

Chapter 12 Meditation: Search for the Divinity Within

1. What is Meditation?

Meditation is a word with many meanings. To some, meditation is a science of the mind. To others, it is an art, indefinable and mystical. For almost all, it is difficult to understand. Meditation denotes quiet introspection or absorption in the divine. It means exploring and expanding consciousness. Meditation can be the awakening of inner energies or the discovery of self-understanding. It may be repeating the name of the Lord with love, or simply collecting oneself for the day ahead. To all, meditation is a means to concentrate within, to discover the inner wellsprings of love and wisdom, of joy and peace.

Meditation for spiritual aspirants is a practice of inner contemplation. Its goal is the realization of Oneness in the world and in ourselves. The practice transforms us and our perspective of the world. With time, meditation may grant us ultimate self-understanding. We come to see ourselves and the creation as manifestations of God's will. The illusion of separateness disappears when all is experienced as One.

Real meditation is getting absorbed in God as the only thought, the only goal. God only, only God. Think God, breathe God, love God, live God.

Conversations, p.133

The basic method of meditation is to rise above thought to the source of thought. The destination is a state of being beyond the mental process. God cannot be understood by means of rational explanation or argument, but by experiential knowledge alone.

As long as one knows he is meditating, one is not meditating. In that absorption in God, one puts aside every form and merges in God. In that process the mind naturally stops.

Conversations, p.133

第十二章 坐禅：寻找内在的神性

1. 坐禅是什么？

坐禅这个词儿有着多种意思。对一些人而言，坐禅是心念的一种学科。对其他人，它是一种艺术，不可定义和神秘无比。对几乎所有的人而言，它是不易了解的。坐禅表示静默的自省或沉浸于神之中。它意指：意识的探究和拓展。坐禅可以是内在能量的唤醒或自我了解的发现。它可以是以爱去重复念诵主的名号，或单纯为未来的一天先整理你自己。对所有人而言，坐禅是内在专注的一种手段，以发现爱与智慧，喜悦与平和的内在泉源。

坐禅之于求道者可谓一种内在沉思静虑的一种修习。其目标是对存在于世界和我们之内的一体性的认知。练习坐禅改造我们和我们的世界展望。假以时日，坐禅或会给予我们终极的自我了解。我们最终会领悟自己和万物都是神旨意的彰显。体验到万物一体时，分开隔离的虚幻感觉便消失了。

真正的坐禅是以沉浸于神作为唯一的念头，唯一的目标。唯神而已。念着神，呼吸着神，爱着神，依神而活。

《交谈》133面

坐禅的基本方法是提升至思想之上而达于思想的源头。其目的地是超越心路历程的一个境界。借理性化的解释或争论是不能了解神的，唯有靠来自经验的知识而已。

只要你认为自己在静坐，你就不在静坐。在那沉浸于神之中，你放下一切相而融于神。在那过程中，心念自然会静止。

《交谈》133面

Meditation enables us to transcend the intellect. There is nothing for us to “know” in a rational sense. Actually, what is accomplished is a state of equanimity in which our divine nature has an opportunity to manifest itself. For we already possess divinity within; we need only to become aware of it and to allow it to emerge and express itself. When that happens, an inner transformation is achieved. That transformation results in joy and peace beyond description.

Dhyana (meditation) is synonymous with the unitive knowledge of the Godhead. It is...a vision of and path to the divine. It leads to...the integral reality of existence-consciousness-bliss (sat-chit-ananda).

Summer Showers 1979, p.101

Meditation methods, techniques, and goals vary widely among aspirants and disciples. Some aspirants prefer an intense regimen; others enjoy a more leisurely practice. Some aspirants welcome a fixed time and place for meditation; for others, an unexpected lull in the day may be more beneficial, even in a crowded or noisy place. There is no one way to meditate that precludes all others. Each person must find their own method.

Can anyone train another in meditation? Or claim to train? It may be possible to teach a person the posture, the pose, the position of the legs, feet, or hands, neck, head or back, the style of breathing or its speed. But meditation is a function of the inner man; it involves deep subjective quiet, the emptying of the mind and filling oneself with the light that emerges from the divine spark within. This is a discipline that no textbook can teach and no class can communicate.

