiming a separate existence: “me” and the rest of the universe.

The contemplation of nature can free you of that “me,” the great troublemaker.

当你在大自然中散步或休息的时候，以你的全然存在来向这场域表示敬意吧。安静下来。看。听。每一只动物，每一棵树木都是那么地安然自在。与人类不同，它们没有将自己分裂成两半。它们不是靠着头脑中的自我形象而活，所以它们不需要总是试着保护或加强这些形象。麋鹿是它自己。水仙是它自己。

大自然中的万物不但与它们自己合一，也与整体合一。它们没有令自己脱离整体的网，没有宣称一个分离的存在：“我”和除我之外的宇宙。

对大自然的凝思可以使你从“我” - 这个大麻烦制造者 - 之中解脱出来。

## §

Bring awareness to the many subtle sounds of nature—the rustling of leaves in the wind, raindrops falling, the humming of an insect, the first birdsong at dawn. Give yourself completely to the act of listening. Beyond the sounds there is something greater: a sacredness that cannot be understood through thought.

留意大自然众多细微的声音 — 风中的树叶沙沙、雨滴叮咚落下、虫儿嗡嗡地叫着、拂晓时分鸟儿的初啼。让自己投入地去倾听。在这些声音之下有某种更伟大的东西：一种无法通过思考理解的神圣。

## §

You didn't create your body, nor are you able to control the body's functions. An intelligence greater than the human mind is at work. It is the same intelligence that sustains all of nature. You cannot get any closer to that intelligence than by being aware of your own inner energy field—by feeling the aliveness, the animating presence within the body.

你并没有创造你的身体，你也无法控制身体的机能。一个比人类头脑更伟大的智性在运作着。正是这同一个智性在支撑着整个大自然。通过觉知你的内在能量场 — 感受这活力，这身体里面活生生的临在，你与这智性不再有距离。

## §

The playfulness and joy of a dog, its unconditional love and readiness to

celebrate life at any moment often contrast sharply with the inner state of the dog's owner – depressed, anxious, burdened by problems, lost in thought, not present in the only place and only time there is: Here and Now. One wonders: living with this person, how does the dog manage to remain so sane, so joyous?

狗的顽皮、欢乐，它的无条件的爱和时时刻刻准备欢庆生命的状态，常常与这只狗的主人的内在状态形成鲜明的对比 – 沮丧、焦虑、忧心忡忡、迷失在思考中、总是无法生活在唯一真实存在的时间和地点：此时此地。人们不禁好奇：成天与这样一个人生活在一起，这只狗如何还能保持如此健全，如此喜悦？

## §

When you perceive nature only through the mind, through thinking, you cannot sense its aliveness, its beingness. You see the form only and are unaware of the life within the form – the sacred mystery. Thought reduces nature to a commodity to be used in the pursuit of profit or knowledge or some other utilitarian purpose. The ancient forest becomes timber, the bird a research project, the mountain something to be mined or conquered.

When you perceive nature, let there be spaces of no thought, no mind. When you approach nature in this way, it will respond to you and participate in the evolution of human and planetary consciousness.

当你仅仅通过头脑，通过思考来感知大自然，你无法感受到它的活力，它的存在。你只看到形式，而对形式内在的生命 - 那个神圣的秘密 - 一无所知。思维将大自然贬低为在追逐利润、获取知识，或追求其他功利性目的的过程中，可以利用的商品。古老的森林变成木材，小鸟成了一个研究项目，山脉成了供人开采或征服的东西。

当你感知大自然，要使那里成为没有思维，没有头脑的空间。当你这样接近大自然时，它会给你回应，并参与到人类的进化和行星意识的觉醒中来。

## §

Notice how present a flower is, how surrendered to life.

留心看看一朵花儿是多么临在，多么对生命臣服。

## §

The plant that you have in your home—have you ever truly looked at it? Have you allowed that familiar yet mysterious being we call plant to teach you its secrets? Have you noticed how deeply peaceful it is? How it is surrounded by a field of stillness? The moment you become aware of a plant's emanation of stillness and peace, that plant becomes your teacher.

那株你在家中养的植物 — 你是否曾经真正看过它？你是否曾经让这既熟悉又神秘的存在，这被我们称为植物的东西，教导你关于它的秘密？你是否曾经留意它是多么地安详？是否曾经留意它是如何被一个宁静的场域所围绕？在你意识到一株植物所散发的宁静与安详的那一刻，它就成为了你的老师。

## §

Watch an animal, a flower, a tree, and see how it rests in Being. It is itself. It has enormous dignity, innocence, and holiness. However, for you to see that, you need to go beyond the mental habit of naming and labeling. The moment you look beyond mental labels, you feel that ineffable dimension of nature that cannot be understood by thought or perceived through the senses. It is a harmony, a sacredness that permeates not only the whole of nature but is also within you.

观察一只动物、一朵花、一棵树，看看它是如何安住于本体之中。它就是它自己。它拥有无上的尊严，纯净，和神圣。然而，你要看到这些，必须超越头脑喜爱命名和贴标签的习惯。在你看穿头脑的标签的那一刻，你感受到大自然那不可言说的向度，这不是思维可以理解的，也无法通过感官来感知。这是一种和谐，一种神圣，它不仅弥漫整个大自然，也渗透在你之内。

## §

The air that you breathe is nature, as is the breathing process itself.

Bring your attention to your breathing and realize that you are not doing it. It is the breath of nature. If you had to remember to breathe, you would soon die, and if you tried to stop breathing, nature would prevail.

You reconnect with nature in the most intimate and powerful way by becoming aware of your breathing and learning to hold your attention there. This is a healing and deeply empowering thing to do. It brings about a shift in consciousness from the conceptual world of thought to the inner realm of unconditioned consciousness.

你呼吸的空气是自然的，正如你的呼吸过程一样自然。

关注你的呼吸，意识到你并没有在做它。它是自然的呼吸。如果你必须记得去呼吸，你很快就会死去，如果你试图停止呼吸，自然会胜过你。

藉着觉知你的呼吸，学习将注意力停留在呼吸上，你以最亲密和有力的方式与大自然重新联结。这样做深具疗愈作用，并能给予你极大的力量。它带来一个意识的转移，从思维的概念世界，转移到无限的意识的内在领域。

## §

You need nature as your teacher to help you re-connect with Being. But not only do you need nature, it also needs you.

You are not separate from nature. We are all part of the One Life that manifests itself in countless forms throughout the universe, forms that are all completely interconnected. When you recognize the sacredness, the beauty, the incredible stillness and dignity in which a flower or a tree exists, you add something to the flower or the tree. Through your recognition, your awareness, nature too comes to know itself. It comes to know its own beauty and sacredness through you!

