

# Beginning To See

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## 慧眼初开

苏吉达 / 英文  
朱利奥 / 插图  
梁国雄居士 / 中译

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### **Translator's Introduction** 译者前言

1. 这是一本有趣、精简易明、人人可读的「佛教内观禅修」入门书。
2. 此为佛法赠礼，中译版权乃属译者所有，欢迎免费转载与流通，但不得更改任何内容或作任何牟利的商业用途。
3. 在【】内的文字是译者所加的简注或简评。里面所述的禅修方法似属缅甸马哈希大师（Sayadaw Mahasi）所传的内观禅法（Vipassanā Meditation）。此禅法颇为普遍，在世界很多地方都有传授。能够翻译多年前译者所喜的好书，并与大众分享，实是一件美事。
4. 英文版本原刊于下述网页之内：<http://www.weblife.org/library.html>。十分感谢网主 Mr Andrew Vavrek 允许本人把此美妙、睿智的文字翻译为中文，以饷中文读者群。（The English text “beginning to see” comes from the following website：<http://www.weblife.org/library.html> I would like to thank Mr Andrew Vavrek, the Site-Captain for his kind permission to translate this wonderful text into Chinese.）
5. Translator's Email（译者电邮）：[kh14035@yahoo.com.hk](mailto:kh14035@yahoo.com.hk)
6. 本译文原载于「佛法小品」网站之内：  
<http://home.pacific.net.hk/~kh1123/index.html> 现已转到下述之新网址：  
<http://bemindful.weebly.com/index.html>

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this book is dedicated to  
the 9 to 5'ers  
and everybody else

愿以此书  
献给  
朝九晚五的上班族  
以及所有其他人士

---

a collection of epigrams  
about the problem of living  
and the freedom  
to be gained  
through meditation

一本有关  
人生问题 与 禅修解脱  
之  
**隽语集**

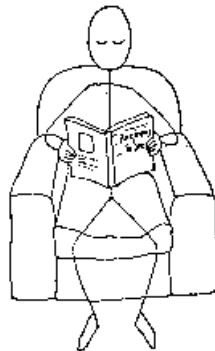
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much suffering  
comes into the  
life of one who  
tries to be anywhere  
but here  
in the present  
moment

不满当下现实  
只顾依恋过去  
追求未来的人

苦恼自然众多

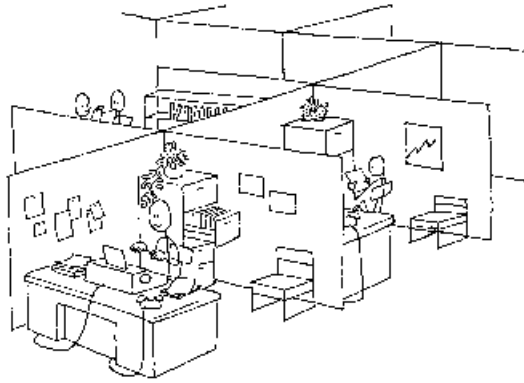
【当下：指眼前此时此地】



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are you  
content  
with where you  
are right now?

你对当下现实满意吗？



because "right nows" are all you have

因为，“当下现实”是你所能拥有的一切

【过去未来，不如现实，面对现实是最重要的。】

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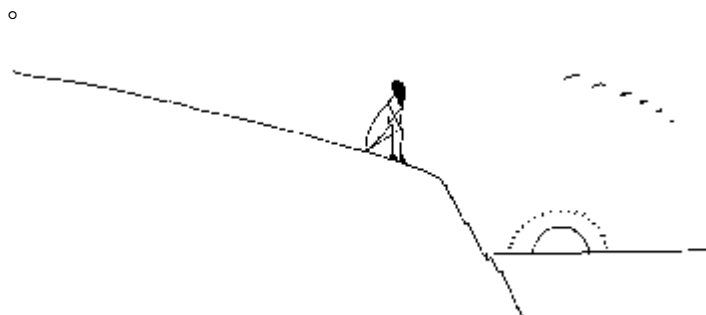
there is nothing  
in this life that we can  
have for very long

人事沧桑  
世态无常

things and people come ...  
then leave us ...

依恋执着  
难免悲伤

and we are left  
sad and aching  
because of  
our attachment



---

*because we are only  
accepting of pleasure  
in our lives ...*

于是终日  
趋吉避凶  
人心惶惶 【惶惶：惊惶失措】

**an immense amount of fear**  
is created as we spend our  
lives dodging pain

于是终日  
趋吉避凶  
人心惶惶

因为我们  
只要快乐  
不要痛苦

**an immense amount of fear**  
is created as we spend our lives  
dodging pain

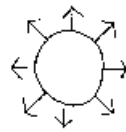
于是终日  
趋吉避凶  
人心惶惶

**an immense amount of fear**  
is created as we spend our lives  
dodging pain

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the world continually  
demands that we  
direct our attention  
outside ourselves.

身外世界，五彩缤纷  
扣人心弦，引人入胜  
令人应接不暇



meditation teaches  
us to revolt

禅修教我们  
要掉转方向



and turn that  
awareness toward  
our neglected  
dimly-lit  
insides ...

引导意识向内  
觉察我们  
忽略已久的  
昏暗之处  
【昏暗之处：指身心之内】



Painful feelings\* in the mind  
indicate wrong attitudes  
about life

\* 痛苦的感受  
显示出  
错误的人生态度

a meditation retreat  
can show us  
what we're doing wrong

一次密集禅修  
可以显示：  
我们做错了什么



\* jealousy, envy, hatred, loneliness, frustration, depression

\* 痛苦的感受包括：  
嫉妒、羡慕、瞋恨、孤独、挫折、沮丧 ... 等

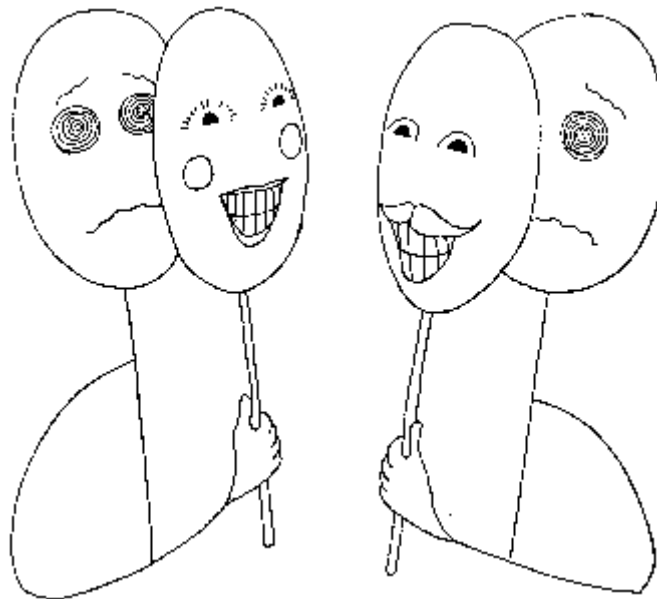
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we live our  
lives fearfully

我们惶惶不可终日

to such an extent  
that we live dishonestly

乃至自欺欺人



there is dishonesty  
in any mind  
which demands  
that reality  
occur in a

**yaw cificeps**

人心并不老实

经常异想天开

【异想天开：形容想法离奇，不切实际】

---

we progress in this  
life according to our  
honest wisdom.

honest wisdom is  
realizing what you feel,  
knowing what you think,

and opening  
your attention  
to everything  
which comes  
before you.

人生成长  
有赖如实智慧

如实智慧  
是了知自己当下的感受和思想

以及开放自己  
客观地  
注意眼前  
发生的一切

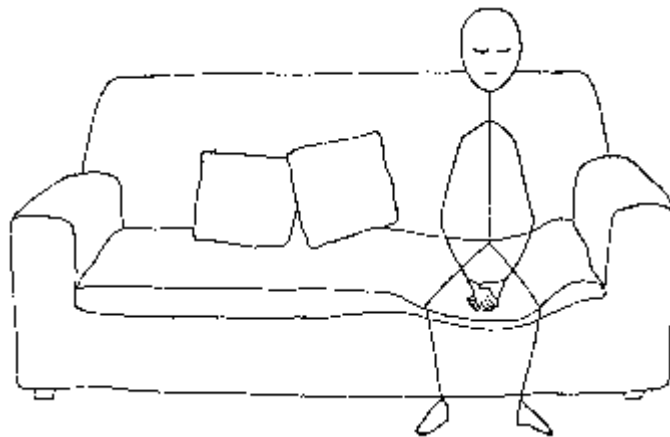
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we should take  
time each day to  
understand ourselves

to watch exactly  
what we experience  
in walking and sitting meditation.

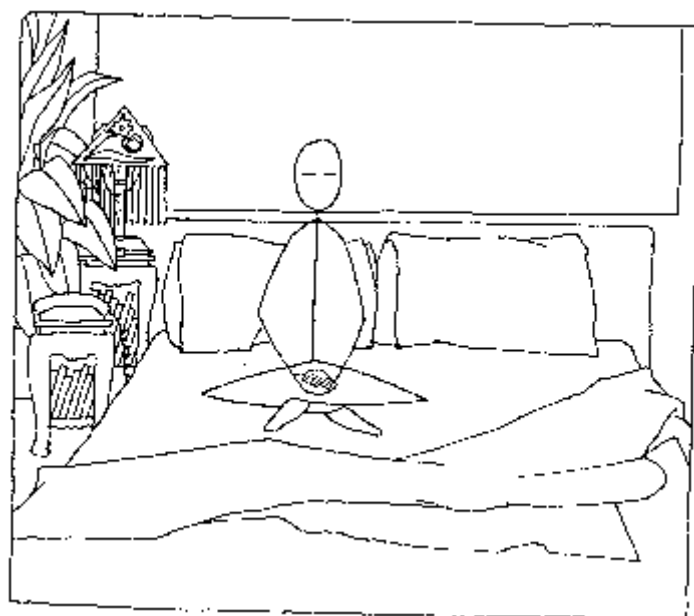
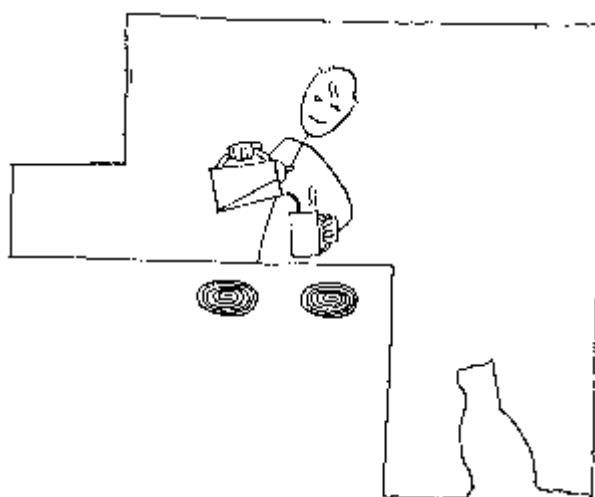
我们每天  
应抽点时间  
来了解自己

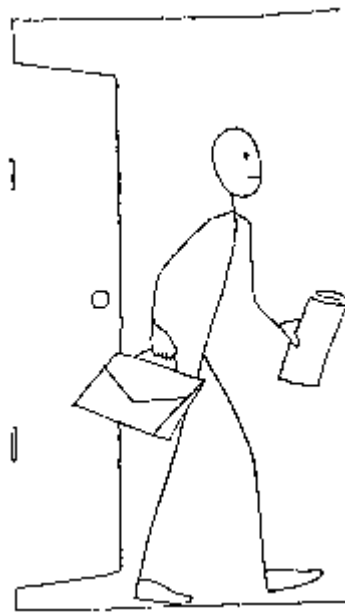
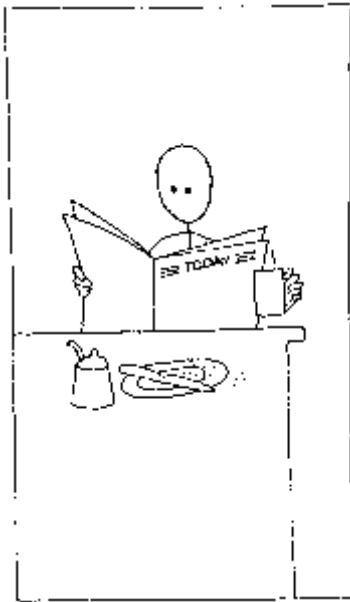
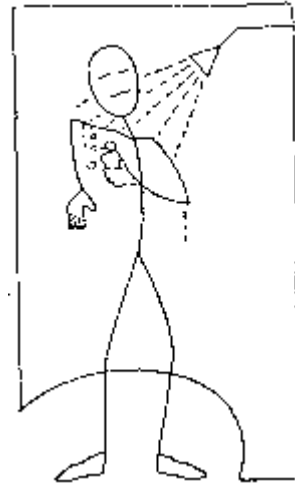
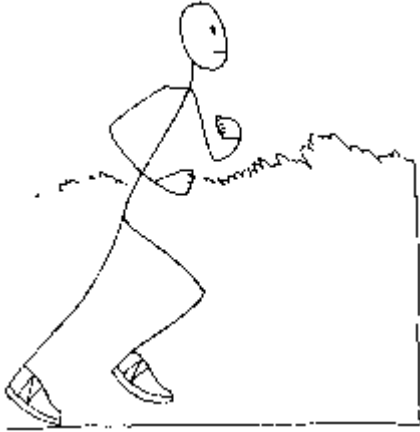
在坐禅和行禅中  
如实观察自己的  
当下感受



