

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

e-mail: dlshk@ymail.com

<http://www.hkyoga-dls.org>

《瑜伽偉壇多經》 (Sivananda Yoga Vedanta Sutra)

施化難陀大師 Swami Sivananda

第五章 ADHYAYA FIVE

心識經 MANOVIJNANA SUTRAS

第一品	Pada 1	內心的結構	THE STRUCTURE OF THE MIND
第二品	Pada 2	內心的階段	MANY PHASES OF THE MIND
第三品	Pada 3	內心的動力	THE DYNAMICS OF THE MIND
第四品	Pada 4	駕馭內心的方法	METHODS OF MIND-CONTROL
第五品	Pada 5	駕馭內心	MASTERY OF THE MIND
第六品	Pada 6	冥想的程序	THE PROCESS OF MEDITATION
第七品	Pada 7	兩種形式的三摩地	TWO FORMS OF SAMADHI
第八品	Pada 8	神的悟證的福音	GOSPEL OF GOD-REALISATION

版權所有 翻版必究

1 / 26 頁

服務
Serve

愛心
Love

施予
Give

淨化
Purify

冥想
Meditate

開悟
Realize



第五章 ADHYAYA FIVE
心識經 MANOVIJNANA SUTRAS

第一品：內心的結構

PADA 1: THE STRUCTURE OF THE MIND

甚麼是內心 WHAT IS MIND?

1. 現在闡釋內心，它的性質與駕馭方法。
1. Now then an exposition of the mind, its nature and control.
2. 內心是自性的力量。內心是幻化。內心生於大自然。通過內心，大梵（或絕對者）顯現成為萬殊對象的宇宙。
2. Mind is Atma-Shakti. Mind is Maya. Mind is born of Prakriti. It is through mind that Brahman or the Absolute manifests Himself as the universe with heterogeneous objects.
3. 內心是墮性的，它本身不能照耀一切外間的對象，它只是借助神我或自性的光明。
3. Mind is inert. It cannot by itself illumine the objects. It borrows its light from Atman or the Self.
4. 身體連同感官與內心並無二致。內心顯現成宇宙。
4. The body with its organs is no other than the mind. Mind As the Universe.
5. 一切可見的對象並非真實存在。唯獨內心的照耀是萬殊對象的成因。
5. All the visible objects do not really exist. The mind alone shines as the cause of all the manifold created objects.
6. 此宇宙就是內心本身。至高大梵自身的光明顯現成內心或這個宇宙。
6. This universe is no other than the mind itself. The Self-light of Para Brahma alone is appearing as the mind or this universe.
7. 唯有內心就是宇宙。
7. Mind alone is the universe.
8. 內心的形相就是念（Sankalpa）。
8. The form of the mind is Sankalpa alone.
9. 唯有內心的擴張就是念（思維、想象）。
9. The expansion of the mind alone is Sankalpa (thought, imagination).

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

e-mail: dlshk@ymail.com

10. 只要有念 (思想), 內心就存在。
10. Wherever there is Sankalpa (thought) there does the mind exist.
11. 通過念的區別力量, 產生了這個宇宙。
11. Sankalpa, through its power of differentiation generates this universe.
12. 自己產生的念與習氣把自己困在塵網中。
12. The Sankalpas and Vasanas which you generate enmesh you as in a net.
13. 因為自己的念與習氣, 所有人都作繭自縛, 受到束縛。
13. All become subject to bondage through their own Sankalpas and Vasanas like a silk-worm in its cocoon.
14. 如果內心背離辨別智, 它就會糾纏在習氣或欲望當中。
14. If the mind turns its back upon discrimination, it entangles itself in the folds of Vasanas, or desires.

印象的儲存庫 STOREHOUSE OF IMPRESSIONS

15. 內心是印象的匯集。
15. Mind is collection of Samskaras or impressions.
16. 內心根據潛藏的印象來變化。這些印象就叫做 Samskara。
16. The mind goes into modifications according to the latent impressions of the past. These impressions are called Samskaras.
17. 內心是一團習氣、念、愛與惡。如果你脫離開這些東西, 內心便會空白一遍。
17. Mind is a bundle of Vasanas, Sankalpas and likes and dislikes. If you free yourself from these, the mind dwindles into an airy nothing.
18. 內心只不過是一團習慣、欲望與渴求。
18. Mind is nothing but a bundle of habits, desires and cravings.
19. 內心是靈魂的外衣, 也是印象資料庫。它執著於感官的快樂, 並隨著三種德性而飄移, 也因此容易受到情憤怒等的滋擾。
19. The mind which is the conditioning vesture of the soul is a storehouse of impressions. It is attached to the pleasures of senses and is tossed about by three Gunas, and hence is liable to disturbances in the form of lust, anger, etc.
20. 內心真正的性質是習氣或潛藏的欲望。
20. The true nature of mind is Vasanas or subtle desires.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

內心的大小 **SIZE OF THE MIND**

21. 根據正論 (Nyaya), 內心有如原子。
21. Mind is atomic according to the Nyaya school.
22. 根據王者瑜伽 (Raja Yoga), 內心是遍在的。
22. Mind is all-pervading according to the Raja Yoga School.
23. 根據偉壇多學派, 內心是中等大小, 有如身體的大小。
23. It is of middling size, same size as that of the body according to the Vedantic school.

內心的成分 **STUFF OF THE MIND**

24. 內心是由精微的純淨物所組成。
24. Mind is made up of subtle Sattvic matter.
25. 它是由食物最精微的部分構成。
25. It is formed out of the subtlest portion of food.
26. 內心被稱為第六個感官 (意)。
26. Mind is termed the sixth sense.

內心的座位 **SEAT OF THE MIND**

27. 根據偉壇多, 內心的座處在中心。
27. According to Vedanta, the seat of mind is the heart.
28. 根據哈達瑜伽, 內心的座位在眉心輪。
28. According to the Hatha Yoga School, the seat of mind is Ajna Chakra the space between the two eyebrows.
29. 專注於這個輪位可以容易駕馭內心。
29. Concentration on this Chakra leads to control of mind easily.
30. 在醒覺狀態, 內心座位在腦袋。
30. During waking state the mind occupies the brain.
31. 在夢覺, 內心在喉輪。
31. In dream the seat of mind is the throat.
32. 在熟睡, 內心在心輪。
32. In deep sleep the seat of mind is the heart.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

內心之樹 THE TREE OF THE MIND

33. “我” 這個意念就是內心之樹。
33. The idea of I is the seat of the tree of mind.
34. 由“我” (Ahamkara) 衍生出的第一芽苗是理智 (Buddhi)。
34. The sprout which first springs up from this seat of Ahamkara is Buddhi or intellect.
35. 從這芽苗的根源發枝出來的是“念” (Sankalpas) 或思想。
35. From the sprout the ramifying branches called Sankalpas or thoughts have their origin.
36. 宇宙幻化的毒樹，通過內心種子“念頭” (Sankalpas) 的多樣變化，植根在世間享樂的土壤，從而茂盛起來。
36. The poisonous tree of the great Maya's illusion flourishes more and more out of the seed of mind's modifications full of Sankalpas in the soil of variegated enjoyments of the world.

