

克里希那穆提
当老子遇见

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主办 归心之旅



注：本文只是线下和直播活动的辅助材料，仅供了解，现场讲述/对话随机灵活展开，可能不依此文，也不依顺序。

《老子》5000字，克里希那穆提一生阐述浩如烟海，这里只能是挂一漏万。克里希那穆提和老子洞察的契合，需要超越文字去感知。

这里把只言片语放到一块，只是开展活动的权宜之计，有局限。那个本来、自然、人类共通的感知，在言语之外。

《老子》

Krishnamurti:

道可道，非常道；
名可名，非常名。

Truth is a pathless land.
The word is not the thing.

真相无路可循。
文字不是那个东西。

上善若水，
水善利万物而不争，
处众人之所恶，
故几于道。

The fact is that life is like the river: endlessly moving on, ever seeking, exploring, pushing, overflowing its banks, penetrating every crevice with its water.

事实上，生活就像河流：永无止境地流动，不断寻找、探索、推动，溢出河岸，让水渗透到每一个缝隙中。

But, you see, the mind won't allow that to happen to itself. The mind sees that it is dangerous, risky to live in a state of impermanency, insecurity, so it builds a wall around itself: the wall of tradition, of organized religion, of political and social theories.

但是，你看，心智不允许这种事发生在自己身上。心智认为生活在无常、不安全的状态中是危险的，充满风险的，所以它在自己周围筑起了一道墙：传统之墙、宗教组织之墙、政治和社会理论之墙。

宠辱若惊。

Is it possible not to be hurt?
Which is not to register the
insult or flattery?

能否不受伤?
即不去记挂侮辱或奉
承?

塞其兑，闭其门，
终身不勤。

If I am being influenced by
everything around me, there
is no freedom. Is it possible
to have a mind which has
not been influenced at all?

如果我被周围的一切
所影响，就没有自
由。我们能否拥有一
颗完全不受影响的
心?

开其兑，济其事，
终身不救。

致虚极，
守静笃；

You need to have a mind
that is absolutely silent,
absolutely, not relatively.....
So we are talking of a
stillness which is not
dependent on anything.

你需要一颗绝对寂静
的心，绝对的，而非
相对的……所以我们
说的是一种不依赖任
何事物的宁静。

万物并作，
吾以观复。

Awareness implies looking
without any choice.

觉察意味着不加选择
地观察。

视而不见，
名曰夷。

Where thought interferes
with the sense of beauty, a
piece of poetry, a sheet of
water...seeing it and not
registering it.

当想法干涉对美的感
知时，一首诗，一片
水……看到它，但不
记挂。

寂兮寥兮，
独立而不改，
周行而不殆。

Be a light to oneself.

做自己的一盏明灯。

夫唯不争，
故天下莫能与之争。

Can your mind stop
comparing, and live
without comparison at all?

内心能否停止比较，
并且生活中完全没有
比较？

为无为。

There is an action in which
thought doesn't interfere
at all.

有一种行动，其中没
有想法的干涉。

知不知，尚矣；
不知知，病也。

The structure of our being
is based on the known; and
that known cannot know
the unknowable, the
unknown. Yet that is what
we are trying to do all the
time.

我们存在的框架建立
在已知之上；而已知
无法知晓不可知、未
知。然后这却是我们
一直在费力去做的事。

学不学。

Imitation, conformity, is
one of the great factors of
corruption of the mind.
How to bring about an
education, or to educate a
child, a student and
ourselves not to imitate,
not to conform.

模仿、顺从是心灵腐
败的一大因素。如何
开展教育，或者说如
何教育一个孩子、一
个学生以及我们自己
不去模仿、不去顺
从？

慈故能勇。	You can have compassion only when fear is not.	只有当没有恐惧时，你才会有慈悲心。
不欲以静。	Silence comes when the mind is no longer seeking, no longer caught in the process of becoming.	当不再寻求、不再想成为，寂静才会来临。
死而不亡。	Die to everything that you have known every moment.	每时每刻，对你所知道的一切死去。
复归于无物。	So when I investigate into myself I see that the consciousness emptying itself of all its content through knowing itself, not by denying anything, but by understanding the whole content, that brings about a great energy which is necessary, because that energy transforms completely all my activity. It is no longer self-centred and therefore cause of friction.	因此，当我探究自身时，我发现意识通过认识自身，清空了自身所有的内容——不是通过否定任何事物，而是通过理解全部内容——这会带来巨大的能量，这是必要的，因为这种能量彻底改变了我所有的活动。它不再以自我为中心，不再因此而造成摩擦。

治人事天莫若嗇。
夫唯嗇，
是谓早服。
早服谓之重积德，
重积德则无不克，
无不克则莫知其极，
莫知其极，可以有
国。

So a religious man is
concerned with creating a
new society.....which is,
each human being behaves
righteously every minute
because he understands
his responsibility as a
human being.

因此，一个虔诚的人
关心的是创造一个新
的社会……也就是
说，每个人每时每刻
都行为正直，因为他
理解自己作为人的责
任。

He alone is responsible and
no other – how he
behaves, what his activities
are, whether he is
ambitious, cruel,
destructive, hating,
jealous, competitive; what
his fears are. It is only such
a mind that can bring
about a new society.

他为自己完全负责
——他的言行举止，
他的活动，他是否野
心勃勃、残酷、有破
坏性、怨恨、嫉妒、
竞争；他的恐惧是什
么。只有这样的大脑
才能创造一个新的社
会。

Cico 解读的《老子》81章目录索引见于
<https://mindiver.se/ddj-list>,
第一章网址如下，依次类推
<https://mindiver.se/ddj-1>