



周德惠赛兄于 2003 年初着手翻译 ‘Satyopanisad’（实谛奥义书）并于同年 11 月出版上册，接着于 2004 年 10 月出版下册，反应良好。对我们在日常生活上所涉及的一些问题及在灵道上所遇到的一些障碍，薄伽梵斯里沙迪亚赛峇峇在书中无不一一给予明确的回答。

配合 2021 年农历新年的到来，马来西亚赛中文组趁着这个喜庆佳节，特别发行中英文对照《实谛奥义书》上册以飨读者。祈愿读者在峇峇的加持和引导下，能在灵修层次上更加精进，更上一层楼，共勉之！

Om Sai Ram.

马来西亚赛中文组  
2021 年 1 月

Bro T.H Chiew started to translate ‘Satyopanisad’ early in 2003 and published the first volume in November of the same year. This was followed by the second volume in October 2004, and the books were well-received by readers. Bhagavan Sri Sathya Sai Baba has given clear answers in ‘Satyopanisad’ to some of the problems that we face in daily life and some obstacles we encounter on the spiritual path.

In conjunction with the 2021 Chinese New Year Celebration, the Sai Chinese Affairs Wing of the Sathya Sai International Organisation of Malaysia is pleased to publish the first volume of a Chinese / English bilingual version of ‘Satyopanisad’. May Bhagavan bless and guide our readers on the spiritual path.

Om Sai Ram.

SSIO of Malaysia (SCA Wing)  
January 2021

# SATYOPANISAD

- *Thus answers Bhagawan Sri Sathya Sai Baba*  
- *How to spiritualise our day-to-day life.....*

**Anil Kumar Kamaraju**

**Edited by:**

**T. Padma**

**T.R. Dutta**

# 实谛奥义书

~ 薄伽梵斯里沙迪亚赛峇峇这么回答 ~  
如何提升和圣化我们的日常生活....

记录、翻译（英文）：安尼尔·古玛·卡玛拉祖  
翻译（中文）：周德惠

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**Satyopanisad: Thus answers Bhagawan Sri Sathya Sai  
Baba – how to spiritualise our day-to-day  
life**

**By Anil Kumar Kamaraju**

Edited by **T. Padma  
T.R. Dutta**

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**Lovingly Dedicated  
to our  
Most Beloved Swami**

献给我们  
最敬爱的斯瓦米

# SATYOPANISAD

## Preface

The Prasthanatraya, comprising the three sacred texts, the Upanishads, the *Brahmasutras* and the *Bhagavadgita*, occupies a very important place in the Vedic literature. These texts deal with aspects of spirituality like karma, ‘action’ and bhakti, ‘devotion’ and jnana, ‘wisdom’. The major part of an Upanishad comprises conversations between a disciple and a guru. In the word “Upanishad”, Bhagawan Baba says, *Upa* means ‘near’, *ni* means ‘down’ and *shad* means to ‘sit’. So, “Upanishad” means ‘to sit down near’. Thus, an Upanishad requires that a disciple should sit down very near his preceptor and listen to him with rapt attention. The disciple pleases his preceptor by his service, discipline, devotion and eagerness to learn.

“Upanishad” evokes a setting marked by harmonious and reverential pursuit of the Supreme Wisdom under the care of a loving Guru. It is my good fortune that Bhagawan Baba has permitted me to participate in an Upanishadic retreat in Kodaikanal during four summers. A select band of students and a visitor or two were present. Baba encouraged them to come forward with their questions and doubts. Patiently and lovingly, He responded to questions on a wide range of topics – political, economic, social, psychological, metaphysical, ethical, educational, scientific and cultural. By his divine inspiration, I felt like writing them down in my diary chronologically. These conversations, indeed, constitute an Upanishad. Therefore, I prayerfully have named it *Satyopanisad*.

# 实谛奥义书

## 序

Prasthanatraya（译注：Prasthana：出发、法门、方式；traya 三。三大经典）包括奥义书（Upanishad）、梵经（Brahmasutras）及薄伽梵歌（Bhagavadgita）三部神圣的经文。它在吠陀（Veda）文献中占有一个极其重要的地位。这些经典阐述有关灵性层面的事物，如业（Karma）、虔诚（Bhakti）和识（Jnana）等。奥义书记录的大部分是师徒的对话。在‘Upanisad’的这个字里，薄伽梵峇峇的解释是：Upa 意谓‘近’，Ni 意谓‘下’而 Shad 意谓‘坐’，整个字 Upanisad 就是‘坐近’的意思。因此，‘Upanisad’要求的就是弟子应该坐近导师以便聚精会神地聆听导师的教诲。弟子以服务、自律、虔敬和勤学来取悦导师。

在导师的谆谆善诱之下，‘Upanisad’（亲近教授法）发挥了一个特色，即：在和谐与恭敬的气氛中追求至高无上的智慧。我有幸得到世尊峇峇的首肯，一连四个夏季参加在哥代卡纳尔（Kodaikanal）举办的亲授式（Upanisad）的进修。一群被甄选的学生及一两个访客也出席了这个进修营。峇峇鼓励他们多发言，尽量提出疑问。祂耐心且亲切地回答牵涉面极广的话题——政治的、经济的、社会的、心理的、形而上学的、伦理的、教育的、科学的及文化的。得到祂的激励和感召，我很想把我所听到的金玉良言记在日记里。这些对话的确构成了一部奥义书（Upanisad），因此，我虔敬地称之为：Satyopanisad（实谛奥义书）。

*Satyopanisad* is a boon Bhagavan Baba has granted to humanity out of His infinite love. Cast in the mould of queries and clarifications typical of the Upanishadic framework, this spiritual manual instructs the spiritual aspirant in becoming aware of his inalienable divinity and guides him past and through pitfalls, distractions, and frustrations towards realising his divinity and that of the universe. As R. W. Emerson put it, the spiritual aspirant comes to realize that “the ancient precept, ‘Know Thyself,’ and the modern precept, ‘Study Nature,’ become at last one maxim.” Bhagavan has observed: “Civilization today is concerned with the atom, but it ignores the atman.” The mission of Baba’s incarnation is hinted at when Vedic seers hailed humanity as *amrtasya putrah*, ‘children of immortality.’ This truth about man’s quintessential divinity is reiterated in every discourse of Bhagavan. He almost invariably addresses the audience as *divyatmasvarupulara*, ‘Embodiments of the Divine Spirit!’

The common man today is lost in the world he himself has labelled ‘secular’, exhausted in the pursuit of endless desire, and bombarded by the mass media and the academia with tons of information called ‘knowledge’. He is troubled by a deep discontent, a divine discontent, and seeks to fill a void he cannot name. There is a dire need for an Upanishad attuned to our egos, our mindsets, our hesitations, and our times. As Swami Vivekananda pointed out, in a crisis like ours “those who come to seek truth” with love and veneration are indeed fortunate for “to them the Lord of Truth reveals the most wonderful things regarding truth, goodness, and beauty.” It is significant that Bhagavan Baba, the Supreme Preceptor has defined Himself as *satyabodhaka*.

*Satyopanishad* (实谛奥义书) 乃世尊峇峇出自无限的爱而赐给世人的一个恩惠。以一种口诵心持的亲授法 (Upanisad) 来解疑释惑, 这性灵的指导手册教导求道者去了解他自己那不可剥夺的灵性并引导他在体认自己及宇宙的灵性的过程中, 克服种种障碍而从陷阱、困扰和挫折中走出来。正如爱默生 (R.W.Emerson 译注: 1803-1882, 美国思想家、作家、诗人, 美国超验主义运动的主要代表, 强调人的价值) 所说的, 求道者会认识到: ‘认识你自己’的古训与‘探讨大自然’的今语最终结合成为一个基本真理。薄伽梵已经观察到: “今日的文明只关心原子却忽视阿特曼 (Atman 纯灵、真我)。”当吠陀 (Veda) 的先知们称人为 ‘Amrtasya putrah’ (不朽之子) 时, 就已经暗示峇峇下凡的使命了。在薄伽梵的每一个讲道中都重复地提到有关人的完美神性的这个真相。祂几乎每一次都称呼在场的听众为 *divyatmasvarupulara* (圣灵的化身)。

今天, 一般人都迷失于他自己标榜为‘尘俗’的世界里, 疲于追逐没有止境的欲望并受到大众传播媒体及那些称为‘知识’的上吨重的学术资讯的轰炸。他被一个深沉的‘不满足’, 一个灵性的‘不满足’所困扰并企图弥补这莫名的空白。我们的确急需一个 ‘Upanisad’ 来协调我们的自我, 我们的心态, 我们的疑虑及我们的时代。如斯瓦米唯韦卡南达 (Swami Vivekananda 辨喜) 所指出的, 在一个重要的关头里, 就像我们现在所处的, 那些以爱和崇敬之心来求道的人的确有福了, 因为, “对他们来说, 真理之神揭露有关真善美的最不可思议的一面”。尤其深具意义的是, 至高无上的导师, 薄伽梵峇峇已把自己定义为 *Satya bodhaka* (译注: Sathya 真实、实谛; bodhaka 导师)。

Every word of Bhagavan Baba is a *mantra*, every sentence He utters an Upanishad, and every discourse He delivers a Veda. It is our sacred duty to listen to every word of His with absolute alertness, as it has immense significance and deep inner meaning. Further, it is our responsibility to hand over to the coming generations these most precious gems, Bhagavan Baba's words, which we are fortunate to hear owing to His infinite mercy. With this end in view, while imprinting in our hearts these words of wisdom of our beloved Bhagavan, the Avatar of this Golden Age, let us also record, preserve and treasure them.

*Satyopanisad* has already appeared as a book in Tamil and Malayalam. It is being serialised in the Kannada and Telugu editions of *Sanatana Sarathi*. The present edition in II-Volumes is the English translation of *Satyopanisad*. I pray to Bhagavan Baba to help me in learning and practising the *Satya*, the Truth, He expounded in *Satyopanisad*.

I have no words to thank our most beloved Bhagavan, the indweller, motivator and the inspirer who prompted me to put on paper all these conversations. I thank Bhagavan Baba for giving me this opportunity of a lifetime and earnestly hope that fellow devotees will find in this book a beacon guiding them in their spiritual voyages.

I take this opportunity to recall Bhagavan Baba's divine exhortation on Gurupurnima Day 1983: "Take a resolve to purify your minds and to instal in your hearts the Supreme Lord. Look upon God alone as your true Guru."

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薄伽梵峇峇所说的每一个字都是真言（*Mantra*），每一个句子都是奥义书而祂所发表的每一个讲道都是吠陀（*Veda*）。以绝对的警觉和专注来聆听祂的每一句话是我们神圣的职责，因为祂的每一句话都蕴含着无穷的精微意义和深邃的内在旨趣。再者，这也是我们的责任把这些极其宝贵的珍品，世尊基于无限的慈悲所恩赐的而我们又有幸得以一闻的金玉良言，传给下一代。鉴于这个目的，当我们把这黄金时代的神化身，我们敬爱的薄伽梵，祂的智慧之语烙印在心坎里之际，就让我们也记录下来，保存下来并且珍惜之。

*Satyopanisad*（实谛奥义书）已有泰米尔（*Tamil*）文和马拉雅拉姆（*Malayalam*）文的版本问世了。它也在卡纳达（*Kannada*）文版和泰卢固（*Telugu*）文版的《永恒的战车御者》中连续分期刊载。目前的这个第二期的英文版也有英文的翻译。我祈求薄伽梵峇峇的加持，助我学习和实践祂在 *Satyopanisad*（实谛奥义书）中所阐述的 *Satya*（真理）。

我找不到任何适当的语言来感谢我们最敬爱的薄伽梵，我们的内寓者，我们的激励者，我们的启发者，是祂促使我把这些对话记录下来的。我感谢薄伽梵峇峇给予我这个机会，衷心希望同修们会在此书中找到灵道上的导航明灯。

因此，我想起薄伽梵峇峇在 1983 年导师节（*Gurupurnima*）那天所恩赐的开示：“下定决心净化你的心念并把至高无上的主安置在你的心里。只视神为你真正的导师。”

**安尼尔·古玛·卡玛拉祖**

## INTRODUCTION

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Our humble pranams at the Divine Lotus Feet of Bhagawan Sri Sathya Sai Baba!

By the grace of Yugavatara Sarvantaryami Bhagawan Baba, Prof. Anil Kumar entrusted us with the sacred task of editing the *Satyopanisad*. Being Swami's translator for several years, he conveyed in the English rendering of the Telugu *Satyopanisad* all the nuances and graces typical of Swami's divine utterances. We translated, not without some trepidation, a few pages that still remained in Telugu. Fortunately, these met with Prof. Anil Kumar's approval.

From the questions and Swami's responses in this Upanishad, we can surmise that besides the students, there were present a few others, probably parents, and at least one journalist. Naturally their concerns are matters like the opposing pulls of parents and Bhagawan, of Prasantinilayam and the outside world, besides career options, current social and economic trends, and moral dilemmas. However, the interlocutor-in-chief remains Prof. Anil Kumar himself though he rarely raises a personal matter. This is primarily because he would not willingly let go any chance to learn from the Voice Divine. The tone and the tenor of some of the questions makes it clear that often he plays the spokesman for the vast body of silent and hesitant spiritual aspirants, and that of the devil's advocate drawing out from our Merciful Swami responses to many prejudices, distortions and misgivings.

## 引言

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顶礼于薄伽梵斯里沙迪亚赛峇峇神圣的莲花足下！

蒙这世代的神化身，万物的主宰，薄伽梵峇峇的恩赐，安尼尔古玛教授委托我们校订 *Satyopanisad*（实谛奥义书）这神圣的工作。担任斯瓦米的翻译工作已有多年的安尼尔教授，他把泰卢固（Telugu）文的 *Satyopanisad* 完全符合信、雅、达及斯瓦米神圣的表达方式下翻译成英文。我们在翻译时也免不了惊慌失措，有些地方还保留泰卢固文，没有译成英文。还好，这些美中不足之处仍得到安尼尔古玛教授的认可。

从这些奥义书中的问题和斯瓦米的回答中，我们不难看出，对话的除了学生之外，还有其他的人，可能是家长或者至少有一个新闻工作者。自然地，他们所关心的问题除了职业的选择、目前社会和经济的倾向以及道德的衰败之处，就是家长与薄伽梵之间及百善地与外在世界之间的那种反向拉力。然而，主要的对话者还是安尼尔古玛教授本人，纵使很少提出个人的问题。这主要是由于他不想放过从那神圣的声音中学习的任何机会。有些问题是以特别的声调提出的，嗓音高亢，这清楚地表明，提出问题者常常成为广大部分保持缄默而又犹豫不决之求道者的代言人，也表明他是那些从我们仁慈的斯瓦米对诸多偏见、曲解和疑虑所做出的回应中诱发出来的挑剔者的代言人。

These last, if Swami does not quell them, can undermine the devotees' self-trust and faith in divinity. These are some features that make the *Satyopanisad* unique.

Going through the *Satyopanisad*, one is struck by its vibrant, wide-ranging, earthy, everyday, no-nonsense topicality. Brain drain and price hike, women's lib and generation gap, white dress and vegetarianism, devotees – Indian and overseas, *sakara* and *nirakara*, Providence and *prarabdha*, the origin of evil, the 5<sup>th</sup> *purusartha*, Rama's 'fair play', and Krishna's 'partiality' – almost every issue affecting the life of a spiritual aspirant is raised and resolved in these pages. When a questioner's thinking is muddled, Bhagawan out of His abounding Love rephrases the question, and brings into the open a lurking fear. Then, the negative passive listener or reader advances towards a more aware and confident selfhood. Bhagawan corrects our "I-glasses," probes into our "in-viroment," evaluates our "proper-ties," and leads us towards the Bliss of "atma-sphere." Here is an Upanishad oriented to our egos and mindsets, confusions and hesitations.

The *Satyopanisad* displays the criss-crossing of several themes and approaches: a question exposes a layer of meaning that comes up for discussion in a different context. The concerns of the questioners often overlap because of their youth, educational background, and hopes for the future. However, some contours emerge and reveal a basis for grouping the questions round some areas of interest, which can be re-grouped in terms of their direct focus. Thus, the 270 questions that figure here are presented in 9 Chapters under 3 Parts – *Samskrti*, *Sadhaka* and *Sadhana*. The first two are included in Volume – I and the third in Volume – II.

如果斯瓦米对这些问题不加以平息的话，最终可能会对信徒的自信和信徒在灵性上的信念造成损害，而凡此种种也就凸显了 *Satyopanisad*（实谛奥义书）的独特性。

阅读 *Satyopanisad*，你会被它活泼的、广泛的、率真的、日常的、明智的论题所感动。人才外流和通货膨胀、女人的长舌和代沟、白色服装和素食主义、印度和海外的信徒、有相（*Sakara*）和无相（*Nirakara*）、天命和人事、邪恶根源、第五个人生目标（*Purusartha* 译注：Purus 至人；artha 富足。第五个人生目标，峇峇指的是爱）、罗摩的公正及基士拿的偏颇等等，几乎影响每一个求道者生活的问题都提出来，并且在这些对话中获得圆满的解答。当一个发问者的思绪陷入迷乱时，出自无限的爱，薄伽梵会重新阐述这问题并把发问者埋在心里的疑虑拉上水面，从而使到消极而被动的听者或读者迈入一个更加清晰明了和更具信心的‘自我’。薄伽梵纠正我们的‘我--视镜’（I - glasses），探究我们的‘内在心境’（in-viroment），评估我们的‘适当联系’（Proper-ties）并引领我们迈向‘真我 -- 领域’（Atma-sphere）的至福。这里就是一本“*Upanisad*”（亲授书或奥义书），把我们的自我和心态、困惑和迟疑疏解开来并导入正轨。

*Satyopanisad*（实谛奥义书）展示多个主题的矛盾状况和解决方法：一个被提出来讨论的问题，在一个不同的情况下揭露其一层的意义。由于发问者的年龄都是青少年，教育背景相差不远及对未来所保持的希望也很近似，所以他们所关心的事物大部分是相同的。然而，一些轮廓还是出现并揭示一个基本点以便把有关问题在一些举足轻重的领域内集合起来，而这些问题可以就其直接的焦点来加以分类组合。因此，总共有二百七十

Spirituality is at the core of Indian culture, and it is by virtue of this that Indian culture is immortal. In Part I – *Samskriti, Indian culture* is presented as a dynamic factor in human history. According to Vedanta, “There is nothing that is not God.” To see, to know, and to experience this Satya is the duty and the destiny of Man. Swami Vivekananda has affirmed that the life of the spirit is the hallmark of Indian culture: “This is the theme of the Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d’être* of her existence – the spiritualisation of the human race.” Prof. Anil Kumar’s choice of the sub-title, “Thus answers Bhagawan Sri Sathya Sai Baba – how to spiritualise our day-to-day life,” underscores at once both the Upanishadic core function and its metahistorical content. Questions relating to this theme appear in the opening Chapter, “The India Eternal,” a phrase borrowed from the sub-title of a book by Swami Vivekananda. It is not surprising that Prof. John Hislop expresses the same view: “Only India through ages past has been able to provide suitable land for the birth of Avatars such as Rama, Krishna, and Sathya Sai Baba. It is only in India that Buddha can be born to attain Nirvana. The spiritual heart of India is the heart of the world.” As corollaries, the quest of saints and sages, the nature of Divinity and Its response, and finally the issue of Grace figure here.

Chapters 2 and 3, “Trends in Society.” And “Youth,” focus on the ills of contemporary society and the challenges they pose especially to the younger generation. T.S. Eliot complains, “We had the experience, but missed the meaning.” Failing to learn, we either go through the same experience again and again and suffer from ennui, or run after newer fresher allurements. Morbid and myopic preoccupations prevent man today from vitally interacting with

个问题分成 Samskriti（精炼，文化），sadhaka（发心求道者）及 Sadhana（修行）三部共九章来加以阐述。前二部归于第一册，第三部纳入第二册。

灵性乃印度文化的核心，因之，印度文化才万古不朽。在第一部的 Samskriti（文化）里，印度文化以一种原动力在人类历史中出现。吠檀多（Vedanta）说：“无物不是神”。去察看、去了解和去体验这 Satya（真理、真实）是人的义务和天命。斯瓦米唯韦卡南达（Swami Vivekananda 意译辨喜）已断然声称，性灵乃印度文化的标志：“这是印度人毕生努力的主题，是印度永恒之歌的唱和，是她的‘生存’的支柱，是她的‘存有’的根基，是她的‘存在’的原因 - - 人类的圣灵化。”安尼尔古玛教授选用的小标题，薄伽梵斯里沙迪亚赛峇峇这么回答：“如何提升和圣化我们的日常生活”，立即强调“奥义书”的核心作用及其超越历史的内容。与此主题相关的问题出现于开头的第一章，“永恒之印度”，这辞句借用自斯瓦米维韦卡南达所写的一本书中的小题目。无怪乎约翰喜斯洛（John Hislop）教授持有同样的看法：“只有印度在过去的无数年代里能够提供合适的地点让神化身如罗摩（Rama）、基士拿（Krishna）及沙迪亚赛峇峇（Sathya Sai Baba）诞生于斯。只有在印度，佛陀（Buddha）才能诞生和证得涅槃（Nirvana）。印度的灵心就是世界的心”。圣贤的求道、神灵的本质和回应及最后神恩的降赐都在此大放异彩，这可谓必然之事了。

第二章的“社会的趋势”与第三章的“年青人”则把焦点置于现代社会的弊病及弊病所引起的挑战，特别是对年青的一代。艾略特（T.S.Eliot）申诉：“我们虽有经验但忽略其意义。”失于学习，我们不是重复地承受同样的体验而感到厌倦，就是另外追求更新鲜、更有魅力的事物了。

fellow man, and from fulfilling himself through duties and obligations to society. When a modern Macbeth cries, “Canst thou not minister to a mind diseased?” Prof. Samuel Sandweiss replies: “I think we ought to call the subject in which I have specialised, not psychiatry, but Sai-chiatry.” Bhagawan has the panacea: “Each one must regard the prosperity and joy of others in the community as one’s own. Then only will India or any other country deserve that prosperity and joy. One’s happiness is bound up with the happiness of society.”

Part II – *Sadhaka* deals with questions on Spirituality in theory. Chapter 4 “The Outer Door” takes the cue from our obsession with the senses and the external world. With minds tyrannized by the instinct for classifying we are always on the lookout for diversity, and indulge in fragmentation in perpetuity. The toll such an attitude levies on our spiritual resources is emphasized by Bhagawan: “As long as we are involved with external appearances, we have to carry the burden of doubts and weakness of faith.” Further, there arises a confusion between ends and means. Means are taken for ends. With perfect irony, followers of different paths fight each other ignorant of their common goal.

As Swami Vivekananda pointed out, “Each one must have his path, but the path is not the goal.”

Like the legendary Sisyphus doomed to roll up to the top of the hill a large stone only to see it roll down again, the sadhaka today engages himself in endless and fruitless rounds of yogas and yogis, texts and techniques. Swami teaches him how to disentangle himself from the plethora of nostrums of wonted antiquity and advertised modernity.

今天，病态而短视的热衷阻碍人积极地、活跃地参与社交活动，也阻碍他通过履行社会义务来发挥他个人的才能。当一个现代麦克佩斯（Macbeth 译注：莎士比亚一悲剧的主人公）喊道：“你不能帮助一个精神有病的人吗？”撒母耳三威斯教授（Prof. Samuel Sandweiss）回答：“我想我们应该把我专长的这门学科称为 Saichiatry 而不是 Psychiatry。”薄伽梵有一种万灵丹：“每一个人都必须把他人的昌盛和欢乐视如己有，只有这样，印度或任何其他国家才能享有昌盛和欢乐。个人的幸福与社会的幸福是息息相关的。”

第二部的 *Sadhaka*（发心求道者），讨论灵性在理论上的问题。第四章“外面的门”是从我们对感官与外在世界的纠缠中得到启示的。怀持着因受到本能的威迫而产生的分别信念，我们总是留心于分殊而永远耽搁在分裂的碎片之中。对我们从灵性资源中征收税金的这样的一个态度，薄伽梵特别唤起我们的注意：“只要我们著相，我们就必须承受怀疑和信心不足的负荷。”再者，在目的和手段之间还产生一种困扰而手段往往被视为目的。够讽刺的了，不同法门的追求者，彼此斗争而完全忽略了大家有着共同的目标。

如斯瓦米维韦卡南达所说的：“每一个人必须有他自己的途径，但途径并非目标。”

就像希腊神话中的暴君西西弗斯（Sisyphus），死后堕入地狱，被罚推石上山，但石头在近山顶时又滚下，然后再推又再滚，循环不息一样。今天，*Sadhaka*（发心求道者）也是这样地忙碌于永无止境和没有结果的‘瑜伽术与瑜伽师’、‘主题与技术’的反复活动之中。世尊教导他如何把自己从已经习惯的古代秘方的泛滥中及广作宣传的现代作风中解脱出来。

Questions in Chapter 5 “Concepts” relate to *maya*, *tadatmya*, *anubhavajnana* and the like. The Sadhaka today carries excessive mental cargo, mostly because of the lure of multiplicity the world presents. He also tends to justify the cargo as a concomitant of the Kali age. P.B. Shelley rightly warned: “The One remains, the many change and pass.” The Unity behind apparent Diversity is lost sight of. That is why Swami Vivekananda urges man to remember: “All this manifoldness is the manifestation of the One.”

Logic, choplogic, and even cleverness offer pleasures and consolations of their own. Applying these instruments to the realm of spirituality, man begins to take a peculiar delight in contraries, oppositions, paradoxes, and hungers after multiplicity. In Chapter 6 “Parallels and Polarities” most of the misunderstood relationships are lucidly analysed so that at the level of knowing the sadhaka is at peace with himself and fellow devotees. Antagonisms that would divide are resolved into differences not of kind, but of degree, merely stages in the evolution everyone passes through.

Spirituality in Practice is the ruling theme of Part III – ***Sadhana***. As sadhakas clamour for Grace, for mukti, and so on, Bhagawan emphatically declares the priority of sadhana: “I always say, Sadhana first, *sankalpa* later. This is the correct order. My *sankalpa* will confer bliss only after assessing the depth of yearning in the devotee. Sadhana is the essential prerequisite.” The human mind turned inward is a potent tool for spiritual advancement. In Chapter 7 “The Inner Door” Bhagawan stresses how the inward orientation of the mind alone can guide man toward any intimations of Divinity.

在第五章“观念”的问答中，讲述有关 Maya（幻觉）、*tadatmya*（同一性）、*anubhavajnana*（经验识）及其他类似的话题。今天的求道者背负着太多的‘精神货物’，主要是由于物质世界所提供的‘多样性’的诱惑而他也倾向于认为‘货物’是伽利期（Kali Yuga）的一个随附物。雪莱（P.B.Shelley 译注：1792 -1822 英国浪漫主义诗人）正确地提出警告：“‘单一’存留，‘众多’就改变而消逝。”在明显的‘分殊’里，其背后的‘单一’是不为人所能见的。斯瓦米维韦卡南达（Swami Vivekananda 或意译辨喜）之所以敦促世人切记：“一切众多乃单一的彰显”，就是这个原因。

逻辑、诡辩、甚至智巧提供它们本身的得意和慰藉。运用之于灵性领域，人开始陶醉在‘反抗’、‘对立’、‘矛盾’及‘渴望多样性’之中，并从中获取无比的乐趣。在第六章的“并行和极化”里，大部分谬误的关联得到清楚的分析以便求道者在认知的层次上，对己对人都保持平和的心境。造成分裂的敌对被化为‘层次’上的差别而不是‘种类’的差别，这仅是进修的阶段而已，是每一个人都必须按步就班通过的。

第三部 -- **Sadhana**（修行），涉及灵性的修习。由于求道者吵着求取恩宠，求取解脱等等，薄伽梵于是断然宣称修习的优先：“我常说，**Sadhana**（修行）为先，**Sankalpa**（神恩）次之。这是正确的先后次序。我的恩宠（**Sankalpa**）唯有在评估信徒内心渴望的深度之后才赐予至福。修行是基本的条件”。世人的心念转于向内观照是灵性进展的一个强有力的工具。在第七章“里面的门”中，世尊强调：只有向内观照的心念才能把人带到神的任何提示。

Swami recommends the path laid down in the shortest and generally reckoned the first of the Upanishads: “The *Ihsavaasya Upanishadh* directs the *sadhaka* to cultivate the Inner Vision so that he can experience God, the *Ishwara*, the warp and woof of the Universe.” Man needs to take a U-turn, retrace his steps to the source. T.S. Eliot succinctly brings out this *sadhaka*-God relationship: “The river is within us, the sea is all about us.”

Swami Vivekananda summed up his mission in one word, “man-making,” which really means making him realize the full potential as divinity. This furnishes the theme of Chapter 8 “Human Values.” Humanity today is obsessed with price and price tags. Success in the world is ascribed exclusively to one’s knowledge and manipulation of the price of everything, most of all of one’s own self. But, man is neither a beast ruled only by instinct, nor a commodity to be traded. To be human is to be endowed with value. Satya, Dharma, Santi, Prema, and Ahimsa as innate values elevate man to realising his essential divinity.

Bhagawan Baba has revealed an aspect unique to this Avatara: *bhas yarthagopyamul paluku koraku*, ‘to lay bare the inner meaning of the scriptures.’ He remarked recently that the benefits individuals may derive through His Grace are incidental to His primary mission, planting in the human heart the essence of all the Vedas and the Sastras. Towards this end Bhagawan recreates with divine intimacy memorable details of character and incident, and reconstructs the ethos of the Tretayuga and the Dvaparayuga. Occasionally, as He reminisces, an episode or a piece of action unknown to Vyasa or unsung by Valmiki shines gloriously in living colour.

世尊推荐奥义书（Upanisad）所规定的法门：“伊莎奥义书（*Ihsavaasya Upanishad*）指引求道者培育内观从而体验神，自在天（*Ishwara*），也就是宇宙的基础。”这是奥义书中最精简也被视为最首要的部分。人必须来个掉头转，回到源头。艾略特（T.S.Eliot）扼要地提出求道者与神的关系：“河流在我们之内，海洋在我们周围。”

斯瓦米维韦南达（或辨喜）把他的使命总结成一句话，“造就人”，其真正的含意就是使人体认他有着跟神一样的完美潜能。这就是第八章“人类价值”的主题。人性今天正耽溺在价钱或价钱标签中。世俗的成功完全归属于一个人的知识及他对每一物，尤其是他自己，的价值的操纵。但是，人并非野兽，仅靠本能，也不是商品，可供交易。生而为人就赋有价值。Satya（真理）、Dharma（正义）、Santi（平静）、Prema（爱）和 Ahimsa（非暴力）乃与生俱来的价值，提升人认识他的基本灵性。

薄伽梵峇峇已透露有关这 Avatara（神化身）的独特的一面：*bhasyarthagopyamul paluku koraku*，（揭露经典之内在意义）。祂最近指出，个人可以从祂的恩宠中获得利益但对祂的主要使命来说，这些利益仅是附带的、偶发的，而祂主要的使命就是把全部吠陀（Veda）和经论（Sastras）的精华根植于世人的内心。朝向这目标，薄伽梵借神圣的亲密关系来再创可堪回味的人物与事件的情节，并重建三分期（Tretayuga）与二分期（Dvaparayuga）的精神特质。偶尔，如祂所追忆的，一个不为毗耶娑（Vyasa）所知或不为跋弥（Valmiki）所赞唱的插曲或行动，在艳丽的色彩中散发出闪闪亮光。

Bhagawan affords us glimpses of the immortal figures from the *Ramayana*, the *Mahabharata*, and the *Bhagavata* against their moral and spiritual milieu, and corrects our hasty, ill-informed judgements. Our minds are awed by the divinity of Rama, *ramo vigrahavan dharmah*, “Rama, the embodiment of Dharma,” and of Krishna the *sanatana sarathi*, the eternal charioteer displaying His *visvarupa*, Cosmic Form. But they are not awed enough, for they harbour doubts about the former’s ‘fair play’ and the latter’s ‘impartiality.’ Afraid to ask openly and willing to compromise, the sadhaka loses his integrity. It is in this dark night of the soul that the piercing cry is heard: “Lord, I believe; help thou my unbelief.” Removing accretions and encrustations, Swami restores the scriptures to their pristine purity.

In the concluding Chapter, “Scriptures and Baba” Bhagawan’s infinite Love emerges most unmistakably. As the Sai avatar moves amidst us, on account of our all too human proclivity, we tend to lose sight of His Divinity. Compounding this vulnerability is His maya, which deludes us into seeing just another mortal. Had not Krishna described His maya as *duratyaya*, ‘insurmountable’ and added *janma karma ca me divyam*, ‘my life and actions are alike Divine’? He also affirmed how men tend to ignore the Divinity, *avajananti mam mudha manusim tanumasritam*, ‘Stupid men belittle me, in my human garb.’ Krishna vowed to protect the righteous, destroy the wicked, and re-establish dharma. Sai Krishna has vouchsafed to continue the first task, modify the second into transformation of the wicked, and to re-establish, not dharma, but the practicing of dharma. Hence, the supreme importance attached to sadhana. Ultimately it is Divine Grace that crowns all actions with success. It is impossible not to shed tears of joy when an aspect we turn to the last chapter, for here He reveals most would know, but never do.

薄伽梵让我们在对比他们的道德与精神背景之下，从《罗摩衍那》（*Ramayana*）、《摩诃婆罗多》（*Mahabharata*）及《薄伽梵》（*Bhagavata*）中一窥这些不朽人物以纠正我们所做出的仓促的、根据错误资讯的判断。我们对罗摩的神性存敬畏之心，*ramo vigrahavan dharmah* “罗摩，正义的化身”，也对永恒的战车御者基士拿，之展现祂的宇宙形相起敬畏之心。但祂俩还是不够令人敬畏，因为世人对罗摩的公正与基士拿的偏颇质疑。由于不敢公开提出疑问和愿意达致妥协，求道者便因此而失去其正直和完整。就在灵魂所处的黑暗时刻，一个尖锐的叫声响起：“主啊！我相信；解除我的怀疑吧！”除去赘疣和积垢后，世尊恢复经典原来的纯净。

在终结的一章，“经典与峇峇”中，薄伽梵的无限的大爱更是一露无遗。当赛神化身（*Sai Avatar*）在我们之间走动时，由于我们‘人的癖性’太重，致使我们看不见祂的神性，而加重这种脆弱性的就是祂的假相（*Maya*），诱使我们视祂为另一个凡人。基士拿不也描述其假相为 *duratyaya*（无法克服的）并说 *janma karma ca me divyam*（我的生命和行动与神相似吗？祂也坚定声称人有忽视神的倾向，*avajananti mam mudha manusim tanumasritam*（愚蠢的人小看我，因为我的人的装扮）。基士拿誓言保护正义的一切，摧毁邪恶的一切并重建 Dharma（法、正义）。赛基士拿已惠允继续第一项任务，修改第二项为，‘改造邪恶的一切’及实践而不是重建第三项的 Dharma（法）。因此，最关键的就在于修行（*Sadhana*）。最终，一切行动的成功全靠神恩的加冕了。当我们读到最后一章时，我们不禁掉下喜悦的眼泪，因为在此，祂揭示大部份人想知道的但却决不去做的。

All sorts of questions appear here: His food, His hours of sleep, His choice of devotees for miraculous cures and devotees, the repetitions in His discourses, and so on. The ways of Divinity are in the final analysis inscrutable. The Upanishads proclaim: *yam evaisa vrnute tena labhyas/ tasyais a atma vivrnute tanum svam*, ‘The self is to be known only through His revelation of His form, of His own accord, to one of His own choosing.’” As Satyakama tells Gosruti in the *Chandogyopanisad*, the Upanishads are spiritual powerhouses: “When it (the Supreme Wisdom) is passed on to a dried up stump, branches and leaves begin to appear.”

The reader of the *Satyopanisad* needs to pause and reflect upon Bhagawan’s words to Prof. Hislop: “It is perfectly all right to ask all these questions and clear all your doubts. You are examining Swami and Swami is giving the answers. But when all this is finished, and the next time you come around, Swami will be the examiner and you will have to be ready with the right answers in your mind and heart.” Words to the braver spirits, indeed.

Lesser mortals may meditate on this passage, which says it all: “The purpose of the incarnation of Rama was to pass on to mankind the whole duty of man. What is happening today is exactly the same phenomenon. You would have noticed how in the present avatar too biographies are written by contemporaries, and the divinity is acknowledged, worshipped, experienced, and celebrated all over the world. That all this is happening during the time of the incarnation is another parallel to Rama’s descent. The same Ideal! The same Love! The same Message, the practice of Sathya and Dharma!”

各类的问题在这一章里出现：祂的食物、祂的睡眠时间、祂的选择给予患病信徒神奇的治愈以及给予信徒重复的开示等等。神的做法，总之，是不可测知的。《奥义书》宣称：yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam,（自性只有藉由祂的相，依据祂的旨意以及祂遴选的信徒才得以认知）。在《唱赞奥义书》（*Chandogyopanisad*）中，如沙迪亚卡玛（Satyakama）告诉哥斯鲁迪（Gosruti）的，奥义书乃灵性的发电厂：“当它（至高智慧）被传达给一株枯树时，新枝和绿叶也会长出来。”

实谛奥义书的读者必须停下来反思薄伽梵对喜斯洛教授（Prof. Hislop）所说的话：“提出所有这些问题来扫除你的疑点是完全恰当的。你已在审查斯瓦米而斯瓦米也正在给予回答。但当这一切结束后，下次你造访时，斯瓦米可就变成审查者而你就必须准备好正确的答案了。”的确，这是对比较勇敢的人说的。

较少人会深思这段话：“罗摩下凡的目的就是要把身为人的全部责任转移到人类身上。”今天所发生之事完全就是同样的现象。你应该已经注意到现在的神化身，其传记也是被同一时代的人所撰写的而神则被全世界所认定、膜拜、体验和庆祝。凡在神化身下凡的这个时间所发生的一切是另一个类似罗摩到来的情况。同样的理想！同样的爱！同样的福音、真理和正义的实践。

We are infinitely grateful to Baba for allowing us to be instrumental, however meagrely, in the dissemination of His profound teachings.

***Tejasvi nav adhitamastu, 'May our studies (through His Grace) illuminate us!'***

Sri Sai Sadan,  
39-8-1 Muralinagar,  
Visakhapatnam,  
Gurupurnima,  
July 24, 2002

T. Padma  
T. Ramesh Dutta

我们万二分地感激峇峇，允许我们成为祂的工具，纵使在弘扬祂精深博大的教导上，我们所能做到的是那么的微薄。

Tejasvi nav adhitamastu, “愿我们的探讨（通过祂的恩宠）使我们明心见性！”

T • 伯玛  
T • R • 杜达

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## **PART 1**

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**Sanskriti**

## **第一部**

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**精炼**

## **CHAPTER 1**

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### **THE INDIA ETERNAL**

## **第一章**

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### **不朽的印度**

**Q.1) Swami! India (Bharat) is the land of religion and spirituality. All the incarnations have taken birth in Bharat. What is the reason behind this?**

**Bhagawan:** Bharat is *yogabhumi*, the land of spirituality. Bharat is *punyabhumi*, the sacred land. Bharat is *karmabhumi*, the land of sacred activity. Bharat is *tyagabhumi*, the land of renunciation. Here saints, sages, seers, aspirants, seekers and devotees pray to God to enjoy His proximity. This necessitates the descent of God in human form or incarnation. In response to their fervent appeals and prayers, God, out of His grace and compassion, descends on earth or incarnates and moves amidst us. Devotees, then, experience bliss and follow Him.

Here is an illustration. You asked why Bharat alone has always been the birthplace of the incarnations. You know that the train has an engine in the front with several carriages connected to it. The power or energy generated there in the engine pulls the carriages forward. Where do you find the driver? Naturally, he sits in the engine monitoring the train, does he not? Similarly, in the train of the world, Bharat is in the position of an engine and the carriages are the several countries attached to it.

God is the driver. The engine is His place. Just as we find heat and power generated there, we also find the same elements produced as a result of sacred rituals such as *yajnas* and *yagas* (sacrifices) performed from time to time in this land of Bharat.

In the great epic, the Mahabharata we find Arjuna and Bhima always following Yudhisthira. Here, Arjuna stands for intelligence, while Bhima symbolises physical strength. Now, Bharat is in the

问-1) 斯瓦米！印度（Bharat）是宗教和灵性的地方。所有神化身都诞生在印度。这背后的原因是什么呢？

**薄伽梵：**印度是灵性之地（*yogabhumi* 瑜伽之地）。印度是圣洁行动之地（*karmabhumi*）。印度是舍离之地（*tyagabhumi*）。在此，圣贤、先知、求道者、虔诚者都向神祈祷并欢享跟祂的亲近，这使得神不得不以人身下凡了。为了回应他们热切的恳求和祈祷，充满仁慈的神就降临世间并在我们之间活动，于是，信徒们得以追随祂和体验至福。

这里有一个例子：你问为什么神化身只诞生在印度。你知道火车头装有一台引擎，其他车厢连接在后面。引擎产生动力或能量，推动火车向前。驾驶员在哪里呢？当然，他就坐在引擎室内，监督着火车，不是吗？同样，在‘世界’的火车里，印度可以说是处在引擎的位置而其他车厢就是不同的国家，连接在引擎车头的后面。

神是驾驶员，引擎是祂的所在。就如我们可以从车头那儿得到热能和动力一样，我们也可以从一直在印度延续和执行的圣洁火祭（*Yajnas*）和祭祀（*Yagas*）中得到同样的元素。

在伟大的史诗摩诃婆罗多（Mahabharata）里，我们发现阿周那（Arjuna）和比玛（Bhima 意译怖军）总是跟随着法子（Dharmaja 译注：即坚战，阿周那与比玛的大哥）。阿周那代表睿智而怖军象征体能。现在，印度就处在法子的位置。美国是阿周那而苏俄是怖军。如你所发现的，阿周那与怖军总是听从法子的指令，同样，美国与苏俄也应该追随印度（Bharat）才对。

position of Yudhisthira. America is Arjuna, while Russia is Bhima. Just as you find Bhima and Arjuna obeying the command of Yudhisthira, America and Russia should follow Bharat.

In the very name "Bharat" we have three letters. (Written in Telugu, "Bharat" comprises three letters). Bha, the first letter stands for *bhava* or feeling; ra, the second signifies *raga*, tune or melody; and ta, the third indicates *tala* or beat. Thus, Bharat is the country where the glory of God is sung with proper feeling, melody and right rhythm. This country has another name "Hindudesam" which means a country that shuns violence, 'Him' means, *himsa* or violence and 'du' refers to "dura" or shuns. For these reasons God has chosen to incarnate or descend in human form in Bharat.

**Q. 2) Swami! We find people of every religion following a specific sacred text and a particular path. But in Sanathana Dharma, we have numerous paths, texts, and procedures such as dualism, qualified non-dualism and non-dualism, the nine paths of devotion, the six Darsanas, the four Vedas, numerous Sastras, and so on. How are we to understand these and practice the principles of Sanathana Dharma?**

**Bhagawan:** Sanathana Dharma is the most ancient spiritual way of life. Its diversity matches the spectrum of human behavioral tendencies, temperaments and mental attitudes. It is practical and confers divine experiences.

A small example. You buy a piece of cloth and give it to a tailor to make a suit for you. The tailor will get your suit ready according to

在“Bharat”这个字眼里，有三个字母（在泰卢固文里，Bharat 是由三个字母组成的）。第一个字 Bha 代表 Bhava 或感觉，第二个字 Ra 指的是 Raga 或旋律而第三个字 Ta 是 Tala 或节奏。因此，Bharat 指的就是一个以 Bhava（感觉）、Raga（旋律）和 Tala（节奏）赞唱神的荣耀的国家。印度还有另一个名字，叫 Hindudesam，意指一个排除暴力的国家，‘Him’是 Himsa 或暴力，‘du’是 dura 或避开。基于这个原因，神选择了 Bharat（印度）作为化身降世的地方。

问-2) 斯瓦米！我们看到每一个宗教都有一种特定的经典和特别的法门让它的信徒们遵循。但在 Sanatana Dharma（永恒之法）中，我们拥有多种法门、经典和程序，诸如二元论、限定不二论及不二论，还有九大虔诚法门、六大正见、四大吠陀及其他典论（Sastras）等等，林林总总，种类繁多，我们应该怎么做才能了解和实践“永恒之法”的哲理呢？

**薄伽梵：**“永恒之法”（Sanatana Dharma）是最古老的灵性生活方式。它的多样性正配合人类的行为倾向、性情和心态所涵盖的范畴。它非常实用且提供神圣的体验。

一个小例子：你买一块布料，交给裁缝师做一套衣服。裁缝师会根据你的身材来裁剪，不是吗？你不能穿上他人尺码的衣服，它或许太宽或太紧，太长或太短。你的衣服必须依据你的

your measurements, does he not? You cannot wear a dress made for someone else. It may be too loose or too tight, too long or too short. Therefore, your dress must be according to your size. Similarly, some may like Rama, some Siva, Krishna, and so on. They find it easy to concentrate on the deity of their choice, whereas the followers of other faiths may have to wear one dress of one and the same size.

Another example. You may know the *nadasvaram* (the South Indian musical instrument required to be played on every auspicious occasion). To maintain *srti* or rhythm by way of an accompaniment, one person plays an instrument in the same way all through. On the other hand, with *nadasvaram* you can play any number of *ragas* or tunes. Sanathana Dharma is like the *nadasvaram*.

Yet another example: Whatever be the combination of optional subjects you may take in Science during your undergraduate programme, be it 'M.P.C.' (Maths, Physics and Chemistry) or 'C.B.Z.' (Chemistry, Botany and Zoology), you get a B.Sc. degree. Similarly, in the university established by Sage Vyasa, you can opt for any course like the *Sastras*, the *Vedas*, the *Upanishads*, etc. This is the significance of our ancient Sanathana Dharma, which gives ample freedom for you to select and follow.

Here is one more example: A pharmacist and a cafe owner had a headache on the same day. Seeking relief, the pharmacist went to the cafe for a cup of coffee, and the cafe owner to the medical shop for a tablet. So, one has faith in a cup of coffee while the other trusts a tablet. In the same way, you should follow the spiritual path you believe in, and the text that is convincing and appealing to you.

尺寸来做。同样，有些人心仪湿婆，基士拿等等。他们觉得，自己选择的神祇心念比较容易集中而其他信仰的追随者也许必须穿上一种同样尺码的衣服。

另一个例子：你也许知道南印度的一种乐器，*Nadasvaram* 吧！在每一个吉祥的节庆上，这种乐器都派上用场。如果你要用一种乐器来伴奏，你就必须自始至终配合同样的节奏（*Srti*）。另一方面，你也可以用 *Nadasvaram* 来演奏任何曲子（*Raga*）。永恒之法（*Sanatana Dharma*）就像是 *Nadasvaram*。

另一个例子：在大学里，不论你选修理科的什么科目，‘M.P.C.’（数学、物理和化学）也好或‘C.B.Z.’（化学、植物学和动物学）也罢，你得到的是 B.Sc（理科学士）学位。同样，在毗耶沙（*Vyasa*）仙人所创设的大学里，你可以选择任何课程，如典论（*sastra*）、吠陀（*Veda*）、奥义书（*Upanisad*）等等。这就是我们古老的“永恒之法”（*Sanatana Dharma*）的意义，给予你足够的自由去选择和追随。

还有一个例子：一个药剂师和一个咖啡店老板在同一天感到头痛。为了解除头痛，药剂师到咖啡店去喝杯咖啡而咖啡店老板就到药店去买药吃。一个对咖啡有信心而另一个对药物有信心。同理，你应该追随自己相信的灵性法门及令你信服和感动的经典。

**Q. 3) Swami! Muslims go to a mosque every Friday to pray (*namaj*), and Christians go to a church every Sunday. Then, how is it that Hindus do not meet in a temple like other religious groups?**

**Bhagawan:** You are wrong if you think Hindus should. They are not required to specially meet on a specific day like others. Why? Every Hindu has a *puja* room or an altar in his home particularly meant for worship. He prays there every day. So there is no need for him to assemble for mass prayer or to pray on specific days like people belonging to other religions.

**Q. 4) Swami! Since God is omnipresent and omniscient, do we need temples and should we go on pilgrimage to holy places like Shirdi, Puttaparti, Tirupati, and so on?**

**Bhagawan:** This is a foolish question. You are exhibiting your ignorance and your 'fashionable' way of thinking which, more often than not, is perverted. There is no relationship between what is said and what is experienced. You say that God is everywhere.

But it is merely an expression, vocal and verbal. Do you really have strong faith that God is present everywhere? Do you have that experience of the divinity, which is all pervasive? You are simply speaking like a parrot.

Here is a simple example. Blood circulates throughout the body of a cow. But you can draw milk only out of the udder! You can't squeeze the ear or twist the tail of a cow to get its milk, can you? Therefore, the all-pervading God can be visualised and experienced in a temple and at a holy pilgrim centre.

问-3) 斯瓦米！穆斯林每逢星期五都到教堂去祈祷（*Mamaj*）而基督徒每个礼拜天都到教堂去做礼拜，那么，印度教徒怎么不像其他教徒一样定期在庙里集会呢？

**薄伽梵：**如果你认为印度教徒应该那样，那你就错了。他们不必跟其他教徒一样在特定的日子进行特别的集合。为什么？每一个印度教徒在家里都有特别的祭拜室或神台，作为膜拜之用。所以，他没有必要像其他宗教信仰徒一样，参加集体祈祷会或在特定的日子祈祷。

问-4) 斯瓦米！既然神是全在的、全知的，我们还需要寺庙吗？我们还应该到像舍地（*Shirdi*）、布达峇地（*Puttaparti*）、迪如巴地（*Tirupati*）等圣地去朝圣吗？

**薄伽梵：**这是一个愚蠢的问题。你正展现出你的无知和你的新潮想法。这想法往往是荒谬的。所说的和所体验的，它们之间完全没有关联。你说神无处不在。

但这仅是口头上的表达，你真的对神的存在有强烈的信心？你难道对遍在的神有亲身的体验？你只是像鹦鹉一样，人云亦云而已。

我现在举一个简单的例子：血液在一只牛的全身循环，但你只可以从它的乳头抽取牛奶！你能从牛的耳朵或尾巴抽取牛奶吗？因此，你是可以在寺庙里或朝圣中心看到或体验到遍在的神的。

**Q. 5) Swami! Why did the ancient rishis, sages and saints, choose forests to undertake *tapas* or penance? Why did they prefer solitude?**

**Bhagawan:** There is significance undoubtedly. Why did they choose forests for penance? Here is an example. Suppose an exhibition is organised in a city. Naturally, the stalls there and the articles kept there for sales attract you. The music, eatables, clothes, etc., draw you. The exhibits attract your senses since you find them right before you. But, in a forest, there is nothing to attract or distract your attention.

Solitude helps you to maintain the inner peace and tranquility needed for meditation. It provides a congenial atmosphere for spiritual life. So, saints and sages always did penance in forests. In other words, "forest" is "for rest" spiritually.

**Q. 6) Swami! We don't find any understanding between any two persons, but only mutual bickering and differences. We hardly find any unity or brotherhood between man and man. What is the reason?**

**Bhagawan:** There is one thing you should clearly know when you think of unity and differences among people. What is the reason? Today there is no understanding between any two persons. The absence of understanding is the main cause of all the conflicts, enmity, and differences.

Therefore, people do not adjust with others. Adjustment is possible only when there is understanding. But, today you are moving in the

问-5) 斯瓦米！古代的仙人、圣者为什么选择山林做为修炼（*Tapas*）的场所呢？他们为什么远遁山林，与世隔绝？

**薄伽梵：**无疑，这是有它的意义的。为什么他们遁入山林修炼呢？有这样的一个例子：假设市内举办一个展览会，当然，展览会的摊位和物品吸引着你。音乐、食品、衣服等引起你的兴趣。这些陈列品之所以吸引你的感官就是因为它们就在你的眼前。但在山林里，就没有什么东西可以吸引和分散你的注意力了。

退隐山林助你维持坐禅的内在平和，给灵性生活提供一个合适的环境，是故，圣贤经常远到山林去修炼。换句话说，在灵性上，‘Forest’（山林）就是‘For Rest’（为了宁静）。

问-6) 斯瓦米！在两人之间，我们找不到任何谅解，只有争吵和意见不合。在人与人之间，我们几乎找不到任何一体性和手足之情，原因何在？

**薄伽梵：**当你在人与人之间想到一体性与差别时，有一件事情是你应该知道的。要知道其所以然。今天，在两人之间缺乏的是了解。缺乏了解是所有冲突、对敌与差别的主要起因。

职是之故，人们不愿与他人协调。有了解才有协调。但今天你们却背道而驰。你认为可以先协调然后才彼此了解。但你错了。你必须先了解然后协调才容易进行。

opposite direction. You think that you can adjust first and then understand each other. But, that is wrong. You must first understand and adjustment then becomes easy.

Here is a small illustration. When there is perfect understanding between you and your wife, she does not mind if you return home late from your office. She pities you and sympathises with you. With all her concern and love, she brings you a cup of coffee. But, if by any chance, there is a slight misunderstanding, and your return from office is delayed even by five minutes, there will be a civil war at home.

Why? Misunderstanding is the cause of her inability to adjust. It makes her put questions like: "Where have you been till now? Where did you go? With whom did you spend the time?" etc. So understanding is very necessary for proper adjustment. Many problems of society today can be solved if this is realised.

**Q. 7) Swami! Hindus are criticised for worshipping idols, trees, etc. Many think that this is all superstition and blind faith. What do you feel about this, Swami?**

**Bhagawan:** Bharat (India) is the spiritual centre of the world. This is the country that practised, preached and propagated that divinity exists in all the living and the nonliving, right from an atom to the entire cosmos. You will notice that here, in this country, *putta* (anthill), *gutta* (mountain), *chettu* (tree) and *pitta* (bird) are objects of veneration and worship.

An anthill is worshipped as the abode of Lord Subrahmanya, a bird is respected as the vehicle of Lord Vishnu, a mountain is spiritually

有一个小实例：当你和妻子彼此非常了解之后，她就不在乎你晚下班了。她同情你，怜爱你。出自爱和关怀，她给你泡杯咖啡。但是，万一她对你有了一点小误会，即便你迟归五分钟，也会引起家庭内战。

为什么？误会是她不能协调的主因而使她发出这样的问题：“你去了哪里，到现在才回来？你跟谁在一起？”等等。所以，了解是协调所不可或缺的先决条件。如果我们认识到这一点，今天的社会问题就可以迎刃而解了。

**问-7) 斯瓦米！人们批评印度教崇拜偶像、树木等等，认为这是迷信和盲从。斯瓦米，祢的想法是什么？**

**薄伽梵：**Bharat（印度）是世界的灵性中心。‘圣灵寓于众生和万物之内，小至原子，大至宇宙，无不弥漫着圣灵’，印度就是实行、教导和弘扬这个理念的国家。你会注意到，在这里，在这个国家里，蚁丘（Putta）、山峦（gutta）、树木（chettu）和飞禽（pitta）都成为尊敬和崇拜的对象。

蚁丘被崇拜为主苏巴拉曼尼亚（Lord Subrahmanya）的住所，飞禽被尊为主毗湿奴（Lord Vishnu）的交通工具，山峦被视为主基士拿（Lord Krishna）所擎起的哥瓦达纳山（Govardhana），

important as it is viewed as Govardhana lifted by Lord Krishna, and a tree is worshipped as the *asvatthavriksha*. All objects are divine according to our scriptures.