第二品：內心的階段：

PADA 2: MANY PHASES OF THE MIND

心識的四面 FOURFOLD ANTAHKARANA

37. 當內心念頭相繼時，它稱為內心。
37. When the mind does Sankalpa-Vikalpa, it is called mind.
38. 當它分辨與決斷時，稱為理智 (Buddhi)。
38. When it discriminates and decides it is called Buddhi or intellect.
39. 當它自我膨脹時，稱為我執 (Ahamkara)、自我心。
39. When it self-arrogates it is Ahamkara, egoism.
40. 當它記憶、回想時，稱為識 (Chitta)。
40. When it remembers and recollects, it is Chitta.

內心的分層 STRATA OF MIND

41. 意識層的內心是對象的心，它思想著種種對象。
41. Conscious mind is the objective mind. It thinks of objects.
42. 潛意識的內心就是識 (Chitta)，它是印象的儲存庫。
42. Subconscious mind is Chitta. It is the storehouse of impressions.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

43. 超意識的內心稱為宇宙心。
43. Superconscious mind is the cosmic mind.

三種意識狀態 THE THREE AVASTHAS

44. 醒覺狀態 (Jagrat) 時，內心經驗外間對象。
44. In the waking state (Jagrat) the mind experiences the external objects.
45. 夢覺時，內心根據醒覺經驗創造夢境事物。
45. In dream mind itself creates the dream-creatures out of the materials supplied by waking experiences.
46. 在熟睡時，內在種子身或無明 (Avidya) 中休息。
46. In deep sleep the mind rests in the causal body or Avidya.
47. 在超覺狀態時，內心融入與大梵 (Brahman) 或絕對者之中。這也稱為無念三摩地 (Nirvikalpa Samadhi) 或超意識狀態。
47. In Turiya Avastha the mind is absorbed in Brahman or the Absolute. There is Nirvikalpa Samadhi or superconscious state.

內心的三種形相 THE THREE FORMS OF MIND

48. 純淨的內心是平靜、和諧的。它直覺、冥想、捨棄、探究並邁向自性。
48. The Sattvic mind is calm, and harmonious. It intuitively, meditates, renounces, enquires and moves towards the Atman.
49. 動性的內心是情欲的。它渴求權力、擁有、佔有。它想支配他人。
49. The Rajasic mind is passionate. It wants power, possessions and dominion. It wants to rule over others.
50. 墮性的內心是不在意的。它昏睡，它充滿墮性與黑暗。
50. The Tamasic mind is heedless. It sleeps. It is full of inertia and darkness.
51. 當瑜伽士達到三摩地時，他超越了三種德性 (Gunas) 的晃動與身心的局限。
51. When the Yogi attains Samadhi he rises from the stream of the Gunas and the limitations of the body and mind.

純淨德性 THE SATTVIC GUNA

52. 當純淨性增加，行者會特別感到清涼、平靜、自足、光明。
52. When Sattva is increased a peculiar feeling of coolness, calmness, contentment and luminosity are experienced by the aspirant.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

53. 當純淨德性在內心層面活動，這會有很特別的平靜。內心的折騰會停止，專注力會提升。
53. When Sattvic Guna works in the mental sheath, there is wonderful calmness. The tossing of the mind stops and concentration develops.
54. 當純淨德性強力地在理智層面，會有很精彩的知識，強大的記憶力，對複雜問題有出色的理解。
54. When the Sattva Guna powerfully vibrates in the Vijnanamaya sheath or intellect, there is wonderful knowledge, wonderful memory, wonderful understanding of complex problems.
55. 三種德性構成你的個體。它含概了你的精神、道德、理智與靈性生活。
55. The three Gunas constitute your individuality. They cover your mental, moral, intellectual and spiritual life.

第三品：內心的動力

PADA 3: THE DYNAMICS OF THE MIND

內心：純淨與不淨 MIND: PURE AND IMPURE

56. 純淨的內心（Suddha Manas）帶領我們到解脫。
56. Suddha Manas or pure mind: this leads to liberation.
57. 不淨的內心（Asuddha Manas）就是束縛的原因。
57. Asuddha Manas or impure mind: this is the cause for bondage.
58. 純淨的內心充滿了純淨與勝潔的德行。
58. Suddha Manas is filled with Sattva or purity and divine virtues.
59. 不淨的內心（Asuddha Manas）充滿了不純淨的素質，例如情欲、貪婪、妒忌、憎恨等。
59. Asuddha Manas is filled with impurities such as lust, greed, jealousy, hatred, etc.

內心的功能 FUNCTIONS OF THE MIND

60. 內心的活動就是真正的做業（Karmas）。
60. It is the actions of the mind that are truly termed Karmas.
61. 內心的運作就是思維與疑惑。
61. The function of the mind is Sankalpa-Vikalpa, thinking and doubting.
62. 其實真正去見、聽、聞、嚐、觸的是內心。
62. It is the mind that really sees, hears, smells, tastes and feels.

7 / 26 頁

服務
Serve

愛心
Love

施予
Give

淨化
Purify

冥想
Meditate

開悟
Realize

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

63. 內心可以同時運作五官的功能或知識。

63. Mind can do the five functions of the five senses of perception or Knowledge.

64. 內心連繫著五官，並享受所有感官的對象。

64. Mind connects itself with the five senses of perception and enjoys all sense-objects.

內心的力量 POWER OF THE MIND

65. 內心有力量在一瞬間創造或消除這個世界。

65. The mind has the potency of creating or undoing the world in the twinkling of an eye.

66. 內心根據自己的心念（或思想）創造這個世界。

66. Mind creates the world according to its own Sankalpa or thought.

67. 內心創造了宇宙。Manomantram jagat; manah kalpitam jagat.