你需要大自然作为老师来帮助你与本体重新联结。但不仅仅是你需要大自然，大自然也同样需要你。

你并不是与大自然分离的。我们都是这个合一生命的一部分，这个生命在整个宇宙显化出无数的有形之物，每一个有形之物都彼此紧密相连。当你在一朵花或一棵树的所在之处，认出这神圣，这美丽，这不可思议的宁静与尊严时，你给这朵花或这棵树赋予了一些东西。经由你的认出，你的觉知，大自然也知道了它自己。它通过你，知道了它自己的美丽与神圣！



A great silent space holds all of nature in its embrace. It also holds you.

一个巨大的静默的空间将整个大自然拥在它的怀抱里。它同样也拥抱着你。



Only when you are still inside do you have access to the realm of stillness that rocks, plants, and animals inhabit. Only when your noisy mind subsides can you connect with nature at a deep level and go beyond the sense of separation created by excessive thinking.

Thinking is a stage in the evolution of life. Nature exists in innocent stillness that is prior to the arising of thought. The tree, the flower, the bird, the rock are unaware of their own beauty and sacredness. When human

beings become still, they go beyond thought. There is an added dimension of knowing, of awareness, in the stillness that is beyond thought.

Nature can bring you to stillness. That is its gift to you. When you perceive and join with nature in the field of stillness, that field becomes permeated with your awareness. That is your gift to nature.

Through you nature becomes aware of itself. Nature has been waiting for you, as it were, for millions of years.

只有当你内在充满宁静的时候，你才能进入那岩石、草木和动物所栖身的宁静的场域。只有当你的嘈杂的头脑平息下来的时候，你才能与大自然在一个更深的层面上联结，你才能超越那过度的思考制造的分离感。

思考是生命进化的一个进程。在思维出现之前，大自然存在于纯粹的宁静之中。树木、花朵、小鸟、岩石对它们的美丽与神圣毫无觉知。当人类开始变得宁静，他们超越了思想。在超越思想的宁静之中，增添了一个知晓的向度，一个觉知的向度。

大自然可以将你带入宁静。这是它给你的礼物。当你在大自然宁静的场域之中感知它，走进它时，这个宁静的场域遍布着你的觉知。这是你给大自然的礼物。

通过你，大自然开始知道它自己。大自然一直都在等着你，正如过去一样，它已经等了你千百万年。



## Chapter 8 第八章

### Relationships 关系

How quick we are to form an opinion of a person, to come to a conclusion about them. It is satisfying to the egoic mind to label another human being, to give them a conceptual identity, to pronounce righteous judgment upon them.

Every human being has been conditioned to think and behave in certain ways – conditioned genetically as well as by their childhood experiences and their cultural environment.

That is not who they are, but that is who they appear to be. When you pronounce judgment upon someone, you confuse those conditioned mind patterns with who they are. To do that is in itself a deeply conditioned and unconscious pattern. You give them a conceptual identity, and that false identity becomes a prison not only for the other person but also for yourself.

To let go of judgment does not mean that you don't see what they do. It means that you recognize their behavior as a form of conditioning, and you see it and accept it as that. You don't construct an identity out of it for that person.

That liberates you as well as the other person from identification with conditioning, with form, with mind. The ego then no longer runs your relationships.

我们总是如此快速就对一个人产生了一个观念，给他们下结论。给另一个人贴标签、给他们一个概念性的身份，或是宣告对他们公义的评判，这些总是可以令小我的头脑感到满足。

每一个人思考和行为的方式都在某种程度上被制约了 – 他们受限于遗传基因、童年的经历和文化环境。

这不是他们的本质，而只是他们看上去的样子。当你宣告对某个人的评判，你将那些受到制约的头脑与真正的他们混淆了。这样做本身就是一个深深地

受限的、无意识的模式。你给他们施加了一个概念性的身份，而那个错误的身份成为一个牢笼，囚禁了他们，也囚禁了你自己。

要放下评判不是说你看不见他们所做的。而是指你将他们的行为看作是一个受制约的外在形式，你看见它、接纳它如它所是。你没有为那个人建构一个身份。

这就将你和那一个人从对条件、外在形式、头脑的认同之中解放出来。小我不再掌控你的关系。

## §

As long as the ego runs your life, most of your thoughts, emotions, and actions arise from desire and fear. In relationships you then either want or fear something from the other person.

What you want from them may be pleasure or material gain, recognition, praise or attention, or a strengthening of your sense of self through comparison and through establishing that you are, have, or know more than they. What you fear is that the opposite may be the case, and they may diminish your sense of self in some way.

When you make the present moment the focal point of your attention—instead of using it as a means to an end—you go beyond the ego and beyond the unconscious compulsion to use people as a means to an end, the end being self-enhancement at the cost of others. When you give your fullest attention to whoever you are interacting with, you take past and future out of the relationship, except for practical matters. When you are fully present with everyone you meet, you relinquish the conceptual identity you made for them—your interpretation of who they are and what they did in the past—and are able to interact without the egoic movements of desire and fear. Attention, which is alert stillness, is the key.

How wonderful to go beyond wanting and fearing in your relationships. Love does not want or fear anything.

只要小我在掌控着你的生命，你大多数的思想、情绪、行为都来自于欲望和

恐惧。这样一来，在关系中，你要不就是索取对方的什么东西，要不就是害怕对方的什么东西。

你想从他们那里得到的也许是快乐，或是物质上的满足，或是认可、赞赏、关注，又或者是通过比较、通过确定你比别人懂得多、比别人拥有得多来获得一种自我感的强化。而你害怕的是情况也许正相反，你害怕他们在某些方面可能会损及你的自我感。

当你将注意力聚焦于当下 – 而不是把当下看做达到目标的手段 – 你就超越了小我，超越了不由自主地想利用别人达到目标，牺牲别人强化自己的无意识的冲动。当你全神贯注于任何一个与你互动的人，你将过去与未来摈弃在这关系之外，除非是为了处理实际问题。当你全然临在地与每一个你遇到的人互动，你抛弃了那个你曾经给他们下的定义 – 那个关于他们是谁和他们曾经做过什么的你的解读 – 你能够不带任何小我的欲望和恐惧与他们互动。注意力，也就是警觉的宁静，是关键所在。

能够在你的关系里超越欲望与恐惧是多么棒的一件事。爱不需要也不害怕任何事。

## §

If her past were your past, her pain your pain, her level of consciousness your level of consciousness, you would think and act exactly as she does. With this realization comes forgiveness, compassion, peace.

The ego doesn't like to hear this, because if it cannot be reactive and righteous anymore, it will lose strength.

如果她的过去就是你的过去，她的痛苦就是你的痛苦，她的意识水平就是你的意识水平，你会和她一模一样地思考和行动。意识到这一点，宽恕、慈悲、安详就会随之而来。

小我可不爱听这些，因为一旦它无法再起反应，不再正确，它将失去力量。

## §

When you receive whoever comes into the space of Now as a noble guest, when you allow each person to be as they are, they begin to change.

