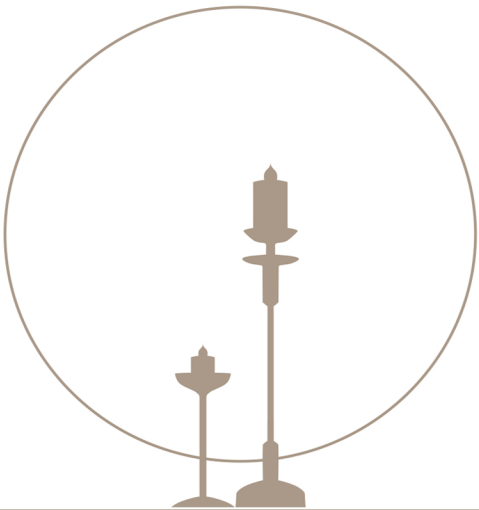
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The Mindful Peace Academy Collection
中英双语 Chinese-English Edition

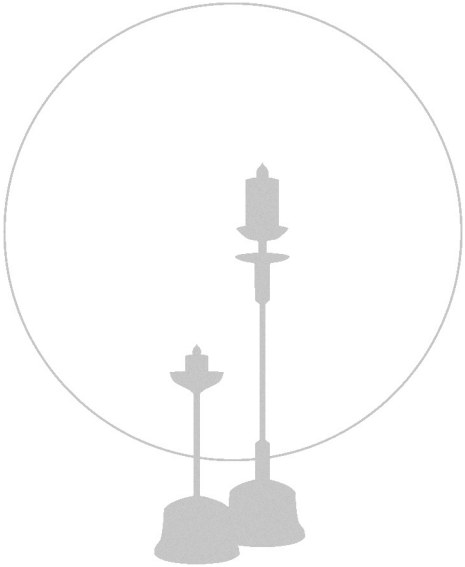
从物品整理到心灵整理

From Organizing Belongings to Organizing the Mind



济群法师
Master Jiqun 著

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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静心整理的项目已经研发很长时间，我们原来还做过断舍离的项目。静心整理和断舍离，可以说是两个项目，也可以说是一个项目的两部分。为什么我们讲了断舍离，还要再讲静心整理？主要是因为，断舍离落实起来相对较难。关于这个问题，我曾问过项目组：虽然社会上一直在倡导断舍离，但相关从业者有多少？真正在实践的人有多少？其实并不多。因为对普通人来说，舍弃物品并非易事，出离物欲更是难上加难。

相对而言，整理更契合人们的日常需求。说到整理，大家应该都不陌生。当我们生活、工作的环境变得凌乱时，总会不同程度地加以整理。区别只是在于，

整理效果是否理想，以及整理后能维持多长时间。如果没有建立良好的生活习惯，可能过不了几天又乱了。乱到看不下去，就再整理。于是乎，总是在混乱和整理的状态中轮回。

其实，我也一直在做整理。因为天南地北的人来看我，往往提着很多东西，还有人寄这个那个。过去我住厦门阿兰若，整个房子就六七十平米，山上还很潮湿，所以每过一段时间就要做一次全面清理，把所有东西摆出来，挑一些要用的留下，其他就向各地赠送。

可见，我们要让生活整洁有序，必然离不开整理。一般人都是根据个人习惯来做，缺乏整体思路。尤其在物质极大丰富的今天，多数家庭都堆满各种用品，想要做好这件事，是有一定技术含量的。否则，很可能是把东西从这里堆到那里，或是直接塞进柜子、储藏室，让混乱从眼前暂时消失，实际依然一团糟，甚至用的时候根本找不到。

如何有效整理物品，让自己使用时顺手，归位时便捷，保持起来轻松？已是很多家庭的刚需。有鉴于

此，整理收纳师应运而生，成为近年新兴的热门职业。参加我们项目组的成员，都是相关从业者，对如何分门别类地存储物品，让空间整洁有序，有一套专业的方法。我们这个项目的定位，是在世间收纳整理的基础上，赋予佛法智慧的内涵，将其升级为静心整理。

一、什么叫静心整理

静心整理是带着正念去做
既重视结果
也重视心的参与
提起正念
在做的过程中保持觉知
就能让整理成为一次禅修
成为正念生活的一部分

首先，需要了解什么叫静心整理。我们提出这个概念，和世间的收纳整理到底有什么不同？世间的整理，无非是让空间整洁，让视觉舒服，让生活更有品质。但我们所说的静心整理，不仅要整理物品和空间，还要整理自己的心灵环境；不仅要达成外在的整洁，还要导向内在的清净。

世间的整理，只是用世俗经验做事，将物品有效地分类、收纳，使之方便使用，且易于维护。这也是静心整理的基础，不同在于，静心整理是带着正念去做，既重视结果，也重视心的参与。我们现在倡导的正念禅修，要把禅修带入生活的方方面面。静心整理也是同样，提起正念，在做的过程中保持觉知，就能

让整理成为一次禅修，成为正念生活的一部分。

这样的话，不仅能达到整理的效果，还能对自己的日常习惯加以审视，由此建立健康、清净、有序的生活方式。否则，即使当下做了整理，效果良好，在后续生活中未必能保持这一状态。所以说，从整理外在环境入手，最终完成静心的效果，才是静心整理的重点所在。

二、需要整理什么

通过整理
多的送掉，坏的处理
真正有用的就用起来
所以，整理可以帮助我们
建立健康、有序、高品质的生活
同时力行环保，杜绝浪费

说到整理，我们到底要整理什么？这个问题，体现了静心整理和世间收纳整理的不同。

1. 物品需要整理

世间的整理，主要是整理生活和工作用品。我们讲静心整理，首先也要解决这个问题。

现在是物欲横流的时代，整个社会都在鼓动消费，从双十一、双十二，到各种名目的促销，商家不遗余力地推广告、做直播，使人在全方位的宣传中被刺激，被诱惑，不知不觉地越买越多。听说有些购物上瘾者，明明有了成百套的衣服、鞋子，还是控制不住地买买

买，好像永远都缺一套衣服，差一双鞋。事实上，有的连吊牌都没拆下就被遗忘了。

忽略已有的，追逐尚未拥有的，已成为很多人的常态。如果对这一串习缺乏觉察，就会被商家套路，不断跟风买进。甚至在条件不允许的情况下，也会通过各种方式提前消费，结果使不少人乃至家庭落入网贷陷阱。或许有些人觉得，只要不超过自己的经济能力，就可以自由消费。但我们要看到，盲目购买并不单纯是钱的问题，同时也在直接、间接地破坏环境。因为所有用品都来自大自然的资源，而在它们的生产过程中，又会对空气、水源、土壤造成不同程度的污染。

古人以“惜福”为美德，这个理念在今天尤其重要。不仅个人需要重视，整个社会都要加以关注。因为地球资源是有限的，这是我们和后代共同的福报。当有限的资源被过度消耗，环境被过度破坏后，人类将何以为继？

从个人生活来说，如果对购物不加节制，既要有大量空间储藏，又要有大量精力收纳，否则就会使环

境凌乱。所以我们在整理物品的同时，必须加以审视，看看自己买来的，究竟是便利还是累赘？是提高还是损害了生活品质？

学佛，需要过一种有觉知的生活，以所学智慧对现状做深入的观察修。这样才会看到过度依赖和囤积物品带来的种种过患，包括对日常生活的过患，对自然环境的过患，更重要的，是对内在心灵的过患。因为这会使我们不断向外寻找，看不到生命的真正需求。

对生活加以审视后，我们会发现：原来自己买过那么多东西，甚至还没用就发霉了，还没穿就不合适了……这么做到底有必要吗？然后通过整理，比如多的送掉，坏的处理，真正有用的就用起来。所以，整理可以帮助我们建立健康、有序、高品质的生活，同时力行环保，杜绝浪费。

2. 作息需要整理

其次，我们需要对作息时间加以管理。

在资讯高度发达的今天，平台上充斥了短视频等

碎片化传播，一旦刷起手机，就会一个片段接着一个片段，不经意间，几小时就过去了。在这样的大环境中，如果不对自己严加管理，就会随着串习，把时间耗费在无意义的浏览中。有研究表明，长期依赖短视频等能得到即刻体验的娱乐，会改变大脑回路，使人追逐并沉迷于此。这样的话，就会越来越无法自主。另一方面，不少人每天忙来忙去，生活却搞得一团糟，总有很多事情来不及做。但我们是否想过：这种忙碌究竟有多少质量？对生命有多少滋养？