67. It is the mind that creates this universe; manomatram jagat; manah kalpitam jagat.

68. 通過內心的遊戲，一劫可以有如一刻。

68. Through the play of the mind, a Kalpa is reckoned by it as a moment and vice versa.

69. 就如夢中生夢，無相的內心生出可見的存在物。

69. Like a dream generating another dream in it the mind having no visible form generates existent visibles.

內心的遊戲 PLAY OF THE MIND

70. 內心可以顯現成它熱切地去思想的對象。

70. The mind assumes the form of any object it intensely thinks of.

71. 通過內心向對象的遊戲，近在眼前也可以看似遠在天邊。

71. Through the play of the mind in objects, nearness appears to be a great distance and vice versa.

72. 省察內心的一部分時，研習內心的另一部分。

72. In introspection a portion of the mind studies another portion of the mind.

73. 當心不在時，一切感官都無能為力。

73. The senses can do nothing without the cooperation of the mind.

74. 心是解脫與束縛的原由。投心與感官對象帶來束縛，投心與主就帶來自由與解脫。

74. It is the mind that causes bondage and release. Devoted to sense-objects it causes bondage, devoted to the Lord it creates freedom and release.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

75. 內心增長，痛苦增加，內心消除，就有無限的喜樂。
75. With the growth of the mind, the pains increase, with its extinction, there will be infinite bliss.
76. 內心同一時間只可以處理或關注一件事情。
76. Mind can do or attend to only one thing at a time.

惡作劇的內心 THE MISCHIEVOUS MIND

77. 內心是神我 (Atman) 或自性的兇手。
77. Mind is the slayer of Atman or the supreme Self.
78. 內心是欲望的出生地。
78. Mind is the birth-place of desire.
79. 內心有如流浪狗，迷罔地追隨著感官對象越走越遠。
79. Mind ever whirls far and wide in vain in sensual objects like a strolling street dog.
80. 這個幼稚的內心永遠隨著欲望潮起潮落，起起跌跌，它的愚昧把虛幻的宇宙想象成是真實的。
80. This puerile mind which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance.
81. 內心比猿猴更為不安，永遠追求新鮮的享受對象或感官對象。
81. Ever thirsting after fresh Vishayas or sense-objects the mind is more restless than monkeys.

污染的內心 THE TAINTED MIND

82. 污染的內心，對別人的幸福沒有像對自己般的仁念。它不斷地作繭自縛。
82. The stainful mind has not the benevolence to consider other's happiness as its own. So it is ever reeling.
83. 這個內心沒有自信去為別人的美德而歡欣，因此，它沒有內在的滿足。
83. This mind has not the complacency to rejoice at another's virtues. Therefore there is no internal contentment.
84. 因為對外在對象的欲望，內心變得動盪不安。
84. The mind becomes unstable and restless through desires for objects.
85. 當內心不是以神我 (Atman) 為中心，人就渴求外間的對象。
85. When the mind is not centred in the Atman, man desires for objects.



86. 當內心執著與感官的享樂，就導至了生死的痛苦。

86. A mind attached to the pleasures of the senses leads to misery in the shape of births and deaths.

內心的漣漪 **RIPPLES OF THE MIND**

87. 念頭就是內心之湖的一個浪。

87. Vritti is a wave in the mind-lake.

88. 情欲、憤怒等是內心的壞念。

88. Lust, anger, etc., are evil Vrittis in the mind.

89. 信心、虔誠、離欲、勇氣、憐憫是內心的善念。

89. Faith, devotion, dispassion, discrimination, courage, mercy are good Vrittis in the mind.

90. 妒忌是持續憤怒的一種形式。

90. Jealousy is a form of continuous anger.

91. 傲慢是驕傲的一種形式。

91. Arrogance is a form of pride.

92. 目中無人為霸道的性質。

92. Insolence is overbearing nature.

93. 不能忍受他人的成就 (Irshya) 是嫉妒的一種形式。

93. Irshya is a form of jealousy.

94. 貪婪加劇了欲望，破壞內心的平安，延誤了靈性的進步。

94. Greed intensifies desire, destroys peace of mind and retards spiritual progress.

95. 心神不定 (Vismriti) 是一個人被壞的心態：如情欲、憤恨、貪婪等動搖，理解事情時混淆不清。

95. Vismriti is the confused understanding of one who is swayed by evil propensities like passion, anger, greed, etc.

96. 培養善念，惡念自然消退。不要直接打壓惡念。

96. Cultivate good Vrittis. The evil Vrittis will die by themselves. Do not attack the evil Vrittis directly.



第四品：駕馭內心的方法

PADA 4: METHODS OF MIND-CONTROL

清除內心的三惡 REMOVAL OF THREE MENTAL DEFECTS

97. 內心的三惡 (Doshas) 是不淨 (Mala) (例如充滿情欲、憤怒、貪婪等)、不定 (Vikshepa) (心猿意馬) 與愚昧 (Avarana) (愚昧紗幕)。
97. The three defects or Doshas of the mind are Mala (impurities such as lust, anger, greed), Vikshepa (tossing or oscillation) and Avarana (veil of ignorance).
98. 不淨 (Mala) 可以通過無私服務來清除。
98. Mala is removed by selfless service.
99. 不定 (Vikshepa) 可以通過崇敬 (Upasana)、專注 (Trataka) 與呼吸法 (調息 Pranayama) 來清除。
99. Vikshepa is removed by Upasana, Trataka and Pranayama.
100. 愚昧的紗幕 (Avarana) 可以通過研讀與修習偉壇多 (Vedanta) 來清除。
100. Avarana or veil is removed by study and practice of Vedanta.

駕馭內心的困難 THE DIFFICULTY OF MIND-CONTROL

101. 我們可以喝光海洋，在火與水之上步行，飛翔空中，把喜瑪拉雅山連根拔起，吞食火焰，但駕馭內心是何等困難。
101. It is possible to drink the contents of the ocean, walk over fire and water, fly in the air, eradicate the Himalayas to its root, and swallow the flaming fire, but it is difficult to control the mind.
102. 修行初段，內心的掙扎是最乏味與痛苦的。
102. The struggle with the mind is most distasteful and bitter in the first stage of the Sadhana.
103. 單靠人的自力不能夠駕馭內心，還需要主與上師的恩典。
103. Mind cannot be controlled by mere human effort. The grace of the Lord and Guru is necessary.
104. 駕馭內心是靈修的第一步。戰勝內心就是戰勝世界。
104. Control of the mind is the first step to spirituality. Victory over the mind means victory over the world.
105. 戰勝自己或戰勝內心是最大的勝利。
105. Self-conquest or conquest of the mind is the greatest victory.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

e-mail: dlshk@ymail.com

106. 瑜伽的目標，就是達到內心的寧靜，通過正確的冥想就能做到。

106. Yoga aims at arriving at the silence of the mind which makes possible the right meditation.

通過瑜伽(Yoga)與知識(Jnana)來戰勝 CONQUEST BY YOGA AND JNANA

107. 你可以通過瑜伽與知識來戰勝內心。對某些人而言，通過瑜伽與知識容易戰勝內心，對某些人，單以瑜伽或知識較為容易。

107. You can control the mind through Yoga and Jnana. For some, it is easy to control the mind through Yoga and Jnana. For some it is easy to control the mind through Yoga, for some through Jnana.