Sathya Sai Speaks 7, p.356

2. How Do We Start ?

If you have ever gazed with wonder at a star-filled night or marveled at the miracle of a wildflower, you have already begun. Everyone is traveling the path to God, but some are more aware of the journey than others. Some of us drift on a lazy tide, while others rocket toward the destination as if guided by a compass.

静坐使我们超越智能。在一个理性的意识下，没有什么是我们要“知道”的。其实，我们从中所成就者乃一种平静的境界，在其间，我们的神圣本质有一个机会去彰显它自己。由于我们已经拥有神性于内在，我们只要去认识它就得了，并且让它展现和表达它自己。当那发生时，一个内在的改造即达成。那改造带来非语言所能描述的喜悦与平和。

Dhyana（坐禅）与神首的统一知识同义。它是……神的一个显现及归向神之道。它引领至……存有-智识-妙乐（*Sat-chit-ananda*）的构成整体所必须的本真。

《夏季浸濡1979》 101面

静坐的方法、技术和目标在求道者和信徒之间相去甚远。有些求道者选择一种严格的摄生法；其他人则享受一种优哉悠哉的修习。有些求道者喜欢一个固定时间和地点去静坐；而其他人，则认为在一天之中有一段突如其来的平静可能更有裨益，即便在人多嘈杂的地方。没有一种静坐法可以取代一切而要众人奉行。每一个人必须寻求适合于他们的法门。

任何人能训练另一个人学习坐禅吗？或者，声称他能训练？教导静坐的坐姿或许还可以，如坐法，手脚颈背的姿势，呼吸方法和速度等。然而，静坐是人内在的作用或操作；它牵涉到神沉内省的平静，不起心动念并注入个人以发自内在的灵光。这不是任何教科书所能教导的一种修行，也不是任何课室所能传授的。

《沙迪亚赛说》第7章 356面

2. 我们如何开始？

如果你曾经好奇地眺望满天星星的夜晚或惊叹一朵野花的奇迹，那你就已经开始了。人人都朝向归神之道迈进，但有些人则比另一些人更了解这路程。我们有些人随波荡漾，任由飘浮而有些人则像火箭般直奔目的地，好像得到一个指南针的指引一般。

Direction is an essential element. We must be guided by one who already knows the way. If we strike out on our own, we may also reach the goal, but the journey will be more difficult. Many aspirants have tested the directions of Sathya Sai Baba and have recognized the guideposts of joy and love along the way. By carefully listening to the instructions of Sai Baba and the indications of our heart, we can discern the proper path for ourselves. The instruction is genuine, but we must reflect within to understand how we can practice the principles in our own lives. Beginning meditation serves this purpose – to help us understand and practice holy teachings.

One method, which Sathya Sai Baba describes as the most universal and effective, is the light meditation. To practice this meditation, Swami recommends that the aspirant set aside a few minutes every day, preferably in the morning before the events of the day distract the mind. A small lamp or candle can be used to help the meditator visualize the light of love and truth. This flame is pictured between the eyebrows as the light of wisdom; from there it is brought down to the heart and visualized as a lotus of love blooming petal by petal. As the light grows, it purifies all the senses and impulses, taking all into the light of divine love. Over time, this meditation purifies the individual's thoughts and actions, making him or her fit for realization of divinity.

Meditation is naturally difficult at first. Most people cater to the needs of the body first and neglect the spirit. The process must be reversed so that the body serves the indweller. The mind must become master of the senses. When the mind asserts control over the senses, the process of self-mastery begins.

There are some who while meditating strike at the mosquitos that pester them! No, immerse yourselves in dhyanam (meditation) until you transcend all physical and mental urges and impulses.

