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INTRODUCTION

The Liberating Great Wisdom Thesis by Nagarjuna recorded that the moment of the World Honoured One passing away, he left these words of Will, "During the life time of the Buddha, take refuge of and abide with the Buddha. After his passing away, take refuge and abide with the Arousing of Mindfulness."

Discoursing in the Sutra on "Arousing of Mindfulness," the Buddha at the outset specially singled out the way "to be the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of suffering and grief, for reaching the right path and for realizing Nibbana." This one single way of arousing from moment to moment the conditionless complete intuitive attention is to cope with and to deal with all men's ways of life and living which are wholly included in the Sutra. Hence the people of the South East Asian countries following the Original Southern Buddhism treasure this one single way as golden rule and law of precious gem for their walking on the liberating path and are giving it their fullest attention whole heartedly.

It is a pity that some adherents overlook the importance of this one single way, misunderstanding it to be grouped under the heading of the 37 unimportant ways of Buddhist practices.

Throughout the whole Sutra, the importance of arousing from moment to moment the attentive mindfulness and complete awareness conditionlessly is stressed by way of the simple and direct superficial perceiving and observing with our senses the four categories of things and matters about us, without psychological involvement, no explanation, no description, no preference, no like and dislike. That

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physical body with its various aspects (i.e. the in and out breathings long or short, the four-fold postures — in the going, standing, sitting and lying down — the 36 impurities of the body, the four elements — solidity, cohesion, caloricity and vibration — the nine charnel ground of the dead body) that feeling or sense consciousness of pleasant or pain, whether worldly or non-worldly, that mind with or without lust, hatred or ignorance etc. and those things and matters (under the 5 hindrances, 5 grasping groups, 6 sense-bases, 7 factors of enlightenment, etc.) are there and that is all there is to it. The vital importance of mindfulness is overlooked, slighted and set aside by putting up to these four categories, one's psychological response explaining and describing what one thinks and feels about them. So doing one gets emotionally involved in and attracted by the explanation and description. But explanation and description is never the explained, the described, which is the real. Indeed "Letters kill". Therefore since time immemorial, the explanation or description or analysis given to the four categories, that the physical body as impure and utterly filthy, feeling or sense consciousness as always resulting in pain, mind as impermanent — merely one sensation after another, and things and matters as being dependent and without a self entity, merely upset entirely the spirit and the stressed importance of the discourse which was given in exceedingly minutest details by the Buddha. The attentive mindfulness and complete intuitive awareness are vitally important and necessary in the understanding the very truth of the 4 categories, nay of any question or subject matter whatsoever. To understand the truth of anything, one must give one's whole undivided and undissipated complete attention. In that complete attention, there is no deviation, no sentiment, not rationalizing, no analytical

investigating, no distortion, no explaining, no describing, not even any effort of trying to understand. All these are but dissipation of attentive energy and deny that very attention which is of that denuded and negative state, with which and in which any question or subject matter at issue can be understood properly.

Now that Elder Lay Buddhist Mr. K. S. Sze has selected to reprint for free distribution this Sutra together with "At the feet of the Master", a book by the world teacher of the present age, J. Krishnamurti, written in his teenage, more than 60 years ago (both books are rendered in Chinese and English version) and approached the Hongkong and Macau Regional Centre of the World Fellowship of Buddhists to give an Introduction.

In view of the above, it is proposed that out of the many talks and discussions, which were sponsored by the Regional Centre during the past many years and which very largely concern Mahayana Sutras and the 1,700 Patriarch Koans (cases), to give accounts of some with reference to this, to show that this very Sutra is intimately inter-related to the Mahayana Practices and to the Tathagata and Patriarch Ch'an Meditation. They all are breathing the same living breath through the channel of one nostril.

1. The Heart Sutra commences with these words "Attend to one's here and now abiding" meaning of course attention has to be applied from moment to moment to the experiencing of the present matter-of-factness, letting it to operate condition free by way of direct superficial intuitive awareness. What follows in the Heart Sutra the emptying, the devoiding the nullifying of all else (the state of aloneness of being) is to serve this purpose of direct attention free from all distortion

or diviation, or dissipation, and this is the state of mindfulness.

2. The Diamond Sutra commences with an account of the Buddha going for his food begging. The exhaustive details outlined of his putting on his robe, of his holding his begging bowl, of his entering the city, etc. is in strict conformity with the mindfulness and complete awareness of the four-fold postures as laid down in the "Arousing of Mindfulness".
3. Also in the Diamond Sutra, this is the main important remark reading "Abiding by nowhere (i.e. condition free, having no psychological response) let the mind (freely) operate." Abiding by nowhere (i.e. condition free) is devoided of me and mine, of thought, of divided fragmentary attention of going astray, of all conscious mind activities, of motive, of will; and exert to the fullest whole-heartedly one's attention. The is mindfulness aroused.
4. The arousing of mindfulness may be said to have been otherwise put in the Avatamsaka Sutra in these words "At the moment of the initial attentive mind being aroused, the right and proper enlightenment is firmly established. The establishment of the wisdom body does not depend on any other thing else." The attentive mind initially and freshly coming into being is pure and simple, innocent, and undistorted, without thought, without any condition whatsoever and therefore immediately and effortlessly the very right and proper enlightenment reveals itself. No amount of outside action other than the pure innocent mind itself is necessary to realize and the wisdom body may then be established as a matter of course.

A certain Patriarch had said, "The initial first remark to the point makes the guru of the Buddha and the Patriarch, the second remark makes the teacher of men and heavenly beings, while the third remark (remark in the third stage) one may not have time to be able to save one's own life." It is clear that conditioned thought merely digs one's own grave.

5. The Vimalakirti Sutra recorded that upon Manjusri visiting and meeting Vimalakirti to convey to the latter the Buddha's concern of his illness, the lay Buddhist immediately put up to Manjusri the Buddhist basic principle of null and void of conditioned psychological response, which is to be alertly observed from moment to moment by way of attentive mindfulness and institutive awareness. The Lay Buddhist abruptly and bluntly said, "Be denuded and be empty (of the psychological conditioned response of thought, motive, memory and what not) concerning the coming that you may come also concerning the perception that you may perceive (thus your coming and your perceiving be clarified, direct, innocent and true in the real sense of these words)." It stands to reason that the spontaneous mindfulness being aroused from moment to moment is in conformity to what is put forward here.
6. The Lankavatara Sutra basically recommended the freedom from all known, from all psychological abidings, all encumbrances and all attachments, an enlargement of which is fully described in the Lankavatara Sutra, and which is by virtue of doing away completely with the four categorical remarks (1, being; 2, beingless; 3, both being and beingless; 4, neither being nor beingless) and also with the ending

in their entirety the 100 pros and cons (i.e. each of the 4 remarks is to have remarks of its own, making 16 and by applying the 3 tenses past, present and future to the 16 will make 48, positives and negatives of 48 will make 96. Adding the 4 original remarks make the round figure of 100 which cover completely all else of the universe. This is certainly the basic requisits for the arousing mindfulness to do its job without the slightest hitch.

7. Surangama Sutra puts it "Reasoning (refers to veritable complete reasoning consideration of the here and now matter of fact-ness) is strictly a matter of direct spontaneous intuitive enlightening understanding. Following up the understanding, any question at issue can be completely well done and settled. All else and things cannot of a sudden be settled in their totality, they are however can be dealt with as they arise in turns." Putting this differently, direct understanding necessitates the mind, the will, the consciousness, the thought and all their contents being denuded so that all encumbrances, distortions, hinderances, misgivings, delusions, whatsoever will not arise. All matters and things cannot be settled and done away with at a stroke and there is no need in so doing. As occasion arise for their coming into being, they can be dealt with and settled in turns. Now this reasoning consideration is but mindfulness aroused, otherwise put in different words.
8. Boodhi Dharma coming from the West to the Far East has the deep conscientious wish to introduce to the people of the East, the enlightening intuitional awareness that is the understanding of the mind

directly and the perceiving of its nature without resorting to any medium means, not any teaching, not any sutra, not any word or letters. Whether or not this awareness and perceiving can come into being without a hitch depends on the obliterating of all hinderances caused by the presence of the thought process, of the will and consciousness or of the mind and their activities and all conditioned psychological responses. Is not this a matter of singing a different song for the same purpose and dedication as the arousing of mindfulness?

9. The Sixth Patriarch Gatha reads "Boodhi is basically devoid of being a tree, nor does a mirror bright take a stand. All are null and void and whereon can dust alight." This clearly points out that the complete enlightening Boodhi comes not from any source, not being operated from any basis and that the great mirror bright of wisdom does not have a stand to support. So it is understood that all are null and void, and how else can worries and dust accumulate. Hence Tathagata is defined as coming from nowhere and going to nowhere so Boodhi and wisdom mirror bright to have respectively a tree and a stand is a misnomer far fetched. This state of complete null and void will enable mindfulness to operate perfectly and well.
10. In the Recorded Saying of Layman P'ang is found an anecdote — the lay Layman visited for the first time (Ch'an Master) Shih Tau. He asked the master "Who is that man that doesn't at all accompany the 10,000 dharmas, (i.e. Aloneness of all beings) Shih Tau with his hand closed the Layman's mouth and in a flash the latter was enlightened.

Shih Tau stopping the Layman's mouth insinuates that the question is being raised from this side of the river with motives, consciousness, of the 10,000 dharmas (all beings) and consequently the question falls into another trap the 10,000 dharmas (i.e. consciousness and beings) of this bank and so nothing can be done to get free. If on the other bank action will be from there and the question will never be asked. Whatever action on this side of the river will as a matter of course be messed with the structural mud and water pollution of this side and to try to escape from them is to fall into another 10,000 dharma traps and mess. Indeed between all the deep seas and the devils, it is impossible to escape.

Notwithstanding by virtue of conditionless direct superficial intuitive awareness free from psychological responses and the arousing from moment to moment of the here and now complete undivided attention one will see and take the fullest heed, as clear as the bright fire is seen, of the motives, consciousness, thoughts, traps of all else (100,000 dharmas) of this bank and eventually there is complete negation of all motives, consciousness traps, and the 10,000 dharmas. Tranquility of the mind then gives reign. The mind and heart is now completely emptied and denuded of all contents without any possibility to refill it again with what it does not have. This emptied and denuded mind and heart being so negated of all mind conscious of all else (the 10,000 dharmas) of all traps and so has now a different quality and awareness or understanding of different nature and being in such a state of awareness it cannot be said that it is aware.

Now that we are being involved in this worldly traps and entanglements of the 10,000 and 1 beings, can there be anything outside to give us help to escape? Outside help is useless, no master, no guru, no teacher, no drug, no dharani, no body, no one can be of any help. This depends entirely on one's own effort and exertion at all places and all times from the beginning to the end to be kept in the state of unconditional intuitive awareness and mindfulness and not to go astray and become inattentive to the slightest extent in the middle of it. Of course this mindfulness and intuitive attention has no frontier made by the me and mine by any activities arising out of the conscious mind or motive or any psychological response whatsoever. This conditionless mindfulness and direct superficial attentive awareness is the supreme form of virtue and intelligence and therefore it is the deepest love and mercy (the unsurpassed mystic enlightenment — intelligence par excellence). If however one is not alertly sensitive to the structure and nature of these men made 10,000 traps, and fail to arouse the unconditional mindfulness to give it effective attention, all these are but empty and idle talks. The Sixth Patriarch in his Platform Sutra said, "Buddhism in this world is the application of awareness (without of course condition psychological response) to and not away from this world" (with its 10,000 dharmas traps). This of course points to the fact that in this world of 10,000 dharma traps, this unconditional and intuitive attention has to be exercised unceasingly for ever and ever.

"At the feet of the Master", the four qualifications (Discrimination, Desirelessness, Good Conduct and

Love) therein given, are for the right and proper guidance for all men in all their livings. The author, J. Krishnamurti, is world wide recognised to be the sage and world teacher of the present age. His many talks and lectures given to people all over the world for more than half a century are unsurpassingly enlightening.

Before closing, an Indian Brahman story may be narrated. The devil and his friend were walking together. They saw a man picked up something, looked at it and pocketed it. The friend asked the devil if he knew what the man had picked up and pocketed. "It is Truth" replied the devil. The friend remarked, "That is bad for you." The devil replied, "Not at all, now that he has assumed the possession of the Truth, and I am going to show and help him to organize it".

Patriarch Ch'an meditation is a wayless way and a gateless gate and therefore strictly speaking Truth is unknown. There is no way, no word, no speech, no religion, no doctrine, no ism, whatsoever will lead to the so called Truth. It is limitless and conditionless. If this is understood, to organize any relief is impossible. To assume the possession of the Truth and to organize, to give guide, or to coerce, or to influence people to follow is indeed too far fetched and it is so deeply hidden that one may not realize that it is the work of the devil. Such an action whether of an individual or of a group of people will make trouble to one's own self and to others. The greatest harm and disaster to human being is rooted here. Therefore do not leave off the conditionless or psychological responsiveless way of the operation of the mind and heart.

**W.F.B. HONGKONG AND MACAO
REGIONAL CENTRE**

THE BUDDHA'S DISCOURSE
ON
THE FOUR AROUSINGS OF MINDFULNESS

佛說四念處經

佛說四念處經

(I 序, II 正, III 流。)

(I) 教起因緣 (序分)

如是我聞。

一時世尊在拘樓族，劍

磨室曇那市鎮。是時世尊告

諸比丘曰：「諸比丘。」比

丘答世尊言：「世尊。」

世尊作如是言：

(II) 正教所說 (正宗分。)

A 及 B)

(A) 標說：(唯有一法)

。

• 諸比丘，爲淨衆生，爲度憂悲，爲滅苦惱，爲達正道 (八正道)，爲證涅槃，有此唯一趣向途徑，即四種奮發提起醒覺念處觀照。

云何四種？

(I, II & III).

(I) Introduction: Occasion
of Discourse.

Thus have I heard.

Once the Blessed One was dwelling among the Kuru folk at Kammasa-damma, a market town of the Kurus. Then the Blessed One Spoke to the monks, saying, "Monks." The monks responded to the Blessed One, saying, "Venerable Sir."

The Blessed One said this:

(II) Discourse Proper (A & B).

(A) Single Out "The Only Way".

This is the only way, O monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for realizing Nibbana, namely, the Four Arousings of Mindfulness.

What are the Four?

THE FOUR AROUSING OF MINDFULNESS

四 念 處 經

(B) Outling The Four Arous- ing of Mindfulness (1, 2, 3 & 4).

Monks, here, a monk dwells contemplating the body, in the body, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating the feelings, in the feelings, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating mind, in the mind, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief; he dwells contemplating things, in things, ardent, completely aware and mindful, having overcome, in the world, covetousness and grief.

(1) Contemplation on the Body (a, b, c, d, e & f).

And how, O monks, does a monk dwell contemplating the body, in the body?

(B) 釋說四種奮發提起 (1, 2, 3 及 4。)

諸比丘，今有比丘，即身觀身而住，矢勤矢慎矢懇矢切，具足醒定覺照，降伏世間貪憂；即受（感受）觀受而住，矢勤矢懇，具足醒覺照顧，降伏世間貪憂；即心觀心而住，矢懇矢勤，具足醒定覺照，降伏世間貪憂；即法觀法而住，矢勤矢懇，具足醒覺照顧，降伏世間貪憂。

(1) 觀身 (a, b, c, d, e 及 f。)

諸比丘，比丘云何即身觀身而住耶？

THE FOUR AROUSING OF MINDFULNESS

四 念 處 經

(a) Mindfulness in the In & Out Breathing (i & ii).

(i) The Exposition.

Here, O monks, a monk goes to the forest, to the foot of a tree or to an empty place, sits down, bends in his legs crosswise on his lap, keeps his body erect and arouses mindfulness (in the object of meditation) in front (of him).

Mindful, indeed, he breathes in and mindful he breathes out. Whilst breathing in long, he knows well, saying, "I breathe in long." Or whilst breathing out long, he knows well, saying, "I breathe out long." Whilst breathing in short, he knows well, saying, "I breathe in short." Or whilst breathing out short, he knows well, saying, "I breathe out short."

