

## Instructions for the Japa Mala 持名念珠的操作指南



"... for a lady who had a large Japamala of seeds, Baba created a Japamala of matched pearls, and showed her how to use it :

The thumb, standing separate, may be taken to represent God. The first finger, representing the individual person, is joined to the thumb, to the Divine. The three remaining fingers represent the three gunas - the three modes of temperament, thought, and action observable in all people - the middle finger being the Sathwic guna (calm, pure, balanced nature). The Japamala is then drawn across the Sathwic finger by the thumb and the forefinger movement"

“。。。有个女士，她拥有一个很大的种子念珠。巴巴变现一串相当匹配的珍珠念珠给她，并教她如何操作：

处于分开地位的拇指可视为神的代表。代表个人的第一个手指（食指）与拇指连接，也就是与神连接。其余三个手指代表属性（GUNAS）- 在所有人类中都可以见到的性情、思想和行动的三种方式。中指是纯质（SATHWIC GUNA，平静、纯净和安定的本质）。念珠由拇指和食指运作，横过中指而向下移动。”

*(John Hislop in My Baba and I, pg 219)*

"The japamala teaches you the Unity, though it has 108 beads! If it is sphatika mala (crystal beads), you can see the string running in and through each bead, the inner reality on which all this is strung! If the beads are not transparent, you will still know that the string passes through, holds together, and is the basis for the mala to exist! Why 108 beads! 108 is the product when 12 is multiplied 9 times; 12 is the number of Adityas (the Sun), Luminaries that reveal the objective world... , 9 is the screen on which the pictures appear, the basis, the rope which deludes you as the snake in the dusk, Brahman, the Nameless, Formless, Eternal Absolute. Nine is the Brahman number, for it is always 9, however many times you multiply it! It is immutable, for 9 into any number adds up to 9 only. So when you turn the beads, impress upon yourself the fact that there is both truth and travesty in the world, that the travesty attracts, distracts and delights in deceiving you, diverts you into devious paths; the truth makes you free!"

“念珠的珠数虽有 108 颗，但它教导的却是一体性的道理。如果念珠是晶珠 (SPHATIKA MALA) 做的，可以清楚看到每一个珠子都有一根线穿过，代表内在真性都由一根线串起来。如果珠子不是透明的，你还是可以知道，有线把所有珠子串联，一个个连接在一起，形成念珠的根基。为什么要有 108 个珠子？108 是 12 乘 9；12 是太阳 (ADITYAS) 的数字，其光辉照亮和揭开世界的本质，9 是影像呈现于其上的银幕，是作为其根基的绳子，使你在夜间误以为它只是一只蛇，其实，它就是无色、无相、永恒之绝对者的梵。9 乃梵的数字，因为不论你乘以什么倍数，它总是 9！9 是不变易的，因为 9 乘以任何数字，其答案之每一位数的总和还是 9 而已。是故，当你拨动珠子时，要把真实与歪曲同时存在于这个世界的事实铭记在心；歪曲吸引你，迷乱你，乐于欺瞒你，使你误入歧途，脱离正轨；真实使你超脱自由。”

"Now about the beads : Before everything you must know the symbolism of the fingers. The thumb represents the Brahman, the eternal absolute, the immanent principle. The forefinger, the index one, which indicates this and that, you and other, is the Jivi, the individual, feeling separate and distinct. When these two are joined at the tip, held in that position, it is the Jnana mudra, the Gesture of Wisdom, for wisdom consists in the Jivi becoming One with the Brahman, the mergence of that which felt that it had emerged! The other three fingers represent Prakrithi, the Objective World, which is negated when the mergence is effected. They are the three Gunas, the Sathwic, the Rajasic and the Thamasic, that by their interplay create the phenomenal world."

“现在谈谈珠子：在这之前，你务必了解手指的象征性意义。拇指代表梵（BRAHMAN），永恒的绝对者，内在的原则。用来指这或指那，指你或指他人的食指是个灵（JIVI）；而它感觉到自己是分隔的，独特的。当这两者在指尖接触时，保持这样的位置，那就叫做识的手势（JNANA MUDRA）或智慧的手势，因为智慧存在于与梵合一的个灵之中而这合一就是感觉到梵的现身。其他三个手指代表物质世界（PRAKRITHI），而达到合一时，那物质世界就被否定了。这三个手指分别代表三种属性，即纯质、翳质和激质；借助它们之间的相互作用，现象世界于是产生。”

"Hold the rosary over the middle finger, keeping the three Guna fingers together. This means that you are now transcending the world of attributes and qualities, of name and form, of multiplicity that is the consequence of all this transformation, and proceeding towards the knowledge of the Unity. The Jivi finger now slowly passes each bead towards the thumb (Brahman), touching the tip of the Brahman finger when the bead passes over, so that the mergence is emphasized with every bead and every breath, for while the fingers learn and teach the lesson, the tongue too repeats the mantra or the Name, with the Pranava. The japamala is very useful for beginners in Sadhana, but as you progress, japa must become the very breath of your life and so the rotation of beads becomes a superfluous and cumbersome exercise in which you have no more interest... You should not be bound to it forever; it is only a contrivance to help concentration and systematic contemplation..."

"Be regular in the beginning, in the hours you devote to Japa. On Sundays, when you have no worry of office or shopping, do more Japa until 9 in the morning. Do it with love and enthusiasm. It should become natural with you to do so."

“用中指支撑着念珠，把三个属性手指靠在一起。这意味着你现在正超越属性世界和品质世界，超越名和相的世界，超越多样性的世界，而那就是这个改造和一体性认知所带来的结果。那只个灵手指（食指）现在正慢慢地把每一颗珠子传到拇指（梵），在传运的过程中，碰触到梵指的尾端以便借由每一个珠子和每一个气息来强调合一，因为当手指学习和教导这功课时，舌头也同时以‘唵’（PRANAVA）来重复念诵真言或圣号。念珠对灵修初学者非常有用，但随着进展，持名也必须成为你的生命气息而珠子的拨动也就变成一种你不

再感兴趣的多余而累赘的运作了。你不应该永远被这种运作困住；它只是协助你达到专注和有系统的静虑的一种手段而已。”

“初学时，要持之以恒，定时修习。星期日，不必为工作、购物而烦心，你不妨比平时做多点修习，直至早上九点。要以爱和热诚去修习，使之成为自然的习性，丝毫都不勉强。”

*(SSS Vol VII, Chap 9, Pg 36 - 38)*

"There is no need for counting beads or sitting in meditation while your mind is preoccupied with worldly matters. The japa you have to perform is constantly to remind yourself of the Divine within you. This is the supreme message of the Vedas."

“当心念为俗务所纠缠时，你无须计数珠子也不必静坐。你必须执行的持名会不断地使你记起你内在的神。这是吠陀经所提供的至高无上的信息。”

*(SS Aug 1996, pg 213)*

*(Extract from 摘自 'A Compedium of the Teachings of Sri Sathya Sai Baba'  
by Charlene Leslie-Chaden)*

You can watch a short video of the instructions for the japamala at the following site:  
您可在以下的网络观赏一段有关持名念珠的操作指南的短片：

<http://www.youtube.com/watch?v=LlUKL1WJD1I>