This is not superstition. This is not in any way blind faith. Sanathana Dharma wants us to view, feel, and experience divinity everywhere. This is the spiritual path. This is the highest and noblest experience.

**Q. 8) Swami! Kindly tell us what is to be done in our country now?**

**Bhagawan:** You don't have to protect your country now. You should protect and uphold *Sathya* and *Dharma* (Truth and Righteousness). You should of necessity follow these twin principles. They will protect the entire universe. You should develop love for the universe in all its vastness and magnitude.

Love all and serve all. You should rise above the narrow limits of caste, creed and nationality. You should believe in the brotherhood of man and the fatherhood of God. You should never waste time. Gratitude must be expressed by rendering service to the society in which you are born, grew up, made money and earned reputation. Be patriotic and strive for integration, harmony, peace and security in society. You should follow and uphold the great and unique Indian culture.

Cultivate human values and realise the divinity within you. Politics without Principles, Commerce without Morality, Science without Humanity, and Education without Character are not only useless, but also dangerous. You should be a perfect, ideal man. You are from God. You are the spark of the Divine. Hence, your qualities

所以，山峦在灵性上是重要的，还有树木被膜拜为 *Asvatthavrksa*（译注：一种巨大的神树）。根据我们的经典，天地万物都是神圣的。

这不是迷信，也不是盲目的信仰。永恒之法（*Sanatana Dharma*）要我们去观察、去感觉和去体验无处不在的圣灵。这就是灵道。这就是最崇高和最宝贵的体验。

**问-8) 斯瓦米！请告诉我们，在我们的国家里，什么是我们现在要做的？**

**薄伽梵：**你现在不必保护你的国家。你应该保护和支持真理和正义。你应该责无旁贷地追随这两个双胞胎原则。它们会保护整个宇宙。你应该为宇宙而培育起广博而深厚的爱。

爱众生而服务众生。你应该超越种姓、种族和国籍的藩篱。你应该坚信‘人是兄弟神是父’的理念。你决不应该浪费时间。取诸社会，要以服务社会和谋求社会福利的宗旨来回馈和报答你在那里诞生、成长、赚钱和名成利就的社会。要尽忠报国并致力于社会的融合、和谐、安宁和安全。你应该追随和维护那崇高而独特的印度文化。

要培育人类价值观并体认你内在的圣灵。缺乏原则的政治，没有道德的商业，不具人性的科学及忽视人格的教育不仅无用也危险。你应该成为一个堂堂正正的人。你来自神，是神的一点火光。所以，你的本质是神圣的（*daiva*）而不是邪魔的（*dayyam*）。你说：“我是人。”这仅说对了一半，另一半是，“我不是野兽。”你应该放弃兽性。如果你兼有人性和兽性，这

should be *daiva*, divine and not *dayyam*, demonic. You say, "I am a human being". This is only half a truth. The other half is, "I am not an animal". You should give up animal qualities. If you have both bestial and human qualities, it means your mind is dual. The man with a dual mind is half blind.

If you place a ceiling on your desires, you will be happy. He who has many desires is the poorest man. The man with contentment is the richest man. *Guna*, virtue is more important than *ana*, coin.

You should know the purpose and the goal of life. Life is not for eating, drinking, and sleeping alone. Animals also do the same. What is your specialty, then? God has gifted you this life in order that you may know, experience and realise the divinity within you. Morality and integrity are very important. *Nitiye jati*, morality, indeed, is national character. A Telugu verse runs as follows:

*Adivadalitivo kotikante hinudavu,  
Jati gauravamuni tipai nilucunu,  
Niti kalugu jati nijamaina jati.*

Without character, you are worse than a monkey. The prestige of a nation depends on its morality. That nation alone deserves to be called a nation when it truly maintains high standards of morality and individuality.

You should always remember these three important points. The first is: do not trust the way of the world. Sometimes it not only deludes and distracts you, but betrays you also. The second is: never forget God who is always with you, in you, above you, below you. Nay, you are God. The third is: do not fear death, as it is sure

意味着你的心念是二元性的，有着二元心念的人是个半盲的人。

如果你抑制你的欲望，你会得到快乐。多欲者穷，知足者富。*Guna*（德性）远比 *Ana*（银盾）重要。

你应该明白人生的目标与目的是什么。人生不是为了吃、喝、睡而已。野兽不也做同样的事情！那么你的特别任务是什么呢？神赋予你这生命就是让你体会、体验和体现你内在的神性。道德和正直是极其重要的。*Nitiye jati*（道德）的确是国格。一首泰卢固（Telugu）诗这么写道：

*Adi vadalitiv o kotikante hinud avu,  
Jati gauravamu nitipai nilucunu  
Niti kalugu jati nijamatina jati.*

缺乏人格，你连一只猴子都不如。国家的威望有赖其道德规范。国之为国就看它能否维系崇高的道德标准和个人素质了。

你应该常常记得三个要点。第一点是：不要轻信世道。有时它不但会迷惑和困扰你，也会出卖你。第二点是：决不忘掉神。祂一直和你同在，在你之内，在你上下左右，不，其实你就是神。第三点是：不要害怕死亡，因为死亡迟早会到来。其实，死亡是生命的衣裳。确保身、口、意的一致而步上圣灵之道。

to take place. In fact, death is the dress of life. Follow the sacred path in life by maintaining unity in thought, word and deed.

There is one more thing I want you to note. Open your heart and close your mouth. Today, people speak what they don't really mean; their hearts are full of jealousy, pride, envy, and what not. I want you to open your heart and be free from all those that pollute it and close your mouth. Dedicate your life to service. Keep God as your ultimate aim and goal. This is what I mean when I say, "Hands in society and Head in the forest."

You should share your precious knowledge and valuable experience with others. You should share Sai's message with others. Have faith in yourself first and then you can trust God. The real cause of the problem of the present day lies here. You don't have faith in yourself. You have no self confidence.

Consider grama seva, rural service as Rama Seva, service to God. Explain clearly to the villagers issues like hygiene, health, cleanliness, and organise medical camps. Ensure to everyone water supply, especially drinking water supply. Tell them about the evil effects of smoking and drinking. Help them to get rid of these bad habits.

If you work and serve mingling closely with the local people, in course of time, they will be able to work independently and become self reliant. Service to man is service to God. Service is a greater and higher spiritual path than meditation, penance, worship and chanting. Serve the poor and the needy.

还有一件事情我要你注意，那就是：打开你的心而闭上你的嘴。今天，人们信口雌黄，不知自己所说的是什么；他们的心充满嫉妒、傲慢和猜忌而还有什么不在内的！我要你打开心扉，排除造成污染的一切并闭起你的嘴巴。要献身于服务，视神为你最终极的目标。这就是我所说的，“手在社会而头在山林”的意思了。

你应该与他人分享你宝贵的知识和有价值的经验。你应该与他人分享赛的福音。首先，你得对自己有信心，然后你才能信靠神。今天，问题的真正起因就在于此。你對自己没有信心。你缺乏自信。

要视 grama seva（下乡服务）为 Rama Seva（为神服务）。向村民们清楚解释卫生、健康、清洁等问题并组织医疗营。确保人人获得水供，特别是食水的供应。告诉他们吸烟和喝酒的害处并协助他们除去这些不良习惯。

如果你与当地人们密切、融洽地共同工作和服务，在不久的将来，他们就能够独立工作和自力更生了。为人服务就是为神服务。比起参禅、苦修、膜拜和赞颂，服务可说是更伟大、更崇高的灵修法门了。切切要服务贫困和需要帮助的人。

Don't be selfish. Don't give any scope for jealousy, pride, and attachment. Develop virtues like devotion, adherence to truth, discipline, broadmindedness, and never yield to pomp, pride, and egoism. Bad qualities are like tigers while noble qualities are like cows. Will tigers allow cows to live? No. So, don't have any evil tendencies in your heart. You should imbibe human values more and more, and live up to the ideals you cherish.

**Q. 9) Swami! Kindly tell us about Vasishtha and Visvamitra, the two sages who are very prominent in the Ramayana?**

**Bhagawan:** In ancient days, kings were always guided by their preceptor. They consulted him on all major issues. That was how Truth and Righteousness were maintained and upheld. History shows instances when kings approached their gurus for blessings and guidance, and thus became great. You know how King Krishnadevaraya was guided by his mentor and preceptor, Vidyaranya, and Emperor Sivaji by Samarth Ramadas.

Rama and Lakshmana followed Sage Visvamitra, learnt archery from him and killed demons like Khara and Dushana who were obstructing and desecrating Vedic rituals in the forest. Thus, Visvamitra was instrumental in demonstrating to the world at large the valour and expertise of Rama and Lakshmana. Visvamitra also taught Rama the most sacred mantra, the Gayatri. He was also responsible for the divine wedding of Sita and Rama, which was in essence a union of *prakriti*, matter and *purusha*, energy, the Absolute One. He was and is the *mitra*, friend, of *visva*, the entire Universe, and so the name of the sage has been so apt and befitting.

不要有自私的心。不要让妒忌、傲慢和执着有立足的余地。要培育虔敬、恪守真理、纪律、宽宏胸怀的美德而决不屈服于浮华、骄傲和自私自利之下。邪恶品质就像是老虎而高尚品质就像是牛，老虎会让牛活下去吗？当然不。那么，你就千万不要心怀邪恶了。你应该吸取更多的人类价值并怀着崇高的理想去生活。

**问-9) 斯瓦米！请告诉我们有关婆喜史多（Vasishtha）和毗湿瓦弥陀罗（Visvamitra 译注：意译众友仙人）两位圣者的故事，他们都是《罗摩衍那》里的关键人物。**

**薄伽梵：**在古代，帝王经常得到导师的指引；他们向导师咨询一切重大问题。这就是真理和正义得到维护的原因所在。帝王寻求导师的祝福和指示而名垂千古的事迹，史书上也多有记载。你知道国王基士拿提婆罗耶（Krishnadevaraya）如何得到他的导师维迪耶朗耶（Vidyaranya）的指示以及湿婆吉大帝（Sivaji）如何得到沙玛达罗摩达斯（Samartha Ramadas）的劝导！

罗摩和罗什曼那追随众友仙人（Viswamitra），向他学习射艺并射杀在森林里阻碍和亵渎神圣祭祀（Yagas）和火祭（Yajnas）的恶魔如卡拉（Khara）和杜珊那（Dushana）等流。因此，多亏众友仙人把罗摩和罗什曼那的英勇精神和专门技术详细地展示给世界。众友仙人也把最神圣的伽耶特黎真言（Gayatri Mantra）传授给罗摩，他也撮合罗摩和悉多（Sita）的婚姻。他俩神圣的结合基本是物质（Prakrti）与能量

Visvamisra was the one who gave Gayatri Mantra to mankind. As he was growing in spiritual stature, he wished to be called Brahmarshi by Vasishtha. He was always competitive and envious of Vasishtha to the extent of even resolving to kill him. On a full moon day he planned to kill Vasishtha and was holding in his hand a big stone to be thrown on his head. Meanwhile, he heard Vasishtha tell his wife Arundhati how bright and beautiful the moonlight was and how it was equal to the power of the penance of Visvamisra. His mind immediately changed and he fell at the feet of Vasishtha and the latter addressed him as Brahmarshi since he had conquered his ego.

**Q. 10) Swami! Among the sages, how is Valmiki noteworthy?**

**Bhagawan:** The Ramayana was both composed and recited during the time of Rama's incarnation. As for the great sage and ascetic Valmiki, besides being a contemporary of Rama, he, as the author of the Ramayana, is the very first poet. He gave shelter to Sita, renowned for her virtue and chastity, brought up her sons, Lava and Kusa, and taught them archery and all the arts. Thus, he played a vital role in the Ramayana.

Having completed the Ramayana, he thought deeply about popularising such a great work. At that juncture, Lava and Kusa came forward and took a vow in the presence of Valmiki and other distinguished sages that they would themselves sing the Ramayana and offer its nectar to people all over the world.

(Purusha), 绝对者, 的结合。他是, 过去是, 现在也是, 众人 (Viswa 整个宇宙) 的朋友 (Mitra)。这仙人的名字是再恰当不过的了。

把伽耶特黎真言 (Gayatri Mantra) 带给世人的就是众友仙人。由于他在灵性修持上有着卓越的进展, 他就想达到婆喜史多 (Vasishtha) 所成就的梵仙 (Brahmarshi)。他一直羡慕婆喜史多并以他作为竞争对象, 甚至萌生杀害他的念头。在一个月圆的夜晚, 他计划杀害婆喜史多。他手里拿着一块石头, 正想抛出去打击婆喜史多的头以置他于死地。这时, 他听到婆喜史多告诉他的妻子阿伦达蒂 (Arundhati) 说: “多明媚的月色啊, 简直就像众友修得的法力。”听了之后众友立即改变主意并拜倒在婆喜史多的足前而婆喜史多也因为他已克服了他的自我而称他为梵仙 (Brahmarshi)。

**问-10) 斯瓦米! 在所有的圣者之中, 蚁垤 (Valmiki) 的地位如何?**

**薄伽梵:** 《罗摩衍那》在罗摩下凡时问世也被传诵了。至于伟大的圣者和修行者蚁垤, 除了生与罗摩同期外, 他还是世上第一个诗人, 《罗摩衍那》的作者。他为以美德和贞节见称的悉多 (Sita) 提供避难所, 带大她的两个儿子罗婆 (Lava) 和俱舍 (Kusa) 并传授箭艺和其他技艺给他们。因此我们可以说, 他在罗摩衍那中扮演着一个非常重要的角色。

完成了《罗摩衍那》之后, 他就处心积虑地要使这伟大的巨著流传开去。就在这个时候, 罗婆与俱舍出现了并在蚁垤和其他圣者面前宣誓, 他们愿意诵唱《罗摩衍那》以便把罗摩衍那的

Thus, Valmiki has the unique distinction of composing the divine Ramayana as Rama's contemporary and having it sung in Rama's presence. Valmiki proclaimed to the whole world the ideals and divinity of Rama, the protector of the world and the inspirer of His muse. Thus, it was only from the Tretayuga that the divinity within humanity began to shine forth.

The purpose of the incarnation of Rama was to pass on to mankind the whole duty of man. What is happening today is exactly the same phenomenon. You would have noticed how in the present avatar too, biographies are written by contemporaries, and the Divinity is acknowledged, worshipped, experienced, and celebrated all over the world. That all this is happening during the time of the incarnation is another parallel to Rama's descent. The same Ideal! The same Love! The same Message, viz., the practice of *Sathya* and *Dharma*.

**Q. 11) Swami! We heard about King Dasaratha, the yaga called 'putrakameshti', and so on. Kindly tell us something about King Janaka.**

**Bhagawan:** Janaka was a Rajayogi, a man of great wisdom, utterly devoid of the sense of the body. Therefore, he came to be known as *videha*, one without attachment to the body. As the daughter of that King, Sita came to be known as *Vaidehi*. Janaka was an ideal king possessing immense devotion to the preceptor, extensive knowledge of the Sastras, and the spirit of renunciation. He performed Sita's marriage as his bounden duty. Later on, Rama left for the forest along with Sita and Lakshmana. Though their stay in the forest stretched into years, Janaka never set foot in the forest. Such was Janaka's abounding wealth of *jnana* and *vairagya* (wisdom and renunciation).

甘露法雨洒遍全世界。

因此，作为罗摩同一时代的人，蚁垤，有这份独特的荣耀写下名垂千古的《罗摩衍那》并在罗摩的见证下向全世界诵唱。蚁垤向全世界宣扬罗摩的典范和神性；罗摩是世界的维护者也是他的诗人的灵感激发者。因此，只有从三分期（Tretayuga）中，人类内寓的神性才得以散放光辉。

罗摩下凡的目的在于向世人阐明人的整个义务。今天所发生的一切简直就是这种现象。你应该已经注意到现在的神化身，其传记也一样被同时代的人撰写而其神性也一样被世人所认知、膜拜、体验和欢庆。现在所发生的神下凡不就是当时罗摩下凡的再版！同样的理想！同样的爱！同样的信息，即：真理和正义的实行。

**问-11) 斯瓦米！我们听过十车王（Dasaratha）及求子大祭（Putrakameshtiyaga）等的故事，现在请告诉我们有关，阇纳竭国王（Janaka）的一些事迹吧！**

**薄伽梵：**阇纳竭（Janaka）是一个 Rajayogi（译注：Raja 王者，yogi 瑜伽修行者），一个有着大智慧的人，完全不执著于感官。因此，他以 *Vaideha*，一个没有肉身执著者，闻名于世。身为他女儿的悉多（Sita）当然就以 *Vaidehi*（译注：属于没有肉身执著家族者）见称了。阇纳竭是一个英明的国王，尊师重道，饱读经书并深具舍离的精神。他尽其本份，为悉多筹办和主持婚礼。不久之后，罗摩与悉多和罗什曼那一道遁入森林。虽然他们进入森林多年，但是阇纳竭从不踏入森林一步。这就是阇纳竭的 *Jnana*（识或智慧）和 *Vairagya*（舍）的展示。

**Q. 12) Swami, we hear that Adi Sankara died at a young age. What could be the reason?**

**Bhagawan:** It is true that the founder of the doctrine of *advaita*, nondualism, died young. He wrote commentaries on three important sacred texts known as Prasthanatraya, viz. the Upanishads, the Brahmasutras, and the Bhagavadgita. Besides, emphasising *jnana* (the path of knowledge), he composed a large number of hymns on *bhakti* (devotion). He traveled all over the country and established *pithas* - centres of worship and spiritual learning. He symbolises Sanatana Dharma, the ancient, timeless spiritual culture of this land.

Adi Sankara went to the ancient pilgrim centre, Kasi where he prayed to the presiding deity, Visvanath to pardon him for the three mistakes he had committed. The first mistake happened to be his behavior contrary to what he had been stating all along. Though he said, *Vasudevas sarvamiti*, that is, “God is everywhere”, he had come to Kasi to see God.

The second mistake was that even while knowing that God is beyond our comprehension and description, *yato vaco nivartante*, he tried to write books on divinity.

The third mistake was that while knowing that one God manifested Himself as many, *ekoham bahu syam*, and that the same God is present in everyone, *atmavat sarva bhutani* and that awareness is in everyone, *prajnanam brahma*, he organised *mathas*, centres of learning considering his disciples separate from him.

**问-12) 斯瓦米！我们听说 Adi Sankara（阿迪商竭罗）很年青就去世，有什么原因吗？**

**薄伽梵：**是的，不二论（Advaita）的鼻祖英年早逝。他给被称为“Prasthanatraya”的三大经典，即：奥义书（Upanisad），梵经（Brahmasutras）和薄伽梵歌（Bhagavadgita）作了评注。除此之外，为了强调 *jnana*（识）的重要性，他还谱写了大量虔诚诗歌。他云游四海，足迹遍及全国，并创立礼拜和灵修的精舍（Pithas）。他象征‘永恒之法’（Sanatana Dharma），这块土地的古老而无时间性的灵性文化。

阿迪商竭罗参访古代朝圣中心，卡西（Kasi），并向供奉在那的神，Visvanath 祈求，宽恕他所犯下的三大过错。第一个过错是，他的行为不能贯彻他一直所主张和倡导的理念，例如，当谈及 Vasudevas Sarvamiti（神无处不在）时，他却不远千里而来卡西朝拜。

第二个过错是，即便他知道神是不可理解和不可描述的（*Yatovaco nivartante*），他还是尝试为神著书立说。

第三个过错是，他知道神只有一个但祂显现于众多（*Ekohambahu syam*）而同一的神寓于众生之内（*Atmavat sarva bhutani*）以及觉知（般若）蕴于人人之内（*Prajnanam brahma*），然而，他还是组织了学习的精舍（*Mathas*），认为信徒们跟祂是分开的。

You may also have heard another episode connected with his life. He prayed to his mother for permission to become a Sannyasi, a lifelong celibate. She didn't accept the proposal initially. One day Sankara went to a nearby river to have a bath. Suddenly a crocodile caught his feet. Then he started crying, "Mother! Mother! This crocodile is pulling me into the water. It is not going to leave me until you permit me to become a *sannyasi* (renunciant)".

His mother at last gave her permission and Sankara was released by the crocodile. The inner meaning of the episode is that the river is comparable to *samsara*, worldly life in general, and the crocodile to *visaya*, sensual pleasure. Man is dragged into the river of life by the crocodile of worldly pleasure. Release is renunciation or detachment.

Sankara shuffled off his mortal coil soon after completing the tasks he had set for himself, because he was sure that his mission would be carried further by his disciples, the torchbearers of his philosophy and that his theory of nondualism would be widely spread and propagated. His disciples too were of the stature and eminence to carry on his mission successfully.

**Q. 13) Swami! Tyagaraja, very well known as a devotee of Rama, composed *krtis* (hymns in praise of the Lord) which are sung even today. What is special about them?**

**Bhagawan:** There are many names of devotees who composed devotional songs all over the world. God also responded to them. Those songs make you ecstatic and sublime. But the hymns of

你或许也知道他的另一个故事。他请求母亲允许他出家，母亲最初不答应。有一天，商羯罗到附近河边洗澡，突然间一只鳄鱼咬住他的腿，于是他大声叫道：“母亲！母亲！鳄鱼要把我拉下水了。除非你答应我出家，否则它绝不会放过我。”

他母亲最后答应而鳄鱼也就放开商羯罗。这故事的内在意义是，河流比喻生死轮回（*Samsara*），即一般所说的‘人生’而鳄鱼代表感官享乐（*Visaya*）。“感官享乐”的鳄鱼把人拖入‘人生’的河流里，而松开就是舍离。

商羯罗在完成了他给自己预设的任务后就离开他的肉身，因为他肯定他的使命有他的信徒继承，他的不二论哲理得到发扬光大，而他的追随者也有卓越的才识来完成他的使命。

**问-13) 斯瓦米！泰格罗遮（Tyagaraja 译注：Tyaga 牺牲，raja，王）是闻名的罗摩信徒，他谱写歌颂主的诗歌（Krtis），直到今天，人们还继续赞唱。这些诗歌有什么特别之处？**

**薄伽梵：**世上谱写圣歌的人很多，神也予以回应。那些圣歌

Tyagaraja have a specialty about them. Every song of his is related to an incident in his life.

For example, when the King of Tanjore sent him jewels, provisions and costly presents, Tyagaraja mildly and politely rejected them and put to himself a question in the form of a *kriti*: *nidhi cala sukhama ramuni sannidhi seva sukhama* that is, is it money that makes you happy or is it nearness to God? Once his brother threw all the idols worshipped by Tyagaraja into the Kaveri River. Tyagaraja cried piteously for this loss. One day when he was taking his bath in the Kaveri, by the grace of Rama he could get those lost idols, and holding them in his palms he brought them home singing, *rara ma inti daka raghuvi ra sukumara*: "Lord Rama! Please come home."

In a music concert in the court of a king, he sang paying obeisance to all the distinguished people present in the assembly, *endaro mahanubhavulu andariki vandanamulu* that is, "There are many noble and great people here, my humble pranams to all of you." Like this, every song composed by Tyagaraja is associated with some real life occasion or incident. The hymns of Tyagaraja reflect practical devotion and surrender.

**Q. 14) Swami! Right now, we are in Kodaikanal. Tamilnadu is known for its renowned devotees. We often hear about Manikya Vachakar and Tiruvalluvar. We want to hear from You about these two illustrious sons of Tamilnadu.**

**Bhagawan:** Manikya Vachakar is the personification of forbearance, forgiveness, patience, and devotion. One day, the son of a very rich man came to him. You know, Manikya Vachakar was

令人心醉神怡，感觉美妙但泰格罗遮的诗歌则有一种特别的韵味。他的每一首诗歌都跟他的一生有密切的关系。

例如：当丹佐（Tanjore）的国王赠送一些珠宝、必需品和一些贵重礼物给泰格罗遮时，他委婉地拒绝并以一种诗歌（Krti）的方式自问，*nidhi cala sukhama ramuni sannidhi seva sukhama*，金钱使到你快乐还是跟神的亲近使到你快乐？有一次，泰格罗遮的一个兄弟把他所膜拜的偶像全抛入河里，泰格罗遮为之伤心不已。一天，当他在卡维里河（Kaveri）洗澡的时候，蒙罗摩的恩赐，他重又得回失去的偶像。握着那些偶像，他兴高采烈地一边唱着，*rarama inti daka raghuvira sukumara*：“主罗摩啊！我们回家吧！”一边带着偶像回家去。

另一回，一个国王在宫里举行了一个音乐会；在音乐会上为了对所有出席的贵宾表示尊敬，他唱道：“*endaro mahanubhavulu andariki vandanamulu*，在场的高贵而伟大的人物，请接受我谦卑的顶礼吧！”就是这样，泰格罗遮所写的每一首诗歌都跟现实生活息息相关，都反映实质的虔诚和皈依。

问-14) 斯瓦米！我们现在在哥代卡纳尔（Kodaikanal）这地方。泰米尔纳德邦（Tamilnadu）因其有虔诚的信徒而闻名于世。我们常听到的，有玛尼吉亚婆查卡（Manikya Vachakar）和迪鲁瓦鲁瓦（Tiruvalluvar）。我们想知道祢对这两个名垂千古的泰米尔纳德之子的看法。

薄伽梵：玛尼吉亚婆查卡是容忍、宽恕、耐心和虔诚的化身。一天一个富家子弟来找他。你知道玛尼吉亚是以贩卖莎

selling saris and maintaining his family. This boy, who came to him, was a pampered and spoilt child. Picking up a sari there, the boy asked, "What is the price of this sari?" Manikya Vachakar said, "Twenty rupees, Sir". The boy tore the sari into two halves and said, "What is the price of this half sari?"

The sari seller said, "Rupees ten, Sir". The boy tore it further into two halves and asked, "Now, what is the price of this quarter sari"? The former patiently replied, "Rupees five, Sir". The mischievous boy was very much taken aback by Manikya Vachakar's patience. He then asked, "How is it that you are so patient in spite of my mischief?" Manikya Vachakar smiled and said, "I am a devotee of God and I have full faith in Him. He is responsible for my peace and calmness."

In Tamilnadu, there was one devotee by name Tiruvalluvar. He was highly reputed and is known even today for his devotional composition, Tirukkural. In those days, the Pandya king had youngsters serving him as ministers. Tiruvalluvar was one of them. The Pandya king had a great liking for horses. He liked to have a number of horses of different breeds from all parts of the country. He called Tiruvalluvar, gave him some money, and sent him to get new breeds of horses from all places. The latter agreed and proceeded.

On his way, Tiruvalluvar found a temple in a dilapidated condition. He decided to renovate it, and in doing so, he spent all the money he had with him. Having come to know of what he had done, the King became furious. He kept Tiruvalluvar behind bars as a punishment. There, in the prison, Tiruvalluvar composed his famous Tirukkural.

丽 (Sari 印度布料) 来维持家计的。来找他的这个孩子是个纨绔子弟，从小就被宠坏了。那孩子拿起一件莎丽问道，“这莎丽多少钱？”玛尼吉亚说：“二十卢比，先生！”那富家子弟把莎丽撕成两半并说：“这一半莎丽多少钱？”

卖莎丽的说：“十个卢比。”那孩子又把其中半块莎丽撕成一半，然后问：“那么，这四份之一的莎丽多少钱？”布商耐心地回答：“五个卢比。”玛尼吉亚的耐心使到那恶作剧的孩子大吃一惊。他于是问：“对我的恶作剧，你为什么还那么容忍？”玛尼吉亚笑着说：“我是神的信徒而我对神充满着信心。因为神，我才有平和与宁静的心境。”

在泰米尔纳德邦，有一个叫迪鲁瓦鲁瓦 (Tiruvalluvar) 的信徒。他以虔诚诗歌，迪鲁古拉尔 (Tirukkural) 而闻名于世，甚至直到今天，还是受人景仰。当时，班迪亚 (Pandya) 国王任用一些年青人做大臣，迪鲁瓦鲁瓦就是其中一个。国王喜欢拥有各地不同品种的马匹。他召见迪鲁瓦鲁瓦，吩咐他到各地去物色新品种的马匹并给他一些钱。迪鲁瓦鲁瓦欣然领旨并立即出发。

在途中，迪鲁瓦鲁瓦来到一间破旧的庙宇。他决定重修那间破庙，于是把所有的钱都花在修庙上。国王得知此事，暴跳如雷，把迪鲁瓦鲁瓦关进大牢以示惩罚。在牢里，迪鲁瓦鲁瓦写下了有名的‘迪鲁古拉尔’诗篇。

The King repented later for his hasty and wrong decision. He requested Tiruvalluvar to return and resume his duties as a minister. However, Tiruvalluvar politely refused to take up any responsibilities in the kingdom. He spent the remaining part of his life wholly in spiritual pursuits.

**Q. 15) Swami! God is attributeless. He is above *sattvika*, *rajasika*, and *tamasika* qualities. But, we are bound by these three attributes. How can we realise God, then?**

**Bhagawan:** The Divine has two aspects - He can be experienced as the one with attributes, and also as beyond them. You should know one thing chiefly - God is in the attributes. But, the attributes are not in Him. Attributes or traits cannot function and operate without Divinity in them. Gold is in the jewellery; but, jewels are not in gold. Pots are made of clay, but not vice versa. Silverware, like a glass or a plate, is made of silver. But, the glass and plate are not in silver.

Another example: You know, an electric bulb illumines, and a fan revolves. Radios, TVs, etc. are electrical gadgets, which need electricity for their functioning. But, none of these gadgets are there in electricity. Likewise, God is present in the attributes. They are not present in God. So, in a way, we can say that He has attributes, and at the same time, He is attributeless – that is, *saguna* and *nirguna*.

Every man has three qualities - *sattva*, *rajas*, and *tamas*. But, the one that dominates the other two decides his/her thinking, feeling and action. But, unless we transcend these three qualities, we cannot experience Divinity in the true sense. Here is an example: If you want to see your own chest, what should you do?

后来，国王对自己仓促和错误的决定深感懊悔，于是就请迪鲁瓦鲁瓦回来并恢复他的官职。然而，迪鲁瓦鲁瓦因不愿当官而婉拒了。他把余生完全致力于灵性修习。

**问-15) 斯瓦米！神是无属性的。祂超越 *sattvika*（纯质）、*rajasika*（激质）与 *tamasika*（翳质）的三大性质，但是我们却受到这三种属性的纠缠。那么，我们如何能体认神呢？**

**薄伽梵：**神有两个面貌。祂可以是一种属性而任人体验也可以超越属性。你尤其应该知道一件事情：神在属性之内但属性不是祂。属性或特质，如果没有圣灵在其内，是不能操作的。黄金存在于首饰之内但首饰并不在黄金之内。壶是土制的，但土不是壶。银器如杯子或盘子是用银做成的但杯子和盘子却不在银之内。

另一个例子：你知道，电灯泡会发光，电风扇会转动，收音机和电视机有电源才能操作。它们都是电机器具。电是它们操作的主因，但它们没有一样是存在于电之内的。同理，神出现于属性之内但属性不存在于神之内。所以，我们可以这么说，祂有属性同时也无属性，*Saguna* 和 *Nirguna*。

每一个人都有三种品质，即：纯质（*sattva*）、激质（*rajas*）和翳质（*tamas*），但控制其中两个的那一个决定个人的思想、感觉和行动。然而，除非我们超越这三种品质，否则，我们不能在真实的感觉中体验到神。这里有一个实例：如果你想看看你的胸部，你该怎么做呢？

First, remove your coat, then your shirt, and finally even your undershirt, isn't it? So also, to see the chest of Divinity, you should first remove the coat of *tamasika* quality, the shirt of *rajasika* quality and the undershirt of *sattvika* quality.

**Q.16a ) Swami! We pray to you to tell us about the two aspects of God, with form and without it?**

**Bhagawan:** It is here that many are confused. Without a form, from where do you get the formless? How is it possible for you to visualise the Formless? Since you have a form, you can only think of God with a form. For example, if a fish is to think of God, it can visualise God only in the form of a bigger fish. So also, if at all a buffalo thinks of God, it can think of God only as a bigger buffalo. In the same way, man can think of God only as existing in human form, the form of an ideal man.

Even the formless aspect of God can be meditated upon basing on the aspect of God with form. You cannot derive the formless without a form. Here is a small example. You are all seated in this hall, in front of Swami today, in Kodai Kanal, and listening to Swami's words. This is an experience with a form. Later, you go home, and after a few days, you begin to reflect on what had happened here. You recall the entire scenario. In fact, has Swami come to your place physically? Would you find this room at your place? Have all of you gone there? No.

你首先应该脱下外套，再脱下衬衫，最后脱下内衣，然后才看你的胸部，不是这样吗？那么同样的，如果你也想看看‘神’的胸部，你就应该先脱下‘翳质’的外套，再脱下‘激质’的衬衫，及最后脱下‘纯质’的内衣。

**问-16a) 斯瓦米！请祢告诉我们有关神的有相和无相的两个层面。**

**薄伽梵：**就这一点，很多人感到困惑。没有一个‘相’，你从哪里得到‘无相’的？你怎么能够想像或看到‘无相’的？由于你有一个相，你只可以想像有相的神。例如：如果一条鱼要想像神，它只能以一条大鱼来想像神。所以同样地，如果一头水牛要想像神，神只有是一头大水牛了。同样，人只能想像神存在于人的形相之中，一个至人的形相之中。

基于神的有相层面，我们还是可以静虑于神的无相层面的。没有相，你不能导出无相来。有一个小例子：你们今天在哥代卡纳尔（Kodaikanal）坐在这礼堂内，面对着斯瓦米，聆听斯瓦米说话，这是一个有相的体验。过后，你回家。再过几天，你回忆整个情景。这时，斯瓦米的身体真的来到了你所在的地方？这礼堂移到了你所在的地方吗？其他的人，大家是否也到了那里？没有。

But this direct experience is pictured mentally, which gives you the indirect experience of being here. What you see here is the *sakara* (with form), and what you experience there is the *nirakara* (formless). So, the formless is based on the aspect with form. One cannot exist without the other.

Another example. Here is milk. You want to drink it. How do you drink? Don't you need a cup or a glass? Similarly, to worship God (milk) you need a form (cup).

**Q. 16b) Swami, of these two ways of worship, the aspect with form, and the other, the formless, which is greater?**

**Bhagawan:** In my opinion, both are equal. One is not in any way greater than the other. Now you are in Coimbatore. Here the land is plain, without any ups and downs. The level of the land is the same throughout; nobody leveled it. Nobody prepared the ground to be like this. It is basically the design of Coimbatore.

But Kodai Kanal is located on the hills. Nobody assembled hills there. It is made that way. Coimbatore and Kodaikanal are different from one other. Each one is full, but in its own way.

So also, the two methods of worship, one with form and the other formless, are equally beneficial to the seekers of truth and aspirants of spiritual enlightenment.

但这直接的体验在精神上却一幕一幕地呈现出来，这也就是把‘你在此’的这场间接的体验给了你。你在这里所看到的是 *sakara*（相）而之后，你在那里所回味或体会的则是 *nirakara*（非相）。所以‘无相的’是根基于‘有相’的层面的而彼此是互相依存的。

另一个例子：这是牛奶。你想喝它。怎么喝呢？你不是需要一个杯子吗？同样，膜拜神，你需要一个相，正如喝牛奶你需要一个杯子一样。

**问-16B）斯瓦米！有相的膜拜和无相的膜拜，哪一种比较崇高？**

**薄伽梵：**依我看来，两者并没有分别。现在你身在科印巴陀（Coimbatore），这地方地势平坦，没有山谷，一眼望去，都是一样的地平线。没有人把它弄平，没有人使这个地面变成这个样子。科印巴陀本来就是这个样子，它的形成就是这个样子。

但哥代卡纳尔（Kodaikanal）就坐落在山顶上。没有人把山堆积在那儿，它是自然形成的。科印巴陀与哥代卡纳尔完全是两个不同的面貌，但各有各的完美和独特之处。

那么，有相和无相的两种不同的膜拜方式都是一样能使求道者和灵修者获益的。

**Q. 17) Swami! Scriptures declare that God is omnipresent; God is everywhere. Kindly explain this aspect of Divinity? How are we to understand this?**

**Bhagawan:** The Bhagavad Gita says, *bijam mam sarva bhutanam*, which means ‘God is the seed of this entire Creation, of all beings’. For example, you see here a mango seed. You sow it in the ground. The seed, as days pass, germinates. In the process, the seed produces a root, then a stem, a leaf, branches, and flowers gradually.

The seed is latent in every part of the plant, as all parts directly or indirectly emerge from it. Finally, in the hard seed of the fruit, also the initial or the original seed is present. So, God is present in the entire Universe. The whole world is a tree, God is the seed, and fruits are the beings or creatures born of the tree of the world.

**Q. 18a) Swami! When the same divinity is present in everyone, why should differences exist? Divinity being the same, why are we so different from each other?**

**Bhagawan:** *Ekam eva Advitiyam Brahma*: ‘God is one without a second’, says the scripture. Then, how do we account for the variety, diversity, differences, and so on? A small example to understand this. Power supply being the same, don't you find the difference in the voltage of the bulbs that illumine?

A bulb with a low voltage gives you light of low intensity, and a bulb with a high voltage illumines more brightly. Don't they? But, at the same time, electricity is one and the same.

问-17) 斯瓦米！经书上说，神是全在的；神无处不在。请解释神的这个层面。我们要怎么去理解这一点呢？

**薄伽梵：**《薄伽梵歌》（Bhagavadgita）说：“*bijam mam sarvabhtanam*”（神是万物的种子，神是众生的种子）。例如：你有一颗芒果的种子，你把种子种下，随着时日的过去，种子发芽、生根并长出茎、叶、枝和花。

种子蕴育芒果树的每一个部份，因为树的每一个部份直接或间接都是从种子衍生出来的。最后，在果实之内又产生坚硬的、原来或原始的种子。所以，神存在于整个宇宙之内。整个世界是一株树，神是种子而世界之树所结的果实就是众生。

问-18) 斯瓦米！如果圣灵存在于人人之内，为什么还存有差异呢？既然圣灵是一样的，为什么我们彼此是那么的不同的呢？

**薄伽梵：***Ekamevadvitiyam brahman*，（神是一个，没有第二个），经书上这么说。那么，我们对多样化、分殊性、差异等等应该做怎么样的说明呢？用一个小例子来加以说明：电力供应一样，你能找到不同电压的电灯泡吗？

同功率的灯泡，电压低，亮度就低，电压高，亮度就高。不是吗？但是，在这同时，电流是一种，是同样的一种。

Bulbs are different in their voltage, and this determines the intensity of light. Similarly, our bodies are like those bulbs with the inner current of the same Divinity.

**Q. 18b) Swami! You said that Divinity is in everyone. Then, before we were born where had it been? Does divinity exist even after our death?**

**Bhagawan:** The Divine exists. Divinity is imperishable, pure and unsullied. It has neither birth nor death. It is eternal and stable. It is beyond time and space. Divinity transcends all physical laws.

Now, your question is: where did Divinity exist prior to your birth, and where will it be after your death, while it is in you during this lifetime? You see, there is an electrical wire on the wall, and also holders here and there to which bulbs are fixed.

You get light only if a bulb is fixed to a holder and not otherwise. Why? The current passes through the wire that enters the bulb fixed to the holder. If you hold the bulb in your hand, it does not illumine, as there is no power supply.

What you have to understand is this. The current has not been newly produced to get into the bulb. It was already there in the wire. If you remove the bulb, what will happen to the current? It will be there in the wire only. The only difference is that you will not experience its presence as illumination. Similarly, the bulb is the body, the current of Divinity flows into it as the illumination of life. When this bulb of the body is removed, even then, the current of Divinity persists hidden or latent, so much so that Divinity has all along been there before you were born, during your lifetime, and will even be there after your death like the current of electricity.

电压决定灯泡的强度。同样，我们的身体就像是灯泡，灯泡里的电流就像是大家内在的同样的圣灵。

**问-18B)** 斯瓦米！你说人人皆具神性，那么，在我们出生之前，神性又在哪？在我们死了之后，神性还存在吗？

**薄伽梵：**神是存在的。神性是不朽的、纯净的和没有瑕疵的。祂没有生也没有死。祂是永恒、稳定的。祂超越时空。圣灵驾凌一切物理定律，不受物理定律的约束。

现在，你的问题是：在你诞生之前，圣灵在哪？在你死亡之后，圣灵又去了哪？而当你活着的时候，它却在你之内。你看，墙上装有电线及灯座。

只要在灯座上装上灯泡，你就得到亮光了。为什么？因为电流通过电线流入装在灯座上的灯泡。如果你不把灯泡装在灯座上而拿在手上，因为电流不能流过，灯泡就不发光。

你必须了解的是，电流不是刚刚产生而流入灯泡，它早就在电线之内了。如果你拿掉灯泡，电流在哪儿？唯一不同的是，你看不到光而不觉得它的存在。同理，‘灯泡’有如‘身体’，‘圣灵’的‘电流’流入之后，它就形成‘生命’的照明。即便移走了‘身体’的‘灯泡’，‘圣灵’的电流仍旧隐蔽着或潜伏着，跟你生前、生时和死后完全没有两样。

**Q. 19) Swami! It is said that God is *hrdayavasi*, dweller in our heart. Is it the same heart, which is on the left side in our chest?**

**Bhagawan:** No, no. That is the physical heart. But the seat of God is the spiritual heart, which is also called *hrudaya*. It means *hr + daya = hrudaya* which means, the one filled with compassion. Today compassion is a matter of fashion. People put on *kasayavastra* (ochre robes), but they have *kasayihridaya* (hearts of butchery).

The physical heart is on the left side, while the spiritual heart is on the right side. The spiritual heart is the temple of God. In the Gita, Lord Krishna says, *isvarah hrddese arjuna tisthati* which means ‘God resides in the altar of your heart’. Knowledge, be it physical, secular, scientific or technological, relates to the head and not to the heart. But love, compassion, truth, sacrifice and forbearance concern the heart.

**Q. 20) Swami! Can divinity be probed into? Is it possible to know it by reasoning?**

**Bhagawan:** All worldly experiences are bound by time and space. Your senses help you to experience all that is in the outer world. Science and Technology investigate the five elements, make certain combinations and permutations, and provide certain additional conveniences and comforts for mankind to lead a better life. These include electronic gadgets, computers, and so on.

问-19) 斯瓦米！常说神是 *hrdayavasi*（我们内心的寓者）。这心是不是指，在我们胸部左边的心？

薄伽梵：不，不。左边的是心脏，但神的座位是在灵心，也就是 *hrdaya*，意谓 *hr + daya = hrdaya*。一个充满仁慈的，就是 *hrdaya* 心。今天，仁慈是一种时髦的事物。人们穿上 *Kasayavastra*，黄袍，但却怀持着 *Kasayihridaya*，屠宰之心。

心脏位于左边而灵心则在右边。灵心是神的庙宇。在《梵歌》中，主基士拿说：“*isvarah hrddese arjuna tisthati*”，意思是：神寓于你内心的祭坛。一切知识，不论是物质的、世俗的、科学的或技术的都和头脑相关而与心无关，但爱、仁慈、真理、牺牲和容忍则与心息息相关。

问-20) 斯瓦米！圣灵可以被探索吗？能凭推理来认知吗？

薄伽梵：一切世俗经验都受到时间和空间的限制。你的感官协助你去体验外在世界的一切。科技探究五大元素，做某种结合与变更并为人类提供某些附加的方便和舒适以过一个更美好的生活。这包括电子设备、电脑等等。

A scientist conducts an experiment, but a spiritual aspirant's experiences of Divinity cannot be conducted in a laboratory. How do you expect to convey anything about Divinity, which is beyond expression? How do you imagine Divinity, which is beyond comprehension?

How do you investigate and experiment upon Divinity which transcends all your reasoning and senses? Science is based on experiments, and religion on experience. In science, you analyse; but in religion, you realise.

#### **Q. 21) Swami! What should we do to receive God's Grace?**

**Bhagawan:** There is no way other than devotion. Your wealth, scholarship, authority and physical personality cannot please God. It is only your devotion that He looks into.

Don't you know Guha in the Ramayana? What scholarship had he to please Rama? Nothing. He was not even educated. You also must have heard of Sabari, an ardent devotee of Lord Rama. How rich was she to be close to Rama? Nothing. She was in rags at that time, the poorest of the poor. What made the bird, Jatayu, receive the special blessings of Rama so as to deserve performance of the last rites at the Divine Hands of Rama?

科学家进行试验但求道者的灵性体验是不能在实验室里进行的。你怎么期望去传达有关圣灵的任何东西而它又是不可言喻的呢？你怎么去想象不可理解的圣灵呢？

你怎么去探索和实验超越你所有的推理和感官的圣灵呢？科学根据实验而宗教则根据体验。在科学上，你分析，但在宗教上，你觉知。

#### **问-21) 斯瓦米！我们该怎么做才能获得神恩呢？**

**薄伽梵：**除了虔诚之外，没有其他途径。你的财富、学识、权威和体魄都不能取悦神。祂只看你的虔诚。

你不是知道《罗摩衍那》（Ramayana）里的古哈（Guha）吗？他有什么学识让罗摩赏识呢？没有。他连学都没上过。你也一定听说过沙巴利（Sabari）吧！她是主罗摩的虔诚信徒。她到底有多富有可以如此接近罗摩？她当时衣服褴褛，一贫如洗。是什么使到那只鸟，Jatayu，获得罗摩特别的赐福以便藉罗摩神圣的手为它主持最后的祭礼？

Even Rama's father, Dasaratha, was not as fortunate as this bird Jatayu, because he died when Rama was in the forest, far away from Ayodhya. How about Hanuman, a monkey? By implicit faith in and total surrender to Rama he could be successful not only in the task assigned to him, but also came to be worshipped by the devotees of the Lord, and his worship has been continuing since the days of the Ramavatara.

The Mahabharata clearly portrays Draupadi, the queen of the Pandavas, as Lord Krishna's devotee of the highest order, always, in times of success or failure, pleasure or pain, calm or turmoil, anywhere, either on the throne in Hastinapura, or in the forest. The Pandavas are known for their deep devotion and abounding love for Krishna. They are the best examples of equanimity and total surrender to God such that Krishna identified Himself completely with them by saying that Dharmaja (Yudhisthira) was His head, Arjuna His heart, Bhima His shoulders, and the two youngest brothers, Nakula and Sahadeva, equal to His two feet. This is true devotion. This is the ideal stature of a devotee.

In the Bhagavata, you come across the Gopis (the cowherd girls who were rustic, innocent, and unlettered) whose *madhura bhakti*, total attachment to God, was backed by unconditional love and surrender. Their devotion was noble, pure, nectarine, and exemplary. They saw Krishna in bushes, thorns, leaves, branches, and flowers. Is theirs not *tadatmyabhava*, total identification? Isn't theirs the *advaitabhava*, non-dualistic state? They could not bear the pangs of separation from Krishna, even for a split second. This is the level of their devotion.

就连罗摩的父亲十车王（Dasaratha）也不比这只鸟 Jatayu 有福气，因为他在罗摩离开阿逾陀而流放森林时便与世长辞。哈奴曼（Hanuman），一只猴子的情况又如何呢？因对罗摩有绝对的信心和完全的诚服，他不但成功完成他被指派的任务，也受到主的信徒们的膜拜而对他的膜拜打从罗摩降世以来一直延续不绝，香火鼎盛。

《摩河婆罗多》（Mahabharata）清楚地描述般达瓦（Pandava）的王妃，黑公主（Draupadi），为主基士拿一流的忠诚信徒，不论遇到什么情况，成功或失败，快乐或痛苦，安宁或动荡，身在哈斯帝纳布罗（Hastinapura）享有王权或远遁森林，面临困境，她始终如一，毫不动摇。般达瓦族以对基士拿深重无比的虔诚和无以复加的敬爱见称，他们是‘平常心’和‘降服于神’的最佳典范，致使基士拿完全认同他们并宣称：法子（Dharmaja 译注：般度五子之兄长坚战）是祂的头，阿周那（Arjuna）是祂的心，比玛（Bhima 或译怖军）是他的肩膀及最小的两个弟弟纳古拉（Nakula 或译无种）和撒哈提婆（Sahadeva 或译偕天）是祂的两只脚。这是真正的虔诚。这是信徒的理想境界。

在《薄伽梵》（Bhagavata）里。你读到牧牛女（Gopis）的故事（牧牛女们生性单纯、天真并且目不识丁），她们的 Madhurabhakti（对神的虔诚）完全发自没有条件的爱和降服。她们的虔诚是崇高的、纯净的、温馨的和典范的。她们触目所及，无非基士拿，在丛林里、荆棘中、树叶上、枝头上和花卉里都有基士拿的踪影。她们所怀持的不就是 *tadatmyabhava*（完全的认同）吗？她们所达致的不就是 *advaitabhava*（不二的境界）吗？即便是一瞬间，她们也不能忍受与基士拿分开的痛苦。这就是她们的虔诚层次。

Have you not heard about Tyagaraja, the South Indian saint-singer and composer, who had put the question: *nidhi cala sukhama ramuni sannidhi seva sukhama*. Is it wealth that gives you happiness or proximity to God? Ramadas, Surdas, Kabir, Tulasidas, Jayadev, Tukaram, Mira, and others were the very personifications of devotion. They are remembered to this day. By reading about them, you will not only be the recipient of God's Grace, but even have a claim on God's Grace.

You know, the moment you marry, your wife will have a claim on your property. This is due to the *mangala sutra*, the sacred knot tied at the time of the wedding. Similarly, devotion is *bhakti sutra*, the knot of devotion, which empowers the devotee to claim from God His Grace. Therefore, for everything, devotion is most important. For most people, it is the proper and noble approach to Divinity.

#### Q. 22) Swami! Why are we not the recipients of Divine grace?

**Bhagawan:** It is not proper to feel so. You are wrong if you think so. God's Grace is equally available to all of you. He makes no distinctions of caste, creed, sex, nationality, and so on. You should know that the defect is in you. You have to cleanse the tumbler of your heart. For example, it is raining heavily now. If you want to collect water in a vessel, what you do is to keep it straight. However, if you turn it downwards or put it upside down, is it possible to collect water? The downpour of rain will be of no help at all. Therefore, we have to keep our hearts always pure and ready to receive the rain of Grace. We have to turn it towards the rain of God's Love in order to collect it. Is it not so?

你听说过南印度圣者，歌唱家兼作曲者，泰格罗遮吧！他提出这样的问题：*nidhi cala sukhama ramuni sannidhi seva sukhama*，是财富还是亲近神带给你幸福？罗摩达斯（Ramadas），苏尔达斯（Surdas），卡比尔（Kabir），杜拉西达斯（Tulasidas），胜天（Jayadev），杜卡罗姆（Tukaram），米拉（Mira）等都是虔诚的化身。他们永远活在人们的心中，直到今天，人们还是怀念着他们。阅读他们的事迹，你不但可以成为神恩的接受者，甚至也可以对神恩提出要求。

就像你所知道的，就在你结婚的那一刻起，你的妻子就对你的财产有分享的权力了。这是由于 *Mangalasutra*（结婚时，女人被圣洁的绳子套上并打结）的缘故。同理，虔诚是 *bhaktisutra*（虔诚的结），使信徒有权要求神恩。因此，对一切来说，虔诚是最重要的了，而对大部份的人来说，虔诚则是亲近神的适当而崇高的法门。

#### 问-22) 斯瓦米！为什么我们不是神恩的接受者？

**薄伽梵：**这样的感受是不正当的。如果你这么想，你就错了。人人都有同等的机会获得神恩。祂一视同仁，不分种姓、族群、性别、国籍等等。你应该知道毛病出在你自己。你必须清洗你的心壶。例如：假设现在下大雨，而如果你想要收集雨水，你就必须把容器向上置放。如果你把容器倒过来放，你能收集到雨水吗？即便是大雨滂沱也无济于事。因此我们必须保持我们的心壶纯净，安置得当，以便随时接纳神恩的雨水。我们必须把它转向圣爱的雨水以便收集它，不是这样吗？

**Q. 23) Swami! Our fortune is immeasurable, how many people get this opportunity! This is all Your grace. But, how are we to preserve this?**

**Bhagawan:** Look! Out of the millions of devotees how many are able to be here? Is this proximity possible for everyone? Merit from several past lives had made you fortunate enough to be here. Out of a few thousand in our institutions, how many students are lucky enough to be here? Only a few of you could follow Me to this place, Kodai Kanal. This you will have to preserve and sustain carefully.

A small example. Here is a roll of thread, which is the product of much rotating and winding. A time consuming job, really! If they take up this process in haste, and drop it in the middle out of neglect or carelessness, all the thread will lie scattered on the ground. Similarly, your fortune is like this roll of thread, carefully and laboriously wound, like the merit of the good deeds you had done in your past lives. If you neglect this fortune and lose it by any mischance, you can't get it back. All the effort you have put in will go waste. The thick pad at the centre of this roll is like your faith round which your meritorious deeds are wound. So, never neglect this good luck, nor take it for granted, nor view it as simple and ordinary. Negligence and carelessness are harmful to spiritual aspirants.

**Q. 24) Swami! How does your Grace affect our destiny and our *prarabdha*, past karma?**

**Bhagawan:** God's Grace and God's Will can change anything. God

**问-23) 斯瓦米！我们的福气是不可测知的，有多少人拥有这个机缘！这完全是祢的恩典，而我们要如何去保有它呢？**

**薄伽梵：**瞧！成千上万的信徒中，有几个能到这里来？每一个人都能来吗？前世的功德使你有这种福份到这里来。在学院里的几千个学生中有多少人能够幸运的到这里来？只有你们几个人能随我到哥代卡纳尔（Kodaikanal）来。这你可要小心保有和维持了。

一个小例子：这里有一卷经过精心缠绕的线，的确花费了很多时间！如果在这项工作的过程中，他们仓促进行而因不小心或疏忽，它掉落在地上，那么所有的线就会散开而前功尽弃了。同理，你的福气就像这卷线，你精心而勤勉地以你许多前世所累积的功德来把它编绕而成。你如果忽视这福气并且不幸失去它，你就不能得回了。你的努力也就付诸东流。这卷线中央部份的坐垫就像是你的信心，在其周围缠绕的就是你的功德。因此，决不错过这个好福气，也不要想当然耳或等闲视之。对求道者而言，怠慢、疏忽和漫不经心都是有害的。

**问-24) 斯瓦米！祢的恩宠对我们的命运和我们的 *Prarabdha*（过去的业）有什么影响？**

**薄伽梵：**神的恩宠和神的旨意能改变一切。神是爱。祂无限的

is Love. His Infinite Compassion makes Him change your *prarabdha karma* or the karmic effects of your past lives. A devotee can arrest God in the jail of his heart. In this world, there is nothing that you can't achieve with devotion. God's Grace can cancel all your karmic effects or the evil effects of your past life. Nothing untoward can happen to you.

