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为了方便汉人阅读，做了 AI 翻译。

原来文字更优美，翻译仅供参考，ai 翻译网址在这
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文以载道，文不是道，道才是道。
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，金玉良言颇多。

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。

比较系统化的是《Living Meditation》，也做了 AI 翻译。

下面是摘要 (Excerpt)

Simran, Focus, Bhajan

First is the "Simran" or the Repetition of Lord's Holy Names. It brings back our scattered attention to Third Eye, (behind our eyes) which is the headquarters of our mind and soul

首先是“Simran”或主圣名的重复。它将我们分散的注意力带回 Tisra Til——第三眼（在我们眼睛后面），这是我们意识和灵魂总部。

Second is the "Dhyan" or Contemplation on the immortal form of the Master. This helps in keeping the attention fixed at that center.

第二是“Dhyan”或对大师不朽形象的沉思。这有助于将注意力固定在那个中心。

Third is the "Bhajan" or listening to the Anhad Shabd or Celestial Music that is constantly reverberating within us. With the help of this Divine Melody, the soul ascends to higher regions and ultimately reaches the Feet of the Lord.

第三是“Bhajan”或聆听 Anhad Shabd 或天籁之音，它在我们内心不断回响。借助这神圣的旋律，灵魂升向更高的领域，最终到达主的脚下。

This is, in a **nutshell**, the gist of the spiritual practices
这简而言之，就是历代各国的圣者教导弟子的精神实践要旨。

=====

☉ When we are attending to our daily duties, our mind is usually not occupied with them but is wandering.

当我们处理日常事务时，我们的心通常不是专注于它们，而是在游荡。

☉ Saints say, "Hold the reins of the mind tight in your hand throughout the day then, when you sit in Bhajan, concentration will be quick and easy." It is easier to concentrate the mind by Simran than by any other practice. Saints do not waste even a single minute but keep their attention fixed either in Simran or in Dhyan or in Dhun.

圣人说：“整天都要紧紧握住心的缰绳，那么当你坐下来 Bhajan 时，专注就会迅速而容易。”通过 Simran 集中心比任何其他练习都更容易。圣人们不浪费一秒钟，他们的注意力始终固定在 Simran、Dhyan 或 Dhun 上。

☉ Do not let the mind remain idle. 不要让心保持闲置。

不应该有任何注意力

怀着爱与信念，继续你的修行，并注意在修行时，让心保持内在，不要跑失，如果跑失了，就把它放回 Simran 或音流中。一切都会顺利的。

☉ Names, if repeated at the center of attention, will bring the attention in concentration.

名称，如果在注意力集中时重复，会带来专注的注意力。

☉ The simplest way to dematerialize the attention is Simran — the repetition of the five Names by the attention in the eye center.

使注意力去物质化最简单的方法是 Simran——注意力在眼中心重复五个名。

☉ This method is natural with us, as everyone in this world is engaged in repeating words — a farmer is mentally making use of words connected with his work when he thinks of his fields

这种方法在我们这里很自然，因为这个世界上每个人都忙于重复词语——当农夫

没有比重复名字更简单的方法来集中分散的注意力了。

☉ During this Repetition course, Shabd is heard just to keep contact with It. The Shabd at this stage does not pull up or lift the soul because the Shabd Current is feeble
Shabd is the Road, Satguru is the Guide, and soul is the traveler. There is no danger of any kind. The soul will travel

听到圣音只是为了与它保持联系。当灵魂接触到大师的灵体时，靠近了圣音，此时电流变得强大，并具有提升灵魂的力量。圣音是道路，圣师是向导，灵魂是旅人。没有任何危险。灵魂将旅行

☉ Repetition should receive full attention.
重复应该得到全部的注意力。

☉ The will power becomes strong by Repetition and Concentration, and Spiritual Force is created, which awakens love and faith within, and that leads to personal magnetism
意志力通过重复和专注而变得强大，从而创造出精神力量，这种力量唤醒内心的爱与信仰，并引向个人魅力，

