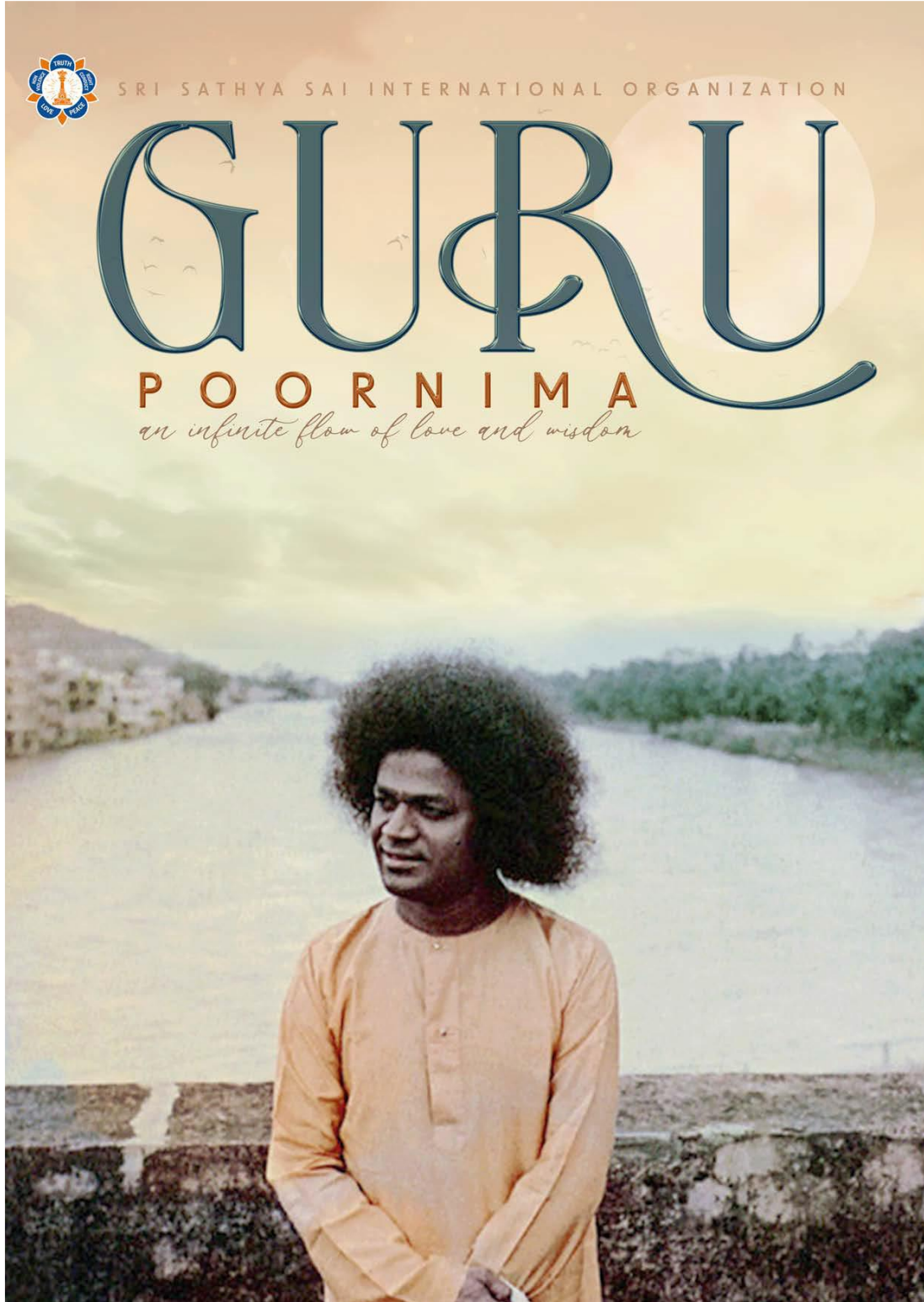


斯里沙迪亚赛国际组织
2022 年导师节
学习指南



以爱与感恩奉献于
薄伽梵斯里沙迪亚赛峇峇
的莲花足下

**斯瓦米的来信：
一股无限流动的爱与智慧**

斯瓦米给予了大量的精彩讲道，通常一次致于数千人计。祂也花时间通过私人书信与个人，夫妇及一组人分享祂的教导。这九封信让我们领略到祂的指导以便我们能在心中知悉，每个人都可以在任何时间或地点获得来自我们导师的相同个人智慧。

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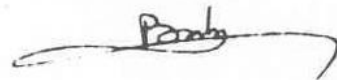
无人知晓我是谁

There was no one to know who I am

There was no one to know who I am :
Till I created this world at my pleasure
with one word. immediately mountains rose up.
immediately rivers started running. earth below
and sky over its head oceans, seas lands and
watersheds Sun, moon and desert sands sprang
up from on where to prove my existence
came all forms of human beings mankind
beasts and birds flying, speaking hearing
and all powers were bestowed upon them
under my orders. The first place was granted
to mankind and my knowledge was placed
in (his) mind.