A small example. You see many medicines kept for sale in a medical shop. On each of the medicines you find the date of manufacture and of expiry. The medicine will not act with efficiency beyond the date of expiry. It becomes just useless. What God does is exactly the same thing. He simply stamps on the medicine bottle the date of expiry canceling your *prarabdha karma*, the suffering you are going through in this life. Right then, your suffering ends. This is how Swami, out of His sheer Grace and Compassion, gives you relief.

**Q. 25) Swami! Can we be sure of God's grace if we do *sadhana* regularly?**

**Bhagawan:** Certainly! As sure as anything! Why do you doubt? For example, you have a pet dog. You feed it every day, and you will notice that it will get habituated to come to you exactly at the same time every day to be fed. Is this not true? When regularity makes a dog respond, why not God? You will definitely receive His Grace.

仁慈使祂改变你的 *Prarabdha karma* 或业报。一个信徒可以把神关在他内心的牢房里。在这世界没有什么是不能用你的虔诚来达致的。神的恩宠可以消除你的业障或你前世的邪恶果报。任何不幸都不会发生在你身上。

举个小例子：你看到不少药品陈列在药店里售卖。在每一种药品中，你看到制造日期和有效期限。在有效期限过了之后，药品就丧失其效用而变成废物，神所做的一切也是这样。祂只在药品上印上有效日期，消除你的业报（*Prarabdha karma*），你在今世所要承受的苦难。在有效期届满时，你的苦难就结束。这就是斯瓦米出自祂真正的恩宠与慈悲，赐给你解脱的方式。

**问-25) 斯瓦米！如果我们勤于修行，我们能肯定得到神的恩宠吗？**

**薄伽梵：**当然！这比什么都肯定！你为什么还怀疑呢？例如：你养一只狗，每天给它食物而你会注意到，它会养成习惯，在每一天的同一时间来找你要食物。不是吗？当这种规律性使狗也起反应，更何况神呢？你一定会得到神的恩宠。

**Q. 26) Swami! We are here in Your presence because of Your Infinite Grace and Mercy. Your Blessings have brought us all here. We bask in the sunshine of bliss bestowed on us by Your Divine *darshan*, *sparshan* and *sambhashan*. Do we still need merit from past lives and the *samskaras*?**

**Bhagawan:** The present state of bliss and the merit from past lives are both essential and they should go together. They are closely interrelated. Take this example. Here the soil is sandy. When there are heavy rains, water sinks into the soil or gets absorbed in the soil. The same is the situation with you at present. Therefore, devotion doesn't remain steady. But, suppose there is a flow of river water, what happens when it rains? Water will flow with greater vigour than before. Similarly, your present blessed opportunity of being with Me is like rainwater. If you have good *samskaras* from your past life like the water flow of a river, the blissful state you are experiencing now will continue with more vigour.

God's Grace is like a shower of rain. Your merit from the past will enable you to contain it. So, I tell you often to retain the good luck, the opportunity, and the privilege given to you. You draw water out of the well in a bucket. But you have to pick up the bucket full of water yourself. On the other hand, if you drop it in the middle, what happens? You can't collect water, can you? However, there is one important thing. If you love God intensely, you can achieve anything. As human effort increases, God's Grace also lends strength and intensity to the effort, which ultimately leads man to success.

问-26) 斯瓦米！因为祢无限的恩宠和慈悲，我们来到祢的跟前。祢的赐福把我们带到这里。得睹祢的圣容（**Darsan**），得到祢的触抚（**Sparsan**）及得闻祢的声音（**Sambhasan**），我们就像沐浴在至福的阳光里。我们还需要前世的功德及自我改造的愿力（**Samskara**）吗？

**薄伽梵：**当今的至福情况与前世的功德一样重要，而它们应该相辅相承，相伴而来。它们彼此息息相关。就拿这个例子来说吧！这里的土地含沙量高，大雨过后，雨水浸入土中，被土吸收。你目前的情况也是如此，因此你的虔诚不怎么稳定。但假如有一条河潺潺流过，又逢大雨滂沱，这时河水会起什么变化？水位高涨，水流湍急。同理，你现在有这个福气的机缘跟我在一起，就像是雨水。如果你拥有前世带来的愿力（**Samskara**），就像一条河流的畅然流通，那你现在所体验的至福境界，其水势就更加汹涌了。

神的恩宠就像是一场大雨，你前世的功德助你把雨水盛起来。所以我常常提醒你，要珍惜你所得来的福气、机缘及恩典。你用桶子从井里取水，但你必须自己打满了水才拿起来。假如桶子在半途掉下，你还能拿到水吗？不管怎样，有一件事情你必须牢牢记住，那就是：如果你很爱神，你就能成就一切。神的恩宠随着人的努力的加强而加强，最后引领他达致成功。

## **CHAPTER 2**

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### **TRENDS IN SOCIETY**

## **第二章**

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### **社会的趋势**

**Q.27) Swami! Man is not behaving in the way expected of him. He is losing his very human nature. How should he transform himself at this juncture? How about society, if he remains like this?**

**Bhagawan:** You do not know that you are using certain words without knowing their meaning. If you understand the words that you utter, you will notice that they are self-explanatory and convey their meaning in unambiguous terms. What is the meaning of this word *manava*, man? ‘Ma’ means maya or illusion; ‘na’, ‘daati’ (Telugu) or crossing over; ‘va’, *vartincu* (Telugu) or to conduct oneself. In other words, ‘*manava*’ means ‘the one who crosses maya and conducts himself accordingly’ and definitely not one who is enslaved by *maya*. It can also be interpreted in another way. The word ‘*manava*’ means, ‘ma’, which means ‘not’, and ‘*nava*’, which means ‘new’. Thus ‘*manava*’ means ‘not new’. Man had many births earlier and the present one is ‘not new’.

Man is also called *narah* (Sanskrit). ‘Na’ means ‘not’, and ‘rah’ means ‘perishable’. Thus, *narah* means ‘not perishable’. Obviously, the one, which is imperishable, is eternal that is, immortal, or *atma*, Truth. There is another word *vanara* (Sanskrit) denoting a ‘monkey’. ‘Va’ denotes *vala* or tail. So ‘*nara*’ should be viewed as man without *vala* or tail.

Man is *saksara*: ‘sa’, divine and *aksara*, undiminshable or permanent. Thus, *saksara* is one who is undiminshable, permanent or eternal, *Atma*. He, who has the awareness of such *Atma*, is *saksara*. But alas! Man today is behaving as *raksasa*, demon. Man is expected to have *dama*, control of senses, but he is full of *mada*, pride and conceit. So, when we understand the meaning of these words, we shall know that man or *vyakti*, the individual, should exhibit and express the quality of *Atma*, which he truly is.

问-27) 斯瓦米！人正做他不该做的事。他正丧失他的真实人性。在这当口，他应该怎样改造自己呢？如果他不作出改变，这社会又会变成什么样子呢？

**薄伽梵：**你在不知不觉间会用一些你并不了解其意义的字眼。如果你了解你所说的话，你会注意到这些话都是不释自明的，并以明确的术语来传达的。*Manava* 人，这个字的意义是什么？‘Ma’意谓 *Maya* 即虚幻，‘Na’是‘nati’（泰卢固语），‘Va’是 *vartincu*（泰卢固语），换句话说，‘*manava*’的意思是‘一个超越虚幻并据之而行者’，他当然不是一个被 *Maya*（虚幻）所桎梏的人。*Manava* 也有另一种解释，‘ma’是不，‘nava’是新，*manava* 就是‘不是新的’的意思。人有许多前世，今世并不是新的。

人也被称为 *narah*（梵文）。Na 意谓‘不’，rah 意谓‘朽坏’，因此 *narah* 意谓‘不朽坏’。明显地，不朽坏的必是永恒的也就是阿特玛（*atma* 自性、纯灵），真理。梵文还有一个字 *vanara*，指的是猴子。Va 指 *vala*，即尾巴，所以，*nara* 应该是指没有 *vala*（尾巴）的人。

人是 *Saksara*: Sa, 神圣的而 *aksara*, 不可消减的或持久的。因此，*saksara* 就是不可消灭、持久或永恒的那一个，也就是阿特玛。对阿特玛有觉知的人才是 *saksara*（真人）。但天啊！人今天却活得像一个 *raksasa*（罗刹即恶魔）。人应该有 *dama*，即：控制感官的能力，但他反而充满着 *mada*，即：骄傲和欺诈。所以，如果我们了解这些字眼的意义，我们就会明白人或 *vyakti*，个人应该展现阿特玛的德性才是，其实他就是阿特玛（*Atma* 自性、纯灵、真我）。

A community or a group of individuals makes a society. A single *vrksa*, tree cannot make a *vana*, forest. A single *grha*, house cannot make a *grama*, village. What is the meaning of *samaja*, or society? *Sama*, which means ‘equality or equanimity’, ‘*ja*’, is ‘born out of’. Thus *samaja*, is that which maintains equality and equanimity. What are needed for ideal society? They are *samaikyata*, unity; *samagrata*, coordination; *samarasa*, integration; *saubhratrata*, fraternity; and *samanata*, equality. These are the features of an ideal society.

We hear people saying that society should change. However, in my opinion, it is wrong. If the individual changes, society will automatically change. A small example: A father presented a map of India to his young son. The boy, by mistake, tore it to pieces and was reprimanded by his father. After some time, the son brought the map intact. When asked by the father how he could do it, the boy replied that on the reverse side of the map there was the picture of a man. He said the only thing he did was to correctly assemble the torn pieces of the man to make it into the original picture. Then the original map formed itself automatically.

Thus, when individuals reform, society will automatically get reformed. Every person should know that the happiness of the individual depends on that of society. Man's welfare, progress and prosperity depend on society. This truth must be fully understood by everyone. For example, when there is a fire in the neighbourhood, you make an attempt to extinguish it. Why? If you do not, your house will not be safe. When all the other houses in the neighbourhood are burnt down by the fire, your house too will be burnt. When there are epidemics like cholera, you will be extra careful; otherwise, you will also become one of the victims. Similar is the relationship between an individual and the society he lives in.

社会是由许多个人组成的。单一的 *vrksa* 树，不能构成一个 *vana* 森林。一间 *grha* 屋子，不能构成一个 *grama* 村庄。*samaja* 社会，是什么意思？*sama* 是平等和安宁，*ja* 是所由生，因此，*samaja* 指的就是维持平等和安宁的体制。建立理想社会需要什么条件？需要 *samaikyata* 团结、*samagrata* 协调、*samarasa* 整合、*saubhratrata* 友爱及 *samanata* 平等。这些都是一个理想社会的要点。

我们听人说，社会应该改革。我认为这是错的。应该改革的是个人，个人改革，社会就跟着改革。举个小例子：一个父亲把一张印度地图给小儿子看。小儿子错把地图给撕破了并受到父亲的谴责。过了一些时候，儿子把一张完好无损的地图拿回来。父亲问他如何把地图修好。儿子答说：“在地图的反面有一个人像，只要把人像拼好，地图就恢复原状了。

因此，如果个人改造，社会自然改造。人人都应该明白，个人的幸福全靠社会的幸福来决定。人的福利、进步和昌盛全靠社会。这是人人都必须明白的真相。例如：当邻居有火患时，你想法子要把火给扑灭。为什么？因为你怕你的房子会被波及。如果所有邻居的房屋被烧毁，你的房子当然不能幸免。当传染病，如霍乱等猖獗时，你就得格外小心，否则你也是会被感染的。个人与社会的关系就是这样。

**Q.28) Swami! Maybe due to the impact of the Age of Kali, we don't find in these days, any understanding among the members of a family. Instead, we find differences in many families, even conflicts, complexes, competitions; and sometimes matters become so bad as to drag a family to the courts. Please suggest a way out of this sad plight, Swami!**

**Bhagawan:** In this world though diversity is apparent, there is an inherent unity. Multiplicity may be patent; but the underlying unity is latent. The whole of nature shows both these aspects.

Take the earth; it is not the same throughout. There are hills, mountains, and valleys. However, in our experience we clearly visualise unity. Are the five fingers of the same hand identical? No. Similarly, the members of one and the same family are not alike or uniform. They are not stereotypes. All the same, there cannot be any valid reason for the absence of fraternity, unity, and love among the members of the family.

A good example from our epics may be cited in this context. You analyse Siva *samsaram* 'the family of our Lord Siva'. Siva has Ganga water over his head, and fire on his forehead between the two eyes. He is, therefore, *Trinetra* or 'the three-eyed God'. 'Water' and 'Fire' are also opposed to each other in their nature and don't coexist. Siva is *pannagadhara*, *nagabhusana* for He has venomous serpents around His neck. The vehicle of his elder son, Lord Subrahmanya, is a peacock. Snakes and peacocks are enemies. The vehicle of Goddess Parvati, consort of Siva, is a lion; she is *simhavahini*. The very face of Siva's second son is that of an elephant. Ganesh is called Gajanana for this reason. An elephant can't even dream of the sight of a lion. Parvati has all the jewels, but Her Lord, Siva is *digambara*, naked, *bhasma bhusitanga* with

问-28) 斯瓦米！也许是受到伽利期的冲击吧！我们现今看不到在一个家庭的成员间有任何的谅解，反而看到许多家庭存有差异，甚至是冲突、闹情绪、竞争而有时还使事情恶化到对簿公堂。斯瓦米，就这悲剧，请予以开示。

**薄伽梵：**在这世上，分殊虽很明显，但天赋的一体性也一样存在。多样性或许很显著但基本的一体性却是潜伏的。整个大自然展现这两种层面。

就地球来说吧！它的每一部份并非完全一致，有高山，有深谷，然而，在我们的经验里，我们清楚看到一体性。一只手的五个手指一样长吗？当然不。同样，同一家庭的成员也各不相同，他们不是铅版印刷的，而如果在同一家庭的成员之间缺乏兄弟情、一体性和爱，那也是没有什么适当的理由可以加以解释的。

在这方面，我们或许可以举出史诗里面的一个好例子。你不妨分析 Siva *samsaram*（湿婆的家庭）。湿婆（Siva）头上有 Ganga 水，而额头，介于两眉之间，有火。因此他是 *Trinetra* 即三眼神。水和火在本质上是相容的。湿婆是 *pannagadhara*, *nagabhusana* 因为在他颈上绕有一条毒蛇。他的长子苏伯拉曼尼亚（Subrahmanya）以一只孔雀作为交通工具。蛇与孔雀是势不两立的。湿婆的妻子，波哩婆提（Parvati）女神的交通工具是狮子。她叫 *Simhavahini*（译注：Simha 狮子，Vahini 骑）。湿婆的第二个儿子是象头神，他有着象的脸。Ganesh（甘尼斯）之所以被称为 Gajanana（象脸）就是这个原因。一只象是不能想像一只狮子的看法的。波哩婆提（Parvati）拥有一切珠宝但她的主，湿婆（Siva）则是

vibhuti smeared all over the body, and surrounded by *bhutas* or devils.. Though Siva's family is full of opposites and contradictions, there is integration, coordination, harmony and unity.

Similarly, in your families, the members may differ from each other, yet you should be able to live in perfect harmony like Siva's family. This is the lesson that over the ages Lord Siva has been teaching the world.

**Q.29) Swami! Today the whole world is strife torn. We hear of racial discrimination, class conflict, bloodshed, war, and so on. Kindly give some message to the present day world.**

**Bhagawan:** Today we have many intellectuals who find diversity in unity. There are only a few who notice unity in diversity. This is the reason for the present day troubles, turmoil, conflicts, wars, and so on in the world. *Manava*, man is behaving like a *danava*, demon. So we find violent, demonic, bestial, and inhuman tendencies among people. The moment man recognises and experiences unity in diversity, peace, comfort, safety, security, and happiness are ensured.

The composition of human blood is the same all over the world; everybody breathes oxygen. All tread the same ground. Hunger is one, be that of a rich man who may dine in a five star hotel or of a beggar who appeases his hunger with mere starch. Thirst is one and the same, be that of a rich man who will have a cool drink or of a poor man who drinks tap water in the street. Both feel happy in moments of joy and both grieve in times of difficulties.

一个 *digambara*, 赤裸裸 一无所有者, *bhasma bhusitanga* 只有圣粉沾满全身并为 *bhutas* 恶魔, 所包围。湿婆的家庭虽充满敌对和矛盾, 但却不乏统合、协调、和谐及团结。

同样, 在你的家庭里, 成员彼此不相似, 有不同的想法但也应该像湿婆的家庭一样和谐共处。这就是湿婆世代代给世人的教诲。

问-29) 斯瓦米! 今天整个世界四分五裂。我们听到种族歧视、阶级斗争、流血事件、战争等等。请祢针对世界目前的情境予以开示吧!

**薄伽梵:** 今天, 在单一中寻求分殊的知识份子比比皆是, 只有少数人在分殊中看到单一。这就是今天麻烦、动乱、冲突、战争等等的起因。*Manava* 人, 简直就成了 *danava* 恶魔。所以, 我们才会在世人之中看到暴力的、邪魔的、兽性的和不人道的性向。只有在人认知和体验分殊中的单一之后, 他才能获得平和、舒适、安全和幸福。

全人类血液的成份没有两样。大家只吸入氧气, 大家脚踏同样的土地。饥饿不分贫富, 富者到五星级酒店饱食一顿, 而贫者则以淀粉填满肚子, 对解除饥饿是一样的。口渴亦然, 有钱的人以冷饮解渴, 没钱的人则喝街边的自来水止渴。两者一样, 因满足而快乐, 因匮乏而痛苦。

The human body is composed of the five elements: earth, water, air, fire, and space. The body is inert. We breathe air into it. There is also fire within, keeping the body warm and helping us in digesting food. There is space within accommodating all parts of the human body. There is plenty of water in the body. So the five elements outside are also inside you. Everyone has them in the same proportion. All that you have is also present in everybody else. Then, why do you stretch your hand begging from everyone? What for? What is it that you don't have which the other man has? Basically nothing! This is the philosophy of unity in diversity. This unity is divinity.

The experience of this sort of spiritual unity is liberation, whereas the feeling of multiplicity, plurality and diversity is bondage, dualism, and attachment.

*Flowers are many, but worship is one,  
Cows are many, but milk is one,  
Jewels are many, but gold is one,  
Paths are many, but the goal is one,  
Stars are many, but the sky is one,  
Beings are many, but breath is one,  
Names and forms are many, but God is one.*

This is oneness or unity. Yarn is multiple, but when interwoven, it becomes a piece of cloth. This is how you should find out and experience unity in order to realise divinity. People fight in the name of religion. What a shame it is! No religion tells you to speak lies, to harm or kill others or do any such things. All religions lay emphasis on love, brotherhood, sacrifice, peace, truth, and so on. So, it is ridiculous to fight in the name of religion. In fact, *matulu mancivainamatamedi ceddadi*, (Telugu) 'if your mind is good, which religion is bad'?

人身由五大元素组成，即：土、水、气、火、空。肉身是呆滞的。我们吸入空气，体内有火，维系身体的温暖并帮助消化食物。身体的各个部份之内有足够的‘空’间。体内也有足够的水。所以，在体外的五大元素也存在于你的体内而人人都有同等的比例。凡你所有的，人人都有。那么，你为什么还要伸手向人乞讨呢？何必呢！什么是你所没有而他人拥有的？基本上，没有这样的东西。这就是‘分殊中的单一’的哲理。这‘一’是圣灵。

这种‘性灵一体性’的体验就是超脱，而多元性、多样化和分殊则是桎梏、对立、执着。

花卉众多，膜拜是一  
牛只众多，牛奶是一  
首饰众多，黄金是一  
途径众多，目标是一  
星星众多，天空是一  
生物众多，呼吸是一  
名相众多，上帝是一

这是‘一’或一体性。纱是多体，编织后，它成为一块布料。这是你应该探讨和体验的一体性以便认知圣灵。人们为宗教之名而斗争。多可耻啊！没有一个宗教要你撒谎，要你伤害他人或置他人于死地。所有宗教都弘扬爱、兄弟情、牺牲、和平、真理等。那么，为宗教之名而争不是很荒谬吗？其实，*matulu maneivaina matamedi ceddadi*（泰卢固文），如果你心念善良，有那一个宗教是坏的？

There is only one religion, the religion of love. To have differences based on language or race is bad. It is a sign of narrow mindedness. There is only one language, the language of the heart. It is very mean to have differences on grounds of caste. You are not born with a signboard indicating your caste. What is the caste of the air? To which caste does water belong? What is the caste of fire and earth? Therefore, there is only one caste, the caste of humanity. Wars are fought in the name of God. Don't you know that there aren't many Gods? God is one without a second. You may call Him by any name. There is one God who is Omnipresent.

*Ekam sat viprah bahudha vadanti*, 'Truth is one, but interpreted in many ways by scholars'. There are no differences in divinity. With *cittasuddhi*, purity of heart, you can experience the principle of unity or oneness, which is the path to divinity. First, develop purity. That helps you to achieve unity and attain Divinity.

**Q. 30) Swami! In reality, the entire human race is one and the same, its basic core being divinity. Why then do we not react in the same way? Why do we think and act differently?**

**Bhagawan:** Humanity may be one, but people act in different ways. No two are alike. This is the law of nature. Thought, words and actions depend on time and circumstances. Here is an example. A tender fruit is sour in its taste; an unripe fruit is astringent, while a ripe fruit is sweet. All the three are the stages of the same fruit, aren't they! It is sour, then astringent and finally sweet. How does it happen? Why? The change of taste is due to the passage of time. No one has filled the ripe fruit with sugar. So, I say "*yetti matiyo, atti gati; yetti sthithio, atti sampatti*" (Telugu verse). 'As is the mind, so is the destiny; as is the position, so is the affluence.'

宗教只有一种，那就是‘爱’的宗教。基于语言或种族而引起的歧视是不好的。这是狭隘心胸的标志。语言只有一种，那就是‘心’的语言。因种姓而引起的歧视是卑鄙的。你在诞生时并没有标明种姓的招牌。空气属于那一个种姓？水的种姓是什么？而火和土又是什么？因此，种姓只有一种，那就是‘人’的种姓。战争因神之名而起，殊不知神只有一个，没有第二个。你可以用任何名字去称呼祂。神只有一个，祂无所不在。

*Ekam sat viprah bahudha vadanti*，真理是一个，但学者以不同的方式去阐释它。在灵性之内，一切无别。有了 *Cittasuddhi* 纯净的心，你可以体验到一体性，即‘一’的原则，这原则是导向超凡入圣的途径。首先，要培育纯净的心，这会助你彻悟一体性而达致神。

**问-30) 斯瓦米！整个人类实际上是一个也是同样的族群而其基本核心就是神性，那么，为什么我们不能一视同仁呢？为什么我们有分别心呢？**

**薄伽梵：**人类虽只有一种，但行为各异，没有两个人是完全一样的。这是自然的一种规律。意、言、行视时间、情况而定。举个例子：刚结的水果有酸味，未熟的水果有涩味而成熟的水果则有甜味。这是水果的三个阶段，不是吗？由酸而涩，最后由涩而甜。这是怎么发生的呢？原因何在？味道的改变在于时间。没有人在熟的水果内加入糖份。所以，我说，“*yetti matiyo, atti gati; yetti sthithio, atti sampatti*”（泰卢固诗）。什么样的 *Matti* 心念，就有什么样的 *gati* 命运；什么样的 *sthithi* 地位，就有什么样的 *sampatti* 影响力。

In human life, there are three important aspects, 'doing', body; 'thinking', mind; 'being', Atma. Body desires, mind thinks and *atma* experiences. You should have broadmindedness. You should never be narrow-minded. When examination results are published, why don't you feel happy that so many have passed the examinations? If in the spirit of a large heart, you look for your result, you will definitely find your number in the newspaper along with those of other candidates. It is but narrow-mindedness if you look only for your own number unmindful of others.

Another example: Suppose you feel happy that in a group photo everyone has figured nicely. If you then look at your own figure, you will be known to be broadminded.

Human life is a combination of three attributes, *trigunas*. The three work in perfect union as the three wings of a fan. Just as a chutney is made of tamarind, salt and chillies well ground, so also human life has *trigunas*, well mixed. You also must have known *pan*, which Indians chew. It has three ingredients, betel leaf, betel nut and lime, of green, brown and white colours respectively. When the ingredients of three different colours are chewed, you get the red colour.

Similarly, in human life all the three *gunas* are intermixed. But spiritually, basically and fundamentally, the core of the human being is *sat*, 'being', *cit*, 'awareness' and *ananda*, 'bliss'. *Sat* and *cit* together confer *ananda*.

An example: Here are two separate things, water and sugar. When you mix the two it is neither sugar nor water, but syrup. So also water is *sat*, sugar is *cit*, forming the syrup *ananda*.

在人的生命中有三大重要的层面：‘作为’靠肉身；‘思想’靠心念；‘存有’靠阿特玛。‘肉身’去欲望，‘心念’去思想而‘阿特玛’去体验。你应该心胸宽大，决不应该心胸狭小。当考试放榜时，很多人榜上有名，而你为什么不感到快乐？如果你有宽大的胸怀，你除了在榜上找自己的名字，你也乐见其他考生的名字与你的并列。只有心胸狭小的人才寻找自己的名字而对其他考生的名字却不屑一顾。

另一个例子：假设在一张团体照中，你先看每一个人照得很好，精神奕奕，神情十足，你感到无比欢欣，然后你才看看你自己的样貌，这才是心胸宽大。

人的生命是三种属性（*trigunas* 三德）的组合。三种属性合作无间，就像风扇的三个叶片。印度有一种叫 *chutney*（擦尼）的甜酸调味品，它是由罗望子果实、盐巴和辣椒均匀搅拌而成；人的生命亦然，是由三大属性适当搅拌而成的。你也一定听说过印度人咀嚼的 *pan*（用菱叶制成的开胃生津的咀嚼物）。它含有三种构成要素，菱叶、槟榔和石灰，分别属于绿色、褐色和白色三种不同颜色。当这三种不同颜色的配料被咀嚼时，你得到红色。

同理，在人的生命中，三种属性（*gunas*）是互相融合的，但在灵性上、根本上和基础上，人类的核心是 *sat*‘存有’，*cit*‘觉知’及 *ananda*‘至福’。*sat*（存有）和 *cit*（觉知）合起来就提供 *ananda*（至福）了。

举个例子：这里有两种分开的物质，水和糖。当二者混合时，它就不是糖也不是水了而是糖浆。那么同样地，水是 *sat*，糖

The triune *trigunas* (three attributes) and the basic nature of *sat*, *cit*, and *ananda* mixed with *deha*, ‘body’, *manas* ‘mind’ and *buddhi* ‘intellect’, interacting with *pravrtti*, ‘the external world’ lead to *anekatva* ‘diversity or multiplicity or plurality’.

**Q. 31) Swami! We hear the words, *rajaniti* and *rajakiyam*. Are these, in fact, one and the same? How should we name what we see around us?**

**Bhagawan:** *Rajaniti* and *rajakiyam* can never be the same. Look at *Rajayoga*. Among the *yogas*, the one most highly revered which stands king-like is given that name. Similarly, the very greatest among moral codes, equal in status to a king among men, is called *rajaniti*. The king of animals is the lion, you know. *Rajaniti* is conjoined with *Satya*, bound by *Dharma*, and confers all welfare. What you have today are not *rajaniti* or *rajakiyam* political strategies, at all, but *rajakayyams* – battles royal, born of malice, envy, and hatred. All these are *kayyams*, bitter fights. Therefore, they are *rajakiyams*.

**Q. 32) Swami! We have people of varied temperaments, views, ideas, outlooks, ambitions and interests. Conflict becomes inevitable. Each one wants things to happen in their own way. What should we do then?**

**Bhagawan:** *Munde munde matirbhinna*, heads vary. No two people look alike: no two think in the same way. It is quite natural that ideas differ. Each one feels that he is correct. But you should maintain the spirit of unity, equality and equanimity.

是 *cit*, 而形成的糖浆是 *ananda*。那三合一的 *trigunas* (三种属性) 与 *sat* (存有)、*chit* (觉知) 和 *ananda* (至福) 这三种基本素质混合于 *deha* (身体)、*mana* (心念) 和 *buddhi* (菩提或觉) 之后而与 *pravrtti* (外在世界) 互动以致产生 *anekatva* (分殊或多样化或众多)。

问-31) 斯瓦米！我们听到“*rajaniti*”和“*rajakiyam*”这两个字。它们是一体和同一的吗？对周围的一切，我们应该如何命名呢？

薄伽梵：“*Rajaniti*”与“*rajakiyam*”不可能是一样的。就先看“*Rajayoga*”吧！在所有 *Yoga* (瑜伽) 中，最受人尊敬如帝王者才有这称号。同样，品德最崇高而受人尊敬如帝王者才被称为“*rajaniti*” (译注: *raja* 王, *niti* 德行)。如你所知，兽中之王是狮子。“*Rajaniti*” (王德) 与真理 (*Satya*) 结合，受正义 (*Dharma*) 规范并赐予一切福利。我们今天所拥有的完全不是‘*Rajaniti*’ (王德) 也不是‘*rajakiyam*’ (王道) 而是‘*rajakayyam*’ (王战)，产生自诽谤、妒忌和憎恨。凡这一些都是 *kayyam* (残酷的斗争)，故被称为‘*rajakayyam*’

问-32) 斯瓦米！人有不同的个性、见解、观念、意见、志愿和兴趣。冲突成为不可避免之事。人人都期盼事事如意。那么，我们该何去何从呢？

薄伽梵: *Munde munde matirbhinna*, 人的头各异。没有两个人是相似的，没有两个人的想法是一致的。意见不同是自然之事。人人都觉得他是对的。即便如此，你还是应该坚持一体、平等与平和的精神。

A small example: Once upon a time all the five fingers of the palm started claiming superiority over one another. First, the little finger said to the others, "Look! As you do *namaskar*, I come first. Therefore, I am important." The ring finger then said, "What! Don't you know my value? Costly diamond and gold rings are worn round me!" Then, the middle finger said, "Very funny! What are you talking about? I am ready to wear costly rings. Why not? Some do that way also. Further, don't you see me, who am taller than all of you? Isn't that enough to say that I am superior to all of you?" The forefinger started saying, "If you want to direct anybody, I come first. People show me to direct people. Further, even to warn or caution others, I come first. Don't you see this?" Then, last but not the least, the thumb smiling said, "I have been watching so long all that is happening! Unless I join, even if the four of you stand united, you cannot function. While eating anything, can you manage without me? Why go to that extent? When you shoot an arrow, I have to pull the string backwards with force. Else, the arrow will never go far. So mine is the highest position among us."

This is how we find people staking their claims for superiority over one other. You should always be ready to receive the good from anybody. You should work in cooperation and harmony with one another. No one should feel superior to anyone. Otherwise, because of the domination of one over another, groups, factions, rivalries, controversies and conflicts arise. As a result, the spirit of love totally vanishes from the scene. Unless all the five fingers join, you cannot do anything, you see! Society can never progress if there is no cooperation, integration and unity among its members.

举个小例子：有一回，一个手掌的五只手指都自称比其他四只优越。首先，小手指对其他手指说：“瞧！当你们执行 *namaskar*（合掌顶礼）时，我带头。所以我很重要。”无名指然后说：“什么！你不知道我的重要吗？珍贵的钻石和金戒指都套在我身上。”中指听了，于是说：“奇怪啦！你们在胡扯些什么？我随时都可以戴上名贵戒指。有何不可？也有人这么做。再者，你们不是看到了吗？我比你们任何一个都长得高啊！这不就说明了我比你们优越吗？”食指忍不住开始说话了：“说到指使他人，我可占优先了。人们要我来指引他人。同时，就连警告和提醒他人，也派我上阵。你们看到了吧？”最后，拇指笑着说：“我一直在观察你们的争辩。其实，除非有我参加，否则，即便你们四人联手，也不能有所作为。进食时，没有我，你们行吗？为什么谈到那么远呢？当你射箭时，我必须用力把弦拉向后面，不然箭就射不远。所以，我才是第一。”

这就是人们自称比他人优越的情况。你们应该随时接受他人的优点。你们应该和谐共处，彼此合作。任何人都不应该有优越感，要不然，由于一个受到另一个的支配，结党、对抗、纷争、矛盾便会产生，致使爱的精神完全消失。除非五个手指联合起来，否则你什么也做不了。如果社会成员不团结合作，社会也决不能进步。

**Q.33) Swami! When we say, 'men and women are equal', why then do we find differences and discrimination between the two sexes?**

**Bhagawan:** Physically, men and women are different. But spiritually, i.e., from the *atmic* point of view, both are equal. In fact, God is the only male while all others are females. The *deham*, body, is also called *puram*, dwelling place. It is the principle of *atma* that works from top to bottom. You know, colleges for women celebrate anniversary functions during which they present cultural items like a play. Here, girls play all the different roles like those of a soldier, a minister, a king, and so on.

Similarly, all but God are women in this world. A similar thing happened in the life of Mira, the great devotee of Lord Krishna. She was stopped at the main entrance of a Krishna temple at Brindavan, and was told that women were not permitted to enter a temple of God. Then Mira replied, "Oh! Is that so! Where are men here? I find only women. God is the only male person."

However, from the worldly point of view, for the division of work, men and women are different from each other. Everything and everyone is Divine. Even though it is your own body, you don't put slippers or footwear on the head or hands. Functionally, all the parts of the body are different from each other, though they may belong to the same person. So also physically and functionally, men and women are separate entities, though spiritually they are one and the same.

问-33) 斯瓦米！当我们主张男女平等时，为什么两性间还有不平等和歧视呢？

**薄伽梵：**在体力上，男女是有差别的，但在灵性上，也就是基于灵的观点来看，两性是平等的。其实，神是唯一的男性，其他都是女性。*deham* 身体，也被称为 *puram* 寓所。从上到下，一切无不由阿特玛（*atma* 纯灵）原则操作。如你所知，女子学院在庆祝校庆时，呈献各种文娱节目，如戏剧等。在剧里，女生扮演各种不同角色，如士兵、大臣、国王等等。

同样，在这世上，除神之外，都是女性。同样的事情发生在基士拿的伟大信徒，米拉（Mira）的一生中。她在平达弯（Brindavan）的基士拿精舍大门前被挡驾，不准进入。他们告诉她说，女人不准进入神的庙宇。于是米拉回答：“哦！是这样的吗？这里有男人吗？我只看到统统都是女人，只有神是男人。”

然而，从世俗的角度来看，在分配工作时，男女固然有别。无物非神圣，无人非神圣。虽然是你自己的身体，但你也不会把拖鞋或鞋子放在头上或手上吧！在机能上，身体的各个部分，彼此有异，纵使它们同属一个人。那么一样地，在肉体 and 机能上，男女是分开的实体，纵使在灵性上他们是一体也是同样的。

**Q. 34) Swami! We hear many funny statements in present day society. People speak about the Women's Liberation Movement. Some say that women have not been given their due place since times immemorial. They complain that there has always been discrimination on grounds of gender, and women have never been given a fair deal. Women now fight for equal rights with men. We pray to you to describe to us the role of women in our society?**

**Bhagawan:** This is not true, spiritually speaking. There is a physical difference, but Atma or the spirit is one. However, each one has to discharge the duties expected of him or her. In a social order, man and woman are like the two hands, the two eyes, and the two feet. One is the positive, while the other is the negative for the current to flow and operate.

Lord Siva is called *ardhanaris'vara*, androgynous God (half of His body being that of a woman) to explain this unity. Man and woman are like matter and energy. A woman is described as *adis'akti*, *paras'akti* Supreme Power, Infinite Power.

You also notice in the history of Bharat ( India ) the place given to women. Many of them are known today for their sacrifice, wisdom, devotion, and many of them could give better and sane advice to their husbands. Characters like Savitri, Mandodari, Sita, Anasuya, Tara, Damayanti, Madalasa, and Draupadi are very well known. Draupadi served her five husbands most faithfully, never said 'no' to whatever work was assigned to her, and led a life of contentment. When there was a debate between Adi Sankara and Mandanamisra, it was the wife of Mandanamisra, Ubhaya Bharati, who played the role of a judge and pronounced Adi Sankara winner at the end.

问-34) 斯瓦米！在现代社会里，我们听到不少奇怪的言论。人们谈论妇女解放运动。有人说妇女从来就不被平等对待，得享她们应有的地位。他们申诉，基于性别，妇女一直被歧视，也没有获得公平的待遇。妇女现今为女权而斗争。我们请祢说一说，在我们社会里妇女所扮演的角色。

**薄伽梵：**就灵性而言，这是不确实的。生理有差异但阿特玛（Atma 自性）是一个。然而，不论男女，人人都必须履行他应尽的职责。在社会秩序上，男女两性有如两只手，两只眼和两条腿。一个是正极，另一个是负极以便接上而使电流流通和操作。

主湿婆（Shiva）被称为 *ardhanaris'vara*，两性兼具的神（他的一半身体为女性）以阐释一体性。男性和女性就像是物质和能量。女性被称为 *adis'akti paras'akti*，无上力量，无限力量。

你也知道在印度历史上女性所拥有的地位。今天，我们知道在历史里有很多女性以牺牲、智慧、虔诚见称，而很多女性也能给予丈夫更好、更理性的规劝。妇女如娑维德利（Savitri）、曼多达利（Mandodari）、悉多（Sita）、阿那苏雅（Anasuya）、达拉（Tara）、达玛阎蒂（Damayanti）、玛达拉莎（Madalasa）和黑公主（Draupadi）的完美人格和气质都是家喻户晓的。黑公主服侍她五个丈夫最为忠诚，对任何指派给她的任务从不说个‘不’字，并过着知足的生活。当阿迪商竭罗（Adi Sankara）与曼达那米斯拉（Mandanamisra）辩论时，就是曼达那米斯拉的妻子，乌巴雅婆罗蒂（Ubhaya Bharati）扮演仲裁的角色而宣布阿迪商竭罗获得最后胜利。

In ancient times, Gargi and Maitreyi were known for their outstanding scholarship and spiritual excellence. In recent times, have you not heard of the role played by the mother of Emperor Sivaji and of Gandhi, the Father of the Nation, in moulding their character and personality? They learnt lessons of life in the lap of their mothers! It was due to the love and inspiration of Kausalya and Sita towards their respective sons, Lord Rama and the twins Lava and Kusa, that the latter could earn undying reputation and stand till today as ideals to the entire world.

In our daily prayers we say *matr devo bhava*, 'Mother is God'. Don't you see the names of women come first and those of men next, in compounds like Sita-Rama, Gauri-Sankar, Lakshmi-Narayana and so on? In the past, there never was an instance of women being humiliated, neglected or treated with disrespect. Don't you hear words like 'motherland', 'mother tongue' that speak highly of women?

The *Bhagavad Gita* refers to seven types of power enjoyed by women as a matter of right. She has quite a few titles that underscore her contribution to the family and her special role. A housewife is called *illalu*, the one who takes care of the house or *illu*. She is described as *sahadharma carini*, the one who guides her husband along the path of Dharma or righteousness. She is praised as *grhalaksmi*, the very embodiment of the wealth, peace and prosperity of the family. She is called *ardhangi*, representing a half of man, the better half.

Woman stands for patience, sacrifice, forbearance, respect, humility and obedience, the qualities, which are usually missing among men. A woman is prepared to die for her child or husband. She slogs and struggles for the progress and the well being of the family. She is the backbone of the country. She is the light and the delight of the family.

在古代，卡吉（Gargi）和弥勒伊（Maitreyi）以丰富的学识和优越的修行见称。在近代，你不是听说过国王湿婆吉（Sivaji）的母亲与国父甘地（Gandhi）的母亲是如何塑造和培育他们的高尚人格和气质吗？他们在母亲的怀抱里学习人生的道理。由于桥萨厘雅（Kausalya）和悉多（Sita）给予她们的儿子以无限的爱和鼓励，致使主罗摩（Rama，桥萨厘雅之子，悉多之夫）及孪生兄弟罗婆和俱舍（Lava, Kusa，悉多之子）名垂千古而直到今天仍然是整个世界的典范。

我们在日常的祈祷中，念 *matr devo bhava*，母亲是神。你不是知道吗？当男女的名字合在一起称呼时，女性的名字在先而男性的则居后，如悉多 – 罗摩（Sita – Rama）、高莉 – 商竭罗（Gauri-Sankar）、勒斯米 – 那罗延娜（Lakshmi – Narayana）等等。在过去，从来没有女性被污辱、忽视或不敬的例子。你不是听过这样的字眼如‘母国’（祖国）、‘母语’等等的吗？

《薄伽梵歌》谈到女性享有的七大权力。女性有几个头衔来凸显她对家庭的贡献及她特殊的角色。一个家庭主妇被尊称为 *illalu*，照顾 *illu*（家庭）的人。她被描述为 *sahadharma carini*，引导丈夫沿循正义之道迈进者。她被赞美为 *grhalaksmi*，家庭的富足、和平和昌盛的化身。她被呼唤为 *ardhangi*，代表半个男性，更好的一半。

女性代表耐心、牺牲、容忍、尊敬、谦虚和服从，这些素质通常在男性中是找不到的。一个女人随时会为自己的孩子或丈夫牺牲自己的生命。她为家庭的发展和福祉而努力奋斗。她是国家的主干。她是家庭的亮光和欢乐的源头。

**Q. 35) Swami! A change is very much needed in every field of our activity. Almost all walks of public life are nowadays polluted, disgusting and disappointing. How is change to be brought about?**

**Bhagawan:** Truly speaking, villagers who are unlettered, innocent and rustic are living in greater peace and cooperation, in more intimate relationships, and mutual love than the so called urban, sophisticated, educated, and seemingly cultured people. The latter are full of ego and jealousy.

To bring about a change, they need to work for it. They must put in enough sincere effort to overcome qualities like egoism, pride, jealousy, and hatred. Butter is, no doubt, very soft; but in order to make *ghee* out of it, you must heat it. Similarly, for any change, you have to work for it.

You should, first of all, listen to all good things from good people. This listening, *s'ravana* is the first step. It is not enough if you simply listen. You should remember, recall, recollect, and recapitulate the good things you have listened to. This is called *manana*. The third thing is to practice what you have listened and learnt. This is called *nidhidhyasa*. Take a small example. First, your food must be cooked in the kitchen. Then it has to be brought and kept on the dining table and served. It is then that you eat it. Further, the food that you eat must be digested, assimilated, and the nourishment supplied to different parts of your body. Is it not so? Similarly, *s'ravana*, listening is like cooking; *manana*, remembering is the same as food kept on the table; whereas *nidhidhyasa*, practicing what is heard is like eating and digesting.

问-35) 斯瓦米！在我们的每一个活动邻域里，改变是非常需要的。几乎所有阶层的生活都是污染的、令人厌恶的和令人失望的。怎么带来改变呢？

**薄伽梵：**说真的，目不识丁、天真无邪和单纯朴实的乡下人反而生活得比那些圆滑世故、受过教育和看来非常有涵养的所谓城市人更加平和、更加合作及更加亲切和关爱。城市人充满自我和妒忌。

如要改变，他们非努力不可。他们必须诚心做出努力去克服自我、自大、妒忌和憎恨等恶质。奶油无疑是柔软的，但为了从中取得净奶油，你必须把奶油加热。同样，任何改变都必须付出代价。

首先，你必须听取好人的一切好东西。这听闻，*s'ravana*，是第一步。仅只听闻还是不够的，你应该记取、回味、重温 and 总结你听到的一切好东西。这叫做 *manana*（记取），是为第二步。第三步就是把你所听到的和学到的付诸实行。这叫做 *nidhidhyasa*（实行）。举个例子：首先，你在厨房把食物煮熟，然后拿到餐桌上进食。你吃下的食物必须消化、吸收然后把营养提供给身体各个部分。不是这样吗？同样，*s'ravana* 听闻，就像是烹饪，*manana* 记取，就如餐桌上的食物而 *nidhidhyasa*，实行所听到的，就等于是进食和消化。

**Q. 36) Swami! We are always in a hurry. We have to rush to so many places to catch up and to keep pace with time and work. In this type of fast life, is it possible to be spiritual? Can we hurry here in the spiritual field too?**

**Bhagawan:** Today, many of the diseases are due to the three factors very common among you: hurry, worry, and hurry. Haste makes waste, waste makes worry. So, don't be in a hurry. Patience is very important and essential. In my previous body as Shirdi, I laid emphasis on *sraddha* and *saburi*, sincerity and patience.

It is very common to find people running to catch a train or a bus to go to office, and so on. You wait for any length of time standing in long queues in front of cinema theatres. But here, you begin to look at your wrist watches wondering why Swami has not yet come out for *darshan*! So, you must be patient enough to enjoy real bliss. For anything to happen, there is a proper time, preordained, predetermined, and designed by God. You know Arjuna had to wait till his 74th year in order to listen to the Bhagavad Gita, the Song Celestial, from Krishna, although both of them were moving together for years very intimately. Similarly, you too should wait. You should not feel, "What is this! Why is Swami not talking to me?" At the right time, I will do the appropriate thing for you. See, how a fruit falls down on the ground soon after it is ripe detaching itself from the tree! You will have to wait till the time is ripe for you. You can't and shouldn't be in a hurry in the spiritual field.

**问-36) 斯瓦米！我们总是生活在紧张之中，每天必须跟时间竞赛，赶几个场地并在预定时间完成任务。在这种忙忙碌碌、紧张快速的生活步调中，我们还可能修道吗？在灵修领域里也可以有这种紧张、快速的步调吗？**

**薄伽梵：**今天，很多疾病都起自三大共同的因素，那就是紧张、焦虑和咖喱。紧张造成浪费，浪费造成焦虑，所以不要紧张，不要仓促行事。耐心是重要和必需的。我在前一世以舍地（Shirdi）化身时，曾强调 *sraddha*（虔诚）和 *saburi*（耐心）的重要性。

我们常看到人们赶搭火车或公车上上班，这是司空见惯的事。你可以在戏院门口排长龙，等再长的时间也不抱怨，但在此，你却老是看表，心里老念着斯瓦米怎么还不出来。所以，要享受真正的至福，你就得有足够的耐心。任何事情的发生都有它一定的时间，都是神预先安排的、预先注定的及筹划的。你可知道阿周那（Arjuna）必须等到七十四岁才听到基士拿（Krishna）的《薄伽梵歌》，这天上美妙的圣歌，尽管他们交情深笃，交往密切。同样，你也应该等待。你不应该有这样的念头：“为什么斯瓦米不跟我说话？”在适当的时机，我会为你做适当的事情。你看啊！果实不是在成熟的时候才从树上掉下来吗？你必须等到时机成熟。你不能也不应该在灵性领域里仓促行事；这等事是急不来的。

**Q. 37) Swami! The growing trend today is to earn more and more money. Ego and pride are growing beyond control. Would you kindly give us the solution for this trend?**

**Bhagawan:** The earth revolves round the sun. So also, man today is revolving round money. In fact, money provides only comfort and conveniences. There are many things that money cannot do.

‘With money you can have delicious food in a five star hotel,  
But how about your appetite?  
You can buy a beautiful bed,  
But can you buy sleep?  
You can have the latest, costliest medicines,  
But can you with your money extend the life of a dying man?’

You think money makes many things, but it is not so; it leads you on to vices. People have two important resources: ‘Head’ and ‘Heart’. Head carries with it responsibility. It has all the knowledge of *pravrtti*, the external world, but heart stands for *nivrtti*, right internal awakening. Values like sacrifice, truth, charity, love, compassion, come out of the heart. All that you find outside is only ‘art’, but ‘heart’ is inside. Don’t be carried away by the outer ‘art’.

The breeze you get from a number of electric fans is nothing compared to natural breeze. Tank water, river water, and lake water can never equal rain water. God is infinite. Where does man stand in front of Him? Why are you egoistic and proud? What for? Mountains may be of high altitude. But, water from the mountain top flows only downward. Similarly, you may be a great scholar or occupy a good position. If you are proud and egoistic, your fall is

问-37) 斯瓦米！今天，大家拼命赚钱已成了一种日益扩大的趋势。自我和骄傲已到了难以控制的地步。对这样的趋势可有补救的方法？

薄伽梵：地球绕着太阳运转而人则绕着金钱运转。其实，金钱只能提供舒适与方便而已。金钱并非万能，很多事情不是金钱能办得到的。

‘有了钱你可到五星级饭店享用山珍海错，  
但是，你的胃口是如何呢？  
你可以购买一张美丽的床，  
但是，你买得到睡眠吗？  
你可以得到最新、最昂贵的药品，  
但是，你能用钱来延长一个垂死的生命吗？’

你认为钱做很多事情，但事实并非如此，它反而是罪恶的渊藪，把你带到罪恶的道路上去。人有两大重要的资源，即‘头’和‘心’。头带有责任，它装有 *pravrtti* 外在世界的所有知识，但心则代表 *nivrtti* 内在的觉醒。人性价值如牺牲、真理、慈善、博爱、怜悯等都发自心。你在外所看到的仅是‘art’（艺），但‘heart’（心）则在内。不要被外在的‘art’（艺）所迷惑。

电风扇提供的风是不能与自然吹来的风相比的。槽里的水，河里的水与湖里的水决不能与雨水等同。神是无极的，在祂的面前，人又有多少份量？你为什么自我和自大？为了什么？山虽高但山上的水只往下流。同样，你也许学问渊博或位高权重，但如果你自私傲慢，那你的坠下就不远了。火光向上升起。那么一样地，知识之火也会把你提升到顶峰。说实在的，

near. Light travels upward. So also, the fire of knowledge takes you to the heights. In fact, modern man is much worse than cats and dogs. When they are sick they do not eat anything, they fast or starve. However, man is for a feast even in times of sickness. He never 'fasts'; He only likes 'feasts'. Therefore he falls sick frequently.

The cycle of creation goes by the three attributes or *Gunas*: *tamas*, inertia, *rajas*, passion, and *sattva*, piety represented by the triune, Brahma, Creator; Vishnu, Sustainer; and Siva, Annihilator. Among the eighty-four lakhs of species, the human being is very special. He is blessed by God, his Creator, with mind and intellect. But man has become so egoistic and proud that he even doubts, questions, and denies God, his Creator. This is the significance of the episode of Mohini Bhasmasura in our epics.

There was one demon king by name Bhasmasura. He did penance and pleased Lord Siva. He prayed to Siva to grant him a boon that would give him the power to turn anybody into ashes the moment he lays his hands on his head. Siva granted the boon. Thus, intoxicated with this new found power, Bhasmasura began laying his hand indiscriminately on the heads of all those persons he found near him. Naturally, according to the boon he got from God, they died and were burnt to ashes. He became so horrible, and highly egoistic that he decided to place his hand even on the head of Siva, the very giver of the boon. Then Lord Vishnu took the form of a beautiful dancer Mohini, and started dancing in front of Bhasmasura who, excited by her enchanting beauty, also started dancing along with her. In the course of gestures and postures, Mohini suddenly put Her hand on Her head and Bhasmasura did the same thing. The moment he placed his hand on his head, he died. So, by denying God, man is ruining himself.

现代人远比不上猫和狗。当猫狗生病时，它们不进食而人在生病时还是大快朵颐，饱食一顿。他从不‘fasts’（禁食）。他只喜欢‘feasts’（筵席）。因此，他经常受到疾病的侵袭。

万物的循环依据三德（*Gunas*），即：翳质（*tamas* 或惯性）、激质（*rajas* 或动性）和纯质（*sattva* 或潜在力），分别由三位一体的梵天（*Brahma*）创造者，毗纽天（*Vishnu*）维系者，及自在天（*Siva* 湿婆）消毁者，所代表。在八百四十万种类属中，人是最特别的。他得到他的创造主，神，的赐福，给予他心和智。但人已变得那么自我和自大乃至怀疑、质问和否定他的创造主，神。这就是我们的叙事诗中的一段有关莫希尼（*Mohini*）与巴斯玛苏拉（*Bhasmasura*）的故事情节的真正意义。

从前有一个魔王，名叫巴斯玛苏拉（*Bhasmasura*），他忏悔、苦修并取悦湿婆。他祈求湿婆给他法力，只要他把手放在任何人的头上，那个人就立即化为灰烬。湿婆赐给他这个法力。陶醉在这刚获得的法力之中，巴斯玛苏拉得意忘形，不分青红皂白地把手放在那些走近他的人的头上以试其法。当然，靠着神所恩赐的法力，这些人都会被烧成灰烬。他变得那么邪恶、那么可怕和那么自私，以致连恩赐他法力的湿婆，他也想一试。那时，主毗湿奴（*Vishnu*）化身为一个美丽的舞者莫希尼（*Mohini*），并献舞给巴斯玛苏拉。巴斯玛苏拉被她的美色所迷，于是与她共舞。在展现各种舞姿的当儿，莫希尼突然把她的手放在头上，而巴斯玛苏拉也如法炮制。当他把手放自己的头上时，他立即被烧死。所以说，否定神者，自取灭亡。

Modern man is like Bhasmasura. He harms the person who helps him. Whatever is said, thought, and done by him is full of selfishness. He has lost the value of fundamental discrimination, which is applicable to all and beneficial to everyone. He lacks divine qualities like truth, peace and love. This is the flaw. He lacks divine qualities and possesses demonic qualities like jealousy, pride, and hatred. He 'kills' knowledge; he has to 'skill' his knowledge to maintain balance. This is the reason for all his troubles. He removes the letter 'S' that stands for 'Sai' from the word 'skill' and loses balance. Ego, avarice, jealousy, and such bad qualities are due to our *ahara*, *vihara*, and *samparka*: food, company, and interaction. When you control and discipline yourself, you will find the solution.

**Q. 38) Swami! In an organisation where we have to interact with people, most often we come across people criticizing and blaming each other. This is very frustrating, and divides people into groups. Sincere persons become frustrated because of uncharitable criticism. It looks like character assassination and mud slinging. How are we to take this evil prevalent everywhere?**

**Bhagawan:** It is a sin to criticize others. It is a sign of weakness and inferiority complex. You shouldn't criticize or hate anyone. In fact, no one has any authority to criticize others. To tackle this, first of all, one should put a question to oneself: "Who is being criticized?" Then, you don't feel upset any longer. Why? If the criticism applies to your body, you don't need to feel bad because the body is temporary and ephemeral. You should be indifferent to your own body, which lands you in many difficulties and problems. The other man is doing service to you by criticizing your body. You should be thankful to him for doing so on your behalf.

