Spiritual Gem

精神宝石

FOREWORD  
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 sepa-  
rating the letter of each Master into different volumes,  
has rendered the books handy and of a convenient  
size.  
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.  
Sant Mat—Teachings of the Saints—is not a reli-  
gion, 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,

前言

这些信件由胡祖玛哈拉吉巴巴·萨万·辛格吉撰写，最初是同名的更大一本书《精神宝石》的一部分，该书的第一部分包括他尊敬的师傅巴巴·贾伊马尔辛格吉玛哈拉吉写给他的信件。这部分现在已被单独印刷，名为《精神信件》。这种安排不仅将每位大师的信件分成了不同的卷，还使书籍变得便于携带和方便阅读。

大师写下这些信件是为了回应他美国和欧洲的弟子和寻求者的疑问，因此在这本书中几乎处理了所有寻求真理和现实的人心中出现的疑问和疑惑，这使得它极具价值。由于这些答案主要基于圣玛特原理，因此圣人们的教诲也在其中被详细讨论。

Sant Mat——圣徒教诲——不是一种宗教、教派或信条。它不包含任何仪式、仪式、庆典、教条、神职人员、教堂或寺庙崇拜。它是一种科学的方法，进入并实现我们内心的天堂，同时仍然生活在这里和现在。或者也可以称之为上帝实现的实际精神训练学校。

生活在世界上，履行我们对妻子、孩子、亲戚、朋友和人类的全部义务，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.  
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.  
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 the world.  
The Masters who died long ago, or their writings,  
can be of little help to us.  
The method of God-Realization taught by all  
the Saints, to whichever country or religion they

苦难和痛苦是人类命运的份额，源于我们与上帝的悲伤分离。这个我们如此热爱的世界，并非我们的真正家园。

我们的灵魂是来自幸福、生命和能量之海的滴落，它在亿万年前与之分离。它是这片痛苦和悲伤的陌生之地。在这个由大地、水、火和空气构成的世界中，没有与之相同的东西。除非它返回到其古老的原始家园，否则它的悲伤和苦难无法结束，也不会结束。为此，它不需要在自身之外寻求任何地方。我们的身体是主居住的寺庙。没有人曾经找到过，也永远不会在自身之外找到他。

所有世界的圣人、贤人和先知都肯定“上帝的王国在我们内心”，一个人不应该四处游荡以实现救赎。在这个九门之庙（我们的身体）中，主居住。一个人只需要一位老师或向导，他知道通往这条道路的秘密，并能引导我们到达主——我们慈爱的父亲——的面前。这只有在人类生命中才可能。没有任何亚人类物种有这种能力或特权。精神科学的老师和其他科学或艺术老师一样必要。这条未知的道路如此弯曲、复杂和错综复杂，一个人没有向导的帮助是无法行走的——一个觉悟的灵魂。这位向导必须是一位活着的导师，他能带我们到达最高区域，超越死亡和消解，那里没有返回之路。这样的导师总是存在于世界上。那些很久以前就去世的导师，或者他们的著作，对我们帮助甚微。

上帝实相的教法，所有圣者所传授，无论他们来自哪个国家或宗教

belonged, has always been the same and will ever be  
the same. It is not designed by man, that it may need  
alteration, addition or modification. It is the Lord's  
own design and is as old as the creation itself. It  
consists of three parts :—  
First is the "Simran" or the Repetition of Lord's  
Holy Names. It brings back our scattered  
attention to the Tisra Til—Third Eye,  
(behind our eyes) which is the headquarters  
of our mind and soul, in the waking state,  
whence it has scattered.  
Second is the "Dhyan" or Contemplation on the  
immortal form of the Master. This helps in  
keeping the attention fixed at that center.  
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.  
This is, in a nutshell, the gist of the spiritual practices  
-which the Saints of all ages and countries have been  
teaching to their disciples for the purpose of God-  
Realization. Blessed are those who come across a  
Perfect Master, who takes them back to their Original  
Home.  
The Great Master, Huzur Maharaj Baba Sawan  
Singh ji, has been one of the greatest exponents of these  
teachings, that the world ever produced. Born in  
1858 in a highly respectable Jat family of Punjab, He  
showed signs of great Spiritual Understanding from  
early childhood. As a boy he could repeat by heart  
the Japji Sahib of Guru Nanak and Jap Sahib of Guru  
Gobind Singh. His great spiritual hunger and thirst

无论他们属于哪个国家或宗教，始终如一，永远如此。这不是由人类设计的，可能需要改变、增加或修改。这是主的设计，与创造本身一样古老。它由三部分组成：—

首先，是“Simran”或对主神的重复

神圣之名。它将我们分散的注意力带回提斯拉提尔——第三眼（在我们眼睛后面），这是我们心灵和灵魂的大本营，在清醒状态下，它从这里散开。

第二是“Dhyan”或冥想

不朽的宗师形态。这有助于将注意力固定在那个中心。

第三是“Bhajan”或聆听 Anhad

梵音或天籁之音，不断在我们内心回响。借助这神圣的旋律，灵魂升腾至更高境界，最终达到主的足下。

这简而言之，就是精神实践的核心——历代各国圣者向他们的门徒传授，以实现上帝觉悟。遇见完美导师的人有福了，他将他们带回他们的本源之家。

大大师，胡祖·玛哈拉吉·巴巴·萨万·辛格，是这些教诲中世界最伟大的阐释者之一。他于 1858 年出生于旁遮普一个极其受人尊敬的贾特家族，从小便展现出伟大的精神理解力。作为一个男孩，他能够背诵纳纳克大师的《贾普吉·萨希布》和戈宾德·辛格大师的《贾普·萨希布》。他极大的精神饥渴和渴望

for Knowledge of Truth and Reality brought him in  
contact with Baba Jaimal Singh Ji, in 1894, who at  
the time of initiating Him remarked that He had been  
holding something for Him in trust from the Lord,  
which he had discharged that day.  
In 1911, He retired prematurely on pension from  
the Military Engineering Service, to attend to his real  
task for which He was commissioned by the Lord.  
He preached and taught the practice of Surat Shabd  
Yoga at the Radha Soami Colony, Beas (Punjab),  
which He named Dera Baba Jaimal Singh after the  
name of His Master. Millions flocked to hear his  
spiritual discourses. He initiated more than 125,000  
Souls into this Mystic Path, the largest number in the  
history of the world to be ever initiated by any Saint,  
Sage or Prophet. He spread the Light of Sant Mat,  
not only in every nook and corner of India, but carried  
its torch to distant lands of Europe, America, Canada  
and South Africa also.  
The Spiritual practices taught by Him for God-  
Realization are the same as taught by Christ, Kabir,.  
Nanak, Paltu, Dadu, Jagjiwan, Tulsi, Maulana Rum,  
Shamas Tabriz, Hafiz, Mujadid Alf Sani, and other  
Saints of the world. These practices are mentioned in the  
Vedasas"AnhadMarg,"by the Mohammedan Mystics  
as"Sultan-ul-Azkar,"and in the Bible as the"Word"or  
the "Logos". The followers of the Great Master includ-  
ed people of all religions, countries and nationalities.  
When He started His work, the Light of Sant Mat was  
slowly fading out. People under the influence of  
priestly classes had taken to rites and rituals and had  
forgotten the teachings of the Saints. Nobody knew  
what the Surat Shabd Yoga was. Now, by His grace,  
there are established big Sat Sang Centers, not only

他对于真理和现实的极大精神饥渴和渴望，使他在 1894 年与巴巴·贾伊马尔·辛格接触，当时在引导他时，他提到自己曾从主那里保管着一些东西，那天他已经归还了。

1911 年，他提前退休，从军事工程服务中领取养老金，以履行他由主委派的真正任务。他在贝斯（旁遮普）的拉达苏米殖民地宣讲和教授苏拉特·沙布德瑜伽的实践，他将这个地方命名为达拉·巴巴·贾伊马尔·辛格，以纪念他的师傅。成千上万的人涌来聆听他的精神演讲。他引导超过 125,000 个灵魂进入这条神秘之路，这是世界上任何圣者、智者或先知所引导的人数最多的。他不仅将圣玛特之光传播到印度的每一个角落，还将它的火炬带到了欧洲、美洲、加拿大和南非的遥远之地。

他传授的灵性实践与基督、卡比尔、纳纳克、帕尔图、达杜、贾吉万、图尔西、毛拉纳·鲁姆、沙马斯·塔布里兹、哈菲兹、穆贾迪德·阿尔法·萨尼以及其他世界圣徒所传授的相同。这些实践在《吠陀》的“阿南达玛格”中、伊斯兰神秘主义者称之为“苏丹-乌尔-阿扎卡尔”，在《圣经》中被称为“道”或“ logos”。这位大导师的追随者包括所有宗教、国家和民族的人。当他开始他的工作时，桑特·马特的之光逐渐消逝。受祭司阶级影响的人们已经沉迷于仪式和仪式，并忘记了圣徒的教诲。没有人知道什么是苏拉特·沙布德瑜伽。现在，凭借他的恩典，已经建立了大萨桑中心，不仅

in the length and breadth of India, but throughout  
Europe, America, Canada, South Africa and other  
countries.  
His famous book, "Gurmat Sidhant" — "Philosophy  
of the Masters" — consisting of two big volumes of 1000  
pages each, and His "Discourses" in two volumes,  
have been translated into English and many other  
languages.  
He left the mortal coil in 1948, after duly  
appointing Sardar Bahadar Jagat Singh Ji, Retired  
Vice Principal of Lyallpur Agricultural College, as his  
successor to carry on his mission of pointing out the  
way to the Abode of Bliss.  
Dera Baba Jaimal Singh  
Beas, Punjab, India  
January 1965.  
CHARAN SINGH

不仅遍布印度的长度和宽度，而且遍及整个欧洲、美洲、加拿大、南非和其他国家。

他的著名书籍《Gurmat Sidhant》——“大师的哲学”——由两卷各 1000 页组成，以及他的两卷《演讲集》，已被翻译成英语和许多其他语言。

他于 1948 年离世，在正式任命拉合尔农业大学退休副校长萨达尔·巴哈达尔·贾加特·辛格先生为其继任者，继续他指引通往极乐之地的使命之后。

德拉·巴巴·贾伊马尔·辛格·比阿斯，旁遮普，印度 1965 年 1 月。

查兰·辛格

PREFACE  
The contents of the present book first appeared  
as Part II of a large volume bearing the same title,  
published in 1958 and again in 1960, which includ -  
ed as Part I, letters written by Baba Jaimal Singh  
Ji Maharaj to his dearly beloved disciple Maharaj  
Sawan Singh Ji, during the early days of his  
discipleship. Part I, the letters from Baba Jaimal  
Singh Ji to Baba Sawan Singh Ji, are now being  
published as a separate book entitled "Spiritual  
Letters". They give a revealing insight into the  
substance of true discipleship and the loving quality  
of Master-Disciple relationship. The other letters,  
formerly Part II, which form the contents of this book  
carry a more analytical presentation of Sant Mat  
Principles that are useful alike to seekers and disciples.  
They were addressed to seekers and disciples mainly in  
America and Europe, with modern, intellectual  
backgrounds, and bring out the rationale of Sant Mat  
in a remarkably lucid manner.  
By presenting Part I and Part II separately, one  
as "Spiritual Letters" and the other as "Spiritual  
Gems" it is hoped to achieve the twin objectives of  
securing a more convenient size and of conveying the  
immutable principles of spiritual life in forms more  
suitable for seekers and disciples with varying back-  
grounds and degrees of appreciation of a way of life  
which has been extolled by Saints of all ages and  
climes.  
The letters from which the excerpts in this book  
were taken were written during the period between  
1919 and 1948. Not only did the Colony expand

前言

本书内容最初以同名大卷书的第二部分形式出现，于 1958 年和 1960 年出版，其中第一部分包括巴巴·贾马尔辛格·贾伊拉杰向其深爱的弟子巴巴·萨万辛格·贾伊拉杰写的信件，这些信件是在他弟子生涯的早期写的。第一部分，巴巴·贾马尔辛格·贾伊拉杰写给巴巴·萨万辛格·贾伊拉杰的信件，现在作为一本单独的书出版，书名为《精神信件》。这些信件揭示了真正弟子身份的本质以及师徒关系的爱心品质。其他信件，以前是第二部分，构成了本书的内容，对圣玛特原理进行了更分析的阐述，这些原理对寻求者和弟子都有用。这些信件主要致信美国和欧洲的寻求者和弟子，他们具有现代和知识背景，并以非常清晰的方式阐明了圣玛特的合理性。

通过分别呈现第一部分和第二部分，一部称为《精神信函》，另一部称为《精神宝石》，希望实现两个目标：确保更方便的尺寸，以及以更适宜寻求者和不同背景、不同欣赏程度的门徒的形式传达精神生活的不可变原则，这种生活方式被历代圣贤所颂扬，无论在哪个时代和地方。

这些摘录中的信件是在 1919 年至 1948 年期间撰写的。不仅殖民地扩张

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during this time into a flourishing Community but the  
Sant Mat teachings were spread far and wide to all  
corners of India and into America, Canada and  
Europe. Since then increasing numbers in these  
countries as well as others and in our own have tested  
these principles on the touchstone of their own lives.  
They have invariably found their troubled and un-  
certain lives transmuted into a consciousness of beauty,  
joy and serene mastery.  
Full as they are of esoteric knowledge and profound  
wisdom, these excerpts, if carefully studied and faith-  
fully acted upon, cannot fail to bring peace and  
happiness to the weary and distracted spirit and to  
hasten the pilgrim on his path of self-realization and  
communion with the Lord of all.  
The Society is deeply beholden to Maharaj Charan  
Singh Ji, for spending a lot of His precious time in  
selecting excerpts from the very large collection of  
letters and for permitting us to publish them for the  
benefit of seekers and followers of the Path. We are  
also thankful to Miss Louise Hilger of Chicago, U.S.A.,  
for her loving service to the Master in arranging and  
typing the book, preparing its Glossary and Index,  
and seeing it through the Press.  
Radhasoami Satsang Beas,  
P.O. Dera Baba Jaimal Singh,  
BEAS, PUNJAB, INDIA.  
January, 1965.  
K.L. KHANNA,  
Secretary.

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在这段时间里，它发展成为一个繁荣的社区，但 Sant Mat 教义已传播到印度的各个角落以及美国、加拿大和欧洲。从那时起，这些国家以及其他国家以及我们自己的越来越多的人在自己的生活中对这些原则进行了检验。他们无一例外地发现，他们困扰和不确定的生活转变为对美的意识，殖民地不仅扩展了快乐和宁静的掌控。

他们虽然充满深奥的知识和深邃的智慧，但这些摘录，如果仔细研究并忠实执行，必将为疲惫而分心的灵魂带来和平与幸福，并加速朝圣者在自我实现与与万主之主相通的道路上的旅程。

该协会深深感激玛哈拉贾·查兰·辛格阁下，因为他花费大量宝贵时间从大量信件中挑选摘录，并允许我们将其出版，以供寻求者和修行者之用。我们还要感谢美国芝加哥的露易丝·希尔格小姐，她为整理和打字书籍、准备其词汇表和索引以及将其送至印刷厂出版，对导师表现出了无私的服务。

拉达索米斯桑桑贝斯，邮政编码：Dera Baba Jaimal Singh，BEAS，旁遮普，印度。

1965 年 1 月。

K.L. KHANNA

秘书。

EXTRACTS FROM  
HUZUR MAHARAJ SAWAN SINGH JI'S  
LETTERS TO SEEKERS AND DISCIPLES  
1919—1948  
1. Sant Mat was spread in the Punjab by Guru  
Nanak Sahib and subsequently by Maharaj Baba  
Jaimal Singh Ji. Every single line of the Granth  
Sahib insists upon going in and contacting Nam, but  
you will find very few mahatmas even, who really  
go in.  
Although I was born in a Sikh family and at the  
age of ten read Guru Granth Sahib and afterwards  
was intimately associated with Sikh religious preachers,  
yet whenever I read Gur Bani (Granth Sahib)  
it struck a strange note in my heart. When I put  
searching questions to preachers, none could give me  
a satisfactory explanation.  
Gur Mat (Sant Mat) is above all religions. For  
a long time I associated with Baba Kahan. He  
usually remained in an ecstatic condition, which he  
developed after fourteen years of persistent and vigor-  
ous practice. I associated with him for several months  
and during that time he showed supernatural powers  
on several occasions. When I asked him if he would  
shower grace upon me by initiating me, he answered:  
"No, he is somebody else; I do not have your share.'\*  
I then asked him to tell me who that person was so

摘录自

尊敬的萨万辛格阁下

致寻求者和门徒的信

1919-1948

1.

圣玛特由古鲁·纳纳克·沙希布在旁遮普传播，随后由玛哈拉贾·巴巴·贾伊马尔·辛格·吉继续传播。格兰特·萨希布的每一行都坚持进入并接触纳姆，但你甚至会发现非常少的上师真正进入。

尽管我出生在锡克家庭，十岁时就读过《古鲁格兰特·萨希布》，此后与锡克宗教传教士有着密切的联系，但每次我阅读《古鲁班尼》（《格兰特·萨希布》）时，它在我心中都引起了奇怪的共鸣。当我向传教士提出探寻问题时，没有人能给我一个令人满意的解释。

古鲁玛特（圣玛特）高于所有宗教。长期以来，我与巴巴卡汉有联系。他通常处于狂喜状态，这是他在坚持不懈和勤奋练习了十四年后发展起来的。我与他联系了几个月，在这段时间里，他在几次场合展示了超自然的力量。当我问他是否愿意通过引导我赐予我恩典时，他回答：“不，他是另一个人；我没有你的份额。”然后我问他那个人是谁，他告诉我：

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that I could contact him. He replied: "When the  
time comes, he will himself find you."  
When I was S. D. O. at Murrie Hills and in charge  
of water supply works, my house was near a Dharam-  
sala, a free rest house where sadhus, mahatmas, and  
others going on their way to the pilgrimage of Amarnath  
in Kashmir, would often stay, and I had the oppor-  
tunity of talking to them and discussing religious and  
spiritual problems with them.  
In those days Baba Ji came to Murrie and put  
up in the Gurdwara (a Sikh temple). He held Satsang  
from Granth Sahib and created quite a stir by his  
novel (or what seemed to be novel) interpretation of  
Granth Sahib. This was brought to my notice too.  
One man said that he offers as prashad what is left  
in the plate after eating; another told me that he puts  
musical instruments in the heads of people. I promptly  
pulled him up and said: "I am an engineer and I  
know it is not possible to put any musical instrument in  
the head of a person."  
On the fourth day I went to attend Satsang.  
Baba Ji was at that time explaining the meaning of  
'Jap Ji' Sahib. Well, I started my volley of questions—  
so much so that the audience got tired and began to feel  
restless. The sacred book, 'Sar Bachan', was lying  
there and I objected ,to the name of 'Radha Swami',  
and Baba Ji explained from the book itself what 'Radha  
Swami' meant:  
"Radha ad Surat ka Nam.  
Swami ad Shabd Nij Dham."  
Translated: "Radha is the name for the first or  
primal soul.  
Swami means the original Shabd of  
the Real Home."

2

精神宝石

我能够联系到他。他回复说：“到时候，他会亲自找到你。”当我担任穆里山区的 S.D.O.并负责供水工作时，我的房子靠近一个达拉姆沙拉，一个免费的休息屋，那里的萨杜、大圣和其他前往克什米尔阿玛纳特朝圣的人经常停留，我有机会与他们交谈，并和他们讨论宗教和精神问题。

那时，巴巴吉来到穆里，住在古尔达瓦拉（锡克教寺庙）。他通过格兰特·萨希布进行萨特桑，并以他对格兰特·萨希布新颖（或看似新颖）的解释引起了一阵轰动。这也引起了我的注意。有一个人说他把剩下的东西作为奉献品；我问他那个人是谁，饭后放在盘子里的；另一个人告诉我他把乐器放在人的头上。我立刻纠正他，说：“我是一个工程师，我知道不可能把任何乐器放在人的头上。”

第四天我去了参加静修会。

巴巴吉当时正在解释《贾普吉》萨希布的含义。嗯，我开始连珠炮似的提问——以至于观众都感到疲倦，开始变得不安。那本神圣的书籍《萨尔巴查恩》就躺在那里，我反对“拉达斯瓦米”这个名字，巴巴吉从书中亲自解释了“拉达斯瓦米”的含义：

拉达是第一或原初灵魂的名字。

斯瓦米意味着真实家园的原始声音。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3  
Now he wanted to point out the way, but I had  
read Vedanta. When I read Gur Bani, my opinion  
was different; when I read Gita, my opinion was again  
different, etc. and I was unable to come to a decision.  
At last I applied for eight days' leave to enable me  
to study the teachings of Baba Ji. He advised me to  
read Kabir Sahib's 'Anurag Sagar'. I immediately  
ordered eight copies of this book from Bombay so that  
I could also give some to my friends : BabuHari Ram,  
Gulab Singh and others,to read and comment on it.  
After several conferences with Baba Ji I was  
thoroughly convinced and received Initiation from  
Him on the 15th day of October, 1894.  
2. The ritualistic part of all religions is blind and  
misleading; no matter what the religion might be —  
whether our own or of other people.  
As to the good and bad things or the sin and the  
virtue both becoming meaningless, that may be.  
When you leave the British Territory (during the days  
of British occupation in India) and pass into the land  
of the Pathans, who can ask you to account for your  
deeds? While you are here in the region of Kal,  
you have to account for all that you do. Once you  
cross over to the region of Dayal (Merciful), who can  
touch you ? This applies only when you have actually  
crossed the boundary of Kal. Until then it is only  
a saying.  
But the scroll is torn when you devote yourself to  
Nam; that is, by practice of Surat Shabd Yoga.  
To tell the truth, we ignorant people cannot even form  
an idea of the immense power which the Masters  
possess. But they do not let supernatural or miraculous

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玛哈拉杰·萨万·辛格·JL 的信件

3

现在他想指出路，但我读过吠檀多。当我读到古尔巴尼时，我的看法有所不同;当我读到《梵歌》时，我的观点又不同了，等等，我无法做出决定。最后，我申请了八天的假期，以便能够学习巴巴吉的教义。他建议我阅读 Kabir Sahib 的《Anurag Sagar》。我立即从孟买订购了这本书的八本，这样我也可以把一些送给我的朋友：BabuHari Ram、Gulab Singh 和其他人，让他们阅读和评论它。

在多次与巴巴吉的会议后，我彻底信服，并于 1894 年 10 月 15 日从他那里接受了启蒙。

2.

所有宗教的仪式部分都是盲目且误导性的；无论宗教是什么——无论是我们自己的还是别人的。

至于好事坏事或罪恶美德都变得毫无意义，那可能。当你离开英国领土（在印度英国占领时期）进入帕坦人的土地时，谁会要求你为自己的行为负责？当你在这里的卡尔地区时，你必须对你所做的一切负责。一旦你越过到达亚尔（仁慈）地区，谁能触及你？这仅在你真正越过卡尔边界时适用。在此之前，这仅仅是一句空话。

但当你致力于那姆时，卷轴就会撕裂；也就是说，通过练习苏拉特·沙布德瑜伽。说实话，我们这些无知的人甚至无法想象大师们所拥有的巨大力量。但他们并不让超自然或奇迹

4 SPIRITUAL GEMS  
powers even approach them, much less accept and  
use them. If filth has to be removed, we do not do it  
ourselves but utilize the services of sweepers. If the  
Saints were to exercise these powers, the whole world  
would run after them.  
Kal has obtained three boons from Akal Purush:  
1. Saints should not persuade people of this  
world by the use of miraculous or super-  
natural powers.  
2. Nobody here should know anything about  
his previous life. If we knew what sins we  
committed in the previous life, for which we  
are being punished in this life, then we would  
naturally never repeat them again.  
3. Wherever a soul might be placed, it should  
feel contented in that condition. For  
instance, look at the pigs. Do they want to  
die? They also cling to this life.  
If the Saints were to convert people by perform-  
ing miracles, the entire population would be after  
them because it would not be difficult at all for them  
to raise a dead man to life in one place, restore the  
sight of another in another place, etc. But no, that  
is not the way of the Saints; although it is true that  
wherever a perfumer stores or displays his goods, the  
atmosphere is full of scent. (Wherever Saints live,  
even if they do not show miracles, people know there  
is something extraordinary about them.)  
You know how I broke my leg. It is a long story  
and I have narrated it several times in Satsang. I  
used to go every Sunday to my Master for Satsang.  
One day He asked me not to come, and said: "You  
go straight"; that is, from visiting my mother at home  
I should return straight to the hill station where I was

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4

精神宝石

但他们不让超自然或神奇的力量接近他们，更不用说接受和使用它们。如果必须清除污垢，我们不是自己动手，而是利用清洁工的服务。如果圣人们行使这些力量，全世界都会跟在他们后面。

卡尔从阿卡尔普鲁沙获得了三个恩赐：

1.

圣人不应通过使用奇迹或超自然力量来劝说世人。

2.

这里没有人应该知道他以前的生活。如果我们知道我们在前生犯了什么罪，我们今生因此受到惩罚，那么我们自然会永远不再犯。

3.

无论灵魂被置于何处，它都应在那种状态下感到满足。例如，看看猪。它们想要死亡吗？它们也依恋这种生命。

如果圣徒通过行奇迹来转化人们，整个社会都会追随他们，因为他们在某个地方使死人复活、在另一个地方恢复别人的视力等，根本不难。但不是这样，这不是圣徒的方式；虽然确实，无论香水商在哪里储存或展示他的商品，空气中都充满了香气。（无论圣徒在哪里生活，即使他们不展示奇迹，人们也知道他们身上有某种非凡之处。）

你知道我如何打断腿。这是一个漫长的故事，我在 Satsang 中已经讲述过好几次。我过去每个星期天都去我的大师那里参加 Satsang。有一天他让我不要去，并说：“你直接去”；也就是说，从家里看望母亲后我应该直接回到我所在的山区。

MAHARAJ SAWAN SINGH Jl'S LETTERS 5  
in service, without stopping at Beas as I usually did.  
When the train reached the station at Beas, I found  
Maharaj Ji (Baba Jaimai Singh Ji) standing there on  
the platform. It seemed as if He wanted to say some-  
thing, but kept quiet. I proceeded to the hill station  
and resumed my duty.  
It was my habit to catch hold of the mane of my  
horse and jump on it while it was going by. But my  
servant, in my absence and without my knowledge,  
had clipped the horse's mane. I did not notice that  
and as I grabbed for the mane, my hand slipped and I  
fell down and broke my leg. The fracture was painful,  
no doubt, but much more painful was the fact that  
I could neither defecate nor urinate. The doctors even  
thought that it would be difficult for me to survive.  
On hearing of this accident, a Mohammedan  
overseer, who belonged to my district, came to me and  
said: "I am your own man, a sort of family member.  
I belong to your place. Tell me please, how can I  
help you?" I said, "My children are studying as  
boarders in a school about eight miles from this place.  
I do not want them to know of this accident. But I  
would like you to send a telegram to Maharaj Ji (Baba  
Ji)." He sent the telegram. And when Baba Ji  
received the telegram He said: "Well, if the Master  
wants to take him away, He may, for at least he has  
got Nam." But my sister in faith, Bibi Rukko, pleaded  
For me with Baba Ji.  
It was Baba Ji's practice to go into meditation  
when anything important was expected to happen,  
and then to give out whatever information He received  
from within. He sat in meditation at 8 P.M. or earlier  
(whenever the information was received by telegram).  
At about 3 A.M. He called Bibi Rukko, and she

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玛哈拉杰·萨万·辛格·JL 的信件

5

在服务中，没有像往常一样在贝斯停留。当火车到达贝斯车站时，我发现玛哈拉贾（巴巴·贾迈·辛格）站在月台上。似乎他想说些什么，但保持沉默。我继续前往山站并继续我的职责。

我习惯在马经过时抓住它的鬃毛跳上马背。但在我不在家且不知情的情况下，我的仆人剪掉了马的鬃毛。我没有注意到这一点，当我伸手抓鬃毛时，我的手滑了，我摔倒了，摔断了腿。骨折无疑很痛，但更痛苦的是我既不能排便也不能排尿。医生甚至认为我可能难以存活。

听到这个事故后，我辖区的一个穆斯林监工来到我这里，说：“我是您的人，有点像家庭成员。我属于您的地方。请告诉我，我能帮您做什么？”我说：“我的孩子们在这个地方大约八英里远的一所学校寄宿学习。我不想让他们知道这个事故。但我希望您能发电报给玛哈拉贾（巴巴），告诉他不要来我家看我母亲，我应该直接回山上的小站。”他发了电报。当巴巴收到电报时，他说：“好吧，如果主人想带他走，他可以，至少他得到了名字。”但我的信仰姐妹，比比鲁科，为我和巴巴求情。

巴巴吉的习惯是在重要事情即将发生时进行冥想，然后传达他从内心获得的信息。他通常在晚上 8 点或更早的时候（无论信息是通过电报何时收到的）进行冥想。大约凌晨 3 点，他打电话给比比鲁科，她

SPIRITUAL GEMS  
asked, "Shall I bring your food now?" (He had  
not taken his evening meal.) Baba Ji replied : "No,  
but you asked something about Bhai Sawan Singh.  
Now you can inform Sawan Singh that he is not going,  
but the karmas were very heavy. It was ordained  
that he had to suffer for five years but now we will  
settle the karmas in five months. Is it not something?  
We shall not go to him just now, but after he has been  
discharged from the hospital. In the meantime you  
may acknowledge receipt of his telegram." And the  
moment Baba Ji's telegram was received I was able to  
defecate and urinate.  
Saints show their mercy but they never talk about  
it. Now, while I was reduced to this condition, I had  
to suffer from the monetary point of view also. I  
lost my sub-divisional allowance, my horse allowance  
and half of my pay too. The Chief Engineer was  
very kind to me. He said : "If only you could come  
to the office every day in a dandi (a sedan chair), I  
would consider you on duty." But I was very doubt-  
ful and feared that as my leg was still weak, I might  
slip and have another accident. The Chief Engineer  
thereupon allowed me one month's leave. I wondered  
if I would be fit to work after one month. The next  
morning I saw the Commanding Engineer and he  
said : "Now you are going for only one month." Prior  
to this, Baba Ji came to see me and told me that I  
would be absent from duty for only one more month,  
but it was hard for me to believe it.  
At last the month passed and a letter was received  
from Baba Ji stating: "We people have not come into  
this world to do our own work, we have come here by  
the orders of Maharaj Ji (Swamiji). If He likes,  
He will get the work out of us." It is impossible to

精神宝石

她问：“我现在给你带饭吗？”（他还没有吃晚饭。）巴巴吉回答说：“不，但你问到了关于巴伊·萨万·辛格的事情。现在你可以告诉萨万·辛格他不去，但业力很重。注定他要受五年苦，但现在我们将在五个月内解决这些业力。这不是什么吗？我们现在不去找他，但他在医院出院后。在这期间，你可以确认收到他的电报。”巴巴吉的电报一到，我就能排便和排尿了。

圣人们表现出他们的仁慈，但从不谈论它。现在，当我陷入这种境地时，我也不得不在金钱方面遭受痛苦。我失去了我的分区津贴、马匹津贴和一半的薪水。总工程师对我非常仁慈。他说：“如果你每天都能坐轿子（一种轿子）来办公室，我会认为你在值班。”但我非常怀疑，并担心由于我的腿仍然虚弱，我可能会滑倒并再次发生事故。总工程师因此给了我一个月的假期。我怀疑一个月后我是否能够胜任工作。第二天早上，我见到了指挥工程师，他说：“你现在只去一个月。”在此之前，巴巴吉来看我，告诉我我将只缺席一个月的职务，但我很难相信这一点。

最后，这个月过去了，收到了巴巴吉的一封信，信中写道：“我们来到这个世界，不是为了做自己的工作，而是奉玛哈拉吉（斯瓦米吉）之命而来。如果他喜欢，他会从我们这里得到工作。”这是不可能的。

MAHARAJ SAWAN SINGH Jl'S LETTERS 7  
describe the reach or the power of the Saints. I am  
sure, if the Guru wants, He can make even the stones  
carry out His work.  
3. It is only by great good luck that you meet  
Saints. I will tell you my own story. If now and  
then we have the good fortune to come across such  
people, then we do not believe what they say. Before  
Baba Ji came here (to Beas), I am told that there used  
to be an apparently half-witted fellow, but really a  
very spiritual person (a mastana), who would often  
pick up bricks from far and near and make them into  
small heaps at the place where the Dera is now situated.  
He was called Kanhom, the half-witted. If people  
asked him what he was busying himself with, he would  
stop and say: "This will be a very flourishing place.  
Splendid houses will be built here. It will be populated  
just like a city." In those days there was absolutely  
nothing here—no buildings of any kind. It was all  
waste land and desert.  
When Maharaj Ji (Baba Jaimal Singh) took His  
abode here, there was only one very small mud  
hut — 8'x8'. When I stood in it, I could touch the  
roof with my hand. The story of our Baba Ji is also  
wonderful:  
Sometimes I used to ask him very childish questions,  
but He was never annoyed and always answered most  
kindly.  
When Baba Ji's regiment was ordered to the  
Frontier District, while there, He would at night go  
out into the open and dig a small pit in the sandy soil.  
With his rifle tucked behind His knees, He would sit  
there in meditation the whole night. In the morning

玛哈拉杰·萨万·辛格·JL 的信件

7

描述圣徒的影响力或力量。我相信，如果导师愿意，他甚至可以让石头为他工作。

3.

仅凭极大的好运，你才会遇到圣人。我要告诉你我的故事。如果我们有幸偶尔遇到这样的人，那么我们不会相信他们所说的话。在巴巴吉来到这里（比阿斯）之前，我听说这里曾经有一个看似半傻的人，但实际上是一个非常精神的人（一个玛斯塔纳），他经常从远处和近处捡起砖块，把它们堆在德拉萨现在的位置。他被称为卡霍姆，半傻的人。如果有人问他自己在忙什么，他会停下来说：“这将是一个非常繁荣的地方。这里将建造辉煌的房子。它将人口众多，不可能只是一个城市。”在那些日子里，这里绝对什么都没有——没有任何类型的建筑。这里全是荒地和沙漠。

当玛哈拉贾（贾伊马尔·辛格）在这里安家时，这里只有一间非常小的土屋——8 英尺 x8 英尺。当我站在里面时，我能用手触摸到屋顶。我们巴巴吉的故事也很奇妙：有时我会问他一些非常幼稚的问题，但他从不生气，总是非常友好地回答。

当巴巴吉的部队被派往边境地区时，在那里，他会在夜晚走出帐篷，在沙土中挖一个小坑。他把步枪夹在膝盖后面，整夜在那里冥想。第二天早上

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the enemy (the Pathans) would be found sitting around  
Him. As He would get up to leave for His regiment,  
they would pay Him respect and obeisance. Nobody  
would disturb Him, and they would say among them-  
selves : "He is a Faqeer. We should not touch Him."  
If there were three or four holidays, He would devote  
all of them to Bhajan.  
He also taught Gurmukhi to the Colonel of His  
regiment. He retired on pension after thirty-four  
years of service. He remained at the Dera (Beas) for  
fourteen years and passed away on December 29, 1903.  
4. I was fond of Satsang and Parmarth (spiritual  
topics) from my childhood. I often associated with  
sadhus and religious people, partly because my father  
was fond of Sadhu Seva. Then, while in service, I  
read Vedant and discussed Vedant with people, espe-  
cially with the sadhus who, on their way to Kashmir,  
stopped at the Dharamsala near my house.  
Later I was transferred to Murrie Hills. One day  
as I was supervising my work, I saw an old Sikh going  
up a hill along with a middle-aged lady. When I  
noticed him, I thought he had probably come in  
connection with some case in the Commissioner's  
Court. Little did I think that he was to be my Master.  
He was no other than Baba Ji Himself and the lady  
was Bibi Rukko. This I did not know at the time,  
but found out later that Baba Ji said to Bibi Rukko,  
referring to me, "It is for his sake that we have come  
here." To which Bibi Rukko replied: "But he has  
not even greeted you." Baba Ji said to her, "What  
does the poor fellow know yet? On the fourth day he  
will come to us."

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敌人（帕坦人）会围坐在他周围。当他起身离开去他的部队时，他们会向他表示尊敬和敬礼。没有人会打扰他，他们会在彼此之间说：“他是个法基尔。我们不应该碰他。”如果有三四个假日，他会把所有时间都用来唱颂歌。

他还将古尔穆基语教给了他所在部队的团长。他在服役 34 年后退休。他在德拉（比阿斯）住了 14 年，于 1903 年 12 月 29 日去世。

4.

我喜欢从童年起就喜欢 Satsang 和 Parmarth（精神话题）。我经常与苦行僧和宗教人士交往，部分原因是因为我的父亲喜欢 Sadhu Seva。然后，在服役期间，我阅读了《奥义书》并与人们讨论《奥义书》，特别是那些在前往克什米尔途中，在我家附近的达拉姆沙拉停留的苦行僧。

后来我被调到了穆里山。有一天，当我正在监督我的工作时，我看到一个老锡克教徒和一个中年妇女一起上山。当我注意到他时，我想他可能是因为与专员法庭的一些案件有关才来的。我完全没有想到他将成为我的师傅。他不是别人，正是巴巴吉本人，那位女士是比比鲁科。我当时并不知道这一点，但后来发现巴巴吉对比比鲁科说：“我们之所以来这里，是为了他的原因。”比比鲁科回答说：“但他甚至都没有向你打招呼。”巴巴吉对她说：“这个可怜的家伙现在知道什么？第四天他会来见我们的。”

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Baba Ji went to the Dharamsala and started Sat-  
sang from the Granth Sahib. Babu Sukh Dayal, my  
friend, came to me and told me of the novel explana-  
tions of the teachings of Granth Sahib, which were  
given out by a Sadhu who recently arrived at the  
Dharamsala. I was ready to accept the Truth from  
anyone, and so we went together to listen to the Sat-  
sang. In three or four days my doubts were resolved  
and I got satisfactory explanations to the various  
questions which I used to take with me.  
At last I asked for Initiation, but requested that  
I might not be told to accept the name of "Radha  
Swami" as I had never heard of it prior to this. Baba  
Ji said to me, "Radha Swami implies the highest  
Spiritual Power. What objection have you to  
the name of 'Radha Swami'?" I said, "It does not  
appeal to me." Then he asked, "How many new  
names of the one God are mentioned in 'Jap Sahib'?"  
I replied, "Some twelve or fourteen hundred."  
Then Baba Ji said, "If you do not object to those  
names, why do you object to the name of 'Radha  
Swami'?" Thus, my doubts being resolved, I got  
Initiation.  
At Murrie Hills my house faced Maksh Puri(a  
place of Hindu Pilgrimage). One day when Baba Ji  
"was visiting me, I pointed in that direction and said,  
"Look, Sir, what beautiful scenery!" Babaji laughed  
and said, "I have seen it." (Implying that he had  
seen it long ago.) I asked, "Was your regiment ever  
posted there?" He replied : "My child, you do not  
understand these things. We saw this place at a time  
•when these hills and valleys had not yet been formed."  
Baba Ji used to be very kind to me and whenever  
I came to visit Him, He would give me a place in His

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巴巴吉去了达拉姆沙拉，并从《格兰特·萨希布》开始讲经。我的朋友苏克·达亚尔先生来找我，告诉我一个萨杜最近到达达拉姆沙拉时对《格兰特·萨希布》教义的独特解释。我准备好从任何人那里接受真理，所以我们一起去听讲经。在三四天内，我的疑虑得到了解决，我对带着的各种问题得到了满意的解释。

最后我请求接受启蒙，但要求不要让我接受“Radha Swami”这个名字，因为我之前从未听说过。巴巴吉对我说：“Radha Swami 意味着最高的精神力量。你对‘Radha Swami’这个名字有什么异议？”我说：“这个名字对我没有吸引力。”然后他问：“在‘Jap Sahib’中提到了多少个关于一位神的新名字？”我回答：“大约有一百二十个或十四个。”然后巴巴吉说：“如果你不反对那些名字，那你为什么反对‘Radha Swami’这个名字？”就这样，我的疑虑消除了，我接受了启蒙。

在 Murrie Hills，我的房子面向 Maksh Puri（印度朝圣之地）。有一天，当巴巴吉“来看我时，我指向那个方向说：“看，先生，这风景多美啊！”巴巴吉笑了笑说：“我见过。”（暗示他很久以前见过。）我问：“你的部队曾经驻扎在那里吗？”他回答：“我的孩子，你不理解这些事情。我们是在这些山丘和山谷形成之前看到这个地方的。”巴巴吉对我一直很友好，每次我去看望他，他都会给我在他的

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own room. Once I got down from the Beas station  
at twelve o'clock at noon. It was very hot and I sat  
down under a tree for a while. Then I felt that I  
had come for Baba Ji's Darshan, yet here I was seek-  
ing comfort and delaying that meeting with the Be-  
loved. Even worldly lovers have done much better.  
The thought troubled me, so I started on foot from  
the Railway station to the Dera.  
Meanwhile at the Dera, Baba Ji Maharaj, who was  
very sensitive to heat, came out and began to pace the  
open courtyard before His room. Bibi Rukko remon-  
strated and requested Him to go inside His room, out  
of the hot sun, but He would not. A few minutes  
before I reached the Dera, He went in and then Bibi  
Rukko, seeing me coming, exclaimed; "Oh, now I  
see why Baba Ji was walking in the hot sun". (He  
had himself absorbed some of that extreme heat so  
that I would not be overcome by it on the way.) There  
are so many wonderful things about Baba Ji that if I  
go on relating them for one hundred years, it would  
not be possible to finish them all.  
5. It is only when you go up, see what happens  
inside and how things are managed that you really  
understand these things.  
But there are some karmas which cannot be wiped  
off because if there is too much interference, the deed  
still stands.  
Outward love also is not bad, but the real love and  
devotion can be manifested only when you rise above  
the nine doors of the body. Eating sweet things is  
different from just talking about them. But even talk  
of sweet things is also interesting. As long as there is

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他会给我在他的房间里一个位置。中午十二点，我从贝斯车站下车。天气非常热，我在树下坐了一会儿。然后我觉得我是来见巴巴吉的，但我在这里寻求安慰，推迟了与至爱的会面。即使是世俗的恋人也做得更好。这个想法让我烦恼，所以我开始步行从火车站到德腊。

与此同时，在德拉萨，对热非常敏感的巴巴吉·玛哈拉杰走了出来，开始在房间前的开阔庭院里踱步。比比·鲁科责备他，并请求他进房间，远离炎热的阳光，但他不愿意。在我到达德拉萨几分钟前，他进去了，然后比比·鲁科看到我来了，惊呼：“哦，现在我明白巴巴吉为什么在炎热的阳光下散步了”。（他自己吸收了一些那种极端的热量，这样我就不会在途中被热浪压倒了。）关于巴巴吉，有如此多美妙的事情，如果我继续讲述一百年，也无法全部说完。

5.

只有当你上升，看到里面发生了什么以及事情是如何被管理的时候，你才能真正理解这些事情。

但是有一些业力是无法抹去的，因为如果干扰太多，行为仍然成立。

向外之爱也不坏，但真正的爱和奉献只有在超越身体的九道门时才能体现。吃甜食与谈论甜食是不同的。但谈论甜食也是有意思的。只要还有

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any worldly attachment, it is no use. If you want  
Love and Grace, then use all your energy in going up.  
Such people are not non-existent, but they are few.  
The soul goes in and when the flame of love bursts  
forth within, it goes up immediately, and there is only  
one way. The inner design is not the result of any  
human effort. It is the design of God. But the formal  
religions do not even suspect its existence. Even if  
they conquered the whole world, would it go with  
them? Of course not.  
That True Nam resounds in the sweetest strains  
in the hearts of all of us. It cannot be written or spoken  
or read. It is neither Gurmukhi not Arabic nor Persian  
nor any other language. It cannot be seen with these  
eyes nor heard with these ears; for these eyes are mortal  
and, in order to function properly, they depend upon  
some sort of light such as sun, moon or electricity.  
Guru Nanak Sahib says: "Those eyes are different  
with which you can see the Lord, your Mother and  
Father. You speak without the tongue and thus you  
die in life. And there is no language. If there is no  
language then there is no room for any Vedas, Shastras  
or any other scriptures." That is to say, when one dies  
in life, then he contacts the True Nam. This means,  
when one consciously leaves this house of nine doors  
and contacts Gurbani or Shabd, that is the True Nam  
and it is not the monopoly of any religion.  
The Real Form of the Guru or the essence of Guru  
is Shabd. Only those people who are extremely fortu-  
nate get the opportunity to follow the practice of Shabd.  
When they enjoy it thoroughly, then lust, anger, greed,  
attachment and pride are destroyed. When you control  
your mind and senses, you enjoy Shabd all the more.  
Then you have attained salvation in this very life. "Not

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任何世间牵绊，都是无用的。若想获得爱与恩典，那就用尽你的全部力量去上升。

这样的人并非不存在，但为数不多。

灵魂进入其中，当爱的火焰在内心爆发时，它立即上升，只有一条路。内在的设计不是任何人类努力的成果。这是上帝的设计。但形式化的宗教甚至没有怀疑它的存在。即使它们征服了整个世界，它们会跟着它们去吗？当然不会。

那真正的名字在所有人的心中以最甜美的旋律回响。它无法被书写、说出或阅读。它既不是古鲁穆基语，也不是阿拉伯语、波斯语，也不是任何其他语言。它无法用这些眼睛看到，也无法用这些耳朵听到；因为这些眼睛是凡人的，为了正常工作，它们依赖于某种光线，如太阳、月亮或电力。古鲁·纳纳克·萨希布说：“你们可以用不同的眼睛看到主、你们的母亲和父亲。你们不用舌头说话，因此你们在生命中死去。而且没有语言。如果没有语言，那么就没有任何《吠陀》、《沙斯特拉》或其他经文的空间。”也就是说，当一个人在生命中死去时，他就接触到了真正的名字。这意味着，当一个人有意识地离开这九扇门的家，接触古兰经或声音，那就是真正的名字，它不是任何宗教的垄断。

大士的真实形态或大士的精髓。只要有“声波”存在。只有那些极其幸运的人才有机会跟随“声波”的实践。当他们彻底享受它时，欲望、愤怒、贪婪、执着和骄傲就会被摧毁。当你控制你的心灵和感官时，你会更加享受“声波”。然后你就在这一生中达到了解脱。“不是

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until you love the Shabd, will there be an end to your  
coming and going." Now this is a universal law and  
is for everyone without exception. The trouble is that  
people do not know what Satgur Seva is. They think  
spending wealth cr spending money in some good cause  
is Seva. Those who have been able to go in and enjoy  
the Shabd are true Satsangis and they have made full  
use of their lives. That is real Satgur Seva. And this  
is not the exclusive teaching of Guru Nanak Sahib,  
but the Mohammedan Saints also say the same thing.  
Dadu, Paltu and, in fact, all those Mahatmas who have  
reached Sach Khand, say the same thing.  
6. Every Jiva, according to his karmas, is given  
another birth in some other place. The body into  
which he has to be put is ready. The body into which  
he has to be born and the interval between death and  
re-birth, both depend upon his karmas.  
7. The Master showered His Grace when He  
initiated you. Now your duty is to practise concen-  
tration and go up. Then love will come automatically.  
A loving disciple will not be left in the lurch. For  
example: If a child gets dirty, the mother washes and  
bathes it and then again takes it into her lap. In the  
same way a Sat Guru, after cleansing the disciple of  
the effects of his bad karmas and making him pure,  
takes him up.  
Whatever we do in this world, we do according to  
the dictates of the mind, whether it is eating, drinking,  
seeing friends, entering into new relationships—all  
these things are of the mind. In fact, the world does

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直到你爱上 Shabd，你的来去才会结束。”现在这是一个普遍的法则，对每个人都是如此，无一例外。问题是人们不知道什么是 Satgur Seva。他们认为在某个好事业上花费财富和金钱就是 Seva。那些能够进入并享受 Shabd 的人是真正的 Satsangis，他们已经充分利用了他们的生活。这就是真正的 Satgur Seva。这不仅是 Guru Nanak Sahib 的独家教诲，穆斯林圣徒也说过同样的话。Dadu、Paltu，实际上，所有达到 Sach Khand 的 Mahatmas 都说同样的话。

6.

每个人根据他的业力，在某个地方获得另一个生命。他必须被放入的身体已经准备好了。他必须出生的身体以及死亡与再生的间隔，都取决于他的业力。

7.

主在你被引入时曾以恩典降于你。现在你的职责是练习专注并上升。然后爱会自动到来。

一个慈爱的门徒不会被遗弃。例如：如果一个孩子弄脏了，母亲会给他洗澡并抱在怀里。同样，一个萨图古鲁在净化门徒的恶业影响并使他纯洁之后，会将他抱起来。

无论我们在世界上做什么，都是根据心灵的指示，无论是吃饭、喝酒、见朋友、建立新的关系——所有这些事情都源于心灵。事实上，这个世界

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not worship God but worships the mind because it  
obeys the dictates of the mind only.  
8. Many people practise Simran, but all credit  
and all glory to him who practises Simran without any  
desire. If one has not gone up and opened 'the door',  
then he is no better than an animal.  
When we are attending to our daily duties, our  
mind is usually not occupied with them but is wander-  
ing. 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.  
Simran collects and concentrates the mind and the  
soul. Dhyan helps to keep it at one place, and Dhun  
or Shabd pulls it up.  
Do not let the mind remain idle. When we go up  
into higher regions, the mind stays back; but when we  
return, it joins us again on the way back to the body.  
"When you begin to enjoy Simran the mind will  
not go out again?" That can he answered by the  
following illustration: Moses, thinking that he was a  
great devotee and lover of God, requested God to bring  
him in contact with or point out to him a greater and  
a better lover of God than himself, and God pointed to  
a bird upon a tree not far from the place.  
When Moses approached the bird and asked if  
there was anything that it wanted or that he could do  
for it, the bird replied that it was perfectly satisfied and  
happy except for one thing. Moses asked what that

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世界不崇拜上帝，而是崇拜心灵，因为它只服从心灵的命令。

8.

许多人练习 Simran，但所有荣誉和荣耀都归于那些无欲无求地练习 Simran 的人。如果一个人没有打开“门”，那么他就不比动物好多少。

当我们忙于日常职责时，我们的心思通常并不专注于它们，而是在游离。圣人常说：“那么，在白天，紧紧握住心灵的缰绳，当你坐在 Bhajan 中时，集中注意力会迅速而容易。”通过 Simran 比通过任何其他练习更容易集中注意力。圣人不会浪费哪怕一分钟，而是将注意力固定在 Simran、Dhyan 或 Dhun 上。

悉曼收集并集中心灵和灵魂。禅修帮助将其保持在同一位置，而声音或咒语将其提升。

不要让心灵闲置。当我们上升到更高层次时，心灵会留在后面；但当我们返回时，它又会在返回身体的过程中与我们再次相聚。

当你开始享受 Simran 时，心灵将不再离去？这可以通过以下例子来回答：摩西认为自己是一位伟大的虔诚者和上帝的爱好者，他请求上帝让他接触或指出一个比他自己更伟大、更爱上帝的人，上帝指向一棵树上的鸟，那棵树离那里不远。

当摩西走近那只鸟，询问它是否有什么想要的东西或者他能为它做些什么时，鸟回答说它非常满足和快乐，除了有一件事。摩西问那是什么

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was? The bird said that it wished it did not have to  
leave its perch to go for water. Moses was astonished  
at this and pointed out that the bird was perched on  
a tree immediately above the water and all it had to do  
was to fly down a few feet to take a drink. The bird  
replied "That is true, but I am always thinking of  
God and the time spent in flying down and taking a  
drink takes me away from the contemplation of my Love  
(God) for a few minutes. That is my only regret."  
Upon hearing this, Moses felt ashamed and realized  
that this bird loved God more than he did.  
9. By Simran alone the soul leaves the body and  
goes up. When concentration is complete, one does  
not feel the need to change positions or to attend to  
the calls of nature for hours (eight or ten). Mahatmas  
who employ various other techniques reach only up to  
the first stage. Simran is the best. I speak from my  
own experience.  
I did not give Dhyan or Dhun to quite a number of  
Mohammedan disciples, but only taught them the  
technique of Simran, and they concentrated their mind  
and soul, and went up. When the Simran is complete,  
one hears the Sound within. If you can vacate (with-  
draw the current from) even half the body, you will  
see light inside. I received hundreds of letters to this  
effect. My work is practical. In order to see how they  
behaved and how they felt, I initiated them into Simran  
only, but they went up and saw things for themselves.  
This meets the objection made by several people; name-  
ly, that they see only what they have been told.  
Even after going in, you are not allowed to  
meditate on the sun, the moon and the stars. These

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是吗？鸟儿说它希望不必离开栖息地去找水。摩西对此感到惊讶，指出鸟儿栖息在水面上方的一棵树上，它只需飞下几英尺就能喝到水。鸟儿回答说：“这是真的，但我总是想着上帝，而飞下去喝水的时间让我远离了对我的爱（上帝）的沉思几分钟。这是我唯一的遗憾。”听到这话，摩西感到羞愧，意识到这只鸟比他更爱上帝。

9.

仅凭 Simran，灵魂就会离开身体上升。当专注完成时，一个人不会感到需要改变姿势或长时间（八到十小时）去关注自然的呼唤。采用各种其他技术的 Mahatmas 只能达到第一阶段。Simran 是最好的。我根据自己的经验来说。

我没有把 Dhyan 或 Dhun 传授给许多穆斯林门徒，只是教他们 Simran 的技术，他们集中了他们的心灵和灵魂，并上升了。当 Simran 完成时，一个人会听到内在的声音。如果你能（从身体中）抽出哪怕一半的能量，你会在里面看到光。我收到了数百封这样的信。我的工作是实用的。为了看到他们的行为和感受，我只引导他们进行 Simran，但他们上升并亲自看到了事物。摩西问这是怎么回事，这解决了许多人提出的异议；即他们只看到了他们被告知的事情。

即使进入其中，也不允许你冥想太阳、月亮和星星。这些

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are material inside as well as outside. Till one reaches  
the Ashtdal Kamal, he is not fit for true Dhyan; that is,  
contemplation of the Master's Form. In the primary  
stages chitta (mind stuff) serves as nirat (sight). Real  
Nirat is developed higher up. The Anahat Shabd  
(unstruck music) goes as far as the region of matter and  
mind. After crossing Par Brahm the Sar (True)  
Shabd is heard.  
10. Of the three phases of spiritual practice, the  
first is Simran. With the help of Simran we have to  
vacate the nine doors of the body. After crossing the  
sun and the moon, we need something on which to  
fix our attention. You can stay there only with the  
help of Dhyan. After that, you require Sound or  
Shabd for going up. The True Shabd begins from  
'Turiya Pad'. The power that has created the entire  
universe is Shabd. Jyoti is one thing and Shabd is  
another thing.  
The Jyoti will automatically come, whether you  
practise Pranayam or Shabd Yog. In the waking state  
the headquarters of the soul is behind the two eyes. If  
you happen to be in the middle of a hill and you want  
to go up, why need you go down at all? You can go  
up from where the concentration of the soul begins.  
When you cross the 'nil chakra' (blue center) you will  
see Jyoti. It has one thousand lights. At the stage  
where the Jyoti is, there are ten sounds.  
The soul has two faculties: the faculty to see  
and the faculty to hear.. In fact, the body is divided  
into four parts: Pind, And, Brahmand and Sach Khand.  
Sach Khand is immortal. The six chakras of Brahmand  
are reflected in the six chakras of And, and these are

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内部和外部都是物质。直到达到阿什塔尔卡马尔，他还不适合真正的禅定；也就是说，对上师形象的沉思。在初级阶段，心灵（心灵物质）充当了直观。真正的直观在更高层次上发展。阿纳哈特沙布德（未敲击的音乐）延伸到物质和心灵区域。越过帕尔布勒姆后，才能听到真正的沙布德。

10.

精神实践的三阶段中，第一阶段是 Simran。借助 Simran，我们必须空出身体的九个门户。越过太阳和月亮后，我们需要一个焦点。你只能借助 Dhyan（冥想）停留在那里。之后，你需要声音或 Shabd（真言）来上升。真正的 Shabd 从'Turiya Pad'开始。创造整个宇宙的力量是 Shabd。光是一回事，Shabd 是另一回事。

吉奥蒂将自动出现，无论你练习呼吸法还是声音瑜伽。在清醒状态下，灵魂的总部在两只眼睛后面。如果你恰好在山中间，你想往上走，为什么一定要往下走呢？你可以从灵魂集中的地方往上走。当你越过“无轮”（蓝色中心）时，你会看到吉奥蒂。它有一千个光芒。在吉奥蒂所在的地方，有十个声音。

灵魂有两种能力：看的能力和听的能力。事实上，身体分为四个部分：皮尼德、安、布拉马和萨奇·汗德。萨奇·汗德是不朽的。布拉马的大轮在安的大轮中反映，这些是

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again reflected in the six chakras of Pind. To try to  
develop the Pind chakras is a waste of time.  
Vedant goes only up to Brahm. That is, the goal  
or the end of the Vedas is Brahm. It is the second  
stage according to Sant Mat. Sant Mat takes you to  
the Fifth Stage.  
Shabd is of two kinds: Varnatmak and Dhunyat-  
mak. Whatever can be written, read or uttered or  
pronounced is Varnatmak. First of all, there is the  
sound which is made by the tongue and then that which  
is muttered in the throat. The third is that which is  
spoken in the heart. The fourth is made in the 'nabhi\*  
(navel) center by the yogis, with the help of pranas.  
These sounds can help you only in concentration, but no  
further. We have to withdraw the soul out of the nine  
doors, cross the sun and the moon, and go beyond that.  
The humming sounds in the ear you can hear  
even now. The True Shabd you will hear when  
you reach the region of Jyoti. The body outside is  
the material body, and the next covering or body is  
in the region of Jyoti and is the Suksham Sharir.  
There Patanjali ends. Patanjali takes you only to  
the region of Purusha and Prakriti (the first Spiritual  
Region). It is only in the region of Par Brahm that  
you are able to shed the five tattwas and all the body  
covers. Then the soul's own light will be equal to  
the light of twelve suns. Then you will realize that  
you are satma'. When you have realized that you are  
'atma', you will have a longing to know Parmatma.  
The Jyoti or the light exists on account of Shabd.  
Where there is no Shabd, there is no Jyoti or light.  
This light is mixed with 'ahankar' (egotism). Rather,  
the mind accompanies the soul up to the top of Brahm.  
You would realize or meet your guru after you have

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精神宝石

这些又反映在平德的六个轮脉中。试图发展平德的轮脉是浪费时间。

维达恩只到达梵天。也就是说，吠陀的目标或终点是梵天。根据圣玛特，这是第二阶段。圣玛特带你进入第五阶段。

语音有两种：有音节的和音节的。所有可以书写、阅读、说出或发音的都是有音节的。首先，是舌头发出的声音，然后是喉咙里低语的声音。第三种是在心中说出的声音。第四种是由瑜伽士在“nabhi”（肚脐）中心通过普拉纳发出的声音。这些声音只能帮助你集中注意力，但仅此而已。我们必须将灵魂从九个门户中抽离出来，越过太阳和月亮，并超越那一切。

耳中的嗡嗡声你现在就能听到。当你到达 Jyoti 区域时，你会听到真正的 Shabd。外面的身体是物质身体，下一个覆盖物或身体位于 Jyoti 区域，是 Suksham Sharir。在那里，Patanjali 结束了。Patanjali 只带你到 Purusha 和 Prakriti（第一个灵性区域）的区域。只有在 Par Brahm 的区域，你才能摆脱五个 tattwas 和所有身体覆盖物。那时，灵魂自身的光将与十二个太阳的光一样。那时，你会意识到你是'atma'。当你意识到你是'atma'时，你会渴望了解 Paramatma。

光明或光的存在是由于声音。

在没有声音的地方，就没有光明或光亮。这种光与“ahankar”（自负）混合。相反，心灵伴随着灵魂直到 Brahm 的顶峰。在你意识到或遇到你的上师之后，你会

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crossed the sun and the moon. But he can take you  
up only as far as he goes himself. We do not need the  
pranas. We only take the mind and soul up. Atma  
becomes Parmatma only in Sat Lok.  
So far you go with the help of light. Beyond  
that you go with the help of Shabd. And in Maha  
Sunn there is no Shabd even. It is all dark. It is the  
region of darkness.  
You know that there is a Jyoti of tattwas. This  
Jyoti then of which you speak springs from tattwas.  
Well, I am glad that a man living a house-holder's life  
has achieved so much. When the dissolution comes,  
this creation up to Brahm is destroyed. In the case of  
the grand dissolution, it reaches up to Sohang; but not  
to Sat Lok... At the most, the Jvoti will take you up to  
the top of Brahm, thence onward you travel up by  
means of Shabd.  
The lights which you see when you go up are the  
lights of the tattwas. The Jyoti (Light) which springs  
from Shabd will be further up. Tattwas have their  
own light, but the real Jyoti you will meet further on.  
The trouble is that you are now in the big jail  
of eighty-four lakh cells. You cannot be happy even  
in human life. The pleasures of the senses are only  
nominal and short-lived. Besides, everyone has his  
problems and sorrows: One's daughter is a widow,  
another's son has left a widow, yet another is groaning  
under a load of debt, and all types of adversity.  
The point is that we are a drop of that great  
Ocean and we have to go back and merge in It. For  
innumerable aeons we have been rotting in this jail.  
Now, just as we attend to other affairs of the world,  
let us devote a couple of hours every day to this practice  
also. What is the harm then? Besides, this is a

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穿越了太阳和月亮。但他只能带你走到他自己能去的地方。我们不需要普拉纳。我们只提升心灵和灵魂。在萨特洛克，阿特玛成为帕拉马特玛。

迄今为止，你依靠光前行。超越那一点，你依靠 Shabd 前行。而在 Maha Sunn 中甚至没有 Shabd。一切都是黑暗。这是黑暗的区域。

你知道有一个由五大元素组成的“光”。这个“你”会在你得到“光”之后意识到或遇到你的上师，你所谈论的这个“光”就源自五大元素。嗯，我很高兴一个过着家庭生活的人取得了如此大的成就。当毁灭来临时，直到梵天为止的创造都将被毁灭。在伟大的毁灭中，它延伸到“苏哈格”；但不延伸到“萨特洛克”……最多，“光”能带你到梵天的顶峰，从那时起，你将通过“声音”继续向上旅行。

你所看到的上升时的灯光是 tattwas 的灯光。来自 Shabd 的光（Jyoti）将在更高处。tattwas 有自己的光，但真正的 Jyoti 你将在更远处遇到。

问题是你现在身处八十四万个牢笼的大监狱。即使在人类生活中，你也无法感到快乐。感官的快乐只是名义上的，短暂的。此外，每个人都有自己的问题和悲伤：一个的女儿成了寡妇，另一个的儿子留下了一个寡妇，还有一个在债务的重压下呻吟，以及各种不幸。

我们的目的是我们是一滴那伟大的海洋中的一滴水，我们必须回到它里面去融合。在无数的岁月里，我们一直在这座监狱里腐烂。现在，就像我们处理世界上其他事务一样，让我们每天也为此练习投入几个小时。那有什么坏处呢？此外，这

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wealth which you take with you and not leave behind.  
When you pierce the veil and go up, the pleasures  
of this world appear very low and coarse compared to  
the bliss you enjoy there; in fact, it is like a public  
latrine when compared to the inner bliss. This is a  
thing which cannot be bought nor can it be had for  
the asking. Work hard, vacate the body (withdraw  
the consciousness) and go up, and you will get It. It  
is your inheritance and has been kept for you. This  
joy is greater than all worldly pleasures. Now please  
think, have you ever attended to your own work ?  
Yes, one does hear voices inside. These voices  
come from two sources: One from the 'Rehman'  
(Merciful) or God and the other from the Negative  
Power. You should not accept them at once but  
first say, "Please come before me. Who are you?"  
11. Sikhi or the path of discipleship is like a  
sword's edge. There are two paths in this world,  
Manmukh and Gurmukh. Gurbani (what has been  
written in the Granth Sahib) is wonderful if we give  
careful thought to it. But, of course, if you read  
carelessly it is a different matter. Bani has a medicinal  
effect on the minds when read thoughtfully.  
There is only one remedy to control the mind and  
that is within us. When the mind and soul go beyond  
the six chakras, cross the sun, moon, etc., reach the  
Turiya Pad and enjoy the Shabd which is resounding  
there, then is the mind brought under control.  
If you think that we should remove all the thorns  
from the path first, then walk comfortably, barefooted,  
that is impossible. Even if you succeed in doing so,  
next year there will be more thorns. If on the other

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精神宝石

财富，你带走而不留下。

当你穿透帷幕上升时，这个世界上的快乐与你在那里享受的极乐相比显得非常低级和粗俗；事实上，与内心的极乐相比，它就像公共厕所。这是无法用金钱购买的，也无法通过请求获得的东西。努力工作，放下身体（抽离意识）并上升，你将得到它。这是你的遗产，一直为你保留着。这是比所有世俗快乐都要大的喜悦。现在请思考，你是否曾关注过自己的工作？

是的，人们确实会听到内心的声音。这些声音来自两个来源：一个来自“Rehman”（仁慈）或上帝，另一个来自负面力量。你不应该立刻接受它们，而首先应该说：“请在我面前来。你是谁？”

11.

锡克教或称弟子之道，犹如剑刃之锋。世间有两条道路，即人欲之路和师欲之路。如果我们仔细思考，古兰经（即《格兰特·萨希布》中所写）是神奇的。当然，如果你粗心阅读，那就另当别论了。当深思熟虑地阅读时，经文对心灵有治疗作用。

只有一种方法可以控制心灵，那就是在我们内心。当心灵和灵魂超越六轮，穿越太阳、月亮等，达到 turiya 垫，享受那里回荡的 Shabd，那时心灵就被控制住了。

如果你认为我们应该先从路上移除所有的荆棘，然后赤脚舒适地行走，这是不可能的。即使你成功做到了，明年还会有更多的荆棘。如果其他

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hand, you put on heavy boots, then you can go about  
as and when you please. Whatever is to happen  
has already been ordained, and that will happen.  
Tulsi Das says: "First the Pralabdh was made and  
then this body. The wonder of it is that we still feel  
so discontented." Before a person is born, his entire  
life or destiny is settled.  
A rider wanted to take his horse to drink water.  
Close by a Jat was working at his Persian wheel, so  
he took his horse there. The creaking sound of the  
Persian wheel made the horse shy and it drew back.  
The rider thereupon asked the Jat to stop working  
the Persian Wheel, and the fellow obeyed. When the  
wheel stopped, he again took the horse to the gully  
into which the water had been flowing from the well,  
but by the time the horse reached there, all the water  
had run out. The rider then requested the Jat to  
work the wheel again for a few minutes. The moment  
he did so, the horse again shied and drew back.  
This greatly annoyed the rider. The Jat thereupon  
observed: "Well, sir, it is only during this creaking  
noise that you can get water for your horse." The  
rider then whipped his horse and again brought  
it to the same place. The horse obeyed and drank  
his fill. And the same is true of our mind. These  
worldly cares and anxieties will remain. Whatever  
you have to achieve, you will have to accomplish in  
the midst of these circumstances.  
The three worlds are ruled by Kal. Very few  
people know this mystery of Kal (the Negative Power)  
and Akal (the True Lord, beyond Kal).  
Yes, Kal also acknowledges Akal as his Master.  
But are you aware that Kal performed great austerities  
by standing on one leg for seventy yugas, and thus,

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手，你穿上沉重的靴子，然后你可以随心所欲地四处走动。将要发生的事情已经注定，那就会发生。图尔西·达斯说：“首先创造了普拉拉布德，然后才是这个身体。令人惊奇的是，我们仍然感到如此不满。”在一个人出生之前，他的整个生活或命运就已经确定。

一位骑手想带他的马去喝水。

靠近一个贾特人在他的波斯磨盘上工作，所以他带他的马到那里。波斯磨盘的吱嘎声让马儿害怕，它退缩了。骑手于是要求贾特停止转动波斯磨盘，那个人照做了。当磨盘停止时，他又把马带到水井流出的沟渠里，但等到马到达那里时，所有的水都已经流干了。骑手随后要求贾特再转动磨盘几分钟。他这么做的时候，马又害怕地退缩了。这让骑手非常恼火。贾特于是说：“好吧，先生，只有在这种吱嘎声中，你才能为你的马找到水。”骑手随后鞭打他的马，又把它带到同一个地方。马儿服从了，喝了个够。同样，我们的心灵也是如此。这些世俗的烦恼和焦虑将始终存在。无论你要实现什么，你都必须在这些环境中完成。

三个世界由卡尔统治。很少有人知道这个关于卡尔（负面力量）和阿卡尔（超越卡尔的真主）的秘密。

是的，Kal 也承认 Akal 是他的师傅。

但你是否知道，卡尔通过单腿站立七十个瑜珈时代来实行极大的苦行，因此，

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worshiped Akal for seventy yugas? It was in return  
for this that he was given this kingdom of Triloki  
(three worlds) to rule. (Swami Ji said about Kal that  
when he asked for the boon, he said : "This kingdom  
of Sat Purush does not appeal to me. Permit me, Sir,  
to create another world over which I may rule.")  
Kal also obtained three boons from Sat Purush.  
The first one is that the Saints should not induce souls  
to leave Kal's kingdom and go back to Sach Khand  
by means of showing miracles or other supernatural  
performances; but they are free to appeal to them,  
reason with them and thus induce them to go back.  
Otherwise it would have been so easy, for all that the  
Saints would have to do would be to give sight to a  
blind person or to bring the dead back to life, and  
hundreds and thousands would follow Them. But  
They are not permitted to do so by Akal Purush.  
When you say "What can we slaves do?" You  
are talking of the worldly or political slavery; but all  
of us are slaves of the mind and senses — and the richer  
and the higher a person is socially, the greater are the  
bonds of slavery. The Saints try to free us from this  
slavery of the mind and the senses by giving us Satsang.  
But how do we behave? If a sheep pen catches fire,  
the onlookers — taking pity on the sheep — take them  
out to safety; but the sheep insist on going back again  
and again to the same danger zone and there meet  
their death. The same is the case with us. The  
wordly wealth, wordly kingdoms are all subject to  
decay and, of course, nothing can accompany us after  
our death. We cannot take any of these things with  
us. Let alone other things, even our dear relatives  
have to be left behind. The real wealth which we can  
call our own is the Treasure of Nam, and that is within us.

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精神宝石

崇拜阿卡尔七十个瑜珈？这是为了这个，他得到了这个由特里洛基（三个世界）组成的王国来统治。（斯瓦米吉关于卡尔说，当他请求祝福时，他说：“这个萨特普鲁什的王国对我没有吸引力。先生，请允许我创造另一个世界，我可以在那里统治。”）卡尔也从萨特普鲁什那里获得了三个祝福。第一个是，圣人不应通过展示奇迹或其他超自然表演来诱导灵魂离开卡尔的王国回到萨奇甘德；但他们可以自由地呼吁他们，与他们辩论，从而诱导他们回去。否则，那就太容易了，因为圣人所要做的只是给盲人带来视力，或者让死者复生，然后成百上千的人会跟随他们。但阿卡尔普鲁什不允许他们这样做。

当你说“我们这些奴隶能做什么？”时，你谈论的是世俗或政治上的奴隶制；但我们都受思想和感官的奴隶制束缚——一个人的社会地位越高，受奴隶制的束缚就越大。圣人试图通过给予我们 Satsang 来解放我们从这个思想和感官的奴隶制。但我们是如何表现的？如果羊圈着火，旁观者——出于对羊的同情——把它们带到安全的地方；但羊却坚持一次次回到同一个危险区域，并在那里丧命。我们也是这样。世俗的财富、世俗的王国都注定要衰败，当然，死后没有任何东西能陪伴我们。我们无法带走任何这些东西。更不用说其他东西了，即使是我们的亲人也必须被留下。我们可以称之为自己的真正财富是“名”的宝藏，而且它就在我们内心。

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Yet man does not go within. Indeed, how can  
he go in till he comes across a Sant Sat Guru who will  
show him the way? Then he can work his way up by  
vacating the body of nine doors and then come in  
contact with Nam. Everything is within him and  
everything is inside. Whole continents — even uni-  
verses— are inside. Nay, the Wahiguru (God) Himself  
is inside. The pity is that people read Gurbani but  
they do not reflect on its meaning. I have had occasion  
to meet prominent people, big national leaders, but  
whenever we discussed Gurbani, they would always  
say: "How is it possible to conceive that all these  
things are inside?" Several doctors have humorously  
told me: "We have performed numerous dissections  
but never saw any suns, moons, continents, universes,  
and so on. All that we have found within was  
bones, flesh, fat and blood." But we cannot really  
find fault with them. If they had come across a  
Satguru, and learned the Way from Him to go in, they  
would have found that these things are not within  
the physical body but are located behind the mental  
veil? Make the mind motionless and then you will  
see everything.  
12. The Mind is the Satwa Guna essence of the  
five tattwas, activated by the current of the spirit.  
Do you follow? It is superior to the tattwas but  
inferior to the conscious current. It represents the  
intermediate state (between the tattwas and the soul).  
The whole world worships the mind. Very few —  
some rare Mahatmas who can go in — know their True  
God. In eating, drinking, contacting friends, entering  
into relationships, in fact in whatever they do, they

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然而，人类并不向内探索。的确，他如何进入，除非他遇到一位圣贤萨特古鲁，他会为他指明道路？然后他可以通过放弃九个门户的身体来逐步提升，然后与那名接触。一切都在他之内，一切都在其中。整个大陆——甚至宇宙——都在其中。不，瓦希古鲁（上帝）本身也在其中。遗憾的是，人们阅读古兰经，但他们并不反思其意义。我曾有机会遇见杰出的人，伟大的国家领导人，但每次我们讨论古兰经时，他们总是会说：“怎么可能想象所有这些事情都在里面？”几位医生幽默地告诉我：“我们进行了无数解剖，但从未见过任何太阳、月亮、大陆、宇宙等等。我们找到的只是骨头、肉、脂肪和血液。”但我们真的不能责怪他们。如果他们遇到了萨特古鲁，并从他那里学习进入的方法，他们会发现这些事物并不在物理身体之内，而是位于心理面纱之后？让心灵静止，然后你就会看到一切。

12.

心灵是五元质（tattwas）的 Satwa Guna 精华，由精神之流激活。你明白吗？它高于 tattwas，但低于意识之流。它代表着中间状态（介于 tattwas 和灵魂之间）。

全世界崇拜心灵。非常少有人——一些罕见的伟大灵魂能够进入——知道他们的真正上帝。在饮食、交友、建立关系，实际上在他们所做的一切中，他们

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are ruled by the mind. Rishis, munis, yogis, yogishwars,  
mahatmas, prophets — all owe allegiance to the mind.  
When one contacts a Master and by going in gets rid  
of the three covers (material, astral and causal), the  
twenty five prakritis, mind and maya, and reaches Par  
Brahm, then he realizes that he is pure soul. There  
its effulgence is equal to the light of twelye suns; but  
here, in this world, man cannot face even one sun. There  
he is neither fat nor lean, white nor black, and he has  
no body. All the prevailing religions and cults are  
within the boundary of the mind. As the soul has  
forgotten its Original Home, so the mind also has  
forgotten its original home. As our soul comes from  
Sach Khand, so the mind is derived from Brahm  
and has come from Trikuti. Great yogis and yogish-  
wars have been tossed hither and thither, and have  
been ruled by the mind. You may read the Hindu  
Puranas and satisfy yourself on this point.  
When you say that may be the Negative Power  
assumes the form of Christ and thus misleads them,  
that is not correct. It is not the Negative Power.  
It is the impression of one's own mind.  
13. Now what do we find here? Just scold  
somebody a little and he gets up and leaves. Even  
if one is turned out a hundred times, still he should  
not leave the door of the Guru. Even if he is insulted  
a hundred times, he should not leave. The cowardly  
mind is like a goat: When faced with pleasures and  
enjoyments it is happy and co-operative; but when  
the Guru remonstrates with it, then it becomes stub-  
born and revolts. See the contrast between the  
actions or the attitude of a cowardly person and a

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他们受心灵统治。智者、修行者、瑜伽士、瑜伽王、大圣者、先知——他们都效忠于心灵。当一个人接触到一个大师，并通过进入其中摆脱了三种覆盖（物质、灵性和因果），二十五个 prakritis、心灵和 maya，并达到 Par Brahm，那么他意识到自己是一个纯净的灵魂。在那里，它的光辉等同于十二个太阳的光芒；但在这里，在这个世界上，人类甚至无法面对一个太阳。在那里，他既不胖也不瘦，既不白也不黑，他没有身体。所有盛行的宗教和教派都在心灵的边界内。因为灵魂忘记了它的原始家园，所以心灵也忘记了它的原始家园。因为我们的灵魂来自 Sach Khand，所以心灵源自 Brahm，并来自 Trikuti。伟大的瑜伽士和瑜伽王被抛来抛去，受心灵的统治。你可以阅读印度教《往世书》，以证实这一点。

当你说你可能是负能量以基督的形式出现并因此误导他们，这是不正确的。不是负能量。

这是一个人自己内心的印象。

13.

现在我们在这里发现了什么？只是稍微责备某人，他就站起来离开。即使被赶走一百次，他也不应该离开上师的门。即使被侮辱一百次，他也不应该离开。懦弱的心态就像一只山羊：面对快乐和享受时，它是快乐和合作的；但当上师责备它时，它就变得固执和反抗。看看懦弱的人和勇敢的人的行为或态度之间的对比。

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brave person when faced with pleasures and enjoy-  
ments. It is only a really brave person who can refuse  
sensual pleasures when they are easily available. The  
poison to the soul is in his hand, yet he foregoes it.  
If there is any form worth contemplating, it is  
the form of a Saint or of a Mahatma who has realized  
God. But when are you able to get this Dhyan?  
When you cross the sun, moon, and so forth. If the  
Nirat is not developed, no real progress can be made,  
even if you go on hearing the Sound all your life.  
Surat and Nirat are the two great qualities. If  
the Nirat is not developed, the veil will not be rent,  
even if you go on listening to the Sound all your life.  
I say, even if you are not able to put in much labor,  
try to develop love for a Mahatma or for a realized  
soul. If you really love a Saint or Mahatma, then —  
asleep or awake—you always think of Him. Where  
would you go after death? You go to the place of  
the person on whom your thoughts have been dwelling  
all along. This is the verdict of our Shastras as well.  
14. If faith in the Master or faith in Nam is  
lacking, there can be no progress. From the time  
the Satsangi is initiated, the Master looks after him  
from within. Do not ask the Master for something  
which is improper. Ask only that He should keep  
you in touch with Nam and God. Saints do not  
interfere with Pralabdh. The ideal of the Saints is  
to accept the Will of the Lord. The Master will give  
those things to the disciple which He thinks proper.  
Sometimes the disciple craves wealth, honor, sons,  
daughters; but the Master does not grant his prayer.  
It is here that the people err. One's son was ill and

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勇敢的人面对快乐和享受。只有真正勇敢的人才能在容易得到的时候拒绝感官的愉悦。灵魂的毒药在他手中，然而他放弃了。

如果有什么形式值得思考，那就是实现了神的圣人或大圣人的形式。但你何时能获得这种禅定？当你跨越太阳、月亮等等时。如果内观没有得到发展，即使你一生都在听声音，也无法取得真正的进步。

苏拉特和尼拉特是两种伟大的品质。如果尼拉特没有得到发展，即使你一生都在聆听声音，面纱也不会被撕裂。我说，即使你无法投入很多劳动，也要努力培养对大圣或觉悟灵魂的爱。如果你真的爱一个圣人或大圣，那么——无论睡着还是醒来——你总是会想到他。死后你会去哪里？你会去你一直思考的人的地方。这也是我们吠陀的判决。

14.

如果对上师或对那姆的信仰是看到懦夫的行为或态度与缺乏之间的对比，那就无法进步。从萨特桑吉被启蒙的那一刻起，上师就从内在照顾他。不要向上师要求不恰当的东西。只要求他让你与那姆和上帝保持联系。圣人不会干涉普拉拉布德。圣人的理想是接受主的旨意。上师会给弟子他认为合适的东西。有时弟子渴望财富、荣誉、儿子、女儿；但上师不会满足他的祈祷。正是在这里，人们犯了错误。一个人的儿子生病了，

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did not live, so he gives up the Master, another has  
lost a case and he says, "give up the Master." As the  
mother tries to look after the child in every way, the  
child also has some duty towards the mother. The dis-  
ciple should try to develop love and devotion towards  
the Master, and not sit idle. When he gets a Master  
and receives Initiation, it is his duty to do Bhajan  
zealously and reach Sach Khand.  
15. When I was in the hospital on account of the  
fracture of my leg, one day when I was meditating,  
Baba Ji's form appeared before me. Baba Ji, or rather  
what seemed to be His form, said : "If, in a case of  
emergency, meat and drink are used, there is no harm."  
But when I repeated the five Names, he disappeared.  
Now, because I had seen Baba Ji in real life and could  
visualize Him, I found out this trick. But those people  
who concentrate on the old Masters who passed away  
thousands of years ago are likely to be misled. His  
(the Saint's) eyes cannot be imitated. Hence, you  
always require a living teacher for the pupil, a  
living physician for the sick, a living husband for the  
wife, and a living ruler for the people. I maintain  
that no one else can help a disciple so much as a living  
Master. You may have heard the couplet: "Who  
could be greater than Rama or Krishna; but even they  
had to accept a Guru. Lords of the three worlds,  
they stood respectfully with their heads bowed before  
the Guru."  
16. The Lord is within us and when He sees that  
one of His servants is sitting in meditation, (literally in

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没有活着，所以他放弃了师傅，另一个人失去了一个案件，他说：“放弃师傅。”当母亲试图以各种方式照顾孩子时，孩子也对母亲有一些责任。弟子应该努力培养对师傅的爱心和虔诚，不要坐以待毙。当他得到师傅并接受启蒙时，他的责任是虔诚地做 Bhajan 并达到 Sach Khand。

15.

当我因腿部骨折住院时，有一天我在冥想时，巴巴吉的形象出现在我面前。巴巴吉，或者更确切地说，他的儿子生病了，看起来像是他的形象，说：“如果在紧急情况下使用肉和饮料，没有害处。”但是当我重复五个名字时，他就消失了。现在，因为我已经在现实生活中见过巴巴吉，并且能够想象他，我发现了这个技巧。但是那些专注于数千年前去世的古老大师的人可能会被误导。圣人的眼睛无法模仿。因此，你总是需要一个活着的老师来教导学生，一个活着的医生来治疗病人，一个活着的丈夫来照顾妻子，一个活着的统治者来治理人民。我认为没有其他任何人能像活着的上师那样帮助一个弟子。你可能听说过这对联：“谁能比拉玛或克里希那更伟大；但他们甚至不得不接受一个上师。三界的统治者，他们恭敬地低头站在上师面前。”

16.

主在我们之中，当祂看到祂的一位仆人正在冥想时，（字面上在

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expectation of His Darshan), will He be unmindful?  
Certainly not. But if the veil is not removed, be sure  
that the mind is not quite pure. First of all, our own  
mind judges impartially and delivers the verdict: To-  
day you did such and such bad thing. You were  
subject to 'kam, krodh' (lust, anger) and so forth.  
17. It is not permitted to talk of things which  
one sees within. But there are so many things, it is a  
pity I cannot say everything; however, everything is  
possible through the help of the Guru. The most impos-  
sible achievements can be made possible through the  
help of the Guru. One day Baba Ji presented me to  
Guru Nanak Sahib, Kabir Sahib, Tulsi Sahib and  
Swami Ji, and said: "He is your child."  
- • • • " • • -  
18. The bungalow of the Commanding Engineer  
happened to be just above my bungalow. One day  
the Colonel was coming out with his daughter to go  
for a walk. Just then a cart driver passed near them  
on the road and a wounded ox was pulling the cart. The  
Colonel and his daughter were very much touched at  
the pitiable condition of the ox and said, "Why have  
they over-loaded this poor, wounded creature?" I  
replied, "That is true. You cannot bear to see the  
suffering of this poor creature, but what about the beef  
which you eat ?" The point is that, intellectually,  
man thinks and argues only up to a certain stage; but  
it is only when he goes in, that he has perfect knowledge.  
Similarly, we attend the Satsang and read the books,  
but we yield to the pleasures of the senses when we are  
faced with temptation. I have seen learned people,

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期望他的瞻仰，他会无动于衷吗？当然不会。但如果面纱没有被揭开，那么可以肯定，心灵并不完全纯洁。首先，我们自己的心灵会公正地评判并作出判决：今天你做了这样或那样的坏事。你受到了“欲望、愤怒”等的影响。

17.

不允许谈论那些（字面上看，一个人在其中看到的东西。但是事情太多，遗憾的是我无法说出所有的事情；然而，通过上师的帮助，一切皆有可能。通过上师的帮助，最不可能的实现也可以成为可能。有一天，巴巴吉把我介绍给了古鲁·纳纳克·萨希布、卡比尔·萨希布、图尔西·萨希布和斯瓦米·吉，并说：“他是你们的孩子。”

- • • -

18.

指挥官的别墅恰好就在我的别墅上方。有一天，上校带着他的女儿出来散步。就在这时，一个马车夫在路边经过，一头受伤的牛拉着马车。上校和他的女儿对这头牛可怜的状况非常感动，说：“他们为什么给这可怜的受伤生物超负荷？”我回答说：“这是真的。你无法忍受看到这可怜生物的痛苦，但你吃的牛肉呢？”问题的关键是，从智力上讲，人类思考和争论只到一定程度；但只有当他深入其中时，他才有完美的知识。同样，我们参加 Satsang 和阅读书籍，但面对诱惑时，我们屈服于感官的愉悦。我见过有学问的人，

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lecturers, leaders of thought—unable to resist the sensual  
pleasures.  
19. To overcome kam and krodh is real bravery.  
It is not a small achievement. So many rishis and  
munis of old lost the battle. What is the use if you  
go on scouring and cleaning a vessel, and put nothing  
in it? That is, the way to salvation or liberation lies  
in not only avoiding 'kam and krodh' but also in devot-  
ing yourself to Nam Bhakti. Man has within himself  
whole continents, universes, and God Himself, but only  
when he practices Nam devotedly, can he realize this.  
20. KARMA: The Supreme Creator and the  
individual spirit in the creation are connected together  
through the Sound Current. But Kal, also a creation  
of the Supreme Being, separates the individual from  
the Current by coming in between as mind and forms.  
Hence, the individual feels disconnected, but not so the  
Creator.  
There are three minds, and corresponding to these  
three minds are three kinds of forms:  
1. In Trikuti the 'Nijman' (innermost or causal  
mind) or Brahm, and the universal mind  
cover the spirit. The forms here are made of  
very pure maya, so much so that a majority  
of the seekers have failed to see here the spirit  
apart from maya or mind, and therefore con-  
sidered Brahm as all-pervading, etc.  
2. Lower down, in Sahansdal Kanwal, the forms  
of Trikuti get another covering of mind  
and form, both coarser than the above; the

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讲师、思想领袖——无法抗拒感官的愉悦。

19.

克服愤怒和欲望才是真正的勇气。

这不是一个小成就。这么多古时的智者和高僧都失败了。如果你继续清洗一个容器，却什么也不放进去，那还有什么用呢？也就是说，救赎或解脱的道路不仅在于避免‘欲’和‘怒’，还在于致力于‘纳姆’虔诚。人内心深处有整个大陆、宇宙和上帝本身，但只有当他虔诚地实践‘纳姆’，才能意识到这一点。

20.

因果律：至高创造者与创造中的个体灵魂通过声音之流相互连接。但卡尔，作为至高存在的创造，通过作为心灵和形态介入其中，将个体与电流分开。因此，个体感到与电流脱节，但创造者并非如此。

有三个心灵，相应地有三种形式：

1.

在特里库提，'尼吉曼'（最内层或因果心）或梵，以及宇宙心覆盖着精神。这里的形态由非常纯净的魔构成，以至于大多数寻求者未能在这里将精神与魔或心区分开来，因此认为梵无处不在等。

2.

在萨汉达尔·卡旺尔下方，三怙主的形式又增添了一层心灵和形态的覆盖，这两者都比上面的更粗糙；

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astral form here being governed by the 'Andi  
Man' (astral mind). In this zone there are  
the hells and heavens and numerous other  
lokas (regions). Here the tendencies of the  
mind are directed inward and are elevating.  
This mind behaves like a wise enemy (seek-  
ing to keep us here).  
3. Further down, in Pind (the region below the  
eyes), the astral form gets another covering  
of coarse material, with which we are familiar.  
The mind that governs this form is called the  
'Pindi Man' (physical or lower mind). Its  
tendencies are outward and diffusive, and it  
is most difficult to control.  
Now, a body actuated by mind and spirit cannot  
help performing karma, and the karmic law, "As you  
sow, so shall you reap", continues to work, and the  
account is complicated with time. The more one  
works, the greater the entanglement, like a bird strug-  
gling in the meshes of a net.  
So cunningly has Kal arranged the snare of forms  
and minds that it is well nigh impossible for  
man to escape from their influence. No matter  
how good and Godly we may be, that alone  
will not take us out of these regions. Says Lord  
Krishna: "Good actions are as much binding as bad  
actions; good actions may be likened to fetters of gold  
and bad actions to those of iron; and both are equally  
efficient in keeping us tied." The escape is through  
the Sound Current.  
Only when the attention catches and follows the  
Current, does the mind become dormant and out of  
action. At all other times, when the attention is off  
the Current, the mind gets the upper hand. Through

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这里由“安迪曼”（灵性心智）统治着灵体形态。在这个区域有地狱和天堂以及众多其他领域。在这里，心智的倾向是向内指向的，并且是提升的。这种心智表现得像一位明智的敌人（试图让我们留在这里）。

3.

向下，在印地（眼下的区域），灵体又覆盖了一层粗糙的物质，这是我们熟悉的。统治这个形态的心灵被称为“印地人”（物质或低级心灵）。它的倾向是向外扩散的，最难控制。

现在，一个由心灵和精神驱动的身体不可能比上述更粗糙；执行业力的帮助，以及业力法则，“种瓜得瓜，种豆得豆”，继续发挥作用，随着时间的推移，账目变得复杂。一个人工作得越多，纠缠就越严重，就像一只鸟在网眼中挣扎。

因此，卡尔巧妙地安排了形式和思想的陷阱，以至于人类几乎无法摆脱它们的影响。无论我们多么善良和神圣，这本身并不能使我们摆脱这些地区。克里希那说：“善行与恶行一样具有约束力；善行可以比作金链，恶行可以比作铁链；两者在将我们束缚方面同样有效。”逃脱之道在于声音之流。

只有当注意力捕捉并跟随电流时，心灵才会变得沉睡并停止活动。在所有其他时候，当注意力离开电流时，心灵就会占据上风。通过

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long and indefinite time, ever since the spirit separated  
from its Ocean and associated itself with the minds and  
bodies, not only has the upward passage been blocked,  
but the spirit has been so bewildered, entangled and  
enfeebled that it has lost all memory of its Home, and  
is contented to live a wretched life in this wretched  
material world.  
There are two ways of looking at this creation :  
1. From the top, looking down—the Creator's  
point of view.  
2. From the bottom, looking up—man's point  
of view.  
From the top it looks as though the Creator is all  
in all. He is the only Doer, and the individual seems  
like a puppet tossed right and left by the wire puller.  
There seems to be no free will in the individual, and  
therefore no responsibility on his shoulder. It is  
His play. There is no why or wherefore. All the  
Saints, when They look from the top, describe the  
creation as His manifestation. They see Him working  
everywhere.  
Looking from below, or the individual view-  
point, we come across Variety' as opposed to 'Oneness'.  
Everybody appears to be working with a will, and is  
influenced by and is influencing others with whom he  
comes in contact. The individual thinks he is the doer  
and thereby becomes responsible for his actions and  
their consequences. All the actions are recorded in his  
mind and memory, and cause likes and dislikes which  
keep him pinned down to the material, astral or mental  
spheres, according to his actions in an earlier life in the  
cycle of transmigration. The individual in these  
regions cannot help doing actions and, having done  
them, cannot escape their influences. The individual

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经过漫长而不确定的时间，自从精神从其海洋中分离并与心灵和身体相结合以来，不仅上升的道路被封锁，而且精神变得如此困惑、纠缠和衰弱，以至于它失去了对家园的记忆，并满足于在这个悲惨的物质世界中过着悲惨的生活。

有两种看待这个创造的方式：1. 从上方向下看——创造者的视角。

2.

从底部向上看——人的视角。

从高处看，创造者似乎无所不能。他是唯一的行动者，而个体似乎像被线拉扯的木偶。个体似乎没有自由意志，因此也没有责任在肩上。这是他的游戏。没有为什么或为什么。所有圣人，当他们从高处看时，都将创造描述为他的显现。他们看到他在每个地方工作。

从下方看，或者从个体视角来看，我们遇到了“多样性”而非“统一性”。每个人都似乎在努力工作，并受到与他接触的人的影响，同时也影响他们。个体认为自己是在行动，因此对自己的行为及其后果负责。所有行为都记录在他的思想和记忆中，并引起喜好和厌恶，这使他被固定在物质、星体或精神领域，这取决于他在轮回中的前世的行动。这些区域的个体无法避免行动，一旦行动了，就无法逃避其影响。个体

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acts as the doer and therefore bears the consequences  
of his actions.  
As stated above, the observations differ on account  
of the difference in the angle of vision. Both are right.  
1. The individual, clothed in coarse material  
form, sees only the external material forms.  
His sight does not go deeper than that.  
2. If he were to rise up to Sahansdal Kanwal,  
the same individual would see the mind  
actuating all forms. The form would be  
only secondary; mind would be the prime  
mover in all.  
3. The same individual, from Daswandwar, will  
see the Spirit Current working everywhere,  
and will see how the mind gets power from  
the Spirit.  
4. From Sach Khand, the whole creation looks  
like bubbles forming and disappearing in the  
Spiritual Ocean.  
An individual is endowed with intelligence and  
does every action knowingly. It is, therefore, incum-  
bent on him to find a way of escape from this entangle-  
ment. To raise his spirit, he must struggle against  
the mind, for he lives by struggle. And where there  
is a will, there is a way. He cannot say that this is no  
part of his Duty.  
The karmas are also divided into three groups:  
1. Kriyaman or new actions  
2. Pralabdh or fate (the portion of karmas  
allotted to this life, as a result of our previous  
actions)  
3. Sinchit or reserve.  
As an example, we take the case of a farmer : He  
prepares his land for sowing seed. He has the option

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个人作为行为者，因此承担其行为的后果。

如上所述，观察结果因视角角度的不同而有所差异。两者都是正确的。

1.

个人，身着粗糙的物料形态，只见外部物料形态。

他的视线没有深入到那个程度。

2.

如果他上升到萨汉达尔·卡旺，同一个人将看到心灵驱动所有形式。形式只是次要的；心灵是所有事物的主要推动力。

3.

同一个人，来自 Daswandwar，将看到灵流无处不在，并看到心灵如何从灵中获得力量。

4.

从萨奇汉德，整个创造看起来像是在精神海洋中形成和消失的泡沫。

一个人天生具有智慧，并且每个行为都是自觉的。因此，他必须找到一种摆脱这种困境的方法。为了振奋精神，他必须与自己的心灵抗争，因为他通过抗争而生活。而且，只要有意志，就有出路。他不能说这并非他的责任的一部分。

业力也分为三组：

1.

克里亚曼或新动作

2.

普拉拉布德或命运（由于我们以往的行为，这一生的业力所分配的部分）

3.

辛奇特或保留。

作为一个例子，我们以一个农民为例：他为播种种子准备土地。他有选择的权利。

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to sow whatever he likes. Suppose he decides on  
wheat and sows it. The crop matures and he gathers  
it. Some of it he keeps for his consumption during  
the coming year, and the surplus is put in store. Year  
after year he is living on the previous year's gathering  
and increasing his reserve in store, to be utilized in time  
of scarcity or need.  
You will see that he is living and hopes to live on  
what he himself sows and gathers. Similarly, whatever  
we do in this life becomes fate for our next life; and some  
of this is kept in reserve by Kal to be given to us if by  
any chance (of course these chances are practically  
nil) we run short of karma. Without karma, Kal  
cannot keep a spirit down in a body; and without a  
body, no karma can be performed.  
It is open to Kal to add from reserve to fate, or  
deduct from kriyaman for reserve. Like the farmer  
who is preparing his land for the coming season, and  
is living on the gatherings from the last season, with a  
confidence based on his reserve, we are undergoing  
our fate, in which we have no choice. But we do have  
the choice to work anew as we please, for our future.  
And we have a surplus which is our reserve from past  
lives, of which we have now no knowledge.  
We are, therefore, at present doing a dual function :  
A — In regard to fate, we are helpless but  
B — In new actions we have a free hand to sow  
for the future.  
To distinguish between these two types by intel-  
ligence alone is not easy for the individual, but a rough  
rule may be laid down: That which comes in spite  
of our efforts, and spontaneously, is due to fate. But  
those whose attention is concentrated and who have

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播种他喜欢的一切。假设他决定种小麦并播种。庄稼成熟后，他收割它。其中一部分他保留下来，用于来年消费，剩余的则储存起来。年复一年，他依靠前一年的收获生活，并增加他的储备，以备不时之需。

你会看到他生活在自己所播种和收获的东西上，并希望继续这样生活。同样，我们在这一生中所做的一切都将成为我们下一生的命运；其中一些被 Kal 保留起来，以防万一（当然这些可能性实际上为零）我们缺少业力。没有业力，Kal 无法让灵魂束缚在身体中；没有身体，就无法完成业力。

它允许 Kal 从储备中添加到命运，或从 kriyaman 中扣除以储备。就像那位为即将到来的季节准备土地的农民，依靠他的储备生活，我们有信心面对我们的命运，其中我们别无选择。但我们确实有选择，可以按照我们的意愿重新工作，为了我们的未来。而且，我们有剩余，这是我们前世的储备，我们现在对此一无所知。

我们目前正承担双重职能：A——关于命运，我们无能为力；B——在新行动中，我们有自由之手为未来播种。仅凭智力区分这两种类型对个人来说并不容易，但可以制定一个粗略的规则：尽管我们努力，但仍然自发出现的事物，归因于命运。但那些注意力集中且具有专注力的人，

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access within can read their fate easily. It is an open  
book to them.  
Now, in the physical body, actions are done by  
the mind from the heart center. As long as the mind  
is centered here (in ordinary individuals the heart is  
the center of mind action) it will be influenced by  
emotions. The sensations of joy and sorrow will be  
felt, as the body is worked by mind from this center.  
When the mind has been elevated to the eye focus  
by concentration; in other words, when the mind has  
changed its seat or center from the heart to the eye  
center, then the feelings caused by outward influences  
working on the physical body, will be felt imperceptibly.  
Joys of the world will not elate such a one, and its  
sorrows will not depress him.  
The fate-actions are stored in the eight-petalled  
lotus in Anda, above the eyes. Their influence is felt  
forcibly as long as that center has not been crossed.  
When that center is crossed, and the Master's astral  
form is seen (for that form resides there), the influence  
of the fate actions will be perceived nominally. The  
mind has then become strong, and it has the power to  
bear them without effort.  
But fate cannot be effaced or altered; it will have  
to be undergone. An arrow, after leaving the bow,  
must find its mark.  
The reserve actions are stored at the top of Trikuti,  
and only when a spirit has crossed the third mind or  
Trikuti, it is said to be free from all karma. Below  
this, the spirit suffers from the ills of karma.  
All actions are performed with a motive, and it is  
the motive that is binding. It is not easy to conceive  
of an action which is performed without a motive.  
The mind is consciously or subconsciously active, and

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内部访问可以轻易地了解他们的命运。对他们来说，这是一本打开的书。

现在，在物质身体中，行动是由心灵从心中心完成的。只要心灵集中于此（在普通人中，心是心灵行动的中心），它就会受到情感的影响。快乐和悲伤的感觉会被感受到，因为身体是由心灵从这个中心工作的。

当心灵通过专注提升至目光焦点时；换句话说，当心灵从心脏中心转移到眼睛中心时，由外在影响作用于身体而产生的感受将无法察觉。但那些注意力集中且拥有世界之乐的人不会使这样的人感到自豪，其悲伤也不会使他沮丧。

命运行动被储存在安达八瓣莲花之上，位于眼睛之上。只要那个中心没有被跨越，其影响就会强制感受到。当那个中心被跨越，并且看到大师的灵体（因为那个形态就驻留在那里）时，命运行动的影响将名义上被感知。此时，心灵变得强大，并且能够毫不费力地承受它们。

命运无法抹去或改变；必须经历它。箭离开弓后，必须找到它的目标。

储备行为存储在 Trikuti 的顶部，只有当灵魂穿越了第三意识或 Trikuti 时，才被认为摆脱了所有业力。在此之下，灵魂遭受业力的恶果。

所有行为都有动机，动机是约束的。难以想象没有动机的行为。心智是自觉或不自觉地活跃的，

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it is ridiculous to talk of karma without a counter  
karma. There is no escape from counter karma. By  
doing actions, however good, there is no escape.  
Charity, offerings or pilgrimages must bring their  
reward, and the soul doing these things must receive  
the reward in one body or another.  
The escape from karma lies in the protection  
afforded by Saints. They are themselves karmaless.  
Their actions are not binding on them, for their spirits  
work from Daswandwar, a center above the three  
spheres of mind and forms, as stated above. The  
Saints show us the way out.  
They say, let new actions be performed in the  
Name of the Master, the individual working in the  
capacity of an agent only. The new actions, done  
in this spirit, will not be binding. The fate actions  
will have been undergone by the time the life comes  
to an end; the reserve actions Saints partly take upon  
themselves and partly are undergone by the devotee,  
as the Saints think proper.  
Saints put the individual spirit in touch with the  
Sound Current, and as the spirit catches It and rises  
up, it throws off the influences of mind and matter,  
and gets stronger and stronger. The more the  
individual works on these lines, the easier the Path  
for him. Otherwise the course becomes lengthy; but  
the Saints are pledged to see him through, after they  
have initiated a soul. The practice of Sound Current  
cuts the rest of karma.  
The Current acts like a magnet on the spirit.  
It attracts the spirit to Itself, and if the spirit were not  
covered by the rust of mind and matter, it would go  
up like a shot. The rust of attachments and impressions  
is removed by Repetition (Simran). The repetition

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谈论因果报应而不提及反因果报应，这是荒谬的。无法逃避反因果报应。然而，无论行为多么善良，都无法逃避。慈善、捐赠或朝圣必须带来回报，执行这些行为的灵魂必须在某一身体中接受回报。

karma 的解脱在于圣人们的保护。他们自身是无 karma 的。他们的行为对他们没有约束力，因为他们的精神从 Daswandwar 中心工作，这是一个位于心灵和形态三个层面的中心，如上所述。圣人们为我们指明了出路。

他们说，让新的行为以大师的名义执行，个人仅以代理人的身份工作。在这种精神下执行的新行为将不具有约束力。命运行为将在生命结束时已经经历；圣者部分承担并部分经历的行为，正如圣者认为适当的。

圣人将个体精神与声音电流相联系，当精神捕捉到它并上升时，它摆脱了心灵和物质的影响，变得越来越强大。个体在这些方面工作得越多，他的道路就越容易。否则，过程会变得漫长；但圣人承诺在他们和灵魂被启蒙之后，会引导他通过这个过程。声音电流的实践切断了其他业力。

当前对精神产生磁铁般的作用。它吸引精神回归自身，如果精神没有被心灵和物质的锈蚀所覆盖，它就会像子弹一样飞升。通过重复（Simran）消除依附和印象的锈蚀。重复

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of thoughts of the journey within replaces our everyday  
thoughts. Then the mind, instead of wandering  
outside, begins to take rest and peace within; and when  
it goes in, the spirit also goes with it; and when the  
spirit is in, the Current in its turn pulls it up. Once  
Trikuti has been crossed (this will only be when all  
karmic accounts are settled), the soul never goes back  
into transmigration. It will go up to merge in its  
origin.  
21. I should like to point out that I have the  
same degree of love and affection for each and every  
member of the Brotherhood, like a father towards his  
children; secondly, according to R. S. teachings the  
sins and short-comings of a soul are viewed by the  
Master in the same light as a washerman regards the  
dirt on a cloth. He cares for the cloth and not the  
least for the dirt. His aim is to cleanse the cloth by  
some means or other; whether by the gentle method  
of applying soap or by the rough and ready method  
of beating the cloth against a slab of stone. It depends  
upon His Will.  
In the same way the Master aims at reforming  
His disciples and curing them of their bad habits and  
wicked deeds so that the spirit may shine in its purity.  
He determines as to life's procedure. At first He  
points out our mistakes in gentleness and with love.  
If this fails, then He adopts a less gentle course and if  
even that does not serve its purpose, then He applies  
drastic remedies. In short, he is bent on reforming.  
To explain the matter more fully, the Master at  
first tries to purify us by His discourses. If this fails,  
then He applies the soap of poverty, adversity and

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思想之旅的重复取代了我们日常的思想。然后，心灵不再向外游荡，而是开始在内心休息和安宁；当它进入时，精神也随之而来；当精神在时，它的电流也会将其提升。一旦越过了三脉（这只有在所有业力账目都结算之后才会发生），灵魂永远不会回到轮回中。它将上升并融入其起源。

21.

我想指出，我对兄弟会的每一位成员都有同样的爱和关怀，就像父亲对他的孩子一样；其次，根据 R.S.的教诲，灵魂的罪过和缺点在大师眼中被看作是洗衣工看待布料上的污渍一样。他关心布料，而不是最少的污渍。他的目的是通过某种方式清洗布料；无论是通过温和的方法涂抹肥皂，还是通过粗糙的方法将布料拍打在石板上。这取决于他的意愿。

同样，大师旨在改革他的门徒，治愈他们的恶习和邪恶行为，以便精神能在其纯洁性中闪耀。他决定了生活的程序。起初，他以温和和爱的方式指出我们的错误。如果这失败了，那么他采取更温和的方法，如果甚至那也不奏效，那么他应用极端的治疗方法。简而言之，他决心改革。

为了更全面地解释这个问题，大师最初试图通过他的教诲来净化我们。如果这失败了，那么他就运用贫困、逆境和肥皂。

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disease. If these do not answer the purpose, then  
He gives another birth to the disciple. He does not  
rest until He has taken the spirit of His disciple to its  
Source. Even if the pupil deserts Him, becomes  
hostile toward Him or wishes to injure Him, He does  
not slacken His efforts.  
I have gone through the report of—. They are  
not offended with you. They wished that you and  
others, like themselves, should give up animal food  
and eggs entirely. They did not take your words in  
any ill light nor should you, for if we are in error and  
another explains it to us we have no right to be angry.  
In that case our only course is to admit our mistake  
and say that habit compels us to repeat it. It is not  
proper to be in the wrong and to be impatient. They  
should have been more gentle and affectionate. But  
they are not to blame for that. They give more time  
to exercises than you do and avoid animal food, and  
stand on a higher mental plane. Under these circum-  
stances a devotee naturally becomes bold and forward.  
This is not pride though it is looked upon as such by  
others.  
Such a devotee wishes that every one should do  
as he does. But this is not the stage of perfection.  
As the soul progresses it becomes gentler and calmer.  
Consequently, when they go higher, they will become  
calmer and more patient. What they did was right  
in a sense, and moreover, I do not think you are much  
to blame in the matter as you are far from our congre-  
gation, are ignorant of the rules of the Brotherhood,  
have read no more than the "Discourses" and are  
unaware of the purity of the Society. When you gain  
knowledge and develop spiritual practice you will  
not mind even twenty—denouncing you. A heart

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疾病。如果这些不能达到目的，那么他就给弟子再赋予一次生命。他不会休息，直到将弟子的精神带回其源头。即使弟子背叛他，对他怀有敌意或想要伤害他，他也不会放松努力。

我已经阅读了……的报告。他们并没有因为您而生气。他们希望您和其他人，像他们一样，完全放弃动物食品和鸡蛋。他们并没有以任何恶劣的态度看待您的话，您也不应该这样，因为如果我们犯了错误，别人向我们解释，我们没有权利生气。在这种情况下，我们唯一的办法是承认我们的错误，并说习惯迫使我们重复它。不正确的是犯错和不耐烦。他们应该更加温和和亲切。但对此他们并不应该受到责备。他们比您花更多的时间进行锻炼，避免动物食品，并且处于更高的精神层面。在这种情况下，一个信徒自然会变得大胆和直率。这并不是骄傲，尽管别人可能这样看待它。

这样的信徒希望每个人都像他一样做。但这还不是完美的阶段。随着灵魂的进步，它变得温和而平静。因此，当他们达到更高的层次时，他们会变得更加平静和有耐心。他们在某种程度上是正确的，而且我认为你在这件事上并没有太多责任，因为你离我们的团体很远，不了解兄弟会的规则，经历过逆境，只读过《演说集》，并且不了解社会的纯洁性。当你获得知识和发展精神实践时，你甚至不会介意二十次谴责你。一颗心

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filled with love cannot contain anger. Your heart  
has not yet been filled with love. So try to devote a  
little more time each day to the spiritual exercises;  
gradually the Master will grant you all.  
You write that — is of the same opinion. Her  
complaint is the same as yours. She also uses an egg  
occasionally, as you do. It was as disagreeable to her  
as to you. This error is in all of you. It is proper  
that you should correct your errors. I think — is to  
blame in this matter. He fell from his principles.  
You only followed his example. If he had acted up to  
his principles, you could have gained by his example.  
Let bygones be bygones.  
But I must point out that animal food, even if a  
single particle is eaten, is detrimental to spiritual  
progress. What of eating, those who help in killing  
are also guilty. You say that eating an egg is not so  
bad as breaking a heart. Both are bad. But a broken  
heart can be set right by love; however, an animal  
that is killed cannot be revived.  
— told you that repetition of Holy Names should  
not be undertaken for accomplishing worldly objects.  
This does not mean what you understood. It means  
that spiritual progress is the highest object and all our  
efforts should be directed to that end. If we sacrifice  
all the world for it, it is not too much. Therefore, to  
divert our energy from this highest object and apply  
it to worldly objects is not proper. When we ask for  
worldly things from the Lord we would get them but  
then our spiritual advancement would be hindered.  
Had we applied our energy to spiritual progress, we  
would have reaped greater benefit. The Saints of the  
highest degree never ask for anything that is perishable.

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充满爱意无法容纳愤怒。你的心还未被爱充满。所以试着每天多花一点时间进行精神修炼；渐渐地，大师会赐予你一切。

你写道——持有相同的观点。她的抱怨与你的相同。她也偶尔使用鸡蛋，就像你一样。这让她和你一样感到不快。这个错误在你们所有人身上都有。你们应该纠正自己的错误是恰当的。我认为——在这件事上应该受到责备。他背离了自己的原则。你只是跟随了他的榜样。如果他按照自己的原则行事，你本可以通过他的榜样获得益处。

往事随风而去。

但是，我必须指出，动物食品，即使只吃了一粒，也会对精神进步有害。至于吃，那些帮助杀戮的人也有罪。你说吃鸡蛋不如伤害心灵那么糟糕。两者都是不好的。但是，破碎的心灵可以通过爱来修复；然而，被杀的动物却无法复活。

告诉过你，不应为了实现世俗目标而重复神圣的名字。

心脏 这并不意味着你所理解的那样。这意味着精神进步是最高的目标，我们所有的努力都应该指向这个目标。如果我们为了它牺牲整个世界，那也不算太多。因此，将我们的精力从这个最高目标转移并应用于世俗目标是不可取的。当我们向主请求世俗之物时，我们会得到它们，但那时我们的精神进步会受到阻碍。如果我们把精力用于精神进步，我们会获得更大的利益。最高级别的圣人们从不要求任何会消逝的东西。

36 SPIRITUAL GEMS  
They ask for the Lord from the Lord, as Guru Nanak  
says:  
"What should I ask of Thee?  
Nothing is permanent.  
Everything is passing away  
Even as I behold."  
This means that everything is perishable except the  
Lord, and that he (Nanak) was not going to ask for  
perishable things. He needed the Lord and nothing  
else. He said; "If the wealth of all the worlds were  
put on one side and the love of the Lord on the other,  
then those who love the Lord would only ask for the  
Lord and would not care for the wealth. He who is  
filled with the love of the Lord is followed by all the  
world."  
The other reason is that gain and loss in this world  
depend upon our karma. Many of our efforts are  
bound to fail on account of our karma, as they are not  
destined to accomplish their purposes. If we apply  
repetition of the Names and spiritual exercise to gain  
these purposes, and fail, then our faith in the Lord will  
decrease because He did not grant us our wishes.  
That would lead to hindrance in our spiritual progress  
and love. Our duty lies in doing our best in worldly  
business and being content with the result as the Will  
of the Master.  
There are many on the Path who have not penetra-  
ted into their interior and who have not beheld the  
Master in their internal vision, nor have they crossed  
the stages of anger and lust. They do everything as  
dictated by the lower mind, and excuse their misdeeds  
by saying that the Master activates them or that the

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他们向主祈求主，正如古鲁·纳纳克所说：

我向你求什么？没有什么永恒。一切都在消逝，正如我所见。

这意味着除了主以外，一切都是会消逝的，而他（纳纳克）不会去寻求那些会消逝的东西。他需要的是主，而不是其他任何东西。他说：“如果将所有世界的财富放在一边，将主的爱放在另一边，那么爱主的人只会寻求主，而不会关心财富。被主的爱充满的人，全世界都会跟随。”

其他原因是因为在这个世界上，得失取决于我们的业力。由于我们的业力，许多努力注定会失败，因为它们并非注定能实现其目的。如果我们通过重复圣名和灵性练习来获得这些目的，但失败了，那么我们对主的信仰将会减少，因为他没有实现我们的愿望。这会导致我们在灵性和爱中的进步受到阻碍。我们的责任在于在世俗事务中尽力而为，并对结果感到满足，将其视为主的旨意。

许多人走在路上，尚未深入自己的内心，未曾以内在视觉见到大师，也未跨越愤怒和欲望的阶段。他们的一切都按照低级心智的指示行事，并为自己不当的行为找借口，说大师激活了他们或那是大师的旨意。

MAHARAJ SAWAN SINGH Jl'S LETTERS 37  
Creator causes them. Now this is the trick played  
upon them by the lower self.  
The bad deed is due to our low desires, and we  
hold the Master or the Lord responsible for it. Until  
our soul goes up and beholds the Master inside, and  
can talk to Him there, we should ascribe every blame  
to the dictates of the lower mind and not to the Master.  
When we have had the vision of the Master inside  
and we have reached a very high spiritual plane, only  
then we can say that whatever is done is done by Him.  
In that state there is no sin as sin lies in us and not in  
the Master. Therefore, a spiritual devotee should be  
careful against being deceived by the lower self. He  
should be gentle and forgiving.  
If you had the real spirit of practice in you, you  
would have laughed over what — said to you and would  
not have given way to anger. Not even twenty —  
would have been able to ruffle your spirit which would  
have been powerful and patient. Then I would have  
said that the Sound Current has produced effect in  
you. But instead of that you not only lost self-control  
but also your companions became perturbed, which  
was not proper.  
I would advise that all of you should clean your  
minds of mutual accusation and remonstrance, and  
increase love and affection for each other. Each one  
should admit his or her mistake, ask pardon of the  
other, and grow in love and faith.  
But I do not mean that Repetition should be  
given up. Repetition must be done in the mind so  
that none should hear it. It is intended to still the  
mind and not to show off. The important point is  
that the mind should be brought under control. It  
plays subtle tricks and has tricked many before you —

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创造者使他们如此。现在这是低自我对他们玩弄的诡计。

坏事源于我们低级的欲望，我们将责任归咎于大师或主。直到我们的灵魂上升并看到大师内在，并能与他交谈，我们应该将所有的责备归因于低级思维的驱使，而不是归咎于大师。

当我们内心拥有大师的愿景，并达到非常高的精神层面时，我们才能说所做的一切都是他做的。在那个状态下，没有罪恶，因为罪恶在于我们，而不在于大师。因此，精神上的信徒应该小心不被低级自我所欺骗。他应该温柔并宽恕。

如果你内心真的有实践的精神，你会对别人对你的指责一笑置之，而不会生气。即使有二十个人也无法扰乱你的精神，你的精神将会强大而耐心。那时我会说，声音之流在你身上产生了效果。但相反，你不仅失去了自我控制，你的同伴也变得不安，这是不恰当的。

建议你们所有人都清除彼此指责和责备的思想，增加彼此的爱和亲情。每个人都应该承认自己的错误，向对方道歉，并在爱和信仰中成长。

但我并不是说应该放弃重复。重复必须在心中进行，这样就没有人能听到。它的目的是使心灵平静，而不是炫耀。重要的是要使心灵受到控制。他们通过说大师激活了他们，或者他们玩弄了微妙的诡计，在您之前欺骗了许多人——

38 SPIRITUAL GEMS  
even the prophets and incarnations. I have seen many  
whom the mind has made dance to any tune or act  
upon its dictates; while the people think that they are  
visited by holy Spirit or that they have taken their  
soul to a high plane. The evil tendencies lie in the  
mind while it ascribes them to others.  
R.S. is the True Path, therefore it is a great sin to  
mislead people by external show. The company of  
such people should be avoided.  
It is probable that my words may be unpleasant  
to you. But it is my duty. Just think, human life is  
very precious and is due to past good karma. It was  
not granted to us for rearing children, or for enjoying  
ourselves. All these functions are performed even by  
the lowest animals. The only difference between man  
and lower creation is that man's life here was meant for  
seeing the Lord and reaching the highest Spiritual Plane,  
in this life. Every minute of it is worth millions of dollars.  
We have to give up this physical body, the astral  
frame and also the causal body. When this is the case,  
then what is the worth of the world, its relationships  
and its pleasures? The world should be looked upon  
as an inn, and our relatives as fellow travelers. Our  
chief aim should be to unite with our Creator and avoid  
lust, anger, avarice, attachment and pride so far as  
we can, as they are our enemies. At all times our  
hearts should be full of love for the Master and our  
own mind should be so fearless that it should not be  
ruffled if it were given the kingdom of the world nor  
if the kingdom of the world were taken from it. When  
the mind has become like that, the Master penetrates  
it with His Real Light.  
Whatever I have written is with a view to your  
benefit and purification, and not with a view to domi-

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它和原谅他们的恶行，说大师激活了他们，或者他们在玩诡计，在您之前已经欺骗了许多人——甚至先知和化身。我看到许多人的心灵被任何旋律所驱使跳舞，或者按照它的指示行事；而人们认为他们受到了圣灵的访问，或者他们已经将自己的灵魂提升到了一个更高的层次。邪恶的倾向在于心灵，而它将它们归咎于他人。

R.S.是真正的道路，因此以外部表象误导人们是一种大罪。应避免与这样的人为伍。

我的话可能让你感到不快。但这是我的责任。想想看，人的生命非常宝贵，是过去的善行所积累的。它不是赐予我们养育孩子或享受生活的。所有这些功能连最低等的动物都能做到。人和低等生物之间的唯一区别是，人在此生中的生命是为了见到主和达到最高的灵性层面。每一分钟都值数百万美元。

我们必须放弃这个物质身体、灵体以及因果体。在这种情况下，世界、其关系和其快乐的价值又在哪里呢？世界应被视为一家旅店，我们的亲人如同旅伴。我们的主要目标应该是与我们的创造者合一，尽可能避免欲望、愤怒、贪婪、执着和骄傲，因为它们是我们的敌人。在所有时候，我们的心应充满对主的爱，我们自己的心灵应如此无畏，以至于即使被赋予世界的王国，或者如果世界的王国被剥夺，它也不会动摇。当心灵变得如此时，主以其真实之光穿透它。

无论我写了什么，都是为了你的利益和净化，而不是为了统治

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nate or show off. It is the outcome of my love for you.  
I do not know whether or not the etiquette and manners  
of your country would accept it in such a light.  
22. The best way of preparing the ground for  
spiritual instructions is to cleanse one's mind, to give  
up meat and liquors, to avoid lust and anger, to love  
the Almighty and to inculcate a desire to reach the  
True Home of the Spirit, from which it came in the  
beginning.  
The reach of Theosophy is very much limited as  
compared with R. S. The former has for its final goal  
the first stage of R. S. and has subdivided that into  
many degrees. The result is that traveling along  
Theosophical lines, one cannot go beyond the first stage  
of R. S. The method of the latter is very simple, and  
in modern times, none other can compare with it.  
Theosophy has for its final aim the top of Brahm, while  
R. S. aims at crossing Brahm and gaining Par Brahm  
(beyond Brahm), thence reaching Sat Lok (the True  
Region, the Pure Spiritual Region).  
The region of Pind does not extend above the eye  
focus,. while the region of Brahmand corresponds with  
the frontal part of the brain. But full details will be  
given to you by the person who will Initiate you.  
According to R. S., mind is not the creator of the  
world. It is the Word which is the Creator. There  
is no doubt that all the. world, so far as the mind and  
the intellect go, is governed by the mind; but the latter  
is itself inanimate. It is dependent on the Spirit and  
the Word (Holy Sound). There are three minds:  
1 — The physical or Pindi mind, which governs the  
physical frame and the senses

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纳特或炫耀。这是我对你的爱的结果。我不知道你们国家的礼仪和规矩是否能够接受这样的看法。

22.

准备精神指导的最佳方式是净化心灵，戒除肉食和酒，避免欲望和愤怒，热爱全能者，并培养达到灵性真家的渴望，这是它在最初所来的地方。

与 R. S.相比，神智学的范围非常有限。前者以 R. S.的第一阶段为目标，并将其细分为许多等级。结果是，沿着神智学的路线前进，人们无法超越 R. S.的第一阶段。后者的方法非常简单，而且在现代时代，没有其他方法可以与之相比。神智学的最终目标是布拉姆的顶峰，而 R. S.的目标是跨越布拉姆，获得帕布拉姆（超越布拉姆），从而达到萨特洛克（真界，纯净的精神区域）。

品达地区不延伸到眼睛焦点以上，而婆罗摩地区与大脑的前部相对应。但详细情况将由将引导你的人告诉你。

根据 R. S.，心灵不是世界的创造者。它是创造者之词。毫无疑问，就心灵和智力而言，整个世界都受心灵统治；但心灵本身是无生命的。它依赖于灵性和圣言（神圣之声）。有三种心灵：1 — 物质或 Pindi 心灵，它统治着身体和感官

40 SPIRITUAL GEMS  
2— The Universal mind (Brahmandi man), which  
rules the subtle worlds such as heaven, hell  
and so forth.  
3 — The causal mind (Karan man), which rules  
the Causal region and extends to the top of  
Brahm.  
So long as the soul is within the range of any of  
these three minds, it is neither pure not unfettered.  
The soul cannot know itself until it has crossed Brahm  
and reached Par Brahm. And until the soul has  
known itself, it cannot know the Creator of all.  
23. I am glad to read that you are so earnest  
about your spiritual progress and devote time to achieve  
it. You say "Spiritual progress seems at a snail's pace".  
The withdrawal of the attention from the body to the  
eye center is a slow affair. Mind has made deep  
attachment with matter and now finds it difficult to  
detach itself from it.  
Repetition of the five Holy Names at the eye center  
is the safest and easiest way, and with faith and per-  
severance one succeeds. No attention should be paid  
to the pain in the heart region and the tightness in the  
throat. They are felt because the attention does not  
stick to the eye center when repeating the Names.  
It leaves the eye center and comes down to the throat  
and heart centers. The attention should be kept up  
in the eye center. That is a necessary part of the  
"Repetition".  
Again, breathing should go on normally and no  
strain or pressure put on it. As a matter of fact, when  
doing Repetition one should be unconscious of his  
breathing, just as one is unconscious of breathing when

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2—宇宙意识（Brahmandi man），统治着天堂、地狱等微妙世界。3 — 因果意识（Karan man），统治着因果领域，并延伸至 Brahm 的顶端。只要灵魂处于这三种意识中的任何一种的范围内，它既不纯净也不自由。灵魂必须越过 Brahm，达到 Par Brahm，才能认识自己。而且，直到灵魂认识了自己，它才能认识所有创造者的创造者。

23.

我很高兴看到你对你的精神进步如此热切，这影响着你的身体和感官。你说“精神进步似乎像蜗牛爬行一样缓慢”。将注意力从身体转移到眼睛中心是一个缓慢的过程。心灵对物质有着深刻的依恋，现在发现很难从中解脱出来。

五圣名在眼中心的重复是最安全、最简单的方法，只要有信仰和毅力就能成功。不应关注心区疼痛和喉咙紧绷。这是因为重复圣名时注意力没有集中在眼中心，它离开了眼中心，下降到喉咙和心中心。注意力应保持在眼中心。这是“重复”的必要部分。

再次，呼吸应该正常进行，不要对它施加任何压力或紧张。实际上，在进行重复练习时，应该对自己的呼吸毫无察觉，就像在呼吸时毫无察觉一样。

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he does his daily routine work. When you will keep  
your attention in the eye center and increase the time  
in Repetition, your concentration will improve and the  
pain will disappear automatically. The whole body  
is to be vacated, including the heart and throat centers. .  
In discussing Sant Mat with non-members, one is  
free to discuss it as any other science or philosophy but  
one should not give out his own personal, inner ex-  
periences nor what he learns at the time of Initiation —  
Names, positions and the distinguishing sounds and  
lights of different regions, and so on. One may discuss  
the principle of Repetition, the need for a living Master,  
the Sound Current, or the basic principle of the human  
body as the laboratory, the head as the repository of  
all secrets, and man as the highest form of creation  
because he is endowed with capacity to make contact  
with his Creator, thereby solving the eternal mystery  
while living and the like.  
To distinguish a true seeker from a curiousity seeker,  
one should apply one's own judgment. Quite often  
a curiosity seeker in the beginning, changes to a true  
seeker after hearing about the subject. Much depends  
on the way one leads his life and presents his views on  
the subject. If one is himself shaky and unconvinced,  
not much impression would be made on the listeners.  
A true seeker does not enter into discussion; "a word  
to the wise" rule applies in this case.  
"Loving service to my Master is the goal of my  
life." The best service that one can render to the  
Master is to withdraw one's attention from the body  
to the eye center, cross the stars, the sun and the moon,  
and meet the Radiant Form of the Master within.  
This service replaces "I-ness" with "Thouness" and  
completes the duty of the disciple. The disciple has

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正如一个人在做日常例行工作时不会意识到呼吸一样。当你将注意力集中在眼睛中心并增加重复的时间时，你的专注力将提高，疼痛将自动消失。全身都要放松，包括心和喉咙中心。

在与非会员讨论圣玛特时，可以像讨论其他科学或哲学一样自由讨论，但不应该透露自己的个人、内在体验，以及他在启蒙时所学到的东西——如名字、位置以及不同地区的区分声音和光线等。可以讨论重复的原则、需要活着的导师、声音电流，或者将人体作为实验室、头部作为所有秘密的宝库，以及人类作为最高形式的创造，因为他拥有与他的创造者建立联系的能力，从而在活着的时候解决永恒的谜团等。

区分真正的寻求者和好奇的寻求者，应该运用自己的判断。很多时候，一开始是好奇的寻求者，在了解主题后转变为真正的寻求者。这很大程度上取决于一个人如何生活以及如何表达自己对主题的看法。如果他自己都动摇和不信服，那么对听众的影响就不会很大。真正的寻求者不会参与讨论；“智者一言”的原则适用于这种情况。

热爱服务我的主人是我生活的目标。对主人的最佳服务是将注意力从身体转移到眼睛中心，穿越星辰、太阳和月亮，并在内心遇见主人的光辉形象。这种服务用“Thouness”取代“我”，完成了弟子的职责。弟子有

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placed himself in the hands of the Master and it is now  
for the Master to lead him to the Spiritual Home.  
One should take good care of the body, like a  
rational being, follow the laws of health, take doctor's  
advice when necessary, and try to keep the body in a  
fit and healthy condition. There is no need to endure  
that which can be cured. Tonsils and adenoids are  
not necessary for spiritual progress, and if these are in  
a diseased condition and the doctor advises their  
removal, they may be removed.  
"Incidentally, on this path one learns the use of  
the best herbal medicines, exercises, the proper use of  
foods, breathing and all means of curing for the body'\*  
(quotation from Mat Prakash). This may be ignored.  
Observance of ordinary rules of health and doctor's  
advice, whenever necessary, are good enough.  
Emphasis, however, should be laid on contacting the  
Master within and catching the Bell Sound.  
The soul leaves the physical, astral and causal  
bodies in succession as it progresses towards Daswan  
Dwar. During devotional practice, as the concentra-  
tion improves, mind and soul vacate the body and pass  
through the eye center, then cross the starry sky, the  
sun and the moon, and meet the Radiant Form of the  
Master. From there onwards the Master's Form acts  
as guide, and the journey is made in the company of  
the Master.  
«•-•-•»  
24. Every item of old karmic debt has to be paid.  
Kal demands his pound of flesh. I give you an instance  
of my Master, Baba Jaimal Singh J i :  
At the request of a Satsangi, He went to Ambala  
to hold Satsang for a few days. When two days had

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弟子已将自己托付于师父，现在轮到师父引领他前往精神家园。

一个人应该像理性的人一样好好照顾身体，遵循健康法则，在必要时听从医生的建议，并尽量保持身体处于健康状态。无需忍受可以治愈的疾病。扁桃体和腺样体对精神进步并非必要，如果这些器官处于疾病状态且医生建议移除，它们可以被移除。

偶然间，在这条路上，人们学会了使用最好的草药，锻炼，食物的适当使用，呼吸以及所有治愈身体的方法\*（摘自 Mat Prakash）。这可能被忽略。遵守普通健康规则和医生的忠告，在必要时，已经足够了。然而，应该强调的是，与内在的导师联系并捕捉钟声。

灵魂依次离开物质、星体和因果之身，向着达斯万达瓦前进。在虔诚的实践中，随着专注力的提高，心灵和灵魂离开身体，穿过眼中心，然后穿越星空、太阳和月亮，遇见大师的发光形态。从那时起，大师的形态充当向导，旅程在大师的陪伴中进行。

•-•-•

24.