Come one come all Let us not be
ungrateful. called. Let ^{us} ~~us~~ faithfully serve (SAI)
Him and Love Him Love Him Love Him

With Blessings
Sri Sathy Sai



Letter to Sri R. Chatterji of the Sri Sathya Sai Organization of Kolkata
(Source: Sathyam Shivam Sundaram, part 4)

世上无人知晓我是谁，直到我随喜地，以一个字创造了这世界。立即，山峦耸立，立即，河水开始流动。地在下，而天空在其上。汪洋、大海、土地和流域。太阳、月亮和沙漠的沙粒，不知自何处冒出来以证明我的存在。

各种形式的众生、人类、飞禽走兽出现了。说话、聆听以及所有的能力，都在我的指令下赐予他们。第一个优先被授予人类，而我的知识置于【祂的】心念中。

来吧，大家一起来。不要被称为忘恩负义之人。让我们虔诚地服务【赛】并爱祂，爱祂，爱祂。

给与祝福的
斯里沙迪亚赛峇峇

给加尔各答斯里沙迪亚赛组织的 Sri R. Chatterji 的信
出自：真善美 Sathyam Shivam Sundaram，第 4 册

供内省和讨论的问题：

- 你如何看待差异中的一体性？你如何与斯瓦米建立起良好关系？
- 当你听到斯瓦米的信息，“博爱众生，服务众生”时，你在念与心之中首先想到的是什么？你如何在日常生活中实行之？

来吧，大家一起来！

Come one, come all!

Come one, come all!

See in Me yourself,
for I see Myself in all of you.
You are My life, My breath, My soul.
You are all My forms.

When I love you, I love Myself.
When you love yourself you love Me.

I separated Myself from Myself
so that I may be Myself.

I separated Myself from Myself
and became all of this.

So that I may be Myself.

I wanted to be Myself, that is,
Anandaswarupa, Premaswarupa.

That is what I am.

And I wanted to be that.

How can I be Anandaswarupa and Premaswarupa?

And get Anand and give Ananda?

And get Prema and give Prema?

And to whom am I to give Ananda

and to whom am I to give Prema?

So I did this.

I separated Myself from Myself
and became all this.

(Source: Prema Dhaara 1, p. 32-33)

来吧，大家一起来！

在我之内看到你自己，
因为我在你们所有人之内看到我自己。
你是我的生命，我的气息，我的灵魂。

你们都是我的形相。
当我爱你时，我爱我自己。
当你爱你自己时，你爱我。
我从我自己中分开出我自己
以便我成为我自己。
我从我自己中分开出我自己
而成为这一切。

我要成为我自己，那就是，
至福的化身，爱的化身。
那就是我的真实身份。

而我要成为那。
我怎样才能成为至福的化身和爱的化身？
而得到至福并且赐予至福？
而得到爱并且赐予爱？
而我会把至福给谁？
把爱给谁？
所以，我做了这一点。
我从我自己中分开出我自己
而成为这一切。