当你接纳任何一个进入当下的空间的人为你的贵人，当你允许每一个人都如其所是，他们就开始改变了。

## §

To know another human being in their essence, you don't really need to know anything about them—their past, their history, their story. We confuse knowing about with a deeper knowing that is non-conceptual. Knowing about and knowing are totally different modalities. One is concerned with form, the other with the formless. One operates through thought, the other through stillness.

Knowing about is helpful for practical purposes. On that level, we cannot do without it. When it is the predominant modality in relationships, however, it becomes very limiting, even destructive. Thoughts and concepts create an artificial barrier, a separation between human beings. Your interactions are then not rooted in Being, but become mind-based. Without the conceptual barriers, love is naturally present in all human interactions.

如果想从本质上去认识一个人，你并不需要了解关于他们的任何事 — 他们的过往、他们的历史、他们的故事。我们总是将知道内容与一个更深层面的知晓，那个非概念性的知晓弄混。知道内容与知晓是完全不同的形态。一个是与外在形式相关，另一个则是与无形相关。一个通过思维运作，另一个则是通过宁静运作。

知道内容对于实用目的是有帮助的。在这个层面上，我们不能没有它。然而，如果它是关系中的普遍形态，它就会变得非常具有限制性，甚至是破坏性的。思维与概念制造了一个人为的隔阂，一种人与人之间的分离感。你们的互动

从而没有根植于本体，而是基于头脑。如果没有概念的隔阂，爱会自然而然地在人与人的互动之间流淌。

## §

Most human interactions are confined to the exchange of words – the realm of thought. It is essential to bring some stillness, particularly into your close relationships.

No relationship can thrive without the sense of spaciousness that comes with stillness. Meditate or spend silent time in nature together. When going for a walk or sitting in the car or at home, become comfortable with being in stillness together. Stillness cannot and need not be created. Just be receptive to the stillness that is already there, but is usually obscured by mental noise.

If spacious stillness is missing, the relationship will be dominated by the mind and can easily be taken over by problems and conflict. If stillness is there, it can contain anything.

绝大多数人的互动被局限在语言的交换上 – 这个思维的领域。而重要的是在互动中带入一些宁静，尤其是要带入你的亲密关系之中。

如果没有来自于宁静的广阔空间感，任何关系都无法健康发展。一起冥想吧，或是到大自然中一起静静地待一会儿。当你们出去散步、或坐在车里、或在家中，学会对一起身处宁静之中感到自在安详。宁静不能被创造，也无需被创造。它本来就在那里，只是常常被头脑的噪音遮蔽，只需要敞开去感受这宁静。

一旦失去了广阔的宁静，关系就会被头脑掌控，并轻易地被问题和冲突接管。如果宁静在那里，它能包容一切。

## §

True listening is another way of bringing stillness into the relationship. When you truly listen to someone, the dimension of stillness arises and becomes an essential part of the relationship. But true listening is a rare skill. Usually, the greater part of a person's attention is taken up by their thinking. At best, they may be evaluating your words or preparing the next thing to say. Or they may not be listening at all, lost in their own thoughts.

True listening goes far beyond auditory perception. It is the arising of alert attention, a space of presence in which the words are being received. The words now become secondary. They may be meaningful or they may not make sense. Far more important than what you are listening to is the act of listening itself, the space of conscious presence that arises as you listen. That space is a unifying field of awareness in which you meet the other person without the separative barriers created by conceptual thinking. And now the other person is no longer "other." In that space, you are joined together as one awareness, one consciousness.

真正的倾听是将宁静带入关系之中的另一个方法。当你真正地在倾听某个人，宁静的向度升起了，并且成为这关系中至关重要的一个部分。但是真正的倾听是一项非常难得的技巧。通常，一个人大部分的注意力会被自己的思考所占据。最多，他们也许正在评估你的话，或准备着自己要说的下一件事。甚至，他们可能完全没有在听，只是迷失于他们自己的思维之中。

真正的倾听，比听觉的感知要深入得多。它是警觉的注意力的扬升，是一个临在的空间，在这空间里，语言被接收到。现在，语言变得次要。这些语言也许是有意义的，也许完全没道理。比你正在倾听的内容重要得多的，是倾听这个动作本身，是当你倾听时，升起的那个意识临在的空间。那个空间是一个合一的觉知场域，在这空间里，你与另一个人相遇，而没有那个由概念性思考所创造的分离的隔阂。现在，另一个人不再是“别人”。在那空间里，你们融入对方，成为合一的觉知、合一的意识。

## §

Do you experience frequent and repetitive drama in your close relationships? Do relatively insignificant disagreements often trigger violent arguments and emotional pain?

At the root of it lie the basic egoic patterns: the need to be right, and, of course, for someone else to be wrong, that is to say identification with mental positions. There is also the ego's need to be periodically in conflict with something or someone in order to strengthen its sense of separation between me and the other, without which it cannot survive.

In addition, there is the accumulated emotional pain from the past that you and each human being carries within, both from your personal past as well as the collective pain of humanity that goes back a long, long time. This pain body is an energy field within you that sporadically takes you over because it needs to experience more emotional pain for itself to feed on and replenish itself. It will try to control your thinking and make it deeply negative. It loves your negative thoughts since it resonates with every frequency and so can feed on them. It will also provoke negative emotional reactions in people close to you, especially your partner, in order to feed on the ensuing drama and emotional pain. How can you free yourself from this unconscious identification with pain that creates so much misery in life?

Become aware of it. Realize that it is not who you are and recognize it for what it is, past pain. Witness it as it happens in your partner or in yourself. When your unconscious identification with it is broken, when you are able to observe it in yourself, you don't feed it anymore and it will gradually lose its energy charge.

你是否在亲密关系中经验过不断重复的剧情。那些相对来说不重要的小分歧是否常常引发激烈的争吵和情绪上的痛苦。在这一切的深处存在着小我的基本模式：它必须是正确的，当然，另一个人就必须是错误的，换句话说，就是认同于头脑的立场。小我还需要时不时地与某件事或某个人发生冲突，以加强那个在我和他人之间的分离感，如果没有这分离感，小我将无法生存。

此外，你和每一个人内在都携带着不断累积的情绪上的痛苦，它来自于你个人的过往，也来自于人类集体的伤痛，这伤痛可以追溯到很久、很久以前。这个痛苦之身是你内在的一个能量场，它会时不时接管你，因为它需要不断经验到情绪的伤痛，来喂养和填充它自己。它会试图掌控你的思考，使你的想法变得极端负面。痛苦之身喜爱你的负面想法，因为它能与这些想法的每一个频率共振，从而以它们为食。它也会引发你身边的人，尤其是你的伴侣的负面的情绪反应，好以随之而来的戏码和情绪伤痛喂养自己。这无意识的

对痛苦的认同在生命中制造了如此多不幸，你该如何使自己从中解脱出来呢？

觉察到那痛苦。意识到它不是真正的你，认出它的本来面目，它只是过去的伤痛。当它在你的伴侣或你自己身上发生时，观照它。当你打破了与它的无意识的认同，你就有能力在你内在观察它，你不再喂养它，然后它就会慢慢地失去能量的补充。



Human interaction can be hell. Or it can be a great spiritual practice.