每一笔旧业力债务都必须偿还。

卡尔要求他的肉。我给你举一个我主人的例子，巴巴·贾伊马尔·辛格：应一位萨特桑吉的请求，他前往阿姆巴拉为几天举行萨特桑。当两天过去时

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passed, the Satsangi recommended an intelligent,  
influential person of the place for Initiation. Baba Ji  
asked the Satsangi not to recommend him, but to rec-  
ommend another dozen instead, if he liked. The  
Satsangi insisted and the Master yielded on one condi-  
tion, that after the Initiation He would leave the place  
at once, and no one should insist on His staying there.  
The conveyance to leave the place was arranged for,  
and the man recommended was called in and Initiated.  
Master returned to the Dera at Beas and for ten days  
suffered so much from dysentery and fever that nobody  
had any hope that He would survive. I happened  
to see Him then. I had come on short leave. On  
enquiry, I was informed that He could not refuse the  
request of the devoted Satsangi. (Saints are very  
tender hearted and merciful).  
The man Initiated had an enormous amount of  
ugly karmic debt to pay off. The karmic debt was  
paid through suffering by Himself. All cases are not  
so bad. But no Initiation is possible without payment  
of karmic debt. People may be thinking that Saints  
lead a life of ease. They have crowds of followers,  
and so forth and so on. But the Saint's duty is most  
difficult. He carries a heavier responsibility than a  
captain of a ship in a storm. This sea has a bottom  
and shores, but compare it with the sea of existence  
through which Saints guide the soul and make it one  
with the ONE. The more your soul is elevated, the  
better your service. There is no doubt that pretenders,  
in the garb of Saints, have done enormous harm, but  
such is the case in other walks of life as well. This  
cannot be helped.  
Nam and Kam are two of the vernacular terms  
used in our literature. Nam means 'Word' or

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两天后，萨桑吉推荐了当地一个聪明、有影响力的人进行启蒙。巴巴吉让萨桑吉不要推荐他，而是推荐另外一打人，如果他喜欢的话。萨桑吉坚持己见，大师在满足一个条件下同意了，那就是启蒙后他必须立刻离开这个地方，没有人应该坚持他留下。安排了交通工具，被推荐的人被叫来进行了启蒙。大师回到贝斯的德拉萨，连续十天遭受痢疾和发烧的折磨，以至于没有人希望他能活下来。我那时恰好见到他。我因短暂休假而来。询问后，我得知他无法拒绝虔诚的萨桑吉的请求。（圣人们心肠很软，很慈悲）。

此人发起者背负了巨额的丑陋业债需要偿还。业债是通过他自己的苦难来偿还的。并非所有情况都如此糟糕。但没有任何启蒙是不需要偿还业债的。人们可能会认为圣人过着轻松的生活。他们有众多追随者，等等。但圣人的职责是最困难的。他承担的责任比暴风雨中的船长还要重。这片海有底部和岸边，但与圣人引导灵魂并通过它与一体合为一体的存在之海相比，那就微不足道了。你的灵魂提升得越高，你的服务就越好。毫无疑问，冒充圣人的人已经造成了巨大的伤害，但在其他领域的生活中也是如此。这是无法避免的。

纳姆和卡姆是我们文学中使用的两种方言术语。纳姆意为“词”或

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'Sound Current', and Kam ordinarily means lust or  
passion or indulgence in the sensual desires as opposed  
to self-control; but in its wide sense, it means all out-  
ward tendencies of the mind. Nam and Kam are,  
therefore, opposed to one another. The tendency of  
Nam is towards the inlet pipe to a reservoir and Kam  
leads to the outlet pipe. The reservoir may be filled  
if the inlet pipe is large and the outlet pipe is small.  
But it cannot remain filled if the outlet is wide open or  
even leaking. And the sooner the outlet is stopped,  
the faster the reservoir will be filled.  
Now, take Pinda or the physical body as the  
reservoir. So long as the attention is at the eye focus,  
it is filling, but when the attention is running below  
the eye focus, it is leaking. And the lower the atten-  
tion below the focus, the faster it is leaking. The  
sensual center is located very low; therefore, playing  
of the attention on this center causes an enormous  
leakage, and there is a considerable amount of dissi-  
pation of energy. Nobody feels happier after the act  
of dissipation. That act is a happy act if it leaves you  
happier. Kabir compares Nam and Kam to day and  
night, respectively. Day and night do not go together.  
If there is day, then there is no night; and if there  
is night, then there is no day. If attention is given  
to Nam, there is no Kam, and if it is given to Kam,  
there is no Nam.  
The same idea of reservoir and inlet and outlet  
pipes may be extended to A.nda and Brahmanda.  
The world is the design of Kal and Maya, the  
negative forces. To keep the soul down, they based the  
structure of the world on couples, man and woman.  
If both, man and woman, were to catch the Sound of  
Nam and rise up, both would be free. Here, one holds

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“或‘声音电流’，而‘卡姆’通常意味着欲望或激情或沉溺于感官欲望，与自我控制相对；但在其广泛意义上，它意味着心灵的所有外向倾向。因此，‘纳姆’和‘卡姆’是相互对立的。‘纳姆’的倾向是向水库的进水管，而‘卡姆’则通向出水管。如果进水管大而出水管小，水库可以充满。但如果出水管敞开或甚至漏水，水库就不能保持充满。而且，出水管关闭得越早，水库就越快充满。”

现在，以 Pinda 或身体作为水库。只要注意力集中在眼睛焦点上，它就在填充，但当注意力在眼睛焦点下方运行时，它就在泄漏。注意力越低，泄漏越快。感官中心位于非常低的位置；因此，在这个中心上玩注意力会导致巨大的泄漏，并且有相当多的能量散失。在散失行为之后，没有人会感到更快乐。如果这个行为让你更快乐，那它就是一个快乐的行为。卡比尔将纳姆和卡姆比作日夜，分别。日夜不会一起到来。如果有白天，就没有夜晚；如果有夜晚，就没有白天。如果注意力给了纳姆，就没有卡姆，如果给了卡姆，就没有纳姆。

同样的水库和进出水管的概念可以扩展到 A.nda 和 Brahmanda。

世界是 Kal 和 Maya 的设计，是负面力量。为了压制灵魂，他们以夫妇为基础构建了世界的结构。

如果男女双方都能捕捉到南音并站起来，双方都将获得自由。这里，一个人掌握

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down the other. And because we have not seen the  
other side of the whole picture, we take our present  
existence and our surroundings as the normal affair.  
Strictly speaking, we are living an abnormal life. Soul  
combined with mind and matter is an abnormality.  
Soul, the queen of royal blood, enjoying the company  
of servants and sweepers is an abnormality.  
By holding the attention at the eye focus, we are  
to fill the Pinda reservoir. By holding it at Trikuti,  
we are to fill the Anda reservoir. And by holding it  
at Sach Khand, we are to fill the Brahmanda reservoir.  
If leakage, wide or narrow, is permitted then the filling  
is delayed or perhaps may never even be up to the  
Pinda level.  
The law admits of no exceptions. The longing  
for Nam means turning your back on Kam. Turning  
your face to one means turning your back to the other.  
Saints find human nature weak. They make it strong,  
step by step. They attach the individual to Nam and,  
slowly and slowly, as longing for Nam develops, the  
tendencies toward kam diminish.  
Those who indulge in Kam for the sake of indul-  
gence are doing no good to themselves. To hide  
their ignorance or weakness, they call this indulgence  
a physiological necessity and have gone to the extent  
of advocating the use of contraceptives, etc. All that  
is due to the weakness of human nature. Those who  
indulge for the sake of children, should try to control  
themselves when they have the required number of  
children. Now what fun is there in having big families  
which they cannot support ? The rest of life is spent  
as a family donkey, carrying its load. Again, to indulge  
after conception, and so long as the child is dependent  
upon the mother, is something inhuman. Here, again,

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一个人压制着另一个人。因为我们没有看到整个画面的另一面，所以我们把现在的存在和周围的环境视为正常事务。严格来说，我们过着一种不正常的生活。灵魂与心灵和物质结合是一种异常。灵魂，皇家血脉的女王，享受着仆人和清洁工的陪伴是一种异常。

通过保持眼睛的焦点，我们要填充 Pinda 水库。通过保持在 Trikuti，我们要填充 Anda 水库。通过保持在 Sach Khand，我们要填充 Brahmanda 水库。如果允许泄漏，无论是宽的还是窄的，填充就会延迟，或者可能永远达不到 Pinda 水平。

法律不容许有任何例外。渴望南意味着背对卡姆。转向一方意味着背对另一方。圣人认为人性脆弱。他们一步步使之坚强。他们将个体与南联系起来，随着对南的渴望逐渐发展，对卡姆的倾向逐渐减少。

那些为了放纵而沉溺于 Kam 的人，对自己并无益处。为了掩饰他们的无知或弱点，他们把这种放纵称为生理需求，甚至到了提倡使用避孕用品等的地步。这一切都是由于人性的弱点所致。那些为了孩子而放纵的人，应该在拥有足够的孩子后努力控制自己。现在，拥有他们无法支撑的大家庭有什么乐趣呢？余生就像家庭驴一样，背负着负担。再次，怀孕后继续放纵，只要孩子依赖母亲，就是非人道的。在这里，再次

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to defend our weakness, we may propound any code;  
but weakness is weakness, and no amount of defence  
will convert it into strength.  
To rise up is a slow process, but to fall from a  
height is sudden. Kam is a sudden fall of attention.  
Saints emphasize the grandeur of Nam and bring it  
again and again to the attention of those who come in  
their contact. They advocate looking up, while the  
world looks down. Whenever Nam will become taste-  
ful, Kam will disappear. There is no other way of  
controlling Kam. Raising the focus of attention,  
automatically subdues Kam.  
Saints have to deal with human nature. If they  
ask a person to leave Kam all at once, before Initiation,  
we know he cannot do so. They attach him to Nam.  
There is something for him to look up to now. He has  
heard of the magnificence of Nam from the Saints.  
A tiny spark is kindled in him. He gives it some atten-  
tion. The days are passing. Partly through receiving  
knocks (sickness, death in the family, demands on  
purse, shocks to pride, etc.); partly through age; partly  
through Satsang; partly because he has passed through  
some of his pralabdh karma (fate); and partly through  
devotion to Nam, his attention is slowly contracting.  
So, by the time he reaches the end of his days, he is  
almost ready to go up and grasp Nam.  
Now, if during his lifetime he had made Nam the  
main object of his study, and had treated the world  
and worldly affairs as secondary, there is no reason why  
he should not have gone inside the eye focus and risen  
up. Saints come across all sorts of cases. Souls that  
go inside the focus and rise up during their lifetime  
are naturally few. The majority are of the type de-  
scribed above. But those who are of the world, through

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精神宝石

为了捍卫我们的弱点，我们可能提出任何代码；但弱点就是弱点，无论多少防御都无法将其转化为力量。

站起来是一个缓慢的过程，但从高处跌落却是突然的。Kam 是注意力的突然下降。圣人强调 Nam 的伟大，并一次又一次地将它带到与他们接触的人的注意中。他们提倡仰望，而世界却在向下看。每当 Nam 变得美味时，Kam 就会消失。没有其他控制 Kam 的方法。提高注意力的焦点，自然会平息 Kam。

圣人必须处理人性。如果他们要求一个人在启蒙之前一次性离开卡姆，我们知道他做不到。他们把他附属于纳姆。现在他有所仰望。他从圣人那里听说过纳姆的辉煌。在他心中点燃了一丝火花。他给予它一些关注。日子在流逝。部分是因为受到打击（疾病、家庭中的死亡、对钱包的需求、对自尊的打击等）；部分是因为年龄；部分是因为萨桑；部分是因为他经历了一些他的普拉拉布达 karma（命运）；以及部分是因为对纳姆的虔诚，他的注意力逐渐收缩。因此，当他到达生命的尽头时，他几乎准备好上升并抓住纳姆。

现在，如果他一生都以研究南为首要目标，并将世界和世俗事务视为次要，那么他本应深入眼焦点并升起。圣人会遇到各种情况。在一生中深入焦点并升起灵魂的自然是少数。大多数人属于上述类型。但那些属于世界的人，通过

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and through, have no faith in Saints and do not come  
near them. Please understand this carefully. The law  
and its use by the Saints is the practical uplift of the soul.  
Dr. Johnson said, after his Initiation, that he con-  
sidered the day, March 21st, the greatest day of his life.  
When a soul (child) comes in the world we say he is  
born. In reality the soul has been entombed in the  
grave of the physical frame. So it is more appropriate  
to say that it has died. When it comes in contact with  
the Saints and gets Initiation, it is attached to Nam and  
is getting out of the grave of the physical frame. So it  
is appropriate to say that it is born, or reborn. The  
day of Initiation is the birthday.  
Socrates was familiar with the Sound Current  
but gives hints only in his writings. The ancient  
philosophers gave only hints. The same is the case  
of the Persian Saints and Indian Saints (of old). It  
is only in modern times that Saints have spoken out  
about the Current in some detail.  
Our shortcomings and lack of love keep us out.  
25. Your "Elder Brother" is within you, occupy-  
ing the right bright half of the eight-petalled lotus in  
Anda. (The left dark half is occupied by Kal.) He  
is there to receive you and awaits your arrival there to  
lead you onward. So long as the devotee has not  
reached that far and has not seen Him, his faith in the  
Elder Brother, Friend, Guide, Master, or Guru — no  
matter by which name He is called — is shaky. The  
faith matures only after seeing this Form of the Master.  
By the time the devotee reaches this stage, he too has  
shaken off the growth of material bonds and sensual,  
low desires from his mind.

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通过，不要信仰圣人，也不要接近他们。请仔细理解这一点。法律及其被圣人所用的方式是灵魂的实际提升。

约翰逊博士说，在他的启蒙之后，他认为 3 月 21 日是他一生中最伟大的日子。当一个灵魂（孩子）来到这个世界时，我们说他出生了。实际上，灵魂已经被囚禁在物质躯壳的坟墓中。因此，更恰当的说法是它已经死亡。当它与圣人接触并获得启蒙时，它附着于“那名”，并从物质躯壳的坟墓中解脱出来。因此，可以说它出生了，或者说它重生了。启蒙的日子是生日。

苏格拉底熟悉声音之流，但只在著作中留下暗示。古代哲学家也只留下暗示。波斯圣徒和印度圣徒（古时）也是如此。只有在现代，圣徒们才开始详细地谈论声音之流。

我们的不足和缺乏爱让我们被排除在外。

25.

您的“长兄”就在您内心，占据了安达八瓣莲花右侧的明亮一半（左侧的黑暗一半被卡尔占据）。他在那里等待您，期待您的到来，引领您继续前行。只要信徒尚未达到那个地方，尚未见到他，他对长兄、朋友、导师、大师或上师的信仰——无论他叫什么名字——都是动摇的。只有看到这位大师的形态，信仰才会成熟。当信徒达到这个阶段时，他也已经摆脱了心中物质束缚和感官、低级欲望的增长。

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The same mind, which worked through the  
physical organs of senses with worldly objects, now  
finds itself in a different world (Anda), far more attrac-  
tive and stable; looking at which, the mind begins to  
discard what it had held dear before. When it grasps  
the inner Form of the Master and finds that He is the  
Master of the inner realms, and sees face to face what  
He does for the disciple, his faith becomes firm. What-  
ever hymns and songs of praise and devotion that the  
disciple may compose to express his love and yearning  
for that Form, he fails to express himself as he would  
like to. There is nothing in this world to which that  
Form could be compared or likened. Like the bride  
returning from her husband, when questioned by her  
sister companion as to the pleasure of meeting the  
beloved, the disciple expresses himself in silence and a  
smile. That is his greatest eloquence.  
This inner Form of the Master has a magnetic  
influence which holds the mind and soul of the disciple  
there. Before that, the process of concentration is a  
struggle. You bring in the attention and the mind  
is running out again. Sometimes you may succeed  
and sometimes — oftener—the mind succeeds. There-  
fore, patiently and determinedly enter the arena daily  
and stick to the focus. As the scattered attention  
collects in the focus, the mind narrows down its sphere  
of run, calms down and begins to be withdrawn from the  
extremities of the body. As the practice advances one  
becomes unconscious of the extremities — feet, calves,  
thighs and upwards. On discontinuing the practice,  
one feels the attention slowly returning to the extremities.  
It is a slow process. The whole attention is to be taken  
within the focal center. When the attention is in the  
focus, we are unconscious of the body, but we are

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精神宝石

同样的心灵，通过感官的物理器官与世界上的物体工作，现在发现自己身处一个不同的世界（Anda），那里更加吸引人且稳定；看着它，心灵开始摒弃之前珍视的东西。当它把握住大师的内在形态，并发现他是内在领域的掌控者，面对面地看到他为弟子所做的一切，他的信仰变得坚定。无论弟子可能创作多少赞美诗、歌曲和虔诚的表达，以表达他对那个形态的爱和渴望，他都未能如自己所愿地表达自己。在这个世界上没有任何东西可以与那个形态相比较或类比。就像新娘从丈夫那里回来，当她的姐妹伴侣询问她与心爱的人相见的愉悦时，弟子以沉默和微笑来表达自己。那才是他最大的雄辩。

这个大师的内在形式有一种磁性影响，它将弟子的心灵和灵魂牢牢地吸引在那里。在此之前，集中注意力的过程是一场斗争。你把注意力带进来，但心灵又跑出去了。有时你可能成功，有时——更常见的是——心灵成功了。因此，每天耐心而坚定地进入竞技场，并坚持集中注意力。当分散的注意力集中在焦点上时，心灵缩小了其活动的范围，平静下来，并开始从身体的极端部位退缩。随着练习的深入，一个人会变得对极端部位——脚、小腿、大腿以及以上部位——无意识。停止练习后，一个人会感觉到注意力慢慢地返回到极端部位。这是一个缓慢的过程。整个注意力都要集中在焦点中心。当注意力在焦点上时，我们对身体无意识，但我们

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conscious of the focus and what there is inside of the  
focus.  
When the struggle has been carried on for some  
time and you feel the change from repetition necessary,  
then sit in the position for hearing the Sound Current,  
but still stick to the focus and do not go after the Sound.  
We catch it from the ear because we have the habit of  
hearing through the ear. (But the Sound that we are  
after does not come from the ear, nor is our ear the  
organ to hear it). It comes from above the focus.  
The attention (surat) hears it.  
There are ten different sounds here. We are to  
catch the bell sound. If the bell is not heard, catch  
the shrill whistle, and, failing that, catch the sort of  
noise like that of a railway train passing on a bridge.  
As the attention goes inside the focus, the different  
sounds become distinct and the Bell will be audible.  
Do not go after the Sound. If one goes after the  
Sound, the attention scatters in trying to catch it. Here  
again, you will find that there is a struggle. Part of  
the attention is catching the Sound while that which is  
still in the physical body is sometimes narrowing towards  
the focus, causing strain or pain in the calves or some  
point in the spinal cord where it is held, and sometimes  
causes disturbances by communicating outward sen-  
sations.  
The strain or pain that has been mentioned above  
should be borne. This is the equilibrium of outward  
and inward tendencies of the mind. It is not the type  
of strain or pain that will leave any ill-effects on  
the body. The best way to succeed in this state of  
equilibrium is to look into the focus and not to let the  
attention slip down. It is the attention that feels the  
strain or pain and if, instead of giving attention to

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意识到焦点所在及其内部的内容。

当斗争持续了一段时间，你觉得重复的必要性有所改变时，然后坐在聆听声音之流的位置上，但仍然保持专注，不要追随声音。我们通过耳朵捕捉到它，因为我们有通过耳朵听的习惯。（但我们追求的声音不是来自耳朵，我们的耳朵也不是用来听它的器官）。它来自焦点之上。

注意力（surat）听到了。

这里有十个不同的声音。我们要捕捉铃声。如果听不到铃声，就捕捉尖锐的哨声，如果还听不到，就捕捉像火车在桥上行驶那样的噪音。随着注意力集中到焦点上，不同的声音变得清晰，铃声就会变得可闻。

不要追逐声音。如果追逐声音，注意力会分散在试图捕捉它。在这里，你又会发现有一种挣扎。一部分注意力在捕捉声音，而身体内仍存在的那部分有时会趋向于集中，导致小腿或脊髓中某个被固定点产生紧张或疼痛，有时还会通过传达外部感觉引起干扰。

上述提到的紧张或痛苦，我们应当承受。这是心灵内外倾向的平衡。这不是会在身体上留下不良影响的紧张或痛苦。在这种平衡状态中取得成功的方法是专注于焦点，不要让注意力分散。是注意力感受到了紧张或痛苦，如果，不是给予注意力

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this part of the body, one ignores it and engages the  
attention in the focus, the strain or pain will disappear  
and the residual attention will have been pulled up  
a step. If you do not stick to the focus but let the  
attention slip down, the strain or pain will disappear  
also, but the attention is now outward and the game  
is lost.  
However, by daily practice, we are to elevate this  
point of equilibrium. This point determines how far  
we have succeeded in withdrawing our attention from  
the body. So long as the whole attention does not go  
within, it will not stay within. When it has established  
connection with the Master within, it is completely  
within. Below this state it hears the sounds, but these  
sounds do not pull it up—or, in other words, the  
scattering tendencies of the attention do not allow it to  
catch the Sound fully.  
The Bell Sound that pulls or attracts like a magnet  
commences from the eight-petailed lotus. The tables  
are turned now. The attention that had found it so  
difficult to go within, now finds it difficult to stay out.  
To talk of the joys of staying within is the privilege of a  
different set of people. Only he can appreciate this  
state who has gone within—in the eye focus. This  
Form of the Master is unique. There is nothing in  
this world with which to compare It.  
In my last letter I described the connection  
between Pinda, Anda, Brahmanda and the pure  
Spiritual Region, Sach Khand, and stated that the  
six centers of Brahmand are reflected in the six centers  
of Pinda. The five stages revealed at the time of  
Initiation are the most important stages or stations of  
the journey.  
The light from the Spiritual Region, Sach Khand,

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精神宝石

这部分身体，人们忽略它，将注意力集中在焦点上，紧张或疼痛就会消失，剩余的注意力也会提升一步。如果你不坚持焦点，而是让注意力下滑，紧张或疼痛也会消失，但此时注意力已经外移，游戏就输了。

然而，通过日常实践，我们要提升这个平衡点。这个点决定了我们成功将注意力从身体中抽离的程度。只要全部注意力没有向内集中，它就不会停留。当它与内在的导师建立联系时，它就完全在内在。在这个状态之下，它能听到声音，但这些声音不会将它拉起——或者说，注意力的分散倾向不允许它完全捕捉到声音。

铃声般吸引或吸引如磁铁的声音，始于八瓣莲花。现在局势逆转了。曾经觉得进入内心很困难，现在却发现难以保持在外。谈论停留在内心的喜悦，是另一群人的特权。只有那些进入过内心——在眼神聚焦中的人，才能欣赏这种状态。这种大师的形式是独一无二的。在这个世界上没有任何东西可以与之相比。

在我上一封信中，我描述了 Pinda、Anda、Brahmanda 与纯粹灵性区域 Sach Khand 之间的联系，而不是关注它们之间的区别，并指出 Brahmand 的六个中心在 Pinda 的六个中心中得到了反映。在启蒙时刻揭示的五个阶段是旅程中最重要或最关键的阶段。

来自灵性区域，萨奇·汗德的灯光

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downward, steadily decreases toward Sahansdal Kanwal.  
If you examine a flame with a slight tendency to give  
soot or smoke, you will notice that just below the  
point of smoke, there is some redness, and down  
below this redness is the luminously bright zone, and  
lower down the light increases in brightness. Now,  
imagine that from Sach Khand down to Sahansdal  
is an inverted flame. Sahansdal is the smoke, Trikuti  
is the redness from which smoke has been eliminated,  
Daswan Dwar is the brightness from which redness  
has been removed, Bhanwar Gupha is glowing bright-  
ness, and the light of Sach Khand is beyond com-  
prehension. Although, by analogy, Sahansdal has  
been called smoke, yet its thousand-petalled lotus with  
a thousand little candles and a big central candle  
flame is the final stage of many a prevalent faith. I  
hope you will understand why Trikuti with its red sun  
is located below the bright, full moon of Daswan Dwar.  
The light increases and the Sound becomes continuous,  
finer and sweeter toward Sach Khand.  
The sounds of the Current at the various regions  
have been mentioned as resembling the sounds of material  
instruments like the bell, guitar, and so forth, but in  
reality there is no comparison. To give you an idea  
in the best way that it can be given, one has to resort  
to that with which you are already familiar. The un-  
known is explained in terms of the known. Guitar,  
and so forth, are the nearest approaches of sounds known  
to us here in this world to give some idea of the Sounds  
of the Current heard at the different regions within.  
These lights and sounds are the characteristics of those  
regions, and any soul that goes within must see and  
hear the lights and sounds characteristic of the regions  
through which it is passing. The Current is continu-

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向下，稳步降低至萨汉斯达尔·卡旺。如果你检查一个有轻微倾向产生烟灰或烟雾的火焰，你会注意到在烟雾点下方，有一些红色，在这红色下方是发光的明亮区域，再往下光亮度增加。现在，想象从萨奇·汗到萨汉斯达尔是一个倒置的火焰。萨汉斯达尔是烟雾，特里库提是烟雾消除后的红色，达斯万·德瓦尔是红色消除后的亮度，班瓦尔·古帕是发光的亮度，萨奇·汗的光是难以理解的。尽管如此，通过类比，萨汉斯达尔被称为烟雾，但它的千瓣莲花，有千个小蜡烛和一大朵中心蜡烛火焰，是许多流行信仰的最终阶段。我希望你能理解为什么带有红色太阳的特里库提位于明亮、满月的达斯万·德瓦尔下方。光亮度增加，声音变得连续、更细腻、更甜美，直至萨奇·汗。

当前在不同地区的声音被提及类似于钟、吉他等物质乐器的声音，但实际上并无可比性。为了以最佳方式向您传达这一概念，必须求助于您已经熟悉的事物。未知的事物用已知的事物来解释。吉他等，是我们在这个世界上已知的最接近的声音，用以传达在不同地区听到的电流声音。这些光和声音是该地区的特征，任何进入其中的灵魂都必须看到和听到它所经过地区的特征光和声音。电流是持续的

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ous from Sach Khand downward, but it produces  
different sounds in different regions, just as if you strike  
your stick against a wall, wood, stone or metal, it pro-  
duces different kinds of sounds.  
The Current is within us always. We could not  
live without the Current. The Current is "life". The  
Sound is going on within, without any interruptions  
and so is the light within. Why do we not see the light  
and hear the Sound? The reason is that our mind is  
shaking. Our attention wanders. One does not see  
the reflection of his face in agitated water. The mo-  
ment the water is still, the face becomes visible. If  
the water is muddy, the mud brings in an additional  
disturbing factor. So, purity of mind and calmness  
are the prerequisites to see what lies inside the focus.  
When sitting for the exercise, throw out all other  
ideas from the mind. Just as Pinda, Anda and  
Brahmanda are not the abode of soul (Sach Khand is  
its abode), Pinda and Anda are not the abodes of mind  
as well. Mind is derived from Trikuti. Soul and  
mind are both misfits here on the physical plane. They  
are never at rest. How could anybody be at peace in  
someone else's home? Both are in search of their  
home and have carried on this search, nobody can say  
since when — ever since they left their respective homes.  
Soul is misguided by mind, and mind by senses,  
and senses by objects of sense. Objects control the senses,  
senses control the mind, and mind controls the soul.  
The whole order is thus reversed. With proper guid-  
ance, mind should control the senses and the soul  
should control the mind. What a shame that soul,  
the child of Sat Nam in Sach Khand, is subservient  
to senses, and senses are hopelessly attached to material  
objects.

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精神宝石

从萨奇汗德以下，但它在不同地区产生不同的声音，就像你用棍子敲击墙壁、木头、石头或金属，会产生不同的声音。

电流始终在我们之中。没有电流，我们无法生存。电流就是“生命”。声音在内部持续进行，没有任何中断，光也是如此。为什么我们看不到光和听到声音？原因是我们的心灵在动摇。我们的注意力游移不定。一个人在动荡的水中看不到他脸的倒影。当水静止时，脸变得可见。如果水是混浊的，泥沙会带来额外的干扰因素。因此，心灵的纯净和宁静是看到焦点内部所隐藏事物的前提。

当进行冥想时，将所有其他当前的想法从心中排除。正如平达、安达和布拉哈曼达不是灵魂的居所（萨奇·汗德是其居所），平达和安达也不是心灵的居所。心灵源于三界。灵魂和心灵在物质平面上都不合适。它们永远不会静止。谁能在别人的家中找到平静？两者都在寻找自己的家，并且一直在进行这种寻找——没有人能说从什么时候开始——自从他们离开各自的家园以来。

灵魂被心灵误导，心灵被感官所左右，感官则受感官对象控制。感官控制心灵，心灵控制灵魂。整个秩序因此颠倒。在适当的引导下，心灵应控制感官，灵魂应控制心灵。真遗憾，灵魂，萨钦甘的萨南之子，却屈从于感官，而感官又无可救药地附着于物质对象。

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Let us now reverse the order. With Master's help  
and guidance let us commence the journey back. Make  
the mind and soul or attention occupy the focus at the  
eye center and leave the senses helplessly behind,  
dissolve the individual mind in the universal mind in  
Trikuti, and take the soul, freed from mind and  
matter, to regions of Peace and Bliss — its Original  
Home.  
You have read my letter to — where I discussed  
Kam and Nam. That should give you the basis to  
understand the sex question in all its phases. If there  
be any phase of this question which you wish to discuss  
more fully, I shall be glad to do so.  
"How far may I use my own judgment in telling  
inquirers about the R. S. philosophy, about you and my  
connection with you, and the work generally?" One  
real seeker for Truth is better than hundreds of those  
who inquire from sheer curiosity, or the mere theorists  
and intellectual gymnasts. You need not waste your  
time with the latter class. With this type, the less said,  
the better. With a real inquirer, you may discuss the  
subject as best you can without bringing your own  
personality in and without revealing what you got  
from — at the time of Initiation.  
If there is any point arising out of your discussion  
of the subject which you think is not very clear to you,  
you may please refer it to me. Your comprehension  
of the subject will increase as your practical knowledge  
increases. There is no need to establish a new sect,  
for there are plenty of them already. Nor is this work  
to be judged by the large numbers initiated who do  
not attempt to go within. As I have said already,  
one real seeker is better than a crowd that has no deeper  
insight than an idle curiosity. Sant Mat is pure, un-

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让我们现在颠倒顺序。在大师的帮助和指导下，让我们开始返回的旅程。让心灵和灵魂或注意力集中在眼睛中心，无助地将感官留在后面，将个体心灵融入三德中的宇宙心灵，并将灵魂，摆脱了心灵和物质，带到和平与幸福的领域——它的原始家园。

您已阅读我写给——的信，其中我讨论了 Kam 和 Nam。这应该为您理解所有阶段的性别问题提供了基础。如果您有任何阶段的问题希望更深入地讨论，我将很高兴这样做。

我可以在多大程度上用自己的判断向询问者讲述 R. S.哲学，关于你和我之间的联系，以及一般的工作？一个真正的真理寻求者胜过数百个出于纯粹好奇或仅仅是理论家和智力体操者的人。你不必浪费时间在与后者这类人交往上。与这类人交往，说得越少越好。与真正的询问者交流时，你可以尽可能深入地讨论主题，同时不带入你自己的个性，也不透露你在——启蒙时刻所获得的东西。

如果在你讨论这个主题的过程中有任何问题你觉得不是很清楚，请随时向我咨询。随着你实践知识的增加，你对这个主题的理解也会提高。没有必要建立一个新的教派，因为已经有很多了。这项工作也不应该由那些不尝试深入其中的人的庞大数量来评判。正如我之前所说的，一个真正的寻求者比一个没有更深洞察力的闲散好奇心的人群要好。圣玛特是纯洁的，无-

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alloyed spiritual work, holds no promise to cure the  
sick and the blind, nor to improve one's worldly position.  
Initiates are to follow their normal vocations in life,  
earn their livelihood as honorably and as best they  
can, and utilize the means that are within their reach  
to keep themselves fit. Sant Mat aims at pure spiritual  
uplift.  
Just as a cow, even if let loose, will not go very far  
away from her calf, similarly our minds do not go very  
far away from the worldly objects to which they are  
attached. Our first business is to detach the mind and  
bring it inside the focus. The whole attention is to  
be brought in. Although the Current is audible even  
before this happens, It does not attract nor pull up  
very much, just as a magnet will not attract with any  
force a dirty, rusty piece of iron.  
With attention in the focus, listen to the Sound, but  
do not go after It. The Sound will come to you of  
itself. Out of all the sounds — there are ten of them  
at the eye focus — catch the Bell Sound, and when the  
Bell is caught, leave the others. When all of the  
attention will be inside the focus, light will come  
automatically. Light is there even now, but your  
attention is shaky and out of the focus. Both the  
powers — the power of hearing and the power of seeing  
— should be used. The power of hearing, to hear the  
Current, and the power of seeing, to see even the  
darkness in the absence of light. I will write to you  
some other time on the different powers of Yoga.  
Regarding the time limit to reach the first stage,  
no time limit can be fixed for an individual, nor is there  
an average. It is entirely a Path of Love. I have  
known cases where, at the very time of Initiation,  
people have conversed with the Master within. And

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精神宝石

合金精神工作，不能治愈病人和盲人，也不能改善一个人的世俗地位。初学者应遵循他们正常的生活职业，尽可能体面地谋生，并利用他们所能触及的手段保持身体健康。圣玛特旨在纯粹的精神提升。

就像一头牛，即使被放养，也不会离小牛很远，同样，我们的心灵也不会远离它们所依恋的世俗之物。我们的首要任务是让心灵解脱，将其带入焦点之内。全部的注意力都应集中于此。尽管在这个过程发生之前，电流是可听见的，但它并不吸引也不强烈拉动，就像磁铁不会用任何力量吸引一块脏兮兮、生锈的铁片一样。

关注注意力，聆听声音，但不要追随它。声音会自动来到你的内心。在所有声音中——在眼睛焦点处有十个——捕捉铃声，当铃声被捕捉到时，离开其他声音。当所有的注意力都集中在焦点内时，光会自动出现。光现在就在那里，但你的注意力是动摇的，离开了焦点。这两种力量——听力和视觉的力量——都应该被使用。听力，用来听电流，视觉，即使在没有光的情况下也要看到黑暗。我将在其他时候写信给你，关于瑜伽的不同力量。

关于达到第一阶段的时间限制，无法为个人设定具体的时间限制，也没有平均时间。这完全是一条爱的道路。我了解过一些案例，在启动时刻，人们就已经与内在的导师进行了交流。

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there are cases as well, where, even after thirty years,  
the attention is still wandering out. This much is  
certain, that after Initiation, there is no going down  
the scale of evolution below human life. The rise up  
is bound with the past record of karmas.  
You may please write to me as often as you like.  
My reply may be late, but the reply will be given. I  
am glad that you are working with zeal and faith.  
26. Spiritual progress primarily depends on the  
training of the mind. In ordinary man the soul is  
under the control of the mind, and the mind is  
controlled by the senses, and the senses are led away  
by the objects of senses. The attention thus remains  
wandering from object to object.  
The right way should be that the senses do not  
run after the objects, the mind is not led away by senses,  
and the soul has the grip on the mind and uses it as its  
tool to serve its purposes. The soul is to re-establish  
its supremacy over the mind instead of remaining its  
slave.  
Why did the soul lose its supremacy? Because  
it lost touch with the Word and associated with the  
mind. Therefore, there is only one effective method  
of regaining its supremacy and that is to bring the  
soul in touch with the Word again. The Word is  
audible within us, in the eye center. So we are to  
bring back our scattered attention, into the eye center,  
to catch the Word.  
For bringing the attention back into the eye center,  
the simplest method is the repetition of the five Names,  
thereby keeping the attention engaged in repetition  
at the eye center. It is a slow affair. And slow and

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有些情况也是如此，即使过了三十年，注意力仍然会游移不定。可以肯定的是，在启蒙之后，就不会再低于人类生活的进化尺度。上升与过去的业力记录紧密相连。

您可随时给我写信。

我的回复可能晚些，但一定会回复。我很高兴你充满热情和信念地工作。

26.

精神进步主要取决于心灵的安那训练。在普通人身上，灵魂受心灵控制，心灵受感官控制，感官被感官对象所引导。因此，注意力总是在对象之间游移不定。

正确的方式应该是感官不追逐对象，心灵不被感官所引导，灵魂掌握心灵，并利用它作为其工具来服务于其目的。灵魂应该重新确立其对心灵的统治地位，而不是继续成为其奴隶。

为什么灵魂失去了至高无上？因为它与道失去了联系，与心灵相联系。因此，恢复其至高无上的唯一有效方法是再次让灵魂与道相接触。道在我们内心可闻，在眼中心。所以，我们要将我们分散的注意力收回，集中到眼中心，以捕捉道。

将注意力重新集中在眼球中心，最简单的方法是重复五个名字，从而保持注意力在眼球中心的重复中。这是一件缓慢的事情。而且缓慢且

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steady wins the race. So with faith and perseverance,  
continue this work.  
27. I am glad to learn that you are taking  
seriously to the practice of the lesson imparted to you.  
The more time you devote to it, the better shall be the  
result. It is a good idea of yours to hold the questions  
in abeyance till you have been on the Path for some  
time. After some time you will feel that most of them  
need not be put at all. But if there are some which  
demand^ replies, I shall be only too glad to answer  
them.  
As regards the Shabd being stronger in the left  
ear, you should take your finger off the left ear whenever  
it is stronger in the left ear, while keeping the finger  
in the right ear. This will prove quite helpful in  
keeping the Shabd in the right ear, which is the  
proper way of hearing the Shabd. After some time  
the sound shall appear as coming from the middle and  
not from any side. That would be the right way of  
hearing the Shabd. In case the strength of the  
Shabd in the left ear persists, you should relax your  
concentration and bring your mind out in order to  
subdue the left ear Shabd, which is to be eschewed  
as being the sound of the Negative Power, while we  
have to follow that of the Positive Power which is  
either from the right side or in the middle.  
28. You have expressed your inner feelings so  
clearly. You ask, "why did you ever accept such an  
individual?" Dear soul, the Master makes no mistakes  
in selecting persons for Initiation. Only they receive

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精神宝石

慢慢稳稳才能赢得比赛。所以，带着信念和毅力，继续这项工作。

27.

我很高兴得知您正在认真对待所传授的课程实践。您投入的时间越多，结果就会越好。您暂时搁置问题直到在修行之路上走了一段时间是个好主意。过了一段时间，您会感觉到大多数问题根本不需要提出。但如果有些问题需要回答，我会非常乐意回答它们。

关于声音在左耳更强，你应该在左耳声音更强时将手指从左耳移开，同时保持手指在右耳。这将有助于将声音保持在右耳，这是正确聆听声音的方式。过了一段时间，声音将看起来像是从中间发出，而不是从任何一边。这将是以正确方式聆听声音的方法。如果声音在左耳的强度持续存在，你应该放松你的注意力，将你的思想引出来，以抑制左耳的声音，这是要避免的，因为它来自负面力量，而我们必须遵循来自正面力量的声音，这要么来自右侧，要么来自中间。

28.

你表达了自己的内心感受如此清晰。你问：“你为什么曾经接受这样一个个体？”亲爱的灵魂，大师在挑选启蒙人选时不会犯错误。只有他们才能收到

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the Initiation whom their Maker wishes to bring back  
to Him. He reveals the secret of the Sound Current  
to His chosen few.  
The number one sign of His being merciful to anyone  
is that He creates in him dissatisfaction with the worldly  
routine and a longing to seek the Truth. The second  
sign is that He brings him in touch with a Master.  
The third sign is that the Master imparts to him the  
secret of the Sound Current. The fourth sign is that  
the Initiate works diligently and faithfully on the  
Sound Current and starts his spiritual journey. In  
the presence of these signs, where is the room for feeling  
self-disgusted?  
The world is a thick forest, thickly populated,  
where all have lost their way and are ceaselessly and  
aimlessly running about, life after life, harassed by the  
great dacoits: Lust, Greed, Anger, Attachment and  
Pride. The remarkable thing about these dacoits is  
that people associate with them joyfully and, knowing  
that the result of their association is suffering, have not  
the courage to dissociate themselves from them. The/  
eat the poison, cry and eat the poison again. Lucky  
is he who begins to understand the game of these  
dacoits, luckier is he who tries to dissociate himself  
from them, and luckiest is he who meets a Master guide  
and is put by Him on the Path of the Sound Current  
that leads him out of this wilderness to his Eternal  
Home of Peace and Bliss in Sachkhand.  
By and by, with the increase of time in Simran  
and the hearing of the Sound Current, the scattered  
attention will vacate the body and come in concen-  
tration in the eye center. There will come a time  
when these dacoits will be met with inwardly in the  
form of young, handsome boys. No attention is to be

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只有他们的创造者希望将其带回的人才能接受启蒙。他将声音之流的秘密揭示给他的少数选民。

他怜悯任何人的第一个迹象是，他在他们心中创造对世俗生活的厌倦和对寻求真理的渴望。第二个迹象是，他让他与一位大师接触。第三个迹象是，大师向他传授声音电流的秘密。第四个迹象是，初学者勤奋而忠诚地致力于声音电流，并开始他的精神之旅。在这些迹象面前，哪里还有感到自我厌恶的空间呢？

世界是一片茂密的森林，人口稠密，所有人都在迷失方向，不停地、毫无目的地四处奔跑，一生又一生，被大盗：欲望、贪婪、愤怒、执着和骄傲所困扰。这些盗贼的非凡之处在于，人们快乐地与他们交往，并且知道他们交往的结果是痛苦，却没有勇气与他们断绝关系。他们吃下毒药，哭泣，然后再吃下毒药。幸运的是，他开始理解这些盗贼的游戏，更幸运的是，他试图与他们断绝关系，最幸运的是，他遇到了一位大师导师，并被他引领到通往 Sachkhand 永恒和平与幸福家园的音流之路。

随着时间的推移，在 Simran 中时间的增加和听到声音之流，散乱的关注将离开身体，集中在眼睛中心。将会有一个时刻，这些盗贼将以年轻、英俊的男孩的形式在内心相遇。无需关注

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paid to them. Their presence is to be ignored and  
the attention is to be kept in Repetition or the Sound  
Current. The boys will go out from the body one by  
one and, when leaving, will give notice that the owner  
of the house is now awake and alert and the Sound  
Current fills the house, so there is no room for them now.  
Describing this state of development, Guru Nanak  
says: "I am lucky to escape from these dacoits and  
they are lucky to escape from me." Meaning thereby :  
"la the beginning they were strong and had the upper  
hand, and when they left me I considered myself lucky.  
Now that I am stronger and more powerful, they  
consider themselves lucky to have escaped from me  
in time."  
So with love and faith, continue your practices  
and watch that, when in practice, the mind stays inside  
and does not run out, and if it runs out, put it back  
in Simran or the Sound Current as the case may be.  
Everything will turn out all right. When you notice  
the coming of anger, begin the repetition of the Names.  
As your meditation will improve, the anger and ego  
will also disappear.  
You are right when you say that the intellectual  
side of the science is far less important than the medi-  
tation. The whole secret — the knowledge, the subs-  
tance and the cherished Treasure — lies inside, and  
without going inside It cannot be had, and the eye  
that is to see It is also inside.  
Reading of scriptures, discussion of philosophies  
and recitation of prayers is like churning of water from  
which nothing but foam comes out. Going within and  
rising on the Sound Current is the churning of milk  
from which butter comes out. The primary effort of  
man, therefore, should be to vacate the body below

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精神宝石

无人需关注他们。他们的存在应被忽视，注意力应保持在重复或声音流中。男孩们将一个个离开身体，离开时将通知房子主人现在已醒来并警觉，声音流充满了整个房子，因此他们现在没有空间。描述这种发展状态，古鲁·纳纳克说：“我很幸运逃离了这些强盗，他们也很幸运及时逃离了我。”这意味着：“起初他们强大且占上风，当我离开他们时，我觉得自己很幸运。现在，我变得更强大，他们觉得自己及时逃离我很幸运。”

所以，带着爱和信念，继续你的练习，注意在练习时，心要保持在内部，不要散失，如果散失了，就把它放回 Simran 或相应的声音流中。一切都会顺利。当你注意到愤怒的到来时，就开始重复名字。随着你的冥想越来越好，愤怒和自我也会消失。

你说科学的知识面远不如冥想重要，这是对的。整个秘密——知识、实质和珍视的宝藏——都在里面，不进入其中就无法获得，而能够看见它的眼睛也在里面。

阅读经文、讨论哲学和念诵祈祷文，就像从水中搅拌出泡沫一样，一无所获。向内走，在声音之流中上升，就像从牛奶中搅拌出黄油一样。因此，人的首要努力应该是放下身体以下的自我。

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the eyes and sit inside, in the eye center, and dig up  
the hidden Treasure.  
The Master, from the time of Initiation, is within  
you and watches you and gives necessary guidance,  
all of which you do not see. When you will go with  
Him and cross the stars, the sun and the moon, and  
meet the Radiant Form of the Master, He will talk to  
you as we talk to each other outside, and He will be  
with you always and answer all your enquiries.  
"Should we attempt to meditate when ill?" Poor  
health interferes in meditation but it does not mean  
that we are to give up effort. The Sound Current  
does not stop during illness. It is the soul that has to  
meditate and hear the Sound Current, and the soul  
never gets ill. It is the body that suffers. In fact,  
during illness the blessing of the Supreme Father is  
extraordinary. The Sound Current becomes clearer.  
During illness, if sitting in posture is not possible,  
meditate while lying down. In no case is meditation  
to be neglected. If Kal interferes, you ignore him.  
Let him do what he likes, you do your duty.  
I am glad that you meditate for about an hour  
in the posture. When adopting the posture to hear  
the Sound Current, you can put some cushion under  
your buttocks in the beginning. After a month or so  
this necessity will disappear. The meditation will  
improve gradually. Have patience. I am very pleased  
with you. The light will gradually become stationary.  
The light does not disappear. It is the mind that  
shakes. With the increase in concentration, the sound  
will leave the right ear and appear at the forehead,  
where you listen to it eventually.  
While taking a bath there is slight concentration  
and so immediately after it the Sound becomes clearer.

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眼睛和坐里面，在眼睛中心，挖掘隐藏的宝藏。

大师，从启蒙时刻起就在你之内，观察着你，给予必要的指导，这一切你都无法看到。当你与他同行，穿越星辰，太阳和月亮，遇见大师的辉煌形态时，他将与你交谈，就像我们在外面交谈一样，他将永远与你同在，回答你所有的询问。

我们应该在生病时尝试冥想吗？健康不佳会干扰冥想，但这并不意味着我们应该放弃努力。在生病期间，声音电流不会停止。必须冥想并聆听声音电流的是灵魂，而灵魂永远不会生病。受苦的是身体。事实上，在生病期间，放下身体的祝福是至高无上的。声音电流变得更清晰。在生病期间，如果无法坐姿冥想，可以躺着冥想。在任何情况下都不应忽视冥想。如果卡尔干扰，你忽略他。

让他做他喜欢的事，你做好你的职责。

我很高兴你以这种姿势冥想大约一个小时。在采用姿势聆听声音电流时，你可以在开始时在你臀部下面放一些垫子。大约一个月后，这种必要性就会消失。冥想会逐渐改善。要有耐心。我对你非常满意。光线会逐渐变得稳定。光线不会消失。是心灵在摇动。随着专注力的增强，声音会离开右耳，出现在额头，你最终会在那里聆听它。

洗澡时略有专注，因此之后声音变得更清晰。

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The repetition of the five Names by the mind in  
the eye center brings in concentration, the contem-  
plation on the Radiant Form of the Master inside gives  
the power to stay there, and the Sound Current lifts  
upward. Therefore, give more time to repetition so  
long as the Radiant Form of the Master has not been  
contacted. When the Form appears, then give up  
repetition and concentrate on the Form, and then  
the Sound Current will lead you upward, the Radiant  
Form acting as the guide.  
"Must concentration become complete before we  
can reach the first region?" Yes. The attention should  
vacate the body and go inside. Then it will look as  
if the body is not yours. It is a corpse of someone else  
and you are separate from it. The same attention  
which was previously working within the physical  
body, below the eyes, now works inside on the astral  
plane. Without going into the astral plane, one cannot  
see what lies therein.  
The duty of the parents towards their children  
ceases when they become self-supporting. The parents  
should help them to become independent.  
Hindu society does not countenance divorce or  
separation. Sant Mat does not interfere with social  
customs. The relation of a Master with His disciples  
is spiritual.  
The fate karma undoubtedly is strong. It has to  
be borne, and there is no escape from it. But, through  
meditation, the will power becomes so strong that a  
person does not feel or mind either its favourable or  
adverse effects. If meditation has taken us above  
the point from where the fate karma works on us, we  
become indifferent to its effect. Therefore, meditation  
is the antidote to karma.

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精神宝石

心灵在眼中心重复五名号可以带来专注，对大师光辉形态的沉思赋予你停留那里的力量，声音电流向上提升。因此，只要没有接触到大师的光辉形态，就多花时间重复。当形态出现时，就放弃重复，专注于形态，然后声音电流将引导你向上，光辉形态作为向导。

必须在我们达到第一个区域之前，集中力变得完整吗？是的。注意力应该离开身体，进入其中。然后看起来就像身体不是你的。它是别人的尸体，而你与它分离。之前在物理身体内、眼睛下方工作的同一注意力，现在在灵性层面上工作。不进入灵性层面，就无法看到其中有什么。

父母对子女的抚养责任在他们能够自食其力时终止。父母应帮助他们独立。

印度社会不认可离婚或分居。圣玛特不干涉社会习俗。师傅与弟子之间的关系是精神上的。

命运因果无疑很强大。必须承受，无法逃避。但是，通过冥想，意志力变得如此强大，以至于一个人不会感受到或介意其有利或不利的影响。如果冥想使我们超越了命运因果作用于我们的点，我们就对它的效果变得冷漠。因此，冥想是因果的解药。

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Illness, consultation of doctors and getting their  
treatment is also a part of karma. It is the way the  
debt of the doctor and of the druggist is cleared.  
Again, when a patient is getting treatment his relations  
and friends cease making remarks and criticizing or  
bothering the patient, and the patient also has the  
satisfaction of having taken medicine.  
The disciple's material welfare and his success  
or failure in business ventures is a matter of karma.  
Before he was born his life course was all chalked out.  
The number of breaths he is to take, the steps he is to  
move, the morsels of food he is to eat, his pain and  
pleasures, his poverty and riches, his success and  
failure were determined beforehand. He himself was  
the maker of his fate. What he had sown he is reaping  
now, and what he will sow now he will reap hereafter.  
If he remains worldly now, he will come back to this  
world, but if he changes over to the Master and the  
Word, he will go where the Master goes and where  
the Word comes from.  
Only these two — the Master and the Word — are  
our real companions who go with us here as well as  
hereafter. All others associate with us with selfish  
motives, and their association brings us back in this  
world. How could such a benefactor as the Master,  
therefore, be a silent observer of what is happening with  
His disciple in life? He is giving necessary guidance  
and help as He thinks proper. If a child suffers from  
a boil, the mother herself takes the child to a doctor  
to have the boil opened. The child cries, but the  
mother sees to the benefit of the child and not to its  
cries, and has the boil opened and dressed. Hence,  
what ordinarily is called a misfortune is a blessing in  
disguise. It is a way of clearing an old account. It

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疾病、咨询医生并接受他们的治疗也是业的一部分。这是医生和药商债务得以清偿的方式。再次，当患者在接受治疗时，他的亲戚和朋友停止发表评论、批评或打扰患者，患者也有服用药物的满足感。

弟子的物质福祉以及他在商业冒险中的成功或失败是业力的结果。在他出生之前，他的生活轨迹就已经规划好了。他需要呼吸的次数，他需要迈出的步伐，他需要吃的食物，他的痛苦和快乐，他的贫穷和富有，他的成功和失败，都在事先就已经决定了。他自己就是他命运的创造者。他现在所收获的是他曾经所播种的，而他现在所播种的，将来会收获。如果他现在仍然沉迷于世俗，他将重返这个世界；如果他转向导师和话语，他将跟随导师去往的地方，话语源自的地方。

只有这两位——大师和言语——才是我们真正的伴侣，他们既陪伴我们在这里，也陪伴我们之后。所有其他人都是出于自私的动机与我们交往，他们的交往使我们回到这个世界。因此，像大师这样的恩人，怎么可能对他在生活中的弟子所发生的事情保持沉默呢？他在认为合适的时候给予必要的指导和帮助。如果一个孩子得了疖子，母亲会亲自带孩子去看医生，把疖子切开。孩子会哭，但母亲关心的是孩子的利益，而不是他的哭声，她会切开疖子并处理它。因此，通常被称为不幸的事情，实际上是一种伪装的祝福。这是一种清算旧账的方式。

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lightens the karmic load, and the Master is not unaware  
of it. The Master is playing His part and, if the disciple  
plays his part well, the work of both is smoothened.  
Please do not think of coming to India in the  
near future. We are having a lot of unrest at present.  
You may come over when times are better.  
29. Yes, you have at last come on the right  
Path, leading to your Home from where you came in  
the beginning, ages ago. The first object is to make  
the mind motionless, so that mind and soul are collected  
in their center behind the eyes. Till that happens,  
they do not begin to work inside.  
Any posture that you can stay in for long,  
comfortably, would do. You can get such chairs  
made on which, on each side, you can rest your arm,  
and while sitting or squatting in the chair can close  
your ears and eyes with your hands. The object of  
shutting the ears and eyes is to shut out external noises  
and external sights. This is only for some time  
in the beginning. When the mind and soul have  
become accustomed to sit motionless in their center,  
then the hands need not be used, as the whole body  
becomes senseless. It is not a question of time. It  
depends on love, faith and eagerness as well.  
I could wish that before coming to India you  
might have made some little progress on the Path.  
Progress must be slow as the mind has been accustomed  
to wander out for ages and it is not easy to make it sit  
still and give up its old habit.  
30. I am glad that you are anxious for spiritual  
progress. You should go on gradually increasing the

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减轻业力负担，大师对此并不无知。大师在扮演他的角色，如果弟子扮演得好，两人的工作都会变得顺利。

请勿考虑近期来印度。我们目前有很多动荡。

您可以在时机更好时过来。

29.

是的，你终于走上了正确的道路，这条道路将带你回到你最初出发的地方，那是在很久以前。首要任务是使心灵静止，以便心灵和灵魂在眼睛后面的中心聚集。直到那时，它们才会在内部开始工作。

任何你可以长时间舒适地保持的姿势都可以。你可以找到这样的椅子，每一边都可以放你的手臂，坐着或蹲在椅子上时可以用手遮住耳朵和眼睛。闭上耳朵和眼睛的目的是屏蔽外界的噪音和景象。这只是在开始时的一段时间。当心灵和灵魂习惯了在中心静止不动时，手就不再需要使用了，因为整个身体变得麻木。这不仅仅是一个时间问题。它还取决于爱、信仰和热情。

我希望能希望你在来印度之前，在修行之路上已经取得了一些小小的进步。进步必须缓慢，因为心灵已经习惯了长时间地四处游荡，让它安静下来并放弃旧习惯并不容易。

30. 我很高兴你渴望精神进步。你应该逐渐增加

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•meditation time. The longer your meditation\* the  
greater will be your control of the mind. Then you  
will begin to derive pleasure from meditation, and the  
inner path will be opened out to you.  
If you find that meditation before retiring to bed  
gives you disturbed sleep, you can discontinue it.  
If you work hard on the path, you need not come  
to India. The Radiant Form of the Master will  
appear before you inwardly, talk to you and answer  
all your questions.  
It is true that personal contact is beneficial, but  
the Master is within everyone of the disciples, and  
those far off should try to work hard on the Path while  
remaining at home. Their going in depends upon the  
intensity of their love and faith and the amount of  
work they put in. The Master is near you and in  
you, and not far off.  
Regarding your question, whether to quit when  
you begin to feel jittery, it is really the mind which is  
the source of all disturbance. You should try to  
continue to hold on a little longer every time, so that  
you may feel stronger and able to fight these obstacles.  
In the beginning one has to fight the mind and over-  
come the uneasiness, and persist in holding the center.  
By so doing, the mind gives up its restlessness and  
becomes calm.  
31. The more time you devote to meditation the  
more distinctly you will hear the Sound Current which  
makes for peace of mind or, as you put it, helps us in  
chaining the monkey. I am glad to read that your  
meditation is improving. For ages the mind has  
been developing an intense longing for the things of

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你应该逐渐增加冥想时间。你的冥想时间越长，你对心灵的掌控力就越强。然后你将开始从冥想中获得快乐，内在的道路也将为你敞开。

如果您发现睡前冥想导致您睡眠不安，您可以停止它。

如果你在修行之路上努力，你无需来到印度。大师的辉煌形态将内在显现于你面前，与你交谈并回答你所有的问题。

确实，个人接触是有益的，但大师存在于每位弟子的内心，那些远离的人应在家中努力修行。他们的进步取决于他们爱的强度、信仰的强度以及他们投入的工作量。大师就在你身边，在你体内，并不遥远。

关于你的问题，当你开始感到颤抖时是否应该放弃，实际上所有困扰的根源都在于心灵。你应该尝试每次都再坚持一会儿，这样你可能会感到更加强大，能够克服这些障碍。一开始必须与心灵作斗争，克服不适，并坚持保持中心。通过这样做，心灵放弃了它的不安，变得平静。

31.

你投入更多时间于冥想，你将更加清晰地听到那股使心灵平静的声流，或者，用你的话说，帮助我们驯服猴子。我很高兴看到你的冥想正在进步。多年来，心灵一直在对那些事物产生强烈的渴望。

64 SPIRITUAL GEMS  
this world which ostensibly satisfy it for some time  
but cease to do so after a while. The best way to  
divert the mind from the mundane baubles is to give  
it a taste of the inner bliss which far transcends any  
earthly joy. This inner bliss can be attained by going  
in and listening to the inner Sound constantly or at  
least for as long as is possible every day. This is how  
the monkey can be effectively chained.  
I am glad that you consider meditation the most  
important business in life. You should increase your  
time for meditation. It should not be for less than  
two and a half hours at a stretch, whether the mind  
takes interest in meditation or not. Sometimes the  
mind avoids it on petty excuses. When it behaves  
like this it should be punished by increasing the  
time that day by another half hour. With the increase  
in time, the concentration will be complete, the  
attention will go in, and the Sound Current will  
be your constant companion, giving you joy and  
peace.  
32. I wish that all of you who have received  
Initiation may go inside the eye center, become the  
dwellers of the beautiful mansions your Creator has  
made for you, and be masters of these in your own  
right. In a way it is not difficult. One is only to  
look inside one's ownself instead of looking out. Yet  
it is difficult in a way, on account of our having so  
little hold over our mind. With patience and skillful  
handling, man has trained wild animals, even lions.  
By repetition of the Names and by hearing the Sound  
Current, and all this in its own interest, the mind  
can be trained to sit inside the eye center and enjoy

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精神宝石

这个世界表面上能满足它一段时间，但不久后就不再如此。摆脱世俗琐事的最佳方法是通过体验内心的喜悦，这种喜悦远远超越任何尘世的快乐。通过不断或至少尽可能每天长时间地内观和聆听内在的声音，可以体验到这种内心的喜悦。这就是如何有效地束缚猴子的方法。

我很高兴你认为冥想是生活中最重要的事情。你应该增加冥想的时间。无论心灵是否对冥想感兴趣，都不应少于两个半小时。有时心灵会以微不足道的借口回避。当它这样表现时，应该通过当天增加半小时的时间来惩罚它。随着时间的增加，专注力将变得完整，注意力将集中，声音之流将成为你的忠实伴侣，给你带来快乐与平静。

32.

我希望所有接受过启蒙的人都能进入眼睛中心，成为那些美丽宅邸的居住者，你的创造者为你所造，并成为这些宅邸的主人。在某种程度上，这并不困难。只需向内看，而不是向外看。然而，在某种程度上，这也是困难的，因为我们对自己的心灵控制力如此之弱。通过耐心和巧妙地处理，人类已经训练了野生动物，甚至是狮子。通过重复名字和听到声音电流，以及所有这些都在自己的利益中，心灵可以被训练坐在眼睛中心并享受

MAHARAJ S A W A N S I N G H J I S LETTERS 65  
that sweetness and bliss which it has not tasted  
before.  
Mind needs vigilance of a higher order than is  
given by parents in bringing up their children. It  
is a very wayward child. So long as it is not trained,  
it is our worst enemy; but when trained, it is the most  
faithful companion. And the point is that one has to  
train it to get the best out of it and to realize his  
spiritual origin. This can only be done in the human  
life. We are lucky that we are human beings and  
have the opportunity to go in now, in this life. Why  
leave it to uncertain future? So with love and  
faith in the Master, keep on with your repetition  
and listening to the Sound Current, and all will  
be well.  
My advice to you is that there should be no break  
in your daily meditation. If sometime there is not  
enough time, the meditation may be reduced that  
day but not neglected. There is a proverb here:  
"If you are going fox hunting, go with the preparation  
of a lion hunter." The same applies to mind hunting.  
Every day one should be on the job with renewed  
determination.  
33. Your desire to come closer to the Master and  
render service to Him is natural and laudable. The  
best service to the Master is to do devotional practice  
with love and faith as instructed; for, by doing so,  
you do Master's work. You help Him in prerforming  
His duty of taking you to Sach Khand. Realize  
the Master within you. He is very near, in the  
third eye.

玛哈拉杰·阿万辛格·贾伊的信件

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心灵可以训练在眼中心处静坐，享受它以前未曾尝过的甜美与幸福。

心智需要比父母在抚养孩子时所给予的更高层次的警觉。它是一个非常顽皮的孩子。只要没有受过训练，它就是我们的最大敌人；但一旦受过训练，它就是最忠诚的伴侣。关键在于，一个人必须训练它，以发挥其最大潜能并实现其精神起源。这只能在人类生活中完成。我们很幸运，我们是人类，有机会现在就进入这个生活。为什么要把这一切留给不确定的未来？因此，带着对大师的爱和信仰，继续你的重复和聆听声音之流，一切都会顺利。

我的建议是，你的日常冥想不应中断。如果有时时间不够，那天可以减少冥想时间，但不能忽视。这里有一句谚语：“如果你要去猎狐狸，就要以狮子的猎人做准备。”这同样适用于心灵狩猎。每天都应该带着新的决心投入到工作中。

33.

您渴望接近大师并向他提供服务是自然且值得赞扬的。对大师最好的服务是按照指示以爱和信仰进行虔诚的修行；因为这样做，您就是在做大师的工作。您帮助他在履行带您去萨奇罕的职责。认识到你内心的大师。他非常近，在第三只眼。

66 SPIRITUAL GEMS  
Man is the highest form of creation. The lower  
forms of life — beasts, birds, insects and the vegetable  
kingdom — have not the capacity to cast off their  
coverings of mind and matter and to be one with the  
Creator. The angels (life in Paradise, in the Astral  
Plane) are simply enjoying the fruits of the good  
actions that they performed in human life, and when  
that period is over, they too will be reborn as men,  
and their further course will be determined by the  
sort of actions they will perform then.  
The point is, the angels have not the capacity to  
unite with the Creator. This capacity is given to man,  
and man alone, and therein lies his greatness. All his  
life he has worked against his own interest. If he  
fails to utilize this unique opportunity of achieving  
the real object of human life, he will be the greatest  
loser. Parents, children, food and drink are available  
to all forms of life, but not Nam — the Sound Current.  
Man has the capacity to grasp it. It is within him,  
behind the focus of the eyes, and is ringing all the  
twenty-four hours, as if calling him back.  
While doing his normal duty — living with his  
family, earning his daily bread, serving his community  
and country — he should find time to make contact  
with this Current by first withdrawing his attention  
from the nine portals of the body and holding it in the  
tenth portal — the eye focus. It does not cost him  
anything. The attention, which is running out  
uncontrolled, has to be held in the focus of the  
eyes by making the attention do some work at this  
focus. That work is the repetition of the five holy  
Names.  
The result that inevitably follows from this practice  
is that the attention will cease to run wild, will come

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精神宝石

人类是最高形式的创造。较低形式的生命——野兽、鸟类、昆虫和植物界——没有能力摆脱他们的心灵和物质的外壳，与创造者合为一体。天使（在天堂、在以太层的生活）只是在享受他们在人类生活中所行善行的果实，当那个时期结束时，他们也会作为人类重生，他们未来的道路将由他们那时所采取的行动决定。

要点是，天使们没有与创造者结合的能力。这种能力只赋予人类，人类独自拥有，这就是他的伟大之处。他的一生都在与自己的利益作斗争。如果他未能利用这个实现人类生活真正目标的独特机会，他将是最大的输家。父母、孩子、食物和饮料对所有生命形式都可用，但不是那——声音之流。人类有能力把握它。它在他体内，在眼睛的焦点之后，整二十四小时都在响，仿佛在召唤他回来。

在履行他的正常职责——与家人生活、赚取日常生计、服务社区和国家——的同时，他应该抽出时间通过首先将注意力从身体的九个门户中抽离，并将其集中在第十个门户——目光焦点上，来与这个当前时刻取得联系。这对他来说并不花费任何东西。那些不受控制的注意力必须通过在这个焦点上让注意力做一些工作而被保持在眼睛的焦点中。这项工作就是重复五个神圣的名字。

这种做法不可避免的结果是，注意力将不再横冲直撞，将变得

MAHARAj SAWAN SINGH Jl'S LETTERS 67  
within the body, and then from the body, will with-  
draw to the eye focus. First the feet and then the  
legs and arms will go numb. Then the attention will  
come up along the spinal cord and, when it is all  
inside the focus, it will appear that this body is not  
mine, that I am separate from it and will not  
like to enter into it again. The covering of  
the coarse matter will be cast off. The attention  
will then be uninfluenced by worldly happenings,  
because it has detached itself from the material world,  
and will then be able to catch the Current without  
interruption. In time, it will rise up and be on its way  
Home.  
There are no failures in Sant Mat. Sooner or  
later, the soul that is keeping its contact with the Sound  
Current will reach its Home. When the way to the  
Home is known, and one keeps the way, where is the  
room for doubt that Home will be reached? Let the  
other brothers and sisters read this.  
• »  
34. I am glad to learn that the Sound Current  
interests you and you devote your spare time to hearing  
It. The Sound Current is a Wave of the Ocean of  
Spirituality, of which the soul is a drop. The Ocean,  
Wave and the drop are alike in nature. All three are  
one. If the soul catches the Current, and follows  
it, it can reach its destination — The Ocean; and, by  
merging itself in the Ocean, can itself become the  
Ocean.  
Every human being has this Current in him, but  
is disconnected from it by the mind, which has placed  
itself between the soul and the Current, to keep them  
apart. Ever since the creation started, and the soul

玛哈拉杰·萨万·辛格·JL 的信件

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在身体内，然后从身体中，会退回到眼睛焦点。首先脚和腿，然后手臂会麻木。然后注意力会沿着脊柱上升，当它全部在焦点内时，会感觉这个身体不是我的，我与之分离，并且不想再次进入它。粗糙物质的覆盖物将被抛弃。那时，注意力将不受世间事件的影响，因为它已经从物质世界中抽离出来，然后能够捕捉到不间断的电流。随着时间的推移，它会上升并开始返回家园。

在圣玛特中没有失败。迟早，与声音之流保持联系的灵魂将到达其家园。当知道通往家园的道路，并且一个人坚持这条道路时，哪里还有怀疑家园会到达的空间？让其他兄弟姐妹们阅读这篇。

•

»

34.

我很高兴得知你对《声音之流》感兴趣，并且你把你的业余时间都花在聆听它上。《声音之流》是精神海洋的波浪，灵魂只是一滴。海洋、波浪和滴都是一样的本质。三者都是一体的。如果灵魂抓住了这个潮流，并跟随它，它就能达到目的地——海洋；并且，通过融入海洋，它自己也能成为海洋。

每个人体内都有这种电流，但被心灵所隔离，心灵将自己置于灵魂与电流之间，以保持它们分离。自从创造开始以来，灵魂

68 SPIRITUAL GEMS  
separated from the Current, it has not gone back to its  
Spiritual Home. The simple reason why we find  
ourselves here in this material world now is that the  
curtain of the mind keeps the soul ignorant of the  
Current and keeps it attached to the material of this  
world, which is changeable. Our hopes and desires  
are confined to this changeable world and, for their  
fulfillment, we take birth here again and again, and  
thereby ever remain dissatisfied and in unrest.  
Mind is fond of sweet taste. It does not find  
lasting taste in the changing environments; therefore,  
it runs from object to object, and continues wandering.  
If it can get a lasting thing and a sweet thing, it will  
certainly attach itself to that and cease its wandering.  
The Current is the only lasting thing; all else is  
changeable. Therefore, when mind attaches itself to  
the Current, and cultivates It, it receives what it has.  
been longing for so long. On getting It, the mind  
becomes tranquil, the curtain is lifted, and the soul  
unites with the Waves and the Ocean.  
With love and faith continue your practices.  
Bring the scattered mind into the eye focus and vacate  
the body below the eyes, so that you go nearer the  
Current and come under Its full influence, to get full  
advantage of It. This is the sole aim of human life...  
Everyone uses his intellectual powers for earning  
his livelihood. Spiritual powers, however, should not  
be wasted on material things. They should be con-  
served for making further spiritual progress.  
35. I am glad to read in your letter that you  
are a seeker after Truth for the sake of Truth. Truth  
is valuable indeed. It is the only thing we should run

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精神宝石

与当前分离，它没有回到它的精神家园。我们之所以现在身处这个物质世界，简单的原因是心灵的帷幕使灵魂对当前一无所知，并使其附着于这个世界的物质，这些物质是变化的。我们的希望和欲望局限于这个变化的世界，为了它们的实现，我们一次又一次地投胎转世，因此永远不满足，处于动荡之中。

心智喜欢甜美的味道。它无法在变化的环境中找到持久的味道；因此，它从一个物体跑到另一个物体，继续徘徊。如果它能得到持久的事物和甜美的事物，它肯定会附着在那个事物上，停止它的徘徊。而灵魂的潮流是唯一持久的事物；所有其他事物都是可变的。因此，当心智附着在潮流上，并培养它时，它得到了它长久以来渴望的东西。得到它后，心智变得平静，帷幕被揭开，灵魂与波浪和大海融为一体。

用爱与信念继续你的练习。

将散乱的心神集中到目光之中，放下眼下的身体，以便你更接近当前，并完全受到其影响，充分利用它。这是人类生活的唯一目标……

每个人都应运用自己的智力来谋生。然而，精神力量不应浪费在物质事物上。它们应被保存以促进进一步的精神进步。

35.

我很高兴从你的信中读到，你是为了真理而追求真理的探索者。真理确实宝贵。这是我们唯一应该追求的东西。

MAHARAJ SAWAN SINGH Jl'S LETTERS 69  
after. It is not the property of any country, religion  
or person; but everyone, irrespective of caste, creed  
or country, is entitled to it. It is within everybody.  
Just as water is present under all soils, and those who  
toil and dig for it get their lands irrigated and succeed  
in raising crops, similar is the case with seekers after  
Truth. They will surely get It if they toil for It. They  
have only to seek It within themselves. In case there  
is any point you are not clear about, please write  
to me.  
36. Concentration of mind is the key to Spiritual  
Truth. In this world it is not difficult to be a king  
or to have sons and daughters, wealth and luxury,  
but it is difficult to get at the Spiritual Truth. Again,  
a heart that loves the Truth is rare. You are on the  
way to It. Sound Current is the road and Master  
is the guide. The greater the interest you will take  
in It and value It, the sooner your soul will benefit  
and be purified.  
When I address you as "Dear Daughter", it is  
from the spiritual viewpoint. Our worldly relations,  
like husband and wife, son and father or brother, are  
temporary — at best till death, when we part not only  
from them but even from our own bodies. The soul  
is separate from the three bodies (material, mental  
and causal) also from Pind and Maya. Only Satguru  
remains with the soul and takes it to Sachkhand, the  
place of Perpetual Bliss. What better name than son  
or daughter can be given to a soul that accompanies  
so far.  
Study your books and grasp the Truth they con-  
tain, and make that Truth the part and parcel of

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之后。它不属于任何国家、宗教或个人；但无论种族、信仰或国家，每个人都有权享有它。它存在于每个人之中。

正如水存在于所有土壤之下，那些辛勤劳作、挖掘它的人会得到灌溉的土地并成功种植作物，寻求真理的人也是如此。他们只要辛勤追求，就一定能得到它。他们只需在自己内心寻求。如果有任何你不清楚的地方，请写信给我。

36.

心灵集中是精神真理的关键。在这个世界上，成为一个国王或拥有子女、财富和奢华并不难，但获得精神真理却很难。再次，一颗热爱真理的心是罕见的。你正走在通往它的路上。声音之流是道路，大师是向导。你对它越感兴趣，越重视它，你的灵魂就会越快受益并得到净化。

当我称呼你为“亲爱的女儿”时，这是从精神的角度出发的。我们的世俗关系，如夫妻、父子或兄弟，都是暂时的——最多到死亡，那时我们不仅与他们分离，甚至与自己的身体也分离。灵魂与三个身体（物质、心理和业力）以及皮南和玛雅都分开。只有萨特古鲁（Satguru）与灵魂相伴，并将其带到永恒的喜悦之地萨奇罕德（Sachkhand）。还有什么比儿子或女儿更好的名字可以给一个陪伴如此之久的灵魂呢？

研究你的书籍，掌握其中包含的真理，并将这个真理融入你的生活和行动中

70 SPIRITUAL GEMS  
your life, but remember that if that Truth is not grasped  
by practising inwardly, the books have been studied  
in vain. The knowledge is within you and it is from  
within yourself that you are to find it. Books give the  
description and induce you to go within, but do not  
give the experience and knowledge. Description of a  
thing is not the thing.  
Concentration of mind is the first and foremost  
thing here. Mind also does not like to be imprisoned  
because it has been free from time immemorial — ever  
since we separated from the abode of bliss. You should  
therefore concentrate your mind and soul within you,  
in the focus of the eyes, and understand that as long  
•as the current of the whole body has not centered in  
the eyes, and the body has not been rendered feelingless  
(you would be conscious within but not conscious of  
the body), the mind has not been imprisoned.  
In this process, when you find your hands and  
feet or other parts of the body becoming unconscious,  
do not be afraid of this condition. These have to be  
rendered numb, for as long as they are conscious, the  
mind has not been concentrated. And with a wander-  
ing mind, the path inside is not seen. When your mind  
is collected in the focus of the eyes, you will see light  
and stars within, and when you see one single, large  
white star, fix your attention on it and try to catch the  
Bell Sound within.  
When you see any form inside, then repeat the  
five Names. And write to me the details of the form  
and of the tone with it, if any, but do not speak of  
these inner visions to anyone else. Again, do not  
accept anything offered by a spirit within.

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精神宝石

你的生活，但记住，如果那个真理不是通过内在实践来把握，那么读书就是徒劳。知识在你内心，你必须从内心找到它。书籍提供描述并引导你向内探索，但并不提供经验和知识。对事物的描述不是事物本身。

精神集中是这里的首要之事。心灵也不喜欢被囚禁，因为它自古以来就一直是自由的——自从我们离开了幸福的家园。因此，你应该将你的心灵和灵魂集中在你体内，集中在眼睛的焦点上，并理解只要整个身体的电流没有集中在眼睛上，身体还没有变得麻木（你会在内心有意识，但对身体没有意识），心灵就没有被囚禁。

在这个过程中，当你发现你的手、脚或其他身体部位变得失去知觉时，不要害怕这种状态。这些部位必须变得麻木，因为只要它们保持清醒，思维就没有集中。带着散乱的心，内在的道路是看不见的。当你的心集中在眼睛的焦点上时，你将看到内在的光和星星，当你看到一颗单独的、大的白色星星时，集中你的注意力在它上面，并尝试捕捉内在的钟声。

当你看到任何内部形式时，然后重复五个名字。如果有，请将表格的细节和语气写给我，但不要将这些内在视觉告诉任何人。再次提醒，不要接受内在精神所提供的任何东西。

MAHARAJ SAWAN SINGH Jl'S LETTERS 71  
37. You say you prefer to be alone, for when  
alone you feel the presence of a host of disembodied  
individuals and this fills you with joy and peace. It is  
good to be alone, provided the mind is well under  
control, has an inward tendency and takes pleasure  
in the spiritual exercises. When you feel the presence  
of the disembodied spirits, repeat the five Names  
revealed to you. Evil spirits do not stay when those  
five Names are repeated and thus they would not be  
able to deceive you. Only good spirits stay and the  
spirit that stays when these Names are used is worthy  
of your trust. Converse freely with it.  
If you continue your efforts and concentrate  
in the eye focus, your attention will be drawn inward  
and, rising a little higher, you will come across the  
Astral Form of the Master which will stay when the  
five Names are repeated. This Form will be coming  
and going in the beginning, but if you will increase  
your love for it, then it will stay and converse with  
you and will reply to your enquiries, and will guide  
you and take you upward towards Sahansdal Kanwal  
(thousand-petalled lotus). But the effort should be  
done with love and not simply as a matter of routine  
Do it with a longing to see the Master.  
You say the progress is at a snail's pace. That  
which is acquired slowly and after effort is permanent,  
and that which is acquired quickly, and without effort  
is transitory and subject to loss. Slow and steady wins  
the race.  
Ever since we separated from the Primal Source  
our mind and soul have been wandering outwardly  
so much that we have forgotten what our source was,  
and have so wretchedly attached ourselves to things of  
this world, though knowing that we are to leave them

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37.

你说你更喜欢独处，因为当你独处时，你会感觉到众多无形的个体的存在，这让你感到快乐和平静。只要心灵得到良好的控制，有内在的倾向，并从精神练习中获得乐趣，独处是好的。当你感觉到无形的灵体的存在时，重复你被揭示的五个名字。当重复这五个名字时，邪恶的灵体不会停留，因此它们无法欺骗你。只有善良的灵体会停留，当使用这些名字时停留的灵体值得你信赖。自由地与之交谈。

如果你继续努力并专注于眼神聚焦，你的注意力将被吸引向内，稍微上升一点，你将遇到大师的灵体，当重复五个名字时，它将停留。这个形态最初会来来去去，但如果你增加对它的爱，它就会停留并与你交谈，并回答你的询问，并引导你向上走向萨汉达尔·卡旺尔（千瓣莲花）。但努力应该带着爱去做，而不仅仅是例行公事。带着渴望见到大师去做。

你说进度像蜗牛一样慢。慢慢获得并经过努力得到的东西是持久的，而快速获得且不费力的东西是短暂的，易失的。慢而稳才能赢得比赛。

自从我们与原始之源分离，我们的心灵和灵魂四处漂泊，以至于我们忘记了我们的源头是什么，尽管知道我们终将离开，但我们却如此悲惨地依恋于这个世界的事物

72 SPIRITUAL GEMS  
one day; yet our attachment with them is so deep  
that we always think about them and never about the  
Primal Source. This acquired habit will go, but by  
and by, and as the attention will be withdrawn from  
outward things, it will go inward. ...To help the  
Initiate is the mission of my life.  
38. When you sit in the exercises then see that  
the mind is at rest and does not go out and unnecessarily  
think about other things. When, by Repetition of the  
Names with attention fixed in the eye focus, you have  
become unconscious of the body below the eyes, then  
your attention will catch the Sound Current.  
Select the Sound resembling the church bell and  
discard all other sounds. Then slowly your soul will  
leave the body and collect in the eyes and become  
strong. Then fix your attention in the biggest star,  
so much that you forget everything else except the  
Sound and the star. Then this star will burst and you  
will see what is within it and beyond.  
After crossing the star you will have to cross the  
sun and the moon. Then you will see the Form of  
the Master. When that Form becomes steady it will  
reply. This Form will reply to all of your enquiries  
and guide you to higher stages. I do not wish you  
to stop at the appearance of the stars but wish to take  
you higher up. These stars are of the first sky only,  
and Hindu philosophers have spoken of seven skies.  
You will also see other skies.  
It is necessary to give up and forget about the  
things of childhood. You should look ahead instead  
of looking back.  
You have expressed a "wish to see the Master so

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精神宝石

我们有一天如此悲惨地依恋于这个世界的事物；然而，我们对它们的依恋如此之深，以至于我们总是想着它们，而不是关于原始之源。这种习得的习惯会消失，但渐渐地，随着注意力从外在事物转移到内在。帮助初学者是我一生的使命。

38.

当你坐在练习中时，注意观察心灵是否处于宁静状态，不去无谓地思考其他事物。当你通过专注于眼睛的焦点重复名字，变得对自己眼睛以下的身体失去意识时，你的注意力就会捕捉到声音电流。

选择类似教堂钟声的声音，丢弃所有其他声音。然后，你的灵魂将慢慢离开身体，聚集在眼睛里并变得强大。然后，将你的注意力集中在最大的星星上，以至于你忘记了除了声音和星星之外的一切。然后，这颗星星将爆发，你将看到它内部和超越它的东西。

穿过星星后，你将不得不穿过太阳和月亮。然后你会看到大师的形象。当这个形象变得稳定时，它将回答。这个形象将回答你所有的询问，并引导你进入更高的阶段。我不想让你停留在星星的出现上，而是想带你更高。这些星星只属于第一重天，印度哲学家们曾提到有七重天。

你还将看到其他天空。

放弃并忘记童年往事是必要的。你应该向前看而不是向后看。

您表达了一个“想见到大师”的愿望

MAHARAJ SAWAN SINGH Jl'S LETTERS 73  
that you could visualize Him when your thoughts art  
turned to Him. After crossing the star, the sun and  
the moon you will see that Form which will never  
leave you, not even for a moment.  
39. The patience with which you have borne  
the pain is admirable, particularly when you say that  
despite the pain you were able to withdraw the attention  
to the eye focus. The Karmic Law is supreme and  
inevitable, and the sooner we reconcile ourselves with  
it the better. Nothing happens which has not been  
ordained. As far as possible, no requests for physical  
needs should be made, for whatever you are destined  
to get you will get without fail. From the Master,  
ask for the Master, for when He grants you That, you  
will get everything with Him. Why ask charity from  
a Giver instead of the Giver Himself?  
Listen to the Sound while sitting in the eye focus  
with attention on the light. Do not go after the Sound.  
If you leave the focus, the attention is scattered. When  
hearing the low sound, you should hear the finest sound  
within the low sound at the eye focus. The power  
that is to uplift you will come automatically.  
When any evil spirit appears, repeat the Names.  
It will disappear. With the exception of the Master,  
you are not to salute or bow down to anyone within,  
for by so doing there would be loss of spiritual power.  
40. Just as in spite of physical hindrance you  
have forged ahead, similarly we are to go ahead  
inwardly with the spirit current in spite of the mental  
distractions which come in our way. As the karmic

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当你把思想转向祂时，你就能想象出祂的形象。穿过星辰、太阳和月亮之后，你会看到那个永远不会离开你的形态，甚至片刻都不会。

39.

你忍受痛苦时所展现的耐心令人钦佩，尤其是当你表示尽管痛苦，你仍能将注意力转移到眼睛的焦点上。因果律至高无上，希望看到大师如此不可避免，我们越早与之和解越好。没有一件事是没有被注定发生的。尽可能不要提出物质需求，因为无论你注定得到什么，你都会得到。从大师那里请求大师，因为当你得到那东西时，你将与他得到一切。为何向施予者而非施予者本身请求施舍？

倾听声音，同时坐在眼睛焦点处，专注于光线。不要追逐声音。如果你离开焦点，注意力会分散。当听到低音时，你应该在眼睛焦点处听到低音中的最细微声音。将提升你的力量将自动到来。

当任何邪恶灵出现时，重复这些名字。它将消失。除了大师外，你不得向内部任何人鞠躬或低头，因为这样做会损失精神力量。

40.

尽管身体有障碍，你仍然勇往直前，同样，我们也要在内心克服前进道路上的精神干扰，继续前进。正如业力...

74 SPIRITUAL GEMS  
debt grows lighter, the inward progress increases.  
Karmas are performed by the body and the mind as  
long as the spirit current is working with the mind in  
the mental sphere; the mind is active, and is doing  
mental actions. When the current is withdrawn from  
both, then there is no karma.  
The devotee beholds stars, sun and moon within.  
It is the wavering of the mind which produces eclipses  
or casts shadows. To assist people directly when they  
suffer from evil spirits or, as a matter of fact, from any  
cause, means consumption of energy. Psychic power  
is only the concentration of the mind. This does not  
decrease when one follows R. S., for R. S. is based on the  
concentration of mind. But progress cannot continue  
if the concentrated energy is utilized for purposes other  
than further inward progress. The utilization of  
spiritual power for controlling spirits, etc., is therefore  
to be avoided. « • m  
41. When you sit for the exercises, assume an  
easy position. When one begins to feel tired, that is  
the time of struggle with the mind, and there should  
be no surrendering here. One should keep on the  
struggle a bit longer every day.  
Frequent changes of posture mean undoing of  
concentration. The first stage will have been completed  
when the scattered mind has been collected in the eye  
focus and takes pleasure in sitting there. One will be  
superconscious within. Then the Form of the Master  
will appear. To distinguish this Form from the  
forms assumed by the Negative Power, you have been  
given the method already. The first stage is a bit  
difficult, for it is crossed with struggle. The journey  
beyond is pleasant. The karma and the struggle are

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精神宝石

随着业力债务减轻，内在进步增加。只要精神电流与心灵在精神领域内合作，身体和心灵就会执行业力；心灵是活跃的，并执行心理行为。当电流从两者中撤回时，就没有业力。

信徒心中观见星辰、太阳和月亮。

心灵的不稳定导致日食或投下阴影。当人们遭受恶灵或实际上任何原因的困扰时直接帮助他们意味着消耗能量。心灵力量只是心灵的集中。当一个人遵循 R. S.时，这并不会减少，因为 R. S.基于心灵的集中。但如果集中的能量用于其他目的，而不是进一步的内向进步，那么进步就无法持续。因此，应避免利用精神力量来控制恶灵等。

• m

41.

当你进行锻炼时，采取一个舒适的姿势。当你开始感到疲倦时，那就是与心灵斗争的时候，这里不应该放弃。每天应该稍微延长一下斗争的时间。

频繁改变姿势意味着集中力的丧失。当散乱的心神被聚集在目光焦点并从中获得乐趣时，第一阶段就已经完成。那时，内在将会有超意识。然后，大师的形象将显现。为了区分这个形象与负面力量所采取的形式，你已经得到了方法。第一阶段有些困难，因为它伴随着挣扎。超越的旅程是愉快的。业力和挣扎

MAHARAJ SAWAN SINGH Jl'S LETTERS 75  
inter-dependent. When the karmic debt becomes light,  
the progress will be rapid. A soul that is free from the  
body and the mind can perform no binding karma.  
42. The appearance of stars and suns at hit-and-  
miss times is due to lack of concentration. Sometimes  
in sleep, when the mind is quiet, the soul rises up of  
itself and sees what lies within, but cannot remain  
there long on account of its newness to those regions, nor  
does it possess the necessary energy to stay there. On  
these occasions the Sound Current is absent. Only when  
the soul rises with the Current will it be superconscious.  
You say you heard music within which surpassed  
all that you had heard before. This music is of a very  
elementary nature, and is not the music of the pure  
spirit realm. It arises from the vibrations of the  
astral plane. Maulvi Rum, a great Persian Saint,  
says: "If He were to give out a bit of that Divine  
Music, the dead would rise from their tombs."  
Fasting is not a necessary element to meeting the  
Lord. Whenever there is heaviness in the stomach,  
fasting will remove it. It plays no part in the training  
of the mind and should not be practised. There is  
nothing like normality.  
43. The genuine anxiety for missing the exercises  
for one reason or another is a sort of spiritual exercise  
by itself. The mind remains directed inwardly. But  
attempt should be made to find time for the exercises.  
Social service is good. It partly purifies the mind,  
but it does not lift up the mind nor the soul. The  
uplift will be done by the Current only. Hence, the

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因果与斗争相互依存。当业力债务减轻时，进步将迅速。一个脱离身体和心灵自由灵魂无法进行束缚业力。

42.

星星和太阳在随意时刻出现是由于缺乏专注。有时在睡眠中，当心灵平静时，灵魂会自发地升起并看到内在的事物，但由于这些区域对它来说尚属新鲜，它无法在那里停留太久，也没有必要的力量留在那里。在这些场合，声音之流不存在。只有当灵魂随着潮流升起时，它才会进入超意识状态。

你说你听到了一种音乐，它超越了之前你所听过的所有音乐。这种音乐本质非常基础，并不是纯粹的精神领域的音乐。它源自灵界的振动。毛拉·鲁姆，一位伟大的波斯圣人，说：“如果他能释放出那一点神圣的音乐，死者将从他们的坟墓中站起来。”

禁食不是遇见主所必需的元素。每当胃部感到沉重时，禁食会消除这种感觉。它不在心灵训练的范畴内，不应被实践。没有什么比正常性更宝贵。

43.

对因种种原因错过锻炼的真正焦虑本身就是一种精神锻炼。心灵保持向内指向。但应努力找出时间进行锻炼。社会服务是好的。它在一定程度上净化了心灵，但并不能提升心灵和灵魂。提升将由电流来完成。因此，

76 SPIRITUAL GEMS  
time reserved for the exercises should not be spent in  
doing service to others. I like your charitable disposi-  
tion, but would advise you not to miss the exercise.  
Every moment spent in the exercises, counts. The  
benefit is in proportion to the time spent.  
44. I am glad to read that you have grasped the  
significance of service to Sound Current and of justice  
to yourself. Guru Nanak, a great Saint of the 16th  
Century and the first of the Sikh Gurus says : "If one  
can concentrate his attention in the Third Eye, then  
he has done all the pilgrimages, devotions, kindnesses  
and charities." The soul is hungry. Its food is the  
Current. It finds no rest without It. Its wanderings  
will continue as long as it has not merged itself in the  
Current.  
45. I was glad to read that you saved the child  
through your careful handling when the doctors had  
failed with their medicines. The change in diet and  
the surroundings had their effect. Children imbibe  
influences imperceptibly but most surely. Serenity  
and tranquility are positive virtues, and a serene and  
calm mind has much more power than a turbulent,  
vindictive mind. Temper influences temper. That  
is why so great an emphasis is laid on good company.  
Even wild beasts calm down when they come across a  
serene mind. Goodness is its own reward.  
When the attention goes in newly and sees the  
light, it cannot behold it long. It is not used to it,  
and cannot stand the glare, so to say. By and by,

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精神宝石

为锻炼预留的时间不应用于帮助他人。我喜欢你的慈善心，但建议你不要错过锻炼。在锻炼中度过的时间每一刻都算数。好处与花费的时间成正比。

44.

我很高兴读到您已经理解了为 Sound Current 服务以及对自己公正的重要性。16 世纪伟大的圣人、锡克教第一位上师古鲁·纳纳克说：“如果一个人能将注意力集中在第三只眼上，那么他已经完成了所有的朝圣、虔诚、仁慈和慈善。”灵魂是饥饿的。它的食物是电流。没有它，它无法找到安宁。只要它没有融入电流，它的流浪就会继续。

45.

我很高兴读到，当医生们的药物无效时，你通过仔细处理救了那个孩子。饮食和环境的改变产生了效果。孩子们不知不觉地吸收着影响，但确实如此。宁静和安宁是积极的品质，一个宁静而平静的心灵比一个动荡、报复的心灵拥有更多的力量。性情影响性情。这就是为什么如此重视良好的同伴。即使是野兽，在遇到宁静的心灵时也会平静下来。善良本身就是一种回报。

当注意力转向新事物并看到光明时，它无法长时间凝视。它不习惯于此，无法忍受耀眼的光芒，换句话说。渐渐地，

MAHARAJ SAWAN SINGH Jl'S LETTERS 77  
as it will grow powerful, it will have the capacity to  
face the light and then pierce it.  
I also note with pleasure that you have no desire  
left now to consult the astrologers or mediums. They  
can foretell but not alter events.  
46. Will you please state in your next letter how  
far in the body you succeed in the withdrawal of the  
Current from the extremities of the body. The  
Current is in very intimate contact with the matter of  
the body. The separation from matter is a slow  
process which requires constancy and determination.  
It is only a question of time. There is no room for  
disappointment.  
When love begins to run smooth, the charm is-  
gone and life becomes a monotony and a routine.  
Some shock is necessary to break the monotony. A  
period of disappointment intervenes often in the life  
of the devotee. This is desirable. It has a purpose.  
It gives the shock. After a time spent in disappoint-  
ment, the intensity of love for spiritual uplift increases.  
A temporary obstruction in the path of determination  
gives it momentum to proceed ahead.  
47. You appear a bit concerned about your slow  
progress. The Power, Guru, is within you and is ever  
busy in making matters easy for you. That power is  
far more eager to meet you than you can possibly think  
of. The karmic debt of many an intricate nature is to  
be paid and it is proper that it should be paid while  
in the physical frame, so that there is no stop on the  
way within.

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随着它变得强大，它将拥有面对光明并穿透它的能力。

我也很高兴地注意到，你现在已经没有再想咨询占星师或灵媒的欲望了。他们可以预测事件，但不能改变事件。

46.

请在其后的信中说明您在身体中成功将电流从身体末端抽离的程度。电流与身体物质有着非常密切的联系。与物质的分离是一个缓慢的过程，需要恒心和决心。这只是时间问题。不会有失望的空间。

当爱情开始顺利时，魅力消失，生活变得单调乏味。一些冲击是打破单调所必需的。在信徒的生活中，常常会有一段失望的时期。这是令人向往的。它有目的。它带来冲击。在一段失望之后，对精神提升之爱的强度会增加。在决心之路上出现的暂时障碍给它前进的动力。

47. 你似乎对你的缓慢进步有点担忧。力量，导师，就在你体内，它一直在努力让你的人生变得容易。这种力量比你能想象的更渴望与你相遇。许多复杂性质业力的债务需要偿还，而且应该在身体框架内偿还，这样在人生道路上就没有阻碍。

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Your duty is to sit within and knock at the door,  
and the door will open. The Power within does not  
err. It will open the door when it finds that the time  
has come. Increase your love and devotion, and  
entrust yourself entirely to Its care. The Power within  
is not ignorant of what you are doing. It is with you  
and constantly watches you and guides you. When  
your love for that Power exceeds your love for yourself  
and the "I-ness" has been replaced by "Thou-ness",  
the form of the Guru will make its appearance visible  
within.  
48. In your letter you gave a detailed account of  
your condition as the spirit current is withdrawn to the  
eye focus. You make mention of the pain in the limbs  
which you experienced in the beginning but which has  
now disappeared. At the fourth ganglion you are  
troubled with gas, and later on with the constriction  
of the muscles of the throat; and then with the  
smothering of saliva, and at times up to the fifth ganglion  
there is absolutely no sensation. Later on you see the  
interplay of light and darkness and the dim stars. With  
time and practice, the process will become practically  
instantaneous just as you say that withdrawal from  
the limbs is instantaneous and without pain.  
The spirit has lived in bodies for ages, and its  
connection with the body has become so perfect that  
the withdrawal look's almost abnormal. But that is  
through ignorance. It falsely believes the body to be  
its home, and when the spirit learns that its home is  
not in matter but that it is imprisoned by it, and that  
now in the human form there is the chance to break  
this connection, it wakes up, and the longing to ascend

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精神宝石

你的职责是坐在内心深处敲门，门就会打开。内在的力量不会出错。当它发现时机已到时，它会打开门。增加你的爱和奉献，完全托付给它。内在的力量不会不了解你在做什么。它与你在，始终关注你并引导你。当你对那种力量的爱超过你对自我的爱，“我”被“你”所取代时，上师的形态就会在内心显现。

48.

在您的信中，您详细描述了随着精神电流被抽回到眼睛焦点时您的状况。您提到了最初在四肢经历的疼痛，但现在已经消失了。在第四个神经节，您感到有气体困扰，后来喉咙肌肉开始收缩；然后是唾液窒息，有时甚至到第五个神经节都没有任何感觉。后来，您看到了光与黑暗的交织以及昏暗的星星。随着时间的推移和练习，这个过程将变得几乎瞬间完成，就像您说的，从四肢的抽离是瞬间且无痛的。

精神在身体中生活了数千年，它与身体的联系已经变得如此完美，以至于抽离看起来儿乎不正常。但这是由于无知。它错误地认为身体是它的家，当精神意识到它的家不在物质中，而是被物质所囚禁，而现在在人类形态中有机会打破这种联系时，它就会觉醒，并渴望上升

MAHARAJ SAWAN SINGH Jl'S LETTERS 79  
is aroused. It gains strength slowly. Rising and  
falling and struggling against mind and matter, it  
makes headway up with the help of the Saints. The  
rise and fall are natural and so is the struggle. For  
that which is achieved after struggle, gives strength,  
self-reliance and incentive to go ahead. Achievement  
thus obtained is lasting and can be reproduced at will.  
Before you had taken to these spiritual exercises,  
your spirit went up occasionally without your having  
any control over it. It had a glance at the stars, and  
so forth, and often returned with knowledge of what was  
to happen in the future. But you could not create this  
condition at will. Now you go to the fifth ganglion.  
Only one step further, and you will have withdrawn  
the current to within the eye focus, and all that lies  
within, will be an open book to you. It takes time, and  
slow progress is better.  
The troubles of gas and constriction of the muscles  
and flow of saliva will not interfere if you keep your  
attention in the eyes instead of attending to gas or  
saliva or the breathing. When we talk with our friends  
we do not give any attention to breathing, and the like.  
Similarly, in exercises (Repetition) we are talking with  
somebody at the eye focus, and not below it. The idea  
of breathing or gas or saliva arises only when the  
attention falls below the eyes, and the moment it goes up  
again, the idea of breathing, and so forth must disappear.  
In the beginning, when the current leaves any  
center, there is pain at that center. And at the heart  
center it appears as if one is going to die. But with  
practice, the passage through these centers becomes  
smooth and painless. Two hours at a time are enough.  
. . . Coming to the eye focus is dying while living.

玛哈拉杰·萨万·辛格·JL 的信件

79

渴望上升被唤起。它逐渐增强。在心灵和物质中起伏并与之抗争，在圣徒的帮助下取得进展。起伏和抗争都是自然的。经过努力所取得的成就给予力量、自信和前进的动力。这样获得的成就持久且可以随意复制。

在你开始这些精神练习之前，你的精神偶尔会上升，而你无法控制它。它会瞥一眼星星，等等，并经常带着对未来将要发生的事情的了解而返回。但你无法随意创造这种状态。现在你走到第五个神经节。只需再走一步，你将把电流撤回到眼焦点内，所有这一切都将对你来说是一本打开的书。这需要时间，缓慢的进步更好。

气体困扰、肌肉紧张和唾液流动不会干扰你，如果你将注意力集中在眼睛上而不是关注气体或唾液或呼吸。当我们与朋友交谈时，我们不会关注呼吸，诸如此类。同样，在练习（重复）中，我们与某人进行眼神交流，而不是低于眼睛的位置。只有当注意力下降到眼睛以下时，才会产生呼吸或气体或唾液的想法，而当它再次上升时，呼吸的想法等等必须消失。

一开始，当电流离开任何中心时，那个中心会有疼痛。在心脏中心，似乎一个人即将死去。但随着练习，通过这些中心的通道变得顺畅且无痛。每次两小时就足够了 来到眼睛焦点，是活着的时候在死去。

80 SPIRITUAL GEMS  
49. I am glad you have located the star. You  
may now fix your attention in it and when this is fixed  
and gets steady, the star will burst and you will cross  
through it....  
Pain and pleasure of the devotee are in the hands  
of the Master. He arranges them as He sees fit. The  
devotee should take delight in pain, for that is also  
a gift from Him. ...A real devotee makes no  
distinction in pain and delight. His business is  
devotion.  
50. The cluster of stars does not disappear. It  
is the shaky mind that wavers and loses sight of them.  
... The spirit goes within and returns. The sky and  
stars that you see, and the voices that you hear now,  
are on the way to the gate within. Within, you will  
hear much sweet music; hearing which, the spirit  
will waken up and the mind will sleep. The music  
that we hear in the world outside, dulls the spirit but  
awakens the passions of the mind. On hearing this  
inner music, a spirit would not covet the throne of a  
monarch.... Anger, passion, attachment greed and  
pride come under control, but that point is not yet  
reached... but when you see the Astral Form of the  
Master and when your spirit will stay in that Form,  
the state will be reached That music will spon-  
taneously attract you and pull you up.  
The stage of the inward journey that you are  
crossing now takes rather a long time. This is the  
transitional stage. Spirit is accustomed to stay out  
and you are forcing it within. The spirit permeates  
every part of the body. It takes time to collect it.  
When this stage is crossed, the path beyond is easy.

80

精神宝石

49.

我很高兴你找到了这颗星星。现在你可以把注意力集中在这颗星星上，当它稳定下来时，星星会爆发，你将穿越它

信徒的痛苦与快乐掌握在主的手中。他按照自己的意愿安排。信徒应在痛苦中寻找快乐，因为那也是他赐予的礼物。真正的信徒在痛苦与快乐之间不区分。他的事业是虔诚。

50.

星星群不会消失。是摇摆不定的思绪使它们失去了踪迹。精神内敛并回归。你所看到的苍穹和星辰，以及你现在所听到的声音，都在通往内心之门的道路上。在内心，你会听到许多甜蜜的音乐；听到这些音乐，精神会苏醒，而心灵会沉睡。我们在外界听到的音乐，会钝化精神，但会唤醒心灵的激情。听到这内在的音乐，一个灵魂不会觊觎君主的宝座。愤怒、激情、执着、贪婪和骄傲会得到控制，但那个点还未达到……但当你看到大师的灵体形态，当你的精神停留在那个形态中，那个状态就会达到。那音乐会自发地吸引你，并将你提升。

你现在正在经历的内在旅程的阶段相当漫长。这是过渡阶段。精神习惯于在外部停留，而你正迫使它进入内部。精神渗透身体的每一个部分。收集它需要时间。当这个阶段被跨越后，超越的道路就变得容易了。

MAHARAJ SAWAN SINGH Jl'S LETTERS 81  
Purified spirit is attracted by the magnetic music  
within...  
There is only one way to destroy karma, and  
that is through the practice of the Sound Current.  
When Saints initiate a soul, they advise it to avoid  
evil deeds and do good actions, but without any desire  
for their reward. This much for the present actions  
(Kriyaman Karma).  
The Store Karma (Sinchit) is sometimes taken over  
by the Saints.  
And as to the Fate Karma (Paralabdh), that which  
remains to be undergone is paid up slowly during the  
lifetime. The severity of the Fate Karma is not felt  
so much by a devoted satsangi.  
As the spirit gets strong, the will power increases,  
and the power to bear the karmas is strengthened.  
By following the advice of the Master, the disciple  
becomes karma-free and is fit to reach his Abode.  
When you will have crossed this sky you will meet  
the Master's Astral Form. This appears to be coming  
and going but in reality it does not. It is the mind  
that shakes. When this Form will stay, fix your  
attention on His face so much that you forget whether  
He is you or you are He. When there is that  
much concentration, He will talk to you, answer  
all your questions and shall always be with you  
and will guide you onward to the next step,  
showing innumerable scenes of the astral plane on the  
way.  
On reaching Sahansdal Kanwal (Thousand Petalled  
Lotus) the five vices of Passion, Anger, Attachment,  
Greed and Pride will disappear forever. In the forms  
of small boys they will inform you they are going away  
now, for the place is too hot for them to stay. These

玛哈拉杰·萨万·辛格·JL 的信件

81

净化后的精神被内在的磁音乐所吸引...

只有一种方式可以摧毁业力，那就是通过练习声音之流。当圣人引导灵魂时，他们会建议避免邪恶行为，行善事，但没有任何对回报的欲望。这就是关于当前行为（现世业力）的。

商店卡玛（辛奇特）有时会被圣人接管。

至于命运业力（Paralabdh），在一生中逐渐偿还尚未经历的部分。虔诚的 satsangi 不太能感受到命运业力的严重性。

随着精神变得强大，意志力增强，承受业力的能力也得到加强。遵循大师的教诲，弟子变得无业力，并适合达到他的居所。

当你穿越这片天空时，你将遇到大师的灵体形态。这看起来像是来来去去，但实际上并非如此。是心灵在动摇。当这个形态停留时，将你的注意力集中在他的脸上，以至于你忘记了他是你还是你是他。当有如此多的专注时，他将与你交谈，回答你所有的问题，并将始终与你同在，引导你向前迈出下一步，在途中展示无数灵界的景象。

到达萨汉斯达尔·卡旺尔（千瓣莲花）时，激情、愤怒、执着、贪婪和骄傲这五种恶习将永远消失。他们将以小男孩的形象告诉你他们现在要离开，因为这个地方对他们来说太热了，无法停留。这些

82 SPIRITUAL GEMS  
negative powers will no longer be able to give shock  
to the spirit.  
After crossing the flames of Sahansdal Kanwal and  
going through considerable spiritual journey, you will  
reach the second sky with its stars and moons and suns,  
which lies below Trikuti. Crossing this sky, you will  
enter a crooked tunnel... then you enter the Brahm  
stage, which is so strange and wonderful!  
• < \* - - • - \*  
51. Genuine grief (over separation from the  
Lord) gives impetus to further progress ... St. Paul  
is perfectly right when he says: "I die daily." He  
who goes within the eye focus daily, dies daily, and for  
him death holds no fear.  
. . . The Sound is in both ears. On the right side  
the Sound is from the Positive Power, and on the left  
side it is from the Negative Power, Kal. The Sound  
on the left side is never to be attended to. The Sound  
on the right side is to be grasped. Really, this Sound  
is not associated with the ear. It comes from above.  
Because we have the habit of hearing sounds in the ear,  
we imagine that this Sound is in the ear. While  
keeping the attention fixed in the middle of the two  
eyebrows, try to catch the Sound Current on the  
right, but do not go to the ear to catch the Current.  
If you go to the ear to catch the Current, you have  
left the eye focus. If you stick to the focus, you will  
soon find the Sound leaving the ear and coming from  
above. It will have no connection with the ear,  
neither with the right nor the left. The sound that  
one hears outside the focus is not the pure sound and  
therefore has little attractive power. The Bell Sound  
is the Sound that pulls up. The Bell Sound will not  
allow the mind to run away. It will hold the mind,

82

精神宝石

负数幂将不能再给精神带来冲击。

穿越萨汉斯达尔卡旺尔的火焰和这些经过相当大的精神旅程后，你将到达拥有星星、月亮和太阳的第二天空，它位于特里库提下方。穿越这片天空，你将进入一个弯曲的隧道...然后你进入布罗姆阶段，它如此奇特和美妙！

• < \* —— \* - \*

51.

真挚的悲伤（与主的分离）推动着进一步的进步...圣保禄完全正确，当他这样说：“我每天都在死。”每天专注于内心的人，每天都在死，对他来说，死亡不再可怕。

...声音在两只耳朵里。右侧的声音来自正电源，左侧的声音来自负电源，Kal。左侧的声音永远不要去注意。右侧的声音要抓住。实际上，这个声音与耳朵无关。它来自上方。

因为我们习惯于在耳朵里听到声音，所以我们想象这个声音在耳朵里。在保持注意力集中在两眉中间的同时，尝试捕捉右边的声音电流，但不要跑到耳朵去捕捉电流。如果你跑到耳朵去捕捉电流，你就已经离开了眼睛的焦点。如果你坚持焦点，你很快就会找到声音离开耳朵，从上方传来。它将与耳朵没有联系，无论是右边还是左边。在焦点外听到的声音不是纯粹的声音，因此吸引力很小。钟声是提升心灵的声音。钟声不会让心灵逃跑。它会抓住心灵。

MAHARAJ SAWAN SINGH Jl'S LETTERS 83  
or rather, the mind will stick to it like a piece of iron  
to a magnet. •4 » »  
52. You know by experience the difference in  
this concentration and your previous idea of concen-  
tration. So long as the attention has not left the  
external objects and the body below the eyes, and does  
not sit calmly in the Third Eye; or, in other words, if  
it has not made the Third Eye its home, the concen-  
tration is incomplete. In the incomplete state the  
attention may catch the Current for a short time but  
will lose touch with It again. This make and break is  
the transitional state. In course of time it will require  
effort to bring the attention out from the focus to carry  
on the functions in this world.  
We are out to conquer the mind — the mind that  
governs the world. ... Study the intelligent man. Is  
he at peace? Does he know rest? Nobody is happy.  
We are fighting a powerful enemy.  
In America you do not come across the various  
ways people have followed to attain spirituality. In  
Europe and America, in their pursuit of "science" the  
pioneers and their followers have made untold sacrifices.  
So in India particularly (and elsewhere also) there is  
any amount of effort in a variety of ways in spiritual  
science. Compared with these practices that of The  
Word is easy.  
If for one reason or another sufficient progress  
has not been made by the Satsangi while alive, then  
the practices can be done by the astral body. If the  
physical, astral and causal planes have been crossed  
while alive, then on he goes after death. The continuity  
of progress is not broken.  
• • - • - •

玛哈拉杰·萨万·辛格·JL 的信件

83

与其说，思维会像铁块被磁铁吸引一样紧紧抓住它。

•4 » »

52.

您通过经验知道这种集中与您之前对集中的想法之间的区别。只要注意力没有离开外部物体和眼睛下方的身体，也没有在第三眼中平静地坐着；换句话说，如果它没有将第三眼作为其家园，那么集中是不完整的。在不完整的状态下，注意力可能会短暂地抓住电流，但又会再次失去与它的联系。这种建立和中断是过渡状态。随着时间的推移，将注意力从焦点中带出以继续在这个世界上的功能将需要努力。

我们致力于征服心灵——统治世界的灵魂 研究智者。他是否安宁？他是否知道休息？没有人是快乐的。

我们正在与一个强大的敌人作战。

在美国，你不会遇到人们追求灵性的各种方式。在欧洲和美国，他们在追求“科学”的过程中，先驱者和他们的追随者做出了无法计数的牺牲。所以特别是在印度（以及在其他地方），在灵性科学方面付出了大量的努力。与这些实践相比，《圣经》的教义要容易得多。

如果由于某种原因，萨唐吉在生前没有取得足够的进步，那么可以通过灵体进行修行。如果在生前已经跨越了物质、灵性和因果层面，那么死后他将继续前进。进步的连续性不会被打破。

• • - • - •

84 SPIRITUAL GEMS  
53. Other minor troubles will disappear.... The  
Sound will come. There is a combination of ten  
sounds here at the eye focus. Out of these catch the  
Bell Sound. Please keep to yourself whatever you  
may see within. If somebody offers anything within,  
please do not accept it. The negative powers frequently  
mislead. Avoid pride and do not be flattered.  
Humility is the armor of the Saints and their devotees.  
54. You say that — refuses to accept Initiation on  
account of family opposition. You are perfectly right  
in not urging her, but let her feel free to do as she likes.  
Nam is not so cheap that it should be broadcast. It  
is a rare article.  
Anybody who spends his spiritual powers for fulfill-  
ment of wishes connected with this world, cannot have  
access to high spiritual worlds. Mental and spiritual  
powers should be conserved to secure access to higher  
planes of spirituality. Worldly desires pull the attention  
down and bring it outward. If one spends here what he  
earns, then there is nothing left for the day of reckon-  
ing. Anybody who wishes to go high, will have to  
keep his attention detached from the world and its  
affairs.  
The Names by themselves carry no value. It is  
their practice in the proper way that brings benefit.  
Names, if repeated at the center of attention, will bring  
the attention in concentration. No more, no less.  
That is the limit of the course of Simran. To go up,  
the Sound Current is necessary. Without Sound  
Current, there is no way to Sach Khand. Merely to  
know the Names, and to take them as the secret of Sant  
Mat, is ignorance. Sound Current is Sant Mat, and

84

精神宝石

53.

其他小麻烦将消失 声音将到来。在这里，眼睛聚焦处有十个声音的组合。从中捕捉到铃声。请保守你看到的一切。如果有人提供任何东西，请不要接受。负面力量经常误导。避免骄傲，不要自满。谦卑是圣徒及其信徒的盔甲。

54. 你说她——因家庭反对而拒绝接受启蒙。你没有催促她是完全正确的，但让她自由地做她喜欢的事情。南并不便宜到可以广播。这是一件稀世珍品。

任何人若将他的精神力量用于实现与此世界相关的愿望，都无法进入高精神世界。应保存精神和心灵的力量，以确保进入更高层次的灵性领域。世俗欲望会将注意力拉向外部，并使其分散。如果一个人将所赚的钱花在这里，那么在清算之日将一无所有。任何想要达到更高层次的人，都必须将他的注意力与世界及其事务保持分离。

名字本身并无价值。它们在正确方式下的实践才带来益处。如果名字在关注的中心被重复，将会集中注意力。不多也不少。这就是 Simran 进程的极限。要上升，需要声音电流。没有声音电流，就无法到达 Sach Khand。仅仅知道名字，并将它们视为 Sant Mat 的秘密，这是无知。声音电流就是 Sant Mat。

MAHARAJ SAWAN SINGH Jl'S LETTERS 85  
the Sound Current that pulls one up is met at Sahans-  
dal Kanwal; and to reach that far, you know from ex-  
perience what effort is needed.  
So long as one has not freed his attention from  
matter (his body), and come inside the eye focus, nor  
made contact with the astral form of the Master and  
thereby cast off his "I-ness", one is not accepted by the  
Sound Current. So long as one is encased in the body  
(the attention working in the nine portals of the body),  
he is worldly and of this world; and so long as one is  
encased in "I-ness", he is not of the Master.  
The "I-ness" is the curtain between him and the  
Master's Astral Form. When he has realized the  
Master within or, in other words, the Master within  
has accepted him, he is fit to catch the Current un-  
interruptedly. Then the attention remains absorbed  
in it. An "about-turn" has taken place. The atten-  
tion that was finding it so difficult to get in, now does  
not like to come out.  
Let people say what they like. To talk of  
philosophy is one thing, anybody can talk about it,  
but to be a philosopher is another. There is a proverb  
here which may be expressed as, "If a dog walks  
through a cotton field, he does not come out dressed  
in a suit."  
There is nothing in Sant Mat which needs to be  
concealed. Everyone is carrying It within himself  
already and can have It by searching within himself.  
The only difficulty is that it is not easy to go inside,  
and if one goes in, he does not talk about it lightly.  
"—writes that he has found out that it is not  
necessary for any one of us to go to India just for the  
Initiation but that we can receive equal benefit or sub-  
stantially equal benefit by remaining here at home".

玛哈拉杰·萨万·辛格·JL 的信件

85

在萨汉斯达尔卡旺尔遇到了将你拉上去的声音之流；要到达那么远，你知道需要付出多大的努力。

只要一个人没有将他的注意力从物质（他的身体）中解脱出来，也没有进入眼睛的焦点，或者没有与大师的灵体接触从而摆脱他的“自我”，他就不会被声音之流所接受。只要一个人被身体所束缚（注意力在身体的九个门户中工作），他就是世俗的，属于这个世界；只要一个人被“自我”所束缚，他就不是大师的人。

“自我”是他与大师的灵体形态之间的帘子。当他意识到内在的大师，换句话说，内在的大师已经接受了他，他就能够不间断地捕捉到电流。然后注意力就完全被它吸引。发生了“转变”。之前觉得难以进入的注意力，现在却不愿意离开。

让人们说他们喜欢的话。谈论哲学是一回事，任何人都可以谈论它，但成为一个哲学家则是另一回事。这里有一个谚语，可以表达为：“如果一条狗穿过棉花田，它不会穿着西装出来。”

在圣玛特中没有需要隐藏的东西。每个人已经内在携带了它，并且可以通过内在寻找来拥有它。唯一的困难是进入并不容易，如果一个人进入了，他不会轻易谈论它。

“他认为，我们中的任何一个人都不必为了启蒙而特意去印度，我们在这里也能获得同等或几乎同等的好处”。

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As far as the Master is concerned, time and space  
make no difference to Him, for the Master is not con-  
fined to physical form. The Master takes on this form  
for man's guidance, to talk to him, to sympathize with  
him, to make friends with him, to develop confidence  
and faith in him, to induce him to seek peace and  
happiness within himself, to show him the way to it,  
to teach him by becoming an example, to develop in  
him God-like attributes, and to pull him up out of his  
physical form to his astral form.  
And, so long as the disciple has not contacted the  
Astral Form of the Master, in other words, has not  
become independent of his own physical form, he is  
a limited being. Thus he is subject to influences of  
his environments and the ups and downs of life, which  
confound his intellect, put him in doubt, and often  
throw him off the right track. To remove his doubts  
and seek support for keeping on the track, the disciple  
will have to approach the Master; and if he is far off,  
he will stand in need of some sort of means of keeping  
in touch with the Master, an intermediary to carry  
verbal messages, post, telegraph, telephone or even  
wireless. The case will be something like a patient  
receiving treatment from a physician at a distant place,  
instead of receiving treatment by entering the  
physician's hospital; or like a student receiving tuition  
through correspondence instead of studying in a school,  
sitting at the feet of his teacher. However, there is  
something in the personal contact with the physician  
and the teacher, which does not come in the prescrip-  
tion or in the lesson received through correspondence.  
The same holds good with the Master. There is thus  
a lot of difference in being near the Master and in  
being at a distance from Him.

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至于大师而言，时间和空间对他来说并无区别，因为大师并不局限于物质形态。大师采取这种形态是为了引导人类，与他交谈，同情他，与他交朋友，在他身上培养信心和信仰，引导他寻求内心的和平与幸福，向他展示通往这一目标的道路，通过成为榜样来教导他，在他身上培养神性特质，并把他从物质形态提升到灵性形态。

只要弟子没有接触过大师的灵体形态，换句话说，还没有摆脱自己的物理形态的依赖，他就是一个有限的存在。因此，他会受到环境和生活的起伏的影响，这些影响会混淆他的智力，让他产生怀疑，并经常使他偏离正确的道路。为了消除他的怀疑并寻求保持正确道路的支持，弟子必须接近大师；如果他离得很远，他将需要某种与大师保持联系的手段，一个传达口头信息的中间人，邮政、电报、电话甚至无线电。这种情况就像一个患者在遥远的地方接受医生的治疗，而不是进入医生的医院接受治疗；或者像学生通过函授接受辅导，而不是在学校学习，坐在老师的脚下。然而，在医生和老师之间的个人接触中，有一些东西是处方或通过函授收到的课程中不存在的。这与大师的情况相同。 因此，接近大师和远离他之间有很大的差异。

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. . . The view that one must see something at the  
time of Initiation or he would never be able to see any-  
thing later is wrong. Experience also does not support  
it. Everyone is running his own course of life, which  
is different from all others. No two persons are alike  
in habit, form and thought. All are at different  
stages of development. At Initiation, they cannot be  
expected to behave alike. Only few see anything then.  
The majority take time, some weeks, some months and  
some years. All are not equally keen.  
A lamp which contains all the parts and is charged  
with oil and wick, and is adjusted properly, needs only  
a touch of flame to kindle it. A lamp containing all  
its parts along with oil and wick, but not in adjust-  
ment, needs some effort to kindle it; but a lamp that  
is leaking and has run short of oil or in which the wick  
or some essential part is missing, needs some time to  
put it in order before it will be fit to kindle into flame.  
I am happy with the efforts you are putting in your  
Bhajan. Bhajan is our first duty. All other pursuits  
of life should be taken as a means to attain this end.  
I also wish that you should rise up internally and  
make contact with the Master within you. Please  
put in a little more effort and make the whole body  
senseless so that the attention goes right out of it and  
remains centered in the focus.  
. . . Enclosed is a translation from a poem from the  
Sikh Scriptures which brings out the importance of  
Name in comparison with other practices :  
A Hymn from the Adi Granth (Sikh Scriptures).  
Rag Sorath of Arjun Dev, Fifth Guru — Asht  
Padian.  
1. I read the sacred books (as a daily religious  
duty), and studied the Vedas minutely, and performed

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……必须在大觉醒时看到某些东西，否则以后永远无法看到任何东西的观点是错误的。经验也不支持这一点。每个人都在走自己的人生道路，这与所有人都不一样。没有两个人的习惯、形态和思想是相同的。所有人都在不同的发展阶段。在大觉醒时，不能期望他们表现得一样。只有少数人当时就能看到。大多数人需要时间，有的几周，有的几个月，有的几年。并不是所有人都有同样的热情。

一盏包含所有部件并注满油和灯芯的灯，调整得当，只需一点火焰就能点燃。一盏包含所有部件以及油和灯芯，但未调整好的灯，需要一些努力才能点燃；但一盏漏油或油量不足，或灯芯或某些关键部件缺失的灯，需要花些时间整理才能适合点燃。

我很高兴看到你在 Bhajan 上付出的努力。Bhajan 是我们的首要职责。生活中其他追求都应被视为实现这一目标的手段。

我也希望你能内在地站起来，与内在的导师建立联系。请再稍微努力一点，让整个身体变得麻木，以便注意力完全离开它，并保持在焦点上。

附上的是从锡克教经文中的诗歌翻译，突出了名字与其他实践相比的重要性：来自《阿迪格兰特》（锡克教经文）的赞歌。

拉格·索拉特，阿琼·德夫，第五位上师——阿什特·帕迪安。

1.

我阅读了圣书（作为日常宗教职责），并仔细研究了《吠陀》，并执行

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the Yoga practices, like Newli Karma (a), and con-  
trolling the Kundalini (b); but I did not get rid of the  
Five Ones (c). On the contrary, the spirit of egotism  
got a stronger hold of my mind.  
2. O Dear Friend ! That is not the way to union  
(with God). I performed such actions of various  
kinds. Having been disappointed, I have resigned  
myself at the Supreme Lord's door, and pray to Him  
to endow me with the power of discrimination. I  
observed silence, I used the palms of my hands as  
utensils, roamed about naked in forests, visited places  
of pilgrimage all over the world; but was not able to  
shake off illusion.  
3. With faith in my mind, I took up my abode at  
holy places; and observed austerities (d) as a means  
of salvation; but millions of such efforts cannot purify  
the mind.  
4. By giving away in charity — gold, one's wife,  
horses and elephants — in many ceremonious ways,  
and by making over lots of grain, clothes and land  
(for charitable purposes), one cannot attain access to  
the Gate of the Supreme Being.  
5. One who is always engaged in performing  
various types of worships or in performing the six  
actions (e), enjoined on the Brahmans, with egoistic  
frame of mind, does not get the way of union with the  
Divine Being.  
6. Then I tried unsuccessfully the practice of  
Hatha Yoga, the eighty-four postures of Yogis and  
Siddhas (f). These prolonged life, but did not  
stop repeated births, and did not take me nearer to  
God.  
7. The revelries of kings, their pomp and show,  
their undisputed authority, the sensual pleasures and

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并进行了瑜伽练习，如 Newli Karma（a），以及控制昆达里尼（b）；但我并没有摆脱五个一（c）。相反，自我中心的情绪更加强烈地占据了我的心灵。

亲爱的朋友！这不是与（上帝）结合的方式。我进行了各种这样的行为。失望之后，我在至高无上的主门前自我放任，并祈求他赋予我分辨的能力。我保持沉默，我用我的手掌作为器皿，在森林中裸体漫游，访问了世界各地的圣地；但无法摆脱幻觉。

3.

心怀信仰，我在圣地定居；以苦修（d）作为救赎的手段；但数百万这样的努力也无法净化心灵。

4.

通过以慈善方式赠送黄金、妻子、马和象等，以及捐赠大量粮食、衣物和土地（用于慈善目的），无法获得通往至高无上之门的途径。

5.

一个总是以自私的心态从事各种崇拜或执行对婆罗门规定的六种行为（e），的人，无法获得与神圣存在的结合之道。

6.

然后我尝试了哈他瑜伽的实践，瑜伽士和悉达多（f）的八十四个姿势。这些姿势可以延年益寿，但并没有阻止我反复投胎，也没有让我更接近上帝。

7.

国王的欢宴，他们的盛装和炫耀，他们无可争议的权威，感官的愉悦和

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luxuries enjoyed by them—these open the door to the  
infernal hell.  
8. Listening to the Divine Music inside, and  
being in the company of Saints, are the foremost of all  
acts of piety. Nanak says these fall to the lot of that  
person who is predestined to obtain them. O God !  
Thy servant is intoxicated with this wine (of Divine  
Love). By the grace of the Remover of the distress  
of humble beings, this mind is absorbed in the Divine  
Music.  
EXPLANATORY NOTES:  
(a) Newli Karma: To sit erect by lowering the  
shoulders and flattening the back and, by the force of  
the breath, to move the abdomen right and left, as well  
as up and down, as curds are churned in the churning  
vessel.  
(b) Kundalini is the coiled energy (above the Mul  
chakra) which on unwinding, becomes connected with  
the spinal cord and gives the practitioner miraculous  
powers.  
(c) "The Five Ones" : The five deadly enemies;  
namely, Kam (Lust), Krodh (Anger), Lobh (Greed),  
Moh (worldly attachment) and Ahankar (Egoism).  
(d) There is a saw (called "Karvat") at Benares.  
The priests in charge of the saw claimed that anyone  
who had his head cut off by it would go to Heaven.  
Many wealthy people and Rajahs sacrificed their lives  
in this way to attain Heaven, and left their wealth to  
the priests. This practice has since been stopped.  
(e) The Six Actions : Acquiring knowledge, and  
imparting it to others; the giving and receiving of  
charities; the performance of Yajnas; and causing them  
to be performed by others.

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他们享受的奢华——这些打开了通往地狱之门。

8.

聆听内心的神圣音乐，与圣徒为伴，是最崇高的虔诚行为。纳纳克说，这些是注定要获得它们的人的命运。哦，上帝！你的仆人被这神圣之酒（神圣之爱）陶醉。在减轻谦卑者痛苦的恩典下，这颗心沉浸于神圣音乐之中。

说明性注释：

（a）新利·卡玛：通过降低肩膀和使背部平坦来坐直，通过呼吸的力量使腹部左右以及上下移动，就像在搅拌器中搅拌奶酪一样。

Kundalini 是（位于 Mul 轮之上的）螺旋能量，在展开后，与脊髓相连，赋予修行者神奇的力量。

(版权)“五大敌人”：即贪（欲望）、怒（愤怒）、吝（贪婪）、痴（世间执着）和我执（自我）。

（d）在贝拿勒斯有一把锯子（称为“Karvat”）。

感官愉悦，负责锯子的祭司声称，任何被它砍掉头的人都会升入天堂。许多富人和拉贾人以此方式牺牲自己的生命以获得天堂，并将他们的财富留给祭司。这种做法已经停止。

（e）六种行为：获取知识并将其传授给他人；施舍与接受施舍；进行雅吉纳仪式；并促使他人进行这些仪式。

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(f) Those who developed highest miraculous  
powers.  
SUMMARY  
One cannot attain salvation by external rites,  
leading a life of outward piety, and by performing  
religious deeds like undertaking pilgrimages, keeping  
fasts, bathing in sacred pools or rivers, engaging in Yoga  
practices, or other similar acts. No one can be really  
happy by enjoying sensual pleasures. True happiness or  
bliss, and salvation are attainable only by the company  
of Saints and the practice of Surat Shabd Yoga.  
55. Some points are intended for and are appre-  
ciated only by high grade devotees. The code of  
lovers is different from the code of intellectuals.  
"If one here in America, by means of diligent  
efforts, should rise up within, would that not prove  
the possibility of doing so to the other American  
disciples?" To rise up within by diligent efforts,  
under the guidance of a Master far off from America  
is not only possible but is practicable by all. If it were  
not practicable, Initiation would not be given at all.  
The comparison, however, is between two disciples,  
both putting in diligent efforts, one at a distance from  
the Master and other close to the Master. The second  
one is distinctly at an advantage.  
Withdrawal of the attention or vital current frum  
the nine portals of the body and holding or concentrat-  
ing it in the tenth (eye focus) is done by the standard  
"Simran, Bhajan and Dhyan" method. It is a solw affair  
and takes time. The current begins to withdraw from  
the extremities. First, hands and feet go numb, and

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(f) 那些开发了最高奇迹力量的人。

摘要

一个人不能通过外在仪式、过外在虔诚的生活、通过进行宗教活动如朝圣、禁食、在圣池或河流中沐浴、进行瑜伽修行或其他类似行为来获得救赎。没有人可以通过享受感官快乐真正快乐。真正的幸福或极乐，以及救赎，只能通过圣人的陪伴和实践苏拉特·沙布德瑜伽才能获得。

55.