☉ —Repetition; remembrance; particularly applied to the repetition of the five Holy Names.
—重复；铭记；尤其指重复五个圣名。

SPIRITUAL GEMS

精神瑰宝

By

通过

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FOREWORD

引言

These letters, written by Huzur Maharaj Baba Sawan Singh Ji, originally formed part of a bigger book of the same Name "Spiritual Gems," whose first part consisted of letters written to him by His venerable Master, Baba Jaimal Singh Ji Maharaj. That portion has now been printed separately under the Name of "Spiritual Letters." This arrangement, besides separating the letter of each Master into different volumes, has rendered the books handy and of a convenient size.

这些信件由胡兹尔·马哈拉杰·巴巴·索万·辛吉撰写，原本是同名大书《精神宝石》的一部分，该书的第一部分由他尊敬的导师、贾马尔·辛格·马哈拉杰·巴巴写给他的信件组成。这部分现在以《精神书信》为名单独印刷。这种安排除了将每位导师的信件分开成不同卷册外，还使书籍变得方便且尺寸适宜。

The Great Master wrote these letters in response to the questions and queries of his American and European disciples and seekers, so nearly all the questions and doubts that crop up in the minds of seekers after Truth and Reality have been amply dealt with in this volume, which makes it extremely valuable. As these answers are mainly based on Sant Mat Principles, so incidently the teachings of the Saints have also been elaborately discussed in them.

伟大的导师为了回应他美国和欧洲弟子和求道者的疑问和问题而撰写了这些信件，因此几乎所有求真理和现实的人在心中产生的疑问和困惑在这卷书中都得到了充分的解答，这使得它极具价值。由于这些答案主要基于圣玛特原则，因此偶然中圣人的教诲也在其中得到了详细的讨论。

Sant Mat—Teachings of the Saints—is not a religion, cult or creed. It does not consist of any rites, rituals, ceremonies, dogmas, priesthood, or church or temple worship. It is a scientific method of entering and realizing the kingdom of heaven within us, while still living here and now. Or it may be called a School of practical spiritual training for God-Realization. Living in the world and discharging all our obligations towards wife, children, relatives, friends and humanity, we have simply to turn our heart God-ward. Saints' teachings are very simple. They say that all the woe, 圣玛特——圣人的教诲——不是一种宗教、教派或信条。它不包含任何仪式、礼仪、仪式、教条、神职人员或教堂或寺庙崇拜。它是一种科学方法，让我们在此时此地生活时进入并实现内心的天堂王国。或者，它也可以被称为一所实践精神训练的学校，用于实现神明觉悟。在世界中生活并履行我们对妻子、子女、亲戚、朋友和人类的义务，我们只需将心转向上帝。圣人的教诲非常简单。他们说，所有的痛苦、

misery and anguish that is the lot of the human race, are due to our sad separation from God. This world, which we love so much, is not our true home.

人类所承受的痛苦和折磨，源于我们与上帝的悲哀分离。我们如此喜爱的这个世界，并非我们的真正家园。

Our soul is a drop from the Ocean of Bliss, Life and Energy, from which it separated milliards of ages ago. It is a stranger in this foreign land of agony and grief. There is nothing homogeneous to it here below in this world of earth, water, fire and air. Unless it returns to its Ancient Original Home, its sorrows and sufferings cannot and will not end. For this purpose, it is not to seek anywhere outside of itself. Our body is the temple within which the Lord resides. No one has ever found nor will ever find Him outside.

