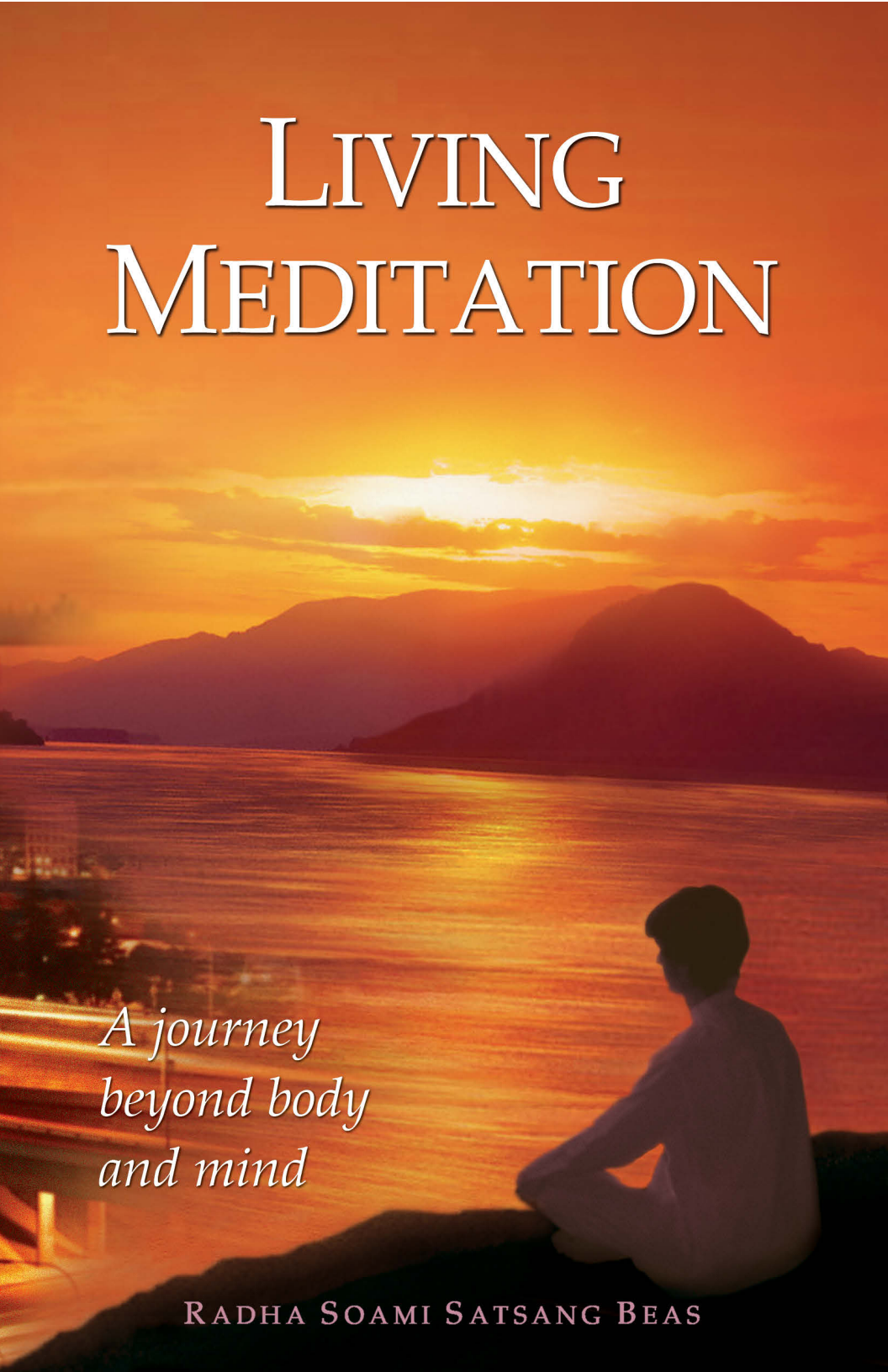


LIVING MEDITATION

A person is shown in silhouette, sitting in a meditative posture on a dark ledge or rock. They are looking out over a large body of water, likely a lake or bay, which reflects the warm, golden light of a setting or rising sun. In the distance, a range of mountains is visible against the bright sky. The overall atmosphere is peaceful and contemplative.

*A journey
beyond body
and mind*

RADHA SOAMI SATSANG BEAS

LIVING MEDITATION

A journey beyond body and mind

生活冥想

一次超越身心之旅

LIVING MEDITATION

A journey beyond body and mind

HECTOR ESPONDA DUBIN

RADHA SOAMI SATSANG BEAS

生活冥想

一次超越身心之旅

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Whether the answer to your question is in six pages or in a book or in one line, the answer is the same: meditation! It depends upon how much time you want to take to understand that answer—whether by reading the whole book or by understanding only one or two words.

Maharaj Charan Singh

无论你的问题的答案是在六页里还是在整本书里，或者是在一行里，答案都是一样的：冥想！这取决于你想要花多少时间去理解这个答案——是通读整本书，还是只理解一两个词。

玛哈拉杰·查兰·辛格

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Introduction

*As long as you do not die while living
How will you obtain true benefit?
Therefore, die and come out of your body.
You have died many times,
Yet still you remain behind the veil
For the method of true dying
You did not learn.*

Rumi

There is a method to conquer death. From Masters of spirituality we understand that there is a way to experience the life that exists beyond the death of the body, and a method or technique we can learn to experience it. These spiritual Masters teach the way to leave our body at will and return to it when we decide to do so. From them we learn that by practising the method, by applying it to our daily lives, we can embark on a journey beyond body and mind, and in the process, develop clear thinking, peace of mind and inner joy. The Masters tell us that by perfecting their method we gain liberation from the cycle of death and birth and experience eternal bliss.

The spiritual Masters teach us that in the body the soul is knotted together with the mind at the spiritual eye centre located in our forehead. From this point, our attention spreads out into

简介

只要你在活着的时候不死，你将如何获得真正的利益？

因此，死去并从你的身体中出来。

你已死去多次，然而你仍停留在幕后，因为你没有学会真正的死亡方式。

Rumi

有一种征服死亡的方法。从精神大师那里，我们了解到有一种体验超越身体死亡存在的生活的方式，以及我们可以学习来体验它的方法或技巧。这些精神大师教导我们如何随意离开身体，并在我们决定时返回。从他们那里，我们了解到通过实践这种方法，将其应用于我们的日常生活中，我们可以开始一段超越身体和心灵之旅，在这个过程中，培养清晰的思维、平静的心态和内心的喜悦。大师们告诉我们，通过完善他们的方法，我们就能从生死轮回中获得解脱，并体验到永恒的喜悦。

精神大师教导我们，在身体中，灵魂与心灵在位于我们额头上的精神眼中心交织在一起。从这个点出发，我们的注意力向外扩散至

the material creation where it constantly absorbs worldly impressions. The continuous, outward-directed activity of the mind, fuelled most often by our desires, forms deep impressions in our consciousness. These impressions act like complex, many-layered blankets, concealing from us the brilliance, power and vitality of our life force, our soul.

When the light of the soul becomes obscured by the mind, we begin to perceive the things of the world as if they were permanent and capable of giving us true happiness. Deceived by a distorted view of reality, we fail to realize that the events, people and things in our lives bring us a happiness that, by its very nature, is only superficial and short-lived. We fail to see that chasing happiness through whatever we are attached to in the perishable world has to lead, sooner or later, to frustration and sorrow while at the same time increasing our karmic debt. Tempted and driven by our senses, we keep doing things that sow the seeds for future incarnations in the physical plane. Mistakenly, we direct our attention to the objects of our affection because we believe the reason for our joy or pain lies in them. In this way, our distorted view of reality leads to actions that drive the roots of our consciousness ever deeper into lower planes of existence. This strengthens the downward tendencies of our mind and keeps us from seeing the light of our soul. The sad result of this downward spiral—a spiral of cause and effect—is that the soul becomes so trapped and hidden in the lower physical realms that the time soon comes when the soul's very existence is no longer even acknowledged.

I know those habits that can ruin your life
Still send their invitations ...

我们的注意力扩散到物质创造中，不断吸收世俗印象。心灵持续的外向活动，通常由我们的欲望所驱动，在我们的意识中形成深刻的印象。这些印象就像复杂的多层毯子，遮蔽了我们生命力的光辉、力量和活力，以及我们的灵魂。

当灵魂之光被心灵所遮蔽时，我们开始将世界上的事物视为永恒且能给予我们真正幸福的。被扭曲的现实观所欺骗，我们未能意识到生活中的事件、人和事物给我们带来的幸福，其本质上是表面且短暂的。我们未能看到，通过追逐我们在这个易朽世界中依恋的一切来追求幸福，迟早会导致挫折和悲伤，同时增加我们的业力债务。被我们的感官诱惑和驱使，我们不断做着在物质平面上播种未来转世种子的行为。错误地，我们将注意力转向我们喜爱的对象，因为我们相信我们的快乐或痛苦的原因在于它们。这样，我们对现实的扭曲观点导致的行为，使我们的意识之根不断深入到更低的存在层面。这加强了我们的向下倾向，使我们无法看到灵魂之光。这一螺旋式下降的悲哀结果——一种因果循环的螺旋——是灵魂变得如此被困和隐藏在低级物质领域，以至于很快就会到来一个连灵魂的存在都不再被承认的时刻。

我知道那些能毁掉你生活的习惯，仍然
发送他们的邀请……

Learn to recognize the counterfeit coins
That may buy you just a moment of pleasure,
But then drag you for days
Like a broken man
Behind a farting camel.

Hafiz

The way to break free from the limitations we have imposed on ourselves, to regain the clarity that reflects our highest potential, is to empower our soul consciousness through meditation. Once we begin to practise meditation, we soon realize that the method of the Masters is a path, journey or way for us to live. It is the path of becoming masters of our mind and senses. To follow the path to its destination means nothing less than the journey of a lifetime. As we travel along it and our mind becomes steadier through the practice of meditation, we will experience the soul gaining control while the undisciplined and ever-troublesome aspects of our mind are progressively weakened. Life becomes more carefree, we are controlled less by our desires, and we find ourselves more balanced and content. As the soul gains the upper hand, the benefits of meditation are increasingly felt and our spiritual resolve becomes deeper and firmer. We are no longer as easily deceived by a distorted perspective, and when we face hard times it is easier to deal with them and recover our balance.

Constantly mastering his mind,
The spiritual man grows peaceful,
Attains supreme bliss,
And returns to the Absolute One.

Bhagavad Gita

学会识别那些只能给你带来片刻快乐的假币，但随后会像破碎的人一样，拖着你像一头放屁的骆驼，持续数日。

哈非兹

摆脱自我施加限制的方法，恢复反映我们最高潜能的清晰度，是通过冥想赋予灵魂意识力量。一旦我们开始练习冥想，很快就会意识到大师的方法是我们生活的一条道路、旅程或方式。这是成为我们心灵和感官的主人的道路。跟随这条道路到达目的地，意味着不亚于一生的旅程。随着我们在冥想实践中沿着这条道路前行，我们的心灵变得更加稳定，我们将体验到灵魂获得控制，而我们心灵中不受约束和不断困扰的方面逐渐减弱。生活变得更加无忧无虑，我们不再被欲望所控制，我们发现自己更加平衡和满足。随着灵魂占据上风，冥想的益处越来越明显，我们的精神决心变得更加深厚和坚定。我们不再那么容易被扭曲的视角所欺骗，当我们面对困难时期，处理它们和恢复平衡变得更加容易。

不断修炼心灵，精神之人变得平和，达到至高幸福，回归绝对一。

《薄伽梵歌》

Many Masters of spirituality throughout the ages stand witness, through their lives and writings, to the success of the method of Shabd meditation, and this book is about its practice.

Shabd, a Sanskrit name for the divine power, is known in different cultures by many different names: Tao, Holy Ghost, Word, Cosmic Energy, Buddha Nature, Kalma, Holy Sound, Sound Current, Truth and many others. The names themselves are not important. What matters is where they point. Shabd, as we use the term in this book, is the eternal reality underlying all forms of life. Shabd is beyond but also within every life form. This means that it is within everyone, within every form of life. It is accessible to each one of us as our deepest Self. Some might think of this reality as God, but while neither 'Shabd' nor 'God' can do justice to the transcendental reality they refer to, in this book the word 'Shabd' has been preferred to the word 'God'.

The word God carries for most people the connotation of someone or something outside of oneself, whereas the word Shabd as power or energy—a word that is unfamiliar to many people—allows for an open concept that does not connote a being out there, apart from and outside of what and who we are. The word Shabd, as used in this book, refers to the eternal reality of both the inner and outer worlds. The concept does not reduce the limitless to a limited finite entity. Shabd is every thing. It is in every body. It is our own essence. It is our reality.

The beginning and end of all things is Shabd. All gross matter, the sky and so forth, subtle matter, sound, form, taste and scent are all Shabd. Whatever exists is Shabd. Whatever is manifested from Shabd cannot be anything but

许多时代的灵性大师通过他们的生活和著作见证了声音冥想方法的成功，这本书是关于其实践的。

梵文“Shabd”是神圣力量的名字，在不同文化中以许多不同的名字为人所知：道、圣灵、言语、宇宙能量、佛性、卡拉、神圣声音、声音之流、真理等等。名字本身并不重要。重要的是它们所指的地方。在这本书中，我们所说的“Shabd”是所有生命形式背后的永恒现实。Shabd 超越每一种生命形式，也存在于每一种生命形式之中。这意味着它存在于每个人、每一种生命形式之中。它对我们每个人来说都是我们最深层的自我。有些人可能会将这种现实视为上帝，但尽管“Shabd”和“上帝”都无法公正地描述它们所指的超验现实，在这本书中，我们更喜欢使用“Shabd”这个词而不是“上帝”。

上帝这个词对大多数人来说意味着超乎自身之外的人或事物，而“Shabd”作为力量或能量——一个对许多人来说陌生的词——则允许一个开放的概念，不意味着有一个存在在那里，与我们自身之外和之外的东西。在这本书中使用的“Shabd”一词指的是内在和外在世界的永恒现实。这个概念并没有将无限缩减为有限的实体。Shabd 是万物。它存在于每一个身体中。它是我们自己的本质。它是我们的现实。

一切事物之始末为“Shabd”。所有粗糙物质、天空等等，细微物质、声音、形态、味道和气味都是“Shabd”。存在的一切都是“Shabd”。从“Shabd”显现出来的，不可能是其他任何东西。

Shabd. Shabd is our creator. Shabd is our sustainer. We are of Shabd and Shabd is ours.

Maharaj Sawan Singh

By practising Shabd meditation we learn how to contact and merge with Shabd, the divine and primal power, in full consciousness. We learn how to 'die' to our limited self so that we can become alive forever. Freed from identification with our body selves, we gain freedom from personal obsessions, suffering and attachments. We learn how to access the positive creative energy or power that is already within us. The method of Shabd meditation comes recommended to us by Masters of spirituality, called here Shabd Masters, who have lived by its principles and experienced the truth of the practice. That, for us, is its guarantee. To know that what they say is true, we must put their method into practice and experience it for ourselves. Only through action can we know that it is true. Only through action will we experience how the integral system of the Shabd Masters can help us become complete human beings, attain knowledge of the deathless Self and realize the divine. The Shabd Masters assure us that if we apply their method in full, we will move from a world of concepts to one of spiritual experience. Through practice, we will be personally transformed.

There is a difference between knowing the path and walking it.

Morpheus to Neo in *The Matrix*

True Masters of spirituality always impart their method and teachings free of charge. Their method rests on a foundation of

言语。言语是我们创造者。言语是我们维持者。我们属于言语，言语属于我们。

玛哈拉杰·萨万·辛格

通过练习声音冥想，我们学会如何在与声音接触和融合中，在完全的意识状态下，与神圣和原始的力量相结合。我们学会如何“死亡”于我们有限的自我，以便我们可以永远活着。摆脱了对我们身体自我的认同，我们获得了从个人执着、痛苦和依附中解脱的自由。我们学会如何获取我们内在已经存在的积极创造性能量或力量。声音冥想的方法是由灵性大师们推荐给我们的，在这里被称为声音大师，他们以这些原则为生，并体验了实践的真谛。对我们来说，这就是它的保证。要知道他们说的是真的，我们必须将他们的方法付诸实践，并亲身体会。只有通过行动，我们才能知道它是真的。只有通过行动，我们才能体验声音大师的完整体系如何帮助我们成为完整的人，获得永恒自我的知识，并实现神圣。声音大师们向我们保证，如果我们完全应用他们的方法，我们将从概念的世界过渡到精神体验的世界。通过实践，我们将得到个人的转变。

知道路线与走过路线之间有区别。

莫菲斯对尼奥说，《黑客帝国》

真正的灵性大师总是免费传授他们的方法和教诲。他们的方法建立在

four fundamental principles: following a vegetarian diet, not taking alcohol or mind-altering substances, living a moral and honest life, and giving at least one tenth of one's time daily to the practice of meditation. The first three principles support the fourth, which is the key to self-transformation. It is an interdependent and interlinking system: all four principles have to be put into practice rigorously, for otherwise, the integral system cannot work.

A vegetarian diet is necessary to minimize the consequences resulting from the violence and cruelty of killing for food. Unless the burden we bear as the consequence of doing such actions (our karmas) is kept to the minimum, we cannot hope to rise spiritually. Concentration is the key to gaining conscious access to Shabd. Since blowing the mind with drugs or dulling it with alcohol sabotages all serious concentration, it is essential to abstain from drugs and alcohol. It is also important that we lead a moral and honest life, for unless we are able to control our emotions at the level of physical actions, how can we hope to direct them constructively at the more subtle level within ourselves? If we give free rein to our passions and desires, we will soon find ourselves driven by them. Our attention will remain trapped in lower, physical centres, and it will be impossible to raise it to the level where concentration begins. If meditation is the means whereby we transform our consciousness, then giving just one tenth of our daily time to its practice is the least we must do. How can we succeed in a profession if we don't give time to it? How can we enjoy a destination if we don't make the time needed to travel there?

Through these four principles, the Masters set clear guidelines for a way of life that supports our spiritual goal. The guidelines serve as painted lines on a road. The moment we cross a line, we know we have deviated from our course and are in

他们的方法建立在四个基本原则**上**：**遵循素食饮食、不饮酒或服用改变心智的物质、过有道德和诚实的生活，以及每天至少用十分之一的时间进行冥想练习。前三项原则支持第四项，这是自我转变的关键。这是一个相互依存和相互联系的系统：必须严格实施所有四个原则，否则整个系统无法运作。**

素食饮食是减少因食物杀戮的暴力和残酷所产生后果的必要手段。除非我们将因这些行为（我们的业力）所承受的负担降至最低，否则我们无法希望在精神上得到提升。集中注意力是获得对 Shabd（梵音）的有意识接触的关键。由于药物或酒精会破坏所有严肃的集中注意力，因此戒除药物和酒精是至关重要的。我们还必须过一种道德和诚实的生活，因为除非我们能够在身体行动的层面上控制我们的情绪，否则我们如何希望在更微妙的内在层面上建设性地引导它们？如果我们任由我们的激情和欲望自由发展，我们很快就会发现自己被它们所驱使。我们的注意力将停留在较低、物质中心，而无法提升到开始集中的水平。如果我们认为冥想是转变我们意识的方法，那么将我们每天时间的十分之一用于其实践是最少应该做的。如果我们不对自己的职业投入时间，我们如何能成功？我们如果不花时间去旅行，怎么能够享受目的地呢？

通过这四个原则，大师们为支持我们精神目标的生活方式制定了明确的指导方针。这些指导方针就像道路上的画线。当我们越过一条线时，我们就知道我们已经偏离了我们的航线。

danger. The Masters, however, impress upon us the importance of using our personal sense of discrimination. Within the four broad parameters, it is up to each one of us to find out which actions or thoughts will strengthen or weaken our spiritual life, which actions and thoughts will take us towards our destination and which will take us further away.

Other tools that help us support our meditation practice are listening to spiritual discourses (*satsang*), reading spiritual literature, and service (*seva*) to the Master. Seva can be done through service to our spiritual community (*sangat*) or to our community in general. The advantage of serving our spiritual community is that it puts us under the direct orders of our Master. Such service develops the relationship of disciple and Master—a discipline that is key to the transformative process of the spiritual path.

We can further support our spiritual objective by being selective about the things we choose to see, hear, talk or think about, and the company we keep. In addition, it is easier to practise meditation with a fit and healthy body, so it is desirable to care for our body by taking steps to promote its health and well-being. All these practices will support our efforts to bring our attention to the spiritual eye centre and begin the journey to reach our source.

The ways of reaching our source are many, but all the paths at some point merge into the universal path of travelling within oneself through Shabd, through spiritual Light and Sound. Most of us are at the very early stages of the journey. Few have had actual experience of the truth that is our goal. This book, therefore, has been prepared to inspire us to move from concepts to experience. Since we aspire to reach that point where we actually experience the Shabd, this book highlights the irreplaceable importance, value and practical impact of meditation, and how, without meditation, we will reach nowhere.

我们知道我们已经偏离了我们的航线，处于危险之中。然而，大师们强调使用我们个人的辨别力的重要性。在四个广泛的参数内，取决于我们每个人去发现哪些行为或思想会加强或削弱我们的精神生活，哪些行为和思想会引导我们走向目的地，哪些会让我们离目的地更远。

其他帮助我们支持冥想实践的工具包括聆听精神演讲（萨特桑）、阅读精神文献以及向导师（上师）提供服务（塞瓦）。塞瓦可以通过为我们精神社区（桑格特）或一般社区提供服务来完成。服务于我们的精神社区的优势在于它使我们处于我们导师的直接命令之下。这种服务发展了弟子与导师之间的关系——这是精神道路转化过程的关键纪律。

我们可以通过选择性地关注我们选择看到、听到、谈论或思考的事物，以及我们交往的人，来进一步支持我们的精神目标。此外，拥有一个健康强健的身体更容易练习冥想，因此通过采取措施促进身体健康和福祉来关心我们的身体是可取的。所有这些实践都将支持我们把注意力集中在精神眼中心，并开始达到我们本源的旅程。

我们的途径有很多，但所有道路在某一点上都会融入通过 Shabd、通过灵性光明和声音在自身内旅行的普遍道路。我们大多数人都处于旅程的非常早期阶段。很少有人真正体验过我们目标的真实性。因此，这本书是为了激励我们从概念转向体验。由于我们渴望达到真正体验 Shabd 的那个点，这本书强调了冥想不可替代的重要性、价值和实际影响，以及没有冥想我们将无处可去。

The book looks at our personal responsibilities as disciples on the spiritual path and explains how a clear understanding of the teachings can lead us to the daily practice of meditation, without shirking our responsibilities. Clear thinking, a positive attitude and sincere effort support spiritual priorities and help us focus on daily meditation. Through the practice of meditation we become clear, we become positive and we gain mastery over our mind. Ultimately, through the practice of meditation, we obtain the supreme peace and joy that result from being spiritually transformed and freed of all limitations.

To emphasize the universality of the path of Shabd meditation, the book includes quotations not only from Sant Mat (the path of the Shabd Masters), but also from different traditions, times and places. The simple method of Shabd meditation, the method of dying to the world and awakening to the divine, arises naturally from fundamentals of human nature common to all humanity. It is a universal method or mystic way, common to all true Masters of spirituality, whatever their language, religion, culture or the context in which they taught.

All rivers merge in the Ocean.

The Ocean refuses no river.

Indian proverb

本书审视我们在灵性道路上的个人责任，并解释清晰理解教义如何引导我们进行日常冥想实践，而不逃避我们的责任。清晰的思维、积极的态度和真诚的努力支持灵性优先事项，并帮助我们专注于日常冥想。通过冥想实践，我们变得清晰，我们变得积极，我们掌握了自己的心灵。最终，通过冥想实践，我们获得因灵性转化和摆脱所有限制而产生的至高无上的平和与喜悦。

强调声明冥想的普遍性，本书不仅包括来自圣言宗（声明大师之路）的引言，还包括来自不同传统、时代和地方的引言。声明冥想的简单方法，即世界之死和神圣之觉醒的方法，自然源于全人类共有的基本人性。这是一个普遍的方法或神秘之道，对所有真正的灵性大师来说都是共同的，无论他们的语言、宗教、文化或他们教授的背景如何。

所有河流都汇入大海。
大海不拒江河。

印度谚语

1

Spiritual beings going through a human experience

*This life is but a link in an infinite chain of existence.
The body perishes but the soul lives on—immortal,
treading the path back from its painful separation to
its blissful return to the mansions of the Lord.*

Maharaj Jagat Singh

Mystics tell us that although we are in a body, we are not the body—we are spiritual beings going through the experience of being human. From this encouraging point of view, we are pure beings of spiritual nature already, but beings whose purity has been temporarily obscured by our mind and senses. We will realize this for ourselves only when our soul dominates our mind, and this higher state of consciousness, the Masters tell us, can be gained through meditation, and through meditation alone.

Through meditation, we learn to hold our attention still at the spiritual eye centre. Once we are able to do this, the mind comes under the influence of the soul and is receptive to the more subtle reality of the Shabd. The layers of ever-changing desires and worldly impressions that conceal our pure consciousness fall

1

精神生命经历人类体验

这生命只是无限存在链条中的一个环节。身体会消逝，但灵魂永存——不朽，踏着痛苦的分离之路回到主的宅邸。

玛哈拉杰·贾特·辛格

神秘主义者告诉我们，尽管我们身处身体之中，但我们并非身体——我们是经历着人类体验的精神存在。从这个鼓舞人心的角度来看，我们已经是纯粹的精神实体，但我们的纯洁性被我们的心灵和感官暂时遮蔽了。只有当我们的灵魂主导了我们的心灵，我们才会亲自意识到这一点，大师们告诉我们，这种更高的意识状态可以通过冥想获得，而且只有通过冥想。

通过冥想，我们学会将注意力保持在精神眼中心。一旦我们能够做到这一点，心灵就会受到灵魂的影响，并能够接受更微妙的 Shabd 现实。那些掩盖我们纯净意识的不断变化的欲望和世俗印象就会落下

away naturally—the scales of spiritual blindness fall from our eyes—and we experience, with the ear and eye of the spirit, the sweetness and power of the deathless Self, the Shabd, buried deep within us. Without the practice of meditation, our mind remains possessed by worldly passions and attachments, and our soul, deprived of its best potential ally—an enlightened mind—travels without support through the experience of being human in this most dangerous of planes, the land of Kal.

The Indian word ‘Kal’ has been deliberately kept here, as there is no equivalent to this concept in the Western tradition. ‘Kal’ in Sanskrit literally means time—the illusion of life unfolding in sequence. In the teachings of the saints, Kal is personified as the ruler of the realms of mind and matter, god of the material universe—the physical, astral and causal planes where time shapes and destroys all—whereas the Supreme Consciousness exists both within and beyond time.

According to the Shabd Masters, it is Kal that keeps the soul trapped in the material and mental spheres, where mind and matter, not spirit, dominate. The way out of this trap is to transcend the realm of mind and matter by means of Shabd meditation under the guidance of a living Shabd Master—a guide who is free from the prisons of time and duality, and whose perspective reflects to his or her disciples the unlimited truth of Shabd.

In his Radiant Form, he [the Master] helps the disciple at every step, accompanying him throughout the spiritual journey.

Introduction to *Die to Live*

欲望和世俗印象的层层叠加，掩盖了我们纯净的意识，这些叠加自然脱落——精神盲目的枷锁从我们眼中脱落——我们以精神的耳朵和眼睛，体验那不朽的自我、那深藏于我们内心的声音的甜美与力量。没有冥想的实践，我们的心灵仍然被世俗的激情和执着所占据，我们的灵魂，失去了其最佳盟友——一个觉悟的心灵——在这最危险的层面上，在卡尔之地上，无依无靠地旅行。

印度的单词“Kal”在这里被故意保留，因为西方传统中没有与之相对应的概念。“Kal”在梵文中字面意思是时间——生命按顺序展开的幻觉。在圣人的教义中，Kal 被拟人化为心灵和物质领域的统治者，物质宇宙的神——物理、星体和因果层面，时间在这里塑造和毁灭一切——而最高意识存在于时间和超越时间之中。

根据吽音大师，是吽音使灵魂被困在物质和精神领域，在那里心灵和物质，而非精神，占据主导地位。摆脱这个陷阱的方法是在活着的吽音大师的指导下通过吽音冥想超越心灵和物质的领域——这位大师不受时间和二元性的牢笼束缚，他的视角向他的弟子们反映了吽音的无尽真理。

在他的光辉形态中，他（大师）在每一步都帮助弟子，陪伴他走过整个精神旅程。

《死亡与生存导论》

Life in the land of Kal

Look upon the world as a bubble: him who looks thus upon the world the king of death does not see. Come, look at this world, resembling a painted royal chariot. The foolish are sunk in it; for the wise, there is no attachment for it.

The Dhammapada

When we stay at a hotel, we don't try to fix the problems we face. This is because we are guests at the hotel, not attached to it, and we know we will soon be on our way. Similarly, a bridge is meant for crossing, so no one builds his home, the place where he is to stay, on a bridge. Is it not strange, then, that even though we know we will not be in the world permanently, we act as if we were to be here forever! Soami Ji says that we are so attached to the creation and love it so much that we have forgotten the Lord, forgotten our true home, and forgotten who we really are. We are trapped in this world of illusion and take everything that we see to be real.

Not only mystics tell us that this is a world of illusion, scientists say the same thing. Science tells us that at the subatomic or quantum level, nothing of the material world is left intact. There are only energy fields with no solidity at all, nothing for the senses to see or touch. Our physical senses are too dull and too slow to sense, feel, see or experience in any manner these energy fields that are in fact vibrations taking place in a void. The illusion in which we exist isn't restricted to the material world. Our mental perceptions, emotions and attachments are part of the illusory realm of mind and matter.

Meditation is the means to realize the fleeting and impermanent nature of human life, of all our attachments and endeavours—

生活在卡兰之地

把世界看作一个泡沫：这样看待世界的人，死神不会看到他。来吧，看看这个世界，就像一辆画有皇家马车。愚蠢的人陷入其中；对于智者，对此没有执着。

《法句经》

当我们住在酒店时，我们不会试图解决我们面临的问题。这是因为我们是酒店的客人，与酒店没有联系，我们知道我们很快就会离开。同样，桥梁是为了跨越而建造的，所以没有人会在桥上建造自己的家，即他打算停留的地方。那么，即使我们知道我们不会永远留在世界上，我们却表现得好像要永远留在这里，这不是很奇怪吗！Soami Ji 说，我们对创造如此依恋，如此热爱它，以至于我们忘记了主，忘记了我们的真正家园，也忘记了我们真正是谁。我们陷入了这个虚幻的世界，把我们所看到的一切都当作真实。

不仅神秘主义者告诉我们这是一个虚幻的世界，科学家们也说同样的话。科学告诉我们，在亚原子或量子层面上，物质世界的一切都没有保留下来。只有没有固体的能量场，没有任何感官可以看到或触摸到。我们的物理感官太迟钝、太慢，无法以任何方式感知、感受、看到或体验这些实际上是在虚空中发生的振动能量场。我们存在的幻象不仅限于物质世界。我们的心理感知、情感和依恋都是心灵和物质虚幻领域的组成部分。

冥想是实现人类生命、所有我们的执着和努力的短暂和无常本质的手段

even life itself. Meditation is the means to realize a higher, more permanent level of reality. Through meditation and with the help of a true Master, we can wake up from the dream-like existence that characterizes lower planes of consciousness. The Masters teach that just as it is the very nature of the world to change unceasingly, so it is the privilege of human beings to experience the changeless, deathless and blissful nature of their own true Self.

Yet how difficult it is to retain the spiritual perspective and clarity as we live out our daily lives in the material world! Wherever we look, we see change, suffering and conflict. Influenced by what is going on around us, we easily take the path of least resistance. How natural it can seem to go with the flow—so we too ‘flow’ with the downward, superficial tendencies that appear to characterize our times, even though our Master demonstrates the benefits of choosing the upward path and shows us how to disengage ourselves from all and everything that pulls us down.

Everyone is burning in the fire of maya [illusion]; all are roasting in it day and night.

Baba Jaimal Singh

Injustice, sickness and poverty are everywhere, and we see cheating, violence and obsession with sense gratification all around, but for us to capitulate to a negative perspective of life is to deny our spiritual nature and invite restlessness and suffering upon ourselves. To go to the extent of indulging in the downward tendencies of the mind is simply asking for yet another birth and inviting even more suffering upon ourselves.

所有我们的附件和努力——甚至生命本身。冥想是实现更高、更持久现实水平的方法。通过冥想，并在真正大师的帮助下，我们可以从表征较低意识层面的梦幻般存在中醒来。大师们教导说，正如世界不断变化的本质一样，人类体验永恒、不朽和幸福本性的特权。

然而，在我们生活在物质世界中，保持精神视角和清晰度是多么困难！无论我们往哪里看，都看到变化、苦难和冲突。受到周围发生的事情的影响，我们很容易选择阻力最小的道路。跟随潮流似乎是如此自然——因此我们自己也“随波逐流”，跟随那些似乎标志着我们时代的向下、表面的倾向，尽管我们的导师展示了选择向上道路的好处，并向我们展示了如何摆脱所有拉我们向下的一切。

每个人都燃烧在魔幻之火中[幻觉]；日夜都在其中被烤炙。

巴巴·贾伊马尔·辛格

不公正、疾病和贫困无处不在，我们看到欺骗、暴力和对感官满足的执着四处蔓延，但如果我们屈服于对生活的负面看法，就是否认我们的精神本质，并给自己带来不安和痛苦。沉溺于心灵的堕落倾向，不过是寻求又一次的轮回，并给自己带来更多的痛苦。

In a place where mind and matter are active, there can never be peace. Sorrows and wars of nations, or communities, or individuals shall continue. The soul must seek other planes to find peace. To find peace is the business of the individual. Everybody has to seek it within himself.

Maharaj Sawan Singh

To choose a positive path is to affirm one's spiritual nature. All conflict, in the final analysis, is the manifestation of inner conflict. And while we may never be able to make the world into a utopia, we can, the saints tell us, transform ourselves. Through the practice of meditation, we can gradually reclaim for ourselves a higher state of being. By turning inwards, by exploring and experiencing the spiritual reality of inner life, we can gain the strength of character to remain sane even if the entire world were to go crazy around us. Problems in life will always be present—it is the nature of the realm of Kal—but the support we get from meditation will make us increasingly able to deal with the ups and downs of daily life.

Pleasures from external objects
Are wombs of suffering.
They have their beginnings and their ends;
No wise man seeks joy among them.

Bhagavad Gita

We are responsible for the freedom of our soul

Liberty means responsibility.
That is why most men dread it.

George Bernard Shaw

在一个心灵和物质都活跃的地方，永远不会有和平。国家、社区或个人的悲伤和战争将继续。灵魂必须寻求其他层面以找到和平。找到和平是个人的责任。

每个人必须在自己内心去寻找它。

玛哈拉杰·萨万·辛格

选择一条积极的道路就是肯定自己的精神本质。最终分析，所有冲突都是内心冲突的表现。虽然我们可能永远无法将世界变成乌托邦，但圣人们告诉我们，我们可以改变自己。通过冥想的实践，我们可以逐渐为自己争取到一个更高的存在状态。通过内省，通过探索和体验内在生活的精神现实，我们可以获得保持理智的力量，即使整个世界在我们周围疯狂。生活中的问题总会存在——这是卡尔领域本质的一部分——但冥想带给我们的支持将使我们越来越能够应对日常生活的起伏。

外部事物的愉悦是痛苦的源泉。

他们有起点和终点；智者不会在他们之中寻求快乐。

《薄伽梵歌》

我们负责我们灵魂的自由

自由意味着责任。

这就是为什么大多数男人都害怕它。

乔治·萧伯纳

To acknowledge and affirm our spiritual nature, the first practical step we are to take once we are committed to the spiritual path is to embrace responsibility for our every thought and action. If it is Kal's responsibility to keep us trapped in the realms of suffering, it is equally the responsibility of each human being to take the future of his or her soul in hand.

Whatever we are today, it is the result of what we thought and did in the past. By the same rule of cause and effect, what we are to become in the future will be determined by what we think and do right now, today. Through our consciousness, our sense of discrimination, we can choose at every moment to make a difference now, in this life, not only for the rest of our lifetime but for all eternity. This is our privilege. This is our challenge.

While the body we occupy at this point in time will die, our soul continues far beyond this life to reap the harvest of the choices we are making here and now. If we are clever and make wise choices today about what we think and do, it will be a lot easier to make positive choices tomorrow. That we have been put on the path of the Masters means the time has now come, in this very life, to become masters of ourselves. There will be no incarnation better than the one we are in now. It is now that we have the opportunity to realize who and what we are.

Why, then, would we wait for another birth? Why do we wait to make meditation our first priority? If we are not going to make this effort now, when are we going to do it? We need to ask ourselves these questions. If it is not for me to do it, who do I think will do this work for me? Why, we can ask ourselves, did we come to this path? Why, then, do we procrastinate? We made a conscious choice to accept the teachings of a Shabd Master for

承认并肯定我们的精神本质，一旦我们致力于精神之路，我们首先要采取的实际行动就是承担起对我们每一个思想和行为的责任。如果保持我们陷入苦难领域的责任属于卡尔，那么每个人类都有责任掌握自己灵魂的未来。

无论我们今天成为什么，都是过去所思所行的结果。按照因果律，我们未来要成为什么，将由我们现在所思所行决定。通过我们的意识，我们的辨别力，我们可以在每一刻选择现在就做出改变，在这个生命中，不仅是为了我们余下的生命，而是为了永恒。这是我们特权，这是我们挑战。

虽然我们此刻占据的身体将会死去，但我们的灵魂将继续超越此生，收获我们在此时此地所做选择的成果。如果我们今天聪明地做出明智的选择，关于我们的思考和行动，那么明天做出积极的选择将会容易得多。我们被置于大师的道路上，意味着现在正是这个生命中的时候，成为我们自己的主人。没有比我们现在所拥有的更好的转世。现在是我们有机会认识到我们是谁、我们是什么的时候。

那么，我们为什么要等待另一次出生呢？我们为什么要等到把冥想作为首要任务呢？如果我们现在不努力，我们什么时候会努力呢？我们需要问自己这些问题。如果不是我去做，我会认为谁会为我做这件事呢？为什么，我们可以问自己，我们为什么会选择这条道路？为什么，那么，我们会拖延呢？我们做出了有意识的抉择，接受了一位 Shabd 大师的教诲，为

good reason. To help us keep our focus, we need constantly to revisit our motives and our priorities.

Now is the time to get serious about living the teachings! There is no better time to make the required effort to keep our attention in the eye centre. The responsibility is ours and ours alone. No one else can do it for us. If a student wants to pass an exam, he or she has to study; no one else can do the studying for them. Master Sawan Singh (also known as Great Master) says: “Develop the power to withdraw your attention, *at will*, from the outward objects and from the physical body, and concentrate it in the eye focus.”

He states the disciple’s responsibility very clearly. Those words ‘at will’ mean it is we who are responsible for keeping our mind in the eye centre through effort and self-control. No one else will do it for us. Even the Master, who is teaching, guiding and protecting us, will not do it for us. Unless we take this step ourselves, we will never make spiritual progress.

With the gift of initiation, Master bestows on the disciple sufficient grace to do meditation. All disciples of a true Master have the strength to meditate and to keep the attention at the eye focus. We cannot let laziness or fear paralyze us. We have the strength to raise our attention to the eye centre because the force that is upholding the entire creation is upholding us. That force is Shabd; that is what the Master is; and that, too, is what we are.

The power within is not ignorant of what you are doing.
It is with you and constantly watches you and guides you.

Maharaj Sawan Singh

我们拖延吗？我们出于良好原因有意识地选择了接受一个香布大师的教诲。为了帮助我们保持专注，我们需要不断地回顾我们的动机和优先事项。

现在是我们认真生活教诲的时候了！没有比现在更好的时机去努力保持我们的注意力集中在眼睛中心。责任完全在我们自己。没有人能为我们做这件事。如果一个学生想要通过考试，他或她必须学习；没有人能代替他们学习。萨万·辛格大师（也被称为大师）说：“培养出随意从外在物体和身体中收回注意力的力量，并将其集中在眼睛焦点上。”

他非常清楚地阐述了弟子的责任。那些“随意”的话意味着我们必须通过努力和自我控制来保持我们的心灵在视觉中心。没有人会为我们做这件事。即使是正在教导、引导和保护我们的导师，也不会为我们做这件事。除非我们自己采取这一步，否则我们永远不会在精神上取得进步。

以启发的礼物，大师赋予弟子足够的恩典来进行冥想。真正大师的所有弟子都有冥想并保持注意力在眼神集中的力量。我们不能让懒惰或恐惧使我们瘫痪。我们有力量提升我们的注意力到眼神中心，因为支撑整个创造力的力量也在支撑着我们。那种力量是 Shabd；那正是大师；那也是我们。

体内的力量不会对你的行为一无所知。

它与您同在，始终关注您并引导您。

玛哈拉杰·萨万·辛格

Initiation is not an insurance policy

One does not become a satsangi simply by being initiated.

Maharaj Jagat Singh

Sant Mat is not an insurance policy by which we are guaranteed salvation just by attending initiation. Although initiation is no small matter, although it marks the culmination of a journey of thousands of lifetimes, it is not the end of the journey. Shabd Master Baba Gurinder Singh (or Baba Ji, as he is known) tells us that the event of our initiation may be taken as the projection of our desire to grow spiritually. Unless we take action, we will not become satsangis. A satsangi is one who is in contact with Truth (*sat*, truth; *sang*, with). You are either there, or you are not there. There is no half-way ground in experiencing Truth.

As Master Jagat Singh (or Sardar Bahadur, as he was also known) points out, we do not become satsangis by the mere act of having attended initiation. A graduate student enrolling in a doctoral programme does not become a PhD just by joining the university. A student has to attend classes for many years before he or she graduates. Until we have merged into Shabd, we are all seekers in search of our home. The way to go home is through meditation. If we are not doing our meditation, then we are not on our way to becoming satsangis. Nor are we following the teachings of the Master, no matter how often we have the sight or company (*darshan*) of his physical form, listen to satsangs, do seva or read spiritual books. Without meditation, it is impossible to attain liberation.

A Master comes to initiate us, to put us in contact with our inner Master, the Shabd. Once we have been initiated, we have to follow the instructions our living Master has given us. By putting

启动并非保险政策

一个人仅仅通过受戒并不能成为萨特桑吉。

玛哈拉杰·贾特·辛格

圣玛特不是一份保险单，通过参加启蒙仪式就能保证我们得救。尽管启蒙仪式并非小事，它标志着数千年生命旅程的终结，但它并不是旅程的终点。沙布大师巴巴·古林德·辛格（或称巴巴吉，正如他为人所知）告诉我们，我们启蒙的事件可以被视为我们渴望精神成长的投射。除非我们采取行动，否则我们不会成为萨特桑吉。萨特桑吉是指与真理（萨特，真理；桑，与）接触的人。你要么在那里，要么不在那里。在体验真理上没有半途而废的余地。

正如贾加特·辛格大师（或如他也被称作萨达尔·巴杜尔）所指出的，我们仅仅通过参加启蒙仪式并不能成为萨特桑格。一个研究生注册博士课程并不意味着他或她已经成为博士。一个学生必须上很多年课才能毕业。在我们融入“沙布德”之前，我们都是寻找家的寻求者。回家的路是通过冥想。如果我们不做冥想，那么我们就不是在成为萨特桑格的路上。无论我们多么频繁地看到或陪伴他的肉身，听萨特桑格，做服务或阅读灵性书籍，都不遵循大师的教诲。没有冥想，不可能获得解脱。

一位大师来引导我们，让我们与内在的大师——声音相连。一旦我们接受了启蒙，就必须遵循活着的导师所给予我们的指示。通过这种方式，

more emphasis on the person of the Master than on his teachings, we make a serious mistake that is detrimental to our spiritual welfare. The Master's finger is pointing to the eye centre but we are busy worshipping his finger, not looking at where his finger is pointing. If we believe that Master will wave a magic wand and automatically give us liberation after death, we are wrong. If we believe that just by attending initiation or by having his physical darshan, without doing our meditation, he will give us liberation after death, we are also sadly mistaken.

Shabd Master Charan Singh used to say that nothing justifies us saying that we cannot do meditation. The Master fulfils his task by immersing us in an ocean of grace. Now we have to do our part and take responsibility, through action, for the welfare of our soul.

Kal's deadliest weapon: indulging in thinking

Mind is the deadliest of foes, but the most useful of servants. When it turns wild and gets out of control, it heads for certain destruction. When properly awakened and controlled, there is no limit to what the mind can do.

Introduction to *Die to Live*

Once we have been initiated, we need to practise the process of controlling our mind so that it becomes the servant and ally of our soul, not our master. As we all have experienced, there is no end to our desires, and we know how easy it is to be dominated by them! At the root of this problem lies the habit of giving free rein to our mind so that it goes wherever the senses lead it. If we learn to control our mind, we automatically gain control over our senses.

过分强调大师本人而非他的教诲，我们犯了一个严重的错误，这对我们的精神福祉有害。大师的手指指向眼睛中心，但我们却忙于崇拜他的手指，而没有看他的手指指向的地方。如果我们认为大师会挥舞魔杖，在死后自动给我们解脱，那我们就错了。如果我们认为只需参加启蒙仪式或通过他的身体瞻仰，而不进行冥想，他就能在死后给我们解脱，那我们也是大错特错了。

沙布德大师查兰·辛格曾经说过，没有什么能证明我们不能进行冥想。大师通过让我们沉浸在大海的恩典中来实现他的任务。现在我们必须尽我们的一份责任，通过行动来负责我们灵魂的幸福。

卡尔最致命的武器：沉迷于思考

心智是最大的敌人，也是最有用的仆人。当它变得狂野并失去控制时，它将走向必然的毁灭。当它被正确唤醒并受到控制时，心智所能做到的事情没有极限。

《死亡与生存导论》

一旦我们被启蒙，就需要练习控制我们的思维，使其成为我们灵魂的仆人和盟友，而不是我们的主人。正如我们大家所经历的，我们的欲望没有尽头，我们也知道被它们支配是多么容易！这个问题的根源在于我们让我们的思维任意驰骋的习惯，让它随感官所至。如果我们学会控制我们的思维，我们就会自动控制我们的感官。

In *Die to Live*, Master Charan Singh says: “Intellect is a great barrier in our way, but we have to pierce the barrier of intellect with the help of intellect.”

Used constructively, the intellect is a great friend on the spiritual journey. Supported by a spiritual focus and the habit of clear thinking, the mind discriminates for our spiritual advantage—looking to our spiritual growth and spiritual well-being. ‘Compulsive’ thinking, on the other hand, fuels desires, makes the ego stronger and contradicts all efforts to put our soul in charge. Compulsive, out-of-control thinking gets us into trouble and leads to pain. It is a question of who is in control. Allowed to go its own way, not referring to its power of discrimination, the mind quickly becomes our downfall.

‘Compulsive’ thinking is the process of abandoning oneself to the inner chatter of the mind. It is the tendency to live in a world of concepts and illusions; of fear for what the future may bring; of obsessing with planning; of remembering and ruminating on what is past. The process itself builds habits of worrying, judging, analyzing, building expectations and daydreaming. Compulsive thinking feeds the passions. It reinforces the ego. Constant mental repetition of the obsessions of the day makes deep grooves in the mind. These grooves become so deep that even if we act on them, we may not be able even in one lifetime to wipe clean the slate of karmas. Then we have to reincarnate again—in response to what remains on the slate.

