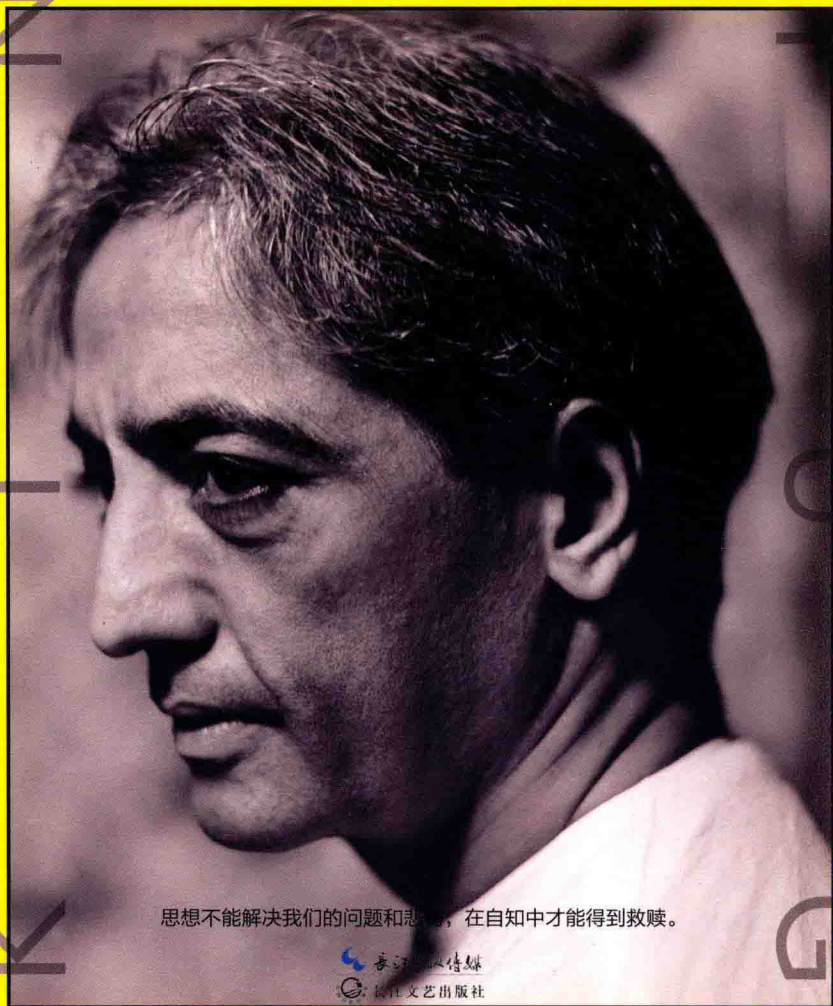


Network of
Thought

狡猾的思想

痛苦和悲伤的生活终结

[印度] 吉度·克里希那穆提 著 张春城 译



思想不能解决我们的问题和悲伤，在自知中才能得到救赎。

长江文艺出版社
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 长江出版传媒
 长江文艺出版社

新出图证(鄂)字03号
图书在版编目(CIP)数据

狡猾的思想 / (印) 吉度·克里希那穆提著; 张春城译.

— 武汉: 长江文艺出版社, 2015.5

ISBN 978-7-5354-7892-4



I. ①狡… II. ①克… ②张… III. ①人生哲学—通俗读物 IV. ①B821-49

中国版本图书馆CIP数据核字(2015)第029798号

著作权合同登记号 图字: 17-2013-131

“The Network of Thought”

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责任编辑: 吴双支 歆

责任校对: 朱 诺

封面设计: 逸 品

责任印制: 张炜明

出版: 长江出版传媒 长江文艺出版社

地址: 武汉市雄楚大街268号

邮编: 430070

发行: 长江文艺出版社

北京时代华语图书股份有限公司 (电话: 010-83670231)

http: //www.cjlap.com

印刷: 北京中科印刷有限公司

开本: 787毫米 × 1092毫米 1/32

印张: 10

版次: 2015年5月第1版

2015年5月第1次印刷

字数: 150千字

定价: 32.80元

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(图书如出现印装质量问题, 请联系 010-83670231 进行调换)

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CHAPTER ONE
意识的真实面貌

第一章

>> I see some of my old friends are here—and I am glad to see you. As we are going to have seven talks we should go into what I am going to say very carefully, covering the whole field of life, so please be patient those of you who have heard the speaker before, please be tolerant if the speaker repeats himself, for repetition has a certain value.

