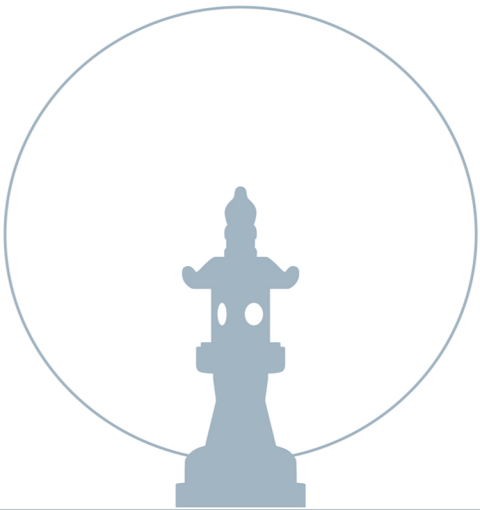
静心学堂 丛书
The Mindful Peace Academy Collection
中英双语 Chinese-English Edition

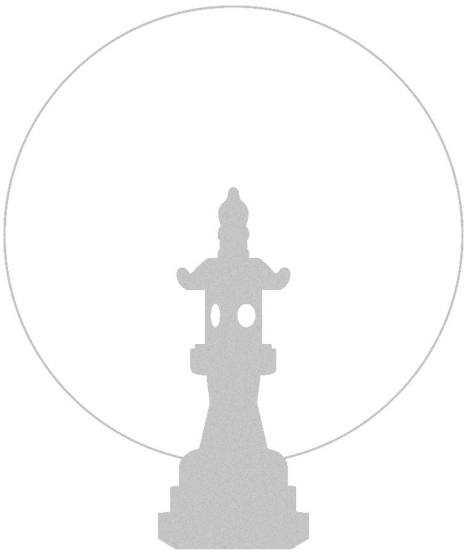
走进静心学堂

Welcome to Mindful Peace Academy



济群法师 著
Master Jiqun

大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



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一、静心学堂的定位

现有的常规教育偏向知识、技能
而静心学堂的教育
是通过传承两千五百多年的佛教文化
引导人们走向觉醒
可以说，是生命觉醒的教育
包括文化、教育、公益
禅意、觉醒五大内涵

欢迎大家进入静心学堂。我们来到学堂学习，首先要了解它的定位。

静心学堂是一个教育机构，但不同于社会上的其他学校。现有的常规教育偏向知识、技能，而静心学堂的教育，是通过传承两千五百多年的佛教文化，引导人们走向觉醒。可以说，是生命觉醒的教育，包括文化、教育、公益、禅意、觉醒五大内涵。

一是文化。静心学堂以传承、传播佛教文化为使命，这是学堂的核心任务。

二是教育。静心学堂是一个教育机构，通过佛教文化的教育，帮助大众走向觉醒，这是学堂的主要功能。

三是公益。静心学堂由一大批义工组成，本着自利利他、自觉觉他的发心，以公益方式服务社会，这是学堂性质的定位。

四是禅意。生命觉醒的教育不只是文化，也关乎生活。这并非像世人那样，学会过日子的技巧，而是把禅的智慧落实到衣食住行，构建禅意生活。这是觉醒教育和修行的重要组成，也是学堂的对外形象。

五是觉醒。这是学堂的立足根本，前面所说的四点，都是为了达到这一目标。

以上五大内涵，共同构建了静心学堂的内核与外延。

二、静心学堂的创建缘起

二十多年来
我一直在探索适合当代的修学方法
逐步构建起一套完整、有次第
且操作性很强的模式
依循这套模式
就能目标明确，流程清晰，方法正确
在修学路上顺利前行
静心学堂正是在此基础上建设的

之所以创建静心学堂，是基于我四十多年修学、弘法的所见、所思、所行。这些年我主要在做两件事，一是解决人生问题，二是修学佛法的问题。

1. 人生问题

在弘法之初，我就发愿把佛法智慧带入生活，解决当代社会面临的种种问题。生活在世间，每个人都有种种迷惑和烦恼。其中有终极问题，比如“我是谁”“生从何来，死往何去”“世界的真相是什么”“生命的意义是什么”，这也是人类永恒的困惑。同时还有很多现实困扰，如事业、家庭、婚姻、感情、孩子、

教育、人际关系等个人问题，及道德、生态、环保等社会问题。这些能对人生产生什么影响，往往取决于我们对它的认识。如果缺乏智慧，每件事都会给人带来无尽烦恼。

如何从佛法视角看待问题，为大众提供解决之道？多年来，我在企业、高校和各类社团作了大量讲座，也和不同领域的专家、学者深入对话，积累了丰富的内容。我们正在编辑、出版的“静心学堂丛书”，包括“文化篇、人生篇、社会篇、信仰篇、实践篇”五大类，已有近百本。其中涉及财富、环保、幸福、信仰、自我、道德、科学、艺术、哲学、心理学、家庭教育、企业文化等方方面面。

除了认知层面，我们也希望把禅的智慧带入现实，帮助大家构建禅意生活。目前，我们已形成十多个项目，包括怎么喝茶，怎么吃饭，怎么走路，怎么养生等等。掌握这些方法，就能把生活变成修行，让生活健康、清净、有序。

2. 修学问题

在修学的过程中，许多人往往不得要领。虽然大家知道，学佛是要开悟、了生死、成就佛果，但面对博大精深的佛法，面对众多的经论、宗派，很难找到方向。基于此，我在 2004 年发表《汉传佛教的反思》，提出“皈依、发心、戒律、正见、止观”五大要素。不论修学什么法门，都要围绕这五点展开，不可偏废。抓住这些核心，就能快速掌握修学要领，避免盲修瞎练或偏执一端的流弊。

同时，我也希望帮助大家认识到，修行这条路到底怎么走。我们在世间做事，必须目标明确、流程清晰、方法正确，结果可以检测。修行同样如此，这是一条次第前行的路，每一步都有承前启后的作用。如果对路线不清晰，又缺乏正确方法，就会如盲人摸象那样，只知局部，不见整体。修不好，一句“业障深重”就打发了，却不知如何调整。

二十多年来，我一直在探索适合当代的修学方法。通过多年努力，逐步构建起一套完整、有次第且操作

性很强的模式。依循这套模式，就能目标明确，流程清晰，方法正确，在修学路上顺利前行。静心学堂正是在此基础上建设的。我们希望以学堂为载体，通过良好的机制，帮助更多人学习并运用佛法智慧，解决现实人生的种种问题。对想要进一步深入菩提道的学人，也能提供明确的前行路径。可以说，这是一套为现代人量身打造的，可深可浅、三根普被的模式。

三、来静心学堂学什么

在静心学堂
我们通过每周的自修
小组共修、班级共修
学习佛法智慧
完成观念、心态到生命品质的改变
这是学习的过程
也是生命提升的过程

静心学堂的修学内容，主要有以下四方面。

1. 学佛法智慧

我们学佛法，到底学什么？简单地说，就是学习对人生和世界的正确认识。在同喜班课程中，有信仰篇、人生篇、社会篇。这些内容是从佛法视角，看待并解决人生问题。每课内容都来自我对社会各个领域的关注和思考，也代表佛法智慧在现实中的运用。

在静心学堂，我们通过每周的自修、小组共修、班级共修，学习佛法智慧，完成观念、心态到生命品质的改变。这是学习的过程，也是生命提升的过程。

因为文化对人有着潜移默化的影响，我们接受什么样的文化，不知不觉中，就会形成相应的观念。然后由观念造就心态，再由心态的积累，形成生命品质。从这个意义上说，人就是文化的产品。

2. 学三种禅修

在静心学堂课程中，贯穿了三种禅修，即八步三禅、正念禅修和利他的禅修。

首先是八步三禅，这是一种有效的学习方法。很多人学习传统文化，虽然也知道不少道理，认可这些思想，但多半用不起来。古人讲知行合一，又讲知易行难，那么，知和行怎样才能合一？关键是把所学的思想，真正转化为观念，这是需要方法的。关于此，我们提供了八个步骤。学习每篇课文，都要读懂其中蕴含的人生智慧，通过反复观察、思维，把这些智慧认识落实到心行，成为确定无疑的观念。通过运用观念，才能进一步影响心态，塑造生命品质。具体内容，大家未来都能学到。

与八步骤相关的，还有生命的黑白牌。在现实人生中，如果我们带着错误认知，随时都会引发烦恼，有时和思维方式相关，有时和认知相关，有时又和性格相关。八步骤和黑白牌帮助我们认识到，如果没有正确观念，遇缘对境，很容易制造烦恼和痛苦。佛教有句话，叫作“智慧不起烦恼”。当我们有了智慧认知，就能看清人生真相，了知世间的因缘因果，有能力接纳当下发生的一切，烦恼自然无从生起。这一阶段的修行重点，是帮助我们善用理性，避免因错误认识制造烦恼。

其次是正念禅修。现在正念风靡世界，它可以作为去宗教化的技术，运用在教育、医疗、心理治疗等领域，帮助人们跳出情绪，保持观照，进而化解烦恼。从佛法修行来说，正念又是通向觉醒的钥匙。佛教和其他宗教的最大不同在于，后者会建立造物主，建立万能的神，认为人无法自我拯救。而释迦牟尼对人类最大的贡献，就是发现众生都有佛性，可以自我拯救。他把这一发现毫无保留地给予世人，并且通过自己的修行实践，告诉我们这条路该怎么走。佛教的所有法