这两种现象，都关系到我们对时间的使用是否有效。这就必须重新审视，认识到时间的价值所在。很多人之所以对浪费时间没感觉，无非觉得时间是自己的，可以随便支配，又不损失什么。不像其他物品，必须花钱购买，付出代价。事实上，时间才是今生最珍贵的，分分秒秒都在减少。而且过去就过去了，任何财富都不能交换。我们所学的暇满、义大、难得，正是说明时间的价值。

在一期生命中，我们能支配的时间非常有限。古德说：“少也何知，东西莫辨。长而有识，贪欲便生。

须臾而老病相寻，迅速而无常又至。”年少时混混沌沌，啥都不懂；长大后，欲望生起，使人疲于奔命，难以自主；要不了多久，衰老和疾病就会找上门来，老眼昏花，病魔缠身；最终，无常也接踵而至。即使在精力充沛、有心向道的时期，每天还要有大量时间用来睡觉、吃饭、工作、处理杂务。即使活到八九十岁，真正能够利用的时间有多少呢？

在无尽轮回中，得生为人是千载难逢的机会。从佛法角度说，能够生人道，有理性，闻佛法，开发生命潜能，是改变命运的唯一机会。如果不能抓住，用这个时间来断恶修善，转染成净，一旦失去人身，不知去往哪里。万一堕到地狱、饿鬼、畜生三恶道中，就只能任人宰割、随业流转了。

所以，时间才是人生最奢侈的资源，古人也讲“一寸光阴一寸金，寸金难买寸光阴”。既然时间如此珍贵，怎么把它用好，掌握主动权？这就必须明确人生目标，充分认识到时间对提升生命的价值。同时以智慧审视当下的时间使用，知道每天该做什么，孰轻孰重；知道什么对日常生活乃至生命成长毫无利益，

坚决改正。有了合理的作息表，就能避免被串习左右，在不知不觉中消耗时间，浪费生命。

3. 人际关系需要整理

自从来到世界，我们就有了父母、兄妹、亲戚等血缘关系；在成长过程中，又会形成同学、同事、朋友、合作伙伴等社会关系。其中，有些是善缘，可以在物质上互相帮助，在精神上关爱支持，或是由正向的兴趣爱好彼此增上；也有些是恶缘，比如因吃喝玩乐而来往的酒肉朋友，以及由赌博、吸毒等不良嗜好而结交的狐朋狗友。

有句话叫“物以类聚，人以群分”，充分说明了人际关系的重要性。因为人性中有善、恶、无记等种种因素。如果周围都是善良、积极、有理想、有爱心的人，经常在一起学习交流，做利益大众的事，就能使良性潜能被激发，使生命随之提升。反之，如果周围都是素质低下，甚至道德败坏的人，就可能在一起为非作歹，使人性之恶被张扬，使生命随之堕落。所

以古人特别重视择友，告诫我们，选择不同的朋友，就会在耳濡目染中向他们靠拢，所谓“近朱者赤，近墨者黑”。

我们要以智慧审视自己的人际关系，看清其中哪些是没价值的，甚至对人生有极大危害；哪些是有价值的，有助于我们的人格完善、心灵健康。审视之后，根据正确的三观和人生目标加以抉择，建立良好的关系圈。对学佛来说，我们首先要亲近善知识，听闻正法；还要有同修伙伴，才能在菩提路上相互扶持，携手并进。

4. 心灵需要整理

在所有整理中，心灵整理是最重要的。

我们每天接受海量资讯，面对复杂人事，在此过程中，如果缺少心性的智慧，就会在不知不觉中制造负面情绪和不良心理，如抑郁、焦虑、贪婪、嗔恨、对立、冷漠等，由此主导人生。或是因为负面情绪，每天过得无精打采，忐忑不安；或是因为不良心理，

让自己深陷痛苦，也把人际关系搞得一团糟。

在生命成长过程中，我们会形成不同心理，给自己和身边人带来不同体验。有什么样的心理，自己是最直接的感受者。如果我们每天焦虑、抑郁、坐立不安，会觉得舒服吗？不仅自己不舒服，身边人也会不舒服。反之，如果我们温暖、友善、谦虚、宽容、富有爱心、善于欣赏他人长处，不仅自己过得开心，走到哪里都会广受欢迎。

相信每个人都愿意成为让自己开心、也让他人欢喜的人，为什么事实往往相反？因为不良心理是不知不觉形成的。如果对心缺乏认识，我们会控制不住地往内心扔垃圾，制造负面情绪，且没有能力及时处理。这些情绪就会不断发酵，占据全部心灵。

我们要以智慧观察当下的心理状态，就像做整理一样，把所有东西摆出来盘点一番：看看其中有哪些正向心理，经常出现的是哪几种，偶尔出现的是哪几种？又有哪些负面心理，经常出现的是哪几种，偶尔出现的是哪几种？盘点清楚，就懂得如何选择了。因为正向心理会给自己和他人带来快乐，负面心理会给

自己和他人带来痛苦，孰是孰非，要什么不要什么，是一目了然的。

这种取舍不是一次就能解决问题的，生活中，还要不断对心灵加以整理。就像保持空间整洁那样，及时发现问题，解决问题。这件事说起来容易，做起来并不是那么容易。但只要我们有正念，就有能力和各种心理保持距离，看清真相，正确取舍。对良性心理，需要去发展，去壮大；对不良心理，需要去消除，去杜绝，才能造就健全的人格。

三、如何做好静心整理

首先是心智建设
了解整理的利益和不整理的过患
其次是对物品的选择，分门别类
然后调整心灵频道
带着正念的用心去做
同时通过对家具、工具的有效使用
帮助我们把每个空间展现得整洁有序
最后，还要做好日常维护

怎么做好静心整理？对社会上的整理来说，重点是技术操作，但对静心整理来说，需要上升到人生目标，从更高的角度来看待。

1. 建立精神追求

现代人拥有的物品，可能是古人的百倍甚至千倍之多。即使这样，还在不断地购买、囤积，把生活和空间搞得混乱不堪。这究竟是为什么？根本原因，是我们只有物质追求，没有精神追求，就会对物质过分依赖，执著不舍。这种依赖和追求又导致种种心理问题。因为想要占有而心生贪婪，或是担心失去而感到

焦虑，进而导致竞争，甚至为此不择手段。而在某些时刻，人们也会看到物质的无常和空洞，又会引发无意义感。

如何解决这个问题？需要建立精神追求，包括对终极问题的探索，比如“我是谁？生从何来，死往何去？活着为什么？”等等。这些追求可以使我们实现长远的福祉、究竟的利益、终极的价值。如果每天盯着现实问题，往往会陷入其中。而人生不如意事十之八九，就会导致执著、焦虑。当一个人开始关心生命的大问题时，对小问题自然云淡风轻。这样才能真正做到因上努力，果上随缘，而不只是一个说法。因为在终极问题面前，现实利益真的是算不了什么，没必要为此烦恼。

同时，精神追求可以使我们建立高尚的精神乃至人格。像儒家讲的成圣成贤，成为有德君子；佛教讲的成就佛菩萨品质，自觉觉他，自利利他。当我们有了这样的目标，就不会把物质当作一切了。

现代文明在给生活带来便利的同时，也造成从空间到心理的混乱，包括个人生活，也包括社会环境。

在这样的大背景下，我们尤其需要强调精神追求。有了丰足的精神世界，才不会被失控的物欲裹挟，从而减少对物质的依赖，以及由执著物质带来的负担、混乱和焦虑。

2. 禅意生活样板

通常，我们都是在不知不觉中，过着没有觉察的生活。比如每天身处混乱的环境，物品堆积如山，却习以为常，以为生活本来就是这样。同时还在不停地买买买，买了就往各处塞，似乎也挺方便，没什么不好。之所以会这样，主要是因为没看到美好的环境。

很多人到别院走一走，看一看，会觉得“原来禅意空间这么美”，生起“我也在家里布置一下”的好乐之心。因为禅意生活并不是奢华的生活，很多人都做得起，关键取决于理念。当人们看到这样的空间，感受到在这样的环境中更容易安心，待得更舒服，自然想要仿效。所以我们内心要有美好的样板，如果没看过好东西，可能觉得自己也过得挺好。只有看过好