人类的互动可以是地狱。或者，它也可以成为伟大的灵性练习。



When you look upon another human being and feel great love towards them, or when you contemplate beauty in nature and something within you responds deeply to it, close your eyes for a moment and feel the essence of that love or that beauty within you, inseparable from who you are, your true nature. The outer form is a temporary reflection of what you are within, in your essence. That is why love and beauty can never leave you, although all outer forms will.

当你看着另一个人，心中涌出对他们巨大的爱，或者当你凝视大自然的美，内在感到深深的呼应时，闭上你的眼睛，一小会儿，去体会你内在那爱或美的本质，它与真正的你不可分离，与你的自然本性不可分离。外在形式只是你内在本质的短暂的反映。因此，所有的外在形式都会消逝，而爱与美却永远不会离开你。



What is your relationship with the world of objects, the countless things that surround you, and that you handle everyday. The chair you sit on, the pen, the car, the cup. Are they to you merely a means to an end or do you occasionally acknowledge their existence, their being, no matter how briefly, by noticing them and giving them your attention?

When you get attached to objects, when you are using them to enhance your worth in your own eyes and in the eyes of others, concern about things can easily take over your whole life. When there is self-identification with things, you don't appreciate them for what they are because you are looking for yourself in them.

When you appreciate an object for what it is, when you acknowledge its being without mental projection, you cannot not feel grateful for its existence. You may also sense that it is not really inanimate, that it only appears so to the senses. Physicist will confirm that on a molecular level, it is indeed, a pulsating energy field.

Through selfless appreciation of the realm of things, the world around you will begin to come alive for you in ways you cannot comprehend with the mind.

你与这个物质世界，这些环绕你的，你每天都在处理的无数事物是什么关系呢。你坐着的这张椅子、这支笔、这辆车、这个杯子。它们对你来说仅仅是达到目的的工具吗？或者，你偶尔也会意识到它们的存在，它们的本体，无论这时刻多么短暂，你注意到它们，关注了它们？

当你执着于物质，当你利用它们来提升你在自己和别人眼中的价值时，对物质的关注会轻而易举地占据你的整个生命。当你对物质产生自我认同，你不再欣赏它们的本来面目，因为你在它们之中寻找着你自己。

当你欣赏一个物体的本来的样子，当你不带任何头脑的投射，认出它的本体，你一定会对它的存在升起感恩之心。你也许还会感到它不是真正无生命的，只是对于我们的感官来说，它显得没有生命罢了。物理学家会证实这一点，在分子的层面，它的确是一个振动着的能量场。

经由从无我的角度欣赏事物，你周围的世界，将以你的头脑无法理解的方式，

开始活起来。

## §

Whenever you meet anyone, no matter how briefly, do you acknowledge their being by giving them your full attention? Or are you reducing them to a means to an end, a mere function or role?

What is the quality of your relationship with the cashier at the supermarket, the parking attendant, the repair man, the “customer”?

A moment of attention is enough. As you look at them or listen to them, there is an alert stillness. Perhaps only two or three seconds. Perhaps longer. That is enough for something more real to emerge than the roles we usually play and identify with. All roles are part of the conditioned consciousness that is the human mind. That which emerges through the act of attention is the unconditioned—who you are in your essence underneath your name and form. You are no longer acting out a script. You become real. When that dimension emerges from within you, it also draws it forth from within the other person.

Ultimately, of course, there is no other and you are always meeting yourself.

无论何时当你遇到一个人，不管时间多么短暂，你是否给予他们全部的注意力，从而认出他们的本体？抑或，你将他们贬低为达到目的的一个工具，一个卑微的功能或角色？

你与超市收银员、停车场管理员、修理工、顾客的关系的品质如何？

只要片刻的关注就足够了。当你看着他们或是倾听他们时，一种警觉的宁静升起。也许只有两、三秒。也许更久一些。这短暂的时刻已足够令某些东西产生，它比我们通常扮演或认同的角色更加真实。所有角色都是人类头脑那受制约的意识的一部分。而通过专注产生的却是那个不受制约的——在你的名字与外在形式之下的你的真正本质。你不再依照剧本行事。你变得真实。当那个向度从你的内在升起，它也会将别人内在的这个层面引导出来。

当然，最终，并不存在别人，你总是遇见你自己。

## §

## Chapter 9 第九章

### Death and the Eternal 死亡与永恒

When you walk though a forest that has not been tamed and interfered with by man, you will see not only abundant life around you, but you will also encounter fallen trees and decaying trunks, rotting leaves and decomposing matter at every step. Wherever you look, you will find death as well as life.

Upon closer scrutiny, however, you will discover that the decomposing tree trunk and rotting leaves not only give birth to new life, but are full of life themselves. Microorganisms are at work. Molecules are rearranging themselves. So death isn't to be found anywhere. There is only the metamorphosis of life forms. What can you learn from this?

Death is not the opposite of life. Life has no opposite. The opposite of death is birth. Life is eternal.

当你穿越一片尚未被人们开垦和侵扰的森林，你不但会看到周围丰富多彩的生命，也会遇到倒树、枯木，以及举步之间，脚下的腐叶和正在分解的物质。无论你望向何处，都会同时看见死亡和生命。

然而，细看下去，你会发现那正在分解的树干和腐烂的枝叶不但孕育新的生命，它们自己本身也是充满生气的。微生物正在工作。分子正在重组自己。所以，死亡无处可寻。存在的只是不断演变的生命形式。你，能从中领悟到什么吗？

死亡不是生命的反面。生命不存在反面。死亡的反面是出生。而生命，是永恒的。

## §

Sages and poets throughout the ages have recognized the dreamlike quality of human existence—seemingly so solid and real and yet so fleeting that it could dissolve at any moment.

At the hour of your death, the story of your life may, indeed, appear to you like a dream that is coming to an end. Yet even in a dream there must be an essence that is real. There must be a consciousness in which the dream happens; otherwise, it would not be.

That consciousness – does the body create it or does consciousness create the dream of body, the dream of somebody?

Why have most of those who went through a near-death experience lost their fear of death? Reflect upon this.