门，都是引领我们回归本心，找到自己，开启和佛同样的、本自具足的觉性。正念禅修是学堂课程的重要组成，伴随课程的进度，禅修也会逐步深入，从开启觉知到体认觉性。学堂的三级正念禅修，为大家提供了清晰、明确、可操作的修行引导。

第三是利他的禅修。身处这个世间，必须处理两种关系，一是和自己的关系，一是和世界的关系。正念禅修帮助我们和自己建立连结，消除对立、焦虑等不和谐心理；利他的禅修，则是通过培养慈心，服务大众，帮助我们和世界建立正向、积极、良性的连结。

我们生活在同样的世界，又在完全不同的心灵世界。你在什么样的世界，往往和心态、情绪有关。如果内心充满冷漠、对立、嗔恨，就会造成家庭乃至社会的不和谐。通过利他的禅修，可以开启慈心，长养悲心，令自己和他人感受到慈悲散发的温暖，从而化解冷漠、对立、嗔恨，使自己心怀友善，让世界充满温暖。这样的话，不论与自己还是世界都能和谐相处。

从同喜班到整个学堂的课程，始终贯穿三种正念和三种利他的禅修。

3. 学禅意生活

说到禅修，不少人以为要脱离生活，专门盘起腿、闭着眼来修。事实上，禅并不局限于特定形式。当然，所有形式都可以成为禅修助缘，尤其是特定的环境和坐姿，确实有助于禅修。但要知道，真正的禅修是一种用心。

正念禅修有两个重点，一是培养专注力，学会专注地做每件事；一是培养觉知力，这才是禅修的核心所在。世间做事比较成功的人，都少不了专注力。但这种专注往往是全情投入、缺乏觉知的。所以光有专注还不够，更关键的，是在专注的同时开启觉知。带着一份清清楚楚的觉知，去吃饭，去走路，去做事，去禅修。学会把禅修带入日常，在生活中训练专注和觉知，实践禅师们所说的“行亦禅，坐亦禅，语默动静体安然”。

关于禅意生活，学堂有着丰富的内容，如禅茶、正念咖啡、正念为食、正念球、中医养生、静心插花等。所有这些项目，不只是为了展现东方生活美学，

而是通过技法和心法两个层面，构建一套生活与禅修结合的修行流程。如静茶七式，分别为：感恩行礼、静心备器、煮水听茗、温器传香、泡茶醒心、平等分茶和吃茶去。其中有技法部分，即如何泡好一杯茶；也有心法部分，即如何把正念禅修带入泡茶、喝茶中。学会泡茶、喝茶，也就学会了正念禅修。其他所有项目，也大体如此。

4. 学慈悲利他

静心学堂的课程系统包含两套模式，一是修学模式，一是服务大众模式。两套模式的设定，主要立足于我们的修行目标——成就佛菩萨那样的智慧和慈悲。通过修学，可以开启智慧，走向觉醒；通过服务大众，可以成就慈悲。我们不仅要自觉自度，还要把帮助他人作为不可推卸的责任。因此，学堂的修学内容始终贯穿利他的修行，从承担班委、辅助员、辅导员，到学习各种禅意生活的项目、服务班级、关爱家庭、走进社区，以各种方式服务社会，利益大众。

这种利他是建立在慈悲基础上。因为慈悲，所以发自内心地帮助他人，并在利他过程中自我成长。在佛教中，利他和自利是统一的。通过利他，才能究竟自利；通过自利，才有能力继续利他。如果单纯为了利他，成了一种任务，是容易有负担，甚至不堪承受的。如何才能更好地利他？需要有智慧，有方法。静心学堂有很多做事模式，依模式践行，就不会在利他过程中长养我执，真正让做事成为修行。

四、静心学堂的修学特点

静心学堂的修学模式
是基于我几十年修学、弘法过程中
对汉传佛教的反思
及大众修学现状的观察
在实践中逐步构建的
具有目标明确、次第清晰
方法实用、氛围良好四个特点

来静心学堂学习，和社会院校有什么不同？和佛学院有什么不同？这套修学模式，是基于我几十年修学、弘法过程中，对汉传佛教的反思，及大众修学现状的观察，在实践中逐步构建的，具有目标明确、次第清晰、方法实用、氛围良好四个特点。

1. 有目标

学佛到底学什么？修行到底修什么？很多人想到开悟，觉得很抽象；说到成佛，又觉得很遥远。其实学佛最重要的，是学习并成就佛菩萨的生命品质。儒家讲学以成人，首先要学做有德君子，具备仁义礼智

信、温良恭俭让的优良品格。终极目标是内圣外王，不仅自己成为圣贤，还要经世济民，造福社会。这和佛法所说的自觉觉他，自利利他也有相通之处。

不同在于，对于造就圣贤人格，佛法有着明确的路径和方法，告诉我们，达成这一目标，必须有道德，有智慧。很多人觉得，大家都不讲道德的时候，我遵守道德，是不是吃亏？有没有必要？之所以有这个想法，是因为我们把道德视为外在的、社会化的要求，似乎遵守道德只是为了别人，没有和自己产生连接。事实上，道德是造就人格的优质材料，第一受益人还是自己。生命是无尽的累积，其品质取决于每一次的行为、语言、想法。我们想成为更美好的自己，就要具备良性、正向的善行。

但善行往往和我们的串习相左，如何在两相交战时作出正确选择？前提是了解因缘因果，真正认识到，自己的一切言行都关乎生命走向。如果一个人不断培养贪婪、仇恨、愚痴等负面心理，客观上固然会伤害到他人，但自己首先会受到影响，会不开心。反之，如果内心充满温暖、慈悲、友善、宽容，不仅让身边

人如沐春风，为社会传递正能量，自己也有良好的生命体验。

古人说，江山易改，秉性难移。为什么改变自己那么难？一是不了解自己，二是不知道如何改变，三是没能力加以改变。真正想要改变，必须有智慧，看清生命是怎么回事；有禅修，掌握改变心性的方法。在此基础上，还要不断训练，才能具备改变的能力。

修行所要达到的目标并不是外在的，不像在世间，事业做得多大，钱赚了多少，而是智慧的增长、慈悲的成就、烦恼的消除。在修学过程中，我们从同喜班开始，通过八步三禅，正确面对并处理生活中的种种问题，效果可谓立竿见影。很多学员通过一段时间的学习，会发现自己的认识提升了，慈悲增长了，烦恼变少了，人际关系和谐了。这是一个普遍现象，在同喜班就能达到。然后通过正念禅修，开启内在的觉醒潜质。进一步，从慈心、悲心开始，真正发起菩提心。伴随认知提升和慈心训练，最终就能立足于空性智慧，开启无限慈悲。

从佛法角度说，每个人都能成佛。但在现实生命

中，我们又被贪嗔痴困扰，这是生命自带的三种病毒。好在我们本具觉醒潜质，可以自我消毒。我曾和心理学界有过多次对话，心理学和佛法都致力于解决心理问题，但心理学并不把人类本身的贪嗔痴当作问题，只有当贪婪、仇恨、执著过度发展，引发焦虑、抑郁、无意义感等负面心理，甚至影响正常生活，才被视为疾病。其实，这些疾病都是以贪嗔痴为基础。所以在佛法看来，贪嗔痴是一切心理问题的根源。不铲除这个根源，无法究竟解决人类的心理问题。

修行，正是为了开启觉醒潜质，彻底消除贪嗔痴三毒，成就佛陀那样的大智慧和大慈悲。这是终极目标。从闻思修、戒定慧、信解行证，到两套模式，都是让我们学智慧，学慈悲，都是为成就两大品质服务的。

2. 有次第

上学要由浅至深，次第晋级，学佛也不例外。有些人受禅宗影响，总想着顿悟，认为有捷径可走。其

实，生命是一种累积，不是你想顿悟就能顿悟的。不仅要有明眼善知识点拨，自己也得是上根利智，心垢很薄。我们知道，云层背后就是无云晴空。如果云层很厚，穿过一重还有一重，是见不到虚空的；如果云层很薄，一阵风轻轻吹来，就能拨迷开悟，显现背后的虚空。

禅宗将人的根机分为钝根和利根，钝即迟钝，利即锋利。二者的区别就在于，心灵天空的云层是厚是薄。如果云层很厚，就是钝根；如果云层很薄，才是利根。但钝和利也是缘起法，每个人来到世界，并非一张白纸，而是带着各自的先天禀赋。这就需要了解自身起点，作出合适的选择，而非一味好简，一心求快。事实上，见到空性并不是结束，还要进一步清除心垢。直到把贪嗔痴彻底解决，修行才算完成。这都需要次第。

在静心学堂的修学系统中，包括善士、学士、修士、胜士、智士五种身份。其中，善士属于基础会员，填个表即可。

从学士开始，正式进入学习，这一阶段是“探讨

人生真谛，建立智慧人生”。所学的每一课，都来自我面向社会各领域的讲座，包含现实问题和终极问题，代表佛法看问题的见地和角度。很多人修学之前，遇到问题，会习惯性地用固有观念和情绪来处理。修学之后，就能建立智慧的认知，看清世间真相是怎么回事。

