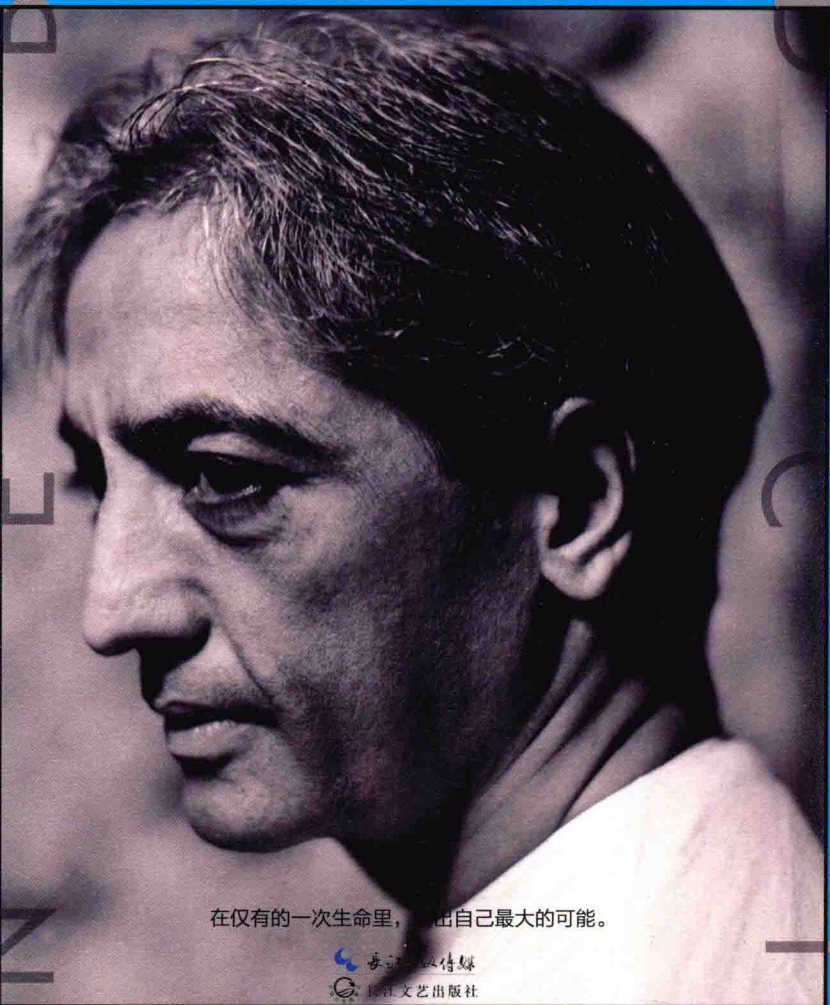


That Benediction is
where you are

生命的所有可能

冥想、觉知，探究生命潜能

[印度] 克里希那穆提 著 王晓霞 译



在仅有的一次生命里，活出最大的可能。

长江文艺传媒
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
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Therefore the ending of sorrow is love where there is that love there is compassion.

所以悲伤的终结就是爱。哪里有这样的爱，哪里就有慈悲。

PUBLISHER'S NOTE

引言

>> *That Benediction is where you are* consists of the last series of public talks that Krishnamurti gave in Bombay, in February 1985. He was to go there as usual for talks in 1986 also, but unfortunately he was unable to do so; terminal illness made him go straight from Madras to Ojai, where he died on the 17th of February.

《生命的所有可能》由克里希那穆提一九八五年二月在孟买进行的最后一系列公开讲话集结而成。他本打算一九八六年继续如常到那里进行讲话，但不幸的是他未能成行；不治之症使得他从马德拉斯直接前往欧亥，同年二月十七日，他在欧亥与世长辞。

>> Krishnamurti came to Bombay first in 1921, and gave talks between the years 1924 and 1938. After India's independence in 1947, his association with the city seems to have been almost continuous till 1985. Besides giving public talks, he held a series of discussions with small groups of friends. That was how dialogue as a form of communication started, and many of these dialogues have been compiled in books such as *Tradition and Revolution* and *Exploration into Insight*. He also addressed the staff and students of Bombay University in 1969 and the Indian Institute of Technology in 1984.