我看到我的一些老朋友在这里——很高兴看到你们。我们会进行七次谈话，我们将非常认真地探究我要说的话，它们涵盖生活的整个领域，请那些以前听过我讲话的人保持耐心，请容忍讲话者重复他自己，因为重复具有某种价值。

Prejudice has something in common with ideals, beliefs and faiths. We must be able to think together; but our prejudices, our ideals and so on, limit the capacity and the energy required to think, to observe and examine together so as to discover for ourselves what lies behind all the confusion, misery, terror, destruction and tremendous violence in the world. To understand, not only the mere outward facts that are taking place, but also the depth and the significance of all this, we must be able to observe together—not you observing one way and the speaker another, but together observe the same thing. That observation, that examination, is prevented if we cling to our prejudices, to our particular experiences and our particular comprehension. Thinking together is tremendously important. where nothing is sacred, where no one respects another. To understand all this, not only superficially, casually, we have to enter into the depths of it, into what lies behind it. We have to enquire why it is that after all these millions of years of evolution,

man, you and the whole world, have become so violent, callous, destructive, enduring wars and the atomic bomb. The technological world is evolving more and more; perhaps that may be one of the factors causing man to become like this. So, please let us think together, not according to my way or your way, but simply using the capacity to think.

成见和理想、信念、信仰具有某种共通性。我们必须能够一同思考，为了亲自发现所有困惑、不幸、恐怖、破坏以及这个世界上惊人的暴力背后的东西，我们需要共同观察和检视，但是我们的成见、理想等等限制了这样做所需要的能力和能量。要了解外在正在发生的事实，以及这一切的深刻内涵和意义，我们必须能够共同观察——不是你观察你的，讲话者观察他自己的，而是共同观察相同的东西。如果我们坚持我们的成见、我们特定的经验和理解，那份观察、那份检视就被阻碍了。共同思考极其重要。要了解所有这一切，不是肤浅地、偶然地了解，我们必须探究它的深度，

探究它背后的东西。我们必须探究，为什么在经过数百万年的进化之后，我们人类会变得如此暴力、残酷、具有毁灭性，持续着战争和原子弹的威胁。因此，请让我们一同来思考，不是按照我的或你的方式思考，而是单纯地运用思考的能力。

>> Thought is the common factor of all mankind. There is no Eastern thought, or Western thought; there is only the common capacity to think, whether one is utterly poor or most sophisticated, living in an affluent society. Whether a surgeon, a carpenter, a labourer in the field, or a great poet, thought is the common factor of all of us. We do not seem to realize that thought is the common factor that binds us all. You think according to your capacity, to your energy, your experience and knowledge; another thinks differently according to his experience and conditioning. We are all caught in this network of thought. This is a fact, indisputable and actual.

思想是整个人类的共同要素。不存在东方的思想或西方的思想，只有共有的思考能力，无论你贫困至极或是成熟老练；无论是外科医生、木匠、在田里劳动的人，还是伟大的诗人，思想都是我们所有人的共同要素。我们似乎没有意识到，思想是困住我们所有人的共同要素。你基于你的才能、精力、经验和知识来思考，另一个人基于他的经验和制约进行不同的思考。我们都陷在这个思想的网络中。这是一个事实，无可争辩，实际就是如此。

>> We have been ‘programmed’ biologically, physically and also ‘programmed’ mentally, intellectually. We must be aware of having been programmed, like a computer. Computers are programmed by experts to produce the results that they want. And these computers will outstrip man in thought. These computers can gather experience, and from that experience learn, accumulate knowledge, according to their programme. Gradually they are going to outstrip all our thinking in accuracy and with greater speed.

Of course they cannot compose as Beethoven, or as Keats, but they will outstrip our thinking.

我们在生物学意义上、在生理上是被设定的，在精神上 and 心智上也是如此。我们必须意识到我们是被设定的，就像电脑一样。为了得到他们想要的结果，专家设定了电脑。而这些电脑将在思想上胜过人类。根据它们的程序，这些电脑能够收集经验，并从经验中学习和累积知识。逐渐地，它们将在精确性方面超越我们的思想，并拥有更快的速度。当然，它们无法像贝多芬或济慈那样进行创作，但是它们将胜过我们的思想。

>> So, then, what is man? He has been programmed to be Catholic, Protestant, to be Italian or British and so on. For centuries he has been programmed—to believe, to have faith, to follow certain rituals, certain dogmas; programmed to be nationalistic and to go to war. So his brain has become as a computer but not so capable because his thought is limited, whereas the computer, although being also limited,

is able to think much more rapidly than the human being and can outstrip him.