108. 所有以瑜伽為名的修習法，不外都是把內心集中，並讓它靜止。

108. All the practices which go in the name of Yoga are just to concentrate the mind and still it.

109. 當內心向外奔馳時，約束它並讓它安止於心中自性 Self 或神我 Atman 上。

109. When the mind goes outward, restrain and steady it on the innermost Self or Atman that dwells in the chambers of your heart.

110. 當內心動盪不安時，把它收攝進入寧靜，重獲內在的平靜與安寧。

110. When your mind is agitated withdraw into silence and regain the inner calm and tranquillity.

111. 通過分辨智慧、探究與冥想，內心得到永恆的平安。

111. The mind attains through discrimination, enquiry and meditation, the peace of the Eternal.

112. 離欲、分辨、捨離與冥想，全都是內心的死敵。

112. Dispassion, discrimination, renunciation and meditation are all deadly enemies of the mind.

113. 保有一個平衡的內心。一再修習這個心境。在自性 Atman 內止息。願你如巨石般如如不動。

113. Have a balanced mind. Again and again practise the state. Rest in Atman. May you be immovable as a rock.

114. 探究“我是誰”？做大梵自性的反思，探求絕對者的性質，不斷地冥想於無處不再、永恆的自性。內心會最終融入它的泉源。

114. Enquire who am I? Do Brahmavichara. Enquire into the nature of the Absolute. Meditate ceaselessly on the all-pervading immortal Atman. The mind will be absorbed into the source.

115. 冥想於 OM 或者偉大教言 Mahavakya：“Aham Brahmasmi”（我就是梵）。這會終結所有內心的運作，並帶來自性開悟（Atma-Sakshatkara）。

115. Meditate on OM or the Mahavakya, "Aham Brahmasmi", "I am Brahman". This will put to end all mental operations and bring about Self-realisation or Atma-Sakshatkara.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

需要用聰明的方法 NEED FOR INTELLIGENT METHODS

116. 不要用粗暴的方法來控制內心，你只會可悲無望地敗下來。
116. Do not try to control the mind through violent methods. You will miserably and hopelessly fail.
117. 用理性的方法小心地慢慢征服內心。用冥想戰勝欲望與不合作。進入寧靜並永遠平安地止息。
117. Conquer the mind slowly and carefully through intelligent means. Overcome desires and aversion by means of meditation. Enter silence and rest peacefully for ever.
118. 必須要緩慢地、小心地以意志力征服內心，把它從不良的歪路引導到冥想的大道。
118. The mind must be slowly and carefully conquered by the power of the will diverted from the path of unrighteousness to the path of meditation.
119. 通過無私心的服務，感覺著服務就是對神的崇敬，內心的不潔得以淨化，墮性得以終止。
119. The impurities of the mind are removed and Tamas is annihilated by the ceaseless practice of selfless service, feeling all the time that service is the worship of the Lord.
120. 內心把個別靈魂與至高的靈分隔的圍牆。當內心被毀滅，個別的靈與至高的靈融合為一。
120. Mind is the dividing wall between the individual soul and the Supreme Soul. If the mind is destroyed the individual soul becomes identical with the Supreme Soul.
121. 內在自然狀態下是賦有純潔、不朽與平安。
121. Mind in its natural state is endowed with purity, immortality and peace.
122. 當油燈的油耗盡，那火焰復返於源頭。同樣，當內心離開了所有向外尋找享樂的感官中心，它會平靜下來，並吸納於大梵或絕對者之中。
122. When the oil in a lamp becomes exhausted, the flame is absorbed in its cause, similarly, the mind deprived of the support of all objective pleasure seeking centres, becomes calm and gets absorbed in Brahman or the Absolute.

培養相反的心態 PRATIPAKSHABHAVANA

123. 不要與惡念打架。以相反的善念來取待它，那惡念便會自然消失。
123. Do not fight evil. Replace it by the opposite good, and the evil automatically will vanish.
124. 不要意圖驅趕不潔的心念。你越用力，它越反彈。享受純潔的思想便可以。
124. Do not try to drive away impure thoughts. The more you try, the more they will return. Entertain pure thoughts.
125. 純潔的習氣會傾向建立起大梵知識或智慧。
125. Pure Vasanas tend to develop the true Jnana or wisdom.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

126. 以純潔或較高層次的內心，協助終止不潔或低下的內心，最終更超越高層的內心。
126. Annihilate the impure or lower mind with the help of the pure or higher mind and transcend the higher mind also.
127. 把內心充滿神聖的思想，不潔的思想就會自然消退。
127. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves.
128. 正如鐵塊打磨鐵塊，內心打磨內心，把不潔的內心塑形。
128. Like an iron shaping another iron, the mind should correct and mould your impure mind.

以修習征服 CONQUEST BY ABHYASA

129. 把內心安定或專注於一點，稱為修習 Abhyasa。
129. Steadying or fixing the mind on one point is called Abhyasa.
130. 如果清除了欲望與思想，內心就會自動死亡。
130. If you eradicate all desires and thoughts the mind will die by itself.
131. 離欲心與內在外在的制約，與專注冥想於自性，需要一起修習。
131. Dispassion and inner and outer control must be practised together with intense meditation on Atman.
132. 當內心遊盪時，把它帶回來，並嘗試把它穩定在心靈中央的神聖光輝內。
132. When the mind wanders bring it back and try to fix it on the Divine Light within the centre of your heart.
133. 通過離欲心 (Vairagya)，把內心從一切感官對象的思想中脫離出來，然後安住於主那裏。
133. Detach the mind from all thoughts of sense-objects through Vairagya (dispassion) and centre it upon the Lord.
134. 離欲心 (Vairagya) 與修習 (Abhyasa：凝神與冥想) 是終結這個波濤洶湧的內心的武器。
134. Vairagya (dispassion) and Abhyasa (concentration and meditation) are the weapons to annihilate this turbulent mind.