东西，才会看到当下环境和美好生活的距离。

禅意生活的美，主要体现在六点。

一是自然的美。所有一切都自自然然，虽然我们用的很多东西是人工制作的，但摆在合适的环境中，和周边融为一体，好像本来如是。这就是“人工不造作”。

二是古朴的美。现在人喜欢买新东西，不愿用旧东西。其实，旧有旧的味道。在我们的道场中，也摆放了很多旧物。这些物品经过岁月的洗礼，带有历史的沧桑感，会让人在使用过程中和往昔产生连结。日本的茶空间讲究侘寂之美，其精神正来自中国禅宗。在以前的禅寺，一张桌子会传几代人，一件衣服会穿几十年，甚至一条毛巾，洗白了还在继续用。本来，这么做只是出于惜福，并非刻意追求古朴，却正好体现了新东西所没有的古朴之美，那是安静的、不带火气的美。

三是空灵的美。这是禅意空间非常重要的特点，用品简约，以少为多，颜色不超过三四种，且彼此和谐。这样才能确保空间“单纯不单调，丰富不复杂”。

在我们的每个空间，虽然也用不同的材料和颜色，但你在里面待着，感觉很空旷，一点都不凌乱。此外，我们还使用大量玻璃，打破空间边界，把有限和无限统一起来。

四是和谐的美。禅意空间要做到建筑、自然和人三者融合，而不是各自为政。过去，往往做建筑的只做建筑，做景观的只做景观，做装修的只做装修。如果缺乏沟通的话，各种元素就很难统一。我们在做别院时，理念就是把房子变成环境的一部分，把环境变成房子的一部分，使内外成为整体。在房子里，也如身处自然一般，能充分感受树木、山水带来的气息。

五是安静的美。从内部空间到外在环境，不喧嚣、不混乱、不浮躁。这不仅关系到建筑和环境的元素，也关系到使用者的素质。为什么大家会感到，走进别院很容易静下心来？因为我们建造时就赋予它寂静的内涵，而在使用过程中，大家每天在这里禅修，带着正念生活，时时都在给空间赋能。所以这里的每一块石头、每一片木板、每一个房间都是有磁场的。走在这里，就会感受到这种加持力。

六是自在的美。禅意建筑不仅是一个房子，一个生活空间，身处这样的环境，内心会很自在，有助于修行。

禅意设计构建的美好生活，我们已经做出了样板。相信大家看到这个样板，有了这份向往之后，也想要改变自己，改变当下的环境，让生活富有禅意。如果没有样板，没有对比，就容易活在习以为常中。

3. 有正念生活

前面说到对物品的管理、对空间的管理、对人际关系的管理，以及对内心的管理。其中最难的是什么？就是从认识自己到改变自己。

如果做一个调查，问问大家：你对当下的生活满意吗？可能很多人觉得不满意。比如对自己的生活习惯、行为模式、所处环境、人际关系等，总有这样或那样的不满，真正什么都满意的人很少。不满意，意味着大家也想改变，让自己变得更美好。可改起来并不容易，原因是什么？

首先是缺少智慧，虽然想改，但不知道怎么改；其次是缺少能力，虽然知道改什么，但就是做不到。这也是人最大的两个问题，就是看不清自己，管不住自己，只是活在串习中，活在贪嗔痴带来的习惯、兴趣、爱好，以及对世界形成的依赖、执著中。

修习正念，可以帮助我们改变由内而外的一系列问题。因为所有串习的根源就是心，心理学叫作自动导航。怎么从自动导航的惯性中跳出？正念就是把我们带回当下，让心回归觉知，安住觉知，不断熟悉内在清明的心。当正念日益强大之后，妄念的力量随之减弱，我们就有能力改变自己。

不管是觉察自己，还是阻止轮回串习，乃至重新建立健康、清净的生活方式，都离不开正念。没有正念，我们是很难做好静心整理的。

4. 有方式方法

这次的养成营，主要为我们介绍怎么做静心整理。虽然前面讲了四大整理，但本次的重点是物品整理。

这是需要一套方法的。关于这个问题，教研组立足于社会整理收纳的经验，再赋予静心的内涵、正念的内涵，形成了升级版的静心整理。

其过程，首先是心智建设，了解整理的利益和不整理的过患；其次是对物品的选择，分门别类；然后调整心灵频道，带着正念的用心去做；同时通过对家具、工具的有效使用，帮助我们把每个空间展现得整洁有序；最后，还要做好日常维护。

当我们带着正念去做，整理就是正念的修行。有了清净的环境，也更有利于静心，有助于禅修。

四、静心整理的意义

静心整理的最高意义
是让生命觉醒
为什么静心整理有这么大作用
因为静心整理是带着正念做事
而正念能让生命觉醒
事实上，只要保有正念
做任何事都是和觉醒相应的

这是一个非常接地气的项目，和每个人的生活息息相关。我们做这个项目的意义，主要体现在四个方面。

第一，可以让生活更有序。不管生活物品，还是作息时间、人际关系、心灵世界，都离不开整理。有效的整理，可以让我们的生活乃至人生，变得清晰而有质量。

第二，可以让空间更禅意。打造一个禅意空间，相对来说比较容易，而且可以托付给设计师。但能不能保持，就取决于我们自己。如果保持不好，东西越来越多，再清净的禅意空间也会变成仓库。而且因为收纳家具少，会显得更凌乱。如何维护禅意空间？必须有清净心，把简朴生活落到实处。在此基础上，进一步带着正念生活，任何物品使用后及时归位，让空

间复原。像我们的义工之家，房间基本没什么东西，每张床铺非常整洁。包括各个公共空间，都能保持得很禅意。因为大家在道场过着简朴的生活，同时有健康生活五大管理，不断提醒我们带着正念行事，加上静心整理的方法，空间就能得到有效维护。

第三，可以让内心更清净。静心整理的目的，不只是让环境清净，关键是让内心清净。当我们带着正念去整理，也在引导自己清理内心的散乱、妄想、躁动。所以静心整理本身就是正念的修行，带着清净心去做，在维护环境的同时，也能让内心被滋养。

第四，静心整理的最高意义是让生命觉醒。为什么静心整理有这么大作用？因为静心整理是带着正念做事，而正念能让生命觉醒。事实上，只要保有正念，做任何事都是和觉醒相应的。

静心整理是禅意生活的重要内容。以上，从什么叫静心整理，到需要整理什么、如何做好静心整理、认识静心整理的意义四个方面，提供一些想法供大家参考。我想，这个项目会很有市场。希望养成营的同学们发菩提心，认真学习，成为项目骨干，干出爆款，走向国际，把东方静心整理的智慧传到全世界。



正念抄经，笔耕心田

Mindful Sutra Copying:
Cultivating the Mind Through Writing

2025年秋讲于甘露别院

正念抄经是一个很好的项目，既符合静心学堂的精神，还是大众乐于参与的，相信会对学堂发展大有裨益。近年来，不少传统道场也有抄经项目，提供一个场所，让大众在寺院礼佛、参访后，可以在此抄抄经，静静心。对未学佛者，是善巧的接引；对已学佛者，是修心的助缘。

抄经，兼具文化和信仰两大内涵。从抄写本身来说，书法是中国传统文化的重要组成。千百年来，既是古人日常交流、入仕参政的必备技能，又是个人素养、心性品格的如实体现，所谓书为心迹，字乃心画。所以，写字可以陶冶情操。从所抄内容来说，则是佛陀的智慧言教。通过一笔一划、一字一句的抄写，可

将经文镌刻心中，建立更深的链接。在今天这个浮躁的时代，抄经是帮助现代人静心的有效途径，适用面广，且简单易行。我们有些海外道场，包括这次新纪元大学的静心市集中，也开展了抄经项目，很受欢迎。

一、正念抄经的关键

不带着正念抄经
最多只能训练专注
但专注力属于缘起法
需要不断训练才能获得
一旦停止训练，很快就会失去或减弱
尤其是今天的人，时时被海量资讯冲击
如果只用少量的时间训练专注
未必有多少效果

我们这个项目的特色，是以正念助力抄经，比起一般道场或文化机构开展的类似活动，有着不同的意义。把正念带进去，就不只是单纯的抄经或静心，同时还是一次禅修。是不是禅修，差别就在于用心。带着专注和觉知，抄经才是正念的修行。

说到禅修，有禅定的禅和禅宗的禅。修习禅定比较重视特定形式，通过七支坐法和呼吸等所缘，培养持续、稳定的专注，进入四禅八定。而禅宗强调的是一种用心，要带着觉知，对所做一切了了分明。那么，行住坐卧、搬柴运水、穿衣吃饭都可以成为禅修，所谓行亦禅，坐亦禅，语默动静体安然。