我们的灵魂是来自幸福、生命与能量之海的微滴，它在亿万年前与此分离。它是这片痛苦与悲伤异乡的陌生人。在这由地、水、火、风构成的世界里，这里没有与之同质的东西。除非它回归到其古老的原始家园，否则它的痛苦与苦难不会结束。为此，它无需在自身之外寻求任何地方。我们的身体是其中居住着主的神殿。从未有人，也永远不会有人，在自身之外找到祂。

All the saints, sages and prophets of the world affirm that "the Kingdom of God is within us" and one is not to wander outside to achieve Salvation. In this Temple of Nine Gates (our body) the Lord dwelleth. One only needs a Teacher or Guide, who knows the Secret of the Path to enter this Palace and who can lead us to the Presence of the Lord—our Loving Father. This is possible only in the human life. No sub human specie has this capacity or privilege. A teacher of the science of spirituality is as much needed as is a teacher of any other science or art. This unknown Path is so curved, complex and labyrinthine that one cannot tread it without the help of a Guide—an Enlightened Soul. This Guide must be a Living Master, who can take us to the Highest Region, beyond death and dissolution, whence there is no coming back. Such Masters are always present in

All kinds of food are not suitable for all purposes. The food of a wrestler does not suit a man engaged in office work or literary pursuits. Each kind of food has its particular effect on the system, and thereby on the mind. Dull, loaded souls do not feel this effect. Meat and eggs, (fertile or infertile) and highly concentrated foods and intoxicants do not suit those who wish to subdue animal nature in them and who wish to still their mind and gain access to subtle planes. This is not mere theory. It is based on practical experience. Even followers of systems that concentrate their attention on centers below the eyes, and who usually do not object to the use of meat, give up its use of their own accord, and scrupulously abstain from it when the attention rises above the **eye focus**. 各种食物并不都适合所有用途。摔跤运动员的食物不适合从事办公室工作或文学创作的人。每种食物对身心都有其独特的影响。迟钝、沉重的人不会感受到这种影响。肉、蛋（受孕或未受孕）以及高度浓缩的食物和致醉物不适合那些希望驯服自身动物本能、平息内心并进入微妙境界的人。这不是空谈。这是基于实践经验。即使是那些**专注于**眼睛下方中心、通常不反对食用肉类的人，也会自行放弃肉食，并严格地当**注意力**超过眼睛的聚焦时，就应避免它。

I do not remember allowing the use of eggs — fertile or infertile — to anyone and if it was done, it should be taken as a special case. On the point that infertile eggs do not contain the life germs hence their use should be permitted, then it would be but a short 我不记得允许任何人食用蛋（受精或不受精），如果确实发生过，那应被视为特殊情况。关于不受精蛋不含生命胚芽，因此可以食用这一观点，那么对于意志薄弱的人来说，从不受精到受精只需一步之遥。

- step for the weak minds to take, from infertile to fertile
- 意志薄弱者只需一步，即可从不受精走向受精。
- eggs. It is safer to keep them out from the dietary of an Abhyasi.
- 鸡蛋。让它们远离阿比雅西的饮食更安全。

"Bowling to internal powers." When a person bows to another, he accepts him as his superior and subordinates his mind to him, and goes in a receptive mood, ready to accept and absorb the influence of the person bowed to. If the person is some form of representation of the Negative Power, then bowing to him will leave a negative effect which is not desirable; Devotees are therefore instructed not to bow to any personage internally on the path, except to the Master. All forms, except the Master, will disappear when the five **Names** are repeated. Hence, when inside on the path, bowing to Master alone is justified.

"向内在力量鞠躬。"当一个人向另一个人鞠躬时，他接受对方为他的上级，将自己的思想屈服于对方，并以接受和吸收被鞠躬者影响力的心态前进。如果被鞠躬者是对立力量的某种形式的表现，那么向其鞠躬会产生不希望产生的负面影响；因此，信徒被教导在修行之路上，除了向大师之外，不要向任何人物内在鞠躬。除了大师之外的所有形式，在**重复**五个名字时都会消失。因此，在修行之路上内在鞠躬大师是合理的。

This principle can be applied in practice when dealing with persons in daily life or in a ceremony. The devotee has his Master with him in his **eye focus**. At the time of Initiation the Master placed Himself there in His Astral Form. So when in his dealings in this world a devotee has formally or otherwise to bow to another, the proper course for him is that he should think of the Master in his **eye center** and bow to Him. This will not interfere with any ceremony. He will have bowed to his Master and thereby avoided the influence of others while others will see from his movements that his conduct towards society and

这一原则在日常生活或仪式中处理人际关系时都可以应用。信徒在眼中聚焦着他的导师。在启蒙仪式时，导师以他的灵体形式将自己置于那里。因此，当信徒在这个世界中处理事务时，无论是正式还是非正式地需要向他人鞠躬，他应该想到导师在他的**眼中心**，并向他鞠躬。这不会干扰任何仪式。他向导师鞠躬，从而避免了他人影响，而其他人会从他的动作中看到他对社会的行为和

ceremony is correct. Outwardly he deals with the world as he did before, but internally he is bowing to- his Master.