He trains, saying, "Experiencing the whole (breath-) body, I shall breathe in." He trains, saying, "Experiencing the whole (breath-) body, I

(a) 觀出入息 (i 及 ii)

(i) 正說

諸比丘，有比丘，赴森林中，或赴樹下，或赴空寂處，結跏直身趺坐，奮發覺照（念慮所對之境）在當前。

確實了了照顧其入息，了了照顧其出息。正當入息長，如實了知之，曰：「我入息長」。或當出息長，如實了知之，曰：「我出息長」。又當入息短，如實了知之，曰：「我入息短」。又當出息短，如實了知之，曰：「我出息短」。

彼修練中作是言：「我吸入息體驗此整個（氣息之）身」。彼修練中作是言：「我呼出息體驗此整個（氣

shall breathe out." He trains, saying, "Calming the (breath-) body-activity, I shall breathe in." He trains, saying, "Calming the (breath-) body-activity, I shall breathe out."

(ii) **Analogy: Simile of the turner.**

Just as a clever turner or a turner's apprentice, turning long, knows well, saying, "I turn long;" or turning short, knows well, saying, "I turn short." Just so, indeed, O monks, a monk breathing in long, knows well, saying, "I breathe in long;" or breathing out long, he knows well, saying, "I breathe out long;" breathing in short, he knows well, saying, "I breathe in short;" or breathing out short, he knows well, saying, "I breathe out short."

He trains, saying, "Experiencing the whole (breath-) body, I shall breathe in." He trains, saying, "Experiencing the whole (breath-) body, I shall breathe out." He trains, saying, "Calming the (breath-)

息之)身」。彼修練中作是言：「我吸入息，寧靜此(氣息)身之動作」。彼修練中作是言，「我呼出息，寧靜此(氣息)身之動作」。

(ii) 喩說：(轉轆轤喻)

猶如熟巧轉轆轤技工或其學徒，轉(轉轆轤)長，如實了知之，曰：「我轉之長」。或轉(轉轆轤)短，如實了知之，曰：「我轉之短」。如是諸比丘：比丘吸入息長，如實了知之，曰：「我吸入息長」。或呼出息長，如實了知之，曰：「我呼出息長」。吸入息短，如實了知之，曰：「我吸入息短」。呼出息短，如實了知之，曰：「我出息短」。

彼修練中作是言：「體驗此整個(氣息)身體，我吸入息」。彼修練中作是言：「體驗此整個(氣息)身體，我呼出息」。彼修練中作是言：「我寧靜此(氣息

body-activity, I shall breathe in." He trains, saying, "Calming the (breath-) body-activity, I shall breathe out."

Thus he dwells contemplating the body in the (breath-) body, internally (in himself), or he dwells contemplating the body in the (breath-) body, externally (in another), or he dwells contemplating the body in the (breath-) body, internally and externally (internally at one time and externally at another, alternately).

He dwells contemplating origination-things in the (breath-) body, or he dwells contemplating dissolution-things in the (breath-) body, or he dwells contemplating origination and dissolution-things (alternately) in the (breath-) body. Or, indeed, his mindfulness is established, saying, "The body exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

)身之動作，我吸入息」。彼修練中作是言：「寧靜此(氣息)身之動作，我呼出息」。

如是於(自己)內，即(氣息)身，觀身而住。或於(別個)外，即(氣息)身，觀身而住。或於內及外，(間錯一時於內一時於外)即(氣息)身，觀身而住。

即此(氣息)身，觀法生而住，或即此(氣息)身，觀法滅而住；或即此(氣息)身，(間錯)觀法生滅而住。誠然，其覺照斯得完成，作如是言：「此身存在」，其(存在)則視乎智識及憶念所合應需要者耳，則其住着也離，而於世也無取無執。

THE FOUR AROUSING OF
MINDFULNESS

四念處經

Thus, indeed, O monks,
a monk dwells contemplating
the body, in the body.

(b) The Four-fold Posture.

And further, O monks,
a monk whilst going, knows
well, saying, "I am going;"
or whilst standing, knows
well, saying, "I am standing";
or whilst sitting, knows
well, saying, "I am sitting;"
or whilst lying down, knows
well, saying, "I am lying
down;" or just as his body
comes to be disposed, just so
he knows it well.

Thus he dwells con-
templating the body, in the
body, internally, or he dwells
contemplating the body, in
the body, externally, or he
dwells contemplating the
body, in the body, internally
and externally . . .

Thus, indeed, O monks,
a monk dwells contemplating
the body, in the body.

(c) Mindfulness and Com-
plete Awareness.

諸比丘，比丘誠如是，
即身觀身而住。

(b) 四種威儀

復次，諸比丘，比丘行
時，如實了知之曰：「我行
」。或住時，如實了知之曰
：「我住」。或坐時，如實
了知之曰：「我坐」。或臥
時，如實了知之曰：「我臥
」。或此舉動何狀，的確如
實了知。

如是於內即身觀身而住
；於外即身觀身而住；於內
外（間錯），即身觀身而住
。云云（餘文同上）。

諸比丘，比丘誠如是，
即身觀身而住。

(c) 照顧及圓滿醒覺

THE FOUR AROUSING OF
MINDFULNESS

四念處經

And further, O monks a
monk, in going and in return-
ing, is a person acting with
complete awareness; in look-
ing at and looking away from,
he is a person acting with
complete awareness; in wear-
ing shoulder cloak, bowl and
robes, he is a person acting
with complete awareness; in
eating, drinking, chewing and
fasting, he is a person acting
with complete awareness; in
passing urine and faeces, he
is a person acting with com-
plete awareness; in going,
standing, sitting, sleeping,
waking, speaking and in the
state of silence, he is a person
acting with complete aware-
ness.

Thus he dwells contem-
plating the body, in the body,
internally, or he dwells con-
templating the body, in the
body, externally, or he dwells
contemplating the body, in
the body, internally and
externally . . .

復次，諸比丘，比丘在
往來動作中，無不具足圓滿
醒覺。在注視及離去注視動
作中，無不具足圓滿醒覺。
在着僧伽梨（即比丘福田衣
）執持衣鉢動作中，無不
具足醒定覺照。在飲食嚼嘗
動作中，無不具足醒定覺照
。在大小便利動作中，無不
具足醒定覺照。在行，住，
坐，臥，語，默，覺，寤動
作中，無不具足醒定覺照。

如是於（己身）內，即
身觀身而住；於（別個）外
，即身觀身而住；於內外（
間錯）即身觀身而住。云云
（餘文同上）。

Thus, indeed, O monks,
a monk dwells contemplating
the body, in the body.

(d) **Attention on the Impurity of the Body (i & ii).**

(i) **The Exposition**

And further, O monks,
a monk reflects on just this
body hemmed by the skin,
and full of manifold impurity,
from the soles up, and from
the top of the hair down, say-
ing, "There is in this body,
hair of the head, hair of the
body, nails, teeth, skin, flesh,
fibrous threads (veins, nerves,
sinews, tendons), bones,
marrow, kidneys, heart, liver,
pleura, spleen, lungs, contents
of stomach, intestines, mesen-
tery, faeces, bile, phlegm,
pus, blood, sweat, solid fat,
tears, fat dissolved, saliva,
mucus, synovial fluid, urine."

(ii) **Analogy: Simile of the Grain bag.**

諸比丘，比丘誠如是，
即身觀身而住。

(d) 觀淨不身 (36種不淨
物) (i 及 ii)

(i) 正說

復次，諸比丘，比丘付
度此身為皮所包裹，不淨充
滿，從上自髮頂，至下及足
踵，而作是言：「此身中有
頭髮、身毛、爪、齒、皮、
肉、筋（脈絡，神經，肌肉
，髓）、骨、髓、腎、心、
肝、肋、脾、肺、胃臟、腸
、腸膜、尿、膽汁、痰、膿
、血、汗、脂、淚、淋巴液
、唾、粘液、關節液、尿。
」

(ii) 喩說：（以載穀
物之袋作喩）

Just as if, O monks,
there were a bag, having two
openings, full of grain, differ-
ing in kind, namely, hill-
paddy, paddy, green-gram,
cow-pea, sesamum, rice, and
a man with seeing eyes
having unloosed it, should
reflect, saying, "This is hill-
paddy; this is paddy; this is
green-gram; this is cow-pea;
this is sesamum; this is rice."

In the same way, O
monks, a monk reflects on
just this body hemmed by the
skin, and full of manifold
impurity from the soles up,
and from the top of the hair
down, saying, "There are in
this body hair of the head
...

Thus he dwells con-
templating the body, in the
body, internally; or he dwells
contemplating the body, in
the body, externally; or he
dwells contemplating the
body, in the body, internally
and externally . . .

諸比丘，有如兩口之袋
，滿載種種穀物如稻，粳，
綠豆，豆類，胡麻，糙米等
。有目之士解袋檢視，而言
曰：「此是稻，此是粳，此
是綠豆，此是豆類，此是胡
麻，此是糙米。」

諸比丘，比丘亦復如是
，觀察此身，為皮所包裹，
不淨充滿，由上自髮頂至下
迄足踵，作如是言：「此身
中有頭髮，有身毛，有爪，
有……」

如是於內（己身），即
身觀身而住；或於外（別個
），即身觀身而住；或於內
外（間錯），即身觀身而住
。云云。

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

(c) **Attention on the Elements (i & ii).**

(i) **The exposition.**

And further, O monks, a monk reflects on just this body, according as it is placed or disposed, by way of element, saying, "There are in this body, the element of solidity, the element of cohesion, the element of caloricity and the element of vibration."

(ii) **Analogy: Simile of the cow-killer.**

O monks, should a clever cow-killer or a cow-killer's apprentice, having killed a cow and divided it by way of portions, be sitting at a junction of four roads, in whatever manner.

In the same manner, a monk reflects on just this body, according as it is placed or disposed, by way of element, saying, "There is in this body, the element of solidity, the element of cohesion, the element of caloricity, and the element of vibration."

如是諸比丘，比丘即身觀身而住。

(c) **四大觀 (i 及 ii)**

(i) **正說**

復次，諸比丘，比丘就此身觀察，從(四大)界而觀，如何依(四大)界分類安頓之，作如是言：「於此身中有堅礙界(地)，有黏液界(水)，有煖熱界(火)，有動搖界(風)。」

(ii) **屠牛喻**

諸比丘，猶如巧手屠夫，或其學徒，坐四衢道中，宰牛割肉，分作片片。

比丘亦復如是，觀察此身，從(四大)界，分類安頓，作如是言：「於此身中有堅礙界(地)，有黏液界(水)，有煖熱界(火)，有動搖界(風)。」

Thus he dwells contemplating the body, in the body, internally or he dwells contemplating the body, in the body, externally or he dwells contemplating the body, in the body, internally and externally . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

(f) **The Nine Charnel-ground contemplations.**

And further, O monks, in whatever way should a monk see ① a body dead, one, two or three days, swollen, very blue, festering, thrown into the charnel-ground, saying, "Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past (escape) that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally or . . .

如是於內(自身)，即身觀身而住，或於外(別個)，即身觀身而住，或於內外(間錯)，即身觀身而住云云。

如是諸比丘，比丘即身觀身而住。

(f) **九種棄屍想觀。**
① **新屍想**

復次，諸比丘，比丘如是觀見死屍棄於塚間，一日，二日乃至三日，膨脹、青黑、腐爛、作如是言：「今(我)此身亦如是者(有如是性)，將來當亦如是，無可逃免如此者。」比丘繼續思量本身亦復如是。

如是於內，即身觀身而住，云云……

Thus indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks, in whatever way should a monk see, whilst ② it is being eaten by crows or hawks or vultures or dogs or jackals or by different kinds of worms, a body that had been thrown into a charnel-ground, saying, "Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally or . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks, in whatever way should a monk see a body thrown into the charnel-ground, ③ a skeleton, together with (some) flesh and blood and held in

如是諸比丘，比丘即身觀身而住。

②屍已被食

復次，諸比丘，比丘觀見死屍棄諸塚間，鳥鷹鷲啄，犬豺啖噬，及至各種蟲類所食，作如是言：「今（我）此身亦如是者（有如是性），將來當亦如是，無可逃避如此者。」比丘繼續思量本身亦復如是。

如是於內，即身觀身而住，云云。……

如是諸比丘，比丘即身觀身而住。

③屍祇餘血肉

復次，諸比丘，比丘觀見死屍棄諸塚間，骸骨筋絡連繫，畧餘有肉有血……

by the tendons . . . , ④ a skeleton without flesh smeared with blood, held in by the tendons . . . ⑤ a skeleton without flesh and blood, held in by the tendons . . . ⑥ bones gone loose, scattered in all directions, — a bone of the hand, a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull, each in a different place, — saying, "Even this body (of mine) is verily such a thing (has a nature like that), is going to be so, cannot get past that (state)," he follows up the thought to just this body (of his).

Thus he dwells contemplating the body, in the body, internally, or . . .

Thus, indeed, O monks, a monk dwells contemplating the body, in the body.

And further, O monks, in whatever way should a monk see a body thrown into the charnel-ground, ⑦ bones looking white in colour like

④骸骨有血無肉 又見骸骨筋絡連繫無肉有血……

⑤屍血肉都無 又見骸骨無肉無血，只有筋絡連繫……

⑥骨節解散 乃至又見骨頭四散，手骨在此，腳骨在彼，髌骨、腿骨、盤骨、脊骨、頭骨、各散四處，而作是言：「今（我）此身亦如是者（有如是性），將來亦當如是，無可避免者。」比丘繼續思量其本身亦復如是。

如是於內，即身觀身而住，云云。

如是諸比丘，比丘即身觀身而住。

⑦骨白如螺色

復次，諸比丘，比丘觀見死屍棄諸塚間，骨白如螺色……

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a conch . . . ⑧ bones heap-
ed together more than a year
old . . . ⑨ bones rotten and
become dust, saying, "Even
this body (of mine) is verily
such a thing (has a nature
like that), is going to be so,
cannot get past that (state)," he follows up the thought to
just this body (of his).

Thus he dwells contem-
plating the body, in the body,
internally, or he dwells con-
templating the body, in the
body, externally, or he dwells
contemplating the body, in the
body, internally and extern-
ally.

He dwells contemplating
origination-things, in the
body, or he dwells contem-
plating dissolution-things, in
the body, or he dwells con-
templating origination and
dissolution-things, in the
body. Or, indeed, his mind-
fulness is established, saying,
"The body exists," to the
extent necessary for just
knowledge, for just remem-
bering, and he dwells inde-
pendent and clings to naught
in the world.

四 念 處 經

⑧骨積棄經年 又觀骨
棄聚曾經年……

⑨骨碎敗壞變塵 乃至
又觀骨碎壞變為塵土。作如
是言：「今（我）此身亦如
是者（有如是性），將來當
亦如是，無可避免如此者。
」比丘繼續思量，本身亦復
如是。

如是於內即身觀身而住

，於外即身觀身而住，於內

外（間錯）即身觀身而住。

即此身觀法生而住，即

此身觀法滅而住，即此身觀

法生滅而住。誠若是其覺照

斯得完成，作如是言：「此

身存在」，其（存在）也視

乎智識憶念所舍應需要為準

耳，故其住着也離，而於斯

世也無所取求。

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

Thus, indeed, O monks,
a monk dwells contemplating
the body, in the body.

(2) Contemplation on the
Feelings.

And how, O monks,
does a monk dwell contem-
plating feeling, in feeling?

Here, O monks, a monk
experiencing a pleasant feel-
ing knows well, saying, "I
experience a pleasant feel-
ing;" in experiencing a painful
feeling, knows well, saying,
"I experience a painful feel-
ing;" experiencing a neither-
pleasant-nor-painful feeling,
knows well, saying, "I ex-
perience a neither-pleasant-
nor-painful feeling;" experi-
encing a pleasant worldly
feeling, knows well, saying,
"I experience a pleasant
worldly feeling;" experiencing
a pleasant non-worldly feel-
ing, knows well, saying, "I
experience a pleasant non-
worldly feeling;" experiencing
a painful worldly feeling,
knows well, saying, "I ex-

諸比丘，比丘誠如是，
即身觀身而住。

(2) 觀感受

又諸比丘，比丘云何即
受（感受）觀受而住耶？

諸比丘，今有比丘覺樂
受（感受）時，了知之，作
是言：「我覺樂受（感受）
；」覺苦受（感受）時，了
知之，作是言：「我覺苦受
（感受）；」覺不苦不樂受
（感受）時，了知之，作是
言：「我覺不苦不樂受（感
受）；」覺世間樂受（感受
）時，了知之，作是言：「
我覺世間樂受（感受）；」
覺出世間樂受（感受）時，
了知之，作是言：「我覺出
世間樂受（感受）；」覺世
間苦受（感受）時，了知之

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四 念 處 經

perience a painful worldly feeling;" experiencing a painful non-worldly feeling, knows well, saying, "I experience a painful non-worldly feeling;" experiencing a neither-pleasant-nor-painful worldly feeling, knows well, saying, "I experience a neither-pleasant-nor-painful worldly feeling;" experiencing a neither-pleasant-nor-painful non-worldly feeling, knows well, saying, "I experience a neither-pleasant-nor-painful non-worldly feeling."