調息的角色 THE ROLE OF PRANAYAMA

135. 通過修息瑜伽呼吸或調息，內心得以定靜。
135. The mind attains steadiness through the practice of Pranayama or regulation of breath.
136. 通過消除習氣 (Vasanas)、調息與思考大梵的性質 (Brahmavichara)，消滅這個內心。
136. Slay this mind through the destruction of the Vasanas or the control of Prana and Brahmavichara, (enquiry into the nature of Brahman).

14 / 26 頁

服務
Serve

愛心
Love

施予
Give

淨化
Purify

冥想
Meditate

開悟
Realize

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

137. 通過修習無私的服務、持咒、苦行、正確品行、五戒、精進律與冥想，內心得以淨化。
137. The mind is purified by the practice of selfless service, Japa, Tapas, right conduct, practice of Yama, Niyama and meditation.

138. 通過調整你的飲食，只進食輕清的、純淨的食物，加上修習式子與呼吸法，戰勝睡意。
138. Overcome sleep by regulating your diet and taking only light, Sattvic food and by the practice of Asanas and Pranayama.

139. 正如黃金在烈火熔煉，淨除了雜質，內心也可以通過呼吸法得以潔淨。

139. As gold melted in fire is purified of its dross, so can the mind be purified by control of Prana or the vital airs.

第五品：駕馭內心

PADA 5: MASTERY OF THE MIND

內心的疏解 DISENTANGLEMENT OF THE MIND

140. 駕馭內心，就可以達到解脫生死。

140. He who masters the mind will attain liberation or freedom from births and deaths.

141. 摧毀了內心，時間三界也歸於無形。

141. With the destruction of mind, all the three periods of time vanish into nothing.

142. 如果內心排走了不潔，它會變得很平靜，而所有妄想生死都會毀滅。

142. If the mind is purged of all its impurities, then it will become very calm and all delusions attendant with its birth and death will be destroyed.

143. 真正的解脫來自內心的疏解。

143. True emancipation results from the disentanglement of the mind.

內心的平安 PEACE OF MIND

144. 當內心不受惡念干擾，並遠離感官對象的引誘，它就抓住永恆的真理而成為永遠平安的家鄉。

144. When the mind becomes inaccessible to evil thoughts and keeps away from the lure of sense-objects, it grasps the eternal Truth and becomes the abode of everlasting peace.

145. 不受情欲刺激的內心是永遠安寧的。

145. The mind which is not agitated by lust is always tranquil.



146. 要找到真正的平安，只能在控制欲望，把內心調較向永恆真實：神。
146. Real peace can be found only in the control of desire, in the turning of the mind to the one enduring Reality, God.

我執的屏障 THE BARRIER OF EGOISM

147. 我執 (Ahamkara) 是一切世上一切危險、痛苦、煩惱的根源。它是生生滅滅的。它住於內心中。它的本質是愚痴的，它沒有分辨與理智。
147. Ahamkara is the source of all dangers, pains and sorrows in this world. It is evanescent. It has its seat in the mind. It is idiotic in its nature. It is without discrimination and intelligence.
148. 私心是強大的慢性病。它可以用降伏於神這枝有力的針藥來滅除。
148. Egoism is a formidable chronic disease. It can be destroyed by the potent injection of self-surrender to God.
149. 由愚昧無明產生虛妄，由虛妄產生私心，由私心產生束縛，一切苦惱從此而來。
149. From inadvertence (Pramada) comes delusion, from delusion egoism, from egoism bondage, and all the consequent sorrow that one is heir to.
150. “我” 與 “我的” 沒有實質存在。
150. The notions `I'-ness and `mine'-ness have no real existence.
151. “我的” 就是死亡。脫離 “我的” 就是不朽或永生。
151. `Mine'-ness is death. Freedom from `mine'-ness is immortality or Life Eternal.
152. 苟且是危險的，它是私心、束縛與煩惱的原因。
152. Heedlessness is dangerous because it is the cause of egoism, bondage and sorrow.
153. 如果內心傾向感官享樂的念頭得以滅掉，自性就從私心中脫離出來，成為無處不在的真實或大梵。
153. If the modifications of the mind which lean on sensual pleasure be destroyed, then Atman divested of Ahamkara (egoism) becomes the All-pervading Reality or Brahman.
154. 我執導至誤把自性理解成 “我” 以及對象化的 “我的”。這是個別化的道理。
154. Ahamkara causes the Self to think of itself as I and of objects as `mine'. It is the principle of individuation.

迷惑的內心 THE DELUDED MIND

155. 當內心受到迷惑，即使是最壞的東西都看似十分美妙的。
155. Even the worst thing appears to be very pleasant when the mind is deluded.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

156. 當內心不覺得他人的痛苦如出於己身，就不會有慈悲心。

156. As the mind does not consider other's pains as its own there arises no compassion in it.

157. 一個人臨終時的念頭，日後他會把它實現出來。

157. Whatever is thought of by one at the time of death, that will be realised by him afterwards.

158. 每一個念，每一個感覺，如果沒有散發著愛，蒙閉著諒解，並把你帶離神。

158. Every thought, every feeling which does not vibrate love, clouds the understanding and takes you away from God.

159. 內心膨脹趨向對象是束縛，放下念頭是釋懷。

159. The expansion of the mind's thoughts towards objects is bondage; while the abandoning of the Sankalpas is emancipation.

歡樂的真正泉源 THE TRUE SOURCE OF DELIGHT

160. 對象本身是沒有喜樂的。當欲望滿足了，內心便短暫地靜止一會，並且轉為向內，自性以喜樂的形式反映到內心。

160. There is no bliss in the object. When the desire is fulfilled the mind becomes still momentarily and is turned inward. The Atman reflects in its true form as bliss in the mind thus turned.

161. 當你得到一個渴望的對象，內心會靜止一會，自性反映出來的喜樂得以顯現。

161. When you attain a desired object, the mind is stilled for a moment and the reflection of bliss from Atman becomes manifest.

162. 當內心無休止的波浪退卻，神聖的喜樂就會逐漸湧現。

162. When the restless waves of the mind subside, then arises gradually divine bliss.

163. 如果內心傾向感官享樂的念頭滅掉了，個人的靈魂就達到至高的平安。

163. If the modifications of the mind which lean towards sensual pleasures are destroyed, then the individual soul attains supreme Peace.