Sathya Sai Speaks 4, p.236

Meditation requires us to explore within, a place not too many are familiar with. Particularly in the West, we are accustomed to seeking satisfaction outside of ourselves. It is not so common for us to look within for peace

方向是一个必要的元素。我们必须得到一个识途者的响导。如果我们找出自己的路，我们也可能抵达目标，但旅途会比较艰辛。很多求道者已试过沙迪亚赛峇峇的指示并已确认沿途的喜悦与爱的路标。仔细聆听赛峇峇的教诲及我们内心的指示，我们自己即可明辨正确的途径。教诲是正确不误的，但我们必须作内在的反省以了解我们如何在生命中修习这些原则。开始坐禅就能达此目的——协助我们了解和修习神圣的教导。

赛峇峇所讲述的一种通用的和有效的方法就是光静坐。为修习这静坐，斯瓦米推荐求道者每天必须花几分钟时间，最好是在早上，在未被一天琐事干扰心绪之前。可借用一盏小灯或蜡烛来帮助静坐者想象爱与真理的光。在印堂（两眉之间）想象这火光为智慧之光；从那儿，把它引入内心并想象它为绽放的‘爱’的莲花。当光发亮时，它净化所有的感官和激动，把所有的都融入圣爱之光中。进而，这静坐净化你的思想和行动，使你作好体认神性的准备。

静坐在初时自然有一点困难。大多数的人首先要满足身体的需求而忽视心灵。这过程必须逆转以便身体服务内寓者。心念必须成为感官的主宰。当心念要掌控感官时，自我主宰的过程于是开始。

有些人在静坐时还拍打干扰他们的蚊子！不，要沉浸你自己于静坐之中，直到你超越所有身心的催促和激动。

《沙迪亚赛说》第4章 236面

静坐要求我们向内探索；这内在不是太多人所熟悉的。特别是在西方，我们习惯于寻求外在的满足。向内探求平和与快乐就不那么普遍了。然而，经常修习静坐，静坐就变成喜悦的，甚至不可或缺的每一

and happiness. However, with regular practice, meditation becomes a joyful, even indispensable part of each day. In the beginning, it is important for us to create a regular habit of meditation. A fixed time and place help us to dive within more quickly. Patience and tenacity are required to establish the habit.

For meditation to be effective, there must be steady practice with no hurry or worry. With steady practice, the person will become quiet and the state of meditation will naturally come about.

Conversations, p.139

Real meditation promotes the constant awareness that all activity carries us closer to God. It is useless for us to elevate our thoughts in meditation if in the next moment we give way to pride or criticism. We must maintain one-pointed awareness and commitment to our liberation. All of our activities should reflect our appreciation of the omnipresent divinity.

In real dhyana, you soon get over the consciousness that you are doing dhyana. In fact, every moment in life must be utilized for dhyana. That is the best way to live. When you sweep your rooms clean, tell yourselves that your hearts too have to be swept likewise. When you cut vegetables, feel that lust and greed too have to be cut into pieces. When you press chapathis (flat Indian bread) wider and wider, desire in addition that your love may take in wider and wider circles and expand even into the regions of strangers and foes.

Sathya Sai Speaks 6, p.298

When constant meditation is practiced, there cannot be only one posture or one prescribed method of concentration. We can meditate while we walk, while we drive, or during our other quiet times. The inner subjective state is important, not the outer circumstances. Our inner needs dictate the pace and manner of practice.

Sitting in meditation, the question often comes up, "How long should we sit?" There is no particular time. Meditation is really an all-day-long process.

Conversations, p.57

天的一部分。初时，养成经常静坐的习惯是重要的。一个固定的时间和地点的静坐可以帮助我们更快地潜入内在。坚毅和不屈不挠的精神是培育此习惯所不可或缺的素质。

要使静坐产生效果，必须有稳定的修习，不急躁，不忧虑。有了稳定的修习，修习者就变得平静，而静坐的境界就臻达了。

《交谈》 139面

真正的静坐促进恒常大觉，使一切行动无不引我们更加亲近神。在静坐中去提高我们的思想是无用的，如果我们在下一刻就屈服于骄傲或苛评。我们必须对我们的超凡入圣维持专一的觉知与承诺。我们所有的行动都应该反映我们对全在圣灵的赏识。

在真正的坐禅（*dhyana*）中，你很快就忘掉自己在坐禅。其实，在生活中的每一刻都必须用来坐禅。那才是最好的生活方式。当你清扫你的房间时，告诉你自己，你的心也同时被打扫干净。当你切菜时，想象欲望与贪婪也一样被切成碎片。当你挤压印度面包时，面包变得越来越宽大，这时，你也渴望你的爱跟着扩大和膨胀，乃至进入陌生人和敌人的领域。