Thus he dwells contemplating feeling, in feeling, internally, or he dwells contemplating feeling, in feeling, externally, or he dwells contemplating feeling, in feeling, internally and externally.

He dwells contemplating origination-things, in feeling, or he dwells contemplating dissolution-things, in feeling, or he dwells contemplating origination and dissolution-things, in feeling. Or his mindfulness is established,

，作是言：「我覺世間苦受（感受）；」覺出世間苦受（感受）時，了知之，作是言：「我覺出世間苦受（感受）；」覺世間不苦不樂受（感受）時，了知之，作是言：「我覺世間不苦不樂受（感受）；」覺出世間不苦不樂受（感受）時，了知之，作是言：「我覺出世間不苦不樂受（感受）。」

如是於內，即感受觀感受而住；或於外，即感受觀感受而住；或於內外（間錯一時於內，一時於外）即感受觀感受而住。

或於感受觀生法而住；或於感受觀滅法而住；或於感受觀（間錯）生滅法而住。若是則覺照成就，作是言：「感受有存在者」，其存

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四 念 處 經

saying, "Feeling exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

(3) Contemplation on mind.

And how, O monks, does a monk dwell contemplating mind, in mind?

Here, O monks, a monk knows well the mind with lust, saying, "Mind with lust;" or he knows well the mind without lust, saying, "Mind without lust;" or he knows well the mind with hatred, saying, "Mind with hatred;" he he knows well the mind without hatred, saying, "Mind without hatred;" or he knows well the mind with ignorance, saying, "Mind with ignorance;" or he knows well the mind without ignorance, saying, "Mind without ignorance;" he knows well the shrunken mind, saying, "Shrunken mind;" or he knows well the perplexed mind, saying, "Per-

在也，憑藉知識所需若何，憑藉憶想所需若何耳。斯則可住於離，而於世也無取無求。

(3) 觀心

諸比丘，比丘云何即心觀心而住耶？

諸比丘，今有比丘了知心有貪，作是言：「心有貪」。或了知心無貪，作是言：「心無貪」。了知心有瞋，作是言：「心有瞋」。了知心無瞋，作是言：「心無瞋」。了知心有癡，作是言：「心有癡」。了知心無癡，作是言：「心無癡」。或了知心有歎灰，作是言：「心有歎灰」。或了知心有倒亂，作是言：「心有倒亂」。

plexed mind;" he knows well the mind become great, saying, "Mind become great;" or he knows well the mind not become great, saying, "Mind not become great." He knows well the mind with something higher (than it), saying, "Mind with something higher," or he knows well the mind with nothing higher (than it), saying, "Mind with nothing higher;" he knows well the quieted mind, saying, "Quieted mind," or he knows well the mind not quieted, saying, "Mind not quieted;" he knows well the freed mind, saying, "Freed mind;" or he knows well the unfreed mind, saying, "Unfreed mind."

Thus he dwells contemplating mind, in mind, internally, or he dwells contemplating mind, in mind, externally, or he dwells contemplating mind, in mind, internally and externally.

。或了知心廣大，作是言：「心廣大」。了知心狹小，作是言：「心狹小」。了知心有趣上，作是言：「心有趣上」。了知心無趣上，作是言：「心無趣上」。了知心得安穩，作是言：「心得安穩」。了知心不安穩，作是言：「心不安穩」。了知心得解脫，作是言：「心得解脫」。了心不解脫，作是言：「心不解脫」。

如是於內即心觀心而住

；於外即心觀心而住。於內外（間錯）即心觀心而住。

He dwells contemplating origination-things, in mind, or he dwells contemplating dissolution-things, in mind, or he dwells contemplating origination and dissolution-things, in mind. Or his mindfulness is established, saying, "Mind exists," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

Thus, indeed, O monks, a monk does dwell contemplating mind, in mind.

(4) Contemplation on things
(a, b, c, d, & e.)

And how, O monks, does a monk dwell contemplating things, in things?

(a) The five hindrances.

Here, O monks, a monk dwells contemplating things, in the things of the five hindrances.

How, O monks, does a monk dwell contemplating things, in the things of the five hindrances?

又即心觀生法而住；或即心觀滅法而住；或即心（間錯）觀生滅法而住。若是則覺照完成，作是言：「心有存在」。其存在也無非藉賴正智，及正憶念所需若何耳；是則能住無住處，而於世無取無求。

如是諸比丘，比丘即心觀心而住。

(4) 觀法 (a, b, c, d 及 e。)

諸比丘，比丘云何即法觀法而住耶？

(a) 五蓋纏

諸比丘，有比丘即五蓋法觀法而住。

諸比丘，比丘云何即五蓋法，觀法而住耶？

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

Here, O monks, when sensuality is present within, a monk knows well, saying, "I have sensuality within," or when sensuality is not present within, knows well, saying, "I have no sensuality within."

In what manner the arising of the non-arisen sensuality comes to be, — that he knows well; in what manner the abandoning of the arisen sensuality comes to be, — that he knows well; and in what manner the non-arising in the future of the abandoned sensuality comes to be, — that he knows well.

When anger is present within, he knows well, saying, "I have anger within."

When sloth and torpor are present within, he knows well, saying, "I have sloth and torpor within."

When flurry and worry are present within, he knows well, saying, "I have flurry and worry within."

諸比丘，今有比丘，倘內有貪欲，了知之曰：「我有貪欲」；倘內無貪欲，了知之曰：「我內無貪欲。」

於未生貪欲，云何生起，彼如實了知之；於已生貪欲，云何銷滅，彼如實了知之；於已滅貪欲，云何能在未來不生起，彼如實了知之。

或內有瞋恚，彼了知之，曰：「我內有瞋恚」云云。

或內有懈怠，彼了知之，曰：「我內有懈怠」云云。

或內有掉悔，彼了知之，曰：「我內有掉悔」云云。

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四 念 處 經

When scepssis is present within, he knows well, saying, "I have scepssis within."

In what manner the arising of the non-arisen scepssis comes to be, — that he knows well; in what manner, the abandoning of the arisen scepssis comes to be, — that he knows well; in what manner the non-arising in the future of the abandoned scepssis comes to be, — that he knows well.

Thus he dwells contemplating things, in things, internally, or he dwells contemplating things, in things, externally, or he dwells contemplating things, in things, internally and externally.

He dwells contemplating origination-things, in things, or he dwells contemplating dissolution-things, in things, or he dwells contemplating origination and dissolution-things, in things. • Or his mindfulness is established, saying, "Things exist," to the extent necessary for just knowledge, for just remembering, and he dwells independent and clings to naught in the world.

或內有疑惑，彼了知之，曰：「我內有疑惑」云云。

於未生疑惑，云何生起，彼如實了知之；於已生疑惑，云何銷滅，彼如實了知之；於已滅疑惑，云何未來不生，彼如實了知之。

如是於內，即法觀法而住；於外即法觀法而住；於內外（間錯）即法觀法而住。

又於法觀生法而住，或於法觀滅法而住，或於法觀生滅法而住。若是其覺照於是完成，作是言：「法之有存在」，何莫不由正智識正憶念所需為量，是則可住於無依住處，而於世則不取不求。

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

Thus, indeed, O monks,
a monk does dwell contem-
plating things, in the things of
the five hindrances.

(b) The five grasping groups.

And again, O monks, a
monk dwells contemplating
things, in the things of the
five grasping groups.

And how, O monks,
does a monk dwell contem-
plating things, in the things of
the five grasping groups?

Here, O monks, a monk
says: "Thus is material form;
thus is the arising of material
form; thus is the disappear-
ance of material form. Thus is
feeling; thus is the arising of
feeling; thus is the disappear-
ance of feeling. Thus is per-
ception; thus is the arising of
perception; thus is the dis-
appearance of perception;
Thus are the conformations;
thus is the arising of the con-
formations; thus is the dis-
appearance of the conforma-
tions. Thus is conscious-
ness; thus is the arising of
consciousness; thus is the dis-
appearance of consciousness."

如是諸比丘，比丘即五
蓋纏法觀法而住。

(b) 五執取蘊聚

復次，諸比丘，比丘即
五執取蘊聚法，觀法而住。

諸比丘，比丘云何即五
執取蘊聚法觀法而住耶？

諸比丘，今有比丘作是
言：「如是即是色；如是即
是色之生起；如是即是色之
消滅。如是即是感受（領納
）；如是即是感受生起；如
是即是感受消滅。如是即是
見想（取像）；如是即是見
想生起；如是即是見想消滅
。如是即是依行；如是即是
依行生起；如是即是依行消
滅。如是即是了別識；如是
即是了別識生起；如是即是
了別識消滅。」

THE FOUR AROUSING OF
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四 念 處 經

In this way, he dwells
contemplating things, in the
things of the five grasping
groups, internally, or

(c) The six sense-bases.

And further, O monks,
a monk dwells contemplating
things, in the things of the
six internal and external
sense-bases.

And how, O monks,
does a monk dwell contem-
plating things, in the things of
the six internal and external
sense-bases?

Here, O monks, a monk
knows well the eye and forms;
and what fetter arises de-
pendent on both (eye and
forms) — that he knows well.
In what manner the arising
of the non-arisen fetter comes
to be, — that he knows well;
in what manner the abandon-
ing of the arisen fetter comes
to be, — that he knows well;
and in what manner the non-
arising, in the future, of the
abandoned fetter comes to
be, — that he knows well.

如是於內等，即五執取
蘊聚法，觀法而住。云云。

(c) 六種內外入

復次，諸比丘，比丘即
六種內外入法，觀法而住。

諸比丘，比丘云何即六
種內外入法，觀法而住耶？

諸比丘，今有比丘，如
實了知眼與色；及因兩者（
眼與色）所生起結縛，如實
了知之；未生結縛，云何生
起，如實了知之；已生結縛
，云何令消滅，如實了知之
；已滅結縛，云何令其向後
不起，如實了知之。

THE FOUR AROUSING OF MINDFULNESS

四 念 處 經

And he knows well the ear and sounds . . . ; the nose and odours . . . ; the tongue and flavours . . . ; the body and tactiles . . . ; the mind and objects And what fetter arises dependent on both, — that he knows well.

In what manner the arising of the non-arisen fetter comes to be, — that he knows well; in what manner the abandoning of the arisen fetter comes to be, — that he knows well; and in what manner the non-arising, in the future, of the abandoned fetter comes to be, — that he knows well.

Thus he dwells contemplating things, in the things of the six internal and external sense-bases, internally or . . .

(d) The seven factors of enlightenment.

又如實了知耳與聲……
；鼻與香……；舌與味……
；身與觸……；心與法……
。乃至因兩者所生起結縛，
如實了知之。

未生結縛，云何生起，
如實了知之；已生結縛，云
何令消滅，如實了知之；已
滅結縛，云何令其向後不起
，如實了知之。

如是於內等，即六種內
外入法，觀法而住。云云。

(d) 七覺支

THE FOUR AROUSING OF MINDFULNESS

四 念 處 經

And further, O monks, a monk dwells contemplating things, in the things of the seven factors of enlightenment.

And how, O monks, does a monk dwell contemplating things, in the things of the seven factors of enlightenment?

Here, O monks, when the enlightenment-factor of mindfulness is present within, he knows well, saying, "I have the enlightenment-factor of mindfulness within," or when the enlightenment-factor of mindfulness is absent within, he knows well, saying, "I have not within the enlightenment-factor of mindfulness."

In what manner the arising of the non-arisen enlightenment-factor of mindfulness comes to be, — that he knows well; in what manner the completion of culture of the arisen enlightenment-factor of mindfulness comes to be, — that he knows well.

復次，諸比丘，比丘即
七覺支法觀法而住。

諸比丘，比丘云何即七
覺支法，觀法而住耶？

諸比丘，內有覺念覺支
時，彼了知之，而言曰：「
我內有覺念覺支」；或內無
覺念覺支時，彼了知之，作
是言：「我內無覺念覺支」

此未生覺念覺支，云何
生起，彼了知之。已生覺念
覺支，云何圓滿成就，彼了
知之。

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

Or when the enlightenment-factor of the investigation of things is present within . . . the enlightenment-factor of energy . . . the enlightenment-factor of joy . . . the enlightenment-factor of calm . . . the enlightenment-factor of concentration . . . the enlightenment-factor of equanimity is present within, he knows well, saying, "I have within the enlightenment-factor of equanimity." or when the enlightenment-factor of equanimity is absent within, he knows well, saying, "I have not the enlightenment-factor of equanimity within."

In what manner the arising of the non-arisen enlightenment-factor of equanimity comes to be, — that he knows well; and in what manner the completion of culture of the arisen enlightenment-factor of equanimity comes to be, — that he knows well.

或內有擇法覺支時……
，精進覺支……，喜覺支…
…，輕安覺支……，定覺支
……，捨覺支時，彼了知之
，作是言：「我內有捨等覺
支」；或內無捨等覺支時，
彼了知之，作是言：「我內
無捨等覺支」。

捨等覺支未生起，如何
令其生起，彼如實了知之；
捨等覺支已生起，如何令其
圓滿成就，彼如實了知之。

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

Thus he dwells contemplating things, in the things of the seven factors of enlightenment, internally, or . . .

(c) The four truths.

And further, O monks, a monk dwells contemplating things, in the things of the four pure truths.

And how, O monks, does a monk dwell contemplating things, in the things of the four pure truths?

Here, O monks, a monk, saying, "This is suffering;" knows well according to reality; saying, "This is the origin of suffering;" knows well according to reality; saying, "This is the ceasing of suffering;" knows well according to reality; saying, "This is the way going to the ceasing of suffering;" knows well according to reality.

Thus he dwells contemplating things, in the things of the four pure truths, internally or . . .

如是於內等，即七覺支
法觀法而住。云云。

(c) 四諦

復次，諸比丘，比丘即
四清淨諦法觀法而住。

諸比丘，比丘云何即四
清淨諦法，觀法而住耶？

諸比丘，今有比丘作如
是言：「此是苦」，如實了
知之；復作是言：「此是苦
集（因）」，如實了知之；
復作是言：「此是苦滅」，
如實了知之；復作是言，「
此是滅苦之道」，如實了知
之。

如是於內等，即四清淨
諦法觀法而住。云云。

THE FOUR AROUSING OF
MINDFULNESS

(III) Practical Diffusing.
Assurance of attainment.

Indeed, O monks, should any person make become the Four Arousings of Mindfulness, seven years, in this way, by him one of two fruitions is proper to be expected: Knowledge (saintship), here and now, or in the event of the residuum being present, the state of Non-returning.

O monks, let alone seven years. Should any person make become these Four Arousings of Mindfulness, six years . . . five years . . . four years . . . three years . . . two years . . . one year, in this way . . .

O monks, let alone one year. Should any person make become these Four Arousings of Mindfulness, seven months, in this way, by him one of two fruitions is proper to be expected: Knowledge, here and now, or in the event of the residuum being present, the state of Non-returning.

四 念 處 經

(III) 依教奉行 (流通分)
保證果德

誠然，諸比丘，無論何人，於此四種覺念觀照，奮發提起，依教奉行七年，則於現目當下二果中，可得一果，得聖位，或其未然，餘習未了，亦得不還果位。

諸比丘，遑論七年，倘能依法而修，六年乃至一年，亦於目下能得聖位；或餘習未了，亦可得不還聖果者。

諸比丘，遑論一年，倘能七月，有人依教修行，其收效亦復如是。

THE FOUR AROUSING OF
MINDFULNESS

四 念 處 經

O monks, let alone seven months. Should any person make become these Four Arousings of Mindfulness, six months . . . five months . . . four months . . . three months . . . two months . . . a month . . . half-a-month, in this way . . .

O monks, let alone half-a-month. Should any person make become these Four Arousings of Mindfulness, a week, in this way, by him one of two fruitions, is proper to be expected: Knowledge, here and now, or in the event of the residuum being present, the state of Non-returning.

Thus, what was spoken, saying, "This is the only way, O monks . . .", that was spoken because of this.

Satisfied, the monks approved of the words of the Blessed One.