佛法教给我们最重要的就是如实见。有了智慧认知，不论面对什么，都能理解、接纳，作出正确回应，内心就不会受到影响。反之，可能时时都在制造烦恼。所以说，认知决定了我们是否产生烦恼，而非事情本身。想一想我们的烦恼，或是因为事业，或是因为孩子，或是因为婚姻，或是因为人际关系，或是因为找不到人生意义，不管现实困扰还是终极问题，一定和某个事件有关，和你对此事的认识有关。当我们有了智慧，不被现象所转，烦恼就无从生起了。

修士阶段的学习，是帮助我们了解修学次第，知道修行之路到底怎么走。进一步，还要培养正念和慈心。在学士阶段，我们已学会初级的正念和慈心，具备一定基础，此时要继续训练、提升。当觉知力和慈

心不断增强，散乱、昏沉会随之减少，对他人的对立、排斥也会随之减少。

每种心理都是需要培养的。我最近给某教育机构作了一个讲座，题为“生命也是可以被设计的”。我们的生活充满设计，包括建筑、生活用品、服饰装扮，也包括职业规划、人际关系。每个人都希望自己变得更美好，但因为缺少智慧，所有设计多半是外在的，从未想过生命也可以被设计。其实，后者才是我们要追求的永恒福祉，对生命具有尽未来际的意义。

打造美好的自己，需要生命智慧。佛法就是这样的大智慧，引导我们对人格作出自检，看清其中有哪些正向心理，哪些负面心理，哪些常规心理。这些心理给自己带来什么样的体验，又给身边人带来什么样的体验。如果没有智慧，就会顺着串习，或是被社会裹挟，每天都在发展负面心理。只有学习人生智慧，才能选择、发展、培养正向心理，消除负面心理，重新组装人格，打造生命品质。

修士阶段偏向对负面心理的解除，是常规心理学所做的。胜士阶段则偏向对正向心理的发展，是积极

心理学所做的。包括培养慈心、悲心，及感恩心、随喜心、欣赏他人长处等等。到智士阶段，则要开启内在智慧，超越对二元的执著，体认空性。

次第修学，是学佛的过程，也是生命重建的过程。多年实践表明，这是一套行之有效的引导，但我们还要看到，生命非常复杂，改起来并不容易。所以，佛法才有众多经论，并以八万四千法门来对治。在静心学堂的系统中，我们也配合修学课程，开发了菩提导航。生活中，我们已经深切感受到导航的重要性。没有导航时，想去陌生地方特别困难。尤其在道路错综复杂的大都市，不熟悉路况的人，很容易迷路。但有了导航，即使从未来过的新手，也能想到哪里就到哪里。

此外，我们还配备了黑白牌、生命海洋等工具。伴随修学的深入，生命海洋会有四个维度的变化。第一个维度是从动荡到平静，就像我们的内心，随着粗重烦恼减少，会由起初的躁动不安，逐步趋向平静。第二个维度是从混浊到清澈，混浊就是妄念纷飞，烦恼重重，看不清自己，随着烦恼、妄念被降伏，内心

就会由沉淀而清澈。第三个维度是从昏暗到明亮，生命内在都有一盏智慧明灯，禅修就是为我们点亮心灯。在此过程中，觉知和观照日益增强，对当下的一切都能了了明知，而非不知不觉，或后知后觉。这也是解除无明、烦恼的力量。第四个维度是从冷漠到温暖，如果不学佛，不学慈悲，对他人往往冷漠、无感，甚至充满对立、嗔恨，总是看别人不顺眼，挑毛病。修习慈心可以让生命温暖起来，让这种心理成为内在品质，最终成就观音菩萨那样的大慈大悲，看到任何众生都能充满友善，传递温暖。通过不同阶段的修学，就在完成生命海洋的转变，从乌云密布、波涛汹涌，到最后碧海蓝天、无限光明。

生命有不同层次，有无明造就的烦恼层面，也有空旷、清明的无云晴空。事实上，后者才是生命本自具足的。但如果不修行的话，我们只能活在贪嗔痴和迷惑烦恼中，甚至活出心理疾病。所以要通过修学增长智慧，看清组成生命的种种元素，才能扫除迷雾，开启光明。次第修学代表修行的完整流程，也代表我们从凡夫人格转向佛菩萨品质的过程。

3. 有方法

做事有做事的方法，修行有修行的方法。我们的修行方法，就是前面所说的八三、正念和利他三种禅修。用好三种禅修，所学教理才能落到实处，改变观念、心态、生命品质。阳明心学讲致良知，这和佛法所说的开显佛性相通，但都要有方法，否则就会流于说法。我们倡导的三种禅修，就是行之有效的实践方法，既能解除负面心理，也能培养觉知，发展慈心，践行利他，开启正向、积极的良性潜质。

我们在世间做任何事都要有三个条件，一是方法正确，二是持续重复，三是交流探讨。如果方法不正确，重复再多也没用，只会南辕北辙。如果学会方法，对道理很清楚，但自己不努力，不重复，也是无效的。此外，还要通过交流探讨来相互增上，及时纠偏，这就是班级的共修氛围起到的作用，否则，一个人是很难坚持的。

除了修学，我们还要依循做事的模式、方法。学堂有很多项目，每个项目都要形成模式，构建人才成

长路径，这样才能去普及，去推广，去服务更多人。如果没有模式，大家来自各行各业，有各自的世间串习，进入一个新的团体，到底你听我的，还是我听你的？搞不好就会引发矛盾。佛陀入灭时，没有把僧团交给谁领导，而是制定戒律，让大家以戒为师，自依止，法依止。当然，佛教也特别强调要亲近善知识。如果没有明眼师长指引，很容易随着轮回串习，走到哪里都不知道。总之，模式可以帮助我们有效地修学、做事。

4. 有氛围

我们过去常说，修学不仅需要有效的引导，还需要良好的氛围。班级、学堂的作用，就是营造氛围，可以为修学保驾护航。在这个团体中，大家每周在一起小组共修、班级共修，一起做义工，在做的过程中共同进步，携手成长。

古德说，修行如一人与万人敌。为什么这么难？因为无明最大的特点就是看不清自己，还有无

始以来的强大串习，都是修行路上的障碍。尤其是今天，整个社会都在支持贪嗔痴，修行比任何时代更为艰难。在这条路上，每个人就像唐僧取经，要历经九九八十一难，一不小心就会被妖怪吃掉。妖怪在哪里？就在我们的内心。佛陀当年降魔成道，降的其实也是心魔。我们的每种烦恼、串习强大之后，都会想方设法地主导生命，需要不断争取主权，才不会退转、掉队。

有时我们可能会觉得，自己读读书就行了，何必每周一起交流？要知道，学佛不是学知识，还要改变心行。和大家一起共修，可以帮助自己放下我执，发现每个人的长处。即便别人确实不如你，你能带着慈心帮助对方，本身也是一种修行。有句话叫作“一个人可以走得快，一帮人才能走得远”，这就来自氛围的支持和托举。

人到底活在哪里？我们会以为，当然是活在现实世界。事实上，是活在自己的内心世界。观念决定你看问题的方式，进而决定你的选择，决定你会怎么对待各种问题，或者你做什么，不做什么，这些心理又

在不断重复的过程中快速成长。包括我们的兴趣、爱好、能力，也是在重复中形成并固化的，甚至成为主导生命的强大力量。如果这些兴趣、爱好、能力是负面的，就会让生命没品质、没意义，带来无尽痛苦。现在不少人沉迷于刷短视频，一刷就好几个小时，看完却没有任何收获，只是在浪费时间，消耗身心。

生命品质是取决于心灵品质。我们希望造就有质量的生命，就要对心念作出选择，发展其中的正向心行。世人关注的，往往是发展事业，发展人脉，发展能力。其实对人生最重要的，是发展什么样的心。只有具足智慧，才能看清哪些心理对生命有积极作用，哪些有负面影响，从而作出正确选择。

对修行来说，目标是引导，次第是步骤，方法是抓手，氛围是保障。做到这几点，修起来就会更得力。

五、静心学堂的修学要求

如果只是点一盏灯
可能风一吹就熄灭了
当我们点起一百盏、一千盏、一万盏灯
能形成灯的海洋
这一盏灭了，那一盏就为你点亮
那一盏灭了，还有一盏为你点亮
灯灯相续，光光辉映
我们在这条路上就不容易退转

修学路上有两点特别重要，从个人来说，是真诚、认真、老实的态度；从团队来说，是共创共建的精神。

1. 个人修学态度

儒家以修身为本，然后才能齐家、治国、平天下。怎样修身？前提是正心、诚意，让心保持中正、客观、如实。学佛同样需要真诚，一方面真诚地面对自己，看到生命存在的不足，也看到本具的良性潜质，对自己作出客观评估；一方面真诚地面对法，以开放的心去学习，去领悟，去禅修。真诚是走向觉醒的重要前提，如果不能真诚面对自己，面对法，是难以改变的。

找到迈向觉醒的方法后，还要认真对待。我们的种种心理，代表种种心灵频道。其中，凡夫心的频道信号最强，最能抢夺资源，像主人般发号施令。我们现在要走向觉醒，绝非易事，必须时时重复正确，调整心行。就像生病后，要认认真真地定时吃药，才能药到病除。

