

Part Two: Deepening Understanding

Chapter 10 Name: A Lantern in the Forest

1. The Power of Words

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Gospel of John, 1:1).

In Christian, Hindu, and other religious traditions, the creation is described as originating from sound – the Word of God. Sound is without form, taste, touch, or smell. It is the original manifestation of the creative process, having only the attributes of being enunciated and heard. Everything produces its own sound, for each being and object vibrates even to its own atomic level. The sound generated by an object tells us much about its nature and holds a key to its understanding. Religion has long recognized the importance of sound, particularly in the potency of the name of God.

The name of God holds great power, whether remembered silently or chanted aloud. Since the earliest days, remembrance and repetition of the name of God has been a potent spiritual discipline. Christians began to practice the repetition of the name of Jesus nineteen years after his crucifixion. Meditative prayers centered on his name are widely practiced to this day in the Greek Orthodox and Russian Orthodox Churches and among Christians of other affiliations. In the time of the avatar Rama, divine words were said to have had the power to work miracles. Although people no longer rely on words for magical results, words are more important than ever. Today whole businesses and industries are devoted to processing and transmitting words. Clearly, words have great influence over all our lives.

Words have tremendous power. They can arouse emotions and they can calm them. They direct, they infuriate, they reveal, they confuse. They are potent forces that bring up great reserves of strength and wisdom. Therefore, have faith in the name and repeat it whenever you get the chance.

Sathya Sai Speaks 4, p.184

第二集：深一层的认识

第十章 圣号：森林中的一盏提灯

1. 圣言的威力

“初时已有圣言，圣言与神同在而圣言就是神。”（约翰福音第一章第一节）

在基督教，印度教及其它宗教传统里，创造被描述为源自于声——神的圣言。声无色、无味、无触也无香。它是创造过程的最初彰显，只有发音和被闻的属性。每一物都发出它自己的声音，因为每一生命体和物体都振动，纵使处于原子的阶段。一个物体所产生的声音告诉我们有关它的本质而持有对它了解的钥匙。宗教很早就认识了声音的重要性，尤其是神之名号的效力。

神的名号持有巨大的威力，不论是默念或高声朗诵，一样展现。从最开始，忆念或重复念诵神的名号一直都是很有效力的灵性修习。基督教徒在耶稣被钉在十字架之后十九年开始重复念诵耶稣的名号。静虑于他的名号正被广泛修习，直至今日，希腊正教会和俄罗斯正教会以及隶属其他教派的基督徒仍执行之。在罗摩时代，圣言被说是具有展现神迹的功能。虽然人们不再依赖言辞以得到不可思议的效果，然而，言辞却显得更为重要了。今天，整个商业与工业都致力于对言辞的精心处理和有效传达。显然，言辞在我们的生活中深具强大的影响力。

圣言有无比的威力。它们能激起情绪也能平息情绪。它们引导，它们激怒，它们揭露，它们混淆。它们是举足轻重的威力，培养巨大的力量和智慧的储备。所以，对名号要深信信心并且一有机会就念诵之。

《沙迪亚赛说》第4章184面

2. Divine Names: Keys to Immortality

In this spiritual era, repetition of a divine name is a practice that is sufficient to endow us with spiritual liberation. Although the present age is characterized by spiritual decline, it is paradoxically the easiest time to gain release from the cycle of life and death. The Hindu scriptures speak of four great ages, or Yugas, each lasting many thousands of years. This age, the Kali Yuga, is marked by lack of virtue in social and individual life. However, because of the widespread wickedness among people, less is required of us to secure God's grace.

The present age is described in the sastras (sacred texts) as very conducive to liberation, for while in past ages rigorous penance was prescribed as the means, the Kali Age, in which you are, requires only namasmarana (remembrance of the name of the Lord) to win liberation!

Sathya Sai Speaks 4, p. 106

It is difficult to understand how such a simple practice can accomplish so much. A story is told that illustrates the point. A man stood beside a great forest at night and despaired. He had to cross through the forest in the darkness, but he held only a small lamp. He did not know how he would travel such a distance in the dark, because his lamp would light the path only a few feet ahead of him. While he despaired another traveler saw his plight. The second traveler explained that if he held the light before him it would show the path ahead as far as he needed to see.

Remembrance of the name is like that lamp. It guides our steps as far ahead as we need to see. Perhaps, like the traveler, we cannot see the solution because it is so simple.

Namasmarana is the best means. Only you do not really believe that it can cure or save you: that is the tragedy. People believe in the efficacy of only costly, brightly packaged, widely published drugs; the simple, easily available remedy which is in everybody's backyard is ignored as useless.