諸比丘，遑論七月，於六月乃至半月，倘能有人依教修行，其收效亦復如是。

諸比丘，遑論半月，無論何人，於此四種覺念觀照，奮發提起，能依之修持七天，於現目當下能於二果中，得一果，所謂聖果位。其或餘習未除，不還果，亦可得者。

是故，爲如是說：「諸比丘，爲淨衆生……，此是唯一之道。云云……」

諸比丘等，於世尊所說，皆大歡喜。

佛說四念處經

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AT THE FEET OF THE MASTER

By
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禮 足 恭 聽 錄

克理希那摩諦原著

朱 寬 譯

TO
THOSE WHO KNOCK

獻 給 . .
有志於叩門的人

From the unreal lead me to the Real.

From darkness lead me to Light.

From death lead me to Immortality.

• • •
•

從虛假領我到真實。

從黑暗領我到光明。

從生死領我到永恆。

• • •
• • •
•

PREFACE

THE privilege is given to me, as an elder, to pen a word of introduction to this little book, the first written by a younger Brother, young in body verily, but not in Soul. The teachings contained in it were given to him by his Master in preparing him for Initiation, and were written down by him from memory—slowly and laboriously, for his English last year was far less fluent than it is now. The greater part is a reproduction of the Master's own words; that which is not such a verbal reproduction is the Master's thought clothed in His pupil's words. Two omitted sentences were supplied by the Master. In two other cases an omitted word has been added. Beyond this, it is entirely Alcyone's own, his first gift to the world.

May it help others as the spoken teaching helped him—such is the hope with which he gives it. But the teaching can only be fruitful if it is *lived*, as he has lived it since it fell from his Master's lips. If the example be followed as well as the precept, then for the reader, as for the writer, shall the great Portal swing open, and his feet be set on the Path.

ANNIE BESANT

序

我素居一日之長，得到爲這本書作序的殊遇，深感欣幸。這本書是一個年幼兄弟初次問世的作品，就他現在的身軀而言，固然年紀很小，（譯者按：此書作於公元一九〇九年，其時作者十四歲。）但是他的靈魂却不是這樣。書中的教誨是他的導師教誨他的訓詞，給他作爲做入門弟子的準備的。他就——慢慢地，辛勤地——從回憶裏寫了出來，因爲他去年的英文程度還遠不及現在。

這本書的大部份是按照導師原來的語句記載下來的，其餘部份則是導師的意思而由作者用自己的文字寫出來的，全書寫成後，曾經遺漏了兩句而經導師給他補入的；並且在某兩處地方，導師曾經給他各添過一個字，除此以外，完全是作者所寫的——他那給世界的初次獻禮。

願這本書有助於讀者正如有助於作者一般——這是作者的希望。但是要得到這本書裏的教益，是必須照它的話去躬行實踐的，正如作者聽了導師的話便這麼依照着做一樣。如果讀者按照這個榜樣以及導師的教誨去做，那麼他將和作者一樣能夠踏進道的門路了。

安尼培成

FOREWARD

THESE are not my words; they are the words of the Master who taught me. Without Him I could have done nothing; but through His help I have set my feet upon the Path. You also desire to enter the same Path, so the words which He spoke to me will help you also, if you will obey them. It is not enough to say that they are true and beautiful; a man who wishes to succeed must do exactly what is said. To look at food and say that it is good will not satisfy a starving man; he must put forth his hand and eat. So to hear the Master's words is not enough, you must do what He says, attending to every word, taking every hint. If a hint is not taken, if a word is missed, it is lost for ever; for He does not speak twice.

Four Qualifications there are for this pathway:

Discrimination
Desirelessness
Good Conduct
Love

What the Master has said to me on each of these I shall try to tell you.

緒 言

這些不是我的話，而是教誨我的導師的話。沒有導師，我是不可能有絲毫成就的，由於他的幫助，我已踏進道的門路了。

你也是有志於道的，所以導師傳給我的话也能夠幫助你——如果你能夠遵從它們。祇憑口頭稱贊它們，說它們真實而且美麗是不夠的；一個有志於成功的人，必須完全按照書裏所說的去做。望着食物叫好是不能充飢的，你必須把它拿起來喫纔對。僅僅是聽導師的話是不夠的，你必須按照他所說的去做。必須遵行每一句話，領會每一個暗示。假使對一個暗示不領會，或者遺漏了一句話，那就永遠失去了，因為導師是祇說一次的。

學道的規範有四：明辨，無欲，善行，仁愛。導師對我所說上列四項的內容，現在我來給你講一下吧。

AT THE FEET OF THE MASTER

I

THE first of these Qualifications is Discrimination; and this is usually taken as the discrimination between the real and the unreal which leads men to enter the Path. It is this, but it is also much more; and it is to be practised, not only at the beginning of the Path, but at every step of it every day until the end. You enter the Path because you have learnt that on it alone can be found those things which are worth gaining. Men who do not know work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these—things which are real and lasting; when you have once seen these, you desire those others no more.

In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful. So, because he knows, he is on God's

禮足恭聽錄

第一章 明辨

四項規範的第一項是明辨。人們大都了解爲：這是辨別真實和虛偽的工夫，是能領導我們入道的。不錯，這是這種工夫，但是，它還包括着許多其他的辨別工夫呢。這種辨別工夫不但是開始的時候需要運用它，簡直在每一階段，每一時刻都需要運用它，直到成功。你的所以要學道，因爲你已經明白：祇有在這條路上，纔能得到那些值得得到的東西。不明白的人極力追求財勢，但是，這些東西至多不過是一世的，所以是虛假的。要知道還有比這些更重大的東西——真實的，永恆的，你祇要見過它們一次，就將不會要追求其他的東西哩。

世界上祇有兩種人：一種是了解的，一種是不了解的；而這種了解是至關重要的。這個人信什麼宗教，屬於那一個種族，這些都是無關重要的，真正重要的是這種了解——了解造物者對於人類的計劃。要知道造物者是有計劃的，這個計劃便是進化。一個人如果已經證驗到并且真實地了解了這個進化的計劃時，他就會不能自禁地要爲它工作，使他自己和它成爲一體；因爲它是那麼光輝美麗。因爲他了解，他已

side, standing for good and resisting evil, working for evolution and not for selfishness.

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu or a Buddhist, a Christian or a Muhammadan, whether he is an Indian or an Englishman, a Chinaman or a Russian. Those who are on His side know why they are here and what they should do, and they are trying to do it; all the others do not yet know what they should do, and so they often act foolishly, and try to invent ways for themselves which they think will be pleasant for themselves, not understanding that all are one, and that therefore only what the One wills can ever be really pleasant for anyone. They are following the unreal instead of the real. Until they learn to distinguish between these two, they have not ranged themselves on God's side, and so this discrimination is the first step.

But even when the choice is made, you must still remember that of the real and the unreal there are many varieties; and discrimination must still be made between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish.

Between right and wrong it should not be difficult to choose, for those who wish to follow the Master have already decided to take the right at all costs. But the body and the man are two, and the man's will is not always what the body wishes. When your body wishes something, stop and think whether *you* really wish it. For *you* are God, and you will only what God wills;

經是站在造物者的一面，他行善拒惡，為進化工作，而不為自私。

如果這個人是站在造物者的一面的，則他就是我們的同道，不論他自稱為什麼教徒：印度教徒，抑佛教徒；回教徒抑基督教徒。不論他是什麼人：印度人，抑英國人；中國人抑俄羅斯人。這是一些也沒有關係的。那些站在造物者一方面的人，他們了解自己為什麼會在世界上，以及什麼是他們所應該做的——他們正試着在做；其餘的人還未了解應做的工作，因此，他們行為愚蠢，用種種方法為自己打算，認為這樣做能夠使自己快樂；不知道萬物同源，祇有「一」所願望的纔能使任何人獲得真正的快樂。他們是追隨着虛假的，而不是真實的。在他們還沒有學得去辨別真實和虛假以前，他們是尚未站在造物者的一面；所以明辨是第一步工夫。

不過，即使你已經作了這種選擇，你必須仍舊要記着：真實和虛假是有許多種類的，因此，你還必須在是和非之間，重要和不重要之間，有用和無用之間，正確和不正確之間，自私和不自私之間作辨別。

是和非是不難選擇的，因為想跟從導師的人，早已不惜任何代價去求取是了。但是，肉身和人是兩件東西；人的意願，常常和肉身之所欲不同。所以遇到肉身需要一些什麼時，你且停下來想想，是不是「你」真的要它。因為「你」便是造物者，所以祇有造物者之所願望的纔是「你」所願望

but you must dig deep down into yourself to find the God within you, and listen to His voice, which is *your* voice. Do not mistake your bodies for yourself—neither the physical body, nor the astral, nor the mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master.

When there is work that must be done, the physical body wants to rest, to go out walking, to eat and drink; and the man who does not know says to himself. “I want to do these things, and I must do them.” But the man who knows says: “This that wants is *not* I, and it must wait awhile.” Often when there is an opportunity to help someone, the body feels: “How much trouble it will be for me; let someone else do it.” But the man replies to his body: “You shall not hinder me in doing good work.”

The body is your animal—the horse upon which you ride. Therefore you must treat it well, and take good care of it; you must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always, even from the minutest speck of dirt. For without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear its ceaseless strain. But it must always be you who control that body, not it that controls you.

The astral body has *its* desires—dozens of them; it wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people their possessions, to yield yourself to depression. All these things it wants, and many more, not because it

的；但是，你必須深深地向自己掘入，以找到在你裏面的造物者，從而聽其聲音，就是你的聲音，不要錯把你的身子——肉身，欲身，識身——當作你自己。這些身子，每個都得冒充你自己，以求滿足其需要。可是，你必須完全地識破它們，而且要知道你自己實為它們的主人。

當我們遇到一件應該做的工作時，肉身偏要休息，要散步，要吃，要喝；於是一個不明白的人，就對自己這樣說：「我要做這些事情，所以我非做不可。」但是一個明白的人，卻這樣說：「要做這些事情的並不是我，所以它必須等上一會哩。」往往遇到一個幫助別人的機會時，肉身覺得：「這是對我多少麻煩的事；讓別人去做吧。」可是明白的人就答覆他自己的肉身說：「你不該阻止我做好的工作！」

但是肉身是你所有的牲畜——你所駕馭的馬匹。所以你必須好好的對待它，好好的當心它，不可過分的勞動它。你必須很適當地祇把潔淨的飲食去喂養它，必須經常地保持它極度的清潔，連得細微的塵埃也不讓它染上一點。因為沒有一個健康而潔淨的身子，則你不能做艱辛的準備工作，你將受不了無時或息的工作上的勞瘁。但是，你必須經常地去控制這個肉身而不是讓這個肉身來控制你。

你那欲身有着「它」的種種欲望——不下數十種之多，它要你動怒，要你說尖銳的話，要你嫉忌，要你貪財，要你羨妒別人所有的東西。要你困於沮喪。它要着這一切，乃至

wishes to harm you, but because it likes violent vibrations, and likes to change them constantly. But *you* want none of these things, and therefore you must discriminate between your wants and your body's.

Your mental body wishes to think itself proudly separate, to think much of itself and little of others. Even when you have turned it away from worldly things, it still tries to calculate for self, to make you think of your own progress, instead of thinking of the Master's work and of helping others. When you meditate, it will try to make you think of the many different things which *it* wants instead of the one thing which *you* want. You are not this mind, but it is yours to use; so here again discrimination is necessary. You must watch unceasingly, or you will fail.

Between right and wrong Occultism knows no compromise. At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say. You must study deeply the hidden laws of Nature, and when you know them arrange your life according to them, using always reason and common sense.

You must discriminate between the important and the unimportant. Firm as a rock where right and wrong are concerned, yield always to others in things which do not matter. For you must be always gentle and kindly, reasonable and accommodating, leaving to others the same full liberty which you need for yourself.

Try to see what is worth doing; and remember that you must not judge by the size of the thing. A small thing

許多別的東西。這並非它存心害你；就因為它不但歡喜強烈振動的刺激，並且需要時常更換這種刺激。但是「你」一些也不需要這些。所以你必須在你所要的和欲身所要的之間加以辨別。

你的識身喜歡傲然地自以為和別人隔離的，它祇為自己打算，而很少替他人着想。即使你已經把它和世間的俗事分了開來，它還是要為自己打算，使你祇為自己的進取着想，而不為導師的以及利人的工作着想。當你在靜慮的時候，它會教你去想「它」所喜歡的許多不同的事情，而不去想「你」所要想的一件事情。要知道你不是那個「心」，但是，它是你所使用的東西；在這裏，明辨的工夫，就再度的有着需要了。你必須不息地注意着它，否則是不會有什麼效果的。

是和非在修行上是決不妥協的。不論明知要付出任何重大的代價，是的你必須去做，非的切不可做；不管愚昧的人會怎樣猜度或議論你。你必須深深地研究自然界蘊藏着的定律，並經常地運用着理智和常識，把你的生活加以調整。

你必須在重要與不重要之間作辨別。臨到是非關頭，要和磐石一般堅定；無足輕重之事，不妨處處對人家讓步。因為你必須經常地溫和慈祥、合理、寬容，讓人家享受充分自由，同你自己對自由的要求一樣。

設法去看清楚：那一件事情是值得做的？並記着你不能憑事情的大小去判斷；要知道，一件小的事情直接有益於導

which is directly useful in the Master's work is far better worth doing than a large thing which the world would call good. You must distinguish not only the useful from the useless, but the more useful from the less useful. To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies. Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know.

However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination, and you must think carefully what is worth learning. All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. God is Wisdom as well as Love; and the more wisdom you have, the more you can manifest of Him.

Study then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant you may do more harm than good.

You must distinguish between truth and falsehood; you must learn to be true all through, in thought and word and deed.

In thought first; and that is not easy, for there are in the world many untrue thoughts, many foolish superstitions, and no one who is enslaved by them can

解的工作的，遠較一件大的，世俗所認為好的事情為值得去做。你不但要分別有用和無用，而且要分別大用和小用。給食與窮人是一件好的，高尚的及有用的事情；但是，給食與他們的靈魂。却比給食與他們的身體更為高尚，更為有用。任何有錢的人都能給食與身體，但是，祇有明白的人纔能給食與靈魂。你如果已經明白了，那末，去幫助別人，使他們能同樣明白，便是你的責任。

不論你已經似乎是怎樣聰明，你在這條「道」上，有着很多的東西要學的——甚至多得非用辨別工夫不可。你應該用心地想一想：那些是值得學的？一切學問都是有用的，終有一天你會有一切學問的；但是，當你祇能有一部份的時候，你要留心着去學最有用的一部份。造物者是「智慧」，也是「愛」，所以你越有智慧，就越能把它表現出來。

學習呀！但是，第一你應該學習那些最能幫助你做利他工作的學問。耐心地學習！這倒不是要人家說你聰明，甚至也不是為了聰明本身就是一種快樂，祇是因為聰明的人纔能聰明地去幫助人家。不論你怎樣願意去幫助人家，如果你自己是愚昧的，那末，你所幫助人家的，可能是害多利少。

你必須在正確和差錯之間作辨別，你要澈底地學得正確——在思想上、言語上以及行為上。

第一先講思想上。那是不容易的，因為世界上有着許多不真實的思想，許多愚笨的謬信，沒有一個人受了它們的束

make progress. Therefore you must not hold a thought just because many other people hold it, nor because it has been believed for centuries, nor because it is written in some book which men think sacred; you must think for yourself whether it is reasonable. Remember that though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value. He who would walk upon the Path must learn to think for himself, for superstition is one of the greatest evils in the world, one of the fetters from which you must utterly free yourself.

Your thought about others must be true; you must not think of them what you do not know. Do not suppose that they are always thinking of you. If a man does something which you think will harm you, or says something which you think applies to you, do not think at once: "He meant to injure me." Most probably he never thought of you at all, for each soul has its own troubles and its thoughts turn chiefly around itself. If a man speak angrily to you, do not think: "He hates me, he wishes to wound me." Probably someone or something else has made him angry, and because he happens to meet you he turns his anger upon you. He is acting foolishly, for all anger is foolish, but you must not therefore think untruly of him.