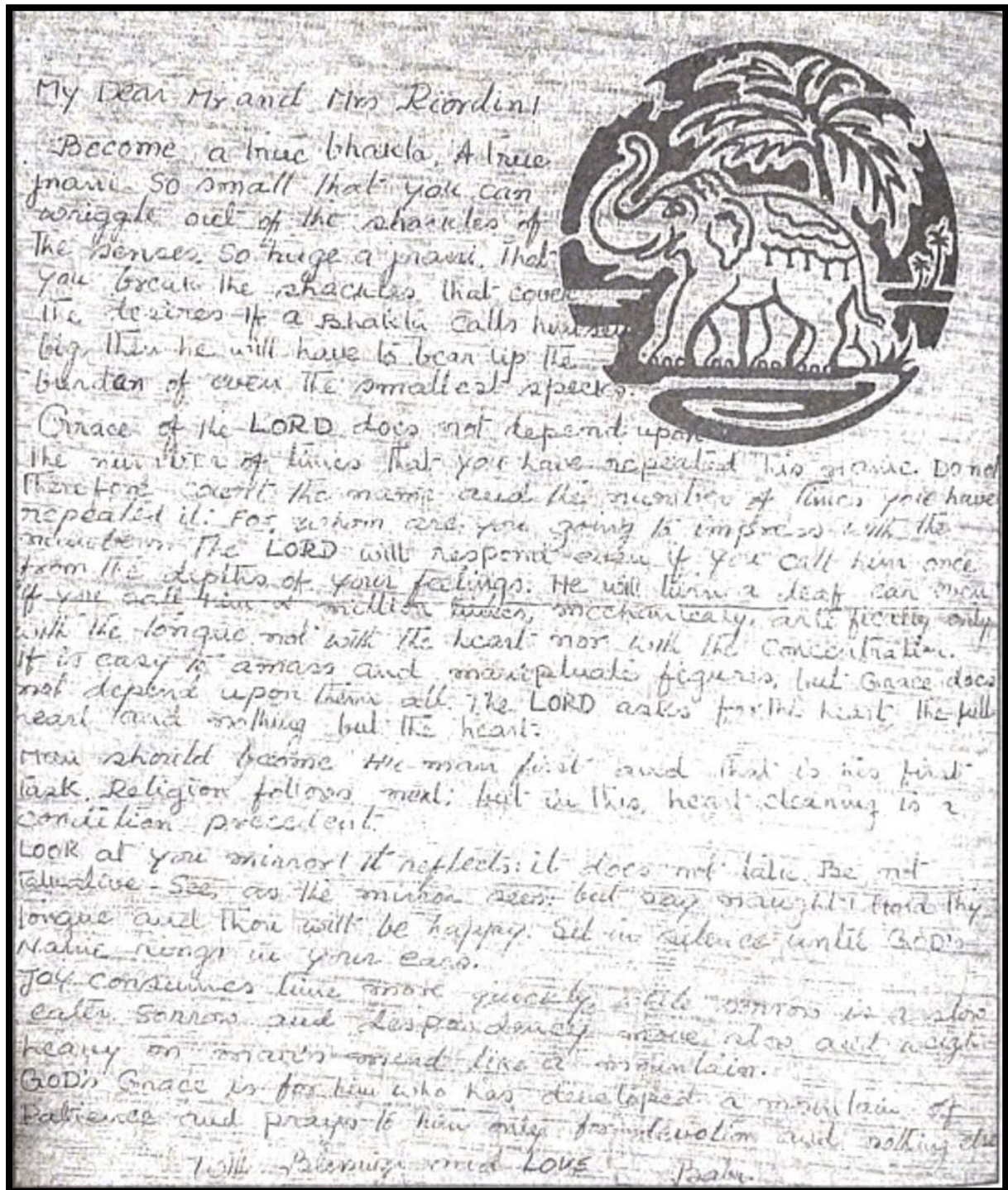
出自：Prema Dhaara（不停息的爱）第一册，第 32-33 页

供内省和讨论的问题：

- 你怎么与人分享你的快乐和爱？
- 你可曾有过与某人这样的经验，你可以对他说，“当我爱你时，我爱我自己；当你爱你自己时，你爱我”？

成为一个真正的虔诚者，一个真正的悟道者

Become a true bhakta, a true jnani



My Dear Mr and Mrs Riordin

Become a true bhakta, A true jnani so small that you can wriggle out of the shackles of the senses. So huge a jnani, that you break the shackles that cover the senses. If a shakia calls him big, then he will have to bear up the burden of even the smallest specks.



Grace of the LORD does not depend upon the number of times that you have repeated His name. Do not therefore count the name and the number of times you have repeated it. For whom are you going to impress with the induction. The LORD will respond even if you call him once from the depths of your feelings. He will turn a deaf ear even if you call him a million times, mechanically, and feverly only with the tongue not with the heart nor with the concentration. It is easy to amass and manipulate figures, but Grace does not depend upon them at all. The LORD asks for the heart, the full heart and nothing but the heart.

You should become the man first and that is his first task. Religion follows next; but in this, heart cleaning is a condition precedent.

Look at your mirror! It reflects; it does not talk. Be not talkative - See, as the mirror sees; but say naught! Hold thy tongue and thou wilt be happy. Sit in silence until God's Name rings in your ears.

Joy consumes time more quickly, while sorrow is a slow eater. Sorrow and Despondency make slow and weight heavy on man's mind like a mountain.