Sathya Sai Speaks 2, pp. 164-165

2. 神圣名号：永生之钥

在这灵性时代，念诵圣号是一种修行，足以带来灵性的超脱。虽然现在这个时代被认为是灵性式微的时期，但是，这反而是一个大好机会让我们解除生死轮回的枷锁。印度教经书谈到四大时代（Yugas），每一个时代持续好几千年之久。现在这个时代是伽利时代（Kali Yuga）以社会和个人的道德败坏见称。然而，由于邪恶在人们之间泛滥，要获得神恩的门槛反而较低。

经书中描述现在的这个时代是超凡入圣的良机，因为在过去的时代里，苦行是必需的法门，而我们所处的伽利期，只要持名，可得超脱。

《沙迪亚赛说》第4章106面

要了解如此简单的修习却能达到这么多的成就，确实不易。有一则故事可以阐明这一点。一个人在黑夜站立在浓密的森林旁边，甚感沮丧。他必须在黑夜走过森林但他手上只有一盏小灯。他不知如何在黑暗中走过这么长的路途，因为他的灯只能照亮他前面几尺的距离。正沮丧时，另一旅行者看到他可怜的状态。后者提醒他如果把灯提在前头，就能照亮他所需要看到的路了。

忆念着神的名号就像是那盏提灯。它照亮和指引我们所需看到的前面的距离。或许，我们会像旅行者一样，因为方法太简单了反而看不出解决的方法。

持名是最方便的法门。只是你不相信它能治愈和解救你：可悲。人们只以药物的昂贵，包装，宣传来断定其效应，却忽视简单的，随时可得的有效的药方。

《沙迪亚赛说》第2章164-165面

3. Namasmarana, a Practice for All

From mountain solitudes and lonely jungles, the name of God has arisen from before recorded history. On shifting desert dunes and by timeless seas, his name has echoed into the vastness of creation. The practice of reciting the divine name can be taken up by anyone at any place in any time. There are no prerequisites for the discipline. It is the simplest and easiest path for our age.

For namasmarana, no expense is involved; no materials are needed; there is no special place or time to be provided. No qualification of scholarship or caste or sex has to be proved.

Sathya Sai Speaks 5, p.80

Any name of God will shower grace, if repeated with sincerity and devotion. We need not renounce our own chosen form of God to engage in this practice. It is not restricted to one religion or to one name of God. We can choose any name that stirs love and joy within us. However, once a name is chosen, it should not be cast aside for a new name. If we decide to dig a well, we must continue to excavate in one spot. Many shallow holes will not yield the benefit of one deep hole.

The constant recital of the name of God – any of the million names by which he is identified by human imagination or intelligence – is the best means of correcting and cleansing the mind of man.

Sathya Sai Speaks 6, p.133

4. Say the Name with Feeling

When a baby cries for its mother, she does not insist on correct pronunciation of her name; she immediately goes to the aid of her child. The child's longing and devotion to the mother draw her response. Thus, when we repeat the name of God we should say it with devotion and longing. The Lord sees the heart of the devotee and gauges the love and sincerity of the call. When we call on the Lord, we should visualize the form and picture the glory and sweetness of God.

3. 人人都可修习的持名

在史前，神的名号就从荒僻的山岭和孤寂的森林中跃起。混沌初开，祂的名字已在广大的万物中回响。持名的修习在任何时候，任何地点都适合任何人执行。不必有任何先决条件。它是我们这时代的最简单，最方便的法门。

就持名而言，它不涉及费用，不需要材料，不必特别的场所或时间。不需学识或种姓或性别的证明。

《沙迪亚赛说》第5章80面

只要我们真诚念诵神的任何名号，神的恩典就会洒向我们。我们不必放弃我们所选择的神的形相然后才执行这持名的修习。它不局限于任何宗教或任何圣号。我们可以选择在我们内在激起爱和喜悦的任何名号。然而，一旦选了一个圣号，就不要为了一个新的名号而把它搁置一边。就像挖掘一口井，我们必须在原地挖掘下去。很多的浅洞比不上一个深洞所产生的利益。

不断念诵神的名号 --- 凭人的想像或才华所认同的众多名号之一
--- 是纠正和清涤心念的最佳法门。

《沙迪亚赛说》第6章133面

4. 以感觉去持名

当一个婴儿哭叫母亲时，母亲是不在乎发音的正确与否的；她立即跑去帮助她的孩子。孩子对母亲的渴望和真诚吸引母亲的反应。所以，我们必须真切地念诵圣号。主看的是信徒的心，测的是信徒的爱与诚。呼唤主时，我们应该想象神的形相，荣耀和温馨。

The name of the Lord must be recited with awe and wonder, humility and reverence. The bow has to be drawn full before the arrow is released; then it will pierce the target. Feeling is the force that draws the string taut and makes the name reach the nami, the bearer of the name.

