



An open heart
开放的心

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The word Sufi, according to Greek and Arabic etymologies, means "wisdom" for the one, and "purity" for the other. However, both concepts clearly suggest one and the same ideal. Wisdom is only there when the mind is purified from preconceived ideas, the burdens of dogma and an unrestful conscience. As to the origin of Sufism, one could say that it is also just as ancient as the concepts of wisdom and purity, which have always been the inspiration of devotional worship all down the ages. Sufism is not a cult nor is it a school of theology. Sufism is an open door, an attitude of truest sympathy towards all beliefs. As the essence of all religious ideals, Sufism has been appropriated by large cultural and religious streams during different periods in history, but without ever losing its own identity.

苏菲一词，据希腊语和阿语词源，既有“智慧”，也有“纯洁”的意思。然而，这两者表达的是一件事。当心中的成见、教条和良心被洁净之后，智慧才会产生。从苏菲起源而言，人们也可以认为苏菲是一种关于智慧和纯洁的古老概念，这一概念就是从古至今一以贯之的虔诚崇拜。苏菲既不是狂热的仪式也不是一个神学派别。苏菲是一扇敞开的大门，是一种对所有信仰真正赞赏的态度。作为所有宗教理念的本质，苏菲主义适当的融入进历史各个阶段产生的宗教和文明之中，不过苏菲主义并没有因此失去自身的特质。

When pronouncing the word Sufism, the 'ism' has a tendency to confine the understanding of wisdom, which is in truth beyond limitations and could never be identified with only one belief, although there are as many descriptions of wisdom as there are seekers on the path. Wisdom might perhaps be recognizable but cannot be tangible nor, even less, subject to definition. Therefore, for the one who is truly wise there is only the reality of wisdom itself, beyond all speculative interpretations.

苏菲主义这个词中，“主义”一词有限制对智慧的理解的倾向，智慧实际上打破了各种限制，也不被某个教条所局限，尽管求道者在行道中会发现很多有关智慧的说明，事实上智慧只能被领悟而无法被实质性的触及，更不用说为之下定义了。因此，明智的人会发现智慧的实质本身打破了所有的思辨推理。

As soon as one attempts to define abstract concepts, one is taken away into the labyrinth of one's own thoughts which descend into speculative descriptions, and one builds up one's own illusions which, added to the many which one picks up, together with numerous impressions and influences, constitute our mind world. Then, when putting one's beliefs and understandings into words, these tend to deviate from the original ideas, which were themselves only arbitrary concepts, and it is the result of all this which is so often presented as being the one and only truth.

一旦人们试图去定义抽象的概念，就会陷入迷雾，并且他们自身的成见将会使他们落入思辨推理之中，然后他们将会为自己编织幻觉，在本性上增添很多东西，连同大量的印象和影响，组成自己的意识世界。然后，当人们将此由上环节而来信条和理解转化为文字，又会与那些原来的想法有些差别，这些信条和理解就会变得只剩武断的概念，这样人们就会认为自己所得到的就是唯一的真理。

For a Sufi, the diversity of religious names and forms are like veils covering the phenomena of the Spirit of Guidance manifested at all levels of evolution. This explains why one of the great ideals of the Sufi is the awakening of a broader outlook, with deeper insight into the tragic misunderstandings which divide earnest followers of various cultural and philosophical traditions. 对于苏菲而言，不同的宗教名目和形式就像一个面纱遮盖于体现在所有进化层面上灵性指导之上。这就可以解释为何苏菲的伟大视见之一就是拥有一种广大心量的觉悟，对于不幸的谬见有一种深刻的洞察，这种不幸的谬误使各种文化和哲学传统热诚的追随者产生分歧。

All religions are in their origin of Divine inspiration, but, like the image of water poured into different coloured glasses, as soon as Divine inspiration becomes formulated in human thought it acquires the image of one's thinking. We then call one religion Hinduism, another Buddhism, and still another Zoroastrianism, while others are called Judaism, Christianity, Islam, as well as many other religious denominations, known or unknown to the world at large.

所有宗教都源自神圣的灵感，但是，正如水倒进不同的容器就有不同的形状，一旦神圣的灵感开始为人类思想所表达，它就不可避免的带上其人的印记。我们为之命名为印度教、佛教，还有琐罗亚斯德教，此外还有犹太教、基督教、伊斯兰教，还有其他很多教派，知名的和不知名的。

A Sufi, by definition, is a religious soul whose nature is to be freed from imposed theories, and who is perfectly conscious that life is not necessarily just what one might think it to be. For a Sufi, life is not only lived at the level of physical experience, nor only at the levels of thought and feeling, but also, and most importantly, at a still higher level of consciousness where the self is no more a barrier separating reality from illusion. At this level of consciousness there are no limitations nor opposites, nor any place for dualistic speculation on the subject of the Divinity. When trying to explain God one only fashions an individual concept, limited to the size of one's own mind world.