有些要点只为高级信徒所理解和欣赏。恋人的规则与知识分子的规则不同。

如果在这里的美国，通过勤奋的努力，能够内在地崛起，难道这不会证明其他美国弟子也有可能这样做吗？在远离美国的导师的指导下，通过勤奋的努力内在地崛起不仅是可能的，而且对所有弟子来说都是可行的。如果不可行，根本就不会给予启蒙。然而，比较的是两个弟子，他们都投入了勤奋的努力，一个远离导师，另一个靠近导师。后者明显处于优势。

从身体的九个门户撤回注意力或生命电流，将其保持在第十个（眼睛焦点）中，是通过标准的“Simran, Bhajan 和 Dhyan”方法完成的。这是一件缓慢的事情，需要时间。电流开始从四肢撤回。首先，手和脚会麻木，

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as practice advances from legs up to the knees and  
then thighs, slowly the whole body, further up along  
the spinal cord, should go feelingless while the 'man\*  
(mind) is conscious within the eye center.  
Sant Mat or the system of the Sound Current is  
all inclusive. All other systems end in its first two  
regions, most of them in the first. You may gladly  
discuss the theory of Freemasonry in the light of Sant  
Mat. Of course, the greater your actual inner experi-  
ence of Sant Mat, the more convincing will be your  
talks. And when you have contacted the Master  
internally, you will be a different man. You will  
have traversed Pinda and part of Anda, and will be  
in a position to get directly as much help from the  
Master as you desire. As a matter of fact, it  
will then be the Master speaking through you or  
for you. I would therefore suggest that you make  
your internal rise as your primary goal and give it  
your first consideration, and giving others the benefit  
of your experience as a secondary object only.  
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 concen-  
trated 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 concen-  
trate 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

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随着练习从腿部向上至膝盖，再到大腿，整个身体，沿着脊髓进一步向上，应逐渐失去感觉，而“人”（意识）在眼中心保持清醒。

Sant Mat 或声音之流体系是包罗万象的。所有其他体系都终止于其前两个区域，其中大多数在第一个区域。你可以在 Sant Mat 的背景下愉快地讨论共济会理论。当然，你实际内在的 Sant Mat 体验越深，你的谈话就越有说服力。当你内在地接触到导师时，你将变成一个不同的人。你已经穿越了 Pinda 和部分 Anda，将能够直接获得你想要的导师的帮助。实际上，那时将是导师通过你或为你说话。因此，我建议你将内在提升作为你的首要目标，并给予它首要考虑，而将分享你的经验作为次要目标。

所有食物并不适合所有用途。

摔跤运动员的食物不适合从事办公室工作或文学追求的人。每种食物都有其特定的系统影响，从而影响心灵。迟钝、沉重的心灵无法感受到这种影响。肉类和鸡蛋，（无论是否富饶）以及高度浓缩的食物和酒精饮品，都不适合那些希望抑制自身动物本性、希望平静心灵并进入微妙层面的人。这并非空谈理论。它基于实践经验。即使是那些专注于眼部以下中心、通常不反对使用肉类的人，也会主动放弃使用，并且非常谨慎地

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abstain from it when the attention rises above the eye  
focus.  
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  
•step for the weak minds to take, from infertile to fertile  
•eggs. It is safer to keep them out from the dietary of  
an Abhyasi.  
"Bowing 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 repre-  
sentation 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.  
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

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谨慎避免当注意力超过眼睛焦点时。

我不记得允许任何人使用鸡蛋——无论是受精的还是未受精的——如果已经这样做，那应该被视为特殊情况。关于未受精的鸡蛋不含有生命萌芽，因此其使用应该被允许，那么对于意志薄弱的人来说，从未受精到受精的鸡蛋只是一小步。对于修行者来说，最好将它们排除在饮食之外。

向内部力量低头。当一个人向另一个人低头时，他接受他为他的上司，并将自己的心灵隶属于他，以接受和吸收向他低头的人的影响。如果这个人是以某种形式代表负面力量，那么向他低头将留下不希望出现的负面效果；因此，信徒被教导在修行之路上不要向任何人低头，除了向大师低头。除了大师之外，所有形式在重复五名号时都会消失。因此，在修行之内，仅向大师低头是合理的。

这一原则在日常生活中或仪式中处理人员时可以应用于实践。

信徒眼中聚焦着他们的导师。

在启灵时刻，大师以他的灵体形式出现在那里。因此，当在这个世界的交往中，一个弟子正式或以其他方式需要向他人鞠躬时，他应该将大师的形象放在他的眉心，向他鞠躬。这不会干扰任何仪式。

他将向他的主人鞠躬，从而避免受到他人的影响，而其他人将从他的动作中看出他对社会的行为

Spiritual Gem

精神宝石

belonged, has always been the same and will ever be  
the same. It is not designed by man, that it may need  
alteration, addition or modification. It is the Lord's  
own design and is as old as the creation itself. It  
consists of three parts :—  
First is the "Simran" or the Repetition of Lord's  
Holy Names. It brings back our scattered  
attention to the Tisra Til—Third Eye,  
(behind our eyes) which is the headquarters  
of our mind and soul, in the waking state,  
whence it has scattered.  
Second is the "Dhyan" or Contemplation on the  
immortal form of the Master. This helps in  
keeping the attention fixed at that center.  
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.  
This is, in a nutshell, the gist of the spiritual practices  
-which the Saints of all ages and countries have been  
teaching to their disciples for the purpose of God-  
Realization. Blessed are those who come across a  
Perfect Master, who takes them back to their Original  
Home.  
The Great Master, Huzur Maharaj Baba Sawan  
Singh ji, has been one of the greatest exponents of these  
teachings, that the world ever produced. Born in  
1858 in a highly respectable Jat family of Punjab, He  
showed signs of great Spiritual Understanding from  
early childhood. As a boy he could repeat by heart  
the Japji Sahib of Guru Nanak and Jap Sahib of Guru  
Gobind Singh. His great spiritual hunger and thirst

属于，始终如一，永远如此。它不是由人设计的，因此可能需要改变、添加或修改。这是主的设计，与创造本身一样古老。它由三部分组成：—

首先，是“Simran”或对主神的重复

神圣之名。它将我们分散的注意力带回提斯拉提尔——第三眼（在我们眼睛后面），这是我们心灵和灵魂的大本营，在清醒状态下，它从这里散开。

第二是“Dhyan”或冥想

不朽的宗师形态。这有助于将注意力固定在那个中心。

第三是“Bhajan”或聆听 Anhad

梵音或天籁之音，不断在我们内心回响。借助这神圣的旋律，灵魂升腾至更高境界，最终达到主的足下。

这简而言之，就是精神实践的核心——历代各国圣者向他们的门徒传授，以实现上帝觉悟。遇见完美导师的人有福了，他将他们带回他们的本源之家。

大大师，胡祖·玛哈拉吉·巴巴·萨万·辛格，是这些教诲中世界最伟大的阐释者之一。他于 1858 年出生于旁遮普一个极其受人尊敬的贾特家族，从小便展现出伟大的精神理解力。作为一个男孩，他能够背诵纳纳克大师的《贾普吉·萨希布》和戈宾德·辛格大师的《贾普·萨希布》。他极大的精神饥渴和渴望

MAHARAJ SAWAN SINGH Jl'S LETTERS 93  
ceremony is correct. Outwardly he deals with the  
world as he did before, but internally he is bowing to-  
his Master.  
Kal, Niranjan or the Negative Power are one and  
the same.  
56. She asks if she gathers karma in her profes-  
sional work, and if she should discontinue giving  
massage. Strictly speaking, we gather karma every  
minute; but many of these karmas are neutralized,  
as it were, and rendered ineffective and inoperative  
by karmas of an opposite character. And, finally,  
all karmas are destroyed by Shabd. This final destruc-  
tion, of course, takes place only at Trikuti, but the  
regular daily practice of listening to the internal  
Sound is also very helpful. An impersonal attitude,  
doing things for the sake of duty, and not as a matter  
of personal inclination or personal gratification, incurs  
no karma.  
Sant Mat does not bar real and earnest seekers,  
but we are not out for collecting mere numbers. We  
want men who will follow the path, and be a credit  
to the Satsang. There is no "royal' road" anywhere  
in the world in the sense that you should gain something  
without having made any effort, but it is a Royal Road,  
in the sense that it leads you straight and unmis-  
takably to the Mansions of the Most High and with  
the minimum of trouble.  
Saints are liberal and broad-minded, and do  
not attach much importance to the outer husk of  
forms and formalities. What they want is that people  
should go in, whether as Hindus, Mohammedans or  
Christians. That is their sole mission and sole interest —

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玛哈拉杰·萨万·辛格 Jl 的信件 93

仪式是正确的。表面上他像以前一样与世界打交道，但内心上他正向他的主人鞠躬。

卡尔、尼兰詹或负功率是同一回事。

56. 她问她在职业工作中是否积累业力，以及她是否应该停止按摩。严格来说，我们每分钟都在积累业力；但许多这些业力似乎被抵消，由相反性质的业力使其无效和不起作用。最后，所有的业力都被 Shabd 摧毁。当然，这种最终的摧毁只发生在三摩地，但定期每天练习聆听内在声音也非常有帮助。一种非个人态度，为了责任而做事，而不是出于个人倾向或个人满足，不会积累业力。

Sant Mat 不对真正热切的寻求者设限，但我们不是为了收集数字而存在。我们希望有志于追随道路、为 Satsang 增光的人。世界上没有任何“捷径”意味着你可以不付出任何努力就获得某些东西，但它是“捷径”，因为它直接无误地引导你通往至高无上的殿堂，并且尽可能减少麻烦。

圣人思想开明，心胸宽广，并不十分重视形式和礼节的外壳。他们希望人们能够进入其中，无论是作为印度教徒、穆斯林还是基督徒。这就是他们的唯一使命和唯一兴趣。

94 SPIRITUAL GEMS  
to make people go in, and, with the help of Shabd —  
the True Word — reach their original Spiritual Home  
whence they had originally come.  
Yes, the principles of Sant Mat are eternal and  
immutable, and all Saints, from times immemorial,  
whether in this or in any other land, have preached  
the same doctrine of Shabd as the only means of true  
Salvation, and initiated their pupils into the Mys-  
teries of the Five Shabds. So did Swamiji, and He  
has moreover left incontestable proofs in His writings,  
in which He has emphasized the importance of the  
Five Shabds over and over again. Our teachings have  
not been changed in any way. They are the same as  
they were and are in perfect accord with the teach-  
ings of Swamiji — nay, they are Swamiji's teachings.  
57. If— dissuaded you from taking part in healing  
work it was for your own good. You have been Initiated.  
What was the object of Initiation?  
The souls in this world have been wandering in mil-  
lions of births and deaths from the time of the creation,  
and they are subject to pain and pleasure in their  
various bodies. No one can tell when these souls  
separated from their Source in the pure Spiritual  
Region — Sat Lok — and descended into this world.  
No one can tell how many bodies each soul has had  
to adopt up to this time. Sometimes it was in the  
vegetable kingdom, sometimes in the insect world,  
sometimes it assumed the form of a bird, sometimes  
of a beast, sometimes of a man, angel, god, devil and  
so on.  
In every form the soul had to pass through pain  
and pleasure, and at the end of every life, it had to

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94 精神宝石，让人们进入其中，并在真言——Shabd——的帮助下，回到他们最初的精神家园，那里是他们最初来的地方。

是的，圣玛特的原则是永恒不变的，自古以来，所有圣人，无论是在这片土地上还是在任何其他土地上，都宣讲了同样的声音教义，将其视为唯一真正的救赎手段，并引导他们的门徒进入五个声音的秘密。斯瓦米吉也是如此，而且他在自己的著作中留下了无可争议的证据，反复强调五个声音的重要性。我们的教义从未改变过。它们与斯瓦米吉的教义完全一致——不，它们就是斯瓦米吉的教义。

57. 如果劝阻你参与治疗工作，那是为了你自己的好处。你已经接受了启蒙。

什么是入会的目的？

在这个世界中，灵魂自创世以来一直在生死轮回的穆罕默德教或基督教的狮子中徘徊，它们在各自的肉身中经历痛苦与快乐。没有人能说出这些灵魂何时从纯净的精神区域——萨特洛克——与源头分离，并降临到这个世界。没有人能说出每个灵魂至今已经适应了多少个身体。有时它在植物王国，有时在昆虫世界，有时它变成了鸟，有时变成了兽，有时变成了人、天使、神、魔鬼等等。

在每一种形式中，灵魂都必须经历痛苦与快乐，而在每一生的尽头，它都必须

MAHARAJ SAWAN SINGH Jl'S LETTERS 95  
appear before the Divine Accountant (Dharam Rai),  
to render accounts of its actions before Him, and was  
again sent to this world in a form appropriate to its  
karma.  
God made man in His own image. Man is the  
top of creation. It is only in human form that man  
is endowed with superior faculties and is better off  
than the lower creation; yet in this human form  
also, no one can claim that he is perfectly happy.  
When this is the case with the top of the creation,  
what can be said of the lower forms? Their life is  
simply miserable; and, being devoid of sense, they  
cannot liberate themselves from birth and death.  
It is only man — and not even gods and angels —  
who has been endowed by the Almighty with faculties,  
by developing which he can attain the highest  
Spiritual Region, provided he is Initiated by a perfect  
Master and works hard to elevate his soul to the higher  
regions. Without a perfect Master, however hard one  
may try, he cannot make much progress in the spiritual  
world.  
The sole object of Initiation by R. S. Masters is to  
help the disciple to free himself from the bondage of  
transmigration by taking his soul, in his lifetime, to the  
higher regions. If he fails to do this, then he cannot be  
certain of what may happen to him after death.  
If the soul gives up this highest ideal, and wanders  
into bypaths actuated by false ideas of service to human-  
ity, or spends his spiritual powers, not in elevating his  
soul but in foolish pursuits, as curing the sick, and so  
forth, then he resembles a man whose own house in on  
fire but, instead of trying to extinguish the fire of his  
own house, he goes off watching the houses of others,  
to prevent them from catching fire.

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to prevent them from catching fire.

玛哈拉杰·萨万·辛格 Jl 的信件 95

在每一生的尽头，都要在神圣的会计（达拉姆·拉伊）面前出现，向他汇报自己的行为，然后以适合其业力的形式再次被送回这个世界。

上帝按照自己的形象创造了人。人是造物之巅。只有以人类形态，人才拥有优越的官能，比低等生物更优越；然而，在这种人类形态中，也没有人能声称自己是完全幸福的。当这种情况发生在造物之巅时，对于低等形态又能说些什么呢？他们的生活只是悲惨的；而且，由于缺乏理智，他们无法从生死中解脱出来。

只有人类——甚至不是神和天使——被全能者赋予了能力，通过发展这些能力，他可以达到最高的精神领域，前提是他由一位完美的导师启蒙，并努力提升自己的灵魂到更高的层次。然而，如果没有完美的导师，无论一个人多么努力，他在精神世界中都无法取得太多进步。

《R. S. 大师的启蒙》的唯一目的是帮助弟子通过在一生中将灵魂带到更高层次，从而摆脱轮回的束缚。如果他做不到这一点，那么他无法确定死后会发生什么。

如果灵魂放弃了这一最高理想，而迷失在由对人类服务的错误观念驱动的歧途上，或者将他的精神力量用于提升灵魂，而不是在愚蠢的追求中，如治疗病人等等，那么他就像一个自己的房子着火了的人，但不是试图扑灭自己房子的火，而是离开去观看别人的房子，以防止它们着火。

96 SPIRITUAL GEMS  
The Initiation that has been granted to you is like  
a wealthy man giving a quantity of seed to a poor  
farmer, so that by sowing the seeds into his lands he  
might raise good crops, and after harvesting them not  
only make himself rich but also help others to acquire  
riches. If the farmer, instead of sowing the seeds-  
into his lands, distributes them to starving neighbors,  
then he may claim to have fed them for one or two days  
at the utmost; but when his seed is finished by such  
foolish distribution, then all shall starve, including the  
distributor himself.  
The Initiation given you is a seed to enable you,  
with your hard labor, to accumulate spiritual wealth;  
and, after freeing your soul from the covers of mind  
and matter, to obtain everlasting life for yourself. And  
then you can do immense good to others.  
What is real service to humanity? To free the  
soul — which has been for ages subject to transmigra-  
tion — from the cycle of births, and to raise it to the  
pure spiritual region from where it will never be sent  
back to undergo births and deaths. All other forms  
of service are merely temporary.  
If a person succeeds in healing the sick, still he  
cannot save them from death or give them everlasting  
bodies. After their death, they will have to assume  
lower forms, according to their Karma; but the man  
who tried to heal them by using his spiritual powers,  
and thus abused them, will die spiritually destitute.  
• »•  
58. As for vicarious atonement, such doctrines  
you can leave alone. Nobody wants you to believe  
them. When you go into higher regions, you will  
see the working of the Law of Karma.

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96 精神宝石 你所获得的启蒙就像一个富有的人给一个贫穷的农夫大量种子，这样他可以通过在土地上播种这些种子来种植好庄稼，收获后不仅使自己富裕，还能帮助他人获得财富。如果农夫不是将种子播种在自己的土地上，而是将它们分发给饥饿的邻居，那么他最多只能声称喂饱了他们一两天；但当他通过这种愚蠢的分配用完种子后，所有人都会饿死，包括分发者自己。

您所接受的启蒙是一种种子，它使您通过辛勤劳动积累精神财富；并且，在从心灵和物质的束缚中解放您的灵魂之后，为您自己获得永恒的生命。然后您可以为他人做巨大的善事。

什么是真正的人道服务？就是解放灵魂——这个灵魂自古以来一直受到轮回的束缚——从生死轮回的循环中，并将其提升到纯净的精神领域，从那里它将永远不会再被送回经历生死。所有其他形式的服务都只是暂时的。

如果一个人成功治愈了病人，他仍然不能使他们免于死亡或赋予他们永恒的身体。在他们死后，他们将根据他们的业力采取较低的形式；但试图通过运用他的精神力量来治愈他们的人，并因此滥用他们，将精神上贫穷而死。

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58. 至于代赎，这些教义你可以置之不理。没有人希望你相信它们。当你进入更高层次时，你会看到业力法则的作用。

MAHARAJ SAWAN SINGH Jl'S LETTERS 97  
The Master does not expect anyone to idolize  
Him. A boy, reading in primary classes, cannot  
judge the attainments of a B.A. or M.A. The Master  
only wants you to look upon Him as your elder brother  
or friend, to follow His directions, as those of a bene-  
factor, and work hard to go into the higher planes  
within you. When you go there, you will see for your-  
self the position and dignity of the Master in those  
regions.  
It is suggested that you give up this false notion of  
service. Serve yourself first of all, then think of serv-  
ing others. A prisoner cannot liberate another.  
59. By the way, I have only one business, and  
that is to look after souls hungry for spiritual food and  
for release from birth and death, which is more than  
enough for me.  
The four lives may be on the earth plane or else-  
where, just as the Master thinks fit. Saints, as a rule,  
try to send up loving, eager devotees much sooner.  
Your ideas about the Master merging in the Deity  
and the disciples merging in the Master, and through  
Him in the Deity, are correct.  
The term, "vicarious atonement", was not liked  
because it is a definite church dogma, though the idea  
is substantially correct. The Master, however, does  
not take all the unassigned sinehit karmas on Himself,  
but only as many as He thinks necessary. You have  
no idea of this immense reserve which has gone on  
accumulating. They are finally destroyed in Trikuti,  
when the soul reaches there by the help of Shabd.  
Thank you for your solicitude for my health.  
Please do not worry on that account. We have about

MAHARAJ SAWAN SINGH Jl'S LETTERS 97  
The Master does not expect anyone to idolize  
Him. A boy, reading in primary classes, cannot  
judge the attainments of a B.A. or M.A. The Master  
only wants you to look upon Him as your elder brother  
or friend, to follow His directions, as those of a bene-  
factor, and work hard to go into the higher planes  
within you. When you go there, you will see for your-  
self the position and dignity of the Master in those  
regions.  
It is suggested that you give up this false notion of  
service. Serve yourself first of all, then think of serv-  
ing others. A prisoner cannot liberate another.  
59. By the way, I have only one business, and  
that is to look after souls hungry for spiritual food and  
for release from birth and death, which is more than  
enough for me.  
The four lives may be on the earth plane or else-  
where, just as the Master thinks fit. Saints, as a rule,  
try to send up loving, eager devotees much sooner.  
Your ideas about the Master merging in the Deity  
and the disciples merging in the Master, and through  
Him in the Deity, are correct.  
The term, "vicarious atonement", was not liked  
because it is a definite church dogma, though the idea  
is substantially correct. The Master, however, does  
not take all the unassigned sinehit karmas on Himself,  
but only as many as He thinks necessary. You have  
no idea of this immense reserve which has gone on  
accumulating. They are finally destroyed in Trikuti,  
when the soul reaches there by the help of Shabd.  
Thank you for your solicitude for my health.  
Please do not worry on that account. We have about

玛哈拉杰·萨万·辛格·JL 的信件 97

大师不期望任何人崇拜他。一个在小学读书的男孩无法评判一个学士学位或硕士学位的成就。大师只想让你把他看作你的哥哥或朋友，遵循他的指导，就像遵循一个恩人的指导一样，并努力进入你内心的更高层次。当你到达那里时，你将亲自看到大师在那个地区的地位和尊严。

建议你放弃这种错误的服务观念。首先照顾好自己，然后考虑为他人服务。囚犯无法解放他人。

59. 顺便说一下，我只有一项事业，那就是照顾那些渴望精神食粮和解脱生死轮回的灵魂，这对我来说已经足够了。

四生可能在地界或他处，正如大师认为合适。圣人们通常试图尽早送上来热爱、热切的信徒。

你的关于大师与神合而为一以及弟子与大师合而为一，并通过他合而为一于神的想法是正确的。

“代赎”这个术语并不受欢迎，因为它是一种明确的教会教条，尽管这个想法基本上是正确的。然而，大师并不把所有未分配的 sinehit 业力都承担在自己身上，而只是他认为必要的那些。你们无法想象这种巨大的储备一直在积累。当灵魂在 Shabd 的帮助下达到 Trikuti 时，它们最终被摧毁。

感谢您对我的健康的关心。请不要因此担心。我们大约

98 SPIRITUAL GEMS  
a hundred thousand Satsangis, and their spiritual needs  
have to be attended to, which means no small strain.  
Masters come in the world for the good and benefit  
of mankind, and think more of mankind's health,  
moral and spiritual, than of their own.  
- • »  
60. You may please explain to them that the  
mind is no mean power and its control is not an easy  
walkover. If we carefully examine its working, we  
will find that it governs all creation, not only on the  
physical plane, but on the astral and causal planes as  
well. The angels in heavens, the learned, the pandits  
and commentators, the hermits and the family men,  
rich and poor, beasts, birds, insects, all do its bidding.  
Under the powerful influence of mind, men act,  
and the acts become binding on them, and become the  
cause of life hereafter. As we sow, so shall we reap.  
Whatever we are reaping now, we ourselves have sown  
before. Therefore, we are the makers of our own fate.  
The framework of our present life, which cannot be  
altered, was constructed by us before we appeared on  
this plane. We are also the makers of our future.  
What we sow now, we will reap hereafter.  
So long as mind is our master, it will keep us on  
the wheel of birth and death. When we are its master,  
it will be our most faithful ally. Therefore, its control  
is imperative, and the object of human life is to control  
it, and thereby get off the wheel of life and death.  
The only power that can control the mind is the  
Word or Nam. To catch the Word, one has to enter  
the eye center. The simplest method for reaching  
the eye center is repetition of the Names. So, while  
performing worldly duties with full efforts, diligently

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and commentators, the hermits and the family men,  
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Word or Nam. To catch the Word, one has to enter  
the eye center. The simplest method for reaching  
the eye center is repetition of the Names. So, while  
performing worldly duties with full efforts, diligently

我们大约有十万名萨桑格信徒，他们的精神需求需要得到关注，这意味着不小的压力。大师们来到这个世界是为了人类的福祉，他们更关心人类的健康、道德和精神，而不是他们自己。

- • »

60. 请向他们解释，心灵是一种非凡的力量，其控制并非易事。如果我们仔细考察其运作，会发现它统治着所有创造，不仅是在物质层面，还包括在灵性和因果层面。天上的天使、学者、 pandits 和评论家、隐士和家庭男人，富人和穷人，野兽、鸟类、昆虫，都在执行它的旨意。

在心灵强大的影响下，人们行动，这些行动对他们具有约束力，并成为未来生活的原因。种瓜得瓜，种豆得豆。我们现在所收获的，都是我们之前所播种的。因此，我们是自己命运的创造者。我们目前无法改变的生活框架，是在我们出现在这个平面之前由我们自己构建的。我们也是自己未来的创造者。

我们现在播种，将来收获。

只要心灵是我们的主人，它就会让我们陷入生死轮回之中。当我们成为它的主人时，它将成为我们最忠诚的盟友。因此，控制它是至关重要的，人类生活的目标就是控制它，从而摆脱生死轮回。

唯一能控制心灵的力量是“言”或“那姆”。要捕捉“言”，必须进入眼中心。达到眼中心的最简单方法是重复“名”。因此，在全力以赴地履行世俗职责的同时，勤奋地

MAHARAJ SAWAN SINGH. Jl'S LETTERS 99  
and conscientiously, find time for the spiritual practice.  
The Master sits in the eye center, and from there gives  
necessary help and guidance. With faith and love and  
preservance the mind will be conquered in time.  
61. As for—, she says that it is like bidding  
goodbye to the closest and dearest friend "I ever had,"  
and going to a stranger. By 'friend', she means Jesus  
Christ. Christ never visited America, and died  
many centuries ago. She claims to have seen him in  
visions, yet she has no proof that it is really Jesus Christ  
whom she saw. Had she seen him in physical form  
on this earth, then she could have identified him and  
would know whether it was really Christ whom she  
saw inside. Perhaps she is not aware that internal  
planes are full of vicious and evil spirits who can assume  
any form, and can mislead. Even followers of a living  
Master are sometimes led astray by Kal, who, assum-  
ing the form of the living Master, appears to entrap  
them.  
The sure test is, that at the time when Christ  
appears before her in visions, she should talk to him and  
inquire from him the way to higher internal regions,  
and request him to take her up to those regions. If he  
can do so, then she has no need of getting a new Master  
and giving up Christ. If he does not take her up, and  
she is desirous of traversing the higher regions, then  
she will have to attach herself to a living Master who  
is able to take the soul upward.  
62. I am glad to learn that you devote one hour  
daily in the prescribed posture, in your meditation.

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and giving up Christ. If he does not take her up, and  
she is desirous of traversing the higher regions, then  
she will have to attach herself to a living Master who  
is able to take the soul upward.  
62. I am glad to learn that you devote one hour  
daily in the prescribed posture, in your meditation.

玛哈拉杰·萨万·辛格。JL 的信件 99

认真寻找时间进行精神修行。大师坐在眉心中心，并从那里提供必要的帮助和指导。凭借信仰、爱和坚持，心灵将在一段时间内被征服。

61. 至于——，她说这就像向“我一生中最亲密和最亲爱的朋友”告别，然后去到一个陌生人那里。她所说的“朋友”是指耶稣基督。基督从未访问过美国，并在许多世纪前就去世了。她声称在幻象中看到了他，但她没有证据证明她看到的就是真正的耶稣基督。如果她在地球上以肉身形式看到他，那么她就能识别他，并知道她看到的是否真的是基督。也许她没有意识到内部空间充满了可以采取任何形式的邪恶和邪恶精神，并且可以误导。即使是活着的导师的追随者有时也会被卡拉误导，卡拉假装成活着的导师，似乎在诱捕他们。

确实的考验是，当基督在她的幻象中出现在她面前时，她应该与他交谈，并从他那里询问通往更高内部区域的道路，并请求他带她到那些区域。如果他能够这样做，那么她就没有必要寻找新的导师并放弃基督。如果他不愿意带她去，而她又渴望穿越更高区域，那么她将不得不依附于一个能够将灵魂提升上去的活生生的导师。

我很高兴得知您每天以规定姿势冥想一小时。

100 SPIRITUAL GEMS  
The primary thing is to bring about concentration of  
the mind, and that can be done by repetition of the five  
Holy Names — carefully — while keeping the attention  
fixed on the eye focus.  
As you advance in concentration, you will begin to  
get light and sound, both. While repeating the Names,  
you need not try to catch the Sound which is the result  
of concentration. Please give three-fourths of the time  
to Repetition and one fourth to hearing the Sound;  
but while hearing the Sound, do not try to repeat.  
Yet, all the time keep your attention fixed on the eye  
focus. You need not try to visualize anything during  
Repetition. Do not expect hasty results, please. My  
advice is that you should give more time to meditation  
and try to go in.  
63. You should get some work — small business  
occupation — to earn sufficiently to keep you going.  
You may do anything you think proper and profitable  
to earn a living. Where there is a will there is a way.  
I am glad to find that Initiation has changed your  
outlook on life and has given you an aim in life. Our  
aim is two-fold; Primarily to work hard in meditation,  
go in and lift our souls up; the secondary object is to  
maintain our bodily health and earn sufficient income  
by rightful means, in order to lead a comfortable life.  
» •»  
64. The Audible Life Stream which we call  
Shabd is the everlasting form of the Lord and is always  
within everyone of us. At the eye focus It assumes the  
Astral Form of the Master and in this physical world  
It assumes the physical form of the Master.

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100 精神宝石

首要之事是使心灵集中，这可以通过重复五圣名——仔细地——同时保持注意力集中在目光焦点上而实现。

随着你集中注意力的提高，你将开始同时感受到光和声音。在重复名字时，你不需要试图捕捉由集中注意力产生的声音。请将三分之四的时间用于重复，四分之一的时间用于聆听声音；但在聆听声音时，不要试图重复。然而，始终保持你的注意力集中在眼睛的焦点上。在重复过程中，你不需要试图想象任何东西。请不要期望快速的结果。我的建议是，你应该花更多的时间进行冥想，并尝试深入其中。

63. 你应该找些工作——小生意职业——以赚取足够的钱来维持生计。你可以做你认为合适且有利可图的事情来谋生。有志者事竟成。

我很高兴发现启蒙改变了你对生活的看法，并为你的人生目标提供了方向。我们的目标是双重的；首先是在冥想中努力工作，深入内心提升我们的灵魂；次要目标是保持身体健康，通过正当手段赚取足够的收入，以便过上舒适的生活。

» •»

64. 我们称之为“Shabd”的听觉生命流是主永恒的形式，始终存在于我们每个人之中。在目光聚焦时，它呈现出大师的灵性形态，在这个物质世界中，它呈现出大师的物理形态。

MAHARAJ SAWAN SINGH Jl'S LETTERS 101  
The function of Shabd is to lift the soul up; but  
It cannot perform this function until the mind and soul  
concentrate at the focus of the eyes, and having vacated  
the physical frame, cross the solar system, that is, the  
stars, the sun and the moon.  
The soul and mind permeate every pore of the  
physical body, therefore Shabd cannot pull them up.  
It is by means of Repetition of the five Holy Names —  
while keeping the attention between the eyes — that  
the currents of the soul gradually leave the body and  
collect behind the eyes. When the concentration is  
complete and the entire body has become numb, then  
it is easy for the Sound Current to pull up the soul.  
Therefore, please work hard upon your Repetition  
and bring about complete concentration. No external  
circumstances can obstruct the progress of the soul.  
It is the lower tendencies of the mind that obstruct the  
soul's progress. Keep your thoughts pure. It is lust  
and anger that make the mind impure and prevent  
spiritual development.  
One should never be contented with one's spiritual  
progress. One should always hunger for the Repetition  
and hearing the Sound Current.  
Yes, what happens with you is happening with all.  
Sometimes the mind and the soul get easily concentrated  
and sometimes they are very difficult to concentrate. It  
is not the same every day. The reason is that when  
the mind is scattered for any cause, it becomes difficult  
to bring about concentration. And when the mind  
is not so scattered, concentration becomes easier and  
more pleasant.  
When you cross the solar system and go beyond,  
you will find the Master in His Astral Form, waiting  
for you and ready to take you up to higher regions. It

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you will find the Master in His Astral Form, waiting  
for you and ready to take you up to higher regions. It

玛哈拉杰·萨万·辛格 Jl 的信件 101

Shabd 的功能是提升灵魂；但它在心灵和灵魂集中到眼睛的焦点，并摆脱了物理身体，穿越太阳系，即星星、太阳和月亮之前，无法履行这一功能。

灵魂和心灵渗透了整个物质身体的每一个毛孔，因此声音无法将它们拉起。只有通过在眼睛之间保持注意力的方式，重复五个神圣的名字，灵魂的电流才会逐渐离开身体，并在眼睛后面聚集。当集中力完全集中，整个身体变得麻木时，声音电流拉起灵魂就变得容易了。

因此，请努力练习你的重复，并带来完全的专注。没有任何外部环境能阻碍灵魂的进步。是心灵的低级倾向阻碍了灵魂的进步。保持你的思想纯洁。是欲望和愤怒使心灵变得不纯洁，并阻碍精神发展。

一个人永远不能满足于自己的精神进步。一个人应该永远渴望重复聆听声音之流。

是的，发生在你身上的事情正在发生在所有人身上。有时候，心灵和思想很容易集中，有时候却很难集中。每天都不一样。原因是当心灵因任何原因而散乱时，集中注意力就变得困难。而当心灵不那么散乱时，集中注意力变得更容易、更愉快。

当你穿越太阳系，超越其边界时，你将发现那位大师以他的星体形态在等待你，准备带你进入更高的领域。

102 SPIRITUAL GEMS  
is up to the disciple to reach that point, and after that  
it is the Master's duty to take the soul up.  
You need not take the trouble of coming over to  
India. The time is not opportune and, moreover, I  
do not stay at one place but am always moving about.  
It is not nesessary for your spiritual progress. Wait  
for a year.  
Regarding the use of contraceptives, if you want  
good spiritual progress, let there be pure unselfish  
love between you and your husband, without any  
admixture of sex. It will keep up your health and give  
you spiritual advancement without any fear of un-  
wanted children. If you waste your energies in sex  
enjoyment, you cannot progress spiritually. Yet, I  
do not want to interfere in your relations with your  
husband. You are free to do as you like.  
The best service that you can render me is to work  
hard for your spiritual uplift.  
• \* - • • • »  
65. 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

102 SPIRITUAL GEMS  
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65. 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

精神宝石 学徒必须达到那个点，之后提升灵魂就是导师的责任。

您不必麻烦来印度。现在时机不对，而且我并不在一个地方停留，总是在移动。这对您的精神进步并不必要。等一年。

关于避孕的使用，如果你想有良好的精神进步，让你和你的丈夫之间有纯洁无私的爱，没有任何性混合。这将保持你的健康，并给你精神上的进步，没有任何对意外孩子的恐惧。如果你在性享受中浪费你的精力，你无法在精神上进步。然而，我不想干涉你和你丈夫的关系。你可以自由地做你喜欢的事情。

你所能给予我的最佳服务就是努力提升你的精神。

• \* - • • • » • \* - • • • »

很抱歉得知您因为各种世俗事务而几乎没有时间进行精神冥想。您应该尽量每天为此留出一些时间。您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，那将是他的损失。他不应该因为对结果的绝望而放弃，因为让心灵静止需要数年。一个人应该继续在这条道路上努力到生命的尽头，即使他无法得到自己满意的结果。这是死后唯一伴随我们的东西。如果他放弃这个，最终他将两手空空。你与他之间的关系属于这个世界。如果他放弃冥想，你不应该这样做，因为每个人都有自己的修行之路。

MAHARAJ SAWAN SINGH Jl's LETTERS 103  
has to account for his own self at death, and get the  
reward of his own meditation and practice in the other  
world.  
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.  
•\* • » • »  
66. 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.  
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.  
Yes, the Master is with His diciples, in His Astral  
Form. You will be able to see and talk to Him when  
you will go in the astral plane.  
Neither — nor — are aware of the Sound Current,  
and without it nobody can go into the higher spiritual  
planes. Therefore, their preaching and teaching can-  
not 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.  
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

玛哈拉杰·萨万·辛格·Jl 的信件 103

必须为自己的生死负责，并在另一个世界获得自己冥想和实践的回报。

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

•\* • » • »

66. 您可以毫不犹豫地将您的困难和问题告诉我，我将尽我所能协助您。

因果律非常复杂且错综复杂。我们将在其中工作的环境是根据我们前世的因果而为我们创造的，只要这些环境允许，我们就应该努力在这样的环境中工作。

是的，大师与他的弟子们在一起，以他的灵体形式。当你进入灵界时，你将能够看到并与他交谈。

既不——也不——了解声音之流，你不应该这样做，因为每个人和没有它，没有人能进入更高的精神层面。因此，他们的宣讲和教导不能完整。他们没有关于神圣之名或我们冥想方式的知识。结果是，你参与他们的工作既对他们也没有对你带来好处；相反，你可以研究约翰逊博士和其他 R.S.文献。

我也希望有一位 R.S.的老师。

您国家的科学。您没有给我他的全名——所以我无法知道他是谁以及他能够主持多少次 Satsang。在启蒙之后，一个人通常不需要加入任何宗教或灵性协会。这纯粹是浪费时间，可以

104 SPIRITUAL GEMS  
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.  
67. 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.  
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.

精神宝石

更有益地致力于冥想。但如果加入一个旨在提升社会的团体，只要不占用太多时间或提供生计手段，就不会有任何害处。我们应该只投入必要的时间来从事世俗或其他工作，以维持我们的生活。

在这个世界上，很难找到一个快乐的人。总有一件事或另一件事出错，人发现自己痛苦而疲惫。只有那些将注意力集中在内并聆听清晰的钟声的人才能摆脱这个世界的烦恼和忧虑。人来到这里，他的命运也随之而来。这个命运无法改变。人必须经历它。命运是他自己创造的。他之前所播种的，现在正在收获。因此，智者以耐心和坚韧承受他们的命运，而愚者虽然同样承受，却感到不满和担忧。

持久和平与幸福存在于我们内心。从世间事物和伴侣中获得的和平与幸福是短暂的，因为它们不是永恒的。它们会变化，最终消失。对它们的执着留下的伤痕会玷污生活。因此，在努力追求体面、舒适的生活的同时，一个人不应忽视生活的目标——永恒的和平。根据事物的本质，在物质和心灵领域是无法获得这种和平的，因为这些本身是可变的。当一个人深入并上升时，他越来越独立于可变的事物，并在精神领域找到和平。和平是卓越的，但需要努力才能获得。

MAHARAJ SAWAN SINGH Jl'S LETTERS 105  
68. 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.  
It is a fight against the mind. "Slow and steady wins  
the race"  
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.  
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

玛哈拉杰·萨万·辛格 Jl 的信件 105

人类是一种奇妙的存在。他不仅带着自己的过去，而且整个创造——有形的和无形的——以及所有创造者的存在都在他体内，他被赋予了看到自己体内一切并与其创造者合一的能力。

在内心深处进行搜索，这无需花费任何代价。一切都在心灵的帷幕之后。当心灵变得静止时，帷幕之后的东西就会变得可见。心灵，它向外游荡，很少停留在眼睛中心的大本营——无论我们醒着还是睡着——都需要训练它停留在大本营，而不是向外奔跑，而是向内观察眼睛中心。这不是一项容易的任务。但就像其他习惯是通过练习和毅力形成的，心灵也需要通过爱和信仰以及毅力被引入新的渠道。这是一门实用的课程。这是一场与心灵的斗争。“稳扎稳打，才能赢得比赛”

关于你对前世的提问，正如我上面所述，当你能够深入自我时，你将直接了解它。只需说，现世基于前世。前世的未实现希望和欲望成为新生活的基础，并构成新生活的框架。因此，现世的主要轨迹在出生前就已经确定。这无法改变，我们必须承受，无论是耐心地还是焦躁不安地。但我们自由地塑造我们的未来。

圣玛特教导我们如何结束生死轮回，回归永恒家园。圣玛特教义是存在于万物之中的话语。我们需要一个自己实践话语的人的帮助，而捕捉话语则成为我们的责任。

106 SPIRITUAL GEMS  
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.  
69. 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.  
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.  
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.  
70. Your karma is all right. It is not to blame for  
your supposed want of spiritual progress. It is due to

精神宝石 106，捕捉它并追寻它向内。导师就在那里，内外都有，给予指导。因此，带着高远的目标、信念和毅力，寻找你内心的言语，成为你内心之家的主人，而不是四处游荡。最丰富的金矿在你内心。言语比所有金子、红宝石和钻石都珍贵，找到它后，心灵就会放弃对这个世界或其他世界事物的渴望。

69. 我很欣赏你尽可能多地亲近 Simran 和 Bhajan 的热情，我希望你会逐渐更多地投入时间在他们身上。你无法集中注意力的原因是你的世俗欲望，这些欲望必须得到控制，直到你达到爱神成为你全部激情的境地，并且你认为它是你存在的终极目标。

你深知在这个世界上，没有任何东西真正属于你，因为在死后，除了“南”之外，没有任何东西会与你同在。它独自将你带到至高无上的脚下，在死亡时刻始终陪伴着信徒的导师的指引下，陪伴他们完成灵性之旅。

他始终与你同在，即使你现在可能无法用肉眼看到他。通过持续的奉献于赞歌，时间可能会到来，那时你可以在自己内心看到大师的辉煌形象，一旦你得到它，你将完全立足于通往上帝和永恒救赎的道路上。

你的业力没问题。它不是你所谓精神进步不足的罪魁祸首。这是由于

MAHARAJ SAWAN SINGH Jl's LETTERS 107  
the effect of your sudden bereavement and breaking of  
family tie. The consequent sorrow and anxiety have  
weighed down upon your mind and soul. The remedy  
is to give up all sadness and anxiety, and work hard  
upon your Repetition. You should give three-fourths  
of your daily time to Repetition and only one-fourth  
to hearing the Sound. Take care, please, that during  
Repetition the mind does not wander out. It will not  
begin to work inside unless it is still. To make the  
mind perfectly motionless, requires years of hard labor;  
therefore, do not expect results in a hurry. When you  
labor on the "Path" you will succeed. No one has yet  
gone disappointed from that door.  
Following are the answers to your questions:  
1 —You should consult the doctors. Usually the  
soul enters the embryo after three months.  
2 —When a baby is born into this world, the number  
of breaths he is to breathe, till his death, is already fixed,  
and nobody can increase or decrease it.  
3 — Suffering and poverty are also pre-ordained  
for everyone before his birth, according to the karma  
of his past birth. They have to be undergone, yet a  
Master's disciple who raises his soul becomes indifferent  
to external surroundings.  
4 — Material help should not be sought from the  
Master. It is perishable. Ask for permanent and  
everlasting objects from Him, such as spiritual uplift,  
freedom from the cycle of births, and the like.  
• •»  
71. The Master is always present with His diciples,  
in His astral form. In order to get more firmly rooted  
in your spiritual practice you should work hard. The

玛哈拉杰·萨万·辛格·Jl 的信件 107

您突然失去亲人、家庭关系破裂的影响。随之而来的悲伤和焦虑压垮了您的思想和灵魂。补救方法是放弃所有悲伤和焦虑，努力进行重复。您应该将每天的三分之四时间用于重复，四分之一时间用于聆听声音。请务必注意，在重复过程中，思想不要游移。除非它保持静止，否则它不会开始内部工作。要使思想完全静止，需要多年的辛勤劳动；因此，不要急于求成。当您在“道路”上努力时，您将成功。没有人从那扇门失望而归。

以下是对您问题的回答：1 —您应该咨询医生。通常灵魂在三个月后进入胚胎。

2 —当婴儿降临这个世界时，他一生要呼吸的次数已经固定，直到死亡，无人能增加或减少。

3 — 痛苦和贫穷也是命中注定，这是每个人在出生前因前世业力而注定要经历的。然而，一个提升灵魂的导师弟子对外部环境变得冷漠。

4 — 不应向大师寻求物质帮助。它是易朽的。向他寻求永久和永恒的对象，例如精神提升、摆脱生死轮回等。

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71. 上师始终以他的灵性形态与弟子们同在。为了使你的灵性实践更加稳固，你应该努力工作。

108 SPIRITUAL GEMS  
bluish constellations and stars are at the threshold  
of the inner world. Try to penetrate within.  
1 — Progress does continue even though one's  
Master may have left the earth plane forever. This  
is based on experience. My Master initiated a lady,  
and departed from this life. Several years after that  
the lady's soul went inside very far.  
2 — No one can go into the spiritual planes without  
Initiation; therefore, you cannot expect to see your  
relatives who were not initiated, in the other world.  
If they have gone into the spiritual planes, then you  
will meet them and talk to them; but not those who  
have been reborn in this world in some physical form.  
After death the astral and causal bodies retain the  
features of the physical body, but there is a vast difference  
in the materials of the bodies.  
3 — If one has to be reborn into the world, the  
soul will have to go into the mother's womb and take  
natural time to come out.  
72. People on other planes are not much inter-  
ested in the physical plane. They have their hands  
full there, in their own doings. The Karmic Law is  
supreme on the material and the mind planes, and  
nothing happens of its own accord, spontaneously,  
so to say. The law governs the planes; therefore, no  
haphazard happening of events takes place anywhere,  
whether the events are of microscopic or astronomical  
dimensions. In peace and in cataclysms or catastro-  
phes, only they suffer who are destined to suffer.  
All that has been created is bound to change and  
decay. There is dissolution of earth, planets, sun and  
stars, but at very long intervals — too long for human

108 精神宝石 蓝色的星座和星星处于内在世界的门槛。试着深入其中。

1 — 即使一个人的导师可能永远离开了地球平面，进步仍然继续。这是基于经验。我的导师引导了一位女士，然后离开了这个世界。在那之后几年，这位女士的灵魂深入得很远。

2 — 没有人可以在没有启蒙的情况下进入灵性层面；因此，你不能期望在另一个世界中看到那些未启蒙的亲人。如果他们进入了灵性层面，那么你们会相遇并交谈；但不是那些在这个世界中以某种物理形式重生的人。死后，灵体和因果体保留了物理体的特征，但身体材料之间有很大的差异。

3 — 如果必须投胎转世，灵魂将不得不进入母亲的子宫，并自然地花时间出来。

72. 其他维度的人对物质维度并不太感兴趣。他们在那里忙于自己的事务。业力法则在物质和心灵维度至高无上，事情不会自发地发生，或者说不会自行发生。法则统治着维度；因此，无论事件是微观还是天文尺度，任何地方都不会发生随机的事件。在和平时期以及在大灾难或大灾变中，只有注定要受苦的人才会受苦。

所有被创造的事物注定要改变和衰败。地球、行星、太阳和星星都会消解，但间隔非常长——对于人类来说太长了。

MAHARAJ SAWAN SINGH Jl'S LETTERS 109  
conception. Who can say when this present planetary  
system was created? Prophets, Yogis, and astrono-  
mers give their estimates, and the latter revise their  
estimates with every new discovery, but who can say  
how often this dissolution has been repeated? Only  
He who creates, knows it. Suffice it to say that for  
human beings sitting outside the eye center, the time is  
infinitely long since the creation came into being  
and when it will disappear again.  
So there is nothing to worry about the next war  
or the atom bomb; this very kind of loose, vague talk  
was indulged in during and at the end of Great War  
I, and is also indulged in after floods, earthquakes,  
famines and plagues. The worry should be about  
one's entry into the eye center and meeting the  
Radiant Form of the Master, so that the Master is our  
companion, on whom reliance can be placed here  
and hereafter. He who has been connected with the  
Word cannot go amiss in catastrophe or peace. He has  
a place to go to, goes there, and is not lost.  
73. I am glad you have received Initiation..  
Now it is for you to work your way inward, within you.  
With love and faith devote time regularly in repeating  
the Names in the eye center, and see that while doing  
Repetition the mind does not run out to do something  
else, and if it does, bring it back again to the eye center  
and continue the Repetition. By and by the mind will  
go inward and sit in the eye center, the attention will  
begin to be withdrawn from the limbs, and in time  
the whole body will be vacated. Light will appear  
and the spiritual journey will commence. It is a slow  
affair in the beginning.

玛哈拉杰·萨万·辛格 Jl 的信件 109

然而，在非常长的间隔——对于人类来说太长了。谁能说出这个现行的行星系统是在何时被创造的？先知、瑜伽士和天文学家给出了他们的估计，后者随着每一次新的发现而修正他们的估计，但谁能说出这种消解重复了多少次？只有创造者才知道。只需说，对于坐在视觉中心之外的人类来说，自从创造以来以及它将再次消失的时间是无限长的。

所以，对于下一场战争或原子弹，我们无需担忧；这种非常松散、模糊的谈话在第一次世界大战期间和结束时就已经存在，并在洪水、地震、饥荒和瘟疫之后也依然存在。我们应该担忧的是自己进入中心视觉并遇见大师的发光形态，这样大师就能成为我们的伴侣，我们可以在现在和未来依赖他。与话语相连的人，在灾难或和平时期都不会出错。他有一个可以去的地方，他会去那里，不会迷失。

73. 我很高兴你收到了启蒙。

现在是你向内工作的时刻，在你内心深处。带着爱和信仰，定期在眼中心重复这些名字，并注意在做重复时，心灵不要跑到别处去做别的事情，如果它跑了，就把它带回眼中心，继续重复。渐渐地，心灵会向内移动，坐在眼中心，注意力将开始从肢体中收回，最终整个身体将变得空虚。光明将出现，灵性之旅将开始。一开始这是一件缓慢的事情。

110 SPIRITUAL GEMS  
The spiritual power developed by Repetition and  
concentration of the mind in the eye center, should not  
be wasted in spiritual healing. This power should be  
reserved for making further progress inward. If it is  
used in healing, there is nothing left with the person  
except a sense of depletion and exhaustion. It is a  
bad bargain. The spiritual healer takes the karmic  
load of the patient and thereby himself goes under,  
and never makes much headway in the journey inward.  
He lives from hand to mouth, spending what he earns.  
Youth is wayward. But proper guidance through  
example and precept goes a long way in keeping it on  
the right path. You may point out to your daughter  
the advantages of leading a good healthy life with  
spiritual uplift and ultimate Salvation as its goal;  
for human life is a rare gift of God. In the whole  
creation, man alone has the privilege of meeting his  
Creator. And the Sound Current, which is present  
and audible in everybody, is the way to rise up, go  
back to our Spiritual Home and meet our Lord.  
74. I was pained to learn that your husband did  
not appreciate your love, fidelity and solicitude for  
him. My advice to you, given at the time of your  
marriage, was from the point of view of a Hindu wife.  
Among Hindus, marriage is regarded as a sacrament  
and a permanent union. I am glad to learn that you  
have done your best to follow that advice. If he cannot  
pull on with you, then you can do whatever you think  
proper. You have done your duty towards him. I  
am satisfied with your behavior in this matter. You  
have my full permission to do as you like under the  
circumstances.

精神宝石通过在眼中心重复和集中精神所发展出的精神力量，不应浪费在精神治疗上。这种力量应保留用于进一步的内向进步。如果用于治疗，除了空虚和疲惫的感觉，人将一无所有。这是一笔糟糕的交易。精神治疗师承担了患者的业力负担，因此自己也陷入困境，并且在内向旅程中几乎没有任何进展。他过着朝不保夕的生活，花光了他所赚的。

青春是叛逆的。但通过榜样和教诲进行适当的引导，对于使其走上正确道路大有裨益。你可以向你的女儿指出，以精神提升和最终得救为目标过健康的生活的优势；因为人类生命是上帝赐予的珍贵礼物。在整个创造中，人类独自享有与造物主相遇的特权。而存在于每个人之中、可闻其声的“声音之流”，是提升自我、回归精神家园、遇见我们主的道路。

我很遗憾得知您的丈夫没有珍惜您的爱、忠诚和对他无微不至的关怀。我在您结婚时给出的建议是从一个印度妻子的角度出发的。在印度教徒中，婚姻被视为一种圣礼和永久的联合。我很高兴得知您已经尽力遵循那些建议。如果他无法继续与您在一起，那么您可以做您认为正确的事情。您已经尽了对他的责任。我对您在这件事上的行为感到满意。在这种情况下，您有权按照自己的意愿行事。

MAHARAJ SAWAN SINGH Jl'S LETTERS HI  
I sympathize with you in your wish to have a  
small home of your own, where you can enjoy privacy  
and solitude, and make progress on the Path. Try  
to gain your livelihood by some profession or employ-  
ment which would leave time for your spiritual practice,  
yet bring you sufficient income to live comfortably.  
Do not try to strain your neck or shoulder muscles  
during spiritual meditation, nor put any kind of  
pressure on your brain, eyes, and so forth. I think  
nobody told you at the time of Initiation to strain your  
nerves. Spiritual concentration does not depend on  
putting pressure on any part of the body.  
The aim of spiritual practice is firstly and prima-  
rily to make the mind still and motionless so that no  
thought of any kind may disturb it while it is listening  
to the Sound. As the vibrations of the mind are  
made quiet, the Sound Current will of itself become  
clearer and clearer, without any need of putting  
pressure on the eyes, ears or brain.  
And for stilling the vibrations of the mind, all  
that is necessary is to repeat the five Holy Names with  
care and attention, so that the mind does not wander.  
If it wanders during Repetition, then a second link  
should be applied to it by concentrating on the form  
of the Guru. But there is no need of putting any strain  
on the body.  
Any posture in which you can remain for long  
would do for concentration. Frequent changes of  
position interfere with concentration.  
If we concentrate our soul in this lifetime then  
we pass our days happily in this world, and at death  
the Master appears and takes our soul with Him to  
higher worlds, to our unbounded joy and happiness.  
Therefore, try to achieve spiritual progress in your

玛哈拉杰·萨万·辛格的来信

我同情你想要拥有一个属于自己的小家的愿望，在那里你可以享受隐私和孤独，并在修行之路上取得进步。尝试通过某种职业或工作来谋生，这样你就有时间进行灵性实践，同时又能让你过上舒适的生活。

不要在精神冥想时试图拉伤颈部或肩部肌肉，也不要对大脑、眼睛等施加任何压力。我想没有人告诉你入道时要拉伤神经。精神集中并不依赖于对身体任何部位的施压。

精神修炼的首要目标是首先使心灵静止不动，这样在聆听声音时，任何思想都不会打扰它。当心灵振动变得平静时，声音电流会自然而然地变得越来越清晰，无需对眼睛、耳朵或大脑施加压力。

为了平息心灵的震动，只需用心且专注地重复五圣名，使心灵不致游荡。如果在重复过程中心灵游荡，则应通过专注于上师的形态来对它施加第二个链接。但无需对身体施加任何压力。

任何你可以长时间保持的姿势都适合于集中注意力。频繁更换姿势会干扰集中注意力。

如果我们在这生集中我们的灵魂，那么我们将在世界上快乐地度过我们的日子，在死亡时，大师出现并带着我们的灵魂进入更高的世界，进入我们无边的喜悦和幸福。因此，努力在精神上取得进步。

1 1 2 SPIRITUAL GEMS  
lifetime so that you may rise above worldly circum-  
stances. The spiritual advance you make in this  
life will go with you.  
Thank you, I am enjoying good health and wish  
that you labor in the Path and lift the veil within so  
as to take your soul to higher regions. Do your day's  
work, but let your attention remain fixed on Master's  
Form or Repetition or hearing the Sound. If you go  
on working with patience and perseverance, you will  
get everything.  
- » « • » •  
75. I am glad to learn of your progress in  
your spiritual practices. If you continue to put in  
time regularly in your practices, you will have more  
experiences of higher realms in your spiritual flights.  
Men do not see them for want of inversion of all of  
their outgoing faculties. Shabd is all-powerful and  
is resounding in all directions.  
The time factor is necessary for the achievement  
of the goal before you. You need not be disheart-  
ened at your slow progress in the spiritual way. If  
a Satsangi has not been able to give full time to his  
practices and has progressed very little during his  
lifetime, but he is imbued with the love of the Master  
and has no attachment for the world and its desires,  
the Master is so gracious, that the Satsangi is not  
given any rebirth. He is placed, after death, in a  
suitable place inside, in the first or second region,  
where he completes the deficiency before going further  
up.  
As regards the young child with beautiful purple  
aura you saw in your practice, you should pay no  
heed to him. He is one of the five evils personified

1 1 2 精神宝石

努力在一生中实现精神进步，以便你能超越世俗环境。你在这一生中取得的精神进步将与你同在。

感谢您，我身体健康，希望您在修行之路上努力，揭开内心的面纱，将您的灵魂带到更高的境界。完成您一天的工作，但让您的注意力始终集中在大师的形象、重复或聆听声音上。如果您继续耐心而坚韧地工作，您将得到一切。

- » « • » •

很高兴得知你在灵性实践方面的进步。如果你继续定期投入时间进行实践，你将在灵性飞行中体验到更高维度的更多经历。人们看不到它们，是因为他们缺乏所有外向功能的反转。声音是全能的，它在所有方向上回响。

时间因素对于实现你面前的目标至关重要。你在灵性道路上的缓慢进步不必灰心。如果一个萨特桑吉（Satsangi）未能将全部时间用于修行，在其一生中进步很小，但他充满了对上师的热爱，对世界及其欲望没有执着，上师如此仁慈，以至于萨特桑吉不会得到任何转世。他在死后被安置在内部一个合适的地方，在第一或第二区域，在那里他完成不足之处，然后再进一步向上。

关于你在实践中看到的那个拥有美丽紫色光环的小孩子，你对他不应予以理会。他是五恶之一。

MAHARAJ SAWAN SINGH Jl'S LETTERS 113  
—Lust, Anger, Greed, Attachment and Pride. They  
leave the Satsangi, one by one, as he progresses on  
his way up.  
Each man is enveloped with an aura bearing  
colors according to the quality of inner waves of thoughts  
surging in him — Sensual appetites create the impres-  
sion of a dark red radiance. The clear cut conception  
of a logical thinker is experienced as a yellowish figure  
with a sharply defined cut line. Blue color represents  
love. White color speaks for spirituality, and so forth.  
In your practices you should not put any strain  
or pressure on your eyes. Repeat the Names mentally.  
When concentration will be developed, the soul will  
of itself withdraw inside, back of the pineal gland.  
No attempt should be made to locate the gland or  
the nerves leading to it.' The seeker who devotes  
time regularly in his spiritual practices need not  
despair. Why lose heart and entertain weak thoughts?  
Have a strong desire that you have to attain the goal  
in this very birth. If you go up even one plane in this  
birth, you will not come back into the physical frame  
again. Rebirth is only for those who have worldly  
desires.  
• « » • • •  
76 and am glad to learn that you have deep  
love for R. S. and work upon the path. Although  
you are separated from my physical body, yet you are  
not away from my mind. The Satguru in His Sound  
Form is taking proper care of you and is within you.  
When, by means of concentration, you have closed  
the nine portals of the body and have crossed the  
solar system, the Master in His Radiant Form will  
reveal Himself to you. He will talk to you in the

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他是五恶的化身之一——欲望、愤怒、贪婪、执着和骄傲。随着他沿着上升的道路前进，他们一个个离开萨特桑吉。

每个人都被一种光环所包围，光环的颜色根据他内心涌动的思想内在波动的质量而变化——感官欲望创造出一种深红色的光辉。逻辑思维者的清晰概念体验为一个带有锐利切割线的黄色形象。蓝色代表爱情。白色代表灵性，等等。

在您的实践中，不应给您的眼睛施加任何压力或压力。在心里重复名字。当专注力得到发展时，灵魂会自行向内退缩，位于松果体后面。不应试图定位松果体或通往它的神经。那些定期在精神实践中投入时间的寻求者不必绝望。为何失去信心并抱有软弱的想法？要有强烈的愿望，希望在这个生命中实现目标。如果您在这个生命中上升一个层次，您将不再回到物理身体中。轮回转世只为那些有世俗欲望的人。

• “ ” • • •

76 很高兴得知您对 R. S.有深厚的爱，并在修行之路上努力。虽然您与我的肉身分离，但您并未离开我的心灵。萨古鲁以他的声音形态正在妥善照顾您，并且与您同在。当您通过专注关闭身体的九个门户并穿越太阳系时，以他光辉形态的主宰将向您显现。他将与您交谈，在

1 1 4 SPIRITUAL GEMS  
same manner as you talk to people in this world, will  
answer all your questions, and will be with you all  
your life.  
You should not be sorry for being alone. We  
are born alone and leave this world alone. None  
go with us. Even this body has to be left behind. It  
is the Master and the Sound Current that keep us  
company at death and after.  
The internal spiritual journey is very sweet and  
interesting, and so also the study of books relating to  
the Path. When you go up high enough, you will  
see much finer and more interesting scenes.  
What you have said about seeing the Radiant  
Form of Master Jesus is quite true. You will meet  
Him again when you go in, but you are to go much  
higher up and beyond Him. You should die daily,  
as you died on the day you saw the vision of Christ.  
You should devote much time to your spiritual practice  
so that you may see those things daily. Those visions  
and scenes are still within you and, when you go  
within, you will see them. Please keep your mind and  
attention present during meditation and work hard.  
Let not the thought of karma discourage you.  
When you work with a firm resolve, you will overcome  
all obstacles. Do not despair, but go on working  
hard. It is not a path of despair. Always keep a  
firm resolve of going in. You have ceased to see those  
visions and scenes only because your attention came  
outward and the concentration scattered. If you  
now work hard, you can go still further inside because  
the Path, which h\*" been indicated to you, is much  
higher. When you work, you will see with your own  
eyes and will not need to ask others.

1 1 4 精神宝石 以你与世界中的人交谈的方式，将回答你所有的问题，并将伴随你一生。

你不应该为孤独而感到抱歉。我们生来孤独，离开这个世界也是孤独。没有人会陪伴我们。甚至这个身体也必须被留下。它，他将与你交谈，是主宰和声音之流，在死亡之后陪伴我们。

内心灵性之旅非常甜蜜有趣，与修行相关的书籍研究也是如此。当你爬得足够高时，你会看到更加精致和有趣的景象。

你所说的关于看到耶稣基督光辉形象的话非常真实。当你进去时，你将再次见到他，但你必须去得更高，超越他。你应该像你在看到基督的异象那天一样，每天死去。你应该花很多时间在灵性修行上，以便你能每天看到那些事情。那些异象和场景仍然在你内心深处，当你进入内心时，你会看到它们。请在冥想和工作时保持你的心灵和注意力集中。

不要让业力的想法让你气馁。

当你以坚定的决心工作，你将克服所有障碍。不要绝望，但继续努力工作。这不是一条绝望的道路。始终坚定地朝着前进的方向前进。你之所以不再看到那些幻象和场景，仅仅是因为你的注意力向外分散，注意力分散了。如果你现在努力工作，你可以进一步深入内心，因为向你指明的道路要高得多。当你工作时，你将用自己的眼睛看到，而无需向他人求助。

MAHARAj SAWAN SINGH Jl'S LETTERS 115  
77. As for your nose trouble, it must be due to  
something wrong with your stomach and bronchial  
tubes. You might get it treated by some physician.  
It is due to past karma, yet it does not imply that  
you should not take steps to get rid of this nuisance.  
So long as you are suffering, you can go on repeat-  
ing the five Holy Names while sitting in an easy  
chair, while lying or in any comfortable posture, and  
even when walking. This continuous Repetition  
will bring about concentration of the mind and make  
your will power strong.  
Do not lose courage. The Master who has  
given you Initiation is bound to take you to the highest  
region. If, owing to illness, you cannot complete  
your course, He will give you another birth with far  
better circumstances favorable to spiritual advance-  
ment. He is not going to leave you in the lurch.  
If you cannot sit in the prescribed posture,  
you can sit... .with both hands joined in your lap.  
The object is to bring about concentration of the mind  
and make it motionless. This will not cause pain  
in your arms and hands. Do not strain your body.  
And do not try to make spiritual progress in a hurry.  
Do it calmly and quietly.  
Whatever you again want to ask, you may do  
so without hesitation, and a reply will be sent to you .  
78. Had you continued to keep your mother  
at your house and served her till the end, you would  
have discharged a filial duty, for she had nursed  
you in your helpless infancy. But perhaps she was  
too exacting and too difficult to please. You did not  
mean any harm to her, and had every good intention

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77. 关于你的鼻子问题，这肯定是因为你的胃和支气管出了问题。你可以找一些医生治疗。这是过去的业力所致，但这并不意味着你不应该采取措施摆脱这个麻烦。

只要你在受苦，你就可以坐在舒适的扶手椅上，躺着或以任何舒适的姿势，甚至当你在行走时，继续重复这五个神圣的名字。这种持续的重复将带来心灵的集中，并使你的意志力强大。

不要失去勇气。给你启蒙的导师必定会带你到达最高境界。如果你因病无法完成课程，他将给你一个更有利于精神进步的转世。他不会让你陷入困境。

如果您不能保持规定的姿势，您可以双手合十放在膝盖上。目的是使心灵集中，使其静止。这不会使您的手臂和手感到疼痛。不要使身体过度用力。也不要急于追求精神上的进步。

冷静且安静地做。

无论您再次想问什么，您可以毫不犹豫地提问，并将回复发送给您。

78. 如果你继续把母亲留在你家里，一直服侍她到最后一刻，你就尽到了孝道，因为她在你无助的幼年时期照顾了你。但也许她太苛刻，太难取悦。你对她没有恶意，而且有每一个好意

116 SPIRITUAL GEMS  
when you sent her to be looked after by a private  
lady. Let her remain where she is. She has to under-  
go her own karma, which is called pralabdh.  
The total number of breaths which one is to take  
till death, the morsels which one is to eat, and the  
steps which one is to walk are all preordained at birth,  
and no one can alter, decrease or increase them.  
There is no harm in praying to the Lord that she  
may be relieved of her pain and suffering. The  
Master helps the relatives of His pupils when they  
depart from this life. You should go on doing your  
Meditation and Repetition so that it may do her  
some good after this life.  
79. If the meditation is performed in a reclin-  
ing position, such as in bed, it takes longer time to  
bring about concentration and very often sleep inter-  
rupts the meditation.  
If husband and wife are agreed as to their  
religious belief, it is conducive to their happiness.  
If husband and wife are filled with the same desire  
for making spiritual progress, they are helpful to one  
another. If at a time one is slack, the keenness of  
the other makes him work up. Thus both of them,  
being travelers on the same Path, are helpful to one  
another, their destination being the same. But each  
has his own karma to undergo. The karma of each  
partner is different. Yet if a couple meditates together,  
they also become companions in the spiritual journey.  
80. I am sorry to learn of the demise of your  
mother. One feels grieved when a dear one goes

精神宝石，当她被送到一位私人女士那里照顾时，你有着每一个好意。让她留在原地。她必须经历自己的业力，这被称为 pralabdh。

一个人的呼吸次数、要吃的食物和要走的步数，在出生时就已经注定，无人能改变、减少或增加。向主祈祷，希望她能减轻痛苦和苦难，并无害处。当他的学生离开这个世界时，导师会帮助他们。你应该继续进行冥想和重复，这样在来世对她可能有所帮助。

79. 如果打坐是在躺卧姿势下进行，例如在床上，那么达到专注需要更长的时间，而且很常见的是睡眠会打断打坐。

如果夫妻双方在宗教信仰上达成一致，这有利于他们的幸福。如果夫妻双方都怀有同样的精神进步愿望，他们互相帮助。如果一方懈怠，另一方的热情会激发他努力。因此，作为同一条道路上的旅人，他们互相帮助，目标相同。但每个人都要经历自己的业力。每个伴侣的业力不同。然而，如果夫妻共同冥想，他们也成为了精神旅程上的伴侣。

80. 悲悉您母亲去世，得知此消息令人悲痛。当亲人离去时，人们都会感到难过。

MAHARAJ SAWAN SINGH Jl'S LETTERS 117  
away forever, and this grief is natural so long as the  
attention is attached to the body, relations and friends,  
and has not entered the eye center.  
At such times the mind is in tension and raises  
questions of life and death, and experiences strange  
dreams. Sometimes in dream the attention gets  
directed towards the eye center and, from a distance,  
catches flashes of what goes on in or near the eye center,  
in the astral plane. The flashes are usually blurred  
and seldom clear. A clear flash turns out to be  
correct. Again, in this tension, one may experience  
a little pull towards the eye center and its painful  
effect on the body — a dying sensation — because one  
is not accustomed to withdraw the vital current from  
the body at will. But dreams are dreams, and it is  
good that no importance is attached to them and they  
are thrown out from memory. Reliance should be  
placed on experiences gained by going inside  
consciously.  
The world is an inn where travelers assemble  
from different directions for the night and by morning  
take to their respective destinations. In the family  
one comes as father, the other as mother and still  
others as sons and daughters. All are directed by their  
respective karma, and leave the family in their time.  
In every birth — in the insect, the bird, the animal  
or the human form — one gets a mother and a  
father. The number of mothers, fathers and near  
relations one has had are countless. For whom then  
should one worry? Our worry does not help them.  
The worry should be to reach the eye center and  
make it one's home, and meet the Radiant Form of  
the Master and the Shabd that pulls up, so that  
there is no birth hereafter, and no worries.

玛哈拉杰·萨万·辛格的 117 封信

永远离开，这种悲伤只要注意力还停留在身体、关系和朋友身上，没有进入眼睛中心，就是自然的。

在这样的时刻，心灵处于紧张状态，提出生死问题，并经历奇怪的梦境。有时在梦中，注意力会转向眼睛中心，从远处捕捉到在或靠近眼睛中心、在灵界发生的事情的闪光。这些闪光通常是模糊的，很少清晰。清晰的闪光证明是正确的。再次，在这种紧张中，一个人可能会体验到一点向眼睛中心的拉扯及其对身体的不适影响——一种死亡的感觉——因为一个人不习惯于随意从身体中撤回生命之流。但梦是梦，当亲人去世时，如果没有人重视它们，它们就会被从记忆中抛出。应该依靠通过有意识地进入内心获得的经验。

世界是一个旅店，来自不同方向的旅人在此聚集过夜，到早晨各自前往各自的目的地。在家庭中，一个人以父亲的身份到来，另一个人以母亲的身份到来，还有的人以儿子或女儿的身份到来。所有人都在各自的业力指导下，并在适当的时候离开家庭。在每一次出生——无论是昆虫、鸟类、动物还是人类形态——每个人都得到一个母亲和一个父亲。一个人曾经拥有的母亲、父亲和近亲的数量是无数的。那么，我们应该为谁担心呢？我们的担忧并不能帮助他们。担忧应该是达到眼睛中心，让它成为自己的家，遇见大师的光辉形态和提升的声波，这样就没有了来世的出生和担忧。

118 SPIRITUAL GEMS  
Your mother had not received Initiation, so her  
future course is guided by her karma. The best you  
can do for her is to complete your own course of  
Repetition and thereby complete your concentration.  
Your mother will get some benefit from your efforts  
in this line.  
At death the suffering is acute, and one should  
learn to die daily to withstand this pain. Withdrawal  
of the scattered attention from the body into the eye  
center is death — leaving the physical plane and enter-  
ing the astral plane.  
The dream of the semi-conscious state, as said  
before, is not to be relied upon. If the attention were  
catching the true Shabd, there could not be a dream or an  
unconscious state. Shabd brings in superconscious state.  
Physical defects do not stand in the way of rising  
from one region to another. The mind and soul are  
to go up; the physical body is left behind at the eye  
center. The vital portion of the reproductive area is  
vital for production but not for "concentration" and  
rising up.  
So long as there is sex desire, there is no real love  
for the Master and the Shabd that will free one from  
sex desire and pull him up. Superficial love does not  
count for much. There is antagonism in Shabd and  
sex desire. Shabd pulls up the attention towards the  
eye center, and sex desire throws the attention down  
to the lowest center — the reproductive organs. Physical  
contact pulls the attention down. There is no question  
of a lift of one or the other through contacts.  
The use of liquor is bad. It unsettles the mind,  
and an unsettled mind brings in its train all the evils  
which one in a normal state avoids.

118 精神宝石 你的母亲尚未接受启蒙，因此她的未来道路由她的业力引导。你能为她做的最好的事就是完成你自己的重复课程，从而完成你的专注。你的母亲将从你在这一方面的努力中获得一些益处。

死亡时痛苦加剧，人应该学会每天面对死亡以承受这种痛苦。将散乱的关注从身体收回至眼睛中心即为死亡——离开物质平面进入灵性平面。

半意识状态的梦想，正如之前所说，不可依赖。如果注意力能捕捉到真正的 Shabd，就不会有梦境或无意识状态。Shabd 带来超意识状态。

身体缺陷不会阻碍从一个地区上升到另一个地区。心灵和灵魂应当上升；身体留在眼睛中心。生殖区域的精华部分对于生产至关重要，但不是对于“集中”和上升。

只要存在性欲，就不会有对主人及能使人摆脱性欲并提升他的 Shabd 的真正爱。表面的爱不算什么。Shabd 和性欲之间存在对抗。Shabd 将注意力拉向眼睛中心，而性欲则将注意力推至最低中心——生殖器官。身体接触将注意力拉低。通过接触提升一个或另一个的问题不存在。

酒的使用是坏的。它扰乱了心灵，而一个不安的心灵会带来所有在正常状态下避免的恶行。

MAHARAJ SAWAN SINGH Jl'S LETTERS 119  
81. I went through your loving letter with the  
care it deserved. I was pleased to read it as its contents  
indicated the good-heartedness of the writer.  
When you sit for Bhajan, you should enter into  
an agreement with your mind, considering it as an  
entity different from you, that it should not bother  
you for the period of two hours. You can tell it that  
if it misbehaves, you will sit for even more than two  
hours, for as long as it does not feel the ectasy of inter-  
nal Bliss! This is how the human mind is to be control-  
led. As a matter of fact, our mind is like the proverb-  
ial serpent guarding the Spiritual Treasure, which  
cannot be obtained till the menace of the serpent is  
surmounted. Never mind the past! Look to the  
present and the future in the spirit of a true  
devotee!  
Do not mind if your limbs begin to ache after  
sitting for long in meditation. After some practice  
they will cease to be troublesome and will, as if it were,  
"go to sleep"; as by means of Bhajan, the soul and  
mind are drawn up to the center above the two eyes,  
where you have to focus your undivided attention at  
the time of Bhajan.  
When, by this means, your mind begins to accept  
control and discipline, and becomes motionless, you  
will see within yourself the effulgence of the Spiritual  
World which will lead you to the stars, sun and  
moon — all within you — and after them, to the Feet  
of the Master, which you so eagerly wish to reach.  
When you reach that stage, the Master will speak  
to you just as you converse with the people around  
you in this physical world. Just think! All around  
you is perishable, and after death none can befriend  
you or guide you except the Master and Nam.

玛哈拉杰·萨万·辛格 Jl 的信件 119

81. 我仔细阅读了您的亲爱信件，正如它应得的关注。我很高兴读到它，因为其内容表明了作者的善良。

当你静坐冥想时，你应该与你的心灵达成协议，将其视为一个不同于你的实体，它在这两小时内不应该打扰你。你可以告诉它，如果它表现不佳，你将坐得更久，直到它不再感受到内心的喜悦！这就是控制人类心灵的方式。事实上，我们的心灵就像传说中的守护精神宝藏的蛇，直到蛇的威胁被克服，我们才能获得宝藏。不要在意过去！以真正信徒的精神关注现在和未来！

不要介意在长时间打坐后你的肢体开始疼痛。经过一些练习，它们将不再麻烦，就像“入睡”一样；通过 Bhajan，灵魂和心灵被提升到两个眼睛之上的中心，在那里你需要在 Bhajan 时集中你全部的注意力。

当通过这种方式，你的心灵开始接受控制和纪律，变得静止不动时，你将看到自己内心中精神世界的光辉，这将引导你到达星星、太阳和月亮——所有这些都在你内心——然后到达你如此渴望达到的大师的脚下。当你达到那个阶段时，大师会像你在物质世界中与周围的人交谈一样与你交谈。想想看！你周围的一切都是易朽的，死后除了大师和那姆，没有人能成为你的朋友或引导你。

120 SPIRITUAL GEMS  
Why should Dr. Johnson's book frighten any one?  
It is no use shutting one's eyes to the law of trans-  
migration which is far more real and inexorable than  
some people, in their shortsightedness, feel inclined  
to admit. The Saints show the Path that leads out  
of this vicious circle of creation on this earth. It  
is only by means of Bhajan that a person can travel  
a Path that leads out of it and takes one to the sacred  
Feet of the Great Almighty.  
When a loving devotee dies, the Master takes  
care of the soul. He guides it and instructs it even  
after death. In this respect the death of a devotee  
is totally different from that of a man of the world.  
But it behooves all disciples to give as much time  
and attention to the development of the spiritual  
side of their being as possible. It is only thus that the  
soul can be freed from the bondage of body and mind,  
from the downward pull of the senses, and can work  
its way up to the Great Ocean of which it is a drop.  
If you really think that the purchase of property  
a t . . . .or elsewhere will be a sound business propo-  
sition, you may go in for it. The war cannot last  
forever! It is, of course, open to you and your husband  
to make an honest living in any way you like, compat-  
ible with your means and aptitude.  
82. I am glad to learn that you have received  
Initiation. Now it is for you to concentrate your  
scattered attention and withdraw it from the limbs  
and the body into the eye center, and sit there, within  
yourself. When the eye center becomes the head-  
quarters of your attention, then the Sound Current  
will be able to pull the attention upward.

120 精神宝石 约翰逊博士的书为何会让人感到恐惧？闭上眼睛逃避轮回的法则是没有用的，这个法则比一些人因短视而愿意承认的更为真实和不可抗拒。圣人指出了通往这个地球上创造恶性循环之外的路径。只有通过 Bhajan，一个人才能踏上通往它并引领他到达至高无上神圣之脚的路径。

当一位虔诚的奉献者去世时，导师会照顾他的灵魂。即使在死后，他也会引导和指导它。在这方面，奉献者的死亡与世人的死亡完全不同。但所有弟子都应该尽可能多地投入时间和精力来发展他们存在的灵性方面。只有这样，灵魂才能摆脱身体和心灵的束缚，摆脱感官的向下拉扯，并努力上升到它所属于的伟大海洋。

如果你真的认为在某个地方购买房产或其他投资将是一个明智的商业决策，你可以尝试。战争不可能永远持续！当然，你可以和你的丈夫以任何你喜欢的方式，在符合你们经济条件和能力的情况下，过上诚实的生活。

82. 我很高兴得知你已经接受了启蒙。现在你要集中你分散的注意力，将其从四肢和身体中收回，进入眼睛中心，并坐在那里，在你自己里面。当眼睛中心成为你注意力的总部时，声音电流就能将注意力向上拉。

MAHARAJ SAWAN SINGH Jl'S LETTERS 121  
The method of concentration (Repetition of the  
Names) is a natural process. Everyone is busy in  
repeating words, audibly or mentally, concerning his  
work in life. Here, words connected with the spiritual  
journey have been substituted in place of the words  
used in daily routine life. The withdrawal of the  
attention from the limbs and the body, into the eye  
center, is not new either. Everybody, when he goes  
to sleep, brings his attention —intentionally or uninten-  
tionally— into the eye center but, lets it fall down to  
the throat and navel centers instead of holding it in  
the eye center. The only difference in the process  
of concentration is that we are to hold the attention  
in the eye center and not let it drop .down.  
The Sound Current is present in everybody already,  
only its presence has been explained at the time of  
Initiation. Therefore, the whole process is perfectly  
natural. There is no artificiality in. it. It is safe,  
does not cost anything, has no outward symbols, no  
other person can interfere in it, it can be practised by  
all, and does not clash with any religion.  
With love and faith, devote time to this work  
regularly. As has been said above, the achievement  
of results will depend on your effort. There should  
be no hurry here. A calm, peaceful mind, working  
slowly but steadily, will attain success sooner.  
It is only when we sit in meditation that we begin  
to discover the power, the waywardness and the  
obstinacy of the mind. The mind that has been  
running wild ever since we came into the wheel of  
life and death will take time to yield. You are just  
beginning the fight against it. It is a life-long fight;  
and the reward is, if one conquers his mind (makes it  
motionless in the eye center) he wins the world.

玛哈拉杰·萨万·辛格 Jl 的信件 121

集中法（名称重复）是一种自然过程。每个人都在忙于重复与生活工作中相关的词语，无论是口头上还是心理上。在这里，与精神之旅相关的词语已经取代了日常生活中使用的词语。将注意力从肢体和身体撤回至眼睛中心，也不是什么新鲜事。每个人在入睡时，都会有意无意地将注意力带到眼睛中心，但让它下降到喉咙和肚脐中心，而不是保持在眼睛中心。集中过程中的唯一区别在于，我们要将注意力保持在眼睛中心，不让它下降。

声音电流已经存在于每个人之中，只是在启蒙时刻才解释了它的存在。因此，整个过程是完全自然的。其中没有任何不自然之处。它是安全的，不花费任何代价，没有外在的象征，没有其他人可以干涉，任何人都可以练习，并且与任何宗教都不冲突。

用爱心和信念，定期投入时间于这项工作。正如上面所说，成果的实现将取决于你的努力。这里不应急躁。保持冷静、平和的心态，缓慢但稳定地工作，将更快地取得成功。

我们只有在冥想中才能开始发现心灵的力量、无常和固执。自从我们进入生死轮回以来一直狂奔的心灵需要时间才能屈服。你才刚刚开始与之抗争。这是一场终身的战斗；如果一个人征服了自己的心灵（使其在眼中心静止），他将赢得整个世界。

122 SPIRITUAL GEMS  
You say you feel lonely. The whole creation,  
and the Creator are within you. If you take your  
attention inside of you and attach it to the Sound  
Current, you will be at peace with yourself and  
with the world. The lasting peace lies inside of us.  
It is not to be had outside, in worldly objects and  
worldly companions.  
If you find yourself under a mental depression  
and feel physically exhausted and cannot bring your-  
self up to meditate by sitting in proper posture, then  
do it while lying down. But there is the danger that  
this may become a habit. Defeat is not so bad as the  
admission of defeat. Under all circumstances, the  
fight against the mind should be continued. Mind  
is our enemy. It tries to throw us off by all sorts of  
things, on one pretence or another.  
Thank you for your good wishes at my birthday.  
All that I wish is that the initiates reach their Spiritual  
Home in Sachkhand as quickly as they can.  
83. I am glad you have received the instruction.  
Now it is for you to work up. The help of the Master  
is always there. The Master is not far off from you.  
He is within you, in your eye center.  
Man and the world are so consituted that there  
is always one thing or the other cropping up and  
demanding our attention. Such things should be  
attended to, but one should find time daily for the  
spiritual work. It should not be ignored. If full  
time cannot be given, give as much as you can. Even  
five minutes would do. The spiritual work alone  
goes with us to our credit after death. All other will  
be left behind. The day that is gone will not come

122 精神宝石 你说你感到孤独。整个创造和创造者都在你之内。如果你将你的注意力转向内心，并将其附着于声音之流，你将与自己以及与世界和平相处。持久的和平存在于我们内心。它不在外界，不在世俗的物体和世俗的伴侣之中。

如果你发现自己处于心理抑郁状态，感到身体疲惫，无法通过正确的姿势坐着冥想，那么就躺着做。但这里有一个危险，这可能会成为一种习惯。失败并不比承认失败更糟糕。在任何情况下，都应该继续与内心的斗争。心灵是我们的敌人。它试图用各种各样的事情，以各种借口来让我们失去平衡。

感谢您在我生日上的美好祝愿。

所有我所希望的就是，门徒们能尽快到达萨奇罕的精神家园。

我很高兴你已经收到了指示。现在轮到你工作了。大师的帮助始终在那里。大师离你不远。

他存在于你体内，在你的眼睛中心。

人与世界如此构成，总有这样那样的事情出现，需要我们的关注。这些事情应该得到关注，但每天也应该抽出时间来做精神工作。这不应该被忽视。如果无法全身心投入，就尽可能多投入。即使五分钟也行。只有精神工作会伴随我们到死后，其他一切都将留在这个世界上。逝去的那一天不会回来。

MAHARAJ SAWAN SINGH Jl'S LETTERS 123  
back again. So with love and faith and perseverance,  
go ahead.  
• • • »•  
84. I am sorry you are so much upset by the  
shortcomings of the initiates. People accept the  
teaching gladly because it appears to them so simple  
and natural. In their first zeal they accept the  
restrictions on their diet, but when it comes to live  
by them, they begin to falter. The mind plays  
its cunning part and deceives them, and in many  
subtle ways they try to get around these restrictions,  
even not sparing the Master. It is characteristic of  
the mind that it does not take the blame on itself but  
throws it on someone else and, if need be, on the  
Master, as well.  
This is their weakness. The Master, out or in,  
would never relax these restrictions. Have you come  
across a mother who would give poison to her children?  
Meats, eggs and alcohol are poisons, and he who uses  
them will suffer. There is no escape from it. Go in  
and see with your own eyes what tortures the users  
of these have to bear, whether initiates or non-"  
initiates.  
Those who indulge in these are disciples of  
senses and not of the Master. Their attention works  
on the sense plane. All their talk about the Master,  
in or out, or about their spiritual progress is sham.  
"Quick little petition to the inner Master", is a huge  
deception. The inner Master is not so soft and easy  
to reach! It is true He is merciful, but it does not  
mean that the wrongdoers and the wayward would  
escape punishment.  
The Saints do not hand over their initiates to

玛哈拉杰·萨万·辛格 Jl 的信件 123

再次回来。所以，带着爱和信念，坚持不懈地前进。

• • • 」•

很抱歉您对初学者的不足感到如此沮丧。人们欣然接受教导，因为它在他们看来既简单又自然。在他们最初的热情中，他们接受了饮食上的限制，但当真正要遵守这些限制时，他们开始犹豫不决。心灵扮演了狡猾的角色，欺骗了他们，并以许多微妙的方式试图规避这些限制，甚至不惜牺牲大师。心灵的特点是不承担自己的责任，而是推卸给他人，如果需要，甚至推卸给大师。

这是他们的弱点。无论在或不在，大师永远不会放松这些限制。你遇到过会给自己的孩子下毒的母亲吗？肉类、鸡蛋和酒精都是毒药，使用它们的人将遭受痛苦。无法逃避。进去亲眼看看这些使用者的痛苦，无论是初学者还是非“那个已经过去的日子不会再来初学者。”

那些沉溺于这些的人是感官的弟子，而非主的弟子。他们的注意力在感官层面上运作。他们对主的谈论，无论在内部还是外部，或者关于他们的精神进步，都是虚假的。“快速向内在主的小祈求”是一种巨大的欺骗。内在主并不那么软弱，也不容易接近！虽然祂确实是仁慈的，但这并不意味着作恶者和偏离正道的人会逃避惩罚。

圣徒不会将他们的入门者交给

124 SPIRITUAL GEMS  
Kal, but the initiates have to suffer for their misdeeds.  
Suffering purifies, and only the pure enter the eye  
center. Anybody who breaks marriage vows and  
deserts children for sense indulgence is a slave  
to lust. Lust is his master. The same applies to  
other indulgences. Mind is our enemy, and he  
who follows his mind is playing in the hands of his  
enemy and has no chance of escape.  
To reach the eye center and cross the starry sky,  
the sun and the moon, and come face to face with the  
Radiant Form of the Master, is the duty of the disciple,  
whether he does it in this life or the next. It is his  
work and he is to do it. So why not do it now and  
why postpone it?  
Sant Mat does not advocate compulsion. Human  
nature is weak. This is Kalyuga. The initiates come  
under the influence of the worldly people. They lack  
Satsang; therefore, they fall. Let us have patience  
with them. By and by they will be able to stand on  
their feet. Let us judge them kindly.  
The Master has many forms — physical on the  
physical plane, radiant on the astral, and Shabd form  
on the top of Trikuti, and then another in Sach Khand.  
The Radiant Form resembles the physical form and  
from this resemblance one distinguishes Him inside,  
from others. Same is the case with the disciple. The  
physical form he leaves behind at the eye center,  
with his astral form he travels the first region and with  
his causal form the second region. The Radiant  
Form of the Master enters into conversation as we  
converse in dreams. Dream is the nearest analogy,  
but we are dealing with the superconscious state.  
When you have made contact with that Form,  
you will find the Master present everywhere, and

124 精神宝石 卡尔，但初学者必须为他们的恶行受苦。受苦可以净化，只有纯洁的人才能进入眼睛中心。任何违背婚誓、为了感官享乐而遗弃孩子的人都是欲望的奴隶。欲望是他的主人。这同样适用于其他放纵。心灵是我们的敌人，跟随心灵的人是在敌人的手中玩耍，没有逃脱的机会。

达到眼睛中心，穿越繁星之夜，与大师的辉煌形态面对面，这是弟子的职责，无论他是在此生还是来生完成。这是他的工作，他必须完成。那么，为什么不现在就做，为什么要推迟呢？

Sant Mat 不主张强制。人性脆弱。这是黑运时期。门徒们受到世间人的影响。他们缺乏 Satsang；因此，他们堕落。让我们对他们有耐心。渐渐地，他们能够自立。让我们友好地评判他们。

大师有许多形态——在物质层面上是物理形态，在星体层面上是光辉形态，在特里库提之巅是香布形态，然后在萨奇汉德又有另一种形态。光辉形态与物理形态相似，通过这种相似性，我们可以在内心将他与其他人区分开来。弟子的情况也是如此。他在眼中心留下了物理形态，用他的星体形态穿越第一区域，用他的因果形态穿越第二区域。大师的光辉形态在我们梦中与我们交谈。梦境是最接近的类比，但我们处理的是超意识状态。

当你与那个形态取得联系时，你会发现大师无处不在，

MAHARAJ SAWAN SINGH Jl'S LETTERS 125  
your mind will be so strong that it will be almost im-  
possible for you to blame them when you look at the  
short comings of others. Your happiness will be in-  
dependent of your surroundings. You will not be  
shaken by the ups and downs of the world.  
It should be the effort of every initiate to work  
up as best he can, to reach the eye center and meet  
the Radiant Form, so that he stands as a pillar of  
strength, unmoved by the winds and storms of passions.  
85. The law of karma (results of past actions)  
and the doctrine of predestination and preordination  
are true and inexorable. We reap what we sow!  
Our actions in past lives bring about our "fate" in  
this life, on which our bodies are fashioned. The  
"fate" is to regulate and govern our present being,  
but being itself the offspring of past actions, it always  
behooves us to lay the foundations of a better fate by  
doing good and noble acts. So there is always a  
place for endeavor and effort toward a true under-  
standing of the operation of the "Law of Karma".  
You are right in thinking that an Initiate who  
is filled with loving devotion to the Spiritual Path is  
a blessing for his wife and children. It would have  
been better if your consort had been Initiated; but,  
in any case, it is good for her that you are an Initiate.  
The Master tries to take care of souls that are intimate-  
ly connected with His disciples, unless they are ab-  
solutely recalcitrant and impervious to His Divine  
Spiritual influence.  
I would enjoin on you the paramount necessity  
of regular repetition of the Holy Words taught to you  
at the time of Initiation, and of constant listening to

玛哈拉杰·萨万·辛格 Jl 的信件 125

你的心灵将如此强大，以至于当你看到他人的不足时，几乎不可能责怪他们。你的幸福将独立于你的环境。你不会被世界的起伏所动摇。

每个人都应该尽自己最大的努力，达到眼睛中心，遇见光辉形态，从而成为一座坚定不移的支柱，不受激情的风暴所动摇。

因果律（过去行为的后果）和预定论、前定论是真实且不可改变的。我们种瓜得瓜，种豆得豆！前世的行动导致我们今生的“命运”，我们的身体就是根据这个“命运”塑造的。“命运”是用来规范和治理我们现在的存在，但自身又是过去行为的产物，所以我们总是应该通过行善和崇高行为来奠定更好命运的基础。因此，总是有地方可以努力和奋斗，以真正理解“因果律”的运作。

你是对的，认为一个对灵性道路充满爱心奉献的初学者是妻子和孩子的祝福。如果您的伴侣已经受过初学者的训练会更好；但无论如何，您作为初学者对她来说是个好事。导师试图照顾与他门徒亲密相连的灵魂，除非他们绝对顽抗且对祂的 divine 精神影响无动于衷。

我要求你们牢记在启蒙时刻传授给你们的神圣话语的定期重复，以及持续倾听的极端必要性

126 SPIRITUAL GEMS  
the Sound Current. It is this practice, regularly  
performed with loving devotion, which can give you  
Salvation.  
-#-•-•-  
86. Sant Mat is extremely liberal, more liberal  
than can be conceived. You may use any word or  
words that you love to associate with the Creator  
in your morning meditation period, till you have  
received your Initiation. It is the love and faith at  
the back of what one does, that counts.  
The real form of the Master is the Word. It is  
present everywhere and is the mainstay of all that is  
visible and invisible. The Word takes on the human  
form to connect people with Himself, for people  
would not understand in any other way except  
through someone like themselves. St. John chapter  
I, verse 14 says that the Word was made flesh and  
dwelt among us...  
Your Master is within you and watches you.  
Only the veil of the mind hangs between you and Him.  
Make the mind motionless and all that lies hidden  
behind it will be an open book.  
Many thanks for your letter and the fine feelings  
that it gives expression to. It is a reflexion of the  
purity of your heart.  
<•-•-•»  
87. I am glad to learn of your spiritual progress  
— your "hearing of the music all the time, it comes  
through the brain and not through ears"; of your  
"seeing the astral light color always in motion"; of  
your having "seen yourself in some of your past  
lives." I congratulate you on that. You are on the  
right Path.

126 精神宝石 声音之流。正是这种定期以爱心虔诚执行的实践，能够为你带来救赎。

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86.

圣玛特非常开明，比人们能想象到的还要开明。在您接受启蒙之前，您可以在晨间冥想期间使用您喜欢的任何词语或词组来与创造者联系。重要的是，人们所做事情背后的爱和信仰才是最重要的。

主的真实形态是道。它无处不在，是一切有形和无形的支柱。道采取人的形态，与人类自身相连，因为人类除了通过像他们自己一样的人之外，无法以任何其他方式理解。约翰福音第一章第十四章说，道成了肉身，与我们同在……

你的主人就在你体内，在注视着你。

只有心灵的帷幕悬挂在你和他之间。使心灵静止，所有隐藏的和不断倾听的都将变得清晰可见，就像一本打开的书。

非常感谢您的来信以及它所表达的真挚情感。这是您内心纯洁的反映。

<•-•-•>

很高兴得知你在精神上的进步——你“一直听到音乐，它通过大脑而非耳朵传来”；你“看到天体之光总是处于运动之中”；你“在过去的生命中看到过自己。”对此我表示祝贺。你走在正确的道路上。

MAHARAJ SAWAN SINGH Jl'S LETTERS 127  
There are ten different sounds audible in the region  
of the eye center — drum, whistle, violin, and so forth  
including the Bell and the Conch. Eight of these  
are local but the Bell and the Conch are connected  
with the higher regions. As the attention is with-  
drawn from the body and concentration improves,  
and the eye center is being approached, these sounds  
begin to be audible. As the mind becomes steady  
and sticks to the center, it begins to distinguish one  
sound from the other. In the beginning one listens  
to whatever sound is audible, but with the improve-  
ment in concentration, this gives place to some finer  
sound. Ultimately one picks up the Bell and rejects  
others. The Bell will take one as far as the thousand-  
petalled lotus, and from there one catches the Conch.  
When doing repetition of Names at the allotted  
time, daily, please see that the mind does not wander  
about. The attention should be in the light within  
and Repetition should be continued without any  
thought of the body. The body is to be completely  
vacated by the attention. And during the time given  
to Repetition, no attempt should be made to catch  
the Sound — only Repetition of the five Names with  
attention in the light within.  
When the concentration is complete, it will  
appear as if you are separate from the body and the  
body is a corpse of someone else. The starry sky will  
appear in time. Fix your attention in the bright star  
and continue Repetition as before. When the star  
is approached, it will burst, and the attention will  
penetrate through it. The starry sky has been crossed.  
In the same manner the sun and the moon in succes-  
sion will be reached and crossed by the attention  
doing Repetition all the time. After crossing the

玛哈拉杰·萨万·辛格 Jl 的信件 127

该区域的眼中心可听到十种不同的声音——鼓声、哨声、小提琴声等等，包括钟声和螺号。其中八种是局部的，但钟声和螺号与更高区域相连。当注意力从身体撤出，专注力提高，接近眼中心时，这些声音开始变得可闻。当心灵变得稳定并专注于中心时，它开始区分不同的声音。最初，人们会倾听任何可听到的声音，但随着专注力的提高，这会转变为一些更细微的声音。最终，人们会挑选出钟声并摒弃其他声音。钟声将带领一个人达到千瓣莲花，从那里可以捕捉到螺号。

在进行指定时间内的名字重复时，请确保心不游离。注意力应集中在内在的光中，重复应继续，不要有任何关于身体的念头。注意力应完全空出身体。在给定重复的时间内，不应试图捕捉声音——只需在内在的光中集中注意力重复五个名字。

当浓度完全时，你会感觉自己与身体分离，而身体是别人的尸体。星空中将出现时间。将你的注意力集中在明亮的星星上，并继续之前的重复。当接近星星时，它会爆发，注意力将穿透它。星空中已被穿越。以同样的方式，太阳和月亮将依次被注意力达到并穿越，同时进行重复。穿越后，

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moon region the Master's Radiarit Form will be visible.  
Fix your attention in that and hand yourself over to  
the Master. The Repetition takes the attention that  
far and no further.  
When listening to the Sound at the allotted time,  
hear the Sound only, catching the Bell Sound if possible,  
and, in its absence, any other sound that is audible.  
At this portion of the time Repetition is not to be done.  
During any other time besides the regular time  
for doing the spiritual practice, keep your attention  
in the Sound Current.  
This music comes from Sat Lok and reaches us,  
after penetrating all the regions below it. It is superior  
to angels in the astral plane. They hanker after it and  
do not get it.  
When you have completed your concentration,  
and the attention has completely vacated the body  
and gone in and made contact with the Master's  
Rediant Form, you will hear the Sound Current all  
the twenty-four hours — awake or asleep. The body  
will sleep but the soul will remain conscious within.  
Please do not be afraid of the shackles. There  
is no such thing for the practitioner of the Word.  
Your attention is not steady. It does not stick to the  
eye center but falls down and feels the pressure.  
Keep your attention up in the eye center.  
The Sound Current, the Word, the Nam and  
the Shabd are synonymous. The five Names used in  
Repetition are the words which can be uttered by  
tongue or can be repeated mentally.  
88. I am glad to learn that, after all, you have  
come to realize the value of Radha Swami Path and  
are trying to go in.

128 精神宝石 在穿越月球区域后，大师的辐射形态将可见。将你的注意力集中在那上面，并将自己交给大师。重复将注意力带到那里，不再进一步。

在指定时间聆听声音时，只听声音，尽可能捕捉铃声，如果没有铃声，则听任何可听到的声音。在这一时间段内，不要重复。

在任何其他时间，除了常规的灵性实践时间，保持你的注意力在声音之流中。

这首音乐来自 Sat Lok，穿透所有下方的区域后传达到我们这里。它在灵界中优于天使。他们渴望得到它，却无法得到。

当你完成你的专注，注意力完全离开身体，进入并与大师的红光形态接触时，你将听到声音电流——无论醒着还是睡着——整整二十四小时。身体会入睡，但灵魂将保持内在的清醒。

请不要害怕束缚。对于《圣经》的践行者来说，那根本不存在。你的注意力不集中。它没有停留在目光中心，而是向下坠落，感受到压力。

保持你的注意力在眼球中心。

声音电流、言语、名号和圣音是同义的。在重复中使用的五个名号是可以通过舌头说出或可以在心中重复的词语。

88. 我很高兴得知，毕竟，你已经意识到 Radha Swami Path 的价值，并试图加入其中。

MAHARAJ SAWAN SINGH Jl'S LETTERS 129  
The internal visions and experiences should not  
be revealed to anyone except the Master. They are  
liable to disappear if revealed to others. They should  
be kept a close secret if you wish to continue to  
enjoy them. These visions and scenes are for personal  
satisfaction and peace. If they are painted and exhib-  
ited to the outside world, whose eyes are not awakened  
to the visions, they will not be appreciated.  
Regarding posture, as it is difficult for Americans  
and Europeans to sit in the prescribed posture, they  
are allowed to take any easy and comfortable posture  
in which they can sit for a fairly long time. The  
object is to help bring about concentration. In India  
people can sit for two or three hours at a stretch in  
the prescribed posture. Yes, you can sit in a chair.  
The object of keeping the hands over the face and the  
thumbs in the ears is to keep out external light and  
external sounds.  
One should give at least two hours every day  
to meditation. The more time you can spare, the  
more speedy will be your progress.  
At present it is not advisable for you to come to  
India. You should make some progress in concentra-  
tion before coming here. The Master is within you,  
in the Sound Form. When your heart is with me,  
you are not far away.  
There is no greater wealth than progress on the  
Spiritual Path — a wealth which accompanies us even  
after death. We accumulate this wealth by persever-  
ance.  
89. You ask for a message. The message is  
that you develop the power to withdraw your attention.

玛哈拉杰·萨万·辛格 Jl 的信件 129

内部愿景和体验不应向任何人透露，除了大师。如果向他人透露，它们可能会消失。如果你希望继续享受它们，应该将其保密。这些愿景和场景是为了个人满足和平静。如果将它们描绘并展示给外界，那些眼睛尚未被唤醒看到这些愿景的人，将不会欣赏。

关于姿势，由于美国人和欧洲人难以保持规定的姿势，他们可以采取任何轻松舒适的姿势，只要他们能坐得相当长时间。目的是帮助集中注意力。在印度，人们可以连续两三个小时保持规定的姿势。是的，你可以坐在椅子上。将手放在脸上和拇指放在耳朵上的目的是阻挡外部光线和声音。

一个人每天至少应该花两个小时进行冥想。你能抽出更多时间，你的进步就会更快。

目前不建议您来印度。在来之前，您应该在专注力上取得一些进步。大师就在您内心，以声音的形式存在。当您的内心与我同在时，您并不遥远。

没有比在灵性道路上取得进步更伟大的财富——这种财富甚至在我们死后仍伴随着我们。我们通过坚持不懈地积累这种财富。

89. 你要求一条信息。信息是你发展出收回注意力的能力。

1 3 0 SPIRITUAL GEMS  
at will, from the outward objects and from the physical  
body, and concentrate it in the eye focus. Enter the  
Astral world, make contact with the Astral form of  
the Master, become very intimate with Him, make  
Him your companion, catch the Sound Current, cross  
the mind planes and reach your eternal Spiritual  
Home in Sach Khand so that your wanderings in the  
worlds of mind and matter may end. Do it now,  
while alive. This is the purpose of human life.  
If progress in this line has not been made, life  
has been spent in vain. It is not difficult to acquire  
worldly fame, wealth, kingdom and miraculous power,  
but it is difficult to turn away one's attention from  
these and go inside to catch the Sound Current.  
Love, faith and perseverance make the path easy and  
possible to attain the unattainable. I shall be glad  
to hear how far you have succeeded in making your  
attention steady in the eye focus and how far your  
body becomes unconscious.  
90. I am glad to find that you think that my  
letters have been helpful to you. Progress on the  
Spiritual Path depends upon purity of conduct and,  
secondly, upon persevering labor to still the activity  
of the mind by means of Repetition. Until the mind  
is made motionless, it cannot perceive the light within.  
But there is no reason to despond. It takes time to  
overcome the habits of the mind.  
There is no harm in your accepting help from  
ycoir brother. I am grateful to you for your offer of  
contribution to our charity fund, but I can assure  
you that we have no desire to accumulate our fund  
to more than our daily needs, which we are able to

1 3 0 精神宝石随心所欲，从外在物体和物理身体中提取，并集中于眼神焦点。进入灵界，与大师的灵体接触，与他非常亲密，让他成为你的伴侣，捕捉声音电流，穿越心灵层面，达到萨奇汉德永恒的精神家园，以便你的心灵和物质世界的漫游结束。现在就做，在活着的时候。这是人类生活的目的。

如果在这条线上没有取得进展，生命就白白浪费了。获得世俗的名声、财富、王国和神奇的力量并不难，但要从这些事物中抽身，进入内心去捕捉声音之流，却很难。爱、信仰和毅力使道路变得容易，并有可能实现不可能之事。我很乐意听到你如何成功地使你的注意力稳定在目光聚焦上，以及你的身体变得多么无意识。

90. 我很高兴发现你认为我的信对你有帮助。灵性道路的进步取决于行为的纯洁性，其次是通过重复来平息心灵活动的坚持不懈的努力。直到心灵变得静止，它才能感知内在的光明。但无需气馁。克服心灵的习惯需要时间。

您接受 ycoir 兄弟的帮助并无害处。我感谢您对我们慈善基金的捐赠提议，但我可以向您保证，我们没有任何意愿将我们的基金积累超过我们的日常需求，这些需求我们能够满足。

MAHARAJ SAWAN SINGH Jl'S LETTERS 131  
meet. I should like you to spend what you have on  
your own personal comfort and needs so that you  
might be able to carry on Repetition and Spiritual  
Exercises without anxiety and without interruption.  
I have read with interest your account of followers  
of the Bahai. I have also read some of their books.  
They aim at external well-being of humanity and  
purity of conduct. Yet their teachings, so far as I  
know, do not prescribe any mode of Spiritual Exer-  
cises for the uplift of the soul internally.  
The method of Spiritual Exercises prescribed by  
our Masters is natural. It is not the design of any  
human brain. It has existed ever since man was  
created, and leads the soul from its seat in the eye  
focus to the highest regions of Pure Spirit.  
The Masters do not lay down any ritual or  
ceremony, but prescribe a mode of spiritual advance-  
ment which can be practised by any man or woman  
of any creed or faith, as it is a method of internal  
concentration and progress, and does not concern  
itself with outward formulae or social rules.  
You should treat your Bahai friends with love  
and patience, without trying to argue with them,  
yet without giving up your own spiritual devotion.  
The Master does not want you to think that your  
social intercourse with Bahais is meant to be a trial or  
test.  
91. You have complained that in meditation  
your mind wanders back to past events. That  
should not be. When you sit in meditation, keep  
watch over your mind and never allow it to go out.  
If it goes out, bring it back. Try to forget your past

玛哈拉杰·萨万·辛格·JL 的信件

131

您应该将您所拥有的用于您个人的舒适和需求，以便您能够无焦虑、无中断地进行重复和灵性练习。

我饶有兴趣地阅读了你关于巴哈伊信徒的描述。我还阅读了他们的一些书籍。他们的目标是促进人类的福祉和行为的纯洁。然而，据我所知，他们的教义并没有规定任何提升灵魂内部的精神修炼方式。

我们的导师规定的灵性修炼方法是自然的。它不是任何人类大脑的设计。自从人类被创造以来，它就存在了，并引导灵魂从眼睛的焦点出发，到达纯净精神的最高区域。

大师们没有制定任何仪式或典礼，而是规定了一种精神进步的方式，任何信仰或宗教的男女都可以实践，因为它是一种内部的方法，我们能够通过它集中精力并取得进步，并且它不涉及外在的公式或社会规则。

你们应该用爱心和耐心对待你们的巴哈伊朋友，不要试图与他们争论，同时也不放弃自己的精神奉献。大师不希望你们认为与巴哈伊的社会交往是一种考验或测试。

91. 你抱怨在冥想时你的思绪会飘回到过去的事件。那不应该。当你坐着冥想时，要留意你的心，永远不要让它走神。如果它走神了，就把它带回来。尽量忘记你的过去

1 3 2 SPIRITUAL GEMS  
life and past connections or relations. What has  
passed away will not come again. There is no use  
raking up old memories. Let bygones be bygones.  
Obliterate the past from the page of your memory.  
Devote all your spare time and efforts to concentration  
so that you may go in and become happier and more  
peaceful.  
I have read your life history with interest, and  
you have fought the battle of life bravely under  
difficult circumstances. The ways of Providence are  
mysterious and difficult to fathom.... Mind is your  
enemy and it deceives you by bringing past events in  
your meditation.  
•» •  
92. I am sorry to hear of your illness and other  
troubles causing interruptions in spiritual work.  
This karma was weighing down the soul and I am  
glad that it has been washed away. This is also an  
asset in meditation.  
We have incurred upon our mind and soul the  
heavy burden of the karma of numerous past lives.  
As this burden gets lighter and lighter by suffering  
and spiritual exercises, spiritual progress goes on.  
After an amount of illness, interruption takes place  
in meditation, yet the meditation should not be given  
up.  
Now that you have recovered, begin again.  
If the body feels numb and sleepy during meditation,  
it is a sign of spiritual progress < The mind is always  
seeking pretexts for deferring meditation, but we should  
not listen to the mind's arguments and pretexts. We  
should overrule all its argumentation and perform  
our daily Repetition.

尝试忘记你的过去生活和过去的关系或联系。过去的事物不会再回来。没有必要翻旧账。让往事随风而去。从你的记忆中抹去过去。将所有你的空闲时间和精力投入到专注中，以便你进入并获得更多的幸福和安宁。

我已经带着兴趣阅读了你的生平，你在艰难的环境下勇敢地战斗了生活的战斗。上帝的旨意是神秘而难以理解的，思想是你的敌人，它通过在你的沉思中带来过去的事件来欺骗你。

•» •

很抱歉听到您生病和其他麻烦导致精神工作中断。这种业力压在灵魂上，我很高兴它已经被洗去。这也有助于冥想。

我们心中和灵魂承受着无数前世业力的沉重负担。随着这个负担通过苦难和灵性修炼而逐渐减轻，灵性进步也在继续。在经历了一段时间的疾病和中断后，冥想会受到影响，但不应放弃冥想。

既然你已经康复，就重新开始吧。

如果打坐时身体感到麻木和困倦，这是精神进步的标志。心灵总是寻找借口推迟打坐，但我们不应听从心灵的论点和借口。我们应该否决所有论点，并执行我们的日常重复。

MAHARAJ SAW AN SINGH Jl's LETTERS 133  
You have asked for my instructions to make up  
for lost time:  
1—When you begin meditation, expel all thoughts  
from your mind and tell your mind that all anxiety  
and all kinds of thoughts can wait till the meditation  
is over.  
2—Do not allow any kind of idea or thought to arise  
while doing your Repetition or listening to the Sound.  
3—When the mind and soul sit quietly within,  
the spiritual progress will begin.  
4—Clearness and intensity of Sound depend on  
the degree of concentration. The greater the concen-  
tration, the clearer and louder the Sound.  
93. Your view regarding the attitude you should  
have taken towards your bodily suffering and family  
trouble is brave, and I greatly appreciate it. It is  
mainly the reaction to our problems that matters.  
The Lord is within us. He wants to wash away  
our karma, to make us pure and fit to get into His  
presence. Our only course amidst sufferings of any  
kind is first to bear them patiently, with courage and  
fortitude; and secondly, to pray to the Lord for  
forgiveness. The Lord hears our prayers and showers  
concessions which we cannot see unless we go in.  
. . . Our main object in this life is to try to make  
headway on our Path inward. No doubt your illness  
has caused much hindrance and disturbance in your  
spiritual exercises. Yet, if one can perform the  
Repetition of the five Names during illness, while  
lying down or resting in bed, it might give peace  
of mind during a period of trouble.

玛哈拉杰·萨恩·辛格 Jl 的信件 133

您要求我提供弥补失去时间的指示：

当你开始冥想时，将所有思绪从心中排除，并告诉你的心灵，所有的焦虑和所有类型的思绪都可以等到冥想结束后再处理。

2—做重复或听声音时，不允许产生任何想法或思考。

当心灵和灵魂安静地内敛时，精神进步将开始。

声音的清晰度和强度取决于集中程度。集中程度越高，声音越清晰、越响亮。

您对应对身体痛苦和家庭烦恼的态度的看法很勇敢，我非常赞赏。主要问题在于我们对问题的反应。

主在我们之内。他想要洗去我们的业力，使我们纯洁，适合进入他的面前。在遭受任何苦难时，我们唯一的途径是首先耐心地承受，带着勇气和坚韧；其次，向主祈祷以求宽恕。主听到我们的祈祷，并赐予我们无法看到的恩典，除非我们进入其中。

我们在这生中的主要目标是努力在我们内心的道路上取得进步。毫无疑问，你的疾病已经对你的精神修炼造成了很大的阻碍和干扰。然而，如果在生病期间，即使躺着或躺在床上，也能进行五个名字的重复，这可能会在困难时期给你带来内心的平静。

1 3 4 SPIRITUAL GEMS  
94. I was glad to receive your letter intimating  
your Initiation. It is a straight path, though difficult  
and laborious. The first thing is to make your mind  
motionless, which is possible only by means of repe-  
tition of the five Holy Names, with care and attention.  
It takes years of labor to succeed in this. The rest  
becomes comparatively easy.  
Ordinarily, one should devote one tenth of one's  
daily time; that is, 2.4 hours at least, and then he can  
increase the time to four hours gradually. It requires  
patience and perseverance.  
•» • »•  
95. As for the pressure on the top of the head,  
that cannot be due to meditation. Yet I shall advise  
you not to put any strain on your eyes or brain; do  
not try to go up all at once. See the internal light  
and hear the chimes calmly and quietly, without  
hurry and impatience to go up at once. Slow and  
steady is the best rule in spiritual practice, as it is  
in mundane affairs.  
It all depends on the mind, which does not like  
to concentrate and go in. It is accustomed from  
numberless past births to wander about and remain  
scattered. So it will take time to make the mind  
motionless and collected. Go in with love and faith.  
The Master, in His Astral Form, is waiting to receive  
you in the eye focus and is protecting you so far as is  
consistent with your karma, which needs to be washed off  
God is One and there is only one way to reach  
Him, and that way is within every human being  
regardless of caste and creed. The major part of  
humanity is utterly ignorant of this internal Path and  
wants to find God in external objects or practices.

很高兴收到你的信，告知你的入门。这是一条直路，虽然困难且辛苦。首先要让你的心灵静止，这只有通过重复五圣名，并保持小心和注意才能实现。要成功，需要多年的努力。其余的相对来说就容易多了。

通常，一个人应该将每天十分之一的时间用于学习；也就是说，至少 2.4 小时，然后他可以逐渐增加到 4 小时。这需要耐心和毅力。

•» • »•

95. 至于头顶的压力，这不能归因于冥想。然而，我建议你不要给你的眼睛或大脑施加任何压力；不要试图一下子就上升。平静而安静地看到内在的光，听到钟声，不要急于立刻上升。在精神实践中，缓慢而稳定是最好的规则，就像在世俗事务中一样。

一切都取决于心灵，它不喜欢集中精力深入其中。它从无数过去的生命中习惯了四处游荡和保持分散。因此，需要时间来使心灵静止并集中。带着爱和信仰深入。大师以他的灵体形态，正等待着在眼焦点接收你，并在你的业力允许的范围内保护你，你的业力需要被洗去。上帝是唯一的，到达他的唯一途径就在每个人内心，无论种族和信仰。人类的大部分对此内在之路一无所知，他们想要在外在物体或实践中寻找上帝。

MAHARAJ SAWAN SINGH Jl'S LETTERS 135  
The internal Spiritual Path and teaching have  
nothing to do with world religions and social rules.  
Just as by attending a school, one becomes master of  
science, so is the case with Spiritual Knowledge.  
This method of spiritual concentration and uplift  
is natural. It was not designed by any human being.  
It is the design of the Creator, and none can alter,  
amend or add to it. It is as ancient as man.  
The Creator, when He created man, designed this  
Path in him.  
96. You say you are "highly interested in  
attaining the higher realms of God's spiritual world."  
We are to seek God's spiritual world and God within  
us. The spiritual worlds lie behind the mental worlds  
and the mental worlds are at the back of the physical  
world. Our attention is, at present, held by the physi-  
cal world through the nine portals of the body — eyes,  
ears, nose, and so forth — whereas access to the mental  
and the spiritual worlds is through the tenth portal,  
located in the eye center. So long, therefore, as our  
attention does not develop the capacity to detach  
itself from the world, vacate the nine portals of the  
body and collect in the eye center, we have not even  
come to the starting point of the path to the mental  
and spiritual world. From this point — the eye  
center — the attention sticks to the Sound Current and  
follows it right through the mental worlds to the  
Spiritual worlds and God. The Master, who is familiar  
with the Path, acts throughout as a guide.  
The method, as was explained to you at the time  
of Initiation, is the simplest when compared with other  
methods. This has been followed and recommended

玛哈拉杰·萨万·辛格 Jl 的信件 135

内心灵性之路和教导与世界宗教和社会规则无关。

正如通过上学，一个人成为科学大师一样，灵性知识也是如此。

这种方法的精神集中和提升是自然的。它不是由任何人类设计的。这是创造者的设计，无人能改变、修改或添加于它。它和人类一样古老。当创造者创造人类时，就在他身上设计了这条道路。

您说您对“达到上帝精神世界的更高境界”非常感兴趣。我们应当寻求上帝的精神世界以及我们内心的上帝。精神世界位于心灵世界之后，而心灵世界又位于物质世界之后。目前，我们的注意力被物质世界通过身体的九个门户——眼睛、耳朵、鼻子等等——所吸引，而心灵和精神世界的进入则通过第十个门户，位于眼睛中心。因此，只要我们的注意力没有发展出从世界中抽离出来的能力，没有从身体的九个门户中撤离并集中在眼睛中心，我们就还没有达到心灵和精神世界道路的起点。从这个点——眼睛中心——注意力附着在声音流上，并跟随它穿过心灵世界到达精神世界和上帝。熟悉这条道路的大师在整个过程中充当向导。

该方法，正如在启蒙时刻向您解释的那样，与其他方法相比是最简单的。这已被遵循并推荐

136 SPIRITUAL GEMS  
by the past Masters. It is natural, within all, designed  
by God, and as old as the creation itself.  
Because our attention in the long, long past,  
lost touch with the Sound Current and got attached  
to the mind and the physical world, adopting forms  
of life according to the actions performed, it has become  
materialized in a way and now finds it difficult to  
detach itself from the material world, vacate the nine  
portals of the body and concentrate in the eye center;  
thereby dematerializing itself and becoming fit co  
make contact with the Sound Current again and enter  
the mental plane.  
The simplest way to dematerialize the attention  
is Simran — the repetition of the five Names by the  
attention in the eye center. When the attention is  
engaged in the eye center in this Repetition, it begins  
to withdraw itself from the world and from the ex-  
tremities of the body, leaving them numb. As the  
practice increases, leaving the whole body numb,  
the attention concentrates in the eye center and enters  
a new world.  
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 and bullocks and plans  
agricultural operation; a housewife thinks in words  
connected with what is in stock in the house and what  
is to be purchased for the table; a lawyer thinks in  
words connected with his cases. In this method of  
concentration, by repeating words in the eye center  
there is no change in our daily habit, only new words  
have been substituted, thereby changing the subject  
matter but not the habit. The words we use  
in concentration refer to nothing in the external

136 精神宝石 这被过去的导师们所追随和推荐。这是自然的，由上帝设计，存在于万物之中，与创造本身一样古老。

因为在我们漫长的过去，我们的注意力与声流失去了联系，而与心灵和物质世界产生了依恋，根据所采取的行动采取生命形式，它已经以某种方式物质化，现在发现很难从物质世界中解脱出来，空出身体的九个门户，集中精力在眼睛中心；从而消散自己，并适合再次与声流接触并进入心灵平面。

将注意力非物质化的最简单方法是 Simran——通过注意力在眼中心重复五个名字。当注意力在这个重复中专注于眼中心时，它开始从世界和身体的末端抽离，使它们麻木。随着练习的深入，整个身体麻木，注意力集中在眼中心，进入一个新世界。

这种方法对我们来说很自然，因为世界上每个人都在重复词语——一个农民在想到他的田地和牛时，在心理上利用与他的工作相关的词语；家庭主妇在思考与家中存货和餐桌所需购买的物品相关的词语；律师在思考与他的案件相关的词语。在这种集中注意力的方法中，通过在视觉中心重复词语，我们的日常习惯没有改变，只是用新词替换了旧词，从而改变了主题，但没有改变习惯。我们在集中注意力时使用的词语与外部世界无关

MAHARAJ SAWAN SINGH Jl'S LETTERS 137  
material world but refer to our Spiritual Journey  
within us.  
Therefore, let there be no doubt about the sim-  
plicity and the efficacy of the method. If followed  
with faith, love and perseverance, it is bound to give  
results. Strong effort is needed in making every  
venture a success. I am glad to read in your letter:  
"Nothing else in life is as important to me as drawing  
ever closer to my Father's Home." This is the aim  
of human life, for it is given to man alone and to no  
other form of life, to reach his Father's Home.  
When sitting in meditation and repeating the  
Names, there should be no attempt to look for light.  
So long as the attention is wandering outside and  
has not collected in the eye center, who is there to see  
light? The faculty that is to see light within is yet  
outside. The attempt should be to keep the attention  
engaged in the eye center in mere repetition of Names  
and doing nothing else. When hands and fingers  
get tired, pay no attention to these but keep the atten-  
tion busy in the eye center. Light is not to come from  
the outside. Light is there inside already, only  
we are out. When we will go in, we will see the  
light.  
There is no power on earth or heaven greater  
than the power of Sound Current. It is the Primary  
Power. All other powers are derived or secondary.  
So anybody who is connected with the Sound Current,  
and practises, must accept once for all that he cannot  
be adversely affected by hypnotists, spiritualists, mediums  
or any of their clique. Even the angel of death dare  
not come near one who is connected with the Sound  
Current. Sound Current is the cure for all weaknesses  
that flesh is heir to. Please throw off the ideas from

玛哈拉杰·萨万·辛格 Jl 的信件 137

我们集中使用的话语在外部物质世界中没有任何所指，而是指我们内心的精神之旅。

因此，关于该方法的简单性和有效性，不应有任何疑问。如果满怀信心、爱心和毅力去遵循，它必将带来结果。在使每一次尝试都成功的过程中，需要付出巨大的努力。我很高兴在您的信中读到：“生活中没有任何其他事情对我来说比越来越接近我父亲的家园更重要。”这是人类生活的目标，因为只有人类，而没有其他生命形式，能够达到他父亲的家园。

打坐冥想，反复念诵圣名时，不应试图寻找光明。只要注意力游移在外，没有集中在眼中心，谁又能看到光明呢？能够看到内在光明的官能还在外面。应该努力保持注意力专注于眼中心，仅仅重复圣名，不做其他任何事情。当双手和手指感到疲倦时，不要注意这些，而要保持注意力忙碌在眼中心。光明不是来自外面。光明已经在里面了，只是我们还在外面。当我们进去时，我们会看到光明。

地球上或天堂中没有任何力量比声音电流的力量更强大。它是原始力量。所有其他力量都是派生或次要的。因此，任何与声音电流相连并实践的人，都必须永远接受他不会受到催眠师、灵媒、通灵者或他们任何小圈子的不良影响。甚至死亡的使者也不敢靠近与声音电流相连的人。声音电流是治愈所有肉体所继承的弱点的良药。请摒弃所有从

138 SPIRITUAL GEMS  
your mind that you are under the influence of a  
spiritualist. Nothing of this sort.  
Another fact of equal importance is that we have  
to undergo our fate karma. Before a child comes out  
of its mother's womb, its fate is recorded on its forehead,  
hands and feet. It is the result of our own actions  
done in our past life. Whatever we had sown then,  
we are to reap now. There is no change in that.  
The wise put up with that patiently, even willingly,  
and the unwise cry but undergo it all the same. But  
if one concentrates his attention and catches the Sound  
Current, his will power becomes strong; thereby his  
capacity to go through his fate karma increases, and  
the ups and downs of life leave no scars on him.  
So, in whatever walk or circumstances of life we  
find ourselves placed, we should endeavor our best  
to earn our living honestly, discharge our duties  
faithfully, live a healthy, normal, moral life, willingly  
put up with our fate and devote ourselves to the  
practice of the Sound Current so that our past account  
is settled and our future is along the Path of the Sound  
Current, which leads to our Spiritual Home.  
You may adopt any course in which you think  
you will be able to live a healthy, normal life leading  
to your Spiritual Home. The choice is yours.  
97. —cannot cause you any harm if you perform  
your meditation and hear the Sound Current with love  
and faith. Do not entertain any sort of apprehension  
from — but go on doing your meditation. Master is  
within you and always watching over you.  
Regarding your marriage, I have already expressed  
my thoughts in my previous letter. If—loves you,

138 精神宝石

请摒弃你心中认为自己是灵媒的想法。毫无此类之事。

另一个同等重要的事实是我们必须经历我们的命运和业力。在婴儿从母亲的子宫中出来之前，它的命运就已经记录在额头、双手和双脚上。这是我们在前世所做行为的后果。无论我们那时种下了什么，我们现在都要收获。这一点不会改变。智者耐心地忍受，甚至愿意忍受，而愚者虽然哭泣，但仍然必须经历这一切。但如果一个人集中注意力，捕捉到声音电流，他的意志力就会变得强大；因此，他经历命运和业力的能力也会增强，生活的起伏也不会在他身上留下疤痕。

因此，无论我们身处何种生活道路或境遇，我们都应该尽力诚实地谋生，忠实地履行我们的职责，过健康、正常、道德的生活，心甘情愿地接受我们的命运，并致力于实践“和谐之流”，以便我们的过去得到清算，我们的未来沿着“和谐之流”的道路，通往我们的精神家园。

你可以选择任何你认为能够过上健康、正常生活并最终达到精神家园的课程。选择权在你手中。

97. ——如果你以爱和信仰进行冥想并聆听声音之流，就不会对你造成任何伤害。不要因——而感到任何恐惧，但继续进行你的冥想。大师在你之内，并且始终在守护着你。

关于你的婚姻，我在上一封信中已经表达了我的想法。如果——爱你，

MAHARAJ SAWAN SINGH Jl'S LETTERS 139  
you can marry him. But if he is addicted to animal  
food and liquor, it is possible that he may induce you  
to take the same. In that case your spiritual progress  
will be hindered. Yet, if you can prevail upon him  
to give up the use of these articles, then you will be  
able to-pull on well with him and both of you will live  
happily together.  
You can do whatever you like for earning your  
livelihood, but continue carrying on your meditation  
so that your spiritual progress may also continue.  
98. You complain of your mind wandering out  
during Repetition. When you sit for the purpose you  
should warn your mind not to generate any thought  
of any kind during the time, and to throw out any  
idea that crops up. Keep a guard over your mind  
and do not allow it to go out during Repetition. In  
this way you will be able, by and by, to still the mind.  
The direction (one meal a day) in "Sar Bachan"  
is meant for those who have given up the world and its  
work, and who have resolved to do nothing else but  
meditate in their lives. Those who live in the world  
and have to earn their own living or look after a house-  
hold, should take as many meals as will keep up their  
health.  
You cannot see or hear with my eyes or ears. In  
order to see the Light or hear the Sound, it is necessary  
that your mind should acquire the power of concen-  
tration, for which you should work hard on your  
Repetition while keeping the mind present. As you  
get concentration, you will get Light and Sound.

玛哈拉杰·萨万·辛格 Jl 的信件 139

你可以嫁给他。但如果他沉迷于动物食品和酒，他可能会诱导你也这样做。在这种情况下，你的精神进步将会受阻。然而，如果你能说服他放弃使用这些物品，那么你将能够与他相处融洽，你们两个将能够幸福地生活在一起。

你可以做任何你喜欢的事情来谋生，但继续进行你的冥想，以便你的精神进步也能继续。

98. 你抱怨在重复过程中你的思绪飘散。当你坐下是为了这个目的时，你应该警告你的思绪不要在时间里产生任何类型的想法，并且摒弃任何出现的想法。保持对心思的警觉，不要让它飘散在重复过程中。这样，你将逐渐能够使心思平静下来。

《萨尔·巴汗》中的饮食方向（一天一餐）是为那些放弃世俗生活和工作、决心在生活中只进行冥想的人准备的。那些生活在世间、必须谋生或照顾家庭的人，应该吃足够的饭以保持健康。

你不能用我的眼睛或耳朵看或听。为了看到光明或听到声音，你的心灵必须获得专注的力量，为此你应该努力重复，同时保持心灵的专注。随着你获得专注，你将得到光明和声音。

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99. Man is a limited being although he has the  
ability of becoming limitless. The degree to which  
this ability has been developed by anyone changes his  
outlook about Nature. Therefore, there are different  
ways of looking at the same thing and interpreting the  
same phenomenon.  
Take the instance of man : He is the product of his  
own activity in the past — his karma — which expresses  
itself as his hopes and desires, under whose influence  
he works now in this life. Nature has impressed the  
same karmic activity on his hands, feet, forehead, and  
so on. The palmist reads his destiny from the markings  
on the hands. Some read him from the markings on his  
feet or forehead, or from the eyes. A phrenologist  
judges him from the structure of his head. An astrologer  
casts his life from the position of planets at the time of  
his birth. Yet others, who have controlled their own  
minds, see him as the impression of his mind in matter,  
and read him directly from his mind. All are right in  
their respective spheres.  
The same applies to "What controls weather?"  
The Weather Bureau forecasts it from the observations  
of the atmospheric conditions. An astronomer sees  
it as the effect of planetary motions and the cosmic  
forces. An astrologer casts it from the position of  
planets and stars.  
As all Nature is One, the natural phenomena and  
the living forms are interrelated, and weather plays  
a very important part in the life of man and beast.  
When things go beyond the grasp of the intellect,  
man tries in faith to propitiate Nature by singing  
hymns, performing yags (sacrifices) and so forth.  
Saints see God in action, throughout Nature and  
abide by His Will. To them Cosmic Forces, Karmic

人类是有限的生物，尽管他拥有成为无限的能力。任何人开发这种能力的程度都会改变他对自然的看法。因此，看待同一事物和解释同一现象的方式各不相同。

人类实例：他是自己过去活动的产物——他的业力——这表现为他的希望和欲望，在它们的影响下，他现在在这个生活中工作。自然在他的手、脚、额头等部位留下了相同的业力活动。手相学家从手上的标记读取他的命运。有些人从他的脚或额头上的标记，或从眼睛中读取他。颅相学家从他的头部结构判断他。占星家从他在出生时行星的位置来预测他的生活。然而，还有一些人，他们已经控制了自己的心灵，把他看作是心灵在物质上的印记，并直接从他的心灵中读取他。在各自的领域里，他们都是正确的。

同样适用于“什么控制天气？”气象局从大气状况的观测中预报它。天文学家将其视为行星运动和宇宙力量的影响。占星家从行星和星星的位置来预测它。

自然界是一体的，自然现象和生物形态相互关联，天气在人类和动物的生活中扮演着非常重要的角色。当事情超出智力所能把握的范围时，人们试图通过唱赞美诗、进行祭祀（牺牲）等方式，以信仰来安抚自然。

圣人看到上帝在自然界中行动，并遵循他的旨意。对他们来说，宇宙力量、业力

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Law, Planetary Motions, Nature, Weather, forms of  
life and their activity are outward expressions of God in  
action. They see harmony in them. In our ignorance,  
we see a little part of Nature and think "Nature is  
cruel". If we go within, we develop a wider outlook  
and begin to see harmony in Nature, in place of discord.  
100. There can be no harm in rearing cattle for  
sale to feeders who do not slaughter cattle. It may be  
that by this restriction you may be losing a part of  
your profits in trade; yet, for the sake of principle, I  
hope you would not mind the sacrifice. If you think  
that the cattle business would bring you good income  
and that it would be easier for you on account of past  
experience, it would not be worth while not to take  
it up or give it up during the present war conditions.  
While earning, make enough money to lead a life of  
ease and comfort after the war is over.  
I am glad to find that you are determined to go  
ahead, both spiritually and physically. A firm resolve  
and the determination to carry on in the face of all  
obstacles, go a long way in bringing about success.  
The prescribed posture results in concentration in  
shorter time than any other posture. Keep up your  
courage and determination. Sooner or later you will  
be successful.  
- \* • \* •  
101. You have nothing whatever to do with — or  
with any other disciple. No doubt— took part in your  
Initiation but that was merely as my messenger, and  
he can exercise no sort of control or authority over you,  
whether spiritual, mental or physical. You are in

玛哈拉杰·萨万·辛格 Jl 的信件 141

因果律、行星运动、自然、天气、生命形式及其活动是上帝行动的外在表现。他们从中看到和谐。在我们无知的时候，我们看到自然的一小部分，认为“自然很残酷”。如果我们深入内心，我们会拓宽视野，开始看到自然中的和谐，而不是冲突。

100. 养牛卖给不宰杀牛的饲养者并无害处。可能是因为这个限制，你可能会在贸易中损失一部分利润；然而，为了原则，我希望你不会介意这种牺牲。如果你认为养牛业务能给你带来良好的收入，而且由于过去的经验，这对你来说更容易，那么在目前的战争条件下不从事或放弃这项业务是不值得的。在赚钱的同时，要积累足够的钱，以便战后过上舒适的生活。

我很高兴看到你决心继续前进，无论是在精神上还是身体上。坚定的决心和在所有障碍面前继续前进的决心，对于取得成功大有裨益。

规定的姿势比任何其他姿势都能更快地集中注意力。保持你的勇气和决心。迟早你会成功的。

- \* • \* •

101. 你与——或与任何其他弟子都没有任何关系。毫无疑问——参加了你的启蒙仪式，但那只是作为我的使者，他对你没有任何形式的控制或权威，无论是精神上的、心理上的还是身体上的。你处于

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direct contact and connection — spiritually — with me  
alone. Though I do not say that you should not  
associate with any other disciple whom you like.  
At Initiation you were given the Names of the  
Lords of the five planes as well as the Names of the  
planes themselves. You are to repeat only the Names  
of the five Lords and no other name. They are to be  
repeated seriatum, from the Lord of lowest plane to  
the Lord of the highest plane. You are not to repeat  
any name that may have been revealed to you by  
anyone before your Initiation.  
This Repetition is meant to bring about concen-  
tration of the mind and soul and, as a result of the  
concentration, the extremities of the body should feel  
benumbed during meditation. As you advance in  
your concentration, gradually the whole of the body  
will feel benumbed. You will see light within, as you  
concentrate.  
Remember, please, that any disciple of the Master,  
who carries on meditation in the way revealed to you  
at Initiation, is free from the effect of every kind of  
magic. His soul cannot be under the control of any  
other soul, provided he works with love and faith,  
abstains from animal food and drink, and keeps his  
mind pure. If you keep your mind and conduct  
pure, you cannot come under the influence of anyone.  
No one can stop your spiritual progress.  
Do not be anxious. Work upon your meditation  
and write to me about your progress from time to time,  
and you will be given good advice.  
102. Everybody in this world has to undergo  
a heavy burden of karma, accumulated during numerous

精神宝石

直接与我单独进行精神上的联系和接触。尽管我并没有说你不应该与你喜欢的任何其他门徒交往。

在启动时，你被赋予了五个平面的主神之名以及你自身所在的平面的名字。你只需重复五个主神的名字，不要重复其他名字。它们应依次重复，从最低平面的主神到最高平面的主神。你不得重复在你启动之前任何人向你透露的名字。

这种重复旨在使心灵和灵魂集中，由于集中，身体末端在冥想时应感到麻木。随着你集中精力的提高，整个身体将逐渐感到麻木。当你集中精力时，你将看到内心的光芒。

记住，请记住，任何在启蒙时被揭示给你修行方式的师父弟子，都能免除各种魔法的影响。只要他怀着爱和信仰工作，戒除动物食品和饮料，保持心灵纯洁，他的灵魂就不会受到任何其他灵魂的控制。如果你保持你的思想和行为纯洁，你就不会受到任何人的影响。

无人能阻止你的精神进步。

不要焦虑。专注于你的冥想，并时不时地给我写信汇报你的进展，你将得到好的建议。

每个人在这个世界上都必须承受由无数业力积累而成的沉重负担。

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past births, and anybody who takes upon himself the  
duty of Initiation, without my authority, has to bear  
a part of the karma of the one whom he Initiates without  
my authority. Until a soul has reached the third  
stage and has cast off the three coverings, he cannot  
bear the burden of other's karmas, and not even his  
own, which have to be washed off before the soul is  
allowed to leave the Second Stage for the Third. A  
person so interfering in Initiations not only delays his  
own progress but has to carry additional burden.  
Master does not want to raise an army or to collect  
subscriptions. He only wants to do good to True  
Seekers after God. His motive is pure, selfless. He  
does not expect any kind of reward or fees from  
them. . .You need not try to dissipate your mental and  
spiritual powers in winning people over to your point  
of view. Master is present with everyone, and it is  
His work to attract people towards Himself. You  
should work hard on your meditation, keeping your  
mind free from sexual thoughts.  
You are doing right in keeping your attention  
inside, and if you work hard, you will have clear vision  
of objects and persons and scenes. You will also see  
the form of the Master clearly. The parents of a  
devoted disciple are always Helped by the Master,  
even if they died long ago.  
103. Thanks, I appreciate frankness but this  
seems to be a case of misunderstanding. My letters  
are, of course, drafted by secretaries, according to  
verbal instructions, but there was absolutely no idea,  
nor can there be any, of parading anybody's personal  
problems or letting down anybody as it were. On the

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积累于无数过去的生命中，任何未经我授权而承担启蒙责任的人，都必须承担他未经我授权启蒙之人的业力的一部分。直到灵魂达到第三阶段并摆脱了三层遮蔽，他才能承担他人的业力负担，甚至是他自己的，这些业力必须在灵魂被允许离开第二阶段进入第三阶段之前被洗去。如此干涉启蒙的人不仅会延迟自己的进步，还必须承担额外的负担。

大师不想组建军队或收集捐款。他只想对上帝的真正寻求者做好事。他的动机纯洁，无私。他不期望从他们那里得到任何形式的回报或费用。……你不必试图分散你的精神和心灵力量，去说服人们接受你的观点。大师与每个人同在，吸引人们向他靠近是他的工作。你应该努力冥想，让你的心灵远离性欲。

你把注意力放在内心是正确的，如果你努力工作，你将能清晰地看到物体、人物和场景。你也会清楚地看到大师的形象。一位虔诚弟子的父母总是得到大师的帮助，即使他们很久以前就去世了。

感谢，我欣赏坦率，但这似乎是一个误解。我的信当然是由秘书根据口头指示起草的，但绝对没有意图，也不可能展示任何人的个人问题或让任何人失望。

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other hand, it has always been our principle to treat  
personal problems as confidential... I am sorry to  
find you so perturbed, but I can assure you that there  
was nothing personal about it, and this should put  
you at ease. You should take a charitable view as  
becomes a student of Sant Mat.  
Now as to the various questions asked and points  
raised in your letters:  
1- Yes-mentality, Knowledge and Belief. You say that  
you are not a yesman. Well and good. We too do  
not want this mentality. Sant Mat is based upon real  
knowledge, the knowledge, that promotes honest  
inquiry.  
It is a liberal system and does not stifle opinion  
or insist on blind belief. To start with, it asks you to  
accept some fundamental concepts, only by way of a  
working hypothesis, even as in Euclid you take a  
theorem for granted only that you might be able to  
demonstrate its truth in the end. You must not forget,  
however, the subtle nature of the subject which cannot  
be adequately discussed and understood by mere  
intellectual reasoning. It deals with Eternal Truths,  
beyond the reach of Mind and Buddhi, and can therefore  
be comprehended properly only when the student goes  
in and gets some background of personal, Spiritual  
experiences. Those who devote sufficient time are  
verifying these truths for themselves, and these include  
both, Indians as well as foreigners. We do not force  
conviction upon anybody. We like the conviction to  
grow from within as a result of one's own personal  
experience. Let the student devote sufficient time and  
work as directed. The rest will follow.  
Till then, one must have faith or work would be  
impossible. If the great explorers and adventurers

另一方面，我们一直的原则是将个人问题视为机密……我很抱歉看到你如此不安，但我可以向你保证，这并没有涉及个人问题，这应该会让你感到安心。你应该以慈善的心态来看待，这对于 Sant Mat 的学生来说是合适的。

关于您信中提出的问题和观点：

1- 是心态，知识与信念。你说

你不是个唯唯诺诺的人。好吧，很好。我们也不想有这种心态。圣玛特基于真实的知识，这种知识促进诚实的探究。

这是一个自由体系，不压制意见或坚持盲目信仰。首先，它要求你接受一些基本概念，仅作为工作假设，就像在欧几里得那里，你只是假设一个定理是正确的，以便最终能够证明其真实性。然而，你绝不能忘记，这个主题的微妙性质，它不能仅仅通过智力推理得到充分的讨论和理解。它处理永恒的真理，超出了心灵和智慧的范围，因此只有在学生深入其中并获得一些个人、精神体验的背景时，才能正确理解。那些投入足够时间的人正在为自己验证这些真理，这包括印度人和外国人。我们不强迫任何人接受信念。我们喜欢信念从内心生长，作为个人经历的结果。让学生投入足够的时间和按照指导工作。其余的将会随之而来。

那时，一个人必须要有信仰，否则工作将无法进行。如果伟大的探险家和冒险家

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of the world who widened the horizon of our knowledge  
had no faith in their enterprises, they would not have  
been able to go on and suffer many privations and  
hardships. What distinguished Columbus from his  
followers? An unshakable faith and an indomitable  
will.  
2-Master. Your conception of the Master is  
correct. He is in the world for our good and guidance,  
for, without a Master who will teach us? Man can be  
taught by man only. The Master is unselfish, without  
any prejudice, and our true well-wisher and benefactor.  
He is with us in this world, in Spiritual Regions, and  
even in the Court of the Most High; but this realization  
comes only when the veil of mind has been lifted.  
S-Life and its law. Yes, life is Change. Nothing  
is here at a standstill; the direction is the result of the  
interplay of so many forces, known and unknown,  
including our own efforts.  
The whole universe is subject to laws, but the  
same laws may not be operative and to the same extent  
in all places. This is again a point which is best  
understood when one goes in.  
When we talk of Universal Laws, we mean the  
laws of this known material universe, and even here  
our knowledge is far from complete. How little do  
we know about conditions on Mars or the Moon?  
How can you know, by mere intellectual discussion,  
the conditions in fine ethereal and spiritual regions?  
Here you have only to believe; if you want to know,  
you must gird up your loins and go in.  
Life is an immensely complicated affair. Every  
effect is the result of so many causes, and likewise every  
cause has so many effects which differ in intensity  
according to prevailing conditions. If we know all

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如果世界上的伟大探险家和冒险家，那些拓宽了我们知识视野的人，如果没有对他们的企业有信心，他们就不会继续前行并忍受许多贫困和苦难。是什么使哥伦布与他的追随者不同？是坚定不移的信仰和无坚不摧的意志。

2-大师。你对大师的理解是正确的。他为了我们的福祉和指引而存在于这个世界上，因为，如果没有大师来教导我们呢？人只能由人来教导。大师是无私的，没有任何偏见，是我们的真正祝福者和恩人。他在这个世界上，在精神领域，甚至在至高法庭上与我们同在；但这种认识只有在心灵的面纱被揭开时才会到来。

S-Life 及其法则。是的，生活就是变化。这里没有什么是静止不动的；方向是众多已知和未知力量相互作用的结果，包括我们的努力。

整个宇宙都受定律支配，但同样的定律可能并不在所有地方都同样有效。这一点最好是在进入其中时理解。

当我们谈论宇宙法则时，我们指的是这个已知物质宇宙的法则，即便如此，我们的知识也远未完善。我们对火星或月球上的条件了解多少？你如何仅通过纯粹的智力讨论，就能了解精细的灵性和精神领域的条件？在这里，你只需相信；如果你想了解，你必须做好准备并亲自去探索。

生活是一件极其复杂的事情。每一个效果都是众多原因的结果，同样，每一个原因也有许多效果，这些效果根据现有条件在强度上有所不同。如果我们知道所有

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the causes accurately, and their background, we should  
be able to predict the effect accurately. I do not  
follow your line of reasoning here and how this is  
relative to the career of a student of Sant Mat.  
^-Initiation. I do not wonder if you are unable  
to appreciate the value of Initiation, because you have  
not gone in. It is true, one must work and transform  
himself to reap the fullest advantage, but even to be  
initiated is a great privilege and perhaps you will  
realize it by and by. It is no small thing to be set on  
the right road and have an unerring Guide who is  
always ready to keep you on the way as soon as you  
make a start, who makes Himself visible as you progress,  
and stands by you in all circumstances. Think of the  
thousands who worked hard, denied themselves all  
pleasures and even comforts, and yet could not reach  
the Goal because they were not initiated by a perfect  
Master. The posture and the Key Words have got  
their significance. They may not appeal to some  
people, but you doubtless realize that every game  
must be played according to rules. The fact is that the  
over-critical often waste their opportunities while the  
simple-minded win the day.  
^-Initiation by a Perfect Master. Man is the image  
of God. As you say, man has great potentialities;  
but till these potentialities are realized and actualized,  
they are of no use. In this phenomenal world man the  
master appears as man the slave; for as long as he is  
the slave of his appetites, he cannot know real happiness.  
He must first learn to control himself and be his own  
master before he can be Master of the world.  
This can be done only by realization within,  
and for that, contacting a Perfect Master is the first  
step. We must learn to rise above the senses. This is

146 精神宝石

准确分析原因及其背景，我们应能准确预测其影响。我不认同你在这里的推理方式，以及这与 Sant Mat 学生的职业生涯有何关联。

^-启蒙。我不奇怪你无法欣赏启蒙的价值，因为你未曾涉足其中。确实，一个人必须努力和改变自己才能获得最大的益处，但即使如此，如果我们知道所有启蒙都是一项巨大的特权，也许你最终会意识到这一点。被置于正确的道路并拥有一个始终准备在你起步时引导你的无误的向导，他在你进步时显现自己，并在所有情况下支持你，这不是一件小事。想想那些辛勤工作、放弃所有快乐甚至舒适的人，却因为未由一位完美的导师启蒙而无法达到目标。姿态和关键词都有其意义。它们可能不会吸引某些人，但你无疑意识到每个游戏都必须按照规则进行。事实上，过于挑剔的人往往浪费了他们的机会，而简单的人却赢得了胜利。

^-由完美大师引导。人是形象

上帝。正如你所说，人类有巨大的潜能；但直到这些潜能被实现和实现，它们才具有价值。在这个现象世界中，人类作为主人出现，却像奴隶一样；因为只要他是欲望的奴隶，他就无法知道真正的幸福。他必须首先学会控制自己，成为自己的主人，然后才能成为世界的主宰。

这只能通过内心的实现来完成，为此，联系一位完美大师是第一步。我们必须学会超越感官。这是

MAHARAJ SAWAN SINGH Jl'S LETTERS 147  
expressed in our terminology by saying that we must  
rise above this house of nine doors and knock at the  
tenth. We have been turned out of the Royal Palace,  
as it were, and the door banged on us. Some one must  
remind us of our rights, and teach us how to turn our  
back on the delights and pleasures of this world, and  
how to knock at the tenth door and gain admittance.  
That some one is the Master.  
Meeting the Master is a condition necessary and  
precedent to the working of His Grace, and does not  
imply any limitation of opportunity as you seem to  
think. The opportunities are offered to those only  
who have some chance of profiting by them. We do  
not complain that the rain comes through the clouds  
only and does not fall straight out of the blue void.  
We are convinced that this is the Law. Similarly,  
this law operates with regard to spiritual matters. We  
must know whence and how we came down and must  
Teturn by the same route. The Key is in the hands of  
the Master.  
An imperfect Master would not be able to lead  
the initiate to the highest goal. Please remember we  
are talking of the highest ultimate goal, and for that the  
Perfect Master is absolutely necessary. One may make  
progress, as it is ordinarily understood, even without  
such Initiation and, if ardent enough, may reach the  
region of the stars, the sun and the moon, but he will  
not be able to go beyond that.  
Sant Mat's ideal is very high. It aims only at the  
highest and the Absolute Good. That is why it does  
not think much of so-called spiritual healing, etc.  
The comparative value of such work is inferior to  
what Sant Mat offers. Why should you be contented  
with a cent when you can earn a dollar?