**how to  
start a  
good day ...**

如何开始美好的一天？





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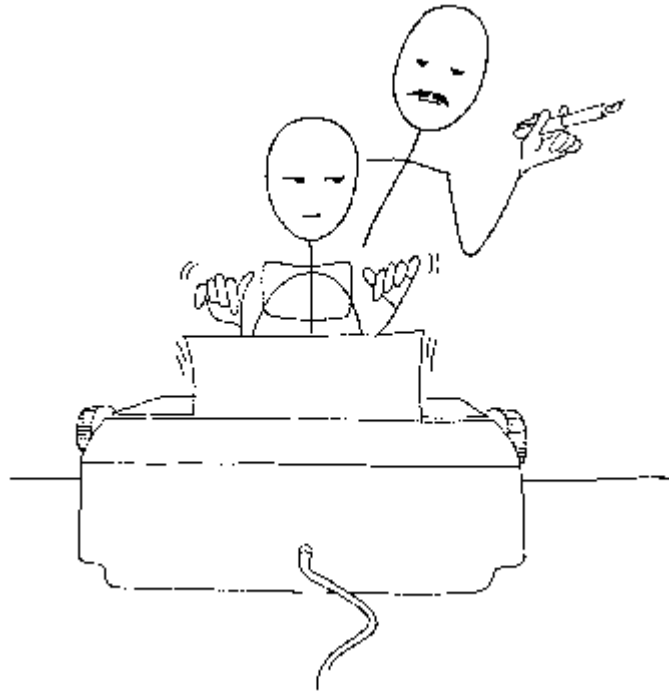
every day you are  
responsible  
for how you feel

每一天  
你都要为自己的感受  
负责

no one can make you  
unhappy  
or nervous

因为，谁也不能  
令你不快  
或不安





choices in  
a meditator's life  
are very simple :

he does those things  
which contribute to  
his awareness

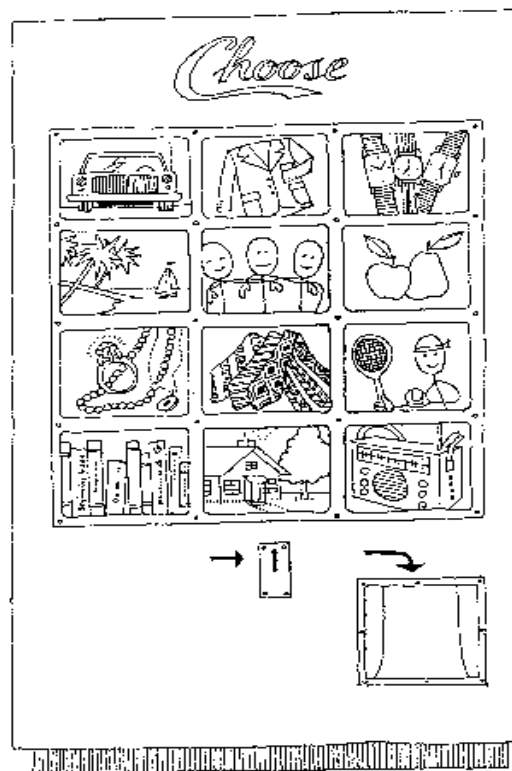
he refrains from  
things which do not

禅修者的生活选择

很简单：

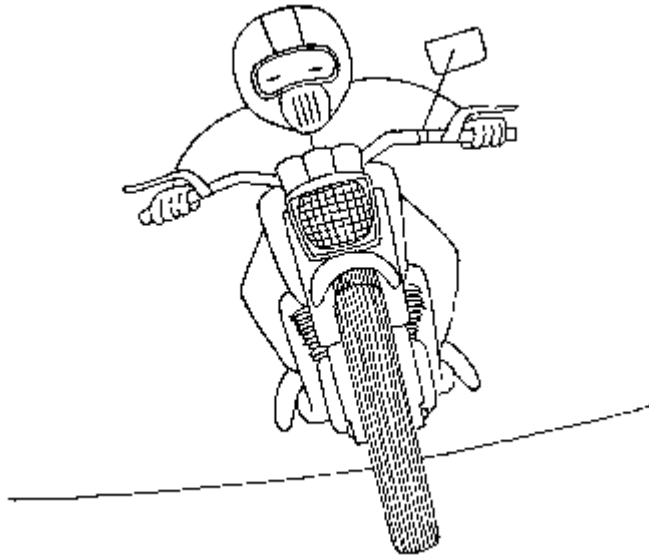
他做有助觉知的事情

他不做有损觉知的事情



the first step in  
spiritual growth is to  
do what we love to do  
and to become aware  
of doing it

修行的第一步是：  
做自己喜欢做的事  
同时，要觉知自己正在做着它



in what direction are you taking  
yourself?

(is it worth your effort?)

is it exactly where you want to go?)

你正往哪里走？

(值得你为此费力用功吗？

那里确是你向往之处吗？)

insight meditation  
systematically trains us  
to be aware of everything  
“we’re up to”

内观禅  
有系统地训练我们  
觉知当下  
从事的一切

the mind is only a  
sophisticated mirror

心好比一面  
非常复杂的镜子

**it is what it sees | sees ti tahw si ti**

be careful what  
you show it because  
you can be

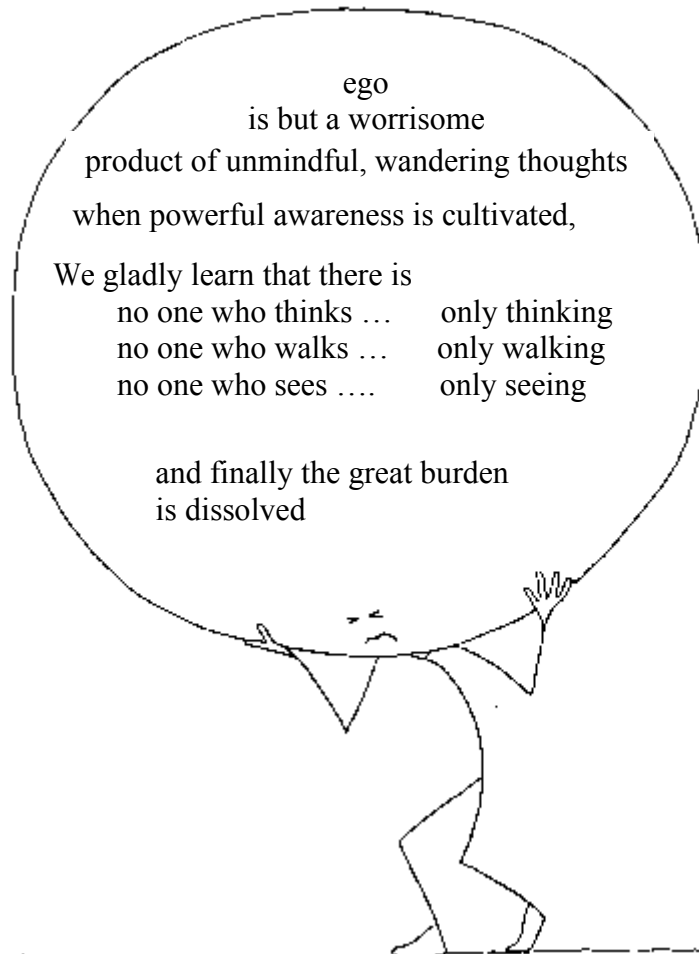
它能如实反映一切

因此  
小心你的表现  
因为你可以是  
任何东西 | 西东何任  
任何东西 | 西东何任

**anything | gnihtyna**  
**anything | gnihtyna**

没有人在思考  
没有人在走路  
没有人在看  
最后，如释重负，  
轻安自在

……  
……  
……  
只有思考的事  
只有走路的事  
只有看的事



「自我」  
不过是觉察不到之散乱思想的恼人产物  
当培养出强劲的觉知力时  
我们会乐于发现  
实际上：

detached  
does not mean  
dead

超脱并非死亡

它充满慈、悲、喜、舍

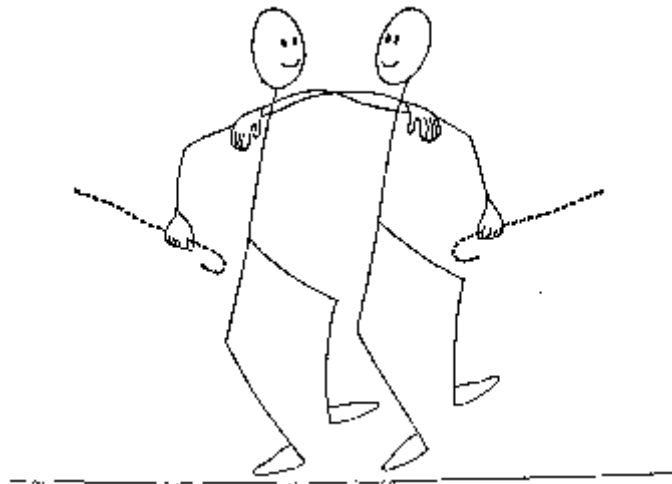
rather, it is made of  
Loving-kindness  
Compassion  
Sympathetic joy  
and  
equanimity

---

one of the  
highest blessings is  
a friend with whom  
we can respond  
openly and freely

有一坦诚相交的朋友

乃人生最大的福气



it is hard  
to be constantly loving

but it is harder  
to be unloving

常怀慈悲难  
常怀瞋恨更难

---

this living is  
so hard  
how can we  
be anything  
but loving?

生活那么困苦

不慈悲还可怎样？

besides teaching insight meditation the buddha also taught a meditation to develop loving kindness for all creatures - he instructed that we sit in a quiet place and reflect first on the dangers of hatred, anger and resentment, and the benefits of loving-kindness - these reflections remind us of the importance of maintaining a loving attitude in all circumstances and give us energy for the meditation.

because only when there is love for oneself can there be love for others, we first practice loving-kindness towards ourselves by thinking of our own good qualities and kind actions - warmth for ourselves grows as we repeat over and over the loving thought : 'may I be free from my troubles (anger, fear, tension, anxiety, hatred, etc.) may I live happily.'

when we first begin the practice of loving-kindness, we may be surprised to find that we have difficulty in reflecting on our good qualities - we may feel shy or guilty in thinking of ourselves in such a positive way, or there may be self-hatred conditioned in our minds by years of comparing ourselves with others or with some ideal to which we might cling.

when we begin practice, it may be helpful to start each period of practice by writing down a few reflections to help us focus our attention.

for example, one day our reflections might be :

*dangers of hatred and resentment*

- 1- makes me fearful
- 2- creates restlessness and agitation
- 3- makes me feel miserable
- 4- makes me critical and hard on myself

*advantages of loving-kindness*

- 1- makes my mind clear
- 2- frees my body of tension
- 3- makes me feel good about myself
- 4- makes it easier to be with others

*my own good qualities*

- 1- I try to be patient
- 2- I am willing to change and grow
- 3- I want to be more loving
- 4- I have pretty toes

spend some time each day writing and reflecting this way - then spend the last ten minutes of the meditation time specifically cultivating that warm and open space which thoughts of loving-kindness produce by gently and silently repeating your own wish for yourself: 'may I be loving' or 'may I be free from restlessness' or 'may I be free from anxiety,' in whatever way feels appropriate for you.

if we work ardently at this meditation we will begin to see a healthy change happening within ourselves.

in time, when loving thoughts flow freely for ourselves, the loving-kindness may be extended to all beings everywhere without distinction -

**may all beings be happy.**

除内观禅外，佛陀还教我们慈心禅。

他要我们坐在安静的地方，首先思维嗔恨的危险和慈悲的利益，这些思维提醒我们要随时随地心怀慈悲，以及激励我们精进禅修。

能自爱才能爱人，所以，我们应先向自己修习慈心，思维自己的美德善行。我们可不停默念（散发）慈心善愿：「愿我能远离苦恼，愿我能快乐自在。」念着念着，温暖的感觉将油然而生。 【苦恼：指愤怒，恐惧，紧张，焦虑，憎恨等】

初修慈心禅时，我们或会惊讶，自己竟有困难思维自己的美德。原因可能是：我们感到害羞和内疚去想自己的美德，或者由于经常自觉比不上人，有些憎恶自己。初修慈心禅的人，若每次修习前先写下自己的反省，会有助集中和专注。

例如，我们可以反省：

#### 仇怨的危险

- 1- 令自己恐惧
- 2- 令自己激动不安
- 3- 令自己悲痛难受
- 4- 令自己苛责自己

#### 慈悲的好处

- 1- 令自己清晰
- 2- 令自己解压
- 3- 令自己感觉美好
- 4- 令自己人缘好

### 我的优点

- 1- 我会忍耐
- 2- 我愿意转变和成长
- 3- 我会更加慈悲
- 4- 我有漂亮的脚趾

每天就花些时间这么写、这么想 —— 然后利用静坐时间的最后十分钟，向自己不停默念（散发）温暖的慈心善愿：

「愿我慈悲为怀」、  
或者「愿我安定下来」、  
或者「愿我无忧无虑」等，

尽可适随己意。

如此精进修习，不久自见有益的转变。  
经过一段日子的修习后，若能自如地向己散发慈心善愿时，  
将可无分别心地扩展至所有地方的众生 ——

**愿众生离苦得乐，身心自在！**

---

anger is most  
dangerous

发怒非常危险

it destroys you,  
the person next  
to you,  
and the place where  
you live

它可毁灭你  
你周围的人  
以及你居住的地方



when aversion arises in  
our minds,  
we must either mindfully  
drop it  
or start communicating

当厌恶或反感之心生起时  
应立即觉察地舍弃它  
或者开始沟通

（例如：表达自己的不满感受，寻求和解等）

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the buddha  
did not come  
in the 6th century b.c.