苏菲，顾名思义，是指一个虔诚的灵魂，他的本性已经从假象之中解脱，他已经完美的意识到生命并非一定是如人所想的那样。对于苏菲而言，生命不仅仅只有物质层面，也不是只有思想和感觉的层面，更重要的是一种高层次的觉悟，在这种觉悟中，自我不再是个障碍从幻象中将真实区分出来。在这种觉悟状态中，没有局限和对立，也没有对神圣主题的二元化的推理。当试图解释神成为一种时尚和个体的概念，那么人们自身的意识世界就会被局限。

Another subject found in Sufi teachings is the alchemy of happiness, which, as we know from fairy tales, is the use of a magic formula to turn base metal into gold. This mystical legend symbolises so beautifully the fundamental principle of the Inner School of the Sufis, where deep consideration is offered to training the ego along a thorny path known as the art of personality, and where false identification and illusory aspirations are less of a hindrance in discovering the Divine Presence hidden as a pearl in one's heart. This requires constant efforts in forging the character

into a living example of wisdom, so as to become a bringer of happiness to brothers and sisters of all beliefs.

在苏菲思想中可以发现另一个主题叫做“幸福点金术”，这个词我们知道来自于童话故事，使用一种神奇的秘方可以将物质转变为黄金。这种神秘的传说象征着苏菲内在学派美丽的基本原则，在其中自我得到训练沿着我们所知的个性的艺术的痛苦之路前进，在其中错误的分别和虚幻的愿景对于揭开蒙在心中的像珍宝一样的神圣存在的面纱，较少障碍。这就要求通过不断的努力将个人的品质打造成为一种活生生的智慧，以便将幸福带给各种信仰的兄弟姐妹们。

Happiness, which is a birthright, although we are not always conscious of that privilege, is only there to the extent that one becomes a source of happiness for others, through trying to appreciate the good in others, and overlooking that which disturbs when not in accord with one's own thinking; through trying to see the point of view of others, even though these might be contrary to one's own; and through trying to attune oneself to the rhythm of all those one meets, and in whose presence there might be a lesson to learn.

幸福，是一种与生俱来的权利，尽管我们不常意识到这种权利，在这个意义上，通过欣赏他人的美德，每个人都可以成为他人的幸福之源；当他人不符合自己的想法时，尝试去理解他人的立场，哪怕他人的立场与己相对立；尝试使自己与每一个见到的人相协调，这样我们就会发现有很多功课可学。

Hazrat Inayat Khan came to us with a message of Spiritual Liberty, revealing thereby the real nature of spirituality as inherent to liberty of thought and feeling. Another great teaching of our Master is the Unity of Religious Ideals, which implies being liberated from such feelings as 'my religion' as opposed to 'your religion.' The religion of our time is destined to be the religion of the heart, and since there are many hearts, there are just as many religious ideals springing forth from one and the same source, wherein wisdom and purity prevail. When the doors of the temple of the heart are open, humility awakens upon finding oneself face to face with the living God within.

哈兹拉特因纳雅堪给我们带来灵性自由的讯息，揭示了灵性的真实状态乃是思想和情感的自由，此自由是本有的。大筛海给我们带来的另一个讯息是所有宗教理念的融合，这意味着我们将不再区分这是“你的宗教”那是“我的宗教”。当代的宗教必然是心的宗教，有多少心，就有多少种宗教理念，它们都是来自于同一个源流，在其中有智慧和纯洁。当心之寺庙的大门敞开，就会谦卑的醒悟发现自己在神之中已直面永生之神。

The message of Love, Harmony and Beauty is like a Divine stream of spiritual evolution flowing onwards throughout our daily lives, and this awakening to purity and wisdom is the true essence of all that is understood by the term 'Sufi.'

这爱、和谐和美妙之讯息就像灵性进化的神圣的溪流贯穿我们日常的生活推动着我们前进，纯洁和智慧是万有的本质，这些是对于术语“苏菲”的理解。

Translation by Anonymous, inquiries@sufimovement.us

International Sufi Movement-USA-Midwest Region <http://www.sufimovement.us/>

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