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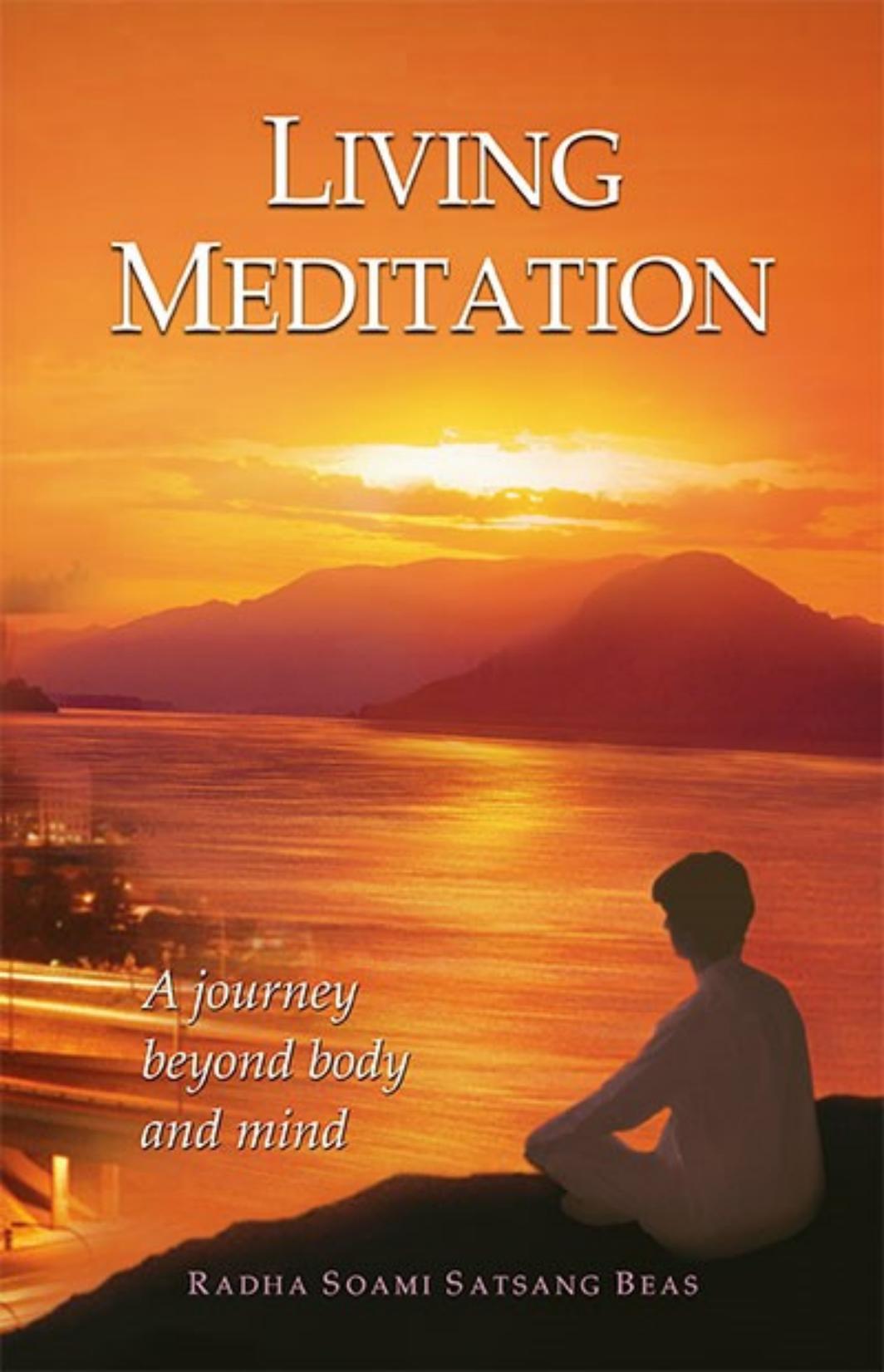
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所有的文字都是对真实情况的一个描述，
尽管很美，但为参考。
文字无辩，但为所需。
文字也重要，文字是参考。

这本书写得非常好，比较系统化，金玉良言颇多。

此书有一姊妹篇，《精神宝石》，spiritual gems，可下载于
<http://www.bahaistudies.net/asma/spiritualgems.pdf>
此书的写法有点像论语，孟子，道德经，想到哪儿就说到哪，没有什么太多的
系统。但是佳句贼多。

LIVING MEDITATION

The background of the cover is a photograph of a person sitting in a meditative posture on a dark rock in the foreground. They are looking out over a large body of water towards a range of mountains under a bright, golden sunset sky. The sun is low on the horizon, creating a long, shimmering reflection on the water's surface. The overall color palette is dominated by warm tones of orange, yellow, and red.