佛陀于公元前六世纪  
出现世间

to reassure us that  
the world was moving  
in the right

决非为安抚我们说：  
世界正走对方向

**noitcerid**

而是提醒我们：  
世界正走错方向

---

Once a king who was  
marching to war came near  
the place where an enlightened  
teacher was living.  
the king was in a great  
hurry but he wanted to learn  
something from the saint.  
respectfully the king approached,  
paid homage, and asked the  
holy one :

从前  
有位国王率领大军奔赴沙场  
当他来到觉者居住的地方时  
虽然风尘仆仆  
仍不忘向圣者请教  
他恭敬地走向圣者  
礼拜后问道：

"will you tell me the buddha's  
teachings, for I have little time and  
may even be killed this  
very day"

「我时间无多，朝不保夕，  
请觉者给我一点开示。」

the sage looked upon the  
man in the royal cloak and answered  
with but one word :

觉者望着威风凛凛的国王  
精简地回答：

"awareness"

「觉知当下！」



---

**meditation  
is for those who are born  
without having it  
all together**

禅修  
是为天生  
不懂禅修的人  
而设的

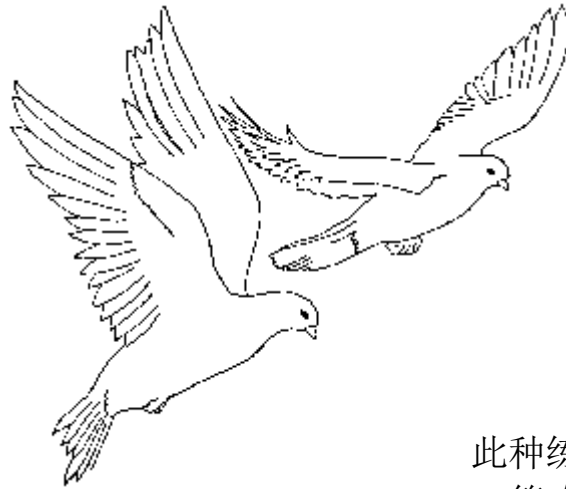
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mindfully attending to  
the sensation of the breath

留意观察呼吸时的感觉  
是一种止观练习

- a tranquility and  
insight exercise -

【它可令你心境平静，获得内观智慧】

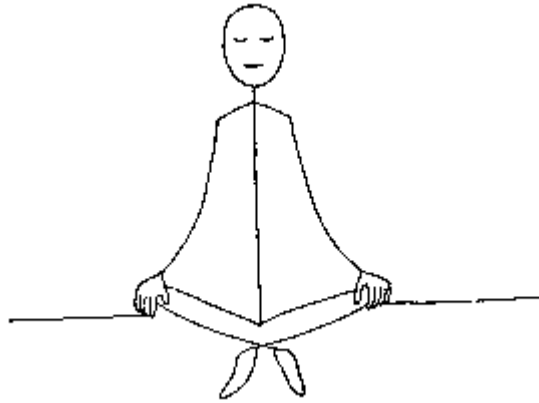


is politically,  
economically  
and spiritually  
the practice  
of  
peacefulness

此种练习无论在  
策略上  
经济上  
与心灵修养上来说  
都是好的  
安心方法

---

meditation is not straining  
or striving



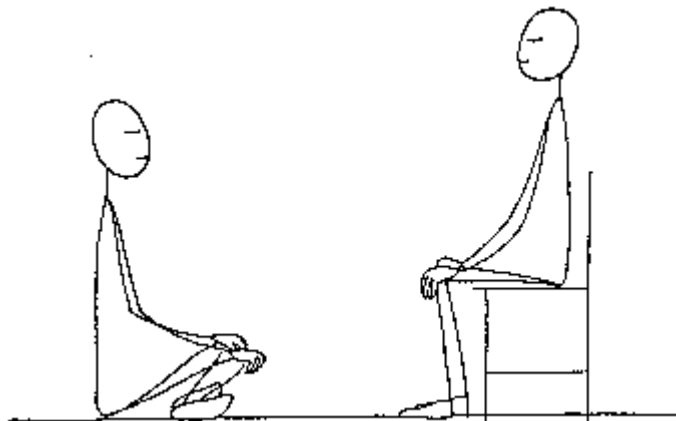
it is a relaxation

禅修  
不是要你  
竭力绷紧或斗争  
它是一种松弛、放下

【佛教禅修方法有宽松的、亦有严格的，目的是要看破、放下，过程难免要奋力精进，克服障碍与困难。】

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the back should be straight  
not tense



坐禅时  
背脊要正直自然，不可太过紧张

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## **an insight meditation exercise**



for the development of clear, mindful awareness, the buddha taught us to observe closely the movements of the body and the mind. a good way to develop your attentiveness, concentration and insight is to watch carefully the rising and falling of the abdomen. in this meditation exercise we begin by observing these obvious bodily movements. when these become clear we will also be able to be aware of the more subtle movements of the mind.

go to a quiet place and sit in a comfortable position with eyes closed and back straight but not rigid. the movement of the abdomen is always present : place your attention on its natural in and out movement, making a mental note of each part of the process as it is occurring. it is not necessary to verbally repeat the words, "rising" and "falling," or even to think of "rising" and "falling" in the form of words. instead, only be aware of the actual process of rising and falling. as you become more and more alert and can follow the movements more carefully, you will become aware that the breathing is sometimes shallow, sometimes deep, sometimes rapid, sometimes slow and calm. these variations should be noted, however there should be no effort to control or to interfere with the breathing in any way. just choicelessly watch the movements as they appear when you are breathing normally.

while you are watching the rise and fall of the abdomen, the mind may, by itself, go towards other objects, such as thoughts, feelings, bodily sensations. these new objects should be noted as soon as they arise. if a thought comes to your mind, be aware of "thinking". if a sound comes to your attention, make a mental note of "hearing". after each such note, firmly and calmly return your attention to the primary objects of meditation, the movements of the abdomen.

as you develop more concentration on the primary objects, you will quickly notice any other object as it arises. however, until the mind is alert enough to notice these objects as soon as they arise, it will tend to wander unmindfully after these thoughts, feelings and emotions. sometime later, the meditator becomes aware that he has been day dreaming. as soon as one is aware that his attention has drifted away from the present moment, he should patiently note that his mind has been "wandering" and that he is now "remembering to be mindful". then one should lovingly return the attention to watching the rising and falling.

mindfulness can also be practiced during walking meditation, with the lifting, placing and putting of the foot as the primary objects of awareness. with head upright, keeping your eyes on the ground about six feet ahead, walk at a moderately slow pace, with steps small enough so that, without losing your balance, you can place one foot firmly on the ground before moving the next foot. remember to note each part of the movement as it occurs. it is a good idea to spend equal amounts of time in walking and in sitting meditation -- for example, thirty minutes of walking, then thirty of sitting, later, one hour of walking, then one hour of sitting.

during all movements and activities of the day --- eating, washing, moving from place to place,

job to job --- one should be aware of the movements of the body necessary for each activity, or of any thought, feeling or physical sensation which arises predominately.

one who persists in noting all objects as they come to his attention will develop increasingly clear awareness. noting should be done neither too fast nor too slowly. it should be immediate, firm and clear, but not harsh. one is not to be lazy and sit day dreaming, but rather to develop an awareness of the objects which is accepting and alert. at a certain point when the mindfulness is well developed, awareness will be automatic, and there will be less and less need for making mental notes. however, whenever attention weakens, one should return to making clear notes.

it would be convenient if one could simply "decide" to be aware. however, we are conditioned not to be aware. our minds are trained to be complicated, and as it is necessary to re-train ourselves in order to be simply aware. the most skillful way for a beginning meditator to develop mindful awareness is to place himself under the guidance of a qualified meditation teacher for a period of intense practice. during a meditation retreat one leaves behind for a time the rush and trouble of his daily life, and in an atmosphere of quiet mindfulness and loving-kindness, devotes his energy entirely to the development of awareness. the minimum length of time usually needed for beginning westerners is one month. after completing such a period of intensive meditation, one is better able to continue the development and practice of mindfulness in daily life.

### 以下的内观禅练习，可发展清晰的、专注的觉察力：

佛陀教我们要仔细观察身心活动。



发展注意力、定力和内观智慧（洞悉力）的一个好方法是：小心观察（在自然呼吸时）腹部的起伏。首先，我们要观察较明显的身体动作，对身体的动作了了分明后，就可觉察比较细腻的心理活动，对它们亦要做到了了分明。

找一个安静的地方，舒适地坐下来，然后闭上眼睛，挺直脊骨，但不可僵硬。腹部的活动常在，注意腹部当下的自然起伏，心中默记整个过程的每一细节。不必发声唸或用心去想「起」和「伏」，只须如实觉知到当下的起伏实际活动即可。当你变得越来越清醒和警觉，能够比较仔细地观察到腹部的起伏时，你将会明白，呼吸有时候是浅的、有时候是深的、有时候是急促的，有时候是慢而静的。必须注意到这些差异，但绝不可以任何方式去刻意控制或干预呼吸。只是客观地、以平常心去如实观察自己当下的自然呼吸即可。

当观察腹部的起伏时，你的心会自动奔向如思想，情绪、感受，身体感觉等其它对象（目标）的，届时，应在它们生起时就要立即注意到它们。若心生一念（思想），你要马上知道内心正在「想着」。若注意到某一声音时，内心亦要马上知道正在「听着」。…如是者在每次发生后，都要沉着而坚决地重新注意腹部的起伏（禅修的主要对象）。

**【其它对象（目标）又称作：次要对象（目标）】**

通过专注腹部的起伏（主要对象），你的定力会不断增强，到时，你会很快在次要对象生起的当下注意到它们的。不过，除非心的警觉敏锐，足以觉察到每一生起的次要对象（目标），否则，它仍会不知不觉地跟着这些思想、情绪和感受走的。不久，禅修者会知道自己正在做白日梦，一经知道自己的心已飘离当下时，就要耐着性子注意自己正在「飘离」，以及正在「记得要专注」；然后，明快地重新观察腹部的起伏（主要对象）。

行禅也可以训练专注，这时要专注脚的提起，移动和放下等主要觉知对象（目标）。头要平正，眼要垂视六呎前方的地面，步伐宜细慢，以保持平衡，稳定地踏下第一只脚后，才可移动第二只脚，记住要如实注意到当下的活动。交替练习行禅和坐禅是个好主意 —

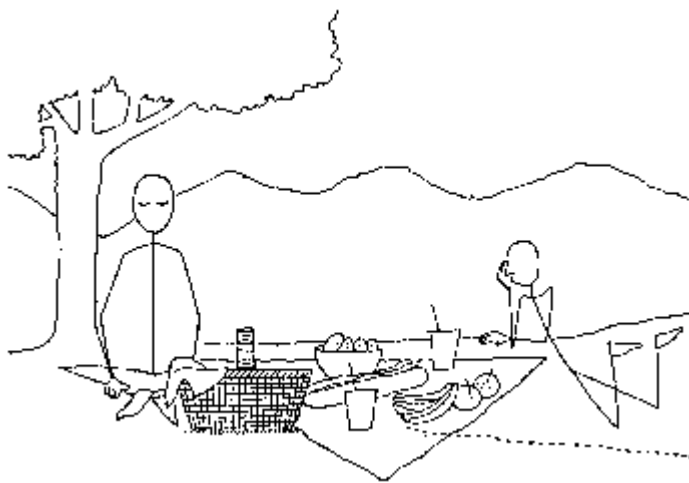
—例如，开始时，可行禅三十分钟，然后坐禅三十分钟，熟练后，可行禅一小时，然后坐禅一小时。

日常活动，不管是吃饭、洗脸、走路或工作，都要清楚地如实觉知自己当下最明显的、为某活动而做的身体动作、思想、情绪感受、或者身体感觉。

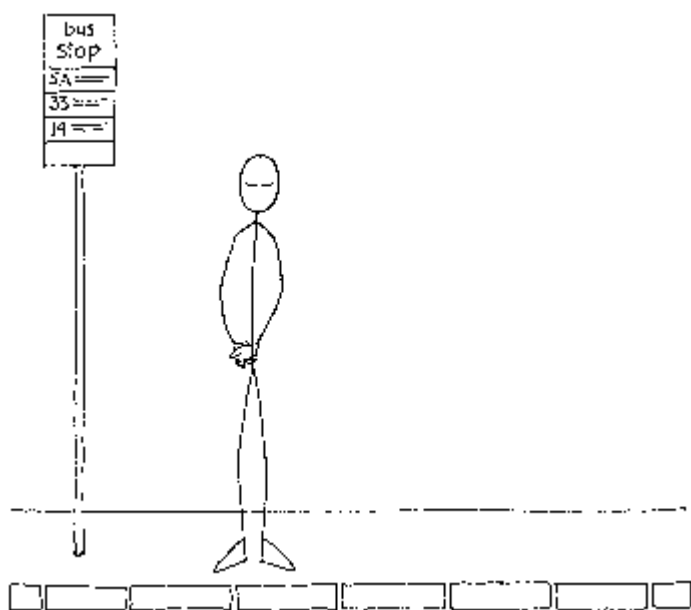
若能持续地觉察到进入意识（注意范围）的所有对象，你的觉知力将会不断增强。觉察要不急不缓，但要实时、清晰和明确，不可粗暴。你不可偷懒，不可坐着发白日梦，应该发展出敏锐和开放的觉知力。