God's Grace is for him who has developed a mountain of Patience and prays to him only for intercession and nothing else with Pleasing mind LOVE Babu

(Source: Prema Dhaara 3, p. 157-8)

亲爱的里奥丁（Riordin）先生和夫人！

要成为一个真正的虔诚者，一个真正的悟道者。一个悟道者，小到可以挣脱感官的枷锁，大到可以打破盖住欲望的枷锁。如果一个虔诚者称自己为大，那么即使是最小的担子，他也必须要扛起。

主的恩典不在于你重复祂的名号的次数。因此，不要计算名号及你重复它的次数。你以名号的次数去引谁的注目呢？主会反应，即使你自你的感觉深处只呼唤祂一次。如果你机械式地，装作式地，只用舌头而不是用心或专注地呼唤祂百万次，祂也会充耳不闻。积累和操纵数字是容易的，但神恩并不依靠它们。主要求的是心，全然的心，而除了心之外，别无他物。

人首先应该成为堂堂正正的人，这是他的首要任务。其次是宗教；但在这方面，心的清涤是一个先决条件。看看你的镜子！它反映：它不说话。不要多嘴——要如一面镜子般看事物：但不说话！管住你的舌头，而你就会快乐。安静地坐着，直到神的名字在你耳边响起。

欢乐时间过得快，而悲苦时间过得慢。悲苦和失望移动缓慢，像一座山一样沉重地压在人的心头上。

神的恩典是给那个已培养出如山般的耐心，并没有别的，只为虔诚而向祂祈祷的人。

给与祝福与爱的
峇峇

出自：Prema Dhaara（不停息的爱）第三册，第157-8页

供内省和讨论的问题：

- 什么是那阻止你与神建立良好关系的“枷锁”？你是如何尝试摆脱这些枷锁的，又是如何成功的？
- 斯瓦米劝导我们只要“安静地坐着，直到神的名字在你耳边响起。”你如何建立起耐心和信心，只是去坐着接受神的恩典？如果你这样做的话，你怎么知道你是否接获了祂的恩典？

没有分别心就是智慧

Non-differentiating vision is wisdom
(Abheda Darsanam Jnanam)



Bhagawan

Sri Sathya Sai Baba

BRINDAVAN
WHITEFIELD
PHONE NO. 33

DATE

వివాదస్పర్ధాపూర్ణాః శ్రమ్యంతాసు తెలుపి కింకరే తు కు, కను ను మూవచ్చు కు,
ప్రపంచమునకుండు యును నలుంబు, ఆత్మను వ్రాసియు కింకరే వ్రాసి యేనా
ఉ కను తాను శిష్యులైన నా యెవలొ భవము? మనము తెలుపి కింకరే కలవిక
ది సత్యస్వరూపమునకే వ్రాసి, పొడక ప్రపంచమును మన క్షణము కును, మూర్తి
గాదు, ఇక నుండు భావముల నా వ్రాసెనెక కునా, ఎ కు నుండు వైవము.
గొండ్లెండ్లకే ఆధారమైన ఆత్మస్వరూపమును, ఆత్మ సత్యస్వరూపము
లను తెలుపి కింకరే కలవియుం కును. ప్రకృతులు యెక్కు ఆత్మలను
గానముల యుం కును, వ్రాసెనెక కునా యుం కును వ్రాసెనెక కునా
మానకము యెక్కు వ్రాసెనెక కునా ఆంకరముకే సకలములొక కే వ్రాసి
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ఈ సమీక్షకు తలనకు ఆంకరములయల మానక భావ్యములక
కలము, సంకలనములక, ఎ కుండు యెక్కు కునా కునా.
ఆత్మస్వరూపమునకే వ్రాసి కలముల కలముల కలముల కలముల కలముల కలముల
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神圣阿特玛的化身！人只有认识了自己，才能得到解脱。一个人失去了阿特玛，也就是失去了自己，征服全世界又有什么用？我们应该知道的是真理的形式，而不是物质世界、思想或身体的形式。尽管所有这些在生活中都是必需的并且不能被忽视，但了解阿特玛的真实形式和本质是根本。在所有表象和活动中显现的是阿特玛的能量。人的责任在于认识到，人类的一体性不能通过外部接触和关系去实现，人必须超越思想、生命力和身体去到达阿特玛的居所。只要有对渗透身心的阿特玛的觉知，才能引导他进入神圣状态。

人类的解脱取决于个人和集体的综合发展的基础上。只有在人类轮回背后所持的灵性得以实现后，个人才能得以解脱。否则，一个人就会在无知的心理，死气沉沉的堡垒和无用的追求中摸索而最终灭亡。