*A journey
beyond body
and mind*

RADHA SOAMI SATSANG BEAS

LIVING MEDITATION

生活禅定

A journey beyond body and mind
超越身心之旅

HECTOR ESPONDA DUBIN
赫克托·埃斯波纳·杜宾

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.

无论你的答案在六页里、在一本书里，还是在一句话里，答案都是一样的：禅定！这取决于你想花多少时间来理解这个答案——是通读整本书，还是只理解一两个词。

Maharaj Charan Singh

"Living Meditation" ① 生打生.

Radha Swami Satsang Beas

2004 年 4 月.

Introduction

Printed in India

1. Spiritual beings going through a human experience
2. Priorities, attitude and effort
3. Meditation is a way of life
4. The source of love and devotion
5. The practice of meditation

Conclusion

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摘录

1. 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**.

因为我们会很快将那个地方与禅修的平静和宁静联系起来，并且当我们建立这种联系时，可能会发现我们的心更容易集中。

2. We can turn all these activities into opportunities to **trigger the remembrance** of our Master by **associating** these activities regularly **with simran**.

西蒙兰可以在我们洗澡、穿衣、整理床铺、开门或开机时继续进行。我们可以将这些活动都转化为触发对导师记忆的机会，通过将些活动定期与西蒙兰联系起来。

3. Even if we close our eyes and see only **darkness**, this can be an inner experience in itself that will begin to awaken the dhyān 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 doorway to 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.

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，开始唤醒灵魂的禅或“洞察力”。正是在这黑暗中，我们的冥想开始。一旦我们的注意力完全集中在黑暗中，我们就站在通往家园的门槛上。这是通往永恒的门。从那时起，问题仅仅是依靠西蒙恩将注意力保持在黑暗中，逐步发展更深层次的专注，直到我们完全沉浸在内省中，感觉不到自己的身体。那时，我们将体验到一种新的意识层次。

Introduction

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打生
①

1. 人

2. 人该干啥

3. 打生 = 人生 what.

4. 爱和奉献? 逻辑关系?

5. 打生实践 how.

1. 人. PP9-33.

① 我们不光写身体

② Land of Kai - 我们需争取一个更好的存在状态.

③ 我们肩负责任. 要用由. 超越 KAL

④ 印心只是开始. 不是结果. 印心还不够.

⑤ Kai 的武器. 智慧 (X) 重点.

⑥ 掌握真理. 如何不迷茫 (X)

⑦ 五种中不好的. 类似五蕴. 不过. 有乱. 欲. 愤. 贪. 痴. 我

⑧ ego. 最后一个. 原因 = 无性. 方法: Simran + Bhajan.

Introduction

引言

As long as you do not die while living
 只要你在活着的时候没有死
How will you obtain true benefit?
 你将如何获得真正的益处？
Therefore, die and come out of your body.
 因此，死去并走出你的身体。
You have died many times,
 你已经死过很多次了，
Yet still you remain behind the veil
 但你仍然留在帷幕之后
For the method of true dying
 为了真正的死亡的方法
You did not learn.
 你没有学到。

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.

有一种征服死亡的方法。从精神导师那里，我们了解到有一种方法可以体验身体死亡后存在的生命，以及我们可以学习来体验它的方法或技巧。这些精神导师教导我们如何随意离开身体，并在我们决定时返回身体。从他们那里，我们学到通过练习这种方法，将其应用于日常生活，我们可以踏上超越身心之旅，并在过程中培养**清晰的思维**、内心的平静和内在的快乐。导师们告诉我们，通过完善他们的方法，我们能够从生死轮回中获得解脱，并体验永恒的喜悦。

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 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.

精神导师教导我们，在身体中，灵魂与心识在额头上的精神之**眼中心**紧密相连。从这一点开始，我们的注意力向外扩展到物质创造中，不断地吸收世俗印象。心识持续向外活动，通常由我们的欲望所驱动，在意识中形成深刻的印象。这些印象如同复杂的多层毯子，遮蔽了我们生命力的光辉、力量和活力，遮蔽了我们灵魂。

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.

当灵魂之光被心智所遮蔽时，我们开始将世界中的事物视为永恒且能给予我们真正幸福的存在。被扭曲的现实观所欺骗，我们未能意识到生活中发生的事件、人物和事物所带给我们的幸福，其本质上是肤浅且短暂的。我们未能看到，通过追逐在易逝世界中我们所依附的一切来寻求幸福，迟早会导向挫败和悲伤，同时也在增加我们的业力债务。在感官的诱惑和驱使下，我们不断做着播下未来在物质层面转世种子的事情。我们错误地将注意力投向我们钟爱的事物，因为我们相信我们的快乐或痛苦的原因在于它们。通过这种方式，我们对现实的扭曲观导致我们的行为将意识的根基不断深植于较低的存在层面。这加强了我们心智向下的趋势，使我们无法看到灵魂之光。这种因果螺旋式下降的悲哀结果——

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

巴巴吉说，心就像一台电脑：我们下载什么到它里面，就得到什么。我们输入物理世界的数据，心收集物质事物的印象。我们输入精神层面的数据，心收集精微事物的印象。心在这两个领域都能同样有效地工作。在冥想中，我们不改变心的本质，只是输入精神印象，覆盖世俗印象。随着时间的推移，通过专注冥想的练习，精神印象会取代世俗印象，用精神欲望取代世俗欲望。通过这种方式，当心越来越向内向上集中注意力时，它会自动净化。

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.