**当专注力发展到某一高水平时，用心默记会逐渐减少，自如的觉知力会增强，即无须费力就可觉知当下了。不过，每当专注力减弱时，必须重新用心清楚地默记当下情况。**

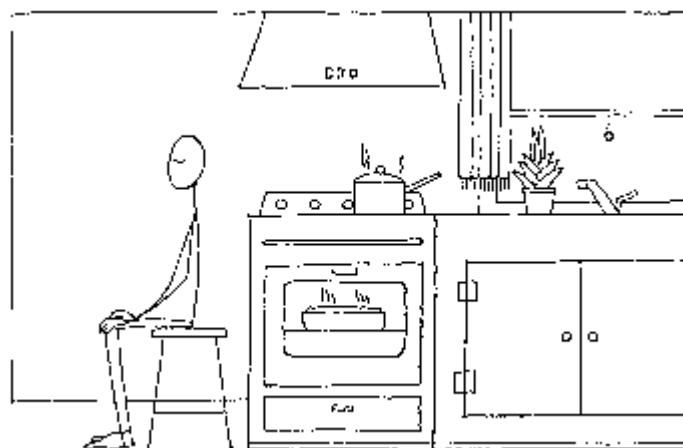
你只须「下定决心」去觉知当下，一切就好办了。不过，我们总是习惯不知不觉，我们的心已被训练得复杂万端，因此，须要重新培训，令我们的心懂得单纯地觉知当下。初学的内观禅修者，最好先跟随资深的禅修大师一段时间作（闭关或退隐的）密集禅修。于密集禅修期间，要万缘放下，暂时不理日常生活的烦琐，在宁静、集中和慈悲的气氛下，全力发展觉知当下。（西方的）初学者常须最少一个月的时间。完成此段密集禅修训练后，禅修者就可在日常生活中去继续发展其禅修经验了。

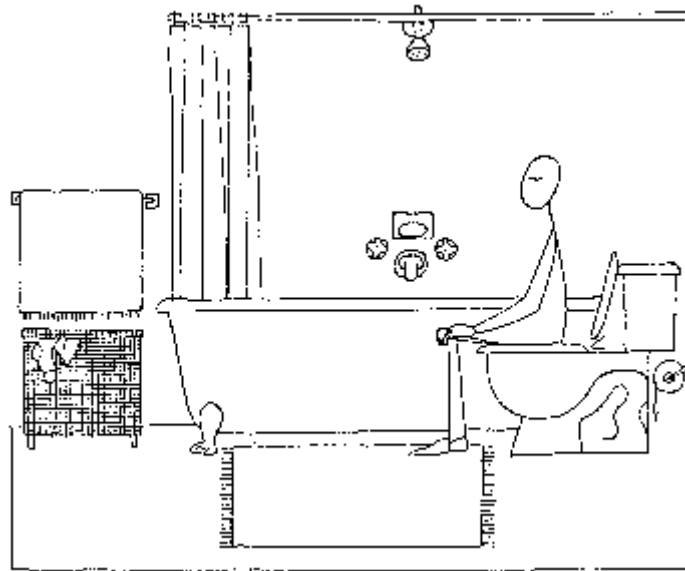


what could be  
better than  
a meditation  
you can take anywhere?



既然你可  
随时随地禅修  
还有甚么  
比它更方便？





---

a saint is a very simple man:  
when he walks, he walks  
when he talks, he talks  
and that's all

圣者是个非常单纯的人  
他走路时只走路  
他说话时只说话  
如此而已！

he doesn't think while  
listening,  
daydream while walking  
see while touching

他在听时，不会想  
他在走路时，不会做白日梦  
他在接触时，不会东张西望

that is very hard  
that is why he is a saint  
that is why there is trouble in  
our lives

那是很难办得到的  
那正是他成为圣者的原因  
那正是人生苦恼的原因



---

tension  
is the first noble truth:



**life is suffering**

生命是苦  
人总是紧张不安  
这是第一圣谛

---

*the price of wisdom*

*is pain :*

*but it is wisdom*

*that cuts off the  
suffering*

*finally, there is no  
choice*

*but to bleed freely*

智慧的代价是苦

但断苦的正是智慧

最后，别无选择

唯有爽快、大方地

流血而死

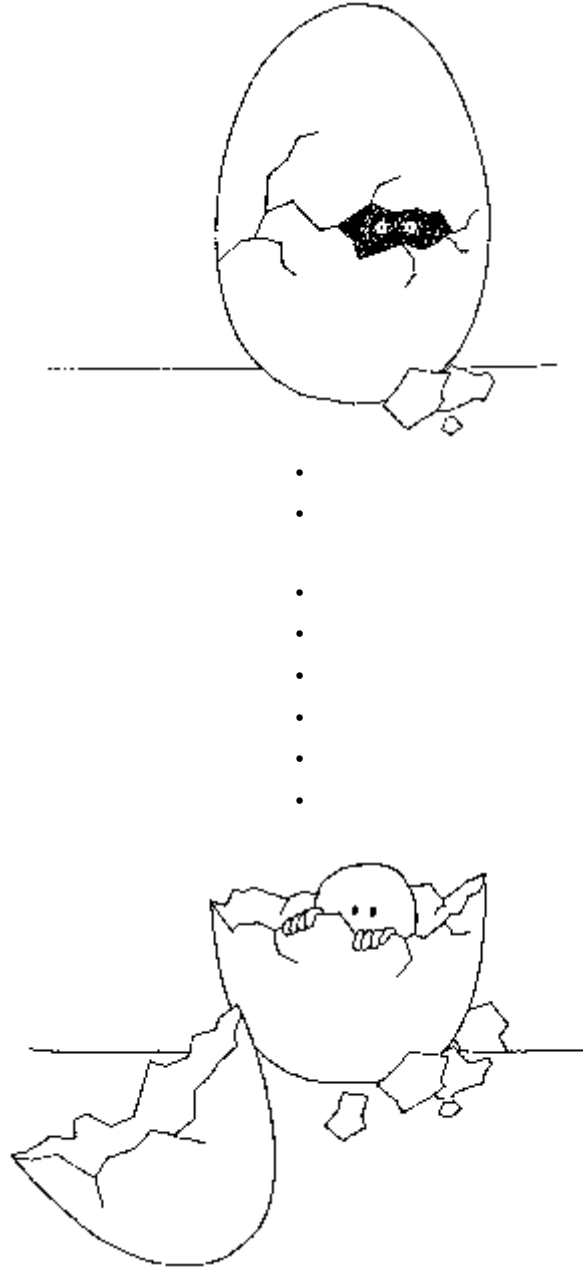
【暗指智慧洞悉了生命是苦的事实，然后甘愿大方地痛苦而死。】

【佛于《杂阿含经卷五第107经》说：当知于苦患身，常当修学不苦患心！】

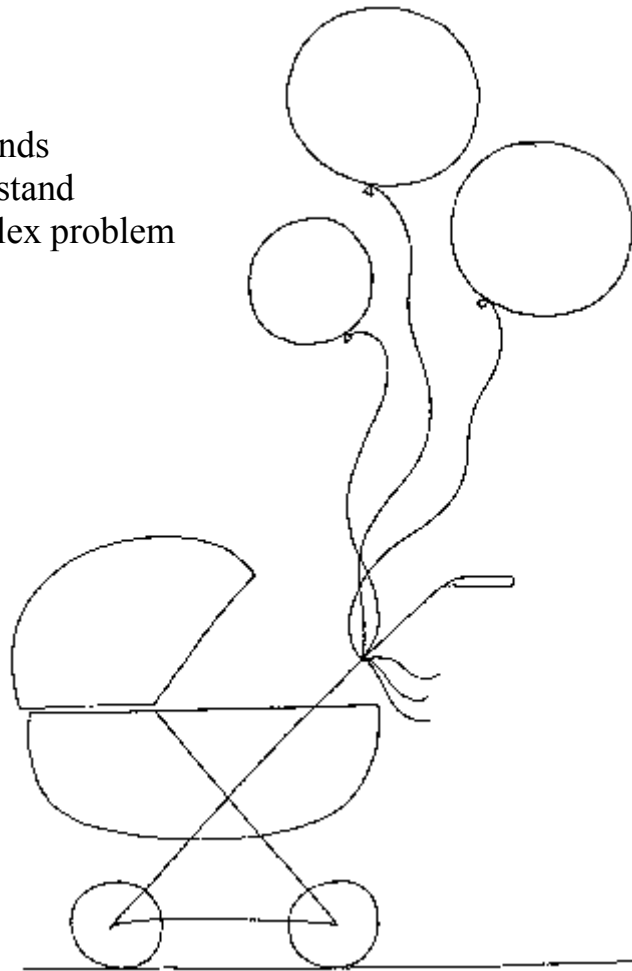
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**your pain can be  
the breaking of the shell  
which  
encloses your  
understanding**

你的痛苦也许是：  
要打破  
那个令你无法理解的  
愚痴外壳



Only  
simple minds  
can understand  
this complex problem  
called life



只有  
单纯的心

才能破解  
这复杂的  
「生命」问题

---

if we accept everything  
in life as our  
teacher

若能以生命中的一切为师  
我们很快就可解除

we will soon  
be free  
from the pain of  
unnecessary resistance  
and unnecessary desire

无谓的抗拒  
与欲望之苦了

---

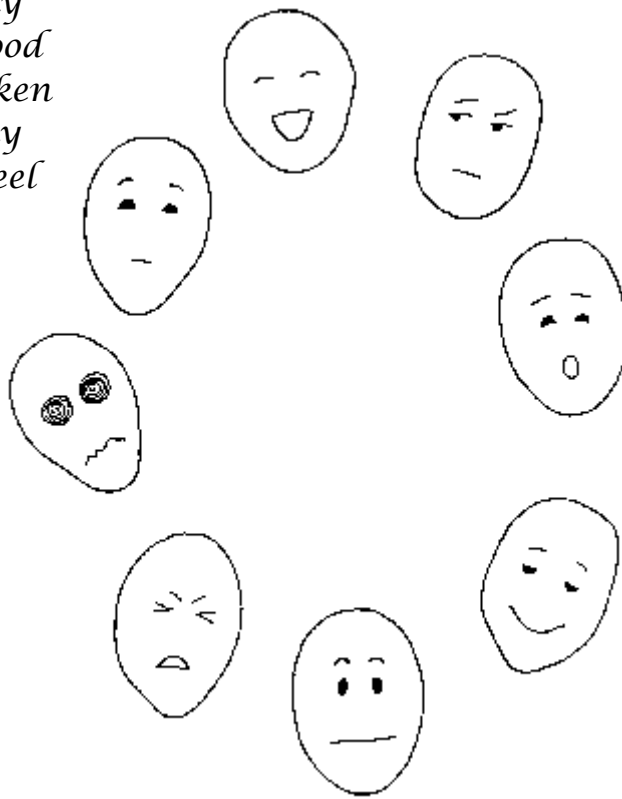
we run here and there  
all our lives  
trying to be successful,  
correct and right

人生的目标是学习  
但我们却东奔西跑  
努力追求成功、正确与正当

when the goal of life  
is learning

---

*meditation does  
not necessarily  
make us feel good  
but it does awaken  
us to the many  
things we do feel*



禅修不一定  
令我们感觉美好  
但是  
它确可唤醒我们  
去留意自己的  
各种真感受

---

a meditation retreat  
brings great relief because  
for a time we don't have  
to take our mind and its'  
problems seriously,

we don't have to act  
upon its thousand  
wandering thoughts,

we just note them  
mindfully and they pass  
away .....

一次密集禅修  
可带来重大的解脱  
因为，于此期间  
我们不必太顾虑自心  
与其它问题

我们不必跟着  
万千纷飞的妄念转

我们只须专注着它们  
然后让它们自动消失 .....

【妄念：鲁莽的、胡乱的、不顾一切的、荒谬的思想。】

---

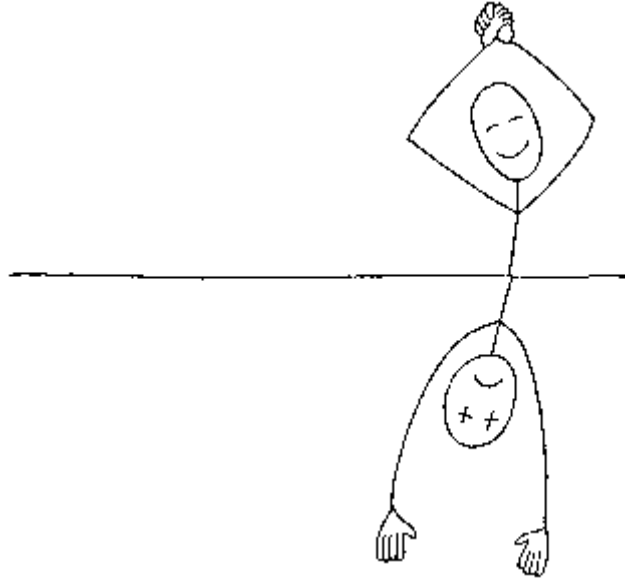
the untrained  
mind is so  
vulnerable to

未经禅修训练的人  
其心常随境转：

## circumstances.

something good  
happens and it  
is happy ...

遇顺境则喜 ...

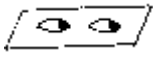
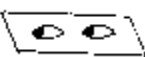
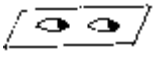
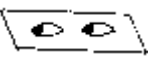
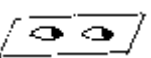


something bad  
happens and it  
is in pain ...

遇逆境则悲 ...

---

one who has sufficiently  
suffered the attachments  
and aversions of his mind's  
uncontrolled wanderings  
quickly becomes

watchful  of  
any direction   
in which   
 the mind  
 moves.