仪式是正确的。表面上他像从前一样与世界打交道，但内心却在向他的主人鞠躬。

Kal, Niranjana or the Negative Power are one and the same.

果你在性享受上浪费你的精力，你就不能在精神上进步。然而，我不想干涉你和你丈夫的关系。你可以随心所欲地做。

The best service that you can render me is to work hard for your spiritual uplift.
你能为我做的最好的服务是努力提升你的精神。

•*...»

11. I am sorry to learn that you find little time for your spiritual meditation on account of your various worldly engagements. You should try to give some time to it daily. Your distress is due to want of meditation. Your husband should know that if he gives up spiritual practice, it is he who will be the loser. He should not give it up in despair of results, as it takes years to make the mind motionless. And one should continue working on this Path up to the end of his life, even if he does not get results to his own satisfaction. It is the only thing that goes with us after death. If he gives this up, he will go empty-handed in the end. Your relationship with him is of this world. If he gives up meditation, you should not do so as everyone

很抱歉得知你因各种世俗事务繁忙，几乎没有时间进行精神冥想。你应该每天抽出一些时间来练习。你的痛苦源于缺乏冥想。你的丈夫应该知道，如果他放弃精神修行，最终输掉的将是他自己。他不应该因为看不到结果就放弃，因为让心灵平静下来需要数年时间。即使他得不到自己满意的结果，也应该继续在这条道路上努力，直到生命的尽头。这是唯一能伴随我们死后的事物。如果他放弃这个，最终他将两手空空。你们之间的关系属于这个世界。如果他放弃冥想，你也应该这样做，因为每个人都

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has to account for his own self at death, and get the reward of his own meditation and practice in the other world.

在死亡时必须对自己负责，并在来世获得自己冥想和修行的奖赏。

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.

大师正在里面等候他的门徒进来，分享他的恩典与爱。是我们自己的过错，未能抵达灵界的他的足下，超越双眼。

•*...»

12. You can always refer your difficulties and problems to me without hesitation, and I shall try to the best of my abilities to assist you.

你可以毫不犹豫地对你的困难和问题向我倾诉，我会尽我所能来帮助你。

The law of the Karmas is very complicated and intricate. Circumstances in which we are to work are created for us according to our Karmas of the past births, and we should try to work under them so far as those circumstances permit.

业力的法则非常复杂和错综。我们应当工作的环境，是根据我们过去世所造的业力而形成的，我们应该在那些环境允许的范围内去工作。

Yes, the Master is with His disciples, in His Astral Form. You will be able to see and talk to Him when you will go in the astral plane.

是的，大师与他的门徒们在一起，以他的灵体形态存在。当你进入灵体世界时，你将能够看到并与他交谈。

Neither — nor — are aware of the **Sound Current**, and without it nobody can go into the higher spiritual planes. Therefore, their preaching and teaching cannot be complete. They possess no knowledge of the Holy **Names** or our way of meditation. The result is that your taking part in their work will do no good either to them or to you; instead of that you can study the books by Dr. Johnson and other R.S. literature.