玛哈拉杰·萨万·辛格 Jl 的信件 147

这是我们术语中表达的方式，即我们必须超越这九扇门，敲响第十扇。我们就像被赶出了皇家宫殿，门砰地关在我们身上。必须有人提醒我们的权利，并教我们如何背对这个世界上的快乐和愉悦，以及如何敲响第十扇门并获得准入。

那某人就是大师。

遇见大师是祂恩典运作的必要条件和先决条件，并不意味着任何机会的限制，正如你所想的那样。机会只提供给那些有可能从中获利的人。我们并不抱怨雨水只从云层中落下，而不直接从蓝色的虚空之中倾泻而出。我们坚信这是法则。同样，这条法则也适用于精神事物。我们必须知道我们从何而来以及如何而来，必须沿着相同的路线返回。钥匙掌握在大师手中。

一个不完美的导师无法引导初学者达到最高目标。请记住，我们谈论的是最高的终极目标，为此，完美的导师是绝对必要的。一个人可能在没有这种启蒙的情况下取得进步，如果足够热切，甚至可能达到星辰、太阳和月亮的区域，但他将无法超越那个界限。

圣玛特的理念非常高。它只追求最高和绝对的美好。这就是为什么它不太重视所谓的灵性治疗等。这种工作的比较价值低于圣玛特所提供的。当你能赚一美元时，为什么还要满足于一分钱呢？

148 SPIRITUAL GEMS  
Your reference to a person cast on an island is not  
quite clear. If such a person is initiated, he has  
nothing to fear and may even do a little better because  
there will be few distractions in his case. The  
Moghul Emperor, Akbar the Great, wanted to ascertain  
what would happen to children if nobody talked to  
them, and if they would develop any natural language.  
He had some new-born babes transferred to a building  
called the Dumb Palace, where they were looked after  
by dumb attendants. They all grew up to be dumb  
and uttered sounds like animals.  
^-Healing, Social Service, etc. We do not inculcate  
isolationism or selfishness, but advocate the highest  
ideal of Service. Service is indeed the backbone of  
our organization; and most of our workers, from men  
and women working in the kitchens to secretaries and  
superintendents of departments, are honorary. The  
highest service to yourself, to others and to the Master  
is going inside.  
Healing is not bad but we aim at the best, as has  
been said before. These other services, rest assured,  
will not be neglected. There are plenty of others to  
carry out the services of the type you mention. To  
keep our eyes fixed on the highest ideal and work for  
it day and night, cannot be called niggardliness. Is  
the chemist who carries on his research in his laboratory  
and denies himself the usual social pleasures a selfish  
man, or an isolationist? There is another point, too.  
Your power of good now is very limited. It is not bad  
to send good thoughts but these thoughts bind you to  
lower planes. Golden fetters are also fetters.  
If you charge your patients, this is not much of  
social service, and if you do not, you will have to come  
down again to reap the fruit of your good actions.

您提到的人被流放到岛屿上的事并不十分清楚。如果这个人被启蒙，他就没有什么可怕的了，甚至可能会表现得更好，因为在这种情况下他的干扰会很少。莫卧儿帝国的大帝阿克巴大帝想知道如果没有人跟孩子说话，会发生什么，他们是否会发展出任何自然语言。他将一些新生婴儿转移到了一个被称为“哑宫”的建筑中，在那里他们被哑巴仆人照顾。他们长大后都变成了哑巴，发出像动物一样的声音。

疗愈、社会福利等。我们不灌输

孤立主义或自私，但倡导最高尚的服务理念。服务确实是我们的组织支柱；我们的大多数员工，从厨房工作的男女到秘书和部门的总监，都是荣誉的。对自己、对他人和对主的最高服务是深入内心。

治疗并不坏，但我们追求最好的，正如之前所说。这些其他服务，请放心，不会被忽视。有许多其他人可以执行你所提到的服务。为了将我们的目光固定在最高理想并为之日夜奋斗，不能称之为吝啬。那位在实验室里进行研究并放弃通常社交乐趣的药剂师是自私的人，还是孤立主义者？还有另一个观点。你现在的善良力量非常有限。发送善意思想并不坏，但这些思想将你束缚在低层次。金镣铐也是镣铐。

如果你向病人收费，这不算什么社会服务；如果不收费，你将不得不再次降低标准以收获你善行的果实。

MAHARAJ SAWAN SINGH Jl'S LETTERS 149  
Doing good will certainly bring its reward, but it will  
not bring about the Release from birth and death.  
Perhaps you do not appreciate this point of view.  
Again, let us suppose that a philanthropist visits  
a jail and donates a sum of money for giving the  
prisoners a treat, or induces the authorities to improve  
their conditions of living; or, again, the Red Cross  
Society sends parcels of sweets, clothing and other  
things to these prisoners. They have all improved the  
prisoners' lot and momentarily made them happy.  
But they are still in the jail. Then comes an unosten-  
tatious looking figure who holds the key to the jail.  
He opens the door and tells them that they are free  
henceforth, and even arranges for their passage home.  
Who has rendered the greatest service? That is the  
way of Saints.  
— was under certain conditions allowed to continue  
the healing which was her profession and I am glad  
to hear you say that she has rigidly and conscientiously  
adhered to those conditions, but the general rule  
remains the same and — was right in pointing out the  
general rule. He had no authority to relax the  
conditions. The fact still remains that her progress  
has not been as rapid and satisfactory as it would have  
been if it had been possi'de for her to devote all her time  
to Radhaswami practices. This is no disparagement  
of— but a plain fact and the natural result of the law  
which operates without regard to persons.  
1-Four lives. Your reference to the maximum of  
four lives is rather amusing. The\*e is absolutely no  
compulsion to finish your pilgrimage here in the  
compass or four lives only. In fact, nobody can go up  
as long as he has desires on the earth plane. They  
will surely drag him down. The Master can show the

玛哈拉杰·萨万·辛格 Jl 的信件 149

做好事当然会带来回报，但不会带来解脱生死。

也许你不欣赏这个观点。

再次，让我们假设一位慈善家访问监狱并捐赠一笔钱，为囚犯们提供款待，或者促使当局改善他们的生活条件；或者，再次，红十字会向这些囚犯发送糖果、衣物和其他物品。他们都已经改善了囚犯的生活，并暂时使他们快乐。但他们仍然在监狱里。然后出现了一个不起眼的人物，他握着监狱的钥匙。他打开门，告诉他们从此自由了，甚至安排了他们的回家之路。谁提供了最大的服务？这就是圣人的方式。

— 在某些条件下允许她继续从事她的职业——治疗，我很高兴听到你说她严格和认真地遵守了这些条件，但一般规则仍然如此，并且——指出一般规则是正确的。他没有权力放宽这些条件。事实仍然如此，她的进步并没有像如果她能将所有时间都投入到拉达斯瓦米修行中那样迅速和令人满意。这并不是对——的贬低，而是一个简单的事实，是适用于所有人的法律的自然结果。

一、四条生命。你提到最多只有四条生命的说法相当有趣。实际上，完全没有必要在这里或仅限于四条生命来完成你的朝圣之旅。事实上，只要他在地球层面上还有欲望，就没有人能够上升。他们肯定会将他拖下来。大师可以展示

150 SPIRITUAL GEMS  
way and help you along the Path, but does not force  
you. Please note that it is a privilege and not an  
obligation.  
For souls with intense longing one life may be  
enough, but the Saints generally try to finish up the  
karmas of the Initiates within a maximum of four lives.  
You may look upon it as something queer, but once  
you begin to go in and taste the joys of spiritual life,  
your point of view will change.  
S-The Master. The Masters are very broad-  
minded and do not care at all what you think about  
them. You may certainly look upon the Master as  
a friend if you find that helpful, and he is certainly the  
best and the truest friend. I will again say, go in and  
see for yourself.  
You may come here and study things for yourself  
whenever it is possible and convenient, but you will  
have to wait till the end of the War at least. In the  
end I would add that Sant Mat teaches true humility,  
forbearance and charity, and it is this spirit that ought  
to permeate our thoughts as well as our actions.  
104. I am glad you read my letter in the spirit  
in which it was written. You already had taken such  
a generous view, as your letter revealed. I am also  
glad that you keep an open mind and conscientiously  
try to get other viewpoints.  
"Having been raised in Christendom, to me, the  
life of Jesus the Christ — has been — and still is — a  
height of perfection still unattained by the majority of  
us. Which being the case He has held the place — not  
of an idol — but of an ideal, a model, if you will, for  
Real Life." Almost similar opinion is held by the

精神宝石之路和帮助你前行，但不强迫你。请注意，这是一项特权，而非义务。

对于渴望强烈的灵魂来说，一生可能足够，但圣人们通常试图在最多四生内完成启蒙者的业力。你可能觉得这很奇怪，但一旦你开始深入并品尝精神生活的喜悦，你的观点就会改变。

S-大师。大师们非常宽容，根本不在乎你对他们的看法。如果你觉得这样有帮助，当然可以把大师当作朋友，他确实是最棒和最真诚的朋友。我再说一遍，进去看看就知道了。

您可以随时方便地来这里自学，但至少要等到战争结束。最后我想补充的是，Sant Mat 教导真正的谦卑、忍耐和慈善，这种精神应该贯穿我们的思想和行动。

我很高兴您以写信时的精神阅读了我的信。您已经采取了如此宽容的看法，正如您的信所揭示的那样。我也很高兴您保持开放的心态，并尽职尽责地尝试获取其他观点。

在基督教文化中长大，对我来说，耶稣基督的生活——曾经是——并且至今仍然是我们大多数人尚未达到的完美高度。正因为如此，他占据的地位——不是偶像——而是理想，一个典范，如果你愿意的话，对于真实生活的典范。几乎有相同的观点被

MAHARAJ SAWAN SINGH Jl'S LETTERS 151  
followers of other religions regarding the lives of the  
founders of their religions. There is some justification  
for that, as the founders appeared on the scene at  
different times and in different countries with different  
political, economical and social backgrounds. No two  
lives are therefore strictly comparable. General in-  
ferences may be drawn.  
When the Spirit of the religion disappears, religion  
deteriorates, and priesthood appears. And, "Priests  
of all religions are the same", and so are their followers.  
Whereas every founder practised and preached morality,  
brotherhood of man and Oneness of God and, above  
all, (this is their mission) invited people to accompany  
them to the Kingdom of their Lord in Heaven; the  
followers, in fact, are slaves of their senses, thereby  
selfish, and have no use for the Kingdom of their  
Lord in Heaven.  
Some read scriptures and feel virtuous, some do  
little charitable acts and feel over virtuous and — on  
the strength of the founders whom they never met  
and therefore could not possibly accept — claim Heaven  
to themselves and deny it to others. How simple a  
device to by-pass Satan and attain Salvation!  
In my last letter it was stated that to live the life  
of Christ, one must develop the latent powers in himself  
which Christ-had developed. Man is an inexhaustible  
store of powers. The whole creation is within him  
along with the Creator. The drop is in the Ocean  
and the Ocean is in the drop. Creation is in the  
Creator, and the Creator is in all creation. In the  
absence of the tapping of that power from within, it is  
impossible to grasp the significance even of the moral  
teaching of Christ —what to say of the Kingdom of  
His Father in Heaven.

玛哈拉杰·萨万·辛格 Jl 的信件 151

其他宗教的信徒对各自宗教创始人生活的看法也几乎相似。这有一定的合理性，因为创始人出现在不同的时间和不同的国家，具有不同的政治、经济和社会背景。因此，两个生命严格来说是不可比较的。可以得出一些一般性的结论。

当宗教的精神消失时，宗教就会衰落，僧侣阶层就会出现。而且，“所有宗教的僧侣都是一样的”，他们的追随者也是如此。而每一位创始人都是实践和宣扬道德、人类的兄弟情谊和上帝的统一，最重要的是（这是他们的使命），邀请人们陪伴他们进入他们在天堂的主的王国；实际上，追随者们是感官的奴隶，因此是自私的，对他们在天堂的主的王国没有任何用处。

有些人阅读经文感到自己很圣洁，有些人做些慈善行为，感觉自己过于圣洁，并且——基于他们从未见过且因此不可能接受其教诲的创始人——声称天堂属于自己，却否认他人。绕过魔鬼和获得救赎是多么简单的一个手段啊！

在我上一封信中提到，要过基督的生活，一个人必须发展出基督所发展的潜在力量。人类是一个无穷无尽的能量宝库。整个创造都在他里面，与创造者同在。水滴在海洋中，海洋在水滴中。创造在创造者中，创造者在所有创造中。如果没有从内心挖掘那种力量，甚至无法理解基督道德教诲的意义——更不用说他的天父王国了。

152 SPIRITUAL GEMS  
So long as our attention is attached to the sense  
organs, we are slaves of the senses. Whichever sense  
pleases, pulls the attention over to itself. The atten-  
tion of the eye is irresistibly pulled out when it sees  
a beautiful object. The attention of the ear is pulled  
out when it hears a sweet voice. When we came out  
of the mother's womb and opened our eyes, we saw  
the world; when we opened our ears, we heard the  
voices of the world; when we opened our tongue, we  
replied to what we heard; and thereby we established  
our connection with the world and became of this  
world. We practised this in mother's arms, at the  
feet of the teachers in schools, and do the same in daily  
life. This is our life — confined to this world — the  
material plane.  
Before we came into this world, our attention  
worked on a different plane — the mental plane.  
Coming out into this material plane we forgot all  
about the mental plane. If now we can close our  
eyes, ears, and tongue — do not allow our attention to  
run out through the eyes, ears, and tongue — we dis-  
connect ourselves from this material plane and reconnect  
ourselves with the mental plane. Our mental powers  
will be developed. On the strength of these powers,  
we would be living on the material plane, but would  
not be of matter — would not be slaves of the senses  
and the objects of the senses. We would be the masters  
of our senses, for our attention would not run foolishly  
through the senses, and we would use our senses when  
we would wish to use them. Then lust, anger, greed,  
attachment and pride will have been replaced by  
continence, forgiveness, contentment, discrimination  
and humility.  
When well established in the mental plane,

只要我们的注意力附着在感官上，我们就是感官的奴隶。 whichever sense pleases, pulls the attention over to itself. 眼睛的注意力在看到美丽物体时无法抗拒地被吸引。耳朵的注意力在听到甜美声音时被吸引。当我们从母亲的子宫中出来，睁开眼睛时，我们看到了世界；当我们打开耳朵，我们听到了世界的声音；当我们张开嘴巴，我们回应我们所听到的；因此，我们与世界建立了联系，成为了这个世界的一部分。我们在母亲的怀抱中练习，在学校老师的脚下练习，在日常生活中也这样做。这就是我们的生活——局限于这个世界——物质层面。

在我们来到这个世界之前，我们的注意力工作在不同的层面上——精神层面。进入这个物质层面后，我们忘记了精神层面的一切。如果我们现在闭上眼睛、耳朵和舌头——不让我们的注意力通过眼睛、耳朵和舌头流失——我们就从物质层面断开连接，重新与精神层面连接。我们的精神力量将会得到发展。凭借这些力量，我们将在物质层面上生活，但不会是物质的一部分——不会成为感官和感官对象的奴隶。我们将成为我们感官的主人，因为我们的注意力不会愚蠢地通过感官流动，我们将在需要时使用我们的感官。那时，欲望、愤怒、贪婪、执着和骄傲将被节欲、宽恕、满足、辨别和谦卑所取代。

当在精神层面上稳固确立时，

MAHARAJ SAW AN SINGH Jl'S LETTERS 153  
marvelous powers will develop. One could heal the  
sick, give sight to the blind, cast out devils, feed  
hundred thousands from one loaf of bread, walk on  
water, and fly in the air. But it must be stated that  
the use of these powers is dangerous—is playing into  
the hands of the Negative Power. The condition is  
like that of an engine running wild, to its own destruc-  
tion, without a governor.  
Sant Mat does not permit their use. They draw  
out the attention from the Sound Current — the Positive  
Power — and stop the attention from rising above the  
mental plane and entering into the pure spiritual  
planes. Sant Mat invites its votaries to go within  
themselves and verify all this. And here is the rub.  
If going within were so simple, priests would not have  
taken to the study of scriptures. They would study  
themselves — God's book — instead of man-made books,  
and would have found God, instead of indulging in  
talk about God. If a priest is asked to commit to  
memory fifty pages of a book by the evening, he does  
so; but if asked to put his mind out of action for five  
minutes, he throws up his arms in despair. This is  
the reason why there is so much talk about religion and  
so little of it in practice.  
Then there are the moralists who seek salvation  
through morality. When the attention uses the senses  
at will, which means when the attention has established  
itself in the eye center, there is morality in practice.  
But the Kingdom of Heaven is far away yet. Morality  
is a means and not an end.  
Then there is a group which believes in salvation  
after death through service to mankind. And what is  
this service? It is Charity, in one form or another —  
all kinds of charitable deeds including mental healings

玛哈拉贾·萨恩·辛格 Jl 的信件 153

神奇的力量将会发展。人们可以治愈病人，给盲人带来视力，驱逐恶魔，用一块面包喂饱成千上万的人，在水面上行走，在空中飞翔。但必须指出，这些力量的使用是危险的——这是在玩弄负面力量的手。这种状况就像是没有调速器的引擎狂奔，走向自我毁灭。

Sant Mat 不允许使用它们。它们将注意力从声音电流——正能量——中抽离出来，阻止注意力上升到精神层面并进入纯净的精神领域。Sant Mat 邀请其信徒深入内心验证这一切。而这正是问题的关键。如果深入内心如此简单，牧师们就不会投身于经文的研究。他们会研究自己——上帝之书——而不是人造之书，并且会找到上帝，而不是沉溺于关于上帝的谈论。如果要求牧师在晚上记住一本书的五十页，他会做到；但如果要求他在五分钟内停止思考，他会绝望地举起双臂。这就是为什么关于宗教的谈论如此之多，而在实践中却如此之少的原因。

然后是那些通过道德寻求救赎的道德家。当注意力随意使用感官时，这意味着当注意力在眼睛中心确立时，实践中就有道德。但天国还远着。道德是一种手段，而不是目的。

然后有一群人相信通过为人类服务在死后获得救赎。那么这种服务是什么呢？它就是慈善，以各种形式——包括心理治疗在内的各种慈善行为。

154 SPIRITUAL GEMS  
intended to give relief from suffering. They are very  
good acts, • no doubt, resulting in good rewards, but  
bonds on the attention all the same, for, to get their  
reward there will be re-birth. Such acts do not break  
the continuity of birth after birth.  
And reliance on Salvation after death is the finest  
form of self-deception man practises on himself. If  
there is no Salvation while alive, it will not come after  
death. He who is illiterate when alive cannot be a  
scholar after death.  
The sum total of these observations is that there is  
one power and one only — the Sound Current — which  
leads us from the eye center to our Spiritual Home.  
All other powers (without exception) keep us confined  
to the material and mental planes, giving us forms  
according to our actions. If, during lifetime, entry  
has been made into the eye center and the Sound  
Current (Bell sound) has been grasped, life has been  
usefully spent. If this has not been done, even though  
all else has been done — and most successfully — then  
life has been wasted. This done, all is done; this not  
done, all else done is as if nothing is done. Such is the  
finding of Sant Mat and it is a fact. It is not an.  
arbitrary mandate.  
Only the other day I was in the foot hills of the  
Himalayas for Sat Sang. Some twelve hundred were  
initiated. The hill folk are usually simple and pure-  
minded. At the very time of Initiation there were  
many who saw light within themselves, and some  
heard the Bell Sound. On account of their scattered  
minds, it is difficult for the educated to concentrate.  
But with faith and perseverance it becomes easy.  
When this is the only way, and we are to go this  
way, then why not go now? You have received

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旨在减轻痛苦。毫无疑问，这些行为非常好，会带来好的回报，但同样会吸引注意力，因为为了获得回报，将会有重生。这些行为不会打破生生世世的连续性。

死后得救是人们对自己进行的最高形式的自我欺骗。如果活着的时候没有得救，死后也不会有。活着时文盲的人死后也不能成为学者。

这些观察的总和是，只有一个力量，那就是声音电流——它引导我们从眼睛中心到我们的精神家园。所有其他力量（无一例外）都让我们局限于物质和心灵层面，根据我们的行为给予我们形式。如果在生命中进入了眼睛中心并掌握了声音电流（钟声），那么生命就被有益地度过了。如果没有这样做，即使其他所有事情都做到了——并且非常成功——那么生命就被浪费了。这样做，一切就都完成了；不这样做，所有其他完成的事情就像什么都没做一样。这就是 Sant Mat 的发现，这是一个事实。它不是。

任意授权。

不久前，我在喜马拉雅山脚下的地方参加 Sat Sang。大约有一千二百人，形式各异——包括发起各种慈善行为和精神治疗。山里人通常简单纯朴。在启蒙的时刻，许多人内在看到了光明，有些人听到了钟声。由于他们心思散乱，对于受过教育的人来说集中注意力很困难。

但是，有了信念和毅力，它就变得容易了。

当这是唯一的方式，而我们又必须走这条路，那么为什么不现在就走呢？你已经收到了

MAHARAJ SAWAN SINGH Jl'S LETTERS 155  
Initiation (first step). You know where to go —  
Sachkhand. You know the way — through the eyes,  
and the five stages whose distinctive marks have been  
given. You know the method — Simran — to reach the  
eye center, and — Sound Current — from this center  
upward. It is now for you to take the next step — reach  
the eye center. You may depend on your Friend for  
assistance. When the child begins to stand on his  
legs, the father gives his supporting hand.  
Regarding "The idea that all efforts should be  
given over to personal advancement, while Universal  
Service should receive scant attention", the position is  
that we should not attempt rendering a service in which  
we are not qualified. He who has learnt swimming  
just to keep his head above water must not go in deep  
waters to save a person in trouble there. Instead he  
can shout for help, throw in a rope, push in a log of  
wood or do some such things. It is better to have only  
one tragedy in place of a double tragedy. If he is an  
expert swimmer, it would be criminal on his part if  
he did not go to the rescue.  
Universal service as the aim of brotherhood is an  
excellent idea. But universal service and individual  
are contradictory terms. So long as an individual has  
not made himself universal, he is incapable of rendering  
universal service. And the individual is an individual  
so long as his attention is confined to the nine portals  
of his body. As such he functions very imperfectly  
even on the material plane. The mental and the  
spiritual planes are inaccessible to him. He does not  
even know what lies on the other side of the wall, and  
little knows what is wrong with himself.  
He has to cure himself from the disease of indi-  
viduality before he thinks of brotherhood and universal

玛哈拉杰·萨万·辛格 Jl 的信件 155

启蒙（第一步）。你知道去哪里——萨奇罕。你知道路——通过眼睛，以及已经给出的五个阶段的特征。你知道方法——念诵——达到眼睛中心，以及——声音电流——从这个中心向上。现在轮到你采取下一步——达到眼睛中心。你可以依赖你的朋友寻求帮助。当孩子开始站立时，父亲伸出他的支持之手。

关于“所有努力都应该被用于个人进步，而公共服务却应该得到很少关注”的想法，我们的立场是不应该尝试提供我们不合格的服务。那些仅仅学会游泳以保持头部在水面上的人，不应该进入深水去救一个陷入困境的人。相反，他可以呼救，扔绳子，推一块木头，或者做类似的事情。与其有两个悲剧，不如有一个悲剧更好。如果他是一个游泳高手，如果他不去救援，那将是他的犯罪行为。

普遍服务作为兄弟情谊的目标是一个好主意。但普遍服务和个体是相互矛盾的术语。只要一个人没有将自己变得普遍，他就无法提供普遍服务。只要一个人的注意力局限于他身体的九个门户，他就是一个个体。因此，即使在物质层面上，他的功能也非常不完善。他的精神和心灵层面是无法触及的。他甚至不知道墙的另一边是什么，对他的问题知之甚少。

他必须先治愈自己的个性疾病，才能考虑兄弟情谊和普世价值

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service. When he has concentrated himself in the eye  
center, he will have cast off the matter from him, and  
matter will be no hindrance to him. He will know  
what lies on the other side of the wall. He will be  
partially cured. When he has thrown off his mind,  
after penetrating through the mental planes, and has  
entered into the Spiritual plane, he is pure soul. Matter  
and mind have been cast off. From an individual  
confined to the material plane, he is now capable of  
functioning at will and unhindered on the material,  
mental and spiritual planes. He has become universal  
and completely cured. The whole world benefits  
from such a one.  
Defining a thing to a person means expressing it  
in terms which the person understands — in other  
words, of which he has the experience. St. John, in  
chapter 1, verses 1—5, has tried to explain the Word,  
bringing the definition down to our experience, step  
by step. He describes the Word as (a) identical with  
God, (b) Maker of all things, (c) the Life, (d) the  
Light of men. At the other end the Word is God,  
and at this end it is our Life and Light which, in our  
darkness, we do not comprehend. He who has  
comprehended the Word as Light, Life, Maker of all  
things and as God, bestows upon as many as approach  
Him, the power to become the sons of God. So God,  
the Word, and the Son of God form the Trinity — three  
aspects of the One.  
All Saints are Sons of God; their mission is to  
make others the sons of God; their method is the Word  
— Sound Current. There is no other method. The  
difference lies in the extent to which this Word has  
been traced by its votaries. The Word is light. It  
resounds throughout the whole creation — material,

精神宝石服务。当他将注意力集中在眼睛中心时，他将摆脱身上的物质，物质将不再成为他的阻碍。他将知道墙壁另一侧是什么。他将部分治愈。当他抛却自己的思想，穿透精神层面，进入精神层面时，他便是纯净的灵魂。物质和思想已被抛弃。从一个局限于物质层面的个体，他现在能够在物质、精神和心灵层面上自由而无所阻碍地运作。他已经变得普遍，完全治愈。全世界都从这样的人中受益。

定义一件事物对一个人来说，就是用他理解的语言来表达它——换句话说，是他有经验的东西。约翰在第一章的第一到第五节中试图解释道，逐步将定义降低到我们的经验中。他把道描述为（a）与上帝相同，（b）万物的创造者，（c）生命，（d）人类的之光。在另一端，道就是上帝，在这一端，它是我们的生命和光明，在我们黑暗中，我们无法理解。那些把道理解为光、生命、万物的创造者和上帝的人，把成为上帝儿子的力量赐予那些接近他的人。因此，上帝、道和上帝之子构成了三位一体——一的三种面貌。

所有圣徒都是上帝之子；他们的使命是使他人成为上帝之子；他们的方法是——声音之流。没有其他方法。区别在于信徒们对这一声音追踪的程度。声音是光。它在整个创造中回响——物质、

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mental and spiritual — within us and outside us. It is  
light and sound both. Sant Mat connects with it as  
Sound. The lights and sounds at the different stages  
of the journey are already known to you. The signifi-  
cance of the Word will grow step by step with  
experience.  
Many thanks for sending me love and a little  
portion of universal blessing...  
A potter considers his own pots the best till he sees  
others of better make. So do the followers of a partic-  
ular religion till they experience something better.  
It is true and very true that Christ lived a pure, sublime  
life. His Sermon on the Mount gives his moral teaching  
and is the beacon of light for the guidance of humanity.  
The strength to Jive up to this teaching he derived  
from the practice of the Word, the Sound Current.  
And the higher the rise on this Current, the greater the  
strength. There are many who excel others in this  
field and go beyond their reach. You can realize the  
truth of this statement if you work your way up.  
The physical, astral and causal bodies are the  
cages, one inside the other, to keep the soul from  
escaping and flying to its Home. It is a parrot in a  
triple cage. When the cages are cut off it comes into  
its own, and is free to fly. This is freedom of man, to  
be attained in human form while alive.  
I doubt if light and sound vibrations could be  
fitted in a mathematical equation. But this is a fact:  
the Word gives out both, light and sound. At this  
end, in the physical plane, the light and sound are lost  
in gross matter. On the finer planes — astral, causal  
and spiritual — Sound is audible and Light is visible.  
At the upper end the Sound is the finest music —  
unheard by human ears — and the Light is of millions

玛哈拉杰·萨万·辛格 Jl 的信件 157

精神和心灵——在我们之内和之外。它既是光也是声音。圣玛特将其与声音相联系。旅程不同阶段的灯光和声音你已经熟知。随着经验的积累，言语的意义将逐步增长。

非常感谢您送给我爱和一点点的宇宙祝福……

一个陶艺家认为自己的作品是最好的，直到他看到别人做得更好。同样，特定宗教的追随者直到他们体验到更好的东西。确实，基督过着纯洁、崇高的生活。他的登山宝训传达了他的道德教诲，并为人类指引的光明灯塔。他坚持这种教诲的力量来自于对《圣经》的实践，即声音之流。在这个潮流中上升得越高，力量就越大。有许多人在这个领域超越他人，达到了他们的极限。如果你努力提升自己，你就能体会到这个陈述的真实性。

物理、星体和因果之身是层层相套的牢笼，用以阻止灵魂逃逸并飞向其家园。它是一只被关在三层笼子里的鹦鹉。当笼子被割断时，它便回归本真，自由飞翔。这是人类在生时所能达到的自由。

我怀疑光和声音的振动能否被纳入一个数学方程式。但这是一个事实：言语既发出光，也发出声音。在这个物理层面上，光和声音都融入了粗糙的物质之中。在更精细的层面上——星体、因果和灵性层面——声音是可听见的，光是可见的。在更高层面，声音是最精致的音乐——人类耳朵无法听到——而光是数百万

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of suns and moons in one ray. Some idea, just an  
idea of the beauty and grandeur, has been given to  
you in terms of sounds and lights of this world. The  
Reality is beyond description, and our mathematics  
is too poor to solve even our problems of the physical  
plane.  
105. Jesus says, "Call no one Master save  
'Christ' ". Every Saint has said the same. Correctly  
speaking, man, as he is (not what he is capable of),  
that is so long as his attention is working in the nine  
portals of the body and has not entered through the  
eye center into the astral plane and seen the Astral  
Form of the Master and His working on that plane,  
is incapable of making a distinction between one who  
is 'christened' and one who is not 'christened', for  
he does not see within and his will is weak and is  
easily swayed away by senses and objects of senses.  
It is not given to the blind to catch one with eyes.  
One who has eyes may, if he likes, associate with the  
blind, of his choice. However, the blind (whose  
attention is working from the eye center in an outward  
direction and does not see within) can work diligently  
on repetition of the Names, and the Word, and thereby  
experience the withdrawal of their current from the  
extremities of the body towards the eye center. Step  
by step, they can develop in themselves the capacity  
to see the latent 'Christ' and the Master, for He is in  
tune with the Word and responds in an active manner  
by clearing their way to the eye center.  
A schoolmaster goes out of his way to help his  
shining students. Saints go a step further. So long  
as they are in the human form they do not call them-

158 精神宝石

太阳与月亮在一束光中。这个世界的声音和光影，已经给你一些关于美丽和宏伟的想法，只是一个想法。现实超越了描述，我们的数学甚至无法解决物理平面的问题。

耶稣说：“除了‘基督’外，不要称呼任何人为主。”每一位圣人也都说过同样的话。正确地说，人，正如他所是（而不是他所能做到的），在最高端，声音是最美的音乐——人类耳朵未曾听闻——而光明则是数百万倍的光明，只要他的注意力在身体的九个门户中工作，并且没有通过眼睛中心进入灵界，看到大师的灵体形态以及他在那个平面的工作，他就无法区分一个受洗者和一个未受洗者，因为他看不到内在，他的意志薄弱，很容易被感官和感官对象所动摇。盲人无法用眼睛捕捉到一个人。有眼睛的人，如果他愿意，可以与盲人交往，这是他的选择。然而，盲人（他们的注意力从眼睛中心向外工作，看不到内在）可以通过重复名字和话语来勤奋工作，并因此体验到他们的电流从身体的末端向眼睛中心撤退。 逐步地，他们可以在自己身上培养出看到潜在“基督”和大师的能力，因为祂与圣言相协调，通过清除通往视觉中心的道路以积极的方式作出回应。

一位校长不辞辛劳地帮助他的优秀学生。圣人更进一步。只要他们还是人类形态，他们就不会称呼他们为——

MAHARAJ SAW AN SINGH Jl'S LETTERS 159  
selves Masters and do not wish to be called Masters.  
They call themselves His humble servants. If we ask  
them who is the Master, then their answer is, "the  
Almighty or the Word".  
The Word is the latent 'Christ' in all. People are  
in darkness and do not comprehend that they are the  
Word in and out — flesh, light and life. If they could  
comprehend the Word in themselves, they would be  
in light and alive and in the Kingdom of God in  
Heaven. Jesus was Christ on account of his compre-  
hension of the Word in him, and thereby he had risen  
above the weakness of the flesh and was capable of  
Jifting others to his level. The Word is Universal  
Law, the Word is God. Therefore, living in the Word  
is living in harmony with God and Universal Law,  
not otherwise.  
Unfortunately, the span of life in this Kaliyuga  
is too short and the struggle for existence too keen.  
There is little time for leisure and search for Truth.  
But we have to work in these environments to develop  
the latent 'Christ' in us. It cannot be ignored or  
postponed if the full benefit of the human form is to  
be derived. I am glad this work receives your attention.  
.. .Your Friend or Master is within you, nearer  
than anything else, and watches you. Whenever your  
attention is directed towards the eye center, He hears  
you and responds, but His response is missed by you  
because your attention wavers and runs outwards. If  
you could hear inside, you would be in tune. I wish  
you may come up to Him and see Him inside, face to  
face, instead of merely sensing His presence.  
"There are many who like to discuss philosophy  
in the abstract but care little for placing that same  
philosophy into practice." This is human nature

玛哈拉杰·萨恩·辛格 Jl 的信件 159

我们自己是主人，不愿被称为主人。他们自称是他的谦卑仆人。如果我们问他们谁是主人，他们的回答是：“全能者或道”。

万物之中潜藏着‘基督’。人们处于黑暗中，不理解他们本身就是内在和外在的‘道’——肉体、光明和生命。如果他们能理解自己体内的‘道’，他们就会生活在光明中，充满活力，并在天堂的上帝国度中。耶稣之所以是基督，是因为他理解了自己体内的‘道’，因此他超越了肉体的软弱，能够将他人提升到他的水平。‘道’是宇宙法则，‘道’是上帝。因此，只要他们还是人类形态，他们就不被称为与上帝和宇宙法则和谐相处，否则不是。

不幸的是，在这个卡利尤伽时代，生命跨度太短，生存斗争太激烈。几乎没有时间休闲和寻求真理。但我们必须在这些环境中工作，以发展我们内在的“基督”潜能。如果想要充分利用人类形态的全部利益，这不能被忽视或推迟。我很高兴这项工作得到了您的关注。

你的朋友或主人就在你内心，比任何其他事物都近，它在观察你。每当你的注意力转向眼睛中心时，它会听到你并回应，但你的回应被你错过了，因为你的注意力摇摆不定，向外扩散。如果你能听到内在，你就能与之协调。我希望你能来到他面前，面对面地看到他，而不仅仅是感觉到他的存在。

许多人喜欢在抽象层面讨论哲学，但对将同样的哲学付诸实践却不太关心。这是人的本性。

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expressing both its strength and weakness. The  
strength lies in the fact that man, although in practice  
finds himself weak and incapable of executing what he  
wills, yet perseveres in seeking that something, the  
attainment of which will make him strong and happy.  
He is an eternal seeker and in all his wanderings in  
transmigration has been in search of what he lacks.  
His discussion of philosophy is his innate urge to seek  
light.  
The weakness lies in that in his long wandering  
he has almost lost his capital and is bankrupt now,  
too weak to stand unaided on his legs. He was soul  
at one time when he was in intimate touch with the  
Word. That was long, long ago when he was in  
spiritual regions. When the soul lost touch with the  
Word and associated with the mind in the mental planes,  
the jewel was thrown away and the imitation grasped.  
The debased coin could pass as genuine on the mental  
planes only but is not acceptable in the spiritual planes.  
The access to the spiritual planes was thus debarred.  
The coin was further debased when mind and  
soul left the mind planes and associated with gross  
matter in the physical plane. Here the jewel is no  
longer traceable, man has no knowledge of soul and  
very poor knowledge of mind. The coin has become  
spurious and has no purchasing power in the markets  
of the mental and spiritual planes. Soul has been  
materialized, and human nature has become very  
weak. Therefore, people talk of philosophy and are  
too weak to put it in practice unaided. They need a  
living 'Christ' not only to rebaptize them with the  
Word but to help them both by precept and example.  
His talks are definite and specific instead of vague  
and general, and He (the living Master) is the living

160 精神宝石 这体现了人类本性的强弱。其强在于，尽管在实践中，人发现自己弱小且无法实现自己的意愿，但他仍然坚持不懈地寻求某种东西，这种东西的实现将使他变得强大和快乐。他是一个永恒的寻求者，在他所有的轮回转世中，一直在寻找他所缺乏的东西。他对哲学的讨论是他内在寻求光明的冲动。

他的弱点在于，在漫长的流浪中，他几乎失去了资本，现在也破产了，太虚弱无法独立站立。他曾经与道紧密相连，那时他的灵魂是统一的。那是在很久很久以前，他在精神领域。当灵魂与道失去联系，与心灵在心理层面上结合时，宝石被丢弃，仿制品被抓住。这种劣币只能在心理层面上充当真币，但在精神层面上是不被接受的。因此，通往精神层面的途径被封锁。

硬币进一步贬值，当心灵和灵魂离开心灵层面，与物理层面的粗物质相结合时。在这里，宝石已无法追踪，人类对灵魂一无所知，对心灵的认识也非常贫乏。硬币变成了伪造的，在心灵和精神层面的市场中没有购买力。灵魂被物质化，人性变得非常脆弱。因此，人们谈论哲学，却太弱无法独立实践。他们需要一个活生生的“基督”，不仅用言语重新洗礼他们，还要通过教诲和榜样帮助他们。他的谈话明确具体，而不是模糊一般，他（活着的导师）是活着的

MAHARAJ SAWAN SINGH Jl'S LETTERS 161  
example of what He says. His teaching, the real  
philosophy, the substance of philosophy, is the Word  
which can be practised only under the guidance of a  
living Master or 'Christ'.  
When Masters and 'Christs', of old were in the  
flesh, they came in contact with people and, in their  
physical form, were in a position to associate with them  
and help them. When they are not in flesh and are  
back in the Word they are helpless to instruct us,  
for we are out of tune with ourselves and cannot  
comprehend Them. The Word has been, is, and will  
be, the Basic Reality. It is imperishable and all-  
pervading and is present in all beings. If people  
could derive benefit from this all-pervading Word,  
or if this all-pervading Word could help people directly,  
there would have been no need at any time for the  
Masters or 'Christs' to appear in flesh amongst people.  
If there was need for Their appearance at one time,  
the same need requires Their presence now.  
A living teacher is needed to school our children,  
a living doctor to prescribe for our ailments, a living  
judge to settle our disputes and a living Master to give  
us our lost Jewel — the Word. The few who try to put  
their philosophy into practice feel the need for a living  
Master, for they come across difficulties and, to get  
over them, need guidance.  
In other words there is dualism in man — a strong  
outward tendency or a centrifugal force (the mind)  
which prevents him from getting in touch with the  
Word and keeps him slave of the senses and the objects  
of senses. Throughout his life, whether in the lap of  
the mother, by the side of the father, at the feet of the  
teacher, in company of wife and children or in his  
vocation of life, he receives training to develop this

玛哈拉杰·萨万·辛格·JL 的信件 161

他（活着的导师）是他所说内容的活生生的例证。他的教诲，真正的哲学，哲学的实质，是只有在活着的导师或“基督”的指导下才能实践的言语。

当古时的“大师”和“基督”们还在肉身中时，他们与人类接触，以他们的肉身形式，能够与他们交往并帮助他们。当他们不再以肉身存在，回归到话语中时，他们无法教导我们，因为我们与自身不协调，无法理解他们。话语曾是、现在是、将来也将是基本现实。它是永恒的、无所不在的，存在于所有生物之中。如果人们能够从这种无所不在的话语中获得益处，或者如果这种无所不在的话语能够直接帮助人们，那么在任何时候都不需要“大师”或“基督”以肉身出现在人类之中。如果他们的出现曾经是必要的，那么同样的需求现在也需要他们的存在。

一位活生生的老师来教育我们的孩子，一位活生生的医生来治疗我们的疾病，一位活生生的法官来解决我们的争端，以及一位活生生的导师来归还我们失去的宝石——言语。试图将他们的哲学付诸实践的少数人感受到对一位活生生的导师的需求，因为他们会遇到困难，为了克服这些困难，需要指导。

换句话说，人在本质上存在二元性——一种强烈的向外倾向或离心力（心灵），这阻止了他与道接触，使他成为感官和感官对象的奴隶。在他的一生中，无论是在母亲的怀抱中，在父亲的身边，在老师的脚下，与妻子和孩子的陪伴中，还是在他的生活职业中，他都接受了训练来发展这种

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outward tendency. The weak, inward tendency,  
the centripetal force, remains undeveloped. In Masters  
and 'Christs' the outward, centrifugal force has been  
nullified and the inward, centripetal force has been  
developed. They have disassociated their souls from  
the mind and associated them with the Word.  
When we associate with Masters we come under  
their influence. They talk of our latent strength,  
of our spiritual origin, of our Kingdom in Heaven,  
point out the Way within us, of going back to our  
Eternal Spiritual Home; not merely point the Way  
and ask us to go alone, but go with us all the way and  
further, put us under no obligation and charge no fee.  
Could there be a better offer?  
Masters in the flesh are rare. They are superior  
beings, and have fully developed their latent powers.  
Their attention, unlike ours, is not confined to the  
physical plane. At will, their attention has access to  
the astral, mental and spiritual planes, and functions  
on these planes. They are universal although out-  
wardly they appear as individuals like others. When  
in the flesh they speak to us of other superior worlds,  
and of the Creator, and of our aim in life. To strengthen  
our belief, they place before us the writings of the past  
Masters as authority, and induce us, in all rational  
ways, to experiment and investigate.  
Man learns of the universal from a man universal-  
ized— a Master. The Universal Power cannot give  
him guidance except by manifesting itself in a man;  
in other words, by becoming a Master. The Master  
would teach man by stages, unfolding Himself as the  
student rises in grade. There is no other way. Man  
could not learn from the unseen universal Creator.  
He has been with him all through the long, long past.

精神宝石的外向倾向。弱者的内向倾向，向心力，尚未发展。在大师和“基督”中，外向的离心力已被消除，内向的向心力已得到发展。他们已经将灵魂与心灵分离，并与言语相结合。

当我们与大师们交往时，我们就会受到他们的影响。他们谈论我们潜在的力量、我们的精神根源、我们在天国的王国、指出我们内心的道路、回归我们永恒的精神家园；不仅仅是指出道路并让我们独自前行，而是全程与我们同行，并接受培训以进一步发展这一点，不对我们施加任何义务也不收取任何费用。

能有一个更好的报价吗？

肉体中的大师是罕见的。他们是高级生物，已经完全开发了他们的潜在力量。他们的注意力，与我们的不同，并不局限于物质层面。他们可以随意将注意力扩展到星体、心灵和灵性层面，并在这些层面上发挥作用。他们是普遍的，尽管外表上他们看起来像其他人一样。当他们处于肉体中时，他们向我们讲述其他高级世界、创造者以及我们生活的目标。为了加强我们的信念，他们将过去大师的著作作为权威展示在我们面前，并以所有合理的方式诱导我们进行实验和调查。

人从被普遍化的男人那里了解到普遍性——一位大师。普遍力量只能通过在一个人身上显现自己来给他指引；换句话说，通过成为一位大师。大师会通过阶段性地教导人类，随着学生的等级提升而展开自己。没有其他方式。人类无法从不可见的普遍创造者那里学习。他在漫长的过去一直与他同在。

MAHARAJ SAWAN SINGH Jl'S LETTERS 163  
When the Creator wishes to bring anybody back to  
Him, He brings him in touch with a Master and,  
through Him, with the Word. This is how it has  
worked in the past and how it will work in future.  
Dr. Johnson: "Living Master is necessary. To  
follow a Master not alive is fruitless." The Word is  
the teaching of the Masters. To follow a Master  
means practising the Word — catching the Sound  
Current from the eye center and riding on that. Only  
a living Master can give us the Word. We can neither  
get it from books nor from Masters not now alive for  
the simple reason that the Word is not present in  
books, nor with their help can we catch it from within  
ourselves, and we do not know how to come in contact  
with them. The teaching of the living, or the dead  
Masters when they were alive, is and was the Word,  
and if the Word has not been contacted in human  
form, one's life has been "fruitless".  
Living a good moral life, giving charities and doing  
service to humanity and such other things; or, let us  
say, putting into practice the Sermon on the Mount,  
is not really the^ teaching of the Masters. This is the  
sphere of moralists, social reformers, preachers and  
schoolmasters. It is like the sale of separated milk  
from which cream has been removed. The Masters  
give free cream, butter and clarified fat.  
There is one point, however: A dead Master is  
not dead to his Initiates. The disciples on earth have  
lost the benefit of His physical form, no doubt, and for  
that they must go to His Successor. His Astral Form  
remains with them and if they have access to their  
own eye center they make contact with that Form  
and get guidance from it on the inner planes. In case  
they have not entered the eye center, and their atten

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当创造者希望将任何人带回祂身边时，祂会让他与一位大师接触，并通过他接触道。过去是这样运作的，未来也将如此。

约翰逊博士：“活着的导师是必要的。追随一个不活的导师是无果的。”话语是导师的教诲。追随一个导师意味着实践话语——从眼中心捕捉声音电流并驾驭它。只有活着的导师才能给予我们话语。我们既不能从书中得到它，也不能从现在不活的导师那里得到，简单的理由是话语不在书中，而且借助他们的帮助，我们也不能从自身内部捕捉到它，我们也不知道如何与他们接触。活着的或死去的导师（在他们活着的时候）的教诲就是话语，如果话语没有以人类的形式接触，那么一个人的生活就是“无果的”。

过一种美好的道德生活，做慈善和为人类服务，以及诸如此类的事情；或者说，实践登山宝训，并不是大师们的真正教诲。这是道德家、社会改革者、传教士和学校教师的领域。这就像卖去掉了奶油的分离牛奶。大师们提供免费的奶油、黄油和澄清脂肪。

然而，有一点需要注意：一个已故的大师对于他的门徒来说并不是完全死亡的。地球上的弟子无疑已经失去了他的物理形态的好处，为此他们必须去寻求他的继承者。他的灵体形态仍然与他们同在，如果他们能够接触到自己的眼睛中心，他们就能与那个形态取得联系，并在内在层面上从中获得指导。如果他们还没有进入眼睛中心，并且他们的注意力

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tion is confined to the physical plane, their efforts  
should be to reach the eye center, while receiving en-  
couragement and guidance from the Successor. Dead  
Masters are not dead for their Initiates, but they can  
not make new Initiates. This is done by the living  
Master.  
Suppose you see a form when awake or in dream  
and it poses as 'Christ' and asks you to do this or that  
and, let us say, foretells events which come out to be  
correct. How will you know that this form was really  
Jesus 'Christ'? You have not seen him in physical  
form. The astral plane abounds in negative powers  
which can assume any form they like, and their aim is  
to deceive.  
If the idea is correct that a dead Master, because  
He has become universal, is in an advantageous  
position to teach others, meaning thereby connecting  
others with the Word, we should be able to find a  
dozen or half a dozen Christians in the world who  
have studied the Word to the second or the first stage,  
or are even familiar with the Word.  
Sant Mat is Nature's design, not man-made, nor  
can man make additions, subtractions or modifications  
in it. There is no theory about it. It is a hard fact —  
a substance. It already exists complete in man. Man  
has only to look within himself to see what lies in him.  
No imagination is involved.  
... If you find my answer requires further eluci-  
dation, please write without hesitation. You may  
please read your Bible with your friends, particularly  
St. John, in the light of Sant Mat. Dr. Johnson's  
"The Path of the Masters" clears many passages in the  
Bible.  
• • •

灵性宝石及其注意力局限于物质层面，他们的努力应达到视觉中心，同时从继承者那里获得鼓励和指导。对于他们的门徒来说，已故的大师并非真正死去，但他们无法创造新的门徒。这是由活着的导师完成的。

假设你在清醒或梦中看到一个形态，它伪装成“基督”并要求你做这做那，比如说，预言一些后来被证明是正确的事件。你将如何知道这个形态真的是耶稣·基督呢？你没有见过他的物理形态。灵界充满了可以采取任何他们喜欢的形态的负面力量，他们的目的是欺骗。

如果这个想法是正确的，即一位已故的大师，因为他已经成为了普遍的，处于一个有利的位置来教导他人，这意味着通过这个词与他人建立联系，我们应该能够在世界上找到一打或半打研究过《圣经》第二或第一阶段，或者甚至熟悉《圣经》的基督徒。

Sant Mat 是自然的布局，不是人造的，人类也无法在其中添加、减去或修改。关于它没有理论。这是一个硬事实——一种物质。它已经在人身上完整存在。人类只需向内看，就能看到他身上的东西。

没有想象力。

...如果您觉得我的回答需要进一步阐明，请毫不犹豫地写下来。您可以在朋友的陪伴下阅读圣经，特别是约翰福音，以圣玛特玛的视角。约翰逊博士的《大师之路》澄清了圣经中的许多段落。

• • •

MAHARAT SAWAN SINGH Jl'S LETTERS 165  
106. I am glad to receive your loving letter and  
congratulate you on having such a clear and penetrat-  
ing reasoning faculty. Here are a few observations on  
your problem:  
Every deep thinking person tries to form a mental  
picture of the universe with a view to solve its mystery  
and reconstruct the picture, giving it a new color or  
touch when he has gained more experience and received  
more light. The mind and the intellect being blind,  
their range is extremely limited. With these tools the  
riddle remains unsolved. As a matter of fact, nobody  
sitting in the Pinda part of the body has any clear  
understanding of the problem. He gropes in darkness.  
Sant Mat gives us the Word as the Key to the  
solution of the problem. With every little rise within,  
there is a new experience and rapid change in the  
viewpoint. In Anda one begins to see some light,  
and after crossing Brahmanda, all the coverings on the  
soul are removed, the soul is naked (free) and is  
capable of knowing its origin in Sachkhand. Reaching  
there, it experiences that He is Infinite, He is the Light  
and Life in all —"All is He" or "All is from Him",  
and that Almighty God, the Word and the soul are  
of the same essence, that the Almighty God is the  
Ocean of Consciousness and Bliss, the Word (God in  
action or Creator) is a wave of the ocean, and that  
the soul is a drop thereof.  
Only He is infinite and all that has been created  
is finite. In this sense the soul, the mind, matter  
and the various forms of creation are finite, and work  
in their respective finite spheres.  
The activities of the mind are limited to the three  
planes — physical, astral and causal. It has no place  
above Trikuti. Soul alone goes up to Sachkhand,

玛哈拉特·萨万·辛格 Jl 的信件 165

我很高兴收到您的亲爱信件，并祝贺您拥有如此清晰和敏锐的推理能力。以下是对您问题的几点观察：

每个深思的人都会试图在心中构建一幅宇宙的图景，以解决其奥秘并重建这幅图景，当他获得更多经验和光明时，会给它带来新的色彩或触感。心灵和智力都是盲目的，它们的范围极其有限。有了这些工具，谜题仍然无法解开。事实上，没有人坐在身体的 Pinda 部分对这个问题有清晰的理解。他在黑暗中摸索。

Sant Mat 赋予我们话语作为解决问题的钥匙。在内心的每一次小小提升中，都会有新的体验和观点的快速变化。在 Anda，人们开始看到一些光明，穿过 Brahmanda 之后，灵魂上的所有遮蔽都被去除，灵魂变得赤裸（自由），能够知道它在 Sachkhand 的起源。到达那里，它体验到他是无限的，他是所有一切的光和生命——“一切都是他”或“一切都是从他而来”，至高无上的上帝、话语和灵魂是同一本质，至高无上的上帝是意识与喜悦的海洋，话语（行动中的上帝或创造者）是海洋的波浪，而灵魂是其中的一滴。

只有他是无限的，而所有被创造的东西都是有限的。在这个意义上，灵魂、心灵、物质以及各种创造形式都是有限的，并在各自的有限领域中发挥作用。

心智的活动局限于三个层面——物质、星体和因果。它没有高于三德之处。只有灵魂才能升到萨奇罕。

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working independent of the mind. In the three planes  
mentioned above, the soul works through mind and  
matter — the mind becoming the active agent. In  
Brahmanda the soul takes on a covering of the finest  
phase of mind and matter; in Anda it takes on another  
covering of comparatively coarser form; and in Pinda  
it takes on the third covering, in addition. With each  
covering the light of the soul is dimmed and in  
proportion it is cut off from the Word.  
The same applies to the mind. Mind, having  
been activated by soul, works in the three planes and  
progressively goes dull with its descent from the top of  
Trikuti down to the physical plane.  
Both the soul and the mind, when confined in the  
coverings, forget their origins — the soul its Sachkhand  
and the mind its Trikuti.  
One has the option to look at the mind as one  
mind working in the three planes or that there are  
three minds or three aspects or phases of the same  
mind. It makes no difference. In its dullest state  
in the physical plane the mind is synonymous with  
"imagination". Sant Mat does not give the mind any  
Divinity or Infinity. As the moon is bright due to the  
light of the sun, so the mind is bright due to the' light  
of the soul — the brightness depending on the amount  
of the light received. The inherent nature of mind is  
materialistic, outward and negative. When it faces  
inwardly it gets illumination from the soul, and when  
it faces outwardly it is associated with matter.  
Your reasoning is good. "Man must be eternally  
perfect". The Creator is within him and so is His  
complete creation. When man has explored himself  
and seen the creation and the Creator within himself,  
he is eternally perfect. But so long as his investigation

166 精神宝石

独立于心灵工作。在上述三个层面上，灵魂通过心灵和物质来工作——心灵成为主动的代理人。在布拉汉曼达，灵魂披上了心灵和物质最精细阶段的覆盖；在安达，它披上了相对粗糙形态的另一个覆盖；而在平达，它又披上了第三个覆盖。随着每一层覆盖，灵魂的光芒变暗，并且相应地，它与言语的联系被切断。

心灵亦然。心灵被灵魂激活后，在三个层面上工作，并随着从三摩地之巅下降到物质层面，逐渐变得迟钝。

灵魂和心灵，当被束缚在躯壳中时，会忘记它们的起源——灵魂忘记它的萨奇罕，心灵忘记它的特里库蒂。

一个人可以选择将心灵视为在三个层面上工作的一个心灵，或者有三个心灵、三个方面或同一心灵的三个阶段。这没有区别。在物质层面上心灵最迟钝的状态等同于“想象力”。圣玛特并没有赋予心灵任何神性或无限性。正如月亮因太阳的光而明亮，心灵因灵魂的光而明亮——亮度取决于接收到的光量。心灵的天性是物质主义、外向和消极的。当它朝向内部时，从灵魂那里获得启迪，当它朝向外部时，与物质相关联。

你的推理很好。“人必须永远完美”。创造者在其中，他的完整创造也在其中。当人探索了自己，看到了自己内心的创造和创造者，他就是永恒的完美。但只要他的调查

MAHARAJ SAWAN SINGH Jl'S LETTERS 167  
is incomplete, he is imperfect. Man alone, out of the  
whole creation, has the privilege of "Using his faculties  
as he sees fit" and of going within, right up to the  
Feet of his Creator in Sachkhand.  
Dream is real when one is dreaming. Only when  
he awakens or comes into the other state (conscious)  
and compares the two states, he calls the conscious the  
real and the dream the unreal or an illusion. When  
the attention leaves the physical plane, enters the  
astral, and compares the two, only then the physical  
world becomes unreal and the astral, the real.  
The finite mind which was working on the physical  
plane, on entering the astral, casts off one covering  
and merges into the finer phase of the mind, loses its  
separate existence, and becomes a subtle mind. It  
has knowledge of the two planes and can function on  
these two.  
When it has entered the causal plane by casting  
off the astral covering, its range extends to the third  
plane and it is higher but still mind. The universe of  
those who call the mind Universal or Infinite, extends  
to the causal plane, and often only to the astral.  
They have not penetrated further. Their infinity is  
finite in the experience and terminology of the Saints.  
Their 'God' is the 'mind' of Sant Mat.  
It is incumbent on man to seek his origin because  
he is a "thinking" person. He is expected to "supervise  
his planning department", go inside and go ahead to  
get his reward.  
I wish that you to go within and see the Reality  
with your own eye and to your satisfaction, and compare  
it with what your reason has pictured. The substance  
lies within you.

玛哈拉杰·萨万·辛格·JL 的信件 167

只要他的调查是不完整的，他就是不完美的。在所有创造物中，只有人类拥有“根据自己的意愿使用他的官能”和进入内心，直至在萨奇罕的创造者脚下的特权。

梦在梦中是真实的。只有当他醒来或进入另一种状态（意识）并比较这两种状态时，他才称意识为真实，而称梦境为不真实或幻觉。当注意力离开物质平面，进入灵界，并比较这两种状态时，只有那时物质世界才变得不真实，而灵界才是真实的。

有限的心灵在物质层面上工作，进入灵界后，脱去一层外壳，融入心灵更精细的阶段，失去其独立存在，变成一种微妙的心灵。它了解两个层面，并能在这些层面上发挥作用。

当它通过摆脱灵体覆盖进入因果平面时，其范围扩展到第三平面，它更高但仍为心灵。那些称心灵为宇宙或无限的人们的宇宙，扩展到因果平面，通常只到灵体。他们没有进一步深入。在圣徒的经验和术语中，他们的无限是有限的。

他们的“上帝”是“圣玛特”的“心灵”。

人应当探寻自己的起源，因为他是一个“思考”的人。他应“监督他的计划部门”，深入并前进以获得他的回报。

我希望你能深入内心，用你自己的眼睛看到现实，并满足你的期望，然后将它与你的理智所描绘的相比较。本质就在你之内。

168 SPIRITUAL GEMS  
107. I am glad you have received Initiation. I  
would wish that you work your way up and enter  
within your eye center and realize what the Creator  
has placed within you. He is there Himself and through  
the Word is calling you Home. The Word is His  
Voice. So, slowly and steadily, put your mind in  
Repetition and withdraw your attention from the body  
into the eye center; thereby completing the concen-  
tration so that the attention is capable of grasping the  
Word.  
In the family the members meet as travelers in an  
inn, some coming and some going — at their own time.  
The meeting and parting is determined by the karma  
of individuals — one comes as father, another as mother,  
another as son or daughter, and near relatives. Karma  
determines friends and foes, and karma has cast the  
mould of life. Everybody is running his own race.  
•» » » — —  
108. I very much appreciate the spirit of love  
and devotion in which the letter is written. You have  
done well in giving up spiritual healing, which resulted  
in your taking upon yourself a part of the karma or  
sins of those whom you wanted to heal.... Having  
given up supernatural healing of the sick, the most  
important problem for you is how to earn your living.  
On that part you must be the best judge. You might  
take up any honest occupation you deem fit, by which  
you may be able to live comfortably without over-  
working yourself.  
Solitude is good for spiritual progress Social  
functions, besides wasting one's time, distract one's  
mind which, therefore, becomes difficult to concentrate.  
Without concentration spiritual progress is impossible.  
Try to devote some part of your morning time, before

168 精神宝石 107. 我很高兴你已接受启蒙。我希望你能逐步提升，进入你的眼中心，并意识到创造者在你内心所放置的东西。他本人就在那里，通过言语在召唤你回家。言语是他的声音。因此，慢慢地、稳定地，将你的心思放在重复上，将你的注意力从身体中撤回到眼中心；从而完成集中，使注意力能够把握言语。

在家庭中，成员们如同旅人在客栈相遇，有的来，有的去——各随其时。相遇与离别由个人的业力决定——有人来作父亲，有人来作母亲，有人来作儿子或女儿，以及近亲。业力决定朋友与敌人，业力塑造了生活的模具。每个人都在跑自己的赛程。

•» » » —— ——

非常感激信中体现出的爱心和奉献精神。你在放弃精神疗愈时做得很好，这导致你承担了那些你想要治愈的人的一部分业力或罪孽。放弃了超自然疗愈病人后，对你来说最重要的问题是如何谋生。在这方面，你必须是最明智的裁判。你可以选择任何你认为合适的诚实职业，通过这个职业你可以舒适地生活，而不会过度劳累。

孤独有利于精神进步 社交活动除了浪费时间，还会分散人的注意力，因此很难集中精力。没有专注，精神进步是不可能的。尽量在早晨的一段时间里，在

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beginning your household or worldly duties, to con-  
centration and hearing the Sound Current. That is  
the best time for the purpose.  
The greatest book is Man, and every religion has  
advised us, "Know thyself!" That knowledge of  
yourself comes only by concentrating and collecting  
the currents of the mind at the eye focus. By practice,  
the mind will become habituated to concentrate at  
that focus, and the Sound will become clearer. This  
is the real way to go within and have knowledge of  
yourself, which is the great book we came to study  
on this planet.  
109. I cannot forbid you to marry as all of  
us here are married people. You may marry — with  
pleasure, and live wherever you like, but do not let your  
spiritual practice of meditation and repetition lessen  
in any way on that account. You can carry on your  
repetition, even while doing your daily household work.  
If that gentleman also gets initiated, it would be very  
good for both of you; so that you may both become of  
the same mind and pass your life comfortably.  
If an initiated person takes his soul inside, he does  
not think of sex. My idea in giving you permission for  
marriage is that it may become easier for you to live  
on in this world.  
The dreams of which you complain are due to  
indigestion. Sometimes, when one's impressions during  
the day are connected with sex matters, one is liable  
to get such dreams. You should not mind it. As he  
is not pulling on well with his wife, there is no harm in  
your marrying him after he gets a divorce. After  
marriage you will have no need to offer your services

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在开始家务或世间职责之前，专注于聆听声音之流。这是进行此目的的最佳时机。

最伟大的书是人，每一种宗教都告诫我们：“认识你自己！”这种自我认识只有通过集中和收集目光焦点处的思维电流才能获得。通过练习，心灵将习惯于在那个焦点处集中，声音将变得更清晰。这是真正进入内心并认识自己的方法，这是我们来到这个星球上要学习的大书。

109. 我不能禁止你结婚，因为我们这里所有人都是已婚人士。你可以结婚——我很高兴，无论你喜欢住在哪里都可以，但不要因此减少你的冥想和重复修行。你可以在做日常家务的同时继续你的重复修行。如果那位绅士也接受了启蒙，这对你们俩都非常好；这样你们就可以有同样的想法，舒适地度过一生。

如果一个人将他的灵魂带入内心，他就不会想到性。我给你婚姻许可的想法是，这可能使你在世界上生活得更容易。

你的抱怨之梦源于消化不良。有时，当一个人白天的印象与性事相关联时，他可能会做这样的梦。你不必在意。既然他与妻子关系不佳，在你嫁给他离婚后，你嫁给他并无害处。婚后你将不再需要提供你的服务

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for healing purposes, as you would not have to earn  
your own living.  
About — and her illness, the recovery depends  
upon her past karma and the Will of God. You -may  
keep her with you and look after her.  
110. Please take care that during your Repetition  
your mind does not wander out. Keep the mind  
present. The teaching is the highest and most natural  
philosophy. Purity of mind and character are great  
aids in the Path. This is a labor of years. Please do  
not expect hasty results as the mind takes time in  
becoming motionless and quiet.  
111. I am very much pleased to learn that you  
have been working hard at your spiritual meditation  
and got benefit out of it. If you continue to persevere  
in your labor, you will, be successful one day. When  
a disciple works at his concentration, he must get  
internal peace and joy. He becomes pure minded  
and his words will correspond to his deeds, and the rays  
emanating from his pure mind will affect the minds of  
his associates and his companions. This is the benefit  
which is derived by the people around and in contact  
with a disciple.  
Regarding your question as to how you can be  
of service to the Master, the latter does not accept any  
worldly presents, all of which are perishable. The best  
service that a disciple can render to the Master is to  
follow His instructions, to concentrate and to cross the  
stars, the sun and the moon, and contact Him on the  
astral plane within.

170 精神宝石

婚后，你将不再需要提供治疗服务，因为你不需要自谋生计。

关于——以及她的疾病，康复取决于她过去的因果和上帝的意志。你可以把她留在你身边，照顾她。

请确保在重复过程中，你的思绪不要游离。保持心神集中。教诲是最崇高的、最自然的哲学。心灵和品格的纯洁是修行过程中的巨大助力。这是一项需要多年的劳动。请不要期望迅速的结果，因为心灵需要时间才能变得静止和宁静。

我非常高兴地得知您一直在努力进行精神冥想并从中受益。如果您继续坚持不懈地努力，总有一天会成功的。当弟子致力于他的专注力时，他必须获得内心的平和与喜悦。他变得心地纯洁，他的言语将与他所行一致，他纯洁心灵散发出的光芒将影响他的同伴和伴侣的心灵。这是周围和接触弟子的人所获得的利益。

关于您如何为大师服务的提问，后者不接受任何世俗的礼物，因为它们都是易朽的。弟子能为大师提供的最佳服务是遵循他的指示，集中精力，穿越星辰，太阳和月亮，并在内在的灵性层面上与他接触。

MAHARAJ SAW AN SINGH Jl'S LETTERS 171  
You are quite right in not troubling your head  
with far off matters. Your only concern should be to  
control your mind and to go in.  
112. It is always spiritually beneficial to consider  
oneself as the humblest of the Master's disciples. You  
need not worry if you cannot help your friends for lack  
of spiritual experiences. They are all grounded in the  
experiences of the Saints. Experiences will come at  
the proper time, when the weight of karmas is lifted  
with Darshan and Satsang of the Master, and through  
Bhajan, as directed.  
As regards helping your friend's distant relation,  
the idea is laudable, but Sant Mat does not countenance  
giving such information by the exercise of spiritual  
powers. Saints can know of the whereabout of your  
relation's missing son, but the exercise of. supernatural  
powers for obtaining such information is not the way  
of the Saints who are always resigned to the Will of  
the Almighty. Saints have the good of their disciples  
at heart and They sometimes convey information to  
Their disciples about coming events in their life by  
hints; otherwise, They never foretell future events in  
spite of having full knowledge of past, present and  
future.  
113. I am glad to learn that you are devoting  
some time daily to meditation and concentration.  
There is no harm in discussing the principles of Sant  
Mat with those who are sincere seekers, but in your  
own interest, please do not divulge what you have  
learnt at the time of Initiation. If any person becomes  
interested in this Science and asks for Initiation, you

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你完全正确，不必为遥远的事情烦恼。你唯一应该关心的是控制你的心灵，并深入其中。

112. 总是把自己视为师父最谦卑的弟子，在精神上总是有益的。如果你因为缺乏灵性体验而无法帮助朋友，不必担心。他们都在圣徒的经历中扎根。适当的时机，当师父的 Darshan 和 Satsang 以及 Bhajan 的指导下，业力的重担会减轻，经验也会到来。

关于帮助朋友远亲的想法是值得赞扬的，但圣玛特不赞成通过运用精神力量来提供此类信息。圣人可以知道你亲戚失踪儿子的下落，但运用超自然力量获取此类信息并不是始终顺从全能之神意志的圣人的方式。圣人心中装着他们的弟子，他们有时会通过暗示向他们的弟子传达关于他们生活中即将发生的事件的信息；否则，尽管他们完全了解过去、现在和未来，他们永远不会预言未来事件。

113. 我很高兴得知你每天都在花时间进行冥想和专注。与那些真诚的寻求者讨论 Sant Mat 的原则并无害处，但为了你自己的利益，请不要泄露你在启蒙时刻所学的知识。如果有人对这门科学感兴趣并请求启蒙，你

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may please recommend his case to me, if you consider  
him suitable. He who imparts this secret takes upon  
himself the karmic load of others.  
I shall be glad to know that you are living happily  
and in circumstances congenial to your peace of mind,  
and doing Bhajan, for it is Bhajan alone that counts  
in the long run. All other activities, no matter how  
charitable and good-intentioned, and of service to  
humanity, bring us back to this physical plane. The  
Master and the Sound Current — and they are really  
One, not two — are our companions here and hereafter.  
Hence, their companionship should be cultivated even  
if everything else has to be sacrificed. Best effort  
should be put forth to go in and develop complete  
concentration, so that the Master and the Sound  
Current become Living Realities.  
If one now wishes to meet a sage who played his  
part here in the old past, one will have to go within  
himself and reach the stage where the sage resides.  
And there is no going within except with the help of a  
living Master and the practice of the Sound Current.  
I wish that you go within now and meet your Lord  
Jesus, and redeem your "pledged word to the church"  
to whose allegiance you are sworn for this life.  
It is good that you have entrusted your family  
affairs to the care of the Master and made your mind  
easy. With love and faith go within and complete  
your concentration. With the increase in concen-  
tration the will power will grow strong and you will be  
able to function without being perturbed by the family  
and worldly ups and downs. When we sit in Bhajan  
and direct our attention inward, the Creator within  
marks our presence, hears our prayer and blesses us.

您如认为他合适，请向他推荐我。传授此秘密者，承担了他人业力的负担。

我将很高兴知道你生活得快乐，并且处于有利于你内心平静的环境中，并且做 Bhajan，因为只有 Bhajan 才是长久之计。所有其他活动，无论多么慈善和有良好意图，以及为人类服务，都会让我们回到这个物质世界。导师和声音流——它们实际上是同一个，不是两个——是我们的同伴，现在和未来。因此，即使其他一切都要牺牲，也应该培养他们的陪伴。应该尽最大努力进入并发展完全的专注，以便导师和声音流成为活生生的现实。

如果现在想要遇见一位在古老过去扮演过角色的智者，就必须深入内心，达到智者居住的阶段。而要深入内心，除了有活着的导师和练习声音之流的帮助外，别无他法。我希望你现在就深入内心，遇见你的主耶稣，并履行你对教会所承诺的“誓言”，因为你在这生对其忠诚。

你们把家务事托付给大师的照料，使你们心情舒畅，这是好事。带着爱和信仰，内观并完成你的专注。随着专注力的增强，意志力会变得强大，你将能够不受家庭和世间起伏的影响而正常运作。当我们坐在 Bhajan 中，将注意力转向内心时，内在的创造者会注意到我们的存在，听到我们的祈祷并祝福我们。

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114. The spiritual journey is like going up a  
slippery road. One false step, one weak thought, and  
the attention is down and out. The labor of years is  
undone in a few moments.  
The nat ure of the mind is fundamentally negative.  
Although this negation decreases as we rise up, so  
subtle is its working that great Rishis, Sufis and Prophets  
willingly and joyfully gave themselves up into its arms  
and played to its tunes. All the creation in the physical,  
astral and causal planes is held bound — hands and  
feet — by it. At times it cannot only lose faith and find  
fault with the Master, but will easily go to the extent  
of even denying Him. This is due to the effect of  
bad karma. When the period is over, there is an  
awakening again. Such happenings are not unusual  
with the devotees. All the travelers in this journey  
experience such shakes, which are helpful, in a way,  
in putting them back on the road, the repentance  
giving a push and becoming instrumental in making  
them go ahead.  
The Master, whether in or out, makes no mistakes.  
The point is that both forms observe the etiquette of  
their planes. Both have the interest of the disciple  
paramount with them. There is no selfish motive with  
them. They are one, not two. They work in harmony  
and one knows what the other does. So long as one  
does not come across the physical form, the inner  
Radiant Form is not met with. Therefore, the outer  
form is the means in bringing a devotee in touch with  
the inner form; hence, priority in importance goes  
to the outer form.  
If any disciple makes a report of his progress and  
thinks honestly but erroneously that he has gone to this  
or that stage, the Master will not discourage him by

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114. 精神之旅就像攀登一条滑溜的道路。一步失足，一丝动摇，注意力就会跌入深渊。多年的努力在瞬间化为乌有。

心智的本质从根本上来说是消极的。

尽管这种否定在我们上升的过程中逐渐减少，但其作用如此微妙，以至于伟大的智者、苏菲派信徒和先知们愿意并快乐地投入其怀抱，并随其旋律起舞。在物质、星体和因果层面上，所有创造物都被其束缚——手脚——所束缚。有时它不仅会失去信仰，对大师挑剔，甚至轻易地否认他。这是由于恶业的影响。当时期结束时，又会再次觉醒。这种事情对信徒来说并不罕见。在这段旅程中的所有旅行者都会经历这样的震动，这在某种程度上有助于将他们重新引上正途，忏悔给予推动，并成为他们前进的工具。

主人无论在或不在，都不会犯错误。

要点是这两种形式都遵守它们所在领域的礼仪。两者都将弟子的利益放在首位。他们没有自私的动机。他们是统一的，而不是分裂的。他们和谐共处，一个人知道另一个人在做什么。只要一个人没有遇到物理形态，就不会遇到内在的光辉形态。因此，外在形态是使信徒与内在形态接触的手段；因此，在重要性上，外在形态优先。

如果任何弟子报告他的进步，并且诚实地但错误地认为他已经达到了这个或那个阶段，师傅不会通过以下方式来打击他：

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pointing out his error, but would encourage him to go  
ahead and give necessary instructions to stick to this  
and avoid that, knowing that when the disciple goes  
higher up, he will see his mistake for himself. Point-  
ing out the error may discourage him. This is not  
desirable.  
If there is any doubt lurking in your mind, put it  
to the Master inside, and whatever answer He gives  
inside, take it as correct. Get hold of Him and go with  
Him and remain with Him, throwing aside all doubts.  
115. A boy is fond of play and is averse to going  
to school while the parents wish him to sit in school  
with the teacher and study. The boy does not know  
the value of studies. Play gives him pleasure, and an  
occasional shock or knock he does not mind. Parents  
use threats and inducements. They co-operate with  
the teacher, and the teacher's task is easy. By and  
by the boy learns the value of study, and as he gets  
disciplined, he does both — study and play —  
and enjoys both, and in time he is a scholar and an  
athlete.  
In a way, similar is the position of an entrant in  
the University of Spirit. The Guru wishes him to open  
and enter the tenth gate and make contact with Nam,  
but he is fond of play in the nine portals of the body.  
He gets enjoyment in this play. Set-backs and mishaps  
in his play he considers as part of the game of life. The  
value of Nam is not known to him. The Guru induces  
him to go in by discourses on the grandeur of Nam.  
His is a difficult task, for, He gets no support from  
parents. The parents (Kal and Maya) do not wish  
the entrant (Soul) to enter the University of Spirit

174 精神宝石指出他的错误，但会鼓励他继续前进，并给出必要的指示，坚持这样做并避免那样做，知道当弟子进步时，他会自己看到自己的错误。指出错误可能会使他气馁。这并不理想。

如果有任何疑虑在您心中徘徊，将其交给内心的导师，无论他给出什么答案，都视为正确。抓住他，与他同行，与他同在，抛开所有疑虑。

一个男孩喜欢玩耍，不喜欢上学，而父母希望他在学校里和老师一起学习。这个男孩不知道学习的重要性。玩耍给他带来快乐，偶尔的打击或碰撞他也不在意。父母用威胁和诱惑。他们与老师合作，老师的任务就变得容易了。渐渐地，男孩学会了学习的重要性，随着他的自律，他既学习又玩耍，两者都享受其中，最终他成为了一名学者和运动员。

在某种程度上，参赛者在《大师》中的位置不会因灵性大学的鼓励而使他气馁。导师希望他打开并进入第十道门，与那姆接触，但他喜欢在身体的九个门户中玩耍。他从这种玩耍中获得乐趣。他在玩耍中的挫折和不幸他认为是生活游戏的一部分。那姆的价值对他来说并不为人所知。导师通过关于那姆宏伟的演讲来诱导他进入。这是一项艰巨的任务，因为他得不到父母的支持。父母（卡尔和玛雅）不希望参赛者（灵魂）进入灵性大学

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(Tenth Gate or Third Eye) — what to say about  
contacting Nam.  
The parents (Kal and Maya) allure him with easy  
temptations and create worries, sickness, and other  
adversities to confound his intellect. Their function is  
to keep the soul away from Nam. Slowly the entrant  
grasps the new position, and slowly the entrant realizes  
the true worth of his parents. Slowly he begins to  
dissociate from them, and slowly he takes the Guru as  
his real benefactor, and slowly he leaves the nine portals  
and makes his approach towards the tenth — to make  
contact with Nam and work on Nam.  
When the wild nature has been disciplined and the  
entrant has started his studies in the University of  
Spirit, the going-in is easy and a new kind of play  
inside the tenth gate starts giving enjoyment, compared  
with which the worldly enjoyments and allurements are  
trash.  
It is true therefore, as you say, that in preliminary  
stages the progress is slow. To give up worldly  
pleasures, to control the senses and bring the attention  
in one center by controlling the wild runs of the mind  
while still alive and kicking, is not an easy task. But  
what is it that with love and faith man cannot  
accomplish? You strengthen your will power and go  
ahead. Success is sure. Remember that once the  
seed of Nam has been planted, it must become a tree  
and bear fruit. Brahmand may perish, but the seed  
of Nam will not perish. There is no superior nor  
more precious thing than Nam. The sweetness of  
Nam — Shabd Dhun — is incomparable and incompre-  
hensible in both the worlds. Nam is within you, for  
you, and within your reach—just inside the tenth  
gate. Saints ask, "can there be a simpler proposition?"

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父母（Kal 和 Maya）不希望参赛者（Soul）进入灵性大学（第十道门或第三只眼）——至于联系 Nam 就更不用说了。

父母（卡尔和玛雅）用简单的诱惑吸引他，并制造忧虑、疾病和其他逆境来混淆他的智慧。他们的作用是让灵魂远离那姆。慢慢地，入门者掌握了新的位置，慢慢地，入门者意识到他父母的真正价值。慢慢地，他开始与他们疏远，慢慢地，他将上师视为真正的恩人，慢慢地，他离开了九个门户，朝着第十个门户前进——与那姆取得联系并在那姆上工作。

当野性被驯服，进入者开始在灵性大学学习时，进入变得容易，第十道门内的新玩法开始带来乐趣，与世间的享乐和诱惑相比，这些都成了垃圾。

因此，正如您所说，在初步阶段进展缓慢。放弃世俗的享乐，控制感官，通过控制心灵的狂野奔跑，将注意力集中在一点上，这在活着的时候并不是一件容易的事情。但是，有什么是带着爱和信仰人类无法完成的呢？您增强您的意志力，继续前进。成功是肯定的。记住，一旦 Nam 的种子被播种，它必须成为一棵树并结出果实。Brahmand 可能会消亡，但 Nam 的种子不会消亡。没有什么比 Nam 更高级或更珍贵。Nam 的甜美——Shabd Dhun——在两个世界中都是无与伦比的，无法理解的。Nam 在你之内，为你，在你触手可及之处——就在第十道门内。圣人问道：“还有什么比这更简单的命题吗？”

176 SPIRITUAL GEMS  
You have asked for the fulfillment of some of your  
wishes. For their fulfillment you need not go very  
far. They are already with you — inside you. If you  
take courage and work your way up, you can get all  
of them. Mind goes after tasty things. It seeks  
satisfaction in fulfillment of desires, and no desire  
satisfies it for long. After some time one discards what  
he has obtained and runs after new pleasures, and  
thereby is never satisfied and is always hungry. The  
remedy lies in taking the mind to Sahansdal  
Kanwal. The nectar there is now being stolen by  
Maya and kam, krodh, and so forth. When you take  
your mind there and make him drink it, he will be  
satisfied forever, for the nectar is the sweetest thing  
known.  
Then all desires will vanish and mind will be at  
rest. It will then accompany you as a faithful servant,  
and not as a bad master, as at present. Before you  
have reached Sahansdal Kanwal, but gone inside the  
eye focus after full concentration of your attention,  
and have crossed sun and moon, you will meet the  
Master. He will always remain with you. You may  
talk to Him whenever you like and you may see Him  
whenever you like. Your room will be barred, but the  
Master will be with you. When that Form will be  
with you, then it does not matter much if the outer  
form is not close by.  
As for your cases, you should treat them to the  
best of your ability, serve them and otherwise help  
them if necessary, but leave their recovery to His Will.  
He is just and whatever happens to patients, happens  
in accordance with their karma. You should not  
burden your mind with anxieties about them. Keep  
your mind free. Your treatment and service will help

精神宝石 你已请求实现一些愿望。为了实现它们，你不必走得太远。它们已经与你同在——在你内心。如果你鼓起勇气，努力向上，你就能得到它们全部。心灵追逐美味的事物。它在满足欲望中寻求满足，但没有欲望能长久满足它。过了一段时间，人们就会丢弃他们所获得的，追求新的快乐，因此永远无法满足，总是饥渴。治疗方法在于将心灵引向萨汉达尔·卡旺尔。那里的甘露现在正被魔力和欲望、愤怒、等等所偷走。当你将你的心灵带到那里，并让他喝下它，他将永远满足，因为甘露是已知最甜美的事物。

然后所有欲望都将消失，心灵将得到安宁。那时它将像忠诚的仆人一样陪伴你，而不是像现在这样的恶劣主人。在你到达萨汉达尔·卡旺尔之前，但在你全神贯注地集中注意力后进入眼睛焦点，并穿越太阳和月亮之后，你将遇到导师。他将始终与你同在。你可以随时与他交谈，也可以随时见到他。你的房间将被封锁，但导师将与你同在。当那个形态与你同在时，那么外在形态是否靠近就不再重要了。

关于你的案例，你应该尽你所能去处理它们，为他们提供服务，并在必要时帮助他们，但将他们的康复交托给他的旨意。他是公正的，无论患者遭遇何事，都是根据他们的业力发生的。你不应该因他们而忧虑，让你的心灵保持自由。你的治疗和服务将有助于

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them, but not your worrying about them. Worry  
weakens your power to be useful to them.  
Whatever you have written concerning the  
attitude of a Negative Power that comes in your way,  
I understand. Here again, what is happening is for  
your benefit, so that your mind renounces and becomes  
free from all the worldly attachments and establishes a  
close relation with the Sat Guru and Nam. For without  
the Sat Guru, one cannot make contact with Nam,  
and without Nam, there is no way to reach our Home.  
No article of this world, nor friends nor relations  
go with us; even our body does not accompany us after  
death. Then why worry about those who will not  
accompany us? Your anxieties and worries pull you  
down. When with concentration, attention goes up,  
it sees something and becomes happy; and when it  
remains low down, the scenes are absent and you are  
discouraged. Mind your concentration and do not  
mind the Current. When the concentration is complete,  
the scattered energies have been drawn in, and there  
will be so much Sound Current that you will not be  
able to stand it. The Bell is ringing higher up and  
you are sitting lower down, therefore its Sound is not  
audible. With your approach toward the focus, your  
faith will develop and become stronger. There is no  
real and lasting program without good hard effort.  
There are many anti-powers. The Negative Power I  
have referred to is one of them. You may not worry  
about it at all.  
116. Individual mind is Kal on a small scale.  
It is Kal's agent, attached to every soul to keep it out  
from the eye focus and keep it entangled in this world.

玛哈拉贾·萨恩·辛格 Jl 的信件 J77

你的治疗和服务会帮助他们，但不是你对他们担忧。担忧削弱了你对他们有用的能力。

无论你写了关于挡在你道路上的负面力量的态度的什么，我都理解。在这里，发生的一切都是为了你的利益，让你的心灵放弃并摆脱所有的世俗牵绊，与至高无上的上师和名号建立紧密的联系。因为没有至高无上的上师，就无法与名号取得联系，而没有名号，就没有办法达到我们的家园。

这个世界没有一篇文章，也没有朋友或亲人会陪伴我们；甚至我们的身体在死后也不会陪伴我们。那么为什么担心那些不会陪伴我们的人呢？你的焦虑和担忧会拖垮你。当集中注意力时，注意力上升，它会看到一些东西并感到快乐；而当它保持低落时，场景消失，你会感到沮丧。注意你的集中力，不要在意潮流。当集中力完全时，分散的能量已经被吸入，将会出现如此多的声音潮流，以至于你无法承受。钟声在更高处响起，而你却坐在更低处，因此它的声音听不见。随着你向焦点靠近，你的信仰将发展并变得更强大。没有良好的艰苦努力，就没有真正持久的目标。有许多反力量。我提到的负面力量是其中之一。你根本不必担心它。

个人心灵是小型化的卡尔。它是卡尔的行为者，附着在每个灵魂上，以防止其被目光聚焦并使其陷入这个世界。

178 SPIRITUAL GEMS  
No individual is at peace with himself and no one is  
happy. In ignorance, doubt and fear, men go about.  
When such is the case of the individual, the case of  
groups of such individuals and nations cannot be  
expected to be any better. The world is a plaything  
of Kal. Both the parties in this war profess to be  
Christians, and Christians are killing Christians for  
transitory things of this dirty material world. When  
art flourishes, luxuries come in its train, and the weak  
side of human nature takes the upper hand. Forces  
of evil are let loose and war is the ultimate outward  
expression. In spite of the development of science,  
the world is ignorant of the value of human form. It  
does not know that it is the residence of our Creator.  
In this form we have the opportunity to meet Him  
and end our woes and wanderings. Then we would  
wish that we may never come back to this world; let  
others enjoy it. •  
I am glad that you give time to Bhajan regularly  
every morning. Please see that at the time of Bhajan,  
the mind stops its running. Tell your mind not to secrete  
thoughts at this time, and if it does, then throw them out  
immediately. The secret of success lies in making the  
mind motionless. The Treasure that you are seeking  
will be yours when the mind is motionless. Brahmand  
does not lie in the physical part of the body. It lies  
inside the mind. So long, therefore, as the mind  
has not been made motionless, Brahmand and the  
Treasure remain hidden and unapproachable. The  
extent to which you render it motionless, you are nearer  
to the Treasure — Nam. Twelve hours' sitting in  
Bhajan with mind wandering is not so useful as one  
hour sitting with mind motionless. One round from  
a rifle held and fired properly will hit the target, and

178 精神宝石

没有人与自己和平相处，也没有人快乐。在无知、怀疑和恐惧中，人们四处奔波。当个体是这样的情况时，这样的个体群体和国家的状况也不可能更好。世界是卡尔的玩具。在这场战争中，双方都声称自己是基督徒，而基督徒为了这个肮脏物质世界的短暂事物而相互残杀。当艺术繁荣时，奢华随之而来，人性的弱点占据了上风。邪恶的力量被释放出来，战争是最终的公开表达。尽管科学得到了发展，但世界对人类形态的价值一无所知。它不知道它是我们创造者的住所。在这个形态中，我们有机会遇见他，结束我们的痛苦和流浪。然后我们希望我们永远不要再回到这个世界；让别人享受它。

我很高兴你每天早上都抽出时间来唱颂 Bhajan。请确保在唱颂的时候，你的心停止了活动。告诉你的心在这段时间不要产生想法，如果产生了，立即把它们抛开。成功的秘诀在于使心静止。你正在寻找的宝藏将在心静止时属于你。Brahmand 并不在于身体的物理部分，它存在于心中。因此，只要心没有变得静止，Brahmand 和宝藏就会隐藏起来，难以接近。你使它静止的程度，你离宝藏——即 Nam 就越近。在 Bhajan 中心神不宁地坐上十二个小时，不如心静止地坐一个小时有用。正确握持并射击步枪的一轮，就能击中目标，并且

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any number of rounds fired improperly will go off the  
mark.  
Grief resulting from failure in Bhajan is also a  
form of Bhajan. Grief is a sign of one's helplessness  
in attaining his wish. It is an admittance of defeat by  
the mind. One should take advantage of this position,  
and with strong will, double up his efforts to achieve  
his wish.  
Satsang is to Bhajan what a fence is to a crop.  
Satsang is the water on which Bhajan remains fresh  
and green.  
I appreciate your consideration for the feelings  
of your friend. It does not serve any useful purpose  
to find fault with any system of philosophy which our  
friend or companion loves. Experience is the best  
teacher. A person carries a tin-coated wooden sword  
which outwardly resembles steel, and the person  
honestly believes it to be steel. It is no use entering  
into arguments with him to convince him that it is  
wood and not steel. The best course is to ask him to  
try it in action. In one or two strokes it will have  
shown its worth and real nature. For your information  
I will say that, compared withSant Mat,—is a child's  
play. All its degrees end in Sahansdal Kanwal. Its  
practitioners seldom reach that far. Most of them  
indulge in intellectual and mental hallucination.  
Sound goes with concentration. With concen-  
tration of the mind, the Sound will become clear. How  
strange that being so wise you cannot go in. Last  
month I was touring in the foot hills of the Shiwalic  
Range. People there are very simple minded. At  
Initiation there were three ladies whose attention went  
in at once, and it became rather difficult to explain  
to them the details of the Path — Light, Sound, Regions,

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任何不正确发射的回合都将偏离目标。

悲痛源于 Bhajan 的失败也是 Bhajan 的一种形式。悲痛是人们无法实现愿望时的无助的标志。它是心灵承认失败的表现。一个人应该利用这个位置，以坚强的意志，加倍努力实现自己的愿望。

萨特桑对巴扬的意义，就像篱笆对庄稼的意义。

萨特桑是使班詹保持新鲜和绿色的水。

我感激你对你朋友的感受的考虑。对我们朋友或伴侣所爱的任何哲学体系进行挑剔没有任何实际作用。经验是最好的老师。一个人拿着一把镀锡的木剑，外表看起来像钢，这个人诚实地认为它是钢。与他争论以说服他这是木头而不是钢是没有用的。最好的办法是请他试试看。一两次挥舞就会显示出它的价值和真实本质。为了你的信息，我会说，与 Sant Mat 相比——那只是孩子的游戏。所有等级最终都结束在 Sahansdal Kanwal。它的实践者很少能达到那么远。他们中的大多数都沉溺于智力和精神幻觉。

声音与专注相伴。心灵专注时，声音将变得清晰。真奇怪，你这么聪明却无法进入。上个月我正在喜瓦利克山脉的丘陵地带旅行。那里的人们非常单纯。在启蒙仪式上，有三位女士立刻就进入了状态，向她们解释道路的细节——光明、声音、区域——变得相当困难。

180 SPIRITUAL GEMS  
and so on. Their necks had to be massaged to bring the  
attention out. They were illiterate. They would be  
quite justified if they called the worldly wise "ignorant".  
When the attention is held in the eye focus by  
Simran, withdrawal of the current from extremities must  
commence. Pain in limbs, and so forth is felt only when  
the attention does not stay at the focus. If legs and  
arms do not go numb, it means that mind is not working  
(doing Simran or hearing Current) in the focus, but  
is running about. Make the mind motionless. Your  
time for Bhajan is insufficient, and that too, you give  
with a heavy heart — full of anxiety. I like your  
regularity in Bhajan, but make the mind motionless^  
Two hours are sufficient if mind becomes stationary.  
Otherwise tire it out by giving more time.  
So long as the attention of a disciple has not  
reached Tisra Til, it does not see the protecting hand  
of the Master over the disciple's head, nor what the  
Master does for the disciple. The Master looks after  
the disciple as a mother looks after her child. One  
of our disciples, Kehr Singh, had gone to America.  
Through him, many Americans received Initiation.  
He was informed by an American that there is always  
with him a man who protects him. My son, Bachint  
Singh had good strong bullocks. Cattle lifters, with  
the intention of taking away his bullocks, would come  
every night to find a man standing guard at the house,  
and were disappointed. Later on the thieves them-  
selves made this statement to Bachint Singh. Your  
informer is right when he says that there is light on  
your head — One has to go inside to realize the value  
of Nam. Sitting outside the eye focus, in the nine  
portals of the body, the attention perceives but little  
the effect of Nam.

180 精神宝石等等。他们的脖子需要按摩才能集中注意力。他们是文盲。如果他们称世故的人为“无知”，那是完全有道理的。

当 Simran 将注意力保持在眼睛焦点时，必须开始从四肢撤回电流。只有当注意力不保持在焦点时，才会感到肢体疼痛等。如果腿和手臂没有麻木，这意味着心灵没有在焦点上工作（做 Simran 或听电流），而是在四处游荡。让心灵静止。你的 Bhajan 时间不足，而且你带着沉重的心情给予——充满焦虑。我喜欢你在 Bhajan 中的规律性，但让心灵静止。如果心灵变得静止，两小时就足够了。

否则通过给予更多时间来耗尽它。

只要弟子的注意力没有达到 Tisra Til，他就看不到大师在弟子头顶上保护的手，也看不到大师为弟子所做的一切。大师像母亲照顾孩子一样照顾弟子。我们的一位弟子 Kehr Singh 去了美国。通过他，许多美国人接受了启蒙。一位美国人告诉他，总有一个男人在保护他。我的儿子 Bachint Singh 有强壮的公牛。偷牛贼，意图偷走他的公牛，每晚都会来发现房子里有一个守卫，结果很失望。后来，盗贼们自己向 Bachint Singh 做了这个声明。当你听说你的头上有光时，你的告密者是正确的——一个人必须进去才能意识到“名”的价值。坐在眼睛焦点之外，在身体的九个门户中，注意力对“名”的影响感知很少。

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You have not correctly grasped the meaning of the  
statement, "Kam is controlled only when Sahansdal  
Kanwal is reached." Controlling of negative tenden-  
cies of mind is a progressive affair. Understanding  
intellectually that negative tendencies are harmful is  
the first step. This is Vivek. If this is accepted, then  
body and mind should be engaged in other pursuits.  
The stronger the will power, the greater the success in  
keeping the mind away from negative tendencies and  
keeping it on positive tendencies.  
By will power people succeed in this field. With  
the approach to the eye focus there is almost an aversion  
to negative tendencies, and the liking for Nam is  
awakened. In Sahansdal Kanwal the negative  
tendencies disappear altogether, and complete success  
over them is ^attained. Here, the burning fire of  
Kam at the lower centers is extinguished forever, never  
to kindle again. So if you make up your mind to tackle  
this Negative Power with your strong will power there  
is every likelihood of success. If one does not think  
of Kam, it does not trouble him. During the most  
part of my service I lived alone, away from my wife,  
and there was no trouble due to Kam. I kept myself  
busy in work.  
Learn and practice by all means whatever your —  
friend teaches, so that you have first hand knowledge  
of—provided he teaches any practice of holding the  
attention above the eye focus. There is little peace of  
mind and satisfaction in centers below the eyes. Any  
attempt to concentrate attention on any center below  
the eyes is harmful in so far that it will be equally  
difficult to leave that center and bring the attention  
up again. Attention, already has the bad habit of  
sinking below the eyes. It is easy to fix it below the

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你没有正确理解“只有在到达 Sahansdal Kanwal 时，Kam 才受控制”的陈述含义。控制心灵中的负面倾向是一个渐进的过程。从智力上认识到负面倾向是有害的是第一步。这就是 Vivek。如果接受这一点，那么身体和心灵应该参与其他追求。意志力越强，在将心灵从负面倾向中摆脱出来并保持其积极倾向方面取得的成功就越大。

凭借意志力，人们在这一领域取得成功。通过眼部专注的方法，几乎会厌恶消极倾向，并激发对“那姆”的喜爱。在萨汉斯达尔·卡旺，消极倾向完全消失，完全克服它们。在这里，下中心处的卡姆之火永远熄灭，再也不会点燃。所以，如果你下定决心用坚强的意志力来应对这种消极力量，成功的可能性很大。如果一个人不去想卡姆，它就不会困扰他。在我的大部分服务期间，我独自生活，远离妻子，没有因为卡姆而遇到麻烦。我让自己忙于工作。

通过一切手段学习和实践，无论你的朋友教什么，以便你首先了解——如果他教任何高于眼睛焦点的注意力保持练习。在眼睛以下的地方，很少有平静的心态和满足感。任何试图将注意力集中在眼睛以下任何中心的行为都是有害的，因为离开那个中心并再次将注意力提升上来将同样困难。注意力，已经养成了下沉到眼睛以下的坏习惯。让它保持在眼睛以下很容易。

182 SPIRITUAL GEMS  
eyes, but it is a negative process. The object is to rise  
up. To create a habit of fixing attention below the  
eyes is a hindrance in its rise. If your friend teaches  
any practice of hclding the attention below the eyes,  
it should not be followed. The practice of Simran, as  
taught in Sant Mat, pulls up the attention. Breathing  
exercises may be good for health, but the center of  
breathing lies lower than the center of attention — the  
eye focus.  
If a fact has been stated by some reliable authority  
(Saints) in the past, one can believe it. If some modern  
authority (Guru) supports it, the belief becomes firmer.  
When the same fact has become one's personal ex-  
perience, the element of doubt that always accompanies  
belief, disappears, and what was fact to modern and  
past authorities is a fact to him, also. The value of  
authority or belief to a believer lies in making an  
experiment on the lines recommended by authorities,  
and testing this belief. If the result comes out to be  
as expected, the belief becomes a fact to the experi-  
menter. The belief in reincarnation should be tested  
by experiment made on lines laid down by its expounder.  
One begins to know something about it when the  
attention reaches Tisra Til (Eight Petal Lotus in Anda),  
and complete knowledge about it is acquired in Par  
Brahm (Daswandwar) where the soul has cast off all  
its coverings of mind and matter.  
A person, therefore, whose attention is running  
outside the eye focus, in the physical world, or is fixed  
in centers below the eyes, uses his intellect only to  
understand phenomena of the astral, causal and spiritual  
planes of which he reads in scriptures or hears from  
seers. Intellect or reason comes into play when there  
is no direct perception.

精神宝石：在眼睛下方调整很容易，但这是一种消极的过程。目标是提升。养成将注意力集中在眼睛下方是一种阻碍。如果你的朋友教导任何将注意力集中在眼睛下方的练习，则不应遵循。在圣玛特教导的 Simran 练习中，会将注意力提升。呼吸练习可能对健康有益，但呼吸的中心位于注意力中心——即眼睛焦点——下方。

如果一个事实在过去被一些可靠的权威（圣人）所陈述，人们可以相信它。如果某些现代权威（导师）支持它，信念变得更加坚定。当同一个事实成为个人的经验时，伴随信念的怀疑元素消失，对现代和过去的权威来说是事实，对他来说也是。对信徒来说，权威或信念的价值在于按照权威推荐的路线进行实验，并检验这种信念。如果结果如预期，信念对实验者来说就变成了事实。对轮回的信念应该通过对其阐释者制定的路线进行的实验来检验。

当注意力达到提斯拉提尔（安达的八瓣莲花）时，人们开始了解它；而在帕尔·布拉姆（达斯万达尔）中，灵魂摆脱了所有心灵和物质的遮蔽，人们获得了关于它的全部知识。

一个人，因此，其注意力偏离了眼睛的焦点，在物质世界中，或者固定在眼睛下方的中枢，他只运用自己的智慧来理解他在经书中阅读或从先知那里听到的灵性、因果和精神层面的现象。当没有直接感知时，理智或理性才会发挥作用。

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Again, intellect is a variable factor. In childhood  
it is something, in youth it is different, and in old age  
it shows another aspect. It changes under the influ-  
ence of kam, krodh, etc. So when the measure is  
variable, its measurements cannot be relied upon.  
By argument, therefore, inner phenomena can neither  
be proved nor disproved. One argument appeals to  
one set of people, and another satisfies a different lot.  
Both stand in need of direct perception. All the  
arguments given in — to prove or disprove reincarnation,  
when judged in the way stated above, fall short of  
their purpose. Reincarnation is neither proved nor  
disproved.  
Saints' foremost 'argument' is, "come with us and  
see". Few are ready for it. So the Saints come  
down to the intellectual plane of men and talk to them  
in their terms. By their superior intellect they give  
people's belief a little shake-up and make them think  
afresh. Slowly and slowly they bring them up to the  
point of experimentation. They give Initiation, and  
the experiment begins.  
Many prophets and avatars remained confined to  
the spheres of mind and maya, and did not go to  
higher regions. Some of the prophets did not reach  
even Tisra Til. For them, Paradise is the last stage.  
The principle of reincarnation is a fact. It is part of  
the Creator's scheme. Continuation of life in the  
regions below Par Brahm is based on it. Souls here are  
functioning, covered in appropriate forms of mind and  
matter. They are never naked (free). These cover-  
ings continue changing to suit the actions to be  
performed in a life as determined by Karmic Law.  
Only through association with Saints do the souls leave  
these regions and go to Par Brahm and higher regions;

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再次，智力是一个可变因素。在童年时它是某种东西，在青年时则不同，在老年时又展现出另一种面貌。它在“业”和“怒”等影响下发生变化。因此，当度量是可变的，其测量结果就不能依赖。因此，通过论证，内在现象既不能被证明也不能被反驳。一种论证吸引了一群人，而另一种则满足了另一群人。两者都需要直接感知。上述方式判断的所有论证——旨在证明或反驳轮回，都未能达到其目的。轮回既未被证明也未被反驳。

圣徒们最主要的“论点”是：“跟我们来，看看吧”。很少有人准备好接受。因此，圣徒们降低到人们的智力层面，用他们的语言与他们交谈。凭借他们卓越的智慧，他们对人们的信仰进行小小的震动，并让他们重新思考。慢慢地，他们引导他们达到实验的境地。他们提供启蒙，实验就此开始。

许多先知和化身仍局限于心灵和魔幻的领域，并未进入更高层次。一些先知甚至未能达到提斯拉提尔。对他们来说，天堂是最终阶段。轮回的原则是一个事实。它是创造者计划的一部分。在帕尔布拉姆以下地区的生命延续基于此。这里的灵魂在适当的心和物质形式中运作。它们永远不会赤裸（自由）。这些覆盖物会根据业力法则所决定的生命中要执行的行为而不断变化。只有通过与圣人的联系，灵魂才能离开这些地区，进入帕尔布拉姆和更高层次。

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otherwise they continue struggling here, covered by  
mind and matter.  
Brief observations on — subject to what has been  
said before:  
1 — The merciful God is Sat Nam. He entrusted  
His Creation, for administration, to Kal who is just —  
as you sow so shall you reap. Faults are told at the  
end of every life when the account is settled. When  
new life starts, faults and other facts of previous life  
slowly slip from memory.  
2 — Nature is not extravagant. It gives that form  
to an individual in which he can best satisfy the un-  
fulfilled hopes and desires of the past life. If, in human  
form, hopes and desires are created which befit an  
animal, the next birth must be degradation, and  
animal ought to be the most suitable form to satisfy  
those desires.  
3 — After the physical body and the astral form are  
cast off there is no chance for individuality because  
there is none left but the only Being. This would be  
possible if at the time of breaking up of the human  
body and the astral form there are no hopes and desires  
left unfulfilled and the mind is a clean slate; pralabdh  
karma has been undergone and no kriyaman karma has  
been incurred. This is almost an impossibility. And  
what about sinchit karma, stored on the top of  
Trikuti?  
The unfulfilled desires demand a new body for  
working out those desires. And where is a living  
person now who is anxious to merge in Him? Nobody  
is willingly ready even for the inevitable death — casting  
off the physical frame, be it worn out or worm eaten.  
The being in the frame is forcibly drawn out by some  
extraneous power — agents of Kal. When, after death,

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只有与圣人结伴，灵魂才能离开这些区域，前往帕尔·布拉姆和更高区域；否则，它们将继续在这里挣扎，被心灵和物质所覆盖。

对——之前所述内容的简要观察：

1 — 仁慈的上帝是 Sat Nam。他将自己的创造物委托给公正的 Kal 来管理——种瓜得瓜，种豆得豆。在结算账目时，每个生命的过错都会被揭露。当新的生命开始时，前世的过错和其他事实会逐渐从记忆中淡去。

2 — 自然并不奢侈。它赋予个体一种形式，使他能够最好地满足过去生活中未实现的希望和欲望。如果在人类形态中产生的希望和欲望适合于动物，下一次转世就必须是退化，而动物应该是满足这些欲望的最合适形式。

3 — 在物理身体和灵体被抛弃之后，就没有个性了，因为只剩下唯一的实体。如果人在身体和灵体分解时没有未实现的希望和欲望，且心灵是一张白纸；已经完成了 pralabdh karma，并且没有产生 kriyaman karma，这将是可能的。这几乎是不可能的。那么，储存在 Trikuti 顶部的 sinchit karma 怎么办呢？

未满足的欲望要求一个新的身体来实现这些欲望。现在还有哪个活着的人渴望与他合而为一？没有人愿意为不可避免的死亡做准备——摆脱那被磨损或被虫蛀的身体。身体中的存在被某种外来力量强行拉出——卡尔的使者。死后，

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the being is in the hands of these agents, the treatment  
that he receives from them is no better than the  
treatment meted out to a prisoner.  
Is it imaginable then, that after death, in such  
environments, a soul will run away to merge in Him?  
It is neither free now nor free after death. Enchained,  
it comes in this world and enchained, it goes out at  
death to come back again after replacing the worn  
out chain by a new and stronger one.  
4 — This cannot be said about all persons who  
speak of their past life. Cases are on record where  
small children, even in Mohammedan families, have  
given hints of their past life.  
5 — This is hair splitting. This is justified when  
the main points of a problem are correctly grasped,  
not otherwise.  
6 — It is a new definition of reincarnation.  
7 — The analogy of bubble does not apply. The  
soul bubble never gets a chance to merge into its ocean  
so long as it is functioning in Brahmand up to the top  
of Trikuti, for it is covered by mind and maya in  
Brahmand.  
•» » »•  
117. The Bell and Conch Sounds are already  
within you. They are not to come from outside. All  
that is needed is that you should get nearer and within  
the eye focus to differentiate them from the chirpings  
of all sorts, and catch them. The trouble is that  
although the mind wishes to rise to the focus, yet it  
does not like to leave the attachments of things on this  
side of the focus, and thereby does not make headway  
in that direction. Simran is incomplete yet. So long  
as mind does not sit in the focus and does not make it

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存在掌握在这些代理人手中，他们给予他的待遇并不比给予囚犯的待遇好。

死后，在这样的环境中，灵魂会逃离并融入他吗？现在和死后都不自由。被束缚的灵魂来到这个世界，被束缚的灵魂在死亡时离开，通过用新的、更坚固的链条替换磨损的链条后再次回来。

4 — 这并不是所有谈论他们过去生活的人都能说的。有记录在案的案例表明，即使是穆罕默德家族中的小孩子，也给出了他们过去生活的暗示。

5 — 这是在吹毛求疵。当正确把握问题的要点时，这是有道理的，否则则不然。

6 — 这是轮回的新定义。7 — 泡泡的类比不适用。只要灵魂泡泡在 Brahmand 中运作，直到 Trikuti 的顶端，它就永远不会有机会融入其海洋，因为它是被 Brahmand 中的意识和 maya 所覆盖。

•» » »• •» » »•

117. 钟声和螺号声已经在你的内心。它们不是来自外界。你所需要做的就是靠近并集中注意力，以区分它们与各种鸣叫声，并捕捉到它们。问题是，尽管心灵希望提升到焦点，但它不喜欢离开焦点这边的物质依恋，因此在这方面没有进展。Simran（冥想）还不完整。只要心灵不坐在焦点上，不集中注意力，就不会有进展。

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its headquarters, but continues running away from the  
focus, it has not benefited by the Simran practice. As  
a matter of fact, it is not doing the Simran practice. It  
is doing something else, away from the focus, secreting  
all sorts of thoughts connected with worldly affairs,  
country affairs, professional affairs, household affairs  
and other affairs. If the mind were busy in  
1 — Repeating the Names  
2 — Repeating them at the focus  
it would be said to be doing Simran. But if tongue  
repeats Names and mind is busy elsewhere, thinking  
of something else, then it is not Simran. Repeating  
of Names in the focus is "Simran", and remembering  
of something else elsewhere is simran of that something.  
Simran of worldly things to which man is accustom-  
ed is to be changed into Simran of the Names in the  
focus. This must narrow down the mind and this  
is what is called concentration. And there is no  
reason if the mind sticks to the focus and is engaged  
therein in Simran or hearing the Current, that the  
extremities of the body—the hands, feet, arms, legs  
and finally the trunk of the body—should not go numb.  
There is nothing to feel disheartened about. We  
are up against mind, the mind that keeps all souls  
out of the focus. Kings, dictators, presidents, the  
commoners and all are running outside the focus.  
Yogis, sanyasis, ascetics and philosophers fail to catch  
it. War is the outcome of the mind running wild. It  
prevents the soul from rising up. It is the veil that  
hangs between our soul and our Creator. Now we  
have found it out, its true nature. It is our enemy.  
We are at war with it and we are to capture it. Guru,  
the experienced warrior and veteran, is guiding and  
supporting us. He has armed us with Nam—the

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只要心灵不坐在焦点上，不将其作为总部，而是继续逃离焦点，它就没有从 Simran 实践中受益。事实上，它并没有做 Simran 实践。它正在做其他事情，远离焦点，秘密地思考与世俗事务、国家事务、职业事务、家务事务和其他事务有关的各种思想。如果心灵忙于在 1——重复名字 2——在焦点上重复它们，那么可以说它正在做 Simran。但如果舌头重复名字，而心灵忙于其他地方，想着其他事情，那么就不是 Simran。在焦点上重复名字是“Simran”，而在其他地方记住其他事情则是那件事的 Simran。

世间事物之 Simran 应转变为对名号的 Simran，聚焦于此。这必须使心灵变得狭窄，这就是所谓的专注。如果心灵专注于焦点，在其中进行 Simran 或聆听电流，那么身体之末端——手、脚、臂、腿，最终是身体的主干——不应该麻木。

没有什么可以让人沮丧的。我们面对的是心灵，那颗将所有灵魂排除在焦点之外的心灵。国王、独裁者、总统、平民以及所有人都在焦点之外奔跑。瑜伽士、托钵僧、隐士和哲学家都无法捕捉到它。战争是心灵失控的结果。它阻止灵魂上升。它是悬挂在我们灵魂与创造者之间的面纱。现在我们已经发现了它的真相，它的真正本质。它是我们的敌人。我们与之作战，并要将其捕获。经验丰富的战士和老兵上师在引导和支持我们。他用“那摩”——

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Sound Current, the current that is finer than the mind  
current. So long as our attention holds the Sound  
Current, the mind is still and as our hold on it gets  
firmer, the soul gets stronger and gains supremacy  
over the mind. In time the position is reversed —  
the mind becomes a faithful servant of the soul.  
In our ignorance and weakness we strengthen the  
lower mind. The Master awakens the slumbering  
soul — develops in us our latent strength, through the  
practice of Simran and Nam Current, and makes us  
fight our weaknesses and overcome them here, thereby  
making us fit to enter the eye focus and go beyond.  
Step by step He brings us to the pitch that with the  
exception of the Guru and the Nam everything else  
becomes a superficiality and ceases to have a hold  
onus.  
When we are away from the Master and the  
Satsang, the world imperceptibly impresses itself on  
us so much that, in spite of our regularly giving time  
to Simran and Nam, we often begin to feel discouraged,  
dry and desolate. In such a state faith and love are  
our support, and if faith is firm, the Master responds.  
He is always with us — within us, watches as a mother  
watches her child. So long as we are on this side of  
the focus, we do not see Him working. But He is  
doing His duty.  
Your worries and cares are Master's worries and  
cares. Leave them to Him to deal with. Having  
become carefree, your business is to cultivate His love.  
He is not going to let you drift. You will go up.  
Examine your mind, the thoughts it secretes and  
the things it runs after. When in Bhajan, the mind  
must do Bhajan and nothing else. The door of the  
tenth gate opens automatically when mind and soul

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他为我们配备了“那姆”——声音电流，比心灵电流更细腻的电流。只要我们的注意力保持在声音电流上，心灵就会平静下来，随着我们对它的把握更加牢固，灵魂就会变得更加强大，并取得对心灵的统治地位。随着时间的推移，情况会逆转——心灵成为灵魂的忠实仆人。

在我们无知和软弱中，我们强化了低级心智。大师唤醒沉睡的灵魂——通过 Simran 和 Nam Current 的实践，在我们身上发展潜在的力量，并让我们在这里与我们的弱点作斗争并克服它们，从而使我们适合进入焦点并超越。逐步地，他将我们带到这样一个地步，除了上师和 Nam 之外，其他一切事物都变得肤浅，并失去了负担。

当我们远离上师和共修，世界不知不觉地在我们心中留下深刻印象，尽管我们定期花时间进行冥想和念诵，我们常常开始感到沮丧、干涸和荒凉。在这种状态下，信仰和爱是我们的支柱，如果信仰坚定，上师会回应。他始终与我们同在——在我们内心，像母亲看着她的孩子一样关注着我们。只要我们在这焦点的一侧，我们就看不到他在工作。但他正在履行他的职责。

你的忧虑和烦恼是主的忧虑和烦恼。把它们留给他去处理。变得无忧无虑后，你的任务是培养他的爱。

他不会让你漂泊。你会上升。

审视你的心灵，它所分泌的思想以及它追逐的事物。当在唱颂时，心灵必须专注于唱颂，别无他念。当心灵与灵魂

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go in that direction and knock at it. If they run in  
another direction, the door remains shut.  
Nam is the rendezvous for all beings. It cures  
all sorts of ills. Guru Nanak says "The whole world  
is miserable. Only he is happy who has taken to Nam."  
118. The Sound Current never stops, as it fe  
only by means of Sound Current that the soul stays  
in the body. When the Sound Current stops, the soul  
will go out. The reason for your not hearing the  
Sound is that your mind is so much engrossed in worldly  
matters that it does not allow the soul to go in. When  
the mind goes down it ceases to catch the Sound.  
The remedy is to bring about the concentration of  
the mind by means of careful Repetition, which will  
make the mind and the soul still and collected, and  
therefore able to catch the Sound Current. Sometimes  
people come to me complaining that the Sound Current  
is so loud and powerful that they cannot bear it, and  
that its pitch and intensity should be weakened.  
It is only Sound Current which takes the soul up  
to higher regions. Indeed it is the grand trunk  
road between ourselves and the Kingdom of God.  
As the concentration increases, the Sound will become  
more tasteful and sweet. Therefore the first necessity  
is Repetition, without which concentration cannot  
take place. And unless concentration has become so  
intense as to enable the soul and mind to cross the  
stars, the sun and the moon, the Sound Current cannot  
lift the soul.  
Do not think that you are stupid or unfit. The  
reason is that owing to war conditions and consequen\*.  
stoppage of correspondence with me, the pressure of

188 精神宝石 当心灵和灵魂朝那个方向前进并敲击它时，第十道门的门自动打开。如果他们朝另一个方向奔跑，门保持关闭。

纳姆是所有生灵的聚会地。它治愈各种疾病。古鲁·纳纳克说：“整个世界都是痛苦的。只有那些投身于纳姆的人才是快乐的。”

118. 声音电流永不停止，因为只有通过声音电流，灵魂才能留在身体中。当声音电流停止时，灵魂就会离开。你听不到声音的原因是你的心思太专注于世俗事务，不允许灵魂进入。当心思下降时，它就不再捕捉声音。补救方法是通过仔细的重复来集中心思，这将使心思和灵魂变得平静和集中，因此能够捕捉到声音电流。有时人们来找我抱怨声音电流太响亮、太强大，他们无法忍受，认为其音调和强度应该减弱。

声音电流是唯一能将灵魂提升到更高境界的。的确，它是我们与上帝王国之间的伟大主干道。随着专注力的增强，声音将变得更加美味和甜蜜。因此，首要的是重复，没有重复就无法产生专注力。除非专注力变得如此强烈，以至于能够使灵魂和心灵穿越星星、太阳和月亮，声音电流才能提升灵魂。

不要认为你愚蠢或不合适。原因是由于战争条件和随之而来的与我通信的中断，压力变得...

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work, lack of Satsang, and the presence of anxieties  
and worries, the mind has lost concentration. Worries  
and anxieties prevent the soul from going into the  
magnetic field of the Sound Current. If this war had  
not intervened to prevent our correspondence, I would  
have urged you on to greater effort.  
In the beginning, the mind fears and dislikes to  
go in, and the body also aches; but by degrees, these  
pains disappear and the mind acquires the habit of  
concentration. The preliminary stages in Sant Mat  
are difficult, but when they are traversed and the mind  
goes up, then meditation begins to yield pleasure, so  
much so that one is unable to give up.  
The numbness of the lower extremities of the  
body is a good sign. Before rising from your medi-  
tation, you should pause and massage your limbs.  
The whole body, up to the eyes, should feel benumbed  
as a result of the concentration.  
In the beginning any sound that you catch, whether  
of bell or chirping of sparrows and the like, should  
be caught. As the concentration increases, the Sound  
will clear up into the Bell. Repetition is the foremost  
necessity. Try to repeat in bed, before going to sleep,  
and do repetition when you get up from sleep.  
All the sages have laid stress on the Point that  
unless one dies during life, he cannot go in. This  
means that one should, by means of concentration,  
try to make his body numb up to the eyes. When one  
feels tired in body and mind, after the day's work,  
it is best to ease the mind and body by doing Repetition,  
in a solitary room.  
The one hour devoted by you to Repetition is  
not enough. You should pinch out one hour more  
from your daily work so as to devote one and a half

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工作压力、缺乏 Satsang 以及焦虑和担忧的存在，心灵已经失去了专注。担忧和焦虑阻止了灵魂进入声音电流的磁场。如果这场战争没有介入阻止我们的通信，我会敦促你更加努力。

起初，心灵害怕并讨厌进入，身体也感到疼痛；但渐渐地，这些痛苦消失，心灵养成了专注的习惯。在圣玛特（Sant Mat）的初步阶段很困难，但一旦跨越它们，心灵上升，冥想开始带来快乐，以至于人们无法放弃。

身体下肢麻木是一个好兆头。在从冥想中起身之前，你应该暂停并按摩你的四肢。由于集中注意力，整个身体，直至眼睛，应该感到麻木。

在开始时，无论你捕捉到的是铃声还是麻雀等鸟类的鸣叫，都应该捕捉。随着专注力的增强，声音会变得清晰，变成铃声。重复是最重要的。尽量在睡前躺在床上重复，从睡眠中醒来时也进行重复。

所有智者都强调，除非一个人在生命中死去，否则他无法进入。这意味着一个人应该通过集中注意力，尝试使自己的身体麻木到眼睛。在一天的工作后，当身体和精神感到疲倦时，最好通过在单独的房间里进行重复练习来放松身心。

你用于重复练习的一个小时是不够的。你应该从你的日常工作中抽出额外一个小时，以便投入一个半小时

1 9 0 SPIRITUAL GEMS  
to Repetition and half an hour to hearing the Sound.  
... If you cannot see light within, then you should fix  
your attention on the darkness and keep peeping into  
it. The darkness will change into light.  
You are right. Unless a man has succeeded in  
meditation or, as a matter of fact, in any work, he  
cannot induce others to take it up.  
If your faith and trust in the Master are full and  
complete, you need not be anxious for the future of your  
soul or that it will be subject to births and deaths. The  
soul goes where it feels attached. Your anxiety should  
be to perform meditation and repetition regularly.  
There have been numerous sages in India, both  
among Hindus and Mohammedans, but all of them  
agree that there is no better method than that of the  
Sound Current, which is an ancient and natural science.  
It is designed by the Creator Himself, is within every  
one of us, yet whole nations and entire countries of the'  
world are ignorant of It.  
I appreciate your spirit when you put the blame  
upon yourself for lack of spiritual progress. This  
will lead to success. Most people shift blame to the  
method, the teaching or the Master. Do not be  
anxious. When you give greater time to meditation,  
you will succeed. ... Spiritual progress does not  
depend on length of time after Initiation. It depends  
upon concentration.  
Regarding lust, anger, pride, and so forth your  
view is correct. Purity of character is the fundamental  
basis on which the edifice of spiritual progress is to be  
built. These five passions will become weaker and  
weaker as the bliss of the Sound Current increases. In  
the end, all these as well as the mind will come under  
the control of the soul. Now the soul is under the

1 9 0 精神宝石 对重复和半小时聆听声音 如果你内在看不到光明，那么你应该把注意力集中在黑暗上，并不断窥视它。黑暗将变为光明。

你是对的。除非一个人在冥想或实际上在任何工作中取得成功，否则他无法诱导他人去从事它。

如果你的信仰和信任在导师身上是充分和完整的，你无需担忧你灵魂的未来或它将受到生死轮回的影响。灵魂会去它感到依恋的地方。你应该专注于定期进行冥想和重复。

印度有许多智者，无论是印度教徒还是穆斯林，但他们都认为没有比声音之流更好的方法，这是一种古老而自然的科学。这是由创造者自己设计的，存在于我们每个人之中。你应该从你每天的工作中抽出额外的一小时，以便投入我们中的一半，然而，整个国家和整个世界都对它一无所知。

我赞赏你将责任归咎于自己，因为缺乏精神进步时的精神。这将导致成功。大多数人将责任推给方法、教导或大师。不要焦虑。当你给予冥想更多时间，你将成功。精神进步并不取决于启蒙后的时间长度。它取决于专注。

关于欲望、愤怒、骄傲等等，您的观点是正确的。品格的纯洁性是构建精神进步大厦的根本基础。随着“声音之流”的喜悦增加，这五种激情将变得越来越弱。最终，所有这些以及心灵都将受到灵魂的控制。现在，灵魂处于……

MAHARAJ SAW AN SINGH Jl'S LETTERS 191  
control of mind and passions. When, by means of  
Repetition and Meditation, the mind and soul acquire  
the habit of sitting quietly inside, then this world will  
lose its attraction, and the other world will become  
more attractive.  
If we think, we find that at death no one goes with  
us, even the body has to be left behind. Only the  
Master and Sound Current go with us and therefore  
they are our only relatives. The Master is within  
you and is looking after you. Go in and you will be  
convinced of it.  
... Do not allow the love of any other woman to  
enter your mind. Look upon all the women of the  
world either as your mother, sister or daughter, so  
that you may make progress in your spiritual journey.  
Keep yourself under control. It will do you good. The  
Sound Current and the Master are within you. You  
need no other company. ... The greater the solitude,  
the better. There is no better luck than solitude.  
... All the sages going into higher degrees have avoided  
woman so that they might get solitude and perform their  
meditation without interruption. .. .Do not be anxious.  
Try to lift the veil within and try to taste the  
spiritual joy, compared to which all the worldly designs  
and inventions are insignificant and valueless. He  
who has torn the veil within and brought the mind  
under control, has conquered all the world and the  
whole world is under his order. Before searching the  
world for new medicines, it is better that one should  
cure one's own mind.  
Sar Bachan's advice to a Gurmukh will give greater  
pleasure when you go in. Do not doubt; the Lord  
looks after His own.