When you become a pupil of the Master, you may always try the truth of your thought by laying it beside His. For the pupil is one with his Master, and he needs

轉而能有進步的，因此，你切不可存着某一種思想，不可因為許多人都有這種思想，也不要因為這種思想已經被人們相信了幾個世紀了，也不要因為這種思想是載在一般人所認為神聖的書裏面的；你必須自己去想一想，自己去判斷一下，是不是合理的。記着！雖然有成千的人同意着某一個問題，但是如果他們對這問題是一無所知的話，那末，他們的意見是沒有價值的。一個想行聖道的人，必須學得自己去想。謬信是世界上最大的惡事之一，是你必須完全解脫的枷鎖之一。

你忖度人家必須切合實際，你切不可把你所不曉得的去妄測人家，不要以為他們在經常地打量你。假使一個人做了某些事情，你以為是要損害你的，或者說了某些話，你以為是對你而發的，他不要立刻這樣想：「他的意思要損害我。」須知事實往往不然；很可能他從沒有想到過你，因為各人有各人的困難，他的思想大部份是集中於他自己的問題。假使有一個人滿面怒容地對你說話，你不可便這樣想：「他是在恨我，他要加害於我。」可能有某人或某事曾經激怒了他，因為他恰巧碰到你，他就遷怒於你了。這是他的愚笨的舉動，因為一切瞋怒都是愚笨的。所以你切不可不切實際地去想他。

當你做了導師的學生之後，你可隨時把你的思想放在導師思想的旁邊，以測驗你的思想是否真實。因為學生和導師

only to put back his thought into the Master's thought to see at once whether it agrees. If it does not, it is wrong, and he changes it instantly, for the Master's thought is perfect, because He knows all. Those who are not yet accepted by Him cannot do quite this; but they may greatly help themselves by stopping often to think: "What would the Master think about this? What would the Master say or do under these circumstances?" For you must never do or say or think what you cannot imagine the Master as doing or saying or thinking.

You must be true in speech too—accurate and without exaggeration. Never attribute motives to another; only his Master knows his thoughts, and he may be acting from reasons which have never entered your mind. If you hear a story against anyone, do not repeat it; it may not be true, and even if it is, it is kinder to say nothing. Think well before speaking, lest you should fall into inaccuracy.

Be true in action; never pretend to be other than you are, for all pretence is a hindrance to the pure light of truth, which should shine through you as sunlight shines through clear glass.

You must discriminate between the selfish and the unselfish. For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever. But by degrees you will become so full of thought for the helping of others that there will be no room, no time, for any thought about yourself.

是合一的，所以學生祇要把他的思想放到導師的思想裏，立刻就能曉得合與不合，如果不合，那就錯了，應該立刻加以改正。因為導師的思想是周密而完善的，他一切都知道。那些還沒有被導師收錄的人，就不能這樣做。但是，假使他能常常停下來想一想：「導師對這件事有怎樣想法，在這種情形之下，他會怎樣說或做？」那末，他們也能大大地有助於自己。因為，凡是你想像不到導師會做會說會想的事情，你是切不可去做或說或想的。

在言語上，你也必須真實——正確而不誇張，切不可妄測人家的動機，祇有他的導師知道他的思想。他可能是爲了某種理由而這樣做的，可是；這種理由，在你却是從未想到過的。假使你聽得人家講別人的壞話，你切不可轉述於人；因為這也許是不真實的。即使是真實的，不說豈非更加厚道。說話之前要想想遇到，否則恐不能正確。

在行爲上必須真實，切不要偽裝。因為一切偽裝，對於真理的純潔之光是一種障礙；你應該讓這種光透過你而照耀出來，和日光透過晶瑩的玻璃而照耀出來一樣。

你必須在自私和不自私之間加以辨別。因為自私有着多種方式，當你認爲在某一方式中你終於把它剷除了的時候，他會同樣堅強地崛起於另一方式之中。但是，漸漸地，你會變得那麼充滿着幫助別人的思想，以至於沒有餘時餘地爲自己打算。

AT THE FEET OF THE MASTER

You must discriminate in yet another way. Learn to distinguish the God in every one and every thing, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall save your brother from wrong.

禮 足 恭 聽 錄

你還必須在另一方面做辨別的工夫。學着去辨認每人每物都具有的聖性，不論他或它的外表是怎樣的醜惡。你可以憑着你和你的兄弟們所同具的聖性去幫助他們；學習怎樣去喚醒他們內在的聖性，學習怎樣向他們的聖性申訴，這樣，你纔能把你的兄弟們從歧途上挽救過來。

II

THERE are many for whom the Qualification of Desirelessness is a difficult one, for they feel that they *are* their desires—that if their distinctive desires, their likings and dislikings, are taken away from them, there will be no self left. But there are only they who have not seen the Master; in the light of His Holy Presence all desire dies, but the desire to be like Him. Yet before you have the happiness of meeting Him face to face, you may attain desirelessness if you will. Discrimination has already shown you that the things which most men desire, such as wealth and power, are not worth having; when this is really felt, not merely said, all desire for them ceases.

Thus far all is simple; it needs only that you should understand. But there are some who forsake the pursuit of earthly aims only in order to gain heaven, or to attain personal liberation from rebirth; into this error you must not fall. If you have forgotten self altogether, you cannot be think when that self should be set free, or what kind of heaven it shall have. Remember that *all* selfish desire binds, however high may be its object, and until you have got rid of it you are not wholly free to devote yourself to the work of the Master.

When all desires for self are gone, there may still be a desire to see the result of your work. If you help

第二章 無欲

有許多人要他們做到無欲是一件不容易的事。因為他們感覺到：他們的本身即是種種欲望；如果把他們的個別欲望和種種愛憎除去，那末，他們的本身也就等於不存在了。但這祇是指尚未遇見導師的人而言。如果能面對導師，並沐浴在他那聖容的光輝之中，那末，一切欲望就得隨之死去，所剩下的，僅僅祇是效法導師的一個欲望了。但是，在你享有親炙導師的幸福之前，你也能做到無欲的：如果你有這樣志願的話。在辨別的規範中，已經清楚地指示過你了，一般人所希望的東西，例如財富和權勢，是不值得要的，當你真正是領悟了這一點而不是徒托空言的時候，那末，一切追求財勢的欲望便自然停止了。

以上所說的還是淺顯的，祇要你能了解就是了。但是，有些人祇是爲了超升天堂或求個人解脫輪迴之苦而放棄了世俗的營謀。你切不可陷入這種錯誤之中。如果你已經完全忘記了你自己，你就不會再去想：「我什麼時候纔能解脫？」或者「我將進入怎樣的天堂？」記着！「一切」自私的欲望都是束縛，不論其目標是怎樣崇高。非至你已經擺脫一切自私的欲望，你是不能夠完全自由地獻身於導師的工作的。

當一切爲自己的欲望完全除去了之後，你可能還有一個

anybody, you want to *see* how must you have help him; perhaps even you want him to see it too, and to be grateful. But this is still desire, and also want of trust. When you pour out your strength to help, there must be a result, whether you can see it or not; if you know the Law you know this must be so. So you must do right for the sake of the right, not in the hope of reward; you must work for the sake of the work, not in the hope of seeing the result; you must give yourself to the service of the world because you love it, and cannot help giving yourself to it.

Have no desire for psychic powers; they will come when the Master knows that it is best for you to have them. To force them too soon often brings in its train much trouble; often their possessor is misled by deceitful nature-spirits, or becomes conceited and thinks he cannot make a mistake; and in any case the time and strength that it takes to gain them might be spent in work for other. They will come in the course of development—they *must* come; and if the Master sees that it would be useful for you to have them sooner, He will tell you how to unfold them safely. Until then, you are better without them.

You must guard, too, against certain small desires which are common in daily life. Never wish to shire, or to appear clever; have no desire to speak. It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking think carefully whether what you are going to say has those three qualities; if it has not, do not say it.

欲望，要見到自己工作的效果的欲望。假使你幫助一個人，你要曉得你給了他多少幫助，或者甚至於你要他也曉得這一點，因而覺得感激你。要知道這仍然是欲望，並且是缺乏信心。當你出力去幫助人家的時候，是必定有一個結果的，不論你見到與否。假使你明白了這個「律」，你會了解這是必然的。所以你必須爲了「是」而去行是，不是希望報酬；你必須爲了工作而去工作，不是希望見到他的結果，你必須獻身於世界，爲世界服務；因爲你愛這樣做，不得不把自己貢獻出來。

不要有希求神通的欲望。當導師認爲你應該有神通的時候，神通自然會來的，過早的去強求神通，是會帶來不少麻煩的，這種人往往被非常狡黠的靈怪引入歧途，或者變得很傲慢，以爲自己是不會錯的了。無論如何，爲了求神通所化費的這些時間和精力，本來是可以用之於做利人的工作的。這些神通在你進步的過程中是會來的——它們是必然來的。如果導師認爲早一點獲得神通對你是有用的，他會教你如何安全地去開發它們。非至其時，你還是沒有神通好。

你也必須防範着那些日常生活中的「小欲望」。切不要自炫，或者賣弄你的聰明；不要多說話。少說些話固然好，但是，不說更好。除非你十分確信：你所要說的，是真實的，仁愛的，而且是有助於人的。說話之前，仔細想想，你要說的話，是否符合這些條件，否則不要說。

It is well to get used even now to thinking carefully before speaking; for when you reach Initiation you must watch every word, lest you should tell what must not be told. Much common talk is unnecessary and foolish; when it is gossip, it is wicked. So be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them. One statement of the Qualifications gives them thus; to know, to dare, to will, and to be silent; and the last of the four is the hardest of them all.

Another common desire which you must sternly repress is the wish to meddle in other men's business. What another man does or says or believes is no affair of yours, and you must learn to let him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with anyone else. You yourself claim the freedom to do what you think proper; you must allow the same freedom to him, and when he exercises it you have no right to talk about him.

If you think he is doing wrong, and you can contrive an opportunity of privately and very politely telling him why you think so, it is possible that you may convince him; but there are many cases in which even that would be an improper interference. On no account must you go and gossip to some third person about the matter, for that is an extremely wicked action.

If you see a case of cruelty to a child or an animal, it is your duty to interfere. If you see anyone breaking the law of the country, you should inform the authorities. If you are placed in charge of another person in order to teach him, it may become your duty gently to tell him of his faults. Except in such cases, mind your own business, and learn the virtue of silence.

最好現在就養成這個習慣——說話之前，先行慎思的習慣。當你達到行將授記的時候，你必須留意每一句話，因為恐怕你說出不應該說的話。有許多通常的談話是不需要的，也是愚笨的；如果是說人家的短處，這是罪惡。所以，與其習慣於說，不如習慣於聽。除非人家直接問到你，不要發表你的意見。也有人曾經舉出過這樣四種規範：求知，果敢，立願，緘默。四者之中，尤其是末一種最難。

還有一個普通的欲望，你必須嚴厲地抑制的，那就是愛管別人的事。別人的所為，所說或所信是與你無關的。所以你必须學得讓他完全自主。他有自由地去思想，說話及行動的全權，祇要他並不妨礙他人。對於你自己認為合理的事情，你要有去做的自由，那末，你必須給人家以同樣的自由。當別人在行使這樣自由的時候，你是沒有權利去批評的。

假使你認為他是在做着錯誤的事情，而你能夠去找個機會——從暗底下極有禮貌地去告訴他你所以認為做錯了的道理，也許你可能使他信服；但是，在許多事例中，甚至這樣也還是一種不適宜的干涉。無論如何，你切不可在暗底下把這種事情去告訴第三者，因為這是一種極端惡劣的行為。

假使你見有殘酷的行為加於小孩或禽獸，你的責任便是去干涉。假使你看見任何人破壞國家法律，你是應該向當局告發的。假使你受人委托去教導一個人，那末，溫和地去指出他的錯誤，就成為你的責任了。除了上述情形以外，你且管好你自己的事情，並學習緘默的美德罷。

III

THE six points of Conduct which are specially required are given by the Master as:

1. Self-control as to the Mind.
2. Self-control in Action.
3. Tolerance.
4. Cheerfulness.
5. One-pointedness.
6. Confidence.

[I know some of these are often translated differently, as are the names of the Qualifications; but in all cases I am using the names which the Master Himself employed when explaining them to me.]

1. *Self-control as to the Mind.*—The Qualification of Desirelessness shows that the astral body must be controlled; this shows the same thing as to the mental body. It means control of temper, so that you may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled; and (through the mind) of the nerves, so that they may be as little irritable as possible. This last is difficult, because when you try to prepare yourself for the Path, you cannot help making your body more sensitive, so that its nerves are easily disturbed by a sound or a shock, and feel any pressure acutely; but you must do your best.

第三章 善行

導師舉出特別需要的善行共有六項：

- (一) 心的自律；
- (二) 行為的自律；
- (三) 容忍；
- (四) 怡悅；
- (五) 專一；
- (六) 信任。

(我知道這六種名詞和別人所用的不盡相同，正如前述的四種規範一樣。但是，我所用的全部名詞，都是導師給我講解時所用的。)

(一) 心的自律——在無欲這一章中指示出：欲身必須加以約束。在這裏指示出：識身也應同樣地加以約束。這就是說：應該約束脾氣，使你能不怒不躁；應該約束心的本身，使思想能恆久地寧靜不亂；應該通過心去約束神經，使它(神經)能愈少激動愈好。這末一項是難的，因為當你試着去準備你自己做入道工作的時候，你不能不使得你的身體變得更為靈敏，以至於你的神經容易被一個聲響或震動所攪亂，並且敏銳地感覺到任何壓力；但是，你必須盡你最大的努力。

The calm mind means also courage, so that you may face without fear the trials and difficulties of the Path; it means also steadiness, so that you may make light of the troubles which come into every one's life, and avoid the incessant worry over little things in which many people spend most of their time. The Master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses—all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come you must bear them cheerfully, remembering that all evil is transitory, and that your duty is to remain always joyous and serene. They being to your previous lives, not to this; you cannot alter them, so it is useless to trouble about them. Think rather of what you are doing now, which will make the events of your next life, for that you *can* alter.

Never allow yourself to feel sad or depressed. Depression is wrong, because it infects others and makes their lives harder, which you have no right to do. Therefore if ever it comes to you, throw it off at once.

In yet another way you must control your thought; you must not let it wander. Whatever you are doing, fix your thought upon it, that it may be perfectly done; do not let your mind be idle, but keep good thoughts always in the background of it, ready to come forward the moment it is free.

Use your thought-power every day for good purposes; be a force in the direction of evolution. Think each day of

寧靜的心也就是勇氣，使你能無畏地面對入道過程中的種種考驗和困難。事也就是堅定，你能看淡每個人生活中所遭遇到的一切困難，並且使你能避免爲了種種瑣事而不斷憂慮——在這種憂慮中，許多人耗費了他們大部分的時間。

導師教導我們：一個人外來的遭遇，如悲痛，困難，疾病，損失等，是一些也不成問題的——這一切對於他應該是等於沒有一樣，並且切不可讓它們影響你心的寧靜。它們是過去種種行爲的結果，當它們到來的時候，你必須欣然接受。記着一切惡劣遭遇，都是瞬息即逝的，而你的責任是經常保持着愉快和鎮靜。它們是屬於你許多的過去世的，不是這一世的，你不能變更它們；所以自擾是無庸的。倒不如想你現在在做些什麼，因爲你現在所做的，將成爲你下一世的遭遇，而這是你所能變更的。

切勿讓你自己覺得憂抑或頹喪。頹喪是錯的，因爲它能傳染給別人，增加別人的煩惱，這是不應該的。所以不論它在什麼時候來擾你，你應該立刻排除它。

在另一方面，你必須約束你的思想；你切不可讓你的思想旁騖。在做任何事情的時候，你的思想必須集中在這件事情上，使它能夠圓滿地完成；不要讓你的心在作無益的活動，應該經常地把善念放在心幕的背後，使心裏沒事的時候，隨時可以浮現出來。

每天把你思想的力量運用在善的宗旨上，使它在進化方

someone whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thought upon him.

Hold back your mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone.

2. *Self-control in Action.*—If your thought is what it should be, you will have little trouble with your action. Yet remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. But it must be your *own* duty that you do—not another man's, unless with his permission and by way of helping him. Leave every man to do his own work in his own way; be always ready to offer help where it is needed, but *never* interfere. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what you must do.

Because you try to take up higher work, you must not forget your ordinary duties, for until they are done you are not free for other service. You should undertake no new worldly duties; but those which you have already taken upon you, you must perfectly fulfil—all clear and seasonable duties which you yourself recognise, that is, not imaginary duties which others try to impose upon you. If you are to be His, you must do ordinary work better than others, not worse; because you must do that also for His sake.