自古以来，圣人们和诗人们都承认了人的存在犹如梦境一般的本质 – 它看上去如此坚固与真实，然而却又是那么短暂易逝，随时可能灰飞烟灭。

在濒临死亡的那一刻，你的人生故事，确实可能会显得如一个即将结束的梦一般。然而即使是在梦中，一定也存在着一个真实不虚的本质。一定有一个令梦境发生于其中的意识；否则，梦无法存在。

那个意识 – 是这个身体创造了它，还是意识创造了这个关于身体的梦、关于某人的梦？

为何大多数有过濒死体验的人都不再对死亡感到恐惧？仔细想想。

## §

Of course you know you are going to die, but that remains a mere mental concept until you meet death “in person” for the first time: through a serious illness or an accident that happens to you or someone close to you, or through the passing away of a loved one, death enters your life as the awareness of your own mortality.

Most people turn away from it in fear, but if you do not flinch and face the fact that your body is fleeting and could dissolve at any moment, there is some degree of disidentification, however slight, from your own physical and psychological form, the “me.” When you see and accept the impermanent nature of all life forms, a strange sense of peace comes

upon you.

Through facing death, your consciousness is freed to some extent from identification with form. This is why in some Buddhist traditions, the monks regularly visit the morgue to sit and meditate among the dead bodies.

There is still a widespread denial of death in Western cultures. Even old people try not to speak or think about it, and dead bodies are hidden away. A culture that denies death inevitably becomes shallow and superficial, concerned only with the external form of things. When death is denied, life loses its depth. The possibility of knowing who we are beyond name and form, the dimension of the transcendent, disappears from our lives because death is the opening into that dimension.

当然，你知道自己总有一天会死去，但那只是一个头脑里的概念，直到你第一次“亲身”面对死亡：也许是你或你的亲人遭遇重病，或发生事故，也许是你心爱的人辞世，死亡进入了你的生命，你意识到自己也难免一死。

大多数人在死亡面前，会出于恐惧选择逃避，但是，如果你选择不退缩，勇敢面对你的身体短暂易逝，随时可能灰飞烟灭的这个事实，你就从对自己的这个身心结构，这个“我”的认同之中解脱出来一些。当你了解并接纳所有生命形式变化无常的本性，一种不同寻常的安详感就降临在你的身上。

经由面对死亡，你的意识，在某种程度上，就从对外在形式的认同之中解脱了。这就是为什么，在一些佛教的传统中，僧侣要定期造访停尸之处，并在尸体中间禅坐冥想。

在西方文化里，依然存在普遍的对死亡的否认。即使是老人们也试图不去讨论或思考死亡，尸体被隐藏起来。一个否定死亡的文化毫无疑问会流于肤浅和表面，它只关心外在的表现形式。一旦死亡被否定，生命就丧失了它的深度。我们失去了了解真正的我们是超越名字和形式的机会，也失去了了解那超越的向度的机会，这个可能性从我们的生命中消失了，因为死亡恰恰就是进入那个向度的门。

## §

People tend to be uncomfortable with endings, because every ending is a little death. That's why in many languages, the word for "good-bye" means "see you again."

Whenever an experience comes to an end—a gathering of friends, a vacation, your children leaving home—you die a little death. A "form" that appeared in your consciousness as that experience dissolves. Often this leaves behind a feeling of emptiness that most people try hard not to feel, not to face.

If you can learn to accept and even welcome the endings in your life, you may find that the feeling of emptiness that initially felt uncomfortable turns into a sense of inner spaciousness that is deeply peaceful.

By learning to die daily in this way, you open yourself to Life.

人们对各种结束总是感到不自在，因为每一个结束都是一个小小的死亡。这就是为什么在很多不同的语言中，“再会”这个词意思都是指“下一次再见到你”。

无论何时，当一个体验即将结束 — 一次朋友聚会、一个假期、你的孩子离家 — 你都小小地死了一次。一个曾经作为这个体验显现在你的意识之中的外在形式消融了。这常常会留下一种空虚的感觉，大多数人都竭力不去感受它，不去面对它。

如果你可以学着去接受，甚至欢迎你生命中的这些结束，你也许会发现那最初令你感到不安的空虚感，转变成了一种内在广阔的空间感，它使你感到深深的安详。

每天学着这样死去，你就对生命开放了自己。

## §

Most people feel that their identity, their sense of self, is something incredibly precious that they don't want to lose. That is why they have such fear of death.

It seems unimaginable and frightening that “I” could cease to exist. But you confuse that precious “I” with your name and form and a story associated with it. That “I” is no more than a temporary formation in the field of consciousness. As long as that form identity is all you know, you are not aware that this preciousness is your own essence, your innermost sense of I Am, which is consciousness itself. It is the eternal in you—and that’s the only thing you cannot lose.

大多数人感到他们的身份，他们的自我感，是如此宝贵的东西，他们不想失去它。这就是为什么他们对死亡这么恐惧。

“我”有一天会不复存在，这听上去简直无法想象，令人充满恐惧。但是你将真正宝贵的“我”与你的名字、形式以及与之关联的你的故事混淆了。那个“我”仅仅是意识场域中的一个短暂的形式而已。如果你所知道的只是这个形式身份，你就仍然不了解这个真正宝贵的正是你的本质，正是你内在最深处的“我是”，也就是意识本身。它是你内在的永恒 – 它是你唯一不可能失去的东西。

## §

Whenever any kind of deep loss occurs in your life – such as loss of possessions, your home, a close relationship; or loss of your reputation, job, or physical abilities – something inside you dies. You feel diminished in your sense of who you are. There may also be a certain disorientation. “Without this...who am I?”

When a form that you had unconsciously identified with as part of yourself leaves you or dissolves, that can be extremely painful. It leaves a hole, so to speak, in the fabric of your existence.

When this happens, don’t deny or ignore the pain or the sadness that you feel. Accept that it is there. Beware of your mind’s tendency to construct a story around that loss in which you are assigned the role of victim. Fear, anger, resentment, or self-pity are the emotions that go with that role. Then become aware of what lies behind those emotions as well as behind the mind-made story: that hole, that empty space. Can you face and accept that strange sense of emptiness? If you do, you may find that it is

no longer a fearful. You may be surprised to find peace emanating from it.

Whenever death occurs, whenever a life form dissolves, God, the formless and unmanifested, shines through the opening left by the dissolving form. That is why the most sacred thing in life is death. That is why the peace of God can come to you through the contemplation and acceptance of death.