Relentlessly and restlessly, the mind tries to experience and enjoy everything. But nothing seems to satisfy its ravenous hunger. The acquisition of wealth and power gives rise to endless desires. Our possessions become the master, instead of being our slave. The passions gradually forge

在《生而为死》中，查兰·辛格大师说：“智力是我们道路上的一个大障碍，但我们必须借助智力来突破智力的障碍。”

运用得当，智力是精神旅程上的伟大朋友。在精神专注和清晰思考习惯的支持下，心灵为了我们的精神利益而做出区分——关注我们的精神成长和精神福祉。“强迫性”思维，另一方面，激发欲望，使自我变得更强大，并与我们把灵魂置于掌控的努力相矛盾。强迫性、失控的思维让我们陷入麻烦，导致痛苦。这是一个关于谁在掌控的问题。如果任其自行发展，不参考其辨别力，心灵很快就会成为我们的败笔。

强迫性思维是放弃自我，沉溺于内心絮语的进程。它是生活在概念和幻觉世界中的倾向；对未来可能带来的恐惧；对计划的执着；对过去的回忆和沉思。这个过程本身培养了担忧、评判、分析、建立期望和幻想的习惯。强迫性思维滋养了激情。它强化了自我。对日常痴迷的持续心理重复在心中刻下了深深的沟壑。这些沟壑如此之深，即使我们采取行动，也可能在一生中无法擦去业力的痕迹。然后我们必须再次转世——以回应留在石板上的东西。

不懈且焦躁，心灵试图体验和享受一切。但似乎没有什么能满足它贪婪的渴望。财富和权力的获取引发了无尽的欲望。我们的财产变成了主人，而不是我们的奴隶。
激情逐渐铸就

heavy chains around us, bind us to the baser things of the world and invariably harden our heart.

Introduction to *Die to Live*

We generate thousands of thoughts every day. From the spiritual perspective this means that thousands of times a day our mind bypasses the eye centre as we run from one thought to the next without rest or pause. No wonder we feel restless and anxious! How could it be otherwise, with all that activity going on within our head? When we indulge in wanton thinking, we waste many opportunities to centre ourselves through spiritual repetition (*simran*). We miss the benefit that is available to us—the well-being that comes from repeating the words the Master gave us at the time of initiation, through which we create that much-needed focus at the eye centre.

If, rather than containing the mind's activity, we continuously indulge its whims and allow it to do as it pleases, then it continues to jump around wildly, wanting to go its own way. And it does this even more at the one time we really need it to become still, when we try to pin it down during the meditation period.

Masters therefore encourage less indulging in thinking and more focused repetition. Indulging the mind has an adverse effect on the disciple, scattering the attention and preventing us from going within. Since karma originates from action, and action originates from thought, by constantly thinking about small, insignificant, passing desires we fan these desires into forest fires. First, there is a thought or an idea—in the beginning it may seem just an innocent thought wave, one that can be easily brushed aside by a wave of *simran* or a counter-thought. However, if the mind starts to dwell on the thought, it becomes a desire. Once the desire gains momentum, it takes hold of us and we begin to

重链围绕着我们，将我们束缚于世界的粗俗事物，并不可避免地硬化我们的心。

《死亡与生存导论》

我们每天产生数千个想法。从精神角度来看，这意味着每天成千上万次，我们的心灵绕过眼睛中心，我们在一个想法奔向下一个想法时，没有休息或暂停。难怪我们感到不安和焦虑！在头脑中发生所有这些活动，怎么可能不然呢？当我们沉溺于无目的的思考时，我们浪费了许多通过精神重复（simran）来集中自己的机会。我们错过了我们能够得到的利益——来自重复大师在启迪时刻给予我们的词语所带来的福祉，通过这些词语，我们在眼睛中心创造了所需要的专注。

如果我们不是让心灵的活动占据主导，而是不断地纵容它的任性，让它随心所欲，那么它就会继续疯狂地跳跃，想要走自己的路。而且，在我们真正需要它平静下来的时候，当我们试图在冥想期间将它固定下来时，它表现得更为明显。

因此，大师们鼓励减少思考中的放纵，而更多地专注于重复。放纵思想对弟子有不利影响，分散了注意力，阻止我们内观。由于业力源于行动，而行动源于思想，我们通过不断思考微小、不重要、短暂的心愿，将这些心愿煽动成森林大火。首先，有一个思想或想法——一开始它可能看起来只是一个无辜的思想波，可以被冥想或反思想轻易地推开。然而，如果心灵开始沉浸在这个想法中，它就变成了欲望。一旦欲望获得动力，它就会抓住我们，我们开始

consider how we can 'possess' the desired object. A great thirst and appetite may soon develop for it, and we become restless until we satisfy our desire. Once action has taken place, we have created karma. Craving, or mental indulgence, is thus the womb of all the invisible chains and fetters that bind us to this world.

If, on the other hand, we choose simran to focus our mind and brush away these extraneous thoughts when they are just beginning, we pre-empt the battle. We cut at the root of our desires, dilute the downward tendencies of the mind and win a victory for our soul. One by one, each of these little victories adds up and gradually the positive energy they generate helps us establish our attention at the eye centre from where the currents of spiritual energy power our soul.

The habit of compulsive thinking is a form of mental diarrhoea that weakens us, a sickness that prevents us from fulfilling our spiritual potential. It is a pathological state of human nature, a misdirected use by the mind of the power or energy of the soul. Not only does compulsive thinking weaken the spirit and strengthen the ego, it inexorably reinforces the mistaken notions that the world is permanent and that other people and events are responsible for our problems.

While the mind derives its life-force and energy from the soul, it at the same time does everything possible to suffocate the soul!

Maharaj Sawan Singh

The way to treat this sickness is to concentrate and focus our attention at the eye centre through simran. Simran reduces and quietens the stressful static created by out-flowing thought waves. Simran restores the mind to clarity, strength and wellness.

它控制了我们，我们开始考虑如何“拥有”我们渴望的对象。很快，我们可能会对它产生极大的渴望和食欲，直到满足我们的欲望，我们才会变得不安。一旦采取行动，我们就创造了业力。因此，欲望或心理放纵是所有无形链条和束缚我们的世界的胎床。

如果我们在这些杂念刚开始时选择 simran 来集中我们的注意力并消除它们，我们就预先阻止了这场战斗。我们砍掉了我们欲望的根源，稀释了心灵的向下倾向，并为我们的灵魂赢得了胜利。一个接一个，这些小小的胜利逐渐累积，并逐渐产生的正能量帮助我们将注意力集中在眼睛中心，从那里精神能量的电流为我们的灵魂提供动力。

强迫性思维的习惯是一种精神腹泻，削弱了我们，一种阻止我们实现精神潜能的疾病。这是一种人性的病理状态，是心灵对灵魂的力量或能量的错误使用。强迫性思维不仅削弱了精神，增强了自我，而且不可避免地强化了世界是永恒的、其他人和事件是造成我们问题的责任的错误观念。

然而，心灵从灵魂中汲取生命力和能量，同时却竭尽全力窒息灵魂！

玛哈拉杰·萨万·辛格

治疗这种疾病的方法是通过 simran 集中和关注我们的注意力在眼睛中心。Simran 减少了由外流的思想波产生的压力静电。Simran 使心灵恢复清晰、力量和健康。

Simran frees us from our obsessions so that we can be empty of our petty self and become receptive to the healing power of the Shabd within. (For more on this subject, see the section on simran in Chapter 5.)

Get a grip on reality

Satsangis should form the habit of ‘thinking’—clear thinking ... Clear thinking is ninety percent *abhyas* [spiritual practice]. Clear thinking is a blessing. It can easily be attained by a little practice.

Maharaj Jagat Singh

As we walk the spiritual path, we come to understand more and more that our suffering is rooted in our distorted or unclear way of perceiving the world and ourselves. By perceiving reality in a delusional way, we construct a delusional reality within which we live. It is no wonder, then, that when we experience lust, greed or any of the downward tendencies, we define ourselves through them, through our thoughts and emotions. Deluded as we are, we identify our very being with our anger, lust, greed, attachments and our ego. As we go through the experience of being human, we confuse our real Self with what we feel.

The greatest tragedy of our deluded state is that we fail to see that our essence is Shabd. The Masters tell us that even the smallest part of Shabd is nothing but light, bliss and love. From the encouraging perspective of the Masters, our obsessions and neuroses are but temporary obstructions, passing dark clouds that block the brilliance of our soul from reaching us. Our challenge is to contribute to the process that drives the clouds away.

西蒙让我们摆脱我们的执着，以便我们能够摆脱我们微不足道的自我，并接受内在的 Shabd（真言）的治愈力量。（关于这个主题的更多内容，请参阅第五章关于 simran 的部分。）

掌握现实

修习者应养成“思考”的习惯——清晰的思考……清晰的思考有百分之九十是修行。清晰的思考是一种祝福。通过一点点的练习就能轻易获得。

玛哈拉杰·贾特·辛格

随着我们走在精神之路上，我们越来越明白，我们的痛苦源于我们对世界和自己的扭曲或不清晰的认知方式。通过以幻觉的方式感知现实，我们在其中构建了一个幻觉的现实。因此，当我们经历欲望、贪婪或任何向下发展的倾向时，我们通过它们、通过我们的思想和情感来定义自己，这并不奇怪。我们被迷惑了，我们把我们的存在与我们的愤怒、欲望、贪婪、执着和我们的自我认同。在我们作为人类经历的旅程中，我们混淆了我们的真实自我与我们感受到的东西。

我们误入歧途的最大悲剧是我们未能认识到我们的本质是“Shabd”。大师们告诉我们，即使是“Shabd”的最小部分也不过是光明、喜悦和爱。从大师们鼓舞人心的角度来看，我们的痴迷和神经质只是暂时的障碍，是挡住我们灵魂光辉的过眼云烟。我们的挑战是贡献于驱散云雾的过程。

Meditation helps us reach a state where we can detach ourselves from our emotions and obsessions. Through Shabd meditation, we actually experience that we are not these ever-changing identities that we assume through our feelings and neuroses, but that we are fundamentally pure and constant. We are not the small self we thought we were, but rather the Shabd Self—this light, bliss and love that is within us. Through meditation we realize that our downward tendencies are superficial and temporary. As we stop identifying ourselves with our passions and attachments, we let go of them. Once we let go of them, we are free to identify with our Shabd Self. Meditation helps us to gain increasing clarity as to who we really are.

As the meditation practice becomes stabilized, we begin to see the process of life in an objective manner. We see events and people for what they are, rather than for what we have always projected on them. It becomes possible to witness that our thoughts and emotions are just that: thoughts and emotions, personal mental projections or electrical impulses. Seeing these projections in a clear light, we release our grip. The resulting light-heartedness we experience enables us to go deeper into the meditation practice. The deeper we go, the more clearly we understand the true nature of the mind.

Strengthened by meditation, we are able to watch how the mind, in expressing itself, creates infinite scenarios and then dissolves them again. We see for ourselves how its reservoir is unlimited, how there is no end to its creations. We start to recognize that the source of our problems lies in the deceptive nature of our mental creations, and in our yearning for permanent or lasting solutions in an ever-changing world. Because we treat the world as permanent, we look to it for the lasting happiness we crave. Clear thinking shows us that it is this, our distorted perception, that is leading us

冥想帮助我们达到一种状态，使我们能够从情绪和执念中抽离出来。通过声音冥想，我们实际上体验到我们并非通过感受和神经质所假设的这些不断变化的身份，而是本质上纯净和恒常的。我们并非我们以为的那个小我，而是声音自我——这是我们内心那种光、喜悦和爱。通过冥想，我们意识到我们的向下倾向是表面和暂时的。当我们停止将自己与我们的激情和执着认同，我们就放下了它们。一旦我们放下它们，我们就自由地与我们的声音自我认同。冥想帮助我们越来越清晰地认识到我们真正是谁。

随着冥想练习变得稳定，我们开始以客观的方式看待生活的过程。我们看到了事件和人们的本来面目，而不是我们一直投射在他们身上的东西。我们开始意识到我们的思想和情感只是：思想和情感，个人的心理投射或电脉冲。在清晰的光线下看到这些投射，我们放下了执着。我们体验到的轻松愉快使我们能够更深入地练习冥想。我们走得越深，就越清楚地理解心的真正本质。

通过冥想的力量，我们能够观察心灵在表达自己的过程中创造无限场景，然后又将其消解。我们亲自看到它的储藏库是无限的，它的创造没有尽头。我们开始认识到，我们问题的根源在于我们心理创造的欺骗性，以及在我们这个不断变化的世界中对永久或持久解决方案的渴望。因为我们把世界视为永恒的，所以我们寻求它来满足我们渴望的持久幸福。清晰的思维向我们表明，正是这种扭曲的感知在引导我们

again and again to seek happiness in situations where the final outcome can only, by its nature, be frustration, separation and pain.

Clear thinking is attained by practice, and it is well worth cultivating it to help us avoid falling into our own mind traps. We can help ourselves by reasoning things out and thinking things through in the light of the saints' spiritual perspective; by using common sense to see if what we think seems reasonable, logical and truthful; by checking if our conclusions will bring us closer to or further from our spiritual goal. Real clarity, however, will be achieved only when the currents of thought settle, when through the practice of simran they become tranquil at our eye centre.

Clear thinking takes us deeper in the practice of meditation. Once the thought waves are stilled, our soul experiences a higher reality through its faculty of direct perception. With our shifting mind anchored, we perceive things and remain unaffected by them, so that we are able to let life go its own way. Thus a two-way process is created: as we think clearly, it becomes easier to concentrate in meditation; and increased concentration, leading to the unperturbed receptivity of a heightened consciousness, allows the Shabd to be revealed.

If the doors of perception were cleansed, everything would appear as it is, infinite.

William Blake

To be able to keep our attention in the eye centre, it is critical that at the time of meditation we let go of many things that may otherwise demand our attention. It is critical that we remind ourselves that it is our *perception* of events and other people that affects us; it is our *perception* of life that makes us suffer, rather than the people and things themselves. If we are able to realize

这又让我们一次又一次地在只能以挫折、分离和痛苦为最终结果的情况下寻求幸福。

清晰思考是通过实践获得的，培养它以帮助我们避免陷入自己的思维陷阱是非常值得的。我们可以通过根据圣徒的精神视角推理和思考事情来帮助自己；通过运用常识来判断我们的想法是否合理、合逻辑和真实；通过检查我们的结论是否会让我们的精神目标更近或更远。然而，真正的清晰只有在思想之流平息，通过冥想练习在我们的视觉中心变得平静时才能实现。

清晰的思维使我们更深入地进入冥想实践。

一旦思绪平静，我们的灵魂通过直接感知的能力体验到更高的现实。当我们的思想稳定下来，我们感知事物而不受其影响，因此能够让生活按其自身的方式发展。因此，产生了一个双向过程：当我们思维清晰时，在冥想中集中注意力变得更容易；而增强的集中力，导致高度意识的平静接受性，使得“Shabd”得以显现。

如果感知之门得以净化，一切都将显现出其真实面貌，无限。

威廉·布莱克

为了保持我们的注意力集中在视觉中心，在冥想时放手许多可能分散我们注意力的东西是至关重要的。我们关键是要提醒自己，影响我们的是我们对事件和他人的感知；使我们痛苦的是我们对生活的感知，而不是人和事物本身。如果我们能够意识到

this fact and let go of our obsessions, then it becomes easier for us to achieve better concentration in our meditation practice. The one strengthens the other. This is why it is crucial that we put full effort into exercising control over our thoughts.

With clear thinking, we see that many of the preoccupations that prevent us from doing simran are not worth pursuing. They are personal, based on our own misconceptions, and have no lasting relevance. For instance, our impulse to blame circumstances or people is a self-deception. We realize that events or people don't hurt us; it is how we view the world that makes us feel hurt. Events are impersonal; others are not to blame; it is our own perception that is at fault. What others think or say about us is not in our control: people's opinions are their own, so we shouldn't let our meditation be perturbed by them. People may not be what we wish them to be since each and every person has to go through his or her own personal and individual drama. Given the law of karma, therefore, it is foolish to think we can bend or shape other people to suit our own life's drama.

Open your eyes: see things for what they really are, thereby sparing yourself the pain of false attachments and avoidable devastation.

Epictetus

Events such as beginning or ending a relationship, power struggles at our place of work or seva, getting ill, becoming rich or poor—none of these is under our control. Most of these events were already determined and charted out before we were born by our own actions in previous births. We would derive far more benefit if we worked to control our thinking instead of trying to control events, people or circumstances. What would we gain

如果我们能够认识到这个事实并放下我们的执念，那么我们在冥想练习中达到更好的专注就变得更容易了。一个强化了另一个。这就是为什么我们全力以赴地锻炼对思想的控制至关重要。

以清晰的思维，我们发现许多阻碍我们做 simran 的忧虑不值得追求。它们是个人化的，基于我们自己的误解，并且没有持久的相关性。例如，我们责怪环境或人的冲动是一种自我欺骗。我们意识到事件或人不会伤害我们；是我们看待世界的方式让我们感到受伤。事件是非个人的；其他人不应受到责备；是我们自己的认知出了问题。别人对我们有什么看法或说什么不在我们的控制范围内：人们的观点是他们自己的，所以我们不应该让我们的冥想被他们打扰。人们可能不是我们希望他们成为的样子，因为每个人都要经历他或她自己的个人和个体戏剧。鉴于业力法则，因此，认为我们可以改变或塑造他人以适应我们自己的生活戏剧是愚蠢的。

睁开你的眼睛：看清事物的本质，从而避免因错误的执着和可避免的破坏而带来的痛苦。

爱比克泰德

事件，如开始或结束一段关系、工作中的权力斗争或服务，生病，变得富有或贫穷——这些都不在我们掌控之中。大多数这些事件在我们出生之前就已经由我们前世的行动所决定和规划。如果我们努力控制我们的思维而不是试图控制事件、人或环境，我们将获得更多的益处。我们将得到什么

if we were to control the whole world, but could not control ourselves!

The fact is that we don't have a choice regarding many things that happen to us, but we do have the choice as to how we react to them. Will we react in a positive manner? This choice can be ours. Will we turn our attention towards our inner life? If so, what will we choose there? We have the choice to choose simran or to occupy ourselves with inner chatter: will we let go of our apparent need to be entertained, ad nauseam, by our own thoughts and dreams? We have the choice to cultivate receptivity to the Sound. Will we give our time to our meditation practice? We have the choice to calm our mind, to cultivate clear thinking, to choose a path of inner happiness and inner freedom. Will we keep working with ourselves to strengthen our simran? What will we choose?

Happiness and freedom begin with a clear understanding of one principle: some things are within our control, and some things are not.

Epictetus

Invert the five passions to nurture meditation

Clear thinking helps us redirect the emotions and thoughts that hinder our meditation, yet it is interesting to note that when it comes to spirituality the mind is so perverse that it turns everything backwards. On the spiritual path, we talk about how we want to replace lust, anger, greed, attachment and pride or ego with their opposite virtues so as to nurture our meditation. Do we succeed? What seems to happen more often is that the mind comes in and twists everything around.

如果我们控制了整个世界，却无法控制自己，我们将得到什么！

事实上，我们对许多发生在我们身上的事情没有选择，但我们对如何反应有选择。我们会以积极的方式反应吗？这个选择可以是我们的。我们会将注意力转向我们的内心生活吗？如果是这样，我们会在这里选择什么？我们有选择选择 *simran* 或让自己忙于内心杂谈：我们会放弃被我们自己的思想和梦想无休止地娱乐的表面需求吗？我们有选择培养对声音的接受性。我们会把时间花在冥想练习上吗？我们有选择平静我们的心灵，培养清晰的思维，选择一条内心的幸福和自由之路。我们会继续与自己合作，加强我们的 *simran* 吗？我们会选择什么？

幸福与自由始于对以下原则的明确理解：有些事情在我们掌控之中，而有些事情则不然。

爱比克泰德

逆转五种激情以培养冥想

清晰的思维有助于我们调整那些阻碍我们冥想的情绪和思绪，然而值得注意的是，当涉及到灵性时，心灵是如此扭曲，以至于它将一切颠倒。在灵性之路上，我们谈论如何用相反的美德来取代欲望、愤怒、贪婪、执着和骄傲或自我，以滋养我们的冥想。我们成功了吗？似乎更常见的情况是，心灵介入并扭曲了一切。

For example, lust is excessive indulgence in the senses while the opposite of lust is continence—but where do we, who see ourselves as spiritual practitioners, practise continence? Is it not frequently seen in the spiritual side of life, where many of us—ironically—practise continence in the area of meditation! We may even say that too much meditation is dangerous! How often, on the other hand, do we justify being lustful for life “for the experience of it”? “I need to have this experience.” “I need to know this thing.” “I need to go through this.”

As disciples on a spiritual adventure it should be the opposite. On the spiritual path, we should be lustful for meditation. If we are passionate about spirituality, we have to crave and yearn after meditation. We need to nurture the desire for more indulgence in meditation until we reach the point that we lose ourselves in it.

Another passion we can redirect to improve our meditation is anger. When someone in this world does something we don't like, the most common response is to react and to try to change that person. We get angry because the world isn't the way we want it to be. “This person is no good.” “I want you to be this way.” We are filled with anger. But when we come to our meditation, it is nothing but forgiveness. Where is our reforming zeal when we are dealing with ourselves? Do we try to change our mind by giving it a good slap in the face and saying, “You are going to sit! You are going to meditate!” Oh no, we become all forgiveness. We say, “Oh, poor mind, it is too much for you. If I press you too hard, you will rebel and overwhelm me. I forgive you, I know you are weak.” We are all forgiveness as far as the discipline of meditation is concerned. We forgive ourselves for our lack of effort yet we put no bridles on our anger towards the world.

It should be just the opposite. If we need to be angry, we should be angry towards our mind: “What are you doing to me?”

例如，欲望是对感官过度放纵，而欲望的对立面是节制——但我们这些自认为是精神修行者的人，在哪里实践节制呢？在生活的精神方面，我们中的许多人——讽刺的是——在冥想领域实践节制！我们甚至可以说，过多的冥想是危险的！另一方面，我们有多少时候为自己的生活欲望“为了体验”而辩解？“我需要体验这个。”“我需要了解这个。”“我需要经历这个。”

作为精神冒险的弟子，情况应该相反。

在灵性之路上，我们应当对冥想充满渴望。如果我们对灵性充满热情，就必须渴望并渴望冥想。我们需要培养对冥想更多沉浸的欲望，直到我们完全沉浸其中。

另一种我们可以重新引导以改善我们冥想的激情是愤怒。当世界上有人做我们不喜欢的东西时，最常见的反应是反应并试图改变那个人。我们生气是因为世界不是我们想要的样子。“这个人不好。”“我希望你这样。”我们充满了愤怒。但当我们来到我们的冥想时，它只是宽恕。当我们处理自己时，我们的改革热情在哪里？我们是否试图通过给它一个响亮的耳光并说，“你要坐下来！你要冥想！”来改变我们的想法，哦不，我们变得全是宽恕。我们说，“哦，可怜的大脑，对你来说太沉重了。如果我太严厉地逼迫你，你会反抗并压垮我。我原谅你，我知道你是软弱的。”就冥想的纪律而言，我们原谅自己的缺乏努力，但我们不对我们对世界的愤怒施加任何约束。

它应该是相反的。如果我们需要生气，我们应该对我们的大脑生气：“你在对我做什么？”

Why are you trying to mislead me? Why are you making me waste my existence? Why don't you sit still and be quiet?"

Then there is greed. How many days do we spend in stores, shopping malls or online, purchasing all life's paraphernalia, accumulating it, savouring it, dressing ourselves up with it? We need the sharpest car and the best house. We need to see and be seen. These may seem like small things but soon, if we are not careful—filled with care for our soul—our mind will find there are skyscrapers we must own, empires we must create, whole populations we must milk for profit. To be content with just some knowledge becomes insufficient: we must know all things and amaze the world with our knowledge. The fact is that most of these things we don't need, so, basically, all this is nothing but greed and indulgence. But by the same token, are we greedy for meditation? Do we want more and more of it? No. When it comes to that, we become the embodiment of contentment. "I must lead a normal, balanced life; I can take only so much. I've done the most I can handle of meditation. I've gone to satsang; I'm content."

For the one who loves the Master, there is no such thing as contentment with meditation; there has got to be greed—insatiable greed. We always want more meditation, we always want more of the presence of the inner Master; there has got to be greed for that.

What, then, do we see if we analyze attachment? If we knew that someone were beating up a person we love, we wouldn't wait to get help. We would run and throw ourselves into the fray. Even if the person were much bigger than us, or there were twenty of them attacking, we would just ignore the fact and would flail around to protect this loved one whom we are attached to. Now when it comes to meditation, the soul, which is our real essence, is being molested, raped, beaten to death by the mind and senses,

你为什么试图误导我？你为什么让我浪费我的存在？你为什么不安静地坐着？”

贪婪。我们在商店、购物中心或网上花了多少天在购买生活的各种用品，积累它们，品味它们，用它们打扮自己？我们需要最尖端的汽车和最好的房子。我们需要被看到和看到别人。这些可能看起来微不足道，但如果我们不小心——如果我们不关心我们的灵魂——我们的心灵会发现我们必须拥有摩天大楼，我们必须创造帝国，我们必须从整个民族中榨取利润。仅仅满足于一些知识变得不够：我们必须知道一切，用我们的知识让世界惊叹。事实上，我们大多数东西都不需要，所以，基本上，所有这些不过是贪婪和放纵。但同样，我们对冥想贪婪吗？我们想要更多更多吗？不。当涉及到这一点时，我们成为了满足的化身。

“我必须过一种正常、平衡的生活；我只能承受这么多。我已经做了我能做的最多的冥想。我已经去过 satsang；我很满足。”

对于热爱导师的人来说，没有满足于冥想的事情；必须有贪婪——无法满足的贪婪。我们总是想要更多的冥想，我们总是想要更多内在导师的存在；对于这一点，必须有贪婪。

那么，如果我们分析依恋，我们会看到什么？如果我们知道有人正在殴打我们爱的人，我们不会等待去寻求帮助。我们会跑过去，投入战斗。即使那个人比我们大得多，或者有二十个人在攻击，我们也会忽略这个事实，四处乱打以保护我们依恋的这个爱人。现在，当谈到冥想时，我们的灵魂，也就是我们的真实本质，正被心灵和感官所骚扰、强奸、殴打致死。

and yet, in the midst of that ordeal we manage to find detachment. “Oh, poor soul, this is your plight, the mind is powerful and I cannot defend you against it.” We are very detached about the soul. “In the last moment the Master will come, like Superman, to the rescue. Don’t worry. I do not need to make any effort. He will save you. He is attached to you.”

Are we attached to our soul? It would appear that we are not. Rather, it would seem that we are very attached to the worldly things and unattached to that which is our essence. We say, “Oh, we have our children and our family and all that.” It is true, we have all those relations, but who are they? The Master says this world is a play: many wives, many husbands, many children, through our many lives—we have had them all!

There is a story about a man who was very attached to his wife. When his wife died, he wanted a message taken to her, so he asked a spiritually advanced disciple to contact his wife. The advanced disciple went inside and then came back. The husband asked, “Well, what did she say?” The disciple replied, “She said, ‘Who? Which husband? I’ve been with so many by that very name since I have been coming into this creation. To which husband are you referring?’” That is the extent of our attachments. We think these relationships are so real, so important, such vital obligations. With the spiritual perspective, however, we see we must reverse this way of thinking. It has to be just the opposite. Our priority has to be to consider our obligations to our soul. First and foremost, we have to value our soul so much that it is more important to us than everything else.

Then we come to the last of the five downward tendencies, which is ego. We think we are so valuable in this world that we should be recognized as important. We assume that people should want to be with us; that we should be paid more; that the

然而，在那场磨难中，我们设法找到了超脱。“哦，可怜的灵魂，这就是你的困境，心灵是强大的，我无法为你抵挡它。”我们对灵魂非常超脱。“在最后一刻，大师会像超人一样来拯救。别担心。我不需要做出任何努力。”

他会救你。他与你相依为命。”

我们是否与我们的灵魂相连？看起来我们并没有。相反，似乎我们对世间事物非常依恋，而对我们的本质却无所依恋。我们说：“哦，我们有我们的孩子和我们的家庭等等。”这是真的，我们都有这些关系，但他们是誰呢？大师说这个世界是一场戏：许多妻子，许多丈夫，许多孩子，通过我们许多生世——我们都有过他们！

有一个关于一个男人非常依恋他妻子的故事。当他的妻子去世后，他想给她带去一个消息，所以他请一个精神上进步的弟子联系他的妻子。进步的弟子进去后，然后回来了。丈夫问：“嗯，她说了什么？”弟子回答：“她说，‘谁？哪个丈夫？自从我来到这个创造以来，我遇见过那么多同名的人。你指的是哪个丈夫？’”这就是我们依恋的极限。我们认为这些关系如此真实，如此重要，如此重要的义务。然而，从精神的角度来看，我们认识到我们必须改变这种思维方式。它必须正好相反。我们的首要任务必须是我们对灵魂的义务。首先，我们必须非常重视我们的灵魂，以至于它对我们来说比其他一切更重要。

然后我们来到了五个向下趋势中的最后一个，即自我。我们认为在这个世界上我们如此有价值，应该被视为重要。我们假设人们应该想和我们在一起；我们应该得到更高的报酬；我们应该

Master should come personally to thank us for ‘our’ seva, and so on. There is so much ego in us. Yet, when we come to the spiritual side of life, we become the embodiment of humility. Then, we are nothing. We become worthless. We can’t fend for ourselves, and we can’t battle against the mind. “Master, you have to do it for me. You have to meditate for me.” We become all humility, and yet it should be just the opposite.

If there is anything that we need on this spiritual path to reach our destination, it is the determination of the ego. This may sound like a tremendous contradiction in the path because we are trying to eliminate the ego. The mind is so cunning it tries to cloud our clear thinking and we confuse the faculty of ‘doing’ with a negative association of ‘ego’. At this stage on the spiritual path, firm resolve is more important to us than anything else, and a natural ingredient of ego is firm resolve. ‘Firm resolve’ is the determination to make things happen. ‘Firm determination’ is the quality of the mind that in Sanskrit is called *ahankar*, which also means ego and will power. It is this natural quality of the mind that becomes perverted when it gets out in the world and says, “I am this” and “This is mine”. But in order to get to the eye focus we need this same quality to be directed to our advantage, so that it says, “I am going to do it, I am going to achieve it.” If we don’t have that faulty, we will never get to the eye centre.

Clear thinking on this matter is extremely important. In this plane, we are enmeshed in ego. It is through the ego that we function, and without it we cannot live. When it becomes time for us to do what is important for us to do, we have to *use* our ego. But the *use* of the ego is only a faculty, not an identity. When it comes to achieving something in this world such as getting a job, we exert our determination. When we go to school, we say,

我们假设人们应该想和我们在一起；我们应该得到更多的报酬；大师应该亲自来感谢我们的“服务”，等等。我们内心有如此多的自我。然而，当我们来到生活的精神层面时，我们成为了谦卑的化身。然后，我们一无所有。我们变得毫无价值。我们无法自保，也无法与心念抗争。“大师，你必须为我做这件事。你必须为我冥想。”我们变得极度谦卑，而这本应该是相反的。

如果在这条精神之路上我们需要任何东西以达到目的地，那就是自我的决心。这听起来可能在这条路上是一个巨大的矛盾，因为我们试图消除自我。心灵如此狡猾，试图模糊我们的清晰思考，我们将“行动”的能力与“自我”的负面联想混淆。在这条精神之路上这个阶段，坚定的决心对我们来说比其他任何东西都重要，而自我的一种自然成分就是坚定的决心。“坚定的决心”是让事情发生的决心。“坚定的决心”是心灵的一种品质，在梵文中被称为 *ahankar*，它也意味着自我和意志力。正是这种心灵的自然品质，当它进入世界并说“我是这个”和“这是我的”时，才会变得扭曲。但为了达到眼睛的焦点，我们需要这种相同的品质被引导到我们的优势，这样它就会说，“我将去做，我将去实现。”如果我们没有这种缺陷，我们将永远达不到眼睛中心。

清晰思考此事至关重要。在这个层面上，我们陷入了自我。正是通过自我，我们才能运作，没有它我们无法生活。当我们到了要做对我们重要的事情的时候，我们必须运用自我。但自我运用只是一种能力，而非身份。当我们在这个世界上实现某些事情，比如找工作时，我们发挥我们的决心。当我们去上学时，我们说，

“I can pass this exam. I can obtain this degree to get this job. I can succeed in this job.” When we really want something, we go and get it. For our spiritual growth, we need to use that same determination.

In this way, we use the mind’s natural behaviour to our advantage. The five ‘sins’ or ‘passions’ that stand in the way of spiritual growth are simply perversions of the mind’s natural tendencies. We can take each of these passions and reverse them, transforming them from downward tendencies to positive powers, and create ballast for our upward journey. Lust, anger, greed, attachment, and ego can all be inverted to serve the spirit by supporting our meditation practice.

Unmasking the ego

Within the body He Himself resides,
 Yet He cannot be seen, that Invisible One.
 Under the sway of mind,
 Fools know not the truth,
 And search for Him outside.

Guru Amar Das

Where there is thinking (mind), there is duality. Where there is duality, there is ego: “me and my thoughts” or “me and the world” or “I am one thing; the world is something else”. Ego is sustained and fed by constant thinking. Ego cannot concern itself with living in the present, because being in the present threatens ego’s very survival. Ego is kept alive by thinking constantly about the past or future. Without a past, it is hard to maintain an identity. Preoccupation with the future gives hope for the continued survival of ego.

我能通过这次考试。我能获得这个学位以得到这份工作。我能在这份工作中取得成功。当我们真正想要某样东西时，我们会去争取它。为了我们的精神成长，我们需要用同样的决心。

以这种方式，我们利用心灵的自然行为为我们所用。阻碍精神成长的五种“罪过”或“激情”仅仅是心灵自然倾向的扭曲。我们可以将这些激情逐一逆转，将它们从向下倾向转变为积极的能量，并为我们的向上旅程提供压舱石。欲望、愤怒、贪婪、执着和自我都可以被颠倒过来，通过支持我们的冥想实践来服务于精神。

揭开自我

在身体内，他自己居住，却无法看见，
那无形者。在心智的支配下，愚者不知
真理，却在体外寻找他。

甘鲁·阿玛尔·达斯

思考之处，即有二元性。二元性之处，即有自我：“我与我之思想”或“我与我之世界”或“我是这一物；世界是另一物”。自我由持续的思考所维持和滋养。自我无法关注活在当下，因为活在当下威胁到自我的生存。自我通过不断思考过去或未来而保持活力。没有过去，难以维持身份。对未来的执着给予自我持续生存的希望。

Ego is therefore always looking to get attached to some memory, situation or problem, to guarantee its survival and to reinforce its sense of self.

What ego fails to see is that this self is just a mask impersonating our real Self. Ego is the ignorance of who we really are. Ours is a case of mistaken identity. It is as if we were water contained in a glass bottle that is floating on the ocean, and we thought we were the bottle instead of the water. Eventually, the bottle will be smashed by the waves against the rocks and the glass will break. Once the bottle is broken, where is our separate identity? Where is the single drop? It doesn't exist any more. It has become the ocean.

What has happened to me?
 I am now lost to myself!
 I look within me and I do not find myself.
 Within myself You abide.
 From head to foot You are there,
 And You too are within and without.

Bulleh Shah

When we die, we lose contact with our possessions and relations. Without these relationships with the outside world we will no longer be what we used to be, our ego will have no meaning, our personality as we experience it just now will have died with us. The word 'personality' derives from the derives from the Latin word 'persona', which means mask. This mask was used in ancient Greek theatre to portray a role or personality. Our ego is the mask, the personality or self we have built in this lifetime to cover our true Self. It is our 'false', our temporary identity, an impostor that pretends to be the real 'me'.

因此，自我总是寻求附着于某些记忆、情境或问题，以确保其生存并加强其自我意识。

自我无法看到的是，这个自我只是伪装成我们真实自我的面具。自我是我们对自己真正身份的无知。我们的情况是身份错误。就好像我们是被装在玻璃瓶里的水，而这个瓶子正漂浮在海洋上，我们以为自己是瓶子而不是水。最终，瓶子会被波浪撞到岩石上而破碎，玻璃会破碎。一旦瓶子破碎，我们的独立身份在哪里？那单一的水滴在哪里？它不再存在。它已经变成了海洋。

我发生了什么事？我现在迷失了自己！
我向内看去，却找不到自己。

在我内心，你安住。
从头到脚，你无处不在，你也在内外之间。

布勒·沙

当我们死去，我们失去了与我们的财产和关系的联系。没有这些与外部世界的关系，我们将不再是过去的我们，我们的自我将不再有意义，我们现在所体验到的个性也将与我们一同死去。‘个性’这个词来源于拉丁语单词‘persona’，意为面具。这个面具在古希腊戏剧中被用来扮演一个角色或个性。我们的自我就是面具，是我们在这个生命中建立起来的个性或自我，用来掩盖我们的真实自我。它是我们的‘虚假’，我们的临时身份，一个假装成真实‘我’的冒牌货。

We will never become receptive to the truth of our own being until we unmask the ego, until the deceptive wall of duality between Shabd and the true self crumbles. The wall of ego that separates Shabd from us is made from the bricks we ourselves provide by indulging in thinking. Where there is thought there is ego. Where there is ego—‘me’ or ‘you’—there is separation, impermanence and pain.

When one merges into the Absolute there is no ego, no duality, no separation and no pain. In the *Yoga Sutras*, Patanjali says that union is achieved through stillness of the thought waves. The only way one can merge back in the Absolute is by quieting the mind. This is very difficult to achieve but it is not impossible. By training the mind in simran, we control our thoughts and make them harmless. Then we are in a receptive state when we practise listening to the Shabd in bhajan. We go on practising our bhajan until we are able to hear the inner Sound. Once this is accomplished, we are drawn by the magnetic pull of the Sound. As our awareness of Shabd expands, ego occupies its proper place and the soul gains control. As the soul gains control, stilling the mind becomes a real possibility. Meditation is the means to still our mind, to become absorbed in the celestial music, to be bathed in the light of Shabd.

In answer to a fear expressed by many: we don't lose the sense of who we are by merging with the ocean of consciousness. On the contrary, we become who we really are, which is pure consciousness, perfect happiness, limitless love. What is this personality that we are so afraid to lose? What sense does it make that we remain satisfied with this dark world, separated from our true essence, when our possibilities are infinite? Let us become the ocean. Let us make the effort to avoid being bottled up again. Let us strive to merge back into Shabd. That is who we really are.

我们将永远不会接受我们存在的真相，除非我们揭露自我，直到那欺骗性的二元墙——在声音与真我之间崩溃。将声音与我们分开的自我之墙是由我们自己通过沉溺于思考而提供的砖块建造的。哪里有思想，哪里就有自我。哪里有自我——“我”或“你”——哪里就有分离、无常和痛苦。

当一个人融入绝对时，没有自我，没有二元性，没有分离和痛苦。在《瑜伽经》中，帕坦伽利说，通过思想波的静止来实现统一。唯一回到绝对的方式是使心灵平静。这非常困难实现，但并非不可能。通过在 simran 中训练心灵，我们控制我们的思想，使它们无害。然后在我们练习聆听在 bhajan 中的 Shabd 时，我们处于一种接受状态。我们继续练习我们的 bhajan，直到我们能够听到内在的声音。一旦完成，我们就被声音的磁力所吸引。随着我们对 Shabd 的意识扩展，自我占据其适当的位置，灵魂获得控制。随着灵魂获得控制，使心灵平静成为可能。冥想是使我们的心灵平静的手段，是沉浸在天籁之音中，是沐浴在 Shabd 的光芒中。

回应许多人的恐惧：我们与意识之海融合时，并不会失去自我意识。相反，我们成为真正的自己，那就是纯粹的意识、完美的幸福、无限的爱。我们如此害怕失去的这个个性是什么？当我们拥有无限可能时，我们为何还满足于这个黑暗的世界，与我们的真实本质分离？让我们成为海洋。让我们努力避免再次被封闭。让我们努力重新融入 Shabd。这才是我们真正的自己。

One day I wiped out all notions from my mind. I gave up all desire. I discarded all the words with which I thought and stayed in quietude. I felt a little queer—as if I were being carried into something, or as if I were touching some power unknown to me ... and ztt! I entered. I lost the boundary of my physical body. I had my skin, of course, but I felt I was standing in the centre of the cosmos. I spoke, but my words had lost their meaning. I saw people coming toward me, but all were the same man. All were myself! I had never known this world. I had believed that I was created, but now I must change my opinion: I was never created; I was the cosmos; no individual Mr Sasaki existed.

Zen Master Sasaki

It is the barrier of ego that prevents us from knowing our true Self. By replacing self-centred thoughts with simran, by offering our ego in meditation to the Master, the wall of duality will one day crumble, the impostor will be unmasked, and we will gain experience of who we truly are.

When the desire for the Friend became real,
 All existence fell behind.
 The Beloved wasn't interested in my reasoning,
 I threw it away and became silent.
 The sanity I had been taught became a bore,
 It had to be ushered off.
 Insane, silent and in bliss,
 I spent my days with my head
 At the feet of my Beloved.

Shaikh Abu-Saeed Abil-Kheir

有一天，我清除了心中的所有观念。我放弃了所有欲望。我摒弃了所有用以思考的词汇，保持宁静。我感到有些奇怪——仿佛我被带入某种事物之中，或者仿佛我在触摸一种我未曾知晓的力量……然后，ztt！我进入了。我失去了我物理身体的界限。当然，我还有我的皮肤，但我感觉我站在宇宙的中心。我说话了，但我的话失去了意义。我看到人们朝我走来，但所有人都是一个男人。所有人都是我自己！我从未知道这个世界。我曾相信我是被创造的，但现在我必须改变我的看法：我从未被创造；我是宇宙；不存在一个名叫佐佐木的个体。

禅宗大师佐佐木

是自我障碍阻止我们认识真正的自我。通过用 simran 取代以自我为中心的思想，通过在冥想中将我们的自我奉献给大师，二元对立的墙壁终将崩塌，冒牌货将被揭露，我们将获得关于我们真正是谁的经验。

当对朋友的渴望变得真实，一切存在都退居其后。心爱的人对我的推理不感兴趣，我把它扔掉，变得沉默。我所接受的理智变得乏味，它必须被驱逐。疯狂、沉默且幸福，我带着我的头颅，在心爱的人脚下度过我的日子。

谢赫·阿布-萨伊德·阿比勒-凯赫尔

2

Priorities, attitude and effort

*Seek ye first the kingdom of God...
and all these things shall be added unto you.*

Matthew 6:33

What is it that we want?

Our true being is boundless. It has no limitations. But we have shifted our attention from that boundless absolute nature to the limited, relative, ordinary condition of our personalities. As long as we keep our attention away from our true nature, we will continue to live in duality, ignorant of the bliss that is within our reach. We waste our lives distracted by the world and its objects. Again and again, we fall under the material world's illusions and spells.

The Sufi mystic Rumi said that our situation is similar to that of a servant who is sent by a king to a country to accomplish a specific task. The servant goes to that country and does many wonderful and amazing things, and then returns to the king. Back at the king's court, the king asks him, "Did you do the task I sent you to do?" The servant answers, "My lord, please, first let me thank you. The place you sent me is a wonderful place. I met a beautiful lady and I married her. Then we had children and with them my responsibilities increased, so I opened a shop." The king interrupts him and says, "But what about the task that

2

优先级、态度和努力

你们先求他的国和他的义---这一切都必加给你们。

马太福音 6:33

我们想要的是什么？

我们的真实存在是无边无际的。它没有限制。但我们已经将注意力从那种无边无际的绝对本质转移到了我们个性的有限、相对、普通状态。只要我们让我们的注意力远离我们的真实本性，我们会继续生活在二元性中，对触手可及的极乐无知。我们浪费生命，被世界及其对象所分散。一次又一次，我们陷入物质世界的幻觉和咒语中。

苏菲神秘主义者鲁米说，我们的处境类似于一位国王派往一个国家完成特定任务的仆人。仆人前往那个国家，做了许多奇妙和惊人的事情，然后返回国王那里。回到国王的法庭上，国王问他：“你完成了我派你去做任务了吗？”仆人回答：“我的主人，请先让我感谢你。你派我去的地方是一个美妙的地方。我遇到了一位美丽的女士，并与她结婚。然后我们有了孩子，随着他们的到来，我的责任也增加了，所以我开了一家商店。”国王打断他，说：“但是你完成的任务呢？”

you were sent for? Did you or did you not perform that specific task? I didn't send you to get married, to have children, to make money or to get entangled in other types of affairs." The subject bends his head down in shame and says, "I am sorry, my lord, I forgot..." The king replies, "How could you have forgotten the only thing you were sent to perform? You will have to go back and do it." And that's how we keep coming back into this world.

As life goes on and as the years go by, we confuse our priorities as we get more and more distracted from our spiritual purpose by the affairs of the world. Soon we may no longer distinguish between what is essential and what is not. Meditation is essential. If we were to forget everything else and remember this one essential thing, then everything would be fine in our life. If we did a thousand other wonderful things and forgot this one essential thing, we would, at the end of our life, have done nothing whatsoever.

Meditation awakens us to the reality of our being. This should be our priority. We may hold a very important job... so what? We may have the best car... so what? We may possess millions of dollars... so what? We may have the best spouse and the most wonderful family... so what? We may go on retreat, to an ashram, or to the Dera every year... so what? We may see the physical form of the Master every day for the rest of our lives... so what? Once we have been initiated, none of these can of themselves awaken us to the reality of our own true being. All of these are external aids and are at best a means to reach an end. Everything of real and lasting value that will be achieved will be achieved only by going within, through meditation.

Our lives reflect our priorities. Our actions speak louder than our words, for everything we do is done in accordance with

但是**你被派遣的任务是什么？你做了还是没有做那个特定的任务？我没有派你去结婚，生孩子，赚钱或者陷入其他类型的麻烦。**”主题低下头，羞愧地说，“对不起，我的主人，我忘记了……”国王回答说，“你怎么会忘记你被派遣去做的唯一一件事？你必须回去完成它。”就是这样，我们不断地回到这个世界。

随着生活的继续和岁月的流逝，我们越来越被世界的琐事所分散，以至于我们混淆了我们的优先事项。很快，我们可能不再能区分什么是重要的，什么不是。冥想是必要的。如果我们忘记了所有其他的事情，只记住这一件必要的事情，那么我们的生活就会一切顺利。如果我们做了成千上万的其他美好事情，却忘记了这一件必要的事情，那么在我们生命的最后，我们将一事无成。

冥想唤醒我们对自己存在的现实。这应该是我们的首要任务。我们可能拥有非常重要的工作……那又如何？我们可能拥有最好的汽车……那又如何？我们可能拥有数百万美元……那又如何？我们可能拥有最好的配偶和最美好的家庭……那又如何？我们可能每年都去静修、去阿什拉姆或去德拉……那又如何？我们可能在我们余生每天都看到大师的肉身……那又如何？一旦我们接受了启蒙，这些都不能单独唤醒我们对自己真正存在的现实。所有这些都是外部辅助，最多只是达到目的的手段。所有真正且持久的价值都将通过内观、通过冥想来实现。

我们的生活反映了我们的优先事项。我们的行动比我们的言语更有力，因为我们所做的一切都是按照我们的优先事项来做的。

our priorities. The time we get up, what we eat, what we think, what we do and what we abstain from doing, all stem from our priorities. By our actions, we determine our top priority, and this becomes the most important thing that we want in life.