164. 當分辨智的利劍，把那走向一個又一個對象的內心宰掉，就會悟證那自明的、至高大梵或絕對者。

164. If the mind which flies from one object to another is slain with the sword of discrimination, then the Self-shining Para-Brahman or the Absolute will be realised.

165. 越是把內心從外在世界收攝過來，越是邁進自性或永恆喜樂之中。

165. The more the mind is withdrawn from the outer world the more it is making headway in the realm of Atman or eternal bliss.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

166. 人若能把自己從內心的波動中脫離開來，便進而擁有至高的冥想與不朽的悅樂。

166. He who has freed himself from the fluctuations of his mind comes into possession of the supreme Nishta (meditation) and bliss Immortal.

內心消散帶來自由 LIBERATION BY MIND-DISSOLUTION

167. 當念頭滅掉，所有經驗者與經驗對象之間的分別都消失了。然後，至高的大梵或真理會自行散發出本有的光輝。

167. With the annihilation of this Sankalpa, all conceptions of the differences between the Seer and the Seen will vanish. Then Para-Brahman or the Reality will shine by itself in its pristine glory and splendour.

168. 知足的內心永遠平靜與安寧。

168. A contented mind is ever calm and serene.

169. 內心雖然享受不同對象，但卻沒有享樂，那就是大梵本身。

169. A mind which though enjoying the diverse objects, does not enjoy them is Brahman Itself.

170. 當內心破滅了，個別的靈魂便會等同至高的靈魂。

170. If the mind is destroyed the individual soul becomes identical with the Supreme Soul.

171. 當內心淨化並專注，就應著力冥想於神的形相。

171. When the mind is purified and concentrated, meditation on the form of the Lord should be earnestly taken to.

172. 當內心完全散滅，解脫自然跟隨而來。

172. When the mind is completely dissolved, liberation follows automatically.

第六品：冥想的程序

PADA 6: THE PROCESS OF MEDITATION

冥想的方法 METHOD OF MEDITATION

173. 冥想是一個過程，帶來直接的直覺經驗或靈性經驗。

173. Meditation is a process by which there arises intuitive experience or spiritual Aparoksha (direct) Anubhava or experience.

174. 修習寧靜的冥想。達到靈性的發展與自性開悟。

174. Practise silent meditation. Attain spiritual development and Self-realisation.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

175. 輕鬆正直地坐好。唸誦著 OM，冥想於它的意義。把內心從分心的念頭與欲望中脫離開來。
175. Sit erect in a position of ease. Repeat OM, meditating on its meaning. Free the mind from all distracting thoughts and desires.
176. 如果你的冥想不完美，檢視自己的心。可能暗藏著一些習氣或欲望、執著與我執。感官可能仍然波動，也許仍然渴求感官的享樂。
176. If your meditation is imperfect, examine your heart. They may be still undercurrent of Vasanas or desires, attachment and egoism. The senses may still be turbulent. Still there may be craving for sense-pleasures.
177. 修習冥想是知識的偉大科學方法。
177. The practice of meditation is the great scientific method of knowledge.

冥想的重要 IMPORTANCE OF MEDITATION

178. 沒有冥想就沒有知識。瑜伽士不斷攪動自己的靈魂，真理由是顯現。
178. There is no knowledge without meditation. The Yogi churns his own soul. Truth becomes manifest.
179. 冥想是宗教生命最重要的部分。正確的冥想是十分重要的，它是引導內心成為冥想對象形相的過程。
179. Meditation is the most important aspect of religious life. Right meditation is very important. It is a process of canalising the mind to take the form of the object of meditation.
180. 只有冥想於大梵才可得到永恆不朽，沒有其他途徑達到這目標。
180. Meditation on Brahman bestows immortality. There is no other way to Immortality.

冥想的目標 GOAL OF MEDITATION

181. 冥想的目標是通過直覺，悟證超越的意識。
181. The object of meditation is the realisation of the transcendental consciousness through intuition.
182. 跟隨冥想途徑的人，明白自性是神聖，並由是與神合而為一。
182. He who follows the path of meditation knows his Self as Divine and one with God.
183. 冥想比其他方法更能把你帶近真理。
183. Meditation brings you nearer to Truth than anything else.
184. 冥想是 Dhyana。它引領到三摩地或超意識的高峰。
184. Meditation is Dhyana. It leads to the summit of Samadhi or superconscious state.



185. 通過直覺的進化，當超越了三種德性，冥想就停止了。

185. When the transcendence of the Gunas has taken place through the evolution of intuition, the meditation ceases.

186. 當達到目標，瑜伽士不再冥想。再沒有可以冥想的對象，他在那裏都可以看到無處不在的上主。

186. After reaching the Goal, the Yogi does not meditate. There is no object to meditate upon, because everywhere he sees the all-pervasive Lord.

冥想的益處 BENEFITS OF MEDITATION

187. 即使是小許的冥想，都足以把你從死亡恐怖中拯救。

187. Even a little meditation saves you from fear of death.

188. 恆常修習冥想，這會帶來內在的寧靜與平安。

188. Constant practice of meditation will bring tranquillity and peace within.

189. 冥想讓內心充滿快樂、力量與純淨的思想。

189. Meditation fills the mind with cheerful, powerful, Sattvic thoughts.

190. 持續冥想於神的形相，信徒會得到對主最深的愛。

190. By sustained meditation on the form of the Lord, the devotee will acquire the deepest love for the Lord.

191. 在冥想中，你會直接從上主那裏得到大量的純淨素質。

191. In meditation you get directly an abundant supply of Sattva from the Lord.

192. 恆常冥想的慕道者，恆常地享受到平安、寧靜、喜樂以及一種獨立的感覺。

192. An aspirant who meditates regularly enjoys peace, tranquillity, joy and a feeling of independence.

193. 冥想是強力的補劑與回春靈丹。日出時與黃昏的平靜時刻，安寧地冥想。

193. Meditation is a great tonic and revitaliser. Have serene meditation in the calm hours of early dawn and quiet hours of evening twilight.

194. 修習冥想，所有個人低下的欲望將會消失，只餘下與主合一的願望。

194. By practice of meditation all the lower desires vanish all personal thoughts will cease. There is only desire to be one with the Lord.