Sathya Sai Speaks 4, p.165

The divine name must be said with reverence. It must reflect our sincere yearning for unfoldment. Our actions must conform to our words. There is little use in reciting the name and expecting results if we are not living in accordance with high standards of conduct. Virtuous character and adherence to divine prescriptions for our behavior are essential ingredients.

The ajna command of the guru or Lord is even more important than the name of the guru or the name of the Lord. Of what use is the repetition of the name without at the same time purifying the impulses by the observance of his commands?

Sathya Sai Speaks 4, p.47

Very few spiritual teachers are capable of leading us to self-realization. Many teachers claim to know the path, but few demonstrate godly qualities. It is best to have faith in God and hold fast to him. God is our best guide for the current age. The most direct means to win his grace and guidance is through devotion and remembrance of his name. Only God can protect us in all circumstances and lead us to liberation.

The only hold that man has in this dreadful darkness is the name of God. That is the raft which will take him across this stormy sea darkened by hate and fear, churned by anxiety and terror.

Sathya Sai Speaks 6, p.163

5. Have Faith in God's Wisdom and Mercy

When we climb aboard a train, we leave the task of reaching our destination to the engineer. He knows the method to direct the train through many

必须以敬畏和赞叹，谦卑和恭敬去念诵圣号。射箭时，弓必须拉尽才射中靶的。感觉是拉弓的力量并使名号抵达名号的持有者。

《沙迪亚赛说》第4章165面

圣号必诵之以敬。它必须反映我们对修行的真诚渴望。我们的言行务必一致。行为不检，念诵圣号亦属枉然。良好德行与恪守圣训是基本的要素。

神或导师的诫命远比念诵圣号更为重要。若不凭借遵其诫命以净化冲动，重复念诵名号又有何用？

《沙迪亚赛说》第4章47面

有能力引领我们达到自我证悟的灵性导师毕竟不多。声称知晓此道的导师很多，但展示虔敬的导师却寥寥无几。对神有坚定的信心并归向祂被视为上上之策。神是这时代的最佳向导。赢取神的恩典与向导的最直接的方法是通过虔诚和持名。只有神能在任何情况下保护我们并引领我们达至超脱。

在这恐怖的黑暗里，世人唯一能抓住的就是神的名号。那就是救生筏，使人渡过这被憎恨与忧惧掩盖，焦虑和恐怖困扰的汹涌海洋。

《沙迪亚赛说》第6章163面

5. 对神的智慧与慈悲要有信心

登上火车后，我们就把抵达目的地的任务交给司机。他知道如何把火车从许多交接线开往目的地。我们只须坐着，放松自己，欣赏车外的

junctions to its journey's end. We need only sit back and relax, enjoying the sights along the way. God will be the engineer of our lives if we have faith in him. He will himself direct our footsteps toward God-realization. The Lord knows our strengths and weaknesses. He can guide us along paths proper to our needs. We need only remember the Lord and have faith in his guidance.

The gardener alone knows how much earth to put under each plant and how the earth is to be so put. So, too, the order is "Do namasmarana!" Provided you continue that work, he himself will direct where and how the work is to be done.

Dhyana Vahini, p.41

The Lord, in his infinite love and wisdom, determines what is required for our spiritual development. When we surrender to him, he guides and guards us. There is no need to worry or to resist his will.

Really, if you only have faith in the name, you need not struggle to secure the chance to detail to me your desires and wants. I will fulfill them, even without your telling me... Have the name bright and clear on your tongue, in your mind, and the Form symbolized by it before your eye and mental vision – then nothing can harm you.

Sathya Sai Speaks 2, p. 165

6. Regular Practice Grants Success

If we wish to split a large rock, we may have to strike it with a hammer twenty-one times. The final blow that achieves success is dependent on the twenty unsuccessful attempts. Although no progress may be perceived until the final victory, all of our efforts to that point are essential.

Remembrance of God's name also may require repeated attempts, but no progress is lost. Whether seen or not, all efforts contribute to success. Complete surrender and faith in the Lord require constant effort. Results are not gained by superficial practice. The effort must be persistent and it must reflect our total devotion to achieving spiritual liberation.