既不——也不——了解**音流**，而没有**音流**，没有人能够进入更高的精神境界。因此，他们的传教和教导不可能完整。他们不了解神圣的名字或我们的冥想方式。结果是，你参与他们的工作对他们或对你都没有好处；相反，你可以研究约翰逊博士和其他 R.S.文献的书籍。

I also could wish that there was a teacher of R.S. Science in your country. You have not given me the full name of— so I cannot know who he is and how far he will be able to hold a Satsang. After Initiation one has generally no need to join any religious or spiritual association. It is a mere

waste of time, which can be

我也希望你们国家能有位 R.S.科学的老师。你没有告诉我他的全名——所以我无法知道他是谁，以及他能在 Satsang 中坚持多久。一般来说，在得到启示后，就不再需要加入任何宗教或精神团体。这纯粹是浪费时间，这些时间本可以

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more usefully devoted to meditation. But there can be no harm in joining a society aiming at social uplift, etc., if it does not absorb too much time or if it provides a means of livelihood. Only so much time should be devoted to worldly or other work as is necessary to keep us going.

更有效地用于冥想。但如果加入一个旨在提高社会地位等的团体不会有害，前提是它不会占用太多时间，或者它提供谋生手段。应该只投入必要的时间来处理世俗或其他工作，以维持我们的生活。

13.

In this world it is difficult to find a happy person. One thing or the other is always going wrong, and man finds himself miserable and care-worn. Only he who has taken his attention in and hears the clear Bell Sound is free from worries and cares of this world. Man takes birth here and his destiny comes with him. This destiny cannot be changed. Man has to under- go it. The destiny is of his own making. What he had sown before, he reaps now. Therefore, the wise undergo their destiny with patience and fortitude, while the unwise undergo it all the same, but are dis- satisfied and worried.

在这个世界上，很难找到一个快乐的人。总有这样那样的不顺心，人们感到痛苦和疲惫。只有那些将**注意力**收拢，听到**清晰钟声**的人，才能摆脱世间的烦恼。人生来就带着自己的命运，这个命运无法改变。人们必须承受它。命运是自己造成的。他之前播种的，现在正在收获。因此，聪明的人以耐心和勇气承受命运，而不明智的人同样承受，却感到不满和担忧。

Lasting Peace and Happiness are within us. Peace and happiness derived from worldly objects and com- panions are transitory, because they are not lasting. They change and in time vanish. Their attachment leaves behind scars which disfigure life. Therefore, while working for a decent, comfortable life, one should not lose sight of the aim of life — Permanent Peace. By the very nature of things, this is not obtainable in the matter and mind regions, because these are them- selves changeable. As one is going in and up, one is getting independent of the changeables, and finds Peace in Spiritual Regions. Peace is excellent, but is obtained through effort.

永恒的和平与幸福就在我们心中。源自尘世物质与同伴的和平与幸福是短暂的，因为它们并非永恒。它们会变化，并随着时间的流逝而消逝。对它们的执着会在生命中留下伤痕，使生活变得扭曲。因此，在为体面舒适的生活而努力的同时，不应忘记人生的宗旨——永恒的和平。就事物的本质而言，这无法在物质与心灵领域获得，因为这些领域本身就是多变的。随着我们深入并向上探索，我们会逐渐摆脱变化的事物，并在精神领域找到和平。和平是极好的，但它需要通过努力才能获得。

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14. Man is a wonderful creation. He not only carries his past history with him, but the whole crea- tion — visible and invisible — and the Creator of all are within him, and he has been gifted with the capacity to see all that lies in him and to be one with his Creator. The search is to be made within one's self and it costs nothing. The whole thing lies behind the veil of the mind. When the mind has been made motion- less, that which lies behind the veil becomes visible. The mind, which wanders outward and seldom sticks to its headquarters in the **eye center** — whether we are awake or asleep — has to be trained to stick to the head- quarters and, instead of running out, is to look inside the **eye center**. This is not an easy task. But just as other habits are created by practice and perseverance, the mind also is to be put in the new channel by love and faith and perseverance. It is a practical course.