每种心理力量都是在不断重复中成长的，把生命能量赋予正向行为，这些心理才会日益强大。孟子认为，恻隐之心、羞恶之心、恭敬之心、是非之心，是人先天具备的四种善端。但他也看到人的兽性，认为“人之所以异于禽兽者几希”，这是发展善端的障碍。所以，我们要呵护善的种子，让它成为参天大树。如果没有合适的生存环境，种子就会逐步失去活性。怎样延伸、扩展我们的善端？就要发展良性心理潜质。构建学堂和班级，正是为大家营造一个良好氛围。有一帮人不离不弃，我没力量的时候，你拉我一把；你没力量的时候，我拉你一把。相互扶持，在这里共同成长。

此外还要老实，因为生命成长是一个漫长的过程，

需要持之以恒地不断努力。如果东走西走，东学西学，往往只得到一堆碎片化的信息，无法形成力量。就像一个人挖井，今天这里挖两下，明天那里挖两下，刨了一堆坑，没有一处达到可以出水的深度。修行也是同样，只有持续深入，才能具足力量。

对个人修学来说，必须具备真诚、认真、老实的态度。当我们选择一条道路，觉得是正确的，并在很多人身上看到它的效果和价值，就要认真践行，老实重复。包括在世间做任何一件事，也离不开这样的态度。

2. 团队合作精神

虽然修行是个人的事，但要有团队氛围为保障，这就需要大家共创共建。静心学堂的每个班级，都是我们自己的事。我们不是为别人学习的，之所以来到这里，是看到生命的困惑和不足，希望自己在这里成长，也让更多人在一起成长。

这在佛教中叫作无尽灯法门。如果只是点一盏灯，

可能风一吹就熄灭了，当我们点起一百盏、一千盏、一万盏灯，能形成灯的海洋。这一盏灭了，那一盏就为你点亮；那一盏灭了，还有一盏为你点亮。灯灯相续，光光辉映，我们在这条路上就不容易退转。社会上不少行业也会建立俱乐部，让大家在交流、切磋中共同成长，产生归属感和认同感。

说到团队，就会涉及管理，静心学堂属于去中心化的管理。对于学堂运营，包括国际静心协会的发展，我们提出了自觉、法治、服务三种精神。首先是自觉的精神，大家来此修学，不是谁要你学，而是自己的主动选择，要有一份自觉和担当。其次是法治的精神，我们要以法为依止，通过制度进入班级，按照模式参与修学。第三是服务的精神，不仅要自己成长，还要帮助更多人走向觉醒。

最近，我又对静心学堂和国际静心协会的运营提出三句话。一是让每个人都成为主人，具有主人翁精神；二是让每个人都能充分发挥作用，而不是局限于少数人；三是让做事变得更容易。

我们传承、传播东方智慧，是看到当今世界在快

速发展过程中的偏差。虽然科技越来越发达，但人的问题也越来越多。东方智慧的长处在于，帮助我们更好地了解心性，解决心理问题，造就健全人格。这种文化代表了时代的需要。西方人本主义思潮曾极大推动了社会进步，但在发展过程中，已逐步异化为物本，也使人类对未来感到迷茫。

如何在今天这个时代重建人本精神？最关键的，是对人自身的了解，对心态和人格的建设。关于这一点，西方文化是比较缺乏的，而这正是东方智慧，尤其是佛法的长处。人的尊严、价值、自由，不只是社会性的，更要从人自身去建立。包括我们现在倡导的禅意生活，就是帮助大家构建可以安顿身心、安身立命的生活方式。

静心学堂的课程承载了东方智慧文化，相信这是时代的需要，世界的需要。能来此参加学习，是多生累劫以来的福报，希望大家珍惜善缘，精进修学，在自我成长的同时，发心为更多人点亮心灯，让世界充满希望和光明。



静心学堂
在 AI 时代的独特价值

Mindful Peace Academy's
Unique Value in the Age of AI

本文基于《走进静心学堂》的核心理念，依托DeepSeek模型，对当代社会精神痛点与教育问题进行解析，旨在系统阐述静心学堂的生命觉醒教育在当代的独特价值，从以下四个维度展开论述。

一、提供“生命操作系统”的升级方案

现代社会不缺乏知识和技术，但缺乏驾驭知识与技术的内在主体性。静心学堂的教育，本质上不是增加外在技能，而是升级生命的底层操作系统。

从被动反应到主动觉知：世人多被情绪和习气驱动，活在被动反应中。学堂通过正念禅修等系统训练，

帮助人建立内在的“观察者”，从情绪的奴隶变为心境的主人。

从碎片认知到系统智慧：信息爆炸带来认知碎片化。学堂提供的佛法智慧，是一套完整、自洽的生命认知系统，为纷繁世事提供终极的解释框架和解决方案，让人心有定向，不再迷惑。

二、弥合现代人最深刻的三重断裂

1.弥合知识与生命的断裂

知与行严重脱节。静心学堂的“八步三禅”正是为此设计的转化器，它将所学法义通过观察、思维、实践，内化为确定的观念、心态和品质，真正实现知行合一。

2.弥合修行与生活的断裂

静心学堂彻底打破修行与世俗生活的壁垒，提出“生活即道场”。通过禅茶、正念饮食、利他服务等项

目，将修行融入衣食住行，让觉醒文化不再是高高在上的理论，而是可体验、可践行的生活方式，极大降低了修行的门槛。

3.弥合个人与世界的断裂

个人主义盛行导致孤独与对立。学堂通过共修氛围和利他禅修，重建人与人之间温暖、正向的连结。它教导学人，真正的自利必须通过利他来完成，将个人成长与服务社会紧密结合，化解冷漠，培养责任感。

三、对意义危机与AI焦虑的根本回应

在 AI 可能取代大量知识性工作的未来，人类的独特价值何在？在物质丰裕后，生命的意义何在？静心学堂给出了清晰的答案：

指向内在价值：静心学堂引导人从对外在成就（财富、地位）的追逐，转向对内在品质（智慧、慈悲、觉醒）的建设。这些是 AI 无法复制、时代无法淘汰的永恒财富。

提供终极意义：通过觉醒之道，直面“我是谁”“生命的意义”等终极问题，提供一个超越生死的宏大生命视角，从根本上安顿身心，对抗存在的虚无感。

四、构建标准、可复制的觉醒教育系统

这是其最具时代价值的贡献之一。它将看似玄奥的修行，转化为目标明确、次第清晰、方法实用、结果可验的现代教育体系。

清晰的修行导航（五级进阶）让学习者不再迷茫。

标准化的实践工具（三种禅修、黑白牌等）让修行有章可循。

强大的共修环境（班级模式）提供了持续精进的外在动力。

这套系统使得高深的佛法智慧，像一门严谨的科学那样被规模化、标准化地传承和普及，这是对传统修行方式的一次现代化革命。

总 结

静心学堂的独特价值在于，它不仅仅是一个学习场所，更是一个生命转化的道场和时代解药的提供者。它在一个浮躁、外求、碎片化的时代，为人们提供了一条向内探求、系统升级、身心安顿的清晰道路。它不仅是佛法的传承，更是一种致力于培养健全、觉醒、自由的现代人格的生命教育，其价值会随着社会的愈发喧嚣而凸显。

静心学堂

不承诺给你一个没有问题的人生

但将赋予你面对任何问题的智慧和心境

来这里，你将遇见

·一颗更平静、从容的心

·一种在压力下依然保持觉知与清明的能力

·一份对生命更深的理解与热爱

·一个由内而外焕然一新的自己

·一群可以携手同行的良师益友

人生最好的投资，是投资自己的内心

我们已备好茶与明灯，静候你的到来





Welcome to Mindful Peace Academy

Master Jiqun

Translated by MPI Translation Center

Master Jiqun's Dharma Talk at the Opening Ceremony of Mindful Peace Academy Oceania, Fall 2025

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I

What Does Mindful Peace Academy Stand for

Welcome to Mindful Peace Academy (MPA). As we begin our studies here, the first thing we need to understand is what the Academy stands for.

MPA is an educational institution, yet it is distinct from conventional schools. While mainstream education today emphasizes knowledge acquisition and skill training, MPA draws upon over 2,500 years of Buddhist tradition to guide individuals toward awakening. In this sense, it offers an education for life's awakening—one that integrates five essential dimensions: culture, education,

nonprofit, Chan, and awakening.

First, **culture**. MPA's mission is to inherit and disseminate Buddhist culture. This is the Academy's core undertaking.

Second, **education**. MPA is an educational institution that helps the public move toward awakening through education grounded in Buddhist culture. This is the Academy's primary function.

Third, **nonprofit**. MPA is supported by a large group of volunteers who aspire to benefit and awaken oneself and others. Serving society through nonprofit work defines the Academy's institutional nature.

Fourth, **Chan**. Awakening education is not confined to culture; it extends into how we live. This is not about mastering worldly survival skills, but about integrating Chan wisdom into clothing, food, shelter, and daily conduct, thereby creating a life imbued with Chan. This

is a vital aspect of awakening education and practice, and it also speaks for the Academy's public presence.

Fifth, **awakening**. This is the foundation of MPA. The four aspects mentioned above all serve this ultimate aim. Together, these five dimensions constitute both the inner core and the outward expression of MPA.

II

Why Mindful Peace Academy Came into Being

The establishment of MPA is grounded in my observations, reflections, and practice accumulated over four decades of Buddhist study and Dharma teaching. Throughout these years, I have focused primarily on two areas: addressing the challenges of human life and exploring key issues in the study and practice of the Buddhist path.