我们现在的各个项目，如禅茶、正念球、正念咖

啡、静心整理等，虽然和抄经有不同事相，但区别只在于锚点，从用心来说是一样的，都是让我们修习正念、培养正念、保持正念。

正念主要训练两种力量，一是专注力，一是觉知力。我们以抄经为锚点，通过专心抄写获得专注力。同时，在抄写过程中开启内在觉知，对起笔落笔的每个动作、横竖撇捺的每个笔画，都能清清楚楚。这两点，是正念抄经的要领所在。

不带着正念抄经，最多只能训练专注。但专注力属于缘起法，需要不断训练才能获得。一旦停止训练，很快就会失去或减弱。尤其是今天的人，时时被海量资讯冲击，基本处于散乱中。如果只用少量的时间训练专注，未必有多少效果。所以一般人到寺院参加活动，或是常规地抄抄经，虽然当下感觉不错，心也能静下来，但离开这个场域，很快就打回原形，散乱依旧。

想要彻底消除散乱，必须开启觉知。这是内心本来具足的力量，但需要通过修行来唤醒，然后不断重复，让它变得强大，成为主导。当我们持续保持觉知，

就有能力摆脱内心的散乱、昏沉，抵御外在的喧嚣、冲击。所以，正念抄经达到的静心效果，远胜于常规的抄写。

二、正念抄经的基础

我们提倡的安心茶室
也可作为抄经场所
理想的家庭
不只是给身体一个家
同时要给心灵一个家
回到家中安安静静地坐一坐
喝喝茶，抄抄经
既可以放松身体，也可以安顿心灵

关于正念抄经的专项，项目组做了两个版本，分别是传统版和传承版，以适合不同的场所和对象，并从氛围、技法到心法，提供了相应引导。

首先是营造氛围。凡夫很容易心随境转，所以我们的禅茶不仅有静茶七式，还有静场七事，就是为了让参与者尽快进入状态。虽然抄经不必做得这么复杂，但要达到良好的摄心效果，也要有相应的布场。

我们在世界各地的学堂，本身就有静心氛围，而且茶室、讲堂、禅堂都有一定扩展功能。未来有因缘的话，可以为大家创造抄经的条件。而且抄经不需要太多义工的陪伴和投入，比较容易落实。

在家庭中，我们提倡的安心茶室也可作为抄经场

所。理想的家庭，不只是给身体一个家，同时要给心灵一个家，让人身安、心安。很多人平时在外忙碌，紧张疲惫，回到家就容易放逸、散乱。如果有个安心茶室，回到家中安安静静地坐一坐，喝喝茶，抄抄经，既可以放松身体，也可以安顿心灵。

从技法上说，首先是坐姿的要求。虽然抄经不要求禅修那样的七支坐法，但也要让脊柱保持中正。身体后背的中脉，是重要的能量通道。脊柱中正，能量就可以循环起来，有源源不断的精力来支持我们。同时，身正有助于心正，更容易保持专注和觉知。现在人习惯坐沙发，半靠半躺，看似舒服放松，其实很不利于健康，还容易让人胡思乱想或昏昏沉沉。中国古人讲究正襟危坐，这个姿势同样适用于抄经，但要有一定的松弛度，避免僵硬，做到中正而不紧绷。此外，还有抄经本身的技法，如正确的执笔姿势等，我们拍摄的短片中都有介绍。

三、正念抄经的心法

禅修的专注
不是为了做好这件事
而是对心的训练
是为了让心静下来
进而开启觉知
所以在专注过程中
还要知道自己在做什么
知道当下的身心状态和变化

正念抄经最重要的心法，就是正念十要素。其中，前三项是基础要素，即发心、简朴有序的生活、对禅修的热忱。其次，是止禅三要素和观禅四要素，分别训练专注力和觉知力。

止禅三要素，是通过所缘、作意，培养专注力。抄经的所缘，是手执毛笔抄经的动作，以及抄写的每个字。作意，是带着警觉，把注意力集中于此。需要注意的是，不必百分之百地专注，只需做到百分之八十，再把百分之二十留给觉知。在专注中带有一份觉知，是禅修和世间专注最大的不同所在。世间人做事都是向外执取，只为做好事情。学者做研究、写论文，以出成果为目的；运动员训练、比赛，以得名次

为目的。他们做起事来非常专注，但专注中往往带着一份执著、紧绷，甚至对自己的状态和周遭的一切浑然不觉。

但禅修的专注，不是为了做好这件事，而是对心的训练，是为了让心静下来，进而开启觉知。所以在专注过程中，还要知道自己在做什么，知道当下的身心状态和变化。随着训练加深，觉知的比例会逐渐增多。在中级禅修中，就要减少对所缘的依赖，以拓展觉知为重点。把禅修、抄经、禅茶培养的觉知力带入生活中，在在处处，都能保持觉知。所缘可以不断变化，但觉知力是不变的。

观禅四要素，是觉知力、接纳、不评判、正见。除了对抄写的每个动作清清明明，还要接纳自己所写的字，不作评判。就像禅茶，重点不在于茶好不好，而是带着觉知去喝。正念抄经也是同样，不是追求书法达到什么水平，关键在于，能否带着觉知抄写。通过对用笔疾徐的控制，调整内心的急躁与散漫。让心觉知手，控制手，又让手滋养心。

所以说，有没有书法基础都可以参加。因为抄经

不是为了出作品，可以临摹，还可以描红。只要带着正念，把环境、技法、用心三点做到位，就能让每次抄经成为正念禅修。最重要的，是通过抄经训练专注和觉知，至于字写得如何，只是一个副产品。

四、以项目服务大众

正念抄经不仅是现代人静心的方便
也蕴含了法脉和文脉的双重传承
如今，正念风靡全球
在我们的修学系统中
正念和生活的结合体现在方方面面
语默动静都要保持专注和觉知
把正念带入生活
才是真正的禅意生活

写经在中国有着悠久的历史，柳公权、欧阳询、苏东坡、赵孟頫、文征明等书法名家都有作品传世。敦煌藏经洞中，更出土了南北朝到唐宋的数万卷写经，如《妙法莲华经》《金刚经》《大般若经》等。风格多样，蔚为大观，充分展现了书法在佛教传播过程中的重要作用。

所以正念抄经不仅是现代人静心的方便，也蕴含了法脉和文脉的双重传承，意义重大。如今，正念风靡全球，心理学界也有不少探索，如正念吃葡萄干等。在我们的修学系统中，正念和生活的结合体现在方方面面，语默动静都要保持专注和觉知。把正念带入生活，才是真正的禅意生活。

正念抄经是第一次做养成营，很快就要参加海外的拓展和支持。这就需要做好项目的人才成长和传帮带。我们的重点不在于技术上达到多高水平，更不是要通过这个项目培养一批书法家，而是以此助力正念修行。至于六步成长的构建，技法上不一定要有更复杂的提升，重点是心法的深入。同样是抄经，可以是初级禅修，也可以是中级乃至高级禅修，成为开启觉知、通向觉性的方便。

希望有更多同学发心参与项目的学习和建设。从学人、主事到达人，技法和心法方面都不太难。在训练过程中，一方面，让自己通过正念抄经得到成长；一方面，对静场、技法、心法有完整的认识和实践。具备这些基础，就可以把这个项目带到世界各地，在有因缘的学堂中落实。通过这一项目，让大家接触中国传统文化和佛法智慧，达到静心效果，在服务大众的同时，助力学堂发展。



From Organizing Belongings to Organizing the Mind

Master Jiqun

Translated by MPI Translation Center

Lectured by Master Jiqun at Amrita Retreat Center,
Taining, September 28, 2024

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The Mindful Organizing program has been under development for a long time, and we previously worked on a Decluttering program. Mindful Organizing and Decluttering can be seen as two separate programs or as two components of the same program. So, why are we introducing Mindful Organizing after the Decluttering program? This is because implementing decluttering is relatively difficult. I have asked our team: Despite the ongoing social advocacy for decluttering, how many relevant professionals are there? How many people are genuinely practicing it? The reality is: not many. For most

people, parting with their belongings is not an easy task, and freeing oneself from material desires is even more challenging.