无论何时，当你的生活中发生重大损失 — 例如失去财产、家园、一段亲密关系；或者丢掉了声誉、工作、劳动能力 — 在你里面有些东西死去了。你感到自我被缩减了。也许还会感到一种迷茫。“没有了这些……我是谁？”

当某个外在形式离开了你或消融，而你一直无意识地将它认同为你自己的一部分，这有可能会带来巨大的痛苦。可以说，它就像是在你的存在结构里留下了一个洞。

当这样的情形发生时，不要否认或忽略你所感受到的痛苦或悲伤。接纳它们的存在。你的头脑总是倾向于围绕着这个损失编写一个故事，在这故事里，头脑分配给你一个受害者的角色，要对这头脑的把戏保持觉知。恐惧、愤怒、怨恨或者自怜都是随着这个角色而来的各种情绪。接下来，要觉知到在这些情绪和头脑编造的故事背后的东西：那个洞，那个空间。你能否面对和接纳这陌生的空虚感？如果你可以做到，你也许会发现它不再令人感到害怕。你也许会惊讶地发现从这空虚之中散发出来的宁静安详。

无论何时，当死亡发生，当一个生命形式消融，神，这个无形的、未显化的，就透过这消融的形式所留下的开放空间，散发出光芒。这就是为什么生命中最神圣的事就是死亡。这就是为什么，经由对死亡的沉思与接纳，神的安详会降临于你。

## §

How short-lived every human experience is, how fleeting our lives. Is there anything that is not subject to birth and death, anything that is eternal?

Consider this: if there were only one color, let us say blue, and the entire

world and everything in it were blue, then there would be no blue. There needs to be something that is not blue so that blue can be recognized; otherwise, it would not “stand out,” would not exist.

In the same way, does it not require something that is not fleeting and impermanent for the fleetingness of all things to be recognized? In other words: if everything, including yourself, were impermanent, would you even know it? Does the fact that you are aware of and can witness the short-lived nature of all forms, including your own, not mean that there is something in you that is not subject to decay?

When you are twenty, you are aware of your body as strong and vigorous; sixty years later, you are aware of your body as weakened and old. Your thinking too may have changed from when you were twenty, but the awareness that knows that your body is young or old or that your thinking has changed has undergone no change. That awareness is the eternal in you—consciousness itself. It is the formless One Life. Can you lose It? No, because you are It.

每个人的历程都是如此短暂，生命转瞬即逝。有什么是不受限于生与死的吗？有什么是永恒的吗？

想想看：如果只有一种颜色，比如蓝色，整个世界和其中的万物如果都是蓝色，那么就不存在蓝色了。必须有什么不是蓝色，这样蓝色才能被认出来；否则，蓝色就无法“凸显”，无法存在。

同样的道理，是否也需要存在某种并不短暂、并不易逝的东西，好让万物的变化无常能够被认出呢？换句话说：如果万事万物，包括你在内，都不是持久不变的，你还能认出这一点吗？你能觉知并目睹万物包括你自己转瞬即逝的本性，这个事实不正意味着你内在有某个东西是永不衰落的吗？

当你二十岁的时候，你觉知到你的身体强壮而充满活力；六十年之后，你觉知到你的身体羸弱而衰老。自二十岁以来，你的想法或许也改变了很多，但那个知道你的身体是年轻或衰老，知道你的想法已经改变的那一份觉知一直都没有变过。那个觉知是你内在的永恒 — 是意识本身。它就是无形的合一生命。你会失去它吗？不会，因为你就是它。

## §

Some people become deeply peaceful and almost luminous just before they die, as if something is shining through the dissolving form.

Sometimes it happens that very ill or old people become almost transparent, so to speak, in the last few weeks, months, or even years of their lives. As they look at you, you may see a light shining through their eyes. There is no psychological suffering left. They have surrendered and so the person, the mind-made egoic “me,” has already dissolved. They have “died before they died” and found the deep inner peace that is the realization of the deathless within themselves.

有些人在临终前变得非常安详，几乎是发光的，仿佛有什么东西在这消逝的躯体里闪耀着光芒。

可以这么说，有时候，病得很严重或岁数很大的老人会在他们生命的最后几周、几个月，甚至几年里，变得几乎透明。当他们看着你时，你也许会看见他们眼中放射出光芒。再也没有心理上的痛苦了。他们已经臣服，所以这个人，这个头脑制造的小我，已经消融了。他们已经“在死亡之前死了”，他们已经发现了内心深处的安详，了悟了他们内在的永恒不朽。

## §

To every accident and disaster there is a potentially redemptive dimension that we are usually unaware of.

The tremendous shock of totally unexpected, imminent death can have the effect of forcing your consciousness completely out of identification with form. In the last few moments before physical death, and as you die, you then experience yourself as consciousness free of form. Suddenly, there is no more fear, just peace and a knowing that “all is well” and that death is only a form dissolving. Death is then recognized as ultimately illusory—as illusory as the form you had identified with as yourself.

在每一个意外和灾难里，都蕴含着了一场我们通常不知道的潜在的救赎。

突如其来的死亡所带来的巨大震撼可以迫使你的意识彻底脱离对形式的认同。在身体死去的最后时刻，以及在死亡的那一刻，你经验到自己就是脱离形体的意识。突然，再也没有恐惧，只有宁静，你了解到“一切安好”，而死亡只是一种外在形式的消融罢了。于是，你意识到，死亡终究是虚幻的——正如你曾认同为自己的这个躯体一样虚幻。

## §

Death is not an anomaly or the most dreadful of all events as modern culture would have you believe, but the most natural thing in the world, inseparable from and just as natural as its other polarity—birth. Remind yourself of this when you sit with a dying person.

It is a great privilege and a sacred act to be present at a person's death as a witness and companion.

When you sit with a dying person, do not deny any aspect of that experience. Do not deny what is happening and do not deny your feelings. The recognition that there is nothing you can do may make you feel helpless, sad, or angry. Accept what you feel. Then go one step further: accept that there is nothing you can do, and accept it completely. You are not in control. Deeply surrender to every aspect of that experience, your feelings as well as any pain or discomfort the dying person may be experiencing. Your surrendered state of consciousness and the stillness that comes with it will greatly assist the dying person and ease their transition. If words are called for, they will come out of the stillness within you. But they will be secondary.

With the stillness comes the benediction: peace.

死亡，并不是现代文化想要让你相信的那样，是异常的事，或者是所有事件中最可怕的事，它其实是这个世界上最自然的事，死亡与它对应的出生一样自然，死与生密不可分。当你坐在一个即将死去的人身边时，记住这一点。

在见证和陪伴一个人的死亡时保持临在，是一项莫大的荣耀，也是一个神圣的行为。

当你坐在一个濒死的人身边，不要否定这个经验的任何一个面向。不要否定正在发生的事，也不要否定你的感受。发现自己什么也做不了也许会令你感到无助、悲伤，或是愤怒。接纳你的感受。接着再深入一步：接纳此时你什么也做不了，彻底地接纳这一点。你无法掌控这一切。对这个经验的每一个面向都深深地臣服，臣服于你的感受，臣服于这个濒死的人可能体验到的痛苦或不适。你的意识的臣服状态和那伴随而来的宁静将给这濒死的人带来巨大的帮助，并使这转化过程更加容易。如果感到想说话，这话语将会来自于你内在的宁静。但是语言是次要的。

伴随着这宁静而来的，是深深的祝福：安详。

## §

## Chapter 10 第十章

### Suffering and the End of Suffering 痛苦和痛苦的终结

The interconnectedness of all things: Buddhists have always known it and physicists now confirm it. Nothing that happens is an isolated event, it only appears to be. The more we judge and label it, the more we isolate it. The wholeness of life becomes fragmented through our thinking. Yet the totality of life has brought this event about. It is part of the web of interconnectedness that is the cosmos.