现代人就像是巴斯玛苏拉，他伤害帮助他的人。凡他所说的、所想的和所做的无不充满着私心。他丧失了基本辨识的价值，而这基本辨识价值是适用于也有利于每一个人的。他缺乏真理、和平与爱等的神圣素质。这就是瑕疵。他缺少神圣素质但却拥有妒忌、自大和憎恨等邪恶品质。他‘kills’（屠杀）他的知识，其实他必须‘skills’（善用）他的知识以维持安定与平衡才对。这是他招惹所有麻烦的原因。他把代表‘Sai’的‘S’从‘skill’中拿掉，而成了‘Kill’字并因此而失去安定与平衡。自我、贪婪、妒忌以及其他这样的恶质都是因 *ahara*（食物）、*vihara*（友伴）及 *samparka*（互为影响、互动）而起的。如果你控制和约束自己，问题就能解决了。

**问-38) 斯瓦米！在一个组织里，我们必须与人交往、互动而经常也看到互相指责、批评、怪罪等事情发生。这确实是令人沮丧的并且导致派系的形成。诚实的人往往因受到无理的批判而感到无奈和沮丧。这看来简直就是破坏、毁谤和中伤。我们要如何应付这处处泛滥的邪恶呢？**

**薄伽梵：** 恶意批评他人是一项罪行。这是懦弱与自卑的一个讯号。你不应该批评或憎恨任何人。事实上，没有人拥有批评他人的特权。要处理这问题，首先，你应该自问：“谁被批评？”然后你就不再感到困扰了。原因何在？如果批评加之于你的肉身，你不必难过，因为肉身是短暂的、乍停即逝的。你应该不在乎你的肉身，它给你带来许多困扰和问题。那批评你肉身的人不就是在为你服务吗？你应该好好地谢他才对。

Is it then, the spirit or *atma* that is criticized? This is not possible because the same soul or *atma* is present in the critic also. *Atma* is Self, the same in all. Then, who is the critic and who is criticized? It all amounts to the criticism of one's own self. Ego and jealousy are the root causes that provoke a person to criticize others.

You have put another question. You want to know how you should react to criticism against you. A small example: Suppose you receive a registered letter. If you don't want to accept it, you can refuse to take delivery. The registered letter will then go back to the sender. Will it not? Similarly, criticism against you is a registered letter. Don't acknowledge and receive it. Refuse it, so that the same registered letter of criticism will go back to the sender, the critic himself. If anyone speaks loudly and belligerently against you in public, it is all lost in the air or in your vicinity. If anybody accuses you secretly, it goes to the accuser himself.

What I feel is that one has to be judged by one's merits and not by one's faults. I ask you repeatedly to seek out your own faults and others' merits. If you enquire deeply, you will notice that personal criticism is nothing but the 'reflection of the inner being'. You spot the bad in the outside world, because of the bad in you. There is nothing that you can find outside yourself. Duryodhana was asked to go in search of a good man. He returned saying that he had found none. If you want to know any good person existing in this world, it is yourself only. Dharmaja was asked to go round and bring a bad person. He returned saying that there was none who was bad other than himself. This is the difference in the attitude of two persons with different views of life. As is your vision, so appears the creation. As is the colour of the glasses you wear, so is the colour of the world you see. If you are aware of this truth, you will never criticize anybody.

话又说回来，难道批评的是灵或阿特玛不成？这是不可能的，因为同样的灵或阿特玛也存在于批评者之内。阿特玛是自性，同样的自性存在于人人之内。那么，谁是批评者而谁又是被批评者？任何批评完全等于对他自己的自性的批评。自私和妒忌是刺激一个人去批评他人的主因。

你已提出另一个问题。你想知道你应该对你受到的批评作出什么反应。举个例子：假设有人寄一封挂号信给你。如果你不想接收，你可以拒绝，不要签收。那么挂号信就会退回给寄出者。不是吗？同样，你受到的批评就是一封寄给你的挂号信，不要签收，那么，同样的批评挂号信就会退回给寄出者，即批评者自己。如果有人在大庭广众之下以恶劣的口吻向你嚷叫，这声音会在空中或你周围消失。如果有人暗地里责骂你，这责骂就会回归到责骂者的身上。

我认为，判断一个人必须以其优点而不是缺点来下定论。我一再地要你找出自己的缺点及他人的优点。如你作深一层的探讨，你会发现人身批评不是别的，仅是“内在存有的反映”而已。你看到外在世界的恶，那是由于你内在的恶在作怪。在你之外，你是不能找到任何东西的。难敌（Duryodhana）接到旨令去寻求一个好人，他回来说他找不到。如果你想知道世上可有好人，那只有你自己了。法子（Dharmaja 译注：即坚战，阿周那的大哥）刚接到旨令去寻求一个坏人，他回来说，除了他本人之外，找不到任何一个坏人。不同的人生观就有不同的态度。你的视觉是什么，天地万物就是什么。你戴的镜片是什么颜色，你看到的世界就是什么颜色。明乎此，你就决不会批评他人了。

*Sarva jiva namaskarah kes'avam prati gacchati*, 'whomsoever you respect and revere, it amounts to reverence unto God'. Since God is in everyone, if you respect anyone, it means, you respect God. Similarly, *sarva jiva tiraskarah kes'avam prati gacchati*, 'whomsoever you hate, it amounts to hatred of the Divine Himself'. If you deeply look into the eyes of the man standing in front of you, you see your own reflection. Therefore, he is not a separate person but your own reflection.

There is only one without the second, i.e., God who is present in all. When you point out your forefinger at the mistakes of another man, three fingers of yours are turned towards you, reminding you of your own mistakes. If you understand this, you won't criticize anybody or blame anybody. God gives and forgives. I often tell you, past is past and it is beyond recovery. Hence, be careful hereafter.

**Q. 39) Swami! As we think of the way in which our life is going, we find it confusing and disheartening. We also doubt if it is going in the right direction or not. You are our only refuge. Kindly guide us.**

**Bhagawan:** You know *mrdangam*, the South Indian musical instrument, which like a drum, has to be beaten on both the sides as you play. Your life is like a rat caught in that *mrdangam*. If the *mrdangam* is beaten on one side, the rat runs to the other side, and vice versa, as there is no way out for it. Similarly, having been fed up with this world, you think of God. When God tests you, you again drift towards the world. Your movement between the world and God is like that of the rat. This is not the proper way.

*Sarva deva namaskarah kes'avam prati gacchati*, 不论尊敬的是什么人都等于尊敬神。由于神寓于人人之内，如果你尊敬任何人，这不就意味着你尊敬神了吗！同理，*sarva jiva tiraskarah kes'avam prati gacchati*，不论你恨谁，这等于你在恨神。如果你深深地注视站在你面前的人的眼睛，你会看到你自己的映像，因此，他不是一个分开的个体而是你自己的反映。

只有一个而没有第二个的是神。祂寓于人人之内。当你用食指指着他人的错误时，你其他三个手指却指向你自己，提醒你自己的错误。如果你了解这一点，你就不会批评或责怪任何人了。神施与和宽恕。我常常告诉你，往者已矣，不可挽回，来者可追，务必小心。

**问-39) 斯瓦米！想到我们的生活方式，我们不禁感到困惑和沮丧。我们也怀疑这是不是正确的方向。祢是我们唯一的庇护者，指引我们吧！**

**薄伽梵：**你可知道印度有一种叫 *mrdangam* 的乐器，它像一个鼓，必须两面敲击。你的生命就像一只被困在 *mrdangam* 内的老鼠。如果你敲击这一面，老鼠就跑到那一面，反之亦然，因为它没有其他的路可跑。同样，你对这世界感到厌倦之后，你转向神；当神考验你时，你又漂流到世界去。你在神与世界之间飘荡，就像那只老鼠一样。这不是正确的态度。

A small example: Two students competed with each other in a tournament of eating bananas. One student wanted to eat the outer skin of every fruit first so that he could finish eating the soft pulp part next. The other student planned to eat the soft part first and the skin next. Accordingly, they started eating.

The first student having eaten the outer skin of every fruit first had his belly full of that stuff and he could not eat any sweet pulp. So he was defeated, and suffered from stomach ache and indigestion. The second student ate a belly full of the pulp of every fruit, and hence couldn't eat the skin of the fruits. So, he too lost in the competition. All the same, he remained healthy.

Similar is the case with those people who are after worldly desires and sensual pleasures. They will have to end their lives in misery finding no cure for *bhavaroga*, the ailment of worldly attachment. This is equal to the condition of the first student who ate only the outer skin of the banana first in the tournament. But those who think of God are like the second student who ate the soft pulp. They grow stronger in divine life.

Life should start from the point of *dasoham*, 'I am your servant'. Fill its middle with the relentless enquiry, *koham*, "Who am I?" End it with full awareness of the identity of the individual self with God '*soham*', 'I am God'. This is the correct way of life.

Man should realise that the happiness and peace he essentially needs are not present in this mundane world. A simple example: A person went to a hotel. The waiter asked him, "What shall I serve you?" The person said, "I want *idli* and *sambar*".

举个例子：两个学生比赛吃香蕉。一个学生想先吃每根香蕉的外皮，然后才吃下柔软的果肉；另一个学生则计划先吃下柔软的果肉才吃外皮。于是，两人凭自己的想法开始比赛。

第一个学生把每根香蕉的外皮吃下之后，肚子填满了外皮，再也吃不下甜美的果肉，所以他输了，并引起肚痛和消化不良的病症。第二个学生吃下了果肉，而吃不下果皮，他也输了，但他没事，保持健康。

那些追逐世俗欲望和感官快乐的人，他们的例子类似，因找不到对治 *bhavaroga*，世俗执著之病的疗方而在痛苦之中走完他们的人生旅程。这完全和第一个学生在比赛吃香蕉时，先吃外皮的情况一样。但那些想念着神的人就像是吃柔软果肉的第二个学生，他们会在灵性生活中成长、茁壮。

人生应该从 *dasoham* “我是你的仆人”，之点出发。在中途不断地灌入 *koham* “我是谁”的质问，并以 *soham* “我是神”的这种明心见性的正觉来结束人生的旅程。这是正确的生活方式。

人应该明白，他所需要的幸福和安宁不在于这俗世之中。举个简单的例子：有一个人到酒店去。酒店的侍应生问他：“先生，你要些什么？”那人说：“我要 *idli* 和 *sambar*”。

Then the bearer, taken by great surprise, said, "What Sir! Have you not seen the board hanging over there! This is a military non-vegetarian hotel, Sir!" Likewise, how can you expect items like *Palav*, *Biriyani* and chicken in an Udupi Brahmin vegetarian hotel?

In the same manner, there is a board attached to this world, *anityam asukham lokam*, meaning "This world is temporary and full of misery." How then do you expect peace and happiness in this world? That is why in the Bhagavad Gita, Lord Krishna says, *mam bhajasva*, meaning, 'Think of Me, or worship Me, or be immersed in Me, or surrender to Me'. You should lead your life in full knowledge of these facts.

**Q. 40) Swami! How should we conduct ourselves socially? What are social norms?**

**Bhagawan:** You should forget two things: the help you have given to others and the harm others have done to you. Moreover, you should remember two things: the help that others have given to you and the harm you have done to others. Then there will be no ego, pride, jealousy, envy, hatred, and other evil tendencies in you.

You should also note another important thing. However small a fault or mistake there is in you, take it as something big. At the same time, when you notice a big mistake in others, you should consider it as a very small one. Take your own goodness as tiny and that of others as mighty. This attitude helps you to correct yourself, improve yourself, and enables you to forgive and forget the lapses of others.

侍应生感到惊讶地说：“什么！先生，你没看到挂在墙壁上的牌子吗？这是一家军人的非素食酒店阿！”同样地，你怎么能够在一家乌迪比婆罗门素食餐馆点叫如 *Palav*、*Biriyani* 和鸡肉等荤食呢？

同理，在这世上也挂着一个通告牌子，写着 *anityam asukham lokam* “这世界是短暂的也是充满痛苦的。”你怎能期盼世界有安宁和幸福呢？在《薄伽梵歌》里，基士拿之所以说，‘*mambhajasva*’（念着我或膜拜我或与我融合为一或降服于我）就是这个原因。你应该在完全彻悟这些道理的情况下生活。

**问-40) 斯瓦米！我们应该有什么样的社会行为？社会的标准是什么？**

**薄伽梵：**你应该忘掉两件事：你给予他人的帮助及他人给你造成的伤害。再者，你也应该记取两件事：他人给予你的帮助及你给他人造成的伤害。做到这一点，自我、自大、妒忌、羡慕、憎恨及其他邪恶习性就不会在你之内产生了。

你也应该注意另一个事项，那就是：不论你的过失或错误多小，你都应该认之为重大的而同时，当你看到他人犯了大错时，你就应该视之为微不足道的小错。要小看自己的善而重视他人的善。这种态度助你改正自己、提升自己并使你宽恕和忘掉他人所犯下的差错。

But, what happens today is quite the opposite. Everyone magnifies his own goodness and minimises that of others, considers his own Himalayan blunders as small as an anthill, while he gives Himalayan magnitude even to the smallest mistakes of others. This is the cause of all conflicts and infighting.

There are still two more extreme categories of people. Some of them portray their lapses as merits, project their mistakes as right things, and try to focus on their virtues, which are actually missing in them. Then, there is the last category of people who are even worse than demons. These are the people who attribute faults, mistakes, and defects to others, which are all false, and totally ignore their merits. Correct your own mistakes first. Judge others by their merits and not by their faults. Seek out your own faults and others' merits.

**Q. 41) Swami! Many people feel that they are too busy to have rest. How, then, is one to take rest?**

**Bhagawan:** Change of work is rest. You should never be idle. You should not be lazy. Laziness is rust and dust that ultimately bursts. But work is rest and best. If you are tired of a particular piece of work, change to another. Change of work is rest.

然而，今天，事情适得其反。人人放大自己的善而缩小他人的善，认自己如喜马拉雅山般的大错为蚁丘般的小错，而把他人的小错视如喜马拉雅山这么高。这就是明争暗斗的起因。

另外还有两种极端的人。一种人是在描绘自己的缺点为优点，扭曲自己的错误为正确并想尽办法来凸显自己的德行，而这些德行都是他们所不具备的。另一种人则比妖魔更为可恶，他们把所有的过错、缺失或缺陷都推到别人身上，而所有这些过失和缺陷都是虚假的、捏造的。他们完全无视于他人的优点。要先改正自己的过失，要以他人的优点而不是缺点来判断他人。要找出自己的缺点和他人的优点。

**问-41) 斯瓦米！很多人都觉得他们没有时间休息。那么，我们要如何去争取休息呢？**

**薄伽梵：**换工作就是休息。你不应该闲着无事，你不应该偷懒。懒是锈而最终就尘封了，但工作是休息也是善莫大焉。如果你对某种特别的工作感到厌倦，那就换另一件工作吧！更换工作就是休息。

**Q. 42) Swami! We worry a lot. Sometimes we fall sick also due to worry. What is worry? Please tell us how not to worry?**

**Bhagawan:** In my opinion, there is nothing like worry. If you enquire in depth, you will know that there is no worry at all in this world. It is merely psychological. Worry is mentally created fear. That is all! Nothing more! It is all your imagination.

At times you feel guilty. So, you worry remembering your past, which is beyond recovery. By no effort can you recover it. Past is past. Then, why worry about the past? Is there any sense in it? You may worry about the future. This is also useless in my opinion. Why? Because the future is uncertain, anything may happen. Who knows? The future is unknown. Why, then, should you worry about the future? What do you gain by that?

Understand clearly that everything is in the present. It is not simple present, it is omnipresent. How? In the present lie the results of the past. The present is the foundation of the future. The seed of today is out of the tree you grew yesterday, and it will germinate and grow into a tree tomorrow. So, worry is useless. Hence, never worry about anything.

**Q. 43) Swami! Nowadays many educated people waste their time, money and energy in towns and cities. Bhagawan, we are eager to know your views on this subject.**

**Bhagawan:** "Time is God". In your prayers you say, *kalaya namah, kalakalaya namah, kalatitaya namah*, and so on. Time is divine. You should not waste time. It is a sin to waste or misuse time.

**问-42) 斯瓦米！我们太多牵挂，因牵挂而生病。什么是牵挂呢？告诉我们如何才能不牵挂？**

**薄伽梵：**依我看来，牵挂这回事是不存在的。如果你作深一层的探讨，你会明白世上根本没有牵挂这等事情。牵挂仅是心理作用。牵挂是心理造成的恐惧，仅此而已！这完全是你的想像。

有时，你感到愧疚，于是，你回忆起不可挽回的过去而牵肠挂肚，但却无济于事。往者已矣，来者可追，那么为什么要担心过去呢？这又有什么意义呢？你或许担心未来。这在我看来，也是无济于事的。为什么？因为未来是不定的、未知的，任何事物都可能发生。谁知道呢？未来是未知数，那么，你为什么担心未来呢？担心有帮助吗？

要清楚地了解一切在现在，这不是单纯的现在而是全现全在。这是怎么回事呢？在‘现在’之中，埋藏着‘过去’的果。‘现在’是‘未来’的基础。今天的种子是昨天成长的树结下的而它又会发芽和成长为明天的树。所以，担心和牵挂是没有用的，千万不要为任何事情牵肠挂肚，忧心忡忡！

**问-43) 斯瓦米！今天，许多知识分子都愿意消耗他们的时间、金钱和精力在繁华的都市里。薄伽梵，我们都很想知道祢在这方面的意见。**

**薄伽梵：**“时间是神”。在祈祷中，你说，*Kalaya namah, Kalakalaya namah, Kalatitaya namah*，等等。时间是神圣的。

Everybody must follow time. God is the master of time. Time waste is life waste. Haste makes waste, waste makes worry, so do not be in a hurry. We should perform good actions and thus spend our time in a sacred way. Youth and a river will never flow backwards. When you pass the stage of youth, it will not come back. The river water flowing forward will never retreat. Therefore, you should consider time a very precious commodity.

You have also pointed out that money is wasted by many educated people. This is very bad. Waste of money is evil. You should not misuse money. Remember always, much money makes many more wrong things. Much money leads you into bad habits. You should spend money on welfare programmes.

You should express gratitude to society, which has been responsible for your present status, by spending money on service activities. You should sacrifice for the poor and needy. *Na karmana na prajaya dhanena, tyagenaike amrtatva manasuh.* 'You attain *moksha* or liberation only by sacrifice. No action, no offspring, no possession or property ever equals sacrifice.'

In the human body, blood should always circulate. Similarly, money should circulate in society. It should not stagnate in the hands of a few persons. If blood does not circulate, there develops on the body a boil or a tumour. If you run short of money, it is difficult to manage things. At the same time, too much money spoils you. It should be like your shoes that fit your feet exactly. If the shoes are loose, you cannot walk; if they are tight, then also you find it tough to walk freely. Your shoes should always be of the exact size of your feet.

你不应该浪费时间。糟蹋和滥用时间是一项罪过。人人都必须与时并进。神是时间的主宰。浪费时间就是浪费生命。仓促造成浪费，浪费造成担忧，所以，切莫仓促行事。我们应该众善奉行并且把时间用在圣洁的途径上。青春和流水一样，绝对不会倒流。青春一过，永不回头。因此，切切要视时间为极其可贵的日用品啊！

你也已经指出很多知识分子都浪费金钱。浪费金钱是不智之举。浪费金钱是邪恶的行为。你不应该滥用金钱。要常记得，更多的金钱会带来更多的过错。太多的钱会陷你于不良的习性之中。你应该把钱用在社会福利上。

社会造就了你，你应该多做服务工作以回馈社会。你应该济贫救困，为贫困者作出牺牲。*Na karmana na prajaya dhanena, tyagenaike amrtatva manasuh.* 唯牺牲带来超脱。其他一切行动、子孙、资产和拥有物都不能和牺牲相提并论。

在人体之内，血液一直在循环不息，同样，在社会上，金钱也应该循环不息才对。金钱不应该停滞在少数人的手里。如果血液不流通，身体就会长出肿疱或肿瘤。如果你缺钱，办起事来就困难重重而太多的钱又会使你变坏。这就像是鞋子，大小必须恰到好处；太宽，不能走，太窄，又寸步难行。你一定要穿合适的鞋子。

So also, money should neither be too little nor too much for you. Bear in mind what I tell repeatedly and caution you. Money comes and goes, but morality comes and grows.

Morality consists of proper utilisation of energy and other resources. You should not waste energy in any form. You should not waste water. Do not waste food; *annam brahma*, 'Food is God'. You can eat till your hunger is appeased. There is nothing wrong in it. There are many who are starving. There are many who do not have enough food to eat. What is the prayer you say before you take your food?

*brahmarpanam brahma havih  
brahmagnau brahman a hutam,  
brahmaiva tena gantavyam,  
brahmakarma samadhina.  
aham vaisvanaro bhutva  
praninam dehamas'ritah,  
pranapana samayuktah  
pacamyannam caturvidham.*

"Oh God! You are in the form of Vaisvanara. You verily digest and assimilate the food that I eat. I offer the food that I eat. I offer the food to You. You alone supply its essence to all parts of my body". This is the meaning of the prayer that you say before you take your food. Therefore, you should not waste food. It is a sin to waste it.

I want you to place a ceiling on your desires. This is possible only if you decide and pledge not to waste time, money, food and energy. All the five elements of nature - earth, water, air, fire, and space are divine. You should be highly reverential and grateful to these five. Always consider them divine.

同样，金钱也是如此，过犹不及。要牢牢记住，我一再地重复和提醒你的话，钱来而有所往，德至则有所长。

道德包括能量和其他资源的适当利用。不论在什么方式下；你都不应该浪费能源、你不应该浪费水、你不应该浪费食物，*annam brahma*，食物是神。你可以吃到饱，这无可厚非。很多人在饥饿边缘上挣扎，没有足够的粮食。在进食前，你是怎么祈祷的？

*brahmarpanam brahma havir  
brahmagnau brahmana hutam  
brahmaiva tena gantavyam  
brahma karma samadhina  
aham vaisvanaro bhutva  
praninam dehamas'ritah  
pranapana samayuktah  
pachamyannam chatur vidham*

“主啊！祢寓于 Vaisvanara（所有人类，一切众生）之中。祢确实消化和吸收我吃下的食物。我供奉我要吃的食物。是祢也只有祢提供食物的精华到我身体的各个部分。”这就是你在进食前所念的祷文的意思。因此，你不应该糟蹋食物。糟蹋食物是项罪行。

我要你抑制你的欲望而只有在你决定并发誓不浪费时间、金钱、食物和能源的情况下，你才能做得到。所有五大元素，土、水、气、火和空，都是神圣的。你对这五大元素，应该抱着尊敬和感恩之心，总要认为它们是神圣的。

**Q. 44) Swami! When we are not happy with the type of education and the money we receive, is it right to feel that they are useless? Should we give up these two? What is the way out?**

**Bhagawan:** It is not correct. In this world, nothing is useless. Everything depends on your mind. Your thoughts and counter thoughts are responsible for all that you feel, say, and do. God created this world for the benefit and the betterment of humankind. Use, abuse, and misuse depend on your mind. Therefore, you go through certain experiences and the corresponding results.

In fact, in education there is nothing wrong, for *prajnanam brahma*, 'Knowledge is God'. So education can't be defective. When your mind is pure, your education confers wisdom and spiritual awakening on you. But a polluted mind makes use of education for its selfish gains. Hence, education being the constant, its utility depends on the nature of the mind. This is true of money as well.

A sacred mind prompts you to sacrifice: But a polluted mind makes you waste money by taking to vices. It makes you a slave to all sorts of bad habits. Ultimately you lose your good name. Here also money being constant, its utility depends on the mind. Therefore, it is necessary to keep your mind pure, sacred, Godward, and full of selfless divine love. This process is *sadhana*, spiritual endeavour.

Body attachment, doubts, jealousy, hatred, ego, and selfishness pollute the mind, and lead one to the total ruin of life. Therefore, these evil tendencies must be got rid of forthwith and your mind must be filled with love instead. Thus, your education and money are well utilised. They would prompt you to undertake service activities enabling you ultimately to experience Divinity within yourself.

**问-44) 斯瓦米！如果对教育制度和自己所领得的金钱感到不满意，我们是否可以认为教育和金钱都是无用的呢？我们应该舍弃这两样东西吗？有什么对策？**

**薄伽梵：**这是不对的。世上没有无用之物，一切全看你的心念而定。你的思想和反思想必须对你所感觉的、所说的和所做的一切负责。神为世人的福祉而创造这个世界。是利用、滥用和误用就全看你的心念了。因此，你经历某些体验及相应的结果。

其实，在教育上，那是没有什么不对的，因为 *Prajnanam Brahma*（译注：*Prajnanam* 般若，*Brahma* 梵天），圆常大觉是神。所以，教育本身不可能是不好的。如果你的心念纯净，你的教育就授予智慧和悟性给你。但一个污染的心念就会利用教育来达致自私的目的。因此，教育是不变的，而其可用性就看心念的本质了。金钱也是这样。

一个圣洁的心念使你做出牺牲，但一个污染的心念则使你耽于恶习而浪费金钱。它使你成为各种恶习的奴隶，最终，导致你身败名裂。在此，金钱同样也是不变的，其用处就看你的心念来决定。因为保持心念的纯净、圣洁、虔诚，并充满无私的圣爱是所必须的。这过程就是 *sadhana*，圣灵修持。

肉身执着、怀疑、嫉妒、憎恨、自我和自私污染心念，并导致生命的完全毁灭。职是之故，这些邪恶的性向务必立即从你的心中拔除并转而把爱灌注于其内。这样，你的教育和金钱就得到善加利用了，从而促使你从事服务活动，最终你在你内在体验到神。

**Q. 45) Swami! Our country, Bharat, is famous politically for its secular constitution. But, political parties interpret "secularism" in a variety of ways. Some offer distorted comments. I pray for your clarification.**

**Bhagawan:** "Secularism" does not mean atheism. A secular nation is not the land of *Hiranayakasipu* (the demon who desisted all from thinking of God), but one where each citizen follows his *dharma*, propagates and professes it freely without criticising other people's faiths and *dharma*s under any circumstances. *Sanatana dharma* does refer to the "secular". Sri Krishna remarks:

*Svadharme nidhanam s'reyah  
paradharma bhayavahah.*

In other words, you should follow *svadharma* and not *paradharma*. But, there is a subtle point here. *Svadharma* does not mean the *dharma*s relating to one's caste, stage in life, or profession, as you imagine. *Svadharma* is *Atmadharma*, the *dharma* based on *Atma*-consciousness, and *paradharma* is *Anatmadharma* based on non-*atma* (devoid of the spirit) that is, which relates to body consciousness.

**Q. 46) Swami! Today a number of international organisations are striving for peace. It looks as though the guiding principles of these organisations are not focused properly. How then is peace to be achieved?**

**Bhagawan:** Their approach is defective. Where is peace? Peace is within you. You are the embodiment of peace. Peace is not to be found in the world outside. What lies outside is not peace, but

问-45) 斯瓦米！我们的国家，**Bharat**（印度）在政治上是以其世俗的宪法见称。但各个政党却把现世主义或世俗论给予种种解释。有些人还给予错误的评论。请就这问题给予澄清吧！

**薄伽梵：**“世俗论”并不等于无神论。一个现世主义的国家并不是喜兰尼耶卡西布（*Hiranyakasipu*）统治的国土而是一个这样的国土：它的每一个国民都遵行自己的法则和职责并自由地加以提倡、弘扬和表白，而在任何情况之下都不批评他人的信仰、法则和职责。*Sanatana dharma*（永恒之法）也谈到“世俗的”。基士拿指出：

*Svadharna nidhanam s'reyah  
Paradharma bhayavahah*

换句话说，你应该遵循‘*Svadharna*’（译注：sva 自己的；*dharma* 法，天职。）而不是‘*paradharma*’（译注：跟身体相关的职责）。但这里有一个微妙的要点。‘*Svadharna*’指的不是如你所想象的，与种性、社会地位或职业相关的职责。‘*Svadharna*’是‘*Atmadharma*’，基于阿特玛（*Atma* 自性、真我）意识的职责而‘*paradharma*’是‘*Anatmadharma*’，基于非阿特玛（*Anatma*）意识或肉身意识而缺乏灵性的职责。

问-46) 斯瓦米！今天有好些个国际团体正致力于世界和平的运动。看起来，这些组织的指导原则并不很明确，那么，和平如何达致呢？

**薄伽梵：**他们的做法是有缺失的。和平在哪？在你之内。你是和平的化身。外在世界是找不到和平的。外在有的不是和平而

pieces. First, achieve peace as an individual, then spread it in your family. Gradually you will enjoy peace in the community and then in the nation. Many countries stockpile atom bombs and other weapons of mass destruction, and ceaselessly go on chanting peace aphorisms. Is this peace?

**Q. 47) Swami! In this modern age, many of us consider our age old religious rituals like *yajnas* and *yagas* meaningless, ridiculous and outdated. Why has this happened?**

**Bhagawan:** Ignorance is the main cause, the utter ignorance of thoughtless speeches. A simple example: A District Collector went to a village on official work. There, in a field, he saw a farmer who was just throwing paddy grains on his plot of land. The official felt that this was the reason why India was so poor. "What a funny man is this rustic fellow throwing away paddy grains at a time when people are starving" he thought. He finally decided to ask the farmer why he was doing that. The farmer responded, "Sir, I am not wasting these paddy grains. Today it looks as though one bag of paddy is just thrown to the winds, but later you will get fifty bags of paddy out of this one bag". Then the Collector understood that he was mistaken.

Likewise, watching sacred rituals like *yajnas* and *yagas*, one might feel that *ghee* (clarified butter) and lots of other materials are wasted by being offered into the sacrificial fire. It is not so. The smoke that comes out of this fire as these materials are poured into the fire, and the Vedic mantras chanted simultaneously cleanse the polluted air. The whole atmosphere is purified. So, it is foolish to consider these rituals as outdated, ridiculous, and meaningless. They ensure timely rains and harvests. In fact, all these rituals prescribed by our Vedic texts are meant for the welfare of mankind and confer peace and bliss.

是碎片。首先，个人要先获得和平，然后扩展到你的家庭。渐渐地你会在整个社区乃至整个国家欢享和平了。很多国家一方面囤积核子弹及其他杀伤力强的武器，另一方面就不停地高唱和平论调。这是和平吗？

问-47) 斯瓦米！在科技发达的时代里，很多人认为我们古老的宗教仪礼如 *yajnas*（火祭）和 *yagas*（祭祀）都是没有意义的、荒谬的及过时的。为什么会这样呢？

**薄伽梵：**无知是主因，十足是一种轻率言论的无知。举个简单的例子：一个县的税务员因公干到乡村去。他看到田里有个农夫在撒谷粒。那官员心想，这就是印度之所以这么贫穷的原因。他想：“这乡下佬多么可笑啊！当人们处于饥饿的时刻，他却把谷粒抛弃。”他最后决定问个清楚。该农夫回答：“先生，我不是丢弃这些谷粒。今天，看起来好像我是把一袋的谷粒抛向风中，但不久，你就可以从这一袋的谷粒中得到五十袋的谷粒了。”税收员这才明白自己的错误。

同样，在观察 *yajnas* 和 *yagas* 等圣洁祭礼时，你或许会觉得纯奶油及很多其他物品被抛入火中而糟蹋了。当然不是这样。当抛入这些物品入火中时，烟从火中产生并与同时诵唱的吠陀真言一起清除污染的空气。整个环境被净化了。所以，如果认为这些祭礼是过时的、荒谬的和毫无意义的，那才是愚蠢的、无知的。这些祭礼确保雨水及时降临和五谷丰登。其实，吠陀所记载的所有这些仪礼都是为人类的福祉而设的，并赐予和平与至福。

**Q 48) Swami! Kindly instruct us in the main principles to make progress in spheres such as Science, Politics, Ethics, Religion, and Spirituality.**

**Bhagawan:** If you follow three main principles, all round progress is ensured. You will undoubtedly progress in all fields of activity, individual and collective.

The first principle is *daivapriti*, 'Love of God'. The second is *papabhati*, 'Fear of Sin'. The third is *sanghaniti*, 'Morality in Society'. Unless you love God immensely, you cannot fear sin. With fear of sin, morality gets automatically established in society. Thus, the three principles are interdependent and interrelated.

I often tell my students, "Before you do anything, just put this question to yourself: Will Swami approve this action? Is this going to please Swami?" Your intense love for Swami will not allow you to do anything wrong. Evidently, love of God leads to fear of sin.

We find turbulent and raging waves in the sea dashing against boulders that stand steady and unshaken. In the same way your faith should be steady, strong, unshakeable, and unwavering, irrespective of losses, failures, defeats, troubles, difficulties, and problems. For instance, if anyone says to you, "There is no God," what reply should you give? You should reply in this way, "All right, you don't have your God, but what right do you have to deny my God?"

Never forget God, remember *pancaksari*, the five lettered mantra *devudunnadu* (1) de, (2) vu, (3) du, (4) nna, (5) du, (Telugu sentence with five letters meaning "God exists"). In order to see that you don't doubt this, repeat *astaksari*, the eight lettered

问-48) 斯瓦米！请祢给我们开示有关地球在科学、政治、伦理、宗教和灵性上进展的主要原则。

**薄伽梵：**如果你奉行三大原则，全方面的进展是肯定的。毫无疑问，你会在各个活动领域取得进展，不论是个人的或者是全体的。

第一个原则是 *daivapriti*，爱神。第二个原则是 *papabhati* 畏罪。第三个原则是 *sanghaniti*，社会道德。除非你悉心爱神，否则你不可能畏罪；因畏罪，社会道德就自然树立了。因此，三大原则是互相依赖的及互为关联的。

我常常告诉我的学生：“在你做任何事情之前，先问问自己：斯瓦米会赞成这项行动吗？这行动会取悦斯瓦米吗？”你对斯瓦米的强烈的爱绝不让你做错事。显然，对神的爱导致对罪业的畏惧。

我们看到海上汹涌的浪涛猛烈地冲击着屹立不动的岩石。同样，你的信心也应该像岩石一样，坚定、稳固、不动摇和不起伏，哪怕遭遇到折损、失败、挫折、困难、麻烦和问题等。例如；有人对你说：“神是不存在的”，那你该怎么回答？你应该这样回答：“好吧！你自己没有神，但你有什么权力来否定我的神？”

千万不要忘掉神，要记得 *pancaksari*，五字真言 -- *devudunnadu* -- (1) de, (2) vu, (3) du, (4) nna, (5) du, （泰卢固语意谓神是存在的）。为了确定你不会怀疑这一点，要重复念诵 *astaksari*，八字梵文真言，‘*samsayatma vinasyati*’, (1) sam, (2) sa, (3) ya, (4) tma, (5) vi, (6) na, (7) sya, (8) ti,

Sanskrit mantra, *sams'ayatma vinas yati*, (1) sam, (2) s'a, (3) ya, (4) tma, (5) vi, (6) na, (7) s'ya, (8) ti which means 'doubt is death'. Never doubt God. In a sentence like this, "God is nowhere" reflects your pitiable plight of being denied His presence. Now, take out 'w' from the beginning of the fourth word 'where', and join it at the end of the third word 'no'. Then the sentence reads, 'God is now here'.

Man, most unfortunately, commits sins but is not prepared to face their consequences. He expects *punyam*, 'merit', the result of good actions, but does not refrain from doing *papam*, 'sin'. Nor would he do any meritorious deeds to get good results. Is there any logic or rationale for him to get good results? How foolish are such expectations? How do you expect one kind of result from an altogether different and opposite kind of action? Always bear in mind the whole thing comes back to you in the form of reaction, reflection, and resound. You cannot escape them. When you fully realise this, you will not commit sins or involve yourself in harmful deeds. So you should 'Love God' and 'Fear Sin'. With these two, there will be 'Morality in Society'.

**Q. 49) Swami! Many speak of culture? What is the value of culture?**

**Bhagawan:** Culture is very important because your life and its value depend on it. Culture is a way of life. It enables you to experience divinity in your life and realise unity in diversity. Without culture, a person becomes a demon. He falls down in stature and ultimately ruins himself/herself.

它的意思是：怀疑即死亡，决不怀疑神。在这样的一句话中，“God is nowhere”（哪儿都没神），反映你否定祂存在的那种可怜的困境。现在把 w 分开并联接到前两个字母而成为 “God is now here”，意思就变成“神现在在这里”。

人最不幸犯了罪但又不准备面对后果。他期盼 *punyam* 功德，即善报，但又不遵守 *papam* 诸恶莫作，众善奉行的教条。不行善而得善报合乎逻辑或理论基础吗？这种期望不是很愚蠢吗？你怎能期盼一种回报得自一种完全不同而又相反的行动呢？要切切记得，一切都是完完整整地以反应、反映和反响的方式回归于你。你逃避不了的。当你完全明白了这一点时，你就不会作恶造孽了。所以，你应该‘爱神’和‘畏罪’。有了这两样，社会道德就形成了。

**问-49) 斯瓦米！很多人都在谈论文化？文化的价值是什么呢？**

**薄伽梵：**文化是非常重要的，因为你的生命及你生命的价值全靠它。文化是一种生活方式。文化使你在生活中体验神。文化助你了解分殊中的单一。缺乏文化，人会变成恶魔。他会堕落而最终摧毁自己。

You know that sea water is saline or salty. Human life is like a vast sea. God's grace is like sunlight that falls on the sea. The seawater, because of the heat of the sun, becomes vaporised. This is the vapour of bliss that settles as clouds in the sky to fall down to the earth as rain. It is the rain of love. The seawater is salty but the rainwater is sweet. Why? Where does the difference lie? Seawater is refined by sunlight.

So also, our life must be cultured and refined. The value of life will then rise. A piece of iron worth less than a rupee can be made into a beautiful and expensive watch after it is processed and refined. This is due to the culture it has undergone. So long as a boulder remains itself, it is bound to be neglected.

But, once it is in the hands of a sculptor, chiseled and hammered, and shaped into a beautiful Krishna idol; it starts receiving respect and worship. Why? It is only culture that makes all the difference. A boulder, once trodden by everyone underfoot, now in the form of an idol, occupies a place at the altar in a temple and is worshipped everyday. This is the value that culture confers.

Without culture, one develops a foolish view of life finding diversity in unity. For example, take a needle. It stitches pieces of cloth into a garment. The needle stands for culture. But scissors cut the cloth into pieces. This is the condition in the absence of culture.

你知道海水是咸的。人生有如浩瀚的海洋。神的恩典有如照射在海面上的阳光。海水因太阳的热而蒸发。这蒸发的‘至福’水蒸气在空中凝结成为雨云然后下降为雨水。这是‘爱’的雨水。海水是咸的而雨水是淡的。为什么？差异在哪？在海水经过阳光的提炼。

同样，我们的生活也必须有文化的熏陶和提炼，生活价值才会提升。一块铁价值不到一个卢比，但经过加工、处理之后，它可以制成一个美丽而值钱的手表。这就是经历‘文化’（千锤百炼）的结果。只要石头保留它原来的模样，它就一定会被忽视。

然而，一旦它落入一个雕塑家的手里，经过凿、削、敲、击而雕刻成一尊美丽的基士拿神像，这时，它就赢得众人的尊敬和崇拜了。为什么？只有‘文化’使到一切改变。一块石头，曾遭众人残踏，现在成了一个偶像，在神庙的祭坛上占有一席之地而每天被众人所膜拜。这就是拜文化之赐啊！

缺乏文化，人就会抱持着一个愚蠢的人生观而在单一中寻求分殊。例如：就拿一根针来说吧！它把布料缝成衣服。针代表文化。但剪刀把布料剪成许多小片，这就是缺乏文化的情况。

**Q. 50) Swami! Have people come closer to God in this modern world?**

**Bhagawan:** The modern world is completely superficial and artificial. Outwardly, all say 'hello', 'hello' to each other. Everyone says 'thanks' for every small thing. This is all mechanical, routine courtesy, and those words don't mean anything. You find utter selfishness everywhere.

Modern science has enabled man to land on the moon. But, man has forgotten to step into his neighbour's house. Yes, he can reach *chandra*, the moon, but can't see Ramachandra (God) in his heart. Modern man can swim in water like a fish, and fly like a bird, but can't walk a mile with his two legs on the ground. With his physical eye, which is not even two inches in size, he is able to see a galaxy several thousand miles away from him, but he is not able to see himself. The eye and the ear are so near but they don't see each other!

Do they? God reclines on the *ksirasagara*, 'ocean of milk' located in your Heart, but today we find that the 'Heart' has become *ksarasagara*, 'ocean of poison'. How do you expect him to realise Divinity?

Even after having become a very rich country, France, lost the Great War. Why? It was because of her reckless youngsters and the vices of the day. This trend is increasing today among people. Man is living and working for the fulfillment of his *asalu*, lowly desires, but he should live for *asayalu*, ideals. People with high ideals alone can come closer to one another spiritually.

**问-50) 斯瓦米！在这现代文化的世界里，有人接近神吗？**

**薄伽梵：**现代化世界是十足的表面化的、虚假的。外表上，大家都说：‘哈啰’，‘哈啰’。人人都说‘谢谢’。这完全是机械式的，是例常的礼节而这些话都不带有任何意义。你随处看到的无非自私自利的现象。

现代科学已使人登陆月球，但人却忘了登临邻居家门。是的，他可以到达 *candra*，月亮，但他却看不到寓于他内心的 *Ramachandra*（罗摩月）。现代人能够像鱼一样在水中游泳，像鸟一样在空中飞翔，但却不能用他的两只脚在地上走上一英里的路。他能以不足两寸长的肉眼来看数千英里外的银河系，但他却不能看到他自己。眼睛和耳朵是那么的接近，但它们彼此并不相见！

不是吗？神躺在位于你内心的 *Ksirasagara* ‘牛奶海洋’，但今天，我们发现那‘心’已变成 *Ksarasagara* ‘毒药海洋’了。你怎能期盼他认识神呢？

虽然法国成了一个富裕的国家但它还是战败了。原因何在？在于它的鲁莽的年青人及当时的陋习恶癖。这种趋势，今天在人们之中与日俱增。人正为了满足他的 *asalu* 低俗的欲望，而生活而工作。其实，他应该为了 *asayalu* 理想，而生活才对。只有具备崇高理想的人才能彼此在灵道上互相扶持，携手并进。

### Q. 51) Swami! How can we come up in life?

**Bhagawan:** You have to work for it. It may be difficult, but it is desirable to achieve it. In fact, everyone should strive to come up in life, therefore, it is said, 'Aim high. Low aim is a crime'. One has to travel in the right direction and reach the goal.

This is the purpose of the birth of every human being. Man has to realize that he is essentially divine. One has to attain Divinity. But this is not as easy and as simple as it seems. After all, a fall is easy and quick too.

Take this example. As you come to Kodai Kanal by bus climbing the hills, the vehicle makes a lot of noise. Lorries also struggle and make loud sounds climbing these hills. But, the very same bus or lorry finds it easy to go downhill. So is the case with human life too! You have to struggle and work hard to come up in life. But to fall from a height and ruin yourself is easy, simple, and quick.

Take another example. When you shoot an arrow, the more you pull it backwards closer to the string, the farther the arrow goes when released. Similarly, if you work more, your success will be equally greater. A rocket, the moment it is launched with force, jerks backwards and thereafter it gets released into space where it rises with burning flames. So, in life the amount of effort you put in decides your rate of success.

### 问-51) 斯瓦米！我们如何能在生活中提升？

**薄伽梵：**你必须做出努力。这或许不容易，但你必须做到。其实，人人都应该努力去提升他自己。所以，有这样的一句话，‘要向高处看，向低处看是一项罪行’，你必须朝正确的方向前进以达致目标。

生而为人就是为了这个目的。人必须认识到：他基本是神圣的。但这并非如你想像的那么容易和简单。毕竟，下坠是容易的也是快速的。

举个例子：你乘巴士翻山越岭到哥代卡纳尔（Kodaikanal）来，巴士会发出嘈杂的声音。大货车也一样，在登山时发出轰轰声响。但同样的巴士和货车在下山时就轻松得多了。人生也是这样，要往上爬，你就必须努力，但从高处坠下而摧毁你自己，那就很容易、简单和快速了。

再举个例子：当你射箭时，你越是用力往后拉，射出的箭，其速度就越快而射程就越远。同样，如果你加倍努力，成功也就越大。火箭在发射时，它先向后猛扭然后向前推进，燃烧着火焰而升入太空。所以，在生活中，成功的机率就看你做出努力的多少来决定了。

**Q. 52) Swami! Kindly tell us how to achieve greatness in life?**

**Bhagawan:** Never allow this sort of idea to get into your head. You are mistaken if you think that you have achieved something very special and unique by becoming great. It is not true at all. Becoming great in life should not be your aim. There are several great people in society. I don't think this is important or matters the most. Goodness is superior to greatness. Instead of aiming to be great, try to be good. It is far more important to be a good man than a great man.

What is the difference between the two? A great man sees man in God, while a good man sees God in man. Ravana, as portrayed in the Ramayana, was undoubtedly a great man. He considered Rama, the Lord, a mere man. But, Rama was an ideal good man. He saw divinity in a bird like Jatayu, in squirrels, and even in demons like Vibhishana. Even women like Sabari, illiterate people like Guha as well as saints appeared to Rama like His own reflections. So, Rama was good. You should try to get the reputation that you are a good man and not a great man.

**Q. 53) Swami! What is an ideal government?**

**Bhagawan:** In an ideal government everyone willingly observes the rules and regulations of the State. Everybody discharges his or her responsibilities. 'Godment' is superior to Government. But, today we see people fighting for their rights, forgetting their duties.

You should not give any scope for laziness. All employees should work most sincerely doing justice to the salaries they receive every month. Otherwise, it will amount to cheating or betraying their

**问-52) 斯瓦米！请告诉我们如何在生活中取得伟大的成就？**

**薄伽梵：**决不让这样的观念进入你的脑里。如果你认为藉伟大你已成就了某种非常特殊的事物，那你可就错了。不，完全不是这样。成为伟人不应该是你生命中的目标。社会上有几种伟大的人物。我不认为这是重要的或关系重大的。善良优于伟大。与其瞄准伟大，不如从善如流。好人远比伟人重要。

这两者之间有什么不同呢？一个伟人在神之中看到人而一个好人则在人之中看到神。罗波那（Ravana），如《罗摩衍那》（Ramayana）所描述的，无疑是一个不择不扣的伟人。他把主罗摩（Rama）看成仅仅是一个人。但罗摩是一个典型的好人。罗摩在鸟之中看到神，在松鼠之中看到神，甚至罗刹（rakshasa 恶魔）如维毗沙那（Vibhishana）等之中看到神。女性如娑婆哩（Sabari）、文盲者如古哈（Guha）以及圣者等在罗摩看来都是罗摩自己的反映。所以，罗摩是至善。所以，你就应该以你是好人而不是伟人，享誉世界。

**问-53) 斯瓦米！什么是一个理想的政府？**

**薄伽梵：**在一个理想的政府领导下，人人守法，人人履行国民的义务。‘Godment’（神道）优于‘Government’（政府，人治）。但今天，我们看到人们争取的是他们的权力而忘掉的却是他们的义务。

你不该流于疏懒。每一个雇员都应该忠于职守，努力工作以配合他所获得的薪酬。不然的话，他们就无异于欺骗或出卖他们

fellow beings or the government. People should cultivate *samarasyam*, integration, *samagrata*, coordination, *samaikyata*, unity, and *saubhrdtrata*, fraternity.

Look at this piece of cloth. This is very strong because the threads are closely interwoven. But if you separate the threads, you can cut it with your finger. Everybody should know that strength lies in unity. India could achieve independence but not unity. You are free to walk waving your walking stick, so long as it does not hit the nose of another pedestrian and your freedom does not rob the independence of others.

Fundamentals applicable to all must be followed. The individual is less important than the community or society. It is always better that you manage to employ yourselves in learning those things that are needed for society. Your education should help you to better the community.

**Q. 54) Swami! This gentleman is a famous journalist. Many say that he reports well for the newspapers.**

**Bhagawan:** Is that so! Good! Who is a journalist? He who writes a general list of matters in papers is a journalist. What is news? All the information from North, East, West and South form news. It is good to know the news that comes from the outside world. What about nuisance that comes from within you? Know that and correct yourself.

的雇主或政府了。人们应该培育 *samarasyam* 正直、*samagrata* 协调、*samaikyata* 团结和 *saubhrdtrata* 友爱的精神。

就看看这块布吧！由于线的紧密交织，这块布就显得非常坚韧。但是，如果你把线松开，你就可以用手指把它切开了。人人都应该知道，团结就是力量。印度能获得的是独立但不是团结。你可以挥着拐杖不打到行人的鼻子，而你的自由不侵犯他人的独立自主就得了。

人人合用的根本法则是务必遵守的。个人不比社区或社会重要。致力于认识那些社会所需的事物总是好的。你的教育应该协助你改良社区和社会。

**问-54) 斯瓦米！这位先生是个名记者。很多人都认为他的报导很好。**

**薄伽梵：**是吗？那很好！记者是一个怎么样的人？在报章上发表或报导所发生的事故或新闻的人就是记者。什么是新闻？来自四方的信息形成新闻。从外在世界传来的新闻，不妨一读。那么，从你内在引发的麻烦又该如何处理呢？要去了解它和改正你自己。

### Q. 55) Swami! What is essential for us now?

**Bhagawan:** If you have love, it is enough. Everything will be added unto you. Service, sacrifice, humility, devotion, discipline, etc. are contained within love. It is only love that prompts and promotes all virtues. Where there is love, there will be no ego, hatred, jealousy and such other low and mean animal qualities.

There was a lady in Paris. She led her life with the little money she had. One day she saw some helpless footpath dwellers shivering in the cold. She was deeply moved by this sight. Every day she used to take a few blankets along with her and offer them to those poor, needy and forlorn.

This had gone to the notice of the elders and finally the government. They decided to honour her. A few youngsters came to her to congratulate her. She said that she was not happy since she could not help everyone, when the compassionate Almighty God was helping everyone always. She further added that she felt ashamed and frustrated, as her help could not be extended to everyone.

I will tell you another story. There was in an army a soldier who lost both his legs in a war and had to move with the help of crutches. Since his service was relatively short, he was not eligible for all the retirement benefits. The Major of his unit gave him some money and asked him to return.

The soldier, on his way back home, had to stop in a village and take shelter in a choultry as it was raining heavily. The money on hand also was exhausted. Next morning, a schoolgirl happened to pass the same street, saw this soldier, and made enquiries.

### 问-55) 斯瓦米！我们当前最需要的是什么？

**薄伽梵：**如果你有爱，那就够了。一切自然就会加之于你了。服务、牺牲、谦卑、虔诚、纪律等等都包含在爱之内。只有爱能促进所有德行。有爱之处就没有自我、仇恨、妒忌以及其他卑劣的、野兽般的性质。

在法国巴黎有一个妇女，她仅以微薄的储蓄来过简单的生活。有一天，她看到一些沦落街头的穷困者在寒冷的天气颤抖，怜悯之心，油然而生，于是她每天拿了几条毛毯送给这些不幸者。

这引起社会人士的注意，最后也引起政府的注意。他们决定表扬她。一小撮的年青人也前来祝贺她。她说她不感到快乐和满足，因为当仁慈的神总是在帮助每一个人的时候，她却不能帮助每一个人。她进而说，由于她的帮助不能延伸到每一个人，她为之感到惭愧和沮丧。

我要告诉你另一个故事：有一个士兵在战争中丧失了双腿而必须靠两根拐杖来走路。由于他服务的时间太短，不能享有退休福利。他的直属长官给了他一些钱，并叫他回家去。

在回家途中，他路过一个村庄，正好天下大雨，他便找个地方暂时避一避雨。他身上的钱也用完了。第二天，一个女学生经过同样的街道，看到这士兵并询问他的情况。她对他的困境深表同情。从那天起，她每天提早一个小时上学，沿途收集一些水果来卖，并买了一些印度饼（chapati）给这士兵充饥。

The girl was deeply moved by his plight. Since then, she used to go to school an hour early every day, collect some fruits on the way, sell them, and purchase a few *chapatis* for the soldier.

After a couple of weeks, the Major happened to pass the same way and noticed the soldier. The major was surprised to see him, for even after a long time he had not yet reached home. He found that it was due to paucity of funds. The Major also learnt how the soldier was managing himself all these days.

In the meantime, the girl came and served *chapatis* to the soldier. The Major followed her and went to her house. On seeing him, her parents thought that their daughter must have done something wrong and therefore he had come to make an enquiry.

When they were about to punish her, the Major intervened and said to her parents, "You are indeed very lucky! How many of us have such children with magnanimity, love, concern for the needy, and the spirit of service?" He was about to give some gold coins to her parents who said, "Sir! We don't want all this. We can live with our hard earned money. Who can guard these gold coins at home? Please leave us alone, Sir!" The Major felt happy and left for his native place where he found an eligible bridegroom for this girl and performed her marriage. This is the true wealth of love. 'Expansion of love is life. Contraction of love is death'.

两三个星期后，该士兵的旧长官刚好路过并看到他。长官甚感惊讶，经过这么长的时间了，他还没有回家，原来盘缠用完了。长官得知他近来的日子是怎么过的。

就在这时，该女生拿印度饼来给他。长官跟随着该女生一直到她家去。女生的父母看到军官进来，以为女儿犯了什么过错，所以军官才到家里来问个清楚。

当他们正要惩罚女儿时，军官介入并解释说：“你们实在福气！我们有几个人，生有这样的儿女，宽宏大量、有爱心、关心别人并且有牺牲精神？”他正要把一些金币给女生的父母，但女生的父母说：“先生，我们不接受这一些。我们可以靠我们辛苦赚来的钱生活。谁能在家里看守这些金币呢？先生，请你不要打扰我们吧！”军官感到兴奋并动身回家乡去。在家乡他为这女生物色了一个郎君并为他们主持婚礼。这是真正的爱的财富。‘爱的扩展是生命，爱的收缩是死亡。’

## CHAPTER 3

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YOUTH

## 第三章

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年青人

**Q. 56) Swami! We go to colleges and universities for studies and acquire knowledge. We take up some employment thereafter. We draw our salaries, but, the pity is whomsoever we meet they say, "I don't have peace of mind". Why is this so? What is to be done?**

**Bhagawan:** Mere education will not give you peace of mind. Sage Vyasa compiled all the Vedas, wrote the great epic Mahabharata, the eighteen Puranas and the Brahmasutras. Yet, his mind was restless; he was without peace. At this stage of Vyasa's anguish, sage Narada advised him to write the Bhagavata, a work, which incorporated the *leelas* (Divine Sport) of the Lord and life sketches of some of the most outstanding devotees of the Lord who sang the full glory of His miracles.