克里希那穆提一九二一年第一次来到孟买，并在一九二四到一九三八年间进行了多次讲演。一九四七年印度独立之后，他与这座城市的联系从未间断，一直持续到一九八五年。除进行公开讲演之外，他还与朋友们进行了一系列的小组讨论。这正是对话作为一种交流方式缘起的过程，其中的很多对话已经被编辑成书出版，如《传统与革命》和《探索洞见》。一九六九年和一九八四年，他也分别为孟买大学和印度理工学院的师生们进行了讲演。

>> Over the decades, Krishnamurti witnessed the alarming growth of Bombay from a wind-swept coastal town to an over-crowded, noisy and polluted metropolis, and he addressed these concerns in many of his talks. However, to him these social problems were but the symptoms of the deeper disorder latent in the psyche of every human being.

在过去的几十年中，孟买从一个微风吹拂的海边小镇，膨胀成为人口过度拥挤、嘈杂而又污染严重的大都市。克里希那穆提目睹了这个令人担忧的过程，他也在多次讲话中提到了这些担忧。然而在他看来，这些社会问题不过是每一个人内心深处所潜藏的混乱的外在表现。

>> Krishnamurti's public talks were generally held during week-ends on the grounds of the J. J. School of Arts which, though located in the heart of the city, had an extensive canopy of trees. The Bombay audiences were perhaps the largest that Krishnamurti ever had anywhere in the world, especially in the 1970s and 1980s. They also represented a wide cross-section of society: scholars, intellectuals, politicians, businessmen, artists, housewives, sannyasis, students, as also Hindus, Muslims, Christians, Buddhists, Jains, and Parsees.

克里希那穆提的公开讲演通常周末在位于市中心的J·J·艺术学院的空地上举行，这里有着成片成片的树荫。孟买的听众也许是克里希那穆提在全世界拥有的最庞大的听众，特别是在二十世纪七十年代和八十年代。他们也代表着一个广泛的跨领域的社会阶层：有学者、知识分子、政客、商人、艺术家、家庭主妇、学生，也有印度教徒、穆斯林、基督教徒、佛教徒、耆那教徒和拜火教徒。

- >> The talks in this book are remarkable for the unusual perspectives and nuances that Krishnamurti offers on the psychological issues he deals with. In the second talk, for instance, he raises various questions regarding insecurity, fragmentation, identification, and fear, but insists on the importance of merely *listening* to the questions and *not doing* anything about them. The listening, he says, is like

planting a seed in the earth. ‘What is important is to put the question... Let the question itself answer—like the seed in the earth. Then you will see that the seed flowers and withers. Don’t pull it out all the time to see if it is growing.’ This idea runs like a refrain throughout the talk.

本书中收录的这些讲话不同凡响，因为克里希那穆提为他所谈及的诸多心理问题，提供了非同寻常的视角和细微敏锐的洞见。例如在第二次讲话中，他就不安全、碎片化、认同和恐惧提出了各式各样的问题，但他坚持重要的是聆听问题，同时对它们不要做任何事情。他说，这种聆听就像是在把种子播进土地里。“重要的是提出问题……让问题自己来回答——就像播入土地的种子一样。此时你就会发现种子会成长绽放然后枯萎。不要老是把它拔出来看看它是不是在生长。”这个说法就像歌曲的副歌一样贯穿在这次讲话的始终。

>> There is a sense of poignancy in the substance and tone of the last talk, where Krishnamurti urges us to realize that we are wasting our lives by not freeing ourselves from our hurts, conflicts, fears, and sorrows, and by remaining in our narrow world of specialization. This freedom, he says, is the ‘first step’ . The talk ends on a deeply religious note with his profound observation: ‘So, if you give your heart and mind and brain, there is something that is beyond all time. And there is the benediction of that. Not in temples, not in churches, not in mosques. All Possible Life.’