Compared to decluttering, organizing aligns more closely with our daily needs. Organizing is a familiar concept for most people. When our living or working spaces become cluttered, we try to tidy up to some extent. The difference lies in how effective the result is and how long it lasts. Without good habits, the mess may return within a few days if we do not stay organized. When it is too messy, we tidy up again, thus leading to an ongoing cycle of clutter and cleanup.

I have been doing this kind of organizing myself. Visitors from all around the world bring things, and others send things by mail. I used to live in Aranya in Xiamen, a small hermitage on a mountainside. The entire space was only about sixty to seventy square meters, and it was quite humid. So, I had to do a major clean-up every once in a while, laying everything out, keeping only what was

useful and sharing the rest with people in need.

As we can see, organizing is essential to maintain a tidy and organized living space. Most people approach this based on their personal habits, often lacking a holistic perspective. Especially in today's world of material abundance, most households are filled with all kinds of belongings. Thus, effective organizing requires a certain level of skill. Otherwise, we might just be moving things from one place to another or stuffing them into closets and storage spaces, making the clutter disappear for the moment. However, the mess remains, sometimes even making it hard to find things when we need them.

How can we organize our belongings effectively so that they are easy to find, easy to put back, and easy to keep organized? This has become an essential need for many households. So, professional organizing has emerged to meet this demand, becoming a popular new career in recent years. Members of our program team are all professionals in this field. They have sophisticated methods

for categorizing and storing items to create clean, orderly spaces. Our program aims to elevate these worldly organizing skills by incorporating Buddhist wisdom, thus upgrading them to "Mindful Organizing."

I

What is Mindful Organizing

First, we need to understand what "Mindful Organizing" truly means. How does this concept differ from conventional organizing? Conventional organizing is about creating tidy spaces, bringing visual comfort, and enhancing the quality of life. However, Mindful Organizing goes beyond organizing physical items and spaces. It also focuses on organizing one's mental environment, achieving not only external cleanliness but also internal purity.

Conventional organizing relies on worldly experience—categorizing and storing items to make them convenient to use and easy to maintain. While this forms the foundation

of Mindful Organizing, the distinction is that we practice with mindfulness, valuing not only the outcome but also the engagement of the mind in the process. The mindfulness meditation we advocate aims to integrate mindfulness into all aspects of life. Mindful Organizing follows the same principle. By bringing mindfulness into the actions we take and maintaining awareness, we can transform organizing into a form of meditation and a practice of mindful living.

This approach not only achieves tidiness but also allows us to reflect on our daily habits, thereby establishing a healthy, pure and orderly lifestyle. Otherwise, even if we tidy up and achieve good results now, it may be hard to maintain. Therefore, starting with organizing our external environment to ultimately achieve a peaceful mind is the essence of Mindful Organizing.

II

What Needs to Be Organized

When it comes to organizing, what exactly are we trying to organize? This question reflects the difference between Mindful Organizing and conventional organizing.

1. Items Need to Be Organized

Conventional organizing primarily involves sorting out our living and working essentials. Therefore, when we talk about Mindful Organizing, we must also address this aspect first.

We live in an era driven by material desires. The entire

society is promoting consumption. Events like the Chinese Double 11 and Double 12 shopping festivals, along with countless themed promotions, bombard us with advertisements and livestreams. We are stimulated and tempted by this relentless marketing, which pushes us to buy more and more, often without realizing it. It is said that some people addicted to shopping cannot stop purchasing, even though they already own hundreds of outfits and pairs of shoes—as if they are always missing one more outfit or one more pair of shoes. But many items end up forgotten with the tags still on.

Ignoring what we already have and pursuing what we do not yet have has become common for many. If we fail to be aware of this habit, we might fall into marketing traps, constantly buying whatever is trendy, even beyond our capabilities. This can lead to situations where individuals and families find themselves caught in the cycle of debt. Some might think they can spend freely as long as they can afford it, but we must recognize that impulsive purchases are not just about money; they also harm the

environment, both directly and indirectly. All the items we use are drawn from natural resources, and their production, in turn, causes varying degrees of pollution in the air, water, and soil.

The ancient Chinese virtue of "cherishing blessings" is particularly important today. Not only do individuals need to value it, but society as a whole must also pay attention to it. Our planet has limited resources, and they are a shared blessing for us and our descendants. When we over-consume these limited resources and over-exploit the environment, how will humanity sustain itself?

In our personal lives, shopping without restraint requires ample storage space and considerable effort to keep things in order. Otherwise, it creates clutter. Therefore, as we organize our belongings, we should reflect on whether what we buy brings us ease or becomes an unseen burden, and whether it truly improves our quality of life.

To study Buddhism is to live with awareness, using

wisdom to look deeply into our present experience through contemplative meditation. Only then can we recognize the problems associated with excessive reliance on material goods and their accumulation. They disrupt daily life, harm the natural environment, and, most importantly, burden the mind. This causes us to constantly pursue outward while overlooking life's true needs.

After looking closely at our lives, we may suddenly think, "How did I end up buying so many things?"—so many that some were never used before they went moldy, and others were never worn before they no longer fit. Was any of it truly necessary? By organizing our belongings, donating what we no longer need, dealing with what is unusable, and using what is truly useful, we can cultivate a healthy, orderly, and high-quality life. At the same time, this practice reduces waste and aligns with sustainable living.

2. Daily Routines Need to Be Organized

Additionally, we need to manage our daily routines.

Today, when information is everywhere, digital platforms are filled with short videos and other fragmented content. Once we start scrolling through our phones, one clip follows another, and before we know it, several hours have passed. In such an environment, without self-discipline, we will follow our habitual patterns and waste time on meaningless browsing. Research shows that when we rely too much on entertainment that brings instant pleasure, like short videos, our brains are gradually shaped to keep seeking it, making us more and more dependent and less able to act freely. On the other hand, many of us stay busy all day long, yet our lives feel messy and rushed, with too much left undone. But have we ever asked ourselves this: How much real quality does this busyness have? How much true nourishment does it bring to life?

Both of these situations point to one question: are we

truly using our time effectively? This invites us to re-evaluate and recognize the real value of time. Many of us feel little concern about wasting time because we assume it belongs to us and can be spent freely, as if nothing is lost. Unlike material things, time does not require money to obtain, so its cost is easy to overlook. Yet in truth, time is the most precious wealth we have in this life. With every passing moment, it is quietly diminishing. Once it is gone, it is gone forever, and no wealth can buy it back. We have learned that human life is rare, precious and meaningful, which precisely illustrates the true value of time.

In one lifetime, the time we truly have at our disposal is very limited. As the ancients taught, "As children, we know nothing and cannot distinguish east from west. As adults, we learn some knowledge, then greed arises. In a moment, aging and sickness come upon us. In a flash, impermanence arrives and death follows." In youth, we dwell in ignorance; as we grow mature, desires chain us to ceaseless busyness, eroding self-direction. Before long,

aging and illness render us powerless, dim-sighted, and disease-ridden. Ultimately, impermanence takes hold. Even in our prime, when we might turn toward a spiritual path, daily hours are consumed by sleep, meals, work, and handling trivialities. Given a lifespan of eighty or ninety years, how many moments remain truly ours?

In the cycle of rebirth, gaining a human rebirth is exceedingly rare. From a Buddhist perspective, being born in the human realm, possessing rationality, and being able to hear the Dharma and unlock our life's potential are the only opportunities we have to transform our destiny. If we fail to seize this opportunity to practice virtue, eliminate evil, and transform defilement into purity, then once this human life is lost, none of us knows where we may go next. Should we fall into the three lower realms of hell beings, hungry ghosts, or animals, we would have no choice but to be carried along by karma and remain powerless within its flow.

Therefore, time is the most luxurious resource in life. As

the ancients put it, "An inch of time is worth an inch of gold, yet an inch of gold cannot buy an inch of time." Since time is so precious, how can we make good use of it and take control? This requires us to define our life goals and recognize the value of time in cultivating the quality of our lives. Meanwhile, we should wisely examine how we spend our time at the present, and thus know what to do each day and what matters most. We must also identify what behaviors provide no benefit to our daily life and personal growth, then resolutely correct them. With an appropriate daily routine, we can avoid being controlled by habitual patterns, wasting time, and thus letting our lives slip away without even realizing it.

3. Interpersonal Relationships Need to Be Organized

From the moment we enter this world, we are connected by blood ties with parents, siblings, and relatives. As we grow up, we also form social connections with classmates, colleagues, friends, and cooperative partners. Among these, some relationships are wholesome. People support

each other materially, care for one another emotionally, and grow together through healthy, shared interests. Other relationships are unwholesome, such as bad companions brought together by eating, drinking, and entertainment, or by harmful habits like gambling and drug use.