景致。如果我们对神有信心，祂就成为我们生命中的司机。祂本身就会带领我们步上证道之路。主知道我们的优点和缺点。祂能引导我们向我们需要的正确的路途迈进。我们只需念着主并对祂的向导有信心。

只有园丁知道每一棵植物要加多少泥土和如何加之。所以同样，那指示就是“持名”。如果你继续这项工作，祂本身就会指引你，这工作该在哪儿和该如何完成。

《禅定之川》第41面

主，在其无限的爱与智慧中，决定我们灵性发展所需要的是什么。当我们降服于祂时，祂就指引我们和保护我们。你大可不必担心和抗拒祂的旨意。

真的，如果你对圣名有信心，你就不必致力于寻找机会向我描述你的渴望和需要了。我会让你如愿以偿，即便你不开口 ---- 响亮而明晰地把名号挂在你的唇边，烙在你的心坎里，以及它所象征的形象呈现于你的眼睛和你的心灵之前 ----- 那么，什么都伤害不了你了。

《沙迪亚赛说》第2章165面

6. 经常练习带来成功

也许我们必须用铁锤撬二十一下，我们才能撬开一块大石头。最后一次的成功打击，全靠前面二十次未达成功的尝试。虽然，不到最后的胜利，都被理解为毫无进展，然而，抵达最后关头前所做的一切努力是在所必需的。

忆念神的名号或许也需要重复的尝试，但进展不会消失。不论察觉与否，一切努力对成功都有所助益。对主的完全降服与信心需要不断的努力。表面的修习难有成果。非有坚忍不拔的努力不可，而它也必须反映我们成就灵性超脱的彻底虔诚。

The smarana (repetition of the name) has to be constant. If you rub a bit of iron on a hard surface, it develops heat. If you continue to rub it vigorously, it can be made red hot. If you do so between long intervals, the iron will become cold and all the effort up till then is a waste. The work has to be repeated over again.

Sathya Sai Speaks 5 p. 275

If developed fully, the practice of namasmarana enables us to win God's grace and reach the goal. Many people complain that they cannot find time for this exercise. However, they find time for activities of less importance. Time must also be found for this most worthwhile practice. However busy we are, we find time for the activities we consider to be essential.

You have no time for reciting the name of the Lord or meditating on his form, which is within you! Alas! You have time for the club, for a game of cards, for the film show, for wayside chats, for all kinds of trivialities, but no time for a little quiet, for a simple item like worship. It is a false excuse this, the want of time. No. Face the truth and proceed towards the truth.

Sathya Sai Speaks 2, p.168

If we do not find time during our youth to remember the name, we may find it even more difficult to master the practice in old age. It is said that in our last moments, we should remember the name of the Lord. If we do so, we will gain liberation. However, to fix the mind on the Lord at the time of death requires great discipline and devotion throughout our lives. Those who do not take up the discipline in earnest now will be likely to fail when the moment arrives.

A story is told of a shopkeeper who named his seven sons each by a name of God. He knew that at the time of death he would call them; thus his last words would be the names of the Lord. When the shopkeeper's last moments arrived, he called all of his sons by their divine names as planned. However, when he realized that all of his sons were with him, he asked, "Who is minding the store?" and then he died. Thus he failed at the final moment, because his heart resided in his shop, not in God.

持名 (*smarana*) 必须持之以恒。如果你在坚硬的表面磨擦一块铁，铁就发热。如果你持续用力磨擦，它就变得红热。如果间隔一段长时间才磨擦，铁就冷却下来，而你所有的努力便付诸东流。工作必须一再地重复。

《沙迪亚赛说》第5章275面

如果持名练习得好，得到充分的发展，它就使我们赢得神恩而抵达目标。很多人抱怨说，他们抽不出时间来持名。但他们却抽出时间去做一些比较不重要的活动。一定要拨出时间去执行这种非常值得做的练习。不论我们多么忙碌，我们都有时间去做我们认为必需的活动。

你没有时间念诵主的名号，或静虑主的形相！哎呀！你却有时间到俱乐部玩牌，看电影，闲聊，及其他琐事，但却没有时间静下片刻，做一些如膜拜的简单活动。这缺乏时间是一个很糟糕的借口。不。你得面对真理并朝向真理迈进。

《沙迪亚赛说》第2章168面

如果我们在年青时找不出时间去忆念神的名号，在年老时，我们就更难掌握这个修习了。有人说，在临命终时，我们应该记得主的名号。若这么做，我们就会获得超脱。然而，在弥留时，要把心念专注于神，就非得在我们这一生有相当的修行和虔诚不可。那些当下不认真修行的人，到关键时刻，他们可能就会失败。