It was only then that he enjoyed peace and bliss. Neither position, nor status, nor scholarship, nor influence, nor wealth, nor fame - no, none of these achievements can ever give you peace of mind. It can't be received from anyone nor can it be located at a place. No external objects, articles, or possessions can give you peace of mind.

The root cause of loss of peace is the bundle of desires. So, I often tell you "less luggage, more comfort, makes travel a pleasure" - the maxim of the Indian Railways. Therefore, a ceiling on desires is most important.

Don't feel sad that you don't have *koti* (one crore of rupees),  
but be happy that you have enough for *roti* (food).

Don't feel unhappy over not having a car,  
but be happy that you have a *kalu* (legs).

Don't cry over a scorpion bite,  
but be happy that you are not bitten by an enormous snake.

问-56) 斯瓦米！我们进入大专求学，毕业后，到社会上做事，领取薪酬，但遗憾的是，凡我们遇见的人都说：“我得不到心境的平和。”为什么会这样呢？需要做些什么呢？

**薄伽梵：**仅靠教育，我们得不到心境平和。圣者毗耶沙（Vyasa）编辑所有吠陀经典，撰写伟大的史诗《摩诃婆罗多》（Mahabharata），十八部往世书（Purana）及梵经（Brahmasutra）。然而，他的心念仍旧不能平静。在他感到极度痛苦之际，圣者那罗陀（Narada）劝他撰写《薄伽梵》（Bhagavata），一部伟大的巨著，纳入神的游戏（Lila）并记载一些歌颂神的奇迹和荣耀的虔诚信徒的生活点滴。

这之后，他才真正享有平和与至福。地位、身份、学问、威望、财富或名声，没有一样能带给你心境的平和。心境平和不能得自任何人也不能在某某地方找到。任何外在的物质、商品和拥有物都不能为你提供心境的平和。

失去平和的根由在于一束束的欲望，所以，我常告诉你们“行李少，舒适多，使旅途愉快”，这是印度火车内的格言。是故，抑制欲望是极其重要的。

“不要感到哀伤只因为你不拥有 *Koti*（一千万卢比），  
但要感到喜悦，因为你有足够的 *Roti*（面包）、食物）。

不要感到不快，因为你没有汽车代步，  
但要感到庆幸，因为你有一双好腿走路。

不要因蝎子的一叮而痛哭，  
但要为你没有被大蛇吞噬而庆祝。

Don't grieve that a snake has bitten you,  
but be grateful to God that you didn't die because of that.

It is in contentment that peace and happiness are present. Who is the richest man? The man with contentment is the richest man. Who is the poorest man? He who has many desires is the poorest man.

Many come to me and say, "I want peace". I tell everyone, "The answer is in your request itself. When you say, "I want peace", there are two components "I" and "want". "I" is *mamakara* or the ego or attachment, and "want" is *kama* or desire. When you give up these two - ego and desire, peace is already there.

**Q. 57) Swami! Many of us are helpless when we interact with youngsters. They often say, "Don't interfere with us; it is our freedom. We are independent and act in the way we choose." We find it difficult to convince them about what we think is right, and to guide them in the right direction. What should we do in the present circumstances?**

**Bhagawan:** From your statement, it is very clear that modern youth do not know what freedom is. They use terms like *sveccha*, freedom and *svatantra*, independence, indiscriminately without knowing their correct meaning.

What is freedom? What is independence? If freedom means behaving as we like, without any norms, in what way then are we different from birds and beasts which act as they like? They move about freely without any restrictions.

不要因为被蛇咬而痛伤，  
但要感谢神，你没有因此而死亡。

知足常乐。谁是最富有的人？知足者最富有。谁是最贫穷的人？多欲望者最贫穷。

很多人来找我说：“我要安宁”。我告诉每一个人：“答案就在你的这个请求里”。当你说：“我要安宁”时，其中有两个重要部分，那就是‘我’和‘要’。‘我’是 *mamakara* 即自我或执着，而‘要’是 *kama* 即欲望。当你放弃‘我’（自我）和‘要’（欲望）时，剩下的不就是‘安宁’了吗？

问-57) 斯瓦米！遇到年青人时，我们很多人都束手无策。他们常说：“不要干预我们的自由。我们自立了，有自己的选择。”我们很难让他们相信我们正确的理念从而引他们进入正轨。目前的情况，我们该怎么做呢？

**薄伽梵：**照你这么说不，显然，现代年青人不知自由为何物。他们把自由（*sveccha*）和独立（*svatantra*）挂在嘴边，完全不了解其真正意义。

什么是自由？什么是独立？如果自由的意思是为所欲为，没有基准，那我们跟禽兽有什么两样呢？禽兽不也自由走动，不受任何约束吗？

They also procreate producing dozens and dozens of young ones. If that is what the youngsters mean and want by 'freedom', insects, birds, and animals, without attending any universities and getting degrees are able to manage to secure food and shelter and live freely as ordained by nature. Then, in what way does your freedom benefit you? What is your specialty? What is your education for? Animals are better than you, as they have some reason and season. You have neither reason nor season.

What is *sveccha*, freedom? If the Sanskrit word *sveccha* is analysed properly, it is *sva* + *iccha*. *Sva* means 'yourself', i.e. soul, spirit, *Atma*, *iccha* means 'will'. Thus, *sva*, (*Atma*) plus *iccha*, (will), means 'the will power of *Atma* (Self)'. So this relates to our *Atma*. Is it that *sveccha* that our youngsters want today? The pity is they do not know the meaning of the word they use.

Then, modern man says, "I have *svatantra*, independence, to do anything I like. Can't I be independent?" Here, also youngsters do not know the meaning of *svatantra*. Does *svatantra* mean reckless, careless, and irresponsible behaviour? No. If you think that moving and roaming around, eating and drinking anything to your liking, are the signs of independence, don't you see that cats and rats also enjoy themselves in the same manner? Does independence mean food and drink? You are spending your entire lifetime anyway on these two: food and drink. Life has come down to the level of just loading and unloading.

他们也拼命繁殖下一代。如果这就是年青人所说的和所要的‘自由’，没有受过大学教育而获得学位的鸟兽昆虫不也一样能够取得充饥的食物和栖身的住所，并且依据自然法则而自由自在地生活！那么，你的自由又以什么方式来利益你呢？你的专长是什么？你的教育是为了什么？动物比你优越，因为它们还有某种理性和季节性，而你两样都没有。

什么是 *Sveccha* 自由？如果把这梵文字 *sveccha* 加以解剖，*sva* 加 *iccha* 就是 *sveccha*。*Sva* 意指‘你自己’，也就是灵魂、精神、阿特玛（*Atma*），*iccha* 意谓‘愿’。因此，*Sva* 阿特玛，加上 *iccha* 愿，的意思就是阿特玛的愿力。所以这与我们的阿特玛（灵）相关。今天，我们的年青人要的难道就是这 *sveccha*（灵的愿力）？可惜的是他们并不了解他们所用的字眼的真正意思。

然后，现代人又说：“我有 *svatantra* 独立自主，来做任何我喜欢做的事情。我不能独立自主吗？”在此也一样，年青人不了解 *svatantra* 的真正意思。难道 *svatantra* 指的是毫无顾忌、漫不经心和不负责任的行为吗？当然不。如果你认为到处闲荡，吃喝玩乐是独立自主的标志，那猫狗不也是这样地享乐吗？独立自主意谓吃喝吗？你的一生就是离不开吃喝这两件大事。人生已下降到仅仅是‘进货’和‘卸货’的层次了。

Then, what is *svatantra*, independence? You have to remember in this context one important point. True, you have independence. But, there is a limit. Your independence should not come in the way of the independence of others. So you have independence up to the point that it does not affect the independence of others.

A small example: One gentleman on a fine morning started his stroll, waving his walking stick and swinging it freely. After some time a man passing that way pointed out, "Do not swing your walking stick like that!" Then, this man said, "Why not? I have independence and can move my walking stick in any way I like." But, the other said, "Sir, it is true. But your independence to swing your walking stick ends where my nose begins to appear because while swinging your walking stick, I am afraid, you might hit my nose." This is the limitation of your independence.

We also hear people say, "We are celebrating *svarajya*, Independence Day." Is it true? No. Here, *sva* means 'self'. Have you mastered yourself? Do you have control over your senses? Usually *svatantra* means becoming independent of foreign rule. You break the chains of slavery under the yoke of the rulers and declare independence. This is political independence. This is not enough.

Spiritually also you should be independent by controlling your senses, conquering your weaknesses and checking your evil tendencies. This is independence in the kingdom of *Atma*. You become truly independent only after you have conquered desire, lust, greed, anger, hatred, avarice, sense of vengeance, etc. You have to understand the meaning of *svatantra* in this sense.

那么，什么是独立（*svatantra*）呢？在此，你务必记取重要的一点。的确，你是有自主权的，但该有个限度。你的独立自立不应该妨碍他人的独立自主，所以，你拥有的独立自主不能到达影响他人独立自主之点。

举个例子：一名绅士在明媚的晨光里散步，他手持拐杖，自由地挥来挥去。不久，一个人刚好经过他并对他说：“请别这样地任意挥动你的拐杖。”这绅士说：“你管得着？我有自主权，可以随意挥动我的拐杖。”但另一个人说：“老兄，没错，你有自主权。但你的自主权仅限于你把拐杖挥不到我鼻子的地方，否则，我担心你会打到我的鼻子。”这就是你的独立自主的极限。

我们也听人们说：“我们在庆祝 *svarajya* 独立日。”这是真的吗？不。在此 *sva* 意指‘自己’。你控制了你自己的吗？你控制了你的感官吗？一般上，*svatantra* 意指摆脱异国统治而获得的独立自主。你破除在统治者跌蹄下受到奴役的锁链，并宣布独立。这是政治上的独立，还是不够的。

在精神上，你也应该以控制你的感官，克服你的弱点及遏制你的邪恶性向来宣布独立。这是阿特玛（*Atma* 灵）王国的独立。只有在你克服了欲望、贪婪、嗔怒、憎恨、情欲、物欲、报复心等等之后，你才能得到真正的独立。你必须在这意识上去了解 *svatantra* 独立，的意义。

**Q. 58) Swami! What is the ideal ambience of a classroom?**

**Bhagawan:** You should follow your ancient traditional culture. A student with *vinaya*, humility, and *vidheyata*, obedience will be able to acquire thorough knowledge. Students should evince keen interest in the subject they study, and even ask questions. Whenever they have doubts, they should seek clarifications from their teachers.

Therefore, a student should be seated at a lower level than a teacher who occupies his seat at a higher level on a chair. Water always flows downwards, so does knowledge. Fire travels upwards. Similarly, the fire of wisdom of a student travels upwards.

**Q. 59) Swami! Today we find imitation in all spheres of life. In particular, this imitation is very common among youngsters. What does Swami say about it?**

**Bhagawan:** Imitation is weakness. This is a defect in the modern youth. Imitation is human, creation is divine. Imitation makes you forget your natural behaviour too.

A crow happened to see a swan and was very much attracted by its graceful and dignified gait. The crow started imitating. It started walking slowly for a while, then started jumping and finally was about to fly with the result that it had lost its own way of walking. It looked so awkward and artificial. Therefore, one has to be natural. Imitation is not only unnatural, but also ridiculous.

**问-58) 斯瓦米！一间课室的理想环境是什么？**

**薄伽梵：**你应该追随你古代的传统文化。一个具备谦虚 (*vinaya*) 和服从 (*vidheyata*) 这两种美德的学生会获得彻底的知识。学生应该对自己研读的学科表示浓厚的兴趣而甚至提出问题。只要有疑问，他们应该向老师讨教。

因此，学生应该坐在老师的下方，而老师则坐在较高的位置。水往下流，知识亦然。火向上升，同理，学生的智慧之火也向上升腾。

**问-59) 斯瓦米！今天，仿效之风很盛，在所有生活领域里都可以看到，尤其在年青人之中更是普遍。斯瓦米，祢对这有什么要说的？**

**薄伽梵：**仿效是懦弱。在现代年青人中，这算是一种缺陷。仿效是世俗的，创造是神圣的。仿效也使你忘掉你的天性。

一只乌鸦碰巧看到一只天鹅，并为天鹅优美和高雅的姿态所吸引，于是，乌鸦就开始仿效，先缓慢步行一段时间，进而跳跃，最后几乎要飞了起来，完全失去了自己原来步行的模样。这简直是东施效颦，举止即笨拙又不自然。因此，你必须顺应自然，一切自然流露，绝不勉强。仿效非但不自然而且又很荒谬！

**Q. 60) Swami! Today many people, particularly youngsters, are wasting their time. Many are lazy, and idle away their precious time. So, in spite of rich resources, the country is not progressing. Kindly suggest a cure for this malady.**

**Bhagawan:** There is no dearth of anything in this country. We have sufficient resources. People are also highly resourceful and talented: There is nothing in the world outside which is not here in Bharat (India). As the Kannada saying goes, *enna bharate tanna bharati*.

History tells you that in the past this country was the target of invasions and attacks by many foreigners drawn by the riches and the resources here. But today, we find many lazy people wasting their precious time. Though they draw fat salaries, they don't work proportionately. Thus, the country is betrayed and cheated. You should follow Time.

Time will not follow you. God is time, *samvatsaraya namah*. Time is God. *Kalaya namah, kalatitaya namah, kaladarpadamanaya namah* are some of the epithets of God, depicting Him as the Master, the Designer and the Controller of Time. The Namavali emphasises this aspect of Divinity. So, if you waste your time, it is a sin. You should spend time in the most sacred way.

I tell the students often:

See no evil, see what is good.  
Speak no evil, speak what is good.  
Hear no evil, hear what is good.  
Do no evil, do what is good.

问-60) 斯瓦米！今天，很多人，特别是年青人都在糟蹋时间。他们太过懒惰并虚掷宝贵的时光。所以，即便资源丰富，国家也富强不起来。对这弊病，可有补救的方法？

**薄伽梵：**这国家什么都不缺少。我们有足够的资源，人民也富有才智。其他地方有的，印度（Bharat）也有。卡纳达语（Kannada）有一句谚语是这样的，*enna bharate tanna bharati*。

历史告诉我们，过去这个国家是外族侵略和攻击的目标，因为她有丰富的资源。但今天，我们看到很多好吃懒做的人正浪费宝贵的时间。他们领取高薪，但没有做出等值的贡献。所以可以说：他们在出卖和欺骗国家。你应该赶上时间，与时俱进。

时间是不等你和跟随着你的。神是时间，*samvatsaraya namah*。时间是神，*Kalaya namah, kalatitaya namah, kaladarpadamanaya namah* 等都是神的一些称号，藉以描述祂是时间的主宰、设计者和掌控者。*Namavali* 就强调神的这个层面。所以，浪费时间就是一项罪行。你应该善加利用时间，用之于圣洁的途径上。

我常告诉同学们：

不看恶，只看善，  
不言恶，只言善，  
不听恶，只听善，  
不行恶，只行善。

Therefore, it can be concluded that 'casting evil looks, hearing evil words, talking evil, thinking evil and acting evil', amounts to a waste of time.

You should work hard. "Thou shalt live by the sweat of thy brow," says the Holy Bible. But, today it is not like that; people would rather like to have their earnings without putting in any effort. Any work you do, do it with *Namasmarana*, repeating God's name. This is *bhakti marga*, the path of devotion. Such work turns itself into an offering to God. This is *anubhava jnana* or Wisdom borne out of experience or Practical Knowledge.

Idle and lazy people can't achieve anything in life. Truly, if you work with both hands, couldn't you feed one stomach? You know how a photographer clicks a camera. He adjusts his lens calculating the distance and asks you to be ready before he clicks. Doesn't he? But, *Kaludu*, the God of Death, does not give you any time nor does he ask you to be ready as he clicks the camera of life. He takes away your life all of a sudden, unnoticed. So, you should be ever ready to face death. Hence, it is absolutely necessary to make the best use of time in the most sacred way. Observe God's creation: the Sun, the Moon, the Stars and the Planets. All of them move in their orbits so that you have day and night in your life, constituting time. Trees and rivers follow time and are an ideal to humanity. So, it is said that nature is the best teacher.

Swami has no holiday. You have at least a Sunday as a holiday during the week. I receive thousands of letters everyday. I read them all. I attend to all my work. I walk miles everyday moving amidst you. I supervise, monitor, guide and direct all matters

因此，我们可以作这样的结论：目视邪恶、耳闻邪恶、口言邪恶、心生邪恶、身行邪恶都等于浪费时间。

你应该努力工作。圣经说：“你应该以汗水来生活”。但今天却不是这样，人们都想不劳而获。不管你做什么，都要以 *namasmarana* 念诵圣号，去进行。这就是 *bhakti marga* 虔诚法门。这样的工作，其本身就转为对神的一种供奉了。这是 *anubhava jnana*，从经验中达致的识，或实用的识。

无所事事者，懒惰的家伙，都不可能有成就。用双手工作难道填不满一个肚子？你可知道摄影者是如何操作他的相机的。他调整镜片，计算距离并叫你摆好姿势然后才拍。不是吗？然而，死亡之神，卡鲁都（*Kaludu*）就不是这样了，他是不会给你时间准备，就按下死亡相机的。他随时夺走你的生命，没有一点预兆。所以，你应该做好随时面对死亡的准备。职是之故，善加利用时间是绝对必需的，并用之于圣洁的途径上。好好观察神的创造：太阳、月亮、星星和其他星体，它们都依照自己固定的轨迹来运行，使你有白天和黑夜从而产生时间。树木与河流都随着时间的变化而变化，它们可作为人类的典范。所以说，大自然是最好的导师。

斯瓦米没有假期。你每一周最少有一天假期，礼拜天。我每天接收几千封信，一一过目。我亲自处理我所有的工作。我每天在你们之间走动好几英里。我监督、管理和指导有关大学、高等专科医院以及水供工程等所有的事务，除此之外，还有全世界几千个赛中心，我也必须关注。我没有休假，我没有休息。你的快乐就是我的快乐。神的下凡就是要示范理想的生活方式

relating to the University, the Super Specialty Hospital and the Water Project personally, besides thousands of Sai Centres spread all over the world. I don't take rest; I don't have any interval or a holiday. Your happiness is My happiness. God incarnates to show you the ideal way of life. So, don't waste time. By *Karma*, proper action, uphold *Dharma*, righteousness, and merge in Brahman (Divinity), and thus redeem your lives.

**Q. 61) Swami! Everywhere we hear people speaking of 'brain drain'. Statistics indicate that every year the number of educated people going abroad is increasing. Is this good?**

**Bhagawan:** This is not good. It is not proper on the part of the young people to leave this country and settle in foreign countries. Here, in *Bharat* (India), according to tradition, you have five mothers almost equally venerable. These five are the most revered and ranked along with one's own mother. Who are those five mothers?

- The first and foremost, of course; is the *dehamata*, the physical mother. It is this mother who has given you birth, struggled hard serving you and sacrificed everything for your comfort and upbringing. So, she has to be revered.
- The second is *gomata*, the cow. It is the cow that gives you milk and helps to nurture and strengthen your body. You have to be grateful to the cow.
- The third is *bhumata*, Mother Earth. It is on the earth that we live. We cultivate the land and grow grains. All the metal ores we extract and use are treasured in the Earth.

给你看。所以，千万不要浪费时间。藉 *Karma* 正当行动，来维护 *Dharma* 正义，而融入于 Brahman（梵）神，并因此而救赎你的生命。

**问-61) 斯瓦米！我们到处听到人们谈论‘人才外流’的话题。根据统计，人才外流逐年增加。这是好现象吗？**

**薄伽梵：**这是不好的现象。年青人离开祖国，移居海外是不当的。依照传统，印度有五位母亲得到同等的崇敬。这五位母亲跟你的亲生母亲同等，有着最崇高的地位，受到最崇高的尊敬。这五位母亲是谁呢？

- 第一位当然是你的生母（*dehamata* 译注：deha 身；mata 母），这母亲生你、育你、照顾你、把你带大、为你牺牲一切，所以，她必须得到尊敬。
- 第二位是牛（*gomata*，译注：Go 牛），牛提供牛奶，助你强身健体，你必须对它感恩。
- 第三位是母亲大地（*bhumata*，译注 bhu 大地），我们依赖大地生存，我们开垦、耕耘土地并种植五谷，我们也从中取出金属矿物并加以提炼利用。

- The fourth is *Vedamata*, Mother Scripture. It is the *Vedas* that teach you the aim and the goal of life while showing you the spiritual path as well. We should be grateful to Mother Scripture, as we should be to our mothers.
- The fifth is *desamata*, Motherland. Your culture, tradition, and rich heritage are all embodied in this land where you are born. You have to treat your *desa*, country, as your mother. So it is called *desamata*, Motherland.

For the simple reason that a woman you meet happens to be more beautiful than your mother, you will not call her 'amma', mother. This message is conveyed in the Ramayana. At the end of the war, after Ravana had died, Lakshmana said to Rama: "O Brother! This Lanka is prosperous and exceedingly beautiful. Our enemies have all died, and we have every right to rule this land. O Lord! Why don't you become its king? Bharata has been already been there for fourteen years as the king of Ayodhya. We can as well ask him to continue his reign there, and we stay here and rule this kingdom." Then Rama replied, "O Lakshmana! Your motherland is greater than heaven itself. Your mother may be ugly and another woman you have seen may be beautiful. Yet, you don't address the beautiful woman as 'amma'."

Whatever may be the country you belong to, it is your Motherland. Everyone must be patriotic. Everyone must love his or her own country. You should serve your country.

- 第四位是母亲经典（*Vedamata*，译注：Veda 吠陀），吠陀经教导你人生的目的和目标并指示你步上灵道的法门。我们应该尊敬和感激母亲经典，就像我们感激我们的肉身母亲一样。
- 第五位是祖国（*desamata*，译注：desa 国家），你的文化、传统和丰富遗产都蕴育于你诞生的这块国土里，你必须认你的 *desa* 国家，为你的母亲。所以我们称之为祖国。

原因很简单，你不能看到一个女人比你母亲漂亮，你就喊她作娘吧！就这一点《罗摩衍那》（*Ramayana*）也有开示。罗波那（*Ravana*）战亡之后，战争结束了，这时罗什曼那（*Lakshmana*）对罗摩（*Rama*）说：“大哥啊！兰卡（*Lanka*）这地方，山明水秀，地灵人杰而敌人已经被消灭了，我们有权统治这地方。啊，我的主！你为什么不在此称帝呢？婆罗多（*Bharat*）已经在阿逾陀（*Ayodhya*）当了十四年的国王，我们不如让他继续当下去吧！而我们可以留在这里建立一个新的王国。”罗摩回答：“罗什曼那呀！你的祖国比天堂还大啊。你的母亲虽丑而你看到的另一个女人很美，但你会不会叫那美丽的女人做母亲吧！”

不论你的祖国是什么样子，归终是你的祖国。人人必须爱国，必须效忠他的国家。你应该献身给你的国家。

**Q. 62) What are your comments on brain drain? Many highly educated professionals like engineers, doctors, computer experts plan to go abroad and settle there for better and higher prospects of income and placement in life. This is the cause for worry in many circles, both government and private. What do you feel about this?**

**Bhagawan:** It is most unfortunate that this trend is on the rise. This is not good at any point of time anywhere in the world. You are born in this society. So you grow up, educate yourself, make money, name and fame in this society.

Only through this society can you get your clothing, food and shelter: Have you come up on your own without the society you live in? Could you make a career for yourself without its support? Should you not express your sense of gratitude to it for all it has done for you?

Man should never be an ungrateful creature. The best way to be grateful is to serve. You know, our people put in greater effort, and work more sincerely abroad. While they are here, they don't show the same spirit and zeal in their work. They are not as sincere and industrious here as they are in foreign countries.

In fact, the emoluments they get here by doing their best will be the same as they get abroad, a fact they fail to realise. To some extent, parents also are responsible for this problem of brain drain. They don't properly inculcate in children the values of work, patriotism, sacrifice, love and gratitude.

**问-62) 斯瓦米！祢对人才外流有什么看法？很多受高深教育的专业人士，如工程师、医生、电脑专家等都想移民外国以享有更高的薪酬，更舒适的生活。这给政府部门和私人机构都带来困扰。祢对这问题的看法是什么？**

**薄伽梵：**这趋势的升级是非常不幸的事。不论在哪一个时候或在世界的哪一个地方，这类事情都是不好的。你生在这个社会，你也在这个社会长大、受教育、谋生、成名。

只有通过这个社会，你才能得到衣、食、住、行的方便。靠你一个人，行吗？得不到支持，你能有成就吗？你难道不应该回馈社会吗？

人决不应该成为一只忘恩负义的动物。最佳的报恩方式就是服务。众所周知，国人在外国非常勤奋工作。当他们在本国时，他们就没有这种热诚和勤奋的精神。

其实，以他们的工作量来计算他们所获得的酬劳，这可不比外国少呀，但他们却失于了解这个事实。在某种程度上，家长也必须对人才外流的问题负一些责任。他们没有把工作、爱国、牺牲、爱和感恩的正确价值观，灌输给孩子们。

So, it is your fundamental duty to serve the society in which you are born and brought up. You see many a foreigner coming here. They learn lots of things from this sacred land of your birth, whereas our people forget what they know. Some of our people are even inferior to locals and natives of foreign countries in respect of observing traditions. What for is our education? Is it for the decline of human values? *Janani janmabhumi s'ca svargadapi gariyasi*. Rama observed 'Mother and motherland are greater than Heaven.'

**Q. 63) Swami! Modern youth, in the name of the generation gap, are not prepared to pay heed to their elders. Advise and give us Your message.**

**Bhagawan:** This is meaningless. What are the changes you notice in the name of the generation gap? The sun rises only in the east and never in the west. There is no change in the laws of nature. Don't you feed the same stomach every day? Don't you wash the same face every day? Don't you clean the same utensils every day? Don't you wear the same clothes? So, all important things need to be done time and again. In the name of the generation gap you should not neglect doing things that need to be repeated.

You shouldn't turn a deaf ear to the advice of your elders branding them as senile, old hags. No. They are persons with rich experience. They are your well wishers. You must listen to them, obey and follow their instructions. The modern generation is not prepared to listen to the elders. It is foolishness and utter ignorance to brush aside all that the elders say. It amounts to pride and egotism. You will ultimately ruin yourself if you don't follow the valuable advice of elders.

所以，服务你生于斯、长于斯的社会是天经地义的事，是你基本的义务。你看到不少外国人到这里来。他们从你诞生的国土学了不少东西而偏偏我们的国民却忽视自己所学到的。在维护传统方面，我们有些国民还比不上外国人呢！我们的教育是为了什么？难道是为了使人性衰微？*Janani janmabhumi s'ca svargadapi gariyasi*。罗摩恪守‘母亲和祖国大于天堂’的原则。

**问-63) 斯瓦米！现代青年借代沟之名而忽视长者的忠言。请就这一点，给我们开示。**

**薄伽梵：**这是毫无意义的。在代沟的名义下，你可发现什么改变？太阳只从东方升起而绝不是西方。自然规律没有改变。你不是每天喂食给同样的肚子吗？你不是每天洗同样的脸吗？你不是每天清洁同样的用具吗？你不是穿上同样的服装吗？这么说来，所有重要的事情都需要重复地执行。在代沟的名义下，你不应该忽视必须重复的事情。

你不应该对长者的忠言充耳不闻并以老不死、老妖怪的污名加在他们身上。他们不是什么妖怪，他们是人生经验丰富的人。他们是你的祝福者。你必须听从他们的劝导和服从他们的指示。新一代的年青人往往不听从长者，把长者的话当作耳边风，置若罔闻，这是非常愚蠢和无知的表现。这等于是傲慢和自我。不听取长者的金玉良言，你最终会摧毁自己。

**Q. 64) Swami! We have on one side our parents pulling us towards the world and on the other, the divine teachings we have been fortunate enough to receive from You. We wonder which of the two will dominate and influence us?**

**Bhagawan:** If the ideas of your parents are against God, you should choose God and definitely not your parents. You must clearly explain and appeal to them, and then convince them of the value and importance of the spiritual path. Among the Bal Vikas children, there are a large number who have brought about a change in their parents.

There are many who have been influenced and transformed by the children of the Sri Sathya Sai Primary School, Sri Sathya Sai Higher Secondary School and the students of the Sri Sathya Sai University. There should be a change in the family of the children first, then in the society.

In fact, you are not from your parents, but you are through your parents. Truly, you are from God. If you are convinced of this, your words and actions would be godly.

Take a simple example. You fill a container with sweet milk pudding, *payasam*. If the container has holes, you will expect the same sweet pudding to come out of these holes. Will you not? Similarly, when you know that you are from God, your words, thoughts and actions will be divine.

问-64) 斯瓦米！在一方面，父母拉我们到世俗的层面去而在另一方面，我们非常有福气得闻祢神圣的教导。我们想知道两者之中，哪一种在主导和影响着我们。

**薄伽梵：**如果你父母的理念跟神起冲突，你应该选择神，绝对不是你父母。你必须向父母解释清楚并恳求他们，然后说服他们，使他们相信灵道的价值和重要性。在 Bal Vikas（儿童道德教育班）的儿童中，很多孩童改变了他们的父母。

很多家长都被就读于斯里沙迪亚赛小学，斯里沙迪亚赛中学及斯里沙迪亚赛高等学院的子女们所影响而改变了。孩子们的应该先获得改造，社会才会获得改造。

其实，你并非来自你的父母而是借你的父母而来的。说真的，你是来自神的。如果你相信这一点，你的言行就圣洁了。

举个简单例子：你把甜味的牛奶布丁（*payasam*）装进容器内。如果容器有孔，甜布丁就会流出来。不会吗？同样，如果你确知你来自神，你的身、口、意，就会神圣的了。

**Q. 65) Swami! We are progressing in Science and Technology. At the same time, our modern youth are not able to face life's problems courageously. They are depressed by the slightest problem. They are not able to bear any suffering with patience, and easily take to drink and drugs. What is Swami's message to our youth?**

**Bhagawan:** Today, many young men and women go to Colleges and Universities for studies. There are many specialisations in every branch of knowledge. This is, on the whole, good. But the pity of it is that we find innate, vital human qualities deteriorating fast and disappearing altogether.

Education is not for living, but it is for life.

Education is not for transmitting information,  
but it is for transformation.

Education is for elevating the human personality  
to the mansion of God.

Education should not be instrumental in earning annas, money,  
but in earning gunas, values.

Education is not for jitam, salary, but it is for jivitam, life.

Without values even if one is highly educated, what is the use? Is there progress without values? Will Science and Technology help you, if you have no values? It is for this reason, that is, the absence of values, that modern youth take to drugs and alcohol.

The youth are not *vira*, courageous, but *bhira*, timid. They should be masters, instead they are slaves. They should know "Life is a challenge. Meet it". They have to encounter and overcome all the problems and difficulties in life rather than choose to run away from them and feel frustrated. Since life is a challenge, you should meet it. Life is full of keen competition in all fields - scientific,

问-65) 斯瓦米！在科技上，我们正向前迈进，在这同时，我们的年青人却不能勇于面对生活的难题。他们因一点小问题而垂头丧气；不能忍受痛苦而借酒和药物来麻醉自己。斯瓦米，祢对我们的年青人有什么忠告呢？

**薄伽梵：**今天很多青年男女进入大专院校深造。知识的每一个分支都有着许多专门化的学科。总之，这是好的，但可惜的是，我们发现人类天赋的、极其重要的本质正在急速地腐化和消失之中。

教育的目的不是谋求生计而是究竟人生。

教育的目的不是传播知识而是改造心灵。

教育是为了提升人的人格而达致神格。

教育不应该有助益于赚取 annas（金钱），

而应该有助益于赚取 gunas（德性）。

教育不是为了 jitam（薪酬）而是为了 jivitam（生命）。

没有正确的价值观，再高深的教育又有什么用？缺乏价值，能说是进步吗？如果你没有价值观，科技对你有帮助吗？就是由于缺乏价值观这个原因，现代的青年人才步上嗜毒和酗酒的道路。

年青人不是 *vira*（英勇）而是 *bhira*（懦弱）。他们应该是主子，现在反而变成奴隶。他们应该知道，“生命是个挑战，迎接它吧！”。他们必须面对和克服人生的诸多问题和困难，而不是选择逃避一途而陷入沮丧的困境。既然生命是一个挑战，那你就应该迎接它。在科学、技术、肉体、伦理、政治

technological, physical, ethical, political and spiritual. They should fully equip themselves with the right weapons and be ever ready to face the challenges of life.

A similar thing happened during the Mahabharata war. Arjuna wanted to run away from the battlefield being totally disheartened like a coward. At that time, Lord Krishna instilled in him the needed courage and morale by teaching him the *Bhagavad Gita*, the Song Celestial. This acted like calcium and glucose injections that gave strength of mind and body to Arjuna.

Life is a sports ground, life is a game, play it. You have to play with sportsmanship and accept victory or defeat, gain or loss, with equanimity. In this world, people may not have everything they want, but there is none without love. So, life is love, share it. God is love, love is God; hence, live in love. Your heart is full of love, but with how many are you sharing this precious gift? Question yourself. Love begets love.

Today this is not happening. This is the main reason for all conflicts, misunderstandings, and differences. Do your duty with all your skill and to the best of your ability. Don't be lazy, building castles in the air. You work such that your dreams come true, "Life is a dream. Realise it!" Nowadays, you plan in a funny way, so very far from reality. Is it life? No.

*Yogah karmasu kausalam* - 'Do your duty sincerely praying to God'. Then, your work will be transformed into worship. Your *karma*, action, will turn into *yoga*, spiritual communion. Then, duty and work will become a spiritual discipline on the path of *karma yoga*. Don't merely dream; don't spend time in meaningless fancies. Know that life is duty.

和灵性等所有领域中，生命都充满着激烈的竞争性。他们应该以适当的武器来装备自己以便随时面对生命的挑战。

在摩诃婆罗多（Mahabharata）战役中，一件类似的事情发生。阿周那（Arjuna）想要逃离战场，简直像一个懦夫，完全没有斗志。当时主基士拿（Krishna）把《薄伽梵歌》（Bhagavadgita）传授给他以便鼓励他的士气。这种动作就像注射钙和葡萄糖一样，增强阿周那精神和身体的力量。

人生是一个运动场，人生是一场比赛，参与吧！你必须要有体育精神来参赛并以平常心来接受比赛结果，不论是胜或败，得或失。在这世上，不是人人拥有一切，但无人不拥有爱。所以，人生是爱，分享它吧！神是爱，爱是神；因此，要活在爱之中。你的心充满爱，但有多少人得以分享你的这份礼物？问问你自己吧！爱生爱。

今天并非如此。这就是一切冲突、误解和争论的起因。要尽力去履行你的职责，不可偷懒，要脚踏实地去实现你的梦想。“人生是一个梦，实现它吧！”现在，你做出怪异的计划，远离现实，不切实际。这是人生吗？不。

Yogah Karmasu Kausalam，向神祈祷，诚心履行你的义务。这样，你的工作就会变成膜拜而你的 Karma 行动，就会转为 yoga，灵性的融合。然后，义务和工作就成为步上 Karmayoga（行动瑜伽）之道的一种灵性修持了。不要仅做白日梦，不要浪费于无谓的空想，要知道人生就是义务。

**Q. 66) Swami! You seem to be very much upset and annoyed when anything goes wrong in respect of discipline, educational standards and personality development in general. Swami! You come down heavily upon students when you see their slackness in coming up to Your expectations and openly reprimand the guilty in public. It is terrifying to be a witness to this sort of a thing. I get fear stricken when I think of You, Swami, in that mood. How are we to reconcile ourselves to such a situation and take it positively?**

**Bhagawan:** First of all, you should know that Swami is completely selfless. You should also note very clearly that Swami is never angry with anyone: "God is Love, Love is God". I pretend to be angry and unhappy with you only to correct you. Even that apparent anger vanishes very soon like a shower of hail. You cannot call anyone a guru if he accepts and endorses all that you do and say. He is a guru in the true sense of the term if he corrects you and turns you in the right direction as your well wisher.

Suppose this is a workshop. All damaged and spoiled vehicles come here for repair. I must, if I am a mechanic, tighten bolts, nuts, screws, etc. Similarly, I should correct your mistakes, make you free from your faults, see that you are rid of your weaknesses and defects, and finally mould you into ideal citizens of this country. Your mistake must be corrected immediately then and there itself, as and when it is committed. I should be harsh enough to correct you. You bend iron when it is hot, don't you? But, when it is not hot, no man with all the strength of his muscles will be able to bend it. So, you should be corrected and admonished when you go wrong immediately. If your mistakes are pointed out in public, you don't repeat them.

问-66) 斯瓦米！当有关纪律、教育水平和一般人格发展的任何事情出问题，你似乎感到非常困扰和不安。斯瓦米！当你看到学生们怠慢下来而不能达到你的期望时，你会毫不客气地在大众面前斥责他们。看到这种场面，大家无不心惊胆战。当我想到你处在那种情绪的时候，斯瓦米，我就感到害怕。我们如何对这样的状况作自我的调整，并采取正面的想法来对待它？

**薄伽梵：**首先，你应该知道斯瓦米是完全无私的。你也应该清楚地注意到斯瓦米从不生任何人的气。神是爱，爱是神。我之所以假装生气和不悦，不外是为了纠正你的错误。即便是那样，表面的生气也很快地烟消云散。如果一个导师接受和同意你所做的和所说的一切，那你就不能称他为导师了。导师，顾名思义就是一个纠正你并把你带入正途的祝福者。

假设这是一间修车厂，所有损坏的汽车都送来这里修理。如果我是一名技师，我一定锁紧所有的螺丝、螺丝帽等等。同样，我应该纠正你的错误，使你改过自新，肯定你抛弃种种缺点并造就你成为一个模范的国民。犯了错就应该立即悔改。我应该够严格才能改正你。打铁趁热，不是吗？如果不加热，任你力气再大也无法把铁弄曲。所以，如果你犯错，你就应该趁热立即受到纠正和谴责。如果你的过失在大众面前被指出来，你就不会重蹈覆辙了。

Take a small example here. Suppose, wearing a *lungi* (a South Indian informal dress, a long robe wrapped round the waist, down to the feet), you are sweeping your room with a broom. Suddenly your friend comes to see you. What do you do? You will put the broom aside, change your dress and make yourself presentable to your friend. Why do you do that? After all; you are cleaning your room. Nothing wrong about it! You don't want to be seen in your informal dress. You want to be dressed neatly before you meet him. You care for him. Don't you? So also here, when I point out your mistakes in public, you will be able to correct them forthwith and you will also be careful enough in future not to repeat such mistakes, won't you?

In fact, I don't lose anything if you are spoiled. I don't gain anything if you are good. I don't expect anything from you. I want you to be good and get a good name to your parents, your institution, and your country. This is not for Me, but for your ultimate good.

**Q. 67) Swami! Today when we meet students and ask them what they are doing, we hear them say that they are in the computer line or doing an M. Tech. Course. We want to know Swami's views on this craze for computer studies?**

**Bhagawan:** One of the most important things you should know is that all your modern education is within you. You are the 'Computer'. You are the 'Generator'. There is 'Electricity' in you. There is 'Heat' in you. You are the 'Magnet'. Everything around you is nothing but the 'reflection', 'reaction' and 'resound' of your inner being.

举个简单例子：假如你穿上一件龙吉（*lungi* 印度便装，以一块长布绕在腰间，长可及脚）。突然间，有朋友来找你，你怎么办？你会把扫帚放在一边，换件像样的衣服去接见你的朋友。你为什么这么做呢？反正你正在打扫房子，穿得随便有什么不对？你不想朋友看到你穿那样的便服来接见他。你在乎他的感受。不是吗？同样地，在此，当我在大众面前指正你的错误时，你就会马上改正并更加注意以免以后重犯，不是吗？

其实，你变好变坏，对我都没有损失。我不会从你那儿得到什么。我要你变好，要你为父母，为你的学院和你的国家争光。这不是为了我，而是为了你的终极利益。

**问-67) 斯瓦米！今天，当我们见学生们并问他们在做些什么时，我们听到他们说，他们在搞电脑或进修技术课程。我们想知道斯瓦米对这种电脑热有什么意见！**

**薄伽梵：**你应该知道其中一件最重要的事情，那就是，你所有的现代教育无不在你之内。你是‘电脑’。你是‘发电机’。在你之内有‘电能’。在你之内有‘热能’。你是‘磁石’。凡在你周遭的一切无非你内在存有的反映，反应和反响。

You say that a computer is great. You stand in front of a computer and put a question, "Who is my wife?" Do you get the answer? No. Why? The computer should be fed with some information which you get back as and when you want it, isn't it so? It shows only what has already been supplied to it.

Nothing new! It was, after all, a man who made the computer. So, naturally, man is greater than a computer. Your brain is a computer with all your memories and experiences recorded therein. When a mosquito bites you even while you are talking to me, you will pick it up and throw it out. How? There is communication. On the way, when your eye finds a thorn, the leg automatically passes it, but doesn't step on it. Why? There is a magnetic force within you.

When I ask you, "What are you doing?" some of you may say, 'M. Tech'. What do you mean by 'M. Tech.'? You may reply, 'Master of Technology'. Then who is 'master'? What is "technology"? A person who has control over his senses is a 'master', but not everybody. You are merely 'Misters' Mr. Rao, Mr. Kumar and so on, and not 'Master'. You should use your 'knowledge' for the advancement of society; otherwise, it turns into 'allergy'. You should go to society with your knowledge, 'Take knowledge'; this is 'technology'. Otherwise it is 'tricknology'; it can never be 'technology'.

你说电脑不可思议。你站在电脑面前问了一个问题：“谁是我的妻子？”你能得到答案吗？不。为什么？电脑应该先得到一些有关的资讯，然后在你需要时，你才从中取出，不是这样吗？它只把储存进来的展示出去。

没有新的东西，它毕竟是人造的！那么，当然人是比电脑更伟大的了。你的头脑就是一台电脑，记录下你所有的记忆和经验。当一只蚊子叮你时，即便你在跟我说话，你也情不自禁地拍死它，把它丢出去。怎么回事呢？有沟通。走在路上，你看到一根刺，这时，你的脚步自然会提高，跨过它以免踩到它。为什么？在你之内有一种磁力。

当我问你：“你在做什么？”你们有些人会说：‘M.Tech.’（修读工程硕士学位）。“M.Tech”是什么？你会回答：‘Master of Technology’（工程硕士）。那么谁是‘Master’呢？（译注：Master 有主宰的意思）什么是‘Technology’（工程或技术）呢？能控制自己感官的人是一个‘Master’（主宰），但不是每一个人都是主宰。你仅是‘Mister’（先生），如 Mr.Rao（劳勿先生），Mr Kumar（古玛先生）等等而不是‘Master’。你应该将你的‘知识’用在社会上，促进社会进步繁荣，否则，你的‘知识’就变成 allergy（敏感症）了。你应该带着你的‘knowledge’（知识）步入社会。这就是‘take knowledge’（译注：take 拿，带着；knowledge 知识。take knowledge 与 technology 音接近）。也就是 technology（技术）。不然的话，它就变成‘tricknology’（骗术）而决不是 technology（技术）了。

**Q. 68) Swami! What are the qualities of a leader?**

**Bhagawan:** There are mainly two qualities that every leader must possess. Since these are missing, we don't have good and ideal leaders today. Eventually we find disturbances, agitations, and tensions everywhere.

These two qualities are 'Individual Character' and 'National Character'. In the past, this country had leaders possessing these two qualities, leaders such as Tilak, Netaji, and Patel, and so on. You can't just call anyone a leader unless he possesses 'Individual Character'.

A leader should lead, but not push from behind. A true follower becomes a good leader later on. Without being a servant; you can't be an ideal master. Every leader must always remember this, 'first be', 'then do', and 'then tell'. First, you must 'be' what you 'profess', and 'do' what you 'profess'. Then you will have the right to 'tell'. By doing good, an ideal leader tells others to be good. This is why I often tell my students, "Be good, Do good, and See good".

**Q. 69) Swami! We often wonder at the way you instruct and advise your students. We don't think that we, as parents, can ever do this in the same manner as you do. You are great and benevolent, offering free education to our children. You also teach them how they should conduct themselves as responsible citizens in society. Your love excels the love of even a thousand mothers. Your love is an ocean of fathomless depth. Some of the M.B.A. boys of your University are here. Would you please give them a message?**

**问-68) 斯瓦米！一个领袖应该具备什么素质？**

**薄伽梵：**主要有两种素质是每一个领袖所应该具备的。由于这两种素质荡然无存，所以我们今天看不到卓越的和理想的领袖。最终我们处处面临骚扰、动乱和紧张。

这两种素质是‘个人的品格’和‘国民的品格’。在过去，这国家曾有具备这两种素质的领袖，如迪拉克（Tilak）、尼达吉（Netaji）和巴迪尔（Patel）等人。除非一个人拥有‘个人品格’，否则他不配称为领袖。

一个领袖应该带领而不是在后面推动。一个好的追随者才能成为日后的领导者。不曾做过仆人，你不能成为一个典范的主子。每个领导者必须常常记得这个程序，即：先‘成为’，进而‘力行’然后‘吩咐’。首先你必须‘成为’什么是你自称的，然后‘力行’什么是你自称的，最后你才有权力去‘告诉’或‘吩咐’他人。一个理想的领导者，自己必先做好事，才能告诉他人做好事。这就是我为什么常常叮嘱我的学生，要‘存善、行善和向善’的原因了。

**问-69) 斯瓦米！对祢教导和规劝学生的方式，我们常感不解。身为父母的我们，我们不认为我们会采取和祢同样的方式去做。祢是伟大和仁慈的，提供免费教育给我们的子弟。祢也教导他们如何做个好公民。祢的爱超越千万个母亲的爱。祢的爱深似海。祢的一些硕士班的学生也在这里，请祢给他们开示，好吗？**

**Bhagawan:** Education is not for living, it is for life. This has to be known first. It is not the job or salary that matters. You have got to make use of your education for the betterment of society through service. Education is not meant to help you meet selfish ends and self-interests. It is very strange to see students nowadays opting for courses with one eye on the salary they are likely to get after their studies, rather than on their aptitude. Parents also think along the same lines.

This is not proper or correct. It is most necessary to express gratitude to the society in which you are born and brought up, and where you get name and fame besides money. You must respect your parents, serve and please them. You should make them very happy every way. You say that Swami's love is equal to the love of a thousand mothers. You don't know even the love of your own mother. How can you, then, know and estimate the love of a thousand mothers!

The MBA boys, after getting their degree, are going to be appointed as managers. It is very good, no doubt. But you should also know certain things that you don't find in books. You have stuffed your brains with bookish knowledge. But you must put it into practice. You should also know that it is not always possible to put into practice all that you have read in books. You have to apply your knowledge to the ground realities and work out solutions for the problems you face.

As a manager, you can't simply sit, dressed in a suit, and relax in a chair under a ceiling fan, having your tiffin and other refreshments. You have to put to yourself the question whether you are working justifying your salary. Otherwise, you should consider yourself a

**薄伽梵:** 教育不是谋生之事，而是一生之事。这必须先搞清楚。职业和薪酬无关紧要。你必须利用你的教育通过服务来造福社会人群。教育并不意味着可以协助你达致自私的目的和个人的利益。现在的学生是基于毕业后的待遇而不是他们的才华来选修课程，这是一件非常怪异的事情。家长们也作同样的想法。

这是不恰当的或不正确的。一切来自社会就必须回馈社会。对生于斯，长于斯，名成利就于斯的社会，我们应该感恩图报，这是非常需要的。你必须孝顺父母，奉养和取悦父母。你应该尽量把快乐带给他们。你说斯瓦米的爱等于一千个母亲的爱。你连自己母亲的爱也不了解，那么你怎么能了解和估计一千个母亲的爱呢？

硕士班的同学在毕业后将会担任高级经理人员。这无疑是非常好的，但是你也应该知道一些书本上找不到的东西。你已经把书本知识填满你的脑袋，但你必须把它付诸实行。你也应该知道不是所有你读到的书本知识都可以付诸实行。是故，你必须把你的知识用在根本的现实生活上并找出你所面对的问题的解决方法。

身为一个经理人员，你不能只是穿上西装，悠哉游哉地坐在电风扇底下享用你的午餐和茶点。你必须扪心自问，你的工作是否和你的薪酬相称。否则，你就应该承认自己是在欺骗或出卖你的公司了。你必须诚恳地工作。你不应该动辄更换

cheat or a betrayer of the company. You have to work sincerely. You shouldn't change your jobs and companies frequently. No one will trust you because the new company you want to join for higher emoluments will start feeling that you would quit any day for a little more money, if offered elsewhere. You can come up in your company with your skill, talent and hard work.

The MBA boys should know all the details with regard to raw materials, power supply, accounting, finances, marketing, advertisement and machinery as well. They should be aware of the trade unions and their activities, and also about the obligations of the company to the government. In no case should you compromise on quality, because then you lose your name in public. The rise and the rate of profits may be slow and low initially, yet this should not trouble you. One day it will stabilise. You should observe every worker and the way a machine is handled by him. You should ensure that every worker is able to do all kinds of assignments given to him from time to time such that you don't have to depend on one hand or a few hands to run the factory.

As an MBA degree holder, in the capacity of a company's manager, you will be under the control of the Managing Director or Board of Directors. At times, you may have to consult them before taking certain important decisions. You have to be very humble and polite in their presence. Even if you disagree with them on any issue, you shouldn't condemn or contradict them outright. You shouldn't oppose them openly then and there. Take another opportunity to meet them. Find out their mood and meet them when they are calm and cool, and then explain clearly the pros and cons of the problem, and try to bring them round to your point of view. Then, there will be every scope for them to find a point in what you say.

你的工作和公司。没有人会相信你，因为你为了更高的薪俸而加入的新公司会觉得，如果有人给你稍微多一点的薪俸，你也会随时离开的。你可以凭着你的技术、才华和辛勤工作在你的公司获得升级。

硕士班生应该知道有关原料、电力供应、会计、财政、市场、广告和机器等方面的细节。他们也应该了解工会和工会的活动情况以及公司之于政府的一种义务。无论在什么情况下，你决不应该在质上让步、妥协，因为这会当众破坏你的名声。起初利润或许不高或增加缓慢，但这没有关系，不应该给你带来困扰。有一天，它是会稳定下来的。你应该注意每一个工人和他操作机器的方式。你应该时时确保每一个工人都能胜任他被指派的工作，这样，你就不必依赖一两个人来经营和管理整个工厂了。

由于身为一个硕士班学位的持有者，有资格成为一个公司的经理人才，你会直接受到公司的董事经理或董事部的指使和委任。有时，你在采取某种重要决策前可以事先请示他们。在他们面前你必须谦恭有礼。即便在任何问题上，你不同意他们的看法，你也不应该毫无顾忌地批评或否定他们。你不应该当场公开反对他们。你应该另外找个机会跟他们商讨，找出他们心情愉快、情绪冷静的时刻，再跟他们会面，并清楚解释问题的症结，以便寻求跟你的想法接近的共识。这样，他们就完全有余地来理解你所持有的要点了。

Today you need to know another subject, Re-engineering. When a factory or industry is closed or bankrupt, you should investigate the reasons for its closure. You should study every factor very clearly and find out proper solutions to the problem, and the appropriate steps to be taken to reopen and revitalise the factory and make it effectively function thereafter. You also have a paper on Rural Development in your MBA course. You need to know the background, resources and needs of the village, its atmosphere and socioeconomic conditions even before you start working in a particular village. Three or four of you may join and start an industry on your own. You have to uphold the basic human values unconditionally and uncompromisingly. You are valued only because of this reason. Always keep in view the needs of your country, the systems to be adopted, and the procedures to be followed, about her national resources and national development.

**Q. 70) Swami! Listening to your spiritual elucidation of worldly studies, we are lost in wonder. Our Swami, who brings into the open the values of several disciplines, is the World Teacher. We learn that Swami had given a message to the M.B.A. students. If you consider us fit to receive it, kindly describe the salient points to us.**

**Bhagawan:** Our institute offers M.B.A., and M.F.M. courses. But, first, what is meant by "business"? What does a "market" mean? Who is a "manager"? Students learn these things in the classroom and from their texts. However, business and marketing are spread across the entire globe. Know that wherever giving and taking occur, that is a market. This exchange, this give and take activity is business; not merely a shopping complex.

今天你必须认识另一个科目，那就是‘重新策划’。你必须查明一个工厂或工业结束营业或倒闭的原因。你应该审核每一个原因，找出问题的正确解决方案，并采取适当的步骤来重新组织以使工厂重新开业，并有效地操作下去。在硕士课程中，你也修读‘乡村发展’这一科目。你有必要了解乡村的背景、资源和需求，以及它的周遭环境和社会经济状况，甚至在你踏入一个特定的乡村去服务之前，你已经有所了解。你们之中也许会有几个人自己创业，设立工厂。你必须无条件地、毫不妥协地维护基本人类价值。只因为这一点，你获得高度的评价。总要考虑到国家的需求，国家所采纳的机制，接下来所要进行的步骤，国家的资源及国家的发展。

**问-70) 斯瓦米！听了祢对世俗学问的理性解释，我们还是不得要领，好像掉入五里雾中。我们的斯瓦米是世界导师，把各种规律价值公之于世。我们得知斯瓦米已给研究生一则信息。斯瓦米，如果祢认为我们也适合接受这则信息，就请祢把要点给我们讲讲吧！**

**薄伽梵：**我们学院开办硕士班学位课程，包括 MBA（商管硕士）及 MFM（经管硕士）学位。但首先我们要问：商业是什么？市场是什么？谁是经理？学生在课室里从书本上学习到这些知识，然而商业和市场则是扩大到整个世界的事。市场是因供求而产生。这交易、这供与求的活动就是商业，不仅是一个大的百货公司。

In the market called the world, what we call 'the Mind' is the Manager. This Mind has to manage well; then, the Heart is a Leader. Between one event and another, there is time; between one thing and another, there is space. What takes place between the two is *karma*.

Now let us turn to appreciate the love of a guru or preceptor. Teachers like Socrates, Plato, and Aristotle are famous the world over. Of these, Socrates is quite familiar to you. The judge sentenced Socrates to death because he thought that under the 'evil' influence of Socrates, young men were taking to wicked ways instead of joining the army, as they should. But Socrates, who loved his students, was not prepared for that sort of death.

Ordering them to obey him strictly, he bade them to procure some poison. He had them seated all around him, and asked them to touch the vessel of poison. He thought it is better to die among his students than at the hands of foolish judges. Such was his love for them. The disciples who realised this became illustrious later on.

Consider the founder of the Bata Company, a man of immense devotion to God. He used to make creaking shoes with a cushion of horse and donkey hair. He made a living out of selling these and served the people thus. His devotion and his spirit of service led to his rise to honour and fame. Therefore, love, devotion, and the spirit of service are essential for a manager.

