

Mindfulness - approaching life as learning

正念 – 在生活中学习

“To live without making a conscious effort to evolve is escapism.” (Sangharakshita)

没有努力进化就是一种逃避。（僧护）

Three phases of mindfulness in any given moment:

正念的三个方面：

- Present moment awareness (smṛti): This is the bare **experience** of what is going on here and now (sensory impressions with their particular feeling tone). This is being fully alive to your experience moment to moment. You allow yourself to experience — with complete openness and honesty — whatever is going on.
- 当下的觉察：这是对此时此刻的感受单纯的感受（纯粹的感官感受），这是对你每时每刻感受纯然的体验。你允许自己开放而诚实地体验当下的现实。

Make it a point to notice and catch the signals that your senses are constantly giving you. Stay with them, explore them. Usually we move so quickly from perception to interpretation that we don't even notice the difference. Often, what we respond to is not the pure experience but our interpretation of it. — So, it's important to develop your ability of staying with the moment as it unfolds.

此时，留意和捕捉你的感官持续不断给你的信号。体会它们，探究它们。通常，我们会迅速地做判断，而忽略感受之间的差别。于是，我们的反应一般是基于判断而不是纯粹的体验。因此，培养如实体会的能力是重要的。

You can use ordinary and simple everyday activities as your training field: Experience the sensations of sitting/walking/standing. Use routine or 'auto-pilot' activities for practising bare awareness: waiting periods, bus rides, etc. ...

可以用日常的行为来训练。体会坐/站/走的感受。用例行的活动来练习单纯的感受，如排队等待的时间等。

- Clear comprehension (samprajanya): Here, you let a '**knowing**' of the object/perceptive content arise in order to recognize it accurately (labelling, whilst being aware that your labels are merely labels and not the 'experience' itself).
- 正知（清晰的理解）：这时，你留意你的经验，并借助语言或图象来准确地理解它。（并意识到‘语言’仅仅是‘语言’，而非经验本身。）

It is important to do this receptively, in an explorative kind of way. (E.g., when you notice a certain tension in your face, you might invite a word or image to come to you rather than conjure it up or, even worse, explain it 'away.' Check the word back to the actual experience. Does it really fit? With clear comprehension, you aim to understand your perception in its particular context.

重要的是，要以开放、探究的态度。（例如你注意到你面部的紧张，你想到一个词语或一个图画来形容它，但并不纠缠其中，甚至为自己辩解。对照实际感

受，看看那个词语是否合适？正知，意味着你在特定的情境中来理解你的单纯的感受。

Clearly distinguish clarifying thoughts from ‘story-making’. For example, ‘I am ruined’ is a story. Stories limit you and prevent you from taking effective action. ‘I have fifty cents left in my bank account’ is a fact. Facing facts is empowering.

将思想和“讲故事”区别开来。例如“我被毁了”这是一个故事。故事使你无法采取有效的行动。“我的存折里有50元”是一个事实。面对事实给予我们力量。

(For other aspects of clear comprehension, see reverse page.)

(关于正知的更多内涵，请看3-4页。)

- Responding with diligence (*apramada*): Based on bare awareness and clear comprehension, you develop a conscious **attitude** to the perceptive situation. Through reflecting on consequences and implications of possible actions, you develop ethical sensitivity and a genuine responsiveness.
- 精进不放逸。在单纯感受和清晰理解的基础上，你对你了解到的形势作出有意识的反应。通过思考后果和不同行为的影响，你将获得道德敏感，并作出务实的反应。

Negative, painful consequences will ensue in as much as your choices are based on a lack of bare awareness and on unrealistic interpretations. Positive consequences will ensue in as much as your choices enhance openness, kindness, care, generosity, contentment—i.e., are in line with the interdependent nature of reality.

如果你缺乏对感受单纯的体验，理解又错误的话，你的行为通常就会产生消极而痛苦的后果。反之，你的行为越能促进开放、友善、关心、慷慨、愉悦——与现实相互依赖的实质相协调，它们就会带来积极的后果。

It is important, then, to develop a clear and experiential understanding of the ethically ‘wholesome’ and form an intention to let this deepen and unfold (recognising limitations and ways of letting go). Based on what is actually there, you encourage and gently nurture the positive. Again, inviting a word or an image for your experience may help. Preferably, choose one that in fact ‘hooks’ on to what is already there so that the emerging positive is strengthened or refined. Make sure that the tone of your (inner) voice matches the specific qualities you are encouraging.

那么，重要的是，培养对什么是道德上“健康的”清晰、体验式的理解，并愿意深化它，以及保持开放的态度。（认识到局限性并不执着。）基于存在的事实，你鼓励和温和的培育积极的一面。同样的，运用词语或图象有可能是有帮助的。特别是，选择的词语能够促使已经生起的积极状态得以加强或升华。要确保你内在的声音与你想鼓励的具体品质相适应。

Mindfulness involves clarifying your awareness in relation to each of these three aspects.

正念意味着对以上三方面保持清醒的认识。

Make it a practice to reflect back at least once a day: “What have I learnt today?”

练习每天至少反思一次：“我今天学到什么？”

More on clear comprehension (samprajanya):

关于正知（清晰的理解）更多的内容：

Traditionally, four kinds of clear comprehension are distinguished. As you will see, they cover a somewhat broader range of mindfulness than the more specific suggestions given above. But they all need to be supported by present-moment awareness. This is why in traditional Buddhism, you will often encounter the compound sati-samprajanya (bare awareness combined with clear comprehension).