为实现这一伟大使命，必须努力开发改善人类外在生活和社会行为的工具。灵性不应被解释为度过孤独的一生。它涉及将整个人类视为一个单一的阿特玛实体，并就这样地爱它。它也包括在人间播下爱的种子，开出容忍的花卉并提供平和的果实给社会。印度的宗教是对人性的接受。它是圣者的努力修行所导致的结果。

虔诚的第一步涉及考虑消除对任何人的憎恨，避免伤害众生以及帮助贫困者。使众生痛苦并同时膜拜神的人永远不会成为虔诚者。如果一个人诽谤他人并静虑于神，他怎么能够被视为一个灵修者？灵性的标记在于认识这样的真理，即，每一个人膜拜的神都是一样的，祂正以阿特玛的形相发光在大家的内在；同时要扫除憎恨，嫉妒，浮华和自我。一个人也必须不在意他人的缺点而重视他人的优点。这种品质是神圣的品质；同时是灵性的真正标记。**Srishti**（开创）是转向好或坏，完全依靠我们的 **Drishti**（看法或观点）。我们自己的思想正反映于外在事物。好与坏的起因在于我们自己的思想或感觉而不是他人的思想。这是首先要考虑的方面。

一颗慈悲的心是一所神的庙宇。金钱、黄金、物资、车辆和地位如过眼云烟。那些依赖它们的人堪称疯子。靠心生活者像狮子。靠体力生活者则像绵羊。他们不得不在恐惧和忧虑中度过一生。那些以自己的善良为基础过生活的人将无所畏惧，并将过着恒常快乐的生活。适当的途径涉及统一的阿特玛和圣灵的表达。

神不是通过外表的服饰和展示得以掌握和认识的。祂只看你的感觉（**Bhavam**）但不管你的外表（**Bahyam**）装扮。外在的样貌是属于动物的（**Pashu**），而内在的样貌是属于 **Ishvara** 的（主，**Pashupati**）。因此，信徒们会借向内探视而掌握 **Jnana**（知识）。“**Abheda Darsanam Jnanam**”（没有分别心就是智慧）。愿你们所有人摒弃分别心，培育一视同仁的观点，成为合格的圣恩接受者。

谨此，沙迪亚赛

出自：Prema Dhaara（不停息的爱）第三册，第170-3页
及 S. P. Ruhela 的著作《赛教育体系与世界危机》，第149-151页

供内省和讨论的问题：

- 斯瓦米很清楚表示“人类的解脱取决于个人和集体的综合发展的基础上。它涉及将整个人类视为一个单一的阿特玛实体，并就这样地爱它。”
就关注集体的灵性成长，而不仅仅是你个人的启发，你该怎么做？
- 斯瓦米说，“虔诚的第一步涉及考虑消除对任何人的憎恨，避免伤害众生以及帮助贫困者... 信徒们会借向内探视（没有分别心就是智慧）而掌握 Jnana（知识）。”
在你生活中，你如何培育这一视同仁的精神？

宗教是朝向完美的行动

Religion is the movement towards perfection



BRINDAVAN
WHITEFIELD
PHONE NO. 33

DATE: 21-4-74

My Dear! Accept my Blessings and Love
Religion is not a dogmatic faith, but the
necessary conduct implicit in the movement
towards perfection. Therefore, religions cannot
really contradict one another. All religions are
the different forms taken in practical life by
the one aspiration for perfection working through
different temperaments. In this sense, no true
freedom is possible without freedom in the light
of religion.

Religion is the attitude of reverence which
human beings have towards the Supreme Being,
based on the relationship that exists between
them and the Supreme Being. This reverence
may take different forms in different persons
because of the differences in the conceptions of
the relation that is between man and the
Supreme Being.

With Blessings
Sri Satgya Sai Baba
Camp "Brindavan"
Bangalore

我亲爱的！请接受我的祝福与爱。

宗教并不是一个教条主义的信仰，而是隐含在朝向完美前进中的必要行为。因此，宗教真的不会彼此互相矛盾。所有的宗教都是对完美的同一渴望的相异意向的运作，而在实际生活中执行的不同仪式。从这个意义上说，没有宗教自由，就不可能有真正的自由。