《沙迪亚赛说》第6章 298面

持续性的静坐，不可能只有一种姿势或一种规定的专注方法。走路时，开车时或其他静下来的时间都可以静坐。重要的是内在的主观境界，而不是外在的环境。我们内在的需要支配静坐修习的步伐与方式。

静坐时，这样的问题时常跃起，“我该坐多久？”问题没有答案。没有特别的时间。静坐其实是一个全日的过程。

《交谈》 57面

3. How Can We Recognize Progress?

A miner knows success when he strikes gold. A racer knows success when he crosses the finish line. A meditator knows success when he transforms his character. Meditation must enable us to practice truthfulness, love, inner peace, and care for all beings. If meditation cannot change our lives, it is a hollow practice. If we do not have the conviction to act on our inner direction, we waste our time in listening for the voice. If we do not practice our duty, we are only putting on a show for ourselves or others. What is the use of sitting in meditation if no result is achieved?

Do you love more, do you talk less, do you serve others more earnestly? These are the signs of success in dhyana. Your progress must be authenticated by your character and behavior.

Sathya Sai Speaks 7, p.30

True meditation helps us discover our inner identity. It enables us to hear the divine voice in our heart, which illumines the path ahead. It allows us to perceive and develop divine qualities.

Man is divine. He can purify himself into perfect divinity by the process of dhyana, taken up with eagerness and followed with faith by virtuous individuals.

Sathya Sai Speaks 6, p.239

Progress in meditation results in the elimination of desire. Desire gives us no peace; instead, it hides the divine light in our hearts. When the mind is controlled and examined, it is seen to have no form of its own. Like a shining mirror, it only assumes the image of that which is reflected in it. Our object must be to see directly the light of the atma, the inner divinity, without the aid of this mirror. To do this, we must remove desire.

The mind has no independent identity of its own; it is a conglomeration of the desires that sprout from the impulses. A cloth is essentially a bundle of threads. Threads, in their truth, are basically cotton. Similarly, desires from basic impulses, and the mind is constituted

3. 我们如何知道有无进步？

一个矿工挖到金矿时，他才知道成功。一个赛跑者跑到终点线时，他才知道成功。一个坐禅者改造他的人格时，他才知道成功。静坐必须使我们能够修习真，爱，内在平和及关心所有人。如果静坐不能改变我们的生命，那它简直是个空洞的修习。如果我们不能确信去遵照我们内在的指示，我们简直就是浪费时间于聆听内在的声音。如果我们不克尽厥职，我们仅是为了自己或他人在造作而已。若得不到成果，静坐有何意义？

你爱得更博吗？你说得更少吗？你更热心地服务他人吗？这些都是坐禅成功的标志。你的进步必须由你的人格与行为来证实。

《沙迪亚赛说》第7章 30面

真实的坐禅帮助我们发掘我们内在的神性。它让我们聆听在我们内心的神的声音；这声音照亮前面的道路。它允许我们理解和培育神圣的素质。

人是神圣的。他可以借坐禅的过程，净化自己，使自己超凡入圣，但他必须热衷执行并且信心十足。

《沙迪亚赛说》第6章 239面

坐禅的进步导致欲望的消除。欲望不会带来平和；它反而遮蔽我们内心的圣光。当心念受到控制和检验时，它似乎不具自己所拥有的形式。就像一面发亮的镜子，它只呈现反映于其内的影像。我们的目标必须是直接去看阿特玛（Atma纯灵，自性）的光，无需借助于这面镜子。要这么做，我们就得除去我们的欲望。

心念没有自己的独立身份；它是跃起自冲动之欲望的一个混合体。一块布主要是一团团的线，而线基本上是棉花。同样，欲望起自基本的冲动而心念则是由这些欲望建立的。就如一块布，如

of these desires. Just as a piece of cloth disintegrates if threads in it are pulled apart, the mind too can be destroyed by the eradication of desires.

Summer Showers 1979, p.116

4. Make Joy Your Priceless Possession

Would a miner leave a rich vein of gold in the ground? Would a thief leave behind riches and take only trash? Would a diver drop a pearl and take only sand? Then why do we settle for the tinsel of the world while the greatest treasure lies untapped within us?