1. Addressing the Challenges of Life

When I first began propagating the Dharma, I aspired to integrate Buddhist wisdom into everyday life, addressing

the pressing issues of the modern world. As human beings, we all face confusion and afflictions. Some are ultimate questions, such as: Who am I? Where does life come from and where does death lead? What is the true nature of the world, and what is the meaning of life? These have long been enduring human perplexities. Alongside them are many practical difficulties: issues of career, family, marriage, relationships, children, education, and interpersonal interactions, as well as broader social concerns such as moral decline, ecological crisis, and environmental degradation. The impact these issues have on our lives depends largely on how we perceive them. Without wisdom, everything can become a source of endless affliction.

How can Buddhist insight help us understand these problems and offer solutions for society at large? Over the years, I have delivered lectures at enterprises, universities, and various organizations, and engaged in in-depth dialogues with experts and scholars from different fields, thereby creating a substantial body of content. The

Mindful Peace Academy Collection, now being edited and published, consists of five major sections—Culture, Life, Society, Faith, and Buddhist Practice—and numbers nearly one hundred volumes. Together, they explore topics, including wealth, environmental protection, happiness, belief, selfhood, ethics, science, art, philosophy, psychology, family education, and corporate culture.

Beyond intellectual understanding, we also hope to bring Chan wisdom into everyday life, helping people build a Chan-inspired way of life. To this end, we have developed more than a dozen practical programs—covering how to drink tea, how to eat, how to walk, how to care for one's health, and more. By mastering these methods, living itself becomes a form of practice, fostering a healthy, pure, and orderly life.

2. Addressing Common Pitfalls in Buddhist Study and Practice

Many people encounter confusion when studying and

practicing Buddhism. They may understand that the purpose of Buddhist cultivation is to awaken, to transcend birth and death, and to realize Buddhahood; yet faced with the vast and profound teachings—including the many sutras, treatises, and schools—they often find it difficult to know where to begin.

In response, I published the "Reflections on Chinese Buddhism" in 2004, in which I proposed five essential elements of Buddhist cultivation: Taking Refuge, Generating Aspiration, Observing Precepts, Establishing Right View, and Practicing Samatha-Vipassana. Regardless of which path or method one practices, cultivation must revolve around these five elements, none of which can be neglected. By grasping these core principles, practitioners can quickly understand the essentials of practice and avoid the pitfalls of blind, unguided practice or rigid, one-sided approach.

I have also sought to clarify how the path of practice unfolds in concrete steps. When performing worldly

tasks, we emphasize clear goals, well-defined processes, proper methods, and measurable outcomes. Spiritual practice is no different. It is a progressive journey in which each step builds upon the last. Without effective methods and a clear roadmap, practice easily becomes fragmented—like blind men feeling different parts of an elephant, each mistaking a part for the whole. When progress stalls, one may simply attribute it to "deep-seated karmic obstacles," without knowing how to make meaningful adjustments.

For more than two decades, I have been exploring methods of practice suited to the modern age. Through sustained effort, I have gradually developed a comprehensive, sequential, and highly practical system. By following this system, practitioners can establish clear goals, progress through clearly defined stages, and employ proper methods, enabling them to move forward smoothly on the path of practice. MPA is built upon this foundation. Through the Academy and its well-designed mechanisms, we aim to help more people learn and apply

Buddhist wisdom to address real-life challenges, while also offering those who wish to proceed further along the Bodhi path a clear and reliable roadmap. It is, in short, a model tailored for modern people—accessible at different levels and inclusive of practitioners across all capacities.

III

What Does Mindful Peace Academy Teach

The MPA curriculum focuses primarily on the following four areas.

1. Learning the Wisdom of Buddha Dharma

What does it truly mean to study Buddhism? Simply put, it is learning the correct understanding of life and the world. In the *Tongxi* Curriculum there are sections on Faith, Life, and Society. These teachings draw on Buddhist perspectives to examine and respond to real-life issues. Each lesson grows out of my observations

and reflections on various sectors of society and demonstrates how Buddhist wisdom can be applied in everyday contexts.

At MPA, Buddhism learning takes place through weekly self-study, small-group discussion, and class-wide discussion. This approach supports a transformation that begins with views, then extends to mindsets and ultimately manifests as an improved quality of life. This is both a process of learning and a process of inner growth, because culture shapes people in subtle and pervasive ways: the culture we are exposed to gradually forms our worldview, which in turn shapes our mindset. Over time, the accumulation of these mindsets becomes the qualities of our lives. From this perspective, human beings are products of culture.

2. Learning the Three Forms of Meditation

Throughout MPA courses, three forms of meditation run as a continuous thread: the Eight Steps and Three

Types of Meditation, Mindfulness Meditation, and Altruistic Meditation.

The first is the **Eight Steps and Three Types of Meditation**, an effective method of learning. Many people who study traditional Chinese culture understand and accept its teachings, yet often find it difficult to put them into practice. The ancients spoke of the unity of knowledge and action, but also acknowledged that "knowing is easy, but doing is hard." The challenge, then, is how to bridge this gap. The key lies in transforming what we have learned into deeply internalized views—and this requires a specific method. To this end, we have developed the Eight-Step Approach. When studying each text, the first step is to understand the life wisdom it contains. Then, through sustained observation and reflection from multiple perspectives, this wisdom is gradually internalized, becoming clear and firmly grounded views. By applying these views, we can further influence our mindset and shape the quality of our lives. The specific content of this approach will be explored across several

lessons in the curriculum.

A method closely related to the Eight-Step Approach is the system known as the Black-and-White Cards of Life. In real life, mistaken understanding can trigger affliction at any time—sometimes due to flawed thinking habits, sometimes to distorted views, and sometimes to ingrained personality traits. The Eight-Step Approach and the Black-and-White Cards help us realize that without correct views, we easily create affliction and suffering in our encounters with people, situations, or challenges.

Buddhism has a saying: "Where wisdom arises, affliction does not." When wisdom is present, we can clearly perceive the realities of life, understand the workings of causes, conditions, and effects, and accept what is happening in the here and now. Under such conditions, affliction naturally loses its footing. This stage of practice emphasizes helping practitioners make proper use of reason, thereby avoiding afflictions that arise from mistaken views.

The second is **Mindfulness Meditation**. Mindfulness has become popular worldwide and can function as a secularized technique applied in fields such as education, healthcare, and psychotherapy, helping people step back from emotional reactivity, maintain awareness, and thereby dissolve afflictions. From the perspective of Buddhist practice, mindfulness is also the key that opens the door to awakening. This marks one of the fundamental differences between Buddhism and many other religions. The latter often believe in a creator or an omnipotent deity and hold that human beings cannot save themselves. Shakyamuni Buddha's greatest contribution to humanity was his discovery that all sentient beings possess Buddha-nature and are capable of self-liberation. He shared this discovery without reservation and demonstrated through his own practice how the path unfolds. All Buddhist teachings and methods ultimately point us back to our original mind, enabling us to rediscover ourselves and awaken the same innate, complete awakening as the Buddha.

Mindfulness Meditation is, therefore, an important part of the MPA curriculum. As the courses progress, the meditation practice deepens accordingly, moving from the initial awakening of awareness to the direct realization of our awakened nature. The Academy's Three-Level Mindfulness Meditation Program offers practitioners clear, well-structured, and practical guidance for cultivation.

The third is **Altruistic Meditation**. To live in this world is to navigate two essential relationships: the relationship with oneself and the relationship with the world. Mindfulness Meditation helps us reconnect with ourselves, return to our original mind, and dissolve inner discord such as opposition and anxiety. Meanwhile, altruistic practices cultivate loving-kindness and serve others, helping us establish a positive, proactive, and wholesome relationship with the world.

Although we share the same external world, each of us dwells in a very different inner world. The world we

experience is largely shaped by our mindset and emotions. When our minds are filled with indifference, hostility, or anger, disharmony arises within families and even society at large. Through Altruistic Meditation, we awaken loving-kindness and cultivate compassion, allowing ourselves and others to feel the warmth of compassion. In doing so, we gradually dissolve indifference, opposition, and anger. Our minds become gentle and kind, and the world around us is imbued with warmth. In this way, we can live in harmony within ourselves and with the world.

Therefore, the mindfulness and altruistic meditations—each expressed in three progressive levels—begin with the Tongxi Curriculum and run throughout the entire curriculum.

3. Learning a Chan-Inspired Way of Life

When meditation is mentioned, many people assume that it requires withdrawing from daily life—sitting

cross-legged with eyes closed and practicing in isolation. In reality, meditation is not confined to any particular form. Of course, all forms can serve as supportive conditions for meditation, and specific environments and postures do facilitate practice. However, we should understand that true meditation ultimately lies in how the mind is engaged.

Mindfulness meditation rests on two pillars. One is concentration: learning to give full attention to whatever one is doing. The other is awareness, which is the core of meditation. Successful people in the world often possess concentration, but their focus is so absorbed that awareness is absent. Concentration alone is insufficient; what truly matters is cultivating awareness while remaining focused. With lucid awareness, we eat, walk, work, and meditate. In this way, we learn to practice meditation within daily life and bring it into every aspect of living. This embodies what Chan masters have described, "Walking is Chan, sitting is Chan; speaking or silent, moving or still, the body and mind remain at ease."