而成爲一種力量。每天懷念着你所知道的正在憂愁中痛苦中或者需要幫助中的人，並且對着他傾輸你的仁愛的心意。

抑制你的傲慢心。因爲祇有愚昧纔生傲慢心。一個不了解的人認爲自己是偉大的，認爲自己曾做過這種或那種的大事業；有智慧的人知道，祇有造物者是偉大的，祇有造物者能夠完成一切的工作。

(二) 行爲的自律——假使你的思想是正確的，在你見之於行爲時，將不會有多大的困難。但是記着：要想有益於人類，思想必須成爲行動。切不可懶惰，要經常地做好的工作。但是，你所做的工作，必須是你自己的職責——不是別人的，除非得到他的同意，以及爲了幫助他的緣故，讓每個人用他自己的方法，做他自己的工作；經常準備着貢獻你的幫助——在有需要的地方，但是，決不可干涉。對於許多人來說，世界上最難學習的，是自己管自己的事情；但是，這正是你所必須做的。

正因爲你試着在做較高的工作，你不可忘記你通常的職責。因爲要等到你盡了這些職責，你纔配去做別的工作。你不應該再接受新的世俗的職責；但是，你已經負起的那些職責，你必須圓滿地完成——你自己所認清的一切明顯的、合理的職責，這就是說，不是別人試着加之於你的假想的職責。假使你要站在導師的一面，你必須把日常的工作比別人做得好，而不是不及，因爲也是爲了導師而必須這樣做。

3. *Tolerance*.—You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all.

But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition. You must learn that no ceremonies are necessary; else you will think yourself somehow better than those who do not perform them. Yet you must not condemn others who still cling to ceremonies. Let them do as they will; only they must not interfere with you who know the truth—they must not try to force upon you that which you have outgrown. Make allowance for everything; be kindly towards everything.

Now that your eyes are opened, some of your old beliefs, your old ceremonies, may seem to you absurd; perhaps, indeed, they really are so. Yet though you can no longer take part in them, respect them for the sake of those good souls to whom they are still important. They have their place, they have their use; they are like those double lines which guided you as a child to write straight and evenly, until you learnt to write far better and more freely without them. There was a time when you needed them; but now that time is past.

A great Teacher once wrote: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

(三) 容忍——你對一切人必須能極度容忍，並且對於另一種宗教徒的信仰要有真正的興趣，正像對你自己的宗教信仰一樣。因為他們的宗教也是引向「最高的」一條道路，正像你的一樣。要知道你要幫助一切人，你必須了解一切。

但是，爲了要獲得這種極度的容忍，你自己先須不被偏執和謬信所束縛。你必須知道，宗教的儀式是不需要的；否則你會認爲你自己似乎是勝過那些不舉行儀式的人的。但是你切不可指責那些仍然執持儀式的人，讓他們去做他們所愛做的事；祇是他們不應該來干涉懂得真理的你，他們不應該設法把你所已經超脫的再強加於你。對一切事情要留餘地，對一切人物要和善。

現在你的眼界是開放了，有幾種你的舊的信仰舊的儀式，你着起來可能是愚蠢的了；也許它們真的是這樣。雖然你現在已能超脫這種信仰和儀式，但是，爲了一般還需要它們的善男信女起見，你仍然要尊重它們。它們有它們的地位，它們有它們的用處；它們好像是學習簿上的雙橫格，能輔助着孩子時代的你去寫端正與勻稱的字，直到你學會不待線格而能寫更爲優美和流利的字爲止。要知道以前一個時期，你是需要它們的；但是現在，這個時代已經過去了。

一個大師曾經這樣說：「當我是一個孩子的時候，我所說的是孩子的話，我所懂的是孩子的事，我所想的是孩子的念頭；但是當我到了成人的時候，我就放棄了一切有孩子氣

Yet he who has forgotten his childhood and lost sympathy with the children is not the man who can teach them or help them. So look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muhammadan.

4. *Cheerfulness*.—You must bear your karma cheerfully, whatever it may be, taking it as an honor that suffering comes to you, because it shows that the Lords of Karma think you worth helping. However hard it is, be thankful that it is no worse. Remember that you are of but little use to the Master until your evil karma is worked out, and you are free. By offering yourself to Him, you have asked that your karma may be hurried, and so now in one or two lives you work through what otherwise might have been spread over a hundred. But in order to make the best out of it, you must bear it cheerfully, gladly.

Yet another point. You must give up all feeling of possession. Karma may take from you the things which you like best—even the people whom you love most. Even then you must be cheerful—ready to part with anything and everything. Often the Master needs to pour out His strength upon others through His servant; He cannot do that if the servant yields to depression. So cheerfulness must be the rule.

5. *One-Pointedness*.—The one thing that you must set before you is to do the Master's work. Whatever else may come in your way to do, that at least you must never

的事情。」但是，一個已經忘記了兒童時代并且喪失了對於兒童的同情心的人，是不能教誨或幫助孩子們的。所以你要該親愛地，溫和地，容忍地對待一切的人，并且要一顆同仁，不論其為佛教徒或印度教徒，耆那教徒或猶太教徒，基督教徒或回教徒。

(四) 怡悅——你必須怡悅地承受你的果報，不論它是怎樣的，對於痛苦的來臨，要認為是一種榮譽，因為這是表示果報的主宰認為你是值得幫助的。不論你的果報是怎樣難受，你應該感謝其難受的程度祇此而已。記着！當你尚未消耗惡劣的果報，因而你還不能夠自由的時候，你對於導師沒有多大的用處。當你獻身給導師的時候，你是要求着從速算清你的果報。因此，你現在要在一二世之間消耗可能消耗到一百世的果報。但是，爲了要做得最完善起見，你必須怡悅地快樂地承受它。

但是，還有一點。你必須放棄一切佔有的觀念。果報可能把你最喜歡的東西奪去——甚至於你所最愛的人。但是在那個時候，你還是應該怡悅——準備着喪失任何的乃至一切的東西。導師往往要把他的力量通過他的學生而轉輸於人；假使他的學生屈服於頹喪，他就不能這樣做。所以怡悅是一條必須遵守的規則。

(五) 專一——你所必須放在心上的一件事情，是去做導師的工作。不論你會遇到其他任何要做的事情，至少你切

forget. Yet nothing else *can* come in your way, for all helpful, unselfish work is the Master's work, and you must do it for His sake. And you must give all your attention to each piece as you do it, so that it may be your very best. That same Teacher also wrote: "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men." Think how you would do a piece of work if you knew that the Master was coming at once to look at it; just in that way you must do all your work. Those who know most will most know all that that verse means. And there is another like it, much order: "Whatsoever thy hand findeth to do, do it with thy might."

One-pointedness means, too, that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you yourself must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it, and cannot turn aside. You, the Monad, have decided it; to break away from it would be to break away from yourself.

6. *Confidence*.—You must trust your Master; you must trust yourself. If you have seen the Master; you will trust Him to the uttermost, through many lives and deaths. If you have not yet seen Him, you must still try to realise Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power.

不可忘記導師的工作。但是，沒有其他事情你會遇到的。因為一切利人的，不自私的工作，都是導師的工作，並且爲了他，你是必須去做的。當你在做的時候，對每一件工作，你都必須用全副精神去做，使得它成爲你最好的貢獻。前文所述的那位大師，也曾這樣說過：「不論你做什麼事，要高興地去做，像是給上帝做的，而不是給人做的。」你想，假使你知道導師立刻要來看你所做的工作的，你應該怎樣做呢；這種態度正是你做一切工作的時候所必須具有的。最有智慧的人，最能了解這句話的一切意義。還有一句更古的類似的話：「不論做什麼事，盡你的能力去做。」

專一也有這樣的意思，沒有事情再會使你從已經進入的道路上退轉來，即使是片刻之間。沒有任何誘惑，沒有任何世俗的快樂，甚至沒有任何世俗的恩愛，可以再把你的岔開去。因爲你自己必須與道合一；道必須成爲你的本性的偌大一部分，以至於你能夠無需思索地隨順着它，而不會岔開去。你——聖性已經這樣決定了；那末，離開道，即等於離開你的聖性呀！

(六) 信任——你必須信任你的導師；你必須信任你自己，假使你已經見過導師，你會在許多世的生死輪迴中極端地信任他。假使你尚未看見他，你仍須設法去不解他和信任他，因爲假使你不這樣做，甚至於他也是愛莫能助的。除非你有完全的信任，不可能接受導師的愛與力的完全傾輸。

You must trust yourself. You say you know yourself too well? If you feel so, you do *not* know yourself; you know only the weak outer husk, which was fallen often into the mire. But *you*—the real you—you are a spark of God's own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. Say to yourself: "What man has done, man can do. I am a man, yet also God is man; I can do this thing, and I will." For your will must be like tempered steel, if you would tread the Path.

你必須信任你自己。你不是說，你對自己知道得很清楚嗎？假使你這樣想，你簡直「不」知道自己；你祇知道膚淺的皮相——往往墮入泥沼的。但是，「你」——這個真你——是造物者自己的聖燄中的一星之火，而全能的造物者就在你裏面，因此，假使你有志願，是沒有不能做利的事情的。對你自己說：「人家已經做到的，我們都能夠做到。我是一個人，但又是造物者；我能夠做這件事；我決定這樣做。」因為你的志願必須像鍛鍊過的鋼一般；假使你要走這條「道路」的話。

IV

OF all the Qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. Often it is translated as an intense desire for liberation from the round of births and deaths, and for union with God. But to put it in that way sounds selfish, and gives only part of the meaning. It is not so much desire as *will*, resolve, determination. To produce its results, this resolve must fill your whole nature, so as to leave no room for any other feeling. It is indeed the will to be one with God, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does. Because He is Love, you, if you would become one with Him, must be filled with perfect unselfishness and love also.

In daily life this means two things; first, that you shall be careful to do no hurt to any living thing; second, that you shall always be watching for an opportunity to help.

First, to do no hurt. Three sins there are which work more harm than all else in the world—gossip, cruelty, and superstition—because they are sins against love. Against these three the man who would fill his heart with the love of God must watch ceaselessly.

第四章 仁愛

在一切規範中，「仁愛」是最重要，因為一個人假使有充分仁愛的力量，它能夠促使他去完成其餘的規範，沒有仁愛，是決不能夠圓滿的。仁愛一詞，往往被解釋作要超脫生死輪迴而與造物者相融合的一種熾烈的欲望。但是，作這樣的解釋，聽起來似乎是自私的，而且祇能夠表示一部分的意義。與其說仁愛是欲望，不如說它是志願、果斷或決心。爲了要發生力量，在你整個的心中必須充滿仁愛，使其餘的任何情感沒有插足餘地。仁愛固然是要和造物者融合爲一的志願，但是，這不是爲不你可以規避人生的辛勞和痛苦，而是爲了你對造物者深感愛慕，你要跟它在一起工作，并且做得和它一樣。因爲它即是仁愛，假使你要和它融合爲一，你必須極度的不自私，并且充滿着仁愛。

這在日常生活中，有兩種意義：一、你要留意不去傷害任何有生命的東西，二、你要經常地守候着幫助一切的機會。

先講勿傷害這一點。世界上有三種罪惡——評人過惡，殘忍及謬信——其爲害比什麼都大，因爲它們是和仁愛相反的。一個要將造物者的仁愛充滿其心的人，必須不懈地防範着這三種罪惡。

See what gossip does. It begins with evil thought, and that in itself is a crime. For in everyone and in every thing there is good; in every one and in everything there is evil. Either of these we can strengthen by thinking of it, and in this way we can help or hinder evolution; we can do the will of the Logos or we can resist Him. If you think of the evil in another, you are doing at the same time three wicked things:

(1) You are filling your neighborhood with evil thought instead of with good thought, and so you are adding to the sorrow of the world.

(2) If there is in that man the evil which you think, you are strengthening it and feeding it; and so you are making your brother worse instead of better. But generally the evil is not there, and you have only fancied it; and then your wicked thought tempts your brother to do wrong, for if he is not yet perfect you may make him that which you have thought him.

(3) You fill your own mind with evil thoughts instead of good; and so you hinder your own growth, and make yourself, for those who can see, an ugly and painful object instead of a beautiful and lovable one.

No content with having done all this harm to himself and to his victim, the gossip tries with all this might to make other men partners in his crime. Eagerly he tells his wicked tale to them, hoping that they will believe; and then they join with him in pouring evil thought upon the poor sufferer. And this goes on day after day, and is done not by one man but by thousands. Do you begin to see how base, how terrible a sin this is? You must avoid it altogether. Never

試想評人過惡的害處。它是用惡念來開始的，這已經是一種罪惡了。因為每一個人及每一件事物的裏面都有着善和惡。善和惡我們都能夠運用思想的力量來加強，在這種情況之下，我們能夠幫助或阻礙進化；我們能夠遵照世界主宰的志願去做，或者違背它。假使想到別人的惡處，你同時就在做着下面三種罪惡的事情：

(甲)你是在用惡念不是善念來充塞你的週圍，因此，你在增加着世界上的憂患。

(乙)假使那個人有着如你所想像的惡處，你是在加強它，你在促使你的兄弟變得更壞而不是更好。但是，一般說來，這種惡處往往是不存在的，不過出於你的幻想而已，而這樣一來，你的惡念影響你的兄弟去做惡的事情，因為假使他還沒有完善的修養，你也許會促使他成為你所想像的人。

(丙)你把惡念充塞你自己的心中，因此，你在阻礙着你自己的進步，使得你給有識者看來，成為一個醜陋可憐而不是一個美麗可愛的對象了。

評人過惡不僅能害自己以及被評的人，並且試着運用他的全副力量去促使第三者來做他罪惡的夥伴。他極力地把人家的劣跡告訴第三者，希望第三者來相信他，會同他把惡念傾輸給那個可憐的受打擊者。這種罪惡，正在一天天地繼續下去，不僅一個人如此，簡直成千累萬的人都是如此。你可能開始覺得這是多少卑劣、多少可怕的罪惡麼？你必須完全

speak ill of anyone; refuse to listen when anyone else speaks ill of another, but gently say: "Perhaps this is not true, and even if it is, it is kinder not to speak of it."

Then as to cruelty. This is of two kinds, intentional and unintentional. Intentional cruelty is purposely to give pain to another living being; and that is the greatest of all sins—the work of a devil rather than a man. You would say that no man could do such a thing; but men have done it often, and are daily doing it now. The inquisitors did it; many religious people did it in the name of their religion. Vivisectors do it; many schoolmasters do it habitually. All these people try to excuse their brutality by saying that it is the custom; but a crime does not cease to be a crime because many commit it. Karma takes no account of custom; and the karma of cruelty is the most terrible of all. In India at least there can be no excuse for such customs, for the duty of harmlessness is well-known to all. The fate of the cruel must fall also upon all who go out intentionally to kill God's creatures, and call it "sport."

Such things as these you would not do, I know; and for the sake of the love of God, when opportunity offers, you will speak clearly against them. But there is a cruelty in speech as well as in act; and a man who says a word with the intention to wound another is guilty of this crime. That, too, you would not do; but sometimes a careless word does

避免它，切勿說人家壞話；當有人在說人家壞話時，你要拒絕聽取，但應溫和地說：「這也許是不真實的，即使真實，不去談它更厚道。」

現在要講到殘忍了。殘忍有兩種：有意的與無意的。有意的殘忍，是故意將痛苦加之於別的有生命的東西，這是一切罪惡中之最大的，是一個魔鬼的行為，決不是人類之所應有的。你也許要說：沒有人會做這種事的；但是，有許多人是時常這樣做的，並且現在還是每天這樣做着。主持審判者這樣地做；許多宗教的信徒，在他們的名義之下這樣地做；活體解剖者這樣地做；許多學校的教師更慣於這樣地做。這些人把上述事情，說成是習俗如此，藉以寬恕他們自己的殘酷；但是，罪惡畢竟是罪惡，並不是因為多數人犯上了就不成其為罪惡。果報不管習俗不習俗；殘忍的果報，是一切果報中之最可怕者。至少在印度，這種習俗是不能被寬恕的，因為大家深知「不傷害」是人人的天職。殘忍的果報，是必然要降到那些故意去殺戮天生的各種動物而名之為「游獵」的人身上的。

這一類的事情，我知道你是不會去做的；但是，為了體現造物者的愛，在有機會的時候，你應該明白地反對它們。不但行動上有殘忍，言語上也有殘忍；一個人故意說中傷別人的話，就犯這種罪惡。那樣的事你也不會去做的；但是，有時一句不留神的話，能和一句刻毒的話同樣地傷害人家。

as much harm as a malicious one. So you must be on your guard against unintentional cruelty.