If we choose to allow a pleasure-seeking society to brainwash us, our lives can easily become superficial and artificial, with priorities dictated by superficial and artificial needs. In today's commercial world, our likes, dislikes, fears and joys can easily become standardized by a society that wants to commodify everything, to turn us into consumer machines with material priorities and no connection with our spiritual lifeline.

We may not say it or even consider it, but by our actions are we demonstrating that acquisition or maintenance of material wealth is what we really want in life? Do we sometimes think that if we could only get that car, that computer, that job or house, then we would be happy forever and our lives would be complete? The fact is, and we know it, that once we obtain those objects, the day comes when we realize that having them does not satisfy us. Most people at some stage or other in their lives discover that making the acquisition of material things their priority leads to a degree of dissatisfaction, anxiety and depression—even when one attains whatever it was that was initially wanted.

We have only to look about us to see that wealth does not necessarily correlate with a sense of well-being; that having money or being poor has little to do with being happy or content. We all know of people who, in spite of having a lot of money, are miserable; we know of people who are poor but happy. We also know of rich people who are happy and of poor people who are unhappy. Is it not a person's level of contentment, their attitude to life, that makes the difference rather than the amount of wealth?

我们所做的一切都符合我们的优先级。我们起床的时间，我们吃的食物，我们的思考，我们的行为，以及我们避免做的事情，都源于我们的优先级。通过我们的行动，我们确定我们的首要任务，这成为我们生活中最想要的东西。如果我们选择让一个追求享乐的社会对我们进行洗脑，我们的生活很容易变得肤浅和虚假，优先级由肤浅和虚假的需求所决定。在今天的商业世界中，我们的喜好、厌恶、恐惧和快乐很容易被一个想要将一切商品化的社会标准化，将我们变成以物质优先级为重、与精神生命线毫无联系的消费机器。

我们可能不说，甚至不考虑，但我们的行为是否在表明，获取或维持物质财富才是我们真正想要的生活？我们是否有时认为，如果我们能拥有那辆车、那台电脑、那份工作或那所房子，我们就会永远幸福，生活就会圆满？事实上，我们都知道，一旦我们得到那些东西，就会有一天意识到拥有它们并不能满足我们。大多数人在生活的某个阶段都会发现，将获取物质东西作为优先事项会导致一定程度的不满、焦虑和抑郁——即使一个人实现了最初想要的东西。

我们只需环顾四周，就能看到财富并不一定与幸福感相关；拥有金钱或贫穷与快乐或满足感几乎没有关系。我们都知道有些人尽管有很多钱，却很痛苦；我们也知道有些人贫穷却快乐。我们还知道有些富人快乐，有些穷人却不快乐。难道不是一个人的满足程度、他们对生活的态度，而不是财富的多少，才是造成这种差异的原因吗？

To know that enough is enough is to have always enough.

Tao Te Ching

If we believe that money is the answer to life's problems, we are likely to work ourselves into the ground at the cost of our spiritual life, and maybe our health, principles and families too. No matter how much we have in terms of material assets, these possessions do not translate into peace of mind. As disciples on the spiritual path, we need to bring ourselves to the point where we accept that what Shabd has given us, and the circumstances in which we have been placed, are the sum total of what we need to achieve as our life's goal.

The wise person, therefore, is the one who has reached a state of acceptance and contentment, and from there becomes desireless and joyfully serene. The secret to a happy and contented life is to learn to accept rather than expect. Acceptance and contentment are a fundamental part of the teachings of the Masters. They are not achieved through wishful thinking or mental affirmations. They are the natural outcome of a tranquil mind that is grounded in meditation.

If worldly priorities rank at the top of our list, we will never transcend our present condition and state of perpetual restlessness. With worldly priorities, meditation and the inner life will always come second. With worldly priorities, we will not experience the bliss that the Shabd Masters speak about.

Do not waste time uselessly. Be concerned about time spent in vain, and regret why so many breaths were wasted, since they were utilized neither in worldly affairs nor in spiritual pursuit.

Baba Jaimal Singh

知道足够就是足够，就是永远有足够。

道德经

如果我们认为金钱是解决生活问题的答案，我们可能会为了我们的精神生活、甚至健康、原则和家庭而拼命工作。无论我们在物质资产方面拥有多少，这些财产并不能转化为内心的平静。作为精神道路上的门徒，我们需要让自己达到接受的地步，即我们需要的，以及我们被置于其中的环境，是我们实现生活目标的总和。

智者因此是达到接受和满足状态的人，并由此变得无欲无求，快乐而宁静。幸福和满足生活的秘诀是学会接受而非期待。接受和满足是大师教诲的基本部分。它们不是通过愿望思考或心理肯定实现的。它们是内心平静、扎根于冥想的自然结果。

如果世俗的优先事项排在我们的首位，我们将永远无法超越我们目前的状况和永无止境的不安。有了世俗的优先事项，冥想和内在生活将总是次要的。有了世俗的优先事项，我们将无法体验到 Shabd 大师们所谈论的极乐。

不要浪费时间。关注在徒劳中浪费的时间，后悔为什么这么多呼吸被浪费，因为它们既没有用于世俗事务，也没有用于精神追求。

巴巴·贾伊马尔·辛格

Worldly priorities can contribute to making life comfortable in the world, but they will not fulfil our deepest yearnings. They will not fill our sense of emptiness. They will not take away our feeling of loneliness. When our priorities are worldly, we run away from facing our selves and from facing our loneliness, little realizing that this feeling is one of the greatest boons we have been granted.

This constant feeling of loneliness and missing something is in reality the hidden unquenched thirst and craving of the soul for its Lord. It will always persist as long as the soul does not return to its ancient original home and meet its Lord. Only then will it get true contentment and eternal peace. This feeling has been purposefully put in the heart of man.

Maharaj Charan Singh

Feeling lonely is the cry of the soul for its true home. It is the cry of our true Self to be given the space, the environment, the atmosphere in which it can feel at home. No amount of going places, keeping busy, entering new relationships, climbing the social ladder or buying more things is going to silence that cry. The only remedy is to give the soul what it craves by developing the habit of sitting daily for meditation.

All the misfortunes of men derive from one single thing, which is their inability to be at ease in a room [alone].

Pascal

If we want to get rid of our loneliness, anxieties and obsessions, we need to face our fear of being alone. We can help

世间追求可以让我们在世界上生活得更加舒适，但它们无法满足我们最深切的渴望。它们无法填补我们的空虚感。它们无法消除我们的孤独感。当我们的追求是世间的，我们逃避面对自己，逃避面对我们的孤独，却很少意识到这种感觉是我们被赋予的最大恩赐之一。

这种孤独感和缺失感实际上是对灵魂主人的隐藏未满足的渴望和渴望。只要灵魂不回到它古老的原初家园并遇见它的主人，它就会一直持续下去。只有那时，它才能获得真正的满足和永恒的和平。这种感觉是有意被置于人心中的。

玛哈拉杰·查兰·辛格

感到孤独是灵魂对真正家园的呼唤。这是我们的真实自我渴望得到空间、环境、氛围，在其中它能感到家的呼唤。无论去多少地方、保持忙碌、进入新的关系、攀登社会阶梯或购买更多东西，都无法平息这种呼唤。唯一的补救方法是培养每天静坐冥想的习惯，以满足灵魂的渴望。

所有人类的灾难都源于一件事，那就是他们无法在房间里（独自）感到舒适。

帕斯卡

如果我们想摆脱孤独、焦虑和痴迷，我们需要面对我们害怕孤独的恐惧。我们可以帮助

ourselves by asking some tough questions. What is it that we want in life? What is the pursuit of our present priorities doing to us? For what exactly do we work so hard? Are we compromising our ideals? Do we stay longer hours at work to earn extra money? If so, what is it we want to achieve? Why do we spend all that energy to enter that new relationship? Why do we waste our time in chat rooms or watching that late TV show? Is it really worth it?

We need to be rational and objective. Some logic and clear thinking needs to be there for us too! It is easy to waste our entire life in useless activities. Why are we so scared of facing ourselves? What are we running from? We work so hard to obtain perishable things: would we really invest everything we have in a business that we knew was doomed to failure? Who would put his or her energy or time into such a business? Yet, that is precisely what we are doing. It would be healthy and helpful for us to take a good look at all these things.

If we cultivate contentment irrespective of our position, activities and possessions, we will get much more out of life. Life is not meant to be spent frantically running from one place to another, full of tension and stress. Even animals lead more relaxed lives than many of us do. The danger is that from youth to old age we spend our time trying to make real our world of make-believe, but in the end, when our bubble bursts and we are faced with death, we wake up to the fact that we have nothing to show for all those priorities we pursued and cherished so much in life.

The realization of the deception of this drama comes only when we wake up—at the time of our death.

Introduction to *Die to Live*

我们可以通过提出一些艰难的问题来帮助自己。我们生活中真正想要的是什么？我们追求当前优先事项对我们做了什么？我们究竟为什么如此努力工作？我们是否在妥协我们的理想？我们是否为了赚更多的钱而加班？如果是这样，我们想要实现什么？为什么我们花费那么多精力去进入新的关系？为什么我们在聊天室浪费时间或看那个深夜电视节目？这真的值得吗？

我们需要理性客观。我们自己也需要一些逻辑和清晰的思考！很容易把一生浪费在无用的活动中。我们为什么如此害怕面对自己？我们在逃避什么？我们如此努力地追求那些易逝的东西：我们真的会把我们所拥有的一切投资到一个注定会失败的业务中吗？谁会把自己的精力或时间投入到这样的业务中呢？然而，这正是我们正在做的事情。对我们来说，仔细审视所有这些事情将是有益健康的。

如果我们无论处于何种地位、从事何种活动、拥有何种财产都能培养满足感，我们就能从生活中获得更多。生活并非意味着疯狂地从一个地方跑到另一个地方，充满紧张和压力。即使是动物也比我们中的许多人过得更轻松。危险在于，从青年到老年，我们花费时间试图实现一个虚构的世界，但最终，当我们的泡沫破裂，面对死亡时，我们才意识到，我们为生活中那些追求和珍视的优先事项毫无所获。

这一出戏的欺骗实现，只有在我们醒来——在我们死亡的时刻。

《死亡与生存导论》

It is not wrong to have goals in life. The problem comes when we forget our real purpose. Balance between the material and the spiritual has to be there because the soul is housed in a body and its energy is channelled through the mind. Our trouble is that we overrate worldly pursuits and worldly satisfaction. In effect, we are obsessed. We lose sight of the fact that the material world can only bring us a lower and less permanent type of happiness, that in and of themselves material pursuits will never give us what we expect from them. It is important, therefore, to understand, with a spiritual perspective, the proper value of things and to act accordingly.

In order to set our priorities straight, we may imagine ourselves inverting the present direction of our mind. It is as easy to go up as it is to go down. We need to keep hammering on our mind to turn around, convincing it that it has to invert its apparently natural tendencies, look upwards and act on what our Master says.

To keep our priorities in perspective it is imperative that we choose to live the life of a true disciple. Meditation has to be at the top of our priorities. All other considerations have to come in second place. If something interferes with our meditation, we should discard it without thinking twice. As the German philosopher Goethe points out: "Things that matter most must never be at the mercy of things that matter least."

We need to realize that every time we sit for meditation, we are doing the most important thing a human being can do. Without meditation, we will continue to be part of the circle of birth and death. Once a true living Master has initiated us, there is nothing more important than meditation.

生活中有目标是没错的。问题在于我们忘记了我们的真正目的。物质和精神之间的平衡必须存在，因为灵魂居住在身体中，其能量通过思想传递。我们的问题是过分重视世俗的追求和世俗的满足。实际上，我们着迷了。我们忽视了物质世界只能给我们带来较低和不太持久的幸福，物质追求本身永远不会给我们带来我们期望的东西。因此，从精神的角度理解事物的真正价值并相应行动是很重要的。

为了明确我们的优先事项，我们可以想象自己逆转我们思维的方向。上升和下降一样容易。我们需要不断锤炼我们的思维，使其转变，说服它必须逆转其看似自然的倾向，向上看，并按照我们的导师所说的去行动。

保持我们的优先事项清晰，我们必须选择过真正门徒的生活。冥想必须是我们优先事项中的首要。所有其他考虑都必须排在第二位。如果有什么东西干扰了我们的冥想，我们应该毫不犹豫地放弃它。正如德国哲学家歌德指出：

“最重要的事情永远不能受最不重要的事情摆布。”

我们需要认识到，每次我们进行冥想，我们都在做人类能做的最重要的事情。没有冥想，我们将继续成为生死轮回的一部分。一旦真正的活佛引导我们，就没有比冥想更重要的事情了。

Put all your worries aside, because there is nothing higher than meditation. Increase the duration of your practice from day to day, never decrease it; always keep this in your mind.

Baba Jaimal Singh

Attitude: The all-important perspective

Nothing is true and nothing is false. All depends on the colour of the lens through which we look.

Ramon de Campoamor

Attitude is the point of view we apply to life. There is a connection between attitude and altitude. The higher our point of view or perspective, the more detached we become, and the better equipped we are to do our meditation. Meditation helps our attitude by giving us the altitude or cosmic perspective to see the big dramas of life as small or insignificant, rather than as gigantic, unsolvable problems. In turn, our attitude to meditation is a determining factor in the way our meditation will unfold. When we sit in meditation, we are training ourselves to operate from a perspective of accepting, letting go, being free. It is an attitude of obedience to a power we have accepted as greater than 'me'.

Our attitude in meditation should be to present ourselves to the inner Master, naked of purpose and agendas, with no expectations of results or inner visions. Putting aside all worries and desires, we release all preconceptions. With single-minded and gentle attention on the simran or to the Sound, we are to become receptive to the way of Shabd. In time, the patience, devotion, acceptance and surrender that we acquire in meditation will be transferred to daily life.

把所有烦恼抛诸脑后，因为没有什么比冥想更高尚。每天增加练习时间，永远不要减少；始终牢记这一点。

巴巴·贾伊马尔·辛格

态度：至关重要的观点

没有什么是真的，没有什么是假的。一切取决于我们观察事物的眼镜颜色。

拉蒙·德·坎波阿莫尔

态度是我们应用于生活的观点。态度与高度之间存在着联系。我们的观点或视角越高，我们就越超脱，就越能更好地进行冥想。冥想通过赋予我们高度或宇宙视角，让我们将生活中的大事件视为小事或微不足道，而不是巨大的、无法解决的问题。反过来，我们对冥想的态度是我们冥想展开方式的决定性因素。当我们坐下来冥想时，我们正在训练自己从一个接受、放手、自由的角度出发。这是一种对接受为高于“我”的力量的服从态度。

我们的冥想态度应该是向内在的导师呈现自己，没有目的和计划，没有对结果或内在愿景的期望。抛开所有的担忧和欲望，我们释放所有先入之见。以专注和温柔的关注于 simran 或声音，我们应成为对 Shabd 之道的接纳。随着时间的推移，我们在冥想中获得的耐心、奉献、接受和屈服将转移到日常生活中。

To live in that atmosphere is to live a simple, happy and relaxed life. The effect of that peace and bliss of meditation enables you to adjust according to the weather of life while retaining your equanimity and balance. You contentedly face your karmas, both good and bad, by continually adjusting to their ever-changing pattern. You can't change the course of events dictated by your destiny. But by obedience to the Master and by attending to meditation you remain happy and relaxed as you go through it.

Maharaj Charan Singh

We cannot force the growth of a tree we have planted. The tree has its own time to grow. Our job is to dig a hole, plant the seed, cover it with the soil, fertilize it, water it, protect it from pests and take care of it every day. That is the extent of our effort. The speed at which it grows is not up to us. If we have this attitude towards our meditation, we will not obstruct the Master's work and the tree of spirituality will undoubtedly grow and yield fruit in our lives. If we try to speed up the growth of the tree without first properly waiting for it to be rooted, then it can be torn up and destroyed by the winds of Kal's world. If we try to hurry, impose our expectations or force visions, then we will just be complicating the Master's work.

Our only concern is to keep our mind in simran at the eye centre, and to be receptive to the Sound. For that, and only that, are we responsible. It is for us to follow the instructions of Master and leave the rest to him. Whether results appear in our meditation or not, we will do well. Our part of the meditation is to keep our attention in the effort, not the results. The effort is up to us. The results are not.

生活在那样的氛围中，就是过着简单、快乐和放松的生活。那种平和与冥想的幸福效果，使你能够根据生活的变化调整自己，同时保持你的平和与平衡。你愉快地面对你的业力，无论是好是坏，通过不断调整它们的不断变化模式。你不能改变由你的命运所决定的事件的进程。但通过服从大师和专注于冥想，你在经历这一切时保持快乐和放松。

玛哈拉杰·查兰·辛格

我们不能强迫我们种植的树生长。树有自己的生长时间。我们的工作是在挖一个坑，种下种子，用土覆盖它，施肥，浇水，保护它免受害虫，并每天照顾它。这就是我们努力的范围。它生长的速度不由我们决定。如果我们对我们冥想持有这种态度，我们就不会阻碍大师的工作，精神之树无疑将在我们的生活中生长并结出果实。如果我们试图在不先等待它扎根的情况下加快树的生长，那么它可能会被卡尔的世界的风暴摧毁。如果我们试图匆忙，强加我们的期望或强迫愿景，那么我们只是在使大师的工作复杂化。我们唯一关心的是保持我们的心灵在眼睛中心，并对声音保持开放。为此，我们才负责。跟随上师的指示，把其余的交给他。无论冥想中是否出现结果，我们都会做得很好。我们冥想的职责是保持我们的注意力在努力上，而不是结果上。努力取决于我们，而结果则不然。

In the *Tao Te Ching* we read: “Do your work, then withdraw. Such is the Way of heaven.” And in the *Bhagavad Gita*, Lord Krishna advises his disciple Arjuna not to be concerned with results but only with actions. Then he goes on to say that the unwise cling to their actions, expecting results, while the wise perform actions for the Lord’s sake, indifferent to results. Masters from all traditions emphasize the same point: Let go of results; effort is in our hands, results are not. If we are constant in our meditation practice, we will learn to become unattached to results. We will neither rejoice nor grieve when good or bad things happen to us. We will surrender and flow in harmony with the way of the Shabd.

Let us not worry about the problems of life! This, as disciples of a living Master, we can say to ourselves every day. The good and the bad things in life keep us attached to this creation. When we sit for meditation with a heavy heart, full of burdens and worries, it is difficult to bring our attention to the eye centre. When we take ourselves too seriously and do not know how to laugh at ourselves, we are only solidifying our ego and making life even more burdensome. If we use humour to make light of our load and laugh our problems away, we will sit for meditation with a relaxed and happy attitude and it will be easier for us to collect and focus our attention. For a disciple, the challenge is to cultivate an attitude of mind wherein we attend to all things of the world with a light heart, as a matter of duty, and no more.

Met with a positive attitude, this world can become a source of joy, inspiring us to see the divine will in everything and to worship the Lord through his creation. Expressing his overflowing sense of awe and gratefulness, the great Italian mystic Saint Francis of Assisi composed the *Canticle of the Sun* in praise of the Lord and all living creatures:

在《道德经》中我们读到：“做好你的工作，然后退隐。这就是天的道路。”在《薄伽梵歌》中，主克里希那劝告他的弟子阿周那不要关心结果，而只关心行动。然后他又说，无知的人执着于他们的行动，期待结果，而智者为了主的意愿行事，对结果漠不关心。所有传统的大师都强调同样的观点：放下结果；努力在我们手中，结果不在。如果我们坚持我们的冥想实践，我们将学会不对结果产生依恋。当我们遭遇好事或坏事时，我们既不会高兴也不会悲伤。我们将屈服并顺应声音之道的和谐。

让我们不要担心生活中的问题！作为一位活着的导师的弟子，我们每天都可以对自己这样说。生活中的好坏事物让我们对这个创造保持依恋。当我们带着沉重的心情、充满负担和忧虑进行冥想时，很难将我们的注意力集中在眼睛中心。当我们过于严肃，不知道如何自嘲时，我们只是在加固我们的自我，让生活变得更加沉重。如果我们用幽默来轻松我们的负担，笑掉我们的问题，我们将以轻松愉快的态度进行冥想，这将更容易让我们集中和聚焦我们的注意力。对于一个弟子来说，挑战是培养一种心态，其中我们以轻松的心情、作为一项职责来关注世界上的一切，不再有更多。

以积极的态度面对，这个世界可以成为快乐的源泉，激励我们看到万物中的神圣意志，并通过他的创造来敬拜主。表达他满溢的敬畏和感激之情，伟大的意大利神秘主义者圣弗朗西斯·阿西西创作了《太阳颂歌》，以赞美主和所有生物：

Most high, almighty, good Lord!
All praise, glory and honour belong to you!...
Praise my Lord with all his creatures;
Especially for our Brother Sun,
Who brings us the day and the light;
Beautiful is he and he shines with such splendour,
That he reminds us of you, O Lord.
Praise my Lord for our Sister Moon, and for the stars,
Which he has set clear and lovely in heaven.
Praise my Lord for our Brother Wind,
And for the air and clouds;
And for every kind of weather
By which he nourishes all his creatures.
Praise my Lord, for our Sister Water,
Who is very helpful to us,
And humble and precious and chaste.
Praise my Lord, for our Brother Fire,
Through whom he gives us light in the darkness;
And he is beautiful and joyful and mighty and strong.
Praise my Lord for our Mother Earth,
Who sustains us and keeps us,
And brings forth herbs and diverse fruits
And flowers of many colours.
Praise my Lord for all those
Who pardon one another for His sake,
And who endure weakness and tribulation;
Blessed are they who shall in peace endure,
For by you, most high, shall they be crowned.
Praise my Lord for our Sister Death,
From whom no living man can flee....
Blessed are those who find themselves

至高无上、全能、仁慈的主啊！一切赞美、荣耀和尊荣都属于你！……用他所有的造物来赞美我的主；特别是我们的太阳兄弟，它给我们带来白天和光明；他美丽无比，闪耀着如此辉煌的光芒，让我们想起了你，哦，主。赞美我的主，为我们亲爱的月亮姐妹，以及那些他在天空中清晰而可爱的星星。赞美我的主，为我们风兄弟，以及空气和云朵；以及他滋养所有造物的各种天气。赞美我的主，为我们亲爱的水姐妹，她对我们非常有帮助，谦卑、珍贵而纯洁。赞美我的主，为我们火兄弟，

通过他，在黑暗中给我们带来光明；他美丽、快乐、强大而坚强。赞美我的主，为我们的母亲地球，她支撑着我们，守护着我们，孕育出草药和多样的果实以及五颜六色的花朵。赞美我的主，为所有那些为了他的恩典彼此宽恕的人，以及那些忍受软弱和苦难的人；愿他们在和平中忍受的人蒙福，因为至高无上者将为他们加冕。赞美我的主，为我们的姐妹死亡，任何活着的人都无法逃避她……愿那些找到自己人蒙福。

Living in your most holy will,
For the second death will not reach them.
Praise and bless my Lord, and give Him thanks,
And always surrender to Him
With great joy and humility.

A positive attitude gives us the ability to accept our condition and the inspiration to renew our commitment to meditation. With the right attitude, we look for the positive in everything and learn to identify ourselves with the Shabd in us and in all life forms. But most importantly, when doing meditation we keep focused on the effort. Then, whatever happens, we remain in balance and unaffected by the storms that are an inescapable part of the experience of being human.

Let Him accomplish things in His own way rather than in the way that you desire. Try to adjust yourself to all that He does and you will never be unhappy.

Maharaj Jagat Singh

Effort makes the difference

It is the business and duty of every disciple to make his mind motionless and reach the eye centre. The duty of the Master is to help and guide on the path. *To control the mind and senses and open the tenth [inner] door depends on the disciple's efforts ...* The primary factor in this success is the effort of the disciple.

Maharaj Sawan Singh

活在你的至圣意志中，第二次死亡不会降临于他们。赞美并祝福我的主，并感谢祂，永远以极大的喜悦和谦卑向他屈服。

积极的态度赋予我们接受自己状况的能力，以及重新承诺冥想灵感的动力。以正确的态度，我们在一切事物中寻找积极面，并学会将自己与内在的 Shabd 以及所有生命形式认同。但最重要的是，在冥想时，我们保持专注在努力上。然后，无论发生什么，我们都能保持平衡，不受人类经验中不可避免的风暴的影响。

让他以自己的方式行事，而不是按照你的意愿。尽量适应他所做的一切，你将永远不会不快乐。

玛哈拉杰·贾特·辛格

努力造就差异

每个弟子的职责和使命是使自己的心灵静止，达到视觉中心。导师的职责是帮助和引导在道路上。控制心灵和感官，打开第十[内在]门取决于弟子的努力……在这个成功中，弟子的努力是首要因素。

玛哈拉杰·萨万·辛格

The moment we become initiated we receive all the grace we need to do our meditation. From there on, what counts is our effort. As Master Sawan Singh says in the quotation above, *we* have to control our mind, reach the eye centre and open the tenth door by our own effort. The Master will not do this work for us. We will go within only when we sit down for meditation and settle our thought waves at the eye centre. That is something only *we* can do.

If we want to achieve higher levels of spirituality, we must take action. We must take the steps that will lead us in that direction. Our actions must reflect our spiritual desire. If the desire for communion with Shabd is not reflected in our actions, either we are confused or we do not want to evolve spiritually. Our spiritual desire has to be expressed in the way we live, in the way we speak, in the way we think and adhere to the principles of the path. Most of all, it has to be expressed through our meditation. What would we think of a child who is late for school if he were to sit down in his house and pray, “O Lord! Let me not be late?” Wouldn’t it be proper for the child that, while praying, he should also rely on his own effort and start walking in order to reduce the delay? Like the child, we also need to put in the effort, take action and make the best use of our time. In *Spiritual Gems*, Master Sawan Singh says:

The Master is waiting inside for his pupils to come in and partake of his grace and love. It is our fault that we do not reach his ‘feet’ in the astral plane, above the eyes.

Once again, Master Sawan Singh is saying that it is up to us go within, that we are responsible if we don’t reach his ‘feet’ (Radiant Form) in the astral planes.

我们一旦开始修行，就会得到进行冥想所需的全部恩典。从那时起，重要的是我们的努力。正如萨瓦恩·辛格大师在上面的引言中所说，我们必须通过自己的努力控制我们的心灵，达到眼睛中心，并打开第十道门。大师不会为我们做这项工作。我们只有在坐下冥想并使我们的思想波在眼睛中心平静下来时，才会进入内在。这是只有我们自己能做的事情。

如果我们想达到更高的灵性层次，我们必须采取行动。我们必须采取将我们引向那个方向的步骤。我们的行动必须反映我们的灵性愿望。如果与 Shabd 的交流愿望没有在我们的行动中体现出来，那么我们可能感到困惑，或者我们不想在灵性上进化。我们的灵性愿望必须通过我们生活的态度、说话的方式、思考的方式以及坚持道路原则来体现。最重要的是，它必须通过我们的冥想来体现。如果一个孩子上学迟到，他坐在家里祈祷，“哦，主啊！请让我不要迟到？”我们会怎么看待这个孩子呢？难道孩子祈祷时，不应该也依靠自己的努力，开始走路以减少迟到吗？就像孩子一样，我们也需要付出努力，采取行动，最大限度地利用我们的时间。《灵性宝石》中，萨瓦恩·辛格大师说：

大师在内部等待他的弟子们进来，分享他的恩典和爱。我们没有达到他“脚”的位置，在以太层，在眼睛之上，这是我们的过错。

再次，萨万·辛格大师说，这一切取决于我们向内探索，如果我们无法在灵界达到他的“脚下”（光辉形态），那么责任在我们。

What we are trying to accomplish is not easy. It requires a lot of effort. In the following text, inspired by Rumi, a description is given of what it takes to succeed in the spiritual life:

Strive, struggle, grapple and wrestle,
None won the battle by weak-kneed submission.
Go on scratching, scraping and cutting
The stone wall that bars your way.
Cut, hew, gash, break, shatter, demolish, smash,
Rest not for a second, till your very last breath arrives.
Even a worthless effort is better than sleeping,
For the Lord loves our effort, anxiety and struggle.
First put in full effort, then accept what he sends.
Have faith in him and trust his will.
Not putting in effort is like sleeping among robbers.
A bird found napping is sure to be killed.
Giving up is like sleeping, sleep not on your way.
March on until you reach his gate.
When the Master has put a sword in your hands,
He has clearly expressed his wish.

This sounds like a lot of work, and it is a fact. It is hard work! The spiritual way, to take the metaphor used by the Shabd Master Kabir, is not taking tea at auntie's house. Controlling the mind and senses is the most difficult thing to achieve on earth. We can make it less complicated or very difficult, depending on us. It is less complicated if we adapt the rest of our activities to it, if we make it our life's work. Then there are no difficult choices to make, no great sacrifices. But if we try to somehow squeeze Sant Mat into a lifestyle that's not compatible with it, we run into trouble. Then come the frustration and the discouragement, because it just doesn't seem to work.

我们所试图达成的并不容易。这需要付出很多努力。以下文本，受鲁米启发，描述了在精神生活中取得成功所需具备的品质：

努力，奋斗，拼搏和挣扎，没有人能通过软弱屈服赢得战斗。继续刮，擦，割断挡在你道路上的石头墙。砍，劈，割，破，碎，摧毁，砸碎，一刻不停，直到你最后一口气到来。即使是无价值的努力也比睡觉好，因为主爱我们的努力、焦虑和挣扎。

首先全力以赴，然后接受他发送的内容。

相信他，信任他的意志。

不努力就像睡在强盗中间。

一只被发现正在打盹的鸟肯定会被杀死。

放弃就像睡觉，不要在途中入睡。

继续前进，直到你到达他的大门。

当主人将剑交到你们手中时，他已经清楚地表达了他的愿望。

这听起来像很多工作，这是事实。这是艰苦的工作！按照圣歌大师卡比尔所用的比喻，精神之路并不是在阿姨家喝茶。控制心灵和感官是地球上最难实现的事情。我们可以让它变得不那么复杂，或者非常困难，这取决于我们。如果我们把其他活动适应它，如果我们把它作为我们一生的使命，那么就没有困难的抉择，没有巨大的牺牲。但如果我们试图将圣玛特塞入与之不相容的生活方式中，我们就会遇到麻烦。然后就会出现挫败感和失望，因为这似乎根本不起作用。

Sant Mat teaching is very simple, but to follow it is much more difficult than it looks. It's a constant struggle with the mind, and one has to change one's entire way of life and one's attitude towards life. To follow Sant Mat requires a complete transformation, so it's not easy. One has to sacrifice a lot in life.

Maharaj Charan Singh

Master Charan Singh doesn't say that we have to make *some* sacrifices. He says we have to sacrifice *a lot*. If we really want to succeed, we need to adapt our lifestyle to Sant Mat and not Sant Mat to our lifestyle. We need to change our way of life according to the teachings, attend to our meditation and concentrate our attention at the eye centre. That is right effort, and that is what is expected from us. We cannot give up, believing that we can't meditate or that it is impossible to concentrate. We cannot afford to do that, not if we want to reach his gate. If we want to experience the true method of dying, if we want the ultimate benefit, our actions must reflect that desire.

We're not going to bring our attention to the eye centre and experience spiritual transport just by wishing for it. We have to work for it. The Master has expressed his wish by putting a sword in our hands. That sword is simran. We can wield it against laziness and lack of focus by persistence in doing simran. This will strengthen our resolve to sit and concentrate in meditation. We cannot afford the luxury of allowing procrastination and restlessness to stop us.

As we all know, a life of meditation is not easy. There are phases of struggle and periods of dryness. We should not let ourselves become unduly distressed by these phases. Feelings of being spiritually high are not the only indications of spiritual progress. We might even make more progress when our mind is

Sant Mat 教义非常简单，但遵循它比看上去要困难得多。这是一场与心灵的持久斗争，一个人必须改变自己的生活方式和生活态度。遵循 Sant Mat 需要彻底的转变，因此并不容易。一个人在生活中必须做出很多牺牲。

玛哈拉杰·查兰·辛格

大师查兰·辛并不说我们必须做出一些牺牲。他说我们必须做出很多牺牲。如果我们真的想成功，我们需要调整我们的生活方式以适应圣玛特，而不是让圣玛特适应我们的生活方式。我们需要根据教诲改变我们的生活态度，专注于我们的冥想，并将注意力集中在眼睛中心。这就是正确的努力，这就是我们所期望的。我们不能放弃，相信我们不能冥想或集中注意力是不可能的。如果我们想达到他的门槛，我们负担不起这样做。如果我们想体验真正的死亡方法，如果我们想获得最终的利益，我们的行为必须反映这种愿望。

我们不会仅仅通过愿望就将注意力集中在眼睛中心并体验精神上的运输。我们必须为此努力。大师通过将剑交到我们手中来表达他的愿望。那把剑就是 simran。我们可以通过坚持不懈地做 simran 来对抗懒惰和缺乏专注。这将加强我们坐下来集中精力冥想的决心。我们无法承担让拖延和不安阻止我们的奢侈。

众所周知，修行生活并不容易。会有挣扎的阶段和干涸的时期。我们不应让自己过度困扰于这些阶段。精神上的高峰感并非精神进步的唯一标志。甚至在我们心神不宁时，我们可能也会取得更大的进步。

restless, and in that distracted mindset we still sit for meditation. Moreover, if we pay too much attention to our laziness, lack of focus or restlessness, that very sense of inadequacy may persuade us to stay away from our spiritual practice.

Our best approach is simply to place firm faith in the Master and in ourselves that we will succeed. If we couldn't do it, he would never have initiated us. We have to put in all the effort on our part. Master Jagat Singh said in one of his satsangs: "Our prayers and pleadings are quite useless, unless these are supported by all the effort on our part to push the door open."

The first essential thing, therefore, is to enter this laboratory within ourselves, by bringing our scattered attention inside of the eye focus. This is a slow process. But we are not justified in saying that we cannot do it, or that it is impossible, or that it is useless. Here is a worthy pursuit for the application of our critical and other faculties ... It is our job and we must do it; and we must do it now, in this very lifetime.

Maharaj Sawan Singh

The first essential thing is to bring our attention to the eye centre. How do we do that? By concentrating on the words the Master gave us at the time of initiation. It may take us a long time to reach our goal, but continuous and constant effort is needed, as illustrated in the story of the tortoise and the hare and its moral—"slow and steady wins the race"!

The tortoise and the hare are going up a mountain, and the hare says, "I'm going to beat you hands down." He dashes off. Way out in front, he decides that he will lie down and take a rest, and in taking the rest, he falls asleep. Meanwhile, the tortoise

我们甚至可能在心神不宁时取得更多进步，在那个分心的状态下我们仍然进行冥想。此外，如果我们过分关注我们的懒惰、缺乏专注或心神不宁，那种不足的感觉可能会说服我们远离我们的精神实践。

我们的最佳方法就是坚定地相信大师和我们自己，我们一定会成功。如果我们做不到，他永远不会引导我们。我们必须尽我们所能付出全部努力。Jagat Singh 大师在一次他的静修会上说：“除非我们尽我们所能推动门打开，否则我们的祈祷和恳求都是毫无用处的。”

首先，必须进入我们内心的这个实验室，通过将我们分散的注意力集中在眼睛的焦点上。这是一个缓慢的过程。但我们没有理由说我们做不到，或者这是不可能的，或者这是无用的。这是对我们批判性和其他能力应用的宝贵追求……这是我们的职责，我们必须去做；而且我们必须现在，在这个非常的人生中去做。

玛哈拉杰·萨万·辛格

首先必须把我们的注意力引向眼睛中心。我们如何做到这一点？通过专注于导师在启蒙时刻给予我们的话语。达到目标可能需要我们很长时间，但需要持续不断的努力，正如乌龟和兔子的故事及其寓意——“慢而稳者得胜”！乌龟和兔子正在爬山，兔子说：“我一定会打败你。”说完就冲了出去。他跑到了前面，决定躺下来休息，在休息的过程中，他睡着了。与此同时，乌龟

is laboriously moving along, very slowly, never stopping, and ultimately gets to the goal and wins the race.

Master Sawan Singh says: “This is a slow process.” And how does our mind interpret that? The mind interprets ‘slow’ as meaning that it is going to take a long time for us to put in the effort, but that is not what it means. What is slow is the process, but the effort has to be extreme and without remission—extreme beyond all measures—as in the story of the tortoise and the hare. The tortoise has to make awesome effort because it has to carry its entire existence with it. The progress is slow, but, because the effort is big and without respite, in the end the goal is reached.

Master Sawan Singh has said that it is more valuable for us to repeat the words and hold our attention at the eye centre than to achieve anything else in the world. The mind doesn’t think that, nor does it appreciate our situation. The mind thinks, “Oh, meditation is too hard, but I have a Master and I have nothing to worry about because I have been initiated and everything has been accomplished.” This is not the case at all, for we are prisoners and we are trapped in an alien land. If we don’t do our part of the bargain, there is nothing the Master can do.

Our situation is desperate. We are being devoured by our desires and we are in imminent danger of reincarnating once again as we lie back in this drunken stupor thinking that it is all too hard. What is the use of making things harder for ourselves than they already are? We should resume the journey. The sooner we get back with full force on the Master’s path, the happier we will be. Why postpone the inevitable? Sooner or later we have to put in the effort, so better do it now while we can. How do we succeed in anything in this world without applying time, attention and effort? In meditation too, we have to apply that same time, attention and effort, and only then it is possible to succeed.

乌龟费力地向前移动，非常缓慢，从不停止，最终到达终点并赢得比赛。

大师萨万·辛格说：“这是一个缓慢的过程。”我们的心灵如何解读这句话呢？心灵将“缓慢”理解为我们需要付出很长时间的努力，但这并不是它的意思。缓慢的是过程，但努力必须极端且不间断——极端到无法衡量的程度——就像龟兔赛跑的故事一样。乌龟必须付出巨大的努力，因为它必须带着自己的整个存在前进。进步是缓慢的，但由于努力巨大且不间断，最终目标得以实现。

大师萨万·辛格表示，对于我们来说，重复词语并保持注意力在眼睛中心比在世界上实现任何事情都更有价值。心灵并不这么认为，它也不理解我们的处境。心灵想：

“哦，冥想太难了，但我有导师，我不用担心，因为我已经接受了启蒙，一切都已经完成。”这根本不是事实，因为我们是被囚禁的，我们被困在一个陌生的土地上。如果我们不履行我们的部分协议，导师也无能为力。

我们的处境绝望。我们被欲望吞噬，我们正处在即将再次转世的重重危险之中，我们躺在醉酒的沉睡中，认为这一切都太难了。为什么要让自己比现在更难呢？我们应该继续旅程。我们越早全力以赴地回到大师的道路上，我们就越快乐。为什么要推迟不可避免的事情呢？迟早我们必须付出努力，所以现在就做吧，趁我们还能做。在这个世界上，我们如果不应用时间、注意力和努力，如何能成功？在冥想中，我们也必须应用同样的时间、注意力和努力，只有这样才有可能成功。

The mind will come in and tell us that it is insane to do two and a half hours of meditation daily. This is just a trick of the mind. If we are willing to challenge it, we will find the mind is all bark and little bite. The Master has enjoined us to challenge it. We've got to say, "I have wasted enough of my life; I have wasted enough of this valuable treasure. The time has come to utilize this precious human form for its singular and most important purpose."

It is time to follow the Master's advice and take full advantage of the opportunity given to us. Now is when we give meaning to the word *action*. With our effort we show the Master that we care, and we become receptive and worthy of his grace. We can put in the effort to work towards the inner life by doing our meditation and devoting ourselves wholeheartedly to attain Self-realization; or we can commit half-heartedly and achieve half-hearted results. The choice is ours and ours alone. Grace is always there. Our effort is what makes the difference.

If you take one step to take refuge in the Master,
 The Master meets you on the way
 By taking hundreds of steps.
 If you remember the Master just once,
 The Master remembers you again and again.
 Even if your devotion is as small
 As a fragment of a cowrie shell,
 The Master showers all benefits on you.
 The Master is all merciful,
 His praise is beyond understanding;
 I bow again and again
 To the one and incomprehensible Master.

Bhai Gurdas

心智会进来告诉我们，每天做两小时半的冥想是疯狂的行为。这只是心智的一个把戏。如果我们愿意挑战它，我们会发现心智只是虚张声势，没有多少实际伤害。大师教导我们要挑战它。我们必须说：“我已经浪费了足够多的生命；我已经浪费了足够多的宝贵财富。现在是时候利用这个珍贵的人身来实现其独特且最重要的目的了。”

现在是时候遵循大师的建议，充分利用我们得到的机会。现在是我们赋予“行动”这个词意义的时候了。通过我们的努力，我们向大师表明我们关心，并变得能够接受他的恩典。我们可以通过冥想并全心全意地追求自我实现来努力工作，以追求内在生活；或者我们可以半心半意地投入，得到半心半意的成果。选择权在我们手中，仅在我们手中。恩典始终存在。我们的努力是决定性的因素。

如果你向大师迈出一步寻求庇护，大师会走数百步来迎接你。如果你只记得大师一次，大师会一次次地记住你。即使你的虔诚如同贝壳碎片般微小，大师也会将所有恩惠倾洒在你身上。大师慈悲为怀，他的赞美超越理解；我一次次地向他那唯一而不可理解的大师鞠躬。

A practical approach to meditating two and a half hours daily

The aim should always be to increase these periods [of meditation] gradually so that you can ultimately sit for two and a half hours at a stretch. There should be no hurry in doing so. Rather the progress should be consolidated.

Maharaj Jagat Singh

If we have been initiated and we haven't been able to sit in meditation, or we started to sit but we stopped doing it, then we need a practical approach to renew our commitment to sit for meditation. The important thing is to begin with what time we can. Then gradually and persistently we can increase that time, not jumping full-blown into two and a half hours for one or two days then falling away to ten minutes or nothing at all. That is not the way. The way is slow and steady: to increase the time gradually.

We have to start from where we are, but we shouldn't kid ourselves. Sitting for meditation will not happen automatically on its own: we need to make it happen. For that we have to start by making the time. Some sacrifices will have to be made, but nothing is achieved without putting in time and effort, and that time and effort will have to be taken from our daily schedule—from things we are already doing. Maybe we will need to cut down on our TV viewing time, or time in the chat room, or we will have to get up earlier. Whatever it takes, it will be worthwhile. We need to take a good look at our daily schedule and see when in the day we are going to make room for our formal sitting time and for how long we will sit. After weighing work or family responsibilities, we should then make our own schedule.

一种每天打坐两小时的实用方法

目标应该是逐渐增加这些冥想时间，最终能够连续坐两小时半。这样做时不应急躁，而应巩固进步。

玛哈拉杰·贾特·辛格

如果我们已经开始了冥想，但还没有能够坐下来冥想，或者我们开始坐下来但停止了，那么我们需要一种实际的方法来重新承诺坐下来冥想。重要的是要开始我们能坐下来的时间。然后逐渐且坚持不懈地增加这个时间，不要在一两天内突然增加到两小时半，然后又减少到十分钟或什么都没有。这不是正确的方法。正确的方法是缓慢而稳定：逐渐增加时间。

我们必须从现状开始，但不应欺骗自己。静坐冥想不会自动发生：我们需要让它发生。为此，我们必须先安排时间。将不得不做出一些牺牲，但没有任何成就是不需要投入时间和精力，而且这些时间和精力将不得不从我们的日常日程中抽出——从我们已经在做的事情中抽出。也许我们需要减少看电视的时间，或者减少在聊天室的时间，或者我们需要早起。无论需要做什么，都将是有价值的。我们需要仔细审视我们的日常日程，看看在一天中的什么时候我们将为正式的静坐时间腾出空间，以及我们将坐多久。在权衡工作或家庭责任之后，然后我们应该制定自己的日程。

Unless we discipline our mind this much, our mind will always find excuses not to sit in meditation.

Maharaj Charan Singh

When we schedule our time for meditation, we should be practical about it. For instance, if our work starts at 8:00 a.m. and we want to meditate in the morning, at what time will we need to go to sleep at night in order to get up earlier? Will we get enough sleep? Maybe it would be best to consider doing our longer period of meditation at night.

If we get time in the morning, take advantage of it; if it is in the afternoon, meditate then; in the evening, then meditate in the evening. Whenever we sit in remembrance of the Beloved, our Friend—whether for a quarter of an hour, half an hour, one hour or two hours—it will be credited to our account and we will receive the benefit accordingly.

Maharaj Charan Singh

There may be days when it is physically impossible for us to meditate according to our plan. On those days, we should at least try to sit for some time. We shouldn't let a day go by in which we don't meditate, even if it is for just a few minutes. On the next day, we should resume our programme as usual. Otherwise, we might find that days, weeks, months or even years slip by without us meditating at all. It is crucial to create the habit. Even five minutes can make a difference in imprinting on our mind the desire to maintain our commitment. Master Sawan Singh used to say, "If you can't bring your success to me, bring your failures." We shouldn't become discouraged because we cannot sit for two and a half hours. Let us consolidate our progress as we go, rather

除非我们这样约束我们的心灵，否则我们的心灵总会找到借口不去打坐冥想。

玛哈拉杰·查兰·辛格

当我们安排冥想时间时，我们应该对此实际一些。例如，如果我们的工作从早上 8 点开始，我们想在早上冥想，那么我们晚上需要什么时候睡觉才能早起？我们能否获得足够的睡眠？也许考虑在晚上进行较长时间的冥想会更好。

如果我们早上有时间，就利用它；如果是下午，那就那时冥想；晚上，然后在晚上冥想。无论我们坐下来怀念至爱——无论是一刻钟、半小时、一小时还是两小时——它都将计入我们的账户，我们将相应地获得利益。

玛哈拉杰·查兰·辛格

有些日子可能我们按照计划进行冥想在身体上是做不到的。在这些日子里，我们至少应该尝试坐一段时间。我们不应该让一天过去而不进行冥想，即使只有几分钟也行。第二天，我们应该像往常一样继续我们的计划。否则，我们可能会发现，日子、周、月甚至年过去了，我们根本就没有冥想过。养成习惯至关重要。即使五分钟也能在我们的中心留下保持承诺的愿望。萨万·辛格大师曾经说过：“如果你不能把你的成功带给我，那就带你的失败来。”我们不能因为不能坐两小时半而气馁。让我们在前进的过程中巩固我们的进步，而不是

than feeling that it must be all at once or nothing at all.

If you force your mind to meditate and say, “Even if I can’t give the proper time to meditation, let me give at least half the time, even if I’m busy,” then you’ll get regularity.

Maharaj Charan Singh

Consider making a personal commitment to sit in meditation for one month at the same time every day. We could begin by doing twenty or fifteen minutes a day. What matters most is that we strengthen our willpower and experience the fact that we can do it. There is power in keeping a commitment, in knowing that our word is worth something. There is great value in just making the commitment to meditate. We can set the alarm to go off at whatever time we decide to meditate to make it easier to keep our own personal commitment to sit at the same time every day. When the alarm goes off, we sit. In this way, we will begin to tread the path. At the end of the month, we might choose to renew our commitment for another month, and then again for another month—until we have established ourselves in this habit. It is this, after all, which is going to bring us, ultimately, the peace to conquer our restlessness and become masters of our wayward mind and our untamed will. The important thing is to build up the idea of a daily routine. After some time we will see that the mind begins to look for the space to meditate, and, if for some reason it doesn’t find it, it will miss it.