This means: whatever is could not be otherwise.

In most cases, we cannot begin to understand what role a seemingly senseless event may have within the totality of the cosmos but recognizing its inevitability within the vastness of the whole can be the beginning of an inner acceptance of what is and thus a realignment with the wholeness of life.

万事万物都是互相关联的：佛教徒已经了解这一点，物理学家们现在也证实了这一点。没有什么事情是独立发生的，只是看上去如此罢了。我们越是下判断、贴标签，我们就越是将它孤立起来。由于我们的思考，生命的合一变得支离破碎。然而，这件事正是生命的整体所带来的。它是这个联结之网也就是宇宙秩序的一部分。

这意味着：无论当下发生什么，就是什么，它不可能是其他的样子。

绝大多数情况下，我们无法开始了解，一个看上去毫无意义的事件在整个宇宙秩序中可能会扮演什么角色，但如果我们对这件事情在浩瀚无垠的整体中的必然性有所体认，就开启了对当下如是的内在的接纳，于是，我们开始与生命的整体协调一致。

## §

True freedom and the end of suffering is living in such a way as if you had

completely chosen whatever you feel or experience at this moment.

This inner alignment with Now is the end of suffering.

以这样的方式生活，就是真正的自由和痛苦的终结：无论在这一刻你感受到什么，经验到什么，将它完全看作是你自己的选择。

与当下一达成内在的协调一致，就是痛苦的终结。

## §

Is suffering really necessary? Yes and no.

If you had not suffered as you have, there would be no depths to you as a human being, no humility, no compassion. You would not be listening to this now. Suffering cracks open the shell of ego. And then comes a point where it has served its purpose. Suffering is necessary until you realize that it is unnecessary.

痛苦真的是必要的吗。是，也不是。

如果你不曾像过去那样痛苦过，你就没有作为人的深度 — 没有谦逊，没有同情。你现在就不会在听这个教导了。痛苦的伤痕撬开了小我的壳。然后它就完成使命了。痛苦是必要的，直到你明白痛苦是不必要的为止。

## §

Unhappiness needs a mind-made me with a story, the conceptual identity. It needs time, past and future. When you remove time from your unhappiness, what is it that remains? The “suchness” of this moment remains.

It may be a feeling of heaviness of heaviness, agitation, tightness, anger

or even nausea. That is not unhappiness and it is not a personal problem. There is nothing personal in human pain. It is simply an intense pressure or an intense energy you feel somewhere in the body. By giving it attention, the feeling doesn't turn into thinking and thus activate the unhappy me.

See what happens when you just allow a feeling to be.

不愉快的感受需要一个由头脑制造的我，和一个故事，它需要这个概念性的身份。它还需要时间，过去和未来。当你将时间从你的不愉快上移除，剩下的是什么呢？是此时此刻的“如是”。

那一刻，你也许感到沉重、焦虑、紧张、愤怒，甚至恶心。这并不是不愉快，这也不是个人的问题。在人类的痛苦中，没有什么是属于个人的。它只是你在身体的某处感受到的一种巨大的压力或能量。藉着给予它注意力，这个感受没有转化为思考，也没有激活那个不快乐的我。

如果你只是允许一个感受存在，看看会发生什么。

## §

Much suffering, much unhappiness arises when you take each thought that comes into your head for the truth. Situations don't make you unhappy. They may cause you physical pain, but they don't make you unhappy. Your thoughts make you unhappy. Your interpretations, the stories you tell yourself make you unhappy.

“The thoughts I'm thinking right now make me unhappy.” This realization breaks you unconscious identification with those thoughts.

如果你将进入你的头脑里的每一个念头当真，就会引发很多痛苦和不愉快。情境不会使你不愉快。他们也许会带来身体上的疼痛，但是他们不会使你感到不愉快。是你的念头令你不愉快。你的解读，那个你告诉自己的故事令你不快乐。

“是我此刻的一些念头，令我不快乐。”这个领悟打破了你对于那些念头的无意识的认同。

## §

What a miserable day.

He didn't have the decency to return my call.

She let me down.

Little stores we tell ourselves and others, often in the form of complaints. They are unconsciously designed to enhance our always deficient sense of self through being right and making something or someone wrong. Being right places us in a position of imagined superiority and so strengthens our false sense of self, the ego. This also creates some kind of enemy. Yes, the ego needs enemies to define its boundary. And even the weather can serve that function.

Through habitual mental judgment and emotional contraction you have a personalized reactive relationship to people and events in your life. These are all forms of selfcreated suffering but are not recognized as such because to the ego they are satisfying. The ego enhances itself through reactivity and conflict.

How simple life would be without those stories.

It is raining.

He did not call.

I was there, she was not.

多么糟糕的一天。

他没回我电话，真没礼貌。

她太让我失望了。

通常，我们都是以抱怨的形式，对自己和别人述说这些小故事。我们无意识地设计了这些抱怨，通过使自己是正确的，使其他人或其他事是错误的，来加强我们那匮乏的自我感。“我是对的”将我们置身于一种想象的优越感之中，从而强化了这个虚假的自我，这个小我。这同时也制造了某个敌人。是的，小我需要敌人来定义它的边界。甚至是天气也能服务于这个功能。

经由习惯性的头脑上的判断和情绪上的紧缩，你对生命中的人或事有一个个人化的反应模式。这都是自己制造的各种形式的痛苦，但是人们意识不到，因为它们令小我感到满足。经由习性反应和冲突，小我强化了它自己。

如果没有那些故事，生活会是多么简单啊。

下雨了。

他没回电。

我去了，她没去。

## §

When you are suffering, when you are unhappy, stay totally with what is now. Unhappiness or problems cannot survive in the Now.

当你痛苦的时候，不开心的时候，全然地与那一刻在一起。不愉快或是烦恼，都无法在当下存活。

## §

Suffering begins when you mentally name or label a situation in some way as undesirable or bad. You resent a situation and that resentment personalizes it and brings in the reactive “me”.

Naming and labeling are habitual but that habit can be broken. Start practicing not naming with small things. If you miss the plane, drop and break a cup, or slip and fall in the mud, can you refrain from naming the experience as bad or painful? Can you immediately accept the “isness” of that moment?

Naming something as bad causes an emotional contraction within you. When you let it be without naming it, enormous power is suddenly available to you.