It comes usually from thoughtlessness. A man is so filled with greed and avarice that he never even thinks of the suffering which he causes to others by paying too little, or by half-starving his wife and children. Another thinks only of his own lust, and cares little how many souls and bodies he ruins in satisfying it. Just to save himself a few minutes' trouble, a man does not pay his workmen on the proper day, thinking nothing of the difficulties he brings upon them. So much suffering is caused just by carelessness—by forgetting to think how an action will affect others. But karma never forgets, and it takes no account of the fact that men forget. If you wish to enter the Path, you must think of the consequences of what you do, lest you should be guilty of thoughtless cruelty.

Superstition is another mighty evil, and has caused much terrible cruelty. The man who is a slave to it despises others who are wiser, tries to force them to do as he does. Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food. Think of the treatment which superstition has meted out to the depressed classes in our beloved India, and see in that how this evil quality can breed heartless cruelty even among those who know the duty of brotherhood. Many crimes have men committed in the name of the God of Love,

所以你必须防範着無意中所造成的殘忍。

這些往往是思想貧乏中來的。一個人會這樣地充滿着貪婪，甚至於儘量抑低酬人的薪給，或讓自己的妻和子瀕於凍餒，絕不想到他們所感受的痛苦。還有一種人祇想到他自己的欲望，爲了要滿足他的欲望，往往置生靈塗炭於不顧。僅僅爲了省却自己幾分鐘的麻煩，他就不在規定的日期發放工資，他不想想，因此會使別人遭遇許多的困難。有許多痛苦祇是不留神而造成的——由於忘記了想想自己的行動，將如何地影響別人，但是，果報是決不會忘記的，它不管人忘記不忘記。假使你志願走上這條「道路」的話，你必须想想你那行動的後果。不然，恐怕你會由於不加思索而造成殘忍的罪惡。

謬信是另一種極大的罪惡，並且已經造成了許多可怕的殘忍。一個被謬信所奴役的人，會輕視聰明於他的人們，并設法强迫人們跟他一樣做。你且想想因謬信而產生的這種可怕的屠殺，由於謬信動物是該爲獻祭用的，以及更殘忍地謬信人是需要肉類作爲食品的，你且想想在我們可愛的印度，因謬信而加於一般被壓迫階級的待遇，並且，你從這種待遇上可以看出，甚至於一般已經懂得「民胞物與」的人們，謬信還是怎樣地能夠在他們中心滋長全無心肝的殘忍。有不少的人，被這種謬信的魅力所慫恿，已在上帝的愛的名義下犯了許多的罪惡；所以你必须極度地留神，使得謬信的痕迹絲毫

moved by this nightmare of superstition; be very careful therefore that no slightest trace of it remains in you.

These three great crimes you must avoid, for they are fatal to all progress, because they sin against love. But not only must you thus refrain from evil; you must be active in doing good. You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. For if you yearn to be one with God, it is not for your own sake; it is that you may be a channel through which His love may flow to reach your fellows-men.

He who is on the Path exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart.

The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will—these are your qualifications. Will, Wisdom and Love are the three aspects of the Logos; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

不留在你的心裏。

這三大罪惡你必須避免，因為它們是反仁愛的，是一切進步的致命傷。但是，你不但必須這樣地避免罪惡；還要積極行善。你必須這樣地充滿着熾烈的服務願望，以至於你是無時不留意着為你週圍的一切服務——不但對人，而且對禽獸和草木。你必須在每天的小事情上這樣做着，使之能成為習慣，那末，遇有重大的事情需要做的時候，你就不至於錯過這難得的機會。因為假使你渴望和造物者融合為一，這不是為你自已，而是要讓你自己成為一條渠道，使造物者的仁愛，能由之而流達到你的同胞。

一個走上了「道路」的人，他的生存不是為己，而是為人；他已經忘掉了自己，以求為他人服務。他像造物者手裏的一枝筆，通過它，造物者的思想能夠流通，並能在這個世界上表現出來，沒有一枝筆，這是不可能的。但是，同時他也是一簇閃爍而絢爛的火花，把充滿在他心裏的聖愛照耀着塵寰。

智慧是能使你助人的，願力是能指導智慧的，仁愛是能啟發願力的——此三者，是你們所秉受的德性。願力，智慧和仁愛，是主宰的三種妙用；你他願意獻身給主宰而為它服務，必須把這三種妙用在世界上發揚光大。

Waiting the word of the master,
Watching the hidden light;
Listening to catch his orders
In the very midst of the fight.

Seeing his slightest signal,
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song.

等候着導師的話，
守望着潛藏的光，
靜待着接受它的命令
在奮鬥的核心中。

看着它最細微的信號，
在稠人廣衆間；
聽着它最低的耳語
在塵囂喧騰裏。

本書作者克理希那摩諦略史

(柔淳淨音謹述)

亞洲位置，在世界地圖上看起來，左有南北美洲，右有歐洲非洲，亞洲恰當大陸的中心，而世界上釋道耶回各大宗教的教主，也都誕生於亞洲。印度又是亞洲大陸的中心，是偉大的佛教發源地。公元前五四四年，印度北橋薩羅國迦毘羅城的藍毘尼園，(一八五七年，英人把此地割贈尼泊爾。)誕生一位釋迦牟尼佛，他在成道以後，說法四十九年，法筵三百餘會，濟度了無量無數的衆生。照佛經上說：繼紹釋迦佛的補處菩薩，稱做彌勒佛，今住在兜率天的彌勒淨土，待時下降。本書作者克理希那摩諦，曾由證道學會具有天眼通的權威，說他是彌勒化身，代替彌勒弘法，是現世的「世界大導師」。他現在正在各地弘法，專弘最上一乘，并有著作出版，所以將他的身世事實，大畧的介紹一下：

印度是個三角形的大半島，東南西三面濱海，北有世界最高的喜馬拉雅山，半島北部氣候涼爽，中部炎熱，南部溫和。在南部馬德拉司(Madras)的西北方，相距約一百公里，有一個奇托爾地區(Chittoor District)所轄的麥達那帕里(Madanapalle)，於公元一八九五年五月十二日，誕生了一位聖哲，便是本書作者雅杜·克理希那摩諦(Jiddu Krishnamurti 以下簡稱克師或師，)他的雙親都屬於印度高貴

的圖魯糾 (Tulugu) 族，也是婆羅門正教的信徒，合家奉教很虔，嚴守戒律。師的父親叫納蘭勒 (Naraniah)，是馬德拉司省的高級官員，退休以後，因為他是證道學會的會員，經該會會長安尼·培成博士 (Dr. Annie Besant) 的邀請，約在一九〇五年把全家遷到證道學會所在地的阿德雅爾 (Adyar) 居住。他共有子女十四人，不幸他的妻子在遷居後的不久亡故了，家務由一位嬸母操持，於是這一羣失去慈母的兒女，便得不到好好的營養和撫育。

克師在兄弟姊妹中，行次第八。依照印度風俗凡排行第八的男孩，可在名字上加上「克理希那」字樣，這是古印度肉身上帝的名字，在他降世時候，是行次第八的男孩，因而印度就有了這傳統的習慣。

克師在童年時代，是一個神經質的孩子，怕羞、柔懦和不活潑；有人在無意中瞧着他，好像他的目光向着遙遠的所在矚望着，彷彿做夢的樣子，使人感覺他是生活在另一世界的。他在學校時候，由於讀書愚笨，常受教師的斥責。他的唯一良伴，是比他小兩歲的一位弟弟，名叫尼特耶南德 (Nityananda)，是一個聰明伶俐的孩子，他們雖然性質上有這樣差別，可是互敬互愛，同讀同玩，十足表現着深厚的友愛。後來這位弟弟，和師一起受證道學會的培養，但到一九二三年，忽然患了肺結核，經多方醫治，轉地療養，才算痊愈。不料到一九二五年，又羅流行性感冒而逝世。這是師心

頭上的一大創傷。雖然地說：「在靈界中常能遇到他，並且比在世時更為接近」。可是極其親愛的手足，突然間幽明異路，畢竟使他非常難過的，因而引起他時常哭泣，並為他作多次祈禱。從此他的修持，也更加勇猛精進了。到一九五七年，他其餘的兄弟姊妹十二人，完全死亡罄盡，僅剩師孑然一身。「人命無常」，師更當感慨係之吧！

克師在少年時代所受的教育，和後來的成就，是與證道學會分不開的，證道學會的組織宗旨，請看本書附言中「介紹證道學」一文，這裏不再辭費。在一九〇九年的某一天，證道學會的萊德比脫 (Leadbeater)，在阿德雅爾的海灘上，碰到一羣遊戲的小孩。萊氏是具有「天眼」和「宿命」通的人，看出其中兩個小孩，身光特別，是有不凡來歷的，而這兩個小孩正是克師和他的弟弟。萊氏立即結識了他們，通過克師的父親允許，使他們退出學校，改由萊氏親自教育。幾個月後，該會會長培成博士由歐洲回來，見到這兩個孩子的特殊身光，非常歡喜，就認他們為義子，把她全部的母愛，傾注在他們身上，無微不至的撫養栽培。她請萊氏和埃倫達爾 (Arundale) 做他們的教師，用完全自由的教育，使孩子們的性靈，得到趨向自然的發展。不久，這兩個孩子又獲得導師庫特荷米 (Master Koot Hoomi) 的殊恩，僅僅幾個月的「備錄考驗」，就把他們列入門牆。克師這時才十四歲，對於導師給他的訓言，陸續的扼要記下，證道學會把它

出版，名為 (At The Feet of The Master)，直譯是：「在導師的足前」，這書輾轉譯成二十七國文字，流行甚廣。在中國的譯本有兩種：一是伍廷芳博士翻譯出版的，取名「師君」；一是朱寬君翻譯出版專門贈人的，取名「禮足恭聽訓」。朱君在初版贈完時，復邀庸、無逸、柔淳、淨音諸錄重與原文核對，字斟句酌，力求信達，所以這次再版本的內容，比較初版有所改進。

證道學會的導師有好幾位，庫特荷米是其中之一，他們都是超人，不用肉體和人們接觸，人們從來也看不見他們，他們只在靈界或天界活動，就是給弟子們訓話，也是在夢中指示的。他們收錄弟子，必須經過「備錄考驗」，考驗的時間快慢不等，弟子如果修持精進，或有特殊貢獻的，可以得到授記。儀式非常隆重，也是在靈界舉行。到了高級授記，便由釋迦佛或彌勒佛親自主持。得到四次授記的人，便是阿羅漢，從此高超三界，不受後有了。

克師初次得到授記，是在一九一一年，這時他才十四歲，萊德比脫以他的神通，追溯克師過去幾萬年及五十世中的輪迴事蹟，寫成一本鉅著發表。他說：「師的降生，是負有全人類的重大使命，將來應成為世界導師」，證道學會另有權威說：「耶穌便是彌勒的化身，彌勒佛現住西藏，因為他的身體過於靈敏精妙，不能和俗世接觸，因而借用克師身體，代替他弘法利生。」

克師在一九一二年的春天，培成送他到英國留學，他每次應入學考試，總有某種試卷不能及格，以致被擯。後來要入牛津大學，又因故未被錄取。到了一九二〇年，培成決定讓他多學幾國文字，以備未來演講之用，於是到巴黎學法文，一九二二年，又到美國的加利福尼亞，獨自研究哲學和宗教、經濟、教育等學，為時一年有餘。

克師的體質不很壯健，患有胃病和氣管炎，但他喜愛運動，游泳，高爾夫球和網球，都玩得很好，經常在山區或林區作幾英里的散步，並愛看戲劇和電影，特別感到興趣的是駕駛汽車。

克師在證道學會中受到幾位老師的薰陶，從一九一二年起，他便開始靜慮 (Meditation)，堅持不斷，到一九二二年的八月間，開始得到「道驗」，常常見到彌勒佛，生命起了根本改革，同時領略到性靈上的快樂。一九二四年，他和他的弟弟及幾位證道學會的會員去到佩爾京 (Pergine)，這裏有一座十一世紀的古堡和一座方塔構成的旅館，師在每天下午三點鐘，到這座方塔內靜慮。他告訴他的同伴，彌勒佛有好幾次親自降臨，而他的同伴也覺得在師的靜慮時，有時周圍氣氛和平時迥別，好像充滿着強烈到可怕的力量，直利師的靜慮完畢，這種力量才漸漸消散，最後剩下的，是一種微妙而安靜的感覺。

師與彌勒佛完全融合，是在一九二七年，他在徹悟後的

公開演講，摘要如左：

『……我在幾個月前，已找到這「樂邦」并且住在裏面，證明不是幻想了，我見到我的永恆，見到萬物根源，見到一切東西的美麗、完備和快樂，我是不生不滅了。

『上半年中見到佛，現在我感覺到和「這可愛的」是一體，我和他是「一」，不論你們解釋他是佛，是彌勒，是耶穌，是師利·克理希那（上帝）或者其他的名稱。

『心是真的主宰，真能幫助你，領導你。但如錯用它，則是一個毀滅者，所以當善用其心。

『樂邦并不在遠，要在每個人的裏面去尋，你必須尋到這開天堂門的鑰匙，這鑰匙便是你自己裏面的聲音，是你的直覺……

『……一切無常，……只有真理是永遠的，無始無終的，不生不滅的，只能在這「樂邦」中尋到它，……不過你要尋到它，首先要消滅「自我」，要了解真的友誼的偉大，當你覺得你和一切東西是一體，如果沒有他們就沒有你的時候，這種真的友誼自會到來。

『……幾個月前，當我遠離人跡，進入長滿森林橫着溪流的許多小山中，有一天，我和一個友人同走，我對他說：「在這裏靜慮多好！」恰巧這位友人走開，只剩我一個人，偶然回頭欣賞這形成拱廊的森林，突然看見我的快樂，我的導師，我的教師——我們每個人的教師，向着我走過來，這

時我好像通過他而見到森林和各種東西，我立在那裏看，奇怪的是不期而遇這種神奇偉大和光輝……

『……這樂邦是真實的，我能尋到，其他千萬人也能尋到。

『……像荷花一樣，你是從不淨中出來的，但出來後是新鮮的，美麗的，這是樂邦，但你必須要有這聲音，這引領你的聲音，是真的直覺，當你有了它的時候，你才成為它的一部分，你的裏面是它的住處。

『……當我完全毀滅「自我」的時候，才能把我自己和「我所愛的」合而為一』。

師在第一次授記時，培成博士認為這是釋迦和耶穌降世後二千年中稀有的盛事，於是成立一個東方星會（Order of The Star in The East）舉克師當會長，她和萊德比脫做保護人，埃倫達爾做書記。會員的主要使命，是把自己修養好，預備迎接世界導師，接受他的學說，執行他的任務。成立以後，會務發達，到一九一四年，會員已達一萬五千人，一九二一年，荷蘭有一位帕蘭德（Pallandt）伯爵，把他在荷蘭的五千英畝地皮和一座古堡捐助該會，作為該會在歐洲活動的中心。從一九二四年起，該會便在這塊地皮上，舉行一年一度的露營野火會。極盛的一年，有來自四十餘國的會員，參加集會，人數達到幾千人，而這時全體會員達到五萬人。集會期間，每天都由克師演講，直到一九二九年，克師要引導會員們走到最上一乘的道路，毅然決然的宣佈解散，

在解散時的一篇演講中，摘出一些要語，可以看出他「真理不妥協」的態度。

『……真理是沒有什麼可以限制的，沒有條件可以束縛的，沒有途徑可以接近的，所以不能加以編制和組織。

『信仰完全是個人的事情，你不能也不該加以組織……你必須向上迎合真理，而不能把它貶下來為你組織，……我敢斷言，沒有一個組織能引人上「性靈」之路的。

『因為我是自由的，無條件束縛的，不是局部而是整個的，不是相對而是永恆的「真理」，我希望這些想懂得我的人，也要和我一樣的自由，不要跟着我，不要把我造成一座廟宇，而成為一個宗教，一個宗派，把他自己關到裏面去，……

『在這十八年中，你們有這個組織（指東方星會），等待一個對你們能成予新的扶樂，改變你們整個生命，給你們一種新的了解的某人，……現在看，你們是怎樣了；請細想：這種信仰，使你們比以前有什麼進步？

『……你們雖然為我準備了十八年，但當我說：這一切東西都是不需要的，你如果要有一個覺悟、光輝、清淨、健全的「自我」，便應當自己的內心去尋，把其它東西一概丟掉；我說這話的時候，你們便沒有人表示同意。