The personality and body, which we take to be ourselves, is only a passing phenomenon. Through meditation, we must discern the real from the unreal, the passing from the permanent, the valuable from the worthless. The reality is God within each person. He is omnipresent, manifesting himself as love and joy beyond understanding. The goal of meditation must be to realize that joyful vision. Repetition of the name is one of its most effective techniques.

By means of dhyana, you can realize that I am the resident in all hearts, the urge, the motive, the guide, the goal. Yearn for that vision, that awareness, and make it your priceless possession.

Sathya Sai Speaks 7, pp. 473 - 474

Questions for Study Circle:

1. What is the purpose of meditation?
2. What are the benefits of meditation?
3. Is meditation essential for spiritual progress?
4. Is one type of meditation best?
5. Can meditation be taught?
6. How do we learn to meditate?
7. Is meditation a mental process?
8. How can progress in meditation be evaluated?
9. Can we progress spiritually through meditation alone?

果其中的线被抽出，布就解体一样，心念亦如是，除去欲望，它就被毁了。

《夏季浸濡 1979》 116面

4. 使喜悦成为你无价的拥有物

一个开拓者会轻易离开地下丰富的金矿脉吗？一个小偷会把财宝抛下而只偷一些无用之物吗？一个潜水者会抛下珍珠而只取沙吗？那么，为什么我们满足于世间的浮华不实之物，而把最大的宝藏却闲置于我们内在，不被挖掘？

我们所归之于自己的个性与身体仅是一个短暂的现象。通过坐禅，我们必须明辨真和假，短暂与永恒，有价值和无价值。真实的是神，寓于人人之内。祂是全在的，以超乎理解的爱与喜悦彰显祂自己。静坐的目标必须是实现那喜悦的愿景。圣号的重复念诵是其中一个最有效的法门。

凭借坐禅，你可以认知到，我是所有的心的寓者，是敦促，动因，指导，目标的寓者。要渴望那视象（或心象），那觉知并使之成为你无价的拥有物。

《沙迪亚赛说》第7章 473 - 474面

学习圈的问题：

1. 静坐的目的是什么？
2. 静坐的好处是什么？
3. 静坐之于灵性进展是不可或缺的吗？
4. 有一种最好的静坐法门吗？
5. 静坐可以被传授吗？
6. 我们要怎样学习静坐？
7. 静坐是一种精神过程吗？
8. 如何鉴定或评估静坐所带来的进步？
9. 只通过静坐，我们就能获得灵性的进步吗？

References for Further Study

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2. Conversations, p.72 (Visions of Swami in meditation are real).
3. Conversations, pp.132–145.
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5. Dhyana Vahini, p.14 (Success in meditation is proportionate to right conduct).
6. Dhyana Vahini, p.18 (Equal-mindedness).
7. Sathya Sai Speaks 1, pp.34–36.
8. Sathya Sai Speaks 5, p.30 (Dreams of Swami are real).
9. Sathya Sai Speaks 6, pp.239-241 (Light meditation).
10. Sathya Sai Speaks 7, p.120 (Seven states of meditation).
11. Sathya Sai Speaks 9, p.33 (Kundalini yoga).
12. Sathya Sai Speaks 9, pp.185-186 (Concentration, contemplation, and meditation).
13. Sathya Sai Speaks 10, pp.117-119 (Chakras).
14. Sathya Sai Speaks 10, p.152 (Evidence of progress in meditation).
15. Sathya Sai Speaks 10, p.248 (Merging of thoughts in God).
16. Sathya Sai Speaks 10, p.273 (Types of meditation).
17. Summer Showers 1979, pp.80–84.
18. Summer Showers 1979, pp.89–103 (States of consciousness).
19. Summer Showers 1979, p.103 (Supernormal experiences).
20. Summer Showers 1979, pp.111-112, 115.

The brave learns to fight every fear – the coward accepts his fear and instead learns to hate.

- Baba

勇者学习去战斗每一个恐惧 — 懦弱者接受其恐惧却又学习去憎恨。

- 峇峇