宗教是人类对“至人或上帝”的崇敬态度，基于他们与“上帝”之间的关系。由于对人与“上帝”之间关系的观念因人而异，这种崇敬可能在不同的人身上有不同的形式。

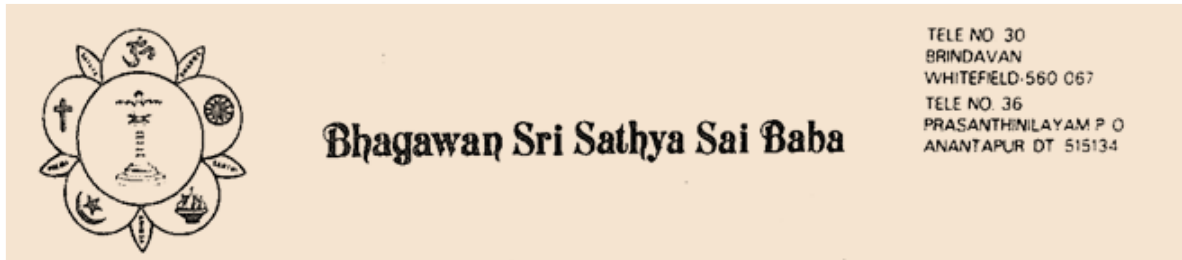
给与祝福的
斯里沙迪亚赛峇峇
平达弯营地
班加罗尔

供内省和讨论的问题：

- 你认为所有不同宗教的基本原则是什么？如果不同的宗教共享核心原则，那么不同宗教存在的目的是什么？
- 你认为你可以从一种宗教中学习到什么，而那宗教是不同于你原生家庭的宗教？你怎么去学习它？
- 我们怎能保持诚实和实习我们生来就被带入的宗教，同时接受和尊敬其他宗教，作为通往同一目的地的有效途径？

我们要鼓励人们去改正自己 凭藉强调优点

We must encourage people to correct themselves by highlighting the good points



My dear Hislop,

Accept my blessings. Your letter and the circular sent for the direction of devotees reached me. I am very happy that things are progressing well. I am glad you are healthy and active.

Hislop! It is not advisable to publicise defects by mentioning them specifically. These are subjects that can be dealt with indirectly, rather than directly. We must encourage people to correct themselves by highlighting the good points; for the very goodness will shame the others into giving up their vices. When others develop their faith in the right path, those who are in the wrong will also try to fall in line.

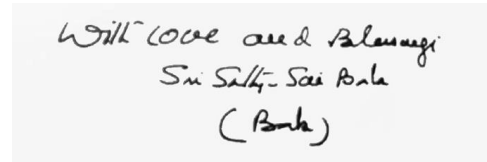
When we write about a certain defect in character and draw attention to it, undue importance is thereby given to the individuals. We are also likely to be misunderstood and maligned as prejudiced. Let us lay stress more on positive virtues and positive ideas among devotees in our Organisation – like love, service, brotherhood. Let these be the distinctive marks of our Organisation, making it distinct from the rest. Let us keep away from the undesirable and ignore it, steadily and silently. Discussing it and publicly condemning it will only soil us. Maintain the atmosphere of purity and divinity; there, evil cannot sprout or thrive.

I am happy that even at this old age you are so earnest and active in serving the Organisation. The Organisation in America is your responsibility. Sai devotees have to give support to each other and share the labour. They must infuse into their groups love, courage, confidence, and a sense of sacrifice so that the Message can transform more and more into seekers and sadhakas of the Truth.

Dear Hislop! I bless that you carry on your programme of directing and developing the Organisation with success. I am highly satisfied with what you have done and are doing in this respect. Of course, such success always attracts obstacles, opposition and even vilification. But, do not pay them any attention. The diamond becomes brighter with the cutting of more facets. One's duty is to continue

along one's chosen path and fulfil the task, with undiminished enthusiasm. Truth cannot fail to be valued and appreciated, one day or other. Be as happy as ever, whatever happens.

My blessings to your wife. Convey my love and blessings to Goldstein, Krystal, Sandweiss and others. Also to the Centres.



With love and Blessings
Sri Sathya Sai Baba
(Baba)

(Source: J. Hislop, *My Baba and I*, p. 253-4)

我亲爱的希斯乐普，

请接受我的祝福。你的信件及给信徒们指导的通函，我已收到了。我很高兴一切都进展顺利。我也感到欣慰你健康活跃。

希斯乐普！明确地提及缺失来公开他人的缺失，那是不恰当的。这些都是可以间接而不是直接处理的议题。我们要通过突显优点来鼓励人们改正自己；因为德行会让其他人感到羞愧而放弃他们的恶习。当他人在正确的途径上培育起信心时，那些步上错误者也会试图跟上。