The proverb "birds of a feather flock together" clearly shows the importance of human relationships. Human nature contains elements of goodness, evil, and moral neutrality. Surrounding ourselves with compassionate and proactive people with noble aspirations fosters collaborative learning and public benefit activities, awakening our innate goodness and catalyzing spiritual growth. Conversely, associating with morally bankrupt individuals may entangle us in destructive behaviors, allowing our negative traits to flourish, resulting in moral decline. For this reason, the sages placed great importance on choosing their friends. They reminded us that we are gradually shaped by the people we associate with through daily contact. As the Chinese saying goes, "Those who stay

close to vermilion are tinted red; those who stay close to ink are stained black."

We need to examine our social relationships with wisdom and clarity, seeing clearly which ones offer no real value or even cause harm, and recognizing which relationships truly support the growth of our character and the health of our mind. Through this discernment, we should make choices based on the right values and life goals to build a positive social circle. For Buddhist practitioners, the path begins with relying on virtuous teachers to listen to the Dharma. We also walk this path with fellow practitioners, supporting one another as we move forward together toward awakening.

4. Our Mind Needs to Be Organized

Among all forms of organizing, organizing the mind is the most significant.

Every day, we are bombarded with a vast amount of

information and complex interpersonal dynamics. Without the wisdom to understand our own minds, we may unknowingly cultivate negative emotions and unhealthy mindsets, such as depression, anxiety, greed, hatred, opposition, and apathy. Over time, these emotions and mindsets can come to dominate our lives. We may live each day feeling exhausted and uneasy because of negative emotions, or become trapped in suffering and damaged relationships because of unhealthy mindsets.

As we grow through life, we develop various mental states that bring different experiences to ourselves and those around us. We are the first to experience our own mental states. For instance, if we live with anxiety, depression, and restlessness every day, we can hardly feel at ease. Not only do these feelings affect us, but they also create discomfort for people around us. Conversely, when we embody warmth, kindness, humility, forgiveness, love, and a genuine appreciation for others' strengths, we will not only live happily, but be well received wherever we go.

We all hope to become people who can bring happiness to ourselves and others. Why is reality so often the opposite? The answer lies in the unconscious formation of harmful mental patterns. If we lack understanding of the mind, we repeatedly dump emotional garbage into it, giving rise to negative emotions we do not know how to process. Left unaddressed, these emotions continue to build and eventually fill the entire mind.

We should observe our current mental state with wisdom, much like organizing: lay everything out to take stock. Among these, which mental states are positive? Which ones arise frequently, and which appear only occasionally? Which mental states are negative? Which of them occur often, and which arise from time to time? Once clear, we will know what to choose. Positive mental states bring happiness to ourselves and others; negative ones bring pain to both. It becomes clear which are beneficial and which are harmful, and what should be cultivated and what should be let go.

This kind of discernment is not something we do once and for all. In daily life, we need to keep returning to the mind and gradually organize it. Much like keeping our living space tidy, we promptly notice when our mental states are out of order and then resolve them. This sounds simple, but putting it into practice is far from easy. Yet with mindfulness, we gain the ability to keep a distance from our mental states, see the truth clearly, and choose wisely. Nurture positive mental states to strengthen them; let go of negative ones to eliminate them. In this way, we can develop a wholesome character.

III

How to Practice Mindful Organizing Effectively

How can we practice Mindful Organizing effectively? In ordinary organizing, the focus is often on methods and techniques. Mindful Organizing, however, invites us to elevate our view and consider it in light of our life's purpose.

1. Establishing Spiritual Pursuits

Modern people own far more possessions than people in ancient times—perhaps hundreds or thousands of times more. Yet despite such abundance, we continue to buy

and hoard, turning our lives and spaces into chaos. What is driving this? The root cause is that we neglect spiritual pursuits while chasing material wealth. Without spiritual aspiration, we become overly dependent on and attached to material things, which in turn give rise to various inner problems. The desire to possess breeds greed, while the fear of loss brings anxiety. These mental patterns fuel competition and can drive people to act without restraint in order to get what they want. At times, we see the impermanence and hollowness of material things, which gives rise to a sense of meaninglessness.

How can we respond to this challenge? We need to develop a spiritual pursuit—one that leads us to explore life's ultimate questions: Who am I? Where does life come from, and where will death lead? Why do we live? Such inquiries enable us to realize lasting well-being, ultimate benefit, and the highest value of life. If we constantly keep our minds fixed on worldly problems, we easily become trapped by them. Most things in life do not go as we wish, which can give rise to attachment and anxiety. When

we begin to contemplate the great questions of life, the smaller ones naturally matter less. Only in this way can we truly do our best to cultivate the causes and conditions while letting go of our grasp on the outcomes, instead of simply talking about it. In the light of these ultimate questions, worldly gains and losses truly mean little and are not worth our anxiety.

At the same time, spiritual pursuit helps us cultivate noble character and spiritual integrity. In Confucianism, this means becoming sages and virtuous people; in Buddhism, it means achieving the qualities of buddhas and bodhisattvas—awakening ourselves and others, and benefiting both ourselves and others. When we have such goals, we will not regard material possessions as everything.

Modern civilization has brought great convenience, but it has also created disorder in physical and mental spaces, affecting not only individuals but also society. In today's world, it is all the more important to cultivate our spiritual life. With a rich inner life, we are less likely to be swept

away by uncontrollable material desires. This reduces our dependence on material things and frees us from the burdens, confusion, and anxiety that arise from attachment to them.

2. Setting a Model for Chan-inspired Living

Most of the time, we go through life without awareness. For example, we may live in cluttered spaces, surrounded by piles of belongings. Yet we take it as normal, assuming that life is simply meant to be this way. Meanwhile, we keep buying more, filling every corner with things, thinking it is convenient and seeing no harm in it. This happens mainly because we have never truly experienced what a beautiful and harmonious environment can be.

Many people visit the Amrita Retreat Center, and as they walk around, they often think, "I did not realize a Chan-inspired space could be so beautiful." It naturally gives rise to the wish to create something similar in their own homes. A Chan-inspired life is not a life of luxury; it

is something within reach for most people, and what truly matters is the ideas behind it. When people experience such a space and discover how much easier it is to feel settled and at ease there, they naturally wish to follow that model. For this reason, we need uplifting examples within the mind. If we have never encountered something better, we may feel our current way of living is already quite good. Only after seeing something truly beautiful can we recognize the gap between our present environment and a more wholesome and beautiful life.

The beauty of Chan-inspired living is reflected in six aspects.

First is the beauty of naturalness. Everything appears simple and unforced. Although many of the things we use are man-made, when placed in the right setting, they blend seamlessly with their surroundings, as if they have always belonged there. This is what we call "crafted yet not forced."

Second is the beauty of simplicity shaped by time. People today tend to prefer new things and are often reluctant to use what is old. Yet what is old has its own quiet character. In our retreat center, many old objects are placed with care. Having been tempered by time, they carry the depth of history, allowing those who use them to feel a connection with the past. In Japanese tea spaces, people appreciate the Beauty of *Wabi-Sabi*—embracing naturalness, simplicity, austerity, and even the beauty of imperfection. This spirit comes from Chinese Chan Buddhism. In traditional Chan monasteries, a single table would be used for generations, a robe worn for decades, even a towel continued in use long after it had faded to white. Such practice arose from cherishing blessings, not from a deliberate pursuit of antiquity. However, it naturally reveals a kind of beauty that new things do not possess—a quiet, settled beauty, free from excess and restlessness.

Third is the beauty of openness. This is a defining feature of a Chan-inspired space. The furnishings are simple, using less to achieve more, with no more than three or four

colors that remain in harmony with one another. Only in this way can a space remain simple yet not dull, rich yet not complex. In each of our spaces, although different materials and colors are used, the atmosphere feels open and uncluttered. We also make extensive use of glass to dissolve spatial boundaries, bringing the finite and the infinite into harmony.

Fourth is the beauty of harmony. A Chan-inspired space seeks to integrate architecture, nature, and people into a whole, rather than letting each exist in fragmentation. In the past, architects focused only on buildings, landscape designers on gardens, and interior decorators on interiors. Without collaboration, these elements could hardly come together as a unified whole. In creating the Amrita Retreat Center, our aim was to make the buildings part of their surroundings and the surroundings part of the buildings, so that inside and outside merge as one. Within the buildings, you can still feel immersed in nature, sensing the living presence of trees, mountains, and water.