The contraction cuts you off from that power, the power of life itself.

当你在头脑中给一个情境命名或贴标签，认为它是烦人的或糟糕的，痛苦就开始了。你讨厌一个情境，这个抵触情绪使这个情境个人化，并且带来了这个起习性反应的“我”。

命名或贴标签是习惯性的，但这个习惯可以被打破。开始利用一些小事来练习不命名。如果你错过了班机、摔坏了一个杯子，或在泥泞中滑倒了，你能不能克制住自己，不给这个经验贴上糟糕或令人痛苦的标签？你能否立即接纳当下的这个“如是”？

将某事标注为糟糕的会在你的身体里引发一种情绪上的紧缩，当你不给它贴标签，只是顺其自然，突然，你会感到一股巨大的力量。

这个紧缩切断了你与这力量，这生命自身的力量的联结。

## §

They ate the fruit of the tree of the knowledge of good and evil.

Go beyond good and bad by refraining from mentally naming anything as good or bad. When you go beyond the habitual naming, the power of the universe moves through you. When you are in a nonreactive relationship to experiences, what you would have called “bad” before often turns around quickly, if not immediately through the power of life itself.

Watch what happens when you don't name an experience as “bad” and instead bring an inner acceptance, an inner “yes” to it, and so let it be as it is.

他们偷食了这关于善与恶的知识之树的果实。

停止在头脑里给事物贴上好与坏的标签，你就超越了善恶的二元对立。当你超越了这命名的习惯，宇宙的力量就会穿过你。当你对于一个经验不再产生习性反应，那些你过去称为“坏”的经验，会经由生命本身的力量发生转变，这改变就算不是立即发生，常常也会比较快到来。

当你不再将一个经验命名为“坏”的，而是对这经验给予一个内在的接纳，一个内在的“是”，允许它顺其自然，看看会发生什么吧。

## §

Whatever your life situation is, how would you feel if you completely accepted it as it is, right now?

无论你的生活情境如何，如果，就在现在，你彻底接纳它本来的样子，你会有怎样的感受？

## §

There are many subtle and not so subtle forms of suffering that are so normal, they are usually not recognized as suffering and may even feel satisfying to the ego. Irritation, impatience, anger, having an issue with something or someone, resentment, complaining.

You can learn to recognize all those forms of suffering as they happen and know at this moment I am creating suffering for myself.

If you are in the habit of creating suffering for yourself, you are probably

creating suffering for others too. These unconscious mind patterns tend to come to an end simply by making them conscious, by becoming aware of them as they happen.

You cannot be conscious and create suffering for yourself.

痛苦有很多不同的形式，微妙的，或是不那么微妙的，它们如此平常，以至于经常不被人们看作是痛苦，甚至还有可能令小我感到满足。厌恶、焦躁、怒火、对某事或某人看不顺眼、憎恨、抱怨。

当它们发生的时候，你可以学会认出这些痛苦的形式，并且意识到，在这一刻，我正在给自己制造痛苦。

如果你正习惯性地给自己制造痛苦，你也很可能正在给别人带来痛苦。只要在它们发生的时候认出它们，使它们变得有意识，这些无意识的头脑的喋喋不休就会慢慢停止。

你不可能同时是有意识的，而又在给自己制造痛苦。

## §

This is the miracle: behind every condition, person or situation that appears “bad” or “evil” lies concealed a deeper good. That deeper good reveals itself to you, both within and without through inner acceptance of what is.

“Resist not evil” is one of the highest truths of humanity.

这就是那个奇迹：在每个看似“坏的”或“邪恶的”事件、个人，或情境的背后，都隐藏着一个更深的“善”。通过你对当下所是的内在接纳，这个更深的“善”由内到外地向你揭露出它自己。

“不要抗拒邪恶”是人类最高真理之一。

## §

A dialogue:

Accept what is.

*I truly cannot. I am agitated and angry about this.*

Then accept what is.

*Accept that I am agitated and angry? Accept that I cannot accept?*

Yes. Bring acceptance into your non-acceptance. Bring surrender into your nonsurrender. Then see what happens.

一段对话：

接纳事情的本来面目。

*我真的做不到。我对这事感到激动和愤怒。*

那就接纳你现在的状况。

*接纳我现在感到激动和愤怒？接纳我的无法接纳？*

是的。将接纳带入你的不接纳。将臣服带入你的不臣服。然后看看会发生什么。

## §

Chronic physical pain is one of the harshest teachers you can have. Resistance is futile is its teaching.

Nothing could be more normal than an unwillingness to suffer. Yet, if you can let go of that unwillingness, and instead allow the pain to be there,

you may notice a subtle inner separation from the pain, a space between you and the pain, as it were. This means to suffer consciously, willingly. When you suffer consciously, physical pain can quickly burn up the ego in you since ego consists largely of resistance. The same is true of extreme physical disability.

You “offer up your suffering to God” is another way of saying this.

身体上的慢性疼痛是你能遇到的最严厉的老师之一。它要教导你的就是：抗拒是徒劳的。

再也没有什么比“不情愿受苦”更常见的了。然而，如果你可以放下这个不情愿，而是允许那痛苦存在，你也许会留意到你与这痛苦微妙地分离开来，你与它之间有了一个空隙，这个空隙一直都存在。这意味着有意识地、心甘情愿地受苦。当你有意识地承受痛苦，肉体上的疼痛可以迅速将你的小我燃烧殆尽，因为小我很大程度上是由抗拒所组成的。对于严重的身体上的残疾来说，这也是真的。

“将你的痛苦献给上帝”是对这一真理的另一种说法。

## §

You don't need to be a Christian to understand the deep universal truth that is contained in symbolic form in the image of the cross.

The cross is a torture instrument. It stands for the most extreme suffering, limitation, and helplessness a human being can encounter. Then suddenly that human being suffers willingly, consciously, expressed through the words, “not my will, but thy will be done.” At that moment, the cross, the torture instrument shows its hidden face. It is also a sacred symbol, a symbol for the divine.

That which seemed to deny the existence of any transcendental dimension to life, through surrender becomes an opening into that dimension.

要理解十字架这个象征符号所包含的深刻的宇宙真理，你并不一定非得是基督徒。

这个十字架是一个刑具。它代表了一个人所能遭遇到的最大的痛苦、限制和无助。然后，突然，这个人带着全然的意识，心甘情愿地承受痛苦，他通过这样的话语表达了这一点：“不是我的意志，而是你的意志会被完成。”在那一刻，这个十字架，这个施加酷刑的工具，显露了它隐藏的面目。

同时，它也是一个神圣的符号，是神性的象征。这个十字架，看上去似乎否定了生命中有任何超越的层面存在，然而，经由臣服，它成为了通往那个层面的入口。

## §



你就是这宁静