深受执着与瞋恨所苦的人

在禅修中

很快就学会观察

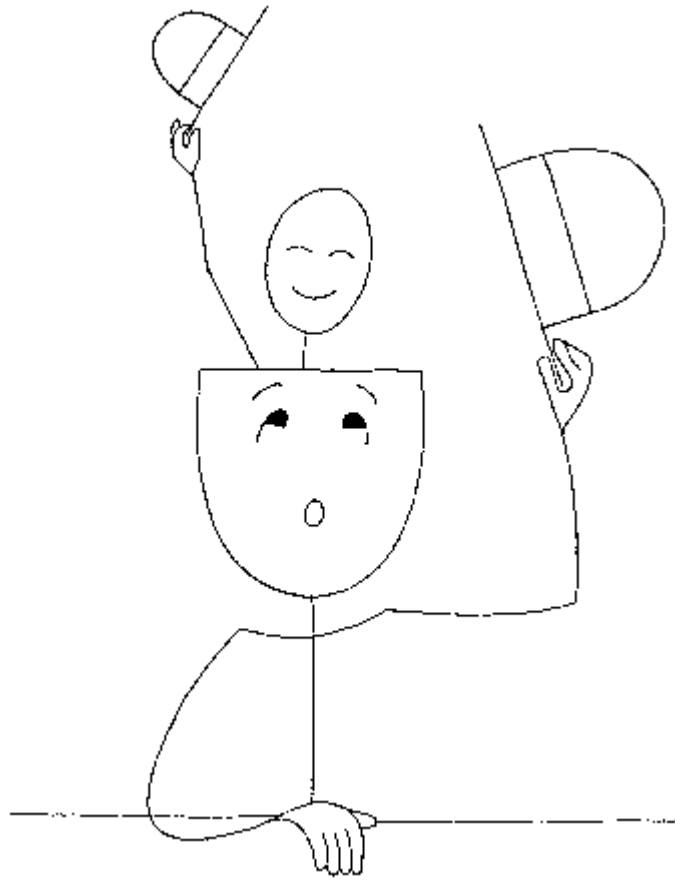
自心的去向

---

**your mind**  
**has a mind of its own**

你的心内有心  
(你自己在哪里?)

**(where do you fit in?)**



---

thoughts are not  
necessarily connected  
with reality

思想未必  
如实反映客观实际

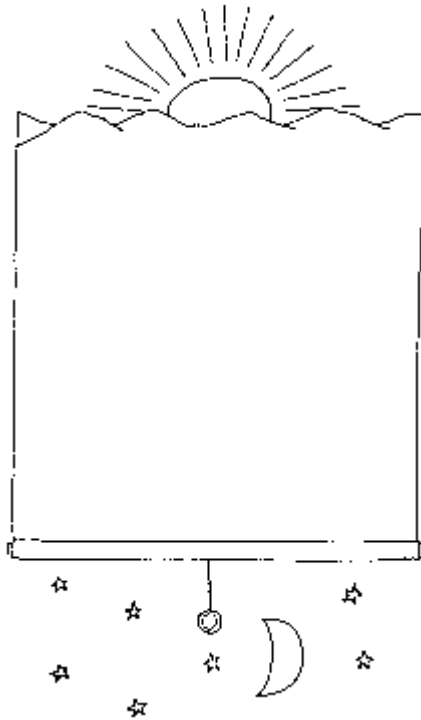
that is why the  
buddha taught us  
to be aware  
of them  
before we are  
influenced  
by them

所以，佛陀教我们  
必须预先察觉它们  
以免受其影响

---

what happens between  
the time we awake  
and the time  
we go to bed

is out of our control



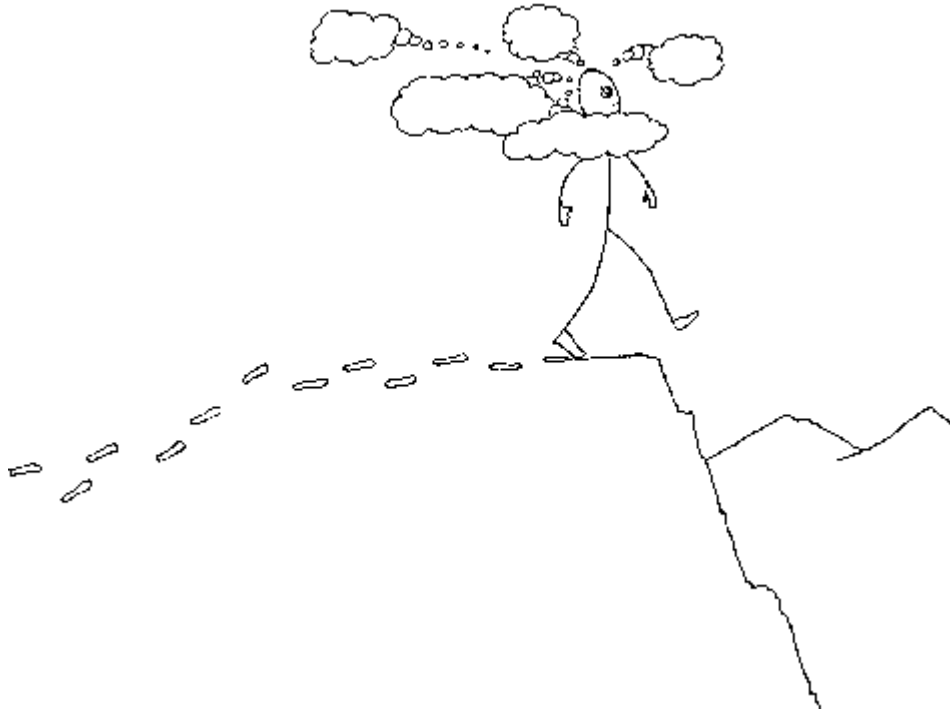
无论醒着或睡着，其间所发生的事情  
都不是我们所能控制的

---

bittersweet goes the life of him -  
that clouded and distracted  
stranger to reality  
without awareness, he  
stumbles and falls  
he hurts himself to death

无明所蔽、妄念纷飞的人  
生命尝尽甜酸苦辣

由于不知不觉  
在人生路上就会东歪西倒  
自己伤害自己，直至老死



---

if living were an easy  
thing to do  
there would be no need  
for mental training  
but because life often  
becomes very,  
very hard

we often have  
to meditate  
very, very  
hard

若生活无难，事事顺利

就无须禅修、培育心智了

正因为人生每每困苦非常

所以我们要奋力禅修

精进不懈

---

the mind is the  
only means we have  
of getting out of  
this mess

careful  
with it

immorality

依靠自心  
是走出困境的  
唯一途径

因此  
要小心留意它啊！

道德败坏、自私自利、



selfishness,  
anger and  
chemicals  
dull this single key

瞋恨仇怨、以及滥用药物等  
都会令此唯一钥匙变得不灵光的

【不灵光：指失去效用】

---

everyone needs  
a period of mental  
and physical  
seclusion every day



每人每天  
都要有一段时间  
去独自安顿身心

【安顿：安置、使安定或舒适】

---

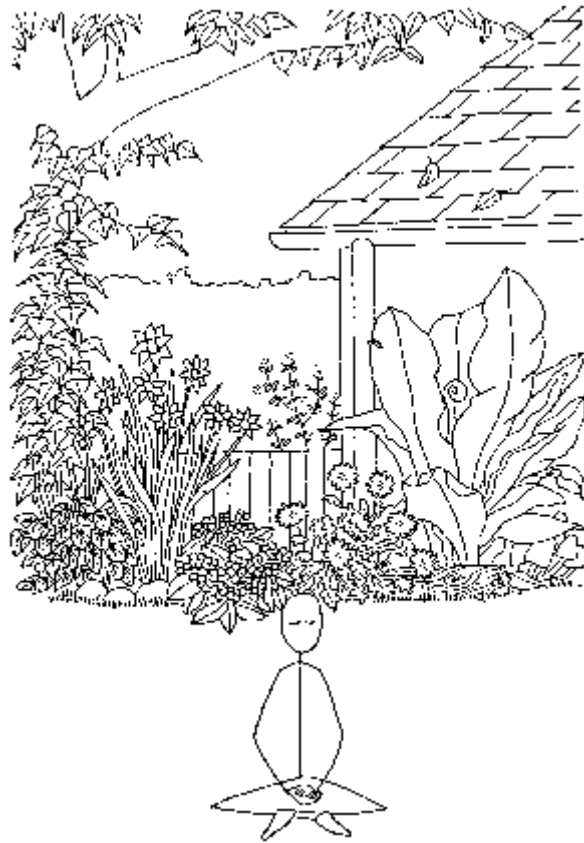
**Meditating is the kindest thing  
we can do for ourselves**

进行禅修  
是善待自己的最好方式

---

our mind is a  
garden

心像一座花园



by selecting what it thinks upon,  
we can grow either thorny weeds  
or beautiful tender flowers

我们要它想什么，它就长什么  
它可杂草丛生、亦可鲜花满园

---

(but even a little weed  
can learn  
to grow flowers)



(不过，可别疏忽！  
因为  
即使一株小小杂草  
也可学会开花啊！)

---

*reaching  
enlightenment  
is just a matter*

开悟只是不断修行的结果 …

*of continuous  
practice . . . . .*

---

**you can  
do  
it**

**你做得到的！**

---

our characters are  
developed by persistent practice

我们的性格  
是由不断的修习培养出来的

if we practice love  
we become more loving

如果我们修习慈悲  
我们就会变得更加慈悲

if we practice patience  
we become more patient

如果我们修习忍辱  
我们就会变得更能忍辱

if we practice generosity  
we become more generous

如果我们修习布施  
我们就会变得更加慷慨



---

- communication -

沟通、

- loving-kindness - insight into reality -

慈悲、洞悉实相等三者

form an interdependent

构成了一个相互依存的三角形：

triangle :

neglect one and we  
diminish the other two

忽视其中之一  
其它两个就会减弱

practice one and all  
are increased

修习其中之一  
三者就会同时增强

**basically  
life is unsatisfactory  
because:**

基本上  
人生是苦的、不适意的  
因为:

1. it is not perfect
2. we only get two weeks of vacation each year
3. our joys are impermanent
4. no one gets out alive
5. our bodies have to be washed over and over again
6. the freeway is crowded
7. we must be taught by pain as well as by pleasure
8. our name sounds dumb
9. we must argue that life is not unsatisfactory
10. most of our happiness depends on mere thoughts of the past and the future

1. 人生有缺陷，它并不完美
2. 我们每年只有两周假期
3. 我们的欢乐短暂无常
4. 没有人能长生不死
5. 我们为了清洁要不断重复洗澡
6. 高速公路时常拥塞不通
7. 我们必须从苦与乐中取得教训
8. 我们的名字不好听
9. 我们要争论，反对人生是苦
10. 我们往往要沉缅过去  
幻想未来才会觉得快乐

**mindfulness  
is the cure for the  
disease of  
suffering**



专注  
(留意觉察)  
是治苦良药

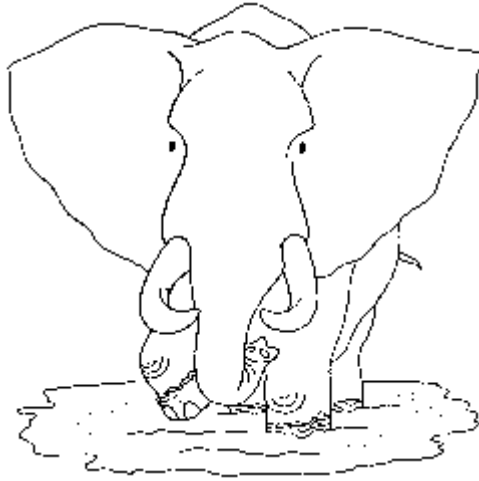
既然如此  
就应让人  
随手可得

take delight in mindfulness,

请乐于留意觉察

control your mind,  
pull yourself  
out of the mire of passions

调控自心  
把自己从七情六欲的泥沼中  
拉出来



as would an elephant  
sunk in mud  
come out of it

就像陷于泥沼的大象一样  
奋力抽身而出

---

*nothing is gained without effort.*

*to train your mind, you have to work  
every minute, every day, every year  
from one life to another*

世上并无不劳而获  
只有一分耕耘，一分收获

禅修（心智的培育）更要你加倍努力  
善用每年、每月、每日、  
每分、每秒，甚至多生多世去用功

---

be kind and merciful

务必慈悲为怀

let no one ever come to you  
without going away  
better and happier

让每个接触你的人  
在离开你时  
会变得更加美好和快乐

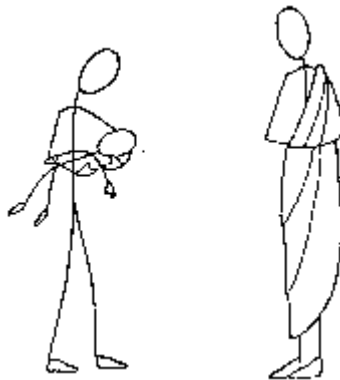
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**mercy is the highest  
attitude**

慈悲是最高贵的心态

---

one day a mother lost her only child. she went to the buddha in search of a remedy for her dead son, carrying the corpse. the buddha agreed to help her if she could bring him a bag of white mustard seeds. however, she had to obtain these mustard seeds from a house where no member had ever died.



the distraught mother went from one house to another asking if anyone had ever died in the house. the answer was always positive ... here the grandfather died 3 years ago, - there the mother died by giving birth to her last child, etc ...

in every house she was told : "the living are few, but the dead are many".

after a while she understood the nature of life. she returned to the buddha without the mustard seeds. the buddha comforted her explaining that death is common to all living beings.

she understood that the life of human beings flickers like the light of the lamp and she finally stopped weeping and accepted the death of her only son.