人类是奇妙的存在。他不仅携带着自己的过去历史，还携带着整个创造——可见与不可见——以及所有创造物的创造者，这些都在他之内，他被赋予了一种能力，能够看见他内在的一切，并与他的创造者合一。寻找的过程是在自己内心中进行的，它不花费任何代价。整个事情都隐藏在心智的帷幕之后。当心智变得静止不动时，帷幕之后的事物就变得可见。那个向外游荡、很少停留在**眼中心**总部——无论我们

清醒还是睡着——的心智，必须被训练去停留在总部，而不是向外奔跑，而是要向内看**眼中心**。这不是一件容易的事。但正如其他习惯通过练习和坚持而形成，心智也要通过爱、信念和坚持被引导到新的渠道。这是一个实用的方法。

It is a fight against the mind. "**Slow and steady wins the race**"
这是一场与心智的斗争。"**慢而稳者胜**"

Regarding your questions about the past life, as I have stated above, you will have firsthand knowledge of it when you will be able to go within yourself. Suffice it to say that the present life is based on the past life. Unfulfilled hopes and desires of one life become the basis of new life and form the framework of the new life. Therefore, the main run of the present life was determined before birth. This cannot be changed and has to be borne, whether we do it patiently or restlessly. But we are free to cast our future.

关于你对前世的问题，正如我上面所说，当你能够进入自己内心时，你将亲自了解它。只需说，现世是基于前世的。一个生命未实现的希望和欲望成为新生命的基础，并形成新生命的框架。因此，现世的主要进程在出生前就已确定。这无法改变，必须承受，无论我们是否耐心或焦躁。但我们自由选择我们的未来。

Sant Mat teaches us how to end this cycle of birth and death and go back to our Eternal Home. The teaching of Sant Mat is the Word which is present in all. We need the help of somebody who himself practises the Word, and it becomes our duty to catch

圣玛特教我们如何结束生死的循环，回到我们的永恒家园。圣玛特的教学是存在于万物的真言。我们需要帮助那些自己实践真言的人，而捕捉它成为我们的责任。

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106 精神宝石

It and trace It inward. The teacher is there, outside and inside, to give guidance. Therefore, with high aim and faith and perseverance, seek the Word within you and be master of your own house within, instead of wandering out. The richest gold mine is within you. The Word is dearer than all the gold, rubies and diamonds, finding which the mind gives up hankering after the things of this or other worlds.

它，并追溯它向内。老师在那里，外面和里面，给予指导。因此，怀着高远的目标、信念和毅力，寻求你内心的真理，成为你内心之家的主人，而不是在外漂泊。最丰富的金矿就在你内心。真理比所有的黄金、红宝石和钻石都更珍贵，找到它，心灵便放弃了对他世或此世事物的渴望。

15. I appreciate your eagerness to take to **Simran** and **Bhajan** as much as possible, and I hope you will progressively devote more and more time to them. Your inability to concentrate properly is due to your worldly desires, which must be brought under control till you reach the point when Love of God becomes an all-consuming passion, and you consider it the be-all and end-all of your existence.

我欣赏你尽可能多地接触 **Simran** 和 **Bhajan** 的急切，希望你能逐渐投入越来越多的时间。你无法**集中注意力**的原因是你的世俗欲望，这些欲望必须被控制，直到你达到爱神成为你全部激情、并认为它是你存在的一切和最终目的的那个点。

You know fully well that nothing is really yours in the world, in the sense that nothing will go with you after death, except "**Nam**". It alone will take you to the Feet of the Almighty, under the guidance of the Master who is always with His votaries at the time of death and keeps them company throughout the spiritual journey.

你知道得非常清楚，在这个世界上没有任何东西真正属于你，因为死后没有任何东西会与你同去，除了“**Nam**”。只有它将带你到至高无上的神脚前，在时刻伴随信徒的导师的指导下，在整个精神旅程中陪伴你。

He is always with you even now, though you may not see Him with physical eyes. By constant devotion to **Bhajan**, time may come when you can see within yourself the Radiant Form of the Master, and once you get It, you will be fully planted on the way that leads to God and eternal Salvation.

goal of life is fixed and the means to reach the goal are known, the wise will appreciate the situation and will take full advantage of the leisure and the opportunity that come in their way to reach that goal. To detach the mind from the perishable things of this world and instead to

在你的信中，你提到了自从从印度回来后你生活方向的变化，以及你试图重塑你的居住环境来使你与这种变化和谐。当生活的目标已经确定，达到目标的手段也已知时，明智的人会欣赏这种状况，并充分利用他们遇到的休闲和机会来达到那个目标。让心灵脱离这个世界的易逝之物，而相反地

value NAM, are signs of special favor of the Creator.