在这叫做世界的市场里，我们叫‘心念’的就是‘经理’。‘心念’必须管理得当而心是领导，主宰一切。在一个事件与另一个事件之间，我们有时间；在一件东西与另一件东西之间，我们有空间。在时间和空间之间所发生的便是行动（*karma*）。

现在让我们谈谈对师长的感恩吧！导师如苏格拉底（Socrates）、柏拉图（Plato）和阿里斯多德（Aristotle）等举世闻名。在这些人中，苏格拉底是你相当熟悉的。法官判他死刑，因为他认为很多年青人在苏格拉底的影响下误入歧途，不愿当兵，保家卫国。但疼爱学生的苏格拉底并不要这样的死法。

他吩咐学生遵照他的指令，带一些毒药来，然后叫他们围着他坐下并要他们用手触抚盛着毒药的器皿。他认为在学生面前仰毒药自杀远胜于死在这些愚蠢的法官手上。这就是他对学生的爱。凡认知这一点的弟子以后都成名了。

让我们来看看巴达（Bata）公司的创始人吧！他是一个非常虔敬神的人。他常用马和驴的毛发来做嘎吱鞋的鞋垫并靠卖鞋为生。他把赚来的钱用来帮助和服务当地居民。他的虔诚和服务精神为他赢得了荣耀和声望。所以说，爱、虔诚和服务精神是一个经理人才所不可或缺的素质。

Alexander was getting ready to invade Bharat (India); he approached his teacher to seek his blessings. Then, the teacher said, "My son! I heard that some of the most highly esteemed objects are to be found in Bharat. Get them for me as your offering to the teacher. First, there are in Bharat wandering ascetics endowed with perfect devotion and absolute detachment. Bring along with you one such ascetic. Second, Bharat is a land sanctified by the feet of great spiritual aspirants, *mahants*, heads of mendicants, sages, and incarnations of God in the course of their wanderings. That dust is very sacred; bring some along. Third, they say river Ganga washes off all sins. My son! Bring some Ganga water in a vessel. Fourth, there is the riches of the Bhagavad Gita which underscores the right way to live and its goal. Procure a copy for me!"

Now, being born in the land of Bharat, you have to develop the spirit of sacrifice. Our high ideals and values help students to attain prestige and fame. *Sathya* and *Dharma* (Truth and Righteousness) are very important in life. They are as precious as the vital breath. Know that without these, life is barren. These qualities are absolutely essential for a manager.

**Q. 71) Swami! We don't understand what wisdom actually is. Isn't the knowledge we gain in our educational institutions wisdom? If not, how are we to acquire it easily?**

**Bhagawan:** Practical knowledge is *jnana* or wisdom. It is not textual information. Feeling the presence of God always, everywhere, within, and around is *jnanam*, true wisdom.

阿历山大 (Alexander) 大帝正要准备侵略印度之际，他拜会他的导师，并寻求导师的祝福。导师说：“我听说，印度有世界最值得敬重的东西，你给我带一些回来吧！第一：印度有许多到处化缘，云游四海的高僧，他们心怀完美的虔诚和绝对的舍离。把一个这样的高僧带回来吧！第二：印度这块圣土是由伟大的求道者、托钵僧、圣贤及神化身踏过和圣化的，那里的尘土圣洁无比，给我带一些回来吧！第三：听说恒河之水可以清涤一切罪孽，孩子，用容器盛一些回来吧！第四：有一本书叫《薄伽梵歌》，内容丰富，阐明生活的目标及正确的生活方式，给我带一册回来吧！”

现在你诞生在印度，你必须培育起牺牲的精神。我们崇高的理想和价值观协助学生获得荣耀和声誉。真理和正义在生命中是极其重要的，可以说是跟生命气息一样宝贵。要知道，缺乏真理和正义，生命就失去意义了。这些素质是一个经理人才所绝对需要的。

**问-71) 斯瓦米！我们不明白智慧到底是什么。我们在学校所求得的知识，是不是智慧？如果不是，我们要如何去求取智慧呢？**

**薄伽梵：**实用知识是识 (*jnanam*) 或智慧。这不是书本知识。真正的智慧或识是感觉到神一直存在、无处不在、在内、在周围。

## **PART 2**

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**Sadhaka**

## **第二部**

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**发心的求道者**

## **CHAPTER 4**

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### **THE OUTER DOOR**

## **第四章**

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### **外面的门**

**Q. 72) Bhagawan! Should we follow any discipline or regulation in our food habits? Is that necessary for our spiritual pursuit? Sai devotees all over the world are vegetarians because of Your teachings; this is amazing. However, we have none today to tell us matters relating to our food habits. Kindly direct us.**

**Bhagawan:**

As is the food, so is the mind.  
As is the mind, so are our thoughts.  
As is the thought, so is the action.  
As is the action, so is the result.

Therefore, the result depends on the food you eat. Meticulously and unerringly, you should follow discipline in your food habits. Food, Head, and God are to be viewed in this sequence. As is your food, so is your head; as is the condition of your head, so is the manifestation of God in you.

You should not eat too much. You eat to live and never live to eat. Eating in excess is a *tamasika* quality. If you eat once a day, you are a yogi; if you eat twice a day you are a *rogi* (sick). If you take *sattvika*, soft, and balanced food in moderate quantity, you develop *sattvika* or a pious mind. However, if you eat *rajasika*, spicy, hot food you will have *rajasika* or an emotionally agitated mind, and if you have *tamasika* food, that is meat, alcohol, and so on, you will have *tamasika* or a bestial, dull, and passive mind. So, it is food that shapes the mind, and on this your actions depend, leading to their corresponding consequences.

问-72) 斯瓦米！在食物上，我们应该遵守某种条规吗？在灵修上这是必须的吗？因祢的教导，全世界的赛信徒几乎都成为素食者。这是令人惊讶的。关于饮食这方面，我们所知不多，请指点迷津。

薄伽梵：

什么样的食物就有什么样的心念。  
什么样的心念就有什么样的思想。  
什么样的思想就有什么样的行动。  
什么样的行动就有什么样的果报。

因此，结果就得看你吃的食物来决定了。你应该谨慎地、决不冒犯地恪守你食物习惯的规律。食物、头脑和神必须以这先后顺序去看待。你的食物是什么，你的头脑状况就是什么。你的头脑状况是什么，神在你之内的显现就是什么。

你不应该过食，你为生存而吃，不是为吃而生存。过食是翳质（*Tamasika*），一天一餐是 *Yogi*，瑜伽修习者；一天两餐是 *Rogi*，病患者。如果你吃纯质的（*savitika*）、柔软而平衡的食物，并且其量适中，你就会培育起纯质的（*savitika*）或虔诚的心念。如果你吃激质的（*rajasika*）、辛辣的食物，你会产生激动的（*rajasika*）或情绪的、易受干扰的心念；而如果你吃翳质的（*tamasika*）食物、肉、酒等等，你就会有翳质的（*tamasika*）或兽性的、呆滞的心念。所以，食物塑造心念，心念激发行动，行动带来结果。

You should also think of *patrasuddhi*, the cleanliness of the vessels and utensils used; *padarthasuddhi*, purity of the materials; *pakasuddhi*, clean method of preparation or cooking; and *bhavasuddhi*, purity of the thought of the person who cooks the food. You shouldn't eat food offered to you everywhere.

A few years ago, there lived a *sanyasi* (ascetic) who on invitation dined at the residence of a businessman. That night this *sanyasi*, a celibate and spiritual seeker, could not sleep. Somehow, he fell asleep very late, and had a dream in which he saw a sixteen-year-old girl shedding tears. Then, this *sanyasi* went to his guru and told him about the dream. The guru meditated for some time and told him the reason behind the dream. The day on which the businessman invited him for dinner happened to be the eleventh day after the death of his sixteen-year-old wife and he was performing the traditional special rites. Since the *sanyasi* ate the food cooked for the occasion, the girl who had died appeared in the dream with tears in her eyes. The young girl's father was very poor and could hardly maintain his family. So, much against her wish, he gave her in marriage to this aged businessman. Out of frustration, she committed suicide by jumping into a well. The businessman had been performing her customary funeral rites and on the eleventh day requested the *sanyasi* to come over to his house for meals. This is the whole story behind the *sanyasi's* dream. Hence, without discrimination, you shouldn't eat any food offered to you.

A similar thing happened once to a disciple of Swami Nityananda. One day, he went out of the *ashram* and ate food outside. While returning, he stole from a house a silver tumbler and brought it to

你也应该注意 *patrasuddhi* 餐具的清洁、*padarthasuddhi* 材料的纯净、*pakasuddhi* 烹饪的纯正方式及 *bhavasuddhi* 烹饪者的纯净思想。你不应该到处乱吃。

几年前，有一个修行者应邀到一个商人家里吃饭。当天晚上这出家的求道者辗转不能入睡，一直到很晚的时刻才睡着并做了一个梦，梦中，他看到一个十六岁的少女在哭泣。于是他把这个梦告诉他的导师。导师闭上眼睛，沉思片刻，然后告诉他这梦背后的原因。原来商人邀请修行者吃饭的那一天正是少女过世的第十一天，而商人正为她举行传统追悼仪式。由于修行者吃了祭拜少女的食物，死亡的少女便托梦给他并在梦中伤心哭泣。该少女的父亲非常贫困，三餐不继，在不得已的情况下把少女嫁给年老的商人。少女不愿嫁给年纪这么大的男人，深感沮丧，最后投井结束了自己的生命。商人按照习俗为少女超渡并在第十一天邀请修行者到家里来吃饭。这就是修行者梦中背后的故事。所以，不查明原委，决不随便吃他人所提供的食物。

有一次，同样的事情发生在大师永喜（Swami Nithyananda）的弟子身上。一天，他的弟子到精舍外吃东西，吃完之后，他竟然顺手牵羊地把一个银杯子给偷了回来，不久，他为这件事情感到非常痛苦和懊悔。

the *ashram*. But soon, he felt very sad over this action of his. He cried and repented. The next morning, he went to his guru and confessed the whole incident. Because of his spiritual power, Nityananda could find out the reason. He said to his disciple, "Well, the food you had outside the *ashram* was prepared by a cook who at one time happened to be a thief, and as a result you developed the instinct to steal." Therefore, cooks must have purity of thought.

Further, you should feel your body as light after eating, as before eating. The best thing is to keep half of your stomach empty. The remaining half should be filled in with water and other foodstuffs. Tubers are not good for the body. You should not drink whole milk. You should mix some water in your milk before drinking. You should have a minimum interval of four hours between two meals. You should take food, which gives you enough calories needed for the body. You shouldn't have too much of oily and fried curries. Sleep a while after lunch, and walk a mile after dinner. You should work hard and eat well.

**Q. 73) Swami! In Your organization or your institutions, workers, students, teachers, devotees and doctors wear the white dress always. Why? What is the reason?**

**Bhagawan:** White symbolizes purity and cleanliness. A pure white cloth may be compared to a clean mirror. If dust gathers on the mirror, you will not be able to see your reflection clearly. Similarly, *buddhi* or intellect is like a clean white cloth. It is only then that you will be able to find out your own faults and apply your discrimination to rectify them. Today, this does not happen. People are able to see clearly the mistakes of others but don't find

第二天早上，他去向导师供认一切。道行很高的永喜大师立即找出其中原因并对弟子说：“哎呀！你在精舍外吃的食物是一个曾经当过小偷的厨师给你煮的，这偷窃的本能就传给你了。”所以，厨师必须有纯净的思想。

此外，你应该感觉到吃后和吃前身体是一样的轻盈。最好是吃半饱，剩下一半喝水或吃水果。地薯类的食物对身体不好，不宜多吃。你不应该喝全脂牛奶，可参水喝。两餐之间最好应该有四个钟头的间隔。你应该只吃提供你身体所需的足够能量的食物。少吃油腻和煎炸的食物。午餐后小睡片刻，晚餐后散步一英里。你应该懂得吃也懂得工作。

**问-73) 斯瓦米！在祢的组织里或学院里，工人、学生、教师、信徒和医生常身穿白色衣服，为什么？有什么特别原因？**

**薄伽梵：**白色服装象征纯净和清洁。我们可以把一块纯净的布看成一面清洁的镜子。如果尘埃沾满镜子，你就看不清镜中自己的映像。同样，菩提（*Buddhi*）就像是一块干净的白布。只要它干净，你就可找出自己的错误并应用你的辨识力去改正它。今天，这种情况是不会发生的。人们能看到他人的错误却

their own faults. If you stand in front of a mirror, you see your reflection. But, if you turn it towards another man, naturally you will find his reflection. Isn't it so? Similarly, the mirror of your *buddhi* or intellect is turned towards others, and this makes you see the mistakes of others.

Even the slightest spot or mark is very clearly visible on a white dress. If you wear a colored dress, you don't see dirt, spots, or any other stains. This is wrong. You should never hide and cover the dirt on your person. You should immediately wash it off. You should share the good with others. Neither good nor bad should be in you. You should shed the bad in you and share the good with others. But, some of you keep the good to yourselves and distribute the bad to others. It is a mistake on your part to do so.

Lord Siva offers you the best way by setting forth an ideal to this world. He kept and retained poison in His throat. So, He is *Nilakantha*, the blue-throated God. But, the cool and comforting moonlight from the moon over His head is distributed to others. It is for this purpose of sharing comfort with others that He kept the moon on His head.

**Q. 74) Swami! Today Sai devotees are spread all over the world. They range from Heads of Governments to ordinary citizens. As Your devotees, they enjoy special respect and esteem in society. What is the key to this?**

看不到自己的错误。如果你站在镜子之前，你在镜中看到你的映像，但是如果你把镜子转向他人，当然他人的映像就在镜子里头了。不是吗？同理，你的菩提镜子转向他人，当然这就使你看到他人的错误了。

在白色衣服上，即便一小污点也可以清楚看到。如果你穿上有颜色的衣服，你就看不到沾上的灰尘或污点了。这是不对的。你决不应该隐瞒和掩盖自己的污垢，你应该马上把污垢去掉。你应该把好东西跟他人分享。不论是好的或坏的都不应该存在于你之内。你应该把不好的除掉，把好的与人分享。但是你们有一些人只把好的留给自己而把坏的分给他人。你这么做是不对的。

主湿婆（Siva）给这世界立下一个典范作为你遵行的一个最佳途径。他把毒药保存在喉咙里，所以他有 *Nilakantha*，蓝色喉咙神之称，但他把他头上的月亮所发出的清凉而舒服的月光分给大家。为了跟大家分享舒适，他一直把月亮保留在头上。

**问-74) 斯瓦米！今天赛信徒遍布世界各个角落，从普通市民到政府官员，各个阶层都有。身为祢的信徒，他们得享社会上所给予的特别的敬重。这关键在哪儿呢？**

**Bhagawan:** Naturally so! This is the effect of the company you are in. Even the string that passes through and binds the flowers in a garland acquires a value. The rat as the vehicle of Lord Ganesh is also worshipped. The bull as the vehicle of Lord Siva is respected. Likewise, all the vehicles of all our deities are worshipped.

Once, Lord Vishnu sent a message to Siva through His vehicle, Garuda, the eagle. As Garuda was flying fast with the message and was about to land near Siva, due to severe gusts of wind from his wings, the dust rose up as in a dust storm. Watching this, the snakes adorning the neck of Siva started hissing at Garuda ready to bite him.

Then, Garuda replied to the snakes, "You are with Siva, so you are hissing at me fearlessly. You come out of the Lord and see what will happen to you! I can finish you off in no time." In the same manner, since you are with Me, you are respected and served. If you are away from Me, you will be put to infamy and humiliation.

You should not run after all silly, worldly things, like the common flies that land on anything and everything. Like honeybees you should only draw honey from flowers. Look at the person who drives the car of the President of India. He can never act as a common taxi driver. Similarly, those who sing the glory of God shouldn't run after people for petty favors.

**薄伽梵:** 当然如此！这就是你所交的朋友的效应。就连把花朵贯穿而连接成花环的绳子也有价值了。作为象头神交通工具的老鼠也受到膜拜，身为主湿婆交通工具的牛也得到人的尊敬。同样，所有神的交通工具也都一样受到崇拜。

有一次，主毗湿奴（Vishnu）派遣他的交通工具 Garuda（巨鹰）传达一则信息给湿婆（Siva）。巨鹰很快地飞到湿婆住所。当它正要降落时，忽然刮起一阵强风，激起如波浪一般的滚滚尘埃。围绕在湿婆颈上的毒蛇看到这景象并向巨鹰发出嘶嘶声响，准备出击。

巨鹰于是回应说：“你和湿婆在一起，所以才有恃无恐地向我示威，一旦你离开湿婆，看看后果会怎么样！我随时都可以把你解决掉！”同样，由于你和我在一起，你受到尊敬和礼遇。如果你离开我，你就会受到相反的待遇了。

你不应该追逐世俗无聊的一切。你不应该像苍蝇一样随时栖息在任何东西之上，你应该像蜜蜂一样，只从花卉中吸取所需的花蜜。就拿印度总统的司机来说吧！他不能像一般计程车司机一样的开车。同理，那些歌颂神的荣耀的人就不应该随便向人要求无谓的帮助和支持。

**Q. 75) Swami! We visit temples religiously. We go on pilgrimage once in a while. We continue to do our rituals and religious acts. But there is no cognizable change in our life pattern. Why is this so?**

**Bhagawan:** Worship, penance, meditation, *bhajan*, and so on are sacred activities that make your life meaningful, purposeful, and useful. But you can't brand them as spiritual. All these are good actions and help you to spend time in a sacred way. Anything that you do with your mind (ego, 'I-ness') can't be spiritual. The true spiritual path is *atmavicara*, self-enquiry.

The seeker should know that he/she is not the *deha* (body), the *manas* (mind), or the *buddhi* (intellect) and that his/her *atma* (true self) is beyond time and space. The self is not a *nama* (name) or a *rupa* (form) with which it is identified in this transient world. *Atma* is eternal, pure, and non-dual. True spirituality is the awareness of the *atma*. This is Brahman, the divinity which is spread all over in all creatures according to the scripture which says “*eko vasi sarvabhutantaratma*.”

True spirituality alone can make you experience this awareness. But you find many forms of religious practice in the name of spirituality. The *prasadam* or sacrificial food offered to God is actually eaten by the devotees. They just show it to a picture or an image of God and it is then consumed by them only (*cupulu* and *mepulu* in Telugu). If God really starts taking anything offered to Him, I am sure no one would offer Him anything.

Always remember that *tyaga* (sacrifice) is the highest and the best form of *sadhana*. You have to sacrifice your time, money, resources, and energy. You should at least offer a *tulasi* leaf to God

问-75) 斯瓦米！我们诚心地到庙里去膜拜，我们偶尔也到圣地去朝圣，我们继续执行我们的膜拜仪式和宗教条规，然而我们的生活方式却没有显著的改变。斯瓦米，为什么会这样？

**薄伽梵：**膜拜、苦行、参禅、峇赞等都是圣洁的活动，使你的生命深具意义、有目的和有用。但你不能把这些活动与灵性混为一谈。所有这些活动勿庸置疑是好的活动，帮助你把时间用在圣洁的途径上。凡你起心动念而做的任何事情都不是灵性的。真正的灵修之道是 *Atmavicara*，探索真我。

求道者应该知道他不是肉身（*deha*），不是心念（*manas*）或智能，而他的真我（*Atma*）是超越时间、空间的。这真我不是在这短暂人世所认同的名或相。真我是永恒的、纯净的及不二的。真正的灵修就是认知真我。这就是梵（*Brahman*），根据经书上所说的，*ekovasi sarva bhutantaratma*，遍布于众生之内。

只有真正的灵修才能使你体验到这觉知，但是你看许多宗教的修炼都标榜着灵修的名义和招牌。供奉给神的食物（*Prasadam*）其实是信众拿去吃的。这些食物只不过是暂时展示在神像之前罢了。如果神真的把食物吃掉，我相信没有人会把食物供奉给祂了。

要常常记得，牺牲（*Tyaga*）是最高和最好的一种灵性修习（*Sadhana*）的法门。你必须牺牲你的时间、金钱、资源和精力，至少你应该在膜拜神时供奉杜拉西（*tulasi*）叶子。所以，我们有这样的一句话，*tyagenaike amr tatvamanasuh*，

in worship. So, *tyagenaike amr tatvamanasuh*. Sacrifice makes you attain immortality. *Tyaga* is yoga, spiritual exercise.

Love expresses itself as sacrifice. Love without sacrifice is meaningless and totally selfish. You have to sacrifice the body feeling or attachment to the body. You have to sacrifice your wicked thoughts and bad feelings. Sacrifice is your true nature. Sacrifice is a divine quality gifted to man. In fact, you are not doing anything great and special by sacrifice. You are doing it for your own self.

A yogi noticed a cow struggling for life in a river. He went and rescued it. Someone asked him, "Why did you save the cow?" The yogi replied, "I saved the cow for my own happiness. I couldn't see the cow struggling and suffering." Many might have passed that way and noticed the cow in its miserable plight, but none did a thing to save it. Therefore, sacrifice is an opportunity given to man.

There is another small story. A householder one day wanted to serve food to a Brahmin as part of a ritual he was performing. He could get one poor old Brahmin who agreed to dine at his house. The Brahmin came and hurriedly started eating the food placed before him. The householder thought, "What a Brahmin is he? He didn't even take his bath and do any puja before taking the food. It is not *punya*, meritorious to feed such a man." He grew so angry with the old Brahmin that he beat him with a stick and drove him out holding him by the neck.

On that day when the householder was asleep, he had a dream in which God appeared and said to him "Why did you invite the old

牺牲使你达致永生。牺牲（*Tyaga*）是瑜伽（*Yoga*），灵性修习。

爱以牺牲展现。不肯做出牺牲的爱是毫无意义的，也是自私的。你必须牺牲肉身感觉或肉身执着。你必须牺牲你邪恶的思想和不良的感觉。牺牲是你真实的本质。牺牲是天赋予人的神圣素质。其实，你并非藉牺牲来完成任何伟大而特殊的事物，你只是为自己而做而已。

一个瑜伽修行者看到一只牛在挣扎求生。他跑去救它。有人问他：“你为什么救这只牛？”修行者说：“为了自己的快乐，我才救它。我看不到牛的挣扎和痛苦了。”很多人路过，看到牛的痛苦却不施予援手。因此，牺牲可说是天赐给人的一个大好机会了。

另外还有一个小故事。一天，有一个家长要供奉食物给一个婆罗门（*Brahmin*）作为他执行祭礼的一部分。他请到了一个贫穷的老婆罗门到家里来。这老婆罗门一到，就立刻把放在他面前的食物狼吞虎咽似地吃完。那家长看了，心想：“这是什么婆罗门嘛！连澡也不洗，祭礼也不执行就进食。供奉食物给这样的人，哪里是功德（*Punya*）！”他越想越不对，于是他生气地用棍打婆罗门并握着他的脖子把他拉出去。

当天晚上，该家长睡觉时做了一个梦，梦见神现身并对他说：“你既然邀请老婆罗门来吃饭，为什么打他？为什么抓住他的脖子，强行把他推出去？这毕竟只是一餐而已。你连一天都不能养他，而我一直养他八十年了。这是多可耻啊！”

Brahmin for food and beat him? Why did you turn him out wringing his neck? After all, you could not feed him even for one day while I have been giving him food all these eighty years! What a shame!"

*Tyaga* is above any restrictions and stipulations. A mother is ready to sacrifice her life for her child. Why? It is only love that makes her sacrifice. Trees sacrifice fruits so that you may eat them. No tree takes its own fruits. Rivers flow and sacrifice water to quench your thirst. The cow yields milk and sacrifices it for all of you to drink and nurture your body. Your body too is intended for sacrifice, *Paropakarardhamidam s'ariram*.

Worship, *bhajan*, and such other external activities are less than *seva* and sacrifice. The hands that serve are holier than the lips that pray. Love of God is devotion, which has to be expressed as sacrifice. Love is sacrifice. Sacrifice is *Prema yoga*, the path of love to God. Sacrifice is *yoga*. If you have this faith, devotion and steadfastness would get strengthened and deep rooted. Through the path of *jnana* (self-enquiry) proceed to *atmavicara*, follow and experience God. It is said, *jnanadeva tu kaivalyam*, the practical wisdom obtained from *tyaga* is the only way to *kaivalyam* (liberation). This is a process beyond the mind and the activity performed by the body. Only then will you be able to achieve the expected results and attain *ananda* (bliss).

牺牲不受限制和约束。母亲随时愿意为儿女牺牲一切，甚至生命。为什么？只有爱使她作出牺牲。树牺牲果实让你品尝，树本身不吃自己的果实。河川流通并牺牲它的水，给人止渴。牛生产牛奶并牺牲牛奶，给你饮用和滋补身体。你的身体也一样要作出牺牲，*Paropakarardhamidam S'ariram*。

膜拜、峇赞以及诸如此类的外在活动都比不上服务和牺牲。会服务的手远比会祈祷的口来得神圣。对神的爱就是虔诚，虔诚必须用牺牲来表达。爱是牺牲。牺牲是 *Prema Yoga*，爱的瑜伽。就让这信心、虔诚和坚定得到加强和深深植根吧！万法唯识，藉识（*jnana*）之道步向真我探索（*Atmavicara*）以明心见性并追随和体验神。常说 *jnanadeva tu kaivalyam*，从牺牲中获得的实用智慧（神识）是达致超脱（*Kaivalyam*）的唯一途径。这是超越心念与身体所执行的活动的一种程序。经过这程序，你才能达致你所期盼的结果和至福。

**Q. 76) Swami! Why do we differ? Why does our behavior vary? What is the root cause behind these differences? How are we to cultivate good ideals and ways in life?**

**Bhagawan:** Since you have not studied and understood human nature wholly, you get this doubt. Man is a combination of three primary qualities, demonic, bestial, and human. It is the human quality that helps you to attain divinity.

Take, for example, an orange fruit. It consists of an outer bitter skin, hard seeds, and a soft juicy pulp. Likewise, a human being has a demonic nature like the outer bitter skin of an orange, bestial temperament like the hard seeds, and finally the human values like the soft juicy pulp. If we take, for instance, the ripe tamarind fruit, its outer skin is the bestial nature, its hard seeds symbolize the demonic nature, while its soft pulp is like human nature. If the pulp joins the seed, that is, if human nature is in association with demonic behavior, it manifests itself like a demon. Similarly, if the soft pulp associates itself with the outer skin, that is, if human nature joins bestial behavior, he behaves like a beast.

So, more or less, this depends on the association, be it demonic or bestial. This is the root cause of all the differences. But it is the human value that makes you ideal and enables you to experience divinity. There lies the sweetness and purpose of life.

问-76) 斯瓦米！为什么我们有差异？为什么我们的行为有所不同？这些差别背后的根由是什么？我们如何建立理想的人生？

**薄伽梵：**由于不了解人性，你才有这个疑问。人由魔性、兽性和人性三大主要素质组成。只有人性能协助你达致神性。

就拿一个橙来说吧！它有苦的外皮，有硬的种子和有柔软而多汁的果肉。人一样，有魔性，相当于橙的苦涩的外皮，有兽性，相当于橙的坚硬的种子，也有人性，相当于橙的柔软而多汁的果肉。例如一个成熟的罗望子果实，其外皮可比为兽性，其硬核可比为魔性而其果肉可比为人性。如果果肉和硬核扯在一起，也就是人性与魔性结合，它就以一个妖魔显现；如果柔软的果肉与外皮挂钩，也就是人性与兽性结合，那它就以一只野兽的面目呈现了。

所以，不论是魔性或兽性，这或多或少得看什么和什么结合来决定了。这就是差异产生的根由。然而，归根结底，使你成为理想的人和使你体验圣灵的就是人类价值。在人类价值之内含有生命的温馨和旨趣。

**Q. 77) Swami! Is it necessary for us to observe austerity and follow discipline only inside an *ashram* or should we follow them in the society outside as well?**

**Bhagawan:** I suggest that you follow discipline and lead a simple life wherever you live. You may go to any place, you should always follow *niyama* (discipline), have *sraddha* (sincerity), and take to *sadhana* (spiritual practice). This is the spiritual way of life.

Out of two sick persons, one may be treated as an outpatient and the other may be admitted to a hospital depending on the ailment. But, both should necessarily take medicine for a cure, should they not? Similarly, you may reside in an *ashram* or outside, but you should definitely follow discipline, be simple, and lead a spiritual life. As individuals caught in the cycle of birth and death, *Bhava roga*, you need to take the medicine of *sadhana*.

**Q. 78) Swami! Some people pose challenges that are quite unwarranted. Pious and noble people are disturbed and agitated in such situations. What should we do with those who challenge us unnecessarily?**

**Bhagawan:** Only egoistic and jealous people with bodily attachment challenge in this manner. Aspirants and seekers should not be disturbed by these challenges. You should not react to their words and be affected thereby. A cow that grazes in a field may challenge another cow. A pig that feeds on dirty matter can challenge another pig. Should man, who takes good food, challenge a pig?

问-77) 斯瓦米！在精舍之内或精舍之外，我们都必需遵守禁欲生活，服从自制条规吗？

**薄伽梵：**不论你在哪儿，我建议你服从自制条规并过一个单纯简朴的生活。你可以到任何地方，但你应该遵守纪律（*niyama*），抱持诚心（*sraddha*）并从事灵修（*sadhana*）。这是灵性的生活方式。

有两个病人去看医生，一个不必留医，一个必须住院，全看病情来决定。但两个人都必须服药才能康复，不是吗？同理，不论你留在精舍或离开精舍，你都必须遵守条规，过单纯的灵性生活。卷入生死轮回的疾病之中（*Bhava Roga*），你就得服用‘灵修’（*Sadhana*）的药方。

问-78) 斯瓦米！有一些人动辄向人挑战。诚信而高尚的人因之受到干扰。我们应该如何应付这一些向我们作无谓的挑战的人？

**薄伽梵：**只有自私的、妒忌心重的和执着于肉身的人才会作出这样的挑战。求道者不应该受到这种挑战的干扰。对他们的言辞，你无需作出反应。在田里，一只牛瞪另一只牛一眼可能是一种挑衅的行为。一只吃粪的猪可以挑战另一只吃粪的猪。一个不吃粪的人应该向猪挑战吗？

You can talk to an equal, but not to everyone. Don't respond to everyone and lose your peace. In fact, you should face a challenge, if you must, in this way, "Do you help everyone as I do? Have you taken up welfare programmes as I have done? Are you broadminded like me? How many people have you transformed into the righteous way of life?" People should have healthy competition. You should not challenge for petty, low, and mean things.

**Q. 79) Swami! We are engrossed in worldly problems and responsibilities. We get deeply involved in self-centred activities. Yet, we pray to God. In a sense, our minds are fully occupied with mundane thoughts. What is to be done?**

**Bhagawan:** The Mahabharata explains this aspect clearly. The righteous Pandavas, the five brothers who spent their time in exile, never lost their devotion. Everything in life depends on priorities. They kept God first, others next, and considered themselves the last. Therefore, they were successful, and are remembered till this day.

On the contrary, for the Kauravas (their cousins), the priorities were different; they kept their comfort and selfish interests in the first place, others next, and God last. What happened? They lost the battle and received a bad name. Since they placed God last in their priorities, they lost the battle.

你可以跟同层次的人谈论但不是跟每一个人谈论。不要回应每一个人而失去心境的平和。在不得已时，你才应该这样地回应一个挑战者：“你会跟我一样地帮助每一个人吗？你可有像我一样肩负一些福利工作？你是否跟我一样有着宽阔的心胸？有几个人被你改造而过正确的生活方式？”健康的竞争是应该有的。你不应该为了无聊、低贱和卑鄙的事物而接受挑战。

**问-79) 斯瓦米！** 我们被世俗的问题和责任吞噬着，束缚着。我们深深地涉入以自我为中心的种种活动之中，但我们还是向神祈祷。我们的心念还多多少少带着世俗的思想。我们该怎么做呢？

**薄伽梵：**《摩河婆罗多》（Mahabharata）就这一点解释得非常清楚。代表正义的般达瓦（Pandava）五兄弟虽遭到放逐但不丧失虔诚。生命中的一切胥视你以何者为优先而定。他们视神为第一位，其他次之而把自己放在最后。因此，他们是成功的，直到今天，人们还记得他们。

在另一方面，他们的堂兄弟高罗瓦（Kaurava）兄弟就有所不同，高罗瓦兄弟们把自己的舒适和私利放在第一位，其他次之，神最后。结果如何呢？他们战败了并且遗臭万年。由于把神放在最后，他们‘失败’了。

If you have God with you, you don't need to worry. You will be successful in all fields. After all, in this world nothing is permanent; all are passing clouds. Not even one is permanent. Know that whatever happens in life, it is for your own good.

A human being walks on his two legs. So he is erect, unlike the four legged animals: After marriage, man loses some of his freedom with increasing responsibility, and becomes "four legged" and his walking pace slows down. With a child born to him he has "six legs" like those of a scorpion, and with another child he turns eight legged like a cockroach, and his movement further slows down. All this bondage and attachment is of your own making; nobody made it for you.

In spite of all your riches and positions, remember that true happiness lies in the company of and nearness to God. You may keep a fish in a gem studded golden vessel; it will never feel comfortable there. It freely swims only in water. Bliss lies in your true self. The rest, however valuable it is, leads only to unhappiness.

A simple example for you: Here is a glass of water, with sugar at the bottom. If you taste the water on the top, it is tasteless; and it is the same with the water in the middle of the glass too. But, get a spoon and stir the water in the bottom well until the sugar gets totally dissolved in the water. Now you taste it, either at the top or in the middle of the glass, the water is sweet.

So also in your life, 'the glass' is your 'body', 'water' is your 'life', the 'spoon' is your 'intellect' and 'sugar' is 'divinity'. If you exercise your intellect in the right direction, you will experience the sweetness of divinity everywhere.

如果有神和你同在，你无需担心，你会在各个领域中获胜。毕竟在这世上没有一样东西是永恒的，一切如过眼云烟。要知道在生活中所发生的一切，无不为了你的好处而发生。

一个人靠两只脚走路，所以他是直立的，不像四脚动物。结婚之后，人失去了一些自由，责任也增加了，这时他和妻子合起来有四只脚，步伐就缓慢了。如果他有了一个孩子，他就像蝎子一样有了六只脚，而如果再添一个孩子，他就成了八只脚的蟑螂。步伐和动作随着脚的增多而更加缓慢。所有这些束缚和执着是你自作自受，没有人强加之于你。

即便你有钱，有地位，但要记得福乐在于有神的陪伴和亲近。你可以在一个镶着珠宝的鱼池里养鱼但鱼会感到舒服吗？鱼只要在水中自由自在地游着才感到舒服。福乐在于你的真实自性。其他的一切，不论价值多高，只会带给你烦恼。

一个简单的例子：这是一个盛满水的杯子，杯底有糖。如果你尝一尝上面一层的水，水是没有味道的，杯子中间部分的水也一样没有味道，但是，如果你拿一支小茶匙均匀地搅拌直到糖完全溶化于水之中，现在你再尝一尝，不论在上一层的水或中间部分的水，味道都是甜的了。

所以，在你的生命中也一样，‘杯子’是你的‘肉身’，‘水’是你的‘生命’，‘茶匙’是你的‘智力’而‘糖’是你的‘神性’。如果你在正确的方向动用你的‘智力’，你就会处处体验到‘神性’的‘甜味’了。

What you need are peace and happiness. You should pray to God for these two essentials. You worship Him and serve Him; you aspire to be happy and peaceful, no doubt. But, your prayers to God are for worldly possessions. So, aspirations and prayers are at variance with each other. This is your weakness.

**Q. 80) Swami! Today, Sai glory brought almost everybody from all parts of the world to Your feet. People from many countries, whose names we had never heard before, are coming to You. People of almost all linguistic groups of the world are here. We have representation from all walks of life. It is unfortunate that we, who have been here with You, find ourselves less devoted to You than Your overseas devotees. We see them practice Your teachings with much more sincerity of heart than us! Why is this happening?**

**Bhagawan:** The experiences of the devotees depend on their sincerity, steadfastness, devotion and faith. Nearness, in one way, is responsible for not realising the actual value of Divinity. Don't you find a shadow under a lamp? Similar is the case here. As the light of the Avatar spreads everywhere, there is shadow underneath the light. You also know that honeybees come from a distance to suck the honey out of the lotus flower, while frogs, snails and fishes so near the lotus flower do not know the taste of honey. The same thing happens when God incarnates in human form. People who are very near Him will not be able to realise His divine splendour.

你需要的是平和与福乐，你应该向神祈求这两样基本东西。你膜拜祂并为祂服务。无疑，你渴望的是快乐和平和，但你却向神祈求世俗的东西。那么，渴望和祈祷不是有所抵触了吗？这是你的缺点。

问-80) 斯瓦米！今天赛的荣耀把世界各个角落的人带到祢的眼前。许多国家的人到这里来，有些国家，我们连名字都没听过。几乎所有说不同语言的人都在这里。我们有来自各个不同阶层的人。我们发现，纵使我们跟随祢也跟祢在一起这么久，我们的虔诚却不如海外信徒，这是一件非常遗憾而不光彩的事。他们比我们更虔诚来实践祢的教导。为什么会这样呢？

**薄伽梵：**信徒的体验取决于他们的真诚、坚定、虔诚和信心。‘接近’在某方面反而是造成不认识神真实价值的原因。你不是在一盏灯下看到一个影子吗？这个情形是类似的。由于神化身的光扩散到每一个地方，在光的下面自然就有影子。你也知道蜜蜂从远处来吸取莲花的花蜜而青蛙、蜗牛和鱼虽在莲花附近却不知道莲花花蜜的味道。当神以人身下凡时，情况也是这样，靠近祂的人往往不能体认祂神圣的光辉。

When you hear of a mango fruit, you feel like eating it. But when you go to a market and see fruits there, you take a fruit close to your nose and start smelling it. Why? You doubt if it is a ripe fruit or not. The very mention of the name of the fruit made you long for it. But when you are near it, you doubt. Isn't it so? Why go for such a farfetched simile? Well, you speak ecstatically to everyone saying that Baba appeared in your dreams and that you experienced His presence at your place. But, when you are in the immediate presence of Baba, you are not even thrilled and excited. You, people who are so near me, don't know the tremendous and magnificent experiences of devotees all over the world and their magnitude. A frog in a well cannot know the outer world, you see!

It is not the length of time or the number of years you are with Swami that matters! Bus drivers come here and go from here daily. What experience do they have? You may keep an iron ball in a water tank for any length of time. What happens? It undergoes absolutely no change in any way! Just as darkness is dispelled by a flash of light, the darkness of ignorance should be dispelled by the light of wisdom.

If you have full faith and love for Swami, you will follow His teachings. You find a spectacular transformation in the life of umpteen numbers of people everywhere. Why? It is because of their implicit faith in the teachings of Swami. I don't send invitations to anybody to come over here. There are no welcome boards nor do I say goodbye to anyone. But people come in large numbers every day. Why? This is the love of Divinity that attracts and draws people to this Prasanthi Nilayam.

当你听到芒果时，你垂涎欲滴，但当你到市场去买芒果时，你看到芒果并拿起来闻一闻，为什么？你要确定它是不是熟了。听到水果的名字，你想到它的味道，但走近它时，你又怀疑。不是这样吗？其实，为什么用这样的一个牵强的比喻呢？好吧！你得意洋洋地告诉每一个人说，峇峇出现在你的梦中，你看到祂来到你住的地方，但是当你看到峇峇真正出现时，你却不那么兴奋了。你们这一些人跟我是那么的接近但却不知道世界各地的信徒有着伟大而美妙的体验，及这些体验的重要性。你看，井底之蛙，不知天有多大！

关键不在于你和斯瓦米在一起的时间的长短！巴士司机每天都到这里也从这里离开，他们又有什么体验？你可以把一个铁球放在水槽里，你要放多久就多久，但结果呢？它绝对没有改变！就如同黑暗被一闪亮光所驱除一样，无明也应该被智慧的亮光所驱除。

如果你对斯瓦米有信心和爱，你就会追随祂的教导。你发现每一个地方都有许多人在生活中做出了可观的改变。为什么？因为他们对斯瓦米的教导深具信心。我并没有寄出请柬邀请任何人到这里来。我们没有挂上热烈欢迎的告示牌，而我也不会向任何人道别。但是每一天还是有大量的人潮涌入这里，为什么？这就是神的爱，吸引人们到百善地尼乐园来。

It is only God whom you respect, love and worship. You respect your boss, administrators, elders, etc; you love your parents, family, and friends. All the same, you don't worship your officers, or the members of your family. Isn't it so? But you respect, love and worship only God.

**Q. 81) Swami, devotees come from far off places like Argentina, Philippines, Guatemala, Russia and many other countries from all over the world. They return from here with heavy hearts, not able to leave You. How should they take it and what exactly do You want them to do in such circumstances?**

**Bhagawan:** You should experience the omniscience of God. God is always with you, around you, below you, above you and in you. In fact, you are God. Devotees come to Swami to charge their batteries.

Always remember this: 'Near' is not important to Swami, 'dear' is important. The flame burns brilliantly when the breeze blows. Two wooden pieces are close to each other; this is 'nearness'. As you light and burn them, you also fan them, so that the flame rises upwards. This fanning is 'dearness'. Mere nearness is not enough.

Suppose there is a lotus flower in a lake. There are a number of fishes and frogs in the same lake that do not know the value of the flower. But honeybees come from long distances and suck nectar from the flower. Bees represent dearness, while frogs and fishes stand for nearness.

你尊敬、爱和膜拜的只有神而已。你尊敬你的老板，经理人员，长者等等，你爱你的父母、家人和亲友，但你不会去膜拜他们，不是吗？你尊敬、爱，而又膜拜的只有神而已。

问-81) 斯瓦米！有来自远方如阿根廷、菲律宾、瓜地马拉、俄罗斯及其他国家的信徒，祢只要随便说出一个国家的名字，在百善地尼乐园就可以找到它的代表。当他们要离开时，他们心情沉重，依依不舍。他们应该如何去面对这种情境，而祢又要他们怎么去做？

**薄伽梵：**你应该体认神的无所不知。神一直和你同在，在你周围，在你左右，其实你就是神。信徒是来找斯瓦米充电的。

要记得，‘接近’对斯瓦米来说是不重要的，重要的是‘亲近’。风助火威。两块木头应该放在一起，这是‘接近’。当你点火燃烧时，你应该煽火，火焰才会向上升起。煽火是‘亲近’仅靠‘接近’是不够的。

在池塘里有一颗莲花，同一个池塘里也有鱼和青蛙。鱼和青蛙不知道莲花的价值，但蜜蜂却从老远的地方飞来吸取莲花的花蜜。蜜蜂代表‘亲近’而鱼和青蛙代表‘接近’。

Similarly, you know the lighthouse from which light spreads all around guiding the ship's voyage. But, under the lighthouse, it is dark because of the shadow. So, light around is dearness, while the shadow underneath is nearness. So, devotees, who go from here, should understand this. They should strive to be dear to Swami and not merely near to Him.

**Q. 82) Swami! It is our common experience that some of us are quite good for sometime - devoted, disciplined and dutiful, especially when we are here in Your proximity. Then, why do we change when we are somewhere else? What happens to all that we learn here? Why do we lose sacred qualities like sincerity, devotion and steadfastness when we are away? Kindly pardon our mistakes and let us know the causes of our downfall?**

**Bhagawan:** This is a wrong statement. Sincerity, devotion, discipline, steadfastness and all the noble qualities that you claim to have possessed while you are here are not true and natural; they are artificial. They are like plastic flowers that are not fragrant, and cannot attract bees. It is all your show or trick. God is never carried away by these artificial, temporary, and external features. God looks into your heart and internal nature.

You say that circumstances change you. If noble qualities were really present in you, you wouldn't change due to the change of circumstances. No change in the environment will ever affect you. Truly, the mistake lies in you alone; you don't have strong faith and

同样，灯塔向四周散发亮光，引导船只航行。但在灯塔之下却因其阴影而呈现一片黑暗。周围的亮光是‘亲近’，灯塔下的阴影是‘接近’。所以凡到这里来的信徒应该了解这一点。他们应该致力于‘亲近’斯瓦米，而不仅是‘接近’而已。

问-82) 斯瓦米！我们都有一种共同的感觉，那就是，我们其中有一些人，特别是在此与祢接近时，表现得很不错，我们很虔诚、守纪律也尽义务，但在我们离开之后，为什么我们就变了质，失去了真诚、虔诚和坚定等圣洁的素质？原谅我们的过错并让我们知道我们堕落的原因！

**薄伽梵：**这是一个错误的论调。你在此所拥有的所谓虔敬、守纪律、稳定，以及其他高尚素质都不是真实的和自然的而是虚假的。它们就像是塑胶做的花朵，不能散发芳香也不能吸引蜜蜂前来。这完全是你的表演或计谋。神决不会被这些虚假、短暂和外在的饰物所迷惑。神只看你的心和内在素质。

你说环境改变你。如果高尚的素质确实存在于你之内，环境怎么能改变你呢！环境的改变是起不了作用的，说真的，问题出在你本身，你缺乏坚定的信心。其实，种子一直埋在地下，等待发芽时机的到来。环境不像你一样，有手、有脚、有生命，可以到处走动。

conviction. In fact, the seeds are there lying underground and are waiting to sprout at an appropriate time. Environment has no legs, hands and life to move about like you!

You are now here in Kodai Kanal. You are fully clothed, with sweaters and shawls, rugs and blankets and all the woollen stuff to keep you warm in this cold place. If you don't have warm clothes, whose fault is it?

Whom would you blame then? Similarly, you know how challenging and testing life is in the world today. It is your own responsibility to carry with you the blanket of duty, the rug of devotion and wear the sweater of discipline whenever you are exposed to the severe cold winds of neglect of duty, disobedience of God's commands, and vagaries of ego and disbelief. If you wear this warm woollen clothing, you will not be affected by the cold climate.

You have to protect yourself, and blaming the environment is of no use. If good thoughts and good behaviour are in you, you will remain unaffected, whatever be your surroundings.

**Q. 83) Swami, we are here by Your sheer grace and mercy. You say that You spend three-fourths of Your time on Your boys. What do You want us to do?**

**Bhagawan:** There is nothing you can do for Me. I don't need anything from you. I only give and never receive. I do not accept or receive anything from anyone. I never stretch My hand before

你现在在哥代卡纳尔，在这寒冷的地方，你穿上厚重的衣服如毛衣、围巾、围毯、毛毯，及其他毛料衣服以保持身体的温暖。如果你没有暖和的衣服，那是谁的错？

你又该怪谁？同理，你知道人生是充满挑战和考验的。处在这刮着‘忽视职责’、‘违抗神诫命’及‘随自我和遗憾起伏’的寒风之下，身披‘职责’的毛毯、‘虔敬’的围巾及穿上‘纪律’的毛衣是你自己的责任。穿上温暖的毛衣，就不会受到寒冷天气的影响。

你应该保护自己，责怪环境是没有用的。如果你有正确的思想和良好的行为，你会处变不惊，万变不渝，环境能奈你何！

**问-83) 斯瓦米！因祢的恩宠和慈悲，我们来到这里。祢说祢把四分之三的时间花在学生们的身上，那么，祢要我们做些什么呢？**

**薄伽梵：**没有什么是你可以为我而做的。我不需要从你那儿得到任何东西。我只施予而不接受。我不接受任何人的任何东西。我从不伸出手去向任何人要任何东西，直到现在我还没有

anybody in order to receive something. I have never asked anybody for anything till now. In fact, all things happen according to the will of Swami.

But, I ask you to give Me only one thing, and that is enough. What is it? It is your love. Your parents sometimes stay away from you. But I am always with you, in you, below you, above you and around you. I am indeed yourself. If you remember this always, that is enough. *[To the students]* You follow Swami, and you will shine like a precious gem in the future. You will be highly respected and will get a good name in society. Whatever you have learnt here in the hostel and the college, and on top of all this, the love of Swami you have received should never be forgotten. Get for yourselves a good name. Follow Swami's teachings.

Once King Janaka put a question in the open court, "Is there anyone who can teach me *Brahmajnana*, knowledge of the ultimate reality, within the time it takes to place my foot in the stirrup and ride on the back of my horse?" His preceptor, Yajnavalkya said, "Oh King! I shall teach you. Follow me". King Janaka accordingly got up from the throne and started following him. After walking some distance, Yajnavalkya asked the King to stop and sit on the ground in the middle of the royal highway. Janaka obeyed and sat down accordingly.

Everyone was taken aback on seeing the King sitting on the ground. They prayed to him to go back to the palace, but in vain; he would not respond to any of his citizens. The army chief and the ministers heard the news; they rushed to the spot and pleaded with the King to let them know what had happened. Janaka did not open his mouth.

向任何人开口。其实，一切都依照斯瓦米的旨意发生。

但是，我只要你给我一样东西，那就很足够了。是什么呢？是你的爱。即便是你的父母，有时也会离开你，但我就一直与你同在，在你之内，在你上下左右。我确实就是你自己。你只要记得这一点，就足够了。你追随斯瓦米，肯定你会闪烁得像一颗珍贵的珠宝。你会得到众人的尊敬而你也会在社会上享有好的声誉。你决不应该把在学院里所学到的一切抛诸脑后，尤其是你得到的斯瓦米的爱，更要牢记在心。为自己赢取好的声誉吧！并追随斯瓦米的教导。

有一次阇纳竭（janaka）国王在宫廷里发出一道问题：“有谁能教我梵识（brahmajnana），并且要在我把脚踏上马镫到骑上马背这段短时间内教会我？”他的导师雅若瓦伽（Yajnavalkya）说：“陛下，我可以教你，请跟我来。”阇纳竭国王于是从王座上站起来并跟随着他。走了不远，雅若瓦伽叫国王停下来，并坐在皇家马路的中央。阇纳竭遵照指示坐下。

人人看到国王坐在地上，吃惊不已。他们劝国王回宫，但国王不予以理会。元帅及大臣们听到这消息，立即赶来查个究竟。阇纳竭就是闭口不说话。

The Queen came out of the royal palace, sat in front of him, cried and begged him to let her know what had happened. The King did not speak to her too. Soon everyone came to know that Sage Yajnavalkya was responsible for the present plight of the King. They went out in search of him, and finally got him. They questioned him as to what he had done to the King that made him sit on the ground in the highway. Yajnavalkya replied that he did not do anything to the King, and that he never asked the King to keep silent.

Followed by all of them, Yajnavalkya came to the King and asked him why he was remaining silent without replying to any of the queries made by those visiting him. Janaka said, "Swami! You asked me to follow you. I did so. You made me sit on the ground in the highway. I obeyed you. But you never asked me to reply or talk to anyone.

I needed your permission to do anything other than what you had told me to do. The moment you wanted me to follow you, I was no longer my own. I had to wait for your instructions, isn't that right, Sir?" This kind of strict obedience to his Guru made Janaka a *Rajarshi*, a saint among kings. What is expected from all of you is following the teachings of Swami.

The Pandavas were acclaimed as the noblest of kings since they followed Lord Krishna unquestioningly. You follow Swami's command; that is enough. Since Hanuman followed the command of his chief Sugriva, he could come so close to Rama and do the duty assigned to him successfully. This is why he is remembered today as a great devotee of Rama.

皇后也来，坐在国王面前，哀求国王说出事情的原委。国王也不跟她说话。不久，大家知道是雅若瓦伽仙人做的好事，于是他们四处寻找仙人，最后找到了他并问明原因。雅若瓦伽仙人回答说：“我没做什么，也没叫国王保持缄默。”

大家跟着雅若瓦伽仙人来到国王面前，雅若瓦伽仙人问国王为什么不回答问题？阍纳竭国王说：“斯瓦米！你叫我跟随你，我照做不误。你叫我坐在马路中央，我也遵从。但你没有叫我答话或跟人说话呀！”

我必需得到你的同意才能做任何事情。从你叫我跟随你的那一刻开始，我便不属于自己了。我必须等待你的吩咐，这不对吗？导师！”这唯师之命是从的精神为阍纳竭国王赢得了王仙（*Rajarshi*）的雅号。我希望你们也这样地遵从斯瓦米的教导。

般达瓦（*Pandava*）五兄弟之所以被尊为最英明、最高贵的皇帝就是因为他们毫无疑问地服从主基士拿。这就够了。由于安遮尼雅（*Anjaneya*）唯其君主须羯哩婆（*Sugriva*）之名是从，他才能接近罗摩并顺利地完成任务。这就是为什么直到今天人们还记得他是罗摩的一个伟大信徒的原因了。

There is nothing that you can't achieve if you follow Swami's teachings. There was a Muslim devotee by name Mansoor. He always used to repeat 'anahak', which means 'I am God'. Hearing this, the King of the place was very furious and forbade him to repeat these words. But still Mansoor did not stop saying 'anahak'.

The king became so very angry with him this time that he got Mansoor's hands and legs chopped off. Yet, Mansoor didn't stop repeating 'anahak'. The blood that was oozing out of the wounds started saying 'anahak'. Finally, the King got Mansoor burnt alive. Then the ashes from the burnt body started rising, echoing 'anahak'. This is an eloquent example of a devotee's staunch and unflinching faith in God. He may choose to die, but he would not under any circumstances lose his faith in God.

#### **Q. 84) Swami! How can we develop confidence in ourselves?**

**Bhagawan:** By discrimination if you eliminate all doubts and confusions, you can develop confidence in yourselves. Today no one is exercising this faculty of discrimination, a gift from God. You have *buddhi*, the intellect, which discriminates. Since you don't discriminate, you are full of confusion and doubts. Hence, modern youth are not able to accomplish anything worthwhile. For any human attempt, confidence is absolutely necessary.

如果你服从斯瓦米的教导，没有什么是你不能达致的。有一个叫曼苏（Mansoor）的回教徒，他一直重复念诵 *anahak*，意思是‘我是神’。该地的国王听见了，非常愤怒并禁止他念下去，但曼苏不予以理会，继续念他的‘*Anahak*’（我是神）。

国王气极了，就把他的手脚给剁了，但曼苏还是重复念着‘*Anahak*’，甚至从他伤口中流出来的血也发出 *Anahak* 的声音。最后，国王把曼苏活活烧死，而其冉冉上升的骨灰仍旧发出 *Anahak* 的声响。这是一个对神具有强烈信心的信徒的一则感人的故事，他宁死也不放弃神。

#### **问-84) 斯瓦米！要如何建立起自信？**

**薄伽梵：**如果你藉辨识力来消除所有的疑惑，你就能建立起自信。今天没有人能善加利用神所赋予的辨识力。你具有菩提（*Buddhi* 觉），可明辨是非。由于你不明辨，所以你充满疑惑。职是之故，现代的青年人终究一事无成。对任何尝试而言，自信是绝对必需的。

**Q.85) Swami! I am interested in philosophy. Do you advise me to study philosophy?**

**Bhagawan:** Many read books on philosophy. What is the use? Their reading of philosophy brings them down to “full loss”. It should be the other way round. Philosophy should “fill loss” in our life; only then is its study useful.