玛哈拉贾·萨恩·辛格·Jl 的信件 191

现在灵魂受心灵和激情的控制。通过重复和冥想，心灵和灵魂养成安静内省的习惯后，这个世界将失去其吸引力，而另一个世界将变得更加吸引人。

如果我们思考，我们会发现，在死亡时，没有人能与我们同行，甚至身体也必须被留下。只有上师和声音之流会与我们同行，因此他们是我们的唯一亲人。上师在你之内，正在照顾你。进去吧，你将会对此深信不疑。

不要让任何其他女人的爱进入你的心中。把世界上所有的女人都视为你的母亲、姐妹或女儿，这样你才能在精神旅程中进步。控制好自己。这对你有好处。声音之流和大师就在你之内。你不需要其他陪伴。越大的孤独，越好。没有比孤独更好的运气了。

所有进入更高层次的智者都避免与女性交往，以便他们能够获得孤独，不受打扰地进行冥想。不要焦虑。

尝试揭开内心的面纱，尝试品尝精神上的喜悦，与这相比，所有的世俗设计和发明都微不足道，毫无价值。那些已经揭开内心面纱、将心灵置于控制之下的人，已经征服了整个世界，整个世界都在他的掌控之中。在寻找新药之前，最好是先治愈自己的心灵。

萨尔·巴汗给一个古尔穆赫的建议，当你进入时将带来更大的快乐。不要怀疑；主会照顾他自己的。

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119. No, we do not want to increase the number  
of followers for the sake of numbers as our mission is  
not political or social. Our mission is to assist true  
and earnest seekers after God, and we want no others  
in our fold. One earnest soul is worth a hundred  
wavering ones.  
120. Do not try to overwork yourself, please,  
and try to reserve your energies and save time for  
your meditation. You need not sacrifice your sleep,  
as you have heavy work to do. You can cut down  
your professional time, to give longer time to your  
Bhajan.  
Yes, Kal is not only the lord of this physical world  
but of all the worlds below and above, and surrounding  
it, up to Trikuti. His technical Hindu name is Brahm.  
He rules over Trikuti and Sahansdal Kanwal and all  
the regions below them. He is with every creature,  
in the shape of mind !  
The Hindu Shastras say that we are passing  
through the Kalyug or the Iron Age. For an account  
of Satyug, Treta and Dwapar, you should read a good  
translation of "Markand Puran" or "Padam Puran",  
in which a detailed account of the cycle of the four  
yugas or ages is given along with the method of calculat-  
ing the duration of each age.  
A Gurmukh is a soul who has reached Par Brahm  
and has cast off the three coverings from itself. A  
Satsangi is a soul that has been initiated by a Master.  
A Sanskari is a true seeker after -God.  
Yes, as pointed out to you during your Initiation,  
there are five regions and each region has its own  
distinct sound or Music which is called "Word".

192 精神宝石 119. 不，我们不想为了数字而增加追随者的数量，因为我们的使命不是政治或社会性的。我们的使命是帮助真正虔诚的上帝寻求者，我们不希望其他人加入我们的行列。一个虔诚的灵魂胜过一百个摇摆不定的人。

120. 请不要过度劳累，尽量保留精力，为冥想节省时间。你不需要牺牲睡眠，因为你还有繁重的工作要做。你可以减少工作时间，为你的 Bhajan 留出更多时间。

是的，卡尔不仅是这个物质世界的统治者，也是所有上下世界和周围世界的统治者，直到特里库提。他的技术性印度名字是梵天。他统治着特里库提、萨汉达尔·卡旺尔以及它们下面的所有地区。他以心灵的形式与每一个生物同在。

《吠陀经》说，我们正在经历铁器时代，即卡利尤格。关于萨图尤格、特雷塔和达瓦帕尔的描述，你应该阅读《马克安德·普兰》或《帕达姆·普兰》的良好翻译，其中详细介绍了四个尤格或时代的循环，以及计算每个时代持续时间的计算方法。

一个古尔穆克是达到帕尔·布拉姆并摆脱了自身三个遮蔽的灵魂。一个萨特桑吉是被大师启蒙的灵魂。

印度教徒是真正的上帝追求者。

是的，正如你在启蒙期间所指出的，有五个区域，每个区域都有其独特的声音或音乐，这被称为“词”。

Spiritual Gem

精神宝石

belonged, has always been the same and will ever be  
the same. It is not designed by man, that it may need  
alteration, addition or modification. It is the Lord's  
own design and is as old as the creation itself. It  
consists of three parts :—  
First is the "Simran" or the Repetition of Lord's  
Holy Names. It brings back our scattered  
attention to the Tisra Til—Third Eye,  
(behind our eyes) which is the headquarters  
of our mind and soul, in the waking state,  
whence it has scattered.  
Second is the "Dhyan" or Contemplation on the  
immortal form of the Master. This helps in  
keeping the attention fixed at that center.  
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.  
This is, in a nutshell, the gist of the spiritual practices  
-which the Saints of all ages and countries have been  
teaching to their disciples for the purpose of God-  
Realization. Blessed are those who come across a  
Perfect Master, who takes them back to their Original  
Home.  
The Great Master, Huzur Maharaj Baba Sawan  
Singh ji, has been one of the greatest exponents of these  
teachings, that the world ever produced. Born in  
1858 in a highly respectable Jat family of Punjab, He  
showed signs of great Spiritual Understanding from  
early childhood. As a boy he could repeat by heart  
the Japji Sahib of Guru Nanak and Jap Sahib of Guru  
Gobind Singh. His great spiritual hunger and thirst

属于，始终如一，永远如此。它不是由人设计的，因此可能需要改变、添加或修改。这是主的设计，与创造本身一样古老。它由三部分组成：—

首先，是“Simran”或对主神的重复

神圣之名。它将我们分散的注意力带回提斯拉提尔——第三眼（在我们眼睛后面），这是我们心灵和灵魂的大本营，在清醒状态下，它从这里散开。

第二是“Dhyan”或冥想

不朽的宗师形态。这有助于将注意力固定在那个中心。

第三是“Bhajan”或聆听 Anhad

梵音或天籁之音，不断在我们内心回响。借助这神圣的旋律，灵魂升腾至更高境界，最终达到主的足下。

这简而言之，就是精神实践的核心——历代各国圣者向他们的门徒传授，以实现上帝觉悟。遇见完美导师的人有福了，他将他们带回他们的本源之家。

大大师，胡祖·玛哈拉吉·巴巴·萨万·辛格，是这些教诲中世界最伟大的阐释者之一。他于 1858 年出生于旁遮普一个极其受人尊敬的贾特家族，从小便展现出伟大的精神理解力。作为一个男孩，他能够背诵纳纳克大师的《贾普吉·萨希布》和戈宾德·辛格大师的《贾普·萨希布》。他极大的精神饥渴和渴望

MAHARAJ SAWAN SINGH Jl'S LETTERS 193  
There is no additional Initiation. Full Initiation  
has been given to you, but the Music cannot be heard  
except by going to that region.  
For those who have been initiated, the Guru  
never dies. If He leaves His physical frame, He is  
with His Initiates in Astral and Causal bodies, and  
takes care of them; though obviously He cannot deliver  
discourses and directions in the physical frame after  
His departure. His external guidance is carried on  
by His Successor. But no second Initiation is necessary.  
It is true that only a living Master can grant Initiation  
and consequent Salvation to non-initiates and therefore  
it may be said that a Guru gives Salvation only when  
alive. But this remark applies only to those who were  
not initiated by Him in His lifetime.  
Those disciples who follow the directions of the  
Master, and carry on their meditation accordingly,  
are taken care of at their death, by the Master, and  
they feel happy to leave this world for higher regions,  
in His company. Those who have not heard the  
Sound Current are taken care of after their souls leave  
their bodies, and are sent back to this world or taken  
up, according to their tendencies and desires.  
121. The sounds of different regions, indicated at  
the time of Initiation, are meant to give a faint idea  
of the music pervading that region. As a matter of  
fact, the music of those regions has no counterpart in  
the physical world. Their joy and pleasure can be  
felt only by going into those regions. This is true of  
all the regions and not that of Sat Lok only.  
The Sound Current or Nam or Shabd emanates  
from Sat Lok, from where the creation starts. There

玛哈拉杰·萨万·辛格·JL 的信件 193

没有额外的启蒙。你已经接受了完整的启蒙，但除非前往那个区域，否则无法听到音乐。

对于那些已经受过启蒙的人来说，上师永远不会死去。如果他离开了他的物理身体，他将在灵性和因果身体中与他的启蒙者在一起，并照顾他们；尽管显然他在离开后无法在物理身体中发表演讲和指导。他的外部指导由他的继承人继续进行。但不需要第二次启蒙。确实，只有活着的上师才能授予非启蒙者启蒙和随之而来的救赎，因此可以说上师只有在活着的时候才给予救赎。但这个评论只适用于那些在他生前没有受过他启蒙的人。

那些遵循大师指导并相应进行冥想的弟子，在死亡时得到大师的照顾，他们很高兴能与他一同离开这个世界，前往更高层次。那些未曾听闻声音之流的人，在灵魂离开身体后得到照顾，根据他们的倾向和欲望，被送回这个世界或被提升。

121. 不同地区的声音，在启动时指示，旨在给人一个该地区音乐的模糊概念。事实上，这些地区的音乐在物质世界中没有对应物。只有进入这些地区，才能感受到它们的欢乐和愉悦。这适用于所有地区，而不仅仅是 Sat Lok。

声音电流或纳姆或沙布德从萨特洛克发出，那里是创造开始的地方。

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is Sound in the regions above Sat Lok, but that Sound  
is so very fine and exquisite that it cannot be understood  
without reaching Sat Lok.  
The list is not exhaustive. It contains the names  
of the Masters — Param Sants — and their disciples who  
became Masters. It is not necessary that there should  
be only one Master in the whole world or even in a  
single country. There have been different Masters  
in different countries at the same time, and even in  
the same country. Thus Guru Nanak and Kabir  
were contemporaries, and so also Dadu and Guru  
Arjan. But their teaching is the same at all times  
and in every country.  
.. .There is a time fixed for those who are to be  
Initiated by a Master....  
... In the Hindi literature of Sant Mat, detailed  
description is given about the passage of the soul from  
the physical body to the astral world after death.  
When you throw away your old worn out coat  
or garment, you do not care how it is disposed of.  
If any one burns it or buries it, you do not mind.  
The same is the case with the body after death. Crema-  
tion requires less space than burial. In India, when  
we are sure that the soul has gone out of the body,  
we do not wait longer than the time required for  
preparation of cremation. Sometimes, when death  
takes place after sunset, the dead body is left over  
night and cremated after sunrise.  
-•-•-•\*  
122. There is no doubt that unless one attains  
peace within himself, it is no use trying to proselytize  
others. Therefore it is better that you should work  
hard and go i n . . . .

194 精神宝石

从创造开始的地方是萨特洛克上方的声音，但那种声音非常细腻精致，不达到萨特洛克就无法理解。

清单并不详尽。它包含了大师们的名字——帕拉姆·萨恩斯——以及成为大师的弟子们。在全世界或甚至一个国家中，不一定只有一个大师。在不同的国家同时存在过不同的大师，甚至在同一个国家也是如此。因此，古鲁·纳纳克和卡比尔是同时代人，达杜和古鲁·阿琼也是如此。但他们的教诲在所有时代和每个国家都是相同的。

.. .有固定的时间，那些将要被大师启蒙的人

...在印度教文献中，关于灵魂在死后从物理身体过渡到灵界的详细描述被给出。

当你丢弃你那破旧的外套或衣物时，你并不关心它是如何被处理的。如果有人烧掉它或埋掉它，你也不介意。死后身体的情况也是如此。火化所需的场地比埋葬少。在印度，当我们确信灵魂已经离开身体时，我们不会等待超过准备火化所需的时间。有时，当死亡发生在日落之后，尸体会在夜间留下，并在日出后进行火化。

-•-•-•\*

122. 毫无疑问，除非一个人在自己内心获得和平，否则试图说服他人是没有用的。因此，你最好努力工作并继续前进

MAHARAJ SAWAN SINGH Jl'S LETTERS 195  
Your complaint regarding the want of progress  
in meditation is due to your mind's fault, which is the  
want of Satsang, and the mind having its own free way,  
worldly cravings more than necessary, and looking  
upon meditation as of secondary importance. When  
by means of Repetition the concentration is deep  
enough, the body will begin to get senseless, as  
the soul leaves the nine portals of the body and  
goes up.  
But all this will take place when you work hard  
with love and faith. The mind looks upon the world  
and its objects as more important than spiritual matters.  
Your mind is scattered. Worldly learning scatters  
the mind. Simple minded folks go in easily. The  
hill people of this country are such, and in several  
cases their souls went in at once, as soon as the secret  
of concentration was imparted to them. Therefore,  
what is required in this Path is simplicity of mind,  
faith and love.  
The Bell Sound is. constantly going on within you  
day and night. There are five regions in your forehead,  
each one emitting a distinct and different music all  
the time. Man sleeps but the music does not. It  
will stop at death. You do not go within; therefore,  
cannot get the benefit of the music. Weakness of  
faith makes it difficult to go in, and faith also comes  
when one sees something within. Your mind has not  
yet become motionless nor do you devote full time  
and labor to this work.  
Your idea that you are not yet ready for spiritual  
progress is not right. There is eagerness in your mind,  
but you do not work hard. I appreciate your love,  
but you do not travel upon the Path. As yet your  
mind has not become indifferent to worldly pleasures,

玛哈拉杰·萨万·辛格·JL 的信件 195

您的投诉关于冥想进展缓慢是由于您的心智问题，这是缺乏 Satsang，以及心智有自己的自由方式，世俗欲望超过必要，并将冥想视为次要重要。当通过重复，专注力足够深时，身体将开始变得麻木，因为灵魂离开身体的九个门户上升。

但是，所有这一切都将在你用爱和信仰努力工作时发生。心灵将世界及其对象视为比精神事物更重要。你的心灵是散乱的。世俗的学习使心灵散乱。简单的人容易陷入其中。这个国家的山民就是这样，在许多情况下，一旦他们被告知集中的秘密，他们的灵魂就会立刻进入。因此，在这个道路上所需要的是心灵的简单、信仰和爱。

铃声之声日夜在你内心持续响起。你的额头有五个区域，每个区域都在不断地发出独特的音乐。人虽然入睡，但音乐不会停止。它将在死亡时停止。你没有深入其中，因此无法获得音乐的好处。信仰的薄弱使你难以深入，而信仰也来自于一个人在内心看到某些事物。你的心灵尚未静止，你也没有全心全意地投入到这项工作中。

你的想法，认为自己尚未准备好精神进步，是不正确的。你的心中充满了渴望，但你并不努力。我欣赏你的爱，但你没有走在修行之路上。到目前为止，你的心灵还没有对世俗的享乐变得冷漠。

196 SPIRITUAL GEMS  
and you have not practised the 'A B C of Sant Mat.  
The five passions are ruling and you cannot go in  
notwithstanding all your learning, although rustic  
women and children can go in. Whatever you have  
said about — is quite true. If a patient gets medicine  
from a doctor but does not use it, he has only himself  
to blame if he does not recover. You should read  
your own letter with care and attention. It contains  
the reasons for slackness in spiritual progress. .. .  
I am glad to know that you are eager to go in.  
This is the only object of life, as no other object of the  
world goes with us at death. It is only the Master  
and progress in Nam that go with us. . . . No doubt  
you have increased your physical capacity of work by  
means of physical exercise, but that is different from  
spiritual exercise which causes the soul to go in and  
increases spiritual vigor. Had you devoted to spiritual  
work one Jburth of the time that you spent in worldly  
work, you would have succeeded in going in with the  
Grace of the Master.  
I have read with great satisfaction your account  
of your progress in your profession. Yet, were you  
the king of all of the — of the world, that would avail  
you but little at death. The attention which is scat-  
tered in so many directions outside is no wonder  
difficult to collect. . . .Please do take care that your  
mind becomes motionless during meditation. If  
the mind keeps wandering during Repetition, it is  
so much time wasted. You say that you spend one  
and a half hours every day in meditation. Even that  
should produce some result. If it has not, the con-  
clusion is obvious that the mind does not stay in during  
meditation, but begins to wander outside.  
. . . I could only wish that you would go in after

196 精神宝石，而你尚未练习“Sant Mat 的 ABC。五种激情在统治，尽管你有所有这些学习，但你无法进入，尽管乡村妇女和孩子们可以进入。你所说的关于——是相当真实的。如果一个病人从医生那里得到药物但不用它，如果他没有恢复，那只能怪他自己。你应该仔细认真地阅读你自己的信。它包含了精神进步缓慢的原因

我很高兴知道你渴望进去。

这是生活的唯一目标，因为世界上的其他目标在死亡时都不会与我们同在。只有导师和名中的进步会与我们同在。毫无疑问，你通过体育锻炼增加了你的工作能力，但这与精神锻炼不同，精神锻炼使灵魂深入并增强精神活力。如果你将你在世俗工作中花费的时间中的一 Jburth 用于精神工作，你将能够带着导师的恩典进入。

我非常满意地阅读了你关于你在职业中进步的描述。然而，即使你是全世界的主宰，在死亡面前这也无济于事。分散在如此多方向的注意力自然难以集中。请务必注意，在冥想时让你的心灵保持静止。如果在重复过程中心灵总是游荡，那么就是浪费了这么多时间。你说你每天花一个半小时在冥想上。即使这样也应该产生一些结果。如果没有，结论很明显，在冥想时心灵并没有保持专注，而是开始游荡在外。

... 只能希望你能进去

MAHARAJ SAWAN SINGH Jl'S LETTERS 197  
getting concentration, and when the Master will  
begin to talk to you and reply to all your questions,  
inside, all miseries will be over. . . . So long as the  
Master is not visible inside, the soul remains off  
and on drooping and desponding.  
Were the Master to talk with his followers in  
this world in the language of their own countries,  
it would be considered a miracle by the worldly people  
who would surround Him and pester Him with peti-  
tions for worldly things. Yet when a follower goes in,  
the Master talks with him there in his own mother  
tongue. Just go within and see what the Master is.  
The followers who love the Master and have no  
desire in their mind for anything of this world shall  
not be reborn even if they have not made much  
spiritual progress while here. They will be made to  
stay at some intermediate station from where they  
will go up to their destination by degrees. On the  
other hand, those who have worldly desires left in  
their mind at death will have to be reborn, notwith-  
standing their devoting long hours to spiritual. After  
rebirth they will be initiated by the Master then  
living and will get an opportunity to complete their  
course.  
The Granth Sahib contains the songs of Guru  
Nanak and some of his successors. Included in it  
are also some of the songs of other sages, of different  
times and different places, who reached Sat Lok.  
By this inclusion it is intended to prove that God is  
one, and the way to reach Him is the same at all times  
and places. The structure of all human beings is  
the same and therefore the Way to reach God, who  
is inside every human being, is also one and the same.

玛哈拉杰·萨万·辛格·JL 的信件 197

获得专注，当导师开始与你交谈并回答你的所有问题时，内部的所有苦难都将结束。只要导师在内部不可见，灵魂就会时起时落，沮丧和绝望。

如果大师在这个世界用追随者自己的国家语言与他们交谈，周围的世界人会将此视为奇迹，他们会围绕他，用世俗之事的请求来烦扰他。然而，当一位追随者进入其中，大师就会用他的母语与他交谈。只需向内走，看看大师是什么。

追随者热爱大师，心中无欲无求，即使在此生没有取得太多精神进步，也不会再轮回。他们将被安排停留在某个中间站，然后逐步达到目的地。另一方面，那些在临终时心中仍有世俗欲望的人，尽管他们投入了大量时间进行精神修炼，也必须轮回。轮回之后，他们将得到当时大师的启蒙，并有机会完成他们的课程。

《格兰特·萨希布》包含了古鲁·纳纳克及其一些继承者的歌曲。其中还包含了一些其他圣贤的歌曲，这些圣贤来自不同的时代和地方，他们达到了“萨特·洛克”。通过这种包含，旨在证明上帝是唯一的，到达他的方式在所有时间和地点都是相同的。所有人的结构都是相同的，因此到达上帝的途径，也就是我希望能让你进入的途径，也存在于每一个人的内心，也是相同的。

198 SPIRITUAL GEMS  
123. A devotee is sometimes not conscious of  
his mind wandering out till later. He should keep  
watch over the mind, and if it goes out, he should  
bring it in again and again. Thus by constant practice,  
the mind will tire out and become motionless. It  
requires time and perseverance. It is not an easy  
task to make the mind still and to keep it motionless.  
But one should not despond. As the mind becomes  
quiet, the Sound will become clearer and the body  
will become numb.  
A soldier is not responsible for his actions. It  
is the commander who directs and orders the killing,  
who is responsible. The soldier is a mere tool. He  
incurs no karma in connection with his duties. This  
falls on the shoulders of the commandants.  
Yes, there is a downward tendency also; from man  
to animal, plant, and so forth according to the  
actions performed in the human body. There are  
two streams, or rather a circle, moving like a wheel —  
the top being man and the bottom mineral.  
Secluded life is better for concentration and  
meditation than the so-called social life.  
Yes, Satguru is the Lord and Master of the desti-  
nies of His pupils, but He does not interfere in their  
pralabdh karma which results in bad or good circum-  
stances in their lives, and after death rewards each  
according to his karma and devotion.  
Krodh (anger) scatters the mind and this makes  
it difficult to collect and subdue. You should avoid  
it and so far as practicable, try to engage the mind  
in Repetition instead.  
124. As for the War, a Satsangi should not feel  
agitated on its account and get his peace of mind

198 精神宝石 123。信徒有时直到后来才意识到自己的心神游荡。他应该监视自己的心，如果心神游荡，就应该一次次地将其收回。这样通过不断的练习，心神会疲惫并变得静止。这需要时间和毅力。使心神静止并保持不动并不是一件容易的任务。但人不应气馁。随着心神的平静，声音会变得更清晰，身体会变得麻木。

士兵不对自己的行为负责。下令和指挥杀戮的是指挥官，他才是责任人。士兵只是工具。他在履行职责时不会产生业力。这责任落在指挥官身上。

是的，也存在下降趋势；从人到动物、植物等等，根据人体内所执行的动作。有两种潮流，或者说是一个循环，像车轮一样转动——上面是人，下面是矿物。

隐居生活比所谓的社交生活更有利于专注和冥想。

是的，萨特古鲁是他的学生的命运的主宰和主人，但他不干涉他们因业力而导致的善恶境遇，并在死后根据他们的业力和虔诚给予相应的奖赏。

愤怒（怒火）会分散心神，这使得收集和镇定变得困难。你应该避免它，并在可能的情况下，尝试让心神专注于重复。

124. 关于战争，萨特桑吉不应该因此感到不安，而应该保持内心的平静

MAHARAJ SAW AN SINGH Jl'S LETTERS 1 9 9  
disturbed; seeing that nothing happens without the  
ordinance of the Master. A Satsangi performs actions  
without desiring their fruits and leaves the results to  
the sweet Will of the Master. It is for us to do our  
best in everything and leave the results to His pleasure.  
The matter which concerns you more closely is  
Bhajan. That is the only purpose of our coming to  
this world. Your feeling sleepy means that you are  
weak in Repetition. A devotee who is successful in  
Repetition of the five Holy Names is successful in con-  
centration and in listening to the Sound Current, also.  
Your main effort should be directed to stilling  
your mind, which is the result of Repetition. Try  
to perform Repetition in one posture, changing your  
position as little as possible. The mind does not  
become still without two hours' Repetition at a time.  
If one performs Repetition while walking, going on  
errands, and the like the mind will feel quieter when  
one sits for Repetition.  
While performing your daily Repetition, do not  
lose sight of concentration upon the Form of the Master.  
. .. To be able to go within requires love and faith  
in the Master and some indifference to worldly pain  
and pleasure. Go on doing your duty and increasing  
your love and faith in the Master. That is all you  
can do. The Master will do His duty of protecting  
you here and hereafter. Never despond of His Mercy  
and Grace. Spiritual progress is not the monopoly  
of any single individual or nation.  
Please do not fail to read every day a portion of  
some book on the Path, such as "Spiritual Path",  
"With a Great Master in India", "Sar Bachan", etc.  
They keep the mind fit and eager for Bhajan.

玛哈拉杰·萨恩·辛格 Jl 的信件 1 9 9

扰乱；鉴于没有主的命令，任何事情都不会发生。萨特桑吉在不渴望结果的情况下执行行动，并将结果留给主甜美的意愿。我们应在一切事情上尽力而为，并将结果留给他的喜悦。

你所关心的事情更接近于 Bhajan。那就是我们来到这个世界的唯一目的。你感到困倦意味着你在重复方面较弱。在重复五个神圣之名方面成功的信徒，在集中注意力和聆听声音之流方面也成功。

主要努力应致力于平静心灵，这是重复的结果。尽量在一种姿势下进行重复，尽可能少改变位置。心灵不应因 Satsangi 而感到不安，不应在两次两小时的重复之间变得平静。如果一边走一边进行重复，做杂事等，那么在坐下来进行重复时，心灵会感到更加安静。

在执行日常重复时，不要忽视对大师形态的专注。

要能进入其中，需要对导师的爱和信仰，以及对世间痛苦和快乐的某些冷漠。继续履行你的职责，并增加你对导师的爱和信仰。这就是你能做的所有事情。导师会履行他的职责，保护你在此世和来世。永远不要对他的慈悲和恩典感到绝望。灵性进步不是任何单个个人或国家的专利。

请务必每天阅读一些关于修行之道的书籍的一部分，例如《灵性之道》、《与印度一位大师同行》、《萨尔·巴坎》等。它们使心灵保持健康并渴望唱颂。

2 0 0 SPIRITUAL GEMS  
125. I have, with pain, read your complaint  
about your son. His wickedness and ingratitude seem  
to be due to impressions of past births which have  
become pralabdh karma for him in this birth. It is  
almost impossible to wash away these impressions of  
past lives. They must work themselves out, and are  
working out. Such things are not confined to ybur  
country only. I have had experience of such ingrati-  
tude and unfilial and patricidal conduct here also in  
our Satsang.  
Therefore, all the Saints and pious men of every  
religion have laid stress on the advice that during  
human life we should lead pure and pious lives, free  
from enmity and hatred of others. If we fail to do  
this, then our impressions of hatred and animosity  
are liable to bear fruit in the next birth. It is useless  
to reason with such people They will not listen to  
reason nor to appeals to their sentiment of gratitude  
and love. Only terror can restrain them from their  
unnatural course.  
Consequently I will advise you to take steps to  
put yourself on the defensive so that his attacks, though  
they cannot fail to hurt your feelings and reputation,  
may not do you any further injury. Make your will  
power strong so that your Bhajan and Simran may  
not suffer. I am not acquainted with the law of your  
land. You may consult some lawyers who may put  
you on the defensive without taking up cudgels against  
him. Leave him to the Master. He will reap the  
results of his own actions, but defend yourself from his  
attacks. I have every sympathy for you. You might  
also pray to the Master within you to save you from  
this pest.

我痛苦地阅读了你关于你儿子的投诉。他的邪恶和不感恩似乎是由于前世留下的印象，成为了他这一世的业力。几乎不可能洗去这些前世的印象。它们必须自行显现，并且正在显现。这类事情不仅仅局限于你们的国家。在这里我们的 Satsang 中，我也经历过这种不感恩、不孝和弑父的行为。

因此，所有宗教的圣徒和虔诚的人士都强调，在人类生活中，我们应该过纯洁和虔诚的生活，远离对别人的仇恨和敌意。如果我们做不到这一点，那么我们对仇恨和敌意的印象可能会在下辈子结出果实。与这样的人讲道理是徒劳的，他们不会听道理，也不会对他们的感激和爱心呼吁做出回应。只有恐惧才能阻止他们走不自然的道路。

因此，我将建议你采取防御措施，以便他的攻击，尽管它们不可避免地会伤害你的感情和声誉，但不会给你带来更多的伤害。让你的意志力强大，以便你的 Bhajan 和 Simran 不会受到影响。我对你们国家的法律不熟悉。你可以咨询一些律师，他们可能会帮你进行防御，而不必与他对抗。把他交给大师。他将收获自己行为的后果，但你必须防御他的攻击。我对你的遭遇深感同情。你也可以向你内心的大师祈祷，以帮助你摆脱这个祸害。

MAHARAJ SAWAN SINGH Jl'S LETTERS 201  
126. I am glad to learn about the welcome  
change in the life of your son. You may help him  
and try to give him light on the Sant Mat so that his  
life may become pure.  
127. I had hoped from your last letter that your  
son was changing for the better but I am sorry to find  
that he has become his old self again. ...You have  
done more for him than your means allowed. In  
this old age you need money, comfort and solace, and  
some loving one to look after you. You cannot lose  
more money to him and if you were to continue to  
help him, he would want more and more out of you.  
It is better to leave such a person alone so that he may  
not have an opportunity to do all the terrible things  
he had done to you previously. No one can interfere  
in his karma. He must live his allotted time, and bad  
society which he does not leave is causing his ruin.  
If he had given up his wicked associates and taken to  
good, respectable society, he might have improved—  
Do not grieve on account of your sons and daughters  
who are neurotics or have gone wrong. This rela-  
tionship is merely temporary and is, in fact, no rela-  
tionship at all. True relatives are those who share  
our views, are kind and considerate and have sympathy  
in our struggle. Please go on doing your Bhajan  
and Simran daily, with love and faith.  
128. The boy has to work out his own karma  
while you have to undergo your own. Every soul  
is to render account of its own actions. No one can  
take upon himself the reactions of others. He has an

玛哈拉杰·萨万·辛格·JL 的信件 201

很高兴得知您儿子生活中的这一积极变化。您可以帮助他，并尝试向他介绍“圣途”，以便他的生活变得纯洁。

127. 我原本希望从你上一封信中得知你的儿子正在变得更好，但遗憾的是我发现他又回到了从前的样子。你为他所做的一切已经超出了你的能力范围。在这个年纪，你需要金钱、舒适和安慰，以及一个爱你的人来照顾你。你不能再继续损失金钱给他，如果你继续帮助他，他会不断地向你索取更多。最好让他自己一个人，这样他就不会有机会再次做那些曾经对你造成的可怕事情。没有人能干涉他的因果。他必须度过他注定要度过的时间，而他不愿离开的恶劣环境正在导致他的毁灭。如果他放弃了邪恶的朋友，加入了善良、受人尊敬的社会，他可能会变得更好——不要因为你的神经质或走错路的子女而悲伤。这种关系只是暂时的，实际上根本不是关系。真正的亲人是我们有共同观点、善良、体贴并在我们奋斗中给予同情的人。请继续每天用爱和信仰做你的 Bhajan 和 Simran。

128. 这个男孩必须解决自己的业力，而你则必须经历自己的。每个灵魂都必须为自己的行为负责。没有人能承担他人的反应。他有一个

2 0 2 SPIRITUAL GEMS  
account of previous births to settle with you. AH  
persons with whom we had connection in previous;  
lives have to take an account from us whether as sons,  
daughters, sisters, mothers or other relatives. But  
please do not feel grief on his account, as worldly rela-  
tives do not go with us when we leave this world. Only  
the Sound Current goes with us. Uatch hold of the Sound  
Current and leave the rest to take care of itself.  
129. Through His grace the Dera has remained  
safe during this communal upheaval. The Punjab  
is passing through hard times. We have been under-  
going an exchange of population on an unprecedented  
scale. The rich and the poor are in the same boat  
of misery all around. What next, nobody can say.  
We abide by His Will. Rumors and propaganda  
confuse the man in the street. Please rest assured  
that things happen as He wills it. Bad karma is at  
the root of this visitation. The Karmic Law is inexo-  
rable. The Dera has not only remained untouched  
but has become the residence of some two and a half  
thousand refugees who are now vacating to settle in  
villages and towns.  
130. Man is the highest form of creation, including  
the angels. Man is the image of God. The Creator  
and all His creation are within him, and he has been  
given the privilege of meeting his Creator while alive.  
And this is the aim of coming into human life.  
The whole secret is in the part of the head above  
the eyes. The "Way" to meet the Creator is also  
within man, and this "Way" is the basis of all important

他有一笔前世的账要与你清算。在我们前世的联系中，无论是作为儿子、女儿、姐妹、母亲或其他亲戚，我们都要对他们负责。但请不要为他感到悲伤，因为当我们离开这个世界时，世俗的亲戚不会与我们同行。只有声音之流会与我们同行。把握住声音之流，其余的让它自己照顾。

129. 在他的恩典下，德拉萨在这场社区动荡中一直保持安全。旁遮普正经历着艰难时期。我们正在经历前所未有的人口交换。富人和穷人都在同一艘苦难之船上。接下来会发生什么，无人能说。我们顺从他的旨意。谣言和宣传使街头巷尾的人感到困惑。请放心，事情会按照他的意愿发生。这次灾难的根源是恶业。因果法则不可抗拒。德拉萨不仅安然无恙，还成为了约两千五百名难民的新家，他们现在正在搬迁到村庄和城镇。

130. 人类是最高形式的创造，包括天使。人类是上帝的形象。创造者及其所有创造都存在于他之内，他享有在生前与创造者相遇的特权。

这是进入人类生活的目的。

整个秘密在于眼睛以上的头部部分。遇见创造者的“道”也存在于人类之中，这个“道”是所有重要事物的基础。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 0 3  
religions; but their followers are ignorant of it. They  
are content with rituals, ceremonies, reading of scrip-  
tures and prayers, doing charities, living a chaste life,  
working for the social and mental uplift of humanity —  
thereby feeling virtuous — but expect Salvation as a  
reward after death. This is unwarranted.  
The "Way" is the "Word" in the Bible, the  
"Kalma" of Prophet Mohammed, the "Shabd" "Nam"  
"Dhun", "AkashBani", and so forth in Hinduism, and  
the "Nad" of the Vedas. These words are synonymous  
and refer to the same fundamental essence — the Voice  
of God — which is going on all the time within us;  
and we have the capacity to hear It when the attention  
is held within, instead of letting it run out in the  
external world.  
There is no artificiality in It. It is not man made.  
It sustains our life. It sustains the whole Creation.  
The Gospel of St. John has attempted to explain it  
in terms of human experience in Chapter 1, verses 1—14.  
The Word is the design of the Creator, intended for  
man to catch hold of It from the eye center and follow  
it right up to Its origin, and thereby become God-like.  
To get more light on the subject, you may please  
study the Sant Mat literature. If you feel interested,  
I shall be very glad indeed to answer any inquiries on  
this subject.  
131. I am glad to read of your activities for  
the uplift of people and wish you success in your work.  
Regarding Initiation, I would advise you to  
consider over the matter more deeply, and be in no-  
hurry. The Path of the Masters is diametrically  
opposed to the path which the learned and the public

玛哈拉杰·萨万·辛格 Jl 的信件 203

宗教；但他们的信徒却对它一无所知。他们满足于仪式、庆典、阅读经文和祈祷、行善、过着纯洁的生活、为人类的社会和精神提升而努力——从而感到自己是有德行的——但期望死后得到救赎。这是没有根据的。

“道”是《圣经》中的“言”，先知穆罕默德的“Kalma”，印度教中的“Shabd”、“Nam”、“Dhun”、“AkashBani”，以及《吠陀》中的“Nad”。这些词是同义的，指的是同一个基本本质——上帝的声音——它始终在我们内心进行；当我们把注意力集中在内心时，我们就有能力听到它，而不是让它在外部世界中消散。

它没有人工的痕迹。它不是人造的。它维持着我们的生命。它维持着整个创世。圣约翰福音在第一章第 1 至 14 节中试图用人类经验来解释它。道是创造者的设计，旨在让人从视觉中心抓住它，一直追随到它的起源，从而成为神一般的存在。

为了更深入地了解这个主题，请您研究一下圣玛特文献。如果您对此感兴趣，我非常乐意回答您关于这个主题的任何疑问。

我很高兴看到您为提升人们所做的努力，并祝愿您在工作中取得成功。

关于启蒙，我建议您对此事进行更深入的思考，不要急于求成。大师之路与学者和公众所走的道路截然相反。

2 0 4 SPIRITUAL GEMS  
follow. Their minds are engaged in literary pursuits,  
and in the material and mental welfare of other people.  
Thus the mind works in the world outside and gets  
scattered. In the Path of the Masters, the mind is to  
be withdrawn from the world around and also from  
the body below the eyes, and concentrated in the eye  
center.  
The whole secret lies in the part of the body above  
the eyes, and the search for Truth is to be made therein  
and within. The mind of the learned is complex  
for they have stored and daily store so much in it.  
To travel on the Path of the Masters a simple mind  
has a distinct advantage. This does not mean, however,  
that the learned and the public cannot follow the Path  
of the Masters. The tone of the letter may appear  
discouraging, but all that is implied is that their own  
mind stands as a big hurdle in their way. They have  
to unlearn or unload their mind to come to the eye  
center.  
Again, the Path of the Masters is a long one and  
it takes time to mould the mind. The withdrawal  
of the scattered attention into the eye center requires  
patience, perseverance and faith. The learned get  
impatient when they find themselves helpless in con-  
trolling their mind. They begin to doubt the efficacy  
of the method given. They want quick results, little  
knowing that mind is a power which is moving the  
world, and the world dances to its tune. It expresses  
itself through lust, anger, greed, attachment and pride,  
and who is free from them? To try to concentrate  
the mind in the eye center is to pick up a quarrel with  
it, and it is a life long quarrel. If successful in this  
struggle, the prize is everlasting Bliss. Then there is  
no more revolving on the wheel of births and deaths.

精神宝石 大师的路径与学者和公众所走的路径截然相反。他们的心思专注于文学追求，以及他人的物质和精神福祉。因此，心灵在世界之外工作，变得分散。在大师的路径上，心灵需要从周围的世界上抽离，也从眼睛以下的身体中抽离，并集中在眼睛中心。

整个秘密在于眼睛以上的身体部分，而寻求真理就在那里和其中。学者们的思想很复杂，因为他们已经在其中储存了并且每天都在储存很多东西。在大师的道路上旅行，简单的心灵具有明显的优势。然而，这并不意味着学者和公众不能跟随大师的道路。信件的语气可能显得令人气馁，但所暗示的只是他们自己的心灵成为了他们道路上的一个大障碍。他们必须卸下或改变他们的心灵才能达到眼睛中心。

再次，大师之路漫长，塑造心灵需要时间。将散乱的关注力集中到眼中心需要耐心、毅力和信念。当学者发现自己无法控制自己的心灵时，他们会变得不耐烦。他们开始怀疑所授方法的有效性。他们想要快速的结果，却不知道心灵是一种推动世界的力量，世界按照它的旋律起舞。它通过欲望、愤怒、贪婪、执着和骄傲来表达自己，又有谁能摆脱它们呢？试图在眼中心集中心灵就是与它争吵，这是一场终身的争吵。如果在这场斗争中取得成功，奖赏是永恒的喜悦。然后就没有更多的生死轮回。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 0 5  
There is no artificiality in the method of the Masters.  
It is not man-made or man-designed. It is natural  
and is present in all. The Master is simply to point  
out the method, and the disciple is to work according  
to it. The student has his duty and the teacher has  
his. All the Masters in all the ages, no matter in  
what clime, have followed this one method—the Sound  
Current or the Word.  
I believe you know that a follower of the Path  
has to give up meat, eggs and the foods which contain  
them, and also alcoholic drinks. They harden the  
mind and their use in the spiritual journey is not allowed.  
132. You did quite right in sending the appli-  
cants the copies of letters as you did. It was kind of  
you to take the trouble, and I appreciate it. As you  
say, no doubt there will always be some who are not  
so very enthusiastic, but by and by they will all come  
back. No need to worry. Let them take their time.  
It is better to do a little extra for them, doing our utmost  
to help and stimulate interest rather than neglect any  
opportunity to do them a real service. Sometimes the  
weak ones need a little extra boosting and gentle  
reminders. You can always write and ask them if they  
would care for further literature. If they do not reply,  
then let them go.  
As to — she, no doubt, has had some difficulties  
and has felt discouraged. I think she needs all the  
encouragement she can get from you and the rest.  
She is all right, but has a hard struggle. Of course you  
did right in giving her the Instructions. When you  
follow the inner light, you will make no mistake, and  
if that light is not definite or certain, then go ahead

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大师们的教学方法没有矫揉造作。它不是人造的或人为设计的。它是自然的，存在于万物之中。大师只需指出方法，而弟子则需按照它去实践。学生有他的责任，老师也有他的。所有时代的大师，无论在何地，都遵循这一种方法——声音之流或言语。

我相信你知道，遵循这条道路的人必须放弃肉类、蛋类以及含有这些成分的食物，以及酒精饮料。它们会硬化心灵，在精神旅程中不允许使用。

132. 你把申请人的信件副本发送给他们做得非常正确。你这么麻烦也很体贴，我非常感激。正如你所说，毫无疑问，总会有一些人不太热情，但渐渐地他们都会回来。无需担心。让他们慢慢来。为他们多做一点是更好的，尽我们最大的努力去帮助他们和激发他们的兴趣，而不是错过任何为他们提供真正帮助的机会。有时候，那些较弱的人需要一点额外的鼓励和温和的提醒。你可以随时写信询问他们是否需要进一步的材料。如果他们没有回复，那就让他们去吧。

至于她，毫无疑问，她遇到了一些困难，感到沮丧。我认为她需要你能给予的所有鼓励，以及其他人能给予的。她没问题，但有一场艰难的斗争。当然，你给她指示是正确的。当你跟随内心的光芒时，你不会犯错误，如果那光芒不明确或不确定，那就继续前进

2 0 6 SPIRITUAL GEMS  
and give the Instructions, always giving the candi-  
date the benefit of doubt, unless you are positive  
they are not what they should be. Remember, there  
are many weak ones, and they need our help. We are  
not to turn them away because they are weak. But  
weak men and women are not always bad. They  
simply need the strong support of a real brother or sister,  
as well as the help of the Master. Let us always do  
what we can for them.  
... You say, "The Master approaches each of the  
five deities in his own realm and unites with them, one  
after the other, and eventually partakes of their original  
essence," and so on. This is correct only when the  
Master was a student himself, making the upward  
journey for the first time. After He becomes a Master,  
He need not unite with them, as he goes up. And a  
Master does not become a Master by partaking of the  
powers of the five deities in the five several regions.  
You say this is what Mastership consists of. Not  
quite accurate. Mastership is reached when one  
reaches Sach Khand, and becomes merged with Sat  
Purush. Then only is a man a Saint and Master.  
All that goes before that, is just a part of the process  
of getting trained for Mastership — schooled and  
prepared as it were. And on the way up, the Master  
always retains His own Form — after he becomes a  
Master — and His Radiant Form becomes more radiant  
at each stage of His upward progress. But it is always  
His own Form, not that of any deity in the several  
regions.  
As to how to worship properly, that will settle  
itself, as you infer. When you see the Master inside,  
you will instinctively know what to do. You will  
always love and worship your own Master. But of

2 0 6 精神宝石 并给予指示，始终给予候选人怀疑的益处，除非你确信他们不是他们应该的样子。记住，有许多弱者，他们需要我们的帮助。我们不应因为他们的弱点而将他们拒之门外。但弱男子和女子并不总是坏人。他们只需要真正的兄弟姐妹的坚强支持，以及大师的帮助。让我们始终为他们尽我们所能。

...你说，“大师进入自己领域中的五个神明，一个接一个地与他们结合，最终分享他们的原始精华”，等等。这只有在大师自己还是学生，第一次踏上向上旅程时才是正确的。在他成为大师之后，他上升时无需与他们结合。而且，大师并不是通过分享五个区域中五个神明的力量来成为大师的。

你说这是大师之道的构成。并不完全准确。当一个人达到萨奇汉德，并与萨图普鲁什融合时，才达到大师的境界。那时，一个人才成为圣人和大师。在此之前的一切，只是获得大师资格的过程的一部分——就像被教育和准备一样。在上升的过程中，大师始终保持着他的本形——在他成为大师之后——并且他的光辉形象在上升的每个阶段都变得更加光辉。但那始终是他的本形，而不是任何在多个区域中的神祇的形象。

至于如何正确崇拜，那自然会自行解决，正如你所推断的那样。当你看到内在的导师时，你会本能地知道该做什么。你将永远爱戴和崇拜你自己的导师。但如果你

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course, you will worship all Saints, too. We all hold  
that there is no greater privilege than that of bowing at  
the Feet of a true Saint, and I am myself devoutly  
thankful that I may enjoy that Holy Sacrament.  
133. Flying in semiconscious condition of mind  
Is a good indication, but attempt should be made that  
the soul may leave the body in a fully conscious state  
and fly up. This will come about when you get con-  
centration of mind. When you sit for meditation,  
please take care that the mind does not wander out.  
If it goes out, please bring it back so that it may begin  
to work inside. When the mind begins to stay in,  
then the soul and mind will begin to work inside and  
you feel happy. When you sit in meditation and close  
your external eyes, please try to peep into the darkness  
with the internal eye. By and by you will begin  
to perceive light. Please devote three fourths of your  
total time of meditation to repetition of the five Holy  
Names, as it brings about concentration, and one  
fourth to hearing the Sound from the right ear.  
134. Answering your question about spirits con-  
tacted in spiritualist seances, I may say that at such  
meetings, spirits of all sorts may be met with and they  
may give communications. They may be spirits of  
dead relatives, or they may be of strangers, or dwellers  
in some of the lower astral planes, who have been there  
for ages. They may be called Devas or angels.  
But one word of precaution must be noted. Such  
as appear in seances are not to be depended upon.  
There are too many chances of believing they are some

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当然，你们也会敬拜所有圣人。我们都认为，没有比在真正的圣人脚下跪拜更大的特权了，而我本人对此深感虔诚的感激，因为我能享受到这个神圣的圣礼。

133. 心神半清醒状态下飞行是一个好迹象，但应努力使灵魂在完全清醒的状态下离开身体并飞升。这将在你心灵集中时发生。当你静坐冥想时，请注意不要让心神游荡。

如果它出去了，请把它带回来，这样它就可以开始在里面工作了。当心开始留在里面时，灵魂和心就会开始在里面工作，你会感到快乐。当你坐着冥想并闭上你的外部眼睛时，请尝试用内部眼睛窥视黑暗。渐渐地，你将开始感知到光。请将你冥想总时间的四分之三用于重复五个神圣的名字，因为它能带来专注，并将四分之一用于从右耳听到声音。

134. 关于你在灵媒会中接触到的灵体的提问，我可以这样说，在这样的会议上，可能会遇到各种灵体，他们可能会传达信息。他们可能是已故亲人的灵魂，也可能是陌生人，或者是居住在某些低层星体平面的居民，他们在那里已经存在了数百年。他们可能被称为天神或天使。

但有一点必须小心。在通灵会上出现的现象不可依赖。相信它们是某种

2 0 8 SPIRITUAL GEMS  
beloved relatives. Even the medium may be deceived  
as to their identity. Tricks are sometimes played  
at such seances — and for that reason it is much better  
to stay away from all such seances.  
It is only when you yourself enter the astral plane  
consciously, and independently, that you can see for  
yourself and need no longer be deceived. But then  
you have no need for mediums or guides. You see  
and know by your own rights, independent of all others.  
And this is the only proper, constructive way to enter  
the upper regions.  
It is not at all likely that such "personalities" as  
you contacted had ever been your own selves in any  
past life or lives. When you leave the astral or other  
plane for re-incarnation, you leave behind no per-  
sonality which could by any possibility communicate  
with you now. The astral "shells" thrown off, could  
not hold intelligent communication with you now.  
Besides, when you return to earth life, you bring with  
you your real astral body. You have now the same  
astral body you had in the past life. It goes with you  
always until you rise to the second region — Trikuti —  
and there and then you discard the astral body, retain-  
ing only the causal body. When you go up to the  
third region you discard the causal body, and the soul  
stands naked (free) in all glory and light, and for the  
first time it realizes that it is pure spirit. Its light  
then and there is equal to the light of twelve of our  
suns combined.  
Regarding the use of the mind over matter,  
unconsciously, that can be done, no doubt. But it is  
not a safe thing to try to do it. Wait until you go up  
to the first region and there you will fully understand  
the laws of mind-control and will be able to use the  
I

精神宝石 有太多机会相信他们是某些亲爱的亲戚。甚至灵媒也可能被他们的身份所欺骗。在这种降神会上有时会玩些把戏——因此最好远离所有这样的降神会。

只有当你自己有意识地、独立地进入灵界时，你才能亲自看到，不再需要被骗。但那时你不再需要灵媒或向导。你凭借自己的权利看到并了解，独立于所有人。这是进入更高领域的唯一正确、建设性的方式。

这种你接触到的“个性”在任何前世或前生中都不可能是你自己的。当你离开灵界或其他维度进行轮回时，你留下的个性没有任何可能性与你现在沟通。被抛掉的灵界“外壳”无法与你现在进行智能沟通。此外，当你返回地球生活时，你带着你的真实灵体回来。你现在拥有的灵体与你前世的灵体相同。它始终伴随着你，直到你上升到第二区域——三德城——在那里你丢弃灵体，只保留因果体。当你上升到第三区域时，你丢弃因果体，灵魂赤裸（自由）地站在所有荣耀和光明中，并且第一次意识到它是纯粹的精神。那时那刻的光芒等于我们十二个太阳的光芒之和。

关于心灵控制物质的使用，无意识地，这是可以做到的，毫无疑问。但尝试这样做并不安全。等到你到达第一个区域，在那里你将完全理解心灵控制法则，并能够使用

I

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 0 9  
mind constructively at all times, with no penalty. In  
any case, no miracle is ever to be attempted, even if  
you were able to do it. The penalty is, sometimes,  
severe; but, especially, it stops your upward progress  
which must be safeguarded.  
But in all your financial struggles, hold steady to  
the center in your meditations, and you must get help,  
because you will grow stronger of will and more one-  
pointed in mind. The more perfect is one's concentra-  
tion, the more power he has over all the forces of  
nature. The mind is a very great power, but before  
you can use it properly, you must conquer the mind  
itself. Master your own mind and then you are master  
of all else. Better never try to utilize any law until  
you have mastered your own mind and then all laws of  
the world are under your feet.  
• • \* • •  
135. I trust you have grasped the essence of  
the Radha Swami Faith. Briefly, it is a practical  
method of separating the soul from its combination  
with the mind and the body, and then uniting it with  
its Source, or the Supreme Creator. It aims at the  
union of the soul with its Origin. It does not aim at  
keeping the body free from disease, or prolonging  
its age, or influencing the minds of others, or doing  
miracles, as some other systems profess. These powers  
result from concentration of the mind.  
Devotees of the R.S. Faith acquire these powers  
when they have succeeded in the concentration of  
their minds. But, in their own interest, they are not  
allowed to use or dissipate their energy in such pursuits.  
The energy is to be conserved for making further  
progress inward. In short, a devotee does not find

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始终保持积极的心态，无需付出代价。无论如何，绝不要尝试任何奇迹，即使你能够做到。有时，代价是严重的；但更重要的是，它会阻止你的进步，而这是必须保护的。

但无论你面临怎样的财务困境，都要在冥想中保持稳定，你必须寻求帮助，因为你的意志将变得更坚强，你的思维将更加专注。一个人的专注力越完美，他对自然力量的掌控就越强大。心灵是一种非常强大的力量，但在你能够正确使用它之前，你必须征服心灵本身。掌握你自己的心灵，然后你就能掌握一切。在你掌握自己的心灵之前，最好不要尝试利用任何法则，因为那时世界的所有法则都将踩在你的脚下。

• • \* • •

135. 我相信你已经掌握了拉达·斯瓦米信仰的精髓。简而言之，它是一种将灵魂从与心灵和身体的结合中分离出来，然后与它的源头或至高无上的创造者相结合的实用方法。它的目标是灵魂与其起源的结合。它并不旨在使身体免于疾病，或延长其寿命，或影响他人的心灵，或施展奇迹，正如某些其他体系所宣称的那样。这些力量源于心灵的集中。

信徒们在成功集中精神后获得这些力量。但是，为了他们自己的利益，他们不被允许将这些力量用于或浪费在这些追求中。能量应保存以进一步向内发展。简而言之，信徒不会发现

2 1 0 SPIRITUAL GEMS  
the way to realms within as long as he has not subdued  
his dissipating tendencies; just as a father would not  
entrust his treasures to a prodigal son.  
The R.S. System follows the natural course  
of the Sound Current, which is the connecting link  
between the Creator and the individual. The indi-  
vidual is ignorant of this Current in him because  
his attention is outwardly directed, and the Current  
is within him.  
When one is awake, the attention is attached  
to external objects. When asleep, one is unconscious,  
and in the dream state one has imperfect connection  
with the impressions of external objects. If, however,  
the attention is held within—at the center of conscious-  
ness (a point above and behind the eyes, and called  
the "Third Eye")—it will grasp the Sound Current  
and will be held by It in turn, provided there is no  
tendency of the attention to return to external objects  
again.  
In the beginning, there is a hard struggle to bring  
the attention to the eye focus, and it may be a work  
of years with some, while cases are known to have gone  
within at once. But when the habit to reach the focus  
has been acquired, the glimpses of the inner world  
make this study interesting. A boy goes to school,  
usually reluctantly, but is reluctant to leave a university.  
No period can be fixed as to when the attention  
of any person will begin to stay within the focus. It  
depends upon the longing, faith, perseverance, and  
his past record. In this system, there are no rituals  
or customs to be observed. It is an inward path,  
and everyone has to go within himself, independent  
of others.  
This Sound Current is at the foundation of all

精神宝石，通往内心世界的道路，只要他没有制服自己的消散倾向；就像一个父亲不会把他的宝藏托付给一个挥霍无度的儿子。

R.S.系统遵循声音电流的自然流程，这是创造者与个体之间的联系纽带。个体对他体内的这种电流一无所知，因为信徒没有发现他的注意力是向外延伸的，而电流在他体内。

当人清醒时，注意力附着于外部物体。当入睡时，人处于无意识状态，在梦境中，人与外部物体的印象联系不完善。然而，如果注意力保持在内心——在意识中心（位于眼睛上方和后方，被称为“第三眼”）——它将把握声音之流，并被它所把握，前提是没有注意力再次回到外部物体的倾向。

在开始时，需要付出艰苦的努力来吸引注意力到眼睛的焦点上，对一些人来说可能需要几年的努力，而有些情况则是一瞬间就完成了。但是，一旦养成了达到焦点的习惯，对内在世界的瞥见使这项研究变得有趣。男孩通常不愿意去上学，但不愿意离开大学。

任何人的注意力何时开始集中，无法确定一个固定的时间点。这取决于渴望、信仰、毅力和他过去的记录。在这个体系中，没有需要遵守的仪式或习俗。这是一条内在的道路，每个人必须独立于他人，深入自己的内心。

这一声波电流是一切的基础

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 1 1  
great religions. Their founders practised this, and  
their books speak of the Current. Their writings  
contain their experiences of the worlds within, when  
going on this Current. The Sound Current liberates  
the soul from the bonds of the material world as well  
as from the snares of the mind, and leads the soul  
to Him. The first duty of man is to know himself;  
that is, to free his soul from the bonds of mind and body,  
and then unite it with Him. This is the highest service.  
In case you find yourself ready to receive the  
instructions and Initiation, you may please communicate  
with—. I am writing to him accordingly. I hope  
you will be able to do without eggs, meats and alcoholic  
drinks.  
•»\*»  
136. I have read of your internal experiences.  
They are as yet of an initial kind. As you advance  
in concentration, you will see the wonderful phenomena  
within, unfolding themselves by degrees before your  
internal eye. You should not be afraid of going  
inside, as the Master is watching over you. Still, if  
you come across any cause of fear, youishould repeat  
the five Holy Names given you, or think of the Master's  
Form. The fear will disappear.  
You should not tell of your visions to any one,  
not even your husband; though you may write your  
experiences to the Master. If you reveal your  
experiences to others, your progress will stop. This is like  
a steam engine which works better and more powerfully  
if all the outlets emitting steam are closed.  
The affairs of this world cause sorrow or pleasure.  
In sorrow, do not become an image of grief and lose  
heart, as you have not done already during the long

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伟大宗教。他们的创始人实践了这一点，他们的书籍讲述了“电流”。他们的著作包含了他们在这一电流中体验到的内在世界。声音电流使灵魂摆脱物质世界的束缚，以及思想的陷阱，并将灵魂引向祂。人的首要职责是认识自己；也就是说，解放他的灵魂，摆脱身心束缚，然后与祂合一。这是最高的服务。

如果您已准备好接受指示和启蒙，请与——联系。我正因此给他写信。我希望您能够不用鸡蛋、肉类和酒精饮料。

•»\*»

136. 我已阅读过您的内部经历。

他们目前还处于初始阶段。随着你集中注意力，你将看到内在的奇妙现象，它们逐渐在你内心之眼前展开。你不应该害怕进入内部，因为大师正在守护着你。然而，如果你遇到任何恐惧的原因，你应该重复你得到的五个神圣之名，或者想象大师的形象。恐惧将消失。

你不应该向任何人透露你的愿景，甚至不包括你的丈夫；尽管你可以将你的经历写下来给大师。如果你向他人透露你的经历，你的进步将会停止。这就像一台蒸汽机，如果所有排放蒸汽的出口都关闭，它将工作得更好，更有力量。

世间之事，或使人悲伤，或使人愉悦。在悲伤时，不要成为悲伤的化身，失去信心，因为你已经没有在漫长的岁月中这样做过了。

2 1 2 SPIRITUAL GEMS  
illness of your husband. At the same time, steps may be  
taken to remove the cause of the trouble, and maintain  
peaceful equilibrium of the mind.  
I am very glad to learn of your keenness in pursu-  
ing practical spiritual lessons, and note your acknowl-  
edgment as your willingness to obey instructions.  
Obedience to the Master's instruction makes the  
student's path easier and facilitates progress. And  
the world has nothing higher to offer than the Truth  
of Sant Mat. I am particularly pleased to learn that  
you are doing your Bhajan and Simran regularly,  
and are able to hear the Sound Current and the internal  
melodies. In fact, it is the Sound Current that holds  
the world together, and the higher harmonies will,  
by and by, take the soul up to the highest region.  
With faith and constant practice, you will contact the  
finer harmonies some day. Obstacles are bound to  
come but, as you have rightly remarked, they are only  
stepping stones if properly tackled. Our own mind  
is, in fact, our greatest enemy, and this has to be con-  
quered. This is done by Shabd or Sound Current  
practice, which is an absolutely fool-proof method.  
There is no reason to be afraid; think of the Master  
and repeat the five Names, and if you again feel any  
difficulty or fear, help will come. It was a very good  
experience you had. As the student progresses, he  
sees, hears and experiences so many things. With  
faith and confidence, move on and on.  
R. S. Vows :  
1 — Chastity. You should look upon all men as  
your brothers or elderly relatives; likewise, men should  
look upon women as sisters or mothers  
2 — Absolute abstinence from meat, fish, eggs and  
alcoholic drinks.

2 1 2 精神宝石，就像你在丈夫长期病痛期间没有做的那样。同时，可以采取措施消除麻烦的根源，并保持心灵的平和平衡。

我非常高兴得知您对追求实际精神课程的热情，并注意到您的认可，这是您愿意服从指示的体现。服从导师的教导使学生的道路更加顺畅，并促进进步。世界无法提供比桑特·马特真理更高的东西。我特别高兴得知您定期进行赞歌和冥想，并能听到声音电流和内心的旋律。事实上，正是声音电流将世界维系在一起，而更高的和谐音将逐渐将灵魂提升到最高区域。凭借信仰和不断的练习，您终将有一天接触到更细微的和谐音。障碍不可避免地会出现，但正如您正确指出的，如果处理得当，它们只是垫脚石。事实上，我们的心是我们最大的敌人，这必须被征服。这是通过声音或声音电流的练习来实现的，这是一个绝对可靠的方法。

没有必要害怕；想起大师并重复五个名字，如果你再次感到任何困难或恐惧，帮助将会到来。你经历的是一个非常好的体验。随着学生的进步，他看到了、听到了并经历了许多事情。带着信仰和信心，继续前进。

R. S. 宣誓：

1 — 贞洁。你们应该把所有男人都视为自己的兄弟或长辈；同样，男人也应该把女人视为姐妹或母亲 2 — 完全戒除肉、鱼、蛋和酒精饮料

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 1 3  
3 — Never render obeisance to any form that  
appears inside, while in meditation, except to the Form  
of the Master.  
Moods depend upon mental a's well as physiolog-  
ical conditions. The stars have their effect too; but  
we should remember that we are born under particular  
stars because of our past karmas. We ourselves are  
the architect of our fate. Again, when the positive  
power is exercising strong influence, there is always a  
desire to go higher, but when the negative power is in  
the ascendant, moods are bad and there is tendency  
to go down.  
»»»»•  
137. No, you are not alone; the Master is always  
with you and watching over you. You should leave  
all anxiety and entrust your dear and near ones to the  
care of the Master. Give as much time as you can  
regularly to Repetition with care and attention, and no  
thought should be allowed to rise in your mind at the  
time. As your concentration increases by Repetition,  
you will get more peace and greater joy.  
Regarding cremation, you may do as you like;  
just as when your shoes have become old and worn out  
you no longer wear them, but dispose of them as  
convenient. The dead body is like a cast off garment  
which may be disposed of as convenient. Sant Mat  
is concerned with the Soul and not the body. Burial  
or cremation are merely customs.  
138. Suffering and poverty are also pre-ordained  
for everyone before his birth, according to the karma  
of his past birth. They have to be undergone; yet, a

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3 — 禅修时，除对师父之形外，不得向任何内在显现之形致敬。

情绪取决于心理和生理状况。星星也有它们的影响；但我们应记住，我们因过去的业力而生在特定的星星之下。我们自己是我们命运的建筑师。再次，当积极的能量发挥强烈影响时，总是有一种向上的愿望，但当消极的能量上升时，情绪会变坏，有下降的趋势。

>>》》》》•

137. 不，你不是一个人；大师始终与你同在，守护着你。你应该放下所有焦虑，将你亲爱的和亲近的人托付给大师的照顾。尽可能定期花时间以专注和注意力的方式重复，此时不应让任何思绪在你的脑海中升起。随着你通过重复增加专注力，你将获得更多的平静和更大的喜悦。

关于火化，你可以随心所欲；就像当你的鞋子变得旧了、磨损了，你不再穿它们，而是以方便的方式处理掉一样。尸体就像一件被丢弃的衣物，可以方便地处理掉。圣玛特关注的是灵魂，而不是身体。埋葬或火化只是习俗。

138. 每个人在出生前，根据前世的因果，苦难和贫穷也是预先注定的。他们必须经历；然而，

2 1 4 SPIRITUAL GEMS  
Master's disciple who raises his soul becomes indifferent  
to external surroundings.  
139. I am ver- glad to learn that your son has  
eome out safe and sound from the ordeal of war.  
No, after death, the karma of one does not affect  
the other. The relationship is broken. The relation-  
ship was between two bodies. One body having  
perished, its soul cannot be seen by the surviving body.  
Sometimes the dead are attracted by the living on  
account of the love subsisting between the two. Yet  
the survivor cannot perceive the bodiless.  
The Master is always with you. He is always  
present with His disciples in His Astral Form. In  
order to get more firmly rooted in your spiritual practice,  
you should work hard.  
The bluish constellations and stars are at the  
threshold of the inner world. Try to penetrate within.  
The progress does continue, though the Master  
may have left the earth-plane forever. This is based on  
experience. My Master Initiated a lady and soon  
after departed from this life. Several years after that,  
the lady's soul went inside very far.  
•» • »  
140. I was very glad to read its contents. Many  
of your questions have been answered by my reply to  
— which it is expected you will read.  
I am greatly pleased to find that you have already  
freed your mind from unnecessary attachments and  
activities. If you continue this process so as to throw  
out all desires and thoughts excepting necessary ones,  
then it is expected that you will begin to experience

2 1 4 精神宝石 一个大师的弟子，当他提升自己的灵魂时，会对外部环境变得冷漠。

139. 我非常高兴地得知您的儿子从战争的磨难中安然无恙地回来了。

不，死后，一个人的业力不会影响另一个人。关系已经断裂。关系存在于两个身体之间。一个身体消亡后，其灵魂无法被存活的身体所看见。有时，由于两人之间的爱情存在，死者会被生者吸引。然而，幸存者无法感知无形的身体。

大师始终与你同在。他始终以他的灵体形式与他的弟子们同在。为了使你的精神实践更加稳固，你应该努力工作。

蓝色星座和星星是内世界的门槛。试图穿透其中。

进展仍在继续，尽管大师可能永远离开了地球层面。这是基于经验。我的大师启动了一位女士，不久后就离开了这个世界。在那之后几年，那位女士的灵魂深入得很远。

•» • »

140. 非常高兴阅读其内容。您许多问题已通过我对——的回复得到解答，预计您会阅读。

我非常高兴地发现你已经从无必要的牵挂和活动中解放了你的心灵。如果你继续这个过程，以便摒弃所有除了必要的之外的所有欲望和思想，那么预计你将开始体验到

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pleasure in concentrating, because when the mind  
becomes still, then in its interior is reflected the Form  
of the Master as well as the Holy Sound; just as in a  
tank's surface are reflected the trees and houses standing  
on its bank, with such distinctness that the image looks  
real. But, on the other hand, if the surface is disturbed  
by wind, then the reflection disappears. In the same  
way our mental equanimity is disturbed every moment  
by desires and thoughts, and our mind and soul are  
always flowing outward so that therein the radiance of  
the Master's Form and Sound cannot be reflected.  
This is the reason why our progress is so slow. When  
your mind, purified from all thoughts, becomes  
concentrated at one point, then the above mentioned  
visions will be reflected in it.  
All the objects of this world, except the soul and  
the Holy Sound, are transitory. They are undergoing,  
change every moment. This world is in the keeping  
of Kal, whom people call God or Brahm. All of us  
are in his custody. Our True Home is the purely  
Spiritual Region (Sach Khand), and our True Father  
is Sat Nam. He is our Ocean, of which we are mere  
drops, and every drop longs to join its Ocean. As Sat  
Purush is imperishable, so is our soul. Kal cannot kill  
us, but we are subject to his command, and he is causing  
us great pain. He has tied us in the chains of desires  
and karma.  
If we think deeply, then the creation appears to be a  
wonderful merry-go-round. All the souls inhabiting  
this material world are divided into five classes, according  
to quantity of tattwas (essences or elements) in each :  
The first comprises the vegetable kingdom, in  
which only water is the active principle (tattwa),  
while the four remaining tattwas are dormant.

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专注于集中精力，因为当心灵变得平静时，在其内部就会反映出大师的形象和神圣的声音；就像在坦克表面反射出岸边站立树木和房屋，如此清晰，以至于图像看起来是真实的。但是，另一方面，如果表面被风吹动，那么反射就会消失。同样，我们的心理平衡每时每刻都会被欲望和思想所打扰，我们的心灵和灵魂总是向外流动，因此大师的形象和声音的光辉无法在其中反射。这就是我们进步如此缓慢的原因。当你的心灵从所有思想中净化，集中在一个点上时，那么上述提到的体验将会反映在其中。

世间所有物体，除了灵魂和神圣之声，都是短暂的。它们每时每刻都在变化。这个世界由卡尔守护，人们称之为上帝或梵天。我们都在他的监护之下。我们的真正家园是纯粹的精神领域（萨奇·坎德），我们的真正父亲是萨特·纳姆。他是我们的海洋，我们是其中的水滴，每一滴水都渴望回到它的海洋。由于萨特·普鲁什是不朽的，我们的灵魂也是如此。卡尔不能杀死我们，但我们受他的命令所约束，他正在给我们带来巨大的痛苦。他已经将我们束缚在欲望和业力的锁链中。

如果我们深入思考，那么创造似乎是一个奇妙的旋转木马。居住在这个物质世界中的所有灵魂，根据每个灵魂中五大元素（精华或元素）的数量分为五类：

第一类包括植物界，其中只有水是活跃原则（tattwa），而其余四个 tattwa 处于休眠状态。

2 1 6 SPIRITUAL GEMS  
Next comes the insect world, in which two tattwas  
are active; namely, fire and air — the remaining three  
being dormant.  
The third class consists of egg-born creatures, in  
which water, fire and air are active — the remaining  
two being inactive.  
The fourth is the animal kingdom, in which only  
the akash tattwas is inactive while the remaining four  
are active. That is why the animals lack reason.  
The fifth class consists of human beings, in which  
all the five tattwas are in their full activity.  
These tattwas are not to be confounded with  
elements of chemical scientists. They refer to the  
condition of matter, and not to its ingredients.  
Now it will be seen that Kal has very cleverly  
entangled all these five classes in the net of karma,  
because in every class he has so provided that creatures,  
should eat creatures. Take the case of the creatures of  
the sea —the biggest fish eat other big fish; the latter  
in their turn dine on small fish, and these eat up smaller  
fry which subsist on insects in the water. In short,  
in water one creature has to eat another, as no other  
food is provided. Now take the creatures on dryland —  
therein tigers, lions and wolves kill goats, sheep, deer  
and so forth, while the latter live on vegetation. The  
hawks eat sparrows, while the latter make the insects  
their food. Men live upon all kinds of birds, animals  
and vegetables. Thus, in all the world, creatures eat  
creatures. Now, the rule is that those creatures that  
are eating others, shall be eaten by those whom they  
eat. Thus, can there be any possibility of the debt  
of karma being cleared up?  
Now take the souls inhabiting the higher regions  
of subtle matter. They are as much subject to pain,

2 1 6 精神宝石 接下来是昆虫世界，其中有两个原质活跃；即火和空气——其余三个处于休眠状态。

第三类包括卵生生物，其中水、火和空气活跃——其余两种处于不活跃状态。

第四种是动物界，其中只有阿卡什原质是静止的，而其余四个都是活跃的。这就是为什么动物缺乏理智。

第五类包括人类，其中五大元素都处于充分活跃状态。

这些原质不应与化学科学家的元素混淆。它们指的是物质的状态，而不是其成分。

现在可以看出，卡尔非常巧妙地将这五种生物类别纠缠在业力的网中，因为在每个类别中，他都这样安排，生物应该吃生物。以海洋生物为例——最大的鱼吃其他大鱼；后者又以小鱼为食，而这些小鱼则以水中的昆虫为食。简而言之，在水中，一种生物必须吃另一种生物，因为没有其他食物提供。现在来看看陆地上的生物——其中老虎、狮子和狼捕食山羊、绵羊、鹿等等，而后者则以植被为食。鹰吃麻雀，而麻雀则以昆虫为食。人类以各种鸟类、动物和蔬菜为食。因此，在全世界，生物吃生物。现在，规则是那些吃其他生物的生物，将被它们所吃的生物所吃。这样，还有可能消除业力的债务吗？

现在，让我们看看居住在细微物质高层区域的灵魂。它们同样会遭受痛苦。

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pleasure and passion as the souls in the world of gross  
matter. Those whose karma is worst are made to  
suffer in the region of hell; others whose karma is a  
little better are made to wander as ghosts and evil  
spirits; those whose karma is still better reside in Deva  
Lok or Pitri Lok, while still higher souls enjoy them-  
selves in Paradise. Those still purer reside in Baikunth  
(higher paradise); while the souls of Incarnations,  
prophets of higher degrees and yogis rest themselves  
in the region of Brahm (Trikuti). There they enjoy  
the pleasures of that region for a very long period of  
time, but in the end they, too, after running their  
course, have to be born in this material world.  
Now, from Trikuti down to the vegetable king-  
dom is the sphere of Kal, in which are rotating all the  
souls according to their karma. The ruler of the circle  
is Kal (Brahm), who wishes to confine all these souls  
to his own domain, taking care not to let them go out  
of his own sphere, so that the latter may not become  
depopulated.  
When Sat Purush, from whom all these souls had  
emanated found them in trouble, He sent His Saints  
from Sach Khand to initiate these souls in His Path.  
Saints are always present in this world. Their mission  
is to take the soul from the sphere of Kal to Sach Khand.  
They do not meddle with the religions of the world.  
Their teaching is the same for all; namely, to make the  
soul attend to the Holy Sound, as the current of Sound  
comes direct from the Supreme Being. Therefore,  
Sound is the direct route to Sach Khand.  
As, by degrees, the mind and soul become enam-  
ored of the Sound, the latter will burn out all our  
impurities and make them pure. When pure, they  
will be attracted by the Sound and will begin to ascend

玛哈拉杰·萨万·辛格·JL 的信件 2 1 7

快乐与激情，是粗物质世界中的灵魂。那些业力最恶的人在地狱区域受苦；那些业力稍好的人成为鬼魂和恶灵四处游荡；那些业力更好的人居住在帝释天或祖先天，而更高层次的灵魂在天堂中享受自己。那些更为纯净的灵魂居住在白昆塔（更高的天堂）；而转世灵魂、高级先知和瑜伽士在梵天（特里库提）区域休息。在那里，他们享受那个区域的快乐很长时间，但最终，他们也在完成了自己的旅程后，必须在这个物质世界中重生。

现在，从特里库提到植物王国是卡拉的领域，所有灵魂都根据他们的业力在其中旋转。圆圈的统治者是卡拉（梵天），他希望将所有这些灵魂限制在自己的领域内，注意不让它们离开自己的领域，以免后者变得人口稀少。

当所有这些灵魂的源头——萨特普鲁沙发现他们陷入困境时，他派遣了他的圣人从萨奇罕德开始引导这些灵魂走上他的道路。圣人始终存在于这个世界上。他们的使命是将灵魂从卡尔领域带到萨奇罕德。他们不干涉世界的宗教。他们的教诲对所有的人来说都是一样的；即让灵魂专注于神圣的声音，因为声音的潮流直接来自至高无上的存在。因此，声音是通往萨奇罕德的直接途径。

随着心灵和灵魂逐渐陶醉于声音，后者将烧尽我们的一切杂质，使它们变得纯净。当它们纯净时，它们将被声音吸引并开始上升

2 1 8 SPIRITUAL GEMS  
inwards. At last, when both reach Trikuti, the mind  
will become one with Brahm. It was generated from  
this region, and will merge into it. Then the soul,  
having separated from the mind, will go to the region  
of Daswan Dwar (Par Brahm) and find itself free from  
all diseases as well as from the sphere of Kal. Then  
Satguru will, by degrees, take it to Sach Khand.  
Therefore, the only way to go out of this world and  
leave the sphere of Kal is by listening to the Holy Sound  
and having love for the Satguru.  
You will, perhaps, object that when Nature has  
made creatures the food of creatures, then why is  
animal food forbidden and we are told to subsist on a  
vegetable diet. The answer is that sin, giving pain to the  
soul and mind, depends upon the quantity of active  
tattwas. The vegetables and fruits are recommended  
because they do not possess mind, or possess it in a  
dormant state, incapable of feeling pain and complain-  
ing. Destroying of insects is a greater sin than destroy-  
ing vegetables, bird killing is worse than insect killing,  
and animal killing is worse than bird killing, while  
man killing is the worst of all. There is karma even in  
vegetable eating, but not so heavy as in animal food.  
The Holy Sound alone is potent enough to wash away  
karma of all kinds. The lighter the karma, the greater  
is the attraction of the soul towards the Sound.  
This letter is lengthy and may prove tedious;  
therefore it may not be made longer. The remainder  
will come later, at some other time.  
141. As for—, her karma is very defective and  
as Saints do not wish to give another incarnation in  
this world to their followers, therefore it appears proper

精神宝石，他们将受到声音的吸引并开始向内上升。最后，当两者都达到三谷时，心灵将与梵合一。它源自这个区域，并将融入其中。然后灵魂，与心灵分离后，将前往达斯万达瓦尔（帕拉布）的区域，发现自己摆脱了所有疾病以及卡拉的领域。然后，萨特古鲁将逐步将其带入萨奇甘德。因此，走出这个世界并离开卡拉领域的唯一途径是通过聆听神圣的声音并对萨特古鲁怀有爱。

您可能会反对，当大自然使生物成为其他生物的食物时，为什么动物食品被禁止，而我们被告知要依靠素食生活。答案是，罪恶，给灵魂和心灵带来痛苦，取决于活跃的五大元素的量。蔬菜和水果被推荐，因为它们不具有心智，或者具有一种处于休眠状态的心智，无法感受到痛苦和抱怨。消灭昆虫比消灭蔬菜更大的罪恶，杀鸟比杀昆虫更恶劣，而杀动物比杀鸟更恶劣，而杀人则是所有罪恶中最严重的。即使在素食中也有业力，但不如动物食品那么沉重。只有神圣的声音足够强大，可以洗去所有种类的业力。业力越轻，灵魂对声音的吸引力就越大。

这封信很长，可能会显得枯燥；因此，它可能不会变得更长。其余的内容将在其他时间再补充。

141. 至于她，她的业力非常不完善，因为圣人们不希望在这个世界中给他们的信徒另一个转世，因此这似乎是合适的

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 1 9  
that her karma should be washed out in this birth.  
There can be no doubt that she is in great trouble,  
still the debt of karma must be paid off; otherwise  
it will become the cause of another birth. As a mother  
takes her baby to the surgeon to get its abscess opened,  
and it is not her intention to cause pain to her child,  
but to obtain perfect health for it, and without under-  
going pain the baby cannot recover, so the same is  
the case with —. Please encourage her so that she may  
not lose heart, but may bear her illness with patience  
and fortitude, taking it to be for her good.  
Up to this time there is no English magazine  
bearing on this Path. Any other English book that  
comes out of the press concerning the R. S. will be sent  
to you.  
Your statement that your husband and yourself,  
while traveling along the same Path, have different  
experiences, is correct. The karma of each is separate  
and hence it is that while both are going the same way,  
yet the success and interruptions along the spiritual  
journey experienced by the one are different from those  
experienced by the other. Although much of your  
karma is similar to that of your husband, yet it  
cannot be so in its entirety and hence the difference  
in the journey. Just as when the wife is ill, the  
husband is not necessarily so, the karma of each is  
different.  
If it is found inconvenient to sit in the prescribed  
posture, then one may sit in an easy chair with the  
hands in the prescribed position; or, one may sit squat-  
ting and use a wooden bracket to support the elbows  
in the position. — need not take the prescribed posture,  
but let her take any convenient posture in her chair or  
bed and turn her attention to the Sound. The only

玛哈拉杰·萨万·辛格 Jl 的信 2 1 9

她的业力应在这次生命中洗净。毫无疑问，她正处于极大的困境中，但业债必须偿还；否则，它将成为另一世生命的缘由。就像母亲带着她的婴儿去看外科医生，切开其脓肿，她并不是有意要给她的孩子带来痛苦，而是为了让孩子获得完美的健康，而孩子不经历痛苦是无法康复的，情况与此相同。请鼓励她，让她不要失去信心，而应以耐心和坚韧承受她的疾病，将其视为对她有益。

截至目前，尚无涉及此路径的英文杂志。任何关于 R. S.的英文书籍出版后，都将寄给您。

你的陈述，即你和你的丈夫在沿着同一条道路旅行时有着不同的经历，是正确的。每个人的业力都是独立的，因此尽管两人都在走同一条路，但他们在精神旅程中的成功和中断体验却各不相同。尽管你大部分的业力与你的丈夫相似，但整体上并不完全相同，因此旅程中的差异。就像当妻子生病时，丈夫不一定也会生病一样，每个人的业力都是不同的。

如果发现坐着规定的姿势不方便，那么可以坐在扶手椅上，双手放在规定的位置；或者，可以蹲坐，并用木制支架支撑肘部。—无需采取规定的姿势，但让她在椅子上或床上采取任何方便的姿势，并将注意力转向声音。唯一

2 2 0 SPIRITUAL GEMS  
thing is that a posture once taken should not be changed  
during a single sitting.  
I greatly appreciate that you do not dislike to keep  
aloof from society. As none befriends us except Holy  
Sound and Guru, and as at the time of death no  
society can serve us, then why should we fall in love  
with societies and the things of this world? They were  
meant for our comfort and so we should take service  
from them according to our need, but not make them  
idols of worship. True renunciation depends upon the  
attitude of the mind. A man who, while living in this  
world and doing its work keeps his mind free from it,  
can be said to have renounced the world; and one who,  
living in solitude, has his mind full of worldly desires,  
should be called a man of the world.  
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. Fly upwards upon the wings of

2 2 0 精神宝石 只有在单次静坐期间，采取的姿势不应改变。

我非常感激您不喜欢与社会保持距离。既然除了神圣的声音和上师外没有人能成为我们的朋友，而且死亡时没有任何社会能为我们服务，那么我们为什么还要爱上社会和这个世界的事物呢？它们是为了我们的舒适而存在的，因此我们应该根据我们的需求从它们那里获得服务，但不要把它们当作崇拜的偶像。真正的放弃取决于心态。一个在世界上生活并从事其工作，同时保持他的心灵不受其影响的人，可以说他已经放弃了世界；而一个生活在孤独中，心中充满了世俗欲望的人，应该被称为世界之人。

您的愿望访问印度受到欢迎，但我希望您不需要使用您的双手、双脚和身体，而是无脚行走，无言说话，无耳听音，无眼观景，坐在室内不仅能游览印度，还能遍历整个婆罗多。如果您只是用肉身看印度，如果不超越这个世界，那还有什么用呢？

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，并且在这里将会脱去。上师的真正形态是神圣的声音，以这种形态，上师渗透你身体上的每一根毛发，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，当你到达三怙时，上师将以他声音的形态陪伴你，甚至直到萨奇甘德。在翅膀上飞升，

MAHARAJ SAWAN SINGH Jl'S LETTERS 221  
faith and love so that you may talk to Him every day  
and be with Him always. This will come gradually,  
so you need not despair. Perform your devotion  
regularly, and one day all these powers shall be yours  
and you shall reach your True Home.  
• » •  
142. I quite see the force of your point that for  
the Americans it is very hard to isolate the spiritual  
Truth from the admixture of Theosophy and Christian  
Science and 'healing the sick' and 'curing the blind'.  
The incomplete grasp of the evolution as developed by  
present day science is another stumbling block. Man  
is a mixture of matter, mind, spirit and the Truth.  
This eye sees matter only, though it is aided by  
the telescope and the microscope. The eye that sees  
the mind and the spirit is different from this eye.  
This eye depends on the extraneous source of light for  
illumination. The other eye is self-luminous. Guru  
Nanak says : "The eyes that see the Lord are different  
from these eyes." When the attention is reversed and  
is held at the eye focus, that eye becomes active and  
begins to function, and sees the cause instead of the  
effect, and the higher the reversed attention rises, the  
more luminous and penetrating this inner eye becomes.  
Finally it sees the Primal Cause.  
As members of this world we assume certain duties  
pertaining to the sphere of our activity. We should  
perform them as best we can, without losing ourselves  
in their] performance. All the philosophers and mystics  
agree on the par excellence of man in creation. His  
superiority lies in that, as man, he can solve the riddle  
of the universe and isolate the cause from the effect.  
And if he did not solve this riddle, he came in vain.

玛哈拉杰·萨万·辛格 Jl 的信件 221

飞向信仰与爱的翅膀，以便你每天都能与他交谈，永远与他同在。这会逐渐实现，所以你不必绝望。定期履行你的虔诚，总有一天，所有这些力量都将属于你，你将到达你的真正家园。

• » •

142. 我完全理解您的观点，对于美国人来说，很难将精神真理从神智学、基督教科学以及“治愈病人”和“治愈盲人”的混合中分离出来。对进化论的不完整理解是另一个障碍。人是物质、心灵、精神和真理的混合体。

这双眼睛只能看到物质，尽管它借助望远镜和显微镜。看到心灵和灵魂的眼睛与这双眼睛不同。这双眼睛依赖于外来的光源进行照明。另一双眼睛是自发光的。古鲁·纳纳克说：“看到主之眼与这些眼睛不同。”当注意力反转并集中在眼睛焦点上时，这双眼睛变得活跃并开始工作，看到原因而不是结果，反转的注意力越高，这内在的眼睛就越明亮、越敏锐。

最终它看到了原始原因。

作为这个世界的成员，我们承担着与我们的活动领域相关的某些责任。我们应该尽我们所能去履行它们，而不要在履行中迷失自我。所有哲学家和神秘主义者都一致认为，在创造中人类是卓越的。他的优越性在于，作为人类，他可以解开宇宙之谜，将原因与结果区分开来。如果他未能解开这个谜团，那么他的到来就是徒劳的。

2 2 2 SPIRITUAL GEMS  
Therefore, repeatedly, I draw your attention to this  
important duty of man. You are on the high road of  
the Current, and with love and faith and forced marches,  
travel on this road and reach the place of eternal  
Peace and Bliss.  
Mind is the disturbing element. It connects  
spirit with matter by coming in between as a connect-  
ing link. When the tendency of the mind is outward,  
it is attached with matter, and when it looks inward,  
it gets detached from matter and tries to know the  
spirit which naturally has an inward tendency. In  
proportion to the loosening of the union of mind with  
matter, the union of mind with soul strengthens.  
Carefully, therefore, examine the tendencies of  
the mind and study its weaknesses, and try to overcome  
them. So long as there is dirt in the mind, it cannot  
stay within. Its attachments draw it out. Which-  
ever pan of the balance is loaded, that pan goes down  
always. Mind is our enemy, and like an enemy, its  
movements should be watched.  
The whole world — man, animal, bird, insect —  
dances to the tune of mind. Every creature is being  
tossed up and down by it. The only place where  
mind dances is when it is brought before the Current.  
Only then it becomes helpless. It cannot be controlled  
by the study of scriptures, nor by the performance of  
austerities. Neither the soldier nor the warrior, nor  
the conqueror, nor the moralist has succeeded against  
it. He who ever succeeded against it, did so by catch-  
ing the Sound Current.  
• • « •  
143. I received your two letters in due course  
of time. About a month ago a few copies of the pamph-

因此，我反复提醒你们，这是人类的重要职责。你们走在潮流的高路上，带着爱和信仰，强行军般地在这条路上前进，达到永恒的和平与幸福之地。

心灵是干扰因素。它通过作为连接环节介入，将精神与物质联系起来。当心灵向外倾斜时，它与物质相附，而当它向内看时，它从物质中解脱出来，试图了解自然具有内向倾向的精神。随着心灵与物质结合的松弛，心灵与灵魂的结合加强。

谨慎地检查心灵的趋势，研究其弱点，并努力克服它们。只要心灵中有污垢，它就无法保持内在。它的执着将其拉出去。无论天平的哪一边被加载，那一边总是会下沉。心灵是我们的敌人，就像敌人一样，它的行动应该被监视。

整个世界——人、动物、鸟、昆虫——都随着心灵的旋律起舞。每个生物都被它抛上抛下。心灵起舞的唯一地方，就是当它呈现在当下之时。只有那时，它才会变得无助。它不能通过研习经文来控制，也不能通过苦修来实现。无论是士兵还是战士，征服者还是道德家，都无法战胜它。只有那些战胜它的人，是通过捕捉声音之流而做到的。

• • « •

143. 我在规定的时间内收到了你的两封信。大约一个月前，我收到了几份小册子。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 2 3  
lets were sent to you without any covering letter  
with them. No money is to be sent for these, as the  
price is nominal. I shall be glad to supply more copies  
if needed.  
Regarding the yogi and his forty dollar course,—  
wrote to me about him. I gave her an outline of the  
yoga course and compared it with Sant Mat, and as  
usual, gave her full permission to satisfy her curiosity.  
There is nothing very wrong with the system, in as  
far as they go. The point is that the systems, when  
practically looked into, do not carry very far.  
Almost all of the systems end at the first stage of Sant  
Mat (that is, they end where we begin). Even this  
stage is reached only by a few.  
Again, there is no fixed time, limit in any system,  
in which time a practitioner will reach the stage. If  
anybody fixes the time limit, .he is deceiving himself  
and deceiving others. People become enamored  
when they hear one say that by following this or  
that system, they will attain the goal in so much time,  
and are caught. They do not critically examine  
themselves. Mind is not a thing that can be switched  
off and on at will.  
It cannot be taken away from its routine course  
in spite of one's best effort in a day, a month or a year.  
It is a life-long struggle. Those who have undergone  
this struggle, or who are engaged in it, understand  
what it is to conquer the mind. It is son, daughter,  
wife, husband, friend, wealth and poverty, attachment,  
greed, lust, anger, pride and what not. It is attached  
to the outside world with ropes, double ropes, triple  
ropes, and manifold ropes, and has been held by these  
chains so long that it does not feel the irksomeness of  
its bonds. It likes them instead.

玛哈拉杰·萨万·辛格 Jl 的信件 2 2 3

大约一个月前，有几份小册子被发送给您，没有随附任何信件。这些不需要寄钱，因为价格很低。如果需要，我很乐意提供更多副本。

关于这位瑜伽士和他的四十美元课程——写信给我关于他。我给她概述了瑜伽课程，并将其与圣玛特进行比较，并像往常一样，给她充分的许可以满足她的好奇心。就他们所涉及的而言，这个体系并没有什么大问题。问题是，当实际考察这些体系时，它们并没有走得很远。几乎所有的体系都在圣玛特的第一阶段结束（也就是说，它们在我们开始的地方结束）。甚至这个阶段也只有少数人能达到。

再次，在任何系统中都没有固定的时间限制，在这个时间限制内，从业者将达到那个阶段。如果有人设定时间限制，那么他是在欺骗自己和他人。当人们听到有人说通过遵循这个或那个系统，他们将在如此短的时间内达到目标时，他们会着迷，并被抓住。他们没有批判性地审视自己。心灵不是可以随意开关的东西。

尽管一天、一个月或一年内人们尽力去改变，它也无法脱离其常规轨迹。这是一场终身的斗争。经历过这场斗争或正在其中的人，懂得征服心灵的意义。它是儿子、女儿、妻子、丈夫、朋友、财富和贫穷、执着、贪婪、欲望、愤怒、骄傲等等。它用绳索、双绳、三绳和无数绳索与外界相连，被这些锁链束缚了如此之久，以至于它不再感受到束缚的烦恼。相反，它喜欢这样。

2 2 4 SPIRITUAL GEMS  
Mind has completely forgotten its origin. To  
the caged bird, its captivity is the normal run of life.  
What would a course of Yoga do for such a mind?  
The tangled skein cannot be unraveled so easily.  
Just as a mother watches over and looks after her child,  
a devotee looks after his mind. Even then there is  
no time limit. In the words of a famous poet, that  
struggle with the mind is like the invitation to a lover  
to come ready for the extreme sacrifice (loss of his  
head), but there is no promise of even an interview from  
the beloved.  
If it were an easy affair, Guru Nanak would not  
have sat on pebbles for twelve years. Christ would  
not have spent nineteen years in the Tibetan hills,  
and the founder of the R. S. Himself would not have  
contemplated in a solitary, dark, back room for seventeen  
years. I need not write more. You know the struggle.  
Doctor has already said, "It is death in life". All  
that I would add is that there is no disappointment to  
those who are attached to the Current within. Sooner  
or later the door will open.  
—'s tragic end was reported at the time in India's  
leading newspapers as well. Looking at it from the  
angle of vision of the matter of fact man of the  
world, it was a rash act. Aviation over seas is not  
safe yet (1930). Yet Lindberg succeeded where  
— failed.  
Matter of fact men would say that —'s machine  
was not as good or that he came across very foul  
weather and, on the whole, that — was not wise enough  
when he undertook this adventure. The matter of  
fact man has to give some reason to account for an  
occurrence. When a doctor fails to find any other  
reason for a death, he calls it heart failure, and there  
the matter ends. When the cause is known, the

心灵完全忘记了它的起源。对于笼中的鸟儿来说，它的囚禁是生活的常态。瑜伽课程会对这样的心灵有何作用？纠缠的线团不能轻易解开。就像母亲照看和照顾她的孩子一样，信徒照看他的心灵。即便如此，也没有时间限制。正如一位著名诗人的话所说，与心灵的斗争就像邀请一个恋人准备好进行极端的牺牲（失去他的头），但连一次会面的承诺都没有。

如果这是一件容易的事情，纳纳克大师就不会坐在鹅卵石上十二年了。基督就不会在藏地山丘上度过十九年，R. S. 的创始人自己就不会在孤独、黑暗的后房间里沉思了十七年。我无需再写更多。你知道这种挣扎。医生已经说过，“这是生中的死”。我所要补充的是，对于那些内心附着于潮流的人来说，没有失望。迟早门会打开。

当时在印度的各大报纸上也报道了他的悲剧性结局。从事实派的世界人的视角来看，这是一次鲁莽的行为。航空跨海飞行在 1930 年还不安全。然而，林德伯格在——失败的地方取得了成功。

事实上，人们会说——的机器并不那么好，或者说他遇到了非常恶劣的天气，总的来说，他在进行这次冒险时不够明智。事实上的人必须给出一些理由来解释一个事件。当医生找不到其他死亡原因时，他会称之为心力衰竭，然后事情就结束了。当原因已知时，

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element of surprise disappears. Common occurrences  
do not produce surprise, for the cause is so apparent.  
Similarly, those who see the past and future with  
the inner eye, and see the cause of a happening in  
this life in some distant past, are not surprised at the  
extraordinary happening, like—'s tragedy. To them  
it is the result of a cause, a natural effect.  
Destiny is, therefore, nothing extraordinary to  
the inner eye. It is simply a matter of routine.—was  
to end his present life like this. It was the result of  
his own doing at some previous time. He could not  
avoid it. When you say he was clean and sound and  
there was no necessity for him to hazard this, then  
you take away all blame from him, and have to admit  
that he must have been forced to undertake it uncon-  
sciously, by force of circumstances which he could not  
see or avoid. He was helpless. He probably under-  
took it with all the forethought he was capable of.  
Saints, as a rule, do not interfere with what is  
happening. They live in the Will of the Supreme.  
Because they see the past, present and future, there  
is nothing extraordinary for them. Knowing full  
well the past, present and future, they pass their time  
unostentatiously. They intentionally pass as ignorant.  
They look at things from a much broader point of view,  
while we look at them from a comparatively narrow  
angle. Deaths and births are great events to us, and  
yet they are not equal to even a drop in the great  
Ocean of Creation.  
A story goes that in the time of Guru Nanak a  
man came to Him and in the course of conversation,  
the subject came up about Saints living in the Will of  
the Supreme. Nanak advocated the supremacy of  
His Will and the safety of the individual in bringing

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惊喜元素消失。常见事件不会产生惊喜，因为原因如此明显。

同样，那些用内在的眼睛看到过去和未来，并在遥远的过去看到生活中发生事件的因果关系的人，对这种非凡的事件不会感到惊讶，比如——的悲剧。对他们来说，这是因果的结果，是一种自然效应。

命运对内在的眼睛来说，因此并不非凡。这仅仅是一桩例行公事。——他原本打算就这样结束自己的生命。这是他以前某个时候自己行为的后果。他无法避免。当你说他干净健康，没有必要冒险这样做时，那么你就剥夺了他的所有责任，不得不承认他一定是被迫无意识地承担起这项任务，这是由于他无法看到或避免的环境力量。他是无助的。他可能已经尽了他所能的所有预见性来承担这项任务。

圣人通常不干涉正在发生的事情。他们生活在至高意志之中。因为他们看到过去、现在和未来，对他们来说没有什么非凡之处。深知过去、现在和未来，他们默默无闻地度过时光。他们故意表现得无知。他们从更广阔的角度看待事物，而我们则从相对狭窄的角度看待它们。生死对我们来说是大事，然而它们甚至不及创世大海中的一滴。

一个故事说，在古鲁·纳纳克的时代，有一个人来到他面前，在谈话过程中，话题提到了生活在至高无上意志中的圣人。纳纳克提倡他的意志的至高无上和个体在实现这一意志中的安全。

2 2 6 SPIRITUAL GEMS  
himself into line with His Will. The man advocated  
the superiority of reason and action. The long and the  
short of it was that the man asked Nanak if he could  
point out some one who lived up to this. Nanak gave  
the name of one Bhai Lalo, a carpenter, and gave him  
the other particulars. This man, in time, reached  
Lalo's place and found him working in his shop. Lalo  
greeted him and said that he would attend to him in  
fifteen minutes. The man continued watching Lalo  
who was preparing a wooden plank (bier) to carry the  
dead. After finishing it, he placed it in the shop and  
went out to the bazaar and soon returned with the  
other articles required in disposing of a dead body  
and put them aside with the bier.  
Lalo was about to address his guest when a mes-  
senger came running from Lalo's house and said,  
"Your son fell down from the roof and is dead."  
Lalo was unperturbed and said, reflectively, "His Will".  
The guest was watching Lalo all the time. Lalo  
quietly took out the bier and the other articles, carried  
them to his home and arranged, as is customary, for  
the disposal of a dead body.  
After disposing of the body, and taking leave of  
the people assembled, Lalo returned to his shop with  
the man. He then apologized for his delay in attending  
to him. The man had been watching Lalo all the  
time and knew now that the plank which Lalo had  
been making was intended for the body of his son,  
and that Lalo knew all the time that the boy was to  
fall and die. He, therefore, accused Lalo of negligence  
in not going home in time and saving the child from  
the fall. Lalo repeatedly pointed out that the boy  
was to die like that, and that it was in the interest  
of the child that he was not saved; that his child's

2 2 6 精神宝石，与他自己的意志保持一致。这个人提倡理性和行动的优越性。简而言之，这个人问纳纳克是否能指出一个符合这一标准的人。纳纳克提到了一个名叫巴伊·拉洛的木匠，并提供了其他细节。这个人，在一段时间后，到达了拉洛的地方，发现他在自己的店里工作。拉洛问候他，说他会在十五分钟后照顾他。这个人继续观察拉洛，他正在准备一块木板（灵柩）来抬运死者。完成后，他把木板放在店里，然后出去集市，很快带着处理尸体所需的其它物品回来，把它们放在灵柩旁边。

Lalo 正要向他的客人致辞时，一个信使从 Lalo 的房子里跑来，说：“你的儿子从屋顶上摔下来死了。”Lalo 很平静，反思地说：“他的遗愿”。客人一直在观察 Lalo。Lalo 静静地拿出灵床和其他物品，把它们带到自己家里，按照惯例安排了处理尸体的事宜。

处理完尸体，告别了聚集的人们后，Lalo 和那个人一起回到了他的店铺。他为此人对自己的延误表示道歉。那个人一直在观察 Lalo，现在他知道 Lalo 正在制作的木板是为了他儿子的尸体，而且 Lalo 一直知道那个男孩会坠落并死去。因此，他指责 Lalo 没有及时回家，未能救下孩子。Lalo 反复指出，男孩注定会那样死去，而且正是 Nanak 所倡导的他的意志的至高无上和个体的安全，使得孩子未能得救；他的孩子

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connection with himself was to end like that, that it  
was in the fitness of things that this had happened,  
and he was happy ir His Will.  
Now Lalo's is not a negative attitude. It is a  
decidedly positive attitude, which is not attained as  
long as one is confined to the sphere of reason alone.  
Reason is blind and the activity based on reason is  
also blind, in comparison to what is seen by the inner  
eye. But so long as the inner eye is not seeing, one  
is in the sphere of reason or intellect, and has only this  
reason to guide him. Looked at from the point of  
view of reason, — was not wise in his adventure. Looked  
at from the point of view of the inner eye, he could  
not help it and it was to happen like this.  
You ask "Would he have been saved, if he had  
taken to the R. S. ?" If death is an event of our life,  
then the Initiation into the Sound Current is the event  
of events. The Initiation is pre-ordained. Those  
who are destined to receive it in this life get it, and not  
otherwise, no matter how close they may be to a  
Master. Death and Initiation are in no way to be  
connected together. One is independent of the  
other.  
The outward run of soul, covered by mind and  
matter, may be likened to a journey by stage on a  
long road. The journey from one station to another  
is the span of a single life. Now, assume that the  
journey is made in such a way that the covering is  
changed at every stage. The old covering is left  
behind, but the impressions of the last journey are  
there. These impressions or experiences mould the  
onward course; and if there are many travelers on the  
road, one traveler impresses and is impressed by the  
others.

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他与自己的联系就这样结束了，这是顺理成章的事情，这一切都符合他的意愿，他为此感到高兴。

现在拉洛的态度并非消极。它是一种明确积极的姿态，只要一个人局限于理性范畴，就无法获得这种态度。理性是盲目的，基于理性的活动也是盲目的，与内在之眼所看到的相比。但只要内在之眼没有看到，一个人就处于理性或智力的范畴中，只有这种理性来引导他。从理性的角度来看——在他的冒险中并不明智。从内在之眼的视角来看，他无法阻止，事情就是这样发生的。

你问：“如果他加入了 R.S.，他会得救吗？”如果死亡是我们生命中的事件，那么进入声音之流的事件就是所有事件中的事件。启蒙是预先注定的。那些注定在这一生中接受它的人会得到它，不会以其他方式，无论他们可能多么接近一个大师。死亡和启蒙在没有任何方式下应该被联系在一起。一个是独立于另一个的。

灵魂的外出，被心灵和物质所覆盖，可以比作在漫长道路上的一段旅程。从一个车站到另一个车站的旅程就是一个人的一生。现在，假设这段旅程是以这样的方式进行的，即在每个阶段都会改变覆盖物。旧的覆盖物被留下，但上一次旅程的印象仍然存在。这些印象或经验塑造了前进的道路；如果有许多旅行者在路上，一个旅行者会影响到其他人，也会被其他人所影响。

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A traveler left behind may catch up again. A  
set-back or a run-back is not unusual. A skirmish  
in one stage may develop into a fight in another stage.  
The vanquished in one stage may turn out victorious  
in another. The impressions and experiences on a  
journey are the karmas. They influence reason as  
a magnet influences iron. —'s reason was influenced  
by his past history, and so is the reason of everyone  
else. No two persons think alike, because the past  
history is never the same. On this journey no traveler  
is one hundred per cent fatalist or a free-wilier. A  
fatalist makes feeble efforts, but is not always successful.  
In this journey, struggle is the rule.  
We have been on this road ever since creation  
started — an endless period. We have not gone back  
to our Home, the proof of which is that we are here now.  
The way hence is within us. That is the Sound  
Current, but we are disconnected from the Sound  
Current. Saints connect us with this Current and  
see us back to our Home. This is the mission of the  
Saints. From the time of Initiation, They are with  
the Initiated at the eye focus, help him to come back  
to the focus, and from there, go with him in His  
House.  
There may be people who hold that, in spite of  
their great desire to go within, they do not seem to get  
the help. Such people have only to search their  
hearts a little deeply. They will find that what they  
call their great desire is very superficial. They do  
not want to go within and stay within, but wish as a  
matter of curiosity to return and play the tipster.  
When a soul really wishes to go back, there is nothing  
to prevent it. It is the law. Has any father given  
away his hard earned money to his son to squander

228 精神宝石 离开的旅人可能再次赶上。挫折或退步并不罕见。一个阶段的冲突可能发展成另一个阶段的战斗。一个阶段的失败者可能在另一个阶段取得胜利。旅途中的印象和经验是业力。它们像磁铁影响铁一样影响理智。 ——他的理智受到过去历史的影响，其他人的理智也是如此。没有两个人的想法是相同的，因为过去的历史永远不会相同。在这段旅程中，没有哪个旅人是百分之百的宿命论者或自由意志论者。宿命论者会做出微弱的努力，但并不总是成功。

在这段旅程中，挣扎是规则。

我们自从创造开始就走在这一条路上——一个无尽的时期。我们没有回到我们的家园，这证明我们现在在这里。通往那里的路在我们内心。那就是声音之流，但我们与声音之流断开了联系。圣人将我们与这一电流连接，并引领我们回到家园。这是圣人的使命。从启蒙时刻起，他们与启蒙者一起在目光焦点处，帮助他回到焦点，然后，在那里，与他一起进入他的家园。

可能有些人虽然渴望深入内心，但似乎没有得到帮助。这些人只需深入探查自己的内心。他们会发现，他们所谓的巨大渴望非常肤浅。他们并不想深入内心并停留其中，而是出于好奇想要回来充当消息灵通人士。当灵魂真正想要回归时，没有任何东西可以阻止它。这是法则。有没有父亲把辛苦赚来的钱给儿子挥霍

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away? Or has any father kept away his earnings  
from his deserving son?  
Enclosed is a translation of a poem by the founder  
of the R.S. I am proud of you both and of your work.  
With blessings from the Father.  
1. Soul, I know thou art in distress.  
From the day thou brokest contact with the Word.  
Thou hast formed attachments with the mind.  
Thy stupid mind has bound thee to the body,  
And in the snare of sensual pleasures holds thee.  
2. Thy kith and kin are a source of pain;  
Yet art thou tied fast to these.  
A living spirit thou, and false and lifeless these.  
Between these two how could there reconciliation  
be?  
3. Proper therefore to wake up now,  
Rather than be caught in the cycle of transmi-  
gration.  
Through Sat Sang seek the everlasting,  
And cultivate the Master's love.  
4. From the Master learn the secret of the Word,  
And climb up to the Heaven again.  
Do this much in the present life;  
The Master will look to the rest.  
5. Even now take heed, says Radha Swami;  
Sorrows will vanish and the secret  
Of eternal Bliss stand revealed.  
The first lines of the poem describe the outward run  
of the soul: Soul — mind — body — senses — objects.  
Mind is stupid because it left Trikuti and degraded  
itself by coming down into the body. It did not stay

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远离？还是任何父亲都曾阻止过他的儿子获得应得的收入？

附上 R.S.创始人的一首诗的翻译。我为你们两人以及你们的工作感到骄傲。

蒙父赐福。

灵魂，我知道你正遭受痛苦。

自你与话语断绝联系的那天起。

你用心灵形成了依恋。你愚蠢的心灵将你束缚于身体，并在感官欲望的陷阱中束缚着你。

2.

你的亲戚是痛苦的源泉；然而你却与这些紧密相连。

你是个活生生的灵魂，而这些都是虚假和无生命的。在这两者之间，怎么可能和解呢？

3. 因此现在醒来是恰当的，而不是陷入轮回的循环。

通过静坐寻求永恒，培养对大师的爱。

4.

从大师那里学习话语的秘密，再次攀登天堂。今生就做这么多；大师会关注剩下的。

5.

甚至现在也要注意，拉达·斯瓦米说；悲伤将消失，永恒的喜悦的秘密将揭晓。

诗歌的第一行描述了外向的奔跑：有哪位父亲曾将自己的辛勤所得挥霍给儿子？灵魂——心灵——身体——感官——物体。

心灵因离开三怙主而变得愚蠢，通过降临到身体而自我贬低。它没有停留

2 3 0 SPIRITUAL GEMS  
there even, but through the senses, is attached to objects  
exterior to itself.  
The second stanza indicates the incompatibility  
of soul and matter.  
"The Heaven" in the fourth stanza, means the eye  
focus.  
The fourth and fifth stanzas give hope and assur-  
rance.  
144. I am very sorry that your lettefs have  
remained unreplied so long. The secretary misplaced  
all the American letters in May, and found them this  
Xmas. I had gone out for two months in October and  
November. You must be feeling this delay, but I hope  
you will be generous.  
You have recommended Marion Schumaker and  
Dr. Johnson and Mr, Myers... I have written to  
Dr. Johnson and Mr. Myers to correspond with you  
for Initiation and fix time if they are ready. You may  
please give all three the necessary instructions and  
Initiation, if you find them ready. I hope they will be  
able to do without eggs, meats and alcohol.  
Regarding Initiation of those who have not applied  
directly, I would say that you may give them Initiation  
in special cases, if you consider them fit. But it would  
be better if you let them apply and wait for a reply.  
It is in your interest, for you may feel disappointed in  
case they go wrong.  
It is difficult to make a true estimate of a man  
intellectually. What to say of others, one does not  
know aright himself. The mind changes with the im-  
pressions received, and sometimes without any apparent  
cause. "Coming events cast their shadows before."

2 3 0 精神宝石 它甚至没有停留在那里，而是通过感官，附着于自身之外的对象。

第二节表明灵魂与物质的不相容性。

第四节中的"The Heaven"指的是目光聚焦。

第四和第五节带来希望和保证。

非常抱歉您的信件一直未得到回复这么久。秘书在五月份将所有美国信件放错了地方，在圣诞节时才找到。我在十月份和十一月份外出两个月。您肯定感受到了这种延误，但我希望您能宽容。

您已推荐 Marion Schumaker 和 Johnson 博士及 Myers 先生……我已写信给 Johnson 博士及 Myers 先生，如果他们准备好了，与他们联系进行启动并确定时间。如果他们认为准备好了，请给他们三人必要的指示和启动。我希望他们能够不用鸡蛋、肉类和酒精。

关于未直接申请者的入门，我会说，如果你们认为他们合适，你们可以在特殊情况下给予他们入门。但最好是让他们申请并等待回复。这对你们有利，因为如果他们出错，你们可能会感到失望。

很难对一个人的智力做出真正的估计。至于其他人，连自己都不甚了解。心智随着所受的印象而改变，有时甚至没有任何明显的原因。“未来的事先于其发生而显现。”

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But what is in store yet, intellect cannot comprehend.  
At least, it only tries to guess. To follow the working  
of the mind, we must leave the physical or material  
zone and enter the mind zone and, more than that,  
we should detach ourselves from the mind also; for  
only then can we see it dispassionately.  
"To understand the laws regulating entrance to  
this faith" you must go within. You will then see that  
"all that shines is not gold", nor all that looks dull is  
base. As long as we are covered with mind and matter,  
we cannot see Reality. When you have thrown off  
these coverings, you will be able to read others correctly  
at a glance. You will then find that everyone, good or  
bad, is working under a law, and whatever has happened  
or is happening is right.  
Those who are to get Initiation in this life are  
stamped already. Says Guru Nanak: "God has  
written on the forehead that this man will have faith  
in the Guru, will get Initiation, meet the Creator and  
be happy" The simple minded accept quickly that  
the Shabd Faith is correct, and stick to it and succeed,  
while the so-called educated or the learned continue  
wandering. Their scattered minds are not at ease, and  
take long to settle. Their minds are to be tired out, so  
to say, before they get steady. For them it is a hard  
task.  
You are familiar with the soil and rock strata. In  
some places the strata vary in quick succession, while in  
other places the same stratum continues quite deep.  
The same is the case with karma. Unless you are  
familiar with the strata, you cannot guess what lies  
underneath. The change may be sudden, or other-  
wise, from one stratum to another. Similarly, the  
change in man's temper may be sudden or slow, depend-

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然而，尚未到来的事物，智力无法理解。至少，它只能尝试猜测。要跟随思维的工作，我们必须离开物理或物质区域，进入心灵区域，而且，我们还需要从心灵中抽离出来；只有这样，我们才能冷静地看待它。

要理解规范进入这一信仰的法律，你必须深入其中。那时你会发现，“并非所有发光的都是金子”，也并非所有看起来暗淡的都是低劣的。只要我们被心灵和物质所覆盖，我们就无法看到现实。当你摆脱了这些遮蔽，你将能够一眼看穿他人。那时你会发现，无论好坏，每个人都在遵循一种法则，无论过去发生或正在发生的事情都是正确的。

那些将在这一生中获得启蒙的人已经刻上了印记。古鲁·纳纳克说：“上帝在额头写下了这个人将信仰上师，将获得启蒙，遇见创造者并快乐。”思想简单的人迅速接受沙布信仰是正确的，并坚持它并成功，而所谓的受过教育或有学问的人却继续徘徊。他们的心思散乱，难以平静，需要很长时间才能安定下来。可以说，在他们稳定之前，他们的心思需要疲惫。对他们来说，这是一项艰巨的任务。

您熟悉土壤和岩石地层。在某些地方，地层迅速变化，而在其他地方，同一地层延伸得很深。因果也是如此。除非您熟悉地层，否则您无法猜测下面是什么。变化可能是突然的，或者从一层到另一层，可能是缓慢的。同样，人的脾气变化可能是突然的或缓慢的，取决于……

2 3 2 SPIRITUAL GEMS  
ing on the pile of karma. To understand the law,  
"Know thyself."  
You feel dejected when you find that people do  
not stick to the faith. I would ask you not to make it  
a personal case. We are not creating a new religion or  
a new sect; there are plenty of them already. We are  
not making money out of it that we should feel sorry  
that, with the fall in numbers, there will be loss in  
income. We are not hankering after name or fame;  
they are poison in this Path. You do it simply as a  
charity—giving or wasting your time for the good of  
others.  
If you come across a real seeker, give him a hint.  
There is no necessity to go out of your way to influence  
others. Things happen when the time is ripe for them.  
Your talk with others leaves the impression on them.  
Sooner or later they will go deeper, and your talk will  
bear fruit. Let not the coming or going of others  
interfere in your own progress. I do not wish you to  
help others at the sacrifice of your own progress. Says  
Nanak: "He who preaches to others, but does not  
act upon it himself, will continue coming and going in  
births and deaths."  
Everyone is actuated by his karma. If the Creator  
does not wish to bring a person on the Path immediately,  
you may try your hardest, but he will not grasp the  
idea. And those whom He wishes to give to, accept  
it without hesitation. Go within and see this law.  
It is true that faith, like other things, varies in intensity.  
The only way to strengthen it is to have firsthand  
knowledge. Knowledge is within you. You have to  
go within yourself to get it. There is no other way.  
The Christian Religion and the Shabd Yog or  
Sant Mat are two distinct things. Sant Mat is not a

2 3 2 精神宝石取决于业力堆积。要理解法则，“认识你自己。”

当你发现人们没有坚守信仰时，你会感到沮丧。我要求你不要把它当作个人问题。我们不是在创造一种新的宗教或新的教派；它们已经有很多了。我们不是从中赚钱，以至于我们应该感到遗憾，因为人数减少，收入会减少。我们不是渴望名声或名誉；在这个道路上，它们是毒药。你只是简单地作为慈善——为他人好而给予或浪费时间。

如果你遇到一个真正的寻求者，给他一个提示。

没有必要特意去影响他人。时机成熟时，事情自然会发生。你与他人的交谈会给他们留下印象。迟早他们会深入了解，你的谈话会结出果实。不要让他人的来去干扰你自己的进步。我不希望你为了帮助他人而牺牲自己的进步。纳纳克说：“那些向他人宣讲，却自己不付诸实践的人，将继续在生死轮回中来来去去。”

每个人都被自己的业力所驱动。如果创造者不想立即将一个人引入正道，你尽管尽力而为，但他不会理解这个想法。而那些他想要给予的人，会毫不犹豫地接受。深入内心，看到这个法则。确实，信仰，就像其他事物一样，强度各异。唯一加强它的方法就是获得第一手知识。知识就在你内心。你必须深入自己才能得到它。没有其他方法。

基督教信仰与香巴拉瑜伽或圣徒之道是两件不同的事情。圣徒之道不是一个

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 3 3  
religion of customs and rituals, nor a theory and blind  
faith. It is a science which connects the soul with its  
source. Christ studied a branch of this science, but it  
is a pity that Christ did not leave behind any writings  
from which his philosophy or science could be traced.  
All the works on the Christian Religion were written  
by his disciples.  
The science of the Indian Saints is given in their  
books, which are authentic. In their writings, they  
have described the inward journey of their soul. They  
say that they have seen Him, and lead others to Him.  
Their system is quite clear. The disciples of Christ  
have mixed custom and ritual in his science. It has  
resulted in confusion. Saints do not care for outward  
customs and rituals. They neither abolish them nor  
create new ones. Their business is to go within. They  
emphasize pure spirituality. From the Bible we learn  
that Christ did follow the Current. Even now, if you  
go within, you meet him on the way. To understand  
Christ and his science, let us go within and meet him.  
If— has dropped out, it does not matter in the least.  
This seed (Word), once placed in a bosom, cannot die.  
It must germinate when watered, and bear fruit when  
nourished — in this life or the next. There is no getting  
away. She complains that she is not cared for. Poor  
soul, she does not understand that pain and pleasure  
are necessary adjuncts of this life. Our life is a combi-  
nation of good and bad karma.  
Disease is due to karma — our own bad karma,  
and one should be happy that through disease the bad  
karma is being fulfilled. Disease is the unloading of  
the burden, and paying off the debt. When a child  
gets dirty, the mother cleans it and washes it, no  
matter how much the child may cry and weep. When

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圣玛特不是一种习俗和仪式的宗教，也不是一种理论和盲目信仰。它是一门将灵魂与其源头相连的科学。基督研究过这门科学的分支，但遗憾的是，基督没有留下任何可以追溯其哲学或科学的著作。关于基督教宗教的所有著作都是由他的门徒所写。

印度圣人的科学记载在他们自己的书中，这些书籍是真实的。他们在著作中描述了他们灵魂的内在旅程。他们说他们见过他，并引导他人向他靠近。他们的体系非常清晰。基督徒的追随者们将习俗和仪式与他的科学混合在一起，这导致了混乱。圣人并不关心外在的习俗和仪式。他们既不废除它们，也不创造新的。他们的任务是向内探索。他们强调纯粹的灵性。从圣经中我们了解到，基督确实追随了潮流。即使现在，如果你向内探索，你会在路上遇见他。为了理解基督和他的科学，让我们向内探索并遇见他。

如果——已退出，那根本无关紧要。

这颗种子（单词），一旦被放在心窝里，就无法死去。一旦浇水，它必须发芽，一旦滋养，它必须结果——在这辈子或下辈子。无法逃避。她抱怨自己没有得到关爱。可怜的灵魂，她不明白痛苦和快乐是这一生的必要附属品。我们的生活是善行和恶行的结合。

疾病源于业力——我们自己的恶业，应该高兴通过疾病恶业得以实现。疾病是卸下负担，偿还债务。当一个孩子弄脏了，母亲会清洗它，无论孩子可能多么哭泣和流泪。

2 3 4 SPIRITUAL GEMS  
He gives us disease, He wishes to clean us. If she  
were to go within, she could see what help is given,  
and how.  
If—or anybody else wants proof, she must enter  
the laboratory where the experiment is going on. The  
laboratory is within the body, not outside it.  
I am not familiar with the book "Eating for  
Health and Efficiency". If "it is good, you may  
recommend it to those who are starting on the Path.  
Under separate cover I am sending you a small book:  
"Self Restraint versus Self Indulgence", by Mahatma  
Gandhi. I hope it will be of some use to you.  
145. I have received your letters and also your  
pamphlet," The Religion of Nature". I am glad you  
took .the earliest opportunity to go to the Brocks and  
got the Initiation. Now, you may consider that your  
outward inquiry as to what is Truth and where it resides  
and how to get at it is over. The net result of your  
inquiry is: The Truth is within you, and you have to  
go within yourself to get it. You have heard the Sound  
enough in its very feeble form. That should give you  
a start. The outward inquiry is over and the inward  
search should commence.  
The first essential thing is concentration — bringing  
the scattered and scattering attention in the eye focus.  
It is the attention or sense of feeling, mind, and so  
forth, no matter what name you give it (for at this  
stage it is a combination of all), that is to see and hear  
within, just as it is seeing and hearing outwardly now.  
The same force which is working in the world outside,  
through eyes, ears and so forth, is to work within,

当祂给予我们疾病时，祂希望净化我们。如果她能深入内心，她就能看到所提供的帮助以及如何提供。

如果——或者任何人想要证据，她必须进入正在进行实验的实验室。实验室在体内，而不是体外。

我不熟悉这本书《健康与效率的饮食》。如果它好，你可以推荐给那些刚开始走上这条道路的人。另外，我会单独寄给你一本小书：《自制力与纵欲》，作者为甘地。希望它对你有所帮助。

145. 我已收到你的信件和你的小册子《自然宗教》。我很高兴你抓住了最早的机会去布洛克那里接受启蒙。现在，你可以认为你对真理是什么、它在哪里以及如何接近它的外在探索已经结束。你探索的最终结果是：真理在你内心，你必须深入自己才能找到它。你已经听到了足够的声音，尽管它的形式非常微弱。这应该给你一个起点。外在的探索已经结束，内在的寻找应该开始。

首先重要的是集中注意力——将分散和散乱的关注力集中在眼睛的焦点上。无论你给它起什么名字（因为在这个阶段它是一切的综合），那就是内在的看和听，就像现在外在的看和听一样。在世界外部通过眼睛、耳朵等工作的同样的力量，也将在内部工作。

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through the inner eye and the inner ear, in the inner  
worlds.  
Like the switching off and on of an electric current  
from one aperture to another, we should be able to  
switch off and on our attention from the physical,  
material world, or the physical body, to the inner,  
finer world and the inner, finer or astral body. The  
attention, like the Current, is the same; but it is to work  
in different spheres. Collection and holding of the  
attention at the eye focus is to switch it off from the  
physical world and the physical body. When this is  
achieved concentration is complete. We should then  
be entirely cut off from the material world and our  
own material body, but conscious within.  
Because our attention has been running wild  
outwardly from the eye focus, not only during our  
present life since our birth but in our previous lives also,  
so to .hold it at the eye focus is an arduous, uphill task.  
Habit of staying out from the focus has become second  
nature. But there is no reason why we should not be  
able to overcome a habit. It only needs effort and  
determination.  
You may have observed that this attention is not  
permanently attached to any material object in this  
world. From childhood onward it has had its likes  
and dislikes. At one time it is attached to friends, at  
another to family, and so on. It has not stuck to one  
thing. Herein lies the remedy: The attention is  
detachable.  
So what we do in our method of concentration is  
to place before our attention the vision of the inner  
worlds. By repeatedly putting those scenes before it,  
we bring it again and again into the focus. We are  
substituting the visions of the inner worlds in place of

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通过内在的眼睛和耳朵，在内世界中。

像电流从一个孔洞切换到另一个孔洞一样，我们应当能够从物质世界或物理身体切换到内在的、更精细的世界和内在的、更精细或灵性身体。注意力，就像电流一样，是相同的；但它要在不同的领域工作。在眼睛焦点处收集和保持注意力，就是将其从物质世界和物理身体切换掉。当这一点实现时，专注就完成了。然后，我们应该完全与物质世界和自己的物质身体切断联系，但内在保持清醒。

因为我们的注意力已经从眼睛的焦点向外散去，不仅在我们出生以来的现世中如此，在之前的生命中也是如此，所以将注意力保持在焦点上是一项艰巨的、向上的任务。远离焦点的习惯已经变成了第二本能。但没有任何理由说明我们无法克服一个习惯。只需要努力和决心。

你可能已经注意到，这种注意力并不是永久地附着在这个世界上的任何物质对象上。从童年开始，它就有了自己的喜好和厌恶。有时它附着在朋友身上，有时附着在家人身上，如此等等。它并没有固定在一件事上。解决办法就在这里：注意力是可以转移的。

所以，我们在我们的集中方法中所做的是，将内在世界的景象置于我们的注意力之前。通过反复将这些场景置于其前，我们一次又一次地将它带入焦点。我们正在用内在世界的景象来代替

2 3 6 SPIRITUAL GEMS  
the outer and material world. Jot Niranjan, for  
example, when remembered, suggests the idea of  
candle light and bell sound, inside the eye focus.  
Similarly, other names. The Five Names thus give us  
the main features of the Path within, and when we  
remember these, we are, in a way, bringing our  
attention onto the inner Path. It is only a matter of  
effort, longing, determination and persistence in the  
face of failure, when this switching of the attention from  
the external, material world onto the inner worlds will  
become easy and a matter of routine. Sticking to the  
eye focus is essential.  
The mind will often run away, and when you find  
it has run away, bring it back into the focus. Some-  
times sleep intervenes. Sleep only means that the mind  
was withdrawn from the external world, but we did  
not stick to the focus and, instead, the attention sank  
down to the lower focus — the throat or navel. So  
bring it up again to the eye focus.  
If one sticks to the focus, then the mind, which  
runs wild in the beginning, slowly and slowly quiets  
down and it begins to feel as if sticking to the eye focus  
is not an unnatural thing. The Current from the  
body then slowly begins to move towards the focus.  
(The body should not be disturbed from the posture).  
The first withdrawal is from the extremities — the arms  
and legs. If the practice is prolonged, the body, the  
whole trunk, will lose the current which will collect  
at the eye focus. Then one will be conscious within  
but unconscious of one's own body, what to say of the  
external world.  
When you have stuck to this posture for as long  
as you could, and wish to change as a necessity, assume  
the posture in which the Sound is to be heard. Still

我们用内在世界的幻象取代了外在和物质世界。例如，提到 Jot Niranjan 时，会让人联想到烛光和铃声在眼内的聚焦。同样，其他名字。这五个名字因此向我们展示了内在道路的主要特征，当我们记住这些时，我们实际上是在将注意力转向内在道路。这仅仅是一个努力、渴望、决心和面对失败时的坚持的问题，当这种将注意力从外部、物质世界转向内在世界变得容易并成为例行公事时。坚持眼内聚焦是至关重要的。

心灵常常会游离，当你发现它已经游离时，将其带回焦点。有时睡眠会介入。睡眠仅仅意味着心灵从外部世界抽离出来，但我们没有坚持在焦点上，反而注意力下沉到较低焦点——喉咙或肚脐。所以再次将其提升到眼睛焦点。

如果坚持专注，那么最初狂乱的思绪会逐渐平静下来，开始感觉专注于眼睛并不是一件不自然的事情。此时，身体电流会逐渐向焦点移动。（身体姿势不应被打扰）。第一次抽离来自四肢——手臂和腿。如果练习时间延长，整个身体会失去电流，这些电流会聚集在眼睛焦点。然后，一个人会内在有意识，但对自身身体无意识，更不用说对外部世界了。

当你尽可能长时间保持这个姿势后，如果需要改变，就采取能够听到声音的姿势。仍然

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sticking to the focus, try to catch the Sound, but do not  
leave the focus. The attention from the body below  
the eyes will also be withdrawn towards the focus.  
As this process is followed, you will feel the withdrawal  
of the Current. When the Current is withdrawn to  
the focus, one is unconscious of the body, but is fully  
conscious within.  
Some gaze on a statue or idol or picture, or a dot  
on a wall, or the tip of the nose. Now all these things  
are external to oneself. The attention will be concen-  
trated where one holds it long enough. Having  
succeeded in concentration on external objects, the  
next step is to bring it within. So why not start from  
within?  
The Sound Current starts from the eye focus. As  
long as the eye focus is not reached, the Sound Current  
is not audible. The moment one reaches the eye focus,  
he must hear the Sound. The Sound never stops;  
it is the attention that does not reach there. If a thing  
is lying on the roof of one's house, he cannot get it  
unless he goes up to the roof.  
The soul is covered by mind and matter. We are  
a combination of soul, mind and matter. At present  
we are mostly matter, feebly mind, and imperceptibly  
soul. Our state is like that of iron covered by rust  
and then by mud. In this state iron does not behave  
as iron, and is not attracted by a magnet. Our atten-  
tion does not catch the Sound Current because the  
attention is saturated with matter or the world of  
matter. When we will reach the eye focus, we will  
have washed away all matter and will be fit to catch  
the Current. Reaching the eye focus is a prerequisite  
to catching the Current.  
Our attention is sticking to the body and the

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依然专注于焦点，尝试捕捉声音，但不要离开焦点。眼睛以下的身体注意力也会被吸引到焦点上。随着这个过程，你会感觉到电流的退去。当电流退回到焦点时，一个人对身体的意识会消失，但在内心却是完全清醒的。

有些人注视着雕像、偶像、图画，或者墙上的一个点，或者鼻尖。现在所有这些事物都超出了自身。注意力会集中在一个地方，只要足够长时间。在外部对象上成功集中注意力后，下一步就是将其带入内心。那么，为什么不从内心开始呢？

声音电流从眼睛焦点开始。只要眼睛焦点没有被达到，声音电流就听不见。一旦达到眼睛焦点，就必须听到声音。声音永远不会停止；是注意力没有到达那里。如果某物放在一个人的屋顶上，除非他上到屋顶，否则他无法拿到它。

灵魂被心灵和物质所覆盖。我们是由灵魂、心灵和物质组成的。目前我们主要是物质，微弱的心灵，几乎不可察觉的灵魂。我们的状态就像被锈覆盖的铁，然后又被泥土覆盖。在这种状态下，铁不再像铁一样表现，不会被磁铁吸引。我们的注意力无法捕捉到声音电流，因为注意力被物质或物质世界所饱和。当我们达到眼睛焦点时，我们将洗去所有物质，将适合捕捉电流。达到眼睛焦点是捕捉电流的先决条件。

我们的注意力集中在身体和

2 3 8 SPIRITUAL GEMS  
world like a fine silk cloth entangled in a prickly,  
thorny shrub. If one were to pull the cloth forcibly,  
the cloth would be torn to pieces. But if one sits by  
patiently and disentangles it from pricks or thorns,  
bit by bit, ont can succeed in removing the cloth intact.  
If you will pull out a single hair from the body, you feel  
the pain or the pull because the attention is there.  
No violent act will withdraw the attention. With-  
drawal should be done gently.  
Any act, therefore, that will make the attention  
stick to matter tenaciously, should be avoided. Dis-  
carding the sensual desires from the mind and being  
good, pure-minded and honest in dealings with others,  
loosens the connection of the attention from the world.  
Concentration is the goal. Any act that assists in the  
achievement of this goal is right, and all those that  
keep the attention away from the focus are wrong.  
The nearer we are to concentration or the focus, the  
nearer we are to the "Light". Light, like Sound, is  
already within us. It never goes out. Only we do  
not reach the place where Light is. The Light is  
inside the focus and we are outside the focus. Says  
Guru Nanak; "The cure, of all ills is the Word." Let  
us, therefore, go within the focus to catch the Word.  
Proceed patiently. The Current should leave the  
body slowly. What to say of Light, you will see  
innumerable worlds within, which you will cross on  
your Way.  
The five stages about which you have been told  
are the main stations on the road. In loose terminology,  
everything within the eye focus is called Brahmanda.  
The part near to this side of the focus is often called  
Anda. Any number of subdivisions in Anda and  
Brahmanda may be mentioned. Strictly speaking, the

2 3 8 精神宝石 世界就像一块精美的丝绸，缠绕在一丛带刺的灌木丛中。如果有人强行拉扯布料，布料就会被撕成碎片。但如果有人耐心地坐在那里，一点一点地将其从刺或荆棘中解开，就可以成功地将布料完整地取出来。如果你从身体上拔出一根毛发，你会感到疼痛或拉扯，因为注意力在那里。任何暴力行为都无法收回注意力。收回应该温柔地进行。

任何使注意力紧紧附着于事物的行为都应避免。摒弃心中的感官欲望，在与他人交往中保持善良、纯洁和诚实，可以松解注意力与世界的联系。集中是目标。任何有助于实现这一目标的行为都是正确的，而所有使注意力偏离焦点的行为都是错误的。我们越接近集中或焦点，就越接近“光明”。光明，就像声音一样，已经存在于我们之内。它永远不会熄灭。只是我们没有达到光明所在之处。光明在焦点之内，我们在焦点之外。古鲁·纳纳克说：“所有痛苦的治愈方法是言语。”因此，让我们进入焦点之内去捕捉言语。耐心地进行。电流应缓慢地离开身体。至于光明，你将在其中看到无数的世界，你将在你的路上穿越它们。

五阶段是你被告知的，是道路上的主要站点。在非正式用语中，眼睛焦点内的一切被称为梵天。靠近焦点这一侧的部分通常被称为安达。安达和梵天中的任何数量的细分都可以提及。严格来说，

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body, including the part below the eye focus, may be  
divided into five parts:  
1 — Pinda, the part below the eyes  
2 — Anda, from the eye focus up to the beginning  
of Trikuti, which has been explained to  
you as the second stage  
3 — Brahmanda, from the bottom of Trikuti up  
to the border of Daswandwar.  
4 — Par Brahm from the bottom of Daswandwar  
to the top of Bhanwar Gupha and lastly,  
5 — Sach Khand and the stages above it.  
Sach Khand and the stages above it constitute the  
pure Spiritual Region. This is the only unchangeable  
part. Brahmanda, Anda and Pinda are changeable,  
and therefore perishable. Leaving the pure Spiritual  
Region aside, the remaining parts — Brahmanda, Anda  
and Pinda —are related to one another as the image  
is related to the object. Anda is the reflection of  
Brahmanda, and Pinda is the reflection of Anda, just  
as the sun and its reflection in water and the reflection  
on a wall from the surface of water are related to one  
another. The sun is above in the sky with all its  
magnificence and power. The image in the water  
has the appearance of the sun but has lost much of its  
magnificence. The reflection on the wall is only a  
hazy patch of light, distorted and devoid of glory.  
Pinda is a copy of Anda, and Anda is a copy of  
Brahmanda. The so-called man is thus a copy of the  
copy, leaving aside the pure Spirit.  
You may have seen in books the points and pictures  
describing the six lotuses in Pinda, the part below the  
eye focus. It is unnecessary to go into this in detail,  
for it will serve no useful purpose. Suffice it to say  
that these six lotuses are the reflection of the corre-

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身体，包括眼焦点以下的部分，可以分为五个部分：

1 — 普达，眼睛下方部分 2 — 安达，从眼睛焦点到三克提开始处，这已被解释为第二阶段 3 — 布拉姆达，从三克提底部到达万德瓦边界。 4 — 巴拉布勒姆，从达万德瓦底部到班瓦古帕顶部，最后，5 — 沙克汉德及其上方阶段。

萨奇汉德及其之上的阶段构成了纯粹的精神区域。这是唯一不可改变的部分。布拉汉曼达、安达和皮达是可变的，因此是会消逝的。撇开纯粹的精神区域，剩下的部分——布拉汉曼达、安达和皮达——彼此之间如同影像与物体之间的关系。安达是布拉汉曼达的反映，皮达是安达的反映，就像太阳及其在水中的倒影和水面反射在墙上的影像彼此相关。太阳在天空中以其所有的辉煌和力量高悬。水中的影像看起来像太阳，但失去了许多辉煌。墙上的反射只是一个模糊的光斑，扭曲且失去了光辉。皮达是安达的副本，安达是布拉汉曼达的副本。所谓的“人”因此是副本的副本，撇开纯粹的精神。

您可能在书中见过描述平旦六莲的要点和图片，即眼焦点以下的部位。对此不必详细探讨，因为这并无实际用途。只需说明，这六莲是相应部分的反映。

2 4 0 SPIRITUAL GEMS  
sponding six lotuses or centers of Anda, which are in  
turn the reflection of the six centers of Brahmanda.  
Just to give you an idea how the corresponding  
centers in Pinda, Anda and Brahmanda resemble one  
another, like the sun and its images; the lowest center  
in Pinda is at the rectum, with red color and four petals.  
The corresponding center in Anda is the lowest center,  
just above the eyes, with red color and four petals.  
The corresponding center in Brahmanda is Trikuti,  
with red color and four petals. The red sun of Trikuti  
is reflected in the four-petalled lotus of Antakaran,  
just above the eyes, and this in turn is reflected down  
at the rectum as the dull red-colored four-petalled  
lotus.  
The majority of systems of concentration start  
from the rectum and then slowly work up the attention  
to the eye focus. Some start from the heart center and  
then slowly work up to the eye center; for in the case  
of ordinary men the headquarters of attention is not  
the eye but the heart. Man rises to the eye center only  
when thinking deeply, and again sinks down below the  
eye. Dream and sleep states are caused by the attention  
sinking below the eye focus.  
Sant Mat, or the system of the Saints, starts with  
concentration from the eye focus. They do not  
concentrate at any center below the eyes. The argu-  
ment is simple. Man is normally working from the  
heart center. With some effort he rises above this  
center momentarily to do some deep thinking, and in  
relaxation goes back to the heart center. So man is  
sitting at the middle of the mountain whose base is the  
rectum and the top is the eye, and the heart is the  
midway point. Going down to the rectum and then  
coming up is a waste of time and energy. So Saints

2 4 0 精神宝石 对应六个莲花或安达的中心，这些中心反过来又是布拉汉曼达六个中心的反映。

仅为了给您一个概念，如何使 Pinda、Anda 和 Brahmanda 中的相应中心彼此相似，就像太阳及其影像一样；Pinda 中最低的中心位于直肠，呈红色，有四个花瓣。Anda 中相应的中心是最低的中心，位于眼睛上方，呈红色，有四个花瓣。Brahmanda 中相应的中心是 Trikuti，呈红色，有四个花瓣。Trikuti 的红色太阳在 Antakaran 的四个花瓣莲花中反射， suffice it to say that these six lotuses are the reflection of the correjust above the eyes, and this in turn is reflected down at the rectum as the dull red-colored four-petalled lotus.