Fifth is the beauty of stillness. From the interior space to the surrounding environment, there is no noise, no disorder, and no restlessness. This depends not only on architectural and environmental design, but also on the people who use it. Why do people find it so easy to feel calm the moment they step into the Amrita Retreat Center? Because from the very beginning, the space was created with a quality of stillness. In daily use, through meditation and mindful living, we continue to nurture this quiet energy. Over time, every stone, every wooden plank, and every room seem to carry its own subtle energy. As we walk through the space, we can naturally feel a kind of quiet support and subtle uplift.

Sixth is the beauty of ease. Chan-inspired architecture is more than a house or a living space. In such an environment, the mind naturally feels at ease, and the environment itself becomes supportive of one's practice.

We have created the Amrita Retreat Center as a living example of a beautiful life shaped by Chan-inspired

design. Seeing such a model, a sense of aspiration naturally arises. Many will be inspired to improve themselves and their surroundings by bringing the spirit of Chan into everyday life. Without seeing a better possibility, it is easy to remain within what has simply become familiar and habitual.

3. Living with Mindfulness

Earlier, I spoke about managing items, daily routines, interpersonal relationships, and the mind. Which of these is the most difficult? It is the step from understanding ourselves to transforming ourselves.

If we were to ask everyone, "Are you satisfied with your life right now?" many would probably say no. We may feel dissatisfied with our habits, behavioral patterns, surroundings, or relationships. In one way or another, there is always something we are not content with. It is rare to find someone who is truly satisfied with everything. This dissatisfaction reveals our wish to change—to become

better versions of ourselves. Yet changing is never easy. Why is that?

First, a lack of wisdom. Although we wish to change, we do not know how. Second, a lack of capacity. Although we know what needs to be changed, we find ourselves unable to act. These are the two fundamental problems we face—we do not see ourselves clearly, nor are we able to guide or restrain ourselves. We simply live within our ingrained habits, within the interests and preferences shaped by greed, hatred, and ignorance, and within the attachments and dependencies we have formed toward the world.

The practice of mindfulness can help us transform our problems from the inside out. All habitual patterns arise from the mind itself—what psychology calls the autopilot mode. How can we step out of this autopilot mode? By practicing mindfulness, we constantly bring our minds back to the present moment, allowing them to return to awareness, abide in awareness, and become increasingly

familiar with the clarity within. As mindfulness grows stronger, the influence of delusive thoughts gradually weakens, and we gain the inner strength to bring about real change.

Mindfulness is essential whether we are observing ourselves, stepping beyond habitual patterns of samsara, or cultivating a healthy and pure way of life. Without mindfulness, we can hardly engage in Mindful Organizing effectively.

4. Cultivating Skillful Methods

This training camp introduces the practice of Mindful Organizing. While we previously explored the four aspects of organizing, this session focuses on organizing items, which requires skillful methods. To meet this need, the program team has drawn on the experience of conventional organizing and decluttering practices, integrating it with the spirit of mindfulness to create an enhanced approach to Mindful Organizing.

The process begins with cultivating right understanding—seeing the benefits of organizing and the drawbacks of neglecting it. Next comes selecting items and sorting them into clear categories. Then we bring the mind into a state of mindfulness and carry out the process with awareness. At the same time, by using furniture and tools effectively, we can keep each space clean and orderly. Finally, it is important to maintain this order in daily life.

When we organize with mindfulness, the act itself becomes a practice of mindfulness. A clean and orderly environment, in turn, supports inner calm and meditation.

IV

The Significance of Mindful Organizing

This is a very down-to-earth program, closely connected with everyone's daily life. The significance of this project can be seen in four key ways.

First, it brings greater order to life. Whether it concerns the items, daily routines, interpersonal relationships, or inner world, every aspect of life depends on Mindful Organizing. When practiced effectively, organizing makes both our daily living and our life clearer and more refined.

Second, it helps bring a Chan-inspired ambience to our

living space. Creating a Chan-inspired space is relatively easy and can be entrusted to a designer. But maintaining it depends on ourselves. If we fail to do so, as our belongings accumulate, even the most serene Chan-inspired space will turn into a storeroom. Because such spaces often have limited storage, any clutter becomes more noticeable.

How can we preserve a Chan-inspired space? We must keep a pure mind and put a simple way of living into practice. On this foundation, we should live mindfully—returning each item to its place after use and allowing the space to return to order. Take our Volunteer Center at the Amrita Retreat Center as an example. The rooms contain very few things, every bed is kept tidy, and the common areas retain Chan-inspired ambience. Everyone at the Amrita lives a simple lifestyle and acts with mindfulness while following the Five Disciplines of Healthy Living. Hence, with methods of Mindful Organizing, the space can be well maintained.

Third, it brings greater clarity to the mind. The purpose of Mindful Organizing is not only to create a clean environment, but, more importantly, to purify the mind. When we organize with mindfulness, we also clear away inner distractions, delusion, and restlessness. In this way, Mindful Organizing itself becomes a practice of mindfulness. As we clean the environment with a pure mind, our minds are nourished in return.

Fourth, the highest purpose of Mindful Organizing is to support the awakening of life. Why does this practice hold such power? That is because Mindful Organizing is carried out with mindfulness, and mindfulness is what awakens life. In truth, whenever mindfulness is present, whatever we do is aligned with awakening.

Mindful Organizing is a vital part of Chan-inspired living. In this talk, I have shared thoughts on four aspects: What is Mindful Organizing, what needs to be organized, how to practice Mindful Organizing effectively, and its significance. I believe this program has great potential.

I hope everyone in the training camp will give rise to bodhicitta, study diligently, and become key members who help it grow and create outstanding work. May these efforts bring the wisdom of Eastern Mindful Organizing to the world.

Appendix

Mindful Sutra Copying: Cultivating the Mind Through Writing

Lecture at Amrita Retreat Center in Autumn, 2025

Mindful Sutra Copying is a wonderful program that aligns with the spirit of the Mindful Peace Academy and is well-received by the public. I believe it will greatly benefit the development of the Academy. In recent years, many traditional Buddhist temples have also introduced sutra copying programs. They provide a space where visitors can copy sutras and settle the mind after visiting or paying their respects to buddhas. For those new to Buddhism, this program serves as a skillful means of introduction; for those already on the path, it becomes a supportive condition for cultivating the mind.

Copying sutras integrates both cultural and spiritual dimensions. Firstly, calligraphy, the art of handwriting, is a significant part of traditional Chinese culture. For centuries, it has served both as a crucial skill for daily communication and public service, as well as a reflection of one's character and inner cultivation. As the saying goes, "Calligraphy gives form to the mind, and each stroke reveals its inner landscape." Thus, practicing calligraphy can refine one's temperament.

Secondly, what we are copying is the Buddha's teaching. By copying each word, we can engrave these teachings in our minds, forming a deeper connection with them. In today's fast-paced world, copying sutras provides a simple, accessible, and effective method for calming the mind. Our overseas academies, including the recent Mindful Peace Fair at New Era University College in Malaysia, have introduced the program and found it highly popular.

I

The Essentials of Mindful Sutra Copying

This program has a distinctive feature: it integrates mindfulness into the sutra-copying process. Its significance differs from that of similar programs offered by traditional monasteries or cultural institutions. By incorporating mindfulness, the activity transcends merely quieting the mind or copying sutras; it becomes a meditative practice. Whether it is considered meditation depends on how we engage our mind. Only when engaging with concentration and awareness does sutra copying become a practice of mindfulness.

When it comes to meditation, there are two aspects: concentration meditation (*samadhi*) and Chan meditation. The practice of samadhi emphasizes specific forms. Through the Seven-Point Posture of Vairochana and focal points such as the breath, one develops sustained and stable concentration, leading to the Four Dhyanas and the Eight Concentrations. Nevertheless, the Chan school emphasizes the way of engaging the mind. With awareness present, one remains clearly attentive to whatever one is doing. Thus, walking, standing, sitting, and lying down; carrying wood and fetching water; eating and dressing—all can become forms of meditation. This reflects the idea that "Walking is Chan, sitting is Chan; speaking or remaining silent, moving or still, one is always at ease."