Go through the book of your heart. It is not enough if you merely repeat mantras. You will never be able to experience their efficacy by doing so. You have to know what you are repeating. In other words, you need to have practical knowledge.

Take for example, the Bhagavad Gita, where in the first verse, *dharmaksetrekuruksetre...*; the king wanted to know from Sanjaya what was happening there in the battlefield. Does it not look silly and meaningless? In a battlefield what else can one expect other than fights and killing. Did King Dhritarashtra expect a dinner or a football match in the battlefield?

Then, why did he put that question to Sanjaya at all? Well, it is not as simple as it sounds. Dhritarashtra wanted to know from Sanjaya if his sons, the Kauravas, had undergone any transformation in the last minute before the war started, which possibly could lead to a compromise between the Pandavas and the Kauravas.

So, mere reading is not enough. One must know the inner significance and subtle meanings of the text for a clear understanding. This is “Fill loss”, which is true philosophy.

**问-85) 斯瓦米！我对哲学有兴趣，祢赞成我研究哲学吗？**

**薄伽梵：**很多人研读哲学的书，有什么用呢？他们的涉猎只带来‘full loss’（完全损失）。这应该是倒过来才对。哲学应该在生活中‘fill loss’（弥补损失），然后这种研读才见成效。

要研读你内心的书。仅只重复念诵咒语是不够的，你决不能从中获得任何效应。你必须知道自己重复念诵的是什么，换句话说，你必须有实用知识。

举个例子：《梵歌》（Bhagavadgita）的第一首诗这么写道，*dharmaksetre kuruksetre*，国主要珊贾雅（Sanjaya）告诉他战场上发生的是什么事情。这不是个很愚蠢而无聊的问题吗？战场上除了厮杀之外，还有什么？难道持国国王（Dhritarashtra）期盼战场上进行晚宴或球赛不成。

那么，他究竟为什么要问珊贾雅这样的问题？这个，我看不是那么单纯吧！持国国主要从珊贾雅那儿打听他的儿子们，高罗瓦兄弟，是否在开战前一分钟作出改变，化干戈为玉帛，给般达瓦和高罗瓦两族之间带来妥协。

所以，仅只阅读是不够的，你还必须完全了解经书中的内在意义和微妙内涵。这就是‘fill loss’（弥补损失），也就是真正的哲学。

**Q. 86) Swami! How are we to believe that all this is happening every day in Kodai Kanal? Can we estimate our good luck that is responsible for the golden opportunity of sitting at Your lotus Feet and listening to five discourses a day? How are we to retain this privilege?**

**Bhagawan:** As you rightly deserve, you get this opportunity. But you need to note one important point. The Bhagavad Gita says, *ksinepunye martyalokam vis'anti*, which means that the merit accrued is exhausted with the passage of time. You will have to return to the earth, even from the highest of heavens.

One example: you know that some of your representatives are elected as legislators and some as members of the parliament. How long does their term last? Only five years. Does it not? Their term is for five years after which they have to go back to their constituencies.

But as legislators, parliamentarians and people's representatives, if they frequently visit their constituencies, meet the electorate and render service to the voters who elected them to those positions, they can contest elections again and return to the assembly or parliament as the case may be for another term. Similarly, while enjoying the present golden opportunity you can still work for its continuity by *satkarma*, doing good deeds, *sadalocana*, entertaining good thoughts, and *satsang*, joining good company.

问-86) 斯瓦米！我们真不敢相信每天发生在哥代卡纳尔的一切！我们可以归因于我们的福气和缘分吧！得到这个机会，坐在祢的莲花足前，在一天之内聆听祢的五个讲道！我们应该如何去维系这个恩典和荣誉呢？

**薄伽梵：**这机会是你应得的，但你必须记得一个要点。《梵歌》说，*Ksine punye martyalokam visanti*，意谓所获得的功德会随时间耗尽。你甚至会从最高的天堂重返人间。

举个例子：一些民意代表被选为立法委员和国会议员。他们任期多久？只有五年，不是吗？届满之后，他们又得回到他们的选区。

但身为民意代表，如果他们经常探访选区，会见选民，并为选民服务，他们可以再参选，寻求连任。同理，当你获得这难得的机会时，你也可以凭藉善行（*satkarma*）、善念（*sadalocana*）和结交善知识（*satsang*）来延续这黄金机会。

**Q. 87) Swami! We have on one side the most invaluable spirituality, while on the other, we have also friends and relatives diverting our attention towards the world. No doubt, it is our fault to pay heed to their words. Yet, we face the conflict. What is to be done?**

**Bhagawan:** Today no one has true friends. Who are the friends of today's world and of what sort are they? (Addressing the students) After all, your friendship lasts for two or three years until you complete your studies here and leave the hostel. Later, you separate from each other and go your own way. So long as you have money in your pocket and your father is in a good position, everyone would come to you and say "hello", but the day your pocket is empty and your father retires, you will be left with none even to say 'good bye'. Can you still call anyone your friend?

Friendship in Sanskrit is known as '*maitri*,' pronounced as 'mythree'. Here 'three' represents the harmony in thought, word and deed. Are there friends with this purity? Nowhere! Who is your true friend then? God is your real friend. God is the only friend for you, as He is always with you and in you: Don't consider anyone else as your friend. Further, you should be very careful with people or your company. It is said, "Tell me your company, I shall tell you what you are".

Therefore, all and sundry can't be your friends. A warrior of outstanding stature and an expert in archery, Karna fell into disrepute because he was in bad company, and so he is branded as one among the wicked four, (the *dustathustaya*) - Duryodhana, Dussasana, Sakuni and Karna.

问-87) 斯瓦米！我们一方面拥有无价的灵性，另一方面又拥有把我们拉向俗世的亲戚朋友。当然，听取他们的话是我们的过失，但是，我们还是必须面对矛盾。我们该怎么处理呢？

**薄伽梵：**今天，任何人都没有真正的朋友。今天的世界，谁是朋友，是怎么样的朋友？毕竟，你们之间的友谊只持续三几年直到你们完成学业，离开校园，各奔前程。只要你有钱，你的父亲有地位，人人一看到你都会说声‘哈啰’，一旦你口袋不争气，父亲又已退休，你的朋友就会避开你，连‘再见’都懒得说了。你能叫这种人做朋友吗？

友情在梵文里叫‘*Maitri*’，读成‘*My-three*’（我的三个）。这里，三个代表意、言、行一致。有意言行一致的朋友吗？无处可找！那么，谁是你真正的朋友呢？神是你真正的朋友。神是你唯一的朋友，因为祂一直与你同在，在你之内。不要把任何人当做你的朋友并且要对和你在一起的人提高警惕。常言道：“告诉我你的友伴是什么人？我就知道你是谁的人。”

不是每一个人都可以成为你的朋友。迦尔纳（Karna）是个杰出的战士，精通射术，最后却因误交损友，而导致身败名裂，并被人骂为四大恶魔之一。四大恶魔是难敌（Duryodhana）、难降（Dussasana）、萨古尼（Sakuni）和迦尔纳（Karna）。

Next, who are your relatives? In what way were you related to them before you were born? All of them come in with the passage of time and pass off like passing clouds. Is it not so? Relatives come up to the main door as one dies and the members of the family at the most follow one's corpse to the cremation ground; none follow the departed soul. It is only God who is with you during your life and even after your death. So, God is your real friend and the only relation. These worldly associations shouldn't be taken as friends and relatives.

Your life too is short. But God is awareness and existence. He is there before, during, and after your life. He is the eternal truth. So, follow Him, catch hold of God with your right hand as it is the right thing, and catch hold of the world with your left hand, as it has to be left behind sometime or the other. It is thus the right thing to remember God always.

**Q. 88) Swami! It is most unfortunate that there is no tangible change in our lifestyle though we have been here and listening to Your divine discourses over the years. We do not know the reason why it is so. Kindly show us the way.**

**Bhagawan:** Lack of practice is the only reason. When there is no power supply and it is dark all over, can darkness be dispelled by just saying "lamp" unless you light it? The hunger of a starving man can never be satiated by merely looking at the menu of the most delicious items. He has to eat some of them to appease his hunger, shouldn't he? Can a sick man be cured of a disease by merely listening to the formula and composition of the medicine without his taking it?

接下来我们谈谈亲戚。谁是你的亲戚？在你出世前，他们跟你有何关系？他们随着时间出现在你的生命中并像浮云一样，轻轻飘过，不是这样吗？当一个人去世时，他的亲戚只来到正门，而他的家人最多也只不过送他的尸体到坟场。没有人跟随他的灵魂而去。只有神一直伴着你，生时和死后。所以说，神才是你真正的朋友，也是你唯一的亲戚。这些俗人不应该被视为朋友和亲戚。

你的生命也是短暂的，但神是觉知和存在。在你生前、生时和死后，祂一直在那儿。祂是永恒的真理。那么，就追随祂吧！以右手紧握着神，因为这是绝对正确的事，而以左手抓住世界，因为你迟早必须把它放下。永远记得神是绝对正确的。

**问-88) 斯瓦米！几年来，我们一直在这里聆听祢的讲道，但遗憾的是，我们并没有作出真正的改变。我们不知道是什么原因造成的。请给我们开示吧！**

**薄伽梵：**缺乏身体力行是唯一的原因。没有电力供应时，到处一片漆黑，假如你不亲自把灯点亮，而仅只口喊亮光，黑暗会被驱除吗？饥饿者眼看菜单就饱了吗？他必须点菜，然后吃下肚子，才会饱，不是吗？一个病人仅只聆听药的成分和配方，而不吃药，他的病会好吗？

Can the suffering of a poor man be alleviated with all the knowledge of economics and accountancy? Can you attain liberation (*mukti*) by reading books without practicing any of the instruction found therein? Instead of saying something without doing, it is better to do and not say anything. I repeatedly tell you that until you practice what you say, there is little effect even after listening to talks for years together.

Take a small example here. Suppose you have with you a matchbox full of matchsticks and you want to light a lamp. You will now have to open the box, pick up a stick and strike against the side of the box to light it. In case you fail to light the matchstick, even after striking it again and again, what does it mean? You then come to discover the meaning: the matchbox is wet. You cannot light a stick striking it against the box. What is to be done now? You have to dry the matchbox in the sunlight for some time.

Similarly, you are drowned in the water of worldly desires and attachments. Therefore, you can't light the lamp of wisdom. Dry your mind with all its limitless desires and thoughts of worldly comfort in the sunlight of renunciation; only then can you light the lamp of wisdom. You may be here listening to any number of discourses for any length of time, but you will not be able to achieve the expected results if you fail to translate the essence of one discourse into your daily life.

一个受苦的贫困者能以经济和会计的知识来解除痛苦吗？仅靠阅读经书，而不把经书中的教导付诸实行，你能达致超脱吗？言而不行，不如行而不言。我一再地告诉你们，除非你实行你所说的，否则，你听了几年的道理也是白费的了。

举个小例子：如果你有一盒火柴而想点亮一盏灯，你就必须打开火柴盒，拿出一根火柴在盒边上划，但如果你划不着，这意味着什么呢？你于是发现火柴盒是湿的。你该怎么办呢？把火柴盒在阳光底下晒干。

同理，你沉溺在世俗的欲望和执着之中，因此，你点不着智慧之灯。你必须在‘舍离’的阳光下，把带有追求世俗，舒适的无限欲望和复杂思想的心念给晒干，这样，你才能点亮智慧之光。不论你在此听了多久和多少次的讲道，但如果你不把讲道中的精华带入你的日常生活中，你决不可能达致你所期盼的效果。

**Q. 89) Swami! Because of wrong direction in our thinking, we feel dejected, restless and often fail in our attempts. Kindly show us the way out of it.**

**Bhagawan:** For all these agitations, disturbances, disappointments, depressions and failures, what is responsible is your wrong way of thinking. Whatever may happen in life, you should think, “This is good for me”. You should know that everything that happens ultimately turns to be for your own good. This is called positive thinking. Today you are full of negative thoughts. How do you expect to know and experience God?

Your body, mind, intellect and the senses are completely negative, but your spirit, conscience, or *atma* is positive. God is your conscience. Do you know why you are not able to realise and experience God? It is entirely due to these negative thoughts and attitudes. So, positive thinking and positive actions are very essential for spiritual progress. Only then will you be peaceful, blissful and successful.

Take your own example. (*To the students*) It is absolutely because of positive thinking that you are able to plan your academic programme and prepare yourself accordingly, as also aim to secure a good rank in the examinations and later a job. But planning to study whatever would fetch you a very fat salary, help you to go abroad, earn more money and marry a girl who would get you a large amount of dowry, is negative thinking.

**问-89) 斯瓦米！由于迷失了方向，我们感到沮丧和不安，并且遭遇失败，请祢指破迷津。**

**薄伽梵：**你错误的想法和观念应该对所有这些焦虑、困扰、失望、沮丧和失败负责。这完全是迷失了方向。不论生活中发生了什么，你都应该认为：“是为你好而发生的”。你应该知道每一件事情的发生最终都会带来好处。这就是所谓的正面的想法。今天，你怀着负面的想法，你怎么期盼了解神和体验神呢？

你的身体、心念、智力和感觉虽然完全是负面的，但是你的精神、良知或阿特玛（*Atma* 自性）则是正面的。神是你的良知。你可知道你为什么不能了解和体验神吗？这完全是由于这些负面的思想和心态而造成的。是故，正面思想和积极行动是灵性修习所不可或缺的条件。有了这些条件，你才能达致平和、幸福和成功。

就拿你自己来说！绝对就是因为正面的思想，你才能策划你的大学课程并据之而进修，以期获得优良的成绩及毕业后觅得一个适当的职业。然而，为了日后觅得高薪的职位、协助你出国、赚取更多的钱以及要娶得一个带来丰厚嫁妆的女孩而做出选修科目的计划，不论你计划的是哪一个科目，这种计划都是负面的想法。

As far as your parents are concerned, their idea of educating you is absolutely positive, but making a business out of your education is negative thinking. For a doctor, to treat a patient and cure him/her is a positive approach, but if money is the criterion for the treatment given to the patient, it is a negative approach.

Today we should fill our hearts with all positive thoughts like divine feelings, divine sentiments and good thoughts. Only then you will experience God, who is *satchitananda*, the absolute positive principle. Therefore, it is necessary for you to take everything as good for you. This is positive thinking. Come what may - problems, difficulties, troubles, failures, losses, blame and what not, you should always be positive. You will know later that all this had happened for your own good.

A small story: there was a king who had a fancy to cut sugarcane all by himself to small pieces and eat it piece by piece. One day, while he was busy doing this, as ill luck would have it, he cut his finger. The minister, who was by his side, remarked, "Oh King! You have cut your finger. This is good for you." On hearing this remark, the king grew wild, and thought, "What! How can this be good for me? What would the minister say if I lose my head too?" So the king ordered, out of fury and anger, that the minister be put in prison. Then, the minister said, "Oh King! This imprisonment is my good fortune".

After some time, the king went hunting all alone to a nearby forest. He lost his way and was noticed by some tribals moving in that area. They were actually in search of a man suitable to be sacrificed

现在谈谈家长方面。提供教育给你绝对是正面的想法，但要在提供给你的教育之中谋求商业利益，那就是负面的想法了。医生为病人治病是正面的心态，但是，基于金钱而为病人治病可就是负面的心态了。

今天，我们应该把神圣感觉、神圣情操和神圣思想等正面的思想注入我们的内心。只有这样，你才会体验到神，祂是存有 - 觉知 - 至福（*Sat - Cit - Ananda*），祂是绝对正面的。因此，‘一切皆备于我，无不为我好而发生’的理念是你所必须怀持的。这是正面的想法。不论来的是问题、困难、麻烦、挫折、损失、谴责或其他什么的，你以后就会晓得所有这一切都是为了你好而发生的。

讲个小故事：以前有一个国王，一天他作了一个奇想，亲手把一支甘蔗拿来砍成许多小块，然后一块一块地吃下。当他在砍的时候，忽然间砍断了自己的手指。在旁的大臣提醒国王说：“陛下，你砍断了手指，这对你是好的。”国王听了，勃然大怒，心想：“什么！失掉了手指，还说是为了我好！如果头被砍断了，他又会怎么说呢？”国王于是把大臣关进牢房。这时大臣又说：“啊！陛下，送我进牢房是我的福气。”

不久之后，国王单独到附近森林去打猎，结果他迷了路并被土人抓了去。土人这时正在寻找一个合适的人选，在祭礼的最后阶段用作牺牲来献祭神明，以缓和神明的怒气。

to propitiate their deity at the end of their ritual. They caught hold of the king and took him to their head priest. After checking the king thoroughly, the head priest said, “We can't kill this king and make an offering to our deity as one of his fingers is missing. A handicapped or crippled body is unfit to be an offering.” Saying so, he set the king free.

On the way, the king realised the truth of what the minister had said when he had cut his finger. He summoned the minister and said, “Oh Minister! How true is what you said! It is just because of the fact that I had lost my finger that the tribals set me free, unharmed. Now I have one doubt. You remarked that it was good for you when I put you behind bars. How has this imprisonment turned out to be good for you?” Then, the minister replied, 'Certainly! Had I not been kept in the jail, I would have followed you. The tribals, after leaving you, would have caught hold of me, killed me and offered me to their deity in your place. So, this punishment has been to my good fortune’. This is positive thinking and attitude; then happiness and success will follow you.

*akkaraku rani cuttamu  
mrokkina varamiyani velpu  
moharamuna tanekkina parani gurramu  
grakkunna viduvangavalayu gadara sumati*

This Telugu poem, means, 'A relation who doesn't come to your help in time of need, a God who doesn't grant you boons even after you pray, a horse that doesn't run in the battlefield, will have to be given up immediately, Oh! Wise one! Is it not so?'

他们把国王带到祭司面前。祭司仔细检查国王一番，然后说：“我们不能用他作为牺牲来献给神明，因为他缺少了一根手指。一个残缺的人是不适合用来供奉神明的。”于是就把国王给放了。

在回来途中，国王想起当他把手指砍断时，大臣所说的话，“这是为你好的。”他召唤大臣并说：“你说得没错，就是因为我不断了一根手指，土人才把我给放了，没有伤害我。现在我还有一个疑点，你说你进大牢对你也是一件好事，这到底带给你什么好处？”大臣回答说：“当然！如果我不被打入大牢，我一定陪陛下去打猎。土人还是会把陛下放走，但会把我供奉给他们的神。所以，这惩罚不就是我的福气吗！”这是正面的想法和积极的态度。有了这种想法和态度，福乐和成功就会伴随着你了。

*akkaraku rani cuttamu  
mrokkina varamiyani velpu  
moharamuna tanekkina parani gurramu  
grakkunna viduvangavalayu gadara sumati*

这首泰卢固诗的意思是：‘一个亲戚在你急需时不前来救援，一个神明在你祈祷之后不降恩赐福，一匹战马在沙场上不能奔驰，你都必须立即舍弃，啊！聪明的人呀！不是这样吗？’

Here, in this poem, first of all, know that it is addressed to a *sumati*, a wise one. It is true that you have to sever connections with a relation who doesn't come to your aid in the hour of your need, give up the horse that fails to run in the battlefield, and forget a God who doesn't grant you rewards even after you pray. Here, you should note one important point. Why don't you think this way? Before you blame your relation that he is not of any help to you when you need him most, why don't you for a while, ponder if you have ever been of any help to your relation when he needed you? A horse that doesn't gallop in the field must be given up, but why don't you question your competence in horse riding? God, who doesn't respond to your prayers, is not God; but do you deserve what you desire and pray for? This poem is meant for that person, *sumati*, who thinks positively before blaming anybody. This is how your thinking process should be.

**Q. 90) Swami! Now we understand that we should also have such intense faith in God. Naturally, our experience will be proportionate to the depth of our faith. Swami! Does God also respond commensurate with the intensity of our faith?**

**Bhagawan:** Certainly! If you put in *krsi*, effort, you will earn God's *krpa*, grace. Moreover, with *krsi*, effort, you can even become a *rishi*, sage.

A village boy happened to meet a scholar who said to him that God could be experienced through *pranayama* (breathing exercises) and *dhyana* (meditation). Hearing this, the boy began practising it

在这首诗里，首先我们要知道它是写给一个智者（*Sumati*）的。是的，你必须断绝与一个在你有急需时不伸出援手的亲戚来往，你必须舍弃不能在战场上奔跑的马匹，还有，你必须忘掉连你在祈祷之后也不回应的神明。在此，你应该记得一个要点。你为什么不做这样的反躬自问。在你抱怨你的亲戚之前，你为什么不设身处地想一想，你是否会在你亲戚急需帮助的时候也伸出援手？在你舍弃不能在沙场上奔驰的马之前，你可有想过自己跟马赛跑的能力？不回应你祈祷的神固然不是神，但你有没有问问自己是否功有应得？这首诗是针对一个智者（*Sumati* 或心念纯净者）而写的，他在埋怨别人之前总是先对自己作正面的反思。这就是你应该持有的思维过程。

**问-90) 斯瓦米！现在我们明白，我们应该对神具有强烈的信心。不用说，我们的体验就会和我们信心的强度成正比了！斯瓦米！神是否也根据我们信心的强度来做相对的反应呢？**

**薄伽梵：**当然！如果你做出努力（*Krsi*），你自然就会赢得神的恩宠（*Krpa*）。不止这样，做出努力（*Krsi*），你甚至还能成为一个圣者（*rishi*）。

一个村童遇见一个学者，学者告诉他神可以通过调息法（*Pranayama*）和禅定（*Dhyana*）来体验。听了之后，村童开始虔诚地修习。神对他的虔诚和献身感到欣慰，于是显灵并祝

most sincerely. Pleased with his devotion and sincerity, God manifested Himself before the boy and blessed him. The boy then told the scholar that he had seen God by doing what he asked him to do. The scholar could not believe it. He said, "Oh! Don't talk rubbish! How is it that you could see God while I couldn't, by practising *pranayama* and *dhyana* for years? Don't speak lies!"

The boy returned to his place of meditation and saw Lord Narayana there. He said to Him, "Oh God! The scholar calls me a liar! How am I to make him accept what I have experienced? Swami! Kindly stay here until I bring him here and make him see You and experience the truth for himself. But dear God! I am afraid You may run away from here and it will make me very miserable in the sight of the scholar who doubts me. Therefore, with this rope let me tie You to this pole here." He did so, ran to the scholar and requested him to see Narayana for himself.

Although the scholar came over there, he couldn't see God tied to the post, but the cowherd boy could see Him and converse with Him. Ultimately, the boy cried and prayed to Narayana to make Himself visible to the scholar too. God obliged him. This is what true devotion is. God even allowed Himself to be tied to a post. You have to note another point here. The faith that the cowherd boy had in the words of the scholar was the cause of his experience.

If you spend your life in prayer, it is bound to be peaceful and blissful. For example, if you climb up the seven hills and reach the shrine of Lord Venkateswara in Tirumala, you will feel very tired. On the other hand, if you go to Tirupati in a group, singing God's glory all along the way, you will hardly feel any strain.

福他。村童高兴地把一切告诉学者，学者不相信并说：“不要胡扯！你怎么能看到神？我一直在修习调息法和参禅，这么久以来都看不到神的显灵？你不要撒这样的谎了！”

村童回到静坐的地方并看到那罗延那（Narayana）。他对那罗延那说：“神啊！学者说我是个撒谎者。我如何使他相信我的体验呢？斯瓦米！请你留在这儿，等我把他叫来让他亲眼看看你吧！但敬爱的神啊！我担心你会离开，那就更使我难堪了。还是让我用绳子把你绑在柱子上吧！”村童这么做了，然后去找学者来看看。

学者来了，但还是看不到被绑在柱子上的神，而牧牛童不但看到，而且还跟神说话。最后，牧牛童只好哭着祈求那罗延那现身，让学者亲眼一睹圣容。神答应了。这就是真正的虔诚。神甚至还让自己被绑在柱子上。在此，你也必须注意另一个要点，那就是，牧牛童对学者告诉他的话深信不疑，这就是导致他获得神显灵的主要原因。

如果你一生致力于祈祷，你肯定会得到平和与福乐。例如：如果你越过七大山而抵达坐落在迪鲁马拉（Tirumala）的文卡德斯瓦拉（Venkateswara）神的庙宇，你会感到很疲倦，而在另一方面，如果你一行人到迪鲁巴地（Tirupati）去，一路上歌颂神的荣耀，不知不觉间到达目的地，你会完全不觉得疲劳。

**Q. 91) Swami! In this age of Kali, devotion, faith and steadfastness are on the decline. Not only this, we often find people making fun of devotees and leading a life opposed to religious norms. This is a very sad state of affairs. What do you want us to do in these circumstances?**

**Bhagawan:** First of all, correct yourself. Rectify your own defects and mistakes. When you are not flawless and idealistic, you have no right to blame anybody and point out the mistakes of others. So, see that your own faith is strong, deep and unflinching.

In Andhra Pradesh, there lived three Rajus, kings in their own field of activity: the king of poetry, Goparaju; the king of devotion, Tyagaraju; and the king of sublime lyrical music, Potaraju. The latter refused to dedicate his rendering of the great work, the Bhagavatam, to the king who promised him immense wealth as a token of his appreciation of the work. Potaraju, or Potana, dedicated his work only to Lord Ramachandra. Goparaju, or Ramadasu, also called Gopanna, spent all the money he had in the treasury for the renovation of the temple of Rama, for which he was severely punished. Tyagaraju considered *ramuni sannidhi*, proximity to God, more precious than *nidhi*, money. All these three Rajus followed their chosen paths out of their deep conviction about the supremacy of God. They worked and suffered for their own self-satisfaction and for the satisfaction of their own conscience. They did not bother about the views and opinions of others. They did not yield to temptations of any sort.

Dogs may bark watching an elephant passing by, but the elephant loses nothing. You know the vastness of a sea. Have you not heard

问-91) 斯瓦米！在这伽利时代 (*kali yuga*) 里，虔诚、信心和稳定正在日益衰微。不但如此，我们还经常看到人们嘲弄信神者并过着一个违反宗教规律的生活。这真是令人感到遗憾的事。在这种情况下，祢要我们做些什么呢？

**薄伽梵：**首先，你得改正你自己，修正你自己的缺失和过错。如果你不是完美无瑕的，你没有权力责怪任何人和指正他人的过错。所以，要确定你有坚定不移的信心。

在安德拉德沙 (*Andhradesa*) 住有三个在各自领域独占鳌头而称王的高人 (*Raju*)：诗之王哥巴罗祖 (*Goparaju*)，虔诚之王泰格罗祖 (*Tyagaraju*) 及音乐之王波达罗祖 (*Potaraju*)。音乐之王波达罗祖拒绝把自己歌颂神的杰作‘薄伽梵’，呈献给答应奖赏他巨大财富的国王。但波达罗祖 (*Potaraju*)，即波达那 (*Potana*)，他只把他的优美音乐供奉给主罗摩月 (*Ramachandra* 即罗摩)。哥巴罗祖即罗摩达斯 (*Ramadasu*) 也叫哥巴那 (*Gopana*) 把一生的积蓄完全用在修茸罗摩的庙宇，并因此而受到严峻的惩罚。泰格罗祖 (*Tyagaraju*) 认为亲近神 (*ramuni sannidhi*) 远比钱财 (*nidhi*) 可贵。所有这三王都追随着完全出自对神的深笃信念而选择的道路。他们为了满足自己和自己的良知而努力不懈，百折不挠。他们不在乎他人的想法，也不向任何诱惑低头。

狗吠象但象不受吠声影响。你知道海是广阔的，但你没听说过，《往世书》 (*Purana*) 声称琼浆 (*amrta*) 和毒药 (*halahala*) 都是从同样的海里提炼出来的吗？琼浆 (*Amrta*) 使你欢乐而毒药 (*Visa*) 是危险的。不是吗？

the *puranas* (ancient scriptures) proclaim that *amrta*, nectar, and *halahala*, poison, are produced by the same ocean? *Amrta* makes you happy while *visha* or poison is dangerous. Isn't it so? Similarly, society is like a vast ocean where you have nectarous and good people, as well as poisonous and bad individuals. Bad people make fun of good people. It doesn't mean that you should give up your nobility and goodness.

A crane may make fun of a swan. The singing of a cuckoo bird is horrible to the ears of a crow. A koel eats the tender leaves of a mango tree while a crow eats the bitter leaves of a neem tree. Similarly, some in society struggle for worldly, fleeting and sensual pleasures; while others make all sincere efforts for God's grace to enjoy divine bliss. A donkey that carries a bundle of sandalwood on its back doesn't know the fragrance of the sandalwood. A buffalo doesn't know the taste of beaten rice. Similarly, divinity is not relished by all and sundry.

If you deny God, it means you are denying yourself. You are not different from God. You are God. Your praise and blame do not affect God. The good and bad of your own actions come back to you as reaction. The axe cuts the sandalwood tree that has not done any harm to the axe. Because of this evil deed, the axe loses its sharpness for which it is kept in fire and hammered. The sandalwood tree does not subject the axe to any punishment. So, it is the action of the axe that comes back as reaction.

Consider another example in this context. When gold is burnt in fire it shines brilliantly. But, as a reaction the goldsmith has to suffer because ash falls into his eyes in the process of burning the gold, and his own clothes become dirty due to smoke.

同理，社会就像大海，里面有像琼浆一般的好人也有像毒药一般的坏人。坏人嘲弄好人，但这并不意味着你应该放弃你的高尚和善良！

一只鹤可以嘲弄一只天鹅。杜鹃的歌声对一只乌鸦的耳朵来说是可怕的。长尾杜鹃吃芒果的嫩叶而乌鸦则吃栋树的苦叶。同理，在社会里，有些人为了世俗的、短暂的和感官的欢乐而劳劳碌碌，而另一些人则为了神的恩宠而努力不懈以欢享神圣的至福。一只驴子背着一束束的檀香但却不会欣赏檀香的味道，一只水牛也不知道稻米的芳香。同理，不是人人都喜欢圣灵。

如果你否定神，这意味着你正在否定你自己。你跟神没有不同。你是神。你的褒和贬不会影响神。你行为的善和恶都会以一种反应回归于你。斧头砍下檀香树但檀香树并没伤害斧头。由于这种邪恶行为，斧头失去它的锋利，为此，斧头必须在火中煎熬、敲打以便恢复它的锋利。檀香树可没有让斧头受煎熬之苦的意思，这只是斧头自作自受而已。

就这一点，再举个例子：当黄金在火中烧时，它发出灿烂的光辉，但作为一种反应来说，金匠就必须受苦，因为在燃烧的过程中，烟灰会掉入他的眼睛，他的衣服也会被熏黑。

Here, the gold, that is burnt and hammered, does not punish the goldsmith. His own action punishes him. Similarly, if you accuse or blame or deny God, it will not do anything to Him. But, your action will come back to you as reaction; you punish yourself.

Suppose you throw some dust at the Sun, what happens? It only falls in your own eyes. If you switch on an electric fan, you will enjoy the cool breeze. If you don't switch on, it will not lose anything; it suffers no loss. If you switch on the bulb, you get light. But, if you don't switch it on, the bulb suffers no loss. Therefore, good and bad depend only on you. Just as you can buy any material object in this world with money, similarly with the money of God's name, you can be blissful. Under a streetlight, you will be able to see all around including the bulb that illumines. Similarly, divinity makes you, and everybody around you, happy. So, deepen your faith in God and experience divine bliss. That's what you should do.

Fruits can't protect themselves. It is the tree that protects the fruits it bears. The tree is protected and kept green by its roots. If you supply water and manure to the roots, they protect the tree, which in its turn protects the fruits. Isn't it so? God is the root of this world. If you surrender to God, everything will be taken care of.

People with worldly thoughts can't relish divine feelings. A person from the fish market can't imagine who a jeweller is. A sea has most precious gems at its bottom but the seawater is full of salt. Isn't it? Similarly, we have people of different temperaments in this world. God is never against anyone. There are none close to or distant from Him. All are alike to Him. You may hold a jasmine flower by either your right hand or left hand, it smells equally well in either hand. God is that one who is in all.

在此，被燃烧和被敲击的黄金不会惩罚金匠，惩罚金匠的是他本身的行为。同理，如果你控诉或责怪或否定神，这都不会伤害到神，而你的行为倒会以一种反作用的方式回报在你身上。

假设你把一些尘埃撒向太阳，这会有什么结果呢？尘埃只会掉入你的眼睛里。如果你开动一把电风扇，你会享受到凉爽的风；如果你不开动电风扇，电风扇什么也没损失。如果你把电灯开关打开，你得到亮光，但如果你不打开，灯泡也没损失什么。因此，好坏只在于你。就像你可以用钱来买任何物质一样，你也可以用神的名号（钱）来换取至福。在街灯下，你可以看到四周的东西，包括发光的灯泡。同样，圣灵使你快乐也使你周遭的每一个人快乐。所以，要加强你对神的信心并体验神圣的至福。这就是你应该做的。

水果不能保护它们自己。保护水果的是结下水果的树。保护树并使它常青的是树根。如果你用水来灌溉树根，树根就能保护树，而树就能保护水果。不是吗？神是世界的根。如果你降服于神，一切都会受到保护。

拥有世俗思想的人是领略不到神圣感觉的滋味的。从事鱼市场买卖的人如何能想像珠宝商是怎样的一个人！海底藏有无数珍贵的珠宝但海水却充满着盐分。不是吗？同样，世上有着各种不同性情的人。神从不反对任何人。没有一个人比其他人更接近神或疏远神。在神来说，人人一样，人人平等。你用左手或用右手拿茉莉花，有什么分别呢？它在你左手或在你右手都发出同样的芬芳。神就是寓于众生之内的那一个。

**Q. 92) Swami! In spite of a long period of desiring to be devoted to God, devotion somehow does not grow as intense as it should. What is essential to develop devotion of the magnitude and intensity expected of a true devotee?**

**Bhagawan:** Here it is not time that matters. An iron ball in a pond, however long it might stay there, will never change. It will remain as it is without any change in it. You should know that it is transformation that is important. It is the goal you set for yourself that matters most. Until then, you should pursue your goal not mindful of the time involved.

You know a lamp has a container, a wick, and oil. With a wick kept for long in water, you can never light a lamp even if you use any number of matchsticks. Impossible! What you should do is, take the wick out of water, keep it in sunshine for some time and dry it. Then you will be able to light the wick easily. Here, the process of drying the wick in sunlight is renunciation. The procedure of lighting it with a matchstick is *sadhana* (spiritual practice) and the light you get thereby is devotion or intense Love for God.

The lamp is the human body. The same process is applicable to those who are not devoted, as you have said. The more they are drenched and drowned in worldly life, the farther they are from God, the source of all light; they can never light the lamp of their life. Dry it in the sunshine of detachment so as to be benefited by the light of devotion. Some people, in spite of a prolonged period of stay (in the divine proximity) and divine association, are not devoted as much as they should be, for this simple reason: They lack detachment from worldly things. Therefore, intense devotion is not given to everybody.

问-92) 斯瓦米！皈依神已经很久了，但不知怎的，这皈依就一直不很强烈。要培育一个真正信徒所应具备的虔诚，我们必须如何着手呢？

**薄伽梵：**这跟时间没有关系。一个泡在池里的铁球，不论时间多久都不会起改变，一直保持原状。你应该知道改造才是重要的。你给自己定下目标才是关键所在。之后，你应该追求你的目标，不在乎所需要的时间。

如你所知，一盏灯有一个容器，灯芯和油。如果灯芯泡在水里太久，即便你用了 many 根火柴，你也点不亮它。你应该把灯芯在太阳底下晒干，然后才能点燃。在此，在阳光底下晒干灯芯的过程就是‘舍离’。用火柴点亮的过程是灵修（*Sadhana*），而你从中所得到的亮光是‘虔诚’或对神强烈的爱。

灯是人身。同样的过程可用在不敬神的人的身上。他们沉溺于世俗生活中越深，他们离开一切光的源头的神就越远。他们决不能点亮他们的生命之光。要在‘舍离’的阳光下晒干以便从‘虔诚’之光中受惠。有一些人虽然有了长期的浸濡和交往但还是站在门外观望而不归依，原因是什么呢？很简单，就是不能‘舍离’，不能脱离世俗的一切。因此，强烈的虔诚不是人人都能有的。

**Q. 93) Swami! We beg you to suggest to us a spiritual path that can be followed in the present circumstances. The situation around us seems to be dispiriting. Kindly give us the direction?**

**Bhagawan:** It is said that man is the most precious being among all the living creatures. Therefore, it is imperative on your part to lead your lives in full realisation of the value of life. For example, in the kitchen you make *dal* (an Indian side dish) to eat for lunch. If salt is added in excess by mistake, the *dal* loses its taste; it is unfit for consumption anymore. Even though the dish, if taken, is going to be digested in three hours or so, still, it is kept aside once it is not tasty. Then, how about a long life? Should it not be tasty?

Suppose you are waiting at the bus stand to board the bus that takes you to your office. If the vehicle is delayed, you lose your patience. You start complaining, "What is this! Drivers don't have a sense of responsibility in this country. Conductors too don't discharge their duties properly. The Road Transport Corporation is inefficient; the Government seems to be lenient towards them" and so on. A bus is lifeless; it is a vehicle and a means of transport. Man, on the other hand, is the embodiment of awareness: He is active and intelligent. If such a man forgets his human value, and leads life unbecoming of a human being, don't you know that society will blame him?

Man has 85% of divinity in him while an animal has only 15%. It is only a human being who has a chance to realise and experience his divinity. Just as a stone dropped from above falls to the ground due to the unseen gravitational force, the unseen values and virtues should guide man. For this, however, determination is necessary.

问-93) 斯瓦米！祢给我们指示一条适合于目前情况的康庄大道。我们目前所处的环境是颇令人沮丧的。请指明方向！

**薄伽梵：**人身难得。因此，在完全洞悉生命价值的情况下去生活是绝对必需的。例如你在厨房里做一种叫‘Dal’的午餐。如果下太多盐，dal 便失去它的味道，不适合食用了。毕竟食物下肚只需三个小时左右便消化了，但你却因为味道不好而搁置一旁，那么，你又怎么去看待你这漫长的一生呢？你这一生不是应该更有味道吗？

假设你在车站等公车上上班而公车迟到了。在你等得不耐烦时，你会有什么样的感觉？你会说：“怎么搞的！司机一点责任感都没有，车掌也不尽责，公路交通管理局完全没有效率，政府似乎太纵容他们了。”公车是没有生命的，它仅只是一辆车子，一种交通工具，而人是有生命的，有知觉的，有活力的，有头脑的。如果这样的一个人忘了他的人类价值，而过一个与‘人’不配的生活，你不知道整个社会都会谴责他吗？

蕴寓于人之内的神性有百份之八十五，而动物仅有百份之十五。只有人类有机会认识和体验他的神性。指引人的应该是那看不见的人类价值和道德，就像一块石头因受到看不见的地心吸力的作用而从高处落下一样。为此，无论如何，坚定的意志是必须的。

Here is another example. If a machine is not put to use, it gets rusted. Don't you think it is the same with the human body too if it is not used properly? It is because of dust that the machine gets rusted and loses its power. Once this happens, it is sent to a workshop and repaired. Isn't it so? Now, what should you do with yourself? You must ensure that the dust of bad thoughts do not get into you. Why? Otherwise your faith begins to shake and becomes unsteady. Take your mind to the workshop of surrender to God for rest. Then, you are the best.

Hence, you should always preserve and maintain human values. In fact, no spiritual path can be practiced with a sense of ego. Since all the methods adopted by you are done with your mind, ego, or 'I'ness, you couldn't progress spiritually till now.

Some begin their spiritual practice, identifying themselves with the body - *aham dehosmi*. This will never take you to the true spiritual goal. The demons, Ravana, Kamsa, Bhasmasura, and others belong to this category. Some expect progress by changing even their faith and religion. It is not *matamu*, religion, which is to be changed. It is *mati*, the mind that has to be transformed. You are the embodiment of love. Don't merely be a lover and narrow down the vistas of love. To feel and experience the same divinity in all living beings is true love.

One day, Krishna decided to lead his cows to a nearby forest for grazing. He asked Mother Yashoda to permit him to do so. She said, "My dear son! All along the way to the forest, you find rocks, thorny bushes and stones. It is better you go tomorrow. I will get your footwear ready for you". The smiling Krishna said, "Mother! Do I need footwear? Why and for what? Cows don't have any footwear. Then, why should there be footwear for me alone?"

再举个例子：这是一台机器，如果不用，它会生锈。人的肉身，如果不善加利用，不也一样吗？因为尘埃，机器生锈，不是吗？它也因此而失去它的动力。然后你把它送进工厂，加以修理、测试以便使它可以正常操作。不是这样吗？那么好，现在你该怎么做呢？要确保‘恶念’的尘埃不会进入你之内。为什么？否则，你的信心会因此而动摇。把你的‘心念’送入‘降服于神’的工厂去保养一番，之后，你就是最优越的了。

因此，你应该一直维系和保持着人类价值。其实，只要有‘自我’的感觉，灵修就不可能实行。由于你所接纳的法门都是基于你的心念、自我而进行的，所以，你一直都不能在灵性修行上有所进展。

有一些人在开始灵修（*Sadhana*）时，便认同他们的肉身（*aham dehosmi*），这决不能引领你到真正的目标。罗波那（*Ravana*）、刚沙（*Kamsa*）和巴斯玛苏拉（*Bhasmasura*）等人都属于这一类的人。有些人甚至想藉改变宗教信仰来达致进步。其实要改变的不是宗教（*Matamu*）而是心念（*Mati*）。你是爱的化身。不要仅做一个‘爱人’而窄化爱的领域。去感受和体验寓于一切众生之内的同样的圣灵就是真正的爱。

一天，基士拿决定到附近的森林去牧牛。祂征求雅苏达（*Yasoda*）的同意。雅苏达说：“儿子呀！森林的路上布满石头和荆棘，最好明天才去，我会为你准备一双鞋子。”基士拿笑着说：“母亲！我需要穿鞋子吗？为了什么？牛只并没有穿鞋子啊！为什么我一个人穿呢？”

Yashoda replied, "Look! They are animals. We are human beings. We need footwears." Krishna responded with a fitting reply, "Mother! You mean to say cows are ordinary and simple animals. Do we have as much gratitude as they have? They eat grass and yield milk. The moment they hear any voice they stop grazing and run towards Me. Calves even stop sucking milk and come to Me. Their skin is useful after their death to make footwears." Cows are symbols of sacrifice and forbearance. Such noble qualities are very essential for spiritual seekers.

In agriculture, the land is ploughed well, watered, manured, weeded, and finally the seeds are sown. The human heart, likewise, is a field. This has to be tilled and watered with love. You have to take the plough of self-enquiry to plough the field of the human heart. You have to raise the fence of discipline. Bad qualities are the weeds that have to be removed totally. Then you can cultivate the crop of bliss. It is enough if you have a small area of fertile land. Why have many acres of barren land?

A small example: You see an orange fruit. It is covered with a green bitter rind or skin. This is ego or pomp. You find hard seeds inside; they are the wicked thoughts and bad actions. Then you find the fibrous soft pulp; this is attachment. In order to have the sweet juice you need to remove the outer bitter skin, the hard seeds and squeeze the soft fibrous pulp. The sweet juice is love that you need. This is the essence, *raso vai sah*.

雅苏达说：“瞧！它们是动物，我们是人类，我们需要 Chappals。”基士拿作了一个恰当的回答：“母亲！您的意思是牛只是普通简单的动物。然而，我们是否有跟牛只一样的感恩？它们吃的是草，挤出来的是牛奶。一旦它们听到任何声音，他们立即停止吃草而奔向我，甚至连小牛也停止吃奶而跑过来。它们死了之后，它们的皮还可以制作 Chappals。”牛是牺牲和容忍的标志。这样的高尚素质是求道者所必需的。

在务农时，你得耕田、灌溉、施肥、除草和下种。人的心就像是一块田地，它必须以爱来耕耘和灌溉。你必须用‘自我探索’的犁来耕你的心田；你必须树立起‘自律’的篱笆；不良的品质就是野草而你必须把它们除去；然后，你就可以栽培‘至福’的稻米。如果你拥有一小块肥沃的田地，那就很足够了。为什么要拥有一大片的不毛之地呢？

举个小例子：你看到一个桔子，它有绿色而苦涩的外皮，这代表自我或狂妄。在桔子之内有坚硬的种子，这代表邪恶的思想和不良的行为。然后，你可以找到富有纤维的柔软果肉，这是执著。为了得到甜美的果汁，你必须剥去苦涩的外皮，除去坚硬的种子，并榨挤柔软而多纤维的果肉。这甜美的果汁就是你所需要的爱。这就是精华，*raso vai sah*。

You need both the positive and the negative wires for the electric current to flow. The negative may be very powerful. It is powerless without joining the positive. The fan and bulb may be very good and of high voltage. But without power supply they are useless. This current is positive. Divinity is positive. The bulb and the fan are merely negative. All that pertains to the name and form is negative. Your journey on the spiritual path will be successful only if there is love. You have to reform yourself first. This transformation is not taking place today.

You can carve a statue out of a boulder. By removing the husk, you can have the grain. With the vegetables you bring from the market, you can cook well and make delicious items of food. Difficulties, pain, blame, loss, etc., will help to refine you, improve you, nurture faith and take you to spiritual heights.

You have to face and resolve all problems of life and proceed in your *sadhana*. Follow your own experience and develop faith (*vishvasa*) thereby. Can you breathe (*shvasa*) on behalf of anybody? You see with your own eyes, don't you? The eyes of the other man may be bright and beautiful. You cannot see through his eyes. Can you close your eyes and see through the eyes of somebody else? You have to stand on your own legs and not on anybody else's.

你必须接通正负两极，电流才会流通。即便负极强而有力，但如果不接上正极，它是没有电力的。电风扇和电灯泡可以是很完好的也是高电压的，但如果没有电力供应，它们不就成了废物吗！这电流是正面的。圣灵是正面的。灯泡和风扇仅只是负面的。凡与名和相相关的一切都是负面的。只要有爱，你在灵道上就会有所进展。你首先必须改造自己。这改造到今天还没有开始进行。

你可以从圆石中雕刻一个雕像，你可以除去谷的外皮而得到米，你可以把从市场买回来的蔬菜煮成美味可口的佳肴。困难、痛苦、谴责、损失等等都会帮助你、琢磨你、改进你、锻炼你、并加强信心，而把你带到灵道上的高峰。

你必需勇于面对和解决生活中的一切难题而在灵道上向前迈进。要根据你自己的经验而从中建立起信心（*Vishvasa*）。你能代表任何人呼吸空气（*Shvasa*）吗？你用自己的眼睛来看东西，不是吗？他人的眼睛可能很明亮和美丽但你不能借他人的眼睛来观看。你能闭上你的眼睛而通过其他人的眼睛来看东西吗？你必需靠自己的双脚站立起来，不是靠别人的双脚。

**Q. 94) Swami! At times it appears that others may influence and lead us to a total change in our life style, making us ask ourselves the question, 'Why should we not be like others? Why should we adopt this special type of living?' I am afraid we may change! What is to be done now?**

**Bhagawan:** This is not proper and can't be justified either. In fact, it is your innate weakness that brings about change. If your faith is strong, and your values are deep-rooted, none can do anything to you. You will not change at any time. But if your faith is weak, then the values you speak about are only superficial.

Under any circumstances, you should not change your moral and spiritual way of life. If anyone comes to you and says, "There is no God", how should you reply? You should say, "You may deny your God, but what right do you have to deny my God? How can you negate my faith and devotion?" You should never change your convictions.

A boy saw a scorpion that fell into a tank and was struggling to come out. He went and picked it up. The scorpion stung him. Immediately he dropped it back into the tank. On seeing it struggle there, he picked it up to save it. But it stung him again. The process went on and on. An elderly person watching the whole scene asked him, "Oh boy! Why do you want to save the scorpion when it is stinging you?" He replied, "Sir! The scorpion is teaching me a good lesson. When it is not giving up its own nature of stinging, why should I give up my nature of protecting one struggling for life?" So, you should not change your nature.

**问-94) 斯瓦米！有时他人可能会影响我们而改变我们的生活方式，使我们不禁要问我们自己：“我们为什么不跟他人一样？我们为什么要采纳这种特别的生活方式？”我担心我们会改变，现在该怎么做呢？**

**薄伽梵：**这是不当的也没有什么理由。其实是你天生的缺点使你改变。如果你有坚定不移的信心和根深蒂固的价值观，谁能奈你何呢！你什么时候都不会改变。但是，你的信心并不坚强而你所怀持的价值观又很肤浅。

不论在什么时候，在什么情境下，你都不应该改变你的道德与灵性的生活方式。如果有人对你说：“神是不存在的”，你该怎么回答？你应该回答：“你可以否定你的神，但你有什么权力否定我的神？你怎么能够否定我的信念和虔诚？”

一个小孩看见一只蝎子掉入水槽内，正挣扎着，想从水槽里爬出来。小孩走前去，想把它抓出来却被它叮了一口，于是他立即把蝎子放下。看到蝎子又努力想爬出来，小孩又好心地把它抓起但又被叮了一口。就这样抓抓放放地持续着。一个长者在旁观察了整个情况后问孩子：“孩子，蝎子叮了你！你为什么还要救它呢？”孩子回答：“老伯，蝎子给我上了很好的一课。当它不放弃叮人的本性时，我为什么要放弃我救人的本性呢？”所以，你不应该改变你的本性。

Maitreyi, who felt very sad on hearing the difficulties that the Pandavas were passing through in the forest Kamyavana, started thinking like this: "It is true that noble people suffer! What a lesson does a parrot in a cage teach us! A crow flies freely, but it doesn't mean that we are prepared to lead the life of a crow rather than that of a parrot in a cage. Will a parrot ever become a crow?" Similarly, we should not change our path.

In the army, we have thousands of soldiers. But, the Army Chief is the only one who commands. Captains are always a few while their followers are many. It is they, the few, who train the many. This is possible if you don't leave your path.

**Q. 95) Swami! You have complete faith in us. But, our faith in you is wavering; it is not consistently steady and deep. Why is this so?**

**Bhagawan:** *Eko vasi sarvabhutantaratma* - God is in everyone moving about with different names and forms. *deho devalayah prokto jivo devas sanatanah* - the body is the temple. The individual *jiva* is none other than Deva, the ancient and eternal, *sanatana*. It is only one God who has manifested Himself as many.

I am present in all of you. Since I know this truth, I have faith in you. But you consider yourself separate from me, and so your faith is not strong, deep, and unwavering. In fact, I can change you all by Myself. But I don't do it that way. I want to bring about your transformation through and by you.

弥勒仪（Maitreyi）听到般达瓦兄弟有困难横越刚雅瓦纳森林时，感到非常忧伤并产生了这样的想法：“难道好人总是要受苦，受难的！一只关在笼子里的鹦鹉给了我们一个很好的启示。一只乌鸦自由飞翔，但这并不意味着我们宁可放弃鹦鹉的生活而过乌鸦的生活。鹦鹉会变成乌鸦吗？”同样地，我们不应该改变我们的方向。

在军队中，我们有成千上万的士兵，但只有一个元帅。军官总是比士兵少得多。就是这些少数的军官训练多数的士兵。不改变你的方向是可能的。

**问-95) 斯瓦米！祢对我们充满信心，但我们对祢却不是这样，我们的信心摇摆不定，不够坚强，也不能贯彻始终。为什么会这样呢？**

**薄伽梵：**“*Ekovasi sarva bhutantaratma*”，神寓于众生之内，以不同的名和相活动于这世界上。“*deho devalayah proktojivo devas sanatanah*，”肉身是庙宇。个别的灵（*Jiva* 命我）不是别的而是无始且永恒的神（*Deva*）。神只有一个但以众多形相彰显。

我存在于你们大家之内。由于我知道这真相，我才对你们有信心，但是你认为，你和我分开的，所以你的信心就不够坚定了。其实，我自己能够改造你们，但我不要这么做。我要你自己改造自己。

**Q. 96) Swami! We are dissatisfied and unhappy when our desires are not fulfilled. Why should it happen to devotees?**

**Bhagawan:** First, put a question to yourself. Can you call yourself a devotee if your sense of happiness and gratification depends on your fleeting desires? In fact, ask yourself, if you have followed the command of God, if you have made Him happy with your faith and devotion. When Swami is happy with you, the whole world will be happy with you. When you displease Swami by your conduct, everyone else will be displeased with you. Act according to Swami's teachings. Everything will then happen in your favour conferring peace and joy on you.

**问-96) 斯瓦米！当我们的欲望不能实现时，我们感到不满足和不快乐。为什么这会在信徒身上呢？**

**薄伽梵：**首先，你得先问问自己，如果你的快乐和满足只建立在瞬间的欲望上，你能称自己为信徒吗？其实，你要问问自己，你可曾遵守神的诫命，你可曾以你的虔诚和信心令祂快乐。当斯瓦米对你感到满意时，整个世界就会对你感到满意，而当斯瓦米对你的行为不满时，其他的每一个人也都会对你不满了。要照斯瓦米的教导去做，这样，你就会事事如意，得享平和与喜悦。

## **CHAPTER 5**

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### **CONCEPTS**

## **第五章**

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### **观念**

**Q. 97) Swami! We often hear the word *srti*. Does this word have any bearing upon the life of the ordinary man? This *srti*, is it only for scholars? For us, the common people, does it have any relevance?**

**Bhagawan:** *Srti* is divine. *Mati*, mind, is human, worldly, and conditions your progress. *Srti* guides *buddhi*, intellect, and furnishes it with fundamental discrimination. *Mati* functions at the level of the separate individual. In man, three *nitis* or principles operate: *manavaniti*, the human code, *rajaniti*, the political code, and *daivaniti*, the divine code. Man's estate and fortune depend on the code he follows. For instance, Bhishmacharya taught *rajaniti*, principles of kingship, to Dharmaja. On another occasion, following *daivaniti*, he passed on to Dharmaja the celebrated *Visnusahasranama*, the thousand names of Vishnu. But, when he led the war as the Commander-in-chief on the side of the Kauravas, he forgot the divine *srti*, and lost his fundamental discrimination. He followed his *mati*, mind, which is his own individually. Because of this, he had to lie down on the bed of arrows for so many days.

In contrast, note the role of young Abhimanyu. For that day's fighting in the *Mahabharata* war, Drona had designed the military manoeuvre called Padmavyuha, the lotus maze. The forces of the enemy were spurring Abhimanyu on to take up the challenge. Noticing that the heroic Abhimanyu was getting ready to fight, his mother said, "My son! Your father is not at home now. Your uncle Krishna too is not here. You know your wife is pregnant. It is in these circumstances that you are planning to enter the battlefield. Please desist from this!"