大多数集中注意力的系统始于直肠，然后逐渐将注意力提升到眼睛的焦点。有些则从心脏中心开始，然后逐渐提升到眼睛中心；因为对于普通人来说，注意力的总部不在眼睛，而在心脏。人只有在深思时才会提升到眼睛中心，然后再下沉到眼睛下方。梦境和睡眠状态是由注意力下沉到眼睛焦点以下引起的。

圣玛特，或称圣徒体系，从眼睛的集中开始。他们不在眼睛以下任何中心集中注意力。论点是简单的。人通常从心脏中心工作。经过一些努力，他暂时超越这个中心进行深入思考，然后在放松时回到心脏中心。所以人坐在以肛门为底、眼睛为顶的山中间，心脏是中间点。向下到肛门然后再上来是浪费时间精力。所以圣徒

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straightaway put the eye focus as the first goal to reach  
the top.  
There is a natural capacity in man to rise up to  
the eyes, although he does not stick to it. This last  
thing is the only drawback. Saints, therefore, remove  
the drawback by repeatedly going up to the eye focus,  
and the eye focus, by practice, becomes the headquarters  
of attention. Changing the headquarters of attention  
upwards is going towards the light, step by step.  
Power lies in concentration, no matter at what  
center it is concentrated. But the higher the center,  
the greater the power, and the greater the peace.  
Entering and sticking to any center in Pinda or parts  
below the eyes is a study of the reflection of reflections.  
Saints have discarded entering into Pinda. They sit  
at the eye focus, withdraw the Current up to this center  
and start off to Anda and Brahmanda.  
Practice and actual experience gained in doing the  
process of concentration will automatically remove  
some of your doubts and difficulties. Please bear in  
mind that no strain is to be put on the eyes. It is not  
the material eye that sees within, for that is an organ  
like other organs which connect us with the external  
material world.  
Your Master or Guru is within you at the eye  
focus, ready to receive you, and is awaiting your arrival.  
He is always within you. You can see Him there by  
going into the eye focus. He will answer all of your  
questions and you will not stand in need of any outside  
agency.  
Your "The Religion of Nature" is very good, and  
you may give it out to the world. The world will  
benefit by it. But you will be well advised if you do  
not attempt another for some time, till you have

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所以圣徒立即将目光聚焦为首要目标，以实现登顶。

人天生具有向上提升的能力，尽管他并不总是坚持这样做。这一点是唯一的缺点。因此，圣人通过反复提升到眼睛的焦点来消除这个缺点，而通过实践，眼睛的焦点变成了注意力的总部。逐步将注意力的总部向上移动，就是朝着光明前进。

力量在于集中，无论集中在哪里。但中心越高，力量越大，和平也越大。进入并坚持任何在印地或眼睛下方部分的中心是一种对反射的反射的研究。圣人已经放弃了进入印地。他们坐在眼睛焦点，将电流收回这个中心，然后开始前往安达和布拉马达。

练习和实际经验将自动消除你的一些疑虑和困难。请记住，不要对眼睛施加压力。不是肉眼的眼睛在内部看，因为那是一个像其他器官一样将我们与外部物质世界联系起来的器官。

你的上师或导师就在你的眼神聚焦中，准备迎接你，并等待着你的到来。他始终在你之内。通过进入眼神聚焦，你就能在那里看到他。他将回答你所有的问题，你将不再需要任何外部机构。

您的《自然宗教》非常好，您可以将其传播给世界。世界将因此受益。但您最好在一段时间内不要尝试另一部作品，直到您

2 4 2 SPIRITUAL GEMS  
actually seen something within and acquired firsthand  
knowledge. Write after storing energy.  
146. I quite agree with you when you say: "I  
feel that I can lift no higher than I can reach." Self  
study is essential, therefore. To study the self, it will  
have to be isolated first from the material and etherial  
coverings and from its connections with the outside  
world. We are attached to the world through our  
attention. If we succeed in holding our attention  
within us, our connection with the world is cut off and  
we are independent of it for the time being. Similarly,  
if we hold our attention in the brain or in the third eye,  
our connection with the lower part of the body will be  
cut off and we will be independent of the body for the  
time being. So far we do it daily, although the duration  
is small.  
When, after doing our duty, we return home, we  
have cut off our connection with the external world  
and narrowed down our sphere to the house only.  
When, from the drawing room, we retire to our own  
room, we have temporarily cut off our connection with  
the household. When we are about to sleep, and our  
eyes are drowsy, our attention has contracted towards  
the eyes and left the extremities of the body. So far  
we are conscious. However, the attention does not  
stay in the eyes but, by habit, goes down from the eye  
focus, leaving us unconscious or semi-conscious. The  
lower it goes from the brain, the duller it becomes.  
Finally, we lie sleeping and unconscious.  
Now, if we had held this attention in the eyes,  
we would have remained conscious. And if we could  
raise it above the eye focus, within ourselves, we would

精神宝石直到你真正看到内在并获得了第一手知识。储存能量后写作。

146. 我非常同意你的说法：“我觉得自己所能达到的高度就是我的极限。”因此，自学是必不可少的。要研究自我，首先必须将其从物质和非物质的覆盖物以及与外界的联系中隔离出来。我们通过注意力与这个世界相连。如果我们能成功地将注意力保持在内心，我们就与这个世界断开了联系，暂时独立于它。同样，如果我们把注意力集中在大脑或第三眼中，我们就与身体下部的联系断开，暂时独立于身体。到目前为止，我们每天都在这样做，尽管持续时间很短。

当我们履行完职责回家后，我们切断了与外界的联系，将我们的范围缩小到只有房子。当我们从客厅退回到自己的房间时，我们暂时切断了与家庭的联系。当我们即将入睡，眼睛变得昏沉时，我们的注意力已经收缩到眼睛，离开了身体的末端。到目前为止，我们还是清醒的。然而，注意力并没有停留在眼睛上，而是习惯性地从眼睛焦点向下移动，使我们变得无意识或半意识。它从大脑越往下移动，就越变得迟钝。

最后，我们沉睡并失去意识。

现在，如果我们能保持这种注意力在眼睛上，我们就会保持清醒。如果我们能在内心将其提升到超过眼睛焦点，我们就会

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be superconscious within, in the new world which is  
separate from the physical world and the physical  
body, with which we are not attached but are cut off  
for the time being. We have thrown off one covering,  
the coarse material sheath, from the self. When the  
attention returns to the body, and from there to the  
home and the world, we, step by step, are reconnected  
with the world. If the holding of the attention at  
the eye focus could be prolonged, we could remain  
connected with the inner world for longer periods, and  
correspondingly disconnected from the material world.  
To remain connected with the outside world has  
become second nature by habit. To loosen this  
connection or to change this habit requires time and  
effort. It is a slow process. Violent methods do not  
succeed here. The attention is to be diverted, and  
second nature is to be altered.  
When one succeeds in holding the attention  
undisturbed at the eye focus, the Word or the Sound  
Current (though audible feebly even before the eye  
focus is reached) begins to attract the attention, as a  
magnet draws iron. This Current is the Royal Road  
that leads the attention onwards. This Current is life.  
It is the essence. It is within us, for us.  
Christ spoke of this Current as Word. Mohammed  
called it Kalma, and Saints have given It various  
names. It is the basis of all religions. The difference  
lies in the extent to which the founders of various  
religions followed It. Socrates said "Know thyself".  
Christ separated his self from its cdverings and could  
do it at will. It was a practical course with him. The  
present-day philosophy is theoretical only. It is more  
inclined to tackle world problems and ignore the  
practical study of the self. And that is why it does not

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我们将在一个与物质世界和物质身体分离的新世界中达到超级意识，我们与它们没有联系，但暂时被切断。我们已经从自我中摆脱了一层覆盖，即粗糙的物质外壳。当注意力回到身体，再从那里回到家园和世界，我们一步一步地与世界重新连接。如果能够延长在眼睛焦点处的注意力保持，我们就可以与内在世界保持更长时间的连接，相应地与物质世界断开连接。

保持与外界联系已成为习惯的第二天性。放松这种联系或改变这种习惯需要时间和努力。这是一个缓慢的过程。暴力方法在这里不会成功。注意力需要转移，第二天性需要改变。

当一个人成功地在眼睛焦点处保持注意力不受干扰时，单词或声音电流（即使在没有达到眼睛焦点之前也能微弱地听到）开始吸引注意力，就像磁铁吸引铁一样。这种电流是引导注意力继续前进的皇家大道。这种电流是生命。

它是本质。它在我们之中，为了我们。

基督称这股潮流为“言”，穆罕默德称之为“卡尔玛”，圣人们给它起了各种名字。它是所有宗教的基础。区别在于各种宗教的创始人遵循它的程度。苏格拉底说“认识你自己”。基督将自己从其束缚中解脱出来，可以随心所欲地做到这一点。对他来说，这是一门实用的课程。现在的哲学只是理论性的。它更倾向于解决世界问题，而忽略了自我实践的研究。这就是为什么它不

2 4 4 SPIRITUAL GEMS  
succeed in solving its problems. Self study is an  
individual study. Man came alone into this world,  
and will leave alone. When he has solved the problems  
of coming and going for himself, he may help others  
in this line.  
147. I have received both of your letters in due  
course of time, the latter having been written after  
Initiation. In my last letter I had given you some  
hints on concentration, of which you were expected  
to get a clearer idea after Initiation and application.  
You now have a better idea of your difficulties.  
The posture is not easy for you, and the usual  
course with you is to sit upright in a chair. You  
occasionally lose consciousness and muscular control  
momentarily, and the head falls backward or sideways  
until it ends with a jerk which awakens you.  
In the ordinary way, when one is about to sleep,  
what happens is that as attention withdraws from  
the eye focus, one loses muscular control, becomes  
unconscious of the body, and finally the eye gets vacant,  
and consciousness gives place to semi-consciousness and  
then to unconsciousness.  
The loss of consciousness means that the attention  
did not stick to the eye focus but fell below this focus,  
onto the lower centers — the throat or the navel. At  
the throat center it is almost in a semi-conscious state;  
causing dream; and at the navel center, there is a  
complete loss of consciousness. If it were held to the  
eye focus and, instead of falling down, it had gone up  
to that center, there ought to have been full conscious-  
ness and superconsciousness, not of the body or the  
external world, but of what you were doing within

2 4 4 精神宝石 正因如此，它无法成功解决其问题。自学是个人的学习。人独自来到这个世界，也将独自离开。当他解决了自己来去的问题后，他可能在这个领域帮助他人。

147. 我已按时收到您的两封信，后一封是在启蒙之后写的。在我上一封信中，我给您提供了一些关于专注的建议，您在启蒙和应用之后应该会有更清晰的理解。

你现在对自己的困难有了更清楚的认识。

姿势对你来说不容易，通常和你一起的做法是坐在椅子上挺直身体。你偶尔会暂时失去意识和肌肉控制，头部向后或向侧面倒下，直到突然一震将你唤醒。

在通常情况下，当人即将入睡时，发生的事情是随着注意力从眼睛的焦点移开，一个人会失去肌肉控制，对身体变得无意识，最终眼睛变得空洞，意识让位于半意识，然后是无意识。

意识丧失意味着注意力没有停留在眼睛的焦点上，而是下降到这个焦点以下，到达下方的中心——喉咙或肚脐。在喉咙中心几乎处于半意识状态；引起梦境；而在肚脐中心，则是完全失去意识。如果它被保持在眼睛焦点上，而不是下降，而是上升到那个中心，那么应该会有完全的意识和超意识，不是身体或外部世界，而是你所做的事情

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— Repetition or grasping the Current, or seeing some-  
thing within if anything was visible.  
Therefore, loss of consciousness means ordinary  
sleep. There cannot be unconsciousness if the attention  
is at the eye focus, or at the centers above the eyes.  
When you say the jerk awakens you, it means that  
you were asleep. There is nothing unusual in this.  
Attention, by habit goes down, and we wish to come  
up. It is here that the struggle commences. So,  
when you get the jerk, start again. Consciously  
stick to the focus. When you are conscious of the focus,  
and repeatedly bring your attention to it when it goes  
off, you will, by and by, become unconscious of the  
surroundings and the body, and remain conscious  
of the focus or what lies in the focus.  
It is a slow process, and takes time. But rest  
assured, sooner or later you will succeed. This struggle  
for achieving concentration has been compared to  
the rise of an ant on a smooth wall. The ant rises  
and falls sometimes after a climb of a few inches only,  
and, not infrequently, when the roof is in sight. The  
withdrawal of the current from the body to the eye  
focus is like the climb of the ant — a struggle, but a  
struggle with determination.  
The headquarters of the attention is at the eye  
focus, but its rays animate the whole body. They  
go beyond the physical body as well, into the sons,  
daughters, wife and other relations, into movable and  
immovable property, and into the country. They  
have a long range. It takes time to withdraw these  
rays to the focus. It is only when the rays have been  
focused in the eye center that man becomes a man.  
Otherwise he is akin to a beast.  
When these rays of attention begin to collect at

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但你内在所做的事情——重复或把握当下，或者如果可见，看到内在的东西。

因此，失去意识意味着普通睡眠。如果注意力集中在眼睛焦点或眼睛上方的中心，就不会失去意识。当你说你被推醒时，这意味着你在睡觉。这没有什么不寻常的。习惯上，注意力会下降，而我们希望它上升。正是在这里，斗争开始了。所以，当你被推醒时，重新开始。有意识地坚持焦点。当你意识到焦点，并且当它偏离时反复将你的注意力引向它，你将逐渐变得对周围环境和身体失去意识，而保持对焦点或焦点中事物的意识。

这是一个缓慢的过程，需要时间。但请放心，迟早你会成功。为了达到专注的斗争，被比作蚂蚁在光滑的墙上攀爬。蚂蚁在爬升几英寸后有时会上升和下降，而且，不经常地，当屋顶在眼前时。电流从身体到眼睛焦点的转移就像蚂蚁的攀爬——一场斗争，但是一场有决心的斗争。

注意的总部在眼睛焦点，但其光线使整个身体活跃。它们超越了物理身体，进入子女、妻子和其他关系，进入动产和不动产，以及国家。它们的范围很广。收回这些光线到焦点需要时间。只有当光线在眼睛中心聚焦时，人才成为人。

否则，他就像一头野兽。

当这些关注的射线开始聚集时

2 4 6 SPIRITUAL GEMS  
the eye center, or the process of withdrawal starts,  
one feeis the pricking sensation. It is a sign of  
concentration. It appears as if ants were moving on  
the skin. The inner waves are coming up, and as the  
waves come up, they should bring in a state better  
than the state of wakefulness instead of unconsciousness.  
You have not the habit to sit in the posture. We  
Indians have the habit. Only the fat people here find  
it difficult. But, like other things, posture is only a  
means to an end. The end in view is concentration,,  
or holding the attention in the focus.  
The Light and the Sound are always present at  
the focus. They are never absent from the focus.  
We could not remain alive if the Current were absent  
from the focus. To get them (Light and Sound)  
you must reach the focus.  
Do not worry if you have not seen anything so far.  
You may worry about their absence when you reach  
the focus and do not find them there. Everything lies  
inside the focus. 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 it from me,  
and once for all, that everything, including the Creator,  
is within you, and whosoever has attained it, has  
attained it by going inside the focus. There is no  
easier method to go within than the one of which you  
have been informed.  
Please be not in a hurry. With patience and  
perseverance, complete the course of concentration.  
Going within takes time. The rise within is compara-  
tively easier. This part of the course is tasteless.  
Taste comes with concentration. Slow but steady  
wins the race. That which is acquired after struggle

2 4 6 精神宝石 眼睛中心，或者抽离过程开始，一种感觉是刺痛。这是专注的标志。看起来好像蚂蚁在皮肤上移动。内在的波浪正在上升，随着波浪的上升，它们应该带来比清醒状态更好的状态，而不是无意识状态。

你没有坐姿的习惯。我们印度人有这个习惯。只有这里胖的人觉得困难。但是，像其他事情一样，坐姿只是达到目的的手段。目的是集中注意力，或者保持注意力在焦点上。

光与声始终存在于焦点。它们从未离开焦点。如果电流从焦点消失，我们就无法存活。要获得它们（光与声），你必须达到焦点。

不要担心，如果你到目前为止什么都没看到。

你可能担心当他们达到焦点时找不到他们。一切都在焦点之内。你最狂野的梦想或想象也无法描绘出其中的宏伟。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。相信我，一次性和最后一次，一切，包括创造者，都在你之内，无论谁达到了它，都是通过进入焦点而达到的。没有比你所被告知的方法更容易进入内心的了。

请勿急躁。有耐心和毅力，完成专注的课程。向内探索需要时间。内在的提升相对容易。本课程这部分无味。味道随着专注而来。慢而稳地赢得比赛。经过努力获得的

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is valued, and that which comes easily is often not  
valued.  
The natural tendency of the soul is to rise up,  
for it is a bird of a different sphere. The mind and  
the body keep it down. The cream in milk automatic-  
ally rises when the milk is left alone. The moment  
the body and the mind are stationary, the soul begins  
to rise up towards the focus. It is the disturbances  
of the mind and the body that keep it down, just as  
the cream does not rise if the milk is disturbed.  
There are three bodies with corresponding minds:  
The physical body, the astral bpdy and the causal  
body. We are all familiar with the physical body.  
We can have some idea of the astral from the forms  
we see in dreams, but with this difference, that the  
dream is a state of attention below the eyes, and the  
astral sphere is above the eyes. The idea of the causal  
body cannot be grasped as long as the attention does  
not go within the focus; but it may be compared to-  
the tiny plant in the seed itself. Inside the physical  
is the astral, and inside the astral is the causal.  
When the attention reaches the eye focus, it has  
cast off the physical frame, and for the time being it  
is free and separate from it—just as we take off our  
coats. At the top of Sahansdal Kanwal, the attention  
casts off the astral form, and at the top of Trikuti, it  
casts off the causal form. These three bodies are  
controlled or moved by their corresponding minds.  
So long as the soul is within the sphere of these  
bodies and minds, it is subject to births and deaths.  
At every death it changes the body, although itself  
is imperishable. The body dies, or changes, but  
not the soul. The change in the form of the body is  
determined by the fruit of our past actions, which is

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被重视，而轻易得到的东西往往不被重视。

灵魂的自然倾向是上升，因为它是一只不同领域的鸟。心灵和身体将其压制。牛奶中的奶油在牛奶被单独放置时会自动上升。当身体和心灵静止时，灵魂开始向焦点上升。正是心灵和身体的干扰将其压制，就像牛奶被搅动时奶油不会上升一样。

有三个相应的身体：物质身体、星体身体和业力身体。我们都熟悉物质身体。我们可以从梦中看到的形态中得出一些关于星体的想法，但与这种区别不同，梦是一种低于眼睛的注意力状态，而星体领域在眼睛之上。只要注意力不集中在所获得的斗争之后，就无法把握业力身体的观念；但它可以与种子本身中的微小植物相比较。在物质身体内部是星体，在星体内部是业力身体。

当注意力达到眼睛焦点时，它已经摆脱了物理框架，暂时是自由且独立的——就像我们脱掉外套一样。在萨汉斯达尔卡旺的顶部，注意力摆脱了星体形态，在特里库提的顶部，它摆脱了因果形态。这三个身体由它们相应的意识所控制或移动。

只要灵魂处于这些身体和心灵的范围之内，它就会经历生死。每一次死亡，它都会改变身体，尽管它本身是不朽的。身体会死亡或改变，但灵魂不会。身体形态的改变是由我们过去行为的果报所决定的，这

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our karma. There is no "body" without action, and  
there is no action without "body". Every action  
that has been done has left an impression behind on  
the mind. It may not be in the memory for the time  
being, but may flash itself at any time. The point is  
that the impression remains, which will manifest itself  
in its own time.  
Now, so long as all the impressions (received  
ever since the soul entered into the spheres, of minds  
and bodies) have not been removed, the soul is not,  
free, and till then shall remain subject to karma. It  
performs actions only when it activates the mind,  
and this happens only when it leaves the Sound Current  
and associates itself with the mind. It is free from  
the mind as long as it is catching the Current.  
So, practically the whole of humanity — leaving  
aside other creation — is disconnected from the Current  
and performs actions, leaving their impressions behind,  
and becoming the cause of rebirths.  
At birth, a definite number of actions or impres-  
sions are allotted to the soul. They form, in a way,  
the mould in which the new life has been cast. They  
determine the temperament, span of life, and the  
trend of activities during life.  
During the lifetime, therefore, these impressions  
have been worked out, and new impressions have been  
received. These new impressions, together with the  
unallotted old impressions, are assorted again, and a  
definite number assigned to run another span of life.  
The process is therefore unending, and evidently  
there does not seem to be any way out of this cycle.  
But Saints show us a way out. They say that  
the impressions that you brought with you in this  
life, form your fate, and you have to undergo this.

我们的业力，没有行动就没有“身体”，没有“身体”就没有行动。每一个已经完成的行动都在心中留下了印象。它可能暂时不在记忆中，但可能在任何时候闪现。关键是印象仍然存在，它将在自己的时间里显现。

现在，只要所有印象（自从灵魂进入心灵和身体的世界以来所接收的）尚未消除，灵魂就不自由，并且在此之前将受业力所束缚。它只有在激活心灵时才会采取行动，而这只发生在它离开声音之流并与心灵结合时。只要它捕捉到电流，它就摆脱了心灵的束缚。

所以，实际上整个人类——抛开其他创造物——都与当前状态脱节，执行着行动，留下他们的印记，这成为轮回的因和果。

出生时，灵魂被赋予了确定数量的行为或印象。它们以某种方式构成了新生命被铸就的模具。它们决定了性格、寿命以及生活中的活动趋势。

在一生中，因此，这些印象已经被加工，并且接收到了新的印象。这些新的印象，连同未分配的旧印象，再次被混合，并分配一个确定的数字来运行另一段生命。因此，这个过程是无限的，显然似乎没有出路这个循环。

但圣人们为我们指明了一条出路。他们说，你在这辈子带来的印象决定了你的命运，你必须经历这一切。

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There is no escape from this, and if it were to  
terminate somehow immediately, death would ensue.  
Therefore, there should be no interference with them.  
They cannot be altered or modified.  
But the new actions that you do, you may do,  
not as an independent, but as an agent of the Master.  
As agent, you are not held responsible. A faithful  
agent does not misuse the powers and the property  
entrusted to him. Suppose that we take the body,  
the mind and the worldly properties we possess, as  
a trust from the Master, and work with them as His  
agents, then there is little possibility of our using them  
in ill ways. The new actions, therefore, will not be  
binding. The agent is responsible to the primary,  
and if he has done his work honestly and to the best of  
his ability, then for all his actions as agent, the primary  
is responsible.  
In addition, the Saints put us onto the Current.  
By these means they free us from the new impressions,  
and the assigned impressions are worked out during  
the lifetime. The unassigned impressions, Saints take  
upon themselves, and themselves render account.  
Saints have the capacity to render account for the  
unassigned actions, for they come from a zone beyond  
the limits of mind. Without the help of Saints, and  
the travel on the Sound Current, there is no escape  
from the impressions.  
The range of mind extends up to the top of Trikuti,  
and so long as the soul is in or below Trikuti, it is  
subject to transmigration. Souls that have taken  
shelter with the Saints, sooner or later — sooner if  
they follow Their advice — go beyond Trikuti to Sach  
Khand.  
You will thus see that the Law of Karma is univer-

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无法逃避这一点，如果它立即终止，就会导致死亡。因此，不应干扰它们。

他们不能被更改或修改。

但是你将要采取的新行动，你可能会采取，不是作为一个独立的个体，而是作为主人的代理人。作为代理人，你不需要承担责任。忠诚的代理人不会滥用他所托付的权力和财产。假设我们把我们的身体、心灵和世俗的财产视为主人托付的信托，并以他的代理人的身份使用它们，那么我们用它们做坏事的可能性就很小。因此，新的行动将不具有约束力。代理人向主要责任人负责，如果他诚实地并且尽其所能地完成了他的工作，那么作为代理人的所有行动，主要责任人将承担责任。

此外，圣徒队将我们送上了当前。

通过这些方式，他们使我们摆脱了新的印象，而指定的印象在一生中得以实现。未指定的印象，圣人们承担起来，并自行负责。圣人们有能力对未指定的行为负责，因为它们来自心灵界限之外的区域。没有圣人的帮助，以及在大音流中的旅行，无法摆脱印象。

心灵的范围延伸至 Trikuti 之巅，只要灵魂在 Trikuti 之内或之下，就会受到轮回的束缚。那些在圣人庇护下寻求庇护的灵魂，迟早——如果他们遵循他们的建议，则更早——将超越 Trikuti，进入 Sach Khand。

因此，你会看到因果报应定律是普遍的

2 5 0 SPIRITUAL GEMS  
sally applicable, while "forgiveness" is the speciality  
of Saints. Christ forgave those whom he initiated,  
and not those who did not come in contact with him.  
Christianity is wrong wherein it supposes that, in the  
name of Christ, they are forgiven. It is blind faith  
and self-deception. Christ played his part when he  
was present on this earth in the flesh.  
There are in our Satsang, Freemansons up to the  
twelfth degree. They say that in Freemasonary there  
is no such thing as actual concentration of the attention,  
nor the rise of the soul onto the higher planes. They  
call Freemasonry a society, more inclined towards  
charity. They do not find any spirituality there. As  
to the journey within, there is no stage which is crossed  
by the show of passwords, mantras, signs or grips.  
Words finish at the third eye. The journey is traveled  
by the force of love and longing.  
Religion means union of the individual soul with  
its Source. In actual practice, it is the concentration  
of the attention at the eye focus and rising up by  
following the Sound Current. It is, therefore, an  
individual affair. Everybody for himself. You are  
to go within yourself. I am to go within myself. To  
do this, no outward ceremony is needed. The moment  
one begins to concentrate his attention, he cuts off  
his connections from others. All outward ceremonies  
are meaningless. True religion admits of no external  
ways of devotion. Burning of incense, human and  
blood sacrifice, eating bread and drinking wine are  
non-essentials. Human and blood sacrifice indicate  
not only ignorance, but show perverted mentality.  
Idol worship, blood sacrifice, grave worship,  
pilgrimage to so-called holy places, and many other  
customs are common in India, and some of them in

2 5 0 精神宝石

萨莉适用，而“宽恕”是圣人的专长。基督宽恕了他所启发的那些人，而不是那些与他没有接触的人。基督教在它假设以基督的名义他们被宽恕的地方是错误的。这是盲目的信仰和自我欺骗。当基督以肉身存在于这个地球上时，他扮演了他的角色。

在我们的 Satsang 中，Freemasons（共济会成员）多达第十二度。他们说在共济会中，没有真正的注意力集中，也没有灵魂升入更高层次。他们将共济会称为一个更倾向于慈善的社会。他们没有在那里找到任何精神上的东西。至于内在之旅，没有哪个阶段是通过密码、咒语、手势或握手来跨越的。话语在第三眼结束。旅程是通过爱和渴望的力量来旅行的。

宗教意味着个体灵魂与其本源的联合。在实际上，它是将注意力集中在目光焦点并跟随声音之流上升。因此，这是一件个人的事情。每个人都要走自己的路。你们要深入自己的内心。我要深入自己的内心。为此，不需要任何外在的仪式。当一个人开始集中他的注意力时，他就切断了与他人的联系。所有外在的仪式都是无意义的。真正的宗教不承认任何外在的虔诚方式。烧香、人牲和血祭、吃面包和喝酒都是非本质的。人牲和血祭不仅表明无知，还显示出扭曲的心态。

偶像崇拜、血祭、墓祭、朝圣所谓的圣地，以及许多其他习俗在印度很常见，其中一些

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other countries as well. How they originated is riot  
difficult to trace. Take the case of idol worship in  
India. A being, by actual concentration, went inside  
the focus, saw the thousand-petalled lotus (let us say)  
with its big central light and the other subsidiary  
lights, together with the various sounds that are going  
on there. As an artist, he expresses that in wood or  
stone, or paint and brush. No wonder that he, having  
seen the Deity within, may bow his head to what he  
himself has made. He gives the idea to others. The  
sluggards, instead of rising up within, remain contented  
with bowing their heads outwardly. Some of the  
outward forms of worship are thus explained. But  
they are all meaningless.  
Saints, if they like, may pass their magnetism to  
others. Christ, as we read in the Bible, passed it on  
to others. He cured the blind and the invalid. Saints  
may use their power, if they wish, through word,  
touch or look. They may not use the external organs  
but, instead, may use the mind or even the soul, and  
affect the mind or the soul of the other, without the  
other person even being made aware of it. These latter  
ways are the rule rather than the exception.  
Christ passed his magnetism to bread and water,,  
and whosoever partook of it received the magnetism.  
The value lay in Christ, and not in the process.  
Christians now perform the ceremony, but the  
magnetism of Christ is absent. To get the magnetism,  
rise to the spheres within and be Christ-like.  
148. I am ready to help you, if you find yourself  
ready to travel into the inner worlds. You are to do  
your duty and the Guide will do His. Naturally,

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其他国家也是如此。它们的起源并不难追溯。以印度的偶像崇拜为例。一个生物通过实际集中注意力进入焦点，看到了千瓣莲花（比如说）及其大中央光和其它辅助光，以及那里持续的各种声音。作为一个艺术家，他用木头、石头、颜料和画笔来表达这一点。他看到了内在的神，因此向他所创造的东西低头，这并不奇怪。他把这个想法传达给其他人。懒惰的人，而不是在内心觉醒，只是满足于在外表上低头。因此，一些外在的崇拜形式就这样得到了解释。但它们都是没有意义的。

圣人，如果他们愿意，可以将他们的磁力传递给他人。正如我们在圣经中所读到的，基督也将它传递给了他人。他治愈了盲人和残疾人。如果他们愿意，圣人可以通过言语、触摸或目光来使用他们的力量。他们可能不会使用外部器官，其中一些甚至只是内在的，而是可能使用心灵甚至灵魂，影响他人的心灵或灵魂，而无需让对方意识到这一点。这些后一种方式是常态而非例外。

基督将他的磁力传递给了面包和水，凡是分享它的人都会得到磁力。价值在于基督，而不在于过程。现在基督徒们进行仪式，但基督的磁力已经消失。要获得磁力，就要提升到内心的领域，成为像基督一样的人。

148. 我准备好帮助你，如果你准备好进入内在世界。你要履行你的职责，而向导会履行他的。当然，

2 5 2 SPIRITUAL GEMS  
the Journey will take a long time if there is no longing  
to reach the other end, as the scenery on the roadside  
causes frequent halts, or some other considerations  
stop the progress, or too much unnecessary load is  
carried.  
The Journey lies through the astral, mental and  
spiritual regions. The Sound Current not only con-  
nects these, but makes these regions. They are its  
off-shoots. If a soul were to stick to the Current, and  
not look aside or go off the Current, and were to leave  
behind the memory of this world, there is no power  
that can keep it here for a second, or that can stop it  
on the way. The memory of this world pulls it down  
and keeps it down, and the scenery of the inner regions  
throws it off the Current.  
So long as the mind is filled with me and mine  
(my wife, my sons, my daughters, my property, my  
honor, my wealth, my country, my nation, my wisdom  
and so forth) it cannot pass through the narrow  
way. To make the mind go through this narrow way,  
is to bring it up before the narrow gateway and make  
it struggle and force its way. By actual struggle and  
experience, it will very soon learn what keeps it from  
going in. Only then will it feel the superfluity of what  
it is carrying with itself and, as a necessity, will have  
to shed it. Then it becomes light and humble, and  
will pass through the narrow way very easily.  
At present the mind is active in this world, making  
its connections with it through the organs of senses,  
and if we try to hold it at the center of concentration  
above the eyes, we fail because the memory of me and  
mine pulls it out again. How long it will take to wipe  
off this memory at will, depends on its past history or  
karma. But just as we have learned other things by

精神宝石 旅程会很长，如果没有渴望到达终点，因为路边的风景会频繁停车，或者某些其他考虑阻碍了进步，或者携带了过多的不必要负担。

旅程贯穿于星际、心灵和精神领域。声音电流不仅连接这些领域，而且创造了这些领域。它们是其分支。如果一个灵魂坚持电流，不偏离或离开电流，并且留下这个世界的记忆，没有任何力量能在这里停留一秒钟，或阻止它在路上。这个世界的记忆将它拉下来并保持它，而内在领域的景象则将它从电流中甩出去。

只要心灵被“我”和“我的”（我的妻子、我的儿子们、我的女儿们、我的财产、我的荣誉、我的财富、我的国家、我的民族、我的智慧等等）所充满，它就无法通过狭窄的道路。要让心灵通过这条狭窄的道路，就是将它带到狭窄的门口，让它挣扎并强行通过。通过实际的挣扎和经验，它很快就会学到什么阻止它进入。只有到那时，它才会感觉到自己携带的过剩之物，并且作为一个必然，它将不得不放弃它们。然后它变得轻盈而谦卑，将很容易通过狭窄的道路。

目前，心灵在这个世界中活跃，通过感官器官与之建立联系，如果我们试图将其保持在眼睛之上的专注中心，我们会失败，因为“我”和“我的”记忆会再次将其拉出来。随意抹去这种记忆需要多长时间，取决于其过去的历史或业力。但正如我们已经通过

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 5 3  
practice, we can, by practice, train the mind to this  
new habit. When it has made its way through the  
gate, it will be able to catch the current — and the  
Guide will be there inside the gate to lead on. The  
only load that we need carry is the implicit faith in  
the Guide and the intense longing to reach the other  
end. All else is superficial and non-essential.  
This world is the plane of struggle. There has  
never been peace here, nor will there be. Problems  
of today give place to problems of tomorrow. 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. The neighbors cannot help in this.  
We came into this world as individuals, and as individ-  
uals we leave it, and each one leaves it by the same  
common method — the process of death — the with-  
drawal of attention from the extremities, and then  
from the body, and finally up through the eye focus.  
When the attention descends from the eye focus and  
activates the body, we are born; and when the atten-  
tion goes back through this focus, the body is sense-  
less and we are dead. The spiritual devotees are born  
daily and die daily. To them death is a routine affair.  
Meats, eggs and alcoholic drinks have to be given  
up by the practitioner. These articles of diet dull  
the soul.  
149. I have received your letter dated October  
3rd, asking for Initiation. Dr. Johnson and Dr. Brock,  
both have recommended you. There are others too

玛哈拉杰·萨万·辛格 Jl 的信件 2 5 3

但我们就像通过实践学会其他事情一样，可以通过实践训练思维养成这个新习惯。当它穿过大门，它将能够抓住潮流——而向导将在大门内引领。我们唯一需要携带的负担是对向导的隐含信仰和对达到另一端的强烈渴望。其余的都是表面的、非本质的。

这个世界是斗争的领域。这里从未有过和平，将来也不会有。今天的问题让位于明天的问题。在心灵和物质活跃的地方，永远不会有和平。国家、社区或个人的悲伤和战争将继续。灵魂必须寻求其他领域以找到和平。找到和平是个人的事情。每个人必须在自己内心寻求。邻居无法在这方面帮忙。我们作为个体来到这个世界，作为个体离开它，每个人都是通过同样的共同方式离开——死亡的过程——注意力从四肢撤回，然后从身体撤回，最后通过眼睛焦点。当注意力从眼睛焦点下降并激活身体时，我们出生；当注意力通过这个焦点返回时，身体变得无意识，我们死去。精神奉献者每天都在出生和死亡。对他们来说，死亡是例行公事。

肉类、蛋类和酒精饮料必须被修行者放弃。这些饮食文章使灵魂变得迟钝。

149. 我已收到您 10 月 3 日寄来的信，要求进行入门。约翰逊博士和布鲁克博士都推荐了您。还有其他人也是如此

2 5 4 SPIRITUAL GEMS  
in California who are interested in this system. I  
am asking the Brocks if they can go south and arrange  
to give the Initiation. Mrs. Brock has not been  
keeping fit for some time, but she is improving. On  
her recovery, I hope Dr. Brock will be able to undertake  
the journey and give you the Instructions.  
Meanwhile, I would request you to continue the  
study of books, and whenever opportunity offers, to  
consult Dr. Johnson. It is better to have a clearer  
idea of the system and to grasp thoroughly what it  
aims at. It aims at the union of the individual soul  
with its Source, by freeing it from the combination  
of mind and matter, which combination has held  
it separate and apart from its Source, no one can say  
for how long, ever since creation started. That sepa-  
ration has been the cause of its miseries and wanderings  
in the various forms of creation. It has been longing  
for peace, but has not found it so far.  
The Way to Peace lies within. Within us lies  
the Royal Word, the Sound Current, which mystics  
have called by various names but which means the  
same thing. Everybody has to go within himself to  
attain that peace. The worldly objects do not satisfy  
desire very long. Today we want this thing, but  
tomorrow that thing has lost its charm and we want  
something else. Whatever we see with our eyes here  
is transitory and is subject to change. Thus it is  
clear that a changing state of affairs cannot bring it  
permanent peace. In a state of change, struggle is the  
rule.  
Man has the capacity to detach himself from the  
world and its objects. We are detached from it daily,  
when we go to sleep. In shorter periods,\* we get  
detached frequently. When we give up one thought

2 5 4 精神宝石 在加利福尼亚还有其他人对这个系统感兴趣。我在询问布洛克夫妇他们是否可以南下并安排进行启蒙仪式。布洛克夫人有一段时间没有保持健康，但现在她在好转。在她康复后，我希望布洛克博士能够承担这次旅行并给予你指导。

同时，我要求你继续研究书籍，并在有机会时咨询约翰逊博士。对系统有一个更清晰的认识，并彻底理解它的目标更好。它的目标是使个体的灵魂与其源头相结合，通过解放它从心灵和物质的结合中，这种结合曾使它与源头分离，无人能说自创世以来已经分离了多久。这种分离是它苦难和在各种创造形式中漂泊的原因。它一直渴望和平，但迄今为止尚未找到。

和平之路在于内心。我们内心深处存在着至高无上的话语，即声音之流，神秘主义者以各种名称称呼它，但它的含义相同。每个人必须深入内心以获得这种和平。世俗之物并不能长久满足欲望。今天我们想要这个，但明天那个就失去了魅力，我们想要别的东西。我们用眼睛看到的任何事物都是短暂的，并受变化的影响。因此，很明显，变化的状态无法带来永恒的和平。在变化的状态中，斗争是常态。

人类有能力将自己与世界及其物体分离。我们每天在入睡时都会与之分离。在更短的时间内，我们经常与之分离。当我们放弃一个想法时，

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 5 5  
and take up another, we have passed through the state  
of detachment; only the duration was small. This  
duration can be prolonged at will. Of course this  
requires practice. When attention can be detached  
from one side, it should also be possible to attach it  
to something else. The R. S. practice lies in detaching the  
mind from external objects and attaching it to what  
lies within, and then catching the Sound Current and  
traveling on it. This Current connects the individual  
•with its Source. This practice does not interfere with  
any normal routine of life. There are no rituals or  
customs. One has to deal with himself.  
Meats, eggs and alcoholic drinks are prohibited.  
150. I have received your letter of October 28,  
wherein you have asked for Initiation. Dr. Brock  
is likely to come south to give the Instructions, but  
his coming entirely depends on the recovery of Mrs.  
Brock, who, I learn is making good progress. You  
may please communicate with him and find out when  
he is likely to come.  
There is no hesitation on my part to put you on  
the Path, but spiritual development requires great  
sacrifice. It is a fight against the mind. The mind  
connects us with the world, and we function in this  
world through the mind. So long as we are function-  
ing here, in this material world, we are materialistic.  
In the state of wakefulness the connection with matter  
is direct, and in the state of dream the connection is  
also there, for the dream is simply the carrying over of  
impressions gathered in the wakeful state. In deep  
sleep the connection is cut off, and this state is the state  
of dullness or ignorance.

玛哈拉杰·萨万·辛格 Jl 的信件 2 5 5

当我们放弃一个念头，接受另一个念头时，我们已经通过了超脱的状态；只是持续时间很短。这个持续时间可以随意延长。当然，这需要练习。当注意力可以从一方面解脱出来时，也应该能够将其转移到另一方面。R. S. 实践在于将心灵从外部对象中解脱出来，并将其附着于内在之物，然后捕捉声音电流并随其旅行。这个电流将个体与其源头连接起来。这种实践不会干扰任何正常的生活常规。没有仪式或习俗。一个人必须与自己打交道。

肉类、蛋和酒精饮料禁止。

150. 我已收到您 10 月 28 日的来信，信中您请求进行启蒙。布洛克博士可能会南下传授教诲，但他的到来完全取决于布洛克夫人的恢复情况，据我所知，她恢复得很好。请您与他联系，了解他何时可能到来。

我毫不犹豫地将你引上道路，但精神发展需要巨大的牺牲。这是一场与心灵的斗争。心灵将我们与世界相连，我们通过心灵在这个世界中运作。只要我们在物质世界中运作，我们就是物质主义者。在清醒状态下，与物质的联系是直接的，在梦境状态下，联系仍然存在，因为梦境只是清醒状态下积累的印象的延续。在深度睡眠中，联系被切断，这种状态是迟钝或无知的状态。

2 5 6 SPIRITUAL GEMS  
Compared with the wakeful state, the dream state  
is bad, and the state of deep sleep is worse. In these  
three states man passes his life. He is either awake,  
dreaming, or in deep sleep. Leaving out of consid-  
eration the last two states of semi and complete  
unconsciousness, and examining the state of mind in  
the wakeful state, we find that, like a bee, our mind is  
running from one object to another and is never at  
rest. It finds momentary pleasures, but is soon disap-  
pointed. The transitory nature of the worldly objects,  
no matter how dear and near, gives it no lasting peace.  
When the objects are gone, the mind feels uneasy.  
In the so-called wakeful state, therefore, there is no  
possibility of attaining lasting peace, no matter whether  
man is barbaric or civilized, brave or cowardly, ruler  
or the ruled, rich or poor.  
There are other worlds inside of man, not made  
up of this coarse material but of stuff which can be  
called non-material. These worlds cannot be seen  
as long as the mind is shaking. We are connected  
with this outer material world through our organs of  
sense. Through eyes we see, through ears we hear,  
and so on. Suppose our mind does not run outward  
through these organs of senses. Then our body is a  
mere object like other objects, and we, for the time  
being, are entirely cut off from this world; in other  
words, as good as dead. When we let the mind go  
down through the organs of sense, we again become  
alive as far as the world is concerned. If we go a  
step further; that is, direct the mind inwardly, after  
disconnecting it from the organs of sense, the inner  
worlds will become visible. When this practice  
of disconnecting from the external organs of sense  
and connecting with the inner worlds becomes

与清醒状态相比，梦境状态是糟糕的，而深度睡眠状态更糟。在这三种状态下，人度过一生。他要么是清醒的，要么是做梦的，要么是深度睡眠。不考虑半意识和完全无意识的后两种状态，考察清醒状态下的心态，我们发现，就像蜜蜂一样，我们的心灵从一个对象跑到另一个对象，永远不会静止。它找到了短暂的快乐，但很快就会失望。无论多么珍贵和接近，世间事物的短暂性质都无法给它带来持久的平静。当对象消失时，心灵感到不安。因此，在所谓的清醒状态下，无论人类是野蛮的还是文明的，勇敢的还是胆小的，统治者还是被统治者，富有的还是贫穷的，都不可能获得持久的和平。

人的内心有其他世界，不是由这种粗糙的物质组成，而是由可以称为非物质的东西组成。只要心灵在动摇，这些世界就看不见。我们通过感官器官与这个外在的物质世界相连。通过眼睛我们看到，通过耳朵我们听到，等等。假设我们的心灵没有通过这些感官器官向外运行。那么我们的身体就像其他物体一样，我们暂时完全与世界隔绝；换句话说，就像死了一样。当我们让心灵通过感官器官下降时，我们在世界上又重新活过来。如果我们再进一步；也就是说，在从感官器官断开连接后，将心灵向内引导，内部世界就会变得可见。当这种从外部感官器官断开连接并与内部世界连接的实践变得

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 5 7  
a habit, then man can function at will either in  
this material world or in the inner, non-material  
world.  
At present we are dead as far as the inner worlds  
are concerned, and we are alive here. Thus, we will  
be alive in the inner worlds when functioning there,  
and alive here when functioning here. Our sphere  
of activity has widened. We have discovered a new  
world, just as Columbus discovered America. So  
long as the mind has not developed the capacity to  
throw away, at will, the impressions of this world, it  
cannot sit inside, disconnected from this world, nor  
can it have access to the inner world. But it has the  
capacity to do so, and it has to be trained. It  
is a slow affair, requires patience, perseverance and  
faith.  
Ever since creation started, the mind has been  
running in the above mentioned three states and has  
not gone within, nor has it found peace and rest. The  
task, therefore, is difficult, but it can be successfully  
completed, and this is the object of our life. If man  
is the highest achievement of creation, his responsibility  
is great also. Man is born so that he may merge his  
soul in its Source and not be born a second time (in this  
world). The greatest service one can render is to merge  
his soul, by freeing it from the attachment of mind and  
matter, in that Ocean of Peace and Bliss, of which it  
is a particle or drop.  
I have written this in a little detail, so that you  
may understand the magnitude of the problem you  
are ^undertaking to solve. The ups and downs of life  
cause hindrances, but where there is a will there is a  
way. There is no obstruction which love and faith  
cannot overcome.

玛哈拉杰·萨万·辛格 Jl 的信件 2 5 7

习惯，然后人可以随意在这物质世界或内在的非物质世界中发挥作用。

目前，在内在世界方面，我们已死，而在这里，我们活着。因此，当我们在内在世界运作时，我们将活着，当我们在这里运作时，我们也将活着。我们的活动范围已经扩大。我们发现了一个新世界，就像哥伦布发现了美洲一样。只要心灵没有发展出随意抛弃这个世界印象的能力，它就无法坐在这里，与世界断绝联系，也无法进入内在世界。但它有这样的能力，并且必须经过训练。这是一件缓慢的事情，需要耐心、毅力和信念。

自从创造开始，心灵一直在上述三种状态下运行，既没有深入其中，也没有找到平静和安宁。因此，任务很困难，但可以成功完成，这是我们生活的目标。如果人类是创造的最高成就，那么他的责任也很大。人类之所以诞生，是为了将他的灵魂融入其源头，而不是在这个世界中再次出生（第二次出生）。一个人能提供的最大服务就是通过解放他的灵魂，摆脱心灵和物质的束缚，在那个和平与喜悦的海洋中融合，其中它是粒子或一滴。

我已经详细地写了这些，以便你能够理解你所承担解决问题的规模。生活的起伏造成阻碍，但只要有意志，就有办法。没有任何障碍是爱和信仰无法克服的。

2 5 8 SPIRITUAL GEMS  
Meat, eggs and alcoholic drinks have to be given  
up, for they make the spirit coarse and dull.  
• • - • •  
151. The Truth lies within you, within everybody.  
Without that Truth, we could not live for a second.  
Just as the sun is in the sky, but its rays illuminate the  
earth, similarly, Truth is within us — in the brain,  
behind the eye focus — but its rays activate the entire  
body. If we could hold our attention in the eye focus,  
our attention would then be able to grasp the Truth.  
So long as the attention is scattered in the body or out  
of the body in the world outside, our face is turned  
away from Truth. No matter how much progress  
•—individual or national — we might make in the  
outside world, we are not a jot nearer the Truth.  
The mind will remain dissatisfied. It will still be  
feeling the want of something. When the scattered  
attention will be withdrawn from the outside world  
to within the body, and then from the body to the eye  
focus, our connection with the outer world and the  
body will have been cut off for the time being. Then  
the attention will be able to grasp the Truth which is  
vibrating within us and is self-luminous and audible  
as Sound Current.  
The Truth has been within us always. It is  
present in the teacher as well as in the student. The  
only difference between the teacher and the student  
is that the teacher has, by concentrating his attention,  
established his connection with Truth and studied it,  
while the student is yet disconnected. The teacher  
is to point out the way and guide, while the student is  
to work diligently with longing. A boy goes to school.  
The knowledge was lying dormant in him. Under

精神宝石：必须放弃肉类、蛋和酒精饮料，因为它们会使精神变得粗俗和迟钝。

• • - • •

151. 真理在你心中，在每个人心中。

没有那个真理，我们连一秒钟都无法生活。正如太阳在天空中，但其光芒照亮了地球，同样，真理在我们内心——在大脑中，在眼睛的焦点之后——但其光芒激活了整个身体。如果我们能将注意力集中在眼睛的焦点上，我们的注意力就能把握真理。只要注意力在身体内或身体之外的世界上散乱，我们的脸就背离了真理。无论我们在外部世界——个人或国家——取得多少进步，我们离真理都没有更近一步。心灵将保持不满。它仍然会感到缺少某些东西。当散乱的关注从外部世界撤回到身体内部，然后从身体撤回到眼睛的焦点，我们与外部世界和身体的联系暂时被切断。然后，注意力将能够把握在我们内心振动的真理，它是自发光的，作为声音之流可闻。

真理始终存在于我们内心。它存在于教师和学生之中。教师和学生之间的唯一区别在于，教师通过集中注意力，与真理建立了联系并研究它，而学生尚未与之连接。教师的责任是指出道路并引导，而学生的责任是勤奋工作并渴望。一个男孩去上学。知识在他内心沉睡。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 5 9  
the guidance of the teacher, he works, develops and  
digs up his knowledge from within himself.  
People spend years in schools and universities  
to study a limited number of subjects, and even then,  
"are picking pebbles on the sea-shore". You are going  
to study the self and its relation to the Grand Truth.  
You are to isolate the self from the mind and matter,  
and then trace it to the Source of All. It is compar-  
atively a difficult subject. Implicit faith in the guide  
or teacher, and longing, as of a lover when he is out  
to meet his beloved, are pre-requisites on this Path.  
And where there is a will there is a way. You are  
welcome to study this subject. Meats, eggs and alco-  
holic drinks are prohibited.  
• • • »  
152. I assure you that I do not mean to neglect  
any of our American Satsangis. I think I answered  
your last letter. It may have gone astray. But in  
any case, you should write to me every few months and  
give full account of your progress and ask any questions  
you may wish to ask. I shall be glad to hear of your  
inner progress on the Path. No doubt you are making  
some headway and I am anxious to see you go inside,  
truly, and find the Great Light and Joy which awaits  
you there.  
There is nothing equal to this Way, and it gives  
more real joy and satisfaction than all else in the  
world. But to get that you have to go inside. It  
cannot be realized outside.- All the world is seeking  
it in books, holy places, and association with people;  
but it has to be found inside. That is gained by stead-  
fast meditation and holding your attention in the eye  
focus, without wavering. When you learn to do this,

玛哈拉杰·萨万·辛格 Jl 的信件 2 5 9

在老师的指导下，他工作、发展并从自身挖掘知识。

人们在学校和大学里花费数年学习有限数量的科目，即便如此，也只是在“海边捡拾鹅卵石”。你们将要研究自我及其与宇宙真理的关系。你们需要将自我从心灵和物质中分离出来，然后追溯至万物的源头。这是一个相对困难的课题。对引导者或老师的隐含信仰，以及对爱人的渴望，如同一个追求所爱之人的人，是这条道路的先决条件。而且，有志者事竟成。欢迎你们研究这个课题。禁止食用肉类、鸡蛋和酒精饮料。

• • • » ..

我向您保证，我并不打算忽视我们任何一位美国 Satsangi。我想我已经回答了您的上一封信。它可能走失了。但无论如何，您应该每隔几个月给我写信，详细说明您的进步，并提出您可能想问的任何问题。我很高兴听到您在修行道路上的内在进步。毫无疑问，您已经取得了一些进展，我渴望看到您真正地深入内心，找到那里等待您的伟大之光和喜悦。

这条路无与伦比，它带来的真实喜悦和满足感胜过世间一切。但要得到它，你必须深入内心。它不能在外部实现。全世界都在书籍、圣地和与人的交往中寻找它；但必须在内心里找到。这是通过坚定不移的冥想和将你的注意力集中在眼神中，不偏离而获得的。当你学会这样做时，

2 6 0 SPIRITUAL GEMS  
the Treasure, which is yours already, will come into  
conscious possession and you will realize more than  
you can dream of. Let nothing stop or hinder you.  
Let no earthly obstacles stand in your way of going  
inside. Set your mind steadfastly upon that and make  
all else subordinate to that, and other things will melt  
away and leave you free.  
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 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,  
and He has chosen you to get Nam and go with the  
Master to Sach Khand. You must reach there.  
Nothing can prevent you. But you can hasten the  
progress or retard it, as you like.  
Do your utmost now to remove all difficulties  
within and without yourself, and then sit as many  
hours as you possibly can. Hold your attention fixed  
at the focus, not allowing the mind to run away or  
to waver in the least. If the mind runs away, bring  
it back instantly and hold it at the focus. By and  
by, if your attention is steadfast, you will see a blue  
sky and the stars and suns and moon, and then you  
will see the great Jot, the thousand-petalled lotus and  
the Master's Radiant Form. You must see these things.  
Look steadily for them and permit no doubt or question  
to enter your mind. It is certain.

精神宝石，你已经拥有的宝藏，将进入你的意识掌握，你将实现比你梦想的还要多。让任何事情都不要阻止或阻碍你。让任何世俗的障碍都不要挡住你进入内心的道路。坚定地将你的心思放在那上面，让其他所有事情都从属于那，其他事情就会消融，让你自由。

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、时刻最黑暗时，光明就会出现，你会发现你是自由的。不要让任何事情让你气馁。这并非轻而易举的建议，但你得到“那姆”的意义比你继承了一百万美元，甚至更多。你是萨图普鲁什的幸运儿子之一，他已经选择了你得到“那姆”并与导师一起前往萨奇罕德。你必须到达那里。没有什么可以阻止你。但你可以选择加快或减缓你的进步，随你喜欢。

尽你所能现在清除你内心和外部的所有困难，然后尽可能多地坐着。将你的注意力固定在焦点上，不允许心灵逃跑或丝毫动摇。如果心灵逃跑，立即将其带回并保持在焦点上。渐渐地，如果你的注意力坚定不移，你会看到蓝天、星星、太阳和月亮，然后你会看到伟大的 Jot、千瓣莲花和大师的灿烂形态。你必须看到这些。稳定地寻找它们，不要让任何怀疑或疑问进入你的心灵。这是确定的。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 6 1  
When you have entered the first region, you will  
get the full benefit of the Sound Current. It will come  
to you clear and sweet, and its music will fill you  
with joy, and that of itself will enable you to overcome  
all your remaining" difficulties and weaknesses. That  
is the one thing that makes you strong against all foes  
and makes your victory absolutely certain. With the  
melodious sounds ringing in your ears, your success is  
absolutely certain.  
You must reach the Supreme Goal in due time.  
Some reach it sooner, others later, according to their  
own individual efforts and the karma they have to  
overcome. But you should not have a long battle.  
You have already overcome much, and the Inner  
Master is always with you, eagerly waiting for your  
arrival at the gates within, to receive and welcome you.  
When you meet Him inside and talk to Him face to  
face, as man to man, then He will always be ready to  
answer all your questions and to guide you all along  
the Path. He is there now, but you cannot see Him  
until you remove the intervening curtains. But you  
can easily do that. Go ahead and do it. Great will  
be your reward. • • • • -  
153. Regarding the hearing of the Sound Current,  
it is a matter of steadfast, fixed attention and perfect  
concentration. When you have attained that, you  
may be sure you will hear the perfect Sound Current.  
The real Shabd is heard only after reaching Sahansdal  
Kanwal. Before that, you get only a feeble reflection  
of it. Go on until you hear the perfect Bell Sound,  
clear and sweet, and most delightful. Only when  
concentration is perfect, will you hear it. Do not be  
discouraged.

玛哈拉杰·萨万·辛格 Jl 的信件 2 6 1

当你进入第一个区域时，你将获得 Sound Current 的全部好处。它将清晰甜美地来到你身边，它的音乐将使你充满喜悦，这本身将使你克服所有剩余的“困难和弱点”。这就是让你对所有敌人强大并使你的胜利绝对确定的那件事。随着悦耳的声音在你的耳边回荡，你的成功绝对是确定的。

您必须及时达到最高目标。

有些人来得早，有些人来得晚，根据他们各自的努力和必须克服的业力。但你不必经历漫长的战斗。你已经克服了很多，内在的导师始终与你同在，热切地等待着你在内心之门内的到来，以迎接和欢迎你。当你与他面对面相遇并交谈，如同人与人之间，他总会准备好回答你所有的问题，并引导你沿着道路前行。他现在就在那里，但你除非移除挡在你面前的帘幕，否则你无法看见他。但你可以轻松地做到这一点。向前走吧，去做吧。你将获得巨大的回报。

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关于聆听音流，这是一件需要坚定、专注和完美集中的事情。当你达到这种状态时，你可以确信你会听到完美的音流。真正的音流只有在达到萨汉达尔坎瓦尔之后才能听到。在此之前，你只能得到它微弱的反射。继续前进，直到你听到完美的钟声，清晰而甜美，非常愉快。只有当集中力完美时，你才能听到它。不要气馁。

2 6 2 SPIRITUAL GEMS  
The treasure of Initiation cannot be wholly taken  
from the disciple. He can never lose it for all time.  
It is there, and he will come back to the Path in the  
next life, or as the Master wishes. The Master who  
gives the Initiation must take care of him or her, and  
must deliver the disciple at last in Sach Khand.  
A Saint usually does not compel His disciples  
to return to this world for another incarnation. But,  
in some cases such as the one you refer to, the disciples  
may be brought back here for another birth, in order  
to give them a better position on the Path. Then  
they will readily rise above all of this downward pull.  
Be sure that the Master never wants to leave His  
disciples, and He never does leave them, even though  
they may leave Him. A wandering child is still the  
child of his father, and is always loved and taken  
care of, even though he brings suffering upon himself  
by his own conduct.  
We are expecting much from America. The  
average person in America is much nearer to this  
Teaching than in any portion of Europe. The day will  
come when your people will turn to Sant Mat... Some  
day the Great Work there will assume much larger  
proportions. You may look confidently for it, in your  
own time. Be ready for it.  
154. 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.  
You also ask for the method I worked out for myself  
during my own early experiences. In regard to that,  
I may say that I never worked out any method for  
myself. I took instructions from my own Guru and

精神宝石 初始化的宝藏不能完全从弟子那里带走。他永远无法永远失去它。它在那里，他将在下一世或按照大师的意愿回到修行之路。给予初始化的大师必须照顾他或她，并最终将弟子带入萨奇汉德。

一位圣人通常不会强迫他的门徒为了再次转世而返回这个世界。但是，在某些情况下，例如你所提到的，门徒可能会被带回这里再次出生，以便给他们更好的修行位置。然后，他们将会轻易地超越所有的向下拉扯。请确信，导师永远不会想要离开他的门徒，他永远不会离开他们，即使他们可能离开他。一个流浪的孩子仍然是他的父亲的孩子，他总是被爱和照顾，即使他通过自己的行为给自己带来痛苦。

我们期望美国能做出很多贡献。美国的普通人比欧洲任何地方的普通人更接近这一教诲。总有一天，你们的人民会转向圣玛特……在那里，伟大的事业将变得更大。你们可以满怀信心地期待它，在自己的时代里。为此做好准备。

154. 关于如何达到并保持专注的最佳方式，我只能重复你已经得到的内容实质。

您还询问我在自己早期经历中自己总结的方法。关于这一点，我可以说我从未为自己总结出任何方法。我遵循了自己的上师指导。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 6 3  
He gave me the exact method. That method is the  
same as all Saints use, which is simply the concentrated  
attention, held firmly at the given center. What else  
can we say? It is all a matter of unwavering attention.  
Every ray of attention must be centered 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  
center 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 center. It rebells less and less, and  
finally yields to the demand to hold to the center.  
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 center, 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 intelli-  
gence must hold to the center, steadily, every moment.  
If any thought enters the consciousness, jerk the mind  
back to the center 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 rot complicated  
at all. The whole thing is just ATTENTION, and then  
unbroken attention, AT THE EYE CENTER, allowing no  
other thought to intrude itself into the consciousness  
and lead you away from the center.  
This was the method by which I won my way  
inside and it is the method by which you must win

玛哈拉杰·萨万·辛格 Jl 的信件 2 6 3

我从自己的上师那里得到了指导，他给了我确切的方法。这种方法与所有圣人使用的方法相同，那就是集中注意力，坚定地保持在给定的中心。我们还能说什么呢？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注意力完全集中在给定的中心上三小时，他必须进入内在。但这并不容易，没有长时间的练习。然而，渐渐地，心灵习惯了停留在中心。它反抗越来越少，最终屈服于保持中心的诉求。

然后你的胜利就赢得了。

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。保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偏离。人很容易忘记，然后心灵就会下降。一个敏锐觉醒的智慧必须稳定地保持中心，每一刻。如果有任何思想进入意识，就猛地将心灵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。但征服它并不容易，当然，这需要时间。问题根本不复杂。整个事情就是注意力，然后是不断集中的注意力，在眼睛中心，不允许其他思想闯入意识并带你离开中心。

这是我赢得进入内部的方法，也是你必须赢得的方法

2 6 4 SPIRITUAL GEMS  
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 accustom-  
ed 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 center. That is the value of the  
Names. Whatever goes with the Names is a thing  
to hold the thought in the center. If we think intently  
of a place (during the day but not at the time of  
Bhajan and Simran), we form a sort of mental picture  
of that place, of what is there, of its ruling spirit or  
power; then, as we continue, we begin to desire to go  
toward that center. We must enter it if we persist.  
All the powers of the spirit, the real ATMA in man,  
gather at the focus by means of this concentrated  
thought and then, by means of accumulated force  
(through Bhajan and Simran), we break through the  
curtain and enter the light.  
You should not try to listen to the Sound Current  
at the same time as you repeat the Names. Do the  
Repetition first for about two-thirds of the time set  
for your Meditation period and then direct your  
attention to listening for or to the Sound. One thing  
at a time — that is best.  
• • •  
155. If in dreams or while in devotion you come  
across a fearful sight which causes terror, begin to  
repeat the five Holy Names, and all fear will vanish at  
once. Nothing evil can stand before the Holy Names.

精神宝石，你的方式。这是所有圣徒的古老方法。正如你所说，你几乎达到了它，然后失去了它，原因是你无法使心灵静止。这有点像一只习惯在森林中奔跑的野生动物。当被捕获时，如果被捕捉者抓住不动，它会非常痛苦。但是，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。

名字的重复有助于将心灵保持在眼睛中心。这就是名字的价值。与名字相关的一切都是用来将思想保持在中心的事物。如果我们专注地思考一个地方（在白天但不是在唱颂和冥想时），我们就会在那个地方形成一种心理图像，包括那里的存在、它的统治精神或力量；然后，随着我们的持续，我们开始渴望走向那个中心。如果我们坚持不懈，我们必须进入它。所有精神的力量，人的真实 ATMA，通过这种集中的思想聚集在焦点上，然后，通过积累的力量（通过唱颂和冥想），我们突破帘幕，进入光明。

你不应在重复名字的同时尝试聆听声音电流。首先重复大约设定冥想时间的三分之二，然后集中注意力聆听声音。一次只做一件事——这是最好的。

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155. 如果在梦中或在虔诚时遇到令人恐惧的景象，引起惊恐，开始重复五圣名，所有的恐惧将立刻消失。没有任何邪恶能抵挡圣名。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 6 5  
About taking meat diet as directed by medical  
men:' My advice is not to take it on any account.  
It is a great hindrance in our spiritual progress. We  
are governed by a very severe Law of Karma. To kill  
an animal is a heinous offence under natural law, and  
its punishment is very severe. The Saints have strictly  
forbidden taking any sort of life in any way.  
As you see lights and have begun to hear the Bell  
Sounds, I write down a few instructions for your future  
guidance:  
1 — Sometimes, during practice, Satan appears in  
the form of the Master and, in order to mislead the soul,  
he offers miraculous powers and many worldly blessings.  
So when you see the Master within you, repeat the five  
Holy Names in order to see whether it is the Master  
or Satan. If it is Satan, he will disappear instantly  
on hearing the Holy Names. You should never ask  
anything from the Master except His Eternal Home.  
He bestows upon us, without our asking, all that we  
want and is proper for us.  
2 — Never pay any attention to any sound on the  
left. It is always misleading. Always hear the Bell  
Sound to the right. The more your attention becomes  
rapt in the Sound and you take pleasure in it, the more  
will hidden secrets become known to you.  
3 — Take care not to disclose to anyone whatever  
you may see within yourself. The reason is that in the  
first place telling it to other people produces vanity in  
us; secondly, it is absurd to disclose such secrets to those  
who cannot value them. \*\*"  
The most important thing you can do is to draw  
your attention away from all the worldly things and to  
concentrate it wholly in the Sound, forgetting the world  
and your own self till you reach the Master's Holy Feet

玛哈拉杰·萨万·辛格 Jl 的信件 2 6 5

关于按照医生建议采取肉食饮食：‘我的建议是无论如何都不要这样做。这对我们的精神进步是一个巨大的障碍。我们受到一个非常严厉的因果律的约束。根据自然法则，杀害动物是一种严重的罪行，其惩罚非常严厉。圣人严格禁止以任何方式取走任何生命。’

如您所见，灯光亮起，您已开始听到铃声，我写下一些指示供您未来参考：

1 — 有时，在练习中，撒旦会以大师的形象出现，为了误导灵魂，他提供神奇的力量和许多世俗的祝福。所以当你看到你内心的大师时，重复五圣名以判断它是否是大师还是撒旦。如果是撒旦，听到圣名时会立刻消失。你永远不应该向大师索取除了他的永恒家园之外的东西。他无需我们请求，就赐予我们我们想要且适合我们的所有东西。

2 — 永远不要注意左边的任何声音。它总是误导人的。始终注意右边的铃声。你越专注于声音并从中获得乐趣，隐藏的秘密就会越多的为你所知。

3 — 小心不要向任何人透露你内心所看到的任何事。原因首先是告诉别人会产生我们的虚荣心；其次，向那些无法珍惜这些秘密的人透露这样的秘密是荒谬的。\*\*"

你能做的最重要的事情就是将你的注意力从所有世俗事物中抽离出来，将其完全集中在声音上，忘记世界和自我，直到你达到大师的圣足

2 6 6 SPIRITUAL GEMS  
and attain His Eternal Home. The Father's Home is  
full of love and light. Try to reach that abode.  
156. So far as circumstances allow, a devotee  
must give time to Satsang. Please devote some time  
daily without fail to Sound-practice and Repetition,  
as this is the only fruit of our life which we will take  
with us on leaving this world; whereas, even the  
kingships of this earth shall have to be abandoned  
when death overtakes us. Therefore, it is necessary  
that we should add to our spiritual wealth, which is  
the only thing to help us at the time of departing. And  
the only way to increase our spiritual power is by  
means of Sound-practice and Repetition. The greater  
our love for Holy Sound, the greater will be our peace  
of mind and spiritual progress. As far as possible, we  
should try to make the focus above the eyes, in the  
brain, our resting place. Just as a man, weary with the  
day's work, resorts to his home to take rest, so we  
habituate our soul, on being tired with worldly work,  
to take rest in the Holy Sound.  
The attention has to be brought inside, and when  
it likes to rest there, like the wanderer coming home,  
it will find peace within. This bringing in of the  
attention is done by Repetition, with the attention at  
the eye focus. Repetition without fixing the attention  
is no good. Repetition with attention, impresses on  
your mind the idea of what lies within you and tries to  
take you to those for whom the Names stand. By this  
process we are leaving outside objects and perceiving  
those that lie within.  
The moment we are within, the Sound Current is  
there to take charge of us. The Astral Form of the

2 6 6 精神宝石 s 圣洁之足并达到祂永恒的家园。父之家园充满爱与光明。努力达到那个居所。

156. 只要情况允许，信徒必须为 Satsang（圣歌会）腾出时间。请务必每天留出一些时间进行声音实践和重复，因为这是我们生活中唯一会带离这个世界的果实；而，当死亡降临我们时，即使是这个世界的王权也必须放弃。因此，我们必须增加我们的精神财富，这是我们离开时唯一能帮助我们的东西。而增加我们精神力量的唯一方法是通过声音实践和重复。我们对神圣声音的爱越深，我们的内心平静和精神进步就会越大。尽可能的，我们应该尝试让注意力集中在眉心以上的大脑中，成为我们的休息之地。就像一个劳累了一整天的人会回到家中休息一样，我们在世俗工作疲惫时，也应该习惯在神圣声音中休息。

注意力必须被引导到内部，当它喜欢在那里休息时，就像流浪者回到家中一样，它将在内心找到平静。这种将注意力引导到内部的方法是通过重复，将注意力集中在眼睛的焦点上。没有固定注意力的重复是没有用的。带着注意力的重复，会在你的心中留下你内心所存在之物的想法，并试图带你到那些名字所代表的人那里。通过这个过程，我们正在排除外部对象，感知那些存在于内心的事物。

我们内在的时刻，声音之流便在那里接管我们。以太形态的

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Master is at the eye focus, and is always ready to do the  
necessary work or guidance. In this process, the limbs  
and gradually the entire body below the eyes will  
become senseless. Breathing will continue normally  
as in sleep; only the attention, instead of being without,  
will be within. There will be full consciousness within,  
of internal objects, but unconsciousness so far as the  
outer world is concerned.  
Those who complain of sleep at the time of taking  
exercises, usually sit half-heartedly and only as a matter  
of routine. Tell these people to keep the mind's atten-  
tion directed toward the eye focus, even during working  
hours. Work needs attention only momentarily. Most  
of the time the mind is off the work anyway. This  
inner utilization of the attention within will not hinder  
work; in fact, the work will go on better.  
157. I received your two letters.. .They are full  
of questions and analyses, as you say. I like them. I  
appreciate the great pains you have taken to study the  
literature available, also your spirit of enquiry, aiming to  
clear up doubts and get at the root of things.  
Limitation of Books and Book Knowledge: Books that  
matter, as distinguished from trash, are an account of  
the experiences of persons reduced to writing for the  
benefit of others. If anyone wishes to learn, say  
chemistry, he studies books on chemistry. Thus he  
learns something about chemistry. But if he gets  
instructions directly from a chemist, he obtains a better\*  
grasp of the subject. Again, if he sets up a laboratory,  
and begins to experiment, he will gain still better  
knowledge of the subject. And last of all, if he carries  
on his experiments under the personal directions of an

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大师的灵体位于目光焦点，始终准备进行必要的工作或指导。在这个过程中，四肢以及逐渐整个眼睛以下的身体将变得麻木。呼吸将像睡眠时一样正常；只有注意力，而不是没有，将保持在内部。在内部，将有对内部对象的完全意识，但对外部世界而言，将处于无意识状态。

那些在锻炼时抱怨睡眠不足的人，通常只是半心半意地坐着，只是例行公事。告诉这些人即使在工作时间也要将注意力集中在眼睛的焦点上。工作只需要短暂的注意力。大多数时候，人的注意力已经离开了工作。这种内在的注意力利用不会妨碍工作；事实上，工作会进行得更好。

157. 我收到了你的两封信……正如你所说，信中充满了问题和分析。我喜欢它们。我赞赏你为了研究可用的文献所付出的巨大努力，也赞赏你探究的精神，旨在消除疑虑并找到事物的根源。

书籍和书知识的局限性：书籍

物质，与垃圾不同，是人们为了他人的利益而将个人经历写成文字的记录。如果有人想学习，比如说化学，他会研究化学书籍。这样，他就能了解一些关于化学的知识。但如果他直接从化学家那里获得指导，他将更好地掌握这门学科。再次，如果他建立了一个实验室，并开始进行实验，他将获得更深入的知识。最后，如果他能在化学家的亲自指导下进行实验，他将获得更全面的理解。

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expert chemist, he will avoid many a pitfall and will,  
in due time, become a chemist.  
Again, one book on chemistry may appeal to one  
student and may not appeal to another; for, the mental  
make-up of the two may not be the same. One may  
have his analytical faculty developed, while in the other,  
the synthetical faculty may predominate. A book,  
therefore, is not all-comprehensive. The author has  
written it from the angle characteristic of himself, and  
it will appeal only to persons having a touch of the  
same qualities. Also the same book may appeal to a  
person at one time and may not appeal to him at  
another time; for man is a variable creature, and his  
intellect is a variable factor.  
Again, there is the difficulty of exact expression and  
of correct understanding. You cannot convey a correct  
idea of a railway train or a modern motor car, to a  
person familiar with only bullock carts as a means of  
Conveyance. A radio agent, without receiving appara-  
tus, will carry but little conviction as to the marvels of  
radio, among persons who never before heard of the  
radio. Even with a radio set at hand, he is likely to  
be taken as a juggler.  
So, when ideas about material things cannot be  
conveyed correctly in words, either written or spoken,  
ideas about non-material things, such as mental and  
spiritual experiences, cannot possibly be expressed, with  
any degree of clearness and exactitude, to persons who  
never have had any such experiences. Yet mental  
and spiritual experiences on the mental and spiritual  
planes are as real as are the experiences of anyone on  
the physical plane.  
A boy who leaves school after learning the three  
R's says, "Knowledge is unlimited". A student who

268 精神宝石 如果他在一位资深化学家的个人指导下进行实验，他将避免许多陷阱，并在适当的时候成为一名化学家。

再次，一本化学书可能吸引一个学生，但不一定吸引另一个；因为这两个人的心理构成可能不同。一个人可能他的分析能力得到了发展，而另一个人，综合能力可能占主导。因此，一本书并不是包罗万象的。作者是从他自己的角度来写这本书的，它只会吸引具有相同品质的人。而且，同一本书可能在某个时候吸引一个人，但在另一个时候可能不会吸引他；因为人是一个多变的生物，他的智力是一个可变因素。

再次，有精确表达和正确理解上的困难。你不能向一个只熟悉牛车作为交通工具的人传达火车或现代汽车的正确概念。一个没有接收装置的无线电代理人，在从未听说过无线电的人中间，对无线电的奇迹所能提供的说服力很小。即使手头有收音机，他也很可能被视为魔术师。

因此，当关于物质事物的想法无法用文字正确传达，无论是书面还是口头，关于非物质事物，如心理和灵性体验，就不可能以任何程度的清晰度和精确度向从未有过此类体验的人表达。然而，在心理和灵性层面上，心理和灵性体验与任何人在物理层面上的体验一样真实。

一个学完三 R（读、写、算）后辍学的男孩说：“知识是无限的”。一个学生

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completes the common school course, but who has  
not yet entered the University, also says, "Knowledge  
is unlimited". The graduate of the university also says,  
"Knowledge is unlimited". A university professor  
who has encompassed the limits of learning afforded by  
all universities, also says "Knowledge is unlimited".  
Now the boy, the student, the graduate and the pro-  
fessor all use the same expression; but evidently, they  
do not mean the same thing at all. The boy's idea of  
knowledge is very shallow, while the idea of knowledge  
as held by the professor is deep — a sea compared to  
a pond.  
Books, therefore, convey but little at best, and are  
often misunderstood. The more critically a beginner  
examines books, the more discrepancies he finds, and  
the result is usually confusion of thought. Hence the  
need for association with a living teacher; also the need  
for actual experience of converting theory into fact, or  
individual realization. So, books, by their very nature,  
are imperfect and serve but a limited purpose.  
Man, himself, is the perfect book; for all books  
have come out of him. Inside of him is the Creator,  
with all His creation. The study of books gives second-  
hand information; while the study of man gives first-  
hand information; that is, the study of what lies within  
ourselves. So why not enter within ourselves and see  
what is there?  
From books we are to grasp the central or the  
basic idea upon which they are based, If you examine  
books in that spirit (I am not defending all books, and  
I am sorry to say that the English language is poor in  
real literature on spiritual subjects) you will find that  
the central idea of Sant Mat, and of other religions,  
also, is the practice of the Sound Current. Many

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完成普通学校课程，但尚未进入大学的人也说：“知识是无限的”。大学毕业生也说：“知识是无限的”。一位涵盖所有大学提供的学习界限的大学教授也说“知识是无限的”。现在，男孩、学生、毕业生和教授都使用同样的表达；但显然，他们所说的完全不同。男孩对知识的理解非常浅薄，而教授对知识的理解则深刻——就像海洋与池塘的对比。

书籍因此最多只能传达很少的信息，并且常常被误解。初学者越批判性地审视书籍，就会发现越多差异，结果往往是思想的混乱。因此，需要与活生生的老师建立联系；也需要将理论转化为事实的实际经验，或个人的实现。因此，书籍由于其本质是不完美的，只能起到有限的作用。

人本身是完美的书籍；因为所有书籍都源于他。在他里面是创造者，以及他的所有创造。读书只能得到二手信息；而研究人则能得到一手信息；也就是说，研究我们自身内部的东西。那么，为什么不进入我们自己内部，看看里面有什么呢？

从书籍中，我们要把握其基于的核心或基本思想，如果你以这种精神审视书籍（我并不是为所有书籍辩护，而且我遗憾地说，英语在精神主题的真正文学方面很贫乏），你会发现 Sant Mat 和其他宗教的核心思想也是声音电流的实践。许多

2 7 0 SPIRITUAL GEMS  
different names are used to express the idea. Christ,  
Mohammed and Vedic Rishis practised and preached  
the same. It may be said that they had studied, or  
risen on this Current to different heights; but the  
fundamental idea of all of their teachings is this  
Sound Current.  
The type of the language, or the setting in which  
this basic idea is given, depends upon the place and the  
people the Masters work among, their customs, the  
manner of their presentation and their own intellectual  
development. And as these customs, manners and  
so forth change with time, their books go out of date.  
Hence the necessity of giving the same principle of the  
Sound Current afresh. The message must be kept  
modern, and so adapted to the times and people to  
whom it is offered.  
This Current is present in Man —• all human beings.  
It is natural in man, not artificial. It can be neither  
altered nor modified, nor added to nor subtracted from.  
All else in this world is changeable, and changes con-  
tinually, but not this Current. It is an emanation from,  
or wave of, the Great Source of all — the Supreme  
Creator, by whatever name you wish to speak of Him.  
Each individual is a spark or a drop of that same  
Infinite Source.  
The Creator is at the top of this Current and the  
individual soul is at the other end, the Current thus  
acting as the connecting link between them. By that  
Current the life — even the very existence — of the  
individual is sustained. The individual feels no touch  
with it on account of the thick veils of mind and matter  
which cover it at this end. But it is there, in man and  
in all forms lof creation, in the eye focus, whence it  
permeates the whole body below the eyes, and then

2 7 0 精神宝石 许多不同的名字被用来表达这个想法。基督、穆罕默德和吠陀仙人实践并宣扬了同样的东西。可以说，他们在这个潮流中研究了，或达到了不同的高度；但所有他们教诲的根本思想就是这个声音潮流。

语言的类型，或者这个基本理念被提出的设置，取决于大师们工作的地点和人群，他们的习俗，他们的表达方式和他们的自身智力发展。随着这些习俗、方式和等等随时间变化，他们的书籍就会过时。因此，有必要重新提出“声音之流”的同一原则。信息必须保持现代性，并适应所提供的时间和人群。

此电流存在于人类——所有人类。

人类自然是，非人造。它既不能改变，也不能修改，既不能增加也不能减少。世界上所有其他事物都是可变的，并且不断变化，但不是这个电流。它是来自所有一切的伟大源泉——至高无上的创造者——无论你愿意怎么称呼他。每个人都是那个同一无限源泉的火花或一滴。

创造者在这一电流的顶端，而个体灵魂在另一端，因此电流作为它们之间的连接纽带。通过这一电流，个体的生命——甚至存在——得以维持。由于心灵和物质的重重帷幕覆盖了这一端，个体对此没有感觉。但它确实存在，存在于人类和所有形式的创造中，在眼睛焦点处，从那里它渗透到眼睛下方整个身体，然后

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goes out from the body, through the various sense  
organs. To catch it, the scattered and scattering  
attention must be controlled and held in the focus  
where connection is established with the astral, the  
mental and the spiritual planes, and the same finally  
merges into its Source at the other end.  
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. If we cannot control and subdue our  
thoughts, arising within us, who else will? It is our  
job and we must do it, and we must do it now, in this  
very lifetime, while we are men; for man is the highest  
form of creation.  
There are many ways of doing this; but from expe-  
rience, Saints find that "Repetition" called "Simran",  
done in the manner explained at the time of Initia-  
tion, is the best and most effective way, as well as  
the simplest way. If thoughts of the material world  
take us out of the focus, thoughts of the inner worlds  
will take us in that direction. When we are inside of  
the focus, we have disconnected ourselves from the  
material world and are on the threshold of the astral  
world. We, too, have cast off our material frame, and  
we are of the same stuff as the astral world, and are  
now in a position to function there. The same attention  
that was working in the material world is now capable  
of working in the astral world. And just as we now  
call this lower world real, we will find the astral world  
as real, or more real, than we now find this one.  
After reaching the astral plane, the same attention,

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然后从身体中出去，通过各种感官器官。要捕捉它，必须控制分散和散乱的注意力，并将其集中在与灵性、心灵和精神层面建立联系的地方，最终在另一端与源头融合。

首先，最重要的就是要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。这是我们运用批判性和其他能力的一个值得追求的目标。如果我们不能控制并驯服我们内心产生的思想，还有谁能呢？这是我们的职责，我们必须去做，而且我们必须现在就做，在我们还是人的这个时刻，因为人类是最高形式的创造。

有许多做这件事的方法；但根据经验，圣人们发现，“重复”被称为“Simran”，以启蒙时刻所解释的方式进行，是最好、最有效且最简单的方法。如果物质世界的思想使我们偏离了焦点，那么内在世界的思想将引导我们进入那个方向。当我们处于焦点之内时，我们已经与物质世界断开联系，站在了灵界的门槛上。我们同样也摆脱了物质框架，我们与灵界是同一种物质，现在我们能够在那里发挥作用。在物质世界中起作用的同一注意力现在能够在灵界中发挥作用。就像我们现在认为这个低级世界是真实的，我们将会发现灵界比我们现在所认为的这个世界更真实，或者更真实。

达到灵界后，同样的关注，

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now purified from the material dross, hangs onto the  
Sound Current, becomes further purified and rises  
on it to reach the spiritual planes. With every inch of  
ascent inwards and upwards the soul is casting off the  
coverings of mind and matter and is awakening from  
the deep sleep of ages. Needless to say that in this  
process the soul is not helpless, but it goes in and stays  
in, and comes out at will.  
We may look at this matter in another way: The  
Creator is Existence, Knowledge and Bliss, or Power,  
Wisdom and Love. An atom or a spark of this essence  
of Existence, is the soul which, encased in its coverings  
of mind and matter, forms the individual man. If the  
coverings were removed from the individual, the soul  
would be naked and would be qualified to know its  
Creator. The individual will know itself— attain "Self-  
Realization"— and will in turn, be able to know its  
Creator. Wrapped in its coverings, the soul merely  
hears of its Source from others or reads about the  
Creator in books, makes guesses and draws imaginary  
pictures to satisfy its intellectual curiosity. It also  
manufactures creeds.  
If a lantern were wrapped in a thin muslin cloth,  
its light would be dimmed. If there is another enve-  
lope of thick, coarse cloth over the muslin, the light  
will be cut off entirely and the lantern will cease to  
serve the purpose of a lantern. Man is much like a  
covered lantern. There is light in him. There is the  
spark of Pure Existence, Knowledge and Bliss in him;  
but the envelopes of mind and matter dim his light  
and he gropes in darkness. Real Existence has degener-  
ated and appears in him as reason, intellect and in-  
stinct. Bliss has degenerated into fleeting experiences of  
pleasure and pain.

272 精神宝石现在已从物质渣滓中净化，附着于声音之流，进一步净化并随之上升，达到精神层面。随着灵魂向内向上的每寸提升，它正在摆脱心灵和物质的覆盖，并从岁月的沉睡中苏醒。不言而喻，在这个过程中，灵魂并非无助，而是进入并停留其中，并随意出来。

我们可能以另一种方式看待这个问题：创造者是存在、知识和快乐，或者力量、智慧和爱。存在本质的一个原子或火花是灵魂，它被包裹在心灵和物质的覆盖层中，形成了个体的人。如果从个体中移除覆盖层，灵魂就会赤裸，将能够认识其创造者。个体将认识自己——达到“自我实现”——然后反过来，将能够认识其创造者。包裹在覆盖层中，灵魂只是从他人那里听到自己的来源，或在书中阅读关于创造者的内容，猜测并绘制想象中的图画来满足自己的智力好奇心。它还制造教条。

如果一盏灯笼被薄麻布包裹，其光线会变暗。如果在麻布外面再覆盖一层厚重的粗布，光线将完全被切断，灯笼将失去灯笼的作用。人很像被覆盖的灯笼。他里面有光。他里面有纯粹存在、知识和快乐的火花；但心灵和物质的包裹使他的光变暗，他在黑暗中摸索。真实的存在已经退化，在他那里表现为理性、智力和本能。快乐已经退化成短暂的快乐和痛苦的体验。

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Clothed in our dark coverings, we are incapable  
of understanding our Source. And the extent to which  
we succeed in removing our coverings marks the degree  
of our capacity to understand our Source. These  
remarks about the books, the Creator, the individual  
and the Sound Current, will help us in answering your  
three-fold question:  
1 — The Original Home so often referred to,  
whence we came.  
2 —Why we left that Home?  
3—Will we ever leave it again?  
The individual, as he is constituted now, is incapa-  
ble of understanding what happened or is happening  
at the source. The Saints who come from that end,  
and have access to that end at will, know what is going  
on at that end; but, by the very nature of things they  
are handicapped in trying to convey information to  
the individual at this end. They attempt, in various  
ways, to satisfy their audiences. Some are convinced,  
and some are not. No matter what answer is given to  
these questions, we can always find fault with it, and  
even if reason and intellect are satisfied for the time  
being, the necessity for converting theory into facts  
of experience and personal realization still remains.  
But the point is that Saints do not wish to satisfy  
their audiences by empty words. They offer to take  
the enquirer to the other end, and thus give him  
firsthand knowledge. One beauty of it is that, at that  
end, these questions do not arise. So, if the curious  
questioner would exercise a little patience and faith,  
most of his questions would be answered automatically  
as his experiences increase.  
Suppose a man finds himself at the bottom of a

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身着我们的黑暗遮蔽，我们无法理解我们的源头。我们成功去除遮蔽的程度，标志着我们理解源头的能力。关于书籍、创造者、个人和声音之流的这些评论，将帮助我们回答您的问题：

1 — 原始家园，我们常常提及，我们来自那里。

2 —为什么我们离开那个家？3—我们还会再离开它吗？

个人目前的状态无法理解源头发生或正在发生的事情。来自那个端点的圣人，可以随意进入那个端点，知道那里正在发生什么；但是，由于事物的本质，他们在试图将信息传达给这个端点的个人时存在障碍。他们以各种方式尝试满足他们的听众。有些人信服，有些人则不信。无论对这些问题的回答是什么，我们总能找到它的不足之处，即使暂时满足了理性和智力，将理论转化为经验和个人实现的事实仍然存在必要性。

但关键在于，圣徒们并不希望通过空洞的言语来取悦他们的听众。他们愿意带询问者走到另一端，从而让他获得第一手知识。它的美妙之处在于，在那个终点，这些问题就不会出现了。因此，如果好奇的提问者能稍微耐心一些，并保持信仰，那么随着他经验的增加，大部分问题都会自动得到解答。

假设一个人发现自己处于谷底

2 7 4 SPIRITUAL GEMS  
deep well, where he is very lonely and uncomfortable.  
Another man happens to pass that well. He carries a  
long rope. Finding this man in the well, he lets down  
his rope and offers to pull the man up, if only he will  
catch on to the end of the rope. But our man in the  
well enters into argument with the man above, and  
demands to know just how he came to fall into that  
well, and what is the guarantee that he may not fall  
into the well again, if he is pulled up. The utmost  
that the man with the rope can say is that he will take  
him out of the well and then he can study the situation  
for himself. But if the man in the well does not take  
advantage of this opportunity, it only means that his  
time has not yet come to escape from his imprisonment.  
Predestination versus free will: A will is free only so  
long as it has not acted. Once it acts, then that very  
act becomes binding on it. The second time it acts,  
it does not act as free will, but as a "calculating  
will"; for it carries the experience of the first act with  
it. And a calculating,will is not a free will, but a  
limited will. The very creations, or acts of a free will,  
work as limiting factors upon it, and guide it in its  
future activity. So, the more actions one performs,  
the more his will is guided and thus limited. And  
this is real predestination.  
There is thus no antagonism between predesti-  
nation, fate, karma and free will. We were free at one  
time. We acted, and then our acts became binding  
upon us. They curtailed our initial freedom. They  
now act upon us as unavoidable fate. Since our  
experiences have become complex and varied, these  
experiences now appear in us as joys and fears, hopes  
and desires, each of which, in its turn, moulds or  
fashions our reason and intellect.

精神宝石 深井，他在那里非常孤独和不舒服。

另一个人恰好路过那口井。他拿着一根长绳子。发现井里有人，他放下绳子，提出如果那个人能抓住绳子的一端，他就把他拉上来。但井里的人与井上的人争论起来，要求知道他是怎么掉进井里的，以及如果他被拉上来，有什么保证他不会再次掉进井里。那个拿着绳子的人最多只能说他会把他从井里拉出来，然后他自己可以研究情况。但如果井里的人不利用这个机会，那就只意味着他还没有到逃离囚禁的时候。

命运与自由意志：意志是自由的，仅此而已

只要它没有行动。一旦它行动，那么这个行动就对其具有约束力。第二次行动时，它不再是出于自由意志，而是一种“计算意志”；因为它带着第一次行动的经验。而计算意志不是自由意志，而是有限意志。正是自由意志的创造或行动，作为限制因素作用于它，并指导它在未来的活动。因此，一个人采取的行动越多，他的意志就越受指导，从而受到限制。这就是真正的预定论。

因此，在预定、命运、因果和自由意志之间没有对抗。我们曾经是自由的。我们行动了，然后我们的行为对我们产生了约束。它们限制了我们的初始自由。现在，它们作为不可避免的天命作用于我们。由于我们的经历变得复杂和多样化，这些经历现在在我们身上表现为快乐和恐惧、希望和欲望，每一种经历都依次塑造或塑造我们的理智和智力。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 7 5  
Intellect, reason and feeling, being what they have  
been fashioned to be, now determine our actions and  
make us choose the predestined course. Thus the  
acts of one life determine the frame work of the next  
life. Like farmers, we are now living on the crop we  
gathered last, while we are preparing the soil and  
putting in the seed of the new crop. Although we  
must undergo our fate, there being no escape from it,  
yet all is not lost if we use the little freedom we have  
in such a manner as to lead to our ultimate rescue.  
We wish this age-long wandering from life to life  
to come to an end. And so it will, if we choose the  
means of escape. The easiest, the safest and, in fact,  
the only way out is association with the Free. Saints  
are free by virtue of Their practice of the Sound  
Current. And They come among us with one single  
mission — that of connecting us with the Sound Current  
and so making us free. And this is the only Path of  
Spiritual Freedom.  
Facts versus Theories: That which may be a fact  
to one man, may not necessarily be a fact to another.  
And it will not become a fact to him until he has had  
a similar experience. Facts of Sant Mat are reproduci-  
ble, like facts of any science, and can be demonstrated  
in the laboratory of Sant Mat. The laboratory of  
Sant Mat, as said before, is inside of man. Anybody  
who enters this laboratory (brings his scattered atten-  
tion within himself at the eye focus) can see, feel and  
realize what the Saints say, and he can repeat the  
experiment as often as he likes.  
Sant Mat deals with facts only, not with theories  
or beliefs. It lays down a practical course for its  
devotees. It is practical through and through, and it  
can be executed by young or old, male or female,

玛哈拉杰·萨万·辛格 Jl 的信件 2 7 5

智力、理性与情感，因其本质而决定我们的行为，使我们选择既定的道路。因此，这一生的行为决定了下一生的框架。就像农民一样，我们现在生活在去年收获的作物上，同时我们正在为新的作物准备土壤和播种。尽管我们必须承受我们的命运，无法逃避，但如果我们能以这种方式利用我们拥有的微小自由，最终将得到拯救，那么一切并非都是徒劳。

我们希望这种从生命到生命的漫长流浪能够结束。如果我们选择逃离的方式，它就会结束。最容易、最安全，实际上也是唯一的出路是与自由者结盟。圣者通过他们的声音之流实践而获得自由。他们来到我们中间只有一个使命——那就是将我们与声音之流连接起来，使我们获得自由。这是唯一的灵性自由之路。

事实与理论：对某个人来说是事实的东西，对另一个人来说未必是事实。除非他有过类似的经历，否则它对他来说不会成为事实。Sant Mat 的事实是可以复制的，就像任何科学的事实一样，可以在 Sant Mat 的实验室中证明。正如之前所说，Sant Mat 的实验室就在人的内心。任何进入这个实验室（将他的分散注意力集中到眼睛焦点）的人都可以看到、感受到并认识到圣人们所说的，他可以随心所欲地重复这个实验。

Sant Mat 只处理事实，不涉及理论或信仰。它为信徒们制定了一条实用的修行课程。它从头到尾都是实用的，无论年轻人还是老年人，男性还是女性都可以执行。

2 7 6 SPIRITUAL GEMS  
wise or simple minded — while, at the same time, they  
are enjoying the fullness of home life.  
Life Duties: Sant Mat is natural; hence it is  
rational. It expects its devotees to live a normal life  
and to do their duties better than others. Sluggards  
do not make any headway here or elsewhere. Sant  
Mat creates detachment in attachment, living in the  
world and yet not of the world. With mind under  
control, stimulated by a personal knowledge of other  
and better worlds, the disciple's viewpoint of life and  
of its duties and responsibilities changes.  
The life here actually becomes unreal and its  
values are assessed accordingly. Things which others  
lay much stress Upon, become of little value to the  
disciple.  
And often that which others may consider valueless,  
and even foolish, may become of more value to the  
disciple than life itself. This is because he looks down  
upon life from a higher viewpoint. But this does not  
mean that anyone may neglect a real duty. Compared  
with life in the worlds above the eye focus, the life  
below the eye focus (our present condition) is no better  
than a dream.  
If people would go inside the focus, and enter the  
upper worlds, they would become eternally happy.  
Empty talk would cease. They would contemplate  
the Grand Reality. So, first you are to control your  
mind and rise within yourself to the eye focus, and the  
other man is to do the same within himself. When  
inside the eye focus, you and he have both cast off the  
material coverings, and matter is now no longer a  
hindrance in your study and upward march. Neither  
is it a hindrance in your communications with each  
other, while you are both above the eye focus.

2 7 6 精神宝石 聪明或简单——同时，他们正享受着家庭生活的充实。

生命职责：圣玛特是自然的；因此它是理性的。它期望其信徒过上正常的生活，并且比他人更好地履行职责。懒惰者在这里或任何地方都不会取得任何进展。圣玛特在依恋中创造超脱，生活在世界上，却又不属于这个世界。在心灵受控、被对其他和更好的世界的个人知识所激发的情况下，弟子的生活观及其职责和责任观发生了变化。

这里的生活实际上变得不真实，其价值也因此被评估。其他人非常重视的事情，对弟子来说价值很小。

他人可能视为无价值甚至愚蠢的事物，对门徒来说可能比生命本身更有价值。这是因为他从更高的视角看待生命。但这并不意味着任何人可以忽视真正的责任。与眼焦点之上的世界中的生活相比，眼焦点之下的生活（我们现在的状况）并不比一场梦更好。

如果人们能进入焦点之内，进入上层世界，他们将永远快乐。空谈将停止。他们将沉思伟大的现实。因此，首先你必须控制你的心灵，并在内心提升到眼睛焦点，而另一个人也必须在内心做到同样的事情。当你们都在眼睛焦点之内时，你和他在物质层面上都已经摆脱了束缚，物质现在不再是你们学习和向上进步的障碍。当你们都超越眼睛焦点时，它也不再是你们相互交流的障碍。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 7 7  
To do this, it is not necessary to leave home or  
country. Anybody who goes inside of his focus is  
independent of time and space, and he can, from his  
own experience, give guidance to another who has not  
reached so far. He who rises still higher, and has  
access to other and higher worlds, is capable of guiding  
others to those higher worlds.  
As in all other branches of study, a student who  
occasionally meets his teacher and converses freely  
with him, has a distinct advantage over one who takes  
only a correspondence course. The same is the case  
here in Sant Mat and the development on this Path.  
But the beauty of it is that, when you gain access to the  
inner Light and the Worlds of Light within, the elements  
of time and distance so completely disappear that you  
stand face to face with your teacher and Master, and  
He will always remain right there to instruct and to  
lead you as well as to strengthen you.  
You need not accept anything which does not  
appeal to you in books, or even in my letters. You  
may leave aside, for the time being, the ultimate object  
of life and its how and why. You may start your  
enquiry from this end, and then take as your objective  
the attack upon the eye focus. Reach that point as  
best you can, by this or any other method. Draw up  
your own plans, if you wish. Only make and execute  
some plan to reach that objective. Bring your plan  
into action. That is the main thing. And then if you  
find it does not work so well, come back to this plan.  
The main point is to reach the eye focus somehow.  
You will be dealing with your own attention. If you  
succeed in holding it inside of the focus, you have won  
the battle of life.  
You say in eight weeks since your initiation you

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要做这件事，没有必要离开家或国家。任何进入自己专注领域的人，都独立于时间和空间，他可以从自己的经验中，为那些尚未达到这一境界的人提供指导。那些进一步提升自己，并能够进入其他更高世界的人，能够引导他人进入那些更高的世界。

与其他学术分支一样，偶尔见到老师并与他自由交谈的学生，比只参加函授课程的学生有明显的优势。在圣玛特和这条道路上也是如此。但它的美在于，当你进入内在的光和内在的光的世界时，时间和距离的元素会完全消失，你将面对面地站在你的老师和导师面前，他总会在那里指导你、引领你，并加强你。

您不必接受书中或甚至我信中任何对您没有吸引力的事物。您可以暂时抛开生活的最终目标和它的如何以及为什么。您可以从这个方面开始您的探索，然后将攻击眼睛焦点作为您的目标。尽可能通过这种方法或其他任何方法达到那个点。如果您愿意，制定自己的计划。只需制定并执行一些计划以达到那个目标。将您的计划付诸行动。这是主要的事情。然后，如果您发现它效果不佳，就回到这个计划。主要目的是以某种方式达到眼睛焦点。您将处理自己的注意力。如果您成功地将它保持在焦点内，您就赢得了生活的战斗。

你说自从你被接纳以来已经八周了

2 7 8 SPIRITUAL GEMS  
have made no progress. Sant Mat does not fix any time  
limit. Let us appreciate the situation. Ever since our  
birth, at which time we left the eye focus and came out  
of it and established our connections with this world,  
we have not gone inside of it. Sometimes, when we  
have a deep, intricate problem to solve, we close our  
eyes and try to think by holding all our attention in  
the eye center. We do it for a short time, but soon run  
out again because we have acquired the bad habit of  
always remaining away from the focus.  
Poets, painters and musicians receive inspiration  
from this point. All great thinkers get their ideas  
clarified here. Whatever scientific progress the world  
has made, it has all been derived from this source.  
This focus, back of the eyes, is the fountain of all  
inspiration which has produced the world's masterpieces.  
And whatever further progress is to be made in the  
future, the source of information and inspiration will  
still be this point. Here is where Divinity comes down  
to meet the struggling man.  
And what holds us outside this focus? W h y does not  
everybody in the world rush, with his utmost ability,  
to enter this magic fountain of inspiration and wisdom?  
Because our attention has always been, and is yet,  
attached to our bodies, to our near relations, to our  
homes, to our countries and to our pleasures; some-  
times to our pains and sorrows. We have so much  
identified ourselves with these things that we have  
lost our identity. Unless now we start detaching  
ourselves from these outside connections, begin to  
develop the capacity to switch our attention on and off  
at will, we can make but little progress on the Path.  
We are to re-establish our identity, to assert our  
supremacy over our minds and bodies. The mind

2 7 8 精神宝石毫无进展。圣玛特不设定任何时间

限制。让我们欣赏这种情况。自从我们出生以来，那时我们离开了眼睛的焦点并从中出来，与这个世界建立了联系，我们就从未进入过它。有时，当我们有一个深奥复杂的问题要解决时，我们会闭上眼睛，通过将所有的注意力集中在眼睛中心来尝试思考。我们这样做的时间很短，但很快又耗尽了，因为我们养成了总是远离焦点的坏习惯。

诗人、画家和音乐家从这里获得灵感。所有伟大的思想家在这里阐明他们的想法。世界上所取得的任何科学进步，都源自这个源泉。这种聚焦于眼后的注意力，是所有灵感的源泉，产生了世界的杰作。未来无论要取得何种进步，信息和灵感的源泉仍将是这一点。在这里，神圣降临与奋斗的人类相遇。

是什么让我们无法集中注意力？为什么不能

全世界的人都急忙，用尽他们最大的能力，进入这个充满灵感和智慧的神奇喷泉？因为我们的注意力始终，并且仍然是，附着在我们的身体上，我们的近亲，我们的家，我们的国家，以及我们的快乐；有时是痛苦和悲伤。我们如此认同这些事物，以至于我们失去了自我。除非我们现在开始从这些外部联系中解脱出来，开始培养随意开关注意力的能力，我们在这条道路上只能取得很少的进步。

我们将重新确立我们的身份，宣称我们对心灵和身体的至高无上。心灵

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 7 9  
must be made to work when we wish it to, and to  
remain motionless when we wish it to do so. We  
must become able to enter this body when we wish,  
to function in this world when necessary, and then to  
go out of it at will, when we wish to function in another  
world. It is the attention which is to go inside and  
see, and so long as it is running outside, who is to see  
inside? If the owner of a house sits always outside  
of his house and complains that he cannot see what is  
going on inside, his complaint is not justified.  
This detaching the attention from the external  
connections is a slow affair. Habits become second  
nature. It takes time to form new habits. But slow  
and steady wins the race, and practice makes perfect.  
Follow your mind for a minute and see what keeps it  
away from its headquarters. Avoid whatever interferes,  
and accept what helps in reaching your objective. I  
have already given you the Saints' method, based on  
long, long experience.  
If anyone is sure that he is on the right Path,  
then if he takes but one step a day, he is still approach-  
ing his destination, and is sure to get there some day,  
no matter how distant his destination may be. You  
will perhaps say, "How am I to know that I am on  
the right Path?" I give you the means of proving it  
for yourself. Until you have proved it for yourself,  
you must, of necessity, accept something on faith.  
You would have to do the same if you were building  
a bridge.  
We have taken as the objective, the eye focus. In  
a way, we experience this daily. We come to this  
focus every time we pass from the wakeful to the sleep  
state, and return. When we are going to sleep, our  
attention is drawn toward the eyes, and then the whole

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必须在我们希望它工作时让它工作，在我们希望它静止时让它保持静止。我们必须能够在我们希望时进入这个身体，在我们需要时在这个世界中发挥作用，然后随意离开它，当我们希望在另一个世界中发挥作用时。是注意力要进入内部去看，只要它在外部运行，谁会看到内部？如果房子的主人总是坐在房子外面，抱怨他看不到里面发生的事情，他的抱怨是没有道理的。

将注意力从外部联系中抽离是一个缓慢的过程。习惯成为第二天性。养成新习惯需要时间。但慢而稳才能赢得比赛，熟能生巧。跟随你的思绪一分钟，看看是什么让它远离了它的总部。避免任何干扰，接受有助于实现你目标的事物。我已经根据长期经验给你们介绍了圣徒的方法。

如果有人确信自己走在正确的道路上，那么即使他每天只迈出一小步，他仍然在接近目的地，并且肯定有一天会到达那里，无论他的目的地有多遥远。你可能会说：“我如何知道我走在正确的道路上？”我给你提供了一种证明方法。在你自己证明之前，你的心灵必须，不可避免地，对某些事情抱有信念。如果你在建造一座桥梁，你也必须这样做。

我们的目标是眼睛的焦点。从某种意义上说，我们每天都在体验这一点。每次我们从清醒状态过渡到睡眠状态，再返回时，都会来到这个焦点。当我们准备入睡时，我们的注意力会被眼睛吸引，然后整个身体都会放松。

280 SPIRITUAL GEMS  
body goes senseless. We do not (our attention does  
not) stay at the eyes, but rapidly the attention passes  
down to the heart or the navel center and becomes dull  
there, and we become completely unconscious.  
When engaged in talk and you become over-  
powered by sleep, you may have said to your friends,  
"My eyes are getting heavy. I have sleep in my eyes."  
You may watch your attention going first to the eyes,  
when you pass from the conscious to the sleep condition.  
You may study the behavior of a child when he is  
about to go to sleep, or return from the sleep state. A  
student reading his book, when overpowered by sleep,  
struggles to keep his attention in the eyes.  
Now, if you wish to go inside and prove this Truth,  
fix your attention inside of the focus, hold it there by  
force of a determined will. Let the body become  
senseless, but hold your consciousness at the focus,  
becoming unconscious of the lower world, but fully  
conscious of all that is going on at the focus. Then  
enter the astral world and pass on to still higher regions,  
enjoying a condition of super-consciousness and great  
delight.  
Lucky, indeed, is he who spends his short life in  
the Master's company. "If a man is a true seeker, he  
should give himself up to the Sat Guru and drop all  
else." It has been said already, how the attention of  
man is attached to all sorts of worldly relationships  
and things. There is hardly any attention left for the  
study of self and for seeking God. Look about you.  
Who has time for all the needs of his own soul? He  
should take time, but he thinks he cannot. His atten-  
tion is so monopolized by trifles that he has no time for  
most vital concerns.  
A true seeker who gives undivided attention to the

280 精神宝石，然后整个身体变得无感觉。我们的注意力（我们的注意力）不停留在眼睛上，而是迅速地转移到心脏或肚脐中心，在那里变得迟钝，我们变得完全失去意识。

当你在谈话中感到困倦时，你可能会对你的朋友说：“我的眼睛越来越沉重。我眼里有睡意。”当你从清醒状态过渡到睡眠状态时，你可能会注意到你的注意力首先集中到眼睛上。你可能会观察一个孩子即将入睡或从睡眠状态中醒来时的行为。一个学生读书时，如果感到困倦，会努力保持他的注意力集中在眼睛上。

现在，如果你希望进入并证明这个真理，将你的注意力集中在焦点上，通过坚定的意志力保持它。让身体变得麻木，但保持你的意识在焦点上，对低级世界变得无意识，但对焦点上发生的一切保持完全清醒。然后进入灵界，继续进入更高的领域，享受超意识和大乐的状态。

确实幸运的人是那些在导师陪伴下度过短暂生命的人。“如果一个人是真正的寻求者，他应该将自己交给萨古鲁，并放下其他一切。”人们已经说过，人的注意力是如何被各种世俗关系和事物所吸引。几乎没有时间用于研究自我和寻求上帝。环顾四周。谁有时间满足自己灵魂的所有需求？他应该抽出时间，但他认为他做不到。他的注意力被琐事所垄断，以至于他没有时间关注最关键的事情。

一个全心全意寻求的人

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things of the spirit is a rare bird. But men follow  
after that which they love best. A lover cannot be  
kept separated from his beloved, for he has given  
himself over to his beloved. His beloved is his life.  
The quoted passages only point to the ideal. A Saint  
is lucky if He gets one or two genuine seekers during  
His whole lifetime.  
Facts about eating: Everyone may eat as often  
and as much as is necessary in carrying out the work  
in which he is engaged. As far as possible, the body  
is to be kept fit and in perfect health. A lumber-man's  
food is different from that of a soldier, and a soldier's  
food is different from that of a singer or a philosopher.  
The same rule applies here. Sant Mat is not a pro-  
fession and its devotees need not be set apart in a  
separate class. They come from and belong to all classes.  
Sant Mat exercises are to be practiced while one is  
carrying on his duties, in whatever sphere he may  
be placed. My own Master was a soldier.  
I have answered most of your questions by giving  
you the underlying principles. If, however, you have  
any further doubts, you are free to ask such questions  
as may occur to you. There is no need to quote  
passages from books. Put your questions straightaway.  
That will save you time and trouble.  
158. One point is not to be overlooked at this  
time. In America every man and woman who is  
initiated is selected by the Sat Guru under the direction  
of Sat Purush for a definite two-fold purpose:  
First, that the disciple himself may be freed from  
the bondage of the wheel, and taken to his own home in  
Sach Khand.

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精神之物是罕见的鸟。但人们会追随他们最爱的东西。恋人无法与所爱之人分离，因为他已经将自己奉献给了所爱之人。所爱之人就是他的生命。引用的段落仅仅指向理想。如果一位圣人一生中能遇到一两个真正的寻求者，那他就是幸运的。

关于饮食的事实：每个人都可以根据自己的工作需要，吃得多、吃得频繁。尽可能保持身体健康。伐木工人的食物与士兵不同，士兵的食物与歌手或哲学家不同。这里同样适用同样的规则。圣马特不是一种职业，其信徒不需要被划分为一个单独的类别。他们来自并属于所有阶层。在执行职责的同时，无论身处哪个领域，都应练习圣马特修行。我的师傅曾是一名士兵。

我已经通过向您提供基本原理来回答了您的大部分问题。如果您还有任何进一步的疑问，您可以自由地提出您想到的任何问题。没有必要引用书籍中的段落。直接提出您的问题即可。

这将为您节省时间和麻烦。

158. 此时有一点不容忽视。在美国，每位被启蒙的男女都是由萨提古鲁在萨提普鲁沙的指导下，为了一个明确的双重目的而选定的：

首先，使弟子自己能够摆脱轮回的束缚，并带他回到萨奇汉德的家。

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Second, that he may perform a definite service in  
laying the foundation and carrying forward the work  
intended by the Father for Sant Mat in America.  
There is a very great possibility there, and we hope and  
expect much from all of you.  
If anyone selected falls by the wayside and fails  
to carry out the work intended for him, that is his  
great loss. He will one day see how much he has lost  
by his failure.  
But those of you who remain faithful and go on  
working to the best of your ability, must one day realize  
how great is the work you have done and how great is.  
the reward which awaits you. It is my wish and hope  
that each one who is fortunate enough to get Nam in  
your country may be very useful in the hands of the  
Supreme in doing this very great work.  
Keep always love and harmony among yourselves,  
and allow nothing to sidetrack you. Hold fast to the  
Sound Current, and let no fancy scheme of the  
Negative Power draw anyone aside. Above all, be  
faithful to your Bhajan and sit with mind fixed upon  
the center. It is thus you will all get strength enough  
to withstand every assault of the opposing powers.  
You will carry on until victory is attained, and thousands  
in your country see the Great Light.  
159. "If there are Masters in India, and they  
know the highest Truths, why do they not do more to  
elevate the poor and ignorant masses of their own  
country?" Saints are the treasurers of the wealth of  
Nam. Their mission is to take souls from this place  
and see them in Sach Khand. To remove economic  
poverty and so-called intellectual ignorance is the

第二，以便他在为美国 Sant Mat 奠定基础和推进父亲所期望的工作中发挥明确的作用。那里有很大的可能性，我们希望并期待你们所有人都能有所作为。

如果任何被选中的人半途而废，未能完成为他设定的任务，那将是他的巨大损失。他终将看到自己因失败而失去了多少。

但那些始终忠诚并尽其所能工作的人，终将有一天意识到自己完成的工作有多么伟大，以及等待他们的回报有多么巨大。我衷心希望，在我国有幸获得“南”的人，能在至高无上的手中为这项伟大的工作发挥极大的作用。

始终保持你们之间的爱与和谐，不要让任何事情使你们偏离正轨。紧紧抓住声音之流，不要让负面力量的任何幻想计划将任何人引向歧途。最重要的是，对你的 Bhajan 保持忠诚，并让心灵专注于中心。只有这样，你们才能获得足够的能量来抵御对立力量的每一次攻击。你们将继续前进，直到取得胜利，并且你们国家成千上万的人将看到伟大的光明。

159. "如果印度有大师，并且他们知道最高的真理，为什么他们不为提高自己国家的穷人和无知大众做更多的事情呢？"圣人守护着那姆的财富。他们的使命是将灵魂从这里带到萨奇·甘德。消除经济贫困和所谓的智力无知是

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business of the worldly kings and rulers, or monarchies  
or democracies. The spiritual uplift is not dependent  
upon economic nor upon intellectual development.  
Neither is spiritual development a national affair.  
It is the affair of the individual. He enters the world  
alone and goes out alone. The Current is present in  
everyone, irrespective of his financial position or  
intellectual development, and everyone is free to rise  
up within himself.  
The department of the Saints is entirely different.  
The question of rich and poor does not arise, nor is  
there a question of whether one is ignorant or intellec-  
tually developed. The commodity of the Saints is  
Nam or Current. It sells rather dear. The price  
they demand is body, mind and property. Few are  
prepared to buy goods of the Saints at this price.  
Perhaps this requires a little explanation. An individual  
is a combination of soul, mind, body and property.  
So long as mind, body and property have not been  
sacrificed, the soul is not free. So long as the soul is  
not free, it does not enter the pure spiritual zone.  
When an individual discards attachment to  
property, it is not difficult for his attention to leave the  
objects of senses and come back to the center of senses  
in the body. When the individual discards attach-  
ment of the body, his attention is at the eye focus. When  
he has dissolved the individual mind in Trikuti — the  
Universal Mind — he has discarded the attachment of  
mind. He is soul now, free from mind and matter in  
all their phases. The soul is now fit to enter the pure  
spiritual zone.  
Saints do not want the property, the body or the  
mind of the disciple, but ask him to give up attachment  
to them, to use his property like an agent and not as

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世间国王和统治者的业务，或君主制或民主制。精神提升不依赖于经济也不依赖于智力发展。精神发展也不是国家事务。这是个人的事务。他独自进入世界，也独自离开。电流存在于每个人身上，无论他的经济状况或智力发展如何，每个人都可以在自己的内心中崛起。

圣徒部门完全不同。

富裕与贫穷的问题不存在，也不存在一个人是愚昧还是智力发达的问题。圣人的商品是“那姆”或“当前”。它卖得很贵。他们要求的是身体、心灵和财产。很少有人愿意以这个价格购买圣人的商品。或许这需要一点解释。一个人是灵魂、心灵、身体和财产的结合。只要心灵、身体和财产没有被牺牲，以消除经济贫困和所谓的智力无知，灵魂就不自由。只要灵魂不自由，它就不会进入纯净的精神领域。

当一个人放下对财产的执着时，他的注意力离开感官对象，回到身体感官的中心并不困难。当一个人放下对身体的执着时，他的注意力在眼睛的焦点上。当他将个体心灵融入三德——宇宙心灵——中时，他已经放下了对心灵的执着。他现在是灵魂，摆脱了心灵和物质的所有阶段。灵魂现在适合进入纯净的精神领域。

圣者不想要弟子的财产、身体或心灵，而是要求他放弃对这些事物的执着，像代理人一样使用他的财产，而不是像主人一样

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a primary; so that if there is a loss, it is the primary  
that suffers, and not the agent; to use his mind with  
care, and not let it wander about. Saints do not take  
a pie (smallest coin) from the disciple. The above is  
a means to free the disciple from his attachments. I  
hope you will get at my meaning.  
Saints know all about the past, present and future.  
When you will go within, you will begin to know.  
The knowledge is within. The Current is knowledge,  
for everything is derived from it. The more you rise on  
it, the better informed you will be. That will be your  
firsthand knowledge.  
But this knowledge is not to be utilized in the  
shaping of worldly affairs, whether personal or of  
others. This knowledge is to be utilized for advance-  
ment within. If one begins to use the acquired power,  
the mind naturally turns outward and gets scattered.  
And not only does further progress stop, but there is  
an actual setback. This is natural.  
Saints use no will of their own. They live in Him.  
They are His servants, not equals or co-sharers. They  
do not assert themselves against His Will. It is Bhakti  
Yoga. As His dear children, He gives them every-  
thing. You will value the Saints when you will go  
within and see for yourself what the Master does for  
the disciple and how, through the maze of mind and  
matter, He lifts the soul.  
You have my full permission to give copies of these  
letters to whomsoever you think is likely to benefit  
thereby.  
There is considerable literature in Gurmukhi,  
but much more in Hindi. It will be very good indeed  
if you could learn Hindi or Gurmukhi — Hindi, prefer-  
ably. Both are very much allied. The Gurmukhi

284 精神宝石将其财产作为代理人而非主要使用；这样，如果发生损失，受损失的是主要，而不是代理人；要小心使用自己的心智，不要让它四处游荡。圣人不会从弟子那里拿走一块饼（最小的硬币）。上述方法是让弟子摆脱他的执着。我希望你能理解我的意思。

圣人知晓过去、现在和未来。

当你深入内心时，你将开始了解。知识就在其中。当前即是知识，因为一切皆由此衍生。你越上升，就会越有见地。那将是你的第一手知识。

但这知识不应用于塑造世事，无论是个人还是他人。这知识应用于内在的提升。如果一个人开始使用所获得的力量，思想自然会向外扩散并变得分散。而且，不仅进步会停止，实际上还会出现倒退。这是自然的。

圣徒不依靠自己的意志。他们生活在祂之中。

他们是他的仆人，不是平等者或共同分享者。他们不会违抗他的意愿。这是奉爱瑜伽。作为他亲爱的孩子，他给予他们一切。当你深入内心，亲自看到大师为弟子所做的一切以及他是如何通过心灵和物质的迷宫提升灵魂时，你会珍视圣人。

您有完全的权限将这些信件的副本提供给您认为可能从中受益的任何人。

在古尔穆基语中有很多文献，但在印地语中更多。如果你能学习印地语或古尔穆基语——最好是印地语——那就非常好。两者都非常紧密相关。古尔穆基语

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 8 5  
script is easier, for there are fewer letters. You may  
please pick up whatever facilities are available. It is  
difficult to acquire proficiency in a foreign language,  
but it will be of great help to you later on when you  
may choose to render our literature into English.  
160. I am much pleased at your inner progress.  
It shows that you are doing some real Bhajan, and  
that your process of "mind purification" is going on  
nicely. Keep up the good work you are doing. There  
is great Light ahead. You shall have all the help  
possible.  
Please keep one point in mind constantly, and  
urge all Satsangis to do the same. I think you should  
send out this letter to all Satsangis, so that these points  
may be impressed again and again upon the minds  
of all:  
With love and humility, forget each other's appar-  
ent mistakes or faults, and make due allowance for  
differences of opinion. Let no one ever try to establish  
his own opinion or set his own way against the will of  
the majority. Love and harmony are vastly more  
important than the opinion of anyone. As Jesus said,  
so long ago, so I now repeat to you :  
"By this shall all men know that ye are my  
disciples, that ye love one another!"  
He who forgets this law and injects into the Satsang  
the least element of discord, is no longer my disciple in  
spirit and in love. He is simply a disobedient child.  
All of you have my unstinted love and blessing, and  
I hope that the Law of Love shall be your Supreme  
Law and your guiding principle. Remember that one  
man's opinion is of no importance whatsoever, when

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脚本更容易，因为字母更少。您可以随意选择可用的任何设施。掌握一门外语可能很困难，但将来当您选择将我们的文学作品翻译成英文时，这将大有裨益。

我很高兴看到你的内在进步。这表明你正在做一些真正的赞歌，而且你的“心灵净化”过程进行得很好。继续做好你正在做的事情。前方有巨大的光明。你将得到所有可能的支持。

请时刻记住一个要点，并敦促所有 Satsangis 也这样做。我认为你应该把这封信发给所有 Satsangis，以便这些要点能一次又一次地印在所有人的心中：

用爱心和谦卑，忘记彼此明显的错误或缺点，对意见分歧给予适当的宽容。任何人都不应试图确立自己的观点或将自己的方式强加于多数人的意愿。爱和和谐远比任何人的观点更重要。正如耶稣很久以前所说，我现在也向你重复：

凡认我的，就是不认他的父亲、母亲、妻子、儿女、弟兄、姐妹，并且不恨他的性命到极处的，就不是我的门徒。你们要爱你们的仇敌，为那逼迫你们的祷告

他若忘记这条法则，在 Satsang 中引入哪怕是最微小的分歧元素，就不再是我在精神和爱中的弟子。他只是一个不服从的孩子。你们都拥有我无保留的爱和祝福，我希望爱的法则成为你们的最高法则和指导原则。记住，一个人的意见毫无重要性。

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set over against the principle of love and harmony.  
No matter whether any one of you likes anything that  
is done or not, keep sweet harmony and love, and let  
the majority govern.  
. . . .You never will make a mistake, so long as  
you keep in mind to act simply as the Master's  
agent. Then let Him take care of all results which may  
follow.  
"Satsang" has more than one meaning: First,  
it means the meeting of the Master and a disciple.  
Second, it means the meeting of all Satsangis who may  
attend, whether the Guru is present in body or not.  
There is no formality about it, none at all. It is a  
simple meeting of all disciples who can attend. We  
avoid formality and anything that may have the  
appearance of a rigid organization. The less organi-  
zation, the better. And there must be no idea of  
leadership. The only leader in Sant Mat is the Guru.  
Just the Master and His disciples meeting together is  
the only organization we have.  
161. Do not set your affection on things of this  
world, for it is to be dissolved. This world is not  
durable. What is the value of loving that which must  
perish? Neither should you give your affections to  
people of this world. What is the use in loving those  
who are not going along with us? Indeed, give to all,  
such treatment as times and circumstances require,  
but give not your affections to them, nor form with them  
permanent attachment. We should live in relation to  
this world, just as a nurse is related to her charges. If  
the child she is caring for dies, she has only the concern  
of looking for another position. It is the mother alone

286 精神宝石与爱与和谐的原则相对立。无论你们中的任何一个人是否喜欢所做的事情，都要保持甜蜜的和谐与爱，让多数人统治。

你永远不会犯错误，只要你记住仅仅作为主人的代理人行事。然后让祂照顾所有可能随之而来的结果。

“萨桑”有多重含义：首先，它指的是师傅和弟子的会面。其次，它指的是所有可能参加的萨桑信徒的会面，无论师傅是否在场。对此没有任何形式，完全没有。它只是所有能参加的弟子们的简单会面。我们避免形式，避免任何可能显得僵化的组织形式。组织越少越好。而且必须没有领导权的想法。在圣玛特中，唯一的领导者是师傅。只有师傅和他的弟子们聚在一起，这是我们唯一的组织。

161. 不要将你的情感寄托于这个世界的事物，因为它们将会消解。这个世界不是永恒的。爱那注定要消逝的东西有什么价值？你也不应该将你的情感给予这个世界的人。爱那些与我们不同步的人有什么用呢？实际上，我们应该根据时代和环境的要求给予所有人适当的待遇，但不要将你的情感给予他们，也不要与他们形成持久的依恋。我们应当以这个世界为参照，就像保姆与她照看的孩子之间的关系一样。如果她照看的孩子去世了，她只有寻找另一个职位的心思。只有母亲独自

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•who must weep for her child. But the nurse has no real  
sorrow.  
Do not give to the world and the people of the  
world a value equal to that of your own ideal. Wherever  
your desire is, there must your residence be. Because  
our love is all for this world, that is the very reason  
why we must come back into this world again and  
again. But, if we give our love to the Lord, we attain  
Salvation. The Lord and the world are in the scales,  
and that side to which you give your love will go down  
(outweigh the other). The world is to be dissolved  
and her people also. When the Gurmukh detaches  
his love from this world and its people, and has taken  
the Path from the Master, he should give his love to  
the Lord. If we give to Him our true love, then no  
one can ever bring us back into this world.  
The friend of this world is the Manmukh (devotee  
of the mind). For this reason he is sometimes happy  
and sometimes filled with grief. Burning with the  
worldly passions he comes, and burning with them he  
goes. Having entangled himself in sensual pleasures  
by following the dictates of his own mind, at the time  
of death, the messenger of death takes him away. And  
after examination by the Dharam Rai (King-Judge)  
he is placed in hell. This is the fruit of the friendship  
of this world. But the Gurmukh, having taken the  
Path from the Sat Guru, attains the Shabd Rup (Word  
Form), and for him there is no more coming and  
going.  
In this Path, there is no difference between the  
educated and the uneducated. All preference is given  
to love only. Without this, one is like a parrot  
(repeating words which mean nothing to him). Life  
is made better only through love of the Lord and of

玛哈拉杰·萨万·辛格 Jl 的信件 2 8 7

它是母亲独自一人必须为她孩子哭泣。但护士并没有真正的悲伤。

不要给世界和世界的人民一个与你自己的理想相等的价值。无论你的欲望在哪里，你的居所也必须在那里。因为我们的爱都是为了这个世界，这就是我们为什么必须一次又一次地回到这个世界的原因。但是，如果我们把我们的爱给予主，我们就能得到救赎。主和世界在天平上，你给予爱的那一边会下降（超过另一边）。世界将消亡，她的人民也将消亡。当 Gurmukh 从这个世界及其人民中抽离他的爱，并从导师那里获得了道路，他应该把他的爱给予主。如果我们把我们的真爱给予他，那么没有人能再把我们带回这个世界。

这个世界的朋友是曼穆克（心灵之奉献者）。因此，他有时快乐，有时充满悲伤。带着世俗的激情而来，带着激情而去。通过追随自己内心的指示，陷入感官的愉悦中，在死亡时刻，死亡使者将他带走。经过达拉姆·拉伊（国王-法官）的审查后，他被置于地狱。这是这个世界友谊的果实。但古尔穆克，从至高无上的上师那里接受了道路，达到了声音形态，对他来说，再也没有来来去去。

在这条路上，受过教育和未受过教育的人没有区别。所有的偏好都给予爱。没有这个，一个人就像鹦鹉（重复对他没有意义的词语）。只有通过爱主和爱

2 8 8 SPIRITUAL GEMS  
Nam, and work for them. Only in the spirit does  
God manifest Himself and does the drop become merged  
in the Ocean. Whoever has not gone inside and  
attached himself to Nam, is a Manmukh (devotee of  
the mind, of the world). Without Nam, no one can  
attain peace of mind, though he may read millions of  
books. Contentment comes only from Nam. By  
That alone is the curtain of darkness lifted.  
Nam is universal in the whole world. Nam is of  
two kinds : Varnatmak and Dhunyatmak. Varnatmak  
is that which may be spoken or written. Dhunyatmak  
cannot be spoken or written. (The latter is the  
Reality, of which the former is the symbol.) When  
the spirit is attached to Nam, It draws one toward  
Itself, and the door is opened. Until this happens,  
no one need think he can get it.  
162. Those who form friendship with bad people,  
and regard Saints with enmity, sink themselves, and  
their entire families drown with them. Speaking evil  
of others is the greatest sin, and they who do it are  
fools. This sin is without relish. The man who  
indulges in it is on his way to hell and he gets nothing  
in return.  
Oh mind, whatever actions you perform, you  
will get that sort of fruit! If you sow wheat, you will  
get wheat. If barley, you will get barley. If you  
plant a thorn tree, you will not gather grapes. From  
wool, you will not get silk. The fruit of vice is hell,  
and a low sort of life only. Even your dreams arise  
from similar actions of the mind.  
Talking of Maha Purush fthe Supreme Lord) brings  
ecstasy to the soul. The Guru's sayings and works are

2 8 8 精神宝石 娜姆，并为他们工作。只有在精神中，上帝才显现自己，滴液才融入海洋。没有进入内在并附着于娜姆的人，是曼穆克（心灵和世界的信徒）。没有娜姆，没有人能获得心灵的平静，尽管他可能读过数百万本书。满足只来自娜姆。只有通过那一个，黑暗的帷幕才会被揭开。

纳姆在全世界都是普遍的。纳姆有两种：Varnatmak 和 Dhunyatmak。Varnatmak 是可以被说出或写下的。Dhunyatmak 不能被说出或写下。（后者是现实，前者是它的象征。）当精神附着于纳姆时，它会将人引向自身，门就打开了。直到这种情况发生，没有人需要认为自己能够得到它。

与恶人为友，视圣者为敌者，自堕深渊，其全家亦随其沉沦。诽谤他人乃最大罪恶，行此恶者愚蠢无比。此罪无味。沉溺其中者，正走在通往地狱的道路上，一无所获。唯有通过爱主及彼此的爱，生活才能变得更好。

哦，心灵啊，无论你采取什么行动，你都将得到那种结果！如果你播种小麦，你将得到小麦。如果你播种大麦，你将得到大麦。如果你种植荆棘树，你将不会收获葡萄。从羊毛中，你得不到丝绸。罪恶之果是地狱，只有低级的生活。甚至你的梦想也源于心灵相似的行为。

谈论至高无上的大梵天（Maha Purush，即至高无上的主）会给灵魂带来极乐。上师的言语和作品是

MAHARAJ SAWAN SINGH JIS LETTERS 289  
of the quality of heavenly nectar. There are fountains  
of that nectar, and in them there is no selfishness.  
Fortunate, indeed, is he who gets it by working hard,  
and devotes himself to it. Oh men, if there is one of  
you who says: "I will not work", then bread he  
cannot eat. Finally, his pralabdh karma maps out  
his life, and so he is reborn. But, whoever works,  
shall of necessity get bread. In him is the True Lord  
of the whole creation. Seek Him, and make Him  
manifest in your life.  
When a man reaches Sat Purush, then only is he  
a Saint and Master. All that goes before this is only  
part of the process of getting trained, schooled and  
prepared for Mastership. And on the way up, the  
Master always retains His own Form, after He becomes  
a Master. His "Radiant Form" becomes more radiant  
at each stage of His upward progress. But it is always  
His own Form, not that of any deity in the several  
regions.  
•••»•  
163. I was so glad to receive your letter and  
Christmas card, both reflections of your heart. Good-  
ness is its own reward. The message of the "Man of  
Nazareth" is the Word, the Creator of all, and by  
which everything is sustained. It is the life of all.  
It is within us all in the form of the Sound Current.  
'The individual soul is its part, and the part knows  
no rest until it is One with the Whole... The essence of  
the Bible is the Word and it is for you to catch It and  
hold onto It. The Master is within, at the eye focus.  
Below this stage Kal sometimes appears in the  
form of the Master, but is distinguishable from Him  
by his narrow forehead, and eyes having yellow and

玛哈拉杰·萨万·辛格·吉斯信函

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天露之品质。有此露泉，其中无私欲。确实，那些通过辛勤工作获得它并致力于它的人是幸运的。哦，人们，如果你们中有谁说：“我不工作”，那么他无法吃到面包。最后，他的业力决定了他的生活，因此他得以重生。但是，无论谁工作，必然能得到面包。在他之中，是整个创造的真正主宰。寻找他，让他在你生活中显现。

当一个人达到萨图普鲁沙时，他才是圣人和大师。在此之前的所有事情只是训练、教育和为大师地位做准备的过程的一部分。在上升的过程中，大师始终保持自己的形态，在他成为大师之后。他的“光辉形态”在上升的每个阶段都变得更加光辉。但那始终是他的形态，而不是任何几个区域中任何神祇的形态。

•••»•

163. 收到您的信和圣诞卡片，我非常高兴，它们都是您内心的反映。善良本身就是一种回报。"拿撒勒人"的信息是道，是万物的创造者，一切由此维系。它是所有人的生命。它以声流的形式存在于我们所有人之中。

名言和作品是：“个体灵魂是其一部分，而这一部分直到与整体合一才不会休息……圣经的精髓是话语，它在于你去捕捉它并抓住它。大师在内心，在目光聚焦之处。”

在这个阶段之后，卡尔有时以大师的形象出现，但可以通过他狭窄的前额和黄色和

2 9 0 SPIRITUAL GEMS  
red lines. The Master has a broad forehead, and His  
eyes are bright and shining. The form of Kal  
disappears when the Holy Names are repeated.  
Karma is physical as well as mental. Gross karma  
is washed out by means of external methods, such as  
Satsang, reading of the holy books, and so forth as well  
as by the presence of the Master. Subtle karma is  
removed by internal Sound practice. Try to still the  
vibrations of the mind, and when it stands collected in  
the eye center, as instructed, you will pass on to the  
regions of Light.  
There is no racial karma. Karma is individual.  
The satisfactory answer to your question is: Go in-  
side and see; and if you labor, you will succeed. The  
path is long, but can be traveled. If you do not travel  
in your time, that is in this life, the Master will take  
charge of you at death, and will bring you inward and  
upward; but then you shall have to remain at the  
stages within and do the exercises there.  
As regards your dreams: In the state of sleep,  
the soul travels upward where it meets with delightful  
experiences, but when it drops downward, on account  
of the weight of karma, it experiences dreadful scenes.  
It is all the result of good or bad karma. As you  
progress spiritually, these dreams will become less  
frequent.  
164. We are to leave this world one day, and if  
we are loving, obedient disciples, and have made proper  
preparations in this lifetime, we do not have the transi-  
tion which we call death. While others weep, the  
spiritually developed soul departs happy — happier than  
a bridegroom on his wedding day.