『……在我慎重考慮後，決定把這個組織解散……。

『你們可以另立新的組織，再盼望其他某人，再做新的

廟宇，或把這些廟宇加上種種新的裝璜，這是與我無涉的。

『我唯一所關心的，是要使一切人們得到絕對的和無條件束縛的自由！』

東方星會解散後，師把帕蘭德伯爵捐助的五千英畝地皮，退還原主；會中一切財產，完全處理妥當；并擺脫他在印度、美國和奧地利所擔任的種種職務。從此以後，他每年預訂好了自己的行程和日期，應邀到各地演講，如意大利、新西蘭、澳大利亞、南美洲各國，英、美、法國和印度本土都請師蒞臨演講，并在電台廣播外，還舉行限於少數訪問者列席的討論會，由他答覆各項問題，迄今已歷三十餘年，很少間斷，因而全世界由於聽他演講和當面請教而得到好處的人，真是不可勝數！

師每次演講，都用英文記錄，出版流通，還有所寫的詩和專題論文，日記摘錄等，也都陸續出版，今列表於後，以便讀者購閱。

師演講內容，甚為廣泛，對於哲學、宗教、政治、教育及人生修養等，都曾涉及，特別是人生修養，是他許多演講的中心。師對世出世間，有「吾道一以貫之」的旨趣，一切問題，都須從個人「自知」開始。他的精粹法語，微妙哲理，在他一切出版物中，真是美不勝收，不過浩瀚淵博，不易歸納，本文限於篇幅，只把其中幾個重點，綜合敘述，使讀者得到一個明瞭的概念，可供修持上的參考，并作為本文

的結束。

克師唯一的修持，是「靜慮」，靜慮便是禪，為佛教中的「最上一乘」，師於一九一二年開始修持，到一九二七年大澈大悟，其間經過十五年，始終不懈，終於得到這偉大的成果。師以為靜慮目的，在於找到「真理」，而找到真理的大前提，首要「根本改革」自己的心，使它去妄存真，才能達源返本。根本改革的方法，在於「自知」，自知內心所發生的一切思想，每天不斷的「警覺」着，警覺時候所要注意的，就是對於一切思想的內容，沒有歡迎，沒有拒絕，沒有譴責，也毋須有意的努力，只要靜默觀看着，一時一刻都不放鬆，隨時保持「正在經驗着的狀態」，這是靜慮中最緊要的歷程，也可說是重點中的重點，但很不容易做到，必須要有極度的敏感性和經常守望着的忍耐心；但如果堅持下去，就可得到心理上創造性的改革，其間是「無我」的，是（能思所思）合而為一的，了然自知，能所雙忘，心便極端的安靜下來，并且赤裸空洞，顯露真常，那末，不屬於思想的新的東西，（指般若）自然而然的到來，這樣持久的做去，才有獲得真理進入「樂邦」的可能，一旦獲得，即與「此所愛的」融合為一，由桎梏而變解脫，由無常而變永恒，由苦惱而變無上的快樂，不但成就自己，并能永久的幫助他人了。

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禮 足 恭 聽 錄

譯文內幾個名詞的解釋

造物者 造物者一詞，原文爲「上帝」；蓋承用耶教之尊稱也。釋氏曰「眞如」，曰「佛性」；道家曰「眞宰」；儒家曰「天命」，曰「性」；皆指此耳。譯者爲求避免宗教色彩起見，特採用造物者一詞以代之。實則、無非皆指唯一至上之聖性而已。

導師——導師是超人的尊稱，是像佛教裏的羅漢或菩薩一流的人物。

就位——所謂就位，即係佛教裏的「入流」；是由凡入聖的第一階段。

進化——此書所指的進化，係我人精神方面的進化——我們的性德的啓迪。此說惟瑜珈學及證道學裏有之。佛學的教義，亦含有進化之意，然却没有獨特地指出；想因其時，學者程度尚淺，一經誤會，反足以生懈怠之心，故不能不方便說法耳。例如：佛說的輪迴，即是琢磨；琢磨即是進化。其他如「多生般若」等語，則明明是進化矣。竊謂：從事佛學者，如能闡明進化之義，則其理論，當更完備也。

欲身、識身——欲身與識身，都是「光」形成的身子。在日間，它們與我們的肉身，湊合一起，惟須有天眼的人，始能看見。欲身是極其微細的質——情欲質——所組成，是

我人情欲的大本營。識身乃是更微細的質——思想質——所組成，是我人思想的本體。當我人入睡之時，欲身便脫離了肉身，而到欲界裏去活動。（欲界俗稱陰間，欲身死名鬼身。）人死之後，藉其欲身，逗留於欲界若干年，然後遺下了欲身，獨憑所剩之識身，上升識界；（識界俗稱天界亦曰天堂。）正如人初死時，遺下了肉身、而往欲界裏去的一般。

念力——玄學裏證得識身的體質，隨着我人的思想而起變化。善念能增加微妙的思想質到識身裏去；反之，惡念能增加重濁之質；一如我人的肉身，視所進的飲食；而變更其體質。此外，我人的心念，有兩種效能：（一）發射。把思想質如無線電波一般、傳至自己之目的物，而與以影響。

（二）幻形。當我人想像某人或某物時，其念力即能促使思想質，形成所想之人物。例如：當我人憶及一舊游的山丘時，面前即浮現一思想質所組成的雛形的小山。俗諺云：日有所思，夜有所夢；即是念力的作用。因為常人的識身，每當其人熟睡時，即脫離肉身，而自由行動；惟不能自作主宰，故往往捏造幻境，自相愚弄。

證道學裏有不少專著，對於導師、欲身、識身，以及慧身、因身等，解釋至為詳盡；這裏、可無贅言。此種學說，過去雖不公開；但亦未嘗無可供印證的記載；例如：我國明代憨山大師，其自撰年譜裏，有一節載：大師三十三歲時、

卓錫晉之五臺山。某夕，夢見清涼大師，承開示妙理，有「佛刹互入，」「身、心交參涉入」等語。另一夕，夢入彌勒樓閣，蒙彌勒菩薩召見賜訓。有「分別是識，無分別是智；依識染，依智淨；染有生死，淨無諸佛。」數語。該節之末云：「總之，皆與諸聖（在夢中）酬酢，常聞佛言，常有是好夢。」夫憨山大師，乃明朝人，而他夢中所遇到的，却是遠在數百年前的、唐代的清涼大師；此與導師的指示作者，初無二致也。所謂「佛刹互入」，拿證道學來印證，就是說：我們眼前的世界，與我們的欲界、識界，以及其他諸界，盡在一起，互相涉入。此即世俗所謂，地獄天堂，（乃至涅槃之境，）都在眼前也。所謂「身必交參涉入，」是說：人們的肉身：欲身：識身，以及其他諸身，同時各處於其所屬之世界，並與各個世界，交參涉入。至於參見彌勒之舉，就證導學的觀點看來，似係大師接受羅漢位的儀式。末後之「與諸聖酬酢」云云，雖祇寥寥數語，却包括着不少的玄境。

講到鬼神之事，沒有經驗的人，往往喜歡憑藉一己的理想，以定其有無；或則相信同他一樣的沒有經驗而喜歡武斷的人，這種態度，都是不合於邏輯的。要知世間一切，皆是科學；不過目下我們的科學儀器，尚未能測量「形而上」的精神的世界，正如從前的人，看不到微生物一般。其實：形而上的精神世界，也未嘗不是物質；不過它們的精細的構

造，超出了我們的器官感覺的能力範圍，不知者、遂以精神目之。唯物論者、根本忘記了人是以精神爲主的；他們嚷着要證據，不曉得證據有「自證」與「他證」之別；形而上的科學，是要我人、開發了固有的潛能、而由自己去證的。

介紹證道學

證道學（Theosophy）是脫胎於印度最古的瑜伽學的。當西曆一千八百七十五年時，美國即有證道學會的創立。總會現設於印度馬特拉司省；世界的大都會中，多數有分會設着；我國惟上海等一二處有之。（上海分會，因受戰事影響，迄今尚在停頓中。）三十餘年前，伍廷芳博士，曾提倡是學；惜乎後來沒有繼起的人，故在我國，證道學還是湮沒不彰。自從證道學會創立以來，世界各國，產生了許多道行高深的人物；他們寫了不少罕見的名貴作品，約有一二百種之多。（都是英文的。）關於宇宙的秘密；人類的來蹤去跡；死後所住的地獄、天堂的情狀；都有專著論述，供世人公開研究。該會宗旨，純正簡單，可概括在下面三個信條裏：

（一）組成「全人類皆是兄弟」的核心，不分種族，不分膚色，不分性別，不分階級，乃至不分信仰。

（二）以比較宗教學、哲學、及科學等，爲研究對象，極力提倡。

（三）查究未經闡明之天然律，與我人固有之潛能。所謂證道學，並不是宗教；它是一種研究宇宙間一切人、物之究竟的學問，專講不着色彩的純粹的真理；並且主張：真理

高於宗教。我國有句俗語，叫做「換湯不換藥」；在這裏，倒可以引用一下：各種宗教，好比各式的湯，真理猶之是藥；湯不妨更換着，以迎合世人的口味；藥却是一成不變的。是故一切正當的、無論大小的宗教，在證道學看來，都是聖智的顯露，而應當一視同仁地尊敬的。由於人智有差別，才產生差別的宗教。證道學認為：真理必定是極端的高尚，極端的合於邏輯；並且是必定可以證明的。它以爲：真理不是任何宗教的權威者所制定的教法，而是各人勵志潛修的收穫。是以有志證道的人，先當集思廣益，放棄一切固有的成見，然後謹慎地去選擇；選擇最高尚；最合理的學說。不過即使選中了，亦不宜立即信受；要知在未經證驗之前，一切信受，理應是假定的；我們應該虛心準備着，準備接受更完善的學說。所謂信心，必須是研究以後的心得，而不是研究以前的主張。證道學認為人類在動物中，已經進化到發展理智的階段；盲從與謬信，都是理智不足的象徵，不過大多數的人，還未到達能充分運用理智的程度；他們的見解，因為缺乏鑑別力，故往往被先入爲主的成見所自困，其結果便像戴了有色的眼鏡看事物一般；莫怪宗教裏的門戶之見，要和生根一般的難拔了。在這裏，筆者也深知：雖然筆者在介紹着證道學，可是除了極少數的思想超脫本無宗教成見的人以外，證道學是不會即被人家注意的。話雖如此，畢竟時間是無窮的；加以人人都秉着永生不滅的靈性，在不息

地、一世勝如一世地進展着、宗教的門戶之見，終有一天會消除的，我們且耐心地等着吧。

一個人澈底地明白了證道學，即是明白了人生的使命：與做人的原理。他好比獲得了一支衡量萬物的實尺，本來、待人接物時，他有許多自己不覺得的錯誤；現在：都陸續地發現了。還有許多不知應當如何應付的疑問，現在亦都迎刃而解了。他曉得：衆生是合着一個覺性的。所以人人都應發「同體大悲」之心。他曉得：人生世上，是爲靈性作活計；只有性體上的成就，才是真實而永久的；並且是一世一世累積起來的。他曉得：如欲迅速地完成人生的使命，第一不可存有自私的心理；惟有仁愛與犧牲，才是應走的途徑；苟能捨盡「小我」，那就自然而然地歸入「大我」了。他曉得：世間萬物，無論形體方面、或精神方面，都遵循着進化律前進；所謂輪迴，即是琢磨，琢磨即是進化。世間一切的大小事物，都是督促人智進化的工具；整個世界，是一個陶鑄完人的洪爐。他曉得：我人的本性，是永久的至樂與恬靜；只是通常的人，還未能與這至樂的泉源相溝通——他們所追求的，祇是世間的有對待的樂；對待的樂，不過是俄頃之間的經驗，所以是無常的，並且是與苦作伴的。他曉得：世間一切的善惡報應，都是人類自作自受；凡是自私的行爲，盡是「向後走」，其結果，徒然增加一己的煩惱，與夫輪迴之痛苦而已。善做利人的工作，自己必先得其益；反之，行損

人之事，無有不自己先受其害的。這些都是分毫不爽的天然律，惜乎愚昧的人，不明人生的真諦，把表面上的、一世的、成敗，與夫物質的得失，認作做人的究竟；這是很可憐憫的。

當我人努力地奉行證道學時，在不知不覺中，會漸漸地走進了超人的途徑的。這猶如一個浪迹天涯的游子，到如今：才踏上了歸家的道路。筆者的「虔奉瑜伽」譯稿裏，有一段描寫超人的文字——富有詩意的描寫。茲特摘錄於後，以作本文的結束。願學者們進步！

「他（指超人）是一個真正愛造物者的人。他愛一切有生命的事物，而且擔荷着這樣的任務：傳播希望與勇敢的種子，並對一切，作有益的建設。他器度廣闊而富於容忍；他是仁慈的、寬恕的；沒有瞋恨、嫉妬，沒有惡意。他是無憂無懼的——一個極度的樂觀者。他追尋一切事物的光明的一面，能在黑暗的角落裏，檢出陽光來。他有一個不渝的信念——對於絕對的真理。他相信：物造者是絕對公正的；而世間一切事物，都是止於着善的。他只做着自己應做的事而且工作得很好。從工作中，他獲得了快樂。他不肯干涉人家的自由。人家以為失望而窘於應付的事情，在他是處之泰然的。他走過崎嶇的道路而絕不顛仆；面孔上常浮笑容，常哼着快樂之歌。他是沒有成的的，也絕不堅持一己的主張；因為他曉得：絕對的真理，是超出是、非的。他過着簡單的生

活，亦最能欣賞天然的景物：平原呀！高山呀！太陽的升降呀！風雨、寒暑呀！他都覺得美麗而可愛的。他的恬靜是發自內心的，凡是遇見他的人，都會受到他神情的感召。他不找朋友，也不找愛，可是朋友與愛，自會到他那裏來；因為他有着吸引的能力。他作客陋巷和赴會皇宮，同樣地覺得很舒泰；這兩處截然不同的主人，在他看來，也不覺得有軒輊。無論罪人或聖人，一般地視同他的昆季。對這兩種人，他是不分高下地都愛着的；因為他覺得：他們各在做着他們認為最好的任務。與其從聖人身上去尋過失，他毋寧從罪人身上去找善良。他知道自己不能淡愆咎，所以他不敢向罪人投石子。（筆者按：投石故事，見於基督新約。一個曾墮火坑的罪婦，也能夠信任他，而沒有一些畏懼。因為她知道：他會了解她，原諒她的。賤民也把他視為弟兄的。他是從容不迫的，他有許多時間——無窮的時間——因為「永遠」是無窮的，而他正是生存其中的一分子。他的生命是活潑的，到處迸發着光輝。他懷着滿腔的愛，像冬天的太陽一般射向全世界。」

禮足恭聽錄

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佛說四念處經 禮足恭聽錄

中英對照合訂本

篇後語

佛說四念處經，分大小乘二種；終的互同。初習時含義廣狹稍異；忍慧師所譯者，屬於小乘，意雖狹而行持較易切實。

忍師宗下猛將，強項已四十年；具魔佛俱斬浩氣。此譯爲其未剃度前三十年，設講於香海蓮社時作出，未曾刊佈；現蒙允諾供衆，庶識番文者，在欲住不得時，亦有所準繩。

忍師現演禪於港會，時作棒喝，并效弘一律師晚年，得一童子共參，願將沙田私宅供獻。非菩薩再來，焉能若此？

克公西竺穎人，早隸證道學會，該會對世界各種宗教，俱將其客觀研究，而克公所述，乃純粹參究。異早歲曾隨馮公夏顏世亮道長，謁其於印度東岸，得瞻丰采，信時在那珈大定也。

譯作者寅臣朱寬居士，壯歲學歷，并未獲鍍金方帽，但苦行置志，埋首深研，領悟純清。朋儕濟濟。所譯確達原義，再作事誌，更條陳清晰，可繼華胄先哲伍廷芳翁未盡之志，尤使不識蟹行文者，亦可了西方聖人之有所據也。

竊異紅塵中人，時犯十惡，欲懺無由，現印此獻曝，自知因地未清，吾佛頌無，大相逕庭，惟私忱一點，願執是經誦者，除欲學般若外，總以戒律爲先。而佛法難聞，時時處處作何酬此恩想，以爲本份；若祇祈智慧，基見稍差，恐轉自拔爲自埋矣。壽昌禪祖曾云：「我輩祇是悟得佛心，堪傳佛意，指示當機，令識心性。若以正法格之，比丘之名，未敢擔當，而必須時時處處如法方可。」不如法者，祈殷鑑之。是爲跋。

歲在壬子仲秋慚愧人德清騰齊施裔謹跋