问-97) 斯瓦米！我们常听到‘Srti’这个字。这个字跟普通人的生活有关联吗？或者，它只跟学者有关联？对我们这些普通人来说，‘Srti’是否也有关联？

薄伽梵：Srti，天启是神圣的。Mati，心念，是凡人的、世俗的、并且左右你的进展。Srti 指引菩提，并提供基本辨识力。Mati，心念，只操作于个别个人的层面。在人之内有三个 *nitis* 原则在操作，即 *manavaniti* 人道、*rajaniti* 王道以及 *daivaniti* 天道。人的财富取决于他所追随的道。例如：毗湿摩阿阇耶（Bhishmacharya）把王道（*rajaniti*）传授给法子（Dharmaja），在另一方面，他又基于天道（*daivaniti*）而把著名的 *Visnusahasranama*（毗湿奴一千个名号），传授给法子。但当他统帅高罗瓦族的军队时，他却忘了神圣的‘Srti’（天启圣典），而丧失了基本辨识力。他受到属于他个人的心念的控制，因此，他不得不躺在箭床上那么多天了。

在对比下，年青的阿比曼由（Abhimanyu 即阿周那之子激昂）的角色就截然不同了。在那一天的摩诃婆罗多战役中，德罗纳（Drona）设下了莲花阵，敌军从四面八方涌向阿比曼由。阿比曼由面临大敌，却毫无惧色，准备迎战。他的母亲对他说：“儿子阿！你父亲现在不在家，而你的舅舅基士拿也不在这里，你也知道你的妻子怀有身孕，在这种情况下，你还要披甲上阵吗？还是打消这个念头吧！”

Abhimanyu's response reflects his adherence to *rajaniti*: "How come, mother, that you din into my ears words of cowardice? When the enemy challenges you to fight, is it consistent with *rajaniti* to say, 'no'? Does it accord with the dharma of a Kshatriya warrior? What an insult it would be to my father, the greatest of heroes, Arjuna! Won't he hang his head down in shame? O Mother! Bless me to return victorious, routing the enemies like the young lion leaping on to the elephant in must!" This indeed, is *rajaniti*. In this manner, *manavaniti* takes the cue from the *mati*, mind of an individual even as *srti*, being divine, stimulates the intellect into fundamental discrimination. Thus, Abhimanyu who behaved the way he did, died heroically. Similarly, in life the good meets with only the good. Evil necessarily encounters only evil. This law never failed.

**Q. 98) Swami! We hear about *pancha koshas*, the five sheaths, the *pancha pranas*, the five vital airs, and *panchendriyas*, the five organs. Do they cover our spirit, *atma*? Are they obstacles to *atmic* bliss? What exactly is their position and role in our body?**

**Bhagawan:** The whole world is made of five elements: Earth, fire, water, air and space. Man is the product of these five elements, besides his temperament. *Raga* or attachment, *dvesa* or hatred, and *bhaya* or fear, originate in *akasa*, space. Our breathing process, movements like walking or other body movements are due to *vayu*, wind.

阿比曼由的回答反映出他对 *rajaniti*（王道）的执着。“母亲！你为什么老是把懦弱的活灌入我的耳朵？当敌人向你挑战时，你能贯彻王道而说‘不’吗？这符合一个刹帝利（Kshatriya 王族）战士的大义吗？这不是会给我最伟大战士的父亲，阿周那，带来奇耻大辱吗？教他怎么抬起头来呢？母亲啊！祝福我胜利归来吧！我要把敌人杀得片甲不留。”这的确是一个不折不扣‘*rajaniti*’王者，的风范。就这样地，*manavaniti* 人道，也获得个人 *mati* 心念的启示，正如 *Srti*，天启，促使智能产生基本辨识力一般。因此，讲原则的阿比曼由终于壮烈地牺牲了。同理，在生活中，物以类聚，善者与善者交往，恶者与恶者接触，向不悖逆。

**问 -98) 斯瓦米！我们听到有关 *Pancakosas*，五藏、*Pancapranas*，五风，及 *Pancendriyas*，五根的论述。它们是否包括我们的阿特玛，灵，在内呢？它们对灵性上的福乐是否有所阻碍呢？它们在我们躯体之内所拥有的地位和扮演的角色又是什么呢？**

**薄伽梵：**整个世界是由五大元素组成的。五大元素是土、火、水、气和空。人也是五大元素的产物，当然他还有他的个性。执着、憎恨和忧惧都源自‘空’（*akasa*）。我们的呼吸、走路、或动作都因风或气（*vayu*）而起。

Hunger, thirst and sleep are the effects of *agni*, fire. Phlegm, blood, bile, urine, etc., are the outcome of *jala*, water. Skin, muscles, bones, nails, hairs, nerves are of *prthvi*, matter. Therefore, all the five elements are equally distributed in everyone. No one can truly be considered superior to any other.

The human body has five sheaths, the *Pancha koshas*. The first one is *annamaya kosha*, the sheath of food, the second is *pranamaya kosha*, the sheath of life, and the third is *manomaya kosha*, the sheath of mind. The fourth is *vigyanamaya kosha*, the sheath of knowledge and finally *anandamaya kosha*, the sheath of bliss.

One sheath encloses the other. You know rice grains are enclosed within husks. Therefore, a rice grain is within the sheath of husk. For the tamarind seed, tamarind pulp is the sheath. An embryo is within the sheath of its mother's womb.

*Annamaya kosha* is a sheath which covers *pranamaya kosha*. This encloses *manomaya kosha*, the sheath of the mind. This covers *vigyanamaya kosa*, sheath of wisdom, which finally encloses *anandamaya kosa*, the sheath of bliss.

*Annamaya kosha* is the product of food. The body is *annamaya kosha*. You have all the behavioural tendencies that result from the food you eat. Then, you have *pranamaya kosha* composed of the five organs of action (the *karmendriyas*), and five life breaths, *pancha pranas* (*prana*, *apana*, *vyana*, *udana*, *samana*).

饥饿、口渴、睡眠则受到火（*agni*）的影响。痰、血液、胆汁、尿液等都是水（*jala*）所导致的。皮肤、肌肉、骨头、指甲、头发、神经都属于物质（*prthvi*）。因此，所有五大元素都等量地分布于人人之内。这么说来，人与人之间就没有任何差别了。没有一个人是比其他的人高一等的。

人有五藏（*Pancakosas*）。第一个是食物藏（*annamayakosa* 食所成身），第二个是气息藏（*pranamayakosa* 气息所成身），第三个是意藏（*manomayakosa* 意所成身），第四个是识藏（*vijnanamayakosa* 识所成身），而最后一个是妙乐藏（*anandamayakosa* 妙乐所成身）。

它们一个包着一个，就像米藏在谷内，罗望子种子藏在其果肉内，胎儿藏在母亲子宫内一样。

食所成身是包藏气息所成身的外壳，气息所成身是包藏意所成身的外壳，意所成身是包藏识所成身的外壳，而识所成身是包藏妙乐所成身的外壳。

食物藏是食物的产品，身体就是食所成身。你的行为倾向产生自你吃下的食物。你还有气息藏，由五行动根（*Karmendriyas*）和五风（*prana*、*apana*、*vyana*、*udana*、*samana*）所组成。

Then comes *manomaya kosha*, the mental sheath consisting of five organs of perception (*jnanendriyas*), and the mind, which is full of thoughts and counter-thoughts. The fourth is *vigyanamaya kosha*, the sheath of knowledge, of sound, touch, form, taste and smell, which constitutes the *buddhi*, intellect.

The innermost sheath is *anandamaya kosa* (sheath of bliss). In order to enable yourself to experience this state of bliss, you will have to practice all that you theoretically know and do what you are supposed to. Likewise, you should understand the principle of *samatva*, equality, and *ekatva*, unity, and experience *daivatva*, divinity. This leads you to a state when you will not hate anyone.

Everyone has an equal right to know and experience the *atma*, self. To attain such an awareness, self-enquiry is very necessary. However, an intense and deep desire is essential to know and experience *atma*. Just like a seed within a fruit, as a copper wire within a plastic covering, butter in milk, sugar in the sugarcane, oil within sesame seeds and fire in wood, *atma* is encased within *pancakosas*, *pancendriyas* and *pancapranas* (five life sheaths, five sense organs and five life principles).

**Q. 99) Swami! We come across words like *manas* (mind), *buddhi* (intellect), *citta* (consciousness) and *ahamkara* (egoism). How are we to understand and correlate them? How do they differ from one another? It is our good fortune that Swami explains in simple ways, terms ever so complex.**

然后，我们有‘意所成身’（意藏），它含有五识根（*jnanendriyas*）及充满思想和反思想（*sankalpa-vikalpa* 愿力和妄想）的心念。第四个是构成菩提（觉）的‘识所成身’（识藏），它包含色（*rupa*）、声（*sabda*）、香（*gandha*）、味（*rasa*）、触（*sparsa*）。

最深处的是‘妙乐所成身’（妙乐藏）。你必须把自己所知道的理念付诸实行并做自己该做的事，以便使自己得以体验秒乐的情境。同样，你应该了解等持（*samatva*）和一体性（*ekatva*）的原则以便体验圣灵（*daivatva*）。这引领你达致‘对任何人都没有憎恨’的境界（*advesta sarva bhutanam*）。

人人都有同等的权力去认识和体验自性（*atma*）。“自性探究”（*atmavicara*）是达致这种觉知的必要过程。当然强烈的愿心是不可少的。就像果中的核，绝缘外皮内的电线，牛奶中的奶油，甘蔗中的糖份，芝麻内的油脂及木块中的火，一样，自性也是包藏在五藏（*pancakosas*）、五根（*pancendriyas*）和五风（*pancapranas*）之中的。

问 -99) 斯瓦米！我们谈到心念（*Manas*）、菩提（*buddhi*）、觉知（*citta*）和自我（*ahamkara*）的字眼，我们要怎样去理解和把它们联系起来呢？它们彼此有什么不同？斯瓦米，请祢用简单的话来解释复杂的问题，使我们有正确的认识，这就是我们的福气了。

**Bhagawan:** Here is an illustration. Consider a Brahmin. When he conducts ceremonies like weddings, you call him *purohit*, priest; when he reads out from the almanac at your home the *tithi*, lunar phase, the *varam* day of the week, *naksatra*, star, etc. you call him the *pancanga Brahmin*; when he prepares food in your home, you call him the brahmin cook.

Another illustration. Your wife addresses you in Telugu as *emandi*, (Oh, you! Please, Sir!) because addressing the husband by name is not considered proper. Your child calls you 'Father' and your student addresses you as 'Sir'. But, you are, after all, only one individual, aren't you!

One and the same faculty has different names: *manas* or mind when engaged in thinking; *chitta* or awareness in a state of equanimity devoid of plans or decisions; *buddhi* or intellect while exercising discrimination; and *ahamkara* or egoism when introducing oneself or referring to oneself as 'I'. All these are one, but named differently according to their function.

What is to be controlled is the mind. When you have that *nigraham* (control), you obtain God's *anugraham*, grace. Once you consider something as evil, do not allow it to enter the mind. The behaviour of trees and animals is regulated by *prakrti*, Nature. Only man is disobeying the commands of God and has become depraved. There is only one solution.

Another little illustration: Tie up *kamadhenu*, the wish fulfilling cow, of your body with the *pasha*, rope, of *prema*, love, to the post called *nama*, chanting the Name of the Lord. That is enough. You

**薄伽梵:** 这里有一个例子。就拿一个婆罗门 (Brahmin) 来说吧! 如果他主持如结婚等的仪礼, 你称他为祭司 (*purohit*); 如果他为你查阅通书、生辰八字或星座等, 你称他为命理师 (*pancanga Brahmin*); 如果他为你烹饪, 你称他为婆罗门厨师。

另一个例子: 你的妻子以泰卢固语对你说: “*emandi*”, 喂! 先生, 请!” 因为直叫丈夫的名字是不雅的。你的孩子叫你做‘父亲’而你的学生叫你做‘老师’, 但你毕竟还是一个你, 不是吗?

同一的机能有不同的称号: 用之于思考, 它是心念 (*manas*); 在没有计划或决定的平静心境下, 它被称为觉知 (*chitta*); 在运用辨识力时, 它是菩提 (*buddhi*), 而在作自我介绍时, 或以‘我’自居时, 它就成了‘自我’ (*ahamkara*)。所有这一些都是同一个, 只是根据它的作用来给予不同的称呼而已。

我们要控制的就是心念。当你保有‘*nigraham*’控制时, 你就获得神的‘*anugraham*’恩宠了。一旦你认为某物是邪恶的, 千万别让它进入你的心念。植物和动物的情况就受到大自然 (*prakrti*) 的调整而适应。只有人不服从神的诫命而变得邪恶。解决的方法只有一种。

另一个小例子: 把你‘肉身’的‘偿愿牛’以‘爱’的绳子绑在所谓的‘神的名号’的柱子上, 那就够了, 而你就可以掌控你的心念; 然后, 神的形相就烙印在没有杂念干扰的‘*chitta*’觉知上。菩提

gain control over the mind. Then, on the *chitta*, awareness, devoid of the turmoil of thoughts, is imprinted the form of God. *Buddhi* undertakes fundamental discrimination; the 'I' which has been egoistic cognises its own true nature as *atma* and realises the innermost Self in all beings. This is *adhyatmika*, spirituality.

**Q. 100) Swami! You stress *chittasuddhi*, purification of our heart, but how is one to accomplish it?**

**Bhagawan:** You are mistaken here. *Chitta*, heart is always pure. So, where is the need for its *suddhi*, purification? You only pollute it.

Take for example, this kerchief. This is white in colour. It becomes dirty as I use it. I give it to a washerman to wash and return it. When he brings it, it looks white and bright as before. It was so before and it is so after a wash, but it was dirty in between due to use. The washerman did not paint the kerchief white. He only removed the dirt. So too, like a kerchief, your mind is also pure which becomes impure due to your desires and thoughts. Once you remove the impurities from the mind, it will become pure. So *chittasuddhi* means 'exercising control over desires'.

**Q. 101) Swami! Now it is clear that *chittasuddhi* is lacking in us due to our bad thoughts and bad deeds. We have certain weaknesses, lapses, bad qualities and thoughts. As you have said unless we get over them, *chittasuddhi* cannot be attained. The mind gets polluted very often. How is one to control bad qualities?**

(*Buddhi*) 执管基本辨识; 已经变成‘自我’的‘我’于是体认自己的真正本质是阿特玛 (*Atma* 纯灵、自性、真我) 并认同寓于一切众生之内的自性。这就是 *adhyatmika* 灵性。

**问-100) 斯瓦米! 祢强调‘心的净化’ (*Chittasuddhi*), 但我们要如何去净化呢?**

**薄伽梵:** 你搞错了。心本来是清淨的, 哪里需要净化。你只是去污化它。

就拿这条手帕来说吧! 它是白色的, 用了之后, 它变脏了。我叫人拿去洗, 洗了之后, 它又跟以前一样显得洁白亮丽。原先是洁白的, 洗后也是洁白的, 只有在我们用的期间它变脏了。洗的人并没有把它漂白, 他只是洗掉污垢。同样, 心念本来是纯净的, 是你的欲望和思想把它给污化了。一旦你清除了这一些不净的东西, 心念自然就纯净了。所以, 净化心 (*chittasuddhi*) 指的就是控制你的欲望。

**问-101) 斯瓦米! 现在我们明白, 我们的心不纯净全是因为我们邪恶的思想和不良的行为。我们有某些缺点、过失、恶质和邪念。如祢所说的, 除非我们除去这些不良素质, 否则, 我们是不能达到净心的。心念经常受到污染。我们如何控制不良的品质呢?**

**Bhagawan:** It all depends upon your determination and your understanding of the intensity and the gravity of the problem. It needs an honest and sincere attempt on your part.

A small example: You are moving freely without any hesitation and fear in this room. There lies a rope in one corner. But, if you come to know that it is not a rope as you have been thinking it to be, but a snake, would you move freely in that room any longer? You know that it is dangerous to be anywhere near a poisonous snake. You know that you will die if that snake bites you, and so you keep off from that place. Similarly, when you are aware of the danger or harm you will be put to, you will definitely stop your misdeeds

You keep on holding the rope till you know that it is just a rope. But once you realise that it is a snake, you drop it down immediately, because of the fear of death.

So long as you think that these bad thoughts and evil deeds make you happy, you continue to be in the same frame of mind. But, when you know that they are dangerous, you will not hanker after them. Therefore, first of all, you must identify your own bad qualities and then give them up gradually, one after another, until you are perfect.

It is also strange to notice that some seekers undergo rigorous discipline for a set period of time during which they lead a perfect life without any trace of a bad quality. But after that avowed period of discipline they resume their previous bad habits with redoubled vigour. This is a big mistake. That which holds you for some time

**薄伽梵:** 一切就看你的意志及你对问题严重性的了解了。当然诚恳而认真的尝试和努力是不可少的。

一个小例子：你在房间里自由自在地走动，毫无顾忌也毫无畏惧。房间的角落有一条绳子，但如果你发现那并不是一条绳子而是一条蛇，你还能自由自在地走动吗？你知道走近毒蛇是危险的，你知道如果被它咬到，你可能一命呼呼，于是你跟它保持距离。同样，如果你知道邪恶行为会带来危险 and 伤害，你也绝对不会去做的。

你一直抓住那条绳子直到你发现它是一条蛇，你才立即松手，因为你怕死。

只要你认为这些恶念恶行会使你快乐，你就会继续套在同样的心念框框之内，直到你了解这些恶念恶行的危险性，你才会跳出来。因此，首先你必须认清你自己的邪恶品质，然后一件一件地舍弃直到你达到完美的境界为止。

有一种奇怪的现象，就是一些求道者在某个时期进行严格的修持，并过着纯净的生活，没有一丝邪恶的品质，但过了一段公开修行的时间之后，他们故态复萌，恶习反而加强了。这是一大错误。那暂时把你牵制的现象是虚假的，而你舍弃恶习并不是出自你对邪恶效应的彻底了解。

is artificial. Here, withdrawal from bad habits is not due to the realisation of the evil effects.

Here is an example. You see the ceiling fan rotating there. Now, if you switch it off, it will not stop rotating immediately. The three blades stop moving slowly. Therefore, in full knowledge of the possible harm and the evil effects, you should give up your bad habits slowly.

**Q. 102) Swami! *Pranayama* (breath control), some say, is important on the spiritual path. Would you please tell us about it?**

**Bhagawan:** *Pranayama*, breath control, has to be undertaken in an exact and perfect way under the care and guidance of a Guru. It leads to danger if it is done imperfectly and irregularly.

There are chiefly three steps in *pranayama* or breathing exercise. The first one is *purakam*, inhalation. The second is holding the breath or the air breathed in; this is called *kumbhakam*, retention. The third stage is exhalation or *rechakam*.

The important point here is that, the time taken during all these three stages must be equal. It means that the time taken for *purakam* must be the same as for *kumbhakam*. Similarly, the duration for *kumbhakam* must be the equal to the time taken for *rechakam*. In the human body there are *shadchakras*, six life sustaining points on the vertebral column. The lowest is called *muladhara chakra*, fundamental, primordial life sustaining point at the bottom.

这里有一例子：你看到电风扇在转动，如果你把开关给关上，电风扇不会立即停止转动，它会慢慢停下来。因此，在你完全彻悟邪恶效应及其可能造成的伤害时，你应该慢慢地放弃你的邪恶习性。

**问-102) 斯瓦米！有人说在灵修上，调息法（*pranayama*）是很重要的，请祢指点一二。**

**薄伽梵：**调息法（*Pranayama*）必需在良师的指导下做正确的练习，不然，不正确的练习可能导致走火入魔。

一般上调息法主要有三个步骤。第一个是吸气（*purakam*）。第二个是屏气，不呼不吸（*kumbhakam*）。第三个是呼气（*rechakam*）。

这里，重要的一点是三个步骤的时间必需一样长短，也就是说，吸气和屏气的时间长短一样，屏气和呼气的时间长短也一样。在人体内沿着脊柱共有六个生命维系点（*Shadchakras* 六大穴道），最下面的一个是 *Muladhara cakra* 尾闾穴，这是根本的生命维系点。

In *pranayama*, during the second step, *kumbhakam*, (that is, holding the breath), *kundalini* starts moving upward being restless due to the lack of supply of air across the *sadchakras*. On the top lies *sahasrara chakra* (region of the head). There exists a *jyoti*, divine light, surrounded by *dalas*, petals.

The *sahasrara chakra* is like a thousand petalled lotus flower. If one has *daivi sampatti*, divine qualities, the *jyoti* starts touching the petals. Thus, *kundalini* affects the human body during this course of *sadhana*. A living being taking too many breaths per day is short lived. A dog takes many breaths; so, its life span is short. Snakes and mongooses take a few breaths per day; they live long. The breathing exercise has an influence on the life span.

**Q. 103) Swami! It is said that we carry with us certain traits, *vasanas* of the past life. Is that true and how does it happen?**

**Bhagawan:** Certainly so! Just as in accounts the balance is brought forward from the previous page to the next page, the traits of the previous life are brought forward to the present.

When you light an incense stick or an *agarbatti* or camphor, don't you get the fragrance all over this room? When you have a fragrant flower, does it not spread its fragrance? Similarly, bad odour or foul smell also spreads. So also, the characteristics of the past lives are brought forward to subsequent lives.

在调息法的第二个步骤的屏气（*Kumbhakam*）里，昆达里尼（*Kundalini*）开始向上移动，并因提供给六大穴道（*Shadchakras*）的气息不足，而这移动就不会间断。在最上端的是 *Sahasrara cakra*（百会穴），在头部，在此，有一道被花瓣（*dalas*）环绕着的灵光（*jyoti*）。

这 *Sahasrara*（百会穴）就像是一朵具有千朵花瓣的莲花。花瓣在你怀有魔性时（*asura sampatti* 恶魔品质）碰触到中间的灵光，反过来，如果你怀有灵性（*daivi sampatti* 神圣品质），灵光就向外扩张，而碰触花瓣。因此，在这灵修的过程中，昆达里尼（*Kundalini*）会对人的肉身造成影响。生物在一天中呼吸的次数越多，其生命越短。狗一天呼吸的次数就很多，所以狗的生命不长。蛇与鼯一天只呼吸几次，它们就活得长命。调息法可延长人的寿年。

**问-103) 斯瓦米！听说人会从前世带来某些特质或薰习（*Vasanas*），这是真的吗？而它又是怎么产生的？**

**薄伽梵：**是的，的确如此。就如账目一样，上一页的结存必须转到下一页。同样，前世的结存也必需转到这一世。

当你点燃一支香时，整个房间不是充满了香味吗？当你拿着一朵花时，这朵花不是会散发出花香吗？同理，恶臭也一样会散发。所以，前世的薰习是会一世一世传递下去的。

**Q. 104) Bhagawan! How is it that we have *vasanas*, traits of the past life? We are born, we grow and die. The body is bound to weaken, wither, die and decay. How then are our features brought forward to the next life?**

**Bhagawan:** It is certain that the features of the past life are carried to the next life. You can call them *vasanas* or *samskaras* or the qualities of the past life. People with good *samskaras* will spend their time in a sacred way by participating in *satsang*, good company, *bhajan*, singing His glory, entertaining good thoughts, good deeds, and good discussion.

On the other hand, people with bad *samskaras* make their lifetime unholy by indulging in misdeeds, entertaining bad thoughts and speaking falsehood. As you have said, it is true that the body weakens, withers, dies and decays, but the *samskaras* don't die. They follow you to the next life.

A simple illustration will make this subject clearer to you. Suppose your hand was injured. You got it treated, and for some time had also put a bandage over the injured part. The hand was healed completely after some time. But in that part of your hand where the injury took place, a scar or a mark is left, and it remains till now as well. Similarly, the body may die. But the *vasanas* remain as a spot in the next life.

问-104) 薄伽梵！我们是如何从前世继承这些薰习的？我们诞生、成长和死亡。肉身肯定会衰老、凋谢、死亡和腐化。那么，我们的特征是如何传递的呢？

**薄伽梵：**是的，前世的特性是会转移到来世的。你可以称这些特性为薰习（*vasanas*）或潜质（*samskara*）。有良好潜质的人会把时间用在与善知识交往，结交益友，赞唱峇赞（*bhajan*），称颂主的荣耀，怀持善念，众善奉行等等圣洁的途径上。

在另一方面，有不良潜质的人就会过着不圣洁的生活，沉溺在不良的行为之中，恶念丛生，行不义，言不信。正如你所说的，肉身确实会衰老、凋零、死亡和腐化，但潜质不会消逝，它会随你轮回。

这个简单的例子会使你更加明了。假设你弄伤了手，你会为它治疗，用纱布包扎伤口，过了一段时间，伤口愈合，你的手复原了。但在你的伤口之处却留下不可磨灭的疤痕。同样，你的身体会死亡，但薰习就像伤痕一样，它会在你的来世呈现出来。

**Q.105) Swami! Three *gunas* or attributes such as *rajas*, *tamas* and *sattva* (passion and activeness; dullness and inertia, and purity and goodness) are said to bind man. Does a *sattvika* quality also bind man? Is that also a bondage?**

**Bhagawan:** These three attributes only bind man. Your life is conditioned by them. All your deeds and expressions are governed by them. They monitor your conduct and behaviour. Even *sattvika* qualities also chain you.

For example, you are confined with an iron chain. Is that not bondage? You may be confined with a silver chain. It is also bondage. It may be now a gold chain. Is it still not bondage? After all, the three chains differ only in the composition of the metal. Each is, ultimately, a chain and nothing more, though its value may differ from that of the other. Thus, the attributes bind or limit you.

Here the iron chain is compared to that of '*tamas*', dullness or inertia. The silver chain is like the '*rajasika*' quality, active, energetic, passionate; and the gold chain is like the '*sattvika*' nature, pure, steady and good. But divinity is beyond these three '*gunas*'. It is, in fact, attributeless.

**Q. 106) Swami! We have many qualities *tamasika* (like laziness, dullness, etc.), *rajasika* (like aggressiveness, ego, etc.) and *sattvika* (being pious). Do they change at any time? How are we to ennoble ourselves? Sometimes these attributes may be responsible for conflicts with our colleagues in the office. What is to be done under these circumstances? Kindly give us a solution to this problem that we encounter every day?**

**问-105) 斯瓦米！三大属性的激质、翳质和纯质被认为是束缚着人的枷锁，我们想知道单单纯质是否也束缚着人，成为人的桎梏？**

**薄伽梵：**这三种属性只束缚着人，你的一生由它们来左右。你的行为和表现都受到它们的控制，它们监督你的一切行动，就连纯质也一样约束着你。

例如：你被铁链锁上，不能自由活动，那不是束缚吗？你也许被银链锁着，但这也是束缚，即使你被金链锁上，这难道不是束缚吗？总之，这三种锁链的不同，仅在于它们的金属成分而已。即便它们的价值有所不同，它们毕竟还是锁链。因此，我们说属性会给你带来束缚或限制。

在此，铁链可比为翳质（*tamas*），即呆滞，愚钝；银链就像是激质（*rajasika*），即活跃、热情；而金链可说是纯质（*sattvika*），即纯真、稳重、善良。然而，圣灵却超越这三种属性，其实，它是无属性的。

**问-106) 斯瓦米！我们有纯质、翳质、和激质多种属性。它们会随时改变吗？我们要如何提升自己，圣化自己呢？在办公室与同事起争执也许可以归咎于这些属性吧！在这些情况下，我们该怎么做呢？请就我们每天面对的这个问题指破迷津吧！**

**Bhagawan:** The whole world revolves round these three attributes *tamasika*, *rajasika* and *sattvika*. Every individual has these three attributes working like the three blades of a fan. But in a person, the quality which dominates the other two, decides their nature and total personality, nay, their very destiny as a whole.

He is a pious man whose *sattvika* quality dominates his *rajasika* and *tamasika* qualities. He is an emotional, passionate, active man if his *rajasika* quality dominates his *sattvika* and *tamasika* qualities. He is a dull, inactive and passive man if he is dominated by the *tamasika* nature. Thus, everyone has these three attributes.

For instance, in an eyeball don't you see all the three colours - white, red, and black? They symbolise these three traits. Watch the sunrise. You will notice three colours - red, white and black again indicating three attributes. However, you should note one important point. These attributes or *gunas* have no independent existence. Divinity makes them functional. But the *gunas* are not to be found in the divine, as God is *gunatita*, the One beyond attributes.

*Gunas* are transformable. For instance, you can get over *tamasika* quality by karma, action. Karma transforms *tamasika* quality into *rajasika* activity. *Rajasika* nature is dual. It may give you success or failure, profit or loss, praise or blame, etc. Man has to perform *karma*. In fact, there is no one who does not take any action. You may lie on a bed sleeping, yet your heart beats, blood circulates and the nervous system and pulmonary system work. Don't they? Does it not amount to action?

**薄伽梵:** 整个世界围绕着翳质、激质和纯质，这三种属性打转。人人都拥有这三种属性，就像电风扇有三个叶片一样。但在人而言，那压倒其他两种属性的那个属性决定他的本质，他的整个人格，不！应该是他的命运才对。

如果他的纯质压倒他的翳质和激质，他就是一个虔诚的人。如果激质压倒翳质和纯质，他便成为一个情绪化、激动和活跃的人。如果翳质取得优势，他的性格就显得呆滞和被动了。因此，人人都有这三种属性。

例如：在眼球里，你不是看到白、红和黑三种颜色吗？这三种颜色代表三种属性。如果你看日出，你会看到显示三种属性的红、白和黑三种色彩。无论如何，你应该注意一点，那就是，属性本身是不能独立存在的。神使属性操作但属性不在神之内，因为神是超越属性的。

属性是可以转变的。例如；你可以藉行动（*karma*）来克制翳质。行动把翳质转变为激质。激质是二元的，它可以带给你成功或失败，利益或损失，赞美或谴责等等。人必需采取行动，其实没有人是没有任何行动的。你也许躺在床上睡大觉，但你的心还是在跳动，血液还是在循环，神经系统和呼吸系统还是在操作。不是吗？这不就等于行动吗？

By doing selfless actions, offering all the fruits of action to God, serving God in everyone and by realising the indwelling divinity, one can develop *anubhavajñana*, practical wisdom or experience-based wisdom. At that stage, a *rajasika* person becomes a *sattvika* person. Therefore, *karma* is important. It is said *karmanubandhini manus yaloke*, which means, human society is bound by action. Your very life is gifted to do *karma*. Thus, *janma*, birth and *karma*, actions are interrelated. In fact, one should salute respectfully the action he does. *Tasmai namah karmane*, “my salutations to the action given or assigned to me”. Therefore, a *tamasika* nature can be converted into *rajasika* by volitional action, which can be further transformed into *sattvika* by *bhakti* and *jñana*, that is, devotion and awareness. This is *sadhana* or spiritual practice.

By *atmavicara*, self-enquiry, you can improve and change your nature. When any lower or animal qualities like wavering of the mind, excessive sleep, gluttony, etc. crop up, immediately say to yourself at least ten times. "I am a man, I am not an animal." Then, you will be able to get over them. Do your duty sincerely. Don't be pompous. Don't show off or do any stunt. Always be sure that God notices everything that you do, though others may not. Do your duty with love.

Duty with love is Desirable.  
Duty without love is Deplorable,  
Love without duty is Divine.

If you offer all your work and the fruits thereof to God, your work will be transformed into worship.

你可以藉无私的行动，把一切行动成果归于神，服务寓于人人之内的神及认知内寓的神性，来培育起神识（*anubhavajñana*）即基于体验的智慧。在那阶段，一个激质的人就变成一个纯质的人。因此，行动是重要的，*Karmanubandhini manus yaloke*，人类社会受到行动的左右。天赋予你生命就是要你去‘行动’。因此，诞生（*janma*）和行动（*Karma*）是彼此相关的。其实，你应该向你的行动敬礼。*Tasmai namah karmane*，我向我被指派或给予的行动致敬。因此，翳质可以通过自决的行动改变成为激质，进而再以虔诚和觉知把激质转变为纯质。这就是灵修（*sadhana*）。

藉‘自性探询’（*atmavicara*），你可以改进你的本质。当任何较为卑下的或兽性的品质，如：心念摇摆不定、过多睡眠、暴饮、暴食等出现时，立即告诉自己至少十次，“我是人，我不是野兽。”然后，你就能掌控它们了。要虔敬地履行你的义务；切勿狂妄自大，哗众取宠，卖弄才华。切记三尺之上必有神明，君子必慎其独。要以爱来执行你的义务。

即是义务又是爱是必需的，  
仅是义务而非爱是可悲的，  
仅是爱而非义务是神圣的。

如果你把你所有的工作和工作成果都交给神，你的工作就会转变为膜拜了。

You may not agree with your colleagues in your office. Your temperament may be incompatible with theirs, sometimes leading to controversies and in-fights, and you may, as a result, lose your peace of mind. So, don't have too close a relationship with too many people. Say 'hello, hello' to everyone, 'how are you' to all those you meet and end with 'goodbye'. That's all and nothing more.

Today, there is no real social service. Everything is either slow-service or show-service. You should have a feeling that what you do is not for anybody but for your own satisfaction and happiness. Whatever you do, do it for the satisfaction of your conscience. You shouldn't do anything for praise or appreciation by others. Your conscience is God. Know that character is most important and you should never compromise on this score. What is always necessary for success in life is cooperation. But nowadays, we find only operation.

By joining good company (*satsang*), listening to the teachings of great masters and seers, and above all with God's grace, you can change your attitudes and mentality. By Buddha's teaching, the cruel Angulimala and by Narada's instructions Ratnakara (who became sage Valmiki later) were transformed. Visvamitra who was a Rajarshi, a sage among kings, became a Brahmarshi, a sage ever immersed in *Brahman*, by the direction of Vasishtha. Visvamitra thus became the *mitra*, friend of the *visva*, universe.

Arjuna, on one occasion dropped his bow and arrows in the battlefield. He became *tamasika* (dull, passive, weak) and even reluctant to engage in a war for which he stood in the battlefield.

在办公室内，你或许不同意同事的看法。你的性格也许跟他们不相配，甚至有时还会导致明争暗斗，并因此而使你感到困扰。那么，就不要跟太多的人有太亲密的交往。向每一个人道声‘哈啰！哈啰！’，向你遇到的人说‘你好’，并以‘再见’作结束。就这样的轻描淡写也就够了。

今天，真正的社会服务已看不到了，一切不是‘怠慢服务’就是‘作秀服务’。你应该这么想，凡你所做的都是为了自己的满足感和福乐而不是为了他人。任何事情都凭良心去做，不是因为他人的赞美才去做。你的良心是神。要知道人格最重要，决不在这方面有所妥协。成功靠 *co-operation*（合作），但我们今天遇到的只是‘*operation*’（开刀）。

通过‘与善者游’（*satsang*），聆听高人指导而尤其是神的恩宠，你可以改变你的心态。残酷的安古力玛拉（*Angulimala*）听了佛陀的教导而脱胎换骨；勒那卡那（*Ratnakara*，即后来成圣的跋弥，亦名蚁垤）接受了那罗陀（*Narada*）的开示而改变了一生。毗湿瓦弥陀罗（*Visvamitra* 众友仙人）是一个王仙（*Rajarshi*），后来得到婆喜史多（*Vasishtha*）的指引而成就了梵仙（*Brahmarshi*）。于是，毗湿瓦弥陀罗（*Visvamitra*）就成了众人（*Visva* 毗湿瓦）的朋友（*Mitra* 弥陀罗）了。

阿周那有一次把他的弓箭抛弃在战场上。他受到翳质的控制而变得滞钝、毫无生气和懦弱，完全没有斗志也不想跟敌人开战。

He forgot all the vows he had taken and the atrocities the Kauravas had committed. It was at that time that Krishna induced the *rajasika* quality into Arjuna's mind, preparing him for the war of Kurukshetra with renewed zeal.

Emperor Janaka who became a *rajarshi* due to the teachings of Sage Yajnavalkya renounced everything and became a perfect *jnani*, one known for spiritual wisdom.

Therefore, by intense *sadhana*, *tamas* can be converted into *rajas*, and *rajas* into *sattva*. In so doing, an aspirant becomes a recipient of God's grace and ultimately a seeker of *nirvana* (liberation).

**Q. 107) Swami! We hear of *purusarthas*, the four goals of life. How are we to achieve them?**

**Bhagawan:** I tell my students quite often about the four 'F's':

The first 'F' is 'Follow the master'. *Dharma*, righteousness, is your master. Follow *dharma* at all times. All your actions must be approved by *dharma*, the ideal norms of life. If you hold on to *dharma* throughout, the very same *dharma* will protect you, *dharmo raksati raksitah*. *Manava*, being human, should follow the *dharma* of a human being (*manavadharma*), and never that of a demon (*danavadharma*).

他忘了他的誓言和高罗瓦族的穷凶恶极，就在那时，基士拿把激质注入阿周那的心念中以便振作他的士气，使他重新站立起来面对俱卢雪特罗（Kurukshetra）战役。

阍纳竭国王也因受教于仙人雅纳瓦尔迦（Yajnavalkya 意译祭言），而成为一个王仙（*rajarshi*）。最后，他舍离一切而成为一个完美的智者，一个以灵性智慧见称者。

因此，藉不懈的修行，翳质可转变为激质，而激质又可转变为纯质。一个勤于修行的求道者必会得到神的恩宠，而最终达致涅槃。

**问-107) 斯瓦米！关于 *purusarthas*，生命四大目标，我们略有所闻，但我们要如何去达致呢？**

**薄伽梵：**我常常告诉我的学生有关四个‘F’的旨趣。

第一个‘F’是‘Follow the master’，追随你的导师。正法（*Dharma* 正义）是你的导师，要时时追随正法，你的一切行动必须符合正法，正法是生活的基准。如果你一生行正义（正法），同样的正义就会保护你一生，*dharmo raksati raksitah*。 *Manava* 身为人类，就应该追随人类的正法，*manavadharma* 而决不是魔的法，*danavadharma*。

The second 'F' is 'Face the devil'. What is the devil here? While *dharma* is the master, *artha*, wealth or money, is the devil. Most people struggle a lot for money. They resort to all sorts of tactics, do unrighteous and unjustified deeds only for money. You think that the world goes by money, *dhanamulamidam jagat*. No, the world relies on *dharma*, *dharmamulamidam jagat*. One should earn money righteously and not unrighteously.

The third 'F' is 'Fight to the end'. What is the enemy you should fight till the end? It is *kama*, desire. Until the last desire too vanishes, you should continue to fight.

Once Sage Dakshinamurthy happened to walk along the shore of a sea. He noticed the rising waves pushing a small blade of grass towards the shore. He felt bad. After all, it was a tiny grass blade and the mighty sea sent forth its mounting waves to push it away onto the shore. "How arrogant is the sea not to tolerate even a blade of grass!" thought the sage within himself.

Then the Sea God, Samudra, appeared before the sage with folded hands and said very humbly, "Oh! Great sage! I am not at fault: Do not blame me and call me arrogant. I am not so. I cannot afford to have a single, simple blemish, not even a blade of grass in me. So my waves pushed it away to the shore and not out of any hatred or enmity". This is what 'fight to the end' means.

Then the fourth 'F' is 'Finish the game'. What is the game? It is the game of life. When does the game of life finish? It finishes with the attainment of *moksha* (*liberation*). So *moksha* is the final goal of the four objectives of life.

第二个‘F’是‘Face the devil’，面对恶魔。在此，恶魔指的是什么？当 *dharma*（正法）是主人或导师时，*artha*（财富或金钱）就是恶魔。大部分的人都汲汲于赚取金钱，为了金钱，他们不择手段，胡作非为，害人以自肥。你认为这是钱的世界 *dhanamulamidam jagat*，不，这不是正法的世界，*dharmamulamidam jagat*。要以正当的手法来赚钱，不义之财，决不可取。

第三个‘F’是‘Fight to the end’，斗争到底。要斗争到底的是什么敌人？那就是 *kama*，欲望。你要继续斗争直到最后一个欲望消失为止。

一回，圣者达新纳慕地（Dakshinamurthy）在海边散步。他看到高高的浪涛正一波一波地追逐着一片小草，把小草冲到岸上。他有所感触，并耿耿于怀。这毕竟只不过是一片被海浪冲到岸上的小草，有什么了不得！但圣者心想：‘大海是多么蛮横阿，连一片小草也容纳不下！’

于是，海神（Samudra）现身在圣者面前，双手合十，谦恭地说：“哦，伟大的圣者！这不是我的错呀，不要责怪我而认为我是蛮横的。我并不蛮横。我不能有丝毫污点，我不要任何污点，即便是一片小草，我也不要，所以我的波浪把它推上岸去，这不是出自我的憎恨或敌意。”这就是第三个‘F’‘Fight to the end’战斗到底，的意思。

第四个‘F’是‘Finish the game’，结束这场游戏。游戏是什么？它是生命的游戏。生命的游戏在什么时候结束？达致超脱（*Moksha*）游戏就告终。所以，超脱是生命四大目标的终极目标。

Here you should remember one important point. Of the four *purusarthas*, *dharma* is 'Follow the master', *artha* is 'Face the devil', *kama* is 'Fight to the end' and *moksha* is 'Finish the game'. The first one is *dharma* and the fourth is *moksha*, with the second *artha* and the third *kama* in between. It implies that *artha* should be earned with *dharma*, then *kama* should be used only to attain the fourth goal of life *moksha*. So, the four 'F's' stand for these *purusarthas* of life. But now, I tell you there is another *purusartha*, the fifth one, which is the supreme goal of life. That is 'Love'.

Love is God,  
God is Love, hence,  
Live in Love.

You can achieve anything with love.

**Q. 108) Swami! What is it that we should have in order to deserve Your *prapti*, deservedness?**

**Bhagawan:** Your interest is the most important thing. With this you can achieve anything in life. When you have trust in a particular matter or a subject or a person, you are said to have interest in that matter or that subject or that person. Since you have immense interest in Swami, you run fast and occupy the front rows close to My feet. Isn't it so?

In the morning, in silence you wait anxiously for Swami, and that is why even the slightest sounds, such as the sound of closing the

在此，有一点你应该牢记在心。在四大目标中，*dharma*（正法）是‘Follow the master’追随导师；*artha*（境遇、富足）是‘Face the devil’面对恶魔；*Kama*（欲望）是‘Fight to the end’战斗到底而 *Moksha*（超脱）是‘Finish the game’结束游戏。第一个是 *Dharma*（正法），最后一个 *Moksha*（超脱），中间的第二个是 *artha*（境遇或富足），第三个是 *Kama*（欲望）。这暗示 *artha*（富足）应该通过 *dharma*（正义）来赚取而 *Kama*（欲望）只应该用来达致第四个生命目标 *Moksha*（超脱）。所以，四个‘F’就代表生命的这些目标（*Purusartha*）。但现在，我要告诉你，还有一个生命目标（*Purusartha*），第五个生命目标，那就是生命的最高目标，那就是‘爱’。

爱是神，  
神是爱，因此，  
要活在爱之中。

没有什么是爱所不能达致的。

**问-108) 斯瓦米！我们应该具备什么条件才能获得祢的 *Prapti*，神力？**

**薄伽梵：**你的兴趣才是最重要的一件事，以此，你可在生活中成就一切。当你对某个特殊事物或某个人有信心时，我们就说你对那个事物或那个人有兴趣。由于你对斯瓦米有很大的兴趣，你争先恐后，想占据前排的座位。不是这样吗？

在早上，你静静地等待着斯瓦米的出现，并且只要有一点动静

door of Swami's car makes you think, and alerts you that Swami is coming towards you. Whosoever comes to the scene at that time is expected to convey some message of Swami's arrival. What is the reason? This is all due to your interest in Swami. If you have no interest in Swami, you don't notice His presence even if He stands in front of you.

**Q. 109) Swami! What is illusion, *maya*? Kindly explain.**

**Bhagawan:** There is no illusion whatsoever. What exists is only *brahman*, the Cosmic Soul. The so-called illusion or *maya* is only your imagination. There is only *Brahman*. Nothing more! The body attachment is illusion, *maya* or *bhrama*.

A simple example: Here is a huge tree under which you see its shadow, don't you? The branches and the leaves are the cause of the shade. As the sunlight falls on the tree you see the shade beneath the tree.

Here you have to know one important point. There is nothing like shade above the tree or on the top of the tree. It means there is no shade in sunlight. Then how does the shade arise? The branches and the leaves of the tree are responsible for the shade below.

Sunlight is *brahman*, tree is life and the branches and leaves are attachments and desires. They are responsible for the shade of *maya* or illusion. Shade is out of question when there are no leaves and branches. So, there is no illusion or *maya* as such. It is the fallacy of your imagination.

或开关车门的声响，就会使你想到并提醒你斯瓦米或许正向你走来了。不论谁在这个时候出现，人们都寄以厚望，希望他带来一些斯瓦米何时到来的信息。这是什么原因呢？原因在于你对斯瓦米的兴趣。如果你对斯瓦米不感兴趣，即便他出现在你面前，你也不屑一顾。

**问-109) 斯瓦米！什么是虚幻（*maya*）？请祢解释。**

**薄伽梵：**其实，虚幻是不存在的，存在的仅是梵（*Brahman*），宇宙之灵。所谓的虚幻只是你的想象。只有梵，没有其他！肉身执着是虚幻（*maya* 或 *bhrama*）。

举一个简单的例子：在一颗树底下，你看到影子，不是吗？树的枝和叶就是造成影子的主因。由于阳光照在树上，你看到树底下的阴影。

在此，你必须了解重要的一点，那就是在树的上端或在树之上是没有阴影的，换句话说，在阳光中是没有阴影存在的，为什么会这样呢？树枝树叶就该对此负责了。

阳光是梵（*Brahman*），树是生命，枝叶是执著和欲望。执著和欲望造成‘虚幻’的阴影。没有枝叶，阴影就消失。是故，没有什么叫‘虚幻’的，一切仅是你的想像的错觉。

**Q. 110) Swami! How are we to get over *maya* or illusion?**

**Bhagawan:** There is no *maya*. It is your own creation. How is it then you want to get over that, which does not exist at all?

In the night, seeing a rope, you mistake it for a serpent and you are very much stricken with fear. Later on, enquiry reveals that it is only a rope and not a serpent. What you should know here are two points: Neither the snake disappears, nor does the rope appear specially to give you relief. All along, it has been a rope. You are the only one who is mistaken by taking a rope for a serpent. So also, the reality is *brahman* or *atma* and the rest is *bhrama*, or illusion or imagination.

**Q. 111) Swami! It is often said and felt that none escapes *maya* or illusion. Everyone falls a victim to the influence of *maya*. So, man is prone to delusion. Then Swami, a person who has known what *maya* is and has been out of *maya*, how is it that he gets into the trap again?**

**Bhagawan:** Think of this situation. When it is dark what happens to light? Where does it go? Similarly, when there is light, where does the darkness that was present till the light came, go? Absence of light is darkness. Darkness does not flow or run away. Because of the light, it is not noticed. Once the light is put off, it will be dark as before. Here light is wisdom, darkness is ignorance, or *maya*, or delusion, or *avidya*. To dispel the darkness the only thing to do is light a candle.

**问-110) 斯瓦米！我们如何去排除虚幻（*maya*）呢？**

**薄伽梵：**虚幻是不存在的，它是你自己创造出来的。既然不存在，那你为什么要排除它呢？

在晚上，你看到一条绳子。你误以为它是一条蛇，于是你产生恐惧。稍后，经过仔细察看，你发现它仅是一条绳子，而不是蛇。在此，有两点你应该知道。不是蛇的消失也不是绳子的到来，特别使你舒解，一直以来，它就是一条绳子。只有你一人把绳子看成蛇。所以同样，实体是梵或自性（*Atma*），其余都是虚幻（*Bhrama*）或想像。

**问-111) 斯瓦米！听说虚幻不可避免，人人都受到虚幻的影响。所以，人是易于产生幻觉的了。那么，斯瓦米，一个了解幻觉为何物的人又怎么会掉入幻觉之中呢？**

**薄伽梵：**设身处地这么想，当黑暗来临时，光怎么啦？光去了哪儿？同样，当光出现时，黑暗又去了哪儿？光的缺席就是黑暗。黑暗不会流动或逃跑。有光，黑暗就不在，无光，黑暗就出现。在此，光可比喻为智慧，黑暗是无知或错觉或无明（*avidya*）。如要除去黑暗，你只有点亮蜡烛一途了。

Your question is, how the darkness of ignorance comes back again having been dispelled once already by the light of wisdom. A simple example: Many travel by bus. As the bus speeds forward along the rugged roads, we find the dust rising behind the bus so long as it is on a continuous run. But, the moment the bus stops the whole lot of dust collects inside. All of it just blows into the bus.

Similarly, human life is a bus. So long as it is on the move of *sadhana*, the dust of illusion stays behind. But, if the bus of life stops or halts *sadhana*, the dust of delusion will get into life. So, it is *sadhana* that keeps you unaffected by delusion. If you stop *sadhana* you will again become a victim of *maya*. Therefore, you can never take it for granted that you are rid of *maya* in your lifetime. It is your constant *sadhana* that helps you.

**Q. 112) Swami! Illusion is a non-*atmic* feeling or worldly approach. To identify myself with that which I am not is illusion. Truly speaking, the "I" we often speak of is in reality only *atma*; nothing else. How is one to know this truth, and to recognise and experience this truth? Kindly tell us about this Swami!**

**Bhagawan:** Actually, 'I' is only *atma* or *brahman*. A sincere attempt to know this truth is called 'enquiry'. Self-enquiry is most essential in the spiritual path. *Puja, namasmarana, dhyana, tapas, yajna, yaga*, (worship, meditation, chanting His name, ritual sacrifice) and such rituals are not truly spiritual. They are good activities to attain purity of heart. True spirituality indeed, is self-enquiry. I do not mean that you should give up all rituals and sacred

你的问题是：在你曾经用智慧之光赶走黑暗之后，为什么无明的黑暗会再出现？举个简单的例子：很多人搭乘巴士，当巴士在崎岖的路上行走时，我们看到车的后面尘埃飞扬，但当巴士停下来，尘埃就进入巴士之内。

同样，人的生命就像巴士，只要它一直行驶在灵修的道路上，‘错觉’的尘埃就落在后头，然而，如果‘生命’的巴士停下来，即：停止灵修，‘错觉’的尘埃就会进入生命之中。因此，使我们不受幻觉影响的就是灵修（*Sadhana*）。如果你停止灵修，你又再一次成为幻觉的受害者了。因此，你决不可想当然耳，认为你已舍弃幻觉。要继续不断地去修行。

问-112) 斯瓦米！虚幻是个非自性感觉或世俗心态。认同‘不是我’的那一个就是虚幻。真正的说，我们常挂在嘴上的‘我’其实就是阿特玛（*Atma* 自我、真我），不是别的。我们要怎么去认知这个真相，去了解和体验这个真相呢？斯瓦米，请就这一点，给我们讲解吧！

薄伽梵：其实，‘我’仅是阿特玛或梵（*Brahman*）。想知道这真相的真诚尝试就叫做‘探讨’。自性探讨在灵道上必须的。祭拜（*puja*）、赞诵圣号（*namasmarana*）、参禅（*dhyana*）、苦行（*tapas*）、火祭（*yajna*）、献祭（*yaga*）及其他类似的仪式都不是真正的灵修，它们是净心的一些好的活动。真正的灵修是‘自性探讨’。我并不是说你应该放弃所有的仪式和圣洁活动。在我看来，‘自性探讨’是最重要

actions. Self-enquiry is the most important in My view. Since you do not have people who are properly experienced in this field of knowledge to teach you, you find it tough and difficult to move in the right direction.

If this question, "Who are you?" is put to a group of people you get different answers. One says in reply, "I am an Indian". This is not correct, because you may shift to America and then become an American. If you go to Russia, you are a Russian and so on. India is the country where you are born. But you are not the country. So, to say, "I am an Indian" is wrong. To the same question "Who are you"? Another would say, "I am an engineer".

This is not correct, because you are an engineer by virtue of your profession. You are not the profession you are in. Some answer in a different way, saying, "I am so and so ...I am Ram, I am Shyam." It is a name given to you by your parents. You are not born with that name nor did you come to this world with a signboard on your forehead. You are not the name as you may change it according to your taste at any time.

One may prefer to answer the question "Who are you?" in another way saying, "I am a young man", "I am an aged person", "I am a boy" and so on. This is also wrong. Why? Boyhood, youth, and old age are the different stages that you pass through in your life. But you remain one and the same person all along. At one time, you were a boy. Then, a man; later a father and finally, a grandfather. But you have been the same person throughout.

的。由于你得不到在这方面有经验的人给你指导，你才有困难步上正轨。

如果向一群人问‘你是谁？’，你会得到不同的答案。有人回答：“我是印度人。”这是不对的，因为你可能移民美国而成为美国人，如果你到俄罗斯定居，你就是俄国人，诸如此类。印度是你诞生的国家但你不是国家，所以，你说：“我是印度人，是错的。对同样的问题，‘你是谁？’有人会说‘我是一个工程师’。

这也不对！因为在专业上你是工程师而你不是你投入的专业。有些人以不同的方式回答：“我是某某... 我是罗姆，我是西阎姆。”这是你父母为你取的名字。你不是带着这个名字诞生的，也不是在额头上刻上这个名字降临世间的。你不是名字，你随时都可以更换你的名字。

有人也许会对‘你是谁’这问题作这样的回答：“我是年青人”，“我是老年人”，“我是小孩子”等等。这也是错误的。为什么？你曾经是个小孩，后长大成人，成为父亲，然后祖父，但你始终都是你，同样的一个人。

Then, how can you identify yourself with your age which does not remain the same? Another person may say, "I am a tall person", "I am a handsome man", "I am a lean man". These are again the replies related to the nature of the body. This is not correct, you are not the body, which is merely an instrument, because while you are in deep sleep your body is passive and static, and you are not aware of its existence. You are not the mind, too.

If you think you are the mind you lead the life of ego and pride. Even the mind does not exist in *susupti*, deep sleep. You are not the intellect either. You may be intelligent but you are not the intellect. Intellect is God's gift for you to discriminate, judge, decide and thus to be discreet. But, when it turns selfish, it is called "individual discrimination". But, what is expected is "fundamental discrimination", which is universal, and is good to everybody. You will also know that *buddhi*, intellect, does not exist in deep sleep. So, definitely you are not the intellect which is only an instrument like the body and the mind.

So, what is the correct answer to this question, "Who are you"? It is "I am *atma*". This *atma* is the eternal witness and is the experiencer of all. This exists in all the three states of consciousness, *jagrata* - waking state, *svapna*, dreaming state, and *susupti*, deep sleep. You may be named in any way, you may belong to any country, be of any age group or profession, etc., but as a matter of fact, you are only the 'Eternal *Atma*'. This is the correct answer you get in the path of self-enquiry. This is true spirituality.

那么，你怎么可以认同你的年龄，而年龄又是一直在变动的呢？另一个人也许喜欢这么说：“我是个高个子的人”，“我是个英俊的男人”，“我是个瘦削的人”。