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2 9 0 精神宝石 红线。大师额头宽阔，眼神明亮闪烁。当重复神圣之名时，卡尔的形态消失。

业力既是物质的也是精神的。通过外部方法如集会、阅读圣书等，以及上师的在场，可以消除粗重的业力。通过内在的音声实践可以消除细微的业力。尝试使心灵的振动平静下来，当它按照指导聚集在眼中心时，你将进入光明的领域。

没有种族业力。业力是个人化的。对你问题的满意答案是：向内看，并如果你努力，你将成功。道路漫长，但可以行走。如果你不在你的一生中旅行，那就是在这个生命中，大师将在你死后接管你，并将你引向内在和向上；但那时你必须停留在内在的阶段并做那里的练习。

关于你的梦想：在睡眠状态下，灵魂向上行进，遇到愉快的经历，但当它因业力的重量而下降时，它将经历可怕的景象。这一切都是善或恶业力的结果。随着你精神上的进步，这些梦会变得越来越少。

我们终将离开这个世界，如果我们是充满爱心、顺从的门徒，并在这一生中做好了适当的准备，我们不会经历我们称之为死亡的那一转变。当别人哭泣时，精神上得到发展的灵魂快乐地离去——比新郎在婚礼上还要快乐。

MAHARAJ SAWAN SINGH Jl'S LETTERS 291  
The time of death is a critical one in our experience,  
when our friends and relatives are helpless to render  
any assistance; but for the followers of the R. S. Faith,  
it is the happiest time of all. The Master appears  
and takes the departing soul with Him, and puts it in  
its upward journey at the place for which it is fitted.  
There is no rendering of accounts with Kal, provided  
there have been love for and obedience to the Master.  
The departing soul is happier than it has ever been  
before. There is absolutely no fear of death. The  
Master's presence within breaks all worldly connec-  
tions, and the mind is free to continue the upward  
journey.  
Referring to seeing departed ones at the time of  
death: Some souls, when disembodied, remain for a  
time in the psychic realm, according to their earthly  
karma; and at the time of death (of a disciple), as the  
spirit is drawn upward, a glimpse of this plane is given.  
There is no spiritual progress on this plane, from which  
mediums sometimes catch glimpses. And anyone who  
has had connection with this plane can see it at the  
time of death or get a hurried, fleeting view of friends  
and relatives who are still on this plane; but not of  
those who have gone on, nor of those who have rein-  
carnated. As long as there is the " I " "He" does  
not reveal Himself, but when "self" is gone, He alone  
remains.  
It is incorrect that A saw B after the latter's death.  
It was simply the reflection of A's own mind. When  
the Initiated soul passes out of the body, it immediately  
ascends upward with the Master, even if it has to take  
a second birth. In that case it is stopped at the first  
stage — not lower than that. It seldom happens that  
the soul of a follower of R.S. is sent back from that

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玛哈拉杰·萨万·辛格·JL 的信件

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死亡时刻在我们经验中是至关重要的，那时我们的朋友和亲人无法提供任何帮助；但对于 R. S.信仰的追随者来说，这是最快乐的时候。导师出现，带走即将离去的心灵，并将其置于适合它的上升之旅。如果有对导师的爱和服从，就不需要与卡尔进行账目结算。离去的心灵比以往任何时候都更快乐。对死亡的恐惧完全不存在。导师的存在打破了所有尘世的联系，心灵得以自由地继续上升之旅。

死亡时见到已故亲人：有些灵魂在身体解脱后，根据他们在世时的业力，暂时停留在灵界；在弟子死亡时，随着灵魂上升，会给他们一瞥这个层次。在这个层次上没有精神进步，灵媒有时会瞥见这个层次。任何与这个层次有过联系的人，在死亡时可以看到它，或者匆忙地、短暂地看到仍在这个层次上的朋友和亲人；但看不到那些已经离开的人，也看不到那些转世的人。只要“我”存在，“他”就不会显现自己，但当“自我”消失时，只有“他”独自留下。

A 在 B 去世后见到 B 是不正确的。

它只是 A 自己思想的反映。当被启迪的灵魂离开身体时，它会立即与导师一起上升，即使它必须经历第二次诞生。在这种情况下，它被停留在第一阶段——不低于这个阶段。R.S.追随者的灵魂很少被送回那里

2 9 2 SPIRITUAL GEMS  
place for which it is fitted. After it has undergone puri-  
fication, it is gradually taken up higher.  
Memory of previous births is generally withheld  
until the first or second stage is crossed. This is for the  
reason that old attachments may not revive and hinder  
progress. But when the second stage is crossed, then  
the soul is powerful, mind is subdued, and there is no  
danger from old memories. Then there is knowledge  
of all previous births—not only of himself alone, but of  
all others.  
165. Now that you have diverted your mind  
from the world, and given up all aspiration and hopes —  
except the hope to reach the region of pure spirituality —  
make a firm determination to gain the R. S. Region.  
It is impossible for anyone to hinder you, or to call you  
to render an account of yourself. Such is the law.  
The devotee should keep his love for the Master  
active, day and night, asleep or awake. When a soul  
has made its seat in the eye focus, it is always awake  
and moves ever upward instead of downward, even  
while the body below the eyes sleeps. To put it  
briefly, that center or portion of the body is active  
where, for the moment, the soul is concentrated. When  
the upper centers are reached, the lower ones are asleep.  
The whole world is asleep as far as the centers above  
the eyes are concerned.  
There are three minds: Pindi, Brahmandi and  
Nij. Pindi mind works in the body below the eye  
focus. It has low desires, is outward and downward  
in its tendencies, and has connection with the senses.  
The intimacy of the soul with it lowers and debases  
her. The Brahmandi mind has good desires. It helps

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2 9 2 精神宝石 适合其的场所。经过净化后，它逐渐被提升到更高的层次。

前世的记忆通常被抑制，直到第一或第二阶段过去。这是因为在旧的情感可能不会复苏，从而阻碍进步。但当第二阶段过去后，灵魂变得强大，心灵被驯服，旧记忆不再构成危险。那时，就会知道所有前世的经历——不仅包括自己，也包括他人。

165. 既然你已经将你的心灵从世界中转移，放弃了所有的渴望和希望——除了达到纯粹灵性区域的希望——坚定决心去获得 R.S.区域。任何人都不可能阻碍你，或召唤你为自己辩护。这就是法律。

信徒应保持对上师的热爱，日夜不息，无论睡眠还是清醒。当灵魂在眼睛焦点处安坐时，它总是清醒的，并且不断向上移动，而不是向下，即使眼睛下面的身体在睡眠。简而言之，那个中心或身体的部分是活跃的，因为此时灵魂集中于此。当达到上部中心时，下部中心就处于睡眠状态。就眼睛以上的中心而言，整个世界都在睡眠中。

有三个心灵：Pindi、Brahmandi 和 Nij。Pindi 心灵在眼睛焦点以下的身体中工作。它有低欲望，其倾向是向外和向下，并与感官有联系。灵魂与它的亲密关系使她降低和堕落。Brahmandi 心灵有良好的欲望。它有助于

Spiritual Gem

精神宝石

belonged, has always been the same and will ever be  
the same. It is not designed by man, that it may need  
alteration, addition or modification. It is the Lord's  
own design and is as old as the creation itself. It  
consists of three parts :—  
First is the "Simran" or the Repetition of Lord's  
Holy Names. It brings back our scattered  
attention to the Tisra Til—Third Eye,  
(behind our eyes) which is the headquarters  
of our mind and soul, in the waking state,  
whence it has scattered.  
Second is the "Dhyan" or Contemplation on the  
immortal form of the Master. This helps in  
keeping the attention fixed at that center.  
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.  
This is, in a nutshell, the gist of the spiritual practices  
-which the Saints of all ages and countries have been  
teaching to their disciples for the purpose of God-  
Realization. Blessed are those who come across a  
Perfect Master, who takes them back to their Original  
Home.  
The Great Master, Huzur Maharaj Baba Sawan  
Singh ji, has been one of the greatest exponents of these  
teachings, that the world ever produced. Born in  
1858 in a highly respectable Jat family of Punjab, He  
showed signs of great Spiritual Understanding from  
early childhood. As a boy he could repeat by heart  
the Japji Sahib of Guru Nanak and Jap Sahib of Guru  
Gobind Singh. His great spiritual hunger and thirst

属于，始终如一，永远如此。它不是由人设计的，因此可能需要改变、添加或修改。这是主的设计，与创造本身一样古老。它由三部分组成：—

首先，是“Simran”或对主神的重复

神圣之名。它将我们分散的注意力带回提斯拉提尔——第三眼（在我们眼睛后面），这是我们心灵和灵魂的大本营，在清醒状态下，它从这里散开。

第二是“Dhyan”或冥想

不朽的宗师形态。这有助于将注意力固定在那个中心。

第三是“Bhajan”或聆听 Anhad

梵音或天籁之音，不断在我们内心回响。借助这神圣的旋律，灵魂升腾至更高境界，最终达到主的足下。

这简而言之，就是精神实践的核心——历代各国圣者向他们的门徒传授，以实现上帝觉悟。遇见完美导师的人有福了，他将他们带回他们的本源之家。

大大师，胡祖·玛哈拉吉·巴巴·萨万·辛格，是这些教诲中世界最伟大的阐释者之一。他于 1858 年出生于旁遮普一个极其受人尊敬的贾特家族，从小便展现出伟大的精神理解力。作为一个男孩，他能够背诵纳纳克大师的《贾普吉·萨希布》和戈宾德·辛格大师的《贾普·萨希布》。他极大的精神饥渴和渴望

MAHARAJ SAWAN SINGH Jl'S LETTERS 293  
in the uplift, has an inward and upward tendency,  
and works in Brahmand. The Nij mind is as a drop  
of the second stage, Trikuti, and in it lies the seed of  
all creation below Trikuti. All three of these minds  
have to be conquered.  
Initiation is sowing the seed, which needs the water  
of Satsang and concentration for sprouting. Love and  
faith are necessary for its growth. If an initiated soul  
fails to get this water and is attracted towards the  
world, the seed will not become a plant; but it is never  
destroyed. The weight of karma becomes heavier and  
obstructs its growth. But when this weight of karma  
becomes light, some day the seed will begin to sprout.  
Karma is removed by Sound practice. Therefore,  
every Initiated soul should not fail in spiritual practice,  
and should give up worldly pursuits and desires, in  
order to hasten purification.  
166. The Saints love all creatures. They do  
not look upon anyone as an enemy.  
It is our duty to obey the instructions of the  
Master, and spiritual exercises are His instructions.  
It is also the direction of the Supreme Father that we  
should be moral, honest and laborious in the spiritual  
practices. And, if we do not obey His instructions,  
we cannot escape the consequences. We must turn  
from the world, and obey with love and faith. His  
power is unlimited and He will save us.  
• • • • •  
167. Regarding the propaganda for increasing  
the number of members, there is no need for it. Saints  
have never lectured in the sense in which people lecture

玛哈拉杰·萨万·辛格 Jl 的信件 293

在提升中，具有向内向上的趋势，并在婆罗门界中起作用。尼吉心灵如同第二阶段的滴，三怙主在其中，所有低于三怙主的创造之种都藏于其中。这三个心灵都必须被征服。

启蒙是播种种子，这需要 Satsang 的水分和专注来发芽。爱和信仰是它成长所必需的。如果一个启蒙的灵魂未能得到这股水分，而是被世界所吸引，那么种子将不会成为植物；但它永远不会被摧毁。业力的重量变得沉重，阻碍了它的成长。但当业力的重量变轻时，总有一天种子会开始发芽。通过声音实践可以消除业力。因此，每个启蒙的灵魂都不应在精神实践中失败，而应放弃世俗的追求和欲望，以便加快净化。

166. 圣徒爱一切生物。他们不把任何人视为敌人。

我们有责任服从大师的指示，灵性修炼是他的指示。这也是至高父亲的指引，我们在灵性实践中应该是有道德、诚实和勤劳的。而且，如果我们不服从他的指示，我们就无法逃避后果。我们必须远离世界，以爱和信仰去服从。他的力量是无限的，他会拯救我们。

• • • • •

关于增加成员数量的宣传，没有必要。圣徒从未以人们宣讲的方式来宣讲

2 9 4 SPIRITUAL GEMS  
at the present time. They hold their Satsangs, and  
everybody is welcome to attend. If you come across  
a real inquirer and seeker of Truth you may try to  
explain the principles of the R.. S. Faith as best you  
can, but the Five Names and the method of practice  
are to be kept secret.  
The Name, which is the Word or the Sound  
Current, belongs to the Master. It is His property  
and It cannot be grasped without His Will. The five  
stages and their presiding deities; in fact, whatever  
was imparted to you at the time of Initiation, is secret.  
The Sound Current is in the Master's Hands and He  
Himself will arrange for those whom He thinks fit for  
His fold.  
You may say, when discussing the principles of the  
R. S. Faith, that as long as the attention is not fixed  
on the Sound Current, a man is but a working animal  
and he cannot find rest. Rest is beyond the mind,  
in the Sound Current, but how to look for it, is secret.  
Our aim is not the propagation of a religious system,  
nor the accumulation of funds for private or charitable  
purposes. Our aim is to help earnest seekers of Truth,  
which is present within every one of us.  
The Saints really have only one message to give,  
and that message they give in the manner which  
suits the times. Their message is: "Soul, thou hast  
forgotten thy Source. That Source is in Sach Khand,  
and the Sound Current within you is the Way to it,  
and we guide you to That."  
Modern Vedanta speaks of three centers only —  
the eyes, the throat and the heart—and all three are  
in Pind, below the eye center. Old Vedanta rose higher  
than the eyes, but only up to Sahansdal Kanwal,  
and seldom reached Trikuti — the stage of Om. The

圣徒从未以现代人们讲座的方式讲座。他们举行 Satsangs，任何人都可以参加。如果你遇到一个真正的真理寻求者，你可以尽力解释 R.. S.信仰的原则，但五个名字和实践方法必须保密。

名字，即词或声音流，属于主人。它是他的财产，没有他的意愿是无法把握的。五个阶段及其主宰神；实际上，你在启蒙时刻所接受的一切都是秘密的。声音流在主人的手中，他自己会安排他认为适合加入他的羊群的人。

您可能会说，在讨论 R. S. Faith 的原则时，只要注意力没有固定在声音之流上，一个人不过是一只工作的动物，他无法找到安宁。安宁超出了心智，在声音之流中，但如何寻找它，是个秘密。

我们的目标不是传播一种宗教体系，也不是为了私人或慈善目的积累资金。我们的目标是帮助真诚寻求真理的人，这种真理存在于我们每个人的内心。

圣人们真正要传达的信息只有一个，他们以适合时代的方式传达这个信息。他们的信息是：“灵魂啊，你忘记了你的源头。那个源头在萨奇汉德，你体内的声音之流是通往那里的道路，我们引导你到达那里。”

现代吠檀多只提到三个中心——眼睛、喉咙和心脏——这三个中心都在眼中心之下，位于 Pind。旧吠檀多比眼睛更高，但只到萨汉达尔·卡瓦尔，很少达到三怙——即“嗡”的阶段。

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 9 5  
Vedantists do not catch the Sound Current, but follow  
the inner light. As long as the Bell Sound is not  
caught, the Sound Current cannot be grasped. Sounds  
below this are mixed sounds of tattwas (elements).  
The Bell Sound is attractive and pulls upward, which  
is not the case with the lower sounds; and we have to  
by-pass them.  
168. Man is the top of creation, and the Master  
is the top of humanity, for He has broken through the  
shackles of mind and matter, and is one with the  
Universal Lord. By bringing our attention in Him, we  
begin to love Him, and He responds—not as ordinary  
human beings do, but like the looking-glass, reflecting  
our own image. The attention is thus withdrawn from  
worldly affairs and from our relatives; we are cured of  
the ills of attachment, and the mind comes within and  
rests in the focus of the eyes.  
Incarnation of Saints in India : India, at the present  
time, is the only country where people are largely  
vegetarian and shun animal food, and in many  
ways (following different methods) try to conquer the  
mind practically. Such people are the raw material  
for Saints to work upon. This is not the case in other  
countries where the energies are directed outward, as  
opposed to the inward tendency of the Indians. But  
it cannot be said that India has always been like this  
and will continue in this way. In 1,he world of Pind  
and Matter, change is the order of the day and will  
continue to be so.  
It is not advisable to speak of one's internal ex-  
periences to anyone except the Master, and it is positive-  
ly harmful to speak of them to those who are less

玛哈拉杰·萨万·辛格 Jl 的信件 2 9 5

梵志者未能捕捉到声音之流，而是追随内在之光。只要没有捕捉到钟声，就无法把握声音之流。低于这个层次的声音是元素（tattwas）的混合声。钟声具有吸引力并向上拉扯，而低频声音则不然；我们必须绕过它们。

人类是造物之巅，是主宰

是人类之巅，因为他打破了心灵和物质的枷锁，与宇宙主一体。通过将我们的注意力集中在祂身上，我们开始爱祂，祂回应的方式——不是像普通人那样，而是像镜子一样，反映出我们自己的形象。因此，注意力从世俗事务和我们的亲人身上移开；我们治愈了执着的恶疾，心灵回归并在眼睛的焦点中休息。

印度圣人的化身：印度，目前

时间，是人们大多为素食主义者且回避动物食品的唯一国家，并且在许多方面（采用不同的方法）试图在实际上征服心灵。这样的人是圣人们工作的原材料。在其他国家并非如此，那里的能量是向外发散的，与印度人的内向倾向相反。但也不能说印度一直是这样，并且会继续这样下去。在 1，灵与物质的世界中，变化是常态，并将继续如此。

不建议向任何人（除了大师）谈论自己的内心体验，而且向那些不如自己的人谈论这些内容是有害的

2 9 6 SPIRITUAL GEMS  
developed spiritually than oneself. In revealing secrets  
there is the risk of the element of pride coming in,  
which hinders progress. Strength lies in keeping the  
secret locked, not in giving it out. Others may benefit,  
but he who is giving out is the loser.  
Breathing and Meditation: Concentration is to  
be done without giving any thought to breathing. If  
you are thinking of breathing who then is doing the  
concentration? Do not think of breathing at all.  
Breathing is going on of its own accord. It is auto-  
matic. You do so many other kinds of work during  
the day, but you never think of breathing; then why  
should you think about it when meditating ?  
The mind, which is running loose, is to be brought  
within. Yogis control breathing in order to conquer  
the six ganglia situated in the body, below the eyes.  
They simply hold the attention within the eyes and  
withdraw the current from below. Concentration is  
quite independent of breathing. Let breathing take  
care of itself, as it is doing all the other times, and  
direct your attention to the light or darkness in the  
focus of the eyes. No force of any kind should be  
applied to keep the spine straight. The trunk of the  
body should be held straight (in a natural position),  
so that the breath comes and goes freely.  
Names are to be repeated mentally, and not audi-  
bly. The mind is to do the thing, not the tongue..  
The main thing is to keep to the focus. Repetition is  
simply to bring the mind in.  
Mediums: You are quite right in keeping aloof  
from so-called spiritual mediums, and the thoughts  
you have expressed about them are also correct. These  
phenomena are all mental, not spiritual, though they  
are called spiritual by the ignorant. They employ

2 9 6 精神宝石

精神上超越自己。在揭示秘密时，有骄傲情绪介入的风险，这会阻碍进步。力量在于保守秘密，而不是泄露它。其他人可能会受益，但泄露秘密的人是输家。

呼吸与冥想：专注是

无需考虑呼吸就能完成。如果你在考虑呼吸，那么是谁在进行专注？根本不要考虑呼吸。呼吸是自动进行的。你在白天做很多其他类型的工作，但你从未考虑过呼吸；那么，为什么在冥想时要考虑它呢？

心灵，若已散乱，需收摄于内。瑜伽士通过控制呼吸来征服位于身体内、眼下的六个神经节。他们只需将注意力集中在眼睛内，并将电流从下方收回。集中力与呼吸相当独立。让呼吸自行处理，就像它做所有其他事情一样，并将你的注意力转向眼睛焦点处的光明或黑暗。不应施加任何力量以保持脊柱挺直。身体躯干应保持挺直（处于自然位置），以便呼吸自由进出。

名字要在心里重复，而不是用声音。思想要做这件事，而不是舌头。关键是保持专注。重复只是为了让思想集中。

mediums：你完全正确，应该远离所谓的灵媒，你对他们的看法也是正确的。这些现象都是心理上的，而不是精神上的，尽管无知的人称之为精神现象。他们使用

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 9 7  
mind force, not soul force. That which responds to  
i their call is Universal Mind (Brahmandi Manas).  
Their action is limited to the lowest planes, where souls  
still have all their coverings, except the gross physical  
ones.  
What power have they to call a soul from the  
supreme joy of even the spiritual-material regions, to  
attend to their worldly questions? And how can they  
contact a dead relative who, in most cases, has already  
k incarnated in some sort of physical form? These are  
I childish tricks. The messages delivered to X are  
P merely nonsensical. Your opinion is quite right. A  
disciple of the R. S. Faith has no need to go after these  
'spiritualistic' mediums, when he expects to see these  
things for himself, in due course of time (from pure  
spiritual vision), and go to planes too high even to be  
dreamed of by mediums.  
Kundalini is a force in the ganglia in the body,  
below the eyes. Saints do not deal with such powers.  
There is no force stronger than the soul force. The  
Saints go by Sound; the others by light or sound of the  
second degree—that is, of the left ear.  
The second stage lies within the scope of "Kal and  
Maya". And the coverings of all three bodies —  
physical, astral and mental — cannot be removed until  
the third stage is reached. Therefore, the souls are  
not so pure and powerful against temptation while in  
the lower stages of development, and must come back  
to earth again and again. In the R. S. Path, the soul  
is cured of all the impurities of Kal and Maya (Brahm),  
and gains greater strength at every step or stage of the  
journey, until it reaches the eighth stage and is One with  
the Supreme Father. Thus the soul need never come  
back. All other religions end at the second stage.

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玛哈拉杰·萨万·辛格 Jl 的信件 2 9 7

心灵力量，而非灵魂力量。回应他们召唤的是宇宙心灵（梵天意识）。

他们的行动仅限于最低的层面，那里的灵魂仍然保留着所有的覆盖物，除了粗糙的物理形态。

他们有什么力量从精神物质区域的至高喜悦中召唤灵魂，去关注他们的世俗问题？他们又如何联系一个已经转世为某种物理形式的已故亲人？这些都是幼稚的把戏。传达给 X 的信息纯粹是无意义的。你的观点完全正确。

信徒无需追随这些“灵性主义”灵媒，当他期待在适当的时候（通过纯粹的灵性视觉）亲自看到这些事物，并前往连灵媒都难以梦想的高层境界。

昆达里尼是身体中眼下的神经节中的力量。圣人不会处理这样的力量。没有比灵魂力量更强大的力量。圣人通过声音前行；其他人通过第二级的光或声音——即左耳的声音。

第二阶段属于“卡尔和玛雅”的范围。直到第三阶段，所有三个身体——物质、星体和心灵——的覆盖物都无法去除。因此，在发展的较低阶段，灵魂并不那么纯洁和强大，以抵御诱惑，必须一次又一次地回到地球。在 R.S.道路上，灵魂被治愈了卡尔和玛雅（梵天）的所有杂质，并在旅行的每一步或每个阶段都获得更大的力量，直到达到第八阶段并与至高无上的父亲合为一体。因此，灵魂永远不需要再回来。所有其他宗教都止步于第二阶段。

2 9 8 SPIRITUAL GEMS  
As your concentration at the third eye becomes  
stronger, many mysteries will be solved for you, and  
you will get more pleasure from meditation. You  
will also have fore-flashes of light and knowledge.  
Solitude brings peace and help in spiritual progress.  
Many complain of the mind wandering during exer-  
cises. The mind feels pleasure in roaming at large  
and does not like to give up its liberty, until it has  
attained higher joy in exchange for its present pleasures.  
But constant practice will compel it to give up its  
former habits.  
Kal does not brook interference with his work, and  
your maxim of relieving suffering when it comes your  
way is the appropriate one. A practitioner related to  
me that he happened to see a large crowd of ants biting  
to death a big worm. He took pity on the creature  
and, freeing it from those tyrants, placed the worm  
beyond their reach. Afterwards, while taking his  
exercises, these ants (in subtle form) began to bite his  
feet, saying they were taking their revenge, and it was  
no business of his to interfere with them.  
The student you mention, seems to be somewhat  
over-anxioUs in expecting appreciable results from  
exercises during a short period. The first step is to  
accustom the mind to give up its wanderings — at  
least during devotions — so that it may become  
habituated to collect in the eye center. Until this is  
accomplished, one cannot expect to have any flash of  
the subtle regions which begin from the eyes upward.  
The person who is sitting in the lower story of a house  
cannot expect to have a glimpse of the higher stories  
until he spends time and labor to ascend. However,  
one need not worry. Everything will come in time.  
The way seems long and full of difficulties, and were

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until he spends time and labor to ascend. However,  
one need not worry. Everything will come in time.  
The way seems long and full of difficulties, and were

2 9 8 精神宝石 当你的第三眼专注力变得更强时，许多谜团将为你解开，你将从冥想中获得更多乐趣。你还将有光和知识的预兆。孤独带来平静，有助于精神进步。

许多人抱怨在锻炼时思绪会飘散。心灵喜欢自由地漫游，不喜欢放弃它的自由，直到它用更高的快乐换取当前的快乐。但持续的练习将迫使它放弃以前的习惯。

卡尔不容忍对他的工作的干扰，而你关于当苦难降临到你身上时减轻痛苦的格言是恰当的。一位从业者告诉我，他偶然看到一大群蚂蚁在咬死一条大虫。他同情这个生物，将它从那些暴君手中解放出来，并将虫子放在它们够不到的地方。之后，在锻炼时，这些蚂蚁（以微妙的形式）开始咬他的脚，说它们在报仇，而他无权干涉它们。

你提到的学生，似乎在短时间内期望从练习中获得显著成果，有些过于焦虑。第一步是让心灵习惯放弃其游荡——至少在虔诚的时刻——这样它才能习惯于集中在眼睛中心。直到这一点实现，人们无法期待有任何从眼睛向上开始的微妙区域的灵感闪现。坐在房屋底层的人，如果不能花时间和精力上升，是无法期待看到更高层的。然而，无需担忧。一切都会在适当的时候到来。这条路似乎漫长且充满困难，如果

MAHARAJ SAWAN SINGH Jl'S LETTERS 2 9 9  
it not for the Father's merciful guidance and protec-  
tion— which is all-powerful to nullify the snares of  
Kal and Maya — no one could hope to make any  
headway.  
The soul of every true follower is progressing inter-  
nally even when he is not aware of the progress. Yes,  
the soul can enter Brahmand when he is unconscious  
of it.  
169. As to transmigration, if you cannot grasp  
it, give it up for the time being and discard it as ground-  
less. When you go inward and can see the law working  
within, with your own eyes, then you wall understand  
it and grasp it. But just to say a word about it:  
Where lies the difference in the major part of  
humanity and the animals, except in outward forms?  
Both eat, sleep, fear and reproduce alike. The differ-  
ence in intellect and reason is only in quantity and not  
in quality. Man's life work is to find his "Where" and  
"Whence". And if he has not done that, he will be  
reborn in the form best suited to his desires.  
"As you sow, so shall you reap." If man does  
the actions of animals, why should he not go back to  
the animal form? After undergoing punishment in  
the lower forms of life, for his actions, he was born as  
a man. And if he does the actions of animals, he will  
go back again to that level, and suffer. Study  
humanity and its tendencies more closely and you  
will not hold to your view so tenaciously. Try to  
concentrate and rise inwardly, so that you may see for  
yourself.  
I am glad to learn that you three are happy in  
the company of one another, and look at vital things

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玛哈拉杰·萨万·辛格 Jl 的信件 2 9 9

若非父神的慈悲引导和保护——这能消除卡尔和魔法的陷阱——无人能有望取得任何进展。

每个真正追随者的灵魂都在内部不断进步，即使他并未意识到这种进步。是的，当灵魂处于无意识状态时，它也能进入梵天。

关于轮回，如果你无法理解它，暂时放弃它，将其视为无根据。当你内观并亲眼看到法则在内部运作时，你就会理解这条路似乎漫长且充满困难，并掌握它。但仅就这一点来说：

人类与动物在本质上的区别何在，除了外在形式？两者都吃、睡、害怕和繁殖。智力与理性的区别仅在于数量，而不在于质量。人类的生活工作就是找到他的“何在”和“从何而来”。如果他还没有做到这一点，他将以最适合他欲望的形式重生。

播种即收获。人若行动物之行，为何不能回归动物形态？在经历了低等生命形态的惩罚之后，因其行为，他生而为人类。如果他再行动物之行，他将再次回到那个层次，并遭受痛苦。更密切地研究人类及其倾向，你将不会如此固执地坚持你的观点。试着集中精力，向内提升，这样你才能亲自看到。

我很高兴得知你们三个在一起很快乐，并且关注重要的事情

3 0 0 SPIRITUAL GEMS  
from the same viewpoint. It is well that you have  
decided to shift to the country and nature, and earn  
your living from the farm produce instead of passing  
a busy, nerve-racking life in the city. These are  
preliminary steps for leading a life of meditation.  
Meditation is possible only when mind is at ease.  
You have undertaken a great responsibility in  
leading an unmarried life and devoting it to your  
spiritual development. It is, therefore, imperative  
that you always be alert and keep constant watch  
over your mind. Consider that meditation is your  
first and foremost work, and keep the mind directed  
toward the focus of the eyes.  
I do not wish that your business should suffer or  
your earning ability be reduced in any way. Work  
with the body, but use the mind in concentration.  
A workman on a machine may be attending to his  
work and singing at the same time. Meditation is  
the work of mind and soul; the body has nothing to  
do with it. Mind and soul are free for the entire  
twenty-four hours (day and night) and only when  
one is thinking deeply on a problem does the mind  
focus inwardly. Otherwise it is running its race  
unchecked. Concentration is not a hindrance in  
carrying on worldly affairs. Satsang is to meditation  
what a fence is to a crop.  
Meditation on the Form of the Master: I told you to  
concentrate on the candlelight or darkness in the focus  
of the eyes, and purposely avoided the mention of  
concentration on the form of the Master, because you  
cannot concentrate on a thing you have not seen and  
of which you have no mental picture. Those who have  
seen the Master can certainly concentrate on that form.  
Those who have no opportunity of seeing the physical

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of which you have no mental picture. Those who have  
seen the Master can certainly concentrate on that form.  
Those who have no opportunity of seeing the physical

精神宝石，从同一观点出发。你们决定转向乡村和自然，从农场产品中谋生，而不是在繁忙、紧张的城市生活中度过，这是很好的。这些都是引导冥想生活的初步步骤。

冥想只有在心情平静时才可能。

你承担了领导单身生活并致力于精神发展的重大责任。因此，你必须始终保持警惕，并不断关注你的心灵。将冥想视为你的首要任务，并让心灵专注于目光所及之处。

我不想让您的业务遭受损失或您的赚钱能力以任何方式降低。与身体一起工作，但用心灵集中精力。一个在机器上的工人可能一边工作一边唱歌。冥想是心灵和灵魂的工作；身体与此无关。心灵和灵魂在全天（日夜）都是自由的，只有当一个人深入思考问题时，心灵才会向内集中。否则，它将不受控制地奔跑。集中精力在处理世间事务时不是障碍。Satsang 对于冥想就像篱笆对于作物一样。

冥想于大师之形：我告诉过你

专注于眼睛焦点处的烛光或黑暗，故意避免提及对大师形态的专注，因为您无法专注于未见之物，也没有心理图像。那些见过大师的人当然可以专注于那种形态。那些没有机会看到大师肉身的人

MAHARAJ SAWAN SINGH Jl'S LETTERS 301  
form of the Master should concentrate on the candle-  
light or the darkness in the focus of the eyes.  
Photographic reproductions — though allowed by some  
to concentrate on — are objectionable, because photo-  
graphs do not represent the original. They act as an  
extraneous object between you and the Master.  
170. I never gave permission to anyone to eat  
meat in my life. A mother does not administer  
poison to her own children. In R.S. Faith animal  
food cannot be allowed under any conditions. It  
hardens the heart, and makes the soul dull and heavy.  
Those who have been accustomed to mediumistic  
work must give it up, and if they take pains with the  
exercises, they will surely give up those practices.  
The trouble is that they do not attend properly to their  
devotional exercises, or they would willingly give up  
both, mediumistic practices and animal food.  
The ideals of the R.S. Faith are very high, and are  
free from every sort of selfishness and hypocrisy. If  
these things exist in any mind, then it may be conclu-  
ded that R.S. Faith has not touched it as yet. Those  
who enjoy the real spiritual pleasures would never care  
for those other things. He who follows the dictates  
of his own mind, and does not go to the Master for  
spiritual help, causes much loss to himself.  
. . . . At the same time explain that trance and  
mediumistic practices must be avoided.  
171. It is not difficult for the Master to take a  
soul upward, but premature uplifting causes harm.  
Just as fine silk cloth, when spread upon a thorny hedge

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玛哈拉杰·萨万·辛格 Jl 的信件 301

那些见过大师的人当然可以专注于大师那般形态，大师应专注于烛光或黑暗在眼眸的焦点。

摄影复制品——尽管某些允许

专注于——是令人反感的，因为照片并不代表原物。它们在你和大师之间充当了一个无关的物体。

170. 我一生从未允许任何人吃肉。母亲不会给自己的孩子下毒。在 R.S.信仰中，任何情况下都不允许食用动物食品。它会使心灵坚硬，使灵魂变得迟钝和沉重。

那些习惯于灵媒工作的人必须放弃它，如果他们努力练习，他们肯定会放弃那些实践。问题是他们没有正确地关注他们的虔诚练习，否则他们会愿意放弃灵媒实践和动物食品。

R.S.信仰的理想非常高尚，没有任何自私和虚伪。如果这些存在于任何心灵中，那么可以得出结论，R.S.信仰尚未触及它。那些享受真正精神乐趣的人永远不会关心那些其他事情。那些遵循自己内心指示、不去寻求精神帮助的人，给自己带来了很多损失。

同时解释说，必须避免进入出神状态和通灵实践。

171. 精通此道的大师将灵魂提升至高处并不困难，但过早的提升会带来伤害。正如精美的丝绸布料，当它铺在荆棘丛上时

302 SPIRITUAL GEMS  
is torn to pieces if suddenly pulled away, so the soul,  
entangled in the thorns of karma, which penetrate  
every cell in the body, must be gradually purified by  
the Master's love. By His Grace the soul is freed from  
these thorns and the karma is slowly sifted out from  
every cell in the body.  
You will get everything you wish — things more  
wonderful and remarkable than you ever dreamed of.  
He who has to give you all, is sitting inside, in the  
Third Eye. He is simply waiting for the cleanliness  
of your mind and is watching your every action.  
The repetition of the Names should be performed  
with love and faith. Fix your attention in the eye  
center (without putting any pressure on the eyes),  
and keep in one position, if possible, so that you  
become unconscious of the body below the eyes, and the  
attention does not wander from the eye focus.  
Try to enjoy the exercise. By doing this, you will  
first behold the star, after it the white light, the sun  
and the moon, then at the Third Eye, the Form of the  
Master will become visible to you. As your love  
increases, this Form will begin to talk to you and  
answer your inquiries. Afterwards, the Real Sound  
that has the attractive power will come. The sound  
which you now hear is mixed with the sounds of the five  
elements (tattwas) and does not have much power  
of attraction.  
There is no doubt we are weak and have neither  
faith nor love, but there is also one hope to sustain us —  
that He may take pity on us and forgive our sins.  
We have taken refuge at His Holy Feet and, deservedly  
or undeservedly, we are His children. Therefore, it  
behooves you to perform your devotions every day,  
without fail. Do not engage in discussions with others,

302 SPIRITUAL GEMS  
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entangled in the thorns of karma, which penetrate  
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302 精神宝石如果突然被拉扯，就会被撕成碎片，因此灵魂，被业力的荆棘所缠绕，这些荆棘渗透了身体的每一个细胞，必须通过大师的爱逐渐净化。凭借他的恩典，灵魂摆脱了这些荆棘，业力也慢慢地从身体的每一个细胞中被筛选出来。

你会得到你想要的每一件事——比你所梦想的更奇妙、更非凡的事物。必须给你一切的人，正坐在你的第三眼中。他只是在等待你心灵的纯净，并观察你的每一个动作。

名字的重复应以爱和信仰进行。将注意力集中在眼睛中心（不要对眼睛施加任何压力），尽可能保持一个位置，这样你才会对眼睛以下的身体失去意识，注意力也不会从眼睛焦点游走。

尝试享受锻炼。通过这样做，你将首先看到星星，然后是白光，太阳和月亮，接着在第三眼中，大师的形象将对你显现。随着你的爱增加，这个形象将开始与你交谈并回答你的问题。之后，具有吸引力的真实声音将到来。你现在听到的声音与五种元素（tattwas）的声音混合，不具有很大的吸引力。

毫无疑问，我们很弱小，既没有信仰也没有爱，但我们也有一线希望支撑着我们——就像他可能会怜悯我们并宽恕我们的罪一样。我们在他的圣足下寻求庇护，无论是否应得，我们都是他的孩子。因此，你们每天都要虔诚地履行你们的职责，决不例外。不要与他人争论，

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 0 3  
but go on pursuing the Path while attending to the  
daily business of life, with peace and precaution.  
The Master is ever ready to help His children.  
172. I am very glad that you and your wife are  
working together on this Path, helping each other,  
and passing on to the Supreme Region with mutual  
love. It is my wish that you both may travel toward  
your Goal with still greater zeal and perseverance.  
Do not let illness dishearten you. Troubles are  
tokens of the Holy Master's Grace, and the result of  
your own past actions. Continue devotion as far as  
possible, under the circumstances. This is the duty  
of the disciple who no longer cares for the changing  
scenes of mind and matter. Pain and pleasure, honor  
and dishonor, poverty and wealth; none of these can  
influence the attitude of his mind. He does not pray  
that troubles shall be removed, but rather that his  
heart be always filled with love and gratitude. As  
Guru Nanak said, "If you send me hunger, I shall be  
filled with Thy Name. If you send me miseries, I shall  
enjoy them as pleasures. If you grant me happiness,  
I shall bow to Thee in gratitude."  
Although the above applies to the state of mind  
of a perfect disciple, you should try your best to attain  
it, and I am glad that you are laboring to reach this  
goal.  
Instead of controlling the senses, the soul is now  
subject to them, and thus constantly wanders from one  
object to another without anything to rest upon. In  
the guise of doing good to others, it deceives itself,  
and in its ignorance it does not realize that valuable  
time is thus being lost. A votary, marching on the

玛哈拉杰·萨万·辛格 Jl 的信件 3 0 3

但继续追求道路，同时关注生活的日常事务，保持平和与谨慎。

主永远准备帮助他的孩子们。

我很高兴你和你的妻子在这条道路上共同努力，互相帮助，带着相互的爱传递到至高领域。我希望你们俩能以更大的热情和毅力朝着目标前进。

不要让疾病使你心灰意冷。烦恼是神圣大师恩典的象征，也是你过去行为的后果。尽可能继续虔诚，在这种环境下。这是不再关心身心变化场景的弟子的责任。痛苦与快乐，荣誉与耻辱，贫穷与财富；这些都不能影响他的心态。他不会祈祷烦恼被消除，而是希望自己的心始终充满爱与感激。正如古鲁·纳纳克所说：“如果你让我饥饿，我将用你的名字来满足。如果你让我遭受苦难，我将享受它们如同快乐。如果你赐予我幸福，我将怀着感激之情向你鞠躬。”

尽管上述内容适用于完美弟子的心态，但你应尽力达到这一境界，我很高兴你在为此目标而努力。

灵魂不再控制感官，而是受其支配，因此不断地从一个对象游移到另一个对象，没有任何可以依靠的东西。在假装为他人做好事的面具下，它欺骗了自己，而在无知中，它没有意识到宝贵的时间就这样被浪费了。一个信徒，在前进的道路上，

3 0 4 SPIRITUAL GEMS  
Spiritual Path, will eventually learn that this world —  
with all its attachments — is nothing but a deception  
practised by Kal. Innumerable worlds are worthless,  
compared to one atom of Spirituality.  
First, "know thyself," and then preach. It is not  
proper to teach a thing of which one has no proof or  
knowledge.  
When you come across an erring brother, with  
love and tact, explain his shortcomings to him. If he  
persists in erring, he will undergo the consequences.  
Such persons are not pardoned until they repent for  
their past actions. Attribute their conduct to the fact  
that they have not yet tasted the sweetness of Shabd.  
It is not advisable to prevail upon members who  
have lost interest in R. S. If you see anyone going  
astray, speak to him very lovingly, and remind him  
of the high mission of human life, and if your words  
fall on deaf ears, do not feel annoyed or perturbed.  
It is no fault of his. When the cycle of bad actions  
has passed away, such souls will revert to goodness of  
their own accord.  
173. You say you are not much encouraged with  
your meditations. You should devote more time to  
the practices, until thoughts cease and soul and mind  
collect in the eye center and then go inward. All  
knowledge is within. As long as the mind wavers, it  
is not seen; just as one cannot see his reflection in  
muddy and disturbed water. Our minds are dirty  
with low and outward desires, and are constantly  
wavering. They are ignorant of what lies within.  
Concentration is the first step of the soul's inward  
journey.

3 0 4 精神宝石在精神之路上前行，最终会明白这个世界——连同所有执着——不过是卡尔所行骗术。与一粒精神之原子相比，无数世界都毫无价值。

首先，认识你自己，然后传教。对于自己没有证据或知识的事情，不适宜去教导。

当你遇到一个犯错误的兄弟时，用爱和策略向他解释他的缺点。如果他坚持犯错，他将承担后果。这样的人只有在他们为过去的行动悔改后才会被宽恕。将他们的行为归因于他们还没有尝到 Shabd 的甜美。

不适宜强迫对 R. S.失去兴趣的成员。如果你看到有人误入歧途，要非常慈爱地与他交谈，并提醒他人类生活的崇高使命。如果你的话被当作耳边风，不要感到烦恼或不安。这不是他的错。当不良行为的周期过去后，这些灵魂会自动回归善良。

你说你对冥想并不太有动力。你应该投入更多时间进行练习，直到思绪停止，灵魂和心灵聚集在眼睛中心，然后向内深入。所有知识都在其中。只要心灵动摇，就无法看到；就像一个人无法在浑浊和动荡的水中看到自己的倒影。我们的心灵被低级和外在的欲望所污染，总是摇摆不定。他们对内在所隐藏的东西一无所知。专注是灵魂向内旅程的第一步。

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Repetition of the Holy Names during one's daily-  
routine work is very useful. One is thinking about a  
thing within oneself; therefore, when one sits for devo-  
tional practices, the mind is naturally turned in this  
direction.  
You are right when you say that the Western mind  
is trained from the beginning for the material things,  
and it is very difficult to withdraw it from worldly  
objects. The power lies in controlling the mind,  
because mind is the curtain between us and the Supreme  
Being.  
When you have controlled the mind and it raises  
no thought, but is lost in the Sound Current, you will  
then see spiritually within. As you have such an  
earnest desire for going within and seeing the Master,  
rest assured that you will one day succeed. Increase  
time for devotional exercises.  
Knowledge is within you. Sound Current is the  
Knowledge. Sound Current is independent of its  
surroundings. It stands by Itself. It is the Essence,  
and all else sprung from It. Humanity is entangled  
with matter and does not even study the mind, not to  
mention the Sound Current or the Spirit behind the  
mind. On account of its association with changeable  
things, it is subject to change, dies and is reborn. This  
will continue as long as it does not catch the unchange-  
able. It must rise on the sound Current and reach  
Sach Khand, the place of perpetual Bliss.  
Do strengthen your faith, make the mind motion-  
less, and when it becomes motionless, it will begin to>  
see within. For instance, if you shut a boy indoors,,  
the first thing he does is to break the doors and windows,  
and when he cannot find a way out, he gets tired and  
sits quietly. He then begins to see what lies in the

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在日常生活中工作期间重复神圣的名字非常有用。一个人在内心思考着某件事；因此，当一个人坐下来进行敬神修行时，心灵自然会转向这个方向。

你说西方人的思想从一开始就被训练去追求物质，很难从世俗之物中抽离出来。力量在于控制心灵，因为心灵是我们与至高无上存在之间的帘幕。

当你控制了心灵，它不再产生任何思绪，而是迷失在声音之流中，你将内在地看到精神。既然你如此渴望向内走并见到大师，请放心，你终将成功。增加虔诚练习的时间。

知识在你之内。声音电流是知识。声音电流独立于其周围环境。它自立。它是本质，所有其他事物都源自它。人类与物质纠缠不清，甚至不研究心灵，更不用说心灵背后的声音电流或精神。由于它与可变事物的联系，它易变，死亡并重生。除非它抓住不变之物，否则这种情况将持续下去。它必须在声音电流上崛起，达到永恒幸福的萨奇汉德之地。

加强你的信仰，使心灵静止，当它静止时，它将开始看到内在。例如，如果你把一个男孩关在室内，他首先会打破门窗，当他找不到出路时，他会感到疲倦并安静地坐着。然后他开始看到内在的东西。

3 0 6 SPIRITUAL GEMS  
room. Mind is like the restless boy. It has to be  
closed in against its will, and when it acquires a taste  
for the interior, it does not go outside.  
174. If one's faith is firm and unshakable, and  
one daily gives time to the practices, and has no worldly  
desires, then there is no power which can bring one  
back to this plane. There is no rebirth for such souls.  
Birth is for those who die weeping with desires un-  
fulfilled. Desires are the cause of suffering, and he  
alone is poor who has unfulfilled desires. He who is  
free from desires is richest. All desires arise in the  
mind, and when the mind is subdued and is merged in  
the Sound Current, the game is won.  
Soul is enveloped by the mind, and mind by the  
body. Soul is powerless in the clutches of the mind,  
and mind is helpless before the senses. A beautiful  
object attracts it, and sweet music holds it. The soul  
within is pure, but suffers on account of its association  
with the mind. While this association lasts, the cycle  
of change and births will continue — whether the body  
is material, astral or causal. The causal form has a  
longer duration, but is also subject to decay. In  
Sahansdal Kanwal the soul's connection is with astral  
forms, and in Trikuti it is with causal forms. When  
reversion from the causal form takes place, the soul  
comes to the human form, or lower down, depending  
upon its spiritual status.  
A child goes to school and attends class. He is  
entitled to promotion if he has been doing his work  
regularly, and is fit for promotion. On the other  
hand, if he has been attending the class but does not  
learn, he will be kept back. Suppose, instead of learn-

3 0 6 精神宝石室。心灵就像不安分的男孩。必须强迫它关闭，当它对内部产生兴趣时，它就不会外出。

一个人的信念坚定不动摇，并且每天花时间进行实践，没有世俗欲望，那么没有任何力量能让他回到这个层面。这样的灵魂没有轮回。出生是为了那些带着未满足的欲望哭泣而死的人。欲望是痛苦的根源，只有那些有未满足欲望的人才是贫穷的。没有欲望的人是最富有的。所有欲望都源于心灵，当心灵被驯服并融入声音之流时，游戏就赢了。

灵魂被心灵所包围，心灵又被身体所包围。灵魂在心灵的掌握中无能为力，心灵在感官面前无能为力。美丽的物体吸引它，甜美的音乐留住它。内在的灵魂是纯洁的，但因其关联而受苦。然后他开始看到心灵中存在的东西。在这段关联持续期间，变化和生死的循环将继续——无论身体是物质、星体还是因果。因果形式持续时间更长，但也易衰败。在萨汉达尔·卡旺，灵魂与星体形式相连，在特里库蒂与因果形式相连。当从因果形式回归时，灵魂来到人类形态，或更低，这取决于其精神状态。

一个孩子去上学并上课。如果他一直认真做作业，并且适合晋升，他将有权晋升。另一方面，如果他上课但不学习，他将留级。假设，而不是学习

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ing his work, he develops bad habits and consequently  
loses in efficiency. Surely he will be put back to a  
lower grade.  
In the same way, if a man, during his lifetime,  
does the actions becoming a man, he will be kept as  
man in the next birth. If he has attempted to seek  
the Source of his Being, and has received the instruc-  
tions from a Master, he will be promoted to Spiritual  
Regions, and there is no rebirth. But if, instead, he  
has done the actions of animals and not of man, he  
will go back to the class of animals.  
It is not the karma of this life alone which deter-  
mines the next birth. I explained in one of my letters  
that karma is divided into three divisions:  
1 — Kriyaman — fresh actions  
2 — Pralabdh — past actions which have to be  
undergone now  
3 — Sinchit — the store or reserve stock.  
During lifetime, pralabdh is finished, and death  
ensues. For rebirth, part of kriyaman of the previous  
life becomes pralabdh in the new life, and the rest  
of kriyaman goes to sinchit. Some old sinchit is  
also added to pralabdh — a very complicated affair,  
but I just wish to show that it is not the actions in this  
life alone which determine the next birth.  
There are some people who are not fully acquainted  
with principles of Sat Sang, and who are fond of keeping  
up external appearances. They complain that though  
a long time has passed since they were initiated, they  
have had no spiritual vision, nor gained any spiritual  
power. Their grievance is unjust. How can these  
people, who do not labor on the exercises, expect to  
reach the exalted state, which is the result of long

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他不是学习他的工作，而是养成了坏习惯，因此效率降低。当然，他将被降级。

同样，如果一个人在一生中做了成为男人的行为，他将在下一世继续作为男人存在。如果他试图寻求自己存在的根源，并从一位大师那里获得指导，他将晋升到灵性领域，并且不会有轮回。但相反，如果他做了动物的行为而不是人的行为，他将回到动物的类别。

此生之业力并非唯一决定下一世。我在一封信中解释过，业力分为三个部分：1 — Kriyaman — 新的行动 2 — Pralabdh — 现在必须经历过去的行动 3 — Sinchit — 库存或储备。

在一生中，pralabdh 完成，随之而来的是死亡。为了重生，前一生的一部分 kriyaman 成为新生命中的 pralabdh，其余的 kriyaman 进入 sinchit。一些旧的 sinchit 也被添加到 pralabdh 中——这是一件非常复杂的事情，但我只是想表明，决定下一世的不只是这一生的行为。

有些人对 Sat Sang 的原则并不完全了解，且喜欢维持外表。他们抱怨自从他们被启蒙以来已经过去很长时间，但他们没有获得任何灵性洞察，也没有获得任何灵性力量。他们的抱怨是不公正的。这些不努力修炼的人怎么能期望达到那种崇高的状态，而这种状态是长期修炼的结果呢？

3 0 8 SPIRITUAL GEMS  
and continuous work? They do not control the mind  
and senses, nor obey the Sat Guru's commands.  
The mind is the most powerful, clever and  
cunning of enemies. And to release the spirit from its  
bondage, it is necessary to break the mind's attach-  
ment to alluring material objects, which are not ours,  
but have been evolved by matter and may a. Be on  
your guard against its deceits. Do not listen to the  
mind, but always try to bring it under the rule of the  
Master. The more you look after it, the more you  
will go in, in internal practice.  
This physical body of ours is not enduring; yet  
the mind has become so accustomed to this form  
through numerous incarnations that even now, after  
the Master has graciously revealed to us the secret of  
the Holy Name and Sound practice, we are reluctant  
to give up worldly enjoyments and turn inward.  
175. You want knowledge. Knowledge lies  
within you. Sound Current is knowledge. The more  
you study it, the higher you rise and the wiser you  
become. And this knowledge is complete in Sach  
Khand. So, first withdraw your attention, bring  
it inward by Repetition. Sit in the eye focus and catch  
the Bell Sound, then follow it to the fifth stage. The  
Path may appear long and unattractive to begin with,  
but there is no other way. God is one, His instructions  
are one, and they are the Sound Current.  
The Path lies within you. The Sound Current  
is the direct road. The Lord Himself is within\* you.  
Only he who has gone within can appreciate and  
comprehend this. Others have no idea of it. With  
repetition of the Holy Names bring in the scattered

3 0 8 精神宝石，这是长期持续工作的结果？它们既不控制心灵和感官，也不服从萨古鲁的命令。

心灵是最强大、最聪明、最狡猾的敌人。为了释放精神从其束缚中解脱出来，有必要打破心灵对诱人的物质对象的依恋，这些对象不属于我们，而是物质进化而来的。要警惕它的欺骗。不要听从心灵，但总是试图将其置于大师的统治之下。你越照顾它，在内部实践中你将越深入。

我们这个肉身并不持久；然而，心灵已经通过无数次的转世而习惯了这种形态，以至于即使在现在，大师慈悲地向我们揭示了神圣之名和声音修炼的秘密之后，我们也不愿意放弃世俗的享乐而转向内心。

175. 你想要知识。知识在你之内。声音电流是知识。你越学习它，你越上升，你越聪明。这种知识在萨奇汗德是完整的。所以，首先收回你的注意力，通过重复将其带入内心。坐在眼睛焦点处，捕捉铃声声音，然后跟随它到第五阶段。一开始，道路可能看起来又长又无吸引力，但没有其他方法。上帝是统一的，他的指示是统一的，它们是声音电流。

道路在你内心，声音之流是直接的道路。主就在你内心。只有那些深入内心的人才能欣赏和理解这一点。其他人对此一无所知。通过重复神圣的名字，将散乱的事物聚集起来

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mind, and with the help of the Master, ride on the  
Current and reach the Home of Eternal Bliss, beyond  
the mind and Maya.  
It is given to "Man" (human beings) only to rise  
upward. In no other form, not even that of angels,  
is this possible. Man is the top of creation. Hence,  
every moment is valuable, and it is the duty of man to  
utilize it. Only the time spent in this Path will count.  
This is my New Year's Message. This New Year's  
Day, my message is that you give as much time as you  
can to catch the Word, and see the Man of Nazareth  
face to face, on your way to the shore of Eternal Peace  
and Bliss.  
176. Wealth or poverty depends upon the absence  
or presence of desires, respectively. He who has no  
desires is rich. He who does not desire anything is a  
sovereign.  
177. Character is the foundation upon which  
rises the spiritual edifice. As long as one is a slave of  
the senses, talk of spirituality is a mockery. A magnet  
would attract shining iron, but not rust. Similarly,  
the Sound will attract a pure mind, which is free from  
passion's dross. But when the mind is steeped in the  
mud of passion and desire, it is like iron that is covered  
with rust and mud. The first essential step to a spiritual  
life is character. One may deceive one's friends,  
relatives and even oneself, but the Power within is not  
deceived. It is the duty of a devotee to keep constant  
watch over his mind and never let it loose. As a  
mother looks after her child, so does a true devotee  
watch his mind.

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通过重复神圣的名字，将散乱的心收束，在导师的帮助下，驾驭潮流，达到永恒幸福的家园，超越心灵和玛雅。

人（人类）只被赋予向上提升的能力。在其他任何形式中，即使是天使，这也是不可能的。人是创造的顶峰。因此，每一刻都是宝贵的，利用时间是人的责任。只有在这条道路上花费的时间才会被计算。这是我新年致辞。在新年这一天，我的信息是，你们尽可能多地给予时间来捕捉这个词语，面对面地看到拿撒勒人，在你们通往永恒和平与幸福之岸的路上。

财富或贫穷取决于欲望的有无，分别而言。没有欲望的人是富有的。不渴望任何事物的人是君主。

品格是精神大厦的基石。只要一个人是感官的奴隶，谈论精神就是嘲讽。磁铁会吸引闪亮的铁，但不会吸引锈。同样，声音会吸引纯净的心灵，它摆脱了激情的杂质。但当心灵沉浸在激情和欲望的泥潭中时，它就像被锈和泥覆盖的铁。精神生活的第一步是品格。一个人可能欺骗他的朋友、亲戚甚至自己，但内在的力量是不会被欺骗的。信徒的职责是始终监视自己的心灵，永远不要让它松懈。就像母亲照顾她的孩子一样，真正的信徒也会监视他的心灵。

3 1 0 SPIRITUAL GEMS  
. . . . 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 draws it up. There are  
inexhaustible treasures within us all.  
178. I am sure you will realize that the first aim  
and purpose of this work is to perfect your own mind  
and soul so that you may rise from this material plane  
to higher regions and eventually arrive at your own  
Real Home, in the Supreme Region. That is vastly  
more important than having a home or husband, even,  
more important than helping others. If your own  
soul becomes a brilliant and strong magnet, it will  
help and draw others. They will love you. But the  
best way to get the love of others is first to give great  
love to others. Then they cannot resist coming to  
you.  
This work is to develop the divine life that is  
within you, and will exalt you. Then all else will  
follow. This work is not to help people in this world  
so much as to prepare them for their Eternal Home  
above. All of this it will do. If this meets with your  
full approval, you may have the Initiation. Write me  
if you have any further questions.  
179. The Karmic Law of the Vegetable diet: A  
human being cannot comprehend the existence of God  
and His Creation until he has succeeded in freeing his  
soul from the bondage of the five tattwas, the twenty-  
five prakritis, the three gunas, maya and mind — all  
of which are enveloping it here. Not until he has

3 1 0 精神宝石 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。我们每个人内心都有取之不尽的宝藏。

178. 我确信你会意识到，这项工作的首要目标和目的是完善你自己的心灵和灵魂，以便你能从物质世界上升到更高的领域，最终到达你自己的真实家园，在至高无上的区域。这比拥有一个家或丈夫，甚至比帮助他人都要重要。如果你的灵魂成为一个明亮而强大的磁铁，它将帮助并吸引他人。他们会爱你。但获得他人爱的最好方式是首先给予他人伟大的爱。然后他们无法抗拒来到你身边。

这项工作是为了开发你内在的神圣生命，并将提升你。然后所有其他事情都会随之而来。这项工作并不是为了帮助这个世界上的许多人，而是为了为他们准备他们永恒的家园。所有这一切它都会做到。如果这得到你完全的认可，你可能会得到启蒙。如果你有任何进一步的问题，请写信给我。

179. 蔬食的因果法则：

人类无法理解上帝及其创造的存在，直到他成功从五大元素、二十五种 prakritis、三种 gunas、maya 和心灵——所有这些都包围着它在这里——的束缚中解放自己的灵魂。除非他已

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emancipated his soul from every one of these covers and  
taken it beyond the sphere of mind and intellect, and  
opened his internal vision, is the soul able to know  
itself and understand what it is made of. After that  
it becomes fit to seek its Creator and to find the Ocean,  
from which it originally descended, as well as the  
means to regain It. Consequently, before a disciple  
has succeeded in getting rid of these chains, it will  
be sufficient for him to know that this world can be  
divided into two parts: land and water.  
Every grain, every plant, has life in it. Hindu  
philosophy has acknowledged this fact since very  
ancient times. Dr. Bose has demonstrated this fact  
to the world by his experiments, showing that plants  
feel and breathe, and have souls. If a ray of light  
is allowed to penetrate a dark room, it reveals numberless  
germs floating in the air of that room. The whole  
room seems to be full of this germ life. When we  
breathe, these tiny creatures go inside of us and die.  
When we walk, numberless creatures are killed by  
contact with us, and countless others are crushed  
beneath our feet. The same is true when we drink  
water. The microscope reveals myriads of tiny  
creatures in a tumbler of water, and these we drink  
to their death every day. Souls would appear to be  
literally packed together in all space in our world.  
If we put down a needle point on the earth, countless  
germs may be found beneath its point.  
And so, in our world, life is everywhere destroying  
life. In such a world where one creature is destroying  
another, it is impossible to expect either justice or  
peace of mind. There is no rest or security anywhere.  
Therefore, when the ancient sages found that in this  
world creatures were destroying each other, they

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他使自己的灵魂摆脱了所有这些束缚，将其带入心灵和智慧之外的范围，并开启了内在的视野，灵魂能否认识自己，理解自己由何构成。此后，它便适合去寻找它的创造者，找到它最初起源的海洋，以及恢复它的方法。因此，在弟子成功摆脱这些枷锁之前，他只需知道这个世界可以分为两部分：陆地和水。

每一粒谷物，每一株植物，都蕴含着生命。印度哲学自古以来就承认了这个事实。博世博士通过他的实验向世界证明了这一事实，表明植物有感觉和呼吸，有灵魂。除非一束光线被允许穿透一个黑暗的房间，否则它不会揭示出无数在房间空气中漂浮的细菌。整个房间似乎充满了这种细菌生命。当我们呼吸时，这些微小的生物进入我们的体内并死去。当我们行走时，无数生物因与我们接触而被杀死，还有无数其他生物被我们踩在脚下。喝水时也是如此。显微镜揭示出在一个玻璃杯的水中有无数微小的生物，而我们每天都在把它们喝到死。灵魂似乎在我们的世界中 literally 填满了所有空间。如果我们把针尖放在地球上，其下面可能会有无数细菌。

因此，在我们的世界里，生命无处不在毁灭生命。在这样的世界里，一个生物毁灭另一个生物，无法期待正义或内心的平静。任何地方都没有安宁或安全。因此，当古代圣贤发现在这个世界里生物相互毁灭时，他们

3 1 2 SPIRITUAL GEMS  
decided that it was better to give up the world. They  
found that in such a world there could be no peace of  
mind; and that it was impossible to find peace of mind  
in any worldly object, and that happiness lies within  
oneself and in that Ocean of which one is a drop.  
Therefore, the sages thought, so long as they were  
confined in the prison of this world, they would adopt  
the course which was the least harmful; that is, they  
would subsist on creatures, the killing of which was  
the least sinful.  
They discovered that all living beings in this world  
could be divided into five classes as regards the  
composition of their bodies — the number of elements  
they contain. By "elements" they did not mean the  
ninety or so elements discovered by modern scientists;  
but the main conditions or divisions of matter. There  
are five such classes of substances. According to their  
classification:  
Under class one came all of those creatures in  
whom all five of these substances are active; that is man.  
In the next class came those in which only four  
.substances are active, and one is dormant; that is the  
quadrupeds. In them there is no sense of discrimi-  
nation, as the akash tattwa is dormant.  
In the third class fell creatures in which only three  
substances are active; namely, air, water and fire.  
It includes birds. They lack earth and akash.  
The fourth class is made up of reptiles, in which  
only two substances are active—earth and fire.  
Then comes the last class, the fifth, in which only  
one element or substance is active; that is the vegetable  
kingdom. In them, water is the only active element.  
Experts have proved that in many vegetables there  
is as much as ninety-five per cent water.

3 1 2 精神宝石

他们决定放弃这个世界。他们发现在这个世界上无法找到内心的平静；在任何世俗的事物中都无法找到内心的平静，幸福在于自身和那片自己只是其中一滴的海洋。因此，智者们认为，只要他们被囚禁在这个世界的牢笼中，他们就会选择最无害的道路；也就是说，他们会以那些杀戮最少为食的生灵为生。

他们发现，就其身体组成——所含元素的数量而言，这个世界上的所有生物可以分为五类。他们所说的“元素”，并不是指现代科学家发现的九十多种元素；而是指物质的主要条件或分类。有五种这样的物质类别。根据它们的分类：

一级之下，包括了所有五种物质都活跃的这些生物；即人类。

在下节课中，只有四种物质是活跃的，其中一种是休眠的；那就是四足动物。在它们身上没有辨别的能力，因为以太元素处于休眠状态。

在第三类生物中，只有三种物质是活跃的；即空气、水和火。

它包括鸟类。它们缺少大地和天空。

第四类由爬行动物组成，其中只有两种物质是活跃的——土和火。

然后是最后一类，第五类，其中只有一个元素或物质是活跃的；那就是植物界。在这些植物中，水是唯一的活跃元素。专家们已经证明，在许多蔬菜中，水的含量高达百分之九十五。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 1 3  
When creatures of the other four classes are killed  
or injured, they cry out in pain. But not so the  
Vegetables, though they have life. So the sages  
concluded that the eating of vegetables was the least  
sinful (the least burdened with karma). Although  
the eating of vegetables produces some karma, yet  
it is of a light nature, which can be worked off easily  
by spiritual exercises. They thus chose the course of  
least resistance, and so abstained from the killing of  
higher forms of life.  
The method of practice of the Sound Current is  
the only method by which to escape this jail into which  
we are born. This method is natural, and it was not  
designed by man. It is as old as the beginning of  
Creation. The Creator is One, and therefore the Way  
to reach Him is One and it is in the interior of every  
human being. It is incapable of alteration, addition,  
modification or improvement.  
Man is to reach the Ocean of his Origin by means  
of ascending the Sound Current, irrespective of caste,  
creed, nationality or sex. It is a practice for the  
awakening of powers within us. By slow degrees our  
soul will emerge from the grave of the body, or vacate  
it. In the body there are nine outlets through which  
the soul communicates with this world, and these the  
soul learns to close and fix its attention in the eye center.  
Then it begins to traverse higher planes. When it  
attains Turiya Pad, it will acquire control over the  
mind, senses, anger, lust, avarice, attachment and  
egotism.  
At present the soul is under the control of mind,  
which itself is under the control of the senses. When  
we reach the astral region, after leaving the material  
plane, the soul gains control over the mind. When

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当其他四个阶级的生物被杀死或受伤时，他们会因痛苦而呼喊。但蔬菜并非如此，尽管它们有生命。因此，智者们得出结论，吃蔬菜是最少的罪恶（背负的业力最少）。尽管吃蔬菜会产生一些业力，但它是轻微的，可以通过精神修行轻易消除。因此，他们选择了阻力最小的道路，从而放弃了杀害高级生命形式。

声音流实践的方法是逃离我们出生的牢笼的唯一方法。这种方法是自然的，并非由人类设计。它和创世一样古老。创造者是唯一的，因此达到他的道路也是唯一的，它存在于每个人的内心深处。它无法改变、添加、修改或改进。

人类将通过上升声流达到其起源之海，无论种族、信仰、国籍或性别。这是唤醒我们内在力量的实践。我们的灵魂将逐渐从身体的坟墓中苏醒，或离开它。在身体中，有九个出口，灵魂通过这些出口与这个世界沟通，灵魂学会关闭这些出口并将注意力集中在眼睛中心。然后它开始穿越更高的层次。当它达到第四道（Turiya Pad）时，它将获得对心灵、感官、愤怒、欲望、贪婪、执着和自我中心的控制。

目前灵魂受制于心灵，而心灵本身又受制于感官。当我们达到灵界，离开物质世界后，灵魂便开始控制心灵。当

3 1 4 SPIRITUAL GEMS  
we get to and beyond the astral region, as well as the  
heavens and hells which are within the astral regions,  
all of these are left behind. The soul will then hold  
these in contempt, and will go on to Brahm Lok — the  
Causal Plane.  
Brahm is also below Par Brahm. Leaving Brahm,  
the soul will go to Par Brahm, where it will be freed  
from all its shackles. On reaching Par Brahm, all  
the material, astral and causal coverings of mind and  
matter that envelop the soul are removed. Then the  
soul is pure spirit. This is self-realization. Here  
there is no form, no cover, no shape, no youth nor old  
age — only the soul, shining in its pure radiance, a drop  
of Existence, Knowledge and Bliss, capable of compre-  
hending the Great Ocean, its Creator. Now the drop  
tries to reach and mingle with its Ocean.  
The Master is not a body only. He is the Power  
which guides and helps us at every stage and in every  
region, during our inward, spiritual journey. When  
we are in the physical body, He instructs us through  
His physical form and, as we proceed further, He  
assumes the form of each region — all the way up to  
Sach Khand.  
180. Meeting a Master in this life is something  
unique, for, after meeting a Master, there is no coming  
back in the cycle of life and death. To meet a Master  
in this life is to enter on the Way to Life Eternal.  
Really fortunate are they who have come across a  
Master, have been connected by Him with the Sound  
Current and are practising the Sound Current.  
To be devout, religious and good-minded is one  
thing. Meeting a Master is something else. There is

我们到达并超越星界，以及星界内的天堂和地狱，所有这些都留在了身后。灵魂将对此不屑一顾，并继续前往因果界——布罗姆洛克。

布拉姆也低于帕拉姆布拉姆。离开布拉姆，灵魂将进入帕拉姆布拉姆，在那里它将摆脱所有的束缚。到达帕拉姆布拉姆后，所有包裹灵魂的物质、灵性和因果覆盖物都会被移除。然后灵魂就是纯粹的精神。这就是自我实现。在这里没有形态，没有覆盖，没有形状，没有年轻也没有衰老——只有灵魂，在其纯粹的光辉中闪耀，存在、知识和喜悦的一滴，能够理解伟大的海洋，它的创造者。现在这滴试图达到并与它的海洋融合。

大师不仅仅是一个身体。他是那股力量，在每一个阶段和每一个区域引导并帮助我们，在我们内在、灵性的旅程中。当我们处于物质身体时，他通过自己的物质形态指导我们，随着我们进一步前行，他采取每个区域的形态——直至达到萨奇汉德。

180. 在此生遇到一位大师是独一无二的，因为，在遇到大师之后，便无法再回到生死轮回之中。在此生遇到一位大师，就是踏上永恒生命之路。那些遇到大师、被其与声音之流相连并实践声音之流的人，真是幸运之极。

虔诚、宗教和善良是另一回事。遇见一位大师则是另一回事。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 1 5  
no comparison between these two. The two belong to  
different species. Religious, devoted and good-minded  
folk will get their reward, but will come back to this  
world to get it. If in any future life they get a chance  
to meet a Master, they too will reach their Eternal  
Home. In India also there are pure-minded persons,  
who have not had the opportunity to meet a Master.  
181. When the mind is free from little worries  
and can be put to Bhajan smoothly, such opportunities  
should be utilized for Bhajan to the maximum advan-  
tage. But no matter in what circumstances one finds  
himself and what new problems one is facing, a  
devotee should not miss his Bhajan. He may give only  
fifteen minutes or even five minutes to it daily, but he  
should be on it without a break. The moment he  
hears the Current at this end, his presence is recorded  
at the other end — Sachkhand. By pressing the button  
of an electric bell, no matter how long the line, the  
bell at the other end of the line rings and indicates the  
press of the button.  
As a mother is eger to see her child grow up and  
come into its own, so the Master is eager to see His  
initiates make their progress towards the eye focus and  
rise up on the Sound Current, and gain access to higher  
regions while in this life — so that what they had  
taken on faith, becomes a fact to them.  
Men are born, bred and have their being in this  
world, and through their senses keep in touch with this  
world, and thereby their experience remains confined  
to this world. In the mother's womb and after birth,  
man grows on the coarse matter of this world, and he

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这两者无法相提并论。它们属于不同的物种。虔诚、奉献和心地善良的人将得到他们的回报，但会回到这个世界来获得它。如果在未来的一生中他们有机会遇到一位大师，他们也会达到他们的永恒家园。在印度也有心地纯洁的人，他们还没有机会遇到一位大师。

181. 当心灵摆脱琐事，能够顺畅地唱颂时，应充分利用这些机会以最大限度地发挥唱颂的优势。但无论一个人处于何种境遇，面临何种新问题，信徒都不应错过他的唱颂。他每天可能只给它十五分钟，甚至五分钟，但他应该不间断地进行。当他听到这端的电流时，他的存在就被记录在另一端——萨奇罕德。无论线路有多长，按下电铃的按钮，另一端的铃就会响起并指示按钮的按下。

作为一个母亲渴望看到她的孩子成长并展现自我，同样，大师也渴望看到他的门徒们在生命过程中朝着目光聚焦和提升到声音之流的方向进步，并进入更高的领域——这样，他们所信仰的就会成为他们的事实。

人出生、成长并存在于这个世界，通过他们的感官与世界保持联系，因此他们的经验局限于这个世界。在母腹中和出生后，人在这世界的粗糙物质上成长，他

3 1 6 SPIRITUAL OEMS  
becomes coarse, to function in this coarse world. Like  
to like is the rule.  
If he were to shake off this coarse matter or, in  
other words, if he could withdraw his attention and  
separate it from the coarse matter, he would become  
fine and would be able to function in fine worlds — mind  
worlds — and, by shaking off mind he would be able  
to function in spiritual worlds. Because he does not  
attempt to become fine, he does not get experience of  
fine worlds and, naturally, of what he has no experience,  
he is doubtful. But for those who have made them-  
selves fine, the fine worlds are as real as the coarse  
world is to the coarse.  
Spirituality is real when one has experience of it,  
and unreal so long as he has not experienced it. Man  
has the capacity to experience it because man is a  
combination of spirit, mind and matter:—First, spirit;  
second, mind; third, matter.  
182. Attaching attention to anything is prayer to  
that thing. And prayer is good, for, in prayer, mind  
contracts and, if done regularly, with interest and for  
long periods, mind comes in concentration, and, by  
concentration, mind becomes pure. The purity of  
mind expresses itself first in clear thinking, then in  
inspiration and in intuition.  
Saints attach the attention to the Sound Current  
because, by experience, They have found that the  
Sound Current is the source of all else. It is the Power  
at the back of all other powers, and from which all  
else has been derived.

3 1 6 精神 OEMS 变得粗糙，以适应这个粗糙的世界。物以类聚是规则。

如果他能够摆脱这种粗糙的物质，或者说，如果他能够将他的注意力从中抽离并与之分离，他就会变得细腻，并能够存在于细腻的世界中——心灵世界——通过摆脱心灵，他能够在精神世界中发挥作用。因为他不试图变得细腻，所以他无法体验到细腻的世界，自然地，对于他没有经验的事物，他会感到怀疑。但对于那些已经变得细腻的人来说，细腻的世界就像粗糙的世界对粗糙的人来说一样真实。

灵性只有在一个人体验过它时才是真实的，而在他没有体验它时则是虚幻的。人类有体验灵性的能力，因为人类是灵、心灵和物质的结合：首先，灵；其次，心灵；第三，物质。

关注任何事物就是对它的祈祷。祈祷是好的，因为，在祈祷中，心灵收缩，如果定期进行，带着兴趣并且持续很长时间，心灵就会进入专注状态，通过专注，心灵变得纯净。心灵的纯净首先体现在清晰的思考中，然后是灵感和直觉。

圣人将注意力集中在声音之流上，因为他们通过经验发现，声音之流是一切之源。它是所有其他力量的背后力量，一切皆由此衍生而来。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 1 7  
183. Just as there are angels, there are ghosts.  
They are residents of the astral plane, exactly as different  
nations with different characteristics reside on this  
earth. Like man, animals and so forth they are also  
a form of creation which are, however, devoid of coarse  
matter and therefore function in the astral plane.  
People who are very much given over to sexual  
and other low desires, and have not been able to satisfy  
their cravings, usually incarnate as ghosts. As  
disembodied forms, they attach themselves to weak  
folk having low desires. They do not go near strong-  
minded persons and dare not look at persons doing  
Bhajan. Ghosts find no place even in a house occupied  
by a person who does Bhajan.  
184. Helping others is not bad, but to help others  
when one is not sure of his own ground is risky.  
Keeping guard over other people's houses when our  
own house is left unguarded, is not wisdom. Anybody  
who uses his spiritual powers for the betterment of this  
world, does so at the expense of his powers. The  
spiritual power decreases and he loses his chance to  
attain higher spiritual powers. Conservation of spiritual  
powers is essential for further progress.  
— 's performances may be genuine, but where do  
they lead to? The healing power and such other  
demonstrations, however spectacular and impressive  
they might be, are really mental phenomena — a display  
of the powers of the lower or higher mind.  
The use and display of such powers is discouraged  
by the Saints, as they are a great hindrance in the  
way of higher spiritual attainment. Would you accept

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就像有天使一样，也有鬼魂。

他们居住在星际平面，就像具有不同特性的不同民族居住在这个地球上一样。像人类、动物等等，他们也是创造的一种形式，然而，他们没有粗糙的物质，因此在星际平面中发挥作用。

人们非常沉迷于性欲和其他低级欲望，且无法满足他们的欲望，通常以鬼魂的形式转世。作为无形的形态，他们附着在欲望低微的人身上。他们不会靠近意志坚强的人，也不敢看那些做 Bhajan 的人。即使是在做 Bhajan 的人居住的房子里，鬼魂也找不到立足之地。

帮助他人并非坏事，但若在自己立场不确定时帮助他人则是有风险的。在我们自己的房子无人看守时，却守护别人的房子，这不是明智之举。任何利用精神力量改善这个世界的人，都是在牺牲自己的力量。精神力量会减少，他也会失去获得更高精神力量的机会。精神力量的保存对于进一步进步至关重要。

其表演可能真诚，但它们会导向何方？然而，治愈力量以及其他此类展示，尽管可能非常壮观和令人印象深刻，实际上都是心理现象——展示低级或高级心智的力量。

圣徒们不鼓励使用和展示这样的力量，因为它们是通往更高精神成就的巨大障碍。你会接受

3 1 8 SPIRITUAL GEMS  
shells, however beautiful, or copper, however glittering,  
when you can get diamonds and precious stones?  
Useful as his healing power may be to other  
people, it makes him work at a lower center and keeps  
his attention centered on the outside, in the physical or  
phenomenal worlds. This prevents him from going  
within and piercing the veil, and mastering higher  
truths and greater mysteries. (But professional doctors,  
surgeons and so on do not come into this discussion —  
their profession is their karma.)  
His conceptions of a group soul are wrong. Plants  
and animals have individual souls, like men, and these  
souls may be born as humans in course of time or even  
in the next incarnation, owing to the special grace of a  
perfect Master. And a human soul may be incarnated  
in the body of an animal or a plant.  
In the time of Rai Salig Ram, for instance, when  
an epidemic of plague broke out, the dearly loved son  
of a Satsangi lay dying. The father was stricken with  
grief and would not be consoled, but the dying son was  
quite happy. "Grieve not, dear father, for I can see  
my past now, and know that death only means to me  
another opportunity to improve myself and complete  
what is begun. For in my previous life I was an  
acacia tree. A Satsangi cut one of my twigs and  
offered it to a perfect Saint — Swamiji Maharaj — and  
I was, in consequence, given the human body, though  
I remained rather dull. In my next life I will develop  
still more. There is, therefore, no reason for you to  
weep or feel grieved." Similarly, men have been known  
to incarnate in lower bodies.  
There are no bits of souls.  
Yes, the mind and soul may go out in dream state  
and contact other planes.

3 1 8 精神宝石 你会接受贝壳，无论多么美丽，或者铜，无论多么闪耀，当你可以得到钻石和宝石时吗？

有用如他的治愈能力对其他人来说，它使他工作在较低的中心，并保持他的注意力集中在外部，在物质或现象世界中。这阻止了他进入内在并穿透面纱，掌握更高的真理和更大的奥秘。（但专业医生、外科医生等等不涉及这次讨论——他们的职业就是他们的业力。）

他的群体灵魂观念是错误的。植物和动物像人一样有单独的灵魂，这些灵魂可能在时间的进程中或在下一次轮回中，由于一位完美大师的特殊恩典而转世为人。人类的灵魂也可能转世为动物或植物的肉体。

在拉伊·萨利格·拉姆的时代，例如，当瘟疫爆发时，一位萨特桑吉的深爱之子正在垂死。父亲悲痛欲绝，无法得到安慰，但垂死的儿子却非常快乐。“亲爱的父亲，不要悲伤，我现在可以看到我的过去，并知道死亡对我来说只是另一个改善自己、完成已经开始的事情的机会。因为在我的前一生，我是一棵金合欢树。一位萨特桑吉剪下我的一个枝条，把它献给了完美的圣人——斯瓦米·玛哈拉吉——因此，我得到了人的身体，尽管我仍然相当迟钝。在我的下一生，我还会进一步发展。因此，你没有理由哭泣或感到悲伤。”同样，人们也曾经以较低的身体形态转世。

没有灵魂碎片。

是的，在梦境状态下，心灵和灵魂可能离开并与其他维度接触。

MAHARAJ SAWAN SINGH Jl'S LETTERS 319  
This material plane on which we function is of the  
lowest order and, in comparison to this, the astral and  
causal planes are much superior. One requires the  
assistance of some conveyance such as car, train or  
plane to carry this material frame from one place to  
another, but no such contrivance is required for func-  
tioning on the astral or causal planes. There you have  
only to think of a place and you are there.  
The delights of the spiritual planes above the  
Causal are infinitely greater than what one is familiar  
with on the lower planes. Anybody having experience  
of the higher planes could not possibly desire to rein-  
carnate on this material plane. Saints are here in  
obedience to the command of Sat Purush, to carry out  
His Will to liberate the Souls and bring them back to  
Sach Khand. A Param Sant Soul, like Guru Nanak  
and Swami Ji, comes direct from Anami and Sach  
Khand; but before He leaves His physical frame, He  
imparts spiritual powers to His Successor who also  
becomes a Saint.  
185. Any act that brings the attention towards  
the focus of attention — the Third Eye — and helps in  
making contact with the Current and ascending on it,  
is a good act. Any act that breaks the contact with the  
Current or brings it down from the eye focus to the  
lower centers, or throws it out and keeps it away, is a  
bad act.  
The fall of the attention, therefore, no matter by  
what deed, is a crime. A violent act will naturally  
keep the attention tied down to lower centers and the  
man would be behaving like a beast, for manhood lies  
in the functioning of attention from the eye center. A

玛哈拉杰·萨万·辛格·JL 的信件

319

这个我们运作的物质世界是最低级的，与之相比，灵界和因果界要高级得多。在物质世界中，需要借助汽车、火车或飞机等交通工具将这个物质框架从一个地方运送到另一个地方，但在灵界或因果界中，不需要这样的装置。在那里，你只需想到一个地方，你就能立刻到达那里。

因果层之上的精神层面的愉悦远远大于人们在低层所熟悉的。任何有过高层体验的人都不可能希望在这个物质层面上转世。圣人之所以在这里，是遵从 Sat Purush 的命令，执行他的意志，解放灵魂并将他们带回 Sach Khand。像 Guru Nanak 和 Swami Ji 这样的 Param Sant 灵魂，直接来自 Anami 和 Sach Khand；但在他离开他的物理身体之前，他将精神力量传授给他的继承人，继承人也成为圣人。

任何将注意力引向注意力焦点——第三眼——并帮助与当前能量接触并上升的行为都是好事。任何打破与当前能量接触或将其从眼睛焦点降至较低中心，或将其抛出并保持距离的行为都是坏事。

注意力下降，因此，无论通过何种行为，都是一种罪行。暴力行为自然会将注意力束缚在较低的中心，而人就会像野兽一样行事，因为男子气概在于从眼睛中心的功能中产生注意力。

3 2 0 SPIRITUAL GEMS  
violent act, therefore, automatically registers itself in  
keeping the attention at centers below the eyes.  
An ordinary person cannot perceive this change,.  
but anybody who has access, even to the Third Eye,  
will experience the effect — what to say of violent acts  
— even of ordinary acts, and will be able to distinguish,  
what is good and what is bad for him.  
186. I wish that you would go in and make  
conscious progress inside. If the way is long and  
slippery, faith in the Master and the practice of the  
Sound Current makes the footing firm, and perseverance  
and courage bring us nearer the road terminus.  
You are right in praying for help inside, as the  
Master within is always ready to help, and does help,  
provided we ask for help in sincerity and earnestness.  
187. Regarding your view that evil is a lesser  
good; according to Saints both, good and evil, are given  
up when the mind and soul go beyond Brahm. In  
the view of Saints, good and evil create shackles for  
binding the soul to this world and therefore both are  
to be eschewed as parts of the scheme of Kal to keep  
the soul confined to this world. Higher up all is God  
and there is no evil or good, both of which are aspects  
of the mind.  
• » •  
188. Nobody working in the mind zone (karmic  
zone) can alter the course of life. There is no such  
thing as premature death. Only Saints who work  
from the pure spiritual plane, and are thus unaffected

3 2 0 精神宝石暴力行为，因此，自动在眼睛下方中心保持注意力。

一个普通人无法感知这种变化，但任何有权限的人，即使是第三只眼，也会体验到这种效果——更不用说暴力行为——即使是普通行为，也能区分对他有益和有害的事物。

186. 我希望你能进去，在内心取得有意识的进步。如果道路漫长且滑，对大师的信仰和对声音之流的实践使脚步稳固，而坚持和勇气将我们带到道路的终点。

你是对的，在内心祈求帮助，因为内在的导师总是准备帮助，并且会帮助，只要我们真诚而热切地寻求帮助。

关于您认为邪恶是较小的善的观点；根据圣人们的说法，当心灵和灵魂超越梵天时，善与恶都被放弃。在圣人们的观点中，善与恶为束缚灵魂于这个世界创造了枷锁，因此两者都应被摒弃，作为卡尔计划的一部分，以使灵魂被限制在这个世界上。更高层次上，一切都是上帝，没有善与恶，这两者都是心灵的表现。

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188. 在心灵区域（业力区域）工作的人无法改变生命的轨迹。不存在早逝这回事。只有那些从纯净的精神层面工作，因此不受影响的圣人

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 2 1  
by Karmic Law, have the power to alter the course  
of life. That is why we go to Them for complete and  
permanent Salvation.  
It is good to be kind to lower creatures, but if  
things are carried to extremes, this life would be  
unlivable and unbearable. Sant Mat enjoins the  
observance of the laws of sanitation, but above all lays  
all the emphasis it can, on the practice of the Sound  
Current, which is the only means of getting out of the  
sphere of Karma.  
189. When a man falls ill, he consults a doctor  
according to his means, and follows his advice. When  
the circumstances in which he finds himself are out of  
his or the doctor's control, he leaves himself to Nature.  
More or less the same applies to animals in the hands  
of animal lovers.  
The animal lover has done his best when he has  
placed the animal in the hands of a vet. When the  
vet says that the disease is incurable and the presence  
of the animal is dangerous to other animals, the animal  
lover is helpless and so is the vet. The Karmic Law is  
operative throughout and gives the final blow. The  
Karma slowly and surely pushes the animal lover and  
the vet from the sphere of reason to the sphere of  
sentiment and inaction.  
The theory of non-destruction of life under all  
circumstances is untenable in practice. If a farmer is  
to live, he must grow food by carrying on agricultural  
operations. In this he cannot help destroying insects  
and animals that destroy his crops. All hygienic  
operations, personal or public, are based on the  
destruction of life. The struggle for existence on the

玛哈拉杰·萨万·辛格 Jl 的信件 3 2 1

根据业力法则，拥有改变人生轨迹的力量。这就是我们为何寻求他们以获得完整和永久的救赎。

对低等生物仁慈是好事，但如果事情走向极端，这种生活将无法忍受。圣玛特教导遵守卫生法规，但最重要的是，它把所有能强调的都放在了练习声音之流上，这是摆脱业力圈的唯一途径。

当人患病时，他会根据自己的经济状况咨询医生，并遵循其建议。当他所处的环境超出了他或医生的控制范围时，他就任由自然发展。对于动物爱好者手中的动物来说，情况或多或少也是一样的。

动物爱好者在将动物交给兽医时已经尽力了。当兽医说疾病无法治愈，动物的在场对其他动物构成危险时，动物爱好者感到无助，兽医也是如此。因果律贯穿始终，并给予最后的打击。因果律慢慢地、稳稳地将动物爱好者和兽医从理性领域推向情感和无所作为的领域。

生命在任何情况下都不受破坏的理论在实践中是不可行的。如果农民要生存，他必须通过进行农业操作来种植食物。在这方面，他不可避免地会破坏那些破坏他农作物的昆虫和动物。所有卫生操作，无论是个人还是公共的，都是基于对生命的破坏。生存斗争

3 2 2 SPIRITUAL GEMS  
physical plane demands positive action. Sant Mat enjoins  
kindness to animals and forbids killing so long as the  
nonkilling does not make life impracticable. Over and  
above everything else, Sant Mat recommends the giv-  
ing up of the physical plane for good by following the  
Sound Current, which is par excellence the cure of all  
ills and leads to life everlasting.  
You are right when you say that to concentrate  
on an attribute or abstract quality, such as love, is a  
little too intangible. Let your friend seek the sub-  
stance of which love is the attribute. The attribute does  
not exist without the substance. The substance lies  
behind the attribute. The Sound Current is the  
substance and love is its attribute. This Current is  
present in all of us. When the Current is grasped, the  
attribute — love — comes with It.  
Your sorrow over your inability to come here is  
also Bhajan. Never mind the distance. When the  
desire to come here is there in you, you are herewith  
me. Sat Guru is always present with you in Shabd  
Form. He sees, He knows and responds.  
190. I congratulate you on your achievements.  
Your efforts are bearing fruit. You are right when  
you say, "My concentration needs to be collected  
together very much more than I am doing now". The  
greater the concentration, the deeper the penetration  
into finer planes. The scenes you have witnessed are  
good enough, but see that you do not get entangled in  
them. A traveler who has a long journey ahead sticks  
to the Road. The spiritual journey is a long way, so  
keep on the move and go ahead.  
As to the casting out of evil spirits, a large majority

物质层面的生存斗争需要积极行动。圣玛特教诲对动物行善，并禁止杀戮，只要不使生活变得不切实际。除此之外，圣玛特还推荐通过追随声音之流，彻底放弃物质层面，因为声音之流是治疗一切疾病的最佳良药，并导向永恒的生命。

你说得对，专注于一个属性或抽象品质，比如爱，有点太不具体了。让你的朋友去寻找爱的本质。属性没有本质是不存在的。本质在属性之后。声音电流是本质，爱是其属性。这种电流存在于我们所有人之中。当把握住这种电流时，属性——爱——也随之而来。

你的悲伤因无法来到这里也是赞歌。不必在意距离。当你内心有来到这里的愿望时，你就与我同在。萨古鲁总是以声音形式与你同在。他看，他知，并作出回应。

190. 我祝贺您的成就。

你的努力正在开花结果。当你说“我的专注力需要比现在更集中得多”时，你是正确的。专注力越强，对更精细层面的渗透就越深。你所见证的场景已经足够好了，但要注意不要陷入其中。一个前方还有漫长旅程的旅人会坚持走在路上。精神之旅是一条漫长的道路，所以继续前进，继续前行。

关于驱除恶魔，绝大多数

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 2 3  
of such cases are cases of hysteria. Here and there,  
there is a genuine case. And it is rather a rule that,  
when persons afflicted by evil spirits come to a place  
of worship or to holy and pious persons, the evil spirits  
leave the afflicted and go away. Many such cases  
happen here with both men and women. When they  
come here, the evil spirits say that they have been  
captured or imprisoned, and "Where shall we go now  
and how? Have mercy on us. We will not come  
again."  
There is not much in casting out devils. Evil  
spirits have low desires — the unsatiated evil tendencies  
of the mind of a past life. They do not like to come  
near good minds, just as evil doers shun the society of  
good people. The devils haunt and work from low astral  
planes, and run away when they are confronted by a  
good and pure mind. To use spiritual power or the  
power of Nam in casting out devils is, as you say, using  
a steam-roller to crush a leaf.  
The Spirit of Christ does not wander about on the  
material plane. He had had enough of it. Even if  
it were granted for the sake of argument that the Spirit  
of Christ works on the material plane, the problem of  
coming in contact with him still remains. To come in  
contact with him a Master is needed. The way that  
Christ went to the Kingdom of his Father in Heaven  
has been given to — and it is for him now to go that  
way, meet Christ and go beyond. Even if he were to  
meet Christ on the material plane, would he ask him to  
give him power to cast out devils and heal the sick or  
would he ask him to take him to the Father? Surely,  
if he were wise, he would ask the latter. And what  
would Christ say? His answer would be, "Here is the  
Sound Current or the Holy Ghost within you; fix your

玛哈拉杰·萨万·辛格·JL 的信件 3 2 3

大多数此类病例是歇斯底里症。这里那里，确实有真实的病例。而且，当被邪恶精灵附身的人来到崇拜场所或圣洁虔诚的人面前时，邪恶精灵就会离开附身者而离去。这里发生了许多此类病例，既有男人也有女人。当他们来这里时，邪恶精灵会说他们被捕获或监禁了，“我们现在该去哪里呢？求你怜悯我们。我们不会再来了。”

魔鬼驱除并无太多。邪恶精灵欲望低微——前世的未满足的邪恶倾向。它们不喜欢靠近善良的心灵，正如邪恶之人避开善良之人的社会。魔鬼在低级的灵界徘徊和工作，当它们面对善良和纯洁的心灵时就会逃跑。使用精神力量或“那姆”的力量来驱除魔鬼，正如你所说，是用压路机压碎一片叶子。

基督的精神不在物质世界中徘徊。他已经受够了。即使为了辩论而假定基督的精神在物质世界中工作，与他接触的问题仍然存在。要与他接触，需要一位大师。基督通往他父亲在天国的王国的方式已经传授给了——现在是他走这条路，遇见基督并超越的时候了。即使他在物质世界中遇见基督，他会要求他赋予他驱魔和治愈病人的力量，还是会要求他带他去见父亲？当然，如果他明智的话，他会选择后者。基督会说什么呢？他的回答将是：“这里是你体内的声音电流或圣灵；将你的注意力集中

3 2 4 SPIRITUAL GEMS  
attention on It and follow It. But first vacate the body  
and cast out the mind 'devil' from you. There are no  
short cuts here."  
You are perfectly right when you say that he  
should not ask you for help. He should develop the  
power within himself in the same manner in which you  
have developed it — by going within himself and  
becoming independent of you or anybody else. He  
should not expect any help from you.  
191. Compared with Kabir's bold and fearless  
condemnation of extant religions, Dr. Johnson's  
criticism of the organized churches of Christianity would  
appear to be very pale, mild and weak. When you  
happen to come to me, I shall read to you in the original  
Hindi, Kabir's poems criticising idolatry, pantheism  
and other vices of the Hindu and Mohammedan  
religions, as well as other poems, teaching higher  
spiritual life, which — seems to have left out as he  
could not appreciate them. Kabir had reached the  
highest degree of Sainthood, therefore he could not  
have described Brahm as the highest goal. Though it  
would be true to describe Brahm as the Lord of Triloki  
(three worlds), he is not the Lord of the fourth world,  
which is the pure spiritual region. —has failed to  
grasp the spiritual side of Kabir. What people  
generally call ' spiritual) ty' is nothing more than the  
fundamental moral code, which is a prerequisite to  
spirituality according to the teachings of Sant Mat.  
The people who live in the nine apertures of the  
body and have not gone above the eyes, have ideas and  
religious views which are of no importance in the eyes  
of those who have gone higher. All the religions are

3 2 4 精神宝石 这里是你体内的声音电流或圣灵；将你的注意力集中在它上面并跟随它。但首先，你要清空身体，将心中的“恶魔”驱逐出去。这里没有捷径。

你说他不应该向你寻求帮助，这是完全正确的。他应该像你一样，通过深入内心并独立于你或任何人，来培养自身的力量。他不应该期望从你那里得到任何帮助。

与卡比尔大胆无畏地谴责现有宗教相比，约翰逊博士对基督教有组织的教会的批评似乎非常苍白、温和和薄弱。当你偶然来到我这里时，我将用原始的印地语为你朗读卡比尔批评偶像崇拜、泛神论和印度教与穆斯林宗教其他恶习的诗篇，以及其他教导更高精神生活的诗篇，这些——似乎被他忽略了，因为他无法欣赏它们。卡比尔达到了圣徒的最高境界，因此他不可能将梵视为最高目标。尽管将梵描述为三界（三界）的主是真实的，但他不是第四界的主，第四界是纯粹的精神领域。——未能理解卡比尔的灵性方面。人们通常所说的“灵性”不过是基本的道德规范，根据圣玛特教义，这是精神的前提。

生活在身体九个孔窍中且未超越眼睛的人，他们的思想和宗教观念在那些超越者眼中毫无价值。所有宗教都是

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 2 5  
to be condemned so long as they do not grasp the  
fundamental Truth of the Sound Current, and when  
they have grasped this Truth, they cease to be mere  
religions. So long as people are caught in the meshes  
of religion, their eyes will not open. The mission of the  
Saints is to free people from the narrow-mindedness,  
prejudice and selfishness of religion, and take them to  
higher planes. All the Saints have raised their voices  
in condemnation of the bigotry and other evils of  
religions, as reform is not possible without this  
condemnation. If Saints did not condemn idolatry,  
telling of beads, reading of holy books and such other  
practices prevalent in almost all religions, as an end  
in itself, they would be failing in their duty and most  
people would be left in darkness.  
192. So long as the soul is within the boundary  
of Brahm and has not crossed the boundary into Par  
Brahm (Daswan Dwar), it is subject to the cycle of  
births and deaths. Only the Saints are emanations  
from Sat Lok (the pure spiritual region), and They can  
take Their followers beyond Brahm.  
There is no harm in wearing fur or leather  
garments, only the killing and eating of living creatures  
is prohibited.  
193. It was learned on enquiry that you arc  
feeling depressed. The cause of this depression is  
sadness and lack of concentration. You know that  
one comes to the Satsang so that, attaining the wealth  
of Parmarth, he should consider the world and worldly  
things of no value but should make use of them

玛哈拉杰·萨万·辛格 Jl 的信件 3 2 5

所有宗教只要不掌握声音之流的根本真理，就应受到谴责；一旦掌握了这一真理，它们就不再是单纯的宗教。只要人们陷入宗教的罗网，他们的眼睛就不会睁开。圣人的使命是解放人们从宗教的狭隘、偏见和自私中，并将他们带到更高的层次。所有圣人都在谴责宗教的狭隘和邪恶，因为不进行这种谴责，改革是不可能的。如果圣人不谴责偶像崇拜、念珠、阅读圣书等几乎在所有宗教中普遍存在的其他做法，将其作为目的本身，他们就会在职责上失败，大多数人将陷入黑暗。

只要灵魂在布罗姆的界限内，尚未跨越界限进入帕尔布罗姆（达斯万达瓦尔），它就受生死轮回的束缚。只有圣人是从萨特洛克（纯净的精神区域）发出的，他们可以将他们的追随者带过布罗姆。

穿着毛皮或皮革服装没有害处，只是禁止杀害和食用活物。

经调查得知，您感到沮丧。这种沮丧的原因是悲伤和缺乏专注。您知道，人们来到静修会是为了获得帕尔玛尔的财富，应该认为世界和世俗事物毫无价值，而应该利用它们。

3 2 6 SPIRITUAL GEMS  
according to his needs. He should bear with  
contentment and gratitude all worldly shocks, sorrows  
and joys, health, sickness and trouble, and whatever  
comes his way. Rather, a Satsangi should so behave  
that he should not be overjoyed if he is granted the  
kingdom of the whole world, nor should he be the  
least bit concerned if it is taken away from him.  
The abhyasi (devotee who performs his spiritual  
practice) has to navigate the whirlpools of pain and  
pleasure, honor and contempt, grief and joy — in the  
ocean of Existence. If he is lily-livered, he will not  
succeed. He should fortify his heart (by spiritual  
practice) and face the vicissitudes of life with grit and  
patience. Recognizing the Supreme Being as the  
Prime Mover in all affairs, he should acquiesce in His  
Will. So, do not be weak-hearted. Hold patience and  
contentment in your heart, and perform your worldly  
duties. Forget all worries and do your job according  
to routine.  
Whatever comes to\* man from the Lord is the  
result of his own actions, and the Lord makes him go  
through them for his own betterment. On such  
occasions, although it is sometimes a bitter pill, he  
should acquiesce in the Will of the Lord. If, on the  
impact of worldly events, he loses concentration and  
becomes conscious of joys and sorrows, then it is  
apparent that Satsang has had no effect on him so far.  
Take courage and strengthen and elevate your mind,  
and perform your duties faithfully.  
• • - • - • -  
194. In your letter you gave a description of a  
dream and realized the force of repetition of the five  
Names which dispersed the evil spirits, while the first

他应视世界和世间事物无足轻重，但应根据需要加以利用。他应带着满足和感激之心承受世间的冲击、悲伤和喜悦，健康、疾病和困扰，以及降临在他身上的任何事。相反，一个萨特桑尼（Satsangi）应该这样行事，即如果他得到了整个世界的王国，他不应过分喜悦，如果他失去了它，他也不应有一丝一毫的担忧。

修行者（进行精神实践的信徒）必须穿越痛苦与快乐、荣誉与轻蔑、悲伤与喜悦的漩涡——在存在的海洋中。如果他胆小怕事，他将不会成功。他应该通过精神实践来坚定自己的心，并以坚韧和耐心面对生活的变迁。认识到至高无上者是所有事务的始作俑者，他应该顺从他的意志。因此，不要心软。在心中保持耐心和满足，履行你的世俗职责。忘记所有烦恼，按照常规完成你的工作。

无论人从主那里得到什么，都是他自身行为的成果，主让他经历这些是为了他自己的改善。在这样的场合，尽管有时是一剂苦药，但他应该顺从主的旨意。如果他在世界事件的影响下失去了专注，并意识到快乐和悲伤，那么很明显，到目前为止 Satsang 对他没有产生影响。鼓起勇气，加强并提升你的心灵，并忠诚地履行你的职责。

• • - • - • -

194. 在你的信中，你描述了一个梦境，并意识到了五个名字重复的力量，这些名字驱散了邪恶的灵魂，而第一个

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 2 7  
Name alone was not sufficient. Why? The Sound  
Current is continuous — from top to bottom — from the  
fifth stage down to the eye focus. The Sound differs  
because it passes through different media; hence the  
five different Sounds.  
In the first and second planes there is maya — of  
course less in the second stage in comparison to the  
first — and for that reason the first two names are  
insufficient to release the soul from maya. In the  
third, fourth and fifth stages there is no maya. '"These  
Names, therefore, are effective. I am very glad to  
know that you remembered the Names in your dream  
and succeeded in conquering evil influences.  
Again you say, "Why did I not hear the Sound  
when I repeated with such one-pointedness?" In the  
waking or conscious state the soul is at the eye focus.  
In the dream state it is lower down, and in deep sleep  
it is in the heart and navel centers. As it goes away  
from the brain and descends down into Pind it grows  
duller. At the throat center it is in a semiconscious  
state, and imperfect memory only remains. Below the  
eyes there is no Sound. Sound will be heard only  
above the eyes and in a state of consciousness, when  
the attention is in the Sound Current.  
Soul is like a balloon, which has an upward  
tendency always. Like an inflated balloon, it is held  
here by chains of mind and matter and the parapher-  
nalia of senses and objects. Sometimes it so happens  
in sleep that the mind grows dormant or is in a state of  
peace. At such times the soul, being free, begins to  
rise up alone. It sees the light and scenes in the upper  
planes but does not catch the Sound. Sound can be  
caught fully only in the super-conscious state inside  
and above the eye focus, but the moment the attention

玛哈拉杰·萨万·辛格 Jl 的信件 3 2 7

仅凭名字是不够的。为什么？声流是连续的——从上到下——从第五阶段到焦点。声音之所以不同，是因为它通过了不同的介质；因此有五种不同的声音。

在第一和第二层中存在 maya——当然与第一层相比，第二层要少——因此，前两个名字不足以使灵魂摆脱 maya。在第三、第四和第五层中没有 maya。因此，这些名字是有效的。我很高兴知道你在梦中记起了这些名字，并成功地克服了邪恶的影响。

再次你说：“为什么我在如此专注地重复时没有听到声音？”在清醒或意识状态下，灵魂位于眼睛焦点。在梦境状态下它位于更低的位置，而在深沉的睡眠中，它位于心和肚脐中心。当它从大脑中离开并下降到皮尼德时，它变得昏暗。在喉咙中心，它处于半意识状态，只有不完美的记忆留存。在眼睛下方没有声音。只有在眼睛上方和意识状态下，当注意力在声音流中时，才能听到声音。

灵魂就像一个气球，总是有向上的趋势。就像一个充气的气球，它被心灵和物质的链条以及感官和物体的附属品所束缚。有时在睡眠中，心灵会变得沉睡或处于平静状态。在这样的时刻，灵魂自由了，开始独自上升。它看到了上层世界的光明和景象，但无法捕捉到声音。只有在眼焦点内部和上方的超意识状态下，才能完全捕捉到声音，但一旦注意力

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is off the Sound Current and is directed towards the  
scenery of the astral plane, it is in a derailed condition.  
Thoughts of the external world keep the attention out,  
and thoughts of the internal world keep it in.  
You are right when you say, "How helpless I am."  
And, "It is impossible to travel on the Path without  
the guidance of a Master." When you will rise to the  
inner planes you will see how powerful the Master is,  
what powers are under His control and how He helps  
the devotee.  
You ask, "Sound is a Reality, all else is maya?"  
That is right. Sound is the only Reality. Sound is  
knowledge, Sound is Truth. In the first two stages pure  
or real Sound is not there. There is maya mixed in it  
in a very subtle form. From the third stage, the real  
Sound Current commences. You will understand the  
value of this Path as you go within and rise. It is  
acquired by effort, by love and faith. It cannot be  
had by asking nor by paying dollars. Its price is  
selfless, pure love. It is within you. It is for you.  
It will come to you when you are fit to receive it.  
Make yourself fit for the reception.  
As long as you are outward the thing looks dry.  
To go inward is rather difficult; but once in, the subject  
becomes tasteful and it will be easy. Through concen-  
tration, go inward once and the battle is won. I am  
glad that you have increased your time to one hour;  
but I must say that one hour is not sufficient. In three  
hours the mind is subdued, provided this time is given  
with love and devotion, and not as a duty.  
To begin with, mind brings all kinds of thoughts  
and is running wild. If the devotee is patient and does  
not give up the effort, but continues increasing his time  
slowly and ultimately begins to take interest in this

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但是，当注意力从声音电流转移到星际平面的景象时，它就处于脱轨状态。外部世界的思想将注意力引开，而内部世界的思想则将其保持。

你说得对，“我是多么无助。”还有，“没有大师的指引，无法在修行之路上前行。”当你提升到内在层面时，你会看到大师的力量，他掌握着哪些力量，以及他是如何帮助信徒的。

你问：“声音是现实，其余都是幻象？”这是正确的。声音是唯一的现实。声音是知识，声音是真理。在前两个阶段，纯粹或真实的声音并不存在。其中混合了非常微妙的幻象。从第三个阶段开始，真实的声流开始。当你深入内在并提升时，你会理解这条道路的价值。它是通过努力、爱和信仰获得的。不能通过请求或支付美元来获得。它的价格是无私的、纯洁的爱。它在你之内。它是为你而存在的。当你准备好接受它时，它将来到你身边。

让自己为接待做好准备。

只要你不看它，它看起来就干燥。

向内走相当困难；但一旦进入，主题变得有趣，就会变得容易。通过集中注意力，向内走一次，战斗就赢了。我很高兴你把时间增加到一小时；但我必须说，一小时是不够的。在三个小时内，心灵被驯服，前提是这种时间是以爱和奉献给予的，而不是作为一项任务。

首先，心灵会涌现出各种思绪，变得狂乱。如果信徒有耐心，不放弃努力，而是逐渐增加练习时间，最终开始对此产生兴趣。

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work, soon, such is the state of the devotee that if by  
chance he misses a day, he then, remains in a repenting  
mood over the loss.  
Before sitting, see that there is nothing that will  
need your attention during this hour (or whatever  
length of time you intend sitting), so this one hour is  
a holiday from other business, and this other business  
will be looked into only after this hour. Make your  
time carefree for this interval. There should be no  
anxiety, no anger and no hatred. Then sit in the  
exercises and repeat the Names with the attention  
fixed in the eye focus, and, when feeling tired, then  
begin to listen to the Sound — as if it is coming from  
a distance. Do not go after it. When you go after  
it and leave the focus, then the attention gets scattered  
and the Sound is lost. Try to catch the fine sounds  
and not the coarse one.  
We are to go in farther and farther. Coarse sound  
is of the outside but fine sounds are within. The  
sound you have referred to is not the real Bell Sound.  
There is a mixture of ten sounds here, and of these, the  
Bell and the Conch are the two sounds that lead up.  
The Conch Sound is caught after the Bell Sound.  
When you will catch the real Bell Sound, you will  
feel that it is audible at twelve miles or more; although  
it is within you, and the man standing next to you does  
not hear it. You will be hearing that all twenty-four  
hours of the day. Stick to the focus and catch the fine  
Sounds. The Bell Sound will come in its time.  
Again, when you see forms within, repeat the five  
Names to see if it is from the Positive or the Negative  
Power. Forms of the Negative Power must disappear  
on recollection of the five Names. Concentration, by  
itself, is a great force. It brings in the scattered mind

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但他继续缓慢地增加他的时间，最终开始对这个工作产生兴趣。很快，这位信徒的状态是这样的，如果他偶然错过了一天，他便会因为失去而陷入悔恨之中。

在坐下之前，确保在这一个小时（或你打算坐的时间长度）内没有需要你注意的事情，这样这一个小时就是从其他事务中解脱出来的假期，而其他事务将在这一小时之后才去处理。在这段时间里，让你的时间无忧无虑。不应该有焦虑、愤怒和仇恨。然后坐在练习中，集中注意力在眼睛的焦点上重复名字，当你感到疲倦时，就开始聆听声音——就像它来自远方。不要追逐它。当你追逐它并离开焦点时，注意力就会分散，声音就会消失。尽量捕捉细微的声音，而不是粗糙的声音。

我们将走得更远。粗糙的声音来自外界，而细腻的声音在内部。你所提到的声音并非真正的钟声。这里有十种声音的混合，其中钟声和螺号是引领的声音。螺号声在钟声之后被捕捉。当你捕捉到真正的钟声时，你会感觉到它在十二英里或更远的地方都能听到；尽管它在你的内心，而站在你旁边的人却听不到。你将全天二十四小时都在听到这个声音。专注于焦点，捕捉细腻的声音。钟声将在适当的时候到来。

再次，当你看到内部的形式时，重复五个名字以判断它是否来自正能量或负能量。负能量的形式必须在想起五个名字时消失。集中注意力本身是一种巨大的力量。它将分散的思绪聚集起来

3 3 0 SPIRITUAL GEMS  
and soul. Pleasure and the power of miracles will be  
before you and the Negative Power will request you to  
use them, but they are not to be utilized. The time  
spent with them is time lost. They emanate from the  
Negative Power, and these are the means by which the  
Negative Power keeps the soul entangled and stops its  
progress. So, if some one offers anything within, it is  
not to be accepted, whether in dream or in the exercise.  
195. I am glad to receive your letter and to read  
that your faith in the Master is firm, and you are busy  
with the exercises despite the infirmities of old age,  
and that you long to see the Master's Radiant Form  
and hear His melodious voice. Rest assured that the  
Master is within you and is watching you, and will not  
leave you alone. He knows His part well and is playing  
it. Have courage. There is no room for despair here.  
The Word is the foundation on which the whole  
visible and invisible structure of the Universe is resting.  
Everything has sprung from this Word. The Master is  
the embodiment of this Word and is one with It. Your  
karmic debt is being paid up, and the more you pay  
here, the better, for then the rise hereafter will be  
unhindered. I fully realize your situation. When  
life ceases to have any charm but instead feels burden-  
some, when memory is failing and thoughts are not  
fixed, much of this life is gone and little remains. Try  
to surrender your will to His Will, so that the moment  
He calls you, you are ready to go with Him.  
• »•  
196. I am glad to read that you can smile at it  
all now as childish nonsense. It was a shock to your

精神宝石和灵魂。快乐和奇迹的力量将呈现在你面前，负面力量会要求你使用它们，但它们不应被利用。与它们共度的时间是浪费时间。它们源自负面力量，这些是负面力量使灵魂陷入困境并阻止其进步的手段。因此，如果有人提供任何内在的东西，无论是梦境还是练习中，都不应接受。

很高兴收到您的来信，并得知您对主的信仰坚定，尽管年事已高，您仍忙于修炼，渴望见到主的灿烂形象并听到他悦耳的声音。请放心，主就在您内心，正在关注您，不会让您孤单。他深知自己的角色，正在扮演着。要有勇气。这里没有绝望的空间。

《道》是整个宇宙有形和无形结构的基础。一切皆由此《道》而生。大师是此《道》的化身，与《道》合为一体。你的业力债务正在偿还，你在这里偿还得越多，未来的提升就越无阻碍。我完全理解你的情况。当生活不再有任何魅力，反而感到沉重，当记忆力衰退，思绪不固定时，大部分的生命已经逝去，所剩无几。试着将你的意志屈服于他的意志，这样当他召唤你时，你就能准备好与他同行。

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我很高兴看到你能对它微笑。它让现在所有分散的思绪都变得像幼稚的废话。这对您来说是个冲击。

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attachment. Beauty lies in working without attach-  
ment. I do not mean calculated or reasoned detach-  
ment, but detachment which becomes a part of life.  
This is possible only when the mind is under control  
and saturated with the sweet music within.  
The Californians are still beginners. They have  
not yet realized what Satsang really means. In this  
line of work they are like ignorant children. By and  
by they will learn. As Satsangis you should look at  
their souls and not at their minds. The evil is in the  
mind and is curable. I wish that you remain in  
correspondence with the Californians and meet ther?x  
when convenient. They will be benefited by corre-  
sponding with you. Your clear, unbiased minds will  
tell upon them. Your loving and affectionate letters  
will induce love and affection in them, and their hearts  
will melt. Sant Mat is not a platform for debates.  
It is the glory of love. They will come round, and  
I think they will respond to love with love.  
Saints look at the devotee's soul, and not at his  
mind or body, and that is the reason why Saints are  
never disappointed. Attachment to the body ends in  
pain because the body is changeable and perishable.  
Mental attachments fare no better either. Man is  
endowed with the power of detaching himself from  
body and mind; hence, it is incumbent upon him to  
develop this power and be free from the ills of body  
and mind. The easiest way to do this is to associate  
himself with something which is beyond the body  
and mind, and that is the Sound Current. The greater  
the association with the Current, the greater the  
detachment from the body and the mind.  
The world has never been kind to Saints and  
Their real followers. The great Guru Nanak was

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附件。美在于无牵无挂地工作。我并不是指有计算或推理的冷漠，而是指成为生活一部分的冷漠。这只有在心灵得到控制并充满内在的甜美音乐时才可能实现。

加利福尼亚人仍然是新手。他们还没有意识到 Satsang 真正的含义。在这个领域，他们就像无知的孩子。渐渐地，他们会学会。作为 Satsangis，你们应该关注他们的灵魂，而不是他们的心灵。邪恶在于心灵，是可以治愈的。我希望你们能与加利福尼亚人保持联系，并在方便的时候见面。这对你们来说是个惊喜。他们会通过与你们联系而受益。你们清晰、公正的头脑会对他们产生影响。你们充满爱心和关怀的信件会在他们心中唤起爱和关怀，他们的心会融化。Sant Mat 不是一个辩论的平台。它是爱的荣耀。他们会回心转意，我想他们会用爱来回应爱。

圣人审视信徒的灵魂，而非其心智或身体，这就是为什么圣人永远不会失望。对身体的执着最终会导致痛苦，因为身体是可变和易朽的。对心智的执着也好不到哪里去。人类被赋予了从身体和心智中解脱出来的力量；因此，他必须发展这种力量，摆脱身体和心智的弊端。做到这一点最简单的方法是与超越身体和心智的事物相结合，那就是音流。与音流的联系越紧密，从身体和心智中解脱的程度就越大。

世界从未善待过圣人及其真正的追随者。伟大的古鲁·纳纳克是

3 3 2 SPIRITUAL GEMS  
made to grind corn in a jail, was refused shelter by  
villagers and so forth. Guru Arjan was made to sit  
on a hot iron plate. Shams Tabriz was flayed alive.  
Mansur was blinded and then beheaded. Christ was  
crucified; what to say of the harsh words. But what  
was the response of these great men? Christ said:  
"Father, forgive them; for they know not what they  
d o . " . . . .  
You may ask any question you like. There is no  
restriction. Your question as to whom to look to for  
guidance if the present Master goes out of life is very  
appropriate. The Master leaves the physical form in  
His own time as other people do, but remains with His  
devotees in the Astral Form as long as the devotee has  
not crossed the astral plane. All internal guidance  
will be given by Him, and it is He who will come to  
take charge of the soul at the time of death. A devotee  
who rises above the eye center now and meets Him  
daily, will meet Him inwardly there as usual.  
The Master will continue to discharge His inner  
duties of guidance as before, only He cannot give  
instructions outwardly for the simple reason that He  
has left the physical vehicle. The functions which  
would be performed through the physical frame only,  
will now be done by His Successor. All outward  
guidance will be done by the Successor, and the devotees  
of the Master who is gone will love the Successor no less.  
They will get the benefit of the outlined instructions  
from the Successor. Correspondence also will be done  
with the Successor, and you will know who the  
Successor is.  
As to your inquiry about myself, I have asked the  
secretary to reply to you directly. I will, however,  
repeat that I am no Incarnation. "Incarnation"

3 3 2 精神宝石 伟大的古鲁·纳纳克被关进监狱里磨玉米，被村民拒绝收留等等。古鲁·阿琼被要求坐在一个热铁板上。沙姆斯·塔布里兹被活剥。曼苏尔被刺瞎然后被斩首。基督被钉在十字架上；更不用说那些严厉的话语了。但这些伟大的人们的回应是什么呢？基督说：“父亲，原谅他们；因为他们不知道自己在做什么。”

您可以提出任何您想问的问题。没有任何限制。您关于如果现在的导师去世后，应该向谁寻求指导的问题非常合适。导师像其他人一样，在适当的时候离开肉身，但只要弟子没有跨越灵界，他仍然以灵体形式与弟子们在一起。所有内部指导都将由他提供，并且是他在死亡时接管灵魂的人。现在超越视觉中心并每天见到他的弟子，将像往常一样内在地在那里见到他。

大师将继续像以前一样履行他的内在指导职责，只是他不能向外发出指示，简单的理由是他已经离开了物理身体。只有通过物理身体才能执行的功能，现在将由他的继承者来完成。所有外部的指导将由继承者来完成，对已故大师的奉献者对继承者也不会少爱。他们将从继承者那里获得概述指示的好处。也将与继承者进行通信，你将知道继承者是谁。

关于您对我的询问，我已经让秘书直接回复您。然而，我还是要重复一遍，我并非化身。“化身”

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usually means a representative of the Power, Brahm.  
I am no adept either. I am an humble servant of  
the Saints, and in Sant Mat no one says anything  
regarding himself. Guru Nanak says: "Father, I  
am at Thy feet. Have mercy upon me."  
197. The Master, in His Astral Form, is always  
with you inside, and if you go in you can see Him  
personally and even talk to Him. The answers to your  
problems are:  
1. Yes, the Master never dies. While living  
He helps His pupils externally by means of sound  
advice and guidance. He also helps them internally,  
in His Astral Form, after they have gone inside. When  
He leaves the physical frame, then His external work  
is carried on by a successor appointed by Him, but  
He always helps his pupils internally in the Astral  
Form.  
2. When the pupil dies, the inner Master has to  
decide as to whether he is again to be sent to the physical  
world or to be stationed in some intermediate region  
from where he can rise upwards. This depends on the  
pupil's tendencies and desires. If there is desire in the  
mind of the pupil for any worldly pleasure or worldly  
attachment, he has to be sent back to this world. As  
on rebirth the memory of his previous birth is washed  
away, he has to get Initiation again from a living  
Master. But on rebirth he is bound to get Initiation  
and begin his course again from the point where he  
left it during the previous incarnation.  
3. Yes, the obligation does not come to an end  
until the pupil has reached Sat Lok. Even if the  
obligation is transferred, it does not matter to the pupil

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通常意味着力量的代表，ブラフム。我也不是精通者。我是圣徒的谦卑仆人，在 Sant Mat 中，没有人会谈论自己。古鲁·纳纳克说：“父亲，我在您的脚下。请怜悯我。”

197. 主宰以他的灵体形态始终与你同在，如果你深入进去，你可以亲自见到他，甚至与他交谈。你问题的答案在于：

是的，大师永远不会死去。在他活着的时候，他通过提供明智的建议和指导，在外部帮助他的学生。在他离开物质身体后，他也在他的灵体形态中内部帮助他们。当他离开物质身体时，他通过他指定的继任者继续他的外部工作，但他始终以灵体形态内部帮助他的学生。

2. 当弟子去世时，内在的导师必须决定他是再次被送往物质世界，还是被安置在某个中间区域，从那里他可以向上提升。这取决于弟子的倾向和欲望。如果弟子心中对任何世俗的愉悦或世俗的执着有欲望，他就必须被送回这个世界。因为在他转世时，他前世的记忆被冲刷掉，他必须再次从一位活着的导师那里获得启迪。但他在转世时必然要获得启迪，并从他在前世留下的地方重新开始他的课程。

是的，义务不会在学生达到 Sat Lok 之前结束。即使义务被转让，对学生来说也没有关系

3 3 4 SPIRITUAL GEMS  
because the Masters are all one and the same. The  
real Master is Shabd (Word), which never dies.  
4. He need not know. When he gets Initiation  
in the second incarnation, he will be guided by the  
then Master.  
5. Has already been replied in (2) above. When  
the pupil has crossed the second stage he need not be  
reborn.  
It may be pointed out that after the Master has  
left the physical body and His Successor has come in  
His place, the pupil initiated by the deceased Master  
need not contemplate and concentrate on the form of  
the Successor. He may continue to contemplate and  
concentrate on the form of the Master who Initiated  
him.  
Posture: Any posture in which you can sit  
comfortably will do. You can get a chair made with  
cushioned arms on which you can rest each elbow,  
and close your ears and eyes with your fingers. The  
object is to get concentration, and any posture which  
can bring it about is sufficient. But sitting on the feet  
is considered to be helpful in concentration, and in this  
posture the sound is clearer. The reason seems to be  
that in this posture one remains free from sloth and  
feels alert.  
No doubt it is difficult for you but I could give  
three hours at a stretch in this posture. You may give  
only so much time in this posture as you comfortably  
can. The distance between the feet should be so much  
as to keep the spine erect and straight. At first it seems  
very difficult, but as the concentration grows the  
position naturally becomes right.  
No particular posture is prescribed by the Masters  
excepting the one on the feet, but any other posture

精神宝石，因为所有大师都是同一个。真正的导师是“Shabd”（言语），它永不消亡。

4. 他不必知道。当他第二次转世获得启蒙时，将由当时的导师引导。

5. 已在（2）中回复。当学生跨过第二阶段时，他不需要重生。

指出，在导师离开肉身，其继任者接替位置后，由已故导师启蒙的弟子无需沉思和专注于继任者的形象。他可以继续沉思和专注于启蒙他的导师的形象。

坐姿：任何能让你坐得舒服的姿势都可以。你可以找一个带有扶手的椅子，你可以把每个肘部都放在扶手上，用手指堵住耳朵和眼睛。目的是获得专注，任何能带来专注的姿势都足够了。但坐在脚上被认为有助于集中注意力，在这方面，学生对声音是否清晰并不重要。原因似乎是这样的姿势让人免于懒惰，感到警觉。

毫无疑问，这对您来说很困难，但我可以连续保持这个姿势三小时。您在这个姿势下能舒适地保持多长时间就保持多长时间。双脚之间的距离应该保持到能够使脊柱保持直立和挺直。一开始似乎非常困难，但随着专注力的增强，姿势自然会变得正确。

大师们除了脚部姿势外，没有规定特定的姿势，但任何其他姿势

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can be taken according to one's taste and convenience.  
Frequent change of posture hinders concentration.  
Yes, not a single case of toppling over has come to  
my notice. In India a large proportion concentrate  
in the prescribed posture.  
Food: Yes, extracts of cod liver and so forth  
are to be avoided. But they can be prescribed to  
non-initiates.  
There is no restriction regarding wearing apparel.  
The Master is not allowed to accept anything  
for His personal use or for His family. He lives  
upon His pension or private earnings.  
At Repetition, the five Holy Names are to be  
repeated without any thought of light or sound.  
Whether slowly or rapidly, does not matter. What  
matters is that no idea should be allowed to arise in the  
mind during Repetition.  
When alone, Repetition may be done so that  
others cannot hear. This habit aids in concentration.  
Listening to a gong does not aid in concentration.  
After practice in Repetition, the sound will become  
audible  
There is no 'a' after 'Sat' in 'Sat Nam', 'ph' in  
'gupha' should be pronounced like 'ph' in 'philosophy',  
'ch' is to be uttered as 'ch' in 'rich'.  
Yes, 'Radha Swami' is the name of the highest  
Master and is used in greetings here.  
«•-•-•-  
198. I very much appreciate your spirit of  
enquiry, your devotion to spiritual work and your  
anxiety to go within. My time is at the service of  
seekers after Truth, therefore there is no question of  
annoying me by putting questions. A father is never

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可按个人口味和方便程度选择。

频繁更换姿势会妨碍集中注意力。

是的，没有一例倒塌的情况引起我的注意。在印度，大多数人集中保持规定的姿势。

食物：是的，鳕鱼肝提取物等应避免。但可以开给非初学者。

穿着服装没有限制。主人不允许接受任何东西，但可以接受任何其他姿势用于他个人或家庭使用。他依靠他的养老金或私人收入生活。

在重复时，应无任何关于光明或声音的念头地重复五个神圣之名。无论是缓慢还是迅速，都无关紧要。重要的是在重复过程中，不应让任何想法在心中产生。

当独自一人时，重复可以做到不让他人听到。这个习惯有助于集中注意力。

听钟声并不能帮助集中注意力。

经过重复练习，声音将变得可听见

在“Sat Nam”中没有在“Sat”后面的“a”，“gupha”中的“ph”应像“philosophy”中的“ph”发音，“ch”应像“rich”中的“ch”发音。

是的，“拉达·斯瓦米”是最高大师的名字，在这里用于问候。

•-•-•-

非常赞赏您的探究精神，您对精神工作的奉献以及您向内探索的渴望。我的时间服务于追求真理的探索者，因此，通过提问来打扰我是没有必要的问题。一个父亲永远不会

3 3 6 SPIRITUAL GEMS  
annoyed with the sweet prattle of his children. He  
loves it. I welcome your questions. Some of them  
are answered below; others may be put again when  
you have made some progress, for then it will be easy  
for you to comprehend the answers, and perhaps it  
may not be necessary to put them. They will have  
been answered automatically.  
1 —As you are not accustomed to sit in this posture,  
you may, at present, take support of a wall or better  
place a cushion of suitable thickness under the hips to  
take the weight of the body off the feet. When you  
have adapted yourself to this posture, you will find it  
ideal for hearing the Sound Current.  
2—As the vital current is withdrawn from the  
body, the arms and legs should go to sleep, and finally  
the whole body. In the beginning one feels pain,  
and this is natural when the vital current leaves any  
portion of the body. This pain and benumbness  
of the limbs and the body are signs of the withdrawal  
of the vital current. But one should not mind this pain  
and should bear it. Attempt should be to pay no  
attention to it. If the attention is held in the eye  
focus, the pain is not felt. With the increase in practice  
the pain will disappear and you will enjoy this sensation  
of benumbness. One should not be afraid of the pain  
or the withdrawal of the vital current. No person has  
died so far when sitting in Bhajan. In time, light will  
appear in the eye center and the soul will find its way  
in and you will feel that this body is not yours; you are  
separate from it and the body is the dead body of some  
one else.  
3 — When your concentration is almost complete  
then, in place of darkness in the eye center, sparks and  
fleeting flashes of light will begin to appear, and then  
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3 3 6 精神宝石对孩子们甜言蜜语感到烦恼。他喜欢这样。欢迎提问。其中一些问题下面已回答；其他问题在你取得一些进步后可以再次提出，因为那时你更容易理解答案，也许就不必再提了。它们将自动得到解答。

1 —由于您不习惯以这种姿势坐着，您现在可以依靠墙壁，或者更好的是在臀部下方放置一个厚度合适的垫子，以减轻身体对脚的压力。当您适应了这种姿势后，您会发现它非常适合聆听声音电流。

随着生命电流从身体中撤出，手臂和腿应该感到麻木，最终整个身体都会如此。一开始会感到疼痛，当生命电流离开身体的任何部分时，这是自然的。这种肢体和身体的疼痛和麻木是生命电流撤出的迹象。但一个人不应该介意这种疼痛，而应该忍受它。应该尽量不去注意它。如果注意力集中在眼睛的焦点上，就不会感到疼痛。随着练习的增加，疼痛会消失，你会享受这种麻木的感觉。一个人不应该害怕疼痛或生命电流的撤出。迄今为止，没有人坐在 Bhajan 时死亡。随着时间的推移，眼睛中心会出现光芒，灵魂会找到进入的方式，你会感觉到这个身体不是你的；你与它分离，这个身体是别人的尸体。

3 — 当你的专注几乎完成时，在眼睛中心黑暗的地方，将会开始出现火花和一父亲永远不会消逝的闪光

I

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light will be steady and the soul automatically will  
leave the body and enter the Tisra Til. You should  
continue looking at the light and repeating the Names  
so that the mind does not wander.  
As said above, you should simply look at the light  
and continue Repetition, and should not put any  
pressure or strain on the eyes of the body. Please make  
no attempt to take the soul up by force. The soul will  
find its own way.  
4—You may not think of the optic nerves and the  
pineal gland, and there is no need to rest in an  
imaginary position. When the soul is coming in  
concentration, it will find its own way. If the mind  
is engaged in imaginary tracing of nerves and locating  
the pineal gland, or in other ways, the Repetition will  
be interfered with. The mind's movements are to be  
restricted and it should not be allowed to go loose.  
The mind wishes to run away, and if you give it the  
latitude to do this or that, then it has won. The point  
is to keep it engaged in Repetition with a view to  
eliminate other thoughts.  
5 — The Real Form of the Master will be met when  
the attention has entered the eye center and penetrated  
the starry sky, the sun and the moon in succession.  
This form will always remain with the disciple and  
answer all his enquiries. Before this point is reached,  
the form of the Master contemplated from a photo-  
graph, or His physical form, is the reflection of one\*s  
own mind; just as when one fixes his gaze at any  
electric bulb for half a minute or so, and then closes  
his eyes, he sees the bulb inside. But it disppears when  
the mind wavers. The same applies to the imagined  
form of the Master.  
6 — Keeping your attention in between the two