专注就像用放大镜点燃一张纸。放大镜要这样拿，才能接住太阳散射的光线，并将它们集中在一张纸上。这些小光线，分散时微弱无害，但聚集在一起，通过放大镜稳稳聚焦，就变得足够强大，能点燃纸张。必须稳稳地拿着放大镜，任何晃动都会扰乱光线聚焦的中心点，中断产生足够热量点燃纸张的过程。当放大镜保持一段时间后，纸上会出现一个明亮的光点，如果保持光点稳定，最终会燃起火焰。

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.

同样地，我们要收集每一缕注意力，坚定不移地聚焦在**眼中心**，直到我们专注的 **Simran**（冥想）在**眼中心**点燃内部的火焰。随着我们延长专

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

请不要试图强迫灵魂上升。灵魂会找到它自己的方式。

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 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. 通过将思绪转向 **Simran**，我们脱离了概念的世界。我们放下对思想无休止娱乐的需求，戒除内心喋喋不休的瘾，踏上内心平静之路。我们的 **Simran** 练习是训练心灵在**眼中心**保持宁静的时刻。如果在冥想练习中我们不够警觉、敏锐，无法识别和释放思想，我们就不是在冥想，而是在放纵自己。思考不是冥想。这些思想会获得势头，它们会变得强大，很快我们的冥想就会结束。我们不会进入一种平静而警觉的心境，而是继续活在概念的世界里，沉溺于那些至今为止阻止我们完全觉醒和完全活着的幻想。

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.

相反，如果我们努力保持心灵在 **Simran** 状态，将注意力集中在**眼焦点**，那么灵魂会逐渐恢复力量。我们的练习越强有力、越有效，概念的世界就会变得越弱。我们**变得越强大**，我们的冥想练习就越真实、越有力量、越具有转化性。

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.

在 **Simran** 中存在美——**仅仅在于做它本身**。专注于 **Simran** 能产生一种**美丽而简单的快乐**。一旦我们学会专注于词语，无聊的问题就不会出现。我们不必向导师询问结果。**Simran** 是一种实践，它本身就成为奖励。当我们精神上不想待在当前的位置时，我们就会感到无聊；当我们想跳过努力直接跳到灵性旅行和内观事物时，当我们忽视从努力本身中获取平静的机会时，我们就会感到无聊。我们必须首先学会在 **Simran** 中安顿心灵，并停留在那里，带着感恩和谦卑享受实践。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；那么冥想就成了一种已经到手奖赏的加冕之荣耀。

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.

世界上没有比与神持续交谈更令人愉悦、更充满欢乐的生活方式；只有那些实践并体验过它的人才能理解它。

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 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.

通过将我们的 **Simran** 放在**眼球的焦点**上，我们获得内心的平静，并体验到与外部事件无关的喜悦。我们对自己的冥想原因充满信心。我们充满热情地去做，因为我们知道它能带给我们平静。我们亲眼看到**沉溺于思考**和助长外部问题、担忧和情绪的徒劳。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 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**.

这时，**Simran** 成为一种实用、合理和明智的生活方式。通过练习，我们沿着从概念世界到精神体验的旅程前进。将精神生活作为最理想的生活方式，我们发现练习 **Simran** 带来的**思维清晰**使我们更擅长做每一件事。专注于 **Simran**，我们的冥想感觉很好。我们享受这个过程，因为我们学会了放手——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。我们从自己烦人的闲聊的暴政中休假——我们在 **Simran** 中，在眼球中心平静了心灵，所以我们享受和平。

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.

一个习惯于这种持续内心的祈祷的人，会因此体验到如此深刻的慰藉和如此强烈的祈祷需求，以至于他无法没有它而生活。

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 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.

我们通过努力和反复实践 **Simran** 的指示所获得的稳定性并非奇迹所致。一旦我们能在自己的 **Simran** 中找到安宁，我们开始感觉到心灵中的野兽正在被驯服。我们正离开充满概念混乱的世界；我们感到满足，因为我们正在将教诲的知识付诸实践。我们开始从世俗的懒惰深睡中觉醒。长久的灵魂黑夜中开始出现曙光。

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