当我们书写关于某人在人格上的缺失并对之引起注意时，就会过分重视个人。我们也很可能被误解和诬蔑为有偏见。让我们更多地强调我们组织中信徒的美德和正面想法——比如爱、服务、兄弟情谊。让这些成为我们组织的独特标志，使其与众不同。让我们坚定而默默地远离那不必要的并不理会它。讨论它并公开谴责它只会沾污我们。要维持纯净和圣洁的氛围；于此，邪恶无法萌芽或滋生。

我很高兴，你这么大的年纪了，还是那么认真和积极地为组织服务。在美国的组织是你的责任。赛信徒们必须互相支持并分担劳动。他们必须向他们的团体注入爱、勇气、信心及一股牺牲精神，这样福音才能转化更多人成为真理的探索者和精进求道者。

亲爱的希斯乐普！我祝福你继续成功地指导和发展本组织。我对你在这方面所做的和正在做的一切感到非常满意。当然，这样的成功总会招致障碍、反对甚至诬蔑。但是，不要理会它们。随着切面的增加，钻石会变得更加明亮。一个人的职责是继续沿循着自己选择的道路前进，并秉持着不减的热诚完成任务。总有一天，真理不可能不被重视和欣赏。不论发生什么，都要一如既往地快乐。

我祝福你的太太。向 Goldstein、Krystal、Sandweiss 和其他人传达我的爱和祝福，也传达给中心。

给与爱和祝福的
斯里沙迪亚赛峇峇

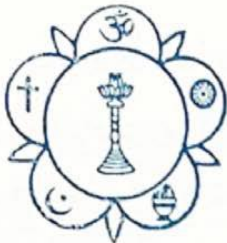
出自：希斯乐普著作《我的峇峇与我》，第253-4页

供内省和讨论的问题：

- 回想上一次你对某人的行为感到挑剔或不满的时候。你怎么能够“强调优点”并“间接地而不是直接地”处理这种情况，而不是明确地提起其缺失（如斯瓦米劝导的那样）？
- 你能从何处及如何致力于成为一个更好的美德和正面想法的榜样？在那种情况下你会如何说话和行动？请举一个例子。

认识在你之内的天堂

Realise the Heaven within you



Bhagavan Sri Sathya Sai Baba

Rasanthi Nilayam P.O., Anantapur Dist., A.P.

We shall be judged not by the creed we profess or the label we wear or the slogans we shout but by the work, the industry, the sacrifice, the honesty and purity of character. Realise the heaven within you and all at once all the desires are fulfilled, all the misery and suffering is put an end to. Feel yourself above the body and its environment above the mind and its motives, above the thought of success or fear. The great cause of suffering in the world is that people do not look within. They rely on outside forces.

With love

Sri Sathya Sai Baba

30-9-80

(Source: Prema Dhaara 3, p. 200-201)

评判我们的标准不该是我们信奉的教义或我们配戴的标志或我们呼喊的口号，而是我们的工作、勤奋、牺牲、诚实和纯洁的品格。认清那在你之内的天堂，而所有的欲望都会立刻得到满足，所有悲伤和痛苦都会被终结。感觉你自己超越身体及其环境，超越心念及其动机，超越成功或恐惧的想法。世间最大的苦因是人们不向内探视。他们依赖外在的力量。

给与爱的
斯里沙迪亚赛峇峇
30-9-80

出自：Prema Dhaara（不停息的爱）第三册，第200-201页

供内省和讨论的问题：

- 根据你的体验，你会如何描述“至福在你之内”的境界？
- 当你向内探视时，你对‘你其实是纯净，圣洁的存有’看得有多清晰？你对斯瓦米在这里所说的话的自我意识和洞察力如何的增长？

神圣父母的叮咛

From the Divine parent

Dear Loved One,

You ask: How will you know when I am near you?

When on a sultry night everything is hot and still
The first cool breeze brushes your cheeks
I am caressing you
Think of Me.

When the pangs of hunger are satisfied
And loneliness is pierced by happiness
Think of Me.

When your mouth is parched and you can hardly speak
The first sip of cool water I am soothing you
Think of Me.

When the cloud of death disappears
First on the opening of a baby's smiling eyes
Think of Me.

When I sprinkle your face with rain
and wash the earth, the dry brown leaves
The first smell of clean rain, I am cleansing you
Think of Me.

When pain dissolves and fear disappears
Think of Me.

When steadfast eyes are horrified by the cruelties of life
The first glances of the silent setting sun, I am comforting you
Think of Me.

Then you ask how will you know when you are near Me?