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光明将稳定，灵魂将自动离开身体进入提斯拉提尔。你应该继续注视光明并重复这些名字，以免心神游荡。

如上所述，你只需观察光线并继续重复，不应给身体的眼睛施加任何压力或紧张。请勿试图强行提升灵魂。灵魂会找到自己的路。

4—你可能不会想到视神经和松果体，也不需要在想象的位置休息。当灵魂集中进入时，它会找到自己的路。如果心灵专注于想象追踪神经或定位松果体，或者以其他方式，重复将会受到干扰。心灵的活动应受到限制，不应让它变得松散。心灵想要逃避，如果你给它自由去做这做那，那么它就赢了。关键是要让它专注于重复，以消除其他思想。

5 — 当注意力进入眼睛中心并穿透星空、依次经过太阳和月亮时，将遇到大师的真正形态。这种形态将始终伴随着弟子，并回答他所有的疑问。在此点达到之前，从照片中看到的大师形态或他的物理形态，是自身心灵的反映；就像当一个人将目光固定在任何电灯泡上大约半分钟，然后闭上眼睛，他会看到里面的灯泡。但当心灵动摇时，它就会消失。这同样适用于大师想象中的形态。

保持您的注意力在两者之间

3 3 8 SPIRITUAL GEMS  
eyebrows — the center of thinking—continue repeating  
the Names, and when the vital current from the part  
of the body below the eyes has reached this point, the  
soul will find its way inwards of its own accord. You  
simply hold your attention there and continue repetition  
or hearing the sound — one at a time — and the soul will  
be lifted up automatically. And the sound will leave  
both the sides — the right and the left of the head — and  
will come from the middle of the head.  
7 — The body is alive on account of the presence of  
the soul current in it. The soul is a drop and the  
Shabd is the Ocean. The soul is sustained in the body  
by Shabd, and the body in its turn by the soul. But,  
so long as the soul is not lifted up to the higher stages,  
it remains associated with the mind in the lower stages.  
In the process of concentration both, the mind and the  
soul — they are closely associated — are lifted. At the  
second stage of the spiritual journey, the individual  
mind will have become purified to such an extent that  
it will no longer be individual, but will have acquired  
the characteristics of the Universal Mind. It has no  
place in the third stage. From there the soul alone  
goes up. The soul is the Positive Power and the mind  
the Negative.  
The 'a' at the end of 'Shabda' is silent. It is  
pronounced as 'Shabd'.  
8 — In man, in his ordinary state, the soul is  
hopelessly and helplessly entangled in a most complicted  
snare. There are chains of lust, anger, greed, attach-  
ment and pride; there are the three states of tranquility,  
activity and sloth of the mind; there are the twenty-  
five conditions like weeping, smiling and so forth to  
which he is subject; there are the three bodies: the  
physical, the astral and the causal, which serve as

精神宝石眉毛——思考的中心——继续重复这些名字，当来自眼睛下方身体部位的生命电流达到这个点时，灵魂会自动找到向内的道路。你只需在那里保持注意力，并继续重复或聆听声音——一次一个——灵魂会自动提升。声音会离开头部两侧——左右两侧——并从头部中间发出。

7 — 人体之所以活着，是因为其中存在着灵魂电流。灵魂是一滴，而声音是海洋。灵魂通过声音在身体中维持，而身体则通过灵魂。但是，只要灵魂没有提升到更高的阶段，它就会在较低阶段与心灵相关联。在集中的过程中，心灵和灵魂——它们紧密相关——都会被提升。在精神旅程的第二阶段，个体心灵将变得如此纯净，以至于它将不再是个体的，而是获得了宇宙心灵的特性。在第三阶段，它没有位置。从那里，只有灵魂独自上升。灵魂是正能量，而心灵是负能量。

'Shabda'结尾的'a'不发音。它读作'Shabd'。

人处于普通状态时，灵魂陷入了一个无法自拔的复杂陷阱。有欲望、愤怒、贪婪、执着和骄傲的链条；有心灵的三种状态：平静、活动和懒惰；有他易受影响的二十五种条件，如哭泣、微笑等；有三种身体：物质身体、星体身体和因果身体，它们作为

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cages; and there are the three minds, or the three  
aspects of one mind, working one in each body or  
cage.  
The object of Bhajan is to free the soul from this  
snare. The current of the Holy Shabd alone, which  
is not part of this snare but which has an independent  
existence — though penetrating the snare — and is yet  
separate from it — and keeps the soul fertile and green —  
is the one and only one power which cuts the chains  
and frees the soul from this snare. When one is  
connected with this Shabd Current by a Master, and  
one hears this Shabd in the manner explained to him,  
and brings his attention nearer and nearer to the  
Shabd Current, he is cutting the bonds, the soul is  
becoming free, and finally merges in the Shabd Ocean  
of which it is a drop.  
There are two currents of the soul:  
a — Surat, which knows and hears and,  
b — Nirat, which sees.  
The Nirat goes ahead of the Surat in the spiritual  
journey, just as a person on a journey first looks at the  
path ahead and then follows it. Pandit Ji has compli-  
cated this subject in his attempt to clarify it. You  
may ignore it. When you will go within, the whole  
thing will be clear to you.  
This spiritual uplift consists of three steps:  
i — By Repetition, bringing into concentration in  
the Third Eye the scattered attention and the  
vital current from the part of the body below  
the eyes;  
ii—Holding the attention in the Third Eye by  
making contact with the Astral Form of the  
Master and,

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笼子；并且有三个心智，或者说是一个心智的三个方面，分别在每个身体或笼子中运作。

Bhajan 的目标是使灵魂摆脱这个陷阱。只有神圣的 Shabd 的潮流，它不属于这个陷阱，但具有独立的存在——尽管穿透了这个陷阱——并且仍然与之分离——并且保持灵魂新鲜和充满活力——这是唯一一种能够切断链条并使灵魂摆脱这个陷阱的力量。当一个人通过一位大师与这个 Shabd 潮流相连，并且以向他解释的方式听到这个 Shabd，并将他的注意力越来越接近 Shabd 潮流时，他正在切断束缚，灵魂正在获得自由，最终融入它是一滴的 Shabd 海洋。

灵魂有两种潮流：一是苏拉特，它知道和听见，二是尼拉特，它看见。

尼拉特走在苏拉特之前，在精神旅程中，就像一个人在旅途中首先看向前方的路然后跟随它一样。潘迪特·吉在试图阐明这个主题时使它变得复杂。你可以忽略它。当你深入内心时，一切都会对你变得清晰。

这精神提升包括三个步骤：i — 通过重复，将散乱的关注和生命力从眼睛以下身体部分集中到第三眼；ii — 通过保持注意力在第三眼

与大师的灵体形态取得联系，

3 4 0 SPIRITUAL GEMS  
iii—Lifting the soul up by attaching it to the  
Bell Sound.  
This work is just the opposite of what we have,  
been doing before. The soul was disconnected from  
the Shabd. It had forgotten it altogether and had  
associated itself with the mind, and was running wild  
in the downward and outward direction. Now this  
course is to be reversed. We are to do the 'about turn'.  
Old habits are given up slowly, and new habits are not  
formed quickly either. Consequently the spiritual  
uplift is a slow affair, and "slow and steady wins the  
race" applies here most appropriately. So, with firm  
faith and steady work, approach it with a calm and cool  
mind and avoid hurry.  
Please take good care of your health.  
9 — It is good to repeat the five Names together  
in preference to one at a time. Please understand the  
object of the Repetition. Everybody is engaged in  
doing repetition — contemplation of his work. A  
lecturer thinks of his lecture course; a farmer, of his  
fields and cattle; and a business man, of his business  
and so on; and on whatever one is contemplating,  
its picture is before the mind's eye. At the time of  
death the same scenes appear before us which we have  
been fixing in our mind during our lifetime. These  
very scenes or thoughts, as they are connected with this  
world, bring us back to this world after death and are  
the cause of our rebirth.  
Saints say people have been doing this sort of  
repetition, as stated above, from birth after birth and  
have remained confined to this world. If they take to  
repeating Names of the Lords of the stages on the  
spiritual journey which lies within them, then their  
attention will be withdrawn from this world; the

3 4 0 精神宝石 iii——通过将其附着于钟声来提升灵魂。

这项工作与我们之前所做的是完全相反的。灵魂与“Shabd”断开了联系。它完全忘记了它，并与心灵联系在一起，疯狂地向下和向外发展。现在，这种趋势需要逆转。我们要进行“180 度大转弯”。旧习惯是慢慢放弃的，新习惯也不是很快就能形成的。因此，精神提升是一个缓慢的过程，“慢工出细活”在这里最为恰当。所以，带着坚定的信念和稳定的工作，以平静和冷静的心态去面对它，避免急躁。

请好好照顾您的健康。

9 — 最好一次重复五个名字，而不是一个接一个。请理解重复的目的。每个人都在进行重复——对他工作的沉思。讲师思考他的讲座课程；农民，思考他的田地和牲畜；商人，思考他的生意等等；无论一个人在思考什么，它的画面都会出现在脑海。在死亡的时候，我们面前出现的场景就是我们一生中一直在心中固定的场景。这些场景或思想，由于与这个世界有关，死后会带我们回到这个世界，并且是轮回的原因。

Saints say people have been doing this sort of repetition, as stated above, from birth after birth and have remained confined to this world. If they take to repeating Names of the Lords of the stages on the spiritual journey which lies within them, then their attention will be withdrawn from this world; the 重试  错误原因

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power of the mind and the senses will decrease, the soul  
will become powerful, light will appear and there will  
be a new kind of sweetness which the mind has never  
tasted before. Finally the soul will discard this world  
of sensation, catch the Shabd, and will be lifted up.  
Therefore, there is no simpler way for concentrating  
the scattered attention than the Repetition of the  
Names. Of course the Yogis tried Pranayam and other  
methods, but without success. They do not take us very  
far on the spiritual journey and cannot be practised by  
family people. Repetition of Names is for concentration  
only.  
At the time of Repetition, the Shabd is not to be  
heard. One thing at a time. The course of Repetition  
is a long one. The starry sky, the sun and the moon  
regions are to be crossed by Repetition only, and  
contact with the Astral Form of the Master is to be  
made by this very process. And this is the end of it.  
Repetition would not take us any further. During this  
course give three-fourths of the time, but not less than  
two hours, to Repetition, and only one quarter to  
hearing the Shabd.  
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 and the soul is firmly held by the senses and  
the objects thereof. The feeble current has not much  
pull in it. When the soul will have contacted the  
Astral Form of the Master, it has loosened the bonds  
and has come nearer to the Shabd, where the current  
is now powerful and has the power to lift up the soul.  
The spiritual journey will start from there. Shabd is  
the Road, Satguru is the Guide, and soul is the traveler.  
There is no danger of any kind. The soul will travel

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然后他们的注意力将从这个世界中移开；心灵和感官的力量将减弱，灵魂将变得强大，光明将出现，将会有一种新的、心灵从未尝过的甜美。最后，灵魂将抛弃这个感觉世界，捕捉到“Shabd”，并被提升。因此，没有比重复圣名更简单的方法来集中分散的注意力。当然，瑜伽士们尝试过呼吸法和其它方法，但都没有成功。它们并不能把我们带得很远在精神旅程上，并且不能被家庭人士所实践。重复圣名只是为了集中注意力。

在重复时，不应听到声音。一次只做一件事。重复的过程是漫长的。只有通过重复才能穿越星空、太阳和月亮区域，并且通过这个过程与大师的灵体建立联系。这就是结束。重复不会带我们走得更远。在这个过程中，将四分之三的时间，但不少于两小时，用于重复，而将四分之一的时间用于聆听声音。

在这重复课程中，听到 Shabd 只是为了与它保持联系。在这个阶段，Shabd 不会提升或提升灵魂，因为 Shabd 电流微弱，灵魂被感官及其对象牢牢地束缚着。微弱的电流中没有多少吸引力。当灵魂接触到大师的灵性形态时，它已经解开了束缚，更接近了 Shabd，那里的电流现在强大，有提升灵魂的力量。灵性之旅将从那里开始。Shabd 是道路，Satguru 是向导，灵魂是旅者。没有任何危险。灵魂将旅行

3 4 2 SPIRITUAL GEMS  
stage by stage and, from the description of the lights  
and the sounds of the spiritual stages, will know the  
progress made.  
Important hints have been given here. More  
when some progress has been made.  
So, in the preliminary stage, Repetition should  
receive full attention. People are apt to ignore it and  
pay more attention to hearing the Shabd. In the  
preliminary stage, Repetition comes first and Shabd  
next.  
When repeating Names, no imagination is to be  
used in associating sounds and lights with each Name.  
If the mind goes after making lights and sounds, it has  
gone loose. Keep the mind engaged in repeating the  
Names in the eye center. No option is to be given to  
the mind.  
10 — When we come out into this world from the  
mother's womb, we bring our fate with us. This fate,  
whether we are to be rich or poor, tall or short, healthy  
or diseased, black, yellow or white, high or low and  
so on, is the result or fruit of our past-life actions. We  
reap as we had sown. We get what we have earned.  
Therefore, we should work and play our full part with  
diligence and effort in the struggle of life and, without  
worrying, be contented with our lot and bear it cheer-  
fully. And if there is any power that cuts the bad  
karma, it is the Shabd. When, therefore, one gets a  
taste of Shabd and enjoys Shabd, innumerable bad  
karmas are destroyed. The object of devotion to and  
love for the Master and Shabd is to cut the very root  
of karma, so that the soul disengages itself from the  
bonds of karma and becomes free to merge in Shabd.  
11, 12, 13 — These questions will he solved  
automatically when you have gone within and made

精神宝石 灵魂将逐级旅行，并通过对精神阶段的光和声音的描述，了解所取得的进步。

这里给出了重要提示。有进展时再提供更多信息。

因此，在初步阶段，重复应得到充分重视。人们倾向于忽视它，而更多地关注听到“Shabd”。在初步阶段，重复排在首位，Shabd 次之。

重复名字时，不应在将声音和光线与每个名字关联时使用想象力。如果心灵在创造声音和光线后变得散漫，那么它已经松懈了。保持心灵专注于在眼中心重复名字。不应给心灵任何选择。

10 — 当我们从母亲的子宫来到这个世界时，我们带着自己的命运而来。这种命运，无论是富有还是贫穷，高大还是矮小，健康还是疾病，黑色、黄色还是白色，高贵还是低贱等等，都是我们前生行为的成果或果实。我们收获我们所播种的。我们得到我们所赚取的。因此，我们应该勤奋努力地参与生活的斗争，无忧无虑地满足于我们的命运，并愉快地承担它。如果有任何力量可以消除恶业，那就是 Shabd。因此，当一个人尝到 Shabd 并享受 Shabd 时，无数恶业被摧毁。对上师和 Shabd 的虔诚和爱是为了切断业力的根源，使灵魂摆脱业力的束缚，自由地融入 Shabd。

11, 12, 13 — 这些问题将在您进入内部并完成时自动解决

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contact with the Astral Form of the Master and have  
thereby cast off the physical frame and acquired the  
astral form. Or, these questions may be asked again  
when contact with the Astral Form of the Master has  
been made.  
There is no fixed time as to how long it takes the  
average departing soul to leave the body completely.  
14 — There are five elements: earth, water, fire,  
air, akash, of which the material world is made up  
and, according to elements, there are five classes of  
creation. In man all the five elements are active; in  
animals four are active and one is dormant; in birds  
three are active and two are dormant; in insects two  
are active and three are dormant; and in vegetables  
one is active and four are dormant. It is difficult to  
understand it intellectually, but it will be comprehended  
after going within. The rise from which animal to  
man, or fall from man to which animal depends on  
karma. Good karma lifts up and bad is the cause  
of fall.  
15 — So long as the soul is entangled in forms —  
physical, astral or causal — it has sex. But in higher  
spheres, when it is free from bonds of mind and maya,  
there is no distinction of sex. The sex changes according  
to karma. Sex is not a fixed thing — that male shall  
always be male, and female always female.  
The outlook on marriage, on male and female, on  
unions, love, likes and dislikes, and 'mine and thine',  
changes rapidly with the entry into the Third Eye,  
by contacting the Astral Form of the Master, and  
hearing the Bell Sound. What man had called his  
own, and had longed to be with, here and hereafter,  
now look like strangers. As many births, so many  
fathers and mothers did we have, and so many wives,

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与大师的灵体接触，从而摆脱了物理身体，获得了灵体形态。或者，当与大师的灵体形态接触后，这些问题可能会再次被提出。

没有固定的时间来确定平均的灵魂完全离开身体需要多长时间。

14 — 有五个元素：土、水、火、空气、空，由这些元素构成了物质世界，根据元素，有五种创造类别。在人类中，所有五个元素都是活跃的；在动物中，四个元素活跃，一个元素休眠；在鸟类中，三个元素活跃，两个元素休眠；在昆虫中，两个元素活跃，三个元素休眠；在植物中，一个元素活跃，四个元素休眠。从智力上理解它很困难，但当你内观时就会理解。从动物到人类或从人类到动物的上升或下降取决于 13——当你内观并创造业力时，这些问题将自动解决。善业提升，恶业是堕落的根源。

只要灵魂陷入形式——物理的、星体的或因果的——它就有性别。但在更高的层面上，当它摆脱了心灵和魔法的束缚时，就没有性别的区别。性别根据业力而变化。性别不是固定不变的——男性永远男性，女性永远女性。

婚姻观、男女观、联合观、爱情、喜好与厌恶，以及“我的”和“你的”，随着进入第三眼，通过接触大师的灵体形态，听到钟声，而迅速改变。曾经被称为自己的，渴望与之共度此生和来世的男人，现在看起来像是陌生人。我们有多少次出生，就有多少父亲和母亲，就有多少妻子。

3 4 4 SPIRITUAL GEMS  
and many more children. We had such relations  
when we were insects, birds and other animals, and it  
is no achievement to be proud of, if we have them when  
we are in human form.  
If the human form is the top of creation, it is for  
the single reason that man has the capacity to catch  
the Shabd and rise on it to reach his Origin. If this  
has not been done, man has missed the golden  
opportunity and has remained a two-legged animal, a  
slave of the senses and the objects of senses, like other  
forms of creation. He will be Man when he has risen  
above the senses; when he is no longer a slave of lust,  
anger, greed, attachment and pride; when he has made  
his mind motionless; when he has entered the Third  
Eye and heard the Bell.  
With every step taken on the spiritual journey,  
he is coming into his own by casting off the heavy  
load of matter—physical, astral or causal — which\*  
really is not a part of him but which the soul takes up  
as tools to function in the causal, astral and physical  
worlds. When contact with the Astral Form of the  
Master has been made, the outlook, which is now based  
on the experience gained in the world and the worldly  
relations, is that the Master and the Shabd are the two  
Real Friends and Companions who are here with us,  
and go with us after death. All others have their  
limitations. It does not mean that he has an aversion  
for others. He does his duty by them but knows their  
true worth. He is in the world but not worldly;  
outwardly attached but inwardly detached; like a duck  
in water and yet not wet.  
In the experience of Saints, one Shabd is the  
Creator of all that has been created. All creation, to  
Them, is Shabd. They see Shabd in action every-

3 4 4 精神宝石以及许多孩子。当我们是昆虫、鸟类和其他动物时，我们就有这样的关系，如果我们以人类形态拥有它们，这并不是值得骄傲的成就。

如果人类形态是创世之巅，那是因为人类有能力捕捉声音并借助它回到自己的起源。如果没有做到这一点，人类就错过了黄金机会，仍然只是两足动物，感官和感官对象的奴隶，就像其他创世形态一样。当他超越感官时，他将成为人类；当他不再是欲望、愤怒、贪婪、执着和骄傲的奴隶时；当他使自己的心灵静止时；当他进入第三眼并听到钟声时。

随着在精神旅程上每迈出一步，他通过摆脱物质的沉重负担——无论是物理的、星体的还是因果的——来逐渐成为他自己，这些负担其实并非他的一部分，但灵魂却将其视为在因果、星体和物理世界中运作的工具。当与大师的星体形态建立联系后，基于在世间获得的经验和世俗关系形成的观点是，大师和香布是两位真正的朋友和伴侣，他们与我们同在，并在死后陪伴我们。其他人都有他们的局限性。这并不意味着他厌恶他人。他对他们尽自己的责任，但知道他们的真正价值。他身处世间，但并非世俗之人；外表依恋，但内心超脱；就像水中的鸭子，却并未湿身。

在圣徒的经验中，一个声音是所有被创造之物的创造者。对它们来说，所有创造都是声音。他们看到声音在行动中。

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where. All forms of creation in the highest and the  
lowest stages are different aspects of Shabd.  
16—Just as on the physical plane there are  
continents and countries with their different types of  
population, the same is the case on the astral plane.  
One such place is the Heaven inhabited by houris.  
Mohammedans call it 'Bahisht' and Hindus call it  
'Swarg' — difference in name but place is the same.  
The place is subject to Karmic Law and transmigration.  
It is not a permanent abode and not worth living in,  
but a place to be shunned, a design of the Negative  
Power to prevent the soul from going up. The whole  
astral plane is subject to the five passions the same as  
the physical plane.  
17 Sant Mat does not advocate asceticism, nor  
is it helpful. A settled means of income with settled  
home life give comforts which are conducive to Bhajan.  
They are denied to ascetics. As said elsewhere in this  
letter, old habits go slowly and new habits are not formed  
quickly either. The training of the mind, like the  
training of a horse or like the training of a child in  
making them useful is a slow affair. It is a lifelong  
work. Slow and steady wins the race. When Shabd  
practice becomes tasteful, all other tastes become flat.  
18 —There is antagonism between Namandkam. Nam  
is another name for Shabd, and kam means sex lust.  
Nam or Shabd lifts the soul inward and upward, and  
kam pulls it downward from the eye center. The  
sexual relation of husband and' wife has been very  
much misunderstood and abused. In this respect  
a biologist even treats man as an animal, and calls this  
relation a mere biological function and no better.  
He is yet ignorant of the higher potentialities of man.  
Those who are familiar with this great aspect of man

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他们到处看到 Shabd 在行动。最高和最低阶段的所有创造形式都是 Shabd 的不同方面。

16—正如在物质层面上有不同类型人口的大陆和国家，在灵性层面上也是如此。这样一个地方就是天堂，那里居住着 Houris。穆斯林称之为“巴哈什特”，印度教徒称之为“斯瓦格”——名称不同，但地方相同。这个地方受业力法则和轮回转世的影响。它不是一个永久居住地，不值得居住，而是一个应避免的地方，是负面力量阻止灵魂上升的设计。整个灵性层面与物质层面一样，都受五种激情的影响。

17 圣玛特不提倡苦行，这也没有帮助。稳定的收入和稳定的家庭生活提供了有利于赞歌的舒适。这些被苦行僧所剥夺。正如在这封信的其它地方所说，旧习惯慢慢改变，新习惯也不容易形成。心灵的训练，就像训练马或训练孩子使其有用一样，是一个缓慢的过程。这是一项终身的工作。慢而稳才能赢得比赛。当声音实践变得有味道时，所有其他味道都变得平淡。

18 —纳曼坎之间存在对抗。纳是沙布的另一个名字，卡姆意味着性欲。纳或沙布将灵魂提升向内和向上，而卡姆则从眼睛中心将其拉向下方。夫妻之间的性关系被严重误解和滥用。在这方面，甚至生物学家也将人视为动物，并称这种关系仅是生物功能，并无更多价值。他仍然不了解人的更高潜能。那些熟悉人这一伟大方面的人

3 4 6 SPIRITUAL GEMS  
have treated this sexual relation as something sacred,  
and laid down rules for preserving its sanctity. Man  
dissipates himself and his energies in sexual intercourse.  
He would be healthier if he were to conserve this  
energy and would be God-like if he were to use it in  
spiritual uplift.  
With the longing to go within and the hearing of  
the Sound Current becoming tasteful, the indulgence or  
play in sex decreases and ultimately becomes hateful,  
and is automatically given up, like other bad habits,  
such as anger, greed and so forth.  
I want you to do Bhajan and make progress in it.  
This will please me most. This is the present which the  
Master will always accept.  
Jesus Christ initiated people by connecting them  
with the Holy Ghost — the Word — the Shabd. There-  
in lies His greatness. And naturally, only those who  
have some experience of this Shabd can appreciate  
what service He did for people. His Sermon on the  
Mount is good. It is a moral teaching which can be  
lived in practice on the strength of Shabd only. If  
Shabd is missing, no one can live up to this moral  
teaching. I wish you could make the eye center your  
home, make contact with the Shabd and become a true  
Christian.  
The Simran or the Repetition of the Names will  
cleanse your abode in the eye center, eliminating other  
thoughts. The stars, the sun, the inoon and the Master  
will decorate it.  
There are ten different sounds going on ceaselessly  
in the eye center. You have experienced some of them.  
Out of the ten, only two — the Bell and the Conch —  
are to be sought out; the other eight are to be rejected.  
The Bell and the Conch will take us to the regions

3 4 6 精神宝石 熟悉这一伟大方面的人将这种性关系视为神圣，并制定了维护其圣洁的规则。人类在性行为中消耗自己和他的精力。如果他能够保存这种能量，他会更健康；如果他能够用它来提升精神，他会像神一样。

随着对内在世界的渴望和对声音之流的聆听变得愉悦，对性的放纵或游戏减少，最终变得令人厌恶，就像其他坏习惯一样，如愤怒、贪婪等，自然而然地被放弃。

我希望你在 Bhajan 上取得进步。

这会让我最高兴。这是大师永远都会接受的礼物。

耶稣基督通过将人们与圣灵——言语——声音相连来启迪他们——这便是他的伟大之处。自然，只有那些有过这种声音体验的人才能欣赏他为人们所做的事情。他的登山宝训很好。这是一门可以在声音的力量下实践的生活道德教诲。如果缺少声音，没有人能够达到这种道德教诲的高度。我希望你们能将眼睛中心作为你们的家园，与声音建立联系，成为一个真正的基督徒。

西姆兰或名字的重复将净化你的居所，在眼睛中心消除其他思绪。星星、太阳、月亮和大师将装饰它。

眼睛中心持续进行着十种不同的声音。你已经体验过其中的一些。在十种声音中，只有两种——钟声和螺号——需要寻找；其他八种声音需要被拒绝。钟声和螺号将带领我们进入那些地区

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 4 7  
above; others are local. But so long as the Bell has  
not been grasped, any other sound that is audible is  
good enough and one should stick to it. When the  
concentration will increase, this audible sound will  
give place to some other finer than this, and that in its  
turn to something finer and sweeter still. Ultimately,  
the real Bell will be audible.  
The success depends upon the concentration.  
The nearer your attention to the eye center, the louder  
and clearer will the sounds become, arid that which  
is hidden and indistinct from a distance will be clear  
when you are near it. Light will also increase with the  
increase in concentration. All the instruments used in  
an orchestra are audible when we are close to it, but  
only the drum when we are far off. The same is the  
case here. When our attention is held in the body,  
we are far off from the eye center, the place of the inner  
music, and when the attention has vacated the body  
and is concentrated in the eye center, we are close to it.  
Every time we are in the eye center we can sort out and  
catch the Bell Sound, but when away from this center,  
we miss it and others as well. The sounds are there  
all the time, only we are out.  
Regarding perspiring profusely (during meditation),  
particularly around the head, when the room is not hot,  
you attempt to go within by forcing your attention  
inward. Any strain or pressure or force, physical or  
mental, should be avoided in attempting to concentrate.  
Sit in the eye center with an easy mind and repeat the  
Names. Concentration will follow as a matter of  
course. Cycling is easy but look at the man who is  
learning to ride a cycle. He is perspiring because he  
applies his force wrongly.  
I am very pleased with your work. You may

玛哈拉杰·萨万·辛格 Jl 的信件 3 4 7

铃和海螺将带我们进入上方区域；其他都是当地的。但只要铃没有被掌握，任何可听到的声音都足够好，人们应该坚持它。当专注力增强时，这个可听到的声音将让位给一些比这更细腻的声音，然后那个声音又转而变成更细腻、更甜美的东西。最终，真正的铃声将能被听到。

成功取决于专注。

越靠近眼睛中心，声音就会越响亮、越清晰，而那些从远处看隐藏和模糊不清的东西，当你靠近时就会变得清晰。随着注意力的集中，光线也会增加。当我们靠近乐队时，乐队中使用的所有乐器都是可听见的，但当我们远离时，只有鼓声。这里也是一样。当我们的注意力被身体所吸引，远离眼睛中心，也就是内在音乐的地方时，我们离它很远；而当注意力离开身体，集中在眼睛中心时，我们就靠近它了。每次我们处于眼睛中心时，我们都可以整理和捕捉到铃声，但当我们远离这个中心时，我们就错过了它和其他声音。声音始终存在，只是我们离开了。

关于大量出汗（在冥想期间），尤其是在房间不热的时候，你试图通过将注意力内收进入内心。在尝试集中注意力时，应避免任何紧张、压力或力量，无论是身体上的还是心理上的。以轻松的心态坐在眼睛中心，重复名字。集中注意力将自然而然地跟随。循环是容易的，但看看那个正在学习骑自行车的人。他出汗是因为他错误地运用了力量。

我对你的工作非常满意。你可以

3 4 8 SPIRITUAL GEMS  
write as often as you like. Your letter is always  
welcome.  
199. Before sitting down for meditation please  
clean your mind of all mental fogs and worldly attach-  
ments. Concentration would then be easy and quick.  
Saints are Love personified, and They love not only  
Their disciples but all creation and all around Them.  
They look upon the whole creation with love and  
kindness.  
To the Master, His spiritual children are dearer  
than the offspring of the flesh. The latter are entitled  
to his worldly property but His spiritual children would  
succeed to His spiritual wealth. You, as disciples, are  
dearer to me than my own sons.  
It is not an easy job to reach the eye center. It  
requires years of patience and persevering labor.  
You are welcome to ask as many questions as you  
like, to clean the mind of all doubts. Please do repeat  
any question, the answer to which is not clear to you.  
The Radiant Form of the Master may seem to be  
far away like the Evening Star of Wagner's Opera, but  
still it is within you. It is not far away. There is a  
veil between you and It, and it will be torn by your love  
and labor.  
Your two poems were read out and explained to  
me. Both are very pathetic and true. If the world  
were to follow Christ or Sant Mat there would be no  
war and strife.  
200. Some of the questions in that letter are  
answered herein; others, as was said in my previous  
letter, should be left over till you have gone within.

3 4 8 精神宝石 你可以随心所欲地写。你的信总是受欢迎的。

199. 在坐下冥想之前，请清除你心中的所有思想迷雾和世俗牵绊。那时，集中注意力就会变得容易且迅速。

圣人就是爱的化身，他们不仅爱他们的门徒，也爱所有创造物和周围的一切。他们以爱和善意看待整个创造。

致大师，他的精神子女比血肉之躯的子女更珍贵。后者有权继承他的世俗财产，但他的精神子女将继承他的精神财富。你们作为门徒，对我来说比我的亲生儿子还要珍贵。

达到眼球中心并非易事。这需要多年的耐心和坚持不懈的努力。

欢迎提出您想问的任何问题，以清除所有疑虑。请重复任何您觉得答案不清晰的提问。

大师的辉煌形态可能看起来像瓦格纳歌剧中的晚星一样遥远，但它仍然在你之内。它并不遥远。你与它之间有一层帷幕，它将被你的爱和劳动撕裂。

你的两首诗被朗读并解释给我听。都很感人且真实。如果世界能追随基督或圣玛特，就不会有战争和纷争。

200. 那封信中的某些问题在此得到解答；其他问题，正如我在上一封信中所说，应留待你进入其中后再解决。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 4 9  
With His physical form the Master comes in  
contact with people, gives the Creator's message that  
they have gone astray, that the Path (Nam) lies within  
them, and that if they choose to go back to Him they  
will get all the assistance right here in this world as well  
as on the inner journey. He removes their doubts,  
answers their queries, Himself does what He preaches,  
and by His word and action creates confidence in  
people and attracts them to Himself. Those who  
accept Him, He initiates personally (or through some  
other chosen person), that is, connects them with'  
Nam, and with His Radiant Form takes His seat in  
the eye center of the disciple; and gives necessary (as  
He thinks proper) spiritual guidance which, of course,  
the disciple is not aware of, till he has entered the eye  
center and made contact with His Radiant Form.  
The physical form, therefore, is meant to explain  
the teaching of Sant Mat, clear the doubts and difficul-  
ties of people, and encourage the disciple in meditation.  
As all people are held away from the eye center  
and play on the sense plane because they are attached  
to forms, which are themselves playing on the sense  
plane, therefore it is natural that if people were to  
contemplate on and attach themselves to a form  
which does not play on the sense plane but plays on the  
spiritual plane, beyond the matter and the mind planes,  
they will be pulled up from the sense plane into the eye  
center. It pulls up while other forms pull down.  
Contemplation on the physical form of the Master,  
therefore, is a very great help in concentration and will  
take the soul upward to the Radiant Form. But it is  
not easy to hold onto this Form in contemplation. The  
mind, being dirty, runs again and again to dirt-laden  
forms and does not stick to It. To hold onto it in

玛哈拉杰·萨万·辛格 Jl 的信件 3 4 9

他的身体形态使大师与人们接触，传达创造者的信息，告诉他们已经迷失，道路（名）就在他们内心，如果他们选择回到他那里，他们将在这个世界以及内在旅程中得到所有帮助。他消除他们的疑虑，回答他们的疑问，亲自践行他所教导的，通过他的言语和行为在人们心中建立信心，吸引他们靠近自己。那些接受他的人，他亲自（或通过其他选定的人）启动，即与他们连接“名”，并以他光辉的形态坐在弟子的眼中心；并给予必要的（他认为适当的）精神指导，当然，直到弟子进入眼中心并与他的光辉形态接触，弟子是不会意识到的。

物理形态因此旨在解释圣玛特教义，消除人们的疑惑和困难，并鼓励弟子进行冥想。

所有人因附着于形式而远离视觉中心，在感觉层面上进行活动，因为这些形式本身也在感觉层面上活动，因此，如果人们沉思并附着于一种不在感觉层面上活动而在精神层面上活动、超越物质和心灵层面的形式，他们将被从感觉层面拉升至视觉中心。它在其他形式下拉的同时提升。

沉思于大师的物理形态，因此，对于集中注意力非常有帮助，并将灵魂提升至光辉形态。但保持这种形态的沉思并不容易。心灵因污秽而反复趋向充满污垢的形态，无法附着于其上。要保持在

3 5 0 SPIRITUAL GEMS  
contemplation depends on the purity of the mind or,  
in other words, on the love of the disciple for the Master.  
There are cases of pure souls which have gone in  
concentration at the very time of Initiation. But such  
cases are rare. Therefore, the usual method of  
Repetition of Names is recommended for purifying the  
mind and bringing concentration. If this is done with  
love, and has been intellectually grasped as correct,  
it brings in concentration and one can feel daily how  
far the attention has been withdrawn from the body.  
By Repetition one can cross the stars, the sun,  
and the moon regions, and make contact with the  
Radiant Form of the Master. This is as far as Repetition  
will take the attention. The course of Repetition ends  
here.  
Dhyan is to make the attention stay there. This  
Form, being so beautiful, attracts the attention and this  
attraction, when fully developed, gives the attention  
the power to stay there. So long as Dhyan is incom-  
plete, the soul goes that far with the help of Repetition,  
but comes back. When one has merged his petty  
self in It and lost his I-ness, then the Radiant Form  
talks as we talk here outside, and replies to enquiries  
and guides him to the higher regions. The sweet Bell  
Sound exercises its magnetic influence and the soul  
commences the spiritual journey, the Master giving the  
necessary help and guidance and, step by step, taking  
him to the Creator in Sachkhand.  
All this depends primarily on the disciple's love  
and effort. It can neither be purchased nor had for  
the asking. One has to detach himself from his  
possessions, his relations, his own body and mind and,  
doing all his worldly duties, be detached in attachment,  
be in the world and yet not worldly.

精神宝石沉思依赖于心灵的纯净，换句话说，依赖于弟子对师傅的爱。

有些纯净的灵魂在启蒙时刻就进入了专注状态。但这种情况很少见。因此，推荐使用重复念名的常规方法来净化心灵和集中注意力。如果这样做是出于爱，并且已经从智力上理解为正确，它将带来专注，人们可以每天感受到注意力从身体中抽离有多远。

通过重复，人们可以穿越星星、太阳和月亮的区域，并与大师的辉煌形态取得联系。这就是重复所能引导注意力的极限。重复的课程在这里结束。

Dhyan 使注意力停留在那里。这个形式如此美丽，吸引了注意力，这种吸引力在充分发展后，赋予了注意力停留在那里的力量。只要 Dhyan 不完整，灵魂在重复的帮助下会走到那里，但又会回来。当一个人将他的小我融入其中并失去自我意识时，那么光辉的形式就像我们在这里外面说话一样，回答询问并引导他进入更高的领域。甜美的钟声发挥其磁力影响，灵魂开始精神之旅，大师提供必要的帮助和指导，并逐步引导他将它保持在心中，直至达到 Sachkhand 的创造者。

这一切主要取决于弟子的爱和努力。它既不能购买，也不能轻易获得。一个人必须从他的财产、关系、自己的身体和心灵中解脱出来，在他履行所有世俗职责的同时，保持超脱，身处尘世却又不为尘世所累。

MAHARAJ SAWAN SINGH Jl'S LETTERS 351  
If one succeeds in establishing himself in the  
Ttadiant Form during his life time, he should consider  
himself lucky. He sits at the top of the physical world.  
There is nothing in this world with which this state  
can be compared. It stands by itself. It gives a  
unique type of peace.  
No limit can be placed as to how the Master  
awakens souls with His physical form. Sometimes a  
person is in one country and the Master is in another  
and the two have not met before. Even then the Form  
of the Master has gone to him, come in contact with  
him, awakened him and talked to him. But full  
explanation and secret of the Path is given only when  
they meet. The person, on meeting, realizes that he  
came in contact with this Form at such and such a  
place.  
It is the business and duty of every disciple to make  
his mind motionless and reach the eye center. The  
duty of the Master is to help and guide on the Path.  
To control the mind and senses and open the tenth  
door depends on the disciple's efforts. If there is any  
difficult work in the world it is the fight with the mind.  
Because the soul is positive and the mind is negative,  
therefore the teachings and Satsangs of the Master are  
to encourage the soul and make it stand against the  
mind, fight it, and win the battle. When the mind has  
gone in, it tastes sweetness such as it has never before  
tasted in worldly objects. Then it becomes obedient,  
and faithful. So long as it has not tasted that sweetness,  
there is no greater enemy.  
The primary factor in this success is the effort  
of the disciple. Sometimes it so happens that the mind  
loses faith even in the Master and puts forth strange  
arguments in support of its case. This is the result

玛哈拉杰·萨万·辛格 Jl 的信件 351

如果一个人在一生中成功确立了他在 Ttadiant Form 的地位，他应该觉得自己很幸运。他坐在物质世界的顶端。在这个世界上没有任何东西可以与这种状态相比。它独立存在。它带来一种独特的平静。

没有限制可以放在大师如何以他的肉身唤醒灵魂上。有时一个人在一个国家，而大师在另一个国家，他们之前从未见过面。即便如此，大师的形象也到了他那里，与他接触，唤醒他，并与他交谈。但只有当他们见面时，才会给出完整的解释和道路的秘密。当人们见面时，他们会意识到他们在某个地方接触到了这个形象。

每个弟子的职责是使自己的心灵静止，达到眼神中心。导师的职责是在修行之路上帮助和引导。控制心灵和感官，开启第十道门，取决于弟子的努力。世界上任何困难的工作都是与心灵的斗争。因为灵魂是积极的，而心灵是消极的，所以导师的教诲和 Satsangs（精神集会）是为了鼓励灵魂，让它与心灵对抗，战斗并赢得战斗。当心灵进入时，它会尝到从未在世俗事物中尝过的甜美。然后它变得顺从和忠诚。只要它没有尝到那种甜美，就没有更大的敌人。

主要因素是弟子的努力。有时会发生这样的情况，心灵甚至对师傅也失去了信心，并提出奇怪的论点来支持自己的观点。这是结果

352 SPIRITUAL GEMS  
of past bad karma. Even rishis and yogis have been  
deceived by this cunning mind.  
The Master teaches and the disciple learns. The  
progress of the disciple depends upon how fast he learns  
his lessons. The efforts of the disciple and the grace-  
of the Master go hand in hand. Effort is rewarded with  
grace, and grace brings more effort. When a laborer  
gets his wages after a day's work, is the Master so  
unjust that He will keep back His grace from a diligent  
disciple?  
The Master's physical presence helps the disciple  
to attain concentration, if the disciple takes advantage  
of His presence. The Inner Master gives all the grace  
and help that the disciple is capable of receiving, no  
matter where he may be. The Master is within him.  
The photo is for recognizing the Master when any  
form appears, in time, inside. Contemplation of the  
photo will bring in concentration but the photo only  
will come inside. It will not speak, nor will it give any  
guidance. It is lifeless, a reflection of one's own mind.  
A large part of the world contemplates on the pictures  
of Christ and Krishna and other religious leaders. The  
pictures appear inside but remain silent and do not  
lead. Contemplation of a photo is a very poor type of  
practice. Contemplation of a photo is not sufficient.  
No good will result from contemplation of photos  
and pictures beyond concentration, and that too only  
if done for long periods.  
The contemplation of pictures of past Masters  
long dead, where even the pictures are imaginary, is  
absolutely useless, and the picture of the living Master  
is useful only in recognizing Him when any form  
appears inside. Therefore, for concentration, repetition  
is the normal method and photo is helpful only

352 过去恶业的精神宝石。即使是仙人瑜伽士也被这个狡猾的心智所欺骗。

大师教导，弟子学习。弟子的进步取决于他学习课程的速度。弟子的努力和大师的恩典相辅相成。努力得到恩典的回报，恩典带来更多的努力。当劳动者在一天的工作后得到工资，大师难道会如此不公，拒绝给予勤奋的弟子恩典吗？

大师的物理存在有助于弟子达到专注，如果弟子利用他的存在。内在的大师给予弟子能够接收的所有恩典和帮助，无论他身在何处。大师在他内心。

照片用于在结果表出现时识别大师，及时地出现在内部。凝视照片会带来专注，但照片只会进入内心。它不会说话，也不会提供任何指导。它是无生命的，是自我心灵的反映。世界上很大一部分人在沉思基督、克里希那和其他宗教领袖的画像。画像出现在内部，但保持沉默，不引导。对照片的沉思是一种非常低级的修行。对照片的沉思是不够的。沉思照片和图片不会带来任何好处，而且只有在长时间进行的情况下才会如此。

对已故大师的画像进行沉思，即使这些画像都是虚构的，也是毫无用处的；而活着的大师的画像只有在任何形式出现在其中时才能用来识别他。因此，为了集中注意力，重复是正常的方法，照片只有助于

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 5 3  
in recognizing Him. The same principle applies to  
moving and talking pictures. There are no substitutes  
for the living Master. So long as one has not come  
face to face and talked to a Master, no contemplation  
is possible in the real sense of the term. When, by  
repetition, one goes inside and meets His Radiant Form  
beyond the sun and the moon regions, the photo will  
help in recognizing Him.  
Surat means soul The Bell Sound is Shabd.  
When the soul hears the Bell Sound, it likes it and loves  
it. On hearing it, the mind and the soul begin to  
stay inside but the Sound will not lift them up because  
they are not in its magnetic sphere. It is heard from  
a distance and has no pulling power. Therefore, one  
has to go to It by crossing the stars, the sun and the  
moon with the help of Repetition, and stay there with  
the help of Dhyan. The lifting of the soul to higher  
regions is the business of Shabd. The Master gives  
help and guidance, and Shabd lifts up. If there is no  
lift, there is not much good in hearing the Shabd from  
a distance. The hearer is in Pinda and the Shabd  
comes from Anda. The hearer has no control over it.  
If sound is audible at the time of Repetition, then  
pay no attention to it. Pay attention to Repetition only.  
When listening to the Sound, then pay attention to  
Sound only and ignore Repetition. One thing at a  
time. Only one work can be done at one time,  
attentively and successfully. One moment attention in  
Sound and the next moment in Repetition is not proper.  
The prayer wheel is a useless thing. We are to  
bring the mind and the soul in concentration within  
us. When attempt is to hold the attention inside, who  
is there to attend to the prayer wheel outside?  
So long as the thousand-petalled lotus has not

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重复是正常的方法，照片只有在识别他时才有帮助。同样的原则适用于动态和谈话图片。没有替代活着的导师。只要一个人没有面对面地与导师交谈，就不可能在真正意义上进行沉思。当通过重复，一个人进入内部并在太阳和月亮区域之外遇见他的光辉形象时，照片将有助于识别他。

苏拉特意味着灵魂，铃声是声音。

当灵魂听到钟声时，它喜欢并爱它。听到它时，心灵和灵魂开始留在内部，但声音不会将它们提升起来，因为它们不在其磁场范围内。它从远处听到，没有吸引力。因此，一个人必须通过重复跨越星星、太阳和月亮来到它那里，并在那里借助冥想停留。灵魂提升到更高区域是声音的工作。上师提供帮助和指导，声音提升。如果没有提升，那么从远处听到声音并没有多少好处。听者处于皮纳状态，声音来自安达。听者无法控制它。

如果重复时声音可闻，则不予理会。只关注重复。在听声音时，只关注声音，忽略重复。一次只做一件事。一次只能完成一项工作，专心且成功。一次注意声音，下一次注意重复是不恰当的。

经轮是无用的东西。我们应该在我们内心集中精神和灵魂。当试图将注意力保持在内部时，谁会去关注外部的经轮呢？

只要千瓣莲花尚未

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been reached, the Bell Sound is to be listened to and  
from this lotus onward, the Conch. When one is in  
dream, the attention is in the throat center, and when  
consciously awake, the attention is in the eye center.  
So one can easily distinguish whether one was in dream  
or was awake.  
There is no end to the scenes and sights within, in  
the region of the eye center. The scenes are the  
creation of the five elements in their fine form, just as  
the scenes in the physical world are due to the coarse  
form of the five elements. One should not pay any  
attention to them. The progress on the journey stops  
when a traveler busies himself in sight seeing. If the  
scenes and sights come in the way, let them come  
but pay no attention to them. Pay attention to  
Repetition.  
The soul rises on the current of Shabd and returns  
on the same current. It has four rates of speed, like  
that of:—  
1 — the Ant, in — Pinda,  
2 — the Spider, in — Anda,  
3 — the Fish, in — Brahmand, and  
4 — the Bird in — Sachkhand, respectively.  
The ant rises on the wall, falls and rises again — a  
slow and laborious process. This is our state in the  
process of withdrawing the current from Pinda, that is,  
from the nine portals of the body to the Radiant Form  
of the Master.  
In Anda the soul is like the spider which comes  
down from the roof to the floor, goes up again on its  
own fibre, and is independent of the wall.  
In Brahmand the soul is like a fish which goes up-  
stream.

3 5 4 精神宝石已达到，要聆听钟声，从此莲花开始，是螺号。当人在梦中时，注意力在喉咙中心，当有意识地醒来时，注意力在眼睛中心。因此可以轻易地区分自己是在梦中还是在清醒中。

内心景象和景色无穷无尽，在视觉中心区域。这些景象是五行在其精细形态下的创造，正如物理世界中的景象是由于五行的粗糙形态。人们不应对此给予任何关注。当旅行者在观赏风景时，旅程的进展就会停止。如果景象和景色挡道，就让它们来吧，但不要关注它们。关注重复。

灵魂随着“声音”的潮流上升，并在同一潮流中回归。它有四种速度，类似于：——

1 —蚂蚁，在 — 斐济

2 — 蜘蛛，在 — 安达

3 — 鱼在 — 布拉马�，和

4 — 鸟在萨奇罕，分别。蚂蚁在墙上爬起，落下又爬起——一个缓慢而费力的过程。这是我们从 Pinda（即从身体的九个门户到大师的发光形态）撤回当前状态的过程。

在安德，灵魂就像从屋顶爬到地板上的蜘蛛，又自己沿着纤维爬上去，独立于墙壁。

在梵天，灵魂就像逆流而上的鱼。

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And in Sachkhand the soul is like a bird that comes  
from the top of a mountain, straight to the earth below,  
and rises up from the earth to the top without any  
hindrance. This last state is of Saints who go like a  
bird from the physical plane to Sachkhand and come  
back from Sachkhand to the physical plane,  
unobstructed by mind and matter.  
It is not necessary for every soul to go through  
the whole cycle of transmigration. For fuller under-  
standing one should cross the second region.  
Kabir did not descend lower than human life.  
He had to take up human form to teach humanity.  
This is the case with other ParamSants also.  
.. . Every sage calls the Lord of the region to which  
he has attained during his lifetime as his spiritual  
father, and the region as 'heaven'. Allah is the same  
as Niranjan; Kali of Ramakrishna represents the divine  
energy; but these things one should see for himself  
rather than try to grasp them intellectually.  
Your view that a soldier's career is inconsistent  
with Sant Mat is not sound. Guru Jaimal Singh had  
no hostile feeling towards the opposing combatants;  
in the evening He would go among them and they  
respected Him as a Sage. A soldier is like a sword in  
the hands of the Commander. The sword is not  
responsible, and the soldiers have not to account for  
their actions before Kal. Again, whatever one does with  
the permission of His Master, the Master is responsible  
for the consequences.  
The governance of this world is in the hand of  
Kal, and he has so arranged that no soul should go  
beyond his sphere. We should avoid injections so far  
as we can. Such minor points should not be stretched  
too far, for, if we do, we are soon lost in detail, life would

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在萨奇罕，灵魂就像一只从山顶飞来的鸟，直冲向地面，又从地面上升到山顶，毫无阻碍。这种最后的状态是圣者的状态，他们像鸟一样从物质世界飞往萨奇罕，又从萨奇罕返回物质世界，不受心灵和物质的阻碍。

每个人都不必经历整个轮回的整个过程。为了更深入的理解，一个人应该穿越第二个区域。

卡比尔没有低于人类生活的境界。

他不得不采取人类形态来教导人类。

这是其他 ParamSants 的情况。

每位智者都将他在一生中达到的地区的主称为他的精神之父，并将该地区称为“天堂”。安拉与尼兰詹相同；拉玛克里希纳的卡利代表着神圣的能量；但这些东西人们应该亲自去体验，而不是试图用智力去理解。

你的观点认为士兵的职业生涯与圣玛特不一致是不合理的。贾伊马尔辛格大师对敌对战斗者没有敌意；在傍晚时分，他会去他们中间，他们把他当作一位圣人来尊敬。士兵就像指挥官手中的剑。剑不承担责任，士兵在卡尔面前不必为自己的行为负责。再次强调，无论在主人的许可下做了什么，后果由主人负责。

这个世界的管理掌握在卡尔手中，他已经安排得很好，不让任何灵魂超出他的领域。只要可能，我们就应该避免注射。这样的小问题不应该过分夸大，因为如果我们这样做，我们很快就会迷失在细节中，生活就会

3 5 6 SPIRITUAL GEMS  
become impracticable, and Sant Mat unworkable.  
Emphasis should be on the practice of Nam and  
on going within, anyhow. If we stick to the trunk,  
the leaves and branches will take care of themselves.  
And, after all, injections are not so mischievous as evil  
thoughts are.  
... God is one; the structure of the human body is  
the same all the world over. The Way to reach God  
is through the human body. Nam is the Way within  
all, therefore it is one and the same for all creation.  
201. I am glad to know that my last letter con-  
taining replies to some 16-17 questions at last reached  
you. No, I have no reason to be offended as it is my  
seva (service) to clear doubtful points to seekers. Your  
questions will always be welcome but you should not  
mind the delay in receiving the replies, as I have  
my hands full and so also are those of my secretaries.  
They have a great number of letters to reply each day,  
besides other work which has been increased by the  
war controls. But it is a task of love and is carried  
out in the same spirit by us all.  
202. This is in relpy to your letter dated  
February 21st in which you repeat question 16 of  
your letter dated October 14th. "Imbued with the  
doctrine of non-resistance of Christianity" "Resist  
not evil" — "Love your enemies and them that hate you  
and spitefully use you", "without thought of reward  
or punishment". Let us examine the fundamentals  
of this doctrine. Our only but deadly enemy is our  
mind. Lust, anger, greed, attachment and pride

3 5 6 精神宝石 生活将变得不切实际，圣玛特也将无法实施。应强调对名号的实践和深入内心的修行。无论如何，如果我们坚持主干，枝叶会自行照料。而且，毕竟，注射剂并不像邪恶思想那样有害。

上帝是唯一的；人体结构在全世界都是相同的。达到上帝的方式是通过人体。那（Nam）是存在于万物之中的道路，因此对于所有创造物来说都是一样的。

很高兴得知我上一封信，其中包含对大约 16-17 个问题的回答，终于到达您手中。不，我没有理由感到冒犯，因为这是我为寻求者澄清疑问的服务。您的问题总是受欢迎的，但您不必介意回复的延迟，因为我手头有很多事情要做，我的秘书们也是如此。他们每天都要回复大量的信件，此外，由于战争管制，其他工作也增加了。但这是一项充满爱心的任务，我们所有人都以同样的精神来完成它。

202. 这是对您 2 月 21 日来信的回复，您在其中重复了 10 月 14 日来信中的第 16 个问题。“浸透了基督教非抵抗的教义”——“不要抵抗恶”——“爱你们的仇敌，恨你们的，以及那些恶意对待你们的人”，没有任何报酬或惩罚的念头。让我们来探讨这个教义的根基。我们唯一的但致命的敌人是我们的心灵。欲望、愤怒、贪婪、执着和骄傲

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are its agents. It is through these that the mind keeps  
us always out and on the move from our Home in the  
eye center, thereby binding us with this world; our  
actions becoming the cause of our rebirth and death  
and our eternal misfortune.  
The positive qualities — continence (chastity),  
forgiveness, contentment, discrimination and humi-  
lity— remain suppressed and ineffective. Pious  
resolutions and so-called prayers afford us no protection  
against these agents. Looking a bit minutely we find  
that when man's attention is confined to the Pind part  
of the body, he is literally full of evil, as the atten-  
tion is slave to the passions stated above. If this were  
not the case there should be no difficulty in attaining  
concentration and going in and up. If man were  
not to resist these evils, then these evils would keep  
him tied to the wheel of life and death forever. The  
doctrine, therefore, serves no useful purpose and is  
positively harmful. The soul would forever remain  
slave to the mind and would never attain Salvation.  
If we carry this doctrine to its logical conclusion,  
then we should not be an active or passive participant  
in any war; we should not be a party to the manufac-  
ture of and the trade in armaments and other sinews  
of war, including the atom bomb; no taxation for con-  
ducting a war should be justified; even the police force  
would have to be disbanded, for what we do not want  
to do ourselves, we would not be right in getting it done  
through others. The right of self-defence, allowed in  
the law of all civilized countries, would have to go also.  
The farmer is at war with insects, birds, animals and  
other enemies while raising crops, and if the farmer is  
to observe this doctrine in thought, word and deed,  
then goodbye farmer and farming, and to all others

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附件和骄傲是其代理人。正是通过这些，心灵使我们始终远离并不断移动，从眼中心的家出发，从而将我们与这个世界联系在一起；我们的行为成为我们轮回和死亡的原因，以及我们永恒的不幸。

积极品质——节制（贞洁）、宽恕、满足、辨别和谦卑——仍然被压抑和无效。虔诚的誓言和所谓的祈祷无法为我们提供对这些因素的防护。如果我们仔细观察，会发现当人的注意力局限于身体的一部分时，他实际上充满了邪恶，因为注意力是上述激情的奴隶。如果不是这样，那么达到集中和上升就没有困难。如果人不抵制这些邪恶，那么这些邪恶将永远将他束缚在生死轮回之中。因此，这种教义没有任何实际用途，而且肯定是有害的。灵魂将永远成为心灵的奴隶，永远无法达到救赎。

如果我们把这个教条推向其逻辑结论，那么我们就不应该在任何战争中扮演积极或被动的角色；我们不应该参与制造和贸易武器和其他战争工具，包括原子弹；进行战争的任何税收都不应该被正当化；甚至警察力量也必须解散，因为我们不愿意做的事情，我们也没有权利让别人去做。所有文明国家的法律都允许的自卫权也将不得不放弃。农民在种植作物时与昆虫、鸟类、动物和其他敌人作战，如果农民在思想、言语和行为上都要遵守这个教条，那么再见，农民和农业，以及所有人

3 5 8 SPIRITUAL GEMS  
who live on his produce. Again, we see that man is  
constantly at war with Nature for self-preservation — in  
observing sanitation, and in the control and cure of  
disease; and if he is to ignore these, then man would  
soon come to his end. This way of interpreting the  
doctrine means that man and his civilization must dis-  
appear, if the doctrine is to survive. So nothing has  
been gained from this hair-splitting, and the very  
object of human life has been missed. Surely this,  
could not be the intention of the giver of this doctrine.  
The doctrine has been misunderstood.  
The evil has to be resisted and conquered. All  
Saints, including Lord Jesus, give us the Word, the  
practice of which would lift man up from Pinda to  
Anda and higher regions, thereby generating in him  
the strength to conquer the evil in him and attain  
Salvation, which is the object of human life. When  
the key — the Word — is missing, the doctrine of "non-  
resistance to evil" remains a dead letter. It has  
been said in previous letters that our viewpoint on  
life changes rapidly with every little travel on the  
spiritual journey within ourselves :  
The senses are detached from the objects; the  
mind no longer runs through senses; the attention is  
held by the Word within; the evils — lust, anger and  
so forth — run out from within, finding the place too hot  
for them, and they go out one by one in the form of  
children, not secretly but declaring openly that in the  
presence of the Word they cannot remain within.  
When the evils have been conquered and turned  
out, their place is taken by the positive qualities; then  
strife and struggle give place to peace and tranquility.  
And the higher the rise is within, the greater is the  
harmony with the Word and His creation. Then

3 5 8 精神宝石，生活在他的产物上。再次，我们看到人类为了自我保存而不断与自然作战——在观察卫生、控制和治疗疾病方面；如果他忽视这些，那么人类很快就会走到尽头。这种解释教义的方式意味着，如果教义要生存下去，那么人类和他的文明必须消失。所以这种吹毛求疵并没有得到任何收获，而且人类生活的目的也被忽视了。当然，这不可能就是传授这种教义的人的意图。

该教义被误解了。

邪恶必须被抵抗和征服。所有圣人，包括耶稣基督，给予我们话语，实践它将使人类从 Pinda 提升到 Anda 以及更高的领域，从而在他身上产生征服自身邪恶和达到救赎的力量，这是人类生活的目标。当关键——话语——缺失时，“不抵抗邪恶”的教义就成了一纸空文。在之前的信中已经说过，我们的人生观随着在我们内心精神旅程中的每一次小小旅行而迅速改变：

感觉与物体分离；心灵不再通过感觉运行；注意力被内在的词所吸引；邪恶——欲望、愤怒等等——从内在消散，发现这个地方对他们来说太热了，它们一个个以孩子的形式出去，不是秘密地，而是公开地宣称在词的面前，它们无法留在其中。

当邪恶被征服并驱逐出去后，它们的位置被积极的品质所取代；那时，斗争和挣扎让位于和平与宁静。内在的提升越高，与道及其创造的和谐就越伟大。那时

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the doctrine of non-resistance to evil, or putting it  
positively and at a much higher level as the doctrine  
of charity, mercy and love, is seen as the handmaid of  
the Word, and comes into action automatically. And  
wrhen it becomes dynamic and dominating, the doc-  
trine of non-resistance to evil acquires a new meaning.  
The evil is seen as a mere weakness which is easily  
tolerated in the hope that, properly handled, it can  
be overcome. The parents' love, with their gentle but  
firm handling of their children, gives them good breed-  
ing. The teachers' love and handling makes them  
good citizens. The church does its bit. But the  
Saints' love and handling makes them Saints. Parents,  
teachers and church work in very narrow spheres and  
have their limitations. They teach toleration and do  
good work but do not eradicate evil, and without its  
eradication, the strength "to love your enemies and  
them that hate you and use you spitefully" does not  
develop.  
The whole beauty, therefore, lies in the Word and  
its practice. Because the Saints are rare and the Word  
cannot be had except from a living Saint, and the  
practice of the Word is no joke, and without the grasp  
of the Word there is no awakening of the soul, no  
victory over the mind and senses, no development of  
the positive qualities and no banishment of evil; the  
man, no matter how intellectual, remains an animal.  
He imitates Saints without the strength of Saints, glibly  
talks of their doctrine but cannot live up to it, with the  
result that there is a clash in the doctrine and the facts  
of daily life and warfare.  
Suffice it to say, therefore, that people abstain  
from adultery, meat, eggs and intoxicants, particularly  
alcohol, and practise the Sound Current, go in, turn

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非抵抗邪恶的教义，或者更积极地、在更高层次上称之为仁慈、怜悯和爱的教义，被视为圣言的仆人，并自动发挥作用。

当它变得动态和主导时，非抵抗邪恶的教义获得了新的意义。邪恶被视为一种微不足道的弱点，人们容易容忍，希望经过适当的处理，可以克服。父母的爱心，以及他们对孩子温柔而坚定的管教，使他们具有良好的教养。教师的爱心和管教使他们成为好公民。教会也在尽自己的努力。但圣徒的爱心和管教使他们成为圣徒。父母、教师和教会的工作范围非常狭窄，有他们的局限性。他们教导容忍并做好事，但并不根除邪恶，而没有根除邪恶，就无法发展“爱你的敌人、恨你和恶意对待你的人”的力量。因此，所有的美都在于言语及其实践。因为圣徒是罕见的，除了活着的圣徒之外，无法得到言语，言语的实践并非儿戏，而没有对言语的掌握，就没有灵魂的觉醒，没有战胜心灵和感官，没有积极品质的发展，也没有邪恶的驱逐；无论多么有学问的人，仍然只是动物。 他模仿圣徒却缺乏圣徒的力量，轻易谈论他们的教义却无法践行，结果在教义与日常生活的实际和战争中产生了冲突。因此，只需说，人们戒除通奸、肉类、蛋类和酒类，尤其是酒精，并实践纯净之流，进入，转向

3 6 0 SPIRITUAL GEMS  
out the evils and take charge of their house, and thereby  
qualify themselves for observing the doctrine in practice;  
which means tolerating the weaknesses in others on  
the strength of the love and harmony generated by going  
within, and lifting them up more by example than by  
precept. A person with a good robust physique is an  
advertisement of strength which spontaneously induces  
and encourages the weak to be like him.  
The uplift and the good that a Saint does may be  
judged from the fact that if a true Saint is walking, some  
insects must die if they happen to come under His feet,  
and these insects are lifted to the human stage in the  
next birth. If a Saint sits under the shade of a tree  
or eats its fruit or brings it or a part of it in His use,  
the tree is given the human status. The same applies to  
an animal in the service of a Saint. Even a chance gaze  
by a Saint on a bird, is sufficient to lift the bird to the  
top rung of the evolutionary ladder; and when He  
initiates a person and connects him with the Word, He  
opens the way to Salvation. Guru ISanak says a Saint  
saves millions, by using only a tiny particle of Nam.  
A word about "duty and action without thought  
of the fruit of action". The idea is good and appeals  
to reason. It is easily said. The difficulty is in bring-  
ing it into practice. So long as the attention is confined  
to Pinda we are under the influence of mind, and desire  
is its necessary concomitant. When the attention is  
attached to Nam and tastes its sweetness, the mind goes  
under and so does desire. Therefore,, when the atten-  
tion is firmly held by Nam, only then the action can be  
done without the thought of reward, and only then,  
while 'doing' is one 'not doing', but not earlier.  
With this background it is evident that only the  
Saints, who live in the spiritual regions beyond the

精神宝石：消除邪恶，掌管自己的家，从而在实践上符合教义；这意味着在内心的爱和和谐的力量上，容忍他人的弱点，并通过榜样而非说教更多地提升他们。一个体格健康的人是力量的广告，它自发地诱导和鼓励弱者像他一样。

提升和圣人所做的善行可以从以下事实来判断：如果一个真正的圣人在行走，如果有些昆虫恰巧踩在他的脚下，这些昆虫将在下一世被提升到人类阶段。如果一个圣人在树的阴凉下坐着，或者吃它的果实，或者用它或它的部分来使用，这棵树就被赋予了人类地位。同样的情况也适用于为圣人服务的动物。即使是圣人偶然看一眼一只鸟，也足以将这只鸟提升到进化阶梯的顶端；当他引导一个人并与他连接上话语时，他打开了通往救赎的道路。Guru ISanak 说，圣人通过仅使用一小粒“那姆”就拯救了数百万的人。

关于“不计后果的行动与责任”。这个想法很好，符合理性。说出来很容易。困难在于将其付诸实践。只要注意力局限于 Pinda，我们就会受到心灵的影响，欲望是其必然伴随。当注意力转向 Nam 并品尝其甜美时，心灵就会沉沦，欲望也是如此。因此，当注意力被 Nam 牢牢控制时，只有那时，行动才能在没有奖励思想的情况下进行，而且只有在“做”的时候是“不做”，而不是更早。

在这个背景下，显然只有那些生活在超越物质世界的灵性区域中的圣徒，

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mind spheres, live non-violently. They emphasize the  
practice of the Word and advise people to live non-  
violently in the hope that a cool and charitable dis-  
position would help in catching the Sound Current  
sooner. Persons engrossed in mind and matter, in  
lower regions, cannot live non-violently in thought,  
word and deed.  
A votary of Sant Mat, therefore, does his normal  
duty to his family, his town and country, and above  
all to himself and his Maker. If, for the preservation  
of peace, he is to enlist as a soldier, it is his duty to do so,  
for peace is a preludcto the practice of the Word. As a  
farmer he is justified in taking normal measures for the  
protection of crops, for the maintenance of human life.  
Dairying is good, but the raising of stock for meat  
and fur, and work in slaughter houses are avoidable  
and should be avoided.  
Transfusion of blood is becoming common in  
modern medicine and cannot be avoided, for doctors  
have no alternative.  
Enough, therefore, if so long as the contact with  
the Master's Radiant Form has not been made, the  
restrictions laid down regarding food and drink are  
observed in practice, and the Word receives its full  
share of time with love and faith. When the contact  
has been made, the devotee will be sensitive enough to  
know for himself what is good for him and what is  
harmful, and if in doubt, can get a direct answer from  
the Master within.  
Q,. 2 — Blood transfusion is permissible as it does  
not involve killing. To make a distinction in donors  
as meat eaters or otherwise may make it impracticable  
in emergency. The Word is the one cure for all  
contaminations, old and new.

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生活在心灵领域之外的灵性区域的人，过着非暴力的生活。他们强调《圣经》的实践，并建议人们以非暴力的方式生活，希望冷静和慈善的态度能帮助他们更快地捕捉到声音电流。沉迷于心灵和物质、处于较低层次的人，无法在思想、言语和行为上过着非暴力的生活。

虔诚于圣玛特的人因此履行他对家庭、城镇和国家的正常职责，最重要的是对他自己和造物主。如果为了维护和平，他必须参军，那么他有责任这样做，因为和平是实践圣言的序曲。作为一个农民，他有权采取正常措施保护农作物，维护人类生命。

乳牛业是好的，但饲养肉牛和皮毛动物以及屠宰场的工作是可以避免的，应该避免。

输血在现代医学中变得普遍，无法避免，因为医生没有其他选择。

足够了，因此，只要没有与大师的发光形态建立联系，关于食物和饮料的规定在实践中得到遵守，而且话语在爱与信仰中得到充分的时间。当建立联系后，信徒将足够敏感，能够自己知道什么对他有益，什么有害，如果有疑问，可以直接从内在的大师那里得到答案。

输血是允许的，因为它不涉及杀害。在捐献者中区分食肉者或其他可能使紧急情况下的操作不切实际。圣经是治疗新旧污染的唯一良药。

3 6 2 SPIRITUAL GEMS  
Q. 3 — If the disciple sticks to the Sound Current,  
Kal does not interfere. The Master is there to guide  
him. When a person commits no offence he is not  
afraid of the law and jail.  
Q. 4 — There is only one Regent in each region.  
They are the guardians of the Road of Sound Current  
on which the devotees of Sound Current go to their  
Home in Sachkhand.  
Q. 5 — Kal and the Regent of Trikuti is one and  
the same. From Trikuti downward this Negative  
Power becomes more active, and in the two regions  
above Trikuti it is less active. The power of the soul  
increases enormously in higher regions.  
The idea of typing any letter or a part of it by  
individuals for their own benefit is good.  
"Is there any way by which the feeling of the Holy  
Presence can be raised to the eye center for concentra-  
tion?" This feeling is itself the result of Simran. So  
with the increase in time given in Simran, and care-  
fully watching that the mind remains engaged in  
Simran and sticks to the eye center, concentration will  
be achieved quickly.  
"If one feels the Current.. . or their value?" This  
sensation is good and is a sign of the attention getting  
loose from matter. With further approach of the  
attention towards the eye center, the separation from  
matter will be complete. Please see that there is no  
strain on breathing. Go in with love. When such  
feeling is there, the time in that posture should be  
increased.  
... and was very glad to read your poem regarding  
the coming of the Noble Guest.  
The incident referred to in Dr. Johnson's book  
took place many years ago on the occasion of my first

3 6 2 精神宝石 Q. 3 — 如果弟子坚持于音流，卡拉不会干扰。导师在那里引导他。当一个人不犯过错时，他不怕法律和监狱。

Q. 4 — 每个地区只有一位摄政王。

他们是声音之流的守护者，信徒们通过声音之流前往萨奇罕的家园。

Q. 5 — 卡尔和特里库提的摄政者是同一个人。从特里库提向下，这种负面力量变得更加活跃，而在特里库提上方的两个区域，它则相对不那么活跃。灵魂的力量在更高区域中极大地增强。

打字任何字母或其部分以供个人自身利益的想法是好的。

是否有方法可以将神圣存在的感受提升到眼睛中心以进行集中？这种感受本身就是 Simran 的结果。因此，随着在 Simran 中给予的时间增加，并仔细观察心灵保持专注于 Simran 并坚持在眼睛中心，集中力将迅速获得。

如果感觉到了电流……或者它们的值？”这种感觉是好的，是注意力从物质中解脱出来的迹象。随着注意力进一步转向眼睛中心，与物质的分离将完全实现。请确保呼吸没有紧张。带着爱意进入。当有这种感觉时，在那个姿势中的时间应该增加。

...很高兴读到您关于贵宾到来的诗歌。

该事件发生在约翰逊博士的书中提到的许多年前，在我第一次

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visit to Rawalpindi, and the persons concerned were  
mostly Sikh priests who thought my sermon would  
adversely affect them. Before that, there had been  
no preaching on the internal philosophy of the Granth  
Sahib. It seemed to them new and a deviation from  
their orthodox beliefs. Subsequently, I have paid  
numerous visits to Rawalpindi and now the gathering  
there is so large that our big Satsang Hall is insufficient  
to contain it, and the people hear the sermons with  
eagerness and calmness, and pray for Initiation.  
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 which is present in a small or  
large degree in every human being and even in animals.  
This Spiritual Force is within every one of us but is  
awakened only by spiritual practice. Only those  
whose internal eye is open can feel it.  
This personal magnetism of Saints, sages and  
prophets goes with them when they depart from this  
life. A man's teachings and discourses survive him,  
but his spiritual power goes with him. Therefore only  
the effect of Christ's teachings remained behind.  
203. "A Sinner's Prayer" is a beautiful composi-  
tion and I very much appreciate it. Every thought  
that comes from you is full of love and is acceptable to  
the Guru. Father's love is bound with child's love.  
Kabir says, "I am His dog. He holds me by the chain  
(of love) round my neck and I follow wherever He  
leads."

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我的书发生在多年前，在我第一次访问拉瓦尔品第的时候，相关人物大多是锡克教祭司，他们认为我的布道会对他们产生不利影响。在此之前，没有人宣讲过《格兰特沙希布》的内部哲学。对他们来说，这看起来很新，并且偏离了他们的正统信仰。此后，我多次访问拉瓦尔品第，现在那里的集会如此庞大，以至于我们的大萨桑哈拉不足以容纳，人们带着渴望和冷静聆听布道，并为启蒙祈祷。

意志力通过重复和专注变得强大，从而创造出精神力量，这唤醒了内心的爱和信仰，并导致个人魅力产生，这种魅力在每个人身上，无论大小，甚至在动物身上都存在。这种精神力量存在于我们每个人之中，但只有通过精神实践才能被唤醒。只有那些内心之眼开启的人才能感受到它。

圣徒、贤人和先知的个人魅力伴随着他们离开这个世界。一个人的教诲和演讲会超越他而存在，但他的精神力量会与他同在。因此，只有基督教诲的影响留在了身后。

《罪人的祈祷》是一首美丽的作品，我非常欣赏它。你发出的每一个思想都充满了爱，并且被上师所接受。父亲的爱与孩子的爱紧密相连。卡比尔说：“我是他的狗。他用爱的链条套在我的脖子上，无论他走到哪里，我都跟随。”

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204. Man is the highest form of creation. He  
is the temple of the living God. His whole creation  
is also within the temple. Unfortunately man looks  
out from the temple and not in. When he begins to  
divert his attention inward he is, in a way, coming in  
tune and, like a radio in tune, receives messages. The  
better the tuning the more efficient the machine.  
Your period of anxiety and tension reaching a climax  
on January 8th coincides with my condition. If you  
could go a little further up, you could know the cause  
of tension as well. A little more effort, a little way up,  
and a better tuning, then you would not feel and guess,  
but will know.  
When there is suffering all around, everybody feels  
and helps according to his capacity. I am in the hands  
of my Master. Whatever duty He assigns me, I carry  
it out. To me there is no greater pleasure than that.  
Please have no anxiety. I do not mind any trouble to  
myself. I am very pleased with you.  
205. I am very pleased with you both for the  
practical way in which you have molded your lives and  
your attitude toward life. You provide a practical  
demonstration of what R. S. teaches in theory. You  
have met the ups and downs of life cheerfully and your  
faith in the goodness of the Master has never wavered.  
In adversity and disease one gets an opportunity to test  
himself and his depth in his faith. Your letter written  
after — had recovered from the attack is creditable to  
you both. Sickness, if borne with patience, causes  
less trouble and worry to the patient as well as to those  
who have to look after the patient. Patience lies in

人类是创造的最高形式。他是活神的庙宇。他的整个创造也在庙宇之中。不幸的是，人类从庙宇向外看，而不是向内看。当他开始将注意力转向内心时，他实际上是在调整频率，就像调频的收音机一样，接收信息。调整得越好，机器就越有效率。

您的焦虑和紧张在 1 月 8 日达到高潮，与我状况相符。如果您能再深入一点，就能了解紧张的原因。再努力一点，再深入一点，调整得更好，那么您就不会感到猜测，而是会知道。

当周围有苦难时，每个人都会根据自己的能力去感受和帮助。我在我的主人手中。无论他赋予我什么职责，我都会执行。对我来说，没有比这更大的快乐了。请别担心。我不介意给自己带来任何麻烦。我对你非常满意。

我对你们两位都感到非常满意，因为你们以务实的态度塑造了自己的生活和对生活的态度。你们为 R. S.在理论上所教授的内容提供了一个实际的示范。你们愉快地面对了生活的起伏，对导师善良的信仰从未动摇。在逆境和疾病中，人们有机会检验自己的能力和信仰的深度。你们在攻击之后写的信值得赞扬。如果以耐心承受疾病，对病人以及照顾病人的人来说，都会减少麻烦和担忧。耐心在于

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the stillness of the mind, and the higher it has been  
raised the greater patience it brings.  
You know we are not to live here forever, nor is it  
our wish to stay here on this plane of struggle and  
turmoil a minute longer than we can help. We are  
to go one day. We are to so mold ourselves that we  
do our allotted duties here to the best of our lights, and  
go straight with the Messenger when He gives the  
message and takes us Home. „.. This is the time for  
preparation to meet that requirement. Again, why  
any hesitation in us? Our path to our Home is lit  
with the brightest of suns and moons; our Home is  
Peace personified; and our Father is Love and Grace.  
I gladly repeat that you are living as a disciple should.  
— says that in her last attack of disease she did not  
see the light and she experienced fear of passing in  
darkness. Doctor also thought that she may pass  
away any minute, but no Master had shown His face.  
Dear daughter, you will never die in darkness. The  
end is not yet due, and when dirty karma alone is being  
paid, the Master's Form does not show Itself so that  
the devotee in pain may not request for altering or  
modifying the course of the disease. The Master  
wishes that the karma be gone through and its bad  
effect neutralized. When the effect is neutralized,  
the Form may appear. But when the end is near, the  
Master does not forget the soul and remains with the  
soul, and gives so much sweetness in Current that the  
attention is withdrawn from all directions and is held  
within.  
When certain karma is being gone through, the  
Form is absent, and I will tell you the case of my  
mother: She had been Initiated by my Master —  
Baba Jaimal Singh Ji — and once or twice a week she

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耐心藏于心灵的宁静之中，心灵越宁静，耐心就越强。

我们知道我们不会永远生活在这里，我们也不希望在这个充满斗争和混乱的平面上多停留一分钟。我们终将离去。我们要塑造自己，尽我们所能履行这里的职责，并在使者传达信息并带我们回家时直接跟随。这是为满足那个要求做准备的时候。再次问，我们为何犹豫？通往我们家园的道路被最明亮的太阳和月亮照亮；我们的家园是和平的化身；我们的父亲是爱和恩典。我高兴地重复，你们正以一个门徒应有的方式生活。

— 她说，在她最后一次疾病发作时，她没有看到光明，她经历了在黑暗中过渡的恐惧。医生也认为她可能随时去世，但没有大师露面。亲爱的女儿，你永远不会在黑暗中死去。结局尚未到来，当只有肮脏的业力正在偿还时，大师的形象不会显现，以免痛苦中的信徒请求改变或修改疾病的进程。大师希望业力得以经历并消除其负面影响。当影响被中和时，形象可能会出现。但当结局临近时，大师不会忘记灵魂，并与灵魂同在，在当前中给予如此多的甜蜜，以至于注意力从所有方向收回并保持在内部。

当经历某些业力时，形态不存在，我会告诉你我母亲的案例：她曾由我的上师——巴巴·贾伊马尔·辛格——启蒙，每周一两次，她

3 6 6 SPIRITUAL GEMS  
used to see her Master within. I was yet in service  
in the Himalayan Hills, some distance from her home.  
Like a good mother, she would write to me of good  
things but would never write to me of her illness so  
that I may not feel anxious about her. She fell sick  
and was sick for two months. I was sent for by tele-  
gram. On reaching home I found her better. On  
enquiry about the trouble, she said that the disease  
was not so painful as the absence of the Master (inside)  
for full two months. "But He is with me now for the  
last three days." On further enquiry about the cause  
of absence of the Master for two months, she replied  
that the Master said: "You are to go now. Your  
end has come. There was some karma which had to  
be gone through, as it is not intended to give you  
another birth. That karma has been gone through  
now and you will be taken away in three days' time."  
After three days, when the time came, she asked us  
(family members) to sit in Meditation. When we were  
in Meditation, she passed away. Dear Daughter, don't  
you worry. You will not be taken away without notice.  
Coming back here again or going up within after  
death depends on the tendency of the attention. Like  
the pan of the balance, that which carries the heavier  
load, sinks. If this world is meaningless and has no  
value in your mind, and you really consider it perishable  
material that is not worth having and, instead, your  
mind is given to the love of the Guru and Sat Purush,  
and there is longing to go to Sach Khand, then there is  
no power which can bring you back.  
If, due to some adverse conditions, much time  
has not been given to the Current — but there has been  
a strong love for the Master and a wish to go within —  
even then rebirth is not given. The soul is taken to

3 6 6 精神宝石，用来看到她的导师。我在喜马拉雅山脉服务，离她的家有一段距离。像一位好母亲一样，她会写信告诉我好事，但绝不会写信告诉我她的病，以免我担心她。她生病了，病了两个月。我被电报召去。回到家时，我发现她好转了。询问她的病情，她说这种病并不像导师（内在）缺席整整两个月那么痛苦。“但现在他已经和我在一起三天了。”进一步询问导师缺席两个月的原因，她回答说：“导师说：‘你现在应该走了。你的终点到了。有一些业力必须经历，因为不打算给你另一个生命。那个业力现在已经经历过了，你将在三天后被带走。’三天后，当时间到来时，她让我们（家庭成员）坐下冥想。当我们冥想时，她离开了。亲爱的女儿，别担心。你不会没有通知就被带走。”

回来这里或死后升天取决于注意力的倾向。就像天平的盘子，那承载更重的一方，我会告诉你我母亲的情况：她曾由我的上师——巴巴·贾伊马尔·辛格——启蒙，每周一两次，她会负荷，下沉。如果这个世界在你心中没有意义，没有价值，你真的认为它是不值得拥有的易腐物质，相反，你的心转向了对上师和萨特普鲁什的爱，以及对萨奇甘德的渴望，那么就没有任何力量能让你回来。

如果由于某些不利条件，对当前的事物没有给予太多时间——但有着对大师的强烈热爱和向内探索的愿望——即便如此，重生也不会被赋予。灵魂被带到

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Trikuti or Daswandwar and made to make up the  
deficiency there and, in time, taken further up to the  
end of the journey. If, on the other hand, love for  
Nam and the Master is nominal and the mind is given  
over to the world, then there is rebirth here. But this  
new birth is better suited for the spiritual work than  
the previous one. The mind is peaceful and the devotee  
gets Initiation and opportunity to work up and replace  
the wordly desires by longing to live on the higher  
planes within.  
Therefore, a devotee of the Current should never  
fear death. He is not going below the stage of man in  
transmigration. His efforts should be to finish his work  
here and now.  
You are right when you say that it is our duty to  
lighten our karmic burden in this life by giving as  
much time to the Current as possible. The karma of  
innumerable lives has to be paid. It may look difficult  
but it is easier to pay it here. A creditor is contented  
to take something very much less than his due from  
a debtor, who has made up his mind to go from the  
country and settle elsewhere, and who has the backing  
of a mighty emperor (Satguru).  
I have said many a time before and repeat it  
again that once the seed of Nam (Sound Current)  
has been sown in a soil (heart) it will sprout one day,  
grow, become a tree and bear fruit. It is impossible  
to destroy this seed. The devotee of the Current must  
reach Sachkhand. It is inevitable and no power can  
stop him.  
. . . A boat held to its moorings will see the flood  
waters pass by; but detached from its moorings, may  
not survive the flood. The Current is our base — our  
moorings. A soul that is attached to the Current is safe.

玛哈拉杰·萨万·辛格 Jl 的信件 3 6 7

灵魂被带到 Trikuti 或 Daswandwar，并让其在那里弥补不足，随着时间的推移，继续前往旅程的终点。另一方面，如果对名号和上师的热爱只是名义上的，而心灵被世界所占据，那么这里就会有轮回。但这个新的生命比之前的更适合精神工作。心灵平静，信徒获得启蒙和机会，通过渴望生活在更高层次中，来克服世俗欲望。

因此，Current 的信徒永远不必害怕死亡。他不会堕落到轮回中的凡人阶段。他的努力应该是完成这里的工作。

你说得对，我们确实有责任通过尽可能多地给予当前时间来减轻我们这一生的业力负担。无数生世的业力必须偿还。这看起来可能很困难，但在这里偿还它更容易。一个债权人对于债务人愿意接受远低于他应得的东西感到满意，这个债务人已经下定决心离开这个国家，在其他地方定居，并且有强大的皇帝（Satguru）的支持。

我曾多次说过，现在再次重复：一旦那股声音的种子（心灵之土）被播下，总有一天会发芽，成长，成为一棵树并结出果实。这颗种子是无法被摧毁的。声音的追随者必须达到萨奇罕德。这是不可避免的，没有任何力量可以阻止他。

一艘系在锚地的船会看到洪水流过；但脱离了锚地，可能无法在洪水中幸存。潮流是我们的根基——我们的锚地。一个与潮流相连的灵魂是安全的。

3 6 8 SPIRITUAL GEMS  
No harm if she is to cook meat to keep a house.  
She must not eat it herself. But you know when meat  
is cooked it is not always easy to resist taking it. The  
world is a furnace in whose fires the soul is purified.  
She should look up and inside, and carry on in the  
circumstances as best she can. The Current is within  
her and no outward circumstances stand in the way  
if she wishes to hear It.  
... This life is for working out that fate. If in  
this life we give ourselves to devotion, we will not come  
again, but we will go back to our Home. This life is  
for the purpose of ending our coming back into this  
world. I am glad you have grasped this Truth  
yourselves, and have taught it to others also.  
As I have said already, I am against the perform-  
ance of miracles. Sant Mat gives no value to mira-  
cles. In Sant Mat, going by His Will is much more  
creditable and honorable than doing miracles. But  
if any action has been interpreted by Dr. Johnson as  
a miracle, that may be Dr. Johnson's way of appre-  
ciation. I am ignorant of having done any such action. ..  
Go within and see what wonderful powers the soul  
acquires in its rise. Sant Mat knows of only one  
miracle and that is to withdraw the soul of man  
from transmigration and unite it with its Origin.  
It is impossible to make an estimate of the powers  
of Saints. They are unfathomable. They are dear  
Sons of the dear Father Who has entrusted Them  
with all that He has.  
• •»  
206. You write that you expect to come to  
India in January, next. I shall be glad to see you  
and your dear wife, and we shall do all we can to make

3 6 8 精神宝石 如果她为了维持家庭而烹饪肉类，并无害处。但她自己不能吃。但你都知道，当肉类煮熟时，往往难以抗拒。世界是一个熔炉，在其中灵魂得到净化。她应该抬头看向内部，尽其所能地在这种环境下继续前行。电流在她体内，如果她愿意倾听，没有外在环境会阻碍她。

... 这一生是为了实现命运。如果我们在这辈子致力于奉献，我们就不会再回来，而是会回到我们的家园。这一生是为了结束我们重返这个世界的循环。我很高兴你们自己已经领悟了这个真理，并且也把它教给了别人。

如我之前所说，我反对奇迹的发生。圣玛特不重视奇迹。在圣玛特中，遵循他的意志比做奇迹更有信誉和荣誉。但如果任何行为被约翰逊博士解读为奇迹，那可能是约翰逊博士的赞赏方式。我不知道自己是否做过任何这样的行为……向内探索，看看灵魂在其上升过程中获得了多么神奇的力量。圣玛特只知道一个奇迹，那就是将人的灵魂从轮回中解脱出来，并与它的起源相结合。

圣人们的力量无法估量。他们深不可测。他们是亲爱的父亲所钟爱的儿子，他将一切托付给了他们。

•

•»

您写道您预计下个月一月份来印度，我将很高兴见到您和您亲爱的妻子，我们将尽我们所能让您们感到舒适。

MAHARAJ SAWAN SINGH Jl'S LETTERS 369  
you both comfortable while you are here. We live  
here in an out-of-the-way place on the banks of the  
river Beas, twenty-seven miles from Amritsar, and about  
sixty miles from Lahore, which is the capital of the  
Punjab province.\* But few of the comforts to which  
you have probably been accustomed will be available  
here. In any case, we will welcome you and do all  
we can for you.  
The highest and the easiest method that the great-  
est sages of different countries have followed and  
preached, for the liberation of the soul, is the path of  
SURAT SHABD YOG — which for want of a better  
word in the English language is usually translated as  
"Sound Current". The Mohammedan teachers have  
called it: "Sultan-ul-Azkar". Sultan means king  
and Azkar means repetition of the holy Name, this  
word being the plural of Zikr.  
Once a soul has received initiation from . the  
Master on this path, giving the full method of concen-  
tration and other spiritual exercises, the disciple cannot  
fail to attain ultimate realization, provided he is  
faithful to the instructions given to him at the time  
of initiation and he sticks to the path with increasing  
love and devotion to the Almighty. But one may  
read and even memorize all the books of the world,  
and he may attain all the honors which the world  
can confer upon him; yet if he fails to come into per-  
sonal and conscious contact with the Sound Current,  
he can make no progress toward the real goal.  
As to preparation for the Initiation, two or three  
things may be mentioned. First of all meat, eggs,  
fish and wines or other intoxicating liquors, must be  
given up altogether, as one can make but little progress  
\*This was prior to partition.

玛哈拉杰·萨万·辛格·JL 的信件

369

我们将尽我们所能让您在这里感到舒适。我们住在贝斯河畔一个偏僻的地方，距离阿姆利则 27 英里，距离拉合尔大约 60 英里，拉合尔是旁遮普省的首府。\* 但您可能已经习惯的舒适设施在这里可能不太容易找到。无论如何，我们将欢迎您，并尽我们所能为您服务。

最高且最简单的方法，不同国家的最伟大圣贤所遵循和宣扬，以解放灵魂，就是“声波瑜伽”之路——由于英语中没有更好的词，通常将其翻译为“声流”。穆斯林教师称之为“苏丹-乌尔-阿扎卡尔”。苏丹意味着国王，阿扎卡尔意味着神圣名称的重复，这个词是 zikr 的复数形式。

一旦灵魂在这条道路上从导师那里接受了启蒙，传授了完整的冥想方法和其他精神练习，只要他忠实于启蒙时给予他的指导，并且越来越热爱和虔诚地坚持这条道路，他就不可能达不到最终的觉悟。但是，一个人可能阅读并甚至记住世界上所有的书籍，他可能获得世界上所能给予他的所有荣誉；然而，如果他未能与声音电流建立个人和有意识的接触，他就无法朝着真正的目标前进。

至于准备仪式，有两三件事可以提及。首先，必须完全放弃肉类、鸡蛋、鱼和酒或其他致醉饮料，因为一个人进步甚微

这发生在分治之前。

3 7 0 SPIRITUAL GEMS  
on this path while he indulges in such things. Perhaps  
you do not use them any way. In any case you will  
not find it difficult to get along without them. There  
are plenty of wholesome nourishing foods and drinks  
without them. Even in the worst cases of invalidism,  
meat and egg products are not necessary.  
Next begins a rigid system of self-control, enforc-  
ing the rule in every detail of life. We are constantly  
beset by five foes — KAM, passion; KRODH, anger;  
LOBH, greed; MOH, worldly attachments; and  
AHANKAR, vanity. All of these must be mastered,  
brought under control. You can never do that  
entirely until you have the aid of the Guru and are in  
harmonic relations with the Sound Current. But you can  
begin now, and every effort will be a step on the way.  
You may go on studying the teachings as best you  
can. Read the books you have. Others will be  
obtained for you, if possible. They will help you to  
a better understanding of the teachings of the Saints,  
although all books have their limitations and imperfec-  
tions. By and by you will be able to write your own  
books, after you have gained firsthand knowledge.  
For, you may remember, this is not a system of belief.  
It is strictly a Science. Step by step you will come to  
KNOW for yourself.  
207. I am much pleased with the spirit shown in  
your letter. It is the spirit of a true disciple, and you  
shall not go unrewarded and unblessed, but your  
diligent search for the light (Spiritual) must bring you  
to realization in the proper time. Everything has its  
time and place, and this cannot be changed, with  
advantage to all concerned.

3 7 0 精神宝石

在这条路上，当他沉溺于这些事物时。也许你根本不用它们。无论如何，你会发现没有它们也并不难相处。没有它们，也有很多健康营养的食物和饮料。即使在最严重的残疾情况下，肉和蛋制品也不是必需的。

接下来，开始一个严格的自律体系，在生活的每一个细节中执行这一规则。我们不断受到五个敌人的困扰——KAM，激情；KRODH，愤怒；LOBH，贪婪；MOH，世俗的执着；以及 AHANKAR，虚荣。所有这些都必须被掌握，被控制。除非你得到上师的援助，并与声音之流保持和谐的关系，否则你永远无法完全做到这一点。但你现在可以开始，每一次努力都将是你前进道路上的一个步骤。

您可以继续尽可能好地学习教义。阅读你拥有的书籍。如果可能，其他人会为你获得。它们将帮助你更好地理解圣徒的教义，尽管所有书籍都有它们的局限性和不完美之处。随着时间的推移，在你获得第一手知识之后，你将能够写出你自己的书籍。因为，你可能记得，这不仅仅是一个信仰体系。它严格是一门科学。一步一步，你将亲自了解。

我对您信中展现的精神感到非常高兴。这是真正弟子的精神，您不会徒劳无功，也不会不蒙祝福，但您对光（精神）的勤奋寻求将在适当的时候带您达到觉悟。万物都有其时间和地点，这是无法改变的，对所有相关方都有利。

MAHARAJ SAWAN SINGH Jl'S LETTERS 371  
You ask why so many hindrances, when one is  
trying so hard to advance spiritually ? Why so many  
things thrust themselves in to interfere with our best  
efforts to rise spiritually ? There is but one answer —  
the dark, or negative powers which manage most  
world affairs do not wish any soul to contact a Sat  
Guru who can deliver that soul from the regions of  
the Negative Power. He wishes to keep every one here.  
And although that Negative Power is under the Supre-  
me Power, yet within his own territory, he has a cer-  
tain degree of discretionary power. It is only when a  
soul comes in contact with a Saint or true Sat Guru, that  
he is assured of his complete deliverance from the regions  
of the negative powers. Of course, those powers will  
do all they can to keep a soul away from the Sat Guru.  
But, in that effort, the negative powers cannot succeed,  
if one keeps his mind steadfast upon the Guru and per-  
sists in his determination to come to the Guru. If  
he does that, there is no power in the universe which  
can keep him away from the Guru, and when he is  
once initiated by the Guru, or even before that, when  
he has once entrusted his life to the Guru, then and  
after that the Negative Power has no more ability to  
defeat his efforts toward spiritual liberation. He must  
succeed. A temporary delay like this is no real delay  
in your spiritual advance, because if you have placed  
your destiny in the hands of the Guru, he will and must  
take care of you, until the day of your complete and  
perfect deliverance  
Regarding the meat diet and the advice of your  
Sufi teacher that eggs and fish and white meat might  
be advisable, allow me to say that in the study and  
discipline of Sant Mat, you are not following any sys-  
tem of Hindu philosophy, as they are generally known

玛哈拉杰·萨万·辛格 Jl 的信件 371

你问为什么会有这么多阻碍，当一个人如此努力地提升精神时？为什么有这么多事情出现在我们努力提升精神的道路上？只有一个答案——那些管理大多数世界事务的黑暗或负面力量不希望任何灵魂接触一个能够将灵魂从负面力量的领域中解救出来的萨古鲁。它希望每个人都留在这里。尽管那个负面力量在至高无上的力量之下，但在他的领地内，他有一定的自由裁量权。只有当灵魂与圣人或真正的萨古鲁接触时，他才能确信自己完全从负面力量的领域中解脱出来。当然，那些力量会尽他们所能让灵魂远离萨古鲁。但是，如果一个人保持对上师的坚定信念并坚持他的决心来到上师那里，那么在那种努力中，负面力量是无法成功的。 如果他那样做，宇宙中没有任何力量能阻止他接近上师，一旦他被上师启蒙，或者甚至在那时，当他将生命托付给上师之后，那时以及之后，负面力量就再也没有能力击败他追求精神解脱的努力。他必须成功。这种暂时的延误并不影响你在精神进步上的真正进展，因为如果你已经将你的命运交给了上师，他将会并且必须照顾你，直到你得到完全和完美的解脱之日

关于肉食饮食以及你的苏菲导师建议鸡蛋、鱼和白色肉类可能适宜，让我说，在研究及修行圣玛特（Sant Mat）的过程中，你并没有遵循任何一般所知的印度哲学体系

3 7 2 SPIRITUAL GEMS  
and taught to the world. It is no more like the system  
of Ram Krishna than the system of the Sufi is like  
that. It is not like any of the religions or philosophies  
well known to literature and to the scholars of oriental  
philosophy. The real Sant Mat, or the teachings of  
the Saints, and the system of Yoga which they follow  
is distinct and individual, and it consists of a definite  
method of going inside of the kingdom of Heaven and  
taking possession of that Kingdom. And this is a  
Universal Science. It is adaptable to all peoples and  
all lands, and has absolutely nothing to do with climate  
or particular condition of any country or people. This  
much I would strongly emphasize. The view of the  
Sufi and of his master is a limited view, because they  
do not know this science and they therefore cannot  
understand that this is a universal system, suitable for  
the whole world.  
Now regarding the diet question itself. Most of  
the old line physicians adhere to the idea of the neces-  
sity of meat and eggs, or at least of eggs, for all who  
lead a strenuous life, and especially in cold climates.  
But even that idea is not based upon actual scientific  
knowledge, but upon an old teaching which they find  
it hard to discard. Two points must be considered in  
this study: First, meat and eggs are not necessary for  
any body, when looked at from a purely physiological  
stand point. There are plenty of good wholesome  
foods which contain sufficient protein. It is needless  
to say that one must fully understand where and how  
to find the proper foods which contain the needed  
protein content. That must not be overlooked. If  
that point is overlooked, one may find a deficiency.  
In a dietary which depends upon meat and eggs for  
its protein, one may find that he is not getting sufficient.

3 7 2 精神宝石，正如它们通常被世界所知和教授的那样。它并不像拉姆克里希纳的系统，也不像苏菲的系统。它不像文学和东方哲学学者所熟知的任何宗教或哲学。真正的圣玛特，或圣人的教诲，以及他们遵循的瑜伽体系是独特而个性化的，它包括进入天堂王国并占有该王国的一种明确方法。这是一门宇宙科学。它适用于所有民族和所有土地，与气候或任何国家或人民的特定条件毫无关系。这一点我强烈强调。苏菲及其师傅的观点是有限的，因为他们不了解这门科学，因此他们无法理解这是一个适用于整个世界的普遍体系。

关于饮食问题本身。大多数老派医生坚持认为，对于所有从事高强度工作的人来说，肉类和鸡蛋，至少是鸡蛋，是必要的，尤其是在寒冷的气候中。但即使这个观点也不是基于实际的科学知识，而是基于一种他们难以放弃的旧观念。在这个研究中必须考虑两个问题：首先，从纯粹的生理角度来看，肉类和鸡蛋对任何人都不是必要的。有很多好的健康食品都含有足够的蛋白质。不用说，一个人必须完全了解在哪里以及如何找到含有所需蛋白质含量的适当食品。这一点不容忽视。如果忽视了这一点，可能会发现缺乏。

在以肉类和蛋类为蛋白质来源的饮食中，可能会发现摄入不足。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3 7 3  
But if one understands where and how to find the pro-  
tein bearing foods, among vegetables and grains and  
fruits, he will never have any need whatsoever for  
meats or eggs. I believe you, as a physician, will  
understand this.  
In the second place, the system of the Saints has  
a very definite method of yoga which reduces the need  
for excessive quantities of protein. In fact the entire  
quantity of foods required by the average person,  
laborer or professional man, will be much reduced',  
probably fifty percent in some cases, and this will be  
true no matter in what climate he may live. Besides,  
the system of Yoga which we follow has a very great  
effect in reducing the effects of the nervous strain  
of the strenuous life, in any climate. If you sit, even  
for an hour as directed at the time of your initiation,  
you will find that it will still your wandering mind,  
quieten your nerves and reduce your heart beat many  
degrees. All of your life forces will be conserved and  
you will find yourself growing stronger and less nerv-  
ous. You will find that you will be able to meet  
hundreds of people during a strenuous day's work,  
withstand the discords and the pressure of the most  
difficult situations, and still keep calm and self-poised.  
Now it is well known to you that meat-eating  
animals have strength, when put to a sudden test.  
So also it has been proved in the case of meat-eating  
men. But they lack endurance. A tiger may exert  
great strength for a few minutes, but he will never  
have the endurance that an ox has. What meat-  
eating animal has the strength of an ox or an elephant ?  
We have about forty men and women now in  
America living rigidly under the discipline of this system  
and they do not complain of any difficulty. Dr. Johnson

玛哈拉杰·萨万·辛格·JL 的信件 3 7 3

但如果一个人知道在哪里以及如何找到含有蛋白质的食物，在蔬菜、谷物和水果中，他将永远不需要肉类或鸡蛋。我相信您作为医生会理解这一点。

其次，圣徒体系有一种非常明确的方法来瑜伽，这减少了蛋白质过量摄入的需求。事实上，普通人、劳动者或专业人士所需的食物总量将大大减少，在某些情况下可能减少到原来的 50%，而且这将在他可能居住的任何气候中都成立。此外，我们遵循的瑜伽体系在减少紧张生活带来的神经压力方面有非常大的效果，无论在什么气候下。如果你按照指导坐下来，即使只坐一个小时，你也会发现它能够让你的思绪平静下来，让你的神经放松，并显著降低你的心跳。你所有的生命力量都将得到保存，你会发现自己在变得更加强壮和减少紧张。你会发现，在紧张的一天工作中，你将能够遇到数百人，承受最困难情况的不和谐和压力，同时仍然保持冷静和自我平衡。

众所周知，食肉动物在突然的考验中表现出力量。在食肉的人类身上也是如此。但他们缺乏耐力。老虎可能在几分钟内发挥出巨大的力量，但他永远不会像牛那样有耐力。哪种食肉动物有牛或大象那样的力量？

我们目前在美洲大约有四十名男女，他们严格遵循这个系统的纪律，并且没有抱怨任何困难。约翰逊博士

3 7 4 SPIRITUAL GEMS  
himself declares that he has more strength and  
endurance now than he had twenty years ago when  
he was following a meat diet. Miss Bruce here was  
a vegetarian for many years, in fact almost all of her  
life, and yet few women can do more hard work than  
she can do and is doing here now. And hard work for  
an American woman in this climate is a pretty good  
test. She is daily doing much hard physical and  
mental work and feels no need for meat or eggs. It is  
true that Miss Bruce and Dr. Johnson are expert dieti-  
cians. They know how to find and prepare a well-  
balanced diet, without meat or eggs, and that is not  
so easy a task here as it is in Europe or America. We  
cannot get just any thing here which we might want,  
any time of the year. Yet they find plenty to supply  
every want and keep in health and strength. Miss  
Bruce says herself that now she is able to do harder  
work than ever before in her life, and suffers no incon-  
venience.  
So, I am sure that upon due trial, you will find  
no need whatsoever for a meat or egg supplement to  
your diet. And without meat or eggs, you will at  
the same time find your strength and calmness of spirit  
increasing and your mental powers will increase many  
fold.  
As to any exercises which might help you, until the  
time of your initiation, I can only suggest at this time  
that you may sit in meditation, in a quiet place, like  
your own bedroom or some room as secluded as  
possible, and with spine and body erect, in a comfort-  
able position, fix all the attention at the center just  
back of the two eyes, and slowly repeat the word  
RADHA SWAMI, fixing the mind on the Supreme  
Being who is your Supreme Father.

3 7 4 精神宝石 约翰逊本人宣称，现在他的力量和耐力比二十年前他遵循肉食饮食时还要强。布鲁斯小姐在这里已经素食多年，实际上几乎是她一生中的大部分时间，然而，很少有女性能比她在这里现在做得更多更努力的工作。在这个气候下，美国女性的辛勤工作是一项相当好的考验。她每天都在做大量的体力劳动和脑力劳动，而且并不觉得需要肉或蛋。确实，布鲁斯小姐和约翰逊博士都是专家级营养师。他们知道如何找到并准备一份平衡的饮食，不包含肉或蛋，而这在这里并不像在欧洲或美国那么容易。我们在这里不能随时得到我们可能想要的东西。然而，他们找到了足够的食物来满足所有的需求，保持健康和活力。布鲁斯小姐自己说，现在她能够比她一生中任何时候都做更辛苦的工作，而且没有感到任何不便。

所以，我相信经过适当的试验，你会发现你的饮食中根本不需要任何肉类或蛋类补充品。而且，在没有肉类或蛋类的同时，你会发现你的体力和精神平静感在增加，你的精神力量也会大大增强。

至于任何可能帮助你的练习，在你入道之前，我目前只能建议你坐在一个安静的地方，比如你的卧室或尽可能隐蔽的房间，背部和身体挺直，以舒适的位置坐下，将所有的注意力集中在两个眼睛后面的中心，并缓慢地重复“RADHA SWAMI”这个词，将心灵专注于你的至高无上的父亲——至高存在。

MAHARAJ SAWAN SINGH Jl'S LETTERS 3:75  
This will give you much help and no doubt you  
will gain some headway. I am sorry the true Initia-  
tion cannot be given by mail. But this temporary  
substitute will give you some help, much help in fact.  
Sit thus as long as you may wish, say one or two hours  
at a time, at such times as may be most convenient to  
you. Try to hold your mind from wandering away.  
Keep it at the center and force it to rest as nearly still  
as possible. The soul will rise into greater light and  
you will find that your sense of peace and harmony  
and strength will increase. In this way you will  
prepare somewhat for the real Initiation when you  
arrive here.  
You say you have difficulty with KAM and  
AHANKAR. Well, nearly all men have that diffi-  
culty. Do not try to fight them, but just subdue  
them by substituting in their place the opposite virtues  
as ideals. The old enemies will gradually lose their  
power over your mind. When the time comes that  
you actually contact the SHABD DHUN inside, all  
of the five evils, those troublesome passions, will die  
out and disappear, because they will find no enter-  
tainment in your mind. You will automatically discard  
them, because you will have a power and a pleasure  
that supersedes all else.  
208. Let me assure you that it is a most fortunate  
thing in any one's life when he has found a definite  
purpose and a definite end towards which to work.  
I am glad you have found that definite end and purpose.  
You shall not be disappointed.  
Regarding your method of sitting, I shall discuss  
that fully with you when you come here. At present I

玛哈拉杰·萨万·辛格 Jl 的信件 3:75

这将给您带来很大帮助，毫无疑问您将取得一些进展。很抱歉真正的启蒙不能通过邮件提供。但这个临时的替代品将给您一些帮助，实际上是非常大的帮助。您可以坐在这里，直到您愿意为止，每次可以说一两个小时，在您最方便的时候。尽量让你的思绪不要游走。保持它在中心，并强迫它尽可能静止。灵魂将上升到更明亮的地方，您会发现您的平和、和谐和力量感将增加。这样，当您到达这里时，您将为真正的启蒙做好准备。

你说你在 KAM 和 AHANKAR 上遇到困难。嗯，几乎所有人都有这种困难。不要试图与他们抗争，而是通过用相反的美德作为理想来取代它们来制服它们。老敌人将逐渐失去对你的思想的控制。当真正接触 SHABD DHUN 内部的时候，所有五种邪恶，那些麻烦的情感，都将消失，因为它们在你的心中找不到娱乐。你将自动摒弃它们，因为你将拥有超越一切的力量和快乐。

208. 我要向你保证，当一个人找到了一个明确的目标和为之奋斗的明确终点时，这是他一生中最幸运的事情。我很高兴你找到了那个明确的目标和目的。

你不会失望的。

关于您的坐姿，我将在您来此之后与您充分讨论。目前我

3 7 6 SPIRITUAL GEMS  
find no objection to your system, provided that nothing  
detracts your attention from the center, back of your  
eyes, the point at which you are to hold ALL ATTEN-  
TION— nothing else. Anything that helps you to  
hold full attention there is good. Anything that  
in the least detracts from that center is not good.  
But as said before, we will discuss details when you  
come.  
You need not hesitate nor fear to make the trip.  
Any one seeking to meet the Sat Guiu, to place his  
life destiny in the hands of the Guru, has the blessing  
of the Supreme Sat Purush back of him and nothing  
can defeat that purpose, if the soul persists in deep  
devotion. Keep your mind on the Sat Guru who will  
travel with you, and nothing can hurt you or your  
beloved wife. Your fate is in the hands of the Supreme  
power.  
Of course, you may not expect encouragement in  
this endeavor. It is quite beyond the grasp of the  
ordinary man, however worldly wise he may be. But  
I am much pleased to note what you say—"in the depth  
of my heart a voice tells me that I must go." Heed  
that inner voice. It cannot lead you astray. It is  
true, as your New York friend says, all Truth is inside  
of you. Not only so, but the very kingdom of Heaven  
is within you. All wealth is within you. But the  
difficulty is that you cannot get at that wealth unaided.  
To all of that the Sat Guru holds the key. It is given  
to him by the Supreme Lord, and the method of the  
Supreme is to work through the Sat Guru in opening  
the doors to that inner treasure. Ask your teacher if  
he has entered-- ,that inner kingdom himself, without a  
Sat Guru? No one has ever done so and no one can  
do so. The Rishis, Munis, Yogis, and Sufis, many of

精神宝石 目前我没有反对你的系统，只要没有什么东西分散你的注意力，从你的眼睛后面，那个你要集中所有注意力的点——没有其他任何东西。任何帮助你在那里保持全部注意力的东西都是好的。任何稍微分散那个中心的东西都是不好的。但如前所述，当你来的时候，我们将讨论细节。

您不必犹豫也不必害怕去旅行。

任何寻求与萨图·古尤相遇、将生命命运交托给上师的人，都得到了至高无上萨图·普鲁沙的祝福，如果灵魂坚持深切的虔诚，没有任何东西能击败这个目的。将你的心专注于与你同行的萨图·古尤，没有什么能伤害你或你亲爱的妻子。你的命运掌握在至高无上的力量手中。

当然，你可能不会期望在这个事业中得到鼓励。然而，无论他多么世故，这对普通人来说确实是难以把握的。但我很高兴听到你说的话——“在我内心深处，有一个声音告诉我我必须去。”听从那个内心的声音。它不会引导你误入歧途。正如你的纽约朋友所说，所有的真理都在你内心。不仅如此，天国的王国也在你内心。所有的财富都在你内心。但困难在于，你无法在没有帮助的情况下获得那些财富。对于所有这些，萨古鲁（Sat Guru）都掌握着钥匙。这是至高无上的主赐予他的，至高无上的方法是通过萨古鲁来开启通往内心宝藏的大门。问问你的老师，他是否在没有萨古鲁的情况下自己进入了——那个内心的王国？没有人曾经这样做过，也没有人能够这样做。智者、修行者、瑜伽士和苏菲派信徒，其中许多

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them have gone a little way into the subtle worlds, by  
diligent concentration and rigid self-control. But soon  
they are stopped, automatically stopped. They can  
never go far without a real Master to lead the way and  
take them over difficulties which they can never  
surmount alone. I am pleased to have you agree that  
you "cannot consider him as a Sat Guru". This is  
extremely fortunate for you. Now your way shall not  
be blocked by a mistaken devotion to one who is not  
able to take you very far on the path. Love him by all  
means, respect and honor him, for all he has done for  
you. But when a student leaves the freshman class or  
the primary grades, he looks for a teacher who is  
himself a Master of Arts if he wishes to win that degree  
at any later date. On passing to higher grades, one need  
not cease to love his primary grade teacher. Every  
one has his place and his definite work in the Father's  
School of the soul. You have reached a high degree  
in your profession. Now it is due you to reach the  
highest degree in the University of the spirit. Your face  
is toward the light. Let nothing hinder or discourage  
you. You shaU drink of the Living Waters, and be  
thirsty no more. No matter what may be your diffi-  
culties and deficiencies; they shall all be overcome, and  
the divine Shabd whose music never ceases within you,  
shall sooner or later bear you upon its loving waves  
back to your original Home. Have no fear or doubt.  
So long as one's face is turned uncompromisingly toward  
the Sat Guru, he is on his way to Perfect Realization.  
The Self-Luminous Reality, in the form of the Audible  
Life Stream, when connected by the Sat Guru, will  
carry you to the Supreme Heights. No one can say  
just how long it will take. But it must be.

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377

许多人已经进入微妙的领域，通过勤奋的专注和严格的自我控制。但很快他们就会被阻止，自动停止。没有真正的导师引领他们，帮助他们克服他们独自无法逾越的困难，他们永远无法走得很远。我很高兴你同意“你不能把他当作一个萨图格鲁”。这对你是极其幸运的。现在你的道路不会因为对一个不能带你走得很远的错误崇拜而被阻塞。无论如何爱他，尊重和尊敬他，因为他为你所做的一切。但是当一个学生离开新生班或初级年级时，如果他希望在未来某个时候获得学位，他会寻找一个他自己就是艺术大师的老师。当他进入更高的年级时，他不必停止爱他的初级年级老师。每个人都有他在父亲灵魂学校中的位置和确定的工作。你在你的职业中已经达到了一个高级程度。现在是你达到精神大学最高学位的时候了。你的面朝光明。让任何东西都不会阻碍或让你气馁。你将喝到活水，不再口渴。 无论你面临何种困难和不足；它们都将被克服，那永恒的音乐在你内心中永不停止的至高无上的 Shabd，迟早会带着你，在它慈爱的波浪上，带你回到你的原初家园。不要害怕，不要怀疑。只要一个人的面容坚定不移地朝向 Sat Guru，他就在通往完美觉悟的道路上。在 Sat Guru 的连接下，那自发光的现实，以可听的生命之流的形式，将带你达到至高无上的境界。没有人能确切地说这将需要多长时间。但这是必须的。

3 7 8 SPIRITUAL GEMS  
209. I am glad to read your progress report.  
The trembling and shaking of the body and limbs is not  
unnatural. It happens with the majority of people who  
take up this work, but it stops later on automatically.  
You may stop it if you can, otherwise it will stop of  
itself in time. If a foot or head is suddenly severed from  
the body, the body will tremble for a time. The same  
is the case if the tail of a lizard is cut off from the body.  
The soul which permeates every cell of the body leaves  
it bit by bit, in the process of concentration. There is  
then pain in the limbs and body and so they shake,  
sometimes violently. In every case the agitation is  
due to the soul leaving the body, or parts of it. When  
the withdrawal process has become a routine habit by  
practice, there is no pain or shaking. When the  
concentration is complete and the attention is inside the  
focus, light will appear, and stray thoughts that now  
intrude and interfere will disappear. Then there will  
come the realization that the body is not mine and I  
am separate from it, and the body is simply for my use  
when I wish to function in this material world.  
You are hearing various sounds and have once  
heard the bell sound; although not able to hold onto  
it. It is all a matter of concentration and of going  
inside and looking up to catch it and hold onto it.  
You have known that there is a Bell Sound within,  
and in time it will be yours.  
You may carry on with your practices patiently  
and perseveringly and increase your time slowly, but  
do not put yourself under too much strain. Too much  
strain should be avoided. The Master is always with  
you and is giving proper help and guidance. If at  
times things go against your wish, it is for your benefit.  
For the Master is to do what he thinks best for you and

我很高兴阅读你的进度报告。身体和肢体的颤抖和震动并不不自然。大多数从事这项工作的人都会经历这种情况，但后来会自动停止。如果你能停下来，那就停下来，否则它会自行停止。如果一只脚或头部突然从身体上断开，身体会颤抖一段时间。如果蜥蜴的尾巴从身体上切掉，情况也是如此。灵魂逐渐从身体的每一个细胞中渗透出来，在集中的过程中。因此，四肢和身体会有疼痛，所以它们会颤抖，有时会很剧烈。在所有情况下，这种激动都是由于灵魂离开身体，或者身体的一部分。当通过实践，撤退过程已经成为一种习惯时，就没有疼痛或颤抖。当集中完成，注意力在焦点内时，会出现光芒，现在侵入并干扰的杂念将消失。然后会出现这样的认识：身体不属于我，我与它分离，身体只是当我想要在这个物质世界中发挥作用时为我所用。

你正在听到各种声音，曾经听到过铃声；尽管无法抓住它。这完全是关于集中注意力，进入内心并抬头去捕捉它并抓住它。你已经知道内心有一个铃声，总有一天它会属于你。

您可以耐心、坚持不懈地继续您的练习，并逐渐增加时间，但不要给自己太大的压力。应避免过度压力。大师始终与您同在，并给予适当的帮助和指导。如果有时事情与您的愿望相悖，那是为了您的利益。因为大师会为您做他认为最好的事情，

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not what you may think is best for you. Persevere with  
love and faith, and you will succeed. Guru Nanak  
says: "In this path let your foot take a step forward  
always and never turn your face backwards. Make  
good in this very life so that there will be no more  
rebirth". Says Maulvi Rum: "In this path struggle  
on and on and do not rest even at the last breath".  
It is the weakening of the mind that brings failure.  
Success, even in this material world, comes when one  
puts himself wholeheartedly into it. Partap, a Rajput  
prince, carried throughout his life unequal struggle  
against the great Moghul, Akbar, and then succeeded  
in the twenty-eighth attack.  
Your cancer patient suffered much, but with your  
help he ended life in peace. His cries and shrieks were  
due to the awfully bad beatings which the demons of  
death were giving him. You had Nam. When you  
came in his presence and held his hands in yours, your  
Current of Nam gave him the protection. The demons  
left him alone. His attention went in. So he became  
calm and passed off quietly. The death demons or  
Yam Duts, can never stand in the presence of one who  
has the power of Nam with him.  
210. In your letter you speak of the change in  
your orientation of life since your return from India  
and of your attempt to recast your habitat to bring  
yourself in harmony with this change. When the 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

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不是你认为对你最好的。坚持爱与信仰，你将成功。古鲁·纳纳克说：“在这条路上，让你的脚步始终向前迈出一步，永远不要转身向后。在这生中做得好，这样就不会有更多的轮回”。毛拉维·鲁姆说：“在这条路上不断奋斗，即使在最后一息也不要休息”。是心灵的衰弱导致了失败。即使在这个物质世界中，成功也是当一个人全心全意投入其中时到来的。帕塔普，一个拉杰普特王子，在他的一生中与伟大的莫卧儿皇帝阿克巴进行了不平等的斗争，然后在第二十八次攻击中取得了成功。

您的癌症患者遭受了很多痛苦，但在您的帮助下，他平静地结束了生命。他的哭喊声是由于死亡恶魔给他施加的可怕打击。您拥有南（Nam）。当您出现在他面前，握住他的手时，您的南流给了他保护。恶魔们为了主人，会为他做他们认为最好的事情，并让他独自一人。他的注意力转向了内部。因此，他变得平静，安静地离开了。死亡恶魔或雅姆杜茨（Yam Duts）永远无法站在拥有南力量的人面前。

在您的信中，您提到了自您从印度回来后生活态度的变化，以及您试图调整您的居住环境以适应这种变化。当生活的目标确定且达到目标的方法已知时，智者会欣赏这种状况，并充分利用他们路上遇到的闲暇和机会来实现这一目标。为了使心灵摆脱这个世界上易朽的事物，转而

3 8 0 SPIRITUAL GEMS  
value NAM, are signs of special favor of the Creator.  
You have taken to Sant Mat with the same deep love  
and faith that this high and invaluable and incom-  
parable philosophy demands. I am glad to see your  
life moulding to take this new shape.  
One and a half hours approximately that you give  
to Simaran and a half-hour to Dhyan 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.  
Human nature is frail. It is full of weaknesses  
and one begins to realize the weakness of human nature  
-when one follows Surat Shabd Yoga. Frailties present  
I

3 8 0 精神宝石 将心灵从这个世界易朽的事物中解脱出来，转而珍视 NAM，是造物主特殊恩宠的标志。你以同样的深厚爱和信仰接受了圣玛特，这正是这一高尚、无价且无可比拟的哲学所要求的。我很高兴看到你的生活正在塑造成这个新形态。

一个半小时左右你给 Simaran，半小时给 Dhyan 和 Bhajan 是足够的。逐渐进步是首选。你还有其他重工作要处理。平息狂野的心，将注意力从身体中抽离，集中到眼睛焦点是一个缓慢的过程。一位苏菲说：“需要一段生命时间才能赢得并拥抱所爱之人”。将注意力集中在眼睛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。有了毅力，它就成功了，不会再掉下来。灵魂和心灵与物质非常紧密地结合在一起。即使从身体表面拔掉一根头发，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，你将成功地从物质中抽离注意力。腿和手臂——身体的末端——将开始失去意识。身体的躯干将遵循同样的过程。全部注意力将进入眼睛焦点。 一个人可能对身体和物质世界失去意识，但对焦点内的新世界却完全清醒。但一个人应该做 Simran 和 Bhajan，不是作为例行公事带着沉重的心情或作为一项任务，而应该带着爱和渴望去从事它。

人性脆弱。它充满了弱点，当一个人遵循苏拉特香言瑜伽时，开始意识到人性的弱点——脆弱性显现。

I

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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.  
Mind alone is our enemy. It is with us to keep us  
out from the eye focus. We realize its power when we  
practice Simran and Bhajan. It presents unheard of  
thoughts and pictures. In this very field the great  
philosophers and gyanies and theorists fail.  
The soul, as it descends from the higher and finer  
regions into baser and grosser material regions, takes  
on coverings of these regions to function in them. It  
could not function there otherwise. These coverings  
are its weaknesses and the removal of these or, in other  
words, its going back to higher regions, means regaining  
its strength. So long as it acts here and is ignorant of  
other regions, its weakness continues, which cannot be  
overcome by morality-preaching or hearing sermons  
and reading scriptures, or doing this or that act here.  
Do not lose heart but fight courageously. The  
battle has just begun. Mind is not stronger than the  
Sound Current. The Master is with you. He is  
watching your every movement. He is prepared to  
fight your battles with you. Take him as your helper.  
Have faith in Him. Fight the mind and you will  
succeed.  
A child grows slowly but one day becomes a fully  
grown man. Similarly, daily practice of Simaran and  
Nam will bear their fruit in time. When a laborer

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他们几乎以任何可以想象的方式干扰集中力。但在大师和声流的帮助下，随着电流从身体向焦点退去，这些干扰一个接一个地被克服。人性的脆弱正在让位于力量，当注意力从感官器官的中心抽离时，感官在这个物质世界中不再随意发挥作用，而是受到控制。

心灵是我们唯一的敌人。它与我们同在，阻止我们集中目光。当我们练习 Simran 和 Bhajan 时，我们意识到它的力量。它呈现了前所未有的思想和画面。正是在这个领域，伟大的哲学家、智者理论家们失败了。

灵魂从更高更精细的区域下降到更基础、更粗俗的物质区域时，会带上这些区域的覆盖物以在其中发挥作用。否则它无法在那里发挥作用。这些覆盖物是它的弱点，而这些覆盖物的去除，换句话说，它回到更高区域，意味着恢复它的力量。只要它在原地行动，对其他区域无知，它的弱点就会持续，这不能通过道德说教、听布道和阅读经文，或在这里做这做那的行为来克服。

不要灰心，要勇敢战斗。战斗才刚刚开始。心灵不如声波强大。大师与你同在。他正在关注你的每一个动作。他准备与你并肩战斗。把他当作你的助手。对他有信心。战胜心灵，你将成功。

一个孩子慢慢长大，但有一天会成为一个成熟的男人。同样，每天练习 Simaran 和 Nam，它们将在适当的时候结出果实。当一名劳动者

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doing his daily work gets his wages in the evening from  
his employer, will our Creator withhold His reward  
from us when we are doing His work? I am glad to  
learn that you have kept your diet correct and have  
succeeded in keeping good health on this diet.  
I like your idea to keep silent about Sant Mat  
and Nam so long as you have not made any headway  
in it. It is not proper to give a medicine to others  
when one has not experimented with it beforehand and  
found it useful. Again, the learned and the pundits  
will ask, "what have you seen"? Then, in the absence  
of firsthand information, you will have to keep silent.  
I wish you to give Sant Mat a thorough trial, and if  
by experience you find it correct, then you can speak  
of it to others.  
You say you do not feel any pain in limbs as  
formerly but the left foot aches under the pressure of  
the right leg after some time arid when the pain becomes  
unbearable, you change the position. There is nothing  
wrong in re-adjusting the position. By and by as the  
attention will be withdrawn and will collect in the eye  
focus, the attention will not come down to feel the pain  
in the leg or foot, and when it has entered the focus and  
established itself there, all pain will disappear. Do not  
give any force or pressure or strain on the eyes. The  
center of attention is not in the eyes but midway between  
the eyes. The twitches, shakes and jerks, and balancing  
motion will all disappear with the withdrawal of  
attention and the completion of concentration. Have  
no worries on that account. Such is not the case with  
all and with practice even those who suffer from these  
difficulties get over them.  
These very thoughts that come and hinder  
concentration are to be checked. Since our birth

当一位劳动者在完成日常工作时，在晚上从雇主那里领到工资，我们的创造者在我们做他的工作时，会扣留他的报酬吗？我很高兴地得知，你保持了正确的饮食，并在这份饮食上保持了良好的健康。

我喜欢你关于在未在 Sant Mat 上取得进展的情况下保持沉默的想法。在没有事先试验并发现它有用之前，给他人药物是不恰当的。再次，学者和专家会问：“你看到了什么？”然后，在没有第一手信息的情况下，你必须保持沉默。我希望你彻底尝试 Sant Mat，如果你通过经验发现它是正确的，那么你可以向他人谈论它。

你说你不再感到肢体疼痛，但过一段时间后，左脚在右腿的压力下会感到疼痛，当疼痛难以忍受时，你会改变姿势。重新调整姿势没有问题。随着时间的推移，注意力会从肢体或脚部的疼痛中移开，集中到眼睛的焦点上，注意力不会下降去感受腿或脚的疼痛，当它进入焦点并稳定在那里时，所有的疼痛都会消失。不要对眼睛施加任何力量、压力或紧张。注意力的中心不在眼睛上，而是在眼睛之间。抽搐、颤抖和突然的动作，以及平衡运动都会随着注意力的转移和集中的完成而消失。因此不必担心。并非所有人都是如此，通过练习，甚至那些有这些困难的人也能克服它们。

这些不断涌现并干扰专注的思绪需要被审视。自从我们出生

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here we have been daily taking photographs of what  
we have heard, read, or observed, and storing these  
in our mind. And the mind is so big that even if we  
place the whole universe in it, it will be found to be  
bigger and capable of storing any number of universes  
and still remain bigger. The thoughts that arise are  
the same photographs that we have been taking  
so long and preserving with us. They are not,  
however, endless. They will finish up in time, with the  
attention finding its focus. Then this cinema show will  
end.  
As to waking with difficulties, feeling tired and sleepy  
but after Bhajan feeling quite fresh, the mind wants  
rest. It does not like to go inside hence plays tricks  
in the form of feelings of tiresomeness, drowsiness, sleep  
and so forth. The soul wants Nam and when it gets  
it, it pulls up the mind, and the result is peace and joy  
and freshness. If the soul gets its food, the mind and  
the body do not feel tired.  
You speak of skiing and the snow and the moun-  
tains. I have lived in hills during the most part of  
tny service and can well appreciate the scenes depicted  
in the pictorial cards you have sent me. I congratulate  
you on your enjoying these mountains and the scenes  
they present. But these mountains are of this material  
world and are made up of gross matter. How good  
and nice it would be if you were to go in, enter the  
astral plane and see the mountains and so forth there.  
Then you will be able to see by comparison the  
difference between these mountains and the mountains  
within. You also speak of the Master as a Savior.  
This is yet an idea. There is no doubt that the Master  
is always with the disciple and gives due guidance and  
protection. But I wish that your inner eye may open

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自我们在这里出生以来，我们每天都在拍摄我们所听到的、所读到的或所观察到的，并将这些存储在我们的脑海中。而心灵如此之大，即使我们将整个宇宙放入其中，也会发现它仍然更大，能够存储无数个宇宙，并且仍然更大。产生的思想就是我们长期以来一直在拍摄并保留下来的相同照片。然而，它们并非无穷无尽。它们将在适当的时候结束，注意力找到其焦点。然后这场电影放映将结束。

关于醒来困难，感到疲倦和困倦，但在唱颂赞歌后感觉非常清新，心灵想要休息。它不喜欢进入内心，因此以厌倦、困倦、睡眠等形式玩弄感觉。灵魂想要“那姆”（Nam），当它得到时，它会提升心灵，结果是平静、喜悦和清新。如果灵魂得到它的食物，心灵和身体就不会感到疲倦。

你谈论滑雪、雪和山。我在服务的大部分时间里都住在丘陵地带，非常欣赏你寄给我的画片上描绘的景象。我祝贺你享受这些山脉和它们呈现的景象。但这些山脉属于物质世界，由粗糙的物质组成。如果你能进入，进入灵界，看到那里的山脉等等，那该有多好。那时，你将通过比较看到这些山脉和内在山脉之间的区别。你也把大师称为救世主。这还是一个想法。毫无疑问，大师始终与弟子同在，给予适当的指导和保护。但我希望你的内在之眼能够开启

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and you may see as a fact what the Master is and what  
he does for his disciples.  
When you were here you may have noticed that  
all letters, even from India, are not read in public.  
Most of the letters I open myself and that which I  
consider confidential, I ask Rai Sahib to keep in  
reserve, or I put in my pocket and read out or have it  
read out privately and then give it to Rai Sahib or  
some other proper person for reply. American letters  
I pass on to—for study and for reply after consulting  
me. Your letter has not been read in public. Special  
letters are replied in a special way. You may assure—  
on my behalf that her correspondence will be kept  
strictly confidential. If she can send me a typed letter,  
I will read it myself and will draft a reply. You may  
please ask her to write to me when she feels like doing so.  
Saints do not despise anybody or any system.  
Whatever they observe inside, they say only that much,  
and ask others to go inside and verify their statement.  
They do not ask others to believe them blindly. Their  
philosophy is not artificial or theoretical. It is going  
in and observing what is there. No increase or decrease  
or alteration, no theory or imagination, no construction  
or destruction, simply observing what is there already.  
It is a natural science, not man-made. Saints of higher  
degree, like Shamas Tabriz, Maulvi Rum, Khwaja  
Hafiz and others, followed the same science. At  
present there is no higher science or philosophy  
(whatever you wish to call it) than this. All the saints  
that speak of Mukam-i-Haq or Sat Nam, no matter  
in what clime or country or time they appeared, have  
followed this system,—the path of five sound currents.  
Radhaswami Mat is not an innovation. It is the same  
old, old way, given in conformity with the present time.

384 精神宝石，你可能会把大师是谁以及他为弟子们做了什么当作一个事实来看待。

当你在这里时，你可能注意到，即使是来自印度的信件，在公共场合也不会被阅读。我自己打开的大多数信件，以及我认为机密的那部分，我会让 Rai Sahib 保留，或者放进我的口袋里私下阅读，然后交给 Rai Sahib 或其他合适的人回复。美国的信件我会转交给——供研究和在咨询我后回复。你的信件没有在公共场合被阅读。特殊信件会以特殊方式回复。你可以放心——但我希望你能代表我打开你的内心之眼，让她知道她的信件将严格保密。如果她能给我寄一封打印的信，我会亲自阅读并起草回复。请你告诉她，当她想写信给我时，请写信。

圣人不会轻视任何人或任何体系。

无论他们观察到什么，他们只说这么多，并要求其他人进去验证他们的说法。他们不要求别人盲目相信他们。他们的哲学不是人为的或理论的。它是进入并观察那里有什么。没有增加或减少或改变，没有理论或想象，没有建设或破坏，只是观察那里已经存在的东西。这是一门自然科学，不是人造的。高级圣人，如沙马斯·塔布里兹、毛拉维·鲁姆、卡瓦贾·哈菲兹和其他人，遵循了同样的科学。目前没有比这更高深的科学或哲学（无论你愿意称它为什么）。所有谈论穆卡姆-伊-哈格或萨特-纳姆的圣人，无论他们出现在什么气候、国家或时代，都遵循了这个体系——五个声音的路径。拉达斯瓦米玛特不是一种创新。它是一种古老、古老的方式，与现在的时间相符合。

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Dr. Johnson was a beginner in this line when he  
wrote "With a Great Master in India". It reflects his  
views of those days. As his experience increased, his  
ideas changed also and the manuscript of his coming  
book which you saw with him will naturally be better  
than what he wrote before.  
In this country the pilgrims take a dip in the  
waters of the Ganges and think that by so doing their  
sins are washed off. The river water may cleanse the  
body but not the mind. They do not know that the  
nectar that washes off sins is inside of themselves and  
the real place for pilgrimage is also inside of them-  
selves. If they were to go inside and connect their souls  
with the Sound Current, their sins would be washed  
off.

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约翰逊博士在撰写《与印度的一位大师》时还是这个领域的初学者。这反映了那时的观点。随着经验的增加，他的想法也发生了变化，而你与他看到的即将出版的书稿自然会比他以前写的更好。

在这个国家，朝圣者在恒河水中沐浴，认为这样就能洗净自己的罪孽。河水或许能洗净身体，但不能洗净心灵。他们不知道洗净罪孽的甘露就在他们自己体内，真正的朝圣之地也在他们自己体内。如果他们能深入内心，将自己的灵魂与声音之流相连接，他们的罪孽就会被洗净。