最后一次讲话的内容和语气中则含有一种辛辣的意味。克里希那穆提在讲话中督促我们意识到我们在浪费自己的生命，因为我们没有把自己从伤害、冲突、恐惧和悲伤中解放出来，我们依旧停留在自己狭隘的专门化的领域之中。他说，这种解放是“第一步”。这次

讲话以一句极富宗教意味的话结束，其中包含了他深邃的洞察：“所以，如果你付出你全部的身心和头脑，你就会发现有一种超越所有时间的事物，此时就会有那样一种至福。它不在庙宇中，不在教堂中，不在清真寺中，那至福就在你身边。”

Included in this book are a few excerpts from Krishnamurti's writings which capture the beauty of Bombay's waterfront and the atmosphere of the city, as also his sensitivity to people, the rich and the poor.

本书中还包含了来自克里希那穆提其他著作的一些节选，它们捕捉到了孟买海滨的美丽和这座城市的氛围，也体现了他对人们敏感的关怀，无论对方富贵还是贫贱。

Excerpts from Writings

作品节录

>> The sea was very calm and there was hardly a ripple on the white sands. Around the wide bay, to the north, was the town, and to the south were palm trees, almost touching the water. Just visible beyond the bar were the first of the sharks, and beyond them the fishermen's boats, a few logs tied together with stout rope. They were making for a little village south of the palm trees. The sunset was brilliant, not where one would expect it, but in the east; it was a counter-sunset, and the clouds, massive and shapely, were lit with

all the colours of the spectrum. It was really quite fantastic, and almost painful to bear. The waters caught the brilliant colours and made a path of exquisite light to the horizon.

From Chapter 13 'Virtue' in Commentaries
on Living First Series

大海非常平静，白色的沙滩上几乎没有一丝波纹。围绕着宽阔的海湾，北面是城镇，南面是棕榈树林，它们几乎触及了海面。远远的栅栏之外依稀可以看到鲨群的头领，更远处是渔夫的小船，还有几根圆木用结实的绳索绑在了一起。晚霞光辉绚烂，并没有出现在人们预期的地方，而是稍稍偏向了东方，出现在相反的方向上；庞大而形状各异的云朵，被染上了七彩的光芒。这幅景象真是壮丽异常，承载起来几乎是痛苦的。海水捕捉到了绚丽的色彩，铺就了一道华美的光之路，

一直延伸到海天相接之处。

摘自《生命的注释》第一卷第十三章“美德”

>> The sea was very calm that morning, more so than usual, for the wind from the south has ceased blowing, and before the north-easterly winds began, the sea was taking a rest. The sands were bleached by the sun and salt water, and there was a strong smell of ozone, mixed with that of seaweed. There wasn't anyone yet on the beach, and one had the sea to oneself. Large crabs, with one claw much bigger than the other, moved slowly about, watching, with the large claw waving in the air. There were also smaller crabs, the usual kind, that raced to the lapping water, or darted into round holes in the wet sand. Hundreds of sea-gulls stood about, resting and preening themselves. The rim of the sun was just coming out of the sea, and it made a golden path on the still

waters. Everything seemed to be waiting for this moment—and how quickly it would pass! The sun continued to climb out of the sea, which was as quiet as a sheltered lake in some deep woods. No woods could contain these waters, they were too restless, too strong and vast; but that morning they were mild, friendly and inviting.

那天早上海面非常平静，比平时还要平静，因为来自南方的风已经停止吹送，在东北风重新吹起之前，大海得到了片刻的歇息。沙滩被烈日和咸咸的海水漂白，空气里有一股强烈的臭氧气味，与海草的味道交织在一起。海滩上还没有人，此时只有你一人与大海相对。有一些硕大的海蟹，它们的一只蟹钳远远大过另一些，它们正缓慢地四处爬动，打量着四周，大蟹钳在空中挥舞着。还有一些小螃蟹，属于不常见的品种，正争先恐后地冲向拍岸的海水，或者猛冲入潮湿的沙地上那些圆圆的小孔。成千上百只海鸥站在周围，在那里