冥想的障礙 OBSTACLES IN MEDITATION

195. 過去與未來的憂慮是冥想的障礙。

195. Thinking of the past and anxiety about the future is a hindrance in meditation.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

196. 記憶或回想是冥想的大障礙。

196. Memory or recollection is a great obstacle in meditation.

197. 冥想必須要深入、恆常、更加認真與不斷。

197. Meditation must be deep, regular, more serious and continuous.

198. 別理會心靈的經驗，讓內心保持警覺，專注於冥想的對象。

198. Ignore psychic experiences and keep the mind alert and fixed on the object of meditation.

199. 通過離欲心與冥想，感官的力量減弱，內心融入最高的境界。

199. Through Vairagya and meditation the senses are weakened and the mind merges itself in the Supreme.

200. 飲食有節。安於獨處。冥想。放下憤怒。放下驕傲。

200. Be moderate in food. Dwell in solitude. Meditate, leave anger, abandon pride.

201. 持戒，精進，式子，調息，進入冥想的門檻。

201. Yama, Niyama, Asana, Pranayama become preliminary to meditation.

冥想時的內心 MIND IN MEDITATION

202. 冥想時內心返回自身。內心停止了所有念頭。

202. In meditation the mind is turned back upon itself. The mind stops all the thought-waves.

203. 當內心受到冥想目的約束，那些印象、過去的感受會持續滋擾冥想。

203. The moment the mind is restrained for the purpose of meditation, the impressions, the sensations of the past constantly disturb the meditation.

204. 通過純淨與冥想，你能夠看到精微深層的存在，那些神明與靈魂。

204. When the spiritual vision is developed through Sattva and meditation you will be able to see the subtler existence, the Devatas and the soul.

205. 當你通過冥想建立起直覺，自性開悟自然出現。

205. When you develop intuition through meditation, realisation of Atman takes place.

通過冥想悟證自性 SELF-REALISATION BY MEDITATION

206. 不斷冥想於內在最深入的自性。內心會融入於大梵。你會達到自性開悟。

206. Meditate on the innermost Self ceaselessly. The mind will be absorbed in Brahman. You will attain Self-realisation.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

207. 滅掉自我或假我。不動平靜地坐著。冥想並悟證自性。
207. Slay the ego or the false self. Sit motionless and calm. Meditate and realise Atman.
208. 當冥想有相當進步時，你會不察覺冥想的過程，甚至忘掉了自己，只剩下冥想的對象。只有一個知覺，就是純粹的意識。
208. When you have considerable progress in meditation, you lost the awareness of the process mediation. You even cease to be aware of yourself, what remains is only the object of meditation. There is only awareness of pure consciousness.
209. 直覺把知識的主體與客體融合一起，並開展認知至高的大梵。
209. Intuition merges the subject and object of knowledge together with the process of knowing into the Supreme Brahman.
210. 學習在冥想中找到最高自性中的永恆平安與永遠喜樂。
210. Learn to find eternal peace and everlasting bliss in meditation on the Atman or the Self Supreme.
211. 恆常修習冥想並用功進入三摩地，他會達到直接認知圓滿的知識或智慧。他達到至高的解脫狀態，不受這個為他人而存在的虛幻宇宙影響。
211. He who practises meditation regularly and vigorously enters into Samadhi and attains a direct cognition of the all-full Jnana or Wisdom. He attains the supreme state of Jivanmukta devoid of this illusory universe though existent for others.
212. 恆常地靜默地冥想，你會得到鼓舞、平安與靈性力量。你會掌握到神與真理的光輝，你會感到無處不在的真理。
212. Meditate in silence regularly. You will get inspiration, peace and spiritual strength. You will catch the glory of God and the splendour of Truth. You will feel the immanence of Truth.

第七品：兩種形式的三摩地

PADA 7: TWO FORMS OF SAMADHI

三摩地的意思 MEANING OF SAMADHI

213. 三摩地是意個充滿智慧的狀態，這是與絕對者合一。
213. Samadhi is a state of full wisdom. It is union with the Absolute.
214. 在三摩地或這個狀態是沒有局限的，也沒有認知者與認知對象。這是完全同一的經驗。
214. In the Samadhi or the state where there are no limitations, there is nothing like the knower and the known. It is all a homogeneous experience.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

215. 在三摩地的狀態，內心融入絕對者或大梵。個體融化了，永恆的喜樂達到了，在這個狀態，痛苦、憂愁、恐懼與虛幻都離開了。

215. In the state of Samadhi the mind merges with the Absolute or Brahman. Individuality melts. Everlasting Bliss is attained. The sage is free from pain, sorrow, fear and delusion.

216. 三摩地是一切都合而為一，或只餘下神我 (Atman)。

216. Samadhi is all unity or Atman alone.

217. 這個狀態只有絕對意識；這時內心再不到處尋找，認知者與認知對象合而為一，這就是三摩地。

217. The state where there is absolute consciousness, where the mind does not seek or is at perfect rest, where the knower and the known have become one is Samadhi.

218. 通過滅除內心的種種變相，你可以達到三摩地。

218. Through the annihilation of the modifications of the mind, you can attain Samadhi.

有念三摩地 SAVIKALPA SAMADHI

219. 在有念三摩地是有意識的，“我在冥想”，“大梵是冥想的對象”。

219. In Savikalpa Samadhi there is the consciousness, "I am meditating"; "Brahman is the object of meditation."

220. 在有念三摩地，還有認知者、認知知識、認知對象的意識。

220. In Savikalpa Samadhi, there is the consciousness of the knower, knowledge and the known.

221. 在有念三摩地，還有二元相對的意識，但只是浮淺的、表面的。

221. In the case of Savikalpa Samadhi there is the consciousness of duality but it is superficial and only apparent.

222. 有念三摩地是預備階段，無念三摩地是目標。

222. Savikalpa Samadhi is a stage of preparation. Nirvikalpa Samadhi is the goal.

無念三摩地 NIRVIKALPA SAMADHI

223. 當內心停止運作，所有思想平伏下來，當所有身體與外在世界的意識都從內心抹掉，個人的靈魂就融入至高的靈魂。這就是無念三摩地。

223. When the mind ceases functioning, when all thoughts subside, when all consciousness of the body and the outer world is effaced from the mind, the individual soul merges in the supreme soul. This is the Nirvikalpa Samadhi.

聖潔生命會

(香港分會) 瑜伽中心

香港郵政總局信箱 679 號

香港北角明園西街 26 號曉峯地下

(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong

G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.