有一天，一位母亲的独子病逝。她抱着孩子的尸体来到佛陀面前，请求佛陀医治。佛陀答应帮她，但条件是：她必须往别人家取一袋白芥子前来，而那一家是从未有死过人的。

这位伤心的妈妈，就挨家挨户地问，是否有人曾经死过。答案都是肯定的 -- 这一家三年前死了祖父，那一家的母亲死于难产 -- 。每一家都是这么地告诉她：「这里去世的人比活着的人还多啊！」

不久，她明白生命的性质了，便空手回到佛陀面前。佛陀安慰她道：「众生难免一死，迟早而已，请节哀顺变吧！」

她终于了解，人命不稳如闪烁不定的灯火，于是停止哭泣，接受她的独子已去世的事实。

---

womb to tomb  
womb to tomb womb  
to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb  
womb to tomb womb to tomb

从生到死、从死到生、从生到死、  
从死到生、从生到死、从死到生、 …

---

**Enlightenment is an**

alternative to life,

after life, after life, after life,

after life, after life, after life,

after life, after life, after life,

after life, ……

除了不断的

生死轮回、生死轮回、

生死轮回、生死轮回、

生死轮回、…… 之外

开悟 可以是生命的

另一个选择

---

during the time of the buddha, there was a young monk called nanda who did not understand the necessity for mindfulness. one day, nanda began to cherish the idea of giving his best robe to the enlightened teacher sangara. nanda was most infatuated with the idea, thinking that it would be

an act of great merit to show such generosity towards a spiritually developed being.

he thought to himself, "by this noble deed, surely I will soon attain enlightenment". because he was not yet well trained to mindfully watch the nature of his thoughts, nanda did not recognize the selfish desire and attachment which made his intentions impure.

the next day, the young monk waited until sangara left the monastery. in his absence, nanda swept his room, brought water for drinking and washing, prepared a seat for him of cushions and flowers, and laid out the gift of the robe. then nanda sat down and waited. when he saw sangara returning, he quickly went out to the road, greeted him respectfully, and brought him to his quarters. seeing the room, the teacher was pleased with the young monks energy and kindness. nanda invited him to be seated on the prepared seat, gave him water to drink, bathed his feet. then nanda took a palm leaf and began to fan the holy one. he began the presentation of the gift, saying that he wanted with all his heart to give this, his best robe, to sangara.

the teacher detected that the young monk had not been mindful of his desires and had allowed himself to become attached to the idea of giving this gift. seeing this as an opportunity to teach nanda the danger of unmindfulness, the holy one replied that he already had a complete set of robes and as he had no need for the gift, instructed nanda to give the robe to some needy monk. at this nanda repeated his request several times, only to have the teacher thank him for offering the gift, but instruct him to give it elsewhere.

this polite refusal hurt nanda's feelings and resentment arose in his mind. in this clouded state of mind, he stood fanning the teacher. rather than practicing mindfulness by dismissing his resentment and attending to the fanning, nanda permitted his mind to dwell on the incident. as his mind wandered concerning the declined gift, his resentment grew, and he thought,

"if sangara is not willing to receive my gift, why should I remain a monk? I will become a householder once more". then his thoughts began to wander restlessly, taking his attention farther and farther from the present moment in which he stood fanning the teacher.

"suppose I become a householder once more", he thought, "how shall I earn a living? I will sell this robe and buy myself a she-goat. as the she-goat brings forth young, I will sell them and in this way make a profit. when I have accumulated a profit, I will take a wife, and my wife will bear me a son. I will put my son in a little cart, and taking my son and wife along with me, I will make the journey back here to pay respects to the elder sangara. as we travel, I will say to my wife, "wife, bring my son, for I wish to carry him". she will reply, "why should you carry the boy? you push the cart". saying this, she will take the boy in her arms, thinking to carry him herself ; but lacking the necessary strength, she will let him fall in the road and he will land in the path of the wheels and the cart will run over him. then I will say to her, "wife, you have ruined me". so saying I will bring down my stick upon her head".

so pondered nanda as he stood fanning the elder. consumed by his reflections, he swung his palm-leaf fan and brought it down on the head of the elder. sangara considered within himself "why has nanda struck me on the head?" immediately becoming aware of every thought which had passed through the mind of his attendant, he said to him, "nanda, you did not succeed in hitting the woman, but what has an old teacher done to deserve a beating?" the young monk thought to himself, "I am a disgrace! the elder knows the foolish thoughts which have passed through my mind."

the teacher told nanda that if he sought forgiveness he should come and sit before him. trembling, nanda sat down, his eyes cast upon the floor he had so proudly swept a short time before.



sangara spoke quietly and patiently, "nanda, do you see that you have made no effort to mindfully watch your thoughts, and do you see how needlessly you have suffered because of your mind's unwatched wanderings.

"your gift was not freely given because you demanded that it be received in a specific way. when your demands were unfulfilled you suffered resentment. the resentment was allowed to grow unwatched until it had made you completely unmindful. as you stood fanning me, you negligently became absorbed in wandering thoughts which had nothing to do with the present moment.

"do you see now the danger of unmindful thinking? do you see that if the mind is not carefully watched, one will become painfully absorbed in unwholesome states of mind? one unwholesome mental state weakens the mind so that it becomes susceptible to another and another. in this way, your mind, weakened by selfish desires, became caught in attachment, which led to disappointment, resentment, delusion and now regret.

"nanda, work gently and persistently to develop the mindfulness. as you have seen, one who does not live each moment in mindful awareness is bound for one painful experience after another. he who learns to watch the restless cravings and painful attachments of the mind will soon give up the suffering".

在佛陀时代，有位叫难陀的年轻比丘，他不太懂修习专注。一天，难陀比丘想把自己最好的袈裟供养给已开悟的师父僧伽罗，由于他对此想法过分热心，终日想着：供养给有证悟的大师，功德一定会很大啊！

他心想：「藉此高尚行为，我应该很快就可以开悟了。」可是，由于他的修行功夫还未到家，无法觉知当下的思想性质，认不出是自私心和执着在作祟，使自己的意图变得不净。

第二天，这位年轻比丘等师父僧伽罗离开寺院后，立即把师父的房间打扫干净，端来饮用开水和清洁用水，准备好坐垫和鲜花，摆放好他要供养的袈裟。之后，他就坐下来等候。

当他一看见师父僧伽罗回来，就立刻跑到马路上，恭迎师父入内。师父看一看房间后，很满意难陀的关怀和工作。

难陀请师父坐到垫子上，递上饮用开水，然后帮师父洗脚；跟着，他拿起棕闾叶，开始给师父扇风。接着，他献上袈裟，并说：他是全心全意把自己最好的袈裟供养师父的。

师父知道这年轻比丘并未觉察到自己的欲望，继续让自己执着供养的念头。师父认为因缘到了，可借此机会教导难陀不专注的危险。

于是僧伽罗回答，他已有全套袈裟，不需要此供养了，叫难陀把它转送给有需要的比丘。对此，难陀再三恳求，不过，师父仍旧一再感谢他和叫他转送给别人。

师父的婉拒，伤了难陀的心，更令他愤愤不平。虽然仍旧站着替师父扇风，但内心却一片昏乱。他不懂得驱散内心的不满思想，修习专注当下（专心给师父扇风），仍旧念念不忘已过去的不快事件。想来想去，他就是不满供养被拒，不禁气愤填胸，想道：「如果僧伽罗不愿接受我的供养，为什么我还留在这里出家？我不如还俗吧！」他开始胡思乱想，且越想越远，忘了当时要好好地专心给师父扇风。

他心想：「还俗后，我怎样维生呢？唔 … 我可以卖掉那些袈裟，然后买一只母羊，母羊

会生小羊，我把小羊卖掉就可以发财了。赚够钱后，我要娶妻生子，然后，我把孩子放在手拉车内，带着妻儿回来这里，向僧伽罗长者致敬。在途中，我对妻子说：「太太，把孩子给我，我想抱他。」太太回答：「为什么要给你抱？你小心推车吧！」说着说着，她就伸手想抱起孩子，可是，她气力不足，手一软，孩子就掉落地上，身子被手拉车辗过。那时候，我就对她说：「太太，你令我好梦成空，我要打死你！」一怒之下，我就拿起手杖扑她的头。」

难陀一面站着替师父扇风，一面就这么想着、想着，由于想到入神，棕榈扇一转就打在师父的头上了。

僧伽罗心想：「为什么难陀会打我的头呢？」瞬息之间他即发觉难陀刚才脑海里的每一个念头，于是就对难陀说：「难陀！你打不中太太的头，为什么要打我这个老头子啊？」年轻比丘惭愧地暗想：「哎呀！丑死了！师父知道了我心想的蠢事。」

师父告诉难陀，如果他想忏悔，就要走到师父面前坐下。

难陀颤抖着身子坐了下来，眼睛垂下，看着他不久前得意洋洋地扫干净的地面。

僧伽罗耐心地低声说：「难陀，你知道吗？你没有用心留意自己的思想，由于没有觉察到自心妄想纷飞，你才枉受无谓的痛苦。」

「你的供养并不慷慨，因为你要我以特别的方式来接受它。当你要求不遂时就起憎心。憎心越来越大，你仍不知警惕，最终导致全然不知不觉。当你站着替我扇风时，你的心思早已飞到九霄云外，全然忽视当下要做的事情了。」

「你现在知道不留意内心、任其胡思乱想的危险吗？你知道吗？如果疏忽照顾自心，你会痛苦地陷入不善心境之中的。不善心境会令自心衰弱，甚至会不断恶性循环。就这样，你的心被私欲削弱了，陷入执着而无法自拔，终于使你失望、憎恨、愚昧、乃至悔恨。」

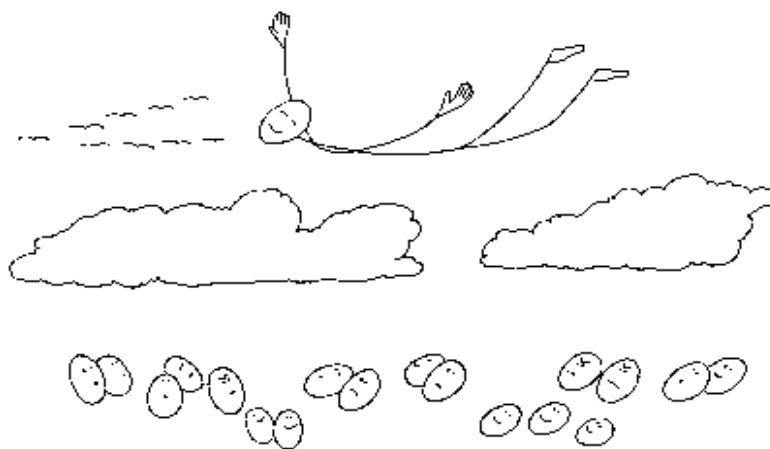
「难陀！你应温和地精进、继续发展你的念力（专注力、留意觉察力）！」

「如你所见，不活在当下，不时刻保持留意觉察当下的人，苦恼必会接踵而至；学会留意觉察内心不停的欲念与苦痛的执着，不久即可把苦恼撇开的。」

---

**the innocent mind is willing to try anything... just because of its innocence**

纯真的心之所以乐于尝试任何事物，正因为它的纯真



---

*to be free we*

*must be comfortable  
in being someone, anyone  
or no one at any time  
in any place*

要想自由自在、心无罣碍（牵挂）  
就得随顺因缘，安时处顺  
安心接受任何时间、任何地方之下的任何角色  
无论那个角色是：重要人物、平凡人物、无名小卒、或是无我

---

**attachment is**

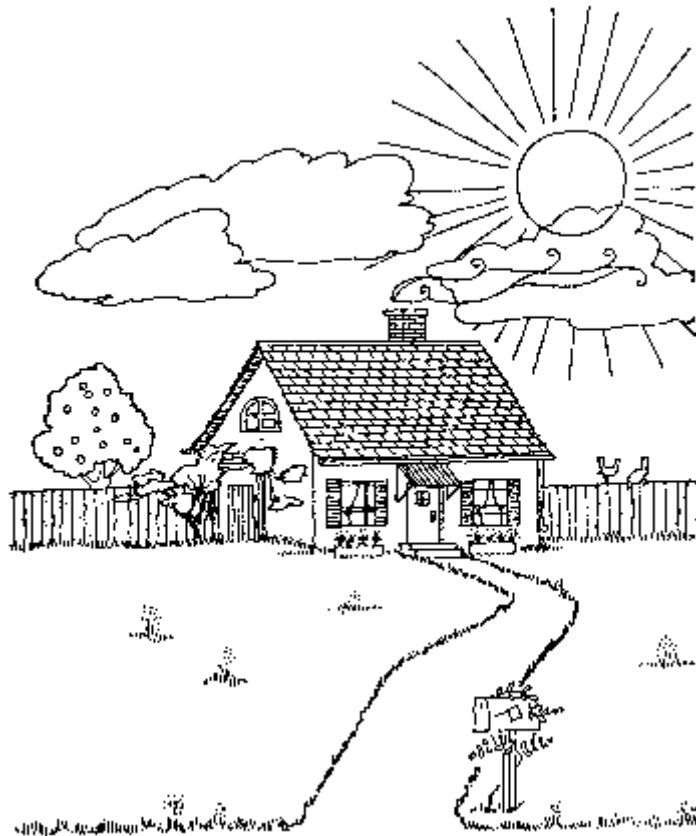
自我折磨

**our greatest**

莫过于

**self-cruelty**

迷恋执着



**please remember...**

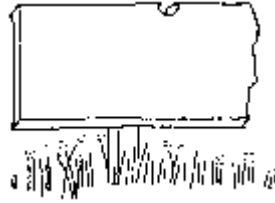
请记住：

**everything which**

万物有始必有终

**has a beginning**

**has an ending**

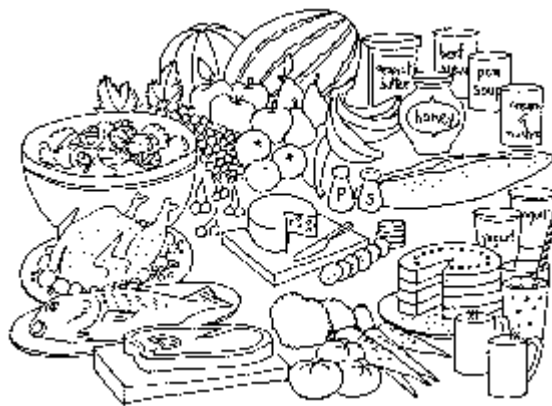


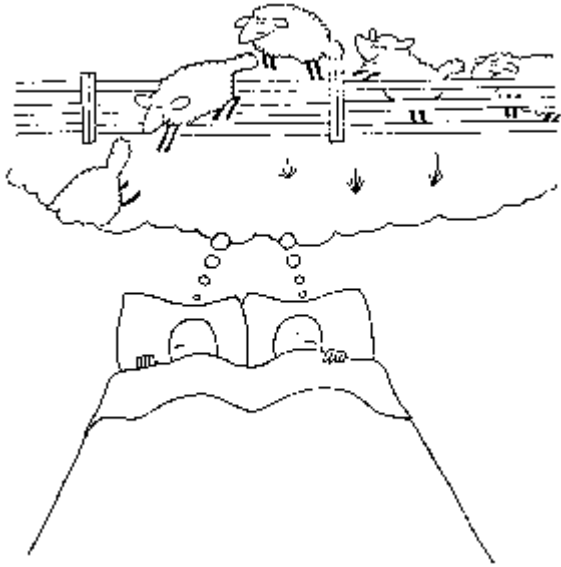
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if we do not approach the matter of diet intelligently we will constipate our minds. isn't freedom achieved when we can appreciatively accept any type of food that is offered?

attachment to any diet is spiritually poisonous. food in itself is not a means of transcendence. it only sustains the body while the mind works for its enlightenment.