In cultivating a Chan-inspired way of life, MPA has developed a wide range of programs, such as Dhyana Tea, Dhyana Coffee, Dhyana Vegan Experience, Tai Chi Mindfulness Ball, Acupressure Massage, and Mindful Flower Arrangement. These programs are not intended merely to present the aesthetics of Eastern lifestyle, but to form a practical path that integrates daily living with meditation through the interweaving of technique and inner cultivation.

Take the Seven Steps of Mindful Tea as an example: Greeting; Preparing the Cups; Listening to the Boiling Water and Observing the Mind; Warming the Cups and Sharing the Aroma; Making Tea and Awakening the Mind; Sharing the Tea Evenly; and Go Drink Tea. These steps include both technical aspects: how to brew a fine cup of tea, and inner cultivation: how to bring mindfulness meditation into the acts of brewing and drinking. By learning how to make and drink tea in this way, we also learn the practice of mindfulness meditation. The other programs follow the same approach.

4. Learning Compassion and Altruistic Service

The MPA Curriculum comprises two complementary models: study and service. Both are grounded in the Academy's ultimate aim of practice—embodying the wisdom and compassion of buddhas and bodhisattvas. Through studying the Dharma, we awaken wisdom and move toward awakening; through serving others, we cultivate compassion. We seek not only self-awakening and self-liberation, but also regard helping others as an unshakable responsibility. Accordingly, altruistic practice runs throughout the Academy's curriculum. It includes class volunteer roles—class committee members, class assistants, and class facilitators—as well as Chan-inspired living programs, serving classmates, caring for families, and engaging with local communities. Through such practices, we learn to serve society and benefit others in many ways.

This altruism is rooted in compassion. When compassion arises, we naturally wish to help others from the

heart—and in doing so, we grow from within. Buddhism teaches that benefiting others and benefiting oneself are one and the same. Only through benefiting others can we fully benefit ourselves, and only through self-benefit can we keep benefiting others. When altruism is reduced to a mere duty, however, it can easily become a burden that is difficult to sustain. How can we better practice altruism? It requires both wisdom and method. MPA offers various methods for practicing altruism. By following these methods, we can serve others without strengthening attachment to the self, and thus transform altruistic service into a form of spiritual practice.

IV

Key Features of Mindful Peace Academy

How does studying at MPA differ from studying at traditional universities or Buddhist colleges? The Academy's approach to study and practice has gradually taken shape through decades of my cultivation and Dharma teaching. This approach is based on my reflection on Chinese Buddhism and observation of how the public studies Buddhism today. It is characterized by clear objectives, clearly defined stages of practice, practical methods, and a supportive atmosphere.

1. Clear Objective

What exactly do we study in Buddhism, and what do we aim to achieve in our practice? For many people, awakening feels abstract, and becoming a buddha seems distant. In reality, the most important aspect of learning Buddhism is to cultivate and attain the qualities of buddhas and bodhisattvas.

Confucianism emphasizes learning to become a virtuous person—one who embodies the five virtues of benevolence, righteousness, propriety, wisdom, and faithfulness, as well as moral qualities such as gentleness, kindness, respectfulness, frugality, and humility. Its ultimate goal is to realize the inner qualities of a sage and serve the people with kingly virtue—not only self-cultivation toward sagehood, but also active engagement in governing and benefiting society. This aligns with Buddhist practice of enlightening oneself and others and benefiting both oneself and others.

What sets Buddhism apart is its clear path and concrete methods for cultivating the character of a sage. It teaches that to achieve this goal, one must cultivate moral discipline, meditation, and wisdom. Many people wonder: when no one else seems to uphold moral standards, am I putting myself at a disadvantage by doing so? Is it really necessary to uphold them? We have this doubt because we tend to see morality as an external, social obligation—something observed for the sake of others, rather than something deeply connected to ourselves.

In reality, morality is a vital foundation for building our character, and we are the first to benefit from it. Life is an ongoing accumulation, and its quality is shaped by all our actions, words, and thoughts. If we want to become a better version of ourselves, we need to engage in positive and wholesome behaviors.

However, virtuous behaviors often run counter to our ingrained habits. When these two forces clash, how can we make the right choice? The key lies in understanding the

law of causes, conditions and effects—truly acknowledging that all our words and actions shape the course of our life. If someone continuously indulges negative mental states such as greed, hatred, and ignorance, they may indeed hurt others. But the first to suffer is themselves, for such states inevitably lead to unhappiness. Conversely, when one embodies warmth, compassion, kindness, and tolerance, they not only bring comfort and ease to those around them and spread positive energy in society, but also give themselves a fulfilling life experience.

The ancients said, "It is easier to change rivers and mountains than to change a person's character." Why is it so difficult to change ourselves? First, we do not truly understand ourselves. Second, we do not know how to make these changes. Third, we lack the ability to carry out these changes. To truly transform ourselves, we need wisdom to see what life is truly about. We need meditation to master methods for transforming the mind. On this basis, we must keep training to cultivate the capacity for change.

Buddhist practice does not aim for external achievements—where success is measured by business scale or accumulated wealth—but for cultivating wisdom and compassion, and attaining freedom from afflictions. As we learn, we begin with the Tongxi Curriculum and, through the Eight Steps and Three Types of Meditations, learn to face and address the challenges of daily life in the right way. The results are often immediate and tangible.

After a period of study, many students notice meaningful changes in themselves: their understanding deepens, their compassion grows, their afflictions lessen, and their relationships with others become more harmonious. This transformation is a common experience in the Tongxi Curriculum. Then, through mindfulness meditation, we can unlock the potential for inner awakening. Further, by cultivating loving-kindness and compassion, we can genuinely give rise to bodhicitta. As our understanding deepens and our compassion is cultivated, we ultimately realize the wisdom of emptiness, thereby unlocking boundless compassion.

From the Buddhist perspective, everyone has the potential to become a buddha. However, we are often plagued by three fundamental afflictions: greed, hatred, and ignorance. These three "viruses" are present by default in our lives. Fortunately, we also have the potential for awakening, which allows us to purify ourselves.

From this perspective, I have had many exchanges with the psychology community. Both psychology and Buddhism aim to address psychological issues, but psychology does not consider greed, hatred, and ignorance as problems in themselves. Only when greed, hatred, or attachment become excessive—giving rise to negative states such as anxiety, depression, or a sense of meaninglessness, and even interfering with daily life—are they regarded as psychological disorders. In reality, all these disorders are rooted in greed, hatred, and ignorance. From the Buddhist perspective, these three poisons are the fundamental source of all psychological problems. Without removing this underlying cause, it is impossible to truly resolve psychological issues.

The purpose of practice is to unlock our potential for awakening and completely eliminate the three poisons of greed, hatred, and ignorance, thereby achieving the Buddha's great wisdom and boundless compassion. This is the ultimate goal. Whether through the Threefold Practice (learning, contemplating, and practicing), the Threefold Training (precepts, concentration, and wisdom), and the Fourfold Practice (faith, understanding, practice, and realization), or through the two core models of our systematic cultivation (Study and Service)—all these paths ultimately guide us toward perfecting the qualities of wisdom and compassion.

2. Stages of Practice

Just as education in school progresses level by level, from the basic to the advanced, so does learning Buddhism. Some people, influenced by Chan Buddhism, constantly seek sudden enlightenment, hoping for a shortcut. But life is an accumulation; you cannot achieve sudden enlightenment just because you wish to. To realize sudden

enlightenment, you not only need the guidance of a wise teacher, but also must possess sharp faculties, keen wisdom, and a mind with few defilements. We know that behind the clouds lies an open, clear sky. If the clouds are thick, layer upon layer, we cannot see the sky. But if the clouds are thin, a gentle breeze can disperse them, revealing the sky—much like breaking free from delusion and revealing the clarity within.

Chan Buddhism teaches that people have dull and sharp faculties. The difference between the two is the thickness of the clouds in the sky of the mind. If the clouds are thick, one has dull faculties; if they are thin, one has sharp faculties. However, dullness and sharpness also arise from causes and conditions. Everyone comes into this world not as a blank slate but with their own innate dispositions. So we should understand our own starting point and make appropriate choices, rather than seeking shortcuts or craving quick results. In fact, even after realizing emptiness, this is not the end; we must further purify the mind. Only when greed, hatred, and ignorance

are fully eradicated can practice be considered complete. Therefore, clearly defined stages of practice are essential.

In the MPA Curriculum, there are five stages: the Virtuous, the Scholarly, the Practitioner, the Victorious, and the Sagacious. The Virtuous is the entry-level member, and anyone can join by simply filling out a form.

Beginning with the Scholarly Stage, we enter the stage of learning that focuses on "exploring the true meaning of life and establishing a life guided by wisdom." Each lesson is drawn from lectures I have delivered across diverse sectors of society, addressing practical and ultimate issues, and presenting the Buddhist way of understanding them. Before engaging in study and practice, we tend to deal with problems using habitual views and emotions. Through practice, we develop wise understanding and come to see the truth of the world.

Buddhism teaches that the most important thing is to see things as they truly are. With wise understanding, no

matter what we encounter, we can understand, accept, and respond correctly, allowing the mind to remain undisturbed. Without such wisdom, we may constantly create afflictions. Thus, it is our perception—not the situations themselves—that determines whether our afflictions arise. Consider the afflictions in our lives: they may arise from career, children, marriage, relationships, or a lack of meaning in life. Whether they are practical difficulties or ultimate questions, they are always connected to specific situations and to how we perceive them. When wisdom is present and we are not swayed by phenomena, afflictions cannot arise.