(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

224. 放棄所有的念頭，變成無念。

224. Abandon all Sankalpas and become a Nirvikalpa.

225. 人在睡夢時，夢境會帶來痛苦，但當他醒來後，對夢境便毫不在意了。就是這樣，他安住在無念三摩地或神我之中，會超越一切大自然（Prakriti）的影響。

225. A man who is dreaming in his sleep experiences many sufferings, but when he wakes, feels no concern with any of them. Even so, he who rests in Nirvikalpa Samadhi or Atman will be beyond all the effects of Prakriti.

226. 在無念三摩地，個體意識不復存在，個體意識融入了宇宙意識之中。

226. In Nirvikalpa Samadhi no individual consciousness remains, as the individual consciousness is merged in the universal consciousness.

227. 在無念三摩地，認知者、認知知識與認知對象三者完全失去了。

227. In Nirvikalpa Samadhi there is the absolute absence of the triad of knower, knowledge and the known.

第八品：神的悟證的福音

PADA 8: GOSPEL OF GOD-REALISATION

靈性自由的境界 THE STATE OF SPIRITUAL FREEDOM

228. 救贖不是在天堂或其他地方。它就在淨化了的內心。

228. Salvation is not in heaven or any other plane. It lies in a purified mind.

229. 從內心的勞役、愛與憎的欲望擺脫出來，這就是解脫。

229. Freedom from the thralldom of mind, desires likes and dislikes, is emancipation.

230. 當連解脫的欲望都沒有，解脫就來了。

230. Moksha comes where there is no desire for Moksha.

231. 解脫不單只是負面地脫離痛苦、災難、生死輪迴，也是正面的狀態，如無限、永恆、極樂。

231. Moksha is not mere negative freedom from pain, misery, from the cycle of births and deaths but is the positive state of infinite, eternal, supreme bliss.

解脫的條件 CONDITIONS FOR MOKSHA

232. 解脫的條件不單純是學識，同時也講求皎潔的素質：分辨智與離欲心。

232. The qualification for Moksha is not mere learning, but the sterling qualities of discrimination and dispassion.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719

Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society

(Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

233. 只有內心恬靜，你才能達到自性開悟。

233. Only when the mind is serene you can attain Self-realisation.

234. 內心與精神的平衡是靈性生活不可或缺的成分。不斷建立起這些素質。

234. Balance of mind or mental equipoise is an indispensable element in spiritual life. Develop this again and again.

235. 守紀律與專注的內心是悟證神的要素。

235. A disciplined and one-pointed mind is essential for God-realisation.

需要完全純潔 NEED FOR COMPLETE PURITY

236. 如果你擁有純潔的習氣，你會容易達到自性開悟，或那無染的大梵。如果你有不淨的習氣，就會衍生痛苦。

236. If the pure Vasanas cling to you, you will easily attain Self-realisation or the immaculate Brahmic seat through them, but if you have impure Vasanas, pains will be generated.

237. 內心不再渴求感官的享樂，造就了最終的至福。

237. A mind which is free from craving for sensual pleasure makes the final beatitude.

238. 虔敬、分辨智、離欲心、自我降伏、無罪與冥想，帶引到解脫的目標。

238. Devotion, discrimination, dispassion, self-surrender, sinlessness and meditation lead to the goal of Mukti or emancipation.

239. 一個小小的燈泡不能承受高壓的電流，同樣，當內心不完全淨化，慕道者的神經系統也不能承受宇宙的能量流。

239. As a small bulb cannot withstand excessive electrical voltage so the aspirant's nerves are not ready to receive the cosmic current when his mind is not thoroughly purified.

240. 一個人的容器還未預備好，假如他結受無限的神聖光明，他會感到灼熱，就像每個細胞都燃燒著了。如果他不能承受這個偉大的光明，容器可能會爆破。

240. If he receives the infinite divine light when his vessel is not ready he will feel burning as if every cell were on fire. The vessel may burst as it cannot hold the great light.

241. 培養純淨的品格、自信、好客、溫情、說話甜美。恆常冥想，你會很快達到神的悟證。

241. Cultivate purity of character, self-confidence, hospitality, affection and sweet speech. Meditate regularly. You will soon attain God-realisation

靈性的經驗 SPIRITUAL EXPERIENCE

242. 靈性經驗與靈性素質成比例。

242. Spiritual experience is proportionate to spiritual fitness.

聖潔生命會 (香港分會) 瑜伽中心

香港郵政總局信箱 679 號
香港北角明園西街 26 號曉峯地下
(港鐵北角站 B1 出口)

Tel: 2887 8719 Fax: 2887 8791



e-mail: dlshk@ymail.com

The Divine Life Society (Hong Kong Branch) Yoga Centre

G.P.O.Box 679 Hong Kong
G/F., Mount East, 26 Ming Yuen Western Street, North Point, Hong Kong.
(M.T.R. North Point Station Exit B1)

<http://www.hkyoga-dls.org>

243. 靈性的進步不是用你的靈力來衡量，而是以冥想喜樂的深度。

243. Spiritual progress is not measured by your psychic powers, but only by the depth of your bliss in meditation.

244. 擁有按照上師的開示而淨化的內心，修持靈性的紀律，你會很快達到自性開悟。

244. Have a mind purified by the instruction of your preceptor and the practice of spiritual discipline. You will soon attain Self-realisation.

內心與自性開悟 MIND AND SELF-REALISATION

245. 只有通過放棄了心中的業識與念頭，才有自性開悟。

245. Self-realisation can be effected through the mind alone after abandoning its Samskaras and Vikalpas.

246. 自性開悟是唯一達到自由的途徑，它把我執心結都剪掉了。

246. Self-realisation is the only means to freedom. It cuts the knot of egoism in the heart.

247. 放棄執著。執著源於欲望。放棄執著的人會成就神的悟證。

247. Renounce Moha (attachment). Moha is rooted in desire. He who renounces attachment attains God-realisation.

248. 當內心融入大梵或絕對者，出現了永恆的福樂。

248. Eternal bliss arises when the mind merges in Brahman or the Absolute.

249. 當內心中“我”的念頭完全破滅，通過冥想於自性，你能達到永恆的福樂。

249. If the mind be divested of the thoughts of "I", then through meditation on Atman you can attain immortality and bliss eternal.

250. 當內心通過靈性的紀律變得純潔，你會悟證到大梵是一體的、純潔、不二的意識。

250. When the mind becomes pure through spiritual discipline you will realise Brahman as a homogenous, pure, non-dual Consciousness.