To consolidate our habit, it would be best to keep ourselves at a certain time limit after we have reached a specific goal. For instance, if we started with fifteen minutes a day and we have worked our time up to an hour, we might decide to stay there for a period of at least six months to get truly established in that

与其觉得必须一下子完成，否则什么也不做。

如果你强迫自己冥想并说，“即使我不能给冥想正确的时间，至少让我给一半的时间，即使我很忙”，那么你将获得规律性。

玛哈拉杰·查兰·辛格

考虑每天同一时间进行一个月的冥想，做出个人承诺。我们可以从每天二十或十五分钟开始。最重要的是加强我们的意志力，体验我们能够做到的事实。坚持承诺，知道我们的承诺有价值，这是一种力量。仅仅做出冥想的承诺就很有价值。我们可以设定闹钟，在我们决定冥想的时间响起，以便更容易地保持每天同一时间坐下来。闹钟响起时，我们就坐下来。这样，我们将开始踏上这条道路。月底，我们可能会选择再次承诺一个月，然后再承诺一个月——直到我们养成这个习惯。毕竟，这将最终给我们带来平静，征服我们的不安，成为我们任性的心灵和不受约束的意志的主宰。重要的是要建立日常生活的想法。过了一段时间，我们会看到，心灵开始寻找冥想的空间，如果因为某种原因找不到，它就会想念它。

为了巩固我们的习惯，在达到特定目标后，最好给自己设定一个时间限制。例如，如果我们从每天 15 分钟开始，并将时间增加到一小时，我们可能会决定至少保持六个月的时间，以真正在该习惯中站稳脚跟。

routine. Behavioural studies indicate that establishing a new habit takes from three to six months, so be patient! But keep in mind always to move forward with patient, single-minded tenacity, even if it takes years to reach the desired two and a half hours daily.

The journey of a thousand miles begins with a single step.

Tao Te Ching

It does not matter if we make plans that end up being unrealistic. Make new ones. Be prepared to go through a series of trials and errors. In the beginning, our most important goal is that meditation becomes part of our daily schedule. It is not important if we don't even manage to do a single round of simran in all the time we sit. What is important is that we have incorporated meditation into our lifestyle. Out of quantity, quality will come.

Many of us feel so restless that we cannot even sit for one minute in meditation. It is normal to feel restless and anxious when we try to control the wild beast of the mind. The fact that we cannot sit makes our need to sit all the more clear because through that we will start exercising some control over our mind. If now, when things in life may be going relatively well, we cannot control ourselves and stay seated for even a few minutes, then when conditions are bad, or we are sick, or dying, how will we be able to exercise the control needed to keep our attention at the eye centre so as to be receptive to the Master?

I am well aware that you have struggles. You have some things within yourself to overcome and some things outside of yourself which must be surmounted. But you can do it. If you have full confidence in the inner Master, he will always help you. And often when you find the difficulties greatest

我们可能决定在那里停留至少六个月的时间，以真正适应那种常规。行为研究表明，养成新习惯需要三到六个月，所以要有耐心！但请记住，始终以耐心、专注的坚韧向前推进，即使需要数年才能达到每天两小时半的目标。

千里之行，始于足下。

道德经

我们制定的计划最终不切实际也没关系。制定新的计划。准备好经历一系列的尝试和错误。一开始，我们最重要的目标是让冥想成为我们日常日程的一部分。即使在我们坐下来冥想的所有时间里，我们甚至没有完成一次 simran，这并不重要。重要的是，我们已经将冥想融入了我们的生活方式。质量会从数量中产生。

许多人感到如此不安，以至于我们甚至无法静坐一分钟进行冥想。当我们试图控制心中的狂野野兽时，感到不安和焦虑是正常的。我们无法静坐的事实使我们更清楚地意识到静坐的需求，因为通过这种方式，我们将开始对我们的的心灵进行一些控制。如果我们现在，当生活中的事情可能相对顺利时，都无法控制自己并坐上几分钟，那么当条件变差，或者我们生病，或者濒临死亡时，我们将如何能够行使保持注意力在眼睛中心、以便对大师开放所需的控制呢？

我非常清楚你正在经历困难。你内心有一些需要克服的事情，也有一些外在的挑战必须克服。但你可以做到。如果你对内在的导师有充分的信心，他总会帮助你。而且，当你发现困难最大时，往往……

and the hour darkest, the light will appear and you will see that you are free. Let nothing discourage you. This is no light proposition, but your getting Nam means more than if you had inherited a million dollars, or many millions. You are one of the lucky sons of Sat Purush, the true Lord, and he has chosen you to get Nam and go with the Master to Sach Khand, your true abode. You must reach there. Nothing can prevent you. But you can hasten the progress or retard it, as you like.

Maharaj Sawan Singh

Sincerity and trying repeatedly will make a difference to our motivation. Even if we have little motivation, effort is the place to start. Motivation comes from what we value, and we naturally stick with what is important to us. The knowledge that we are doing what is best for our mind and soul should encourage us to sustain our effort. This understanding will help us build the motivation to make the effort to sit in meditation. Master Charan Singh encourages us to do our best with the following loving words:

Do what you can as best you can, even if it is not deep and one-pointed. If you cannot find much time, if concentration is not attained and the mind wanders, do not be discouraged.

Through repeated action, we become stronger at what we do. Even a small spark of determination will be enough to burn to ashes all the limitations put on us by a mindset that refuses to sit in meditation. Practice makes perfect. We should not worry if in the beginning we cannot concentrate in simran. What is

在最黑暗的时刻，光明将出现，你会看到你是自由的。不要让任何事情使你气馁。这并非轻率的提议，但你得到“那姆”的意义远超过如果你继承了一百万美元，或者数百万美元。你是萨图普鲁什（Sat Purush，真主）的幸运儿子之一，他选择了你得到“那姆”并与上师一同前往萨奇罕（Sach Khand，你的真正居所）。你必须到达那里。没有什么可以阻止你。但你可以根据自己的意愿加快或减缓进步。

玛哈拉杰·萨万·辛格

真诚和反复尝试将影响我们的动力。即使我们动力不足，努力也是开始的地方。动力源于我们所重视的事物，我们自然会坚持对我们重要的事情。知道我们在做对我们心灵和灵魂最有益的事情应该鼓励我们持续努力。这种理解将帮助我们建立坐下来冥想的动力。查兰·辛格大师用以下充满爱意的言语鼓励我们尽最大努力：

尽你所能做到最好，即使它不够深入和专注。如果你没有太多时间，如果无法集中注意力，思绪飘散，不要气馁。

通过反复行动，我们在所做的事情上变得更强大。即使是一丝坚定的决心也足以将那些拒绝静坐冥想的思维模式强加于我们的所有限制化为灰烬。熟能生巧。如果我们一开始在静坐冥想中无法集中注意力，我们不必担心。什么是

important is that we stay seated for the time we predetermined.

Sometimes we give up at the slightest sign of discomfort. We should avoid this by forcing the body and mind to remain seated. The mind and the body will obey if we show determination. Expect them to move a lot, to complain a lot, to nag a lot. It is like a child's tantrum: if we hold the reins steady through simran, things will gradually calm down, and we will be able to enjoy the satisfaction that comes from being concentrated at the eye focus.

Restlessness, impatience and even pain can all be conquered. Look beyond their threat. See how they appear and disappear into nothingness. If success were immediate, then there would be no question of a fight. Practice means repeating the process over and over again. That's why it is called practice. That is the nature of the fight. That is all it entails.

Repeated effort and the Master's grace enable the mind to be conquered. It is time for us to jump into the circle of effort and grace. The more effort we put in, the more grace the Master showers on us. He initiated us because he knows that we can become conscious of our true Shabd Self. He knows we can become conscious of who we really are because, at a deeper level, there is no difference between us and him. We are all Shabd beings going through the experience of being human.

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful

Beyond measure.

It is our light, not our darkness that most frightens us.

We ask ourselves, who am I to be brilliant,

Gorgeous, talented and fabulous?

Actually, who are you not to be?

You are a child of God.

重要的是我们要坐定预定的时间。

有时我们一有不适的迹象就放弃。我们应该通过强迫身体和心灵保持坐姿来避免这种情况。如果我们表现出决心，心灵和身体会服从。预料他们会移动很多，抱怨很多，唠叨很多。这就像孩子的闹脾气：如果我们通过冥想稳定地掌握缰绳，事情会逐渐平静下来，我们就能享受从集中注意力在眼神焦点中获得的满足感。

躁动、不耐烦甚至痛苦都可以克服。

超越他们的威胁。看看他们如何出现又消失在虚无之中。如果成功是立即的，那么就不会有战斗的问题。练习意味着一遍又一遍地重复这个过程。这就是为什么叫它练习。这就是战斗的本质。这就是它所包含的一切。

反复努力和主的恩典能使心灵得以征服。是我们跳入努力与恩典的圈子的时候了。我们投入的努力越多，主赐予我们的恩典就越多。他引导我们，因为他知道我们可以意识到我们的真实 Shabd 自我。他知道我们可以意识到我们真正是谁，因为在更深层次上，我们与他之间没有区别。我们都是经历着成为人类的 Shabd 生物。

我们最深的恐惧不是我们不够好，而是我们强大得无法衡量。

我们的光明，而非黑暗，最令我们恐惧。我们问自己，我为何要成为杰出、美丽、有才华和非凡的人？实际上，你为何不能？你是上帝的孩子。

Your playing small doesn't serve the world.
There's nothing enlightened about shrinking,
So that other people won't feel insecure around you....
We were born to make manifest
The glory of God that is within us.
It's not just in some of us; it's in everyone.
And as we let our light shine,
We unconsciously give other people permission
To do the same.

Marianne Williamson

There are disciples who couldn't even sit for one minute who are now doing more than two and a half hours daily. If others have done it, so can we. Everyone has responsibilities and busy schedules, yet there are some who manage to find three or four hours daily for their practice. And remember, these are often people who earlier couldn't sit for a single minute. They too felt that they would never be able to sit, but they showed courage and determination, and they succeeded, like all of us can. Because they had a will, they found a way. Because they had determination and showed that they cared, their Master took them through the obstacles. This is the faith we must have.

But Jesus beheld them, and said unto them,
With men this is impossible; but with God all things are
possible.

Matthew 19:26

We should always keep our objective in front of us, bearing in mind that to meditate two and a half hours a day is not an arbitrary length of time chosen at random by the Master. This

你的小打小闹不利于世界。缩小自己并不能带来启迪，这样别人在你周围就不会感到不安全……我们生来就是要展现我们内心上帝的荣耀。

它不仅仅存在于我们中的某些人；它存在于每个人。当我们让我们的光芒闪耀时，我们无意识地给予他人许可去做同样的事情。

玛丽安娜·威廉姆森

有弟子以前连一分钟都坐不下来，现在却能每天做超过两小时半。如果别人能做，我们也能。每个人都有责任和忙碌的日程，但有些人还是设法每天为他们的修行找到三四个小时。记住，这些人以前连坐一分钟都做不到。他们也觉得永远做不到，但他们展现了勇气和决心，成功了，就像我们所有人一样。因为他们有意志，他们找到了方法。因为他们有决心并表现出他们关心，他们的导师帮助他们克服了障碍。这就是我们必须拥有的信念。

但是耶稣看见他们，对他们说：“在世人这是不可能的；在神凡事都能。”

马太福音 19:26

我们应该始终将我们的目标放在眼前，记住每天冥想两小时半并不是大师随意选择的任意时长。这

ten percent of our daily time dedicated to stilling our mind at the eye centre is the minimum required to break through the surface level of ordinary consciousness to a deeper level within ourselves. Even if we devote a small time to meditation, we will increase our will power and experience relaxation, a sense of well-being and an increased feeling of strength to face the world while holding on to our spiritual objective.

If we are sincere, and we give as much time as we can give, that will be enough to strengthen our spiritual heart and to kindle the flame of devotion that will take us, in time, to reach our goal of meditating two and a half hours daily. In the end, all our endeavours help us grow in love and devotion. The practice of meditation is nothing but the way to true devotion. However softly we call on him, he is always there for us.

You just call out my name
And you know wherever I am
I'll come runnin'
To see you again.
Winter, spring, summer or fall
All you have to do is call
And I'll be there.
You've got a friend.

Carole King

我们每天用于在视觉中心平静心灵的这百分之十时间是突破普通意识表层达到内心更深层次的最低要求。即使我们只花少量时间进行冥想，我们也会增强意志力，体验放松，感受到幸福感和面对世界的力量，同时坚守我们的精神目标。

如果我们真诚，尽我们所能给予时间，那就足够加强我们的精神之心，点燃将我们引领至每天冥想两小时半之目标的奉献之火。最终，我们所有的努力都帮助我们增长爱与奉献。冥想的实践不过是通往真正奉献的道路。无论我们如何轻声呼唤他，他始终在我们身边。

你只需呼喊我的名字
你就知道无论我在哪里
我都会跑来见你
再次相聚
无论冬夏春秋
你只需呼唤一声
我就会出现在那里

你有一个朋友。

卡罗尔·金

3

Meditation is a way of life

Meditation is a way of life. You do not merely close yourself in a room for a few hours, then forget about meditation for the rest of the day. It must take on a practical form, reflecting in every daily action and in your whole routine. That itself is an effect of meditation. To live in the teachings, to live in that atmosphere is itself a meditation. You are building that atmosphere every moment for your daily meditation. Everything you do must consciously prepare you for the next meditation. So meditation becomes a way of life, as we live in the atmosphere we build with meditation.

Maharaj Charan Singh

Meditation finds expression in the way we live. With meditation, our positive qualities begin to show. Tranquillity replaces anger, contentment replaces greed, devotion replaces lust, humility replaces ego, and detached loving kindness to all replaces attachment and self-centredness. With meditation we are more focused, more skilful and more productive in anything we do. We naturally adjust our priorities and behave in a manner that is in harmony with the inner Self and with our external surroundings.

If in everything we do, we live consciously in the atmosphere created by meditation, then meditation becomes our way of life.

3

冥想是一种生活方式

冥想是一种生活方式。你不仅仅是在房间里闭关几个小时，然后一整天都忘记冥想。它必须采取一种实用的形式，体现在你每天的每一个行动和整个日常生活中。这本身就是冥想的效果。生活在教诲中，生活在那种氛围中本身就是一种冥想。你正在为每天的冥想时刻构建那种氛围。你做的每一件事都必须有意识地为你下一次冥想做准备。因此，冥想成为了一种生活方式，因为我们生活在通过冥想构建的氛围中。

玛哈拉杰·查兰·辛格

冥想在我们的生活方式中找到了表达。通过冥想，我们的积极品质开始显现。平静取代了愤怒，满足取代了贪婪，虔诚取代了欲望，谦卑取代了自我，对所有事物的超然慈悲取代了执着和以自我为中心。通过冥想，我们在任何事情上更加专注、更加熟练和更加高效。我们自然而然地调整我们的优先事项，并以与内在自我和外部环境和谐的方式行事。

如果我们所做的每一件事都生活在冥想所创造的气氛中，那么冥想就成为了我们的生活方式。

In the beginning, our meditation may seem divorced from our daily life. It is like two people who live in the same house and do not talk to each other. In time, daily life and meditation become integrated and support each other. From meditation we learn to be present, more concentrated, more generous, in whatever we do throughout the day. The attitudes of surrender, patience, contentment and awareness that are strengthened through the process of meditation are naturally applied to every aspect of daily life. Our lives then reflect the peace, joy and calmness that develop automatically through the practice of meditation.

Meditation helps us to see how there is oneness between everything and everybody in the creation—that, externally and internally, all is Shabd. We see how everything is interconnected. As we bring this realization to all aspects of our daily life, we demolish the walls we have built that separate our spiritual life from our daily life. The fracture that is experienced by so many people in the wholeness of their being is gradually healed.

If we analyze our tendency to see our meditation as separate from our daily life, we will understand that it is simply a symptom of this fracture, or fragmentation, that we typically experience in many aspects of our lives. What we say is different from what we do. Our spiritual desires are not reflected in our actions. We are in one place but wish we were in another. We are doing one thing but thinking of doing something else. Since we are never in the present and never being where we are, it's no wonder that meditation seems so boring: we are never there. And yet meditation is the only remedy for this fragmentation, this cosmic fracture that has not only separated us from God and the Master, but has also torn apart our inner being.

一开始，我们的冥想可能看起来与日常生活脱节。它就像住在同一所房子里却互不交谈的两个人。随着时间的推移，日常生活和冥想变得融合并相互支持。通过冥想，我们学会在任何日常活动中保持当下、更加专注、更加慷慨。在冥想过程中得到强化的投降、耐心、满足和觉察的态度，自然而然地应用于日常生活的各个方面。我们的生活因此反映出通过冥想实践而自动发展出来的平和、喜悦和宁静。

冥想帮助我们认识到在创造中一切和每个人都存在着统一性——从外在到内在，一切都是声音。我们看到万物是如何相互关联的。当我们将这种认识带入日常生活的各个方面时，我们摧毁了将我们的精神生活与日常生活隔开的墙壁。许多人在他们存在的整体中所经历到的裂痕逐渐得到治愈。

如果我们分析我们将冥想视为与日常生活分离的倾向，我们会理解这仅仅是这种断裂或碎片化症状，这是我们通常在生活的许多方面所经历的。我们说的是一回事，而我们做的却是另一回事。我们的精神欲望没有在我们的行为中得到体现。我们身处一地，却希望身处另一地。我们在做一件事，却想着做另一件事。由于我们从未活在当下，也从未真正身处我们所处之地，难怪冥想显得如此无聊：我们从未真正在那里。然而，冥想是这种碎片化、这种不仅使我们与上帝和导师分离，而且撕裂了我们内在自我的宇宙断裂的唯一补救方法。

Live in the moment

Life is what happens to you while you're busy making other plans.

John Lennon

One of the most famous discourses Buddha gave was when he sat to give his speech to the sangat, and without uttering a single word, he just raised a flower in his hand. He held it there for a moment, and then he left. That was all he had to say. Only one among the thousands that had gathered to hear him understood the profound hidden meaning of his gesture. On realizing it, he became enlightened.

Buddha was teaching that all we have is this moment. In this moment, everything is perfect. There are no creations of the mind, no problems—just awareness of this flower in the stillness of the mind. Outside the moment, life is suffering. Our suffering is the result of the desires and cravings that spring from dwelling in the past and projecting problems and scenarios into the future. Baba Ji says that our problems are such because we choose to perceive them that way. The problems lie in our mind, in the way we think, not in the things themselves. Jesus used to tell his disciples to stop asking: What will we wear? What will we eat? He advised them to observe how the flowers and the birds live in the moment and how all their needs are taken care of. He would say: Ask yourselves how anxious thought can add even the slightest measure to your life! All experts on spirituality have said the same: All we have is this moment.

活在当下

生活就是当你忙于制定其他计划时发生在你身上的事情。

约翰·列侬

佛陀最著名的演讲之一，就是他坐在那里向 *sgangat* 发表演讲时，没有说一句话，只是举起手中的花。他把它在那里停留了一会儿，然后离开。这就是他要说的全部。在成千上万聚集来听他的人中，只有一个人理解了他手势的深刻含义。当他意识到这一点时，他得到了启迪。

佛陀教导我们，我们所拥有的只是这一刻。在这一刻，一切皆完美。没有心灵的创造，没有问题——只有在这宁静的心灵中对这朵花的觉察。这一刻之外，生活是痛苦的。我们的痛苦源于从过去中汲取的欲望和渴望，以及将问题和情景投射到未来。巴巴吉说，我们的问题之所以如此，是因为我们选择以这种方式去感知它们。问题在于我们的心灵，在于我们的思维方式，而不在于事物本身。耶稣曾对他的门徒说，停止询问：我们将穿什么？我们将吃什么？他建议他们观察花朵和鸟儿如何活在当下，以及他们的所有需求是如何得到满足的。他会说：问问自己，焦虑的思绪如何能给你的生活增添哪怕是一丁点儿的价值！所有灵性专家都说过同样的话：我们所拥有的只是这一刻。

View'd from eternity, existence is simultaneous.
View'd from time, existence is successive;
The past and the future are in the *NOW* of eternity.

The consciousness of life in eternity's *At Once*
Is infinitely fuller
Than in the finite succession of time.

Clemens Humilis

If we keep our attention in the present moment, our problems shrink for lack of sustenance and we naturally, automatically, lead a happier life. Meditation is an exercise in being here, now. When we live in the present, we become fully alive as our consciousness reaches out far beyond the limitations of our ego. Ego exists through this very avoidance of being in the present—in its own realm of mental make-believe. By remembering the past and projecting into the future, by dwelling on our problems and desires through our habit of compulsive thinking, we feed and strengthen our ego. On the other hand, the more we stay in the present, the more the ego and all its accompanying problems wither away. Practising meditation and simran throughout the day is the easy way to keep our attention in the now, as well as a sure way to spare ourselves from unnecessary mental projections that bring us miseries and worries.

The present moment is the most valuable thing there is. Nothing happens tomorrow, nothing happens yesterday, everything always happens *now*. In fact, the 'now' is the only *time* there is. It is impossible for us to do or to think something outside the present moment. When we remember, it is always in the *now*. When we think about the future, it is always in the *now*. When the future catches up, it is always in the present moment.

从永恒的角度看，存在是同时的。从时间的角度看，存在是连续的；过去和未来都在永恒的现在中。

生命的永恒瞬间意识比在有限的时间连续中无限充实。

克莱门斯·胡米利斯

如果我们把注意力集中在当下，我们的问题因缺乏滋养而缩小，我们自然会、自动地过上更快乐的生活。冥想是一种练习“此时此刻”的练习。当我们生活在当下时，我们的意识超越了自我局限，我们完全地活着。自我通过这种避免在当下的行为存在——在自己的心理虚构领域。通过回忆过去和投射未来，通过我们强迫性思维的习性沉浸在我们的问题和欲望中，我们滋养并强化了自我。另一方面，我们越停留在当下，自我及其所有伴随的问题就越会枯萎。在一天中练习冥想和 simran 是保持我们注意力在当下的简单方法，也是避免给我们带来痛苦和烦恼的不必要心理投射的可靠方法。

当下是最宝贵的东西。明天不会发生什么，昨天也不会发生什么，一切总是在现在发生。事实上，“现在”是唯一存在的时间。我们无法在当下之外做或思考任何事情。当我们回忆时，总是在现在。当我们思考未来时，总是在现在。当未来追上时，总是在当下。

By helping us to become still, present, and concentrated in the *now*, meditation is a great training. By keeping our attention in simran throughout the day, we eliminate our ego's need to inflate its importance by living constantly off memories of the past or of fears for the future. When our attention is in the now, it is difficult for us to be trapped by our own mind. With the practice of meditation and simran throughout the day, we become able to hold the focus of our consciousness in the now. We transcend the limitations of our ego and we enjoy our life from moment to moment. Living in the moment, being fully present in our own life, we are empowered to become serene witnesses of our own lives while we engage with and fulfil our responsibilities.

There is something wrong with us. We never want to be happy at the present moment. Either we are worried about what we have done or about what is going to happen to us. We don't want to make the best use of the present moment. If we make this moment happy, our past automatically becomes happy, and we have no time to worry about the future. So we must take life as it comes and spend it happily. Every moment should be spent happily. And simran helps.

Maharaj Charan Singh

True seva

All work is his work; remain happy wherever he keeps you, and take on whatever work you do as the Satguru's work.

Baba Jaimal Singh

通过帮助我们变得宁静、专注当下，冥想是一种伟大的训练。通过在一天中保持对 simran 的关注，我们消除了自我膨胀其重要性的需要，即不断生活在对过去的记忆或对未来的恐惧中。当我们的注意力在当下时，我们很难被自己的心所困。通过在一天中练习冥想和 simran，我们能够保持意识在当下的专注。我们超越了自我的局限，并享受着每一刻的生活。活在当下，全然地存在于自己的生活之中，我们得以成为自己生活的平静见证者，同时参与并履行我们的责任。

我们有些不对劲。我们从不希望此刻快乐。要么我们担心我们做过的事情，要么我们担心将要发生的事情。我们不想充分利用此刻。如果我们让这个时刻快乐，我们的过去就会自动变得快乐，我们就不会有时间去担心未来。所以我们必须接受生活带来的，快乐地度过它。每一刻都应该快乐地度过。而且 simran 有帮助。

玛哈拉杰·查兰·辛格

真实服务

所有工作都是他的工作；无论他在哪里让你保持快乐，都要把你的工作当作萨古鲁的工作来做。

巴巴·贾伊马尔·辛格

As we practise meditation, the depth of our desire to realize or to experience the fullness of this human opportunity that we are going through will naturally be reflected in our actions. The reality of spiritual progress is first measured not by inner experiences, but by increasing levels of serenity and contentment, by acceptance of one's karmas or destiny, and by how we behave when in contact with our fellow human beings. Are we now kinder, more helpful, more tolerant than before we were initiated? Are we only interested in inner experiences or do we have a growing sense of the extraordinary experience to be had simply in the effort of being truly compassionate to others, in the work of becoming true human beings? The practice of meditation will naturally find expression in the details of daily life and in the way we relate to others.

No man is an island, entire of itself; every man is a piece of the Continent, a part of the main.

John Donne

Baba Ji says that we don't serve or help others in order to deepen our spiritual life; it is the other way around. The deepening of our meditation practice naturally develops in us the desire to be helpful to others. This desire finds its natural expression in the disposition to serve. Seva is service to the Master through service to our fellow human beings. Nobody is being more helped than the one who does the service. The purpose of seva is to help us expand in our love. Seva is an act of love meant simply to help us grow in love. That is seva. The practice of meditation will gradually help us to look upon everything we do as the Master's work.

随着我们练习冥想，我们对实现或体验我们所经历的人类机会的完整性的渴望深度将自然地反映在我们的行为中。精神进步的现实首先不是通过内在体验来衡量的，而是通过日益增长的宁静和满足感，通过接受自己的业力或命运，以及我们与同类的交往方式来衡量的。我们现在是否比我们被引入之前更仁慈、更有帮助、更宽容？我们是否只对内在体验感兴趣，或者我们是否对在努力真正关爱他人、成为真正的人的过程中获得的非凡体验有越来越强的意识？冥想的实践将自然地在日常生活的细节以及我们与他人的交往方式中找到表达。

没有人是一座孤岛，本身自足；每个人都是大陆的一片，是整体的一部分。

约翰·邓恩

巴巴吉说，我们不是为了深化我们的精神生活而服务或帮助他人；情况正好相反。我们冥想实践的深化自然而然地在我们心中培养出帮助他人的愿望。这种愿望在服务他人的态度中找到了自然的表现。服务是通过服务我们的同类来服务大师。没有人比那些提供服务的人得到更多的帮助。服务的目的是帮助我们扩大我们的爱。服务是一种爱的行为，仅仅是为了帮助我们增长爱。那就是服务。冥想的实践将逐渐帮助我们把我们所做的一切都视为大师的工作。

The worldly obligations you are fulfilling are all essentially spiritual. Do not allow the self to intrude; everything is the Satguru's work.

Baba Jaimal Singh

Outward seva helps us to be more humble and receptive by taking the focus away from the 'me'—from our self-centredness. Seva is a way of expressing our devotion, and it is done in a spirit of gratefulness and humility, with total disregard for gain or recognition and irrespective of whether it is the sangat or our community in general that we serve. If it reinforces the ego, it is not seva and we should leave it.

Our most important seva is to attend to our meditation. No amount of outward seva can be a substitute for meditation. If we do outward seva at the cost of meditation, then we should abandon that seva. The reason we do seva is to create a spiritualized atmosphere in which to live our lives, to condition the mind to an atmosphere of spirituality so that it becomes easier for us to do our meditation.

Withdrawing our consciousness to the eye centre and connecting it with the Sound is the real seva ... Some people give emphasis only to the means without worrying about the end, which is wrong. We clean a cup or a utensil not to see it clean, but because we want to use it.

Maharaj Charan Singh

The joy and benefits of meditation

Having once contacted it, we find that Sound Current so fascinating, so charming and tempting, so captivating, that

你正在履行的世俗责任本质上都是精神上的。不要让我介入；一切都是萨特古鲁的工作。

巴巴·贾伊马尔·辛格

向外服务帮助我们更加谦卑和开放，因为它将注意力从“我”转移到我们的自我中心。服务是一种表达我们奉献的方式，它是在感恩和谦卑的精神中完成的，完全不考虑利益或认可，无论我们服务的是整个社群还是我们的社区。如果它强化了自我，那么它就不是服务，我们应该离开它。

我们最重要的服务是专注于我们的冥想。任何外在的服务都无法替代冥想。如果我们以牺牲冥想为代价去做外在的服务，那么我们应该放弃那个服务。我们做服务的原因是为了创造一个精神化的氛围来生活，使心灵适应一个精神化的氛围，这样我们更容易进行冥想。

将我们的意识收回眼中心，并与声音相连，这就是真正的服务……有些人只重视手段而不关心结果，这是错误的。我们清洗杯子或器具不是为了看到它干净，而是因为我们想使用它。

玛哈拉杰·查兰·辛格

冥想的快乐与益处

一旦接触过它，我们发现声音电流如此迷人，如此迷人，如此诱人，如此吸引人，以至于

immediately we become attached to it, and automatically we become detached from the senses.

Introduction to *Die to Live*

As our practice of meditation matures, and as we experience through it a quiet mind, we taste real rest and joy. We become less interested in running after external satisfactions and voluntarily go back to the restful and joyful place the mind has found within. With the successful practice of meditation, we experience for ourselves the fact that meditation is more valuable than money, greater than power, more sublime than sex, more satisfying than any favourite food or drink and more rewarding than anything else the mind has experienced. Baba Ji tells us that nothing in this world can come close to experiencing the Sound Current, that meditation is the ultimate pleasure, and that once we have had a taste of it we want more and more.

The happiness Baba Ji is referring to is not on the level of feeling, emotion or sensation. Rather the Master is referring to a higher level of joy that, at its highest, is defined by absolute freedom from relationships, objects, worldly joys, delusions and other external conditions. He is referring to the ecstatic bliss that is to be discovered when we go deep within our consciousness, where the Sound Current is constantly reverberating.

Once the mind becomes fond of listening to this ‘voice of God’, it turns away forever from the world and all worldly objects. The sweetness of this inner spiritual melody makes everything else seem tasteless or bitter. Compared with its enchantment, everything else seems dull and uninteresting. The possession of diamonds naturally causes one to lose

立即我们对其产生依恋，而自动地我们从感官中抽离。

《死亡与生存导论》

随着我们冥想的实践成熟，并通过它体验到平静的心灵，我们品尝到真正的休息和喜悦。我们对外在满足的追求变得不那么感兴趣，并自愿回到心灵在内心找到的宁静和喜悦之地。通过冥想的成功实践，我们亲自体验到冥想比金钱更有价值，比权力更伟大，比性更崇高，比任何喜爱的食物或饮料都更令人满意，比心灵经历过的任何事物都更有回报。巴巴吉告诉我们，在这个世界上没有什么能比得上体验声音之流，冥想是终极的愉悦，一旦我们尝到了它，我们就想要更多。

所指的是的幸福，并非在感觉、情感或感觉层面上。相反，大师所指的是一种更高层次的喜悦，在其最高层次上，被定义为完全摆脱关系、物体、世俗的快乐、幻觉和其他外部条件。他指的是当我们深入我们的意识深处时，要发现的狂喜般的幸福，在那里声音之流不断回响。

一旦心灵沉溺于聆听这“上帝之声”，它将永远远离世界和所有世俗之物。这种内在精神旋律的甜美使其他一切似乎都变得无味或苦涩。与它的魅力相比，其他一切似乎都显得单调乏味。拥有钻石自然会让人失去

interest in coloured shells. In the same way, the sweetness of the inner melody makes this world cease to be an attraction and turns the mind Godwards. One's love for the world comes to an end and love for God takes its place.

Maharaj Charan Singh

At the same time that meditation brings us closer to our goal of realizing our true nature, it also provides notable emotional, physical and health benefits. Because meditation is our primary way of loving the divine, when we meditate and increase our love, this leads to perceiving the divine in all things and loving the creation. Meditation helps us become more human, more loving, compassionate and peaceful. Focusing our attention in meditation improves our ability to concentrate and relax. This improved concentration and relaxation can be applied not only in meditation, but also in anything we choose to do, so that our ability to participate effectively in life improves.

Even Western scientists have become interested in the positive psychological and physiological effects of the many different practices of meditation. Since the 1960s there has been an increasing volume of research on the health benefits of this inner work. Physicians frequently recommend some form of meditation to help with a variety of stress-related conditions and many companies encourage their staff to practise meditation. People who meditate generally manage stress better, which reduces time lost for sick leave and leads to improved productivity and staff morale. This is because reduced stress improves the way the body functions and the way we feel about what we do.

Meditation has also become a common prescription for patients with high blood pressure and heart disease. The reason for

对彩色贝壳的兴趣。同样，内心旋律的甜美使这个世界不再具有吸引力，并将心灵引向上帝。对世界的爱结束，对上帝的爱取而代之。

玛哈拉杰·查兰·辛格

冥想使我们更接近实现本性的目标，同时也带来了显著的情绪、身体和健康益处。因为冥想是我们热爱神圣的主要方式，当我们冥想并增加我们的爱时，这会导致我们在万物中感知神圣并热爱创造。冥想帮助我们成为更有人性、更充满爱心、同情心和和平的人。在冥想中集中我们的注意力可以提高我们的专注力和放松能力。这种提高的专注力和放松能力不仅适用于冥想，也适用于我们选择的任何事情，从而使我们有效地参与生活的能力得到提高。

甚至西方科学家也对冥想的各种不同实践的正向心理和生理效果产生了兴趣。自 20 世纪 60 年代以来，关于这种内在工作的健康益处的研究量不断增加。医生经常推荐某种形式的冥想来帮助处理各种与压力相关的问题，许多公司也鼓励员工练习冥想。练习冥想的人通常更能有效地管理压力，这减少了因病假损失的时间，并导致生产力和员工士气提高。这是因为减轻压力改善了身体的功能和我们对自己所做事情的感受。

冥想也成为了高血压和心脏病患者的常见处方。原因是

this is simple. Medical science has proven that since meditation reduces stress and increases relaxation, it helps heart patients lower their blood pressure and improve the function of their cardiovascular system. In addition, it has been shown that when patients undergo surgery and different forms of medical treatment such as chemotherapy, a meditation practice can reduce a patient's recovery time and increase the positive outcomes of the traditional medical treatment.

However extraordinary the physiological and psychological benefits of meditation are, it is the spiritual benefits of meditation that are beyond all measure. Through the Masters, we learn that meditation is the way to empower our soul and purify ourselves of countless karmas. Meditation is the supreme way to surrender the ego, to accept the way of Shabd, and to transcend mental realms so that we can experience our deeper spiritual nature. Through our efforts in meditation, we give expression to our deepest yearning for self-knowledge and union. Meditation is the one prayer that is pleasing to the Lord; it is the one means to experience and merge with our source. Through realization of the Self, ultimately we attain realization of the divine.

We should not be seeking consolation from this practice, but let us do it motivated by love and because God wishes it.

Brother Lawrence

Meditation is the best way to prepare for death

Meditation is nothing but a preparation to leave the body. That is the real purpose of meditation. Before you play your

这个原因很简单。医学科学已经证明，由于冥想可以减轻压力并增加放松，它有助于心脏病患者降低血压并改善他们的心血管功能。此外，研究表明，当患者接受手术和化疗等不同形式的医疗治疗时，冥想练习可以缩短患者的恢复时间并增加传统医疗治疗的积极结果。

然而，冥想在生理和心理方面的益处多么非凡，冥想的精神益处却超越了所有衡量。通过大师们，我们了解到冥想是赋予我们的灵魂力量并净化无数业力的途径。冥想是最高尚的放下自我、接受声音之道、超越心灵领域，以便我们体验我们更深的精神本质的方法。通过我们在冥想中的努力，我们表达了对自我知识和合一的最深渴望。冥想是唯一能取悦主的神圣祈祷；它是体验和与我们的源头融合的唯一途径。通过对自我的实现，我们最终达到对神圣的实现。

我们不应从这种实践中寻求慰藉，而应出于爱和上帝的意愿而为之。

兄弟劳伦斯

冥想是准备死亡的最佳方式

冥想不过是准备离开身体。这就是冥想的真正目的。在你演奏你的

part on stage, you rehearse the part so many times, just to be perfect. Similarly, this meditation is a daily rehearsal to die, so that we become perfect at how to die and when to die.

Maharaj Charan Singh

At the time of death, the concentration gained in meditation will give strength and direction to our mind and soul. The mystics reveal to us that through meditation it is possible to conquer death. Hence, Saint Paul says: "I die daily," and Rumi encourages us to practise in the following words:

What a blessing it would be
If you were one night to bring your soul out of the body,
And, leaving this tomb behind,
Ascend to the skies within.
If your soul were to vacate your body,
You would be saved from the sword of Death:
You would enter a Garden that knows no autumn.

Keeping our attention at the eye centre is the first step to enable us to master the practice of dying while living. Besides our appointed time of meditation, we can practise keeping our attention at the eye centre at all times. It is especially helpful to us if we practise this at moments that resemble the time of death, when everything seems chaotic or out of our control. This may be when we are angry or possessive, when we are experiencing pain or suffering, or when we want to control events that are not in our hands. All these moments present to us excellent opportunities to learn to be detached, to let go and to concentrate our attention at the eye centre by means of simran.

舞台上的部分，你反复排练这个部分，只是为了完美。同样，这种冥想是一种日常的死亡排练，以便我们精通如何死亡和何时死亡。

玛哈拉杰·查兰·辛格

死亡之时，冥想所获得的集中力将为我们的心灵和灵魂提供力量和方向。神秘主义者向我们揭示，通过冥想可以征服死亡。因此，圣保罗说：“我每天都在死去，”鲁米用以下话语鼓励我们实践：

这是一件多么美好的事情，如果你能在一夜之间将你的灵魂从身体中释放出来，然后，留下这个坟墓，升入天空之中。如果你的灵魂离开你的身体，你将免受死亡的剑：你将进入一个不知秋天的花园。

保持我们的注意力集中在眼睛中心是掌握在生中练习死亡的第一步。除了我们规定的冥想时间，我们可以在任何时候练习保持注意力集中在眼睛中心。如果我们能在类似死亡时刻的时刻练习这一点，这对我们特别有帮助，当一切似乎混乱或失控时。这可能是在我们愤怒或占有欲强的时候，当我们经历痛苦或苦难时，或者当我们想要控制不在我们手中的事件时。所有这些时刻都为我们提供了学习如何超脱、放手，并通过 *simran* 将注意力集中在眼睛中心的大好机会。

Such training and self-discipline will prove invaluable at the time of death. It will also help us practically, so that we become more carefree and at peace with ourselves while we live our daily life. If we are able to make a habit of keeping our attention in the remembrance of our Master in all situations, then, when death comes, our attention will only be on our Master. This is extremely important because whatever we think about at the time of our death will determine the direction in which the soul goes after death.

Whatever the state of mind
That a man may focus upon
At the end, when he leaves his body,
To that state of mind he will go.

Bhagavad Gita

If during our life we haven't trained our mind to be at the eye centre and we have only craved for the things of the world, death will not change those cravings. The impressions of the mind will still be with us at the time of death. The desire to be back with loved ones or to continue to experience worldly pleasures may be so strong that we will be pulled back into another birth to fulfil that very desire.

Imagine the situation of a person who one day goes for lunch in a restaurant, and when he comes out finds that someone has stolen his car. He then walks back to work, only to find that his place of employment has closed down and his bank account is empty. Full of anguish, he returns home, only to learn that his house has burned to the ground and all his loved ones have perished in this tragic incident. We may shake our heads in disbelief at the possibility of something so far-fetched actually happening to anyone. Yet, this is what each of us will experience at the

这种训练和自律在临终时将证明极其宝贵。它也将对我们实际有益，使我们能更加无忧无虑，与自我和平共处。如果我们能养成在任何情况下都将注意力集中在对主的忆念上的习惯，那么，当死亡来临时，我们的注意力将只集中在我们的主上。这非常重要，因为我们在临终时思考的一切将决定灵魂死后去向的方向。

无论一个人可能专注于何种心态，
当他最终离开身体时，他将进入那
种心态。

《薄伽梵歌》

如果我们的一生没有训练我们的心灵处于视觉中心，而我们只是渴望世界上的事物，死亡不会改变这些渴望。心灵的印象将在死亡时刻与我们同在。想要与亲人团聚或继续体验世间乐趣的愿望可能如此强烈，以至于我们将被拉回另一个生命来满足那种欲望。

想象一下一个人有一天去餐馆吃午饭，出来后发现有车偷了他的车。然后他走回去上班，却发现他的公司已经倒闭，银行账户空空如也。他充满痛苦地回到家，却发现他的房子已经化为灰烬，所有他爱的人都在这场悲剧中丧生。我们可能会对这样离谱的事情发生在任何人身上感到难以置信。然而，这正是我们每个人都会经历的。

time of our death. In one stroke, in one moment, we lose all our possessions, all we have and everyone we love.

If we haven't prepared beforehand, we may be devastated. If we die with a feeling of anguish and loss, of longing for what we are leaving behind, death will be a terrible experience. In the midst of holding on to dear life, how could we possibly welcome death?

We are mistaken if we think that by attending satsang, reading Sant Mat literature, having the Master's physical darshan and occasionally doing our meditation, we will be prepared to accept such an event with dignity and peace. Rather, we have to take advantage now of the opportunity to meditate, and train our mind to remain steady at the eye centre. Let's not be under any illusions. During this very life, we must attend to daily meditation. Then, and only then, will we be able to take refuge at the eye centre at the time of death and peacefully and willingly accept what is happening to us.

Meditation is the single most practical thing we can do to prepare ourselves for what we will experience when we leave the physical world at the time of death. If we are successful in keeping our attention at the eye centre for prolonged periods of time in meditation, we will go within and experience what it is to die, while living. Death will then hold no mystery for us. Instead of being a frightening experience, it will become something we anticipate, something full of wonder, beauty and promise—something to look forward to, something we know.

Die to live. You must withdraw to the eye centre, and then you will live forever. Otherwise, you are just living to die. Every time you live, you have to die, so die to live. Learn to die so that you may begin to live, and live forever.

Maharaj Charan Singh

这是我们每个人在死亡时刻都会经历的事情。在一瞬间，在一刹那，我们失去了所有的财产，我们所拥有的一切以及我们所爱的人。

如果我们事先没有做好准备，我们可能会感到绝望。如果我们带着痛苦和失落感死去，对所留下的一切充满渴望，死亡将是一种可怕的经历。在紧紧抓住珍贵生命的过程中，我们怎么可能欢迎死亡呢？

我们如果认为通过参加 satsang、阅读 Sant Mat 文献、获得大师的物理 darshan 以及偶尔做我们的冥想，我们就能准备好以尊严和和平接受这样的事件，那我们就错了。相反，我们必须现在就利用冥想的机会，训练我们的心灵保持眼中心稳定。让我们不要有任何幻想。在这生中，我们必须关注日常冥想。然后，只有那时，我们才能在死亡时在眼中心寻求庇护，并和平、自愿地接受发生在我们身上的事情。

冥想是我们为准备在死亡时离开物质世界时所经历的事情所能做的最实际的事情。如果我们能在冥想中长时间保持我们的注意力集中在眼睛中心，我们将进入内心并体验死亡的感觉，而活着。那时，死亡对我们来说将不再是一个谜。它将不再是可怕的经历，而将变成我们期待的事情，充满奇迹、美丽和希望——是我们期待的事情，是我们所知道的。

生而死去。你必须退回到眼睛中心，然后你将永远活着。否则，你只是在活着等死。每次你活着，你都必须死去，所以生而死去。学会死去，这样你才能开始生活，并永远活着。

玛哈拉杰·查兰·辛格

For those who learn to die through the practice of meditation, death is not terrifying because they have traced each step in the process of death. Such disciples are receptive to the Master and remain conscious and confident during the experience, accepting it peacefully and without anxiety, regrets or fear. Keeping our attention in the eye focus cannot be overemphasized. It will prove invaluable at the time of death, but also while we are alive. Such is the power of meditation—for living, for dying, and for taking us on a journey beyond body and mind.

Your breath is like a drumbeat,
Constantly proclaiming the departure
Of the caravan of life.
Radha Soami has docked his ship –
Come on board and cross the ocean free of charge.

Soami Ji Maharaj

对于那些通过冥想练习学会死亡的人来说，死亡并不可怕，因为他们已经追踪了死亡过程中的每一步。这样的弟子对大师持开放态度，在体验中保持清醒和自信，平静地接受，没有焦虑、遗憾或恐惧。将我们的注意力集中在眼神聚焦上不容忽视。在死亡时刻，它将证明是无价的，但同时也在我们活着的时候。这就是冥想的威力——为了生活，为了死亡，为了带我们踏上超越身体和心灵的旅程。

你的呼吸如同鼓点，不断宣告着生命之车的离去。拉达苏米已停泊了他的船——快来上船，免费横渡海洋。

索阿米·吉·玛哈拉杰

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The source of love and devotion

Were it not for His grace, we would never even think of our separation from Him, nor would we desire to return Home. But for His grace, we would neither meet the Master nor follow the Path.

Maharaj Charan Singh

Our past positive actions through many lifetimes and the grace of Shabd have brought us into the presence of a living Master. Since the time of our birth, the Master has been with us. He is our true companion. Whenever we have been in sorrow or despair, at the lowest points in our life, the Master has been there, waiting for us to realize the illusion in which we exist.

The Master not only guides and helps during the disciple's lifetime, but stays with him even at the time of his death, and afterwards.

Introduction to *Die to Live*

The living Master is our link with Truth. Baba Ji says, however, that it is important that we question and inquire about all aspects of the teachings. He frequently points out the need for us first to relate to the teachings and find them logical and truthful;

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爱情与忠诚的源泉

若非他的恩典，我们绝不会想到与他分离，也不会渴望回归家园。但若非他的恩典，我们既无法遇见导师，也无法追随道路。

玛哈拉杰·查兰·辛格

我们过去多生中的积极行动以及 Shabd 的恩典，使我们得以出现在一位活着的上师面前。自从我们出生以来，上师就一直与我们同在。他是我们的真正伴侣。无论我们何时陷入悲伤或绝望，在我们生活的最低谷，上师都在那里，等待我们认识到我们存在的幻象。

大师不仅在弟子的一生中引导和帮助，甚至在弟子去世时和之后都陪伴着他。

《死亡与生存导论》

生存的导师是我们与真理的联系。然而，巴巴吉说，我们质疑和探究教义的各个方面是很重要的。他经常指出，我们首先需要与教义建立联系，并认为它们是合乎逻辑和真实的。

otherwise we will not be able to do justice to the teachings or to the Master. Having our doubts resolved will give us the necessary confidence and trust that we are on the right path, with the right teacher. This trust will help us remain constant in our meditation, and our constancy, in turn, will give us the balance and equanimity that support spiritual growth.

It is for us to find within ourselves the tenacity and endurance to follow the Master's teachings to the end, bearing in mind that it is the truth of his teachings that is important, not his personality. It is important that we don't become blinded by his appearance and lose sight of the fact that the true Master is Shabd.

Our real Master is the Word, the Logos, Shabd, Nam, the Audible Life Stream or whatever name one may choose to give it. The Master is that Power manifested in human form.

Introduction to Die to Live

Since the Master is the human manifestation of Shabd, and we too are part of Shabd, when we meet the physical Master he seems very familiar. We may feel we have known him forever or that we have met before. In reality, at a deeper spiritual level, he is us. How can anyone be more closely connected to us? He is our own true Self. The only difference is that the physical Master is aware that his real form is that of Shabd while we are not aware of this truth. With the constant practice of meditation, the layers of misconceptions and illusions that cloud our perception begin to dissolve, and we start to see that the outer and inner Masters are one and the same.