The Practitioner Stage focuses on understanding the stages of practice and clarifying how to proceed along the path of cultivation. At the Scholarly Stage, we have already cultivated introductory mindfulness and loving-kindness, establishing a basic foundation. Therefore, at the Practitioner Stage, we continue to train and further refine our practice. As our awareness and loving-kindness grow stronger, the mind becomes less distracted and dull,

and our opposition and aversion toward others naturally grow weaker.

Each state of mind can be cultivated. Recently, I gave a lecture titled "Life Can Also Be Designed" for an educational institution. Our lives are full of designs, from architecture, everyday necessities, and clothing to career planning and interpersonal relationships. Everyone hopes to become a better version of themselves. Yet without wisdom, our efforts at "designing" such a life tend to focus only on external conditions, and we rarely realize that life itself can also be designed. In fact, this inner design of life gives rise to the lasting well-being we truly seek, and to meaning that extends into endless future times.

Creating a better self requires the wisdom of life. Buddhism offers this profound wisdom, guiding us to reflect on our character—to recognize our positive, negative, and habitual mental states, and to understand how they shape us and those around us. Without wisdom, we simply follow ingrained habits or are swept along by social trends,

allowing negative mental states to grow day after day. Only by learning the wisdom of life can we choose, cultivate, and strengthen positive mental states, eliminate negative ones, reshape our character, and build noble inner qualities of life.

The Practitioner Stage focuses on releasing negative mindsets, which align with what conventional psychology addresses. The Victorious Stage emphasizes the cultivation of positive mindsets, corresponding to the aims of positive psychology. This includes cultivating loving-kindness, compassion, gratitude, rejoicing in the merits of others, and appreciating the strengths of others. At the Sagacious Stage, we unlock our inner wisdom, transcend the attachment to duality, and realize the nature of emptiness.

Gradual practice is both the process of learning Buddhism and a process of rebuilding one's life. This approach has proven effective through years of application. However, we must also realize that life is complex, and true

transformation is never easy. That is why Buddhism has numerous sutras and treatises, offering 84,000 methods to address life's various challenges. In the MPA Curriculum, we have also developed the Bodhi Navigator App to support students alongside the courses. In daily life, we all understand how important navigation can be. Without it, traveling to an unfamiliar place can be extremely difficult. Especially in a big city with complex networks of roads, it is easy to get lost if you are unfamiliar with the area. But with a navigator, even a first-time traveler can reach wherever they want to go.

We also offer tools such as the Black-and-White Cards and the Ocean of Life App. As you progress in practice, the Ocean of Life App reflects transformation across four dimensions.

The first dimension is from turbulence to tranquility, reflecting how our inner state gradually shifts from restless to calm as coarse afflictions decrease.

The second dimension is from murkiness to clarity. Murkiness refers to a state where distracting thoughts are whirling, afflictions weigh heavily, and one cannot see themselves clearly. As afflicting thoughts and distractions are gradually subdued, the mind settles and becomes clearer.

The third dimension is from dimness to brightness. Within each of us lies an inner lamp of wisdom, and meditation is the way to kindle it. As awareness and observation gradually strengthen, we begin to clearly know everything in the present, no longer unaware or only becoming aware afterward. This is the power to dispel ignorance and afflictions.

The fourth dimension is from indifference to warmth. Without learning Buddhism or practicing compassion, we may often be indifferent or even hostile toward others, or even indulge in opposition and resentment—constantly finding fault with people and seeing them in an unfavorable light. But cultivating loving-kindness brings

warmth to our lives and makes this mindset an inner quality. Ultimately, we can embody the great compassion of Avalokitesvara Bodhisattva, meeting every sentient being with kindness and radiating warmth. Through these stages of practice, we complete the transformation of our Ocean of Life, from dark clouds and turbulent waves to a clear blue sea, an open sky, and boundless light.

Life unfolds at two layers. At the first layer, it is filled with afflictions created by ignorance. At the other, it is as vast and clear as an open sky. In fact, the latter is our inherent nature. But without practice, we remain trapped in greed, hatred, ignorance, delusion, and afflictions, and may even develop psychological disorders. Thus, it is essential to grow in wisdom through study and practice, so that we can see clearly the elements that make up our lives, dispelling the fog of delusion and unlocking the light of wisdom. The gradual path unfolds as a complete journey of practice, guiding us from the ordinary state of being toward the awakened qualities of buddhas and bodhisattvas.

3. Practical Method

Every kind of work has its own method; spiritual cultivation is no exception. Our methods of practice include three forms of meditation: the Eight Steps and Three Types of Meditation, Mindfulness Meditation, and Altruistic Meditation. By applying these three methods effectively, we can truly internalize what we have learned, thus changing our views, mindsets, and life qualities. Wang Yangming (1472–1529) held the idea of realizing innate knowledge of goodness, which resonates with Buddhism's teaching of revealing our Buddha-nature. However, without effective methods of practice, both risk remaining purely theoretical. This is why we emphasize three forms of meditation as a practical path. These practices help release negative mental patterns while cultivating awareness, loving-kindness, altruism, and the positive potentials inherent in human life.

Whatever we do in the world requires three essential conditions: a correct method, consistent practice, and

insightful exchange. If the method is wrong, no amount of repetition will help—it will only lead us astray. Even if we know the right method and the teachings, without consistent effort, our practice will still be ineffective. In addition, we need to learn from one another through insightful exchange and make timely corrections when misunderstandings arise. This is the value of shared practice—without this shared environment, it is difficult to maintain practice on our own.

Beyond study and practice, we also need clear models and methods for how we work. The Academy runs many programs, and each one needs to form a replicable model and a clear pathway for the growth of talent. Only through such models can our work be shared and scaled, enabling us to reach and serve more people. People come from all walks of life, each carrying their own habitual ways of doing things. When they enter a new community, if there is no clear model, it becomes unclear whose approach to follow, and conflicts can easily arise. When the Buddha entered nirvana, he did not appoint anyone

to lead the monastic community. Instead, he established precepts and instructed the Sangha to take the precepts as their teacher—to rely on themselves, and rely on the Dharma. Buddhism also emphasizes the importance of seeking guidance from wise teachers. Without a wise teacher's guidance, we can easily follow our ingrained habits and get lost. In short, a model can help us study, practice, and benefit others more effectively.

4. Supportive Atmosphere

We often say that practice requires effective guidance and a supportive atmosphere. The role of classes and the Academy is to create such an atmosphere that supports our cultivation. In this community, we meet weekly for group discussion, class discussion, volunteer together, and grow hand in hand.

Ancient sages said that cultivation is like one person battling against ten thousand enemies. Why is it so hard? The main reason is that ignorance makes us unable to

see ourselves clearly, and our ingrained afflictive habits, built up over countless lifetimes, hinder the path. Especially today, when society promotes greed, hatred, and ignorance, practicing is harder than ever. On this journey, each of us is like Tang Monk on his pilgrimage for sutras—facing countless trials along the way. A single moment of carelessness, and we may be devoured by demons. But where are these demons? They dwell within our own minds. When the Buddha subdued demons and attained enlightenment, what he truly overcame were the inner demons of the mind. Each of our afflictions or unwholesome habits, once strong enough, will dominate our lives. We must continually reclaim mastery over our own lives to keep from regressing or losing our way.

Sometimes we may think, "Why is it necessary to meet every week when I can study by myself?" Studying Buddhism is not just about gaining knowledge; it is about changing our mindset. Practicing with others can help us let go of self-attachment and appreciate each person's strengths. Even if others may not match us in certain

ways, helping them with compassion is also a form of practice. As the saying goes, "If you want to go fast, go alone; if you want to go far, go together." In the same way, our practice is sustained by the support and uplift of practicing together.

Where do we truly live? We may think, "Of course, in the real world." But in fact, we live within our own minds. Our views shape how we perceive things, influence the choices we make, and determine how we respond to different situations—what we choose to do or not to do. These mental states grow rapidly through repetition. In the same way, our interests, hobbies, and abilities are shaped and solidified through repetition. Over time, they can become powerful forces that dominate our lives. If these interests, hobbies and abilities are negative, they will lead to a life devoid of quality and meaning, bringing endless suffering. Today, many people get lost in scrolling through short-videos—spending hours on end yet gaining nothing—only wasting time and exhausting both body and mind.

The quality of our lives depends on the quality of our mind. To lead a fulfilling life, we must consciously choose and cultivate positive mental states. Most people focus on developing their careers, social networks and abilities. But what truly matters in life is the kind of mind we cultivate. Only with wisdom can we discern which mental states are beneficial to life and which are harmful, enabling us to make the right choices.

In Buddhist cultivation, the goal provides direction, the stages of practice form the steps, the methods serve as the means, and a supportive atmosphere acts as a safeguard. When these elements are in place, cultivation becomes more effective and steadier.

V

Two Requirements for Study

Two key aspects are especially important on the path of cultivation: for individuals, an attitude of honesty, earnestness, and commitment; for teams, a spirit of co-creation.

1. Personal Attitude

Confucianism regards self-cultivation as the foundation for managing the family, governing the state, and bringing peace to the world. So how do we cultivate the self? It begins with rectifying the mind and ensuring honest intentions, which means keeping the mind upright,

objective, and aligned with reality. Likewise, honesty is essential in Buddhist practice. We must be honest with ourselves, recognizing the afflictions in our lives while acknowledging our inherent potential for goodness and awakening, thus assessing ourselves objectively. At the same time, we must approach the Dharma with sincerity and an open mind—learning, reflecting, and cultivating it through meditation. Honesty is a vital condition on the path to awakening. If we cannot face ourselves and the Dharma with honesty, it is difficult to truly transform ourselves.