若不能明智地节制饮食，只会导致内心的呆滞闭塞  
若能以感激之心接受任何提供的食物，岂不自由自在吗？  
执着任何饮食会毒害精神，食物本身并非超脱的途径  
它只能维持身体的功能，让心去用功寻求解脱（开悟）



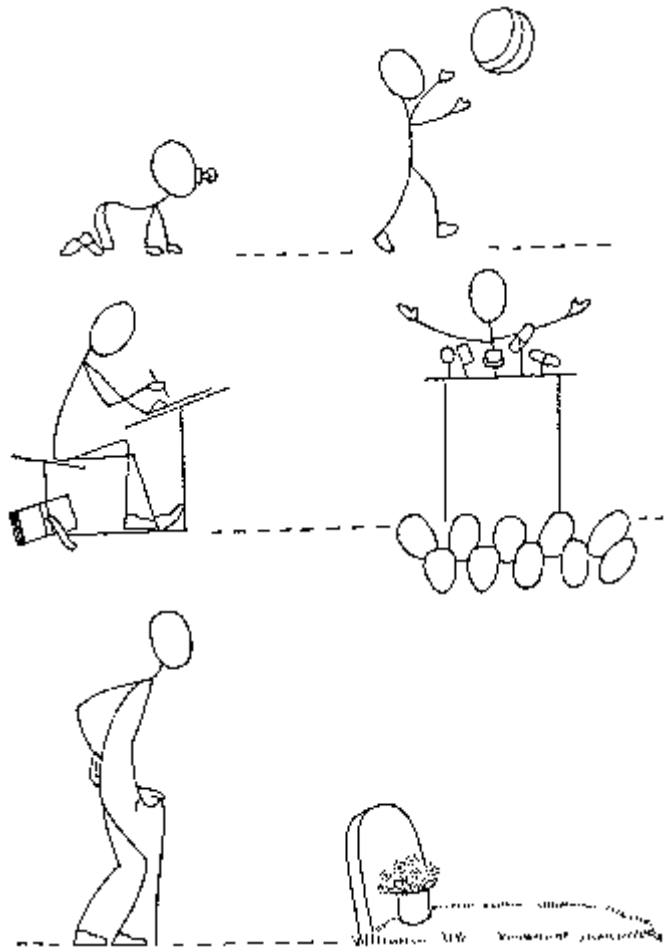


we must sleep away one third of our lives because we wear ourselves out liking and disliking all day long

我们一生要睡掉三分之一的时间  
因为，我们整天都活在爱憎之中  
弄得自己筋疲力尽、身心交瘁

wise people are neither optimists nor pessimists. They see things as they are ...

智者既不乐观  
也不悲观  
他们只  
如实地去了解  
(现前)事物的真相



each morning if we

commit ourselves to finding  
the truth of every  
situation

每天清晨  
我们若肯就每个现实情况  
去发现真理

**then miracles**

整天都会有奇迹

**come to us**

出现在我们面前

**all day long**

---

when you find out who  
you really are

当你如实地发觉  
自己到底是什么人时

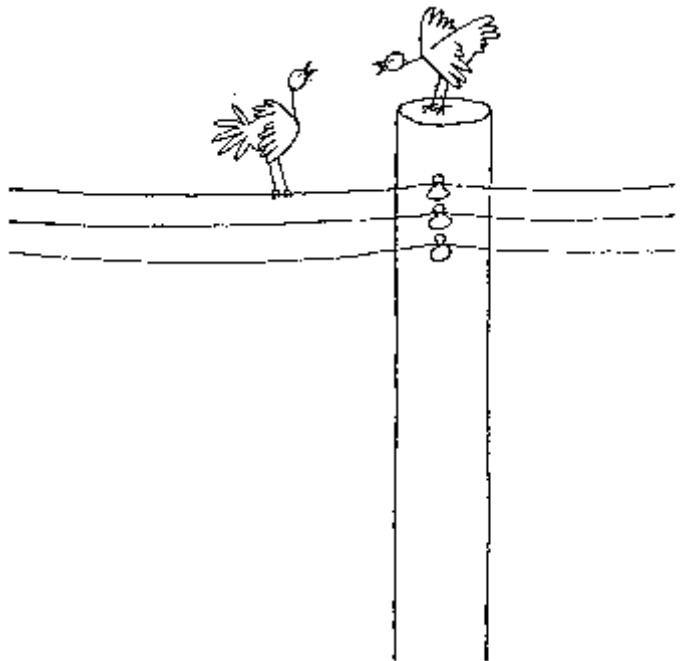
那将会妙不可言！

**it's beautiful  
beyond your  
dreams**

---

**is there anything  
better to be than free?**

还有什么比解脱烦恼、  
自由自在更好的吗？



***when you're***

**当你飞翔时**

***flying***

you can talk or not talk,

你可以说话或不说话、

sing or not sing

唱歌或不唱歌、

dance or not dance,

跳舞或不跳舞、

laugh or not laugh,

笑或不笑、

eat or not eat,

吃或不吃、

play or not play,

玩耍或不玩耍、

be serious or not be serious,

认真或不认真、

draw a picture or not

绘画或不绘画、

draw a picture

touch someone or not

接触某人或不接触某人、

touch someone

go or stay live or die

去或留、生或死、

and it all

味道完全是一样

tastes the same

**joyful joyful joyful**

**愉快、愉快、真愉快！**

---

karma means  
intention then action

**业是有意图的  
(身、口、意) 行为或行动**

every time  
you do a good karma  
it comes back to you

**行善者必有善报**

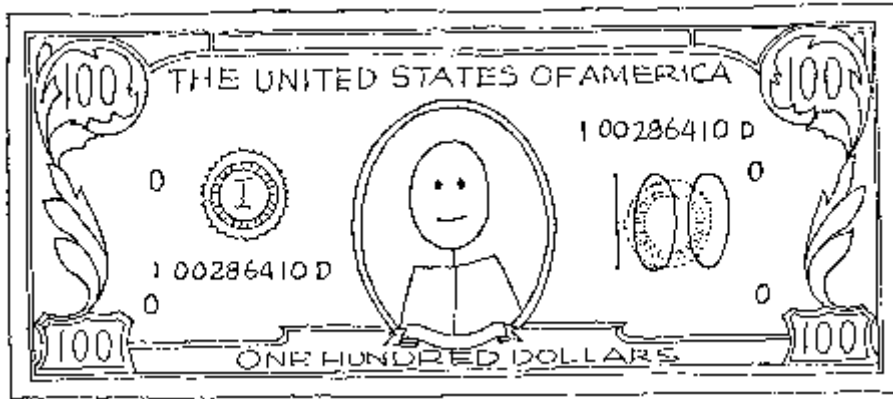
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**prosperity**

is

the result of kind living

成功与幸福  
皆因  
慈悲的生活方式



money is always  
helpful

钱总是有用的

---

**it is not right  
to not want to be successful**

不想成功是不对的

---



**get your but  
out of the way**

**无谓犹豫不决  
或悔恨当初了**

快些克服 … 「但是」 … 的想法吧！

i would  
like to... ...but...



我很想 … 但是 …

i'd go  
there... ...but



我想去哪儿 … 但是 …

i could  
do that... ...but...



我本来能够做 … 但是 …

---

*unbalanced reflections on the  
negative things in life will depress you*

过分顾虑人生的负面  
只会使你消沉和沮丧



at the end of the day  
make a list of the good things  
which happened to you

每天在临睡前  
列一张表  
写下当天  
发生在你身上的好事情

---

the buddhist does not :

佛教徒会努力克制自己:

hurt things  
kill things  
harm things

不杀生、亦不伤害一切

the buddhist does :

佛教徒会:

bless things with his love  
bring prosperity to all  
live happily and let live

以慈心祝福一切、  
为大众带来幸福、  
让自己和他人活得快乐

he is loved  
and cherished by his friends

他会经常被朋友们  
所喜爱和珍惜的

---

**buddhist precepts**

佛教的基本五戒:

no killing

克制自己, 不杀生

no stealing

克制自己, 不偷盗

no lying

克制自己, 不妄语

no intoxicants

克制自己, 不饮酒

no wrong sexual relations

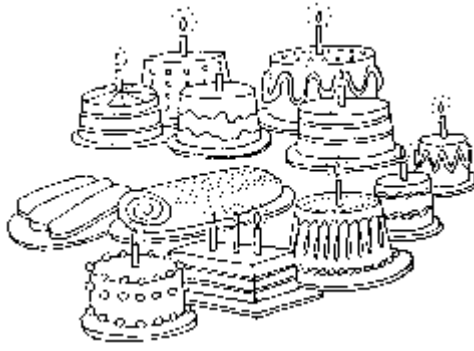
克制自己, 不邪淫

---

some use alcohol, cigarettes or drugs  
as a medicine for their mind  
but as any medicine  
**too much is no good**

有些人用酒、香烟或滥用药物来对治自心  
无论如何  
过分服用药物就是不好

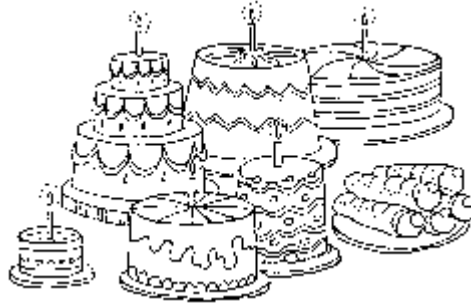
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neurotics depend on holidays,  
weekends and days-off

神经过敏的人会倚赖假期、  
周末、其它不用上班的日子

those who cultivate  
their appreciation  
celebrate daily



不忘感恩的人  
每天都在  
庆祝和赞美

---

**control your mind  
don't be under the control  
of your mind ...**

控制你的心  
莫被你的心所控制

---

***a human being  
who controls his mind  
is a saint***

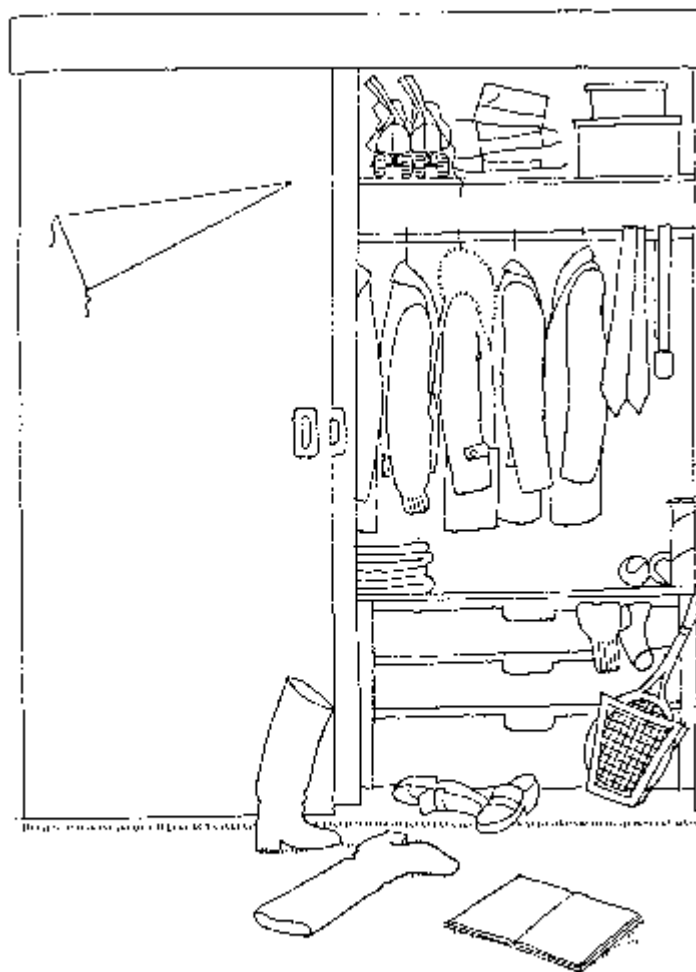
能够控制自心的人  
是一位圣者

---

your closets  
are the mirror of  
your mind

你的衣橱  
像镜子般反映着  
你的心

(are they clean and tidy?)  
(它们清洁吗?  
整齐吗? ...)