根据传统，正知被区分为四类。你将注意到，他们比前面提到的正念内容更为广泛。但他们都是基于当下的觉察。这也是为什么在传统佛教中，你常遇见念与正知一起相提并论。（纯然的感受和清晰的理解）。

The four samprajanyas further clarify and deepen the practice of the three aspects of smtri—samprajanya—apramada that were mentioned on the reverse page.

这四种正知澄清和深化上述正念的练习：

1. Clear comprehension of purpose: Why are you doing what you do? You can look at this in terms of general/specific intentions or long-/medium-/short-term intentions. While our general intention may be enlightenment or the perfection of compassion and wisdom, you have to translate it into more mid- and short-term objectives. This is likely to make you aware of certain conflicting intentions (i.e., you may have a wonderful ideal of the simple life without the burdens of possessions, but you don't actually want to loose your car). Explore the views behind those intentions, and aim to develop a clearer sense of purpose manifesting in priorities. It is important to keep alive and occasionally reinforce your overall purpose in life since it can easily be lost in the turbulence of everydy busyness. —

明了目的：你为什么做你正在做的事情？注意总/具体的目标或长/中/短期的目标。如果总的目标是觉悟或爱与智慧的圆满，我们还需要中短期的目标。这将有助于你发现一些互相冲突的动机（例如你想过简朴、没有财产包袱的生活，但你并不想放弃你的车。）探究那些动机后面隐含的观点，并致力于清楚地认识各种目标的优先顺序。经常提醒自己生活大的方向是很重要的，因为它很容易在日常生活的困扰中被遗忘了。

The next two samprajanyas help bringing your general purpose more down to earth.

接下来的两个正知帮助你落实总的目标。

2. Clear comprehension of suitability: Which means are appropriate now, in this very situation, to achieve your purpose? Consider this in both 'subjective' and 'objective' terms: Subjectively: What is suitable for YOU in order to make the next step? Here you need a keen self-knowledge. Be challenging, but don't force yourself. This can be a good training in balanced effort. Objectively: The straight way isn't always the best, but sometimes it is. What does the present situation actually allow and call for?

明了适当性：此时此刻，什么样的方式是适宜的？同时考虑主客观的情况。主观：对你来说，为了迈出下一步，怎样做是适当的？这里，你需要对自己有深

刻的认识。要有挑战性，但不逼迫你自己。要把握好平衡。客观：最直接的方式并不总是最好的，但有时是。当前的情势允许或呼唤什么样的方式？

Clear comprehension of suitability includes sensitivity for appropriate timing, particularly in our communication with others. Many conflicts and adversities result from our using unsuitable means of communication and at the wrong time.

适当性还包括适当的时机，特别是当我们和他人交流时。许多冲突和敌意产生于我们在错误的时间采取不恰当的交流方式。

Another area here is checking and re-considering our habitual ways of doing things. The fact that certain procedures were good and purposeful in the past doesn't mean that they still are suitable now, under changed circumstance.

另一方面是留意和思考我们习惯性的行动方式。某些过去带来成功的办法现在随着环境的改变可能就失效了。

3. Clear comprehension of the current field of application in spiritual practice: How can you use the given situation to apply your precepts of spiritual work, i.e., your present emphasis and focus in developing wisdom and compassion? It is not enough to generally aim for enlightenment, but one must actually apply oneself to very specific practices that help one move through the next stage of the path.

明了当前修行的主题：如何借助当前特定的环境来实践你选择的修行方法？例如，如何活出你目前对爱与智慧的追求？仅仅有觉悟这样的大目标是不够的，一个人在特定阶段还要有相应的修行方法。

Ask yourself: How can I give expression to my main meditation/spiritual practice(s) in the given situation? E.g., 'how would kindness/mindfulness/generosity/truthfulness ... respond to this?' Note that it may not always be possible to directly 'translate' a meditation subject into a particular situation. But, if nothing more, you can always practise mindfulness!

问你自己：我如何在特定的环境中运用我现在选择的方法？例如：“友善/正念/慷慨/真实等如何对当前的情势作出反应？”要注意，我们并不总是能够在某个特定的环境中直接引入某个禅修的主题。但是，不论如何，你至少可以实践正念！

4. Clear comprehension of reality, i.e., non-ignorance or true understanding: How does ultimate reality manifest in this situation? More specifically, considering your experience in terms of particular truth-teachings (impermanence, suffering, no-self, emptiness, etc.). To deeply practice this dimension of samprajanya, you are likely to need a good grasp on the basic Buddhist doctrines.

明了现实，也就是如实理解。实相在当下有何表现形式？具体一点，结合无常、苦、无我、空等来思考你的经验。深入实践正知的这个方面，你也许需要对佛法的基本教诲有较好的理解。

Still, you can usefully investigate the views and underlying motivations that you bring to a situation and ask, 'how am I maintaining my (deluded) sense of 'I' or 'self' in this?' 'What are the limitations/constrictions/suffering of this situation?' 'How is it conditioned and how will it change?'

此时，你仍可以探究特定情境中的观念和潜在的动机，问自己：“我怎么误用当前形势来制造有个不变的我的假象？”“这带来什么样的限制和痛苦？”“它是怎么形成的，可以如何改变它？”