After discovering the path to awakening, we must pursue it with earnestness. Our various mental states represent different channels of the mind. Among them, the channel of the deluded mind is the strongest—it seizes resources and issues commands as if it were the master. Thus, walking the path of awakening is far from easy. We must constantly repeat what is right and keep adjusting our mental conduct. It is like recovering from an illness: only by taking medicine on time and with care can the

illness be cured.

Earlier, we talked about methods, repetition, and exchange. Every mental force grows through repetition. When we channel our life energy into positive actions, these positive states of mind become increasingly strong. Mencius taught that everyone has the four innate sprouts of virtue: compassion, shame, respect, and moral discernment. Yet he also recognized the animal side of human nature, saying that "The difference between humans and animals is but small." He believes that the animal side obstructs the cultivation of moral sprouts. Therefore, we must nurture the seeds of goodness so that they may grow into towering trees. Without a proper environment, these seeds will gradually lose vitality.

How do we extend and strengthen our innate moral sprouts? By cultivating positive mental qualities. We established the Academy and its classes to create such a supportive community. When I lack strength, you lend me a hand; when you lack strength, I do the same for you.

By supporting one another, we grow together.

Moreover, we must be committed, for the growth of life is a long journey that requires sustained effort. If we drift from place to place, learning a bit here and there, we will only end up with fragmented knowledge, never true strength. It is like digging a well: shifting spots each day leaves only shallow pits, none deep enough to reach water. Buddhist practice is the same: only through continuous, focused cultivation can true strength arise.

For personal study and practice, being honest, earnest, and committed is essential. Once we choose a path we believe is right and see its value and effectiveness in many people, we should practice it sincerely and persistently. The same attitude applies to all endeavors in the world; nothing can be accomplished without it.

2. Teamwork and Collaborative Spirit

Although Buddhist practice is a personal journey, it

needs a supportive community to sustain it—something we must create and nurture together. Building each class at MPA is our shared responsibility. We are not here to study for others; we come because we see the confusion and limitations in our own lives, hoping to grow here—and to grow together with others.

In Buddhism, this is known as the "Dharma Gate of the Inexhaustible Lamp." A single lamp may easily be blown out by the wind, but hundreds, thousands, or tens of thousands of lamps together create an ocean of light. When one goes out, another is lit; when that one fades, yet another shines. Lamp after lamp, light upon light, we brighten one another's path and are less likely to lose resolve. Likewise, many professions in society form clubs or associations where people grow together through exchange and learning, fostering a sense of belonging and shared purpose.

Speaking of teamwork, MPA follows a decentralized approach to management. The operation of MPA is

guided by the three core spirits: self-awakening, Dharma-based principle, and altruistic service. The same guiding principles apply to the development of Mindful Peace International (MPI). First is the spirit of self-awakening. No one comes here because they are told to—each person chooses this path for themselves, taking responsibility for their own growth. Second, Dharma-based principle means taking the Dharma as our guide, joining classes through established systems, and studying within a clear framework. Third, the spirit of altruistic service entails seeking not only personal awakening but also helping others awaken.

Recently, I shared three new guidelines for the operation of MPA and MPI. First, let everyone act as a co-owner—taking initiative. Second, let everyone play their part, rather than leaving things to just a few. Third, make it easier to get things done.

We carry forward and share the Eastern wisdom because we see the imbalances arising from rapid global

development. As technology keeps advancing, human problems also keep growing. The strength of Eastern wisdom lies in its ability to help us better understand the mind, address inner afflictions, and cultivate a sound character. Such culture meets the deepest needs of our time. Western humanism once greatly promoted social progress, but over the course of its development, it has gradually shifted toward materialism, leaving humanity increasingly uncertain about the future.

How can we restore humanistic spirits in today's world? The key lies in understanding ourselves and cultivating a sound mind and character. This is an area that has received less emphasis in Western cultural traditions, and one in which Eastern wisdom—especially Buddhism—offers distinctive strengths. Human dignity, value, and freedom do not come solely from social recognition; they must also be built from within the individual. The Chan-inspired living we advocate can help people settle their body and mind, and find the purpose of life.

The MPA Curriculum carries forward Eastern wisdom traditions—wisdom that our times, and the world, are calling for. Your opportunity to study here is a blessing cultivated over many lifetimes. I hope you will cherish this wholesome connection, apply yourself diligently to study and practice, and, as you grow, give rise to the aspiration to light lamps in the hearts of others—so that the world will be filled with hope and light.

Appendix

Mindful Peace Academy's Unique Value in the Age of AI

This essay is based on the core philosophy of the *Welcome to Mindful Peace Academy* and employs the DeepSeek model to analyze contemporary spiritual and educational challenges. It aims to systematically articulate the unique value of MPA's life-awakening education today. The paper unfolds across four dimensions.

I

An Upgrade to the "Life Operating System"

Modern society is rich in knowledge and technology but lacks the inner wisdom to master them. Education at MPA is not about adding external skills, but about upgrading the underlying operating system of life.

From passive reaction to mindful awareness: while many remain driven by emotions and habits, MPA's systematic training, such as mindfulness meditation, helps us develop an "inner observer," moving us from being slaves of emotion to becoming masters of the mind.

From fragmented cognition to integrated wisdom: the information explosion has scattered our understanding. MPA offers Buddhist wisdom as a complete and coherent framework for understanding life, one that provides an ultimate framework and practical guidance for navigating the complexities of the world. This will help the mind find its direction and no longer feel lost.

II

A Bridge to Three Most Profound Disconnections of Modern Life

1. Bridging the Disconnection between Knowledge and Life

In modern times, knowing and doing are often disconnected. MPA's Eight Steps and Three Types of Meditation are designed as a "transformer" to bridge this gap. This method helps us internalize the teachings through observation, contemplation, and practice, transforming them into right views, wholesome mindsets, and refined qualities of life, thereby realizing the true unity of knowledge and action.

2. Bridging the Disconnection between Spiritual Practice and Daily Life

MPA dissolves the divide between spiritual practice and everyday life, embodying the principle that life itself is the practice ground. Through initiatives such as Dhyana Tea, mindful eating, and altruistic service, it weaves spiritual practice into daily living. This turns the culture of awakening from a lofty ideal into a tangible, livable experience, making the path of practice accessible to all.

3. Bridging the Disconnection between the Self and the World

The rise of individualism has led to isolation and division. Through altruistic meditation and a supportive community of shared practice, MPA rebuilds warm and positive human connections. It teaches practitioners that true self-benefit must be realized through benefiting others. This integrates personal growth with service to society, dissolving indifference and nurturing a sense of responsibility.

III

A Fundamental Response to the Crisis of Meaning and AI Anxiety

As AI may replace many knowledge-based jobs, where does humanity's unique value lie? And in an age of material abundance, what gives life its true meaning? MPA offers a clear answer:

It directs us toward inner value, shifting the focus from pursuing external achievements such as wealth and status to cultivating inner qualities, such as wisdom, compassion, and awakening. These are timeless treasures that no AI can replicate and no era can render obsolete.

It addresses the quest for ultimate meaning through the Path to Awakening. MPA engages directly with fundamental questions such as "Who am I?" and "What is the meaning of life?" It offers a grand perspective that transcends life and death, settling the body and mind and easing the sense of existential emptiness.

IV

A Standard System for a Replicable Model of Awakening Education

This stands as one of MPA's most significant contributions to our time: it transforms spiritual practice, often seen as abstract or elusive, into a modern educational system with clear objectives, clearly defined stages of practice, practical methods, and verifiable outcomes.

A clear roadmap of practice offers practitioners a five-level progression, helping them find clear direction in their practice.

Standard practice tools, such as the Three Types of Meditations, and the Black-and-White Cards, provide clear, practical guidance for cultivation.

The class-based model fosters a shared practice environment that offers steady external support for diligent cultivation.

This system makes it possible to share and carry forward the profound wisdom of Buddhism on a large scale and in a standard way. This marks a modern revolution in traditional approaches to practice.

Conclusion

MPA's unique value lies in being more than a place of learning—it is a place for genuine life transformation and a remedy for the challenges of our times. In an era marked by restlessness, external pursuit, and fragmentation, it offers a clear path to explore within, transform our life, and settle the body and mind. Beyond transmitting Buddhist teachings, it embodies a form of life education dedicated to cultivating a sound, awakened, and liberated modern character. As the world grows ever noisier, its value will only become more evident.

Mindful Peace Academy

does not promise you a life free of problems,
but helps you cultivate the wisdom and mindset
to meet any challenges.

Here, you will encounter:

- A calmer and more composed mind
- The ability to maintain awareness and clarity even under stress
- A deeper understanding and appreciation of life
- A renewed self, radiating from within
- A community of like-minded mentors and friends to support your journey

The best investment in life
is investing in your mind.

The light is lit, the tea is ready—
we await you in calm and joy.

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国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

Mindful Peace International & Mindful Peace Academy

Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated by Master Jiqun, an eminent elder of Han Buddhism, through forty years of study and practice. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The Mindful Peace Academy Collection showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

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