When the burning sun has scorched you and the earth
The sand and dust fill your eyes
Not a silver of shade about
And you love Me.

When loneliness is accompanied by hunger
and not one can be satisfied
And you love Me.

When your lips are cracked, your tongue feels like clay
your throat seals up, there is no water about
Not even a mirage in sight
And you love Me.

When you hold a dying child
with eyes pleading
And you love Me.

When I stir the ocean to a crescent
You flounder in its depth like a leaf
And you love Me.

When pain becomes unbearable
You smile
And you love Me.

When I take from you your most cherished possessions
On the first loss of your sight darkness envelopes you
And you love Me.

For everything you see, hear, smell, taste or touch belongs to Me. So how can you give to Me what I already am, but your love? And that I gave to you before time began as your sole possession. When you return it to Me, then will I know you are truly Mine and I will dissolve your sorrow and happiness into Me. That....being Me, I will place you in bliss forever. For, I love and think of you constantly.

From your most loving Father

(Source: Prema Dhaara 1, p. 2-4)

**亲爱的至爱，
你问道：你如何知晓，那个时刻我正靠近你？**

当那是一个难熬的夜晚，周围热腾和静谧时
第一阵清凉的微风拂着你的脸颊
那是在亲抚着你
想着我。

当饥饿被填饱
孤单被快乐戳穿时
想着我。

当你的嘴干枯而你几乎不能张口说话时
第一口清凉的水，那是在慰抚你
想着我。

当死亡之云朵消失
婴儿第一回睁开笑眼时
想着我。

当我将雨水洒在你的脸
并清洗大地、干枯棕黄的叶子时
第一股清澈雨水的味道，那是在洗涤你
想着我。

当痛苦溶解，恐惧消失时
想着我。

当持重的眼睛受惊吓于这人世间的残酷时
第一道夕阳凝静的光辉，那是在安抚你
想着我。

然后你问道：你如何知晓，那个时刻我正靠近我？

当那炽热的太阳把你和大地曝晒
沙粒、尘埃尽入你的眼眶
一丁点的遮蔽都没有时
而你依然爱着我。

当孤单紧紧相随着饥饿
而两者都不获得满足时
而你依然爱着我。

当你的双唇爆裂，你的舌头感觉像黏土
你的喉咙阻塞，甬说一滴水
即使海市蜃楼都没见着时
而你依然爱着我。

当你用祈求的眼神
抱着一个垂死的孩子时
而你依然爱着我。

当我舞动海水，掀起有如新月般的浪涛时
你如一叶浮萍载沉于中
而你依然爱着我。

当痛苦难熬时
你微笑
而你依然爱着我。

当我取走你最挚爱的宝贝时
你开始失去视觉，黑暗笼罩着你
而你依然爱着我。

你看到、听到、嗅到、尝到或触到的皆属于我。我已拥有一切，除了你的爱，你还能给我什么呢？那也是我给你的，在一切未开始之前，那是你唯一的拥有。当你把爱回馈于我时，我知道你真正地属于我，我将承担你的悲伤和喜乐。那... 你就是我，我会让你永存于福乐中，因为我无时无刻都爱你，想着你。

深爱着你的父亲

出自：Prema Dhaara（不停息的爱）第一册，第2-4页

供内省和讨论的问题：

- 你可有过这种体验：想着而感受到神的出现？你如何培养自己更常拥有这种体验的能力？
- 你可有过这种体验：在你处于忧伤时，能感受到你选择的神的名与相所带来的爱与恩典？你如何培养自己更常拥有这种体验的能力？

鸟归于你，翅膀归于我

The bird with you, the wings with Me

*The bird with you, the Wings with Me
The foot with you, the Way with Me
The eye with you, the Form with Me
The thing with you, the Dream with Me
The world with you, the Heaven with Me*

*So are we free, so are we bound
So we begin and so we end
You in Me and I in You*

Baba

(Source: Prema Dhaara 1, p. 9)

鸟归于你，翅膀归于我
脚归于你，途径归于我
眼睛归于你，形相归于我
物质归于你，梦想归于我
世界归于你，天堂归于我

我们就这样地自由，我们就这样地受缚
我们就这样地开始而我们就这样地结束
你在我之内而我在你之内

峇峇

出自：Prema Dhaara（不停息的爱）第一册，第9页

供内省和讨论的问题：

- 斯瓦米叙述了一种看待生活的方式，这种方式比我们典型的、有限的观点要广阔得多。你如何才能在体验如斯瓦米所叙述的生活方面取得进展？
- 你如何体验与斯瓦米的合一？



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