那么，人是什么？他被设定为天主教徒、新教徒、意大利人、英国人等等。很多个世纪以来，他被设定成去相信、信仰、追随特定的仪式和教条，被设定成民族主义者去参加战争。于是他的脑子成了一台电脑，但没那么能干，因为他的思想是局限的，而电脑，尽管也是局限的，却能够比人更迅速地思考，能够超过他。

>> These are facts, this is what actually is going on. Then what becomes of man? Then what is man? If the robots and the computer can do almost all that the human being can do, then what is the future society of man? When cars can be built by the robot and the computer—probably much better—then what is going to become of man as a social entity? These and many other problems are facing us. You cannot any more think as Christians, Buddhists, Hindus and

Muslims. We are facing a tremendous crisis; a crisis which the politicians can never solve because they are programmed to think in a particular way—nor can the scientists understand or solve the crisis; nor yet the business world, the world of money. The turning point, the perceptive decision, the challenge, is not in politics, in religion, in the scientific world, it is in our consciousness. One has to understand the consciousness of mankind, which has brought us to this point. One has to be very serious about this matter because we are really facing something very dangerous in the world—where there is the proliferation of the atomic bomb which some lunatic will turn on. We all must be aware of all this.

这些都是事实，正在实际发生着。那么人成了什么？人是什么？如果几乎一切人做的事情都能被机器人和电脑代替，那么将来的人类社会将会是什么样子？当机器人和电脑能够制造汽车——也许更多——那么作为一种社会性的存在，人会成为什么？我们正在面临

这些问题，以及很多其他的问题。你不能再作为基督徒、佛教徒、印度教徒和穆斯林来思考了。我们正面临一个巨大的危机，一个政治家，或是科学家也不能理解或解决这个危机，工商界、金融界也不能。那个要点，那个决断，那个挑战，不在政治、宗教、科学的世界，它在我们的意识中。你必须理解人类的意识，是它将我们带到了这个点。对这个问题你必须非常严肃，因为我们的世界真的正在面临严重的威胁——原子弹在扩散，而一些疯子会启动它。我们都必须意识到这一切。

>> One has to be very very serious, not flippant, not casual but concerned, to understand this behaviour and how human thought has brought us all to this point. We must be able to penetrate very carefully, hesitantly, with deep observation, to understand together what is happening both out there and inwardly. The inward psychological activity always overcomes the outer, however many regulations, sanctions, decisions you may have outwardly, all these are shattered

by our psychological desires, fears and anxieties, by the longing for security. Unless we understand that, whatever outward semblance of order we may have, inward disorder always overcomes that which is outwardly conforming, disciplined, regularized. There may be carefully constructed institutions—political, religious, economic—but whatever the construction of these may be, unless our inward consciousness is in total order, inward disorder will always overcome the outer. We have seen this historically, it is happening now in front of our eyes. This is a fact.

你必须非常非常认真地理解这些行为，以及人类的思想如何把我们带到了这里，而不是草率地，偶尔才关心一下。我们必须能够带着深入的观察，非常仔细、小心地穿透，一同去了解那些外在和内在正在发生的事情。内在的、心理上的活动总是严重地被外在影响，无论你有什么外在的规则、处罚、决议，所有这些都 被我们心理上的欲望、恐惧、焦虑，以及对安全的渴望打碎了。除非我们理解它们，否则无论我们外在拥

有什么样的秩序，内在的混乱总会压倒外在的那些遵从、纪律、规定。或许存在周密构建的机制——政治的、宗教的、经济的——但是无论存在什么样的构建，除非我们内心的意识处于完整的秩序之中，那么内在的混乱就总会压倒外在。我们从历史上看到过这些，它现在正在我们的眼前发生。这是一个事实。

>> The turning point is in our consciousness. Our consciousness is a very complicated affair. Volumes have been written about it, both in the East and in the West. We are not aware of our own consciousness; to examine that consciousness in all its complexity one has to be free to look, to be choicelessly aware of its movement. It is not that the speaker is directing you to look or to listen to all the inward movement of consciousness in a particular way. Consciousness is common to all mankind. Throughout the world man suffers inwardly as well as outwardly, there is anxiety, uncertainty, utter despair of loneliness; there is insecurity, jealousy, greed, envy and suffering. Human

consciousness is one whole; it is not your consciousness or mine. This is logical, sane, rational: wherever you go, in whatever climate you live, whether you are affluent or degradingly poor, whether you believe in god, or in some other entity, belief and faith are common to all mankind—the images and symbols may be totally different in various localities but they stem from something common to all mankind. This is not a mere verbal statement. If you take it as a verbal statement, as an idea, as a concept, then you will not see the deep significance involved in it. The significance is that your consciousness is the consciousness of all humanity because you suffer, you are anxious, you are lonely, insecure, confused, exactly like others, though they live ten thousand miles away. The realization of it, the feeling of it—the feeling in your guts—is totally different from the mere verbal acceptance. When you realize that you are the rest of mankind, it brings a tremendous energy, you have broken through the narrow groove of individuality