有这样的一个故事，一个零售店店主都给他七个儿子取神的名字。他知道在临命终时，他会叫孩子的名字；也就是主的名字。当店主弥留之际，他呼叫所有儿子的圣名。然而，当他发现所有的孩子都在身边时，他问，“谁在照顾店？”然后一命呜呼。所以到最后一刻，他还是失败了，因为他的心住在他的店里，不在神之内。

7. The Name is Enough

We may not command the spiritual power to rise in meditation to formless bliss. We may not possess the devotional heart that allows us to float in the warmth of the divine sea. We may be unable to perform the dedicated service that unfetters the chains of our actions. But if we hold fast to the name of God, we can still achieve fulfillment.

Constant remembrance of the name is a complete spiritual discipline. It fosters the virtues of devotion, patience, and faith. The practice grants us strength and confidence to travel the spiritual path to its conclusion. In time it can endow us with God-realization. Then we will know that the God we worship is within our own hearts, ever present and joyful.

The name is enough to give you all the results of every type of sadhana (spiritual discipline).

Sathya Sai Speaks 3, p.15

Questions for Study Circle:

1. Why does God's name hold such power?
2. Will any name of God do for recitation?
3. What is required to make the practice effective?
4. Does today's aspirant have enough time for remembrance of the name?
5. Is namasmarana too simple to be effective?
6. Is this a new spiritual discipline?
7. Is a special time or place necessary?
8. Can this practice by itself carry the seeker to spiritual realization?
9. Are words other than the Lord's name effective?
10. Do the words have to be said aloud?
11. How does a spiritual aspirant decide on a name?

References for Further Study

1. Conversations, pp. 84, 94-95, 119
2. Dhyana Vahini, p.36 (The name is better than the form).
3. Dhyana Vahini, pp. 37-39 (Benefits of namasmarana).
4. Dhyana Vahini, pp. 40-44.

7. 圣号就足够

我们或许在静坐时驱使不了灵性力量去达至无相的至福。我们或许缺乏虔诚的心以便我们漂浮在神圣海洋的温暖之中。我们或许没有能力执行献身的服务以解开我们行为的链子。但是，如果我们紧抓住神的名号，我们仍然能够如愿以偿。

不断忆念神的名号是一个完整的灵性修行。它促进献身，容忍和信心的美德。这修习带来力量和自信以走完这条灵性的康庄大道。最终它能授予我们‘道的证悟’。于是我们会明白，我们所膜拜的神就寓于我们的内心，总是在那儿，总是充满喜悦。

圣号就足够给你带来每一种灵修 (*sadhana*) 的所有成果。

《沙迪亚赛说》第3章15面

学习圈的问题：

1. 为什么神的名号有这样的威力？
2. 神的任何名字都可以朗诵吗？
3. 要使持名的修习有效，需要什么条件？
4. 今天的求道者有足够的时间去忆念神的名号吗？
5. 持名是那么的简单，有效吗？
6. 持名是一种新的灵修吗？
7. 一个特别的时间和地点在所必需吗？
8. 这修习本身能引领求道者明心见性吗？
9. 除了圣名以外，其他圣言有效吗？
10. 非大声朗诵不可吗？
11. 求道者如何决定那一个圣名？

137 Name

5. Prema Vahini, p. 85 (Stay with one name).
6. Sanathana Sarathi, Aug. 1974, pp. 166-168.
7. Sandeha Nivarini, p. 5 (Keep one name).
8. Sathya Sai Speaks 1, pp. 35, 85.
9. Sathya Sai Speaks 2, p.7 (Remembrance at time of death).
10. Sathya Sai Speaks 3, pp. 14-18.
11. Sathya Sai Speaks 4, p. 216.
12. Sathya Sai Speaks 5, pp. 100-101.
13. Sathya Sai Speaks 6, pp. 200-201 (The name is like a precious gem).
14. Sathya Sai Speaks 6, pp. 280-281.
15. Sathya Sai Speaks 7, pp.37-38 (How to use a japamala or rosary).
16. Sathya Sai Speaks 7, pp. 123-124 (Why divine names have two syllables).
17. Sathya Sai Speaks 10, pp. 70-71 (The officer and the teacher).

Remember, what it is that you are afraid to lose – you may lose it, with or without fear.

- Baba

记得，你担心失去的 — 不论有无恐惧，你都可能失去它。

- 峇峇