Nam 的价值，是造物主特殊恩典的标志。

You have taken to Sant Mat with the same deep love and faith that this high and invaluable and incomparable philosophy demands. I am glad to see your life moulding to take this new shape.

你带着同样深沉的爱与信念，投身于圣玛特（Sant Mat），这正是这一崇高、珍贵且无与伦比哲学所要求的。我很高兴看到你的生活正在逐渐改变，以适应这种新的形态。

One and a half hours approximately that you give to Simaran and a half-hour to Dhyana and Bhajan is sufficient for the present. Gradual progress is to be preferred. And you have other heavy work to attend to as well. Stilling the wild mind and withdrawing the attention from the body and concentrating it in the **eye focus** is a slow affair. A Sufi says: "A life period is required to win and hold the beloved in arms". Concentrating the attention in the **eye focus** is like the crawl of an ant on a wall. It climbs to fall and falls to rise and to climb again. With perseverance it succeeds and does not fall again. The soul and the mind are very intimately united with matter. We feel pain even when a single hair is pulled from the body surface. But the combination is unreal. Soul and matter are poles asunder. By and by, as the process of separation is continued, you will succeed in detaching the attention from matter. Legs and arms — the extremities of the body — will begin to lose consciousness. The trunk of the body will follow the same course. The whole attention will enter into the **eye focus**. One will be unconscious of the body and of the material world but fully conscious of a new world within the focus. **But one should do Simran and Bhajan, not as a matter of routine with a heavy heart or as a task, but should take to it with love and eagerness.**

大约一个半小时的时间给 Simaran，半小时给 Dhyana 和 Bhajan 就足够了。目前来说，循序渐进更为可取。你还有其他繁重的工作要处理。让狂野的心平静下来，将**注意力**从身体中抽离，并**集中**在眼球的**焦点**上，这是一件缓慢的事情。一位苏菲派人士说：“需要一生的时间才能赢得并紧握心爱的人。”将**注意力集中**在眼球**焦点**上，就像蚂蚁在墙上爬行。它爬上去又掉下来，掉下来又爬上去，再爬上去。凭借毅力，它最终成功并且不再掉落。灵魂和心智与物质非常紧密地结合在一起。即使从身体表面拔出一根头发，我们也会感到疼痛。但这种结合是不真实的。灵魂和物质是截然不同的两极。随着时间的推移，随着分离过程的持续，你将成功地将**注意力**从物质中抽离出来。四肢——身体的末端——将开始失去知觉。躯干也将遵循同样的过程。全部的**注意力**将进入眼球**焦点**。一个人会失去对身体的感知和对物质世界的意识，但会完全意识到聚焦内的新世界。**但一个人应该进行 Simran 和 Bhajan，不是出于例行公事、心不在焉或任务感，而是带着爱和热情去做。**

Human nature is frail. It is full of weaknesses and one begins to realize the weakness of human nature

人性是脆弱的。它充满了弱点，当一个人遵循 Surat Shabd 瑜伽时，开始意识到人性的弱点。

-when one follows Surat Shabd Yoga. Frailties present

-当一个人遵循 Surat Shabd 瑜伽时。软弱呈现

themselves in almost every conceivable manner and interfere in concentration. But with the help of the Master and the **Sound Current** they are overcome, one by one, with every inch of the withdrawal of the **Current** from the body towards the focus. The frailty of human nature is giving place to strength and when the attention has detached itself from the centers of sense organs, the senses cease to function in this material world haphazardly and are under control.

他们在几乎每一种可以想象的方式中伤害自己，并干扰**专注**。但在大师和**音流**（Sound Current）的帮助下，他们一个接一个地被克服，随着**音流**从身体中抽离并朝向**焦点**移动的