\*\*\*\*\*

---

relaxation  
is  
the only cure for

**t e n s i o n**

唯有放松  
才能治愈  
紧张

---

say to yourself  
*I can learn to relax*

告诉你自己：  
我能学会放松

---

irritation  
is natural

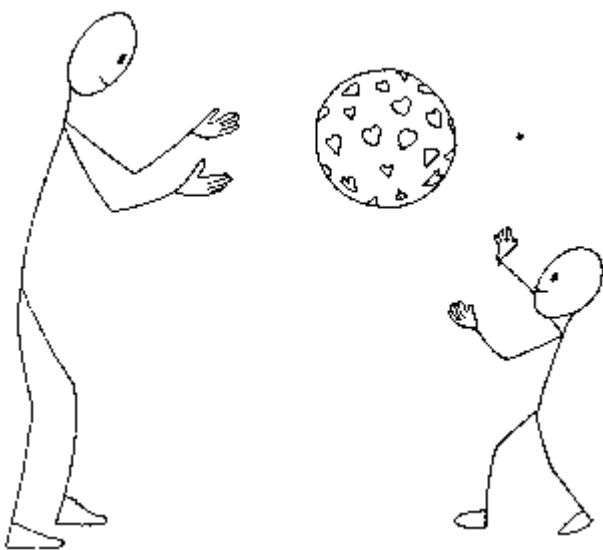
心烦意乱  
是自然的事

---

warts are  
natural  
too

疣或肿瘤  
也是自然的事

---



express your love

to your children

对你的小孩  
表示你的慈爱

tell them everyday how much

you love them

每天都让他们知道

你是非常爱护他们的

---

express your love to everybody  
anytime

宜经常以慈心待人

express what you think  
what you feel  
always

以 **慈心** 表达你的想法  
你的感受

**with love**

---



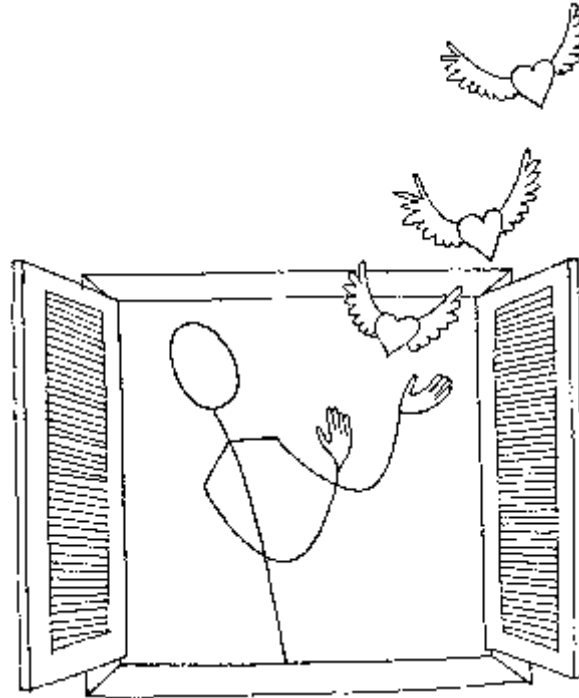
our relationships  
are unfree to the  
extent that we  
demand things of  
other people

人与人的关系  
变得很差  
不能自动自觉  
乃至要互相 要求 始得

---

## love is not possessive

爱不是占有



---

impeccable means :

making conscious choice  
of what we eat,  
where we live,  
our friends,  
our clothes,

our everything

纯洁无瑕的意思是：

有意识地选择  
我们的饮食、  
居所、  
朋友、  
衣着、

以及其他东西

---

# the buddha was the most

*Compassionate*  
*virtuous*                      *loving*                      *learned*                      *courageous*  
*energetic*                      *intelligent*                      *refined*                      *respecting*  
*untense*                      *informed*                      *prosperous*                      *well-spoken*  
*handsome*

## 佛陀是最

博学的      从容的      活跃的      见多识广的      辩才无碍的  
道德的      悲悯的      谦恭的      纯净的  
勇敢的      慈爱的      智慧的      成功的      庄严的

---

generosity is the number one prerequisite for progress on the spiritual path. without joyful and natural giving, there can be no receiving. the reason for this simple generosity is the direct expression, in action, of non-attachment. and non-attachment is the key to freedom from suffering.

like all virtues, generosity needs constant attention to flower and mature. by regularly tithing a percentage of all your income to your point of inspiration, you can practice this in the most basic level - the material. the results of this will be immediately apparent in increased prosperity on all levels - finances, meditation, relationships, emotions) - and soon the act of giving itself becomes an experience of prosperity.

you can tithe from your personal income. it will totally change the way you view your world. it will open you to living more fluidly and dynamically.

while we should give generously to those that need help, it is important that our first tithe regularly goes to our place of spiritual inspiration.

we must feed the fountain which nourishes our awakening wisdom.

where our tithe goes is a personal experience, something everyone must decide for himself.



修行要有成就，首要条件是布施。没有自然的欢喜心布施，难望将来可得到甚么善果。因为，这简单的布施行为可直接表现无执，而无执正是解脱苦恼的钥匙（关键）。

像所有美德一样，布施是要经常培育的，例如：把你总收入的十分之一照你的意思布施，慢慢让布施开花结果。你可以从最基本的层面来修习布施，之后不久，你会在各个层面之中见到丰盛的收益，例如：钱财、禅修、人际关系或感情等。

你可从个人收入扣起十分之一做布施，你的世界观会因此大大改变，你的生活亦会越来越畅顺、越来越有活力。

当要布施给有需要帮助的人时，曾启发你修行的地方，应优先考虑。

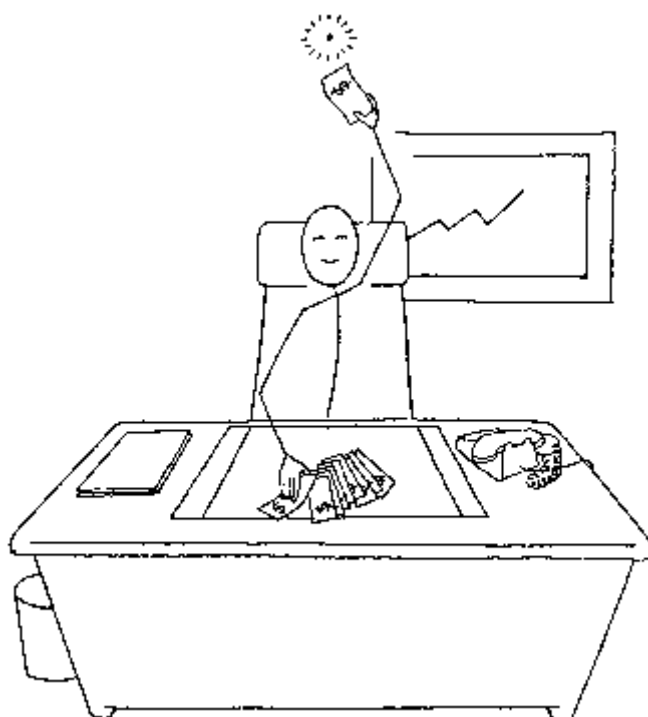
我们必须反馈曾启发我们智慧的源头，让它保持活力。

布施到哪里全是个人的事，每个人都必须自行决定。

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tithing is putting your money where  
your mouth is, about generosity

布施  
是省吃俭用  
把剩下来的钱  
等机会送给有需要的人家



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visakha was a very generous lady, daughter of a millionaire, and the chief benefactress of the

buddha. she regularly gave alms and tended to the monks living in the monastery.

one day she went to visit the buddha covered in her most valuable jewels and ornaments. on the way, she decided her dress was inappropriate and gave all her adornments to her servant for safe-keeping during the trip.

after hearing the buddha's discourse, visakha returned home accompanied by the servant, who had forgotten the jewels and had left them at the gathering place in the monastery.

ananda, the buddha's disciple and attendant, found the package and put it in a safe place for return to the lady.

when visakha heard what had happened, she decided to use the opportunity to give a grand gift to the order. she thought first to give the jewels, then decided to sell them and use the money for things more suited to the use of monks. she then found that no one could afford such precious jewelry, so she decided to buy it herself, and use the money for the monks.

the buddha, pleased with her generosity, suggested she build a monastery, which she did. the buddha stayed there with his disciples for six rainy seasons.

rather than chastising her servant, visakha was appreciative for the occasion to perform this meritorious deed.

毘舍佉女士很慷慨，她是百万富翁的女儿，也是佛陀的主要护法。她经常布施和照顾住在精舍中的僧众。

有一天，她戴上最珍贵的珠宝去见佛陀。在路上，她觉得服饰似不适宜，就取下所有装饰品，交给婢女保管。

听完佛陀的开示后，毘舍佉就在婢女的陪伴下回家。婢女一不小心，把珠宝遗留在精舍集会的地方。佛陀的弟弟和侍者阿难发现了那个包裹，于是就把它拿起，放在安全的地方，准备将来还给毘舍佉。

毘舍佉听到事件的经过后，就决定趁此机会给僧团送一份大礼。她最先想供养珠宝，后来又想出售珠宝，再用所得的钱来买些僧侣适用的东西。后来发觉，没有人买得起那么贵重的珠宝，于是就决定自己把它们买回来，再把钱用来供养僧团。

佛陀对她的慷慨大感高兴，并提议她建造一座精舍，她也照做了。之后，佛陀与弟子们在那精舍一共住了六个雨季之久。

毘舍佉不但没有责怪婢女，反而感激有此良机做这功德。

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the buddha's greatest supporter was anathapindika, a wealthy businessman from savatthi. when anathapindika first heard of the buddha, a fully enlightened teacher in the world, his desire to meet him was very strong. rather than wait until the next day to visit, he traveled that night through the jungle, alone in total darkness to the place where the buddha was staying, and met him just before dawn.

upon receiving instruction from the buddha, his inspiration was so great that he invited the buddha to stay with him for the rains, along with the entire community of monks.

the buddha accepted, and anathapindika set about finding a suitable place to build a monastery.

he finally came upon the pleasure park of jeta, the prince of savatti. now this park was a wonderful place, serene and peaceful and fulfilling all the requirements. a place such as this prince jeta was reluctant to lose, so he told anathapindika the price would be determined by covering the entire grounds with gold coins, thinking this would deter him.

when anathapindika started hauling in the gold in carts, jeta realized this was no ordinary purchase, and when the gold left a small spot uncovered, he gave that as his gift to the order of monks.

the monastery was constructed, and here the buddha spent the greater part of his life giving many discourses.

佛陀的最大护法是须达多长者，他是舍卫国的富商。当他首次听到世上有位完全开悟的导师佛陀时，就强烈地渴望要见佛陀。他等不及天明，半夜就动身了，他单独走过丛林，一个人摸黑来到佛陀停留的地方，天未破晓，就见到到佛陀了。

听完佛陀的开示后，他得到很大的启发，随即邀请佛陀和全体僧团在雨季期中与他同住。佛陀答应了，须达多就开始寻找适当的地方兴建精舍。过了一段日子，他终于发现舍卫国祇多太子的花园最为合适。那个花园很美丽和安静，完全符合需求。那么好的花园，祇多太子当然不肯放弃，所以他就告诉须达多，要以金币铺满整个花园才可出售，满以为可以高价来打消须达多的念头。

当须达多开始用车运来金币时，祇多太子才明白这项交易绝不寻常，当整个花园快要被黄金铺满时，他就叫停止，把剩下的一小块地供养给僧团了。

精舍就那么地建成了，而佛陀的大半生就在那里停留和作了很多开示。

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**not only god  
loves  
a cheerful giver**

不仅天神  
会喜欢  
乐善布施的人

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***the gift of truth excels all gifts***

一切布施之中，法施最胜

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there have been many  
would-be saviours  
in the world

no one  
has succeeded  
in saving the world.

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**save yourself**

自古以来  
曾经出现过很多自称的、假冒的、  
打算要做的、或自以为是的救世主

可是  
从来就无人  
成功地拯救过世界

**拯救你自己吧！**

---

rather than trying to convince anybody  
that meditation is the right path,  
we can show by our attitude  
(wisdom, mindfulness, happiness)  
the benefits of meditation

与其尝试说服别人相信  
禅修是正道  
不如以自己的行为态度  
(智慧、专注、快乐等)  
来显示禅修的利益吧！

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**believe nothing  
merely because you have been  
told it, or because it is  
traditional, or because you  
yourself have imagined it. do  
not believe what your teacher  
tells you, merely out of respect  
for the teacher.**

不可轻信传言、  
不可轻信传统、  
不可轻信自己的揣测、  
也不可只因为尊敬老师  
而轻信老师的话

**but whatever way by  
thorough examination you find  
to be one leading to good and  
happiness for all creatures,**

只有在运用各种方法  
去彻底检查后  
证实是可引领众生  
至善良和快乐之境的方法  
才好相信和依从

**that path follow, like the  
moon in the path of stars**

就像月亮  
在众星之中运行一样



## 【Author Sujata】

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an american who began his search for understanding at an early age, sujata traveled half-way around the world where he found some very rare people who, unlike all others he had met, were not plagued by the universal human enslavements of hatred, attachment and selfishness.

using the tools of insight meditation which he practiced as a buddhist monk, sujata teaches meditators to watch carefully the ways of the mind. as resident teacher of stillpoint institute, he guides others along the buddha's path, through the difficult process of laying down the burden of self.

### 作者苏吉达

是一位美国人，早年已开始寻求智慧。他游历过大半个地球，遇到几位非常罕见的人物，他们与他见过的其他人有别，他们不那么受贪、瞋、自私等通病所苦。

作者曾经出家，学习过内观禅修法，他现在以所学禅法，教初学者仔细观察自心的活动。他是静点学院的导师，指导别人修学佛法，从事放下自我重担的艰苦过程。

【译者注：作者苏吉达现已不在静点学院任教了】

【 THE END 完毕 】

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The English text comes from <http://www.weblife.org/library.html>  
Thanks are due to the Site-Captain Mr Andrew Vavrek for his kind permission  
to spread & translate this wonderful text - "beginning to see".

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