We have various Chan-inspired activities today, such as Dhyana Tea, Tai Chi Mindfulness Ball, Dhyana Coffee, and Mindful Organizing. Although they differ from Mindful Sutra Copying in the object of focus, they are the same in how they guide us to engage the mind, allowing

us to practice, cultivate, and maintain mindfulness.

Mindfulness practice primarily cultivates two capacities: concentration and awareness. In the practice of copying sutras, the act of writing becomes an anchor for developing concentration. At the same time, we cultivate inner awareness, remaining clearly attentive to each movement of the brush—every beginning and ending, every stroke in all its forms. These two elements are the essence of Mindful Sutra Copying practice.

Copying sutras without mindfulness can only enhance concentration. However, concentration is dependently originated, requiring continuous practice to maintain. Once the practice stops, concentration diminishes rapidly. This is especially true in today's world, where people are constantly bombarded with an overwhelming amount of information and remain in a state of distraction. If we only spend a small amount of time training in concentration, the effect may be limited. So, for most people, meditative activities in a temple or regular sutra copying might

bring temporary peace, but this effect quickly fades once the activity is over, leaving them scattered once again.

To truly settle the scattered mind, we need to awaken awareness. This is an inherent power within our minds, but it needs to be awakened through practice and then strengthened through repeated practice until it becomes steady and reliable. When we maintain continuous awareness, we gain the ability to overcome internal distraction and dullness, and resist external noise and disturbances. Therefore, Mindful Sutra Copying offers a deeper sense of calm than conventional sutra copying.

II

The Foundations of Mindful Sutra Copying

Regarding Mindful Sutra Copying, the program team has developed two versions: the Traditional Version and the Conventional Version. They suit different settings and audiences, offering corresponding guidance on atmosphere, techniques, and the practice of the mind.

First, it is important to create a supportive atmosphere. Ordinary people are easily influenced by their surroundings. Therefore, our Dhyana Tea rituals include not only the Seven Steps of Mindful Tea but also the Seven Steps of Mindful Space, helping participants enter the meditative

state quickly. Although sutra copying may not require such complexity, a suitable environment is still essential for gathering the mind.

Our academies around the world already have a peaceful atmosphere. In each academy, tea rooms, lecture halls, and meditation halls can be used for various activities. If conditions allow, we can also create spaces for sutra copying. This does not require many volunteers and is relatively easy to carry out.

At home, the Dhyana Tea Space we advocate can also serve as a space for sutra copying. An ideal home is not just a shelter for the body, but also a resting place for the mind, bringing both physical ease and inner calm. Many people spend their days busy, tense, and tired. When they return home, their minds can easily become lax and scattered. However, with a Dhyana Tea Space, people can come home, sit quietly, enjoy some tea, and copy sutras, allowing the body to relax and the mind to settle.

Regarding techniques, the first requirement is the sitting posture. Sutra copying does not require the specific Seven-Point Posture of Vairochana used in meditation. However, it is still important to keep the spine upright. The central channel along the spine is a vital pathway for energy circulation. When the spine is aligned, energy can flow more smoothly, providing a steady support for the practice. Moreover, maintaining a correct posture helps to maintain concentration and awareness. Many people are accustomed to lounging on sofas in half-reclined positions. While this may feel comfortable, it is not beneficial for health and can easily lead to distraction and dullness. The ancient Chinese advocated for a dignified and upright position. This is also applicable in sutra copying, but the body should remain relaxed rather than rigid—upright, yet not tense. Additionally, there are specific techniques for the act of copying itself, such as the proper way to hold a pen or brush. These are introduced in the Mindful Sutra Copying short videos we have prepared.

III

The Practice of the Mind in Mindful Sutra Copying

The most important practice of the mind in Mindful Sutra Copying is the Ten Key Elements of Mindfulness Meditation. Among them, the first three are basic elements: aspiration, a simple and orderly life, and enthusiasm for meditation. The next are the three *Samatha* elements and the four *Vipassana* elements, which train concentration and awareness, respectively.

The three Samatha elements are intended to cultivate concentration through the object of focus and attention. In the case of sutra copying, the object of focus is

the action of holding a brush pen and the individual characters being written. Attention refers to directing the mind toward these actions with clarity and alertness. It is important to note that complete concentration is not necessary. One may devote about eighty percent of the mind to concentration and leave the remaining twenty percent for awareness. Maintaining this awareness during concentration is what distinguishes meditation from ordinary focus. Typically, people are attached to the external outcomes of their actions, aiming to accomplish the tasks. Scholars conduct research and write papers to achieve results; athletes train and compete to get rankings. Though they might appear highly focused, this focus is often accompanied by attachment, tension, and a lack of awareness of their own state and everything around them.

However, concentration in meditation is not an end in itself. It is a way of training the mind to become calm, thereby allowing awareness to arise. Therefore, during concentration, we should be aware of what we are doing, as well as our current states and changes in the body and

mind. As practice deepens, the proportion of awareness gradually increases. In intermediate meditation, we rely less on the object but focus more on extending awareness. This means bringing the awareness cultivated in meditation, sutra copying, and Dhyana Tea into everyday life, maintaining awareness in all situations. While the objects of focus can keep changing, the ability to be aware remains constant.

The four Vipassana elements are awareness, acceptance, non-judgment, and right view. In addition to being fully aware of each action while copying, it is also important to accept our own handwriting without judgment. As with Dhyana Tea, the focus is not on the quality of the tea, but on drinking with awareness. The same applies to Mindful Sutra Copying. It is not about achieving a certain level of proficiency in calligraphy, but about doing so with awareness. By controlling our writing speed, we can adjust our inner restlessness and distraction, allowing our mind to be aware of our hand and guide our hand, while also letting our hand nourish our mind.

Therefore, everyone can participate regardless of their calligraphy background. The purpose of sutra copying is not to produce works of art, but to practice mindfulness. We can trace over the character or use red-lettered templates. As long as we maintain mindfulness and focus on the environment, the techniques, and the mindset, every act of sutra copying becomes a mindfulness meditation. The true value of this practice lies in cultivating concentration and awareness, while the quality of the writing becomes a secondary concern.

IV

Serving the Public through Mindful Sutra Copying Program

The practice of sutra copying has a long-standing tradition in China, with renowned calligraphers such as Liu Gongquan, Ouyang Xun, Su Dongpo, Zhao Mengfu, and Wen Zhengming leaving behind classic works. In addition, the Dunhuang Caves yielded tens of thousands of scripture manuscripts dating from the Southern and Northern Dynasties to the Tang and Song Dynasties; examples include the *Lotus Sutra*, the *Diamond Sutra*, and the *Maha-prajna-paramita Sutra*. Their diverse styles create a magnificent spectacle, fully demonstrating the important role of calligraphy in the spread of Buddhism.

Therefore, Mindful Sutra Copying is not only a modern method for calming the mind; it is also a significant practice that embodies the dual transmission of the Dharma lineage and cultural tradition. Nowadays, mindfulness has swept the world, and psychology has undertaken numerous explorations, such as mindful raisin eating. In our Mindful Peace Academy Curriculum, mindfulness is integrated into all aspects of life; whether in speech, silence, movement, or stillness, we maintain concentration and awareness. Bringing mindfulness into daily life is the true essence of a Chan-inspired lifestyle.

This is our first Mindful Sutra Copying training camp. Soon, we will support the overseas expansion of the program. This requires us to carry out Six-step Development for the talents and ensure the transmission of knowledge and experience. Our goal is not to achieve a high level of technical proficiency nor to train calligraphers through this program, but to support mindfulness practice. Regarding Six-step Development, while technical skills may not need to become more complex, the focus should

be on the depth of the practice of the mind. The same practice of copying sutras can serve as a meditation practice at the beginner, intermediate, or advanced level. In this way, sutra copying becomes a skillful means for awakening awareness and realizing awakened nature.

I hope more students will engage in the learning and development of this project. Across the levels of Junior Practitioner, Practitioner, and Senior Practitioner, the techniques and mental practice involved are not overly challenging. During the training process, we not only grow through Mindful Sutra Copying, but also develop a comprehensive understanding and practical experience of the mindful space, technical methods, and the practice of the mind. With these foundations, we can bring this program to different parts of the world and implement it in academies with favorable conditions. Through this program, we enable people to experience traditional Chinese culture and Buddhist wisdom and find inner peace. While serving the public, we also contribute to the development of academies.

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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地址： c/o TCM Glatt GmbH Richtiarkade 16 8304 Wallisellen