He that hath seen me hath seen the Father.

John 14:9

他经常指出，我们首先需要与教义联系起来，并认为它们是逻辑上真实可信的；否则，我们将无法公正地对待教义或师傅。解决我们的疑虑将给我们必要的信心和信任，相信我们走在正确的道路上，有正确的老师。这种信任将帮助我们保持冥想的恒心，而我们的恒心反过来又给予我们支持精神成长的平衡和宁静。

我们要在内心找到坚韧和毅力，始终如一地遵循导师的教诲，牢记重要的是他的教诲的真理，而不是他的人格。重要的是我们不要被他的外表所迷惑，而忽略了真正的导师是“Shabd”这一事实。

我们的真正主人是道，是逻辑，是声音，是名，是可听的生命之流，或者可以给它起任何名字。主人就是那种以人类形态显现的力量。

《死亡与生存导论》

由于上师是 Shabd 的人性化体现，而我们也是 Shabd 的一部分，当我们遇到肉身的上师时，他看起来非常熟悉。我们可能会觉得我们永远认识他，或者我们曾经见过面。实际上，在更深的精神层面上，他就是我们。谁能比我们更紧密地连接呢？他就是我们自己的真正自我。唯一的区别是，肉身上的师知道他的真实形态是 Shabd，而我们没有意识到这个真理。通过持续的冥想练习，那些蒙蔽我们感知的误解和幻象开始消融，我们开始意识到外在和内在的上师是同一个。

他若看见了我，就是看见了父。

约翰福音 14:9

As we gradually become aware of the connection between the disciple's identity and that of the Master, an indescribable bliss, gratitude and devotion are born in us. Through the deepening of our meditation practice, this feeling of devotion increases until we go deep enough to realize that Shabd, Master and disciple are one and the same.

Within me the Father has revealed Himself;
Father and son have met and become one.

Guru Arjun

Meditation is devotion

You can build love and devotion only through meditation,
not otherwise. Meditation builds everlasting love.

Maharaj Charan Singh

Love is the fruit of devotion. Meditation is the way to kindle devotion. Meditation is where we find the depth of love. Meditation will build within us the true devotion that will take us to the heart and the source of Shabd, to the home of the Master of our soul, to our Radha Soami. Without devotion, we are as the living dead; without longing, we are barren and a desert. The way to kindle longing for this love is through meditation, for devotion finds its fullest expression when we surrender our whole being to the Master, through giving ourselves to Shabd in meditation.

The only way to strengthen love is by meditation. There's no other way, because the love which we get by experience cannot be compared to any other type of love.

Maharaj Charan Singh

随着我们逐渐意识到弟子身份与上师身份之间的联系，在我们心中产生了难以言喻的喜悦、感激和虔诚。通过深化我们的冥想实践，这种虔诚感不断增强，直到我们深入到足以意识到“香布”（Shabd）、上师和弟子是同一位一体。

在我里面，父神已经向我显现：父与子相遇并成为一体。

古鲁·阿琼

冥想是虔诚

您只能通过冥想建立爱和忠诚，别无他法。冥想能培养永恒的爱。

玛哈拉杰·查兰·辛格

爱是奉献的果实。冥想是点燃奉献的方式。冥想是我们发现爱的深度的地方。冥想将在我们内心建立真正的奉献，带我们到达 Shabd 的心脏和源头，到达我们灵魂的主人的家园，到达我们的拉达苏米。没有奉献，我们就像行尸走肉；没有渴望，我们就像荒漠。点燃对这种爱的渴望的方式是通过冥想，因为当我们将自己的全部身心奉献给大师，通过在冥想中给予自己 Shabd 时，奉献找到了它最充分的表现。

增强爱的唯一途径是通过冥想。没有其他方法，因为我们通过经验获得的爱无法与其他任何类型的爱情相提并论。

玛哈拉杰·查兰·辛格

It is only through meditation that absolute or ultimate Truth is realized. Truth, or Shabd, cannot be realized by logic or by intellect. The path of the intellect does not take us beyond the realm of the mind. The way to go beyond the mind and to gain access to direct perception or the spiritual experience of reality is by stopping the currents of thought through the practice of meditation, with love and devotion.

The heart has its reasons which reason knows nothing of.

Pascal

Devotion is a practical way to become receptive to the teachings of the Masters. If we see the Master as a teacher of logic and intellect, then we will get words and explanations. If we try to know the Master as he really is, without the hindrance of the intellect, then we will come to know him as the embodiment of Shabd. For those who are intellectual by nature, this is very difficult to do, but we need to start somewhere. However artificial and stone-hearted we may have become, raised as most of us have been on scientific materialism, we still yearn to experience feelings of love, awe and longing, like those recorded by the lovers of Shabd.

Love came and emptied me of self,
 Every vein and every pore
 Made into a container to be filled by the Beloved.
 Of me, only a name is left,
 The rest is You my Friend, my Beloved.

Shaikh Abu-Saeed Abil-Kheir

The path of devotion or *bhakti* can begin by simply recognizing the Master's kindness, by not taking him for granted. The

通过冥想才能实现绝对或终极真理。真理，或称“声音”，不能通过逻辑或智力来实现。智力之路并不能带我们超越心灵领域。超越心灵、获得直接感知或现实的精神体验的途径是通过冥想停止思维之流，带着爱和虔诚。

心灵有其理由，理性对此一无所知。

帕斯卡

虔诚是接受大师教诲的实用途径。如果我们把大师视为逻辑和智慧的导师，那么我们将得到言语和解释。如果我们试图了解大师的真实面貌，而不受智慧的阻碍，那么我们将认识他作为声音的化身。对于那些天生具有智慧的人来说，这非常困难，但我们需要从某个地方开始。无论我们可能变得多么人工化和铁石心肠，因为我们大多数人都被科学唯物主义所培养，我们仍然渴望体验爱、敬畏和渴望的感觉，就像声音之爱者所记录的那样。

爱来了，使我自我空虚，每一根血管和每一个毛孔，都变成了被所爱者填满的容器。只剩下我的名字留在我身上，其余的都是你，我的朋友，我的爱人。

谢赫·阿布-萨伊德·阿比勒-凯赫尔

虔诚或虔诚之路可以从简单地认识到上师的仁慈，不把他视为理所当然开始。

spark of longing, and receptivity to his love, can be ignited by gratitude—gratitude to the Master for giving us initiation, for teaching us to meditate, for teaching us what to do with our mind and how to live our life; gratitude for putting us on the right path, for giving purpose and direction to our life, for teaching us, by his example, to love beyond our self without thought of reward. As we look back on the time before he called us to him, we will remember with gratitude the many things done for us even then to transform, and spiritualize, our life.

A time will come when we will see our Master as something more than a mere human being. When, through meditation, we are able to relate to him as the embodiment of Shabd, we will be able to receive the full transforming and purifying power of his teachings. This receptivity we will only get from meditation. Without meditation, we will be able to perceive only a fraction of a fraction of his love and wisdom. That is why it is so important that we try to develop the highest type of devotion through meditation, not confusing emotion with devotion.

Emotion, rightly directed, becomes devotion

Emotions are all right if they lead you to devotion, but they should be channelled. If you let loose your emotions, they become a nuisance. If the river flows within its banks, only then it is useful. But when the river floods, it overflows its banks and creates devastation everywhere.

Maharaj Charan Singh

The mind wants us to believe that the path of devotion is one of romance, and it entices us to think, “Here is the Beloved. I am

渴望的火花，对他爱的接纳，可以通过感恩而被点燃——感恩于大师给予我们启蒙，教导我们冥想，教导我们如何处理我们的心灵和如何生活；感恩于将我们引上正确的道路，为我们的生活赋予目的和方向，通过他的榜样，教导我们无私地超越自我，不考虑回报。当我们回顾他召唤我们之前的时间，我们将带着感恩回忆起那时为我们所做的许多事情，以转变和提升我们的生活。

将来的某一天，我们将把我们的导师视为不仅仅是凡人。当我们通过冥想能够把他视为 Shabd 的化身时，我们将能够接受他教诲的全部转化和净化力量。这种接受性只能从冥想中获得。没有冥想，我们只能感知到他爱和智慧的极小一部分。这就是为什么我们试图通过冥想发展最高类型的虔诚，不把情感与虔诚混淆在一起如此重要的原因。

情感，若正确引导，便成为虔诚

情感如果引导你走向虔诚是可以的，但它们应该被引导。如果你放纵你的情感，它们就会成为一种麻烦。如果河流在其河岸内流淌，那么它才有用。但当河流泛滥时，它会溢出河岸，造成到处都是破坏。

玛哈拉杰·查兰·辛格

心灵想让我们相信虔诚之路是一条充满浪漫的道路，它诱惑我们想：“这就是我所爱的人。我

going to merge in him. He is always the father looking after my needs. I don't have to put in any effort. He is taking me to Sach Khand, and all will be wonderful." This is pure deception of the mind. All saints have told us that the path of love is a path of struggle.

The lovers of the Lord go into the battlefield with their heads on the palms of their hands. This is how they find the Beloved. No one has found the Shabd through emotional excitement. To paraphrase a quotation from Kabir: When the celestial war drum is beaten, the warrior rushes forth to battle; bare-chested, he fights without weapons. The coward, on the other hand, slinks away, turns on the TV, calls someone on the phone, enters a chat room, visits friends, loses himself in indulging the senses, and thinks a thousand thoughts, with his mind darting in every direction. The last thing he wants is to have to face the battle.

The battle is inside, and it is inside that it has to be fought. The war drum is beating constantly, calling us to arms. This fight is the real purpose of our life. This is what is essential for us now. In practical terms, it means to keep our attention as much as we can in simran, at the eye centre. This is the way of the spiritual warrior, the way to empower the soul, the essence of the path of devotion, the foundation for a more mature relationship with our Master.

The strongest warrior is he who conquers himself.

Aztec saying

True devotion is to keep our attention at the eye centre. If we feel devotion, but cannot concentrate our attention at the eye centre, we may be confusing emotion with devotion. Unfocused emotion scatters the attention and dissipates precious energy.

我将与他合并。他总是像父亲一样照顾我的需求。我无需付出任何努力。他带我去萨奇汗德，一切都会很美好。”这是纯粹的心灵欺骗。所有圣人都有告诉我们，爱的道路是一条斗争的道路。

主人的爱者们，头伏在手心，踏入战场。这就是他们找到所爱之人的方式。没有人能通过情感的激动找到

“Shabd”。用卡比尔的话来说：当天上的战鼓敲响，战士冲向战场；赤裸上身，他赤手空拳战斗。另一方面，懦夫溜走，打开电视，打电话给某人，进入聊天室，拜访朋友，沉溺于感官享受，心中千思万绪，思绪四处飘散。他最不想做的就是面对战斗。

战斗在内部，而且必须在内进行。

战争鼓声不断敲响，召唤我们拿起武器。这场战斗是我们生活的真正目的。这是我们现在的关键所在。从实际意义上讲，这意味着我们要尽可能地将注意力集中在 simran 上，在眼睛中心。这是精神战士的道路，是赋予灵魂力量的方式，是虔诚道路的本质，是我们与主人建立更成熟关系的基石。

最强的战士是征服自己的人。

阿兹特克谚语

真正的虔诚是保持我们的注意力在目光中心。如果我们感到虔诚，但无法将注意力集中在目光中心，我们可能是在混淆情感与虔诚。分散的情感会分散注意力并消耗宝贵的能量。

It is the concentration of our attention, of all our longing and consciousness, at the eye centre, that alone will enable us to break through the barrier of the physical. This alone will bring us into contact with the inner experience that will enable us to sustain true longing and devotion. This inner experience cannot be had if our attention is scattered and misdirected outwards by emotion. That is why devotion is not the same as emotional excitement. It is important to distinguish between the two.

Love is always within. When you try to dramatize your love, you lose the depth of the love.

Maharaj Charan Singh

Sant Mat, the path and practice of the saints, is not a matter of lip service or emotional excitement. It is a profound way of life to be lived, within ourselves, at every moment and at every level. The mind falls into the trap of wanting to run after the physical form of the Master because it believes that this is the way to demonstrate love for him. We get caught up in running after the physical form of the Master like going to see a pop star. Everybody is jumping up and yelling, and because of all the emotional excitement buzzing and humming around us, we soon find ourselves jumping up and yelling too. We may ask ourselves why this so often happens in the relationship of spiritual Master and disciple.

Could it be because we want to believe that running after the physical form of the Master will give us spiritual benefit to compensate for our lack of effort in meditation? Could it be that we cannot face the effort required of us to go beyond the physical level to discover Truth? We want the easy way out. But the fact is that no amount of seeing the physical form of the Master

我们的注意力、所有渴望和意识都集中在眼睛中心，这样才能使我们突破物理的障碍。只有这才能让我们接触到内在体验，使我们能够维持真正的渴望和奉献。如果我们的注意力因情绪而分散和误导向外，这种内在体验就无法获得。这就是为什么奉献不同于情感激动。区分这两者很重要。

爱始终在内心。当你试图戏剧化你的爱时，你失去了爱的深度。

玛哈拉杰·查兰·辛格

圣玛特，圣人的道路和实践，不是口头上的奉承或情感上的激动。它是一种深刻的生活方式，需要在我们的内心，每一刻和每一个层面上去实践。心灵陷入了想要追逐大师肉身形态的陷阱，因为它认为这是表达对他爱的方式。我们陷入了对大师肉身形态的追求，就像去见一个流行歌星一样。每个人都跳起来大声喊叫，由于我们周围所有的情感激动嗡嗡作响，我们很快也发现自己跳起来大声喊叫。我们可能会问自己，为什么在精神大师和弟子之间的关系中，这种情况为什么会经常发生。

可能是我们想要相信追逐大师的肉身形式能给我们带来精神上的益处，以弥补我们在冥想上的努力不足？可能是我们无法面对超越物质层面去发现真理所需的努力？我们想要走捷径。但事实是，无论看到多少大师的肉身形式，都无法获得真正的精神利益。

will compensate for a lack of meditation. And when we put the Master on a pedestal and worship him in his physical form, are we not treating him like a stone idol, an image of what is already an image of Truth? Taking an analogy that Master Charan Singh often used, it is like the sun reflecting on water that is then reflected on a wall. Rather than being content with the reflection on the wall, would we not do better to seek to see the sun itself?

People think that by running after me or by greeting me and saying 'Radha Soami' many times, they will get spiritual benefit. It is nothing but their own deception. What do they get out of it? By touching my hand or my clothes or putting the dust from where I have walked on their forehead, they get nothing.

Maharaj Charan Singh

When we confuse emotion with devotion and follow blindly our own need for outward rituals and tangible evidence, when we give up the spiritual fight and surrender to our human tendency to ritualize and reduce everything to the physical, we are doing a great disservice to the Masters and their teachings. We are being deceived by our mind. True devotion is trying to please the Master by bringing our attention up to the eye centre. To help him in his promise to liberate our soul is the greatest demonstration of love we can give him.

Running after the physical form of the Master is something very different from having love for the Master.

Maharaj Charan Singh

但事实是，无论看到大师的肉身多少次，都无法弥补缺乏冥想的不足。当我们把大师放在神坛上，以他的肉身形式崇拜他，难道我们不是把他当作一块石像，一个已经是影像的真理的影像吗？以查兰·辛格大师经常使用的类比来说，这就像太阳在水中反射，然后又在墙上反射。难道我们不是应该满足于墙上的反射，而是去寻找看到太阳本身吗？

人们认为，通过追逐我或多次问候我说“拉达苏米”，他们就能得到精神上的利益。这不过是他们自己的错觉。他们从中得到了什么？通过触摸我的手或我的衣服，或在我走过的地方把灰尘放在他们的额头上，他们什么也得不到。

玛哈拉杰·查兰·辛格

当我们把情感与虔诚混淆，盲目追随自己对外在仪式和有形证据的需求，当我们放弃精神斗争，屈服于人类将一切仪式化、物质化的倾向时，我们对大师及其教诲造成了极大的伤害。我们的心灵在欺骗我们。真正的虔诚是试图通过提升我们的注意力到眉心中心来取悦大师。帮助他实现解放我们灵魂的承诺，是我们能给予他的最大爱。

追逐大师的肉身与对大师的爱是截然不同的事情。

玛哈拉杰·查兰·辛格

The task of the physical form is to initiate us and to introduce us to the inner Master. The Master has told us where his real form is. Now it is up to us to pursue it. The physical is a means, not an end. We need the physical to love because we cannot develop the love needed for success on the spiritual path if its object is just an idea, a concept, in our mind. Our aim has to be to direct our love for the outer Master into effort in meditation so that we reach beyond the physical to the spiritual.

Let us not get so attached to the physical form that we stop our efforts to see him within. Buddhist Masters express this dramatically by saying: “If on the road you find Buddha, kill him.” Here they are not talking about the physical—not that we have to physically kill the Master, but we have to ‘kill’ our limited concepts. They are trying to provoke us out of our slumber by drawing our attention in such a dramatic fashion to our limitations. We are ignorant of who the Master is. As we grow in understanding of the purpose of the physical Master, we cannot stop there. We must carry on our search for the Master’s real form—the Shabd form.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.

John 16:7

Commenting on this quote, Shabd Master Charan Singh writes: “He [Jesus] says: When I leave you, it will be in your interest. Hearing this, the disciple is surprised. How can it be in the interest of a disciple that the Master leave him physically? Christ explains: Day and night you are running after me now. You are mad in your love, and you are not trying to devote your

物理形态的任务是启发我们，并引导我们认识内在的导师。导师已经告诉我们他的真实形态在哪里。现在取决于我们去追寻它。物理形态是一种手段，而非目的。我们需要物理形态去爱，因为我们如果不能将精神道路上的成功所需的爱的对象视为一个观念、一个概念，我们就无法发展这种爱。我们的目标必须是将我们对外在导师的爱引导到冥想中的努力，以便我们超越物理形态达到精神层面。让我们不要过于执着于物质形态，以至于停止了我们在寻找他的努力。佛教大师们通过戏剧性的说法来表达这一点：“如果在路上遇到佛陀，就杀死他。”在这里，他们并不是在谈论物质——并不是说我们必须在肉体上杀死大师，而是我们必须“杀死”我们有限的观念。他们试图通过如此戏剧性地吸引我们的注意力，来唤醒我们沉睡的意识。我们对大师是谁一无所知。随着我们对物质大师目的的理解不断增长，我们不能止步于此。我们必须继续寻找大师的真实形态——声音形态。

然而，我要告诉你们真理：你们若不是我离开，就不能得救；但若我去，我就差他到你们这里来。

约翰 16:7

评论这句话，Shabd Master Charan Singh 写道：“他说：当我离开你们时，这对你们是有利的。听到这句话，弟子感到惊讶。师傅离开弟子，这对弟子有利，这是怎么回事呢？基督解释说：现在你们日夜追随着我。你们对爱疯狂，却没有试图奉献自己的

time to the Spirit inside. But without attaching yourself to the Comforter, the Holy Ghost, you can never go back to the Father. So when I leave you physically, you will not find me anywhere outside and you will have no option but to seek me within. Then you will be in touch with the Comforter, who will pull you up to my level, the level of the Father.”

In the introduction to the book *Nobody, Son of Nobody*, a story is told of a young disciple whose Master has turned cold towards him and finally has him thrown out of his presence. Bereft and in anguish, with no one else to go to, he turns to the Lord and throws himself on his mercy. Suddenly an indescribable peace descends upon him and he tastes that which he was seeking. At that moment his Master comes to him, and still confounded, the disciple asks him how he could treat him that way. The Master answers, “You had given up all and everyone, but there was still someone between you and your Lord; me! I was the only idol left in the temple of your hopes, wants and fears and that had to be taken from you for your ego to surrender and take refuge in the Beloved. Rise now, let’s relish this victory.”

All Masters proclaim the same truth. The true Master is Shabd. True darshan is inner darshan. The Truth is within. The journey of Sant Mat can take the disciple to the innermost level of Truth, but the disciple has to travel there. The Master can point to Truth, but he cannot experience Truth for us. A father has done his job when his sons and daughters are no longer dependent on him. It is only then that the father becomes happy, because he has accomplished his fundamental task of bringing the children up. Likewise, the task of the living Master is to show us how to make contact with the Radiant Form so we can gradually distinguish true from false and travel the path with firmer and stronger steps.

你们没有试图将时间奉献给内在的神灵。但如果不依附于安慰者，圣灵，你们永远无法回到父那里。所以当我身体离开你们时，你们在任何地方都找不到我，你们别无选择，只能在我内在寻找。那时，你们将与安慰者取得联系，他会将你们提升到我的水平，也就是父的水平。”

在《无人之子》一书的引言中，讲述了一个年轻门徒的故事，他的师傅对他冷淡，最终将他赶出自己的面前。他孤独而痛苦，无处可去，于是转向主，将自己投靠在他的仁慈之下。突然，一种难以言喻的平静降临到他身上，他尝到了他一直在寻求的东西。就在那一刻，他的师傅来到他面前，尽管仍然困惑，门徒问他为什么那样对待他。师傅回答道：“你已经放弃了所有和所有人，但你和你的主之间仍然有一个人；我！我是你希望、欲望和恐惧的圣殿中唯一剩下的偶像，这必须从你那里拿走，以便你的自我可以屈服，并投靠在所爱之人那里。现在站起来，让我们享受这个胜利。”

所有大师都宣扬同样的真理。真正的导师是声音。真正的瞻仰是内在的瞻仰。真理在内心。Sant Mat 的旅程可以带领弟子达到真理的最深处，但弟子必须亲自前往。导师可以指向真理，但他不能为我们体验真理。当父亲的儿子和女儿不再依赖他时，他已经完成了他的工作。只有那时，父亲才会感到快乐，因为他已经完成了他的基本任务——抚养孩子。同样，活着的导师的任务是向我们展示如何与光辉形态建立联系，这样我们就可以逐渐区分真伪，并以更坚定、更坚定的步伐走在道路上。

The true Master is the Shabd that projects itself into a human form and descends to the physical level, disguised as a human Master, to introduce us to the Master within and to bring us back to our source. A mature level of devotion is one where the disciple realizes that the true Master is the Master that never dies. Meditation is the way. Meditation is the means by which the love and natural emotions generated by contact with one who lives by Truth are directed inwards and upwards to bring us to that state where alone we become intimate with the real Master.

May your Love of the Form culminate in the Love of the Formless.

Maharaj Charan Singh

The role of the Master

The purpose of the physical form is achieved by explaining the teachings to you, putting you on the path and filling you with love and devotion for Shabd or Nam. Now we have to turn love and devotion for the physical form into love for Shabd or Nam, which ultimately is to pull us back to the Father.

Maharaj Charan Singh

Our spiritual maturity is reflected in our relationship with the Master. Many of us have reduced love to its physical expression, and consequently we believe that we need to be physically close to the physical Master to experience divine love. We may even believe that we should get directions from him concerning every aspect of our life. This is a misunderstanding of the role of the Master.

真正的上师是那将自己投射成人类形态并降临到物质层面的声音，以人类上师的身份伪装，引导我们认识内在的上师，并将我们带回我们的源头。成熟的虔诚程度是弟子意识到真正的上师是那个永不消逝的上师。冥想是途径。冥想是引导通过与以真理为生的人接触而产生的爱和自然情感向内和向上，带我们进入那种唯一能让我们与真正的上师亲密无间的状态的手段。

愿你对形式的热爱 culminate 在对无形的热爱之中。

玛哈拉杰·查兰·辛格

大师的角色

物理形态的目的通过向你解释教义，引导你走上正途，并充满对 Shabd 或 Nam 的爱与虔诚来实现。现在，我们必须将对于物理形态的爱与虔诚转化为对 Shabd 或 Nam 的爱，这最终是为了将我们引回到父亲那里。

玛哈拉杰·查兰·辛格

我们的灵性成熟体现在与导师的关系中。我们许多人把爱简化为它的物理表现，因此我们相信我们需要与物理导师身体亲近才能体验神圣的爱。我们甚至可能认为我们应该从他那里得到关于我们生活每个方面的指导。这是对导师角色的误解。

His role is not to get involved in solving the problems of our life. Those are to be addressed by us.

Sant Mat is meant for God-realization, for liberating the soul from its entanglement with the mind. The function of the Master is to be of help and guidance in achieving this goal. Baba Ji says his role is to inspire us to meditate, and he frequently guides us to start our journey by being natural to ourselves. If he is telling us to be natural, it is because our relationships with him, with the teachings and with life in general have become mechanical, superficial and artificial—all centred in the physical sphere. With such relationships as our yardstick, the results of any efforts are likely to be equally superficial. We behave in the way we think we ought to, based on concepts of what we believe spirituality and life to be, rather than starting with where and who we naturally are. Meditation gives us the means to develop a living relationship with the Master, with the teachings and with life, a relationship that will grow and flourish out of experience, that will mature with us and with our practice, and that is wholesome, natural and increasingly profound.

The Master wants us to go as deeply as possible into the nature of our path. He wants us to become spiritually grown up. Baba Ji says that if we are content to see just the physical form and we make no attempt to go within, then how will we ever know that the Master is not a fraud? How do we know that the Master is the embodiment of Shabd? Do we know? We may want to believe that he is, but we will not know it for a certainty until we first make the attempt and one day succeed in going inside, where alone we will know for ourselves.

To know Truth, we must seek the darshan of the Shabd form of the inner Master. Outer darshan should lead us to search inside, not stay content with the outside. Only by seeing the inner

他的角色不是介入解决我们生活中的问题。

这些将由我们来解决。

圣玛特旨在实现神智，解放灵魂与心灵的纠缠。大师的职责是在实现这一目标时提供帮助和指导。巴巴吉说他的角色是激励我们冥想，他经常引导我们通过对自己自然来开始我们的旅程。如果他告诉我们要自然，那是因为我们与他、与教义和与生活的关系已经变得机械、表面化和人为——所有这些都集中在物质层面上。以这样的关系为标准，任何努力的成果都可能同样肤浅。我们按照我们认为应该的方式行事，基于我们对灵性和生活所相信的概念，而不是从我们自然是谁和我们在哪里开始。冥想为我们提供了与大师、教义和生活建立活生生的关系的手段，这种关系将随着经验而成长和繁荣，将随着我们和我们的实践而成熟，并且是健康、自然且日益深刻的。

大师希望我们尽可能深入地了解我们道路的本质。他希望我们在精神上成长。巴巴吉说，如果我们只满足于看到物理形态，而不尝试深入内在，那么我们怎么能知道大师不是骗子呢？我们怎么知道大师是 Shabd 的化身呢？我们知道吗？我们可能想要相信他是，但除非我们首先尝试并有一天成功进入内在，否则我们不会确信这一点，只有在那里，我们才能亲自知道。

要认识真理，我们必须寻求内在大师的“声音”形式。外在的瞻仰应引导我们向内探索，而不是满足于外在。只有通过看到内在的

Master will we know with certainty what difference there is, or is not, between the physical form and the Radiant Form.

True darshan

A misconception that is frequently encountered on the path of the Shabd Masters concerns darshan of the physical form of the Master. People go to see the Master in the belief that through his darshan their karmas will be cleared away. When we have an opportunity to ask him a question in a meeting, we may prolong our question as much as possible, not because we want full clarification, but because we calculate that by looking at the physical form of the Master for as long as we can we are getting our karmas washed away. This is just another deception of the mind and we'd do well to wake up from such delusions.

Simply by looking at the Master, no karmas are cleared away. That would be comparable to believing that just by going to see a millionaire counting his money, we will also become millionaires. It is his wealth, so how can we get it just by looking? Yet in the case of the Master's darshan, we are assuming that by doing exactly the same thing, that is, by looking at the Master, we will get spiritually wealthy. The question is: Do we go to see the Master to get something out of him or because we love him? In love, there can be no bargaining, no calculations. If we are to keep on the straight and narrow, we need to reflect regularly on our motives and our way of understanding this supreme path of love.

Baba Ji says that when we are having darshan of the physical form, if we are not gazing at the Master with absolute love, oblivious of everything else, then we are not having his darshan, we are just looking. Darshan is the helplessness of the lover to

只有通过看到内在的导师，我们才能确定地知道，物质形态与光辉形态之间有何不同，或者是否有不同。

真实达善

一个在声音大师之路上经常遇到的误解是关于对大师肉身形式的瞻仰。人们去看大师，相信通过他的瞻仰，他们的业力将会被清除。当我们有机会在会议中向他提问时，我们可能会尽可能拖延我们的问题，不是因为我们需要充分的解释，而是因为我们计算，通过尽可能长时间地观察大师的肉身，我们正在洗去我们的业力。这只是心灵另一种欺骗，我们最好从这样的幻想中醒来。

仅仅通过观察大师，无法消除业力。

那就像相信只要去看一个百万富翁数钱，我们也会成为百万富翁一样。那是他的财富，我们怎么能仅仅通过看就能得到它呢？然而，在大师的瞻仰中，我们假设通过做完全相同的事情，即通过看大师，我们会在精神上变得富有。问题是：我们是去看大师从他那里得到一些东西，还是因为我们爱他？在爱中，不能有讨价还价，不能有计算。如果我们想要保持正道，我们需要定期反思我们的动机和我们理解这条最高爱的道路的方式。

巴巴吉说，当我们观看物理形态时，如果我们不是用绝对的爱注视上师，忘记了其他一切，那么我们并没有真正得到他的瞻仰，我们只是在看。瞻仰是恋人无助的表现，无法

look at the beloved. It is not something that we can fake or force. It is a natural state born of love.

Darshan is complete absorption in the one we love. Receptiveness to the physical form can make it possible to have the darshan of the Radiant Form. And the way to become receptive to the Master's true nature is through meditation. Once this receptiveness is achieved, then the Master can grant the vision of his true form. It is up to him to give or not to give his vision: darshan cannot be taken, it is given by the Master. It is the prerogative of the Master to give when and where he wants, regardless of whether we are sitting right in front of him or anywhere from Auckland to Zanzibar.

A thousand miles away is my Master's abode,
But I always see him nearby.
It's of little consequence if he's physically out of sight;
My heart is his real home.

Sultan Bahu

If we want to become intimate with our Master, we must meditate. Pretending that we can establish a true and eternal bond with the Master through visits to the Dera or by seeing him anywhere in the outside world is deluding ourselves, for the true relationship takes place on another plane altogether. A relationship created on the physical level without the support of meditation is a very shallow one. The way to achieve the true relationship is by making contact with the spiritual Master, and this can be done only through the practice of meditation—which can be done anywhere in the world.

We need to be clear that any spiritual progress that can be obtained at Dera can equally be obtained anywhere in the world.

达善是恋人对所爱之人的无力感。这不是我们可以假装或强迫的事情。它是一种由爱产生的自然状态。

达善是对我们所爱之人的完全沉浸。对物质形态的接纳可以使我们有可能会看到光辉形态的达善。而成为接纳大师真正本质的方式是通过冥想。一旦这种接纳实现，大师就可以赐予他真实形态的视觉。是否赐予他的视觉取决于他：达善不能被夺取，它是由大师赐予的。大师有权利在他想给予的时间和地点给予，无论我们是否坐在他面前，还是从奥克兰到桑给巴尔任何地方。

千里之外是我师的居所，但我总感觉他就在附近。
即使他身体不在眼前，也无关紧要；我的心才是他的真正家园。

苏丹·巴胡

如果我们想与我们的导师建立亲密关系，我们必须冥想。假装我们可以通过访问德拉萨或在外界任何地方看到他来与导师建立真实而永恒的联系，这是自欺欺人，因为真正的联系发生在另一个完全不同的层面上。没有冥想支持的在物理层面建立的关系是非常肤浅的。实现真正关系的方法是通过与灵性导师建立联系，而这只能通过冥想实践来实现——这可以在世界上任何地方进行。

我们需要明确，在德拉获得的任何精神进步，在世界上的任何地方也同样可以获得。

The battleground is within us, wherever we are, and that is where the fight has to be fought. Our trouble is that it is a million times easier for us to travel thousands of miles to see the physical form of the Master than it is to bring our attention up one inch. Lack of spiritual courage and stamina makes us keep running to the outer form. The physical form of the Master is our starting place in understanding spirituality. It is also our safeguard in our battle with the deceits and deceptions of our mind. But the true intimacy with the true Master and real spiritual progress will only be obtained within us—through meditation. There is simply no other way. Every true Master says the same.

Your desire to visit India is welcome, but what I wish is that you may have no need for your physical hands, feet, and body, but travel without feet, speak without tongue, hear without ears, and see without eyes, and while sitting indoors visit not only India but the whole of Brahmand. If you saw India with the physical frame, what use, if you did not go beyond this world?

If you reply that you want to come to India for seeing your Guru, then it should be noted that the physical frame is not the real form of the Guru. It is a mere dress he has put on in this world and which will be put off here. The true form of the Guru is holy Sound, and in that form the Guru permeates every hair on your body and is seated within you. When you go above the eyes then the Guru will meet you in his radiant form, and when you reach Trikuti, the Guru will accompany you in his Sound Form, even up to Sach Khand.

Maharaj Sawan Singh

战场在我们内心，无论身在何处，战斗也必须在那里进行。我们的问题是，我们更容易跨越数千英里去见大师的肉身，而不是把注意力提升一英寸。缺乏精神勇气和耐力使我们不断奔向外在形式。大师的肉身是我们理解精神的开端。它也是我们在与内心欺骗和欺骗的战斗中的保障。但与真正大师的真正亲密关系和真正的精神进步，只能在我们内心通过冥想获得——没有其他途径。每位真正的导师都会说同样的话。

您的愿望访问印度受到欢迎，但我希望您不需要用到您的双手、双脚和身体，而是无需脚步旅行，无需舌头说话，无需耳朵听，无需眼睛看，坐在室内不仅能访问印度，还能游览整个婆罗多。如果您只是用肉身看印度，如果不超越这个世界，那又有什么用呢？

如果你回答你想来印度见你的上师，那么应该注意的是，身体并不是上师的真正形态。这只是他在这个世界上所穿的一件衣服，并且在这里会被脱去。上师的真正形态是神圣的声音，以这种形态，上师渗透你身体的每一根毛发，并坐在你的内心。当你超越眼睛之上时，上师将以他光辉的形态与你相遇，当你到达三脉时，上师将以他的声音形态陪伴你，甚至直到萨奇甘地。

5

The practice of meditation

Be still, and know that I am God.

Psalms 46:10

The instant we sit for meditation is the moment we actually begin to tread the path of the saints. In that very moment all concepts are left behind and experience begins.

It is while we are sitting in meditation that we will come to the eye centre, make the mind motionless, go within, meet the Radiant Form, realize our deathless Self and achieve God-realization. All will happen while we are meditating. That is why it is said that meditating is action and meditating is enlightenment. Every time we sit in meditation we are doing the most important task a human being is capable of: that of completely transforming our character and consciousness.

Therefore, we should not believe our mind or society and feel guilty when they tell us: “Don’t just sit there, do something.” Rather, we should say: “Don’t just do something, sit there!” The true value of meditation is kept hidden from others.

Sitting quietly, doing nothing, spring comes and the grass grows by itself.

Zen saying

5

冥想实践

静止，知道我是神。

诗篇 46:10

我们坐下冥想的那一刻，就是我们真正开始踏上圣贤之路的时刻。在那个瞬间，所有概念都抛诸脑后，体验开始。当我们坐在冥想中时，我们将来到眼睛中心，使心灵静止，深入内在，遇见光辉形态，认识到不朽的自我，并实现神我之实现。所有这一切都将在我们冥想时发生。这就是为什么说冥想是行动，冥想是觉悟。每次我们坐下冥想，我们都在做人类能够做的最重要的事情：彻底转变我们的性格和意识。

因此，我们不应相信我们的心灵或社会，当他们告诉我们：“不要只是坐着，做点什么。”时，我们感到内疚。相反，我们应该说：“不要只是做点什么，坐着！”冥想的真正价值被隐藏在他人之外。

安静地坐着，无所事事，春天来了，草儿自然而然地生长。

禅宗格言

It is by sitting for meditation that we empower our soul, receive spiritual nourishment, become spiritually strong to face the world and learn to make contact with the Shabd within. By sitting still we learn to surrender, to endure, to be patient and to accept the way of Shabd. By submitting to our Master's instructions to meditate, we nurture the seed of real humility, which is to live in his will. When we achieve a meditative state of mind, what can irritate us or shake our balance? In the midst of swirling activity, catastrophes or good fortune we remain unshakable, content and happy in our stillness at the eye centre. Such is the power of meditation. How can there be a more important activity in our day than sitting for meditation?

Preparation

There is no 'right way' to prepare for meditation, but there are many things we can do that will make our journey easier. Throughout the day we can prepare ourselves for meditation by doing simran whenever possible and by keeping the Master and the teachings in front of us in our various worldly activities. Then, our meditation practice will be the culmination of a whole day spent in a meditative atmosphere, and when we sit for our practice, it will be easier for us to concentrate at the eye centre.

To create a state of mind that is conducive to meditation, we can consciously try to abstain from anything that promotes anger, lust, tension and so forth. These things make strong impressions on the mind. We will discover that when we sit for meditation they will be the first things that will come to our mind and we will have to expend energy and time casting them out. Whenever possible, if these situations do arise, we can remember that our

通过冥想静坐，我们赋予灵魂力量，获得精神滋养，变得精神强大以面对世界，并学会与内在的 Shabd 建立联系。通过静坐，我们学会屈服、忍耐、耐心和接受 Shabd 的方式。通过服从我们导师的冥想指示，我们培育真正的谦卑的种子，即生活在他的意志中。当我们达到冥想的心态时，什么能激怒我们或动摇我们的平衡？在纷扰的活动、灾难或好运中，我们保持坚定不移，在眼中心保持宁静、满足和快乐。这就是冥想的威力。在我们的日常生活中，还有什么比冥想更重要的活动呢？

准备

没有“正确方式”来准备冥想，但有许多事情我们可以做，让我们的旅程更容易。在一天中，我们可以通过尽可能做 simran 和在我们各种世俗活动中将大师和教诲放在我们面前来为冥想做准备。然后，我们的冥想实践将成为一整天沉浸在冥想氛围中的高潮，当我们坐下来进行实践时，我们将更容易在眼中心集中注意力。

为了创造有利于冥想的内心状态，我们可以有意识地避免任何可能引发愤怒、欲望、紧张等情绪的事物。这些事物会在心中留下深刻的印象。我们会发现，当我们坐下冥想时，这些事物将是首先出现在我们脑海中的，我们不得不花费精力和时间来排除它们。 whenever possible, if these situations do arise, we can remember that our

meditation will suffer if we indulge ourselves in them. Remembering this point, we should let them go.

Some people jump directly from bed to their meditation place. They take advantage of the sleepy state from which they find it easier to bring their attention to the eye centre. This is not always easily accomplished because the attention can drop to the throat centre and one again falls asleep. To prevent this from happening many choose to get their blood circulating by doing some form of exercise. Others prefer to splash water on their face or to take a shower. Still others prepare themselves by having a cup of tea or coffee. The important thing is that we are alert and fully awake. Then it will be easier to concentrate and we will be less likely to fall asleep.

To help prepare the mind for meditation some people like to read an inspirational book or article, or to begin meditation with a small prayer. As we all know, it takes time to settle the mind. The words our Master has given us for simran are the ideal tool to calm our mind, so we may dive right into our meditation. What better way to pray, to calm the mind and to instil an attitude of love and devotion than to use the words our Master has given us for that purpose?

As part of the preparation for our morning meditation, we can start the night before by having a light dinner and by going to bed early. When we go to bed, we can fall asleep doing our simran. In this way when we wake up we will find it easier to concentrate in meditation. Whatever we do to support our practice, Baba Ji advises us to be careful not to turn meditation into a ritual, into something that we do every day without even thinking why we do it. When preparing to get started in our meditation practice we can remember why it is that we meditate and what our goal is.

我们应记住，如果我们沉溺于其中，我们的冥想将受到影响。记住这一点，我们应该放手。

有些人直接从床上跳到他们的冥想地点。他们利用从睡眠状态中找到的轻松状态，更容易将注意力集中在眼睛中心。这并不总是容易实现的，因为注意力可能会下降到喉咙中心，再次入睡。为了防止这种情况发生，许多人选择通过做一些形式的运动来促进血液循环。其他人更喜欢往脸上泼水或淋浴。还有一些人通过喝一杯茶或咖啡来做好准备。重要的是我们要保持警觉和完全清醒。这样，我们将更容易集中注意力，不太可能再次入睡。

为了帮助准备冥想，有些人喜欢阅读励志书籍或文章，或者以简短的祈祷开始冥想。众所周知，平复心绪需要时间。我们导师赐予我们的 *simran* 之词是平静心灵的理想工具，因此我们可以立即进入冥想。还有什么比使用导师赐予我们的祈祷之词来祈祷、平复心绪并培养爱心和虔诚更好的方式呢？

作为我们早晨冥想的准备部分，我们可以在前一天晚上通过吃一顿简单的晚餐和早点上床睡觉来开始。当我们上床时，我们可以通过做我们的 *simran* 入睡。这样当我们醒来时，我们会发现更容易在冥想中集中注意力。无论我们做什么来支持我们的实践，Baba Ji 都建议我们小心不要将冥想变成一种仪式，变成我们每天做而不思考为什么这样做的事情。当我们准备开始我们的冥想实践时，我们可以记住我们为什么冥想以及我们的目标是什么。

Time

Any time is a good time to start our meditation. If we wait for conditions to be ideal we might never sit for meditation. All times provide a good opportunity to calm and purify the mind, so we may do our meditation at any time of the day. For some people the best time to meditate is in the evening. At that time they feel more alert and, in order to get a relaxing sleep and to wake up invigorated and purified, they decide that evening meditation is best for them. Others are so tired at night that they are ready to sleep. For them the morning is the best time to meditate. At that time the mind is fresh and one is not burdened with responsibilities. In the early hours everybody is sleeping, the worries of the day have not yet started and there is no noise outside. For these reasons it may be easier to devote two and a half hours to meditation in the early morning because our worldly responsibilities make it hard for us to sit at some later time of the day. Nevertheless, some people prefer to meditate in the middle of the morning or afternoon.

In reality, the best time to meditate is the time *we* find best. We should evaluate the different aspects and responsibilities of our lives and then make our decision about which time is best for us, but we should try, if possible, to sit at the same time each day. If we decide to do our formal meditation practice in the morning, then we should try to give some additional time at night before we go to bed. If we choose to do our formal meditation at night, then we should try to give some additional time to sit in the morning as well. What better way to begin or end the day than by thanking the Master and letting go of all other agendas to be in touch with the source of peace and joy that is within ourselves?

To get full advantage of the atmosphere that is created by morning meditation, it is better that we do not go to sleep after

Time

任何时候开始冥想都是好时机。如果我们等待条件完美，我们可能永远不会坐下来冥想。所有时间都提供了平静和净化心灵的好机会，因此我们可以在一天中的任何时候进行冥想。对一些人来说，晚上是冥想的最佳时间。那时他们感到更加警觉，为了获得放松的睡眠，醒来时充满活力和净化，他们决定晚上冥想对他们最好。其他人晚上太累了，准备睡觉。对他们来说，早上是冥想的最佳时间。那时心灵清新，一个人没有负担责任。在清晨，每个人都还在睡觉，一天的烦恼还没有开始，外面没有噪音。因此，早上可能更容易投入两到三个小时进行冥想，因为我们的世俗责任使我们难以在一天中的其他时间坐下来。然而，有些人更喜欢在上午或下午的中午冥想。

实际上，最适合冥想的时间是我们认为最好的时间。我们应该评估我们生活的不同方面和责任，然后决定对我们来说哪个时间最适合，但如果可能的话，我们应该尽量每天在同一时间坐下。如果我们决定在早上进行正式的冥想练习，那么我们应该在睡前尝试留出一些额外的时间。如果我们选择在晚上进行正式的冥想，那么我们也应该在早上尝试留出一些额外的时间来坐下。还有什么比通过感谢大师并放下所有其他议程，与内在的和平与喜悦之源保持联系来开始或结束一天更好的方式呢？充分利用早晨冥想营造的氛围，我们最好不要在冥想后立即入睡

meditation. If, for instance, we begin our morning meditation at 3:00 a.m. and our daily activities begin at 8:00 a.m. and in the gap between 5:30 and 8:00 in the morning we go to sleep, we might consider beginning our meditation at 5:30 a.m. instead of at 3:00 a.m. In this way there will be no gap between our meditation practice and our daily routine, and we can derive maximum benefit from the atmosphere created by our morning meditation. But in this area there are no hard and fast rules because meditation is good whether we sleep afterwards or whether we don't. It is up to each one of us to see what works best for us.

Place

If we don't have a special place to sit for meditation, we can try to find a comfortable one that is conducive to our practice. Any place will do. It will be helpful to sit in the same place, because we will soon associate that place with the peace and tranquillity of meditation, and we may find that our mind concentrates easier when such an association is made. Although it is desirable that the place is quiet and that we practise alone, sometimes our life situation does not allow us to have privacy. If that is our case and the only way we can meditate is by doing it in front of others, then there is no harm in doing so. However, we should try to be as inconspicuous as possible.

Posture

When sitting for meditation, it is important to sit in a relaxed position with the spine and neck straight. The chin can be

我们最好不要在冥想后立即睡觉。例如，如果我们早上 3 点开始冥想，而日常活动从早上 8 点开始，那么在早上 5:30 到 8 点之间的空档期去睡觉，我们可能考虑将冥想时间改为早上 5:30，而不是 3 点。这样，我们的冥想练习和日常作息之间就不会有间隔，我们可以从早晨冥想营造的氛围中获得最大益处。但在这个问题上没有固定的规则，因为无论我们之后是否睡觉，冥想都是有益的。这取决于我们每个人找到最适合自己的方法。

地点

如果我们没有专门的地方坐下来冥想，我们可以尝试找到一个舒适的地方，有利于我们的修行。任何地方都可以。坐在同一个地方会有帮助，因为我们很快就会将这个地方与冥想的平和与宁静联系起来，我们可能会发现，当我们建立这样的联系时，我们的思维更容易集中。虽然安静的地方独自练习是理想的，但有时我们的生活状况不允许我们有隐私。如果这是我们的情况，而我们唯一能冥想的方式是在别人面前做，那么这样做并没有什么不好。然而，我们应该尽量不引人注目。

姿势

打坐冥想时，重要的是要放松身体，保持脊柱和颈部挺直。下巴可以

slightly tucked in but not so much that it drops forward. Also, the head should not be tilted backwards or forwards. Both positions might induce us to fall asleep. The eyes should be closed and the attention held in the middle of the eyebrows at the spiritual eye centre. Be careful not to invert the eyes towards the eye centre. The hands can face upwards or downwards and can rest naturally on the knees or thighs. Our whole body should be at ease.

Meditation is an activity that involves both our mind and our body. If we don't adopt a posture that supports and helps the process of meditation, we will be obstructing our meditation practice. The important thing is to sit with our body motionless and our back upright and straight. This will help both our concentration and our health. It is not important whether we sit on a chair, Western style, or cross-legged on the floor, Indian style; both are fine ways to meditate. Many people are under the impression that sitting on a chair, Western style, is not as good as sitting cross-legged. This is a mistaken notion. Meditation is a matter of concentration. Some people spend years struggling to sit cross-legged, Indian style, and all the time that should have been devoted to concentration is spent with the attention on the legs, the pain or the cushions. The result is that such people spend less time in meditation than they would have if they had chosen to sit in a more comfortable position.

The mind cannot become calm and still if the body is constantly moving, just as water cannot be still in a glass that is moved. If we still the body we are helping to still our mind, so it is important to find a position in which we minimize the pain or discomfort that prompts us to shift uneasily every few minutes. If that means it is easier for us to sit on a sofa or a chair, then we can sit in that position, provided we sit upright and with the back

下巴可以微微内收，但不要收得太紧以至于向前垂下。此外，头部不应后仰或前倾。这两种姿势可能会让我们想睡觉。眼睛应该闭上，注意力集中在眉心处的灵眼中心。注意不要将眼睛翻转向眼中心。双手可以向上或向下，可以自然地放在膝盖或大腿上。我们的整个身体应该放松。

冥想是一种涉及我们身心两方面的活动。如果我们不采取一种支持和帮助冥想过程坐姿，我们就会阻碍我们的冥想实践。重要的是要坐得身体不动，背部挺直。这将有助于我们的专注力和健康。我们坐椅子，西方风格，还是坐在地上，印度风格盘腿，这并不重要；两者都是冥想的良好方式。许多人认为，坐在椅子上，西方风格，不如盘腿坐好。这是一个错误的观念。冥想是关于专注的。有些人花费数年努力盘腿，印度风格，而本应专注于专注的时间却被用来关注腿、疼痛或垫子。结果是，这样的人在冥想上花费的时间比他们选择更舒适姿势时要少。

心灵无法平静下来，如果身体不断移动，就像水在移动的杯子里无法静止。如果我们使身体平静，我们就是在帮助心灵平静，因此找到一种位置，以最小化每几分钟就促使我们不舒服地移动的痛苦或不适，是很重要的。如果这意味着我们坐在沙发上或椅子上更容易，那么我们可以坐在这个位置，只要我们坐得笔直，背部

straight. Not only is slouching detrimental for the back and more tiring after some time, it also prompts the mind to slouch, when it should be in an alert and poised state. It is not advised that we lie down because it is easier to fall asleep in such a position. We may experiment with different physical postures until we find the one that permits us to sit the maximum time without discomfort or falling asleep.

In no other position is the link between mind and body as clear as it is in our meditation posture. When we are depressed or lazy our back is hunched over and our head is hanging down. If we make the effort to sit upright, we shake off laziness and even pessimism. When we sit upright, it is difficult to have self-pity or to be negative. By assuming an upright posture, we inspire our mind to be awake and alert. If our posture and attitude are inspired, it becomes easier to concentrate and to enjoy our meditation. For bhajan (listening to the Shabd), we can sit in the squatting position, or cross-legged with the help of an arm support, or on a chair resting our elbows on a table or other arm support. The use of ear plugs is not advised by the Master.

Sometimes when we have been sitting for a period of time we feel a slight discomfort and want to move. We should continue to sit through this urge to move and discover how it is perfectly possible to resist the need to move or to scratch. Our mind has been trained to react immediately to anything that it dislikes. Expect the mind to fight and the body to become restless. The mind and the body are being trained to obey, and they don't like it. The body and the mind will not want to be confined, but we should keep holding the reins on them. After some time they will give in.

Baba Ji gives the following example to illustrate the importance of being still during meditation. He says that if we pick

只要我们坐得端正，背部挺直。不仅懒散对背部有害，而且过一段时间后会更累，还会使大脑变得懒散，而它应该保持警觉和平衡的状态。不建议我们躺下，因为在这种姿势下更容易入睡。我们可以尝试不同的身体姿势，直到找到一种让我们能够长时间坐着而不感到不适或睡着的方式。

在任何其他姿势中，身心之间的联系都没有像在我们打坐姿势中那样清晰。当我们沮丧或懒惰时，我们的背部会弯曲，头部垂下。如果我们努力坐直，我们就能摆脱懒惰甚至悲观。当我们坐直时，很难感到自怜或消极。通过采取直立姿势，我们激发我们的心灵保持清醒和警觉。如果我们姿势和态度得到激发，那么集中注意力和享受冥想就会变得更容易。对于唱颂（聆听声音），我们可以采取蹲坐姿势，或者借助手臂支撑盘腿而坐，或者坐在椅子上，将肘部放在桌子上或其他手臂支撑上。大师不建议使用耳塞。

有时，当我们坐了一段时间后，我们会感到轻微的不适，想要移动。我们应该继续坐着，抵制移动或抓挠的冲动，并发现这是完全可能的。我们的思维已经被训练成对任何它不喜欢的事物立即做出反应。预料到思维会抵抗，身体会变得不安。思维和身体正在被训练去服从，它们并不喜欢这样。身体和思维都不愿意被束缚，但我们应该继续控制它们。过了一段时间，它们会屈服。

巴巴吉给出了以下例子来说明在冥想中保持静止的重要性。他说，如果我们选择

up a glass of water from a table and then place it back on the table, the water still continues to move even though the glass is not moving anymore. He calls this 'the ripple effect'. Likewise, if we move our body when we are meditating, even if it is a slight movement, that is enough to send ripples through the mind that disturb any calmness achieved. However, if we gently keep our mind on the words and do not move, soon we will experience how stilling the body helps to still and calm the mind, and, conversely, how stilling the mind helps to still the body. With the stillness of both body and mind, we begin to enjoy the peace that comes from concentration in meditation.

Concentration

Meditation means trying to hold our attention at the eye centre and not let it come down to the senses. That is concentration, to keep the mind steady at the eye centre and not let it come down.

Maharaj Charan Singh

Baba Ji says that the mind is like a computer: whatever we download into it, that is what we get. We input data of the physical world, and the mind collects impressions of material things. We input data of spirituality and the mind collects impressions of subtle things. The mind works equally well in both spheres. In meditation, we do not alter the nature of the mind, we simply input spiritual impressions and override worldly ones. In time, by the practice of concentrated meditation, the spiritual impressions will displace the worldly ones, replacing worldly

他说，如果我们从桌子上拿起一杯水然后放回桌子上，即使杯子不再移动，水仍然继续移动。他把这称为“涟漪效应”。同样，当我们冥想时移动身体，即使是很轻微的动作，也足以在心中引起涟漪，扰乱所获得的平静。然而，如果我们轻轻地将我们的注意力集中在词语上，不动，很快我们会体验到身体静止如何帮助使心灵平静，反之，心灵静止如何帮助使身体平静。当身心都静止时，我们开始享受冥想中来自专注的平静。

浓度

冥想意味着尝试将我们的注意力集中在眼睛中心，不让它下降到感官。这就是专注，保持心灵在眼睛中心稳定，不让它下降。

玛哈拉杰·查兰·辛格

巴巴吉说，心灵就像一台电脑：我们向其中下载什么，就得到什么。我们输入物质世界的数据，心灵收集物质事物的印象。我们输入精神数据，心灵收集微妙事物的印象。心灵在这两个领域都同样有效。在冥想中，我们不改变心灵的本质，我们只是输入精神印象，并覆盖世俗的印象。随着时间的推移，通过专注冥想的实践，精神印象将取代世俗的印象，取代世俗的

desires by spiritual ones. In this way, the mind is automatically purified as it increasingly concentrates its attention inwards and upwards.

Concentration is similar to setting alight a piece of paper with a magnifying glass. A magnifying glass is held in such a way as to catch the sun's scattered rays and concentrate them onto a piece of paper. These little rays, when dispersed, are weak and harmless, but when collected together, held steady and focused through the magnifying glass, they become powerful enough to ignite the paper. One has to hold the glass very still, as any shaking will disturb the central point where the rays focus, and interrupt the process of generating heat sufficient to set the paper alight. When the glass has been held for some time a brilliant point appears on the paper, and if the point is held constant, it finally bursts into a flame.

In the same way, we are to collect every ray of our attention and focus it, without wavering, at the eye centre, until the intensity of our concentration in the simran kindles the Flame at the eye centre within. As we prolong our period of concentration, more and more of our attention gathers at the eye centre, and we become receptive to the inner Sound.

To understand what meditation is, we must understand the importance of concentration. Focused meditation will transform the way we perceive things and the way we live our life. Spiritual progress depends upon making the mind still at the eye centre, and concentration is what makes the mind still. Concentrated simran is the best way to train the mind to 'sit' at the eye centre. Our minds are used to jumping from one object to another, so to train the mind to concentrate on simran is a difficult task, but not an impossible one.

以精神欲望取代世俗欲望。这样，随着心灵越来越多地将注意力集中向内和向上，它自然会得到净化。

专注力就像用放大镜点燃一张纸。放大镜被拿在手中，以捕捉太阳的散射光线并将它们集中到一张纸上。这些小光线在分散时是微弱且无害的，但当它们被收集在一起，通过放大镜稳定并聚焦时，就变得足够强大，可以点燃纸张。必须非常稳定地握住玻璃，因为任何震动都会干扰光线聚焦的中心点，并中断产生足够热量点燃纸张的过程。当玻璃保持一段时间后，纸上会出现一个明亮的光点，如果这个光点保持不变，它最终会爆发成火焰。

同样，我们要收集我们注意力的每一缕光芒，并坚定不移地将它集中在眼球中心，直到我们集中精力的强度在眼球中心内点燃火焰。随着我们延长集中精力的时间，越来越多的注意力聚集在眼球中心，我们开始对内在声音产生感应。

要理解冥想是什么，我们必须了解专注的重要性。专注冥想将改变我们看待事物和生活的态度。精神进步取决于使心灵在眼中心静止，而专注正是使心灵静止的方法。集中的 *simran* 是训练心灵在眼中心“坐”的最佳方式。我们的心灵习惯于从一个对象跳到另一个对象，因此训练心灵专注于 *simran* 是一项艰巨的任务，但并非不可能的任务。

Concentrate on keeping your mind in the presence of the Lord; if it sometimes wanders and withdraws itself from Him, do not let it upset you; confusion serves rather to distract the mind than to recollect it; the will must bring it back calmly.

Brother Lawrence

We struggle in meditation because our attention is not concentrated in the simran, it is thinking about the world. From the moment we were born, the mind has come out of the eye focus and has been working outside. The outward tendency of the mind has become a very deep-rooted habit. We have to struggle to reverse this process if we are to concentrate our attention at the eye centre.

It is all a question of discipline, training and habit. Our concentration in meditation is in direct proportion to the degree to which we can detach ourselves from this world. We cannot pierce the darkness within because our attention has always been, and still is, caught up with our body, our attachments, neuroses and passions outside. Unless we develop detachment from everything outside and the capacity to concentrate within ourselves at the eye centre, we can make but little progress on the path. If we allow ourselves to indulge our physical nature, then, when we sit for meditation, our mind will get tossed about like a ship on a stormy sea and we will find we simply cannot concentrate. We then see for ourselves how an outward orientation scatters the attention, and how many of our actions and thoughts stand between us and concentration.

There is only one way to achieve concentration in meditation. We have to be ready to invert our outward and downward

专注于保持你的心灵在主的面前；如果它有时会迷失并从祂那里抽离，不要让它让你不安；混乱反而会分散心灵，而不是使之回忆；意志必须平静地将其带回来。

兄弟劳伦斯

我们冥想时感到困难，因为我们的注意力没有集中在 simran 上，而是在思考世界。从我们出生的那一刻起，心灵就离开了眼睛的焦点，一直在外面工作。心灵的向外倾向已经变成了一种根深蒂固的习惯。如果我们想要将注意力集中在眼睛中心，就必须努力逆转这个过程。

这是一场关于纪律、训练和习惯的问题。我们在冥想中的专注程度与我们可以从这个世界中解脱出来的程度成正比。我们无法穿透内心的黑暗，因为我们的注意力始终，现在仍然是，被我们的身体、我们的依恋、神经质和外在的激情所吸引。除非我们培养出对外界一切的解脱和内在集中注意力的能力，否则我们在修行之路上只能取得微小的进步。如果我们让自己沉溺于生理本性，那么，当我们坐下冥想时，我们的心灵就像暴风雨中的船只一样摇摆不定，我们会发现自己根本无法集中注意力。然后我们亲自看到，外向的态度如何分散注意力，以及我们有多少行为和思想阻碍了我们与集中注意力的联系。

冥想中达到专注只有一种方法。我们必须准备好颠倒我们的向外和向下的方向

tendencies. We need to bring them inwards and upwards, through constant simran, to the eye centre, the seat of the soul.

The seat of the soul

The third eye is the seat of the mind and soul. This is the pivotal point that holds the mystery of life. It is from here that our attention continually descends and spreads into the world through the nine outlets of the body... From here every minute the mind wanders out. It does not sit still at this spot even for a moment. Its activities are legion. The ageless secret, the ancient wisdom, the path of the saints lies in drawing the attention back to this point.

Maharaj Charan Singh

To invert the process by which our attention runs downwards into the world, the first thing we have to do is to locate the place in the vessel of our consciousness from where our attention leaks out. This place is what we know as the eye centre, the spiritual eye, the third eye or the seat of the soul. It is a common error to think of the eye focus as having some particular location in the brain or between or behind the eyes, measurable in terms of inches, centimetres or the points of the compass. We then try to locate this focus with our eyes or thoughts by attempting to place the attention physically between the eyebrows.

When we approach meditation like this, we are very far away from the eye focus. The mind is jumping around, groping blindly for something or somewhere. It is running out by trying to think about the focus, instead of simply relaxing and being in the

我们必须准备好逆转我们的向外和向下的倾向。我们需要通过不断的冥想，将它们向内和向上引导，到达眼睛中心，灵魂的所在。

灵魂之座

第三眼是心灵和灵魂的居所。这是掌握生命奥秘的关键点。我们的注意力从这里不断下降，通过身体的九个出口散布到世界……每分钟，心灵都会从这里飘散出去。它甚至在这一刻也不会静止。它的活动众多。永恒的秘密、古老的智慧、圣人的道路在于将注意力引回到这个点。

玛哈拉杰·查兰·辛格

要逆转我们的注意力向下进入世界的进程，我们首先要找到我们的注意力泄漏出的意识容器中的位置。这个地方就是我们所说的眼睛中心、精神之眼、第三眼或灵魂的座位。认为眼睛焦点在脑中或眼睛之间或后面有某个特定位置，可以用英寸、厘米或罗盘点来衡量，这是一个常见的错误。然后我们试图通过尝试将注意力物理地放在眉毛之间，用我们的眼睛或思想来定位这个焦点。

当我们这样接近冥想时，我们离眼睛的焦点非常遥远。心灵四处跳跃，盲目地寻找某物或某个地方。它通过试图思考焦点而耗尽，而不是简单地放松并处于当下。

darkness with the eyes closed. The process of thinking indicates that the mind is scattered, while concentration at the eye focus means the absence of even the slightest twitching of thought. If we are thinking of the eye centre, it means we cannot be in it. If we are in the centre, we will not be thinking of it.

When you close your eyes, you are there where you should be. Being there, do simran, concentrate. When you close your eyes, you are nowhere outside. You are just here at the eye centre.

Maharaj Charan Singh

Throughout this book we have seen how, over and over again, all Masters emphasize the paramount importance of bringing and keeping the attention within ourselves, at the seat of the soul. In the following letter from *Spiritual Gems*, Master Sawan Singh explains how to do it:

Answering your question as to the best way to reach and hold the focus, I can only repeat the substance of what you already have been given ...

That method is the same as all Saints use, which is simply the concentrated attention held firmly at the given centre. What else can we say? It is all a matter of unwavering attention. Every ray of attention must be centred there and held there. If one strays away for a time, one has lost the advantage. It may be said safely that if any earnest student should hold his attention fully upon the given centre for three hours, without wavering, he must go inside. But that is not so easy without long practice. However, by and by, the mind becomes accustomed to staying in the centre.

代替简单地放松并闭着眼睛处于黑暗中。思考的过程表明思维是散乱的，而集中注意力在眼睛焦点上则意味着连最轻微的思想抽搐都没有。如果我们想着眼睛中心，那就意味着我们无法在其中。如果我们处于中心，我们就不会想着它。

当你闭上眼睛，你就在你应该在的地方。身处那里，做 simran，集中注意力。当你闭上眼睛，你不在任何地方之外。你只是在这里，在眼睛中心。

玛哈拉杰·查兰·辛格

在这本书的整个过程中，我们一次又一次地看到，所有大师都强调将注意力和保持注意力在我们自己内心，在灵魂的座位上的极端重要性。在以下来自《精神宝石》的信中，萨万·辛格大师解释了如何做到这一点：

回答您关于如何达到并保持专注的最佳方式的问题，我只能重复您已经得到的内容的实质……

该方法与所有圣人使用的方法相同，即简单地牢牢集中在给定的中心。我们还能说些什么呢？这完全是关于坚定不移的注意力。每一束注意力都必须集中在那里并保持在那里。如果一时分心，就会失去优势。可以安全地说，如果任何认真的学生能够毫无动摇地将他的注意力完全集中在给定的中心三小时，他必须进入内部。但是，没有长时间的练习这是不容易的。然而，渐渐地，心灵习惯于停留在中心。

It rebels less and less, and finally yields to the demand to hold to the centre. Then your victory is won.

Before that, the mind will not remain still for a long time. It jumps around like a monkey. But after a time it will give in and settle down. It is a matter of will to hold to the centre, also not to forget nor allow the attention to go off after some other thought or experiences. One easily forgets and then the mind drops down. A keenly awakened intelligence must hold to the centre, steadily, every moment. If any thought enters the consciousness, jerk the mind back to the centre and hold it there. Make the spirit, instead of the mind, the commander of the situation. The mind is tricky and will run out if permitted. Conquer it. But to conquer it is not easy, of course, and it takes time.

The problem is not complicated at all. The whole thing is just attention, and then unbroken attention, at the eye centre, allowing no other thought to intrude itself into the consciousness and lead you away from the centre. This was the method by which I won my way inside and it is the method by which you must win your way. It is the old method of all Saints.

The reason you nearly reach it, as you say, and then lose it, is because you cannot hold the mind still. It is somewhat like a wild animal which has been accustomed to run about in the forest. When captured, it is in great distress if held still in the hands of the captor. But like that animal, by and by it will yield and obey if we persist in our efforts. The repetition of the Names is to help in holding the mind at the eye centre. That is the value of the Names ...

We must enter it if we persist. All the powers of the spirit, the real *atma* [soul] in man, gather at the focus by means of this concentrated thought; and then, by means of

它越来越不反抗，最终屈服于保持中立的诉求。然后你的胜利就实现了。

在此之前，心灵不会长时间保持静止。

它像猴子一样跳来跳去。但过了一段时间，它就会屈服并安定下来。坚持中心是一个意志问题，也不要忘记，也不要让注意力在思考或经历其他事情后分散。人很容易忘记，然后心就沉下去了。一个敏锐觉醒的智慧必须坚持中心，每时每刻都要稳定。如果有任何思想进入意识，就猛地将心拉回中心并保持在那里。让精神，而不是心灵，成为局势的指挥官。心灵是狡猾的，如果允许，它就会耗尽。征服它。但征服它当然不容易，而且需要时间。

这个问题一点也不复杂。整个事情就是注意力，然后是持续的注意力，在视觉中心，不允许其他思想侵入意识并让你偏离中心。这就是我赢得进入的方法，这也是你必须赢得进入的方法。这是所有圣徒的古老方法。

你几乎达到它，正如你所说，然后失去它，是因为你无法使心灵保持静止。这有点像一只习惯于在森林中奔跑的野生动物。一旦被捕获，如果被捕捉者抓住不动，它会非常痛苦。但就像那只动物一样，如果我们坚持不懈地努力，它最终会屈服并服从。重复念诵名字是为了帮助将心灵保持在眼睛中心。这就是名字的价值……

我们必须坚持下去，否则就进入其中。所有力量都精神，人身上的真实阿特玛（灵魂），通过这种集中的思想聚集在焦点上；然后，通过

accumulated force (through bhajan and simran), we break through the curtain and enter the light.

Maharaj Sawan Singh

From concepts to experience

Unless we withdraw our attention to the eye centre, we cannot concentrate within and take even the first step of our spiritual journey Homeward.

Introduction to *Die to Live*

The Masters couldn't be clearer that reaching the eye centre is the first goal on the way to achieve a higher degree of spirituality. Yet in spite of this, some will feel that now they have been initiated, they should concern themselves with nothing short of God-realization. Although our ultimate goal is clearly God-realization, to overlook the crucial steps that take us there is counterproductive and may be used as a trick against us by our clever mind. We do not yet possess absolute love, and without this ingredient we cannot merge back in Shabd and attain God-realization. Pure love is to lose our own identity and to become another being. As long as we continue to function with a strong sense of a separate self, it will be utterly impossible for us to achieve union with Shabd. God-realization, therefore, is out of the question at the stage where we are at present, so to invest in God-realization at this stage is impractical, fruitless and unrealistic.

If, for the moment, our immediate goal is not to be God-realization, then should we not be aiming at least for Self-realization? There is no doubt that before we can achieve God-realization we must first attain realization of our own true nature. But

累积的力量（通过赞歌和冥想），我们突破帘幕，进入光明。

玛哈拉杰·萨万·辛格

从概念到体验

除非我们收回对眼睛中心的注意力，否则我们无法集中精神，甚至无法迈出我们精神旅程的第一步。

《死亡与生存导论》

大师们非常明确，达到心灵中心是通往更高精神层次的第一目标。尽管如此，有些人会觉得自己已经接受了启蒙，应该专注于实现神智的实现。尽管我们的最终目标是实现神智，但忽视通往那里的关键步骤是适得其反的，并且可能被我们聪明的大脑用作对付我们的手段。我们还没有拥有绝对的爱，没有这个要素，我们就无法回归于

“Shabd”（梵音）并实现神智的实现。纯粹的爱意味着失去自我身份，成为另一个存在。只要我们继续以强烈的自我意识运作，我们就无法与“Shabd”实现合一。因此，在我们目前所处的阶段，实现神智是不可能的，在这个阶段投资于神智是不切实际、徒劳无益的。

如果我们目前的直接目标不是上帝实现，那么我们是否至少应该以自我实现为目标？毫无疑问，在我们能够实现上帝实现之前，我们必须首先实现对我们自身真正本性的认识。但

Self-realization is a very high stage in which the soul realizes what it is and cries out: “I am That, I am the Deathless Self” (*Sohang*). Our minds are still immersed in duality and we do not yet have the purity required to experience such a degree of realization. For the moment, then, we have to put aside the goal of Self-realization, just as we saw the wisdom of putting aside an immediate goal of God-realization.

Before we can realize what we are, we need to have contacted the spiritual form of the Master. But if we have not yet passed through the inner stars, sun and moon, we cannot have seen the Radiant Form. If that is the case, then our immediate goal should be to cross the planes that stand between us and his Radiant Form. In order to cross those planes, we need first to have pierced the barrier of the physical by dying while living—by experiencing a near-death experience while sitting consciously in meditation. This, like the glass that magnifies the sun’s rays, will happen when we collect and focus all our attention at the eye centre, and we pass to the astral plane.

So if we haven’t broken the barrier of the physical by passing through the eye centre, our first task has to be to make the mind motionless by collecting our scattered attention at the eye focus. And there, finally, we have our immediate and primary goal. The eye centre! For most of us, the eye centre is our spiritual goal and our purpose in life. To reach the eye centre and to keep our attention concentrated there is a realistic and do-able goal. The eye centre is the place we will start our journey. It has to be the only goal that concerns us. It alone provides the means by which we will gain spiritual transport.

Reaching the eye centre will give us the spiritual experience that will support an unwavering faith in the Master and the teachings. The fact that it is a more humble goal than the ultimate

但自我实现是一个非常高的阶段，灵魂意识到它是什么，并呼喊：“我是那，我是永恒的自我”（索哈格）。我们的心灵仍然沉浸在二元性中，我们还没有达到体验这种程度实现所需的纯洁性。因此，目前，我们必须放下自我实现的目标，就像我们看到放下上帝实现直接目标的智慧一样。

在我们认识到自己之前，我们需要接触大师的精神形态。但如果我们还没有穿越内在的星星、太阳和月亮，我们就无法看到光辉形态。如果是这样，那么我们的直接目标应该是跨越介于我们和他光辉形态之间的层面。为了跨越这些层面，我们首先需要在活着的时候死去——通过在冥想中经历濒死体验来穿透物质的障碍。这就像放大太阳光线的玻璃一样，当我们把所有的注意力集中在眼睛中心，并过渡到灵界时，就会发生。

所以，如果我们没有通过眼球中心突破物理障碍，我们的首要任务就必须通过集中我们的分散注意力在眼球焦点上，使心灵静止。在那里，我们最终有了我们的直接和主要目标。眼球中心！对我们大多数人来说，眼球中心是我们的精神目标，也是我们生活的目的。达到眼球中心并保持我们的注意力集中在那里是一个现实可行和可完成的目标。眼球中心是我们开始旅程的地方。它必须是我们唯一关心的目标。它独自提供了我们将获得精神运输的手段。达到眼睛中心将给我们带来一种精神体验，这将支持对大师和教诲坚定不移的信仰。事实上，它比最终目标更加谦卑。

goal of God-realization doesn't make it less necessary or any easier. To achieve it we will need to concentrate all our attention, love, devotion, energy, intelligence, skill and effort on the task. To reduce and still our thought waves by means of simran at the eye centre—this has to become our main concern and challenge in life.

The first step, then, is to withdraw our consciousness to the eye centre.

Introduction to *Die to Live*

On going inside the eye centre, we will realize that in truth we are spiritual beings, whereas without this realization, the statement that we are spiritual beings will remain forever just one more mental concept with which we decorate our mental shelves. Without first reaching the eye centre, no spiritual progress can be made. It is prudent, therefore, that before God-realization, Self-realization, the Radiant Form or the inner planes, and given the scale of the transformation we have to achieve, we make the eye centre our immediate and unmitigated goal.

So long as we remain away from this point and do not catch hold of the Sound Current, salvation remains a distant dream.

Maharaj Charan Singh

The rewards are unimaginable and the treasure is waiting for us:

Your wildest dreams or imaginings cannot picture the grandeur of what lies within. But the treasure is yours and is there for you. You can have it whenever you go there. Take

这一目标比实现神智的目标更为谦卑，但这并不意味着它不那么必要或更容易实现。为了实现它，我们需要将我们的全部注意力、爱、奉献、能量、智慧、技能和努力都集中在任务上。通过在眼中心通过 simran 来减少和稳定我们的思维波——这必须成为我们生活中的主要关注点和挑战。

首先，我们需要将我们的意识收回至眼睛中心。

《死亡与生存导论》

进入眼中心后，我们会意识到我们实际上是有灵性的存在，而没有这种认识，我们是有灵性的说法将永远只是我们用来装饰心灵书架的另一个心理概念。在不首先达到眼中心之前，无法取得任何灵性进步。因此，在实现对神的认知、自我认知、光辉形态或内在层面，以及考虑到我们必须实现的转变规模，我们明智地将眼中心作为我们直接且无懈可击的目标。

只要我们远离这一点，不抓住声流，救赎就还是一个遥远的梦想。

玛哈拉杰·查兰·辛格

奖励难以想象，宝藏正在等待着我们：

你的最狂野的梦想或想象也无法描绘出其中宏伟的景象。但宝藏属于你，它在那里等着你。无论何时你去那里，你都可以拥有它。取

it from me, and once and for all, that everything, including the Creator, is within you, and whosoever has attained it, has attained it by going inside the eye focus.

Maharaj Sawan Singh

Simran

It is possible to pray at all times, in all circumstances and in every place, and easily to rise from frequent vocal prayer to prayer of the mind and from that to prayer of the heart, which opens up the Kingdom of God within us.

Saint John Chrysostom

Baba Ji says that when we sit for meditation, we should be absolutely relaxed, start our simran and let ourselves go. Therefore, the first step in meditation is to place simran at the eye centre. It takes a deliberate act to extract our mind from its involvement with its thoughts. We have to take our mind away from its thinking and consciously contain it in simran. At the beginning of meditation, simran feels like taming a wild animal. That is why it is helpful to acknowledge that we are letting go of our involvement with the world, and say to ourselves, “Now I am letting go of my thoughts and I am placing my mind in simran.” By doing this, we begin to gather our attention together. From being spread out in every direction, we begin to draw it towards a focus that can contain it. This is a good way to start our meditation session.

If we begin in an unfocused way, our meditation continues to be unfocused throughout. Soon we are so involved with our thoughts that we are thinking instead of meditating. We are then

它来自我，一次性和永久地，一切，包括创造者，都在你之内，无论谁达到了它，都是通过进入眼睛焦点而达到的。

玛哈拉杰·萨万·辛格

Simran

在任何时候、任何情况下和任何地方都可以祈祷，并且可以轻松地从频繁的口头祈祷上升到心灵祈祷，再从心灵祈祷上升到内心的祈祷，这为我们打开了上帝之国的门。

圣约翰·克里索斯托姆

巴巴吉说，当我们坐下来冥想时，我们应该完全放松，开始我们的 simran，并让自己放松。因此，冥想的第一步是将 simran 放在眼睛中心。需要刻意行为才能将我们的心灵从其与思想的联系中抽离出来。我们必须将心灵从其思考中抽离出来，并自觉地将其包含在 simran 中。在冥想开始时，simran 感觉像是驯服一只野性动物。这就是为什么承认我们正在放下与世界的关系，并对自己说，“现在我正在放下我的思想，我将我的心灵放在 simran 中”是有帮助的。通过这样做，我们开始集中我们的注意力。从向四面八方扩散，我们开始将其吸引到一个可以容纳它的焦点。这是开始我们的冥想课程的好方法。

如果我们开始时没有专注，我们的冥想在整个过程中都会保持不专注。很快，我们就如此沉浸在思绪中，以至于我们是在思考而不是在冥想。然后

indulging in thinking, fuelling desires, trying to make real our world of make-believe. When we recognize that we are thinking and we release those thoughts, we are remembering the teachings and challenging our mental laziness. Each time we let go of our thoughts and go back to our simran, we win a heroic and courageous victory. We are, as it were, swimming against the current, returning home to our source. We are inverting the downward tendencies of the mind; we are turning our attention upwards, to the eye centre.

Baba Ji says that doing simran is, for the soul, like untying a balloon from the string that holds it. Once the balloon is untied, it naturally starts to rise up. We cannot force our consciousness to go up. The consciousness will go up on its own as a natural result of being freed from its absorption with the world—through doing our simran.

Please make no attempt to take the soul up by force. The soul will find its own way.

Maharaj Sawan Singh

By switching our thoughts to simran, we extract ourselves from the world of concepts. We let go of the need to be endlessly entertained by our thoughts, give up our addiction to inner chattering and step out onto the path of inner peace. Our practice of simran is the time to train our minds to be still at the eye centre. If during our meditation practice we are not alert, vigilant and sharp in recognizing and releasing thoughts, we are not meditating but indulging ourselves. Thinking is not meditation. Those thoughts will gain momentum, they will become strong, and soon our meditation will be over. Instead of moving into a peaceful yet alert state of mind, we will continue living in a

我们沉溺于思考，激发欲望，试图让我们的幻想世界成为现实。当我们意识到自己在思考并放下这些思绪时，我们是在回忆教诲和挑战我们的心理懒惰。每次我们放下思绪，回归我们的 simran，我们就在赢得一场英勇和勇敢的胜利。我们仿佛逆流而上，返回我们的源头。我们正在扭转心灵的向下倾向；我们将注意力转向上方，到眼睛中心。

巴巴吉说，对灵魂来说，做 simran 就像解开束缚气球的绳子。一旦气球解开，它自然会开始上升。我们无法强迫我们的意识上升。当意识从对世界的沉迷中解脱出来时，它会自然而然地上升——通过做我们的 simran。

请勿试图强行提升灵魂。灵魂会找到自己的道路。

玛哈拉杰·萨万·辛格

通过将我们的思想转向 simran，我们摆脱了概念世界的束缚。我们放下了被无尽的思想娱乐的需求，放弃了内心的喋喋不休的依赖，踏上了内在和平的道路。我们练习 simran 的时间是训练我们的心灵在眼中心保持静止。如果在我们的冥想实践中，我们没有保持警觉、警醒和敏锐地识别和释放思想，那么我们不是在冥想，而是在放纵自己。思考不是冥想。那些思想将会获得动力，它们会变得强大，很快我们的冥想就会结束。我们不会进入一个既平和又警觉的心态，而会继续生活在

world of concepts, indulging the very same fantasies that till now have prevented us from knowing what it is to be fully awake and fully alive.

If, by contrast, we make an effort to keep our mind in simran, to gather our attention at the eye focus, then the soul gradually regains its power. The stronger and more effective our practice, the weaker our world of concepts will become. The stronger we become, the more real, potent and transforming our meditation practice becomes.

There is beauty in simran—in just doing it. Concentrating in simran produces a beautiful, simple joy. Once we learn to concentrate on the words, the question of boredom doesn't arise. We don't have to ask the Master for results. Simran is the practice and becomes in and of itself the reward. We become bored when mentally we don't want to be where we are; when we want to skip the effort and jump to astral travelling and seeing things inside, when we ignore the opportunity to derive peace from the effort itself. We must first learn to settle the mind in simran, and stay there, enjoying the practice with gratefulness and humility. That in itself is a spiritual accomplishment. If we are able to keep the mind in simran throughout the day, we will experience its benefits within ourselves; meditation then becomes the crowning glory of a prize already in hand.

There is no mode of life in the world more pleasing and more full of delight than continual conversation with God; only those who practise and experience it can understand it.

Brother Lawrence

By the practice of placing our simran at the eye focus, we achieve peace of mind and taste for ourselves a gladness of heart

我们将继续生活在一个概念的世界里，沉溺于那些至今为止阻止我们了解什么是完全清醒和完全活着同样幻想。

如果相反，我们努力保持心灵在 simran 中，将注意力集中在眼神聚焦上，那么灵魂逐渐恢复其力量。我们的修行越强越有效，我们的概念世界就会越弱。我们变得越强，我们的冥想实践就越真实、有力、具有转化性。

在 simran 中，美在于仅仅去做它。专注于 simran 会产生一种美丽、简单的喜悦。一旦我们学会了专注于这些词语，无聊的问题就不会出现。我们不必向大师询问结果。Simran 是一种实践，本身就成为了奖励。当我们不想在当前的地方，当我们想要跳过努力，直接进行灵性旅行和看到内在的事物，当我们忽略了从努力本身获得平静的机会时，我们会感到无聊。我们必须首先学会在 simran 中平静心灵，并停留在那里，带着感激和谦卑享受实践。这本身就是一种精神成就。如果我们能够整天保持心灵在 simran 中，我们将在自己身上体验到它的益处；那时，冥想就成为了手中奖品的至高荣耀。

世界上没有比与上帝持续对话更令人愉悦、更充满喜悦的生活方式；只有那些实践并体验过的人才能理解它。

兄弟劳伦斯

通过将我们的 simran 放在目光焦点上，我们获得内心的平静，并品尝到内心的喜悦

that has nothing to do with external events. We develop confidence in the reasons why we meditate. We do it with enthusiasm because we know it brings us peace. We see for ourselves the futility of indulging in thinking and of fuelling outside problems, concerns and emotions. We are willing to give up those fantasies because we have experienced the benefits of doing so.

Simran then becomes a practical, reasonable and sensible way to live. By its practice, we move along our journey from the world of concepts to that of spiritual experience. Adopting spirituality as the most desirable way of life, we discover that the clarity of mind that comes with the practice of simran makes us more skilful in everything we do. Concentrating in simran, our meditation feels good. We enjoy the ride because we have learnt to let go—we have already experienced where our thoughts would take us and we don't want to go there. We take a holiday from the tyranny of our own nagging chitchat—we relish peace because we have tranquillized our mind in simran, at the eye centre.

One who accustoms himself to this appeal [of continuous interior prayer] experiences as a result so deep a consolation and so great a need to offer the prayer always, that he can no longer live without it.

The Way of a Pilgrim

The stability we achieve with simran doesn't happen by a miracle. We achieve it through effort and by applying ourselves to the instructions to do simran over and over again. Once we can take rest in our own simran, we begin to feel that the wild beast of the mind is now being tamed. We are leaving the confusing world of concepts; we have the satisfaction that we are applying our

我们获得内心的平静和喜悦，这种喜悦与外界事件无关。我们对自己冥想的原因充满信心。我们带着热情去做，因为我们知道这会给我们带来平静。我们亲自见证了沉溺于思考和助长外部问题、担忧和情感的徒劳。我们愿意放弃那些幻想，因为我们已经体验到了这样做的好处。

Simran 随后成为一种实用、合理和明智的生活方式。通过实践它，我们沿着从概念世界到精神体验世界的旅程前进。将精神视为最理想的生活方式，我们发现，随着 simran 的实践而来的心灵清晰使我们更擅长我们所做的一切。专注于 simran，我们的冥想感觉良好。我们享受这个过程，因为我们已经学会了放手——我们已经体验过我们的思绪会带我们去哪里，我们不想去那里。我们暂时逃离了自己那令人烦恼的闲聊的暴政——我们享受和平，因为我们已经在 simran 中，在眼睛中心，使我们的心灵平静。

一个人一旦习惯了这种呼吁[持续的内心祈祷]，结果就会体验到如此深刻的安慰和如此强烈的祈祷需求，以至于他无法没有它而生活。

朝圣者的道路

我们通过 simran 获得的稳定性并非奇迹。我们通过努力，并不断重复应用自己去做 simran 来达到。一旦我们能在自己的 simran 中休息，我们开始感觉到心中的狂野野兽现在正在被驯服。我们正在离开概念混乱的世界；我们有满足感，因为我们正在应用我们的

knowledge of the teachings practically. We start to awaken from our deep sleep of worldly indolence. Light is dawning on the long dark night of our soul.

No one can describe the glory of the moment when the mind is still and the soul is in a state of complete absorption.

Soami Ji Maharaj

Simran will not come automatically in the beginning, so we have to make an effort to establish the habit. With constant effort, little by little we see that our practice of simran changes into effortless effort, just like driving and other tasks that take time and practice to accomplish but, once established, we do in an effortless manner.

No one should give the answer that it is impossible for a man occupied with worldly cares ... to pray always. Everywhere, wherever you may find yourself, you can set up an altar to God in your mind by means of prayer. And so it is fitting to pray at your trade, on a journey, standing at the counter or sitting at your handicraft ... By the power of the invocation of the Name of God ... [one] would come to know from experience that frequency of prayer, this sole means of salvation, is a possibility for the will of man.

Saint John Chrysostom

To strengthen our simran practice, it is helpful to associate the words of our simran with the Master. These are the very words that the Master gave us at initiation, and our association with the Master and these words is, in fact, inseparable. When somebody mentions the name of someone we love, the image of

我们正在离开概念混乱的世界；我们感到满足，因为我们正在将我们对教诲的知识付诸实践。我们开始从世俗的懒椅中苏醒。光明正在照亮我们灵魂漫长黑暗的夜晚。

无人能描述心灵宁静、灵魂完全沉浸其中的那一刻的辉煌。

索阿米·吉·玛哈拉杰

Simran 一开始不会自动出现，所以我们必须努力养成习惯。通过持续的努力，我们逐渐看到我们的 Simran 练习变成了无需努力的努力，就像驾驶和其他需要时间和练习才能完成的任务一样，但一旦养成，我们就以一种无需努力的方式完成。

没有人应该给出这样的答案：一个被世俗之虑所困扰的人……无法始终祈祷。无论你在哪里，无论你身处何方，你都可以通过祈祷在你的心中设立一个祭坛。因此，在从事你的职业、在旅途中、站在柜台前或坐在你的手工艺旁祈祷都是合适的。凭借对上帝之名的呼唤的力量……[人们]会从经验中得知，祈祷的频率，这是唯一的救赎手段，对人的意志来说是一种可能性。

圣约翰·克里索斯托姆

为了加强我们的 simran 练习，将我们的 simran 与上师联系起来是有帮助的。这些正是上师在启迪时给予我们的话语，而我们与上师及这些话语的联系实际上是不可分割的。当有人提到我们爱的人的名字时，我们的脑海中就会浮现出

that person comes to mind. In the same way, repetition of simran can be our cue to be mindful of our Master. If we then associate particular routine activities in our daily life with doing simran, we gradually help our mind become aware of the Master's presence throughout the day.

Persons who repeat the holy names of God
Have angels around them.

Hazrat Muhammad

We can start by choosing one action that we do every day and decide to be entirely in the simran while doing that action, without any mental commentary. When practised in this way, we find that simran helps us to live in the moment and get more out of life. When we walk, we can try to associate walking with simran. Before we eat or drink, we can take a moment to acknowledge the Master's presence and give thanks with our simran. This can be done with our eyes open. We don't need to advertise our spirituality. When we are waiting in an office or a queue, we can practise our simran. During work, we can take a few moments to acknowledge his presence—even if it's only for a second or two. Cooking, gardening and doing other manual labour offer excellent opportunities to get immersed in simran.

Simran can continue whether we are showering, dressing, making up a bed, opening a door or switching the computer on. We can turn all these activities into opportunities to trigger the remembrance of our Master by associating these activities regularly with simran. Whatever it is that we are doing, we can decide to be entirely in simran for that particular action. After some time, we can move to another action and then to another one, until most of our day our attention is kept in simran. This way

那个人形象浮现在脑海中。同样，重复 simran 可以成为我们关注我们上师的提示。如果我们将日常生活中的特定例行活动与做 simran 联系起来，我们就能逐渐帮助我们的心灵意识到上师在一天中的存在。

信奉上帝圣名的人周围有天使守护。

穆罕默德

我们可以从选择我们每天都会做的某个动作开始，决定在执行这个动作时完全处于 simran 状态，没有任何心理评论。以这种方式练习，我们发现 simran 帮助我们活在当下，从生活中获得更多。当我们走路时，我们可以尝试将走路与 simran 联系起来。在我们吃饭或喝水之前，我们可以花一点时间承认大师的存在，并用我们的 simran 表示感谢。这可以在我们的眼睛睁开时做。我们不需要宣传我们的精神。当我们在一个办公室或队伍中等待时，我们可以练习我们的 simran。在工作期间，我们可以花几分钟时间承认他的存在——即使只是一秒钟或两秒钟。烹饪、园艺和其他体力劳动提供了沉浸在 simran 中的绝佳机会。

Simran 可以继续，无论我们在洗澡、穿衣、铺床、开门或打开电脑。我们可以把这些活动变成触发对上师记忆的机会，通过定期将这些活动与 simran 联系起来。无论我们在做什么，我们都可以决定在那个特定动作中完全处于 simran。过了一段时间后，我们可以转到另一个动作，然后再转到另一个，直到我们大部分的一天注意力都保持在 simran 中。这样

we will become present to our life. We don't walk a step ahead of ourselves, or a step behind, but fully present and living in the moment. After all, our life is made up of a continuous string of moments. Being present to each will improve the quality of our life and will strengthen us in living the spiritual way.

I keep myself in His presence by simple attentiveness and a loving gaze upon God, which I can call the actual presence of God or, to put it more clearly, an habitual, silent and secret conversation of the soul with God; which sometimes causes me interior, and often exterior, happiness and joy.

Brother Lawrence

Simran must be done mentally, and nobody outside should be able to hear what we are repeating. It is all a matter of creating the habit. Unceasing simran is the secret door to a life that is filled with devotion.

You do not need to speak out loud
 For he is the Knower
 Of all that is secret,
 Of all that is hidden:
 God – no God but He! –
 To Him belong
 The most beautiful names.

Qur'an

Constant simran will lead us to feel the divine in our life. This itself then becomes our practice. Loving repetition of the names will naturally make us aware of the constant presence of the Master. To be successful in this practice, the repetition of

这种方式我们将全然地活在当下。我们不走在自己前面，也不走在自己后面，而是完全地活在当下，活在每一刻。毕竟，我们的生活是由一连串的瞬间组成的。对每一个瞬间的全然存在将提升我们生活的质量，并将加强我们在精神道路上的生活。

我通过简单的关注和充满爱意的目光注视上帝，保持自己在他面前，这我可以称之为上帝的实际临在，或者更明确地说，是灵魂与上帝之间的一种习惯性的、沉默的、秘密的交谈；这有时给我带来内心的幸福和喜悦，也常常带来外在的快乐。

兄弟劳伦斯

心无旁骛地做 Simran，外面的人不应听到我们在重复什么。这完全是养成习惯的问题。不懈的 Simran 是充满虔诚的生活的秘密通道。

你们无需大声说话，因为他是知晓一切秘密、一切隐藏之事的智者：上帝——除了他，没有上帝！——最美好的名字都属于他。

古兰经

恒常的 simran 将引领我们感受生活中的神圣。这本身就成为了我们的实践。对名字的热爱重复自然会让我们意识到大师的持续存在。为了在这项实践中取得成功，
重复

the words should be done at a comfortable pace: not so fast that we get anxious, nor so slow that we fill the gaps in between the words with thoughts. We will feel the Master's presence like a warm comfort inside and around us. Our Master's presence in our daily activities will change our relationship with him. He will cease being the Master who is far away from us in Dera and instead become our everyday companion and intimate friend. He will be the close friend who shares our laughter and sorrows, our joys and pains, our difficulties and successes. Through the deepening of our formal meditation practice, and through the habit of remembering him in our daily activities, our understanding of the path will grow stronger and we will know without doubt that he has always been with us. He is with us now, and he will always be with us. Paraphrasing Farid, one could say:

Sugar, buffalo milk and chocolates, all are sweet,
But incomparably sweeter
Is the repetition of the names of my Lord,
Like pure warm honey melting in my heart.

Dhyan

O Beloved! I have heard many a tale
About your wondrous beauty;
But now that I have beheld you within,
I see that you are really
A thousand times more wonderful
Than the tales depict you.

Hafiz

词语的重复应以舒适的节奏进行：既不要太快以至于我们感到焦虑，也不要太慢以至于我们在词语之间用思绪填补空隙。我们将感受到大师的存在，就像一种温暖而舒适的陪伴在我们周围。我们大师的存在将改变我们与他的关系。他不再是远在德里的那位大师，而是成为我们日常的伴侣和亲密的朋友。他将成为分享我们的欢笑和悲伤、喜悦和痛苦、困难和成功的亲密朋友。通过深化我们的正式冥想实践，以及在我们日常活动中记住他的习惯，我们对这条道路的理解将变得更加强大，我们将毫无疑问地知道他一直与我们同在。他现在与我们同在，他也将永远与我们同在。用 Farid 的话来说，可以这样表达：

糖、水牛奶和巧克力，都是甜的，但比这更甜的是我主名的重复，如同纯净温暖的蜂蜜融化在我的心中。

迪扬

亲爱的！我听过许多关于你奇妙美貌的故事；但现在我亲眼见到你，我才发现你实际上比那些故事描述的还要神奇千倍。

哈非兹

When the Master initiated us, he made it clear that the Radiant Form is always with us. This is not wishful thinking or a figment of our imagination, it is something that can be known once we have worked within ourselves to realize this truth. Layers upon layers of fears, attachments, passions, desires, cravings and illusions cover our inner eye and prevent us from realizing that this is so. Baba Ji says that seeing the Radiant Form is the natural result of concentrated simran. True dhyan is effortless; it is the grace of the Master.

Simran brings our attention to the eye centre and dhyan helps us to keep it there. If we are swimming in a river against the current, we need to grasp on to a rock to rest ourselves, so we have the strength to continue swimming against the current to our destination. In like manner, simran helps us to swim against the downward tendencies of the mind and dhyan is the rock that allows us to rest so that we can make further progress.

Even if we close our eyes and see only darkness, this can be an inner experience in itself that will begin to awaken the dhyan or 'seeing faculty' of the soul. In that darkness is where our meditation begins. As soon as our attention is fully in that darkness, we are at the threshold of the door to our home. This is the doorway to eternity. From then on, it is just a question of holding our attention in the darkness with simran, of developing progressively deeper concentration, until we are so absorbed in inner perception that we don't feel our body at all. We will then experience, instead, a new level of awareness.

In dhyan, it is the attention that does the 'seeing'. There is no need to focus on the eye centre with the eyes or to try to invert them inwards. The physical eyes have nothing whatsoever to do with the seeing faculty of the soul, just as the ears have

当上师引导我们时，他明确指出光辉形态始终与我们同在。这并非一厢情愿的幻想或我们想象的产物，这是我们通过内在工作实现这一真理后可以知晓的东西。层层叠叠的恐惧、执着、激情、欲望、渴望和幻象覆盖了我们的内在之眼，阻止我们认识到这一点。巴巴吉说，看到光辉形态是专注冥想的自然结果。真正的冥想是无功而得的；它是上师的恩典。

Simran 引导我们的注意力到眼睛中心，冥想帮助我们保持在那里。如果我们逆流游泳，我们需要抓住一块岩石来休息，以便我们有力量继续逆流游泳到达目的地。同样，Simran 帮助我们对抗心灵的向下倾向，冥想是让我们休息的岩石，这样我们才能进一步进步。

即使我们闭上眼睛，只看到黑暗，这本身也可以是一种内在体验，开始唤醒灵魂的冥想或“观察能力”。我们的冥想就在那个黑暗中开始。一旦我们的注意力完全集中在那个黑暗中，我们就站在了我们家园之门的门槛上。这是通往永恒的门。从那时起，问题只是用 simran 保持我们对黑暗的注意力，逐渐发展更深的专注，直到我们完全沉浸在内在感知中，根本感觉不到自己的身体。那时，我们将体验到一种新的意识水平。

在冥想中，是注意力在“看”。没有必要用眼睛聚焦于眼睛中心，或者试图将其向内翻转。物理眼睛与灵魂的视觉能力毫无关系，正如耳朵与听觉能力毫无关系一样。

nothing to do with the hearing faculty of the soul. In both cases, it is concentrated attention that awakens both faculties. Great Master says:

When your concentration is almost complete, then, in place of darkness in the eye centre, sparks and fleeting flashes of light will begin to appear, and then light will be steady and the soul automatically will leave the body and enter the *tisra til* [third eye].

The dark sky that we are aware of immediately upon closing our eyes is like a screen in a movie theatre. It is the very same sky in which the inner stars, sun, moon and Radiant Form will make their appearance when concentration deepens. So, there is great significance in that darkness and we shouldn't be afraid of it; rather, it should be appreciated and loved. When we have gained more concentration in simran, the seeing faculty will naturally develop and the darkness will be replaced by light within.

On a dark night,
Inflamed by love and longing,
(O exquisite adventure!)
Undetected I slipped away,
My house, at last, grown still.
Secure in the darkness,
I climbed the secret ladder in disguise,
With no other light or guide
Than the one burning in my heart.
This light led the way
More clearly than the rising sun,

正如耳朵与灵魂的听觉官能无关。在这两种情况下，都是集中注意力唤醒了这两种官能。大师说：

当你的专注几乎完成时，此时，在眼睛中心黑暗的地方，将会开始出现火花和瞬间的闪光，然后光线将变得稳定，灵魂将自动离开身体并进入提斯拉提拉[第三眼]。

我们闭上眼睛后立即意识到的黑暗天空就像电影院里的银幕。当专注加深时，内在的星星、太阳、月亮和光辉形态将出现在这个天空中。因此，那个黑暗具有极大的意义，我们不应该害怕它；相反，我们应该欣赏和热爱它。当我们将对 simran 的专注更多时，观察能力自然会发展，黑暗将在内心被光明所取代。

在一个黑暗的夜晚，被爱情和渴望所燃烧，（哦，精致的冒险！）我悄然离去，我的房子，终于安静下来。在黑暗中感到安全，我戴着伪装爬上了秘密的楼梯，没有其他的光或指引，只有我心中燃烧的那一点。这光引领着道路，比升起的太阳更加清晰。

To where he was waiting for me,
 The one I knew so intimately,
 In a place where no one could find us.
 O night that guided me!
 O night sweeter than sunrise!
 O night that joined lover with Beloved,
 Lover transformed in Beloved!

Saint John of the Cross

Bhajan

Bhajan simply means attending to the Sound Current, which is also termed by the saints as the practice of Shabd Yoga. This is done by the soul, or by its attention. It is through surat or soul that the divine melody is heard. The practice awakens the soul that has been slumbering for ages and results in a state of bliss.

Maharaj Sawan Singh

Bhajan is the act of being receptive to the resonating power of Shabd. If we don't hear anything, we should keep our attention on the silence, and be present in our longing to hear the Sound. With practice, the hearing faculty of the soul will be awakened and we will hear the Sound. Regardless of whether we hear anything or not, we must always sit for bhajan. Sound is always there, but we need to train the mind to be receptive to it. We need to acquire the habit of sitting for bhajan. This is the way we will become receptive to the subtlety of the Sound and nurture love for it.

他等待我的地方，我如此熟悉的那个人，
一个无人能找到我们的地方。
啊，引导我的夜晚！啊，比日出更甜美的夜晚！
啊，将恋人与爱人结合，
使恋人变为爱人的夜晚！

圣约翰·十字架

巴贾恩

巴哈詹简单来说就是关注声音之流，也被圣人称为声音瑜伽的实践。这是通过灵魂或其注意力来完成的。是通过灵魂或精神来听到神圣的旋律。这种实践唤醒了沉睡千年的灵魂，并导致一种快乐的状态。

玛哈拉杰·萨万·辛格

巴哈南是对圣音共振力量的接纳。如果我们没有听到任何东西，我们应该把注意力集中在寂静上，并在渴望听到声音中保持在场。通过练习，灵魂的听觉将被唤醒，我们将听到声音。无论我们是否听到什么，我们都必须始终坐下来进行巴哈南。声音始终存在，但我们需要训练心灵去接纳它。我们需要养成坐下来进行巴哈南的习惯。这就是我们将变得能够接纳声音的微妙之处，并培养对它的爱的方式。

Your attention may remain focused for no more than a minute or two, or five or ten, or it may barely hear the Sound, but even then the news of your effort will reach right into Sach Khand, that you are offering a prayer.

Baba Jaimal Singh

The reason we don't hear the Shabd is because our soul is covered with layers of karmas and is consequently unable to make contact with the divine. The practice of meditation removes these coverings. Only the Shabd-dhun, the vibratory sound of the Shabd, with its power to purify all that come in contact with it, can dissolve these karmas. It is by being in touch with the Shabd that we become free so that we can return to our true home.

When you sit in bhajan, begin by attaching the mind and attention to the sound that you hear first—which is like that of a grain handmill, or a steam locomotive, or an oven going full blast—and keep the faculty of inner seeing and hearing directed upward to focus on where the sound is coming from. Then attach the mind and attention to the sound of the bell, and next to that of the conch. The soul will then gently savour the bliss, and one day it will surely reach Sach Khand. Please do not be in a hurry. When the soul becomes steadfast in its love for the Sound, a bond is then forged with the Shabd-dhun. Thus step by step, slowly, slowly, the mind is tamed. One day you will certainly reach Sach Khand.

Baba Jaimal Singh

Many of us only do simran and do not sit for bhajan. We must remember that simran, even if it has become sweet and

您的注意力可能最多只能持续一分钟或两分钟，或者五分钟或十分钟，或者可能几乎听不到声音，但即便如此，您付出的努力的消息也会直接传到萨奇汗德，您在祈祷。

巴巴·贾伊马尔·辛格

我们听不到 Shabd 的原因是因为我们的灵魂被业力的层层覆盖，因此无法与神圣接触。冥想的实践移除了这些覆盖。只有 Shabd-dhun, Shabd 的振动声音，以其净化与之接触的一切的能力，才能消解这些业力。正是通过与 Shabd 接触，我们才能获得自由，以便返回我们的真正家园。

当你坐在班加尼中时，首先将心灵和注意力附着在你最先听到的声音上——就像谷物手磨、蒸汽机车或烤箱全速运转的声音——并将内在的视觉和听觉能力向上引导，专注于声音的来源。然后，将心灵和注意力附着在铃声上，接着是海螺声。灵魂将温柔地品味幸福，有一天它必将达到萨奇汗德。请勿急躁。当灵魂对其对声音的爱坚定不移时，就会与沙布-德恩建立联系。因此，一步一步，慢慢地，心灵被驯服。有一天你必将达到萨奇汗德。

巴巴·贾伊马尔·辛格

我们中许多人只做 simran，而不坐下来唱 bhajan。我们必须记住，即使 simran 已经变得甜美，

satisfying, is nothing compared to contact with the divine melody within. Simran is only a means; the real spiritual practice is being receptive to the Shabd. Simran is like preparing food. Bhajan is like eating it. Who would go through all the trouble of preparing food to eat and then, when the food is ready, not eat it? And yet that is precisely what we are doing when we sit for meditation and attend only to our simran and neglect to do our bhajan.

Each time we sit, even if it is only for fifteen minutes, we should create the habit of becoming receptive to the Shabd-dhun by giving some time to bhajan. Even if we don't hear a thing, we should develop the habit of being receptive to whatever is there. Even if what we hear is silence, we should pay attention to it. That silence will give rest to our mind, will settle the thought waves, and from that silence, the Sound, Shabd-dhun, will become audible. If we don't practise being receptive, how will we ever listen to the Shabd? If we don't become receptive, how will we ever obtain the full benefit of our meditation?

This is why it is important that in each sitting we must give time first to simran, and then to bhajan. When the prescribed time for bhajan arrives, we should switch from the simran position to the bhajan position, regardless of whether we achieved or didn't achieve any concentration during the simran session.

The light and sound of Shabd are already within us. We might imagine covering a speaker or a bright light with many layers of cloth. In such a situation, we would not be able to hear the sound nor see the light, nor even be aware of their existence. However, once we begin removing the coverings, we will first hear or see a faint glimmer of sound or light. As we remove each covering, the sound and light will grow in intensity. Finally, if we can remove all the coverings, we will make contact with the source

即使它变得甜美而满足，与内在神圣旋律的接触相比，也微不足道。Simran 只是一种手段；真正的精神实践是接受 Shabd。Simran 就像准备食物。Bhajan 就像享用它。谁会费尽心思准备食物，然后食物准备好了却不吃？然而，当我们坐下来冥想，只关注我们的 Simran 而忽视 Bhajan 时，这正是我们所做的。

每次我们坐下，即使只有十五分钟，我们也应该养成花时间唱颂的习惯，以便对 Shabd-dhun 保持开放。即使我们什么也没听到，我们也应该养成对所有事物保持开放的习惯。即使我们听到的是寂静，我们也应该关注它。那静寂将使我们的的心灵得到休息，将平息思绪的波动，从那寂静中，声音，Shabd-dhun，将变得可闻。如果我们不练习保持开放，我们怎么能听到 Shabd 呢？如果我们不保持开放，我们怎么能获得冥想的全部益处呢？

这是因为，在每次冥想中，我们必须首先给予 simran 时间，然后才是 bhajan。当到达规定的 bhajan 时间时，无论我们在 simran 阶段是否达到了任何专注，我们都应该从 simran 姿势切换到 bhajan 姿势。

声音与光明，Shabd 已在我们之内。我们可以想象用多层布料覆盖一个扬声器或明亮的灯光。在这种情况下，我们既听不到声音，也看不到光明，甚至意识不到它们的存在。然而，一旦我们开始移除覆盖物，我们首先会听到或看到微弱的光或声音的闪光。随着我们移除每一层覆盖物，声音和光明将增强。最后，如果我们能移除所有覆盖物，我们将与源头接触

of the sound and light. Similarly, through meditation we remove the layers of karma from our soul and experience this sound and light, which are already present.

A bamboo flute makes sound because it is hollow and empty within. It is impossible to make any sound with a pipe that is filled, let alone play a tune. To give up our thoughts during meditation is to become an empty bamboo flute. In emptiness of self we become receptive to the divine melody that is constantly reverberating in every cell of our body. We then experience with full force the music of the Shabd within ourselves. The Shabd Masters tell us that nothing compares to living life consciously in the Sound Current.

Devotion to the Shabd consists in turning inward and listening one-pointedly to its melody. The Sound is subtle, and unless we ourselves become subtle, we cannot hear it... This Sound is resounding all the time. Why then do we not hear it? The reason is that waves are constantly arising in our minds and we are full of selfhood and pride.

Maharaj Sawan Singh

Inner experiences

The soul has penetrated into the peak, O friend,
 And pierced, like a shaft, a hole in the sky.
 Therein she beheld sights wondrous,
 Beyond comprehension.
 Even as the cannonball blasts the gate of a citadel,
 So did the soul burst the tower gate of the fortress.
 She got linked to the Lord as pearls to a thread.

我们将与声音和光线的来源取得联系。同样，通过冥想，我们移除灵魂中的业力层，体验这些已经存在的声音和光线。

竹笛发声是因为它内部中空。用填满的管子是无法发出任何声音的，更不用说演奏曲调了。在冥想中放弃我们的思绪，就是成为一根空心的竹笛。在自我的空虚中，我们变得能够接受那不断在我们身体每个细胞中回荡的神圣旋律。然后，我们以全部的力量体验我们内心深处的音乐。沙布大师告诉我们，没有什么能比在声音之流中有意识地生活更美好。

对声音的奉献在于向内转，一心一意地聆听它的旋律。声音微妙，除非我们自己变得微妙，否则我们无法听到它……这个声音一直在回响。那么，为什么我们听不到它呢？原因是我们的心中不断涌现波动，我们充满了自我和骄傲。

玛哈拉杰·萨万·辛格

内心体验

灵魂已穿透至巅峰，啊，朋友，如同长矛，刺穿天空的洞。在那里，她目睹了难以理解的奇景。正如炮弹轰击城堡之门，灵魂也爆破了堡垒的城门。她与主相连，如同珍珠串在丝线上。

She went zooming through the lane of the firmament,
O friend, with joy and bliss filling her heart.
She was bestowed the boon of realizing Him, O Tulsi,
In a realm without trees, seeds or creation.

Tulsi Sahib

During meditation we might experience inner visions. However, the object of meditation is not to enjoy inner visions but to transcend them. Usually the inner visions we have are impressions that the mind has accumulated over many lifetimes. If we pay attention to them or get absorbed by them they will keep us from our goal.

We must hold our attention at the eye centre, keep on doing our simran, or listening to the Sound, and slowly all these images will fade away and vanish. If we experience spiritual transport, we must always keep our attention fixed at the eye centre in simran, dhyan of the Master or hearing the inner Sound. Just as when we watch a film, we simply go on watching, fully knowing that it is only a movie, with nothing real about it, in the same manner we must remain indifferent to all that comes and goes before us on the inner planes until we reach the Master's Radiant Form. From then on, the Radiant Form is there to give us directions and to lead us by the hand.

You are not imagining things, and in the course of time you will yourself feel and know that what you see inside is more real than that which you see outside.

Maharaj Charan Singh

If we have an inner experience, it is best not to get attached to it or to try to reproduce it when we sit again in meditation.

她欢快地穿越天际，朋友，心中充满了喜悦和幸福。她得到了实现他的祝福，哦， Tulsi，在一个没有树木、种子或创造物的领域中。

图尔西·萨希布

在冥想中，我们可能会体验到内在的视觉。然而，冥想的目標并不是享受内在的视觉，而是超越它们。通常我们所拥有的内在视觉是心灵在许多生世中积累的印象。如果我们关注它们或被它们吸引，它们将使我们偏离目标。

我们必须将注意力集中在眼睛中心，继续做我们的 simran，或聆听声音，然后所有这些图像将逐渐消失。如果我们体验到灵性升华，我们必须始终在 simran 中保持注意力集中在眼睛中心，进行大师的冥想或聆听内在声音。就像我们看电影一样，我们只是继续观看，完全知道它只是一部电影，没有任何真实之处，同样，我们必须对所有在我们面前来来去去的事物保持冷漠，直到我们达到大师的辉煌形态。从那时起，辉煌形态将在这里为我们提供指导并引导我们前行。

你没有想象，随着时间的推移，你自己会感到并知道你内心所看到的东西比你所看到的外部世界更真实。

玛哈拉杰·查兰·辛格

如果我们有内在体验，最好在再次静坐时不要对其产生依恋或试图重现它。

We should only be concerned about keeping our attention on the words or the Sound. Whether inner experiences come or they don't come, we shouldn't be concerned. If we do our meditation practice with any other attitude, we run the risk of doing it with expectations, and if the results we expect do not come, we become frustrated. Then, after a while we might even stop meditating. That is one of the reasons why it is important to attach ourselves to the effort and leave the results in his hands.

We should not talk about our inner experiences to others regardless of how close the relationship. If we vomit the food we are given, how will we get spiritual nourishment? Talking of inner experiences is likely to distort them, and we run the risk of inflaming our egos, with the result that we lose the benefits of whatever progress we have made. By remaining silent and digesting our inner experience within, we will continue our progress on the inner path.

我们只需关注我们的注意力在词语或声音上。无论内在体验是否出现，我们都不应关心。如果我们以任何其他态度进行冥想练习，我们就有可能带着期望去做，如果预期的结果没有出现，我们就会感到沮丧。然后，过了一段时间，我们甚至可能停止冥想。这就是为什么把注意力放在努力上，把结果交给他处理很重要的一个原因。

我们不应该向他人谈论我们的内心体验，无论关系有多亲密。如果我们对所给的食物感到恶心，我们如何获得精神滋养？谈论内心体验可能会扭曲它们，我们还有可能激发我们的自我，结果是我们失去了我们所取得的任何进步的好处。通过保持沉默并在内心消化我们的内心体验，我们将继续在内在道路上前进。

Conclusion

Brave is he who has control over his mind and senses, for the inward progress is in proportion to this control. It is the repetition that brings the mind in, and the Sound Current that pulls it up. Inside us there are inexhaustible treasures. There the Lord himself is with us. Only he who has gone within can appreciate this; others have no idea of it.

Maharaj Sawan Singh

Indulging in thinking prevents us from concentrating our attention at the eye centre and becoming one with Shabd. Ego feeds on this disease and becomes stronger by it. Ego has overtaken our soul like a cancer and wreaks havoc on every aspect of our life. We are spiritually sick, and meditation is the only medication that will cure us. If we don't take our medication, how can we regain our health?

We keep on talking, reading and discussing the path. Enough has been said. Enough has been written. We can go on talking and reading for the rest of our lives, but talk is cheap and more books will not give us the experience of the saints. Once we have been initiated, we don't need more books, more discussions, more recordings or more running after the physical form of the Master. We don't need more concepts. What we need is experience—

结论

勇敢的人是能够控制自己心灵和感官的人，因为内心的进步与这种控制成正比。是重复将心灵带入，是声音之流将其提升。在我们内心有取之不尽的宝藏。在那里，主与我们一起。只有深入其中的人才能欣赏这一点；其他人对此毫无概念。

玛哈拉杰·萨万·辛格

沉溺于思考使我们无法集中注意力在眼中心，与声音合一。自我在这疾病中滋养，并因此变得更强大。自我像癌症一样占据了我们的灵魂，破坏了我们生活的方方面面。我们在精神上是生病的，冥想是我们唯一能治愈的药物。如果我们不服用药物，我们如何恢复健康？

我们一直在谈论、阅读和讨论这条道路。已经说得够多了。已经写得够多了。我们可以继续谈论和阅读我们余生，但谈话是廉价的，更多的书籍也不会给我们带来圣人的体验。一旦我们被启蒙，我们就不再需要更多的书籍、更多的讨论、更多的录音或更多追逐大师的肉身。我们不需要更多的概念。我们需要的是经验——

less information; more transformation. To achieve that vital transformation, the only thing we need to concern ourselves with is our medication—doing our simran as much as we can throughout the day and sitting for meditation every day. If we truly and sincerely practise the method of the Shabd Masters, we will become better human beings, we will experience knowledge of the deathless Self, and we will realize the divine.

The whole purpose of every satsang, of every Sant Mat book and of the Master working so hard for us day in and day out is to give us one simple message: You can do your meditation. You can concentrate better in meditation. You have the strength to do it. Just do it. It's time to put away the books. Sit down for action and awaken to the Shabd.

The ultimate book on meditation is *Die to Live*. In closing, let us remember in the loving words of its author, Shabd Master Charan Singh, the importance of doing meditation:

I can tell you one thing: just attend to your meditation. There's no other way, there's no other short cut. By attending to meditation you are automatically progressing towards your destination, and you will become another being and lose your identity. Meditation is the only remedy. There's no other way to lose your identity. When there is so much rust on a knife, the only way to remove it is to rub the knife against the sandstone. Otherwise, the rust won't go, the knife won't shine. Mere talk won't solve your problem; intellectual discussion won't lead you anywhere. The main thing is practice.

The Lord gives us hunger; the more we attend to meditation, the more hungry we become. When we become hungry, He provides us with food. As Christ said, the

我们需要的是经验——少些信息；多些转化。为了实现这种至关重要的转化，我们唯一需要关注的是我们的药物——尽可能地在整个白天做我们的 simran，并且每天坐下来冥想。如果我们真正真诚地实践 Shabd 大师的方法，我们将成为更好的人，我们将体验到不朽自我的知识，并将认识到神圣。

每一次 satsang 的目的，每一本 Sant Mat 书籍，以及导师日夜辛勤工作，都是为了给我们传达一个简单的信息：你可以进行冥想。你可以更好地在冥想中集中注意力。你有完成它的力量。只需去做。是时候放下书籍了。坐下来采取行动，觉醒于 Shabd。

《冥想之终极书籍》是《Die to Live》。在结束之际，让我们记住其作者 Shabd Master Charan Singh 用充满爱意的语言所强调的冥想的重要性：

我可以告诉你一件事：只需专注于你的冥想。没有其他方法，没有捷径。通过专注于冥想，你自然会朝着目的地前进，你将变成另一个存在，失去你的身份。冥想是唯一的补救方法。没有其他方法可以让你失去身份。当刀上有如此多的锈迹时，唯一去除它的方法是将刀磨在砂岩上。否则，锈迹不会消失，刀不会发光。空谈无法解决问题；智力讨论不会带你走向任何地方。最重要的是实践。

主赐予我们饥饿；我们越专注于冥想，就越感到饥饿。当我们感到饥饿时，祂会赐予我们食物。正如基督所说，

harvest is ready. The harvest is always ready, but we have to lift our consciousness to that level where we can collect that harvest.... Just change your way of life according to the teachings and attend to meditation. That is all that is required. From meditation, love will come, submission will come, humility will come. Everything will come.

收获已成熟。收获总是成熟的，但我们必须提升我们的意识，达到可以收获那个层次……只需根据教诲改变你的生活方式，并专注于冥想。这就是所需的一切。从冥想中，爱会来，顺从会来，谦卑会来。一切都会来。

for further reflection

为进一步反思

This world is perishable and so are all worldly things. The wise man is he who realizes the transitory and illusory nature of this world and all things pertaining to it, and makes the best use of this body by worshipping the Supreme Being, through bhajan and simran. He thus derives benefit from all that the Creator, through His grace, has placed in the body, and takes that priceless jewel, the essence of all—the surat (the soul)—to its real abode.

Soami Ji Maharaj

这个世界是短暂的，世间万物也是如此。智者是那些认识到这个世界及其所有事物的短暂和虚幻本质，并通过崇拜至高无上者，通过赞歌和冥想，最大限度地利用这个身体的人。因此，他从创造者通过他的恩典放置在身体中的所有事物中获得了益处，并将这颗无价的宝石——所有事物的精华——灵魂（灵魂）带到它的真正归宿。

索阿米·吉·玛哈拉杰

To subjugate the mind, the technique is: first, to receive the Satguru's instructions; second, to hear the Shabd-dhun; third, to love the Dhun; and fourth, to experience its bliss. Only then does the Satguru's form settle in the mind. The form of the Satguru's face will then be seen in the mind as clearly as we see our own face in a mirror. When day by day the mind's faculty of focused attention, which is an aspect of the soul, becomes pure through continuous practice, and all worldly desires have left the mind, the mind will never follow any external attractions, but stay only with the Satguru's form. Then the Satguru will look upon the disciple with his glance of mercy; and as the Satguru's compassionate glance keeps falling upon the disciple, all the gross and evil tendencies of the mind will go away, and the mind will love the soul. The flow of consciousness will then love the Shabd's current, and the celestial sound, taking measure of that soul's worth, will blend it within itself, giving it a little taste of the spiritual bliss.

Baba Jaimal Singh

要驯服心灵，方法如下：首先，接受上师的指导；其次，聆听神圣的音声；第三，热爱音声；第四，体验它的喜悦。只有那时，上师的形象才会安住在心灵中。上师面容的形象将在心灵中清晰地显现，就像我们在镜中看到自己的脸一样。当心灵日复一日地通过持续练习使专注的注意力，这是灵魂的一个方面，变得纯净，并且所有世俗的欲望都离开了心灵，心灵将永远不会追随任何外部诱惑，而只与上师的形象相伴。然后，上师将以他的慈悲目光看待弟子；随着上师的慈悲目光不断落在弟子身上，心灵的所有粗俗和邪恶倾向都将消失，心灵将爱灵魂。此时，意识的流动将爱音声的潮流，天籁之音，衡量那个灵魂的价值，将其融入自身，给它一点精神喜悦的滋味。

巴巴·贾伊马尔·辛格

An ounce of practice is better than a ton of knowledge. What use is it to know the principles if one does not live them? A learned person without practice is no better than a beast of burden carrying a load of books on its back. It is infinitely better to practise than to preach. Example is better than precept.

Maharaj Jagat Singh

一分耕耘，一分收获。如果一个人不践行这些原则，知道它们又有什么用呢？一个没有实践的学习者，与背着书本的牲畜并无区别。实践永远比说教要好。以身作则胜于口头教导。

玛哈拉杰·贾特·辛格

*I am surprised at the people of this world!
How is it that they never think of their own welfare?
They seem so sure of themselves,
But who will help them on their last day?
Why are they so carefree?
What answer will they give to the messenger of death?
Have they forgotten that they will die?
What are they so pleased about?
What is wrong with them?
Is there anything they cannot do?
Why don't they remember the Lord
And be free from bondage?
It will cost them nothing!*

Tukaram

我对这个世界的人们感到惊讶！他们怎么从不考虑自己的福祉呢？他们看起来如此自信，但谁会在他们最后一天帮助他们呢？他们为什么如此无忧无虑？他们会对死亡使者给出什么回答？他们难道忘记了他们将会死去吗？他们为什么这么高兴？他们有什么问题？有什么是他们做不到的？他们为什么不记住主，摆脱束缚呢？这对他们来说毫无代价！

土卡拉姆

In the beginning, we have to make an effort to renounce ourselves, but after that there is no longer anything but unutterable contentment. When we face difficulties, we have only to run back to the Lord and ask Him for His grace. When He grants it, everything becomes easy.

It is a common thing to just be content to do penances and private spiritual exercises, forgetting about love which is the end and purpose of it all. It is easy to recognize this by the works that such things produce and that is why so little concrete spiritual virtue can be found.

It is not necessary to have either a keen intellect or great knowledge to go to God, but simply a heart resolved to apply itself to Him and for Him, and to love only Him.

Brother Lawrence

起初，我们必须努力放弃自我，但之后便只剩下无法言喻的满足。当我们面对困难时，只需回到主那里，向他请求恩典。当他赐予时，一切变得容易。

它只是满足于做忏悔和私人精神修炼，忘记了这一切的终点和目的——爱。这一点很容易通过这些行为产生的作品来识别，这就是为什么很难找到具体的道德精神美德。

去见上帝并不需要敏锐的智慧和丰富的知识，只需一颗决心将自己和祂以及为祂而活的心，以及只爱祂的心。

兄弟劳伦斯

There's no set prayer which you can repeat four times a day or five times a day. No language is required, no words are required in prayer. Prayer is a language of love from the heart to the Father, and nobody exists then between you and the Father. You're not conscious of the world when you pray to Him. He exists and you exist. That is real prayer, and that is only possible at the time of meditation when we try to forget all that we are and where we are.

Maharaj Charan Singh

没有固定的祈祷文可以每天重复四次或五次。不需要任何语言，祈祷中不需要任何词语。祈祷是从心灵到父亲的爱语言，那时你和父亲之间没有其他人存在。当你向他祈祷时，你不会意识到世界。他存在，你存在。那就是真正的祈祷，那只有在冥想的时候才可能，当我们试图忘记我们是谁以及我们在哪里的时候。

玛哈拉杰·查兰·辛格

*The light on your face,
you will take with you.
All else, your sorrows, your joys
and all that you lay claim on,
you will leave behind.
The light on your face,
that you will take.*

Shaikh Abu-Saeed

你的脸上的光芒，你将
带走。

所有其他事物，你的悲伤，你的
快乐，以及你声称的一切，你都
将留在这里。你脸上的光芒，你
将带走。

沙伊赫·阿布-萨伊德

*The minute I heard my first love story
I started looking for you, not knowing
how blind that was.*

*Lovers don't finally meet somewhere.
They're in each other all along.*

Rumi

我听到第一个爱情故事的那一刻，就开始寻找你，却不知道自已多么盲目。

恋人并非最终在某个地方相遇。
他们始终相互依存。

Rumi

Endnotes

Note: Classic texts are referenced by standard citations wherever possible (page, section and/or verse numbers). At times the language of the translations of these classics has been modernized. When the translation of a quotation from a classic has been based on a particular source, the book is given in the bibliography and the translation is noted as “See [source on which translation is based]”.

Dedication Page

Whether the answer to your question... *Die to Live*, 274:359.
Because some readers may not be familiar with the term ‘bhajan and simran’, which Master Charan Singh used in the original quotation, ‘bhajan and simran’ has been translated as ‘meditation’ for this dedication. For definitions of ‘bhajan’ and ‘simran’ see Chapter 1.

Introduction

- 1 As long as you do not die while living... Quoted in *Die to Live*, 30.
- 2 **I know those habits that can ruin your life...** *I Heard God Laughing: Renderings of Hafiz*, 15.
- 3 **Constantly mastering his mind...** *Bhagavad Gita*, VI:15.
- 4 **The beginning and end of all things...** *Philosophy of the Masters*, vol. 4, 120.
- 5 **There is a difference between knowing...** *The Matrix*, Warner Brothers Pictures, Los Angeles, 1999. Retrieved 30 October, 2003 from <http://www.matrixunplugged.net/matrix.php?page=quotes>.
- 8 **All rivers merge in the Ocean...** Indian saying.

末注

注意：在可能的情况下，经典文本通过标准引用（页码、章节和/或诗节编号）进行引用。有时，这些经典文本的翻译语言已被现代化。当经典引文的翻译基于特定来源时，该书将在参考文献中列出，翻译注明为“参见[翻译所基于的来源]”。

献词页

无论你的问题的答案-----为了生活而死，274:359。因为一些读者可能不熟悉查兰·辛格大师在原文引用中使用的术语“bhajan 和 simran”，因此在这个献词中将“bhajan 和 simran”翻译为“冥想”。有关“bhajan”和“simran”的定义，请参阅第一音

简介

- 1 只要你在活着的时候不死-----《死于生》中引用，第 30 页。
- 2 我知道那些能毁掉你生活的习惯-----我听见上帝在笑：哈菲兹的诠释，15。
- 3 不断修炼自己的心灵-----《薄伽梵歌》，第六篇第 15 节。
- 4 万物之始与终-----大师的哲学，第 4 卷，120。
- 5 存在知道-----《黑客帝国》，华纳兄弟影片公司，洛杉矶，1999。于 2003 年 10 月 30 日从
<http://www.matrixonline.com/matrix-philosophy-quest/>
- 8 所有河流都汇入大海-----印度谚语。

Chapter 1: Spiritual beings going through a human experience

- 9 **This life is but a link...** *The Science of the Soul*, 194:29.
- 9 **we are spiritual beings...** Often attributed to Pierre Teilhard de Chardin, but research indicates this is not in his writings.
- 10 **Indian word 'Kal'...** Kal is the divine or supernatural power that includes both the God of this world and the devil in the same being, a concept that is difficult to grasp for many in the West, as there is little precedent for it in Western tradition. However, a few such references do exist. For instance, we can find the following verse in the Bible: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." (Bible, *Isaiah*, 45:7) In the spiritual Masters' order of creation, Kal is this creation's administrator, arbitrator and officiator, servant of the One, who is the Creator beyond the reach of time. Kal is both the individual mind and the universal mind, the downward tendencies of the mind as well as the mind's upward tendencies.
- 10 **In his Radiant Form...** *Die to Live*, 23.
- 11 **Look upon the world as a bubble...** *The Dhammapada*, 54–55:170–171.
- 11 **we are so attached to the creation...** Noted by Master Charan Singh in *Spiritual Discourses*, vol. 2, 40.
- 12 **Everyone is burning in the fire...** *Spiritual Letters*, 79:46.
- 13 **In a place where mind and matter...** *Spiritual Gems*, 233:148.
- 13 **Pleasures from external objects...** *Bhagavad Gita*, V:22.
- 13 **Liberty means responsibility...** "Liberty". Cited in *Oxford Dictionary of Quotations*, 497.
- 15 **Develop the power to withdraw...** *Spiritual Gems*, 120–121:89. Italics added by Esponda.
- 15 **The power within is not ignorant...** *Spiritual Gems*, 73:47.
- 16 **One does not become a satsangi...** *The Science of the Soul*, 181:1.
- 17 **Mind is the deadliest of foes...** *Die to Live*, 11.
- 18 **Intellect is a great barrier in our way...** *Die to Live*, 60:27.
- 18 **Relentlessly and restlessly, the mind...** *Die to Live*, 11.
- 20 **While the mind derives its life-force...** *Discourses on Sant Mat*, 274.
- 21 **Satsangis should form the habit...** *The Science of the Soul*, 189:18.

第一章：经历人类体验的精神生物

- 9 这生活只是一个环节-----《灵魂科学》，194:29。
- 9 我们是有精神的存在-----常被归功于皮埃尔·泰尔希德·德·夏尔丹，但研究表明这并非出自他的著作。
- 10 印度词汇“Kal”-----Kal 是包含这个世界之神和恶魔的神性或超自然力量，这是一个许多西方人难以理解的概念，因为在西方传统中很少有先例。然而，确实存在一些这样的参考。例如，我们可以在圣经中找到以下经文：“我创造光明，也创造黑暗；我制造和平，也创造邪恶；我，耶和華，行这一切事。”（圣经，以赛亚书，45:7）在精神大师的创造秩序中，Kal 是这个创造的行政者、仲裁者和执行者，是超越时间界限的创造者的仆人。Kal 既是个人心灵，也是宇宙心灵，是心灵的向下倾向，也是心灵的向上倾向。
- 10 在他的光辉形态-----为生而死，23。
- 11 观察世界如泡沫-----《法句经》，54-55: 170-171。
- 11 我们如此依恋于创造-----正如查兰·辛格大师在《精神演讲》第2卷第40页所提到的。
- 12 每个人都燃烧在火中-----灵信，79:46。
- 13 在一个心灵与物质交汇的地方-----精神宝石，233:148。
- 13 外部对象的愉悦-----《薄伽梵歌》，第5章第22节。
- 13 自由意味着责任-----“自由”。牛津引语词典，第497页。
- 15 发展提取力量的能力-----精神宝石，120-121:89。斜体字由 Esponda 添加。
- 15 内心的力量并非无知-----灵性宝石，73:47。
- 16 一个人不会成为萨特桑吉-----灵魂的科学，181:1。
- 17 心智是最致命的敌人-----为生而死，11。
- 18 智力是我们道路上的巨大障碍-----为生而死，60:27。
- 18 不懈且焦躁，心灵-----为生而死，11。
- 20 当心灵获得其生命力-----关于圣玛特教义，274。
- 21 萨特桑人应该养成习惯-----灵魂的科学，189:18。

- 23 **If the doors of perception were cleansed...** “A Memorable Fancy”, pl.14. Cited in *Oxford Dictionary of Quotations*, 88.
- 24 **Open your eyes...** *Epictetus: The Art of Living: A New Interpretation by Sharon Lebell*, 7.
- 25 **Happiness and freedom begin with...** *Epictetus: The Art of Living: A New Interpretation by Sharon Lebell*, 3.
- 30 **Within the body He Himself resides...** Adi Granth, 754.
- 31 **What has happened...** *Kulliyat Bulleh Shah*, 270:124, translated in *Bulleh Shah: The Love-Intoxicated Iconoclast*.
- 32 **union is achieved...** See *How to Know God: The Yoga Aphorisms of Patanjali*, 11.
- 33 **One day I wiped out all notions...** *The Little Zen Companion*, 187.
- 33 **When the desire for the Friend...** *Nobody, Son of Nobody*, 39:210.

Chapter 2: Priorities, attitude and effort

- 35 **Seek ye first the kingdom of God...** Bible, *Matthew* 6:33.
- 35 **a servant who is sent by a king...** Based on an account by Rumi. See *Discourses of Rumi*, 26.
- 38 **To know that enough is enough...** See *Tao Te Ching*, XLVI:105.
- 38 **Do not waste time uselessly...** *Spiritual Letters*, 168:111.
- 39 **This constant feeling of loneliness...** *Quest for Light*, 6:10.
- 39 **All the misfortunes of men...** *The Translation of Pensées*, tr. L. Brunschvicg, 5th ed., 1909, ii:139. Cited in *Oxford Dictionary of Quotations*, 369.
- 40 **The realization of the deception...** *Die to Live*, 11.
- 41 **Things that matter most...** Widely attributed to Goethe in online sites, but unable to confirm or find book reference. Retrieved 3 December, 2003, from www.toinspire.com/author.asp?author=Goethe.
- 42 **Put all your worries aside...** *Spiritual Letters*, 169:111.
- 42 **Nothing is true and nothing is false...** *Fabulas*, 25.
- 43 **To live in that atmosphere...** *Die to Live*, 207.
- 44 **Do your work, then withdraw...** See *Tao Te Ching*, IX:35.
- 44 **Lord Krishna advises his disciple...** *Bhagavad Gita*, III:7–11.
- 45 **Most high, almighty, good Lord...** *Francisco de Asis*, 224–225.

- 23 如果感知之门得以净化……“难忘的幻想”，第 14 页。参见《牛津引语词典》，第 88 页。
- 24 睁开你的眼睛……爱比克泰德：《生活的艺术》：莎伦·勒贝尔的新阐释，第 7 章
- 25 幸福与自由始于……爱比克泰德：《生活艺术：新阐释》由莎伦·勒贝尔著，第 3 章
- 30 在身体内，他自己居住……《阿迪格兰特》，754。
- 31 发生了什么……库利雅特·布勒·沙，270:124，收录于《布勒·沙：爱醉的破坏者》。
- 32 联合得以实现……参见《如何认识神：帕坦伽利的瑜伽经》：第 11 章。
- 33 有一天，我抹去了所有的想法……《小禅伴》，187。
- 33 当对朋友的渴望……无人，无人之子，39:210。

第二章：优先级、态度和努力

- 35 你们要先求他的国和他的义…圣经，马太福音 6:33。
- 35 一位由国王派遣的仆人……基于鲁米的叙述。参见《鲁米语录》，第 26 节。
- 38 知道足够即为足够……参见《道德经》，第四十六章：105。
- 38 不要浪费时间……灵性信函，168:111。
- 39 这种持续的孤独感……追寻光明，6:10。
- 39 所有人的灾难……《沉思录》的翻译，译者 L. Brunschvicg 第 5 版，1909 年，第 ii 卷第 139 页。收录于《牛津引语词典》第 260 页
- 40 欺骗的实现……为生而死，11。
- 41 最重要的事情……在网站上广泛归功于歌德，但无法确认或找到书籍引用。于 2003 年 12 月 3 日从 <http://www.gutenberg.org/files/10000/10000-h/10000-h.htm> 获取
asp?作者=歌德
- 42 把所有烦恼抛诸脑后……灵性信函，169:111。
- 42 没有什么是对的，没有什么是不对的……寓言，25。
- 43 生活在那种氛围中……为生而死，207。
- 44 做你的工作，然后退出……参见《道德经》第九章第三十五节。
- 44 克里希那向他的弟子建议……《薄伽梵歌》，第三章第 7-11 节。
- 45 最高、全能、仁慈的主……弗朗西斯科·德·阿西西，224-225。

- 46 **Let Him accomplish things...** *The Science of the Soul*, 189:19.
- 46 **It is the business and duty...** *Spiritual Gems*, 321–322:200. Italics added by Esponda.
- 47 **The Master is waiting inside...** *Spiritual Gems*, 96:65.
- 48 **Strive, struggle, grapple and wrestle...** Quoted in Schotel, “It’s the Effort That Makes the Difference”, *Science of the Soul*, p.27.
- 48 **taking tea at auntie’s house...** *Kabir Sakhi Sangrah*, 43:1, translated in *Kabir: the Weaver of God’s Name*.
- 49 **Sant Mat teaching is very simple...** *Die to Live*, 236:298.
- 50 **Our prayers and pleadings...** *The Science of the Soul*, 198:39.
- 50 **The first essential thing...** *Spiritual Gems*, 249:157. Italics in original book.
- 52 **If you take one step to take refuge...** *Kabitt Svaiyye*, 46.
- 53 **The aim should always be to increase...** *The Science of the Soul*, 159:70.
- 54 **Unless we discipline our mind...** *Die to Live*, 72:37.
- 54 **If we get time in the morning...** *Spiritual Discourses*, vol. 2, 220.
- 54 **Master Sawan Singh used to say...** Cited by Master Charan Singh in *Die to Live*, 256:332.
- 55 **If you force your mind to meditate...** *Die to Live*, 72:37.
- 56 **The journey of a thousand miles...** See *Tao Te Ching*, LXIV:137.
- 56 **I am well aware that you have struggles...** *Spiritual Gems*, 239:152.
- 57 **Do what you can as best you can...** *Light on Sant Mat*, 37.
- 58 **Our deepest fear is...** *A Return to Love: Reflections on the Principles of a Course in Miracles*, 219–220. Note that while this passage is widely attributed to Nelson Mandela’s 1994 inaugural speech, our research indicates that it is from the above-referenced title and was not quoted in Mandela’s inaugural speech.
- 59 **But Jesus beheld them...** Bible, *Matthew* 19:26.
- 60 **You just call out my name...** “You’ve got a Friend” from *Tap-estry* (New York: Screen Gems, Columbia Music, Inc., 1971).

Chapter 3: Meditation is a way of life

- 61 **Meditation is a way of life...** *Die to Live*, 206.

- 46 让他完成事情……灵魂的科学, 189:19。
- 46 这是商业和责任……精神宝石, 321-322:200。
斜体字由 Esponda 添加。
- 47 大师在里面等候……灵性宝石, 96:65。
- 48 努力, 奋斗, 拼搏和角力……摘自施霍特尔的《努力成就差异》, 灵魂科学, 第 27 页。
- 48 喝茶在阿姨家……《卡比尔萨基桑格拉》, 43:1, 收录于《卡比尔: 上帝之名的编织者》。
- 49 圣玛特教义非常简单……死于生, 236:298。
- 50 我们的祈祷和恳求……灵魂的科学, 198:39。
- 50 第一件基本的事情……精神宝石, 249:157。原文中的斜体。
- 52 如果你迈出一步寻求庇护…… Kabitt Svaiyya 46 岁。
- 53 目标始终应该是增加……灵魂的科学, 159:70。
- 54 除非我们约束我们的心灵……为生而死, 72:37。
- 54 如果我们早上有时间……《精神对话》, 第 2 卷, 220。
- 54 大师萨万·辛格曾经说过……(大师查兰·辛格在《死于生》中引用, 256:332。)
- 55 如果你强迫自己的心灵去冥想……为了生活而死, 72:37。
- 56 千里之行, 始于足下……见《道德经》第六十四章第 137 节。
- 56 我很清楚你正在经历困难……灵性宝石, 239:152。
- 57 尽力而为……关于光在圣途, 37。
- 58 我们最大的恐惧是……《爱的回归: 奇迹课程原则的反思》, 第 219-220 页。请注意, 尽管这段话通常被归功于纳尔逊·曼德拉 1994 年的就职演说, 但我们的研究显示, 它来自上述标题, 并未在曼德拉的就职演说中引用。
- 59 但是耶稣看到了他们……圣经, 马太福音 19:26。
- 60 你只需呼喊我的名字……《你有了一个朋友》来自《Tapestry》(纽约: Screen Gems, 哥伦比亚音乐公司, 1971 年)。
- 第三章: 冥想是一种生活方式
- 61 冥想是一种生活方式……死亡以生, 206。

- 63 **Life is what happens to you...** “Beautiful Boy (Darling Boy)” from *Lennon Legend: The Very Best of John Lennon*, (New York: Capitol Records, 1998).
- 63 **What will we wear...** See Bible, *Luke* 12:22–25.
- 64 **View’d from eternity, existence is ...** *A Modern Imitation of Christ*, 183–184.
- 65 **There is something wrong with us...** *Die to Live*, 95–96:69.
- 65 **All work is his work...** *Spiritual Letters*, 132:84.
- 66 **No man is an island, entire of itself...** *John Donne, Dean of St. Paul’s, Complete Poetry and Selected Prose*, 537–539.
- 67 **The worldly obligations you are fulfilling...** *Spiritual Letters*, 95:59.
- 67 **Withdrawing our consciousness...** *Die to Live*, 93–94:68.
- 67 **Having once contacted it...** *Die to Live*, 16.
- 68 **Once the mind becomes fond of listening...** *Divine Light*, 142.
- 69 **positive psychological and physiological effects...** For a review of research on this subject, see Murphy, M. and S. Donovan, *The Physical and Psychological Effects of Meditation*.
- 70 **We should not be seeking...** *The Practice of the Presence of God*, 48:2.
- 70 **Meditation is nothing but a preparation...** *Die to Live*, 137:137.
- 71 **I die daily...** Bible, *1 Corinthians* 15:31.
- 71 **What a blessing it would be...** Quoted in *Die to Live*, 25.
- 72 **Whatever the state of mind...** *Bhagavad Gita*, VIII:6.
- 73 **Die to live...** *Die to Live*, 135:133.
- 74 **Your breath is like a drumbeat...** *Sar Bachan Poetry*, 197. ‘Radha Soami’ is the name with which Master Shiv Dayal Singh of Agra, known as Soami Ji Maharaj, designated the Supreme Being.

Chapter 4: The source of love and devotion

- 75 **Were it not for His grace...** *Die to Live*, 32.
- 75 **The Master not only guides...** *Die to Live*, 23.
- 76 **Our real Master is the Word...** *Die to Live*, 21.
- 76 **He that hath seen me...** Bible, *John* 14:9.
- 77 **Within me the Father has revealed...** *Adi Granth*, 1141.
- 77 **You can build love and devotion...** *Die to Live*, 63:29.

- 63 生命就是发生在你身上的事…“美丽男孩（亲爱的男孩）”来自《列侬传奇：约翰·列侬最优秀作品集》，（纽约：Capitol Records, 1999）
- 63 我们将穿什么---参见圣经，路加福音 12:22-25。
- 64 从永恒的角度看，存在是……《现代基督模仿》，183-184。
- 65 我们有些不对劲……为了生存而死，95-96:69。
- 65 所有工作都是他的作品……《精神书信》，132:84。
- 66 没有人是一座孤岛，本身即是一个整体……约翰·邓恩，《圣保罗大教堂主教》，完整诗歌与散文选，537-539。
- 67 您正在履行世俗的义务……《灵性信函》，95:59。
- 67 撤回我们的意识……为了生活而死，93-94:68。
- 67 曾经接触过它……为生而死，16。
- 68 一旦心灵沉溺于倾听……神圣之光，142。
- 69 积极的心理和生理效应……关于这个主题的研究综述，参见 Murphy M. 和 S. Donovan 的《冥想的身心效应》。
- 70 我们不应寻求……《上帝临在的实践》，48:2。
- 70 冥想不过是一种准备……为生而死，137:137。
- 71 我每天死去……圣经，哥林多前书 15:31。
- 71 这是一份祝福……《死于生》中引用，第 25 页。
- 72 无论心态如何……《薄伽梵歌》，第八章第六节。
- 73 生而死……生而死，135:133。
- 74 你的呼吸像鼓点……萨拉·巴赫坎诗歌，197。‘拉达·苏米’是阿格拉的师西瓦·戴亚尔·辛格（又称苏米·吉·玛哈拉杰）用来崇拜至高无上的名字

第四章：爱与忠诚的源泉

- 75 若非他的恩典……为生而死，32。
- 75 大师不仅引导……为生而死，23。
- 76 我们的真正主人是话语……为生而死，21。
- 76 他若看见了我，也就看见了父……圣经，约翰福音 14:9。
- 77 在我内心，父神已启示……《阿迪格兰特》，1141。
- 77 你可以建立爱与忠诚……为生而死，63:29。

- 77 **The only way to strengthen love...** *Die to Live*, 63:29.
- 78 **The heart has its reasons...** *The Translations of Pensées*, tr. L. Brunschvicg, 5th ed., 1909, iv:277. Cited in *Oxford Dictionary of Quotations*, 369.
- 78 **Love came and emptied me of self...** *Nobody, Son of Nobody*, 13:65.
- 79 **Emotions are all right if...** *Die to Live*, 107:87.
- 80 **When the celestial war drum...** *Kabir Saḳhi Sangrah*, 20–21, translated in *Kabir, The Great Mystic*.
- 80 **The strongest warrior is...** Aztec saying.
- 81 **Love is always within...** *Die to Live*, 107:86.
- 82 **People think that by running...** *Spiritual Heritage*, 60. Disciples of Soami Ji of Agra and his successors often greet each other by saying “Radha Soami”, the term used for the Supreme Being.
- 82 **Running after the physical form...** *Die to Live*, 107:86.
- 83 **Nevertheless I tell you...** Bible, *John* 16:7.
- 83 **Commenting on this quote...** *Light on Saint John*, 205.
- 85 **May your Love of the Form...** *Legacy of Love*, 547.
- 85 **The purpose of the physical form...** *Spiritual Heritage*, 156.
- 88 **A thousand miles away...** *Abyat-i-Bahu*, 169, translated in *Sultan Bahu*.
- 89 **Your desire to visit India...** *Spiritual Gems*, 203:141. Brahmāṇḍ designates the entire created sphere, from the most subtle mental realms to the gross physical realms. Trikuṭi refers to the stage in the inner journey where the soul sheds its gross coverings. Sach Khand is the realm of pure spirit, the true home of the soul.

Chapter 5: The practice of meditation

- 91 **Be still, and know that I am God...** Bible, *Psalms* 46:10.
- 91 **Sitting quietly, doing nothing...** Zen saying.
- 98 **Meditation means trying to hold...** *Die to Live*, 44:7.
- 100 **Concentrate on keeping your mind...** *The Practice of the Presence of God*, 63–64.
- 101 **The third eye is the seat of the mind...** *Spiritual Discourses*, vol. 1. 180–181.
- 102 **When you close your eyes...** *Die to Live*, 115–116:98.
- 102 **Answering your question as to the best way...** *Spiritual Gems*, 241–243:154. Italics added by Esponda.

- 77 唯一加强爱情的方法……为生而死, 63:29。
- 78 心脏有自己的理由……《思想录》的翻译, L. Brunshvicg 译, 第 5 版, 1909 年, 第 iv 卷第 277 页。收录于《牛津可通词典》第 950 页
- 78 爱来了, 使我自我空虚……无人, 无人的儿子, 13:65。
- 79 情感是可以的, 如果……为生而死, 107:87。
- 80 当天上的战鼓响起……《卡比尔萨基桑格拉》, 20-21, 译为《卡比尔, 大神秘主义者》。
- 80 最强的战士是……阿兹特克谚语。
- 81 爱始终存在……为生而死, 107:86。
- 82 人们认为通过跑步……精神遗产, 60. 阿格拉的索阿米·吉及其继承者经常用“拉达·索阿米”这个词来问候彼此, 这个词用来也代替至高无上的存在
- 82 追逐着肉身……为生而死, 107:86。
- 83 然而, 我要告诉你们……圣经, 约翰福音 16:7。
- 83 评论此引言… 约翰之光, 205。
- 85 愿你的形式之爱……爱的遗产, 547。
- 85 物理形态的目的……精神遗产, 156。
- 88 千里之外……阿比亚特-伊-巴胡, 169, 由苏丹巴胡翻译。
- 89 您的愿望是访问印度……精神宝石, 203:141。梵天指定了整个创造的领域, 从最微妙的意识领域到粗糙的物质领域。三重奏指的是灵魂在内在旅程中摆脱其粗糙外壳的阶段。萨奇汉德是纯粹精神的领域, 是灵魂的真正家园。

第五章：冥想实践

- 91 静止, 知道我是神……圣经, 诗篇 46:10。
- 91 安静地坐着, 无所事事……禅宗格言。
- 98 冥想意味着试图保持……死亡以重生, 44:7。
- 100 专注于保持你的心灵……《上帝临在的实践》, 63-64。
- 101 第三只眼是心灵的所在……《精神对话》第一卷, 第 180-181 页。
- 102 当你闭上眼睛… 死亡以生活, 115-116:98。
- 102 回答您关于最佳方式的问题……精神宝石, 241-243:154。埃斯庞达添加了斜体。

- 104 **Unless we withdraw our attention...** *Die to Live*, 15.
- 106 **The first step, then, is to withdraw...** *Die to Live*, 16.
- 106 **So long as we remain away from...** *Divine Light*, 63.
- 106 **Your wildest dreams or imaginings...** *Spiritual Gems*, 226–227:147.
- 107 **It is possible to pray at all times...** Quoted in *The Way of the Pilgrim and the Pilgrim Continues His Way*, 199.
- 108 **Please make no attempt...** *Spiritual Gems*, 309:198.
- 109 **There is no mode of life in the world...** *The Practice of the Presence of God*, 48:2.
- 110 **One who accustoms himself...** *The Way of the Pilgrim and the Pilgrim Continues His Way*, 9.
- 111 **No one can describe the glory...** *Sar Bachan Poetry*, 233.
- 111 **No one should give the answer...** Quoted in *The Way of the Pilgrim and the Pilgrim Continues His Way*, 199.
- 112 **Persons who repeat the holy names...** Quoted by Master Sawan Singh in *Philosophy of the Masters*, vol.1, 71. “Whenever the people sit they are surrounded by angels and covered by mercy, and there descends upon them tranquillity as they remember Allah.” Hadith, *Sahih Muslim*, 35:6505.
- 113 **I keep myself in His presence...** *The Practice of the Presence of God*, 55:5.
- 113 **You do not need to speak out loud...** Qur’an, 20:7–8.
- 114 **Sugar, buffalo milk and chocolates ...** The actual quote is: “Sugar, molasses, honey and buffalo milk are all sweet, but they equal not the Lord.” *Adi Granth*, 1379.
- 114 **O Beloved! I have heard many a tale ...** Quoted in *Philosophy of the Masters*, vol.1, 89.
- 116 **When your concentration...** *Spiritual Gems*, 308:198.
- 116 **On a dark night, Inflamed by love...** *San Juan de la Cruz*, 33–34.
- 117 **Bhajan simply means attending...** *Philosophy of the Masters*, vol.1, 94.
- 118 **Your attention may remain focused...** *Spiritual Letters*, 112:70.
- 118 **When you sit in bhajan...** *Spiritual Letters*, 74–75:44.
- 120 **Devotion to the Shabd...** *Philosophy of the Masters, Abridged*, 214–215.

- 104 除非我们收回注意力……为生而死，15。
- 106 第一步，然后，是撤退……死亡以生存，16。
- 106 只要我们远离……神圣之光，63。
- 106 你的最狂野的梦想或想象……精神宝石，226-227:147。
- 107 在任何时候都可以祈祷……摘自《朝圣者的道路》和《朝圣者继续他的道路》，第199页。
- 108 请勿尝试……精神宝石，309:198。
- 109 世界上没有一种生活方式……《上帝临在的实践》，48:2。
- 110 一个人习惯于……朝圣者的道路与朝圣者继续他的道路，9。
- 111 无人能描述荣耀……萨巴赫诗歌，233。
- 111 无人应给出答案……摘自《朝圣者的道路》和《朝圣者继续他的道路》，第199页。
- 112 人们重复神圣的名字……出自萨瓦恩·辛格大师在《大师的哲学》第一卷第71页的引用。“每当人们坐下时，他们被天使所环绕，被仁慈所覆盖，当他们记起安拉时，平静便降临于他们。”圣训，《穆斯林圣训实录》第35卷第6505页
- 113 我保持自己在他面前……《上帝临在的实践》，55:5。
- 113 你不必大声说出来……古兰经，20:7-8。
- 114 糖，水牛奶和巧克力……实际引用是：“糖、糖蜜、蜂蜜和水牛奶都是甜的，但它们都不及主。”艾迪格兰特，1379。
- 114 亲爱的！我听过许多故事……在《大师的哲学》第一卷第89页引用。
- 116 当你集中注意力……精神宝石，308:198。
- 116 在一个黑暗的夜晚，被爱情所燃烧……圣胡安·德·拉·克鲁斯，33-34。
- 117 巴哈詹简单意味着参加……大师的哲学，第1卷，94。
- 118 您的注意力可能仍然集中……灵性信函，112:70。
- 118 当你坐在 bha jan--灵性信函，74-75:44。
- 120 对圣音的奉献……大师的哲学，节略本，214-215。

- 120 **The soul has penetrated...** *Shabdavali*, vol. 2, 11:28, translated in *Tulsi Sahib, The Saint of Hathras*.
- 121 **You are not imagining things...** *Light on Sant Mat*, 305:298.

Conclusion

- 123 **Brave is he who has control...** *Dawn of Light*, 162:60.
- 124 **I can tell you one thing: just attend...** *Die to Live*, 270–271:353.

For further reflection

- 127 **This world is perishable...** *Sar Bachan*, 3.
- 128 **To subjugate the mind...** *Spiritual Letters*, 73–74:44.
- 129 **An ounce of practice...** *The Science of the Soul*, 181.
- 130 **I am surprised at the people of this world...** *Sartha Tukaram Gatha*, 1496, translated in *Tukaram, The Ceaseless Song of Devotion*.
- 131 **In the beginning, we have to make...** *The Practice of the Presence of God*, 73.
- 132 **There's no set prayer...** *Die to Live*, 40:4.
- 133 **The light on your face...** *Nobody, Son of Nobody*, 15:81.
- 134 **The minute I heard...** *The Essential Rumi*, 106.

- 120 灵魂已渗透……《诗篇集》，第2卷，11:28，由图尔西·萨希布翻译，哈特拉的圣人。
- 121 您并没有想象这些事情……关于光在圣途，305:298。

结论

- 123 勇敢的人掌握着……光明之晨，162:60。
- 124 我可以告诉你一件事：只需参加……死于生，270-271:353。

为进一步思考

- 127 这个世界是短暂的……萨·巴汗，3。
- 128 征服心灵……灵性信函，73-74:44。
- 129 一盎司的实践……灵魂的科学，181。
- 130 我对这个世界上的人感到惊讶……萨尔塔·图卡拉姆·伽塔，1496年，收录于《图卡拉姆，无尽的奉献之歌》中。
- 131 在开始时，我们必须做……《上帝临在的实践》，73。
- 132 没有固定的祈祷……为生而死，40:4。
- 133 你的脸上……无人，无人的儿子，15:81。
- 134 我听到……《鲁米精选》，106。

Books and Authors Cited

Abu-Saeed Abil-Kheir (967–1049) A lawyer-theologian who was highly honoured by followers of Islam, Abu-Saeed was known as the “Socrates of the Sufi Path”. This Sufi mystic often referred to himself as “nobody, son of nobody”—his expression of the reality that his life was surrendered in the divine. From Khurasan, an area that is now part of Iran and Afghanistan, Abu-Saeed preceded the great poet Jalaluddin Rumi by over two hundred years on the same path of annihilation in love.

Adi Granth Known also as *Sri Guru Granth Sahib*, the Adi Granth is comprised primarily of writings of the Gurus in the line of Guru Nanak, but it also includes verses from many other saints from the Indian subcontinent. It was compiled and edited by the fifth guru, Guru Arjun Dev, at the end of the sixteenth century.

Bahu, Sultan (1629?–1691) Hazrat Sultan Bahu, a disciple of Sayyid Abdur Rahman Qadiri, was one of the great Sufi saints of the Indian subcontinent. He was not formally educated, but is said to have written more than a hundred works in Persian and Arabic. However, it is his poems in the Punjabi language that live on and remain popular among the people of Punjab.

书籍和引用的作者

阿布-赛义德·阿比勒-凯尔（967-1049）是一位受到伊斯兰教徒高度尊敬的律师神学家，被称为“苏菲之路的苏格拉底”。这位苏菲神秘主义者经常自称“无人，无人的儿子”——这是他对现实的表达，即他的生命已经奉献给了神圣。来自呼罗珊，现在属于伊朗和阿富汗的地区，阿布-赛义德在爱的消亡之路上比伟大的诗人贾拉鲁丁·鲁米早了两百多年。

《阿迪格兰特》也被称为《斯里古鲁格兰特萨希布》，阿迪格兰特主要包含纳纳克古鲁一脉的祖师们的著作，但也包括来自印度次大陆许多其他圣人的诗句。它是在16世纪末由第五位古鲁，古鲁阿琼德，编纂和编辑的。

巴胡，苏丹（1629? - 1691）阿匝特苏丹巴胡，赛义德·阿卜杜勒·拉赫曼·卡迪里的弟子，是南亚次大陆的伟大苏菲圣人之一。他没有受过正规教育，但据说他写了超过一百部波斯语和阿拉伯语的作品。然而，他的旁遮普语诗歌至今仍流传于旁遮普人民中，并广受欢迎。

Bhagavad Gita Literally ‘*Song of the Lord*’, the *Bhagavad Gita* embodies the teachings of Lord Krishna given in the dialogue between Krishna and his disciple Arjuna on the battlefield of the Mahabharata war. It is one of the most popular books of Hindu philosophy.

Bible The term Bible, or *Holy Bible*, refers to the sacred scriptures of Judaism and Christianity. The Jewish Bible, written mostly in Hebrew, is divided into the Torah (Five Books of Moses), Prophets, and Writings. It recounts the history of mankind from the time of the Creation, the lives of the Patriarchs and early Israelites, and the teachings of their prophets and holy men. The Christian Bible is made up of the Old Testament, which includes the books of the Jewish Bible, and the New Testament, which consists of writings pertaining to the life and teachings of Jesus Christ and his disciples. It contains the four Gospels, the Epistles (letters from some of the disciples), the Acts of the Apostles, and Revelations (also known as the Apocalypse).

Blake, William (1757–1827) English poet, painter, and engraver, Blake created a unique form of illustrated verse. His poetry, inspired by mystical vision, is among the most original, lyric, and prophetic in the English language. Blake’s most famous works of art are the twenty-one illustrations in *Inventions to the Book of Job*.

Bulleh Shah (1680–1758) Born into a high-class Muslim family, Saa’in Bulleh Shah grew up in Kasur, near Lahore. He incurred the wrath of his community when he became a disciple of the mystic saint Inayat Shah of Lahore, a simple gardener. His poetry and songs of mystical love and longing are still recited and sung in India and Pakistan.

《薄伽梵歌》字面意思是“主之歌”，《薄伽梵歌》体现了在《摩诃婆罗多》战场上的克莉须那与他的弟子阿周那之间的对话中，主克莉须那所传授的教义。它是印度哲学中最受欢迎的书籍之一。

《圣经》一词，或称《神圣圣经》，指的是犹太教和基督教的圣典。犹太圣经大部分用希伯来文写成，分为《摩西五经》、先知书和圣书。它记载了人类从创世纪开始的历史，包括祖先和早期以色列人的生活，以及他们的先知和圣人的教诲。基督教圣经由旧约全书和新约全书组成。旧约全书包括犹太圣经的书籍，新约全书则包括与耶稣基督及其门徒的生活和教诲有关的著作。它包括四福音书、使徒书信（一些门徒的书信）、使徒行传和启示录（也称为《启示录》）。

布莱克，威廉（1757 - 1827）英国诗人、画家和雕刻家，创造了一种独特的插图诗形式。他的诗歌，受神秘视觉的启发，是英语中最原创、最抒情和最预言性的之一。布莱克最著名的艺术作品是《约伯书发明》中的 21 幅插图。

布勒·沙（1680-1758）出生于一个高级穆斯林家庭，萨伊恩·布勒·沙在拉合尔附近的卡苏尔长大。当他成为拉合尔神秘圣人伊纳亚特·沙的弟子时，一个简单的园丁，他引起了社区的愤怒。他的神秘爱情和渴望的诗篇和歌曲至今仍在印度和巴基斯坦被朗诵和演唱。

Campoamor, Ramon de (1817–1901) The first Spanish poet to break with the romantic tradition of long, tragic, and emotional poetry, de Campoamor's humorous short poems are collected in *Dolores*, *Pequeños Poemas*, and *Humoradas*. At one time he was the governor of Castellon and made primary education mandatory in his province.

Charan Singh (1916–1990) Born in Moga, Punjab, India, Maharaj Charan Singh was a disciple of Maharaj Sawan Singh of Radha Soami Satsang Beas. Maharaj Ji, as he was widely called, was a lawyer by profession. In 1951 Maharaj Jagat Singh made him his successor, and for the next four decades Maharaj Ji travelled throughout India and the world, giving discourses and initiating seekers. Teaching about the Word, he often stressed looking beyond differences of race, culture and religion. His teachings have been recorded in several books containing his writings, talks and letters. Before his death in 1990, he appointed Baba Gurinder Singh as his successor.

Chrysostom, John (c. 349–407) Born in Antioch in Syria (now Antakya, Turkey), Saint John Chrysostom studied oratory under the Greek rhetorician Libanius, later became an ordained priest and eventually became known for the eloquence, earnestness and practical nature of his preaching, such that he gained a reputation as the greatest orator of the early church. John Chrysostom's many works include homilies, epistles, treatises and liturgies.

Cloud of Unknowing A devotional classic of the Protestant tradition, *Cloud of Unknowing* sprang from an age when English mysticism was in full flower. The author is unknown, but is thought to be an English priest who lived during the latter half of the fourteenth century.

Campoamor, 拉蒙·德 (1817 - 1901) 是第一位打破浪漫主义长篇、悲剧性和情感诗歌传统的西班牙诗人。他的幽默短诗收录在《多洛雷斯》、《小诗》和《幽默》中。他曾一度担任卡斯特利翁的省长, 并在他的省份强制实行初等教育。

查兰·辛格 (1916 - 1990) 出生于印度旁遮普邦莫加, 是拉达苏米萨桑贝斯的大臣萨万·辛格的弟子。广为人知的他, 以律师为职业。1951 年, 大臣贾加特·辛格任命他为继承人, 在接下来的四十年里, 大臣周游印度和世界各地, 发表演讲并引导寻求者。在关于《词》的教学中, 他经常强调超越种族、文化和宗教的差异。他的教诲被记录在包含他的写作、谈话和信件的多本书籍中。在 1990 年去世之前, 他任命巴巴·古尔丁德·辛格为他的继承人。

吴士良, 约翰 (约 349-407 年) 出生于叙利亚的安条克 (现土耳其的安塔基亚), 圣约翰·吴士良在希腊修辞学家利巴尼乌斯门下学习演说术, 后来成为一名受职的牧师, 最终因他布道的雄辩、真诚和实用性而闻名, 从而获得了早期教会最伟大演说家的声誉。约翰·吴士良的许多作品包括讲道词、书信、论文和礼仪。

《云之不知》是基督教新教传统中的虔诚经典, 它起源于英国神秘主义盛行的时代。作者身份不明, 但据推测是一位生活在 14 世纪后半叶的英国牧师。

Dhammapada (*Path of Truth*) The author of the verses in the *Dhammapada* is unknown, although they are believed to be the teachings of the Buddha himself. The text of the book was established by the time of the great Buddhist Emperor, Ashoka, in the third century B.C.

Donne, John (1572–1631) A London-born English poet, prose writer and clergyman, John Donne is considered the greatest of the metaphysical poets and one of the most profound writers of love poetry. His *Devotions upon Emergent Occasions* focuses on the themes of death and human relationships.

Epictetus (c. 55–135) Regarded as a Greek Stoicist, Epictetus was born in Hierapolis in Phrygia (modern-day Turkey). As a boy he landed in Rome as a slave and studied with the Stoic teacher Musonius Rufus. After being freed, he went to Greece where he opened his own school. It appears that Epictetus wrote nothing himself. The works that present his philosophy were written by his student, Flavius Arrian.

Farid (c. 1181–1265) Sheikh Farid, or Baba Farid, a Muslim saint whose verses are preserved in the *Adi Granth*, was the earliest-known mystic poet in Punjabi. Born near Multan (now in Pakistan), Farid undertook rigorous self-discipline and physically punishing methods in his attempt to achieve his goal of God-realization. Eventually, he was advised to go to Khwaja Qutubuddin Bakhtiar Kaki of Delhi, who revealed to him the path of the Word.

Francis of Assisi (c. 1182–1226) Born in Assisi, Saint Francis was an Italian mystic and preacher who was famous for his ability to communicate with all living creatures. He also performed

《法句经》（真理之路） 《法句经》中的诗歌作者不详，尽管人们认为这些诗歌是佛陀本人的教诲。这本书的文本在公元前 3 世纪的伟大佛教皇帝阿育王时期就已经确立。

邓恩，约翰（1572 - 1631） 伦敦出生的英国诗人、散文作家和牧师，约翰·邓恩被认为是玄学诗人中最伟大的，也是爱情诗歌中最深刻的作家之一。他的《突发事件的虔诚》专注于死亡和人际关系等主题。

伊壁鸠鲁（约 55-135 年）被视为希腊斯多葛主义者，出生于弗里吉亚的希拉波利斯（今土耳其）。他小时候作为奴隶抵达罗马，并跟随斯多葛派教师穆索尼乌斯·鲁弗斯学习。获释后，他前往希腊，在那里开设了自己的学校。据信，伊壁鸠鲁本人没有写过任何东西。展示其哲学的作品是由他的学生，弗拉维乌斯·阿瑞安所写。

法里德（约 1181-1265）谢赫法里德，或巴巴法里德，是一位穆斯林圣人，其诗句保存在《阿迪格兰特》中，是已知的最早的旁遮普神秘主义诗人。法里德出生于木尔坦（现位于巴基斯坦），他在追求实现神智化的目标时，采取了严格的自律和身体惩罚的方法。最终，他被建议前往德里的大毛拉库图布丁·巴克提亚尔·卡基，他向他揭示了言语之路。

弗朗西斯·阿西西（约 1182-1226）出生于阿西西，圣弗朗西斯是一位意大利神秘主义者及传教士，以其能与所有生物沟通的能力而闻名。他亦进行了

charities among the lepers and worked at restoring dilapidated churches. Saint Francis founded the Franciscan order of monks and was canonized in 1228. In 1980 Pope John Paul II proclaimed him patron saint of ecologists.

Goethe, Johann Wolfgang (1749–1832) Goethe was a German poet, dramatist, novelist and scientist. At first involved in a movement advocating romantic and emotional artistry, he later adopted a more classic writing style. *Faust*, the first great work of literature in the spirit of modern individualism, was the ultimate achievement of Goethe's long life. In this allegory of human life, Goethe emphasized the right of the individual to enquire freely into affairs both human and divine and to work out his own destiny.

Gurdas, Bhai (c. 1558–1637) Bhai Gurdas Ji was a mystical poet who was a contemporary of the fourth, fifth and sixth Gurus in the line of Guru Nanak. He is traditionally believed to have been the scribe who, under the supervision of Guru Arjun, collected together the writings that became the *Adi Granth*. He wrote the *Kabitt Svaiyye* and the *Varan*.

Guru Amar Das (1479–1574) The third successor in the line of Guru Nanak, Guru Amar Das, from Punjab, came to his master, Guru Angad, late in life at the age of sixty-one. He is credited with starting the institution of the langar (free community kitchen). His extensive writings are included in the *Adi Granth*.

Guru Arjun (1563–1606) Guru Arjun was the fifth Guru in the line of Guru Nanak. Through great effort, Guru Arjun Dev collected, classified and compiled the writings of the *Adi Granth*,

他还在麻风病患者中行善，致力于修复破旧的教堂。圣弗朗西斯创立了方济各会修士，于 1228 年被封为圣人。1980 年，教皇约翰·保罗二世宣布他为生态学家的守护圣人。

歌德，约翰·沃尔夫冈（1749 - 1832）是德国诗人、剧作家、小说家和科学家。最初参与倡导浪漫和情感艺术运动的运动，后来采用了更经典的写作风格。《浮士德》，作为现代个人主义精神的第一部伟大文学作品，是歌德漫长一生的最终成就。在这部关于人类生活的寓言中，歌德强调了个人自由探究人类和神圣事务的权利以及规划自己命运的权利。

古尔达斯，巴伊（约 1558-1637）巴伊·古尔达斯·吉是一位神秘诗人，他是古鲁·纳纳克传承中第四、第五和第六位古鲁的同时代人。传统上认为，他在古鲁·阿琼的监督下，收集了成为《阿迪格兰特》的文献。他写了《卡比特·斯瓦伊耶》和《瓦兰》。

古鲁·阿马尔达斯（1479-1574）是古鲁·纳纳克第三位继承人，来自旁遮普，晚年时 61 岁才见到他的师傅古鲁·安格德。他被誉为创立了 langar（免费社区厨房）制度。他的大量著作被收录在《阿迪格兰特》中。

古鲁·阿琼（1563-1606）是古鲁·纳纳克传承中的第五位古鲁。通过极大的努力，古鲁·阿琼·德夫收集、分类和编纂了《阿迪格兰特》的著作。

including compositions of saints from all over the Indian subcontinent whose teachings emphasize the oneness of God, the path of the Word, the equality of all people and the pursuit of truth.

Guru Nanak (1469–1539) Born at Talwandi near Lahore in present-day Pakistan, Guru Nanak Dev spent a large part of his life travelling to spread the teachings of the Word or Divine Name. He was the first in the line of the ten Gurus whose teachings are recorded in the *Adi Granth*, which has become the sacred scripture of the Sikhs. He endeavoured to transform the prejudices and superstitions of the people, emphasizing that ritualistic practices and external forms of worship kept the seeker of God away from the truth.

Hafiz (c. 1326–1390) Khwaja Hafiz, one of the greatest Persian poets, was born Shams-al-Din Muhammad in Shiraz. His *Diwan-i-Hafiz*, a compendium of *ghazals* or love poems, is universally acknowledged not only as a work of great literary merit but also as one with considerable mystic import. His poetry is well known today in both the East and the West.

Humilis, Clemens (c. 1900s) Not much can be ascertained about the life of Clemens Humilis, but it is known that he was a parish priest who published *Vox Domini* in 1929 and *Vox Dilecti* in 1931. *A Modern Imitation of Christ*, a book of spiritual advice written in poetic form and published in London, is a compendium of the two earlier works.

Jagat Singh (1884–1951) Born in the village of Nussi not far from Beas, Punjab, India, Maharaj Jagat Singh was initiated when he was twenty-six years old by Maharaj Sawan Singh.

包括来自整个南亚次大陆的圣人的作品，其教义强调上帝的统一性、话语之路、所有人的平等以及对真理的追求。

古鲁·纳纳克（1469-1539）出生于今日巴基斯坦的拉合尔附近的塔尔万迪，古鲁·纳纳克·德维在他的一生中大部分时间都在旅行，传播圣言或神圣之名的教义。他是十位古鲁中的第一位，他们的教义被记录在《阿迪格兰特》中，这已成为锡克教的圣书。他努力改变人们的偏见和迷信，强调仪式化的实践和外部形式的崇拜使寻求上帝的人远离真理。

哈菲兹（约 1326-1390）是波斯最伟大的诗人之一，原名沙姆斯丁·穆罕默德，出生于设拉子。他的《哈菲兹诗集》，汇集了抒情诗或情诗，不仅被普遍认可为具有极高的文学价值，而且具有相当大的神秘意义。他的诗歌在东西方都广为人知。

Humilis, Clemens（约 1900 年代）关于 Clemens Humilis 的生活所知不多，但已知他是一位出版于 1929 年的《Vox Domini》和 1931 年的《Vox Dilecti》的教区神父。一本名为《现代基督模仿》的书籍，以诗歌形式撰写并在伦敦出版，是这两部早期作品的汇编。

Jagat Singh（1884-1951）出生于印度旁遮普邦比阿斯不远的 Nussi 村，26 岁时由 Maharaj Sawan Singh 启蒙。

Following his retirement in 1943 as vice-principal of the Punjab Agricultural College, he spent the remainder of his life in his Master's service at Beas. In 1948 Sardar Bahadur Jagat Singh was appointed by his Master to be his successor. *The Science of the Soul*, a compilation of his discourses and excerpts from his letters to seekers and disciples, was published after his death.

Jaimal Singh (1839–1903) Born into an agricultural family in Ghuman, Punjab, India, Baba Jaimal Singh, widely known as Baba Ji Maharaj, was initiated by Soami Ji Maharaj of Agra and directed by him to propagate the Sant Mat teachings in Punjab. After retiring from military service, he chose a secluded place on the west bank of the Beas River to pursue uninterrupted meditation. Soon seekers started visiting him, laying the foundation for organized satsang at Beas. Several months before his death in 1903, he appointed Maharaj Sawan Singh as his successor. It was the latter who named the place Dera Baba Jaimal Singh in honour of his master's memory. Baba Ji Maharaj's letters to Maharaj Sawan Singh have been published in the form of a book entitled *Spiritual Letters*.

John of the Cross (1542–1591) Saint John of the Cross was a Spanish mystic and poet. Born in Fontiveros, Spain, he became a Carmelite monk in 1563 and was ordained as a priest in 1567. His attempts at monastic reform led to his imprisonment, and it was there that he began to compose some of his finest work, including the poems *Cántico espiritual* (Spiritual Canticle) and *Llama de amor viva* (Living Flame of Love). In his best-known lyric, *Noche obscura del alma* (Dark Night of the Soul), Saint John described the soul's progress in seeking and finally attaining union with God through an experience parallel to Christ's crucifixion and glory.

1943 年从旁遮普农业大学副校长职位退休后，他在贝斯为他主人的服务中度过了余生。1948 年，他的主人任命贾加特·辛格·巴哈杜尔为他的继任者。《灵魂科学》，是他演讲和致寻求者和弟子的信件摘录的汇编，在他去世后出版。

贾马尔·辛格（1839-1903）出生于印度旁遮普邦古汗的一个农业家庭，巴哈·贾马尔·辛格，广为人知的巴哈·吉·玛哈拉杰，由阿格拉的索阿米·吉·玛哈拉杰启蒙，并受其指导在旁遮普传播圣玛特教义。从军事服务退休后，他选择在比阿斯河的西岸一个隐蔽的地方进行不间断的冥想。不久，寻求者开始拜访他，为比阿斯有组织的萨桑格奠定了基础。在 1903 年去世前几个月，他任命玛哈拉杰·萨万·辛格为自己的继承人。正是后者以他的师傅的纪念为由，将这个地方的名字命名为达拉·巴哈·贾马尔·辛格。巴哈·吉·玛哈拉杰给玛哈拉杰·萨万·辛格的信已被出版成一本名为《精神信函》的书。

约翰·十字架（1542-1591）圣约翰·十字架是西班牙神秘主义者和诗人。出生于西班牙的丰蒂维罗斯，1563 年成为卡梅尔会修士，1567 年受神职为神父。他尝试进行修道改革导致被监禁，正是在那里他开始创作他最杰出的作品，包括诗歌《精神颂歌》（Spiritual Canticle）和《爱的火焰》（Living Flame of Love）。在他的最著名抒情诗《灵魂的黑暗之夜》（Dark Night of the Soul）中，圣约翰描述了灵魂在寻求与上帝最终通过与基督受难和荣耀相似的经历达到联合的过程。

Kabir (c. 1398–1518) Born in Kashi (Banaras or Varanasi), Kabir Sahib eked out a meagre living weaving cloth. Teaching the practice of the Word, he travelled throughout India and attracted a large following of disciples, Hindus as well as Muslims. Kabir faced unrelenting opposition from the priestly class for his outspoken condemnation of rituals and the outward show of religion. Today, his verses are popular throughout India and the versatility and power of his poetry are widely acknowledged.

King, Carole (1949–) Born Carole Klein in Brooklyn, New York, Carole King is a popular American singer and songwriter who recorded the album *Tapestry* in the 1970s. In the early 1980s King moved to rural Idaho and became an environmental activist.

Lawrence, Brother (1611–1691) Born Nicholas Herman in Lorraine, France, Brother Lawrence of the Resurrection lived most of his life in a Carmelite monastery where he suffered from a feeling of anxiety that he was clumsy and stupid and didn't do anything right. He decided that he would just hand over his worries to the Lord by talking to him as his close friend. Some of his letters and conversations were compiled into a short book entitled *The Practice of the Presence of God*.

Lennon, John Winston (1940–1980) This British songwriter and singer composed some of the most popular songs of his era. Born in Liverpool, Lennon was the co-writer, along with Paul McCartney, of most of the songs that distinguished the phenomenal career of the Beatles through the 1960s. He was assassinated outside his home in New York.

Muhammad (570?–632) The Prophet Muhammad was born in Mecca and lived in what is now Saudi Arabia. Called

卡比尔（约 1398-1518）出生于加西（班加罗尔或瓦拉纳西），卡比尔大师靠织布勉强维持生计。他传播《圣经》的实践，走遍印度，吸引了大量弟子，包括印度教徒和穆斯林。卡比尔因直言不讳地谴责仪式和宗教的外在表现，遭到了祭司阶级的持续反对。如今，他的诗句在印度广受欢迎，他的诗歌的多样性和力量也得到广泛认可。

金，卡罗尔（1949 - ）出生于纽约布鲁克林，卡罗尔·金是一位著名的美国歌手和词曲作者，在 20 世纪 70 年代录制了专辑《蒂佩斯特里》。在 20 世纪 80 年代初，金搬到了爱达荷州的乡村，成为了一名环保活动家。

劳伦斯，兄弟（1611 - 1691）出生于法国洛林，尼古拉斯·赫尔曼，复活节兄弟劳伦斯在卡梅尔会修道院度过了一生的大部分时光，在那里他饱受焦虑之苦，觉得自己笨拙、愚蠢，做什么都不对。他决定通过与他亲密的朋友交谈，将他的担忧交给主。他的部分信件和谈话被汇编成一本名为《上帝同在的实践》的短书。

列侬，约翰·温斯顿（1940 - 1980）这位英国词曲作者和歌手创作了他那个时代最受欢迎的一些歌曲。列侬出生于利物浦，与保罗·麦卡特尼共同创作了大多数在 20 世纪 60 年代区分披头士乐队非凡生涯的歌曲。他在纽约家中被暗杀。

穆罕默德（570? - 632）先知穆罕默德出生于麦加，生活在现在的沙特阿拉伯。被称为

‘the Messenger’, he brought the Muslim teachings to the people of his time and taught the importance of worshipping the one God, Allah. The message revealed to him is recorded in the Qur’an, and traditions concerning his life and teachings are found in the Hadith.

Pascal, Blaise (1623–1662) A French philosopher, mathematician and physicist, Pascal was one of the eminent scientists of his day and also a great mystical writer. He espoused Jansenism, a Christian reform movement that advocated strict morality and austerity, and in 1654 entered the Jansenist community at Port Royal, where he led a rigorously ascetic life until his death eight years later.

Patanjali (200 B.C.?) Patanjali was the compiler and editor of the *Yoga Sutras*, the earliest systematic treatise on yoga. He described an eight-step system designed to free the body and mind from restlessness and impurity and to control, unify and direct bodily and psychic energy towards higher consciousness and liberation.

Qur’an The Qur’an is the sacred scripture of Islam, written in Arabic and said to be revealed to the Prophet Muhammad in the beginning of the 7th century. It consists of 114 chapters covering many different topics—sacred, legal, social and scientific.

Rumi (1207–1273) Jalaluddin Rumi, known respectfully in India as Maulana Rum (the learned man of Rum), was of Persian origin from Balkh. He moved to Konya, Turkey, where he became a religious teacher. There he met Shams-i-Tabrez and became his disciple. Rumi wrote the *Masnavi* and *Diwan-i Shams-i Tabrez*, both of which have contributed to his contemporary status as one

被称为“使者”，他将穆斯林教义带给了他那个时代的人们，并教导人们崇拜唯一真神安拉的重要性。他收到的信息被记录在《古兰经》中，关于他生平和教诲的传统可以在《圣训》中找到。

帕斯卡，布莱兹（1623 - 1662）是一位法国哲学家、数学家和物理学家，他是他那个时代的杰出科学家之一，也是一位伟大的神秘主义作家。他支持詹森主义，这是一种主张严格道德和节制的基督教改革运动，1654年，他加入了位于波尔-罗亚尔的詹森主义社区，在那里他过着严格禁欲的生活，直到八年后去世。

帕坦伽利（公元前 200 年？）帕坦伽利是《瑜伽经》的编纂者和编辑者，这是关于瑜伽最早的系统论述。他描述了一个八步系统，旨在使身心摆脱不安和杂质，并控制、统一和引导身体和精神能量，以实现更高的意识和解脱。

《古兰经》是伊斯兰教的圣书，用阿拉伯文写成，据说是在 7 世纪初被启示给先知穆罕默德的。它由 114 章组成，涵盖了众多不同主题——神圣的、法律的、社会的和科学的。

鲁米（1207-1273）贾拉鲁丁·鲁米，在印度被尊敬地称为毛拉纳·鲁米（鲁米地区的学者），他来自巴尔赫的波斯血统。他迁往土耳其的科尼亚，在那里成为一名宗教教师。在那里，他遇到了沙姆斯·塔布里兹，并成为了他的弟子。鲁米创作了《玛纳斯维》和《沙姆斯·塔布里兹的迪万》，这两部作品都为他当时的地位做出了贡献。

of the most well-known Sufi mystics and poets, popular in both the East and the West.

Sardar Bahadur See Jagat Singh

Sasaki, Sokei-an (1882–1945) Son of a Japanese Shinto priest, Sokei-an Sasaki arrived in San Francisco in 1906 with the mission of bringing Zen to America. He wrote his autobiography, *Holding the Lotus to the Rock*, as America's first Zen Buddhism master.

Sawan Singh (1858–1948) Maharaj Sawan Singh, affectionately called the Great Master, was born in the village Jatana near Mehmansinghwala, District Ludhiana, Punjab, India. He was initiated by Baba Jaimal Singh, who appointed him as his successor in 1903. Thereafter, for forty-five years he assiduously served as the Master at the Radha Soami Satsang Beas, spreading the teachings of Sant Mat in India and abroad. His books include the *Gurmat Siddhant (Philosophy of the Masters)*, an encyclopaedia of the teachings of the saints, as well as two volumes of letters written to Western disciples and a volume of his discourses.

Shaw, George Bernard (1856–1950) Irish-born writer and Nobel laureate, Shaw is considered one of the most significant British dramatists since Shakespeare. Shaw moved to London in 1876, and by the mid-1880s, he became, and remained, a firm believer in vegetarianism and never drank spirits, coffee or tea. Shaw's major play, *Heartbreak House*, exposed the spiritual bankruptcy of his generation, and he received the Nobel Prize for *Saint Joan*. His comic masterpiece, *Pygmalion*, was the basis for the musical comedy and film *My Fair Lady*.

这两者都为他成为当代最著名的苏菲神秘主义者和诗人之一做出了贡献，在东西方都广受欢迎。

萨达尔·巴哈杜尔 见贾加特·辛格

佐々木宗慶（1882 - 1945）是日本神道教牧师的儿子，佐々木宗慶在 1906 年抵达旧金山，肩负着将禅宗带到美国的使命。他以美国首位禅宗佛教大师的身份撰写了自传《莲花岩》，

萨万·辛格（1858-1948）是玛哈拉贾·萨万·辛格，亲切地被称为大导师，出生于印度旁遮普邦卢迪亚纳区梅姆南辛格瓦尔附近的贾塔纳村。他在 1903 年被巴巴·贾伊马尔·辛格启蒙，并被任命为他的继承人。此后，他孜孜不倦地担任拉达索米·萨特桑贝斯的大师，传播印度和海外的圣玛特教义。他的书籍包括《古尔玛特·西达南特》（大师的哲学）、圣徒教义的百科全书，以及写给西方弟子的两卷信件和一卷他的演讲。

萧伯纳，乔治·伯纳德（1856 - 1950）爱尔兰出生的作家和诺贝尔奖得主，萧伯纳被认为是自莎士比亚以来最重要的英国剧作家之一。萧伯纳于 1876 年移居伦敦，到 1880 年代中期，他成为并一直是一位坚定的素食主义者，从不喝酒精、咖啡或茶。萧伯纳的主要作品《心碎之家》揭露了他那一代人的精神破产，并因《圣女贞德》而获得诺贝尔奖。他的喜剧杰作《皮格马利翁》是音乐喜剧和电影《窈窕淑女》的基础。

Shiv Dayal Singh See Soami Ji

Soami Ji (1818–1878) Born Shiv Dayal Singh in Agra, India, Soami Ji was raised on the scriptures of the *Adi Granth*. He started preaching the way of the Word after spending the greater part of seventeen years meditating. Through his two books *Sar Bachan* (prose) and *Sar Bachan Poetry*, he gave out the universal teachings of the saints in unveiled, simple Hindi.

Tao Te Ching It is difficult to know much for certain about the origins of the *Tao Te Ching* (*The Book of the Way and Its Power*), a fundamental Taoist text that espouses the way of the Tao, the timeless ultimate principle, which is followed through simplicity, humility, and non-binding action. The *Tao Te Ching* was probably compiled before the latter half of the third century B.C., but it is thought that the book is based on Chinese oral tradition that may even antedate the written word. The author of the *Tao Te Ching* is commonly referred to as Lao-Tzu or Lao Tse (there are many variants in English), but modern scholars doubt that he actually existed. It is probable that ‘Lao-Tzu’, which means both ‘the old philosopher’ and ‘the old philosophy’, refers to the ancient origin of the varied material within the text.

Tukaram (1598–1650) Reared in a well-to-do family of traders in the Indian state of Maharashtra, Tukaram was blessed with initiation by Babaji Raghavachaitanya in 1619. He composed thousands of poems in Marathi, the local language, denouncing all outward forms of worship and urging people to devote themselves to the Name. His poems, which remain popular today, are published under the titles *Sartha Tukaram Gatha* and *Shri Tukaram Maharaj Yanchya Abhanganchi Chhandabaddha Gatha*.

Shiv Dayal Singh 看索阿米吉

索阿米·吉（1818–1878）出生于印度阿格拉，原名希瓦·达亚尔·辛格。他在阿迪格兰特的经文熏陶下长大。在冥想十七年的大部分时间里，他开始宣讲话语之道。通过他的两本书《萨尔·巴查恩》（散文）和《萨尔·巴查恩诗歌》，他以坦诚、简单的印地语传达了圣人的普遍教诲。

道德经 道德经（道经）的起源难以确切知晓，这是一部基本的道家经典，主张遵循道的道路，永恒的终极原则，通过简约、谦卑和非约束性的行动来实现。道德经可能是在公元前 3 世纪后半叶之前编纂的，但人们认为这本书基于可能甚至早于文字的中国口头传统。道德经的作者通常被称为老子或老聃（英语中有许多变体），但现代学者怀疑他实际上是否存在。很可能“老子”，意为“老哲学家”和“老哲学”，指的是文本中各种材料的古老起源。

土卡拉姆（1598–1650）在印度马哈拉施特拉邦一个富裕的商人家庭中长大，于 1619 年得到巴布贾·拉加瓦恰伊塔尼亚的启蒙。他用当地语言马拉地语创作了数千首诗歌，谴责所有外在的崇拜形式，并敦促人们致力于圣名。他的诗歌至今仍广受欢迎，以《萨尔塔·土卡拉姆·伽塔》和《斯里·土卡拉姆·马哈拉贾·扬查亚·阿班加奇·查汉巴达·伽塔》为题出版。

Tulsi Sahib (1763–1848) The great poet-saint of Hathras and author of the *Ghat Ramayana*, Tulsi Sahib was born in the princely family of the Peshwas. He began to show signs of a devotional trend of mind at an early age and had no desire for worldly pleasures and pursuits. He settled in Hathras near Agra, Uttar Pradesh, India, where he was known as Dakkhini Baba. Soami Ji's mother was a disciple of Tulsi Sahib long before Soami Ji was born, and Soami Ji had contact with him from his childhood.

The Way of a Pilgrim and the Pilgrim Continues His Way A classic nineteenth-century Russian text by an unknown author, this is an account of an anonymous wanderer who set out on a journey across Russia with nothing but a backpack, some bread and a Bible—and a burning desire to learn the true meaning of the words of Saint Paul, “pray without ceasing,” and to put them into action.

Williamson, Marianne (1952–) An American author and lecturer in the fields of spirituality and new age thought, she wrote the best sellers *A Return to Love* and *Everyday Grace*, among other books. She teaches the basic principles of “A Course in Miracles” and discusses their application to daily living.

Tulsi Sahib (1763-1848) 是哈特拉的大诗人-圣人，也是《加特罗摩衍那》的作者。Tulsi Sahib 出生于波什瓦的贵族家庭。他从小就表现出虔诚的心态，对世俗的乐趣和追求没有兴趣。他在印度阿格拉附近的哈特拉定居，在那里他被称为达克西尼巴巴。Soami Ji 的母亲在 Soami Ji 出生前很久就是 Tulsi Sahib 的弟子，Soami Ji 从小就与他有联系。

《朝圣者的道路与朝圣者继续前行》一部经典 19 世纪俄国文本，作者不详。这是关于一个匿名流浪者带着背包、一些面包和圣经，怀着对圣保罗“不住祷告”的词句的真意进行探索，并将其付诸实践的旅程的记录。

威廉姆森，玛里安 (1952 -) 是一位美国灵性和新时代思想领域的作家和讲师，她写了《爱的回归》和《日常恩典》等畅销书。她教授《奇迹课程》的基本原则，并讨论其在日常生活中的应用。

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Sar Bachan Poetry – *Soami Ji Maharaj*
Spiritual Letters – *Baba Jaimal Singh*
The Dawn of Light – *Maharaj Sawan Singh*
Discourses on Sant Mat, Volume I – *Maharaj Sawan Singh*
My Submission – *Maharaj Sawan Singh*
Philosophy of the Masters (5 volumes) – *Maharaj Sawan Singh*
Spiritual Gems – *Maharaj Sawan Singh*
Discourses on Sant Mat, Volume II – *Maharaj Jagat Singh*
The Science of the Soul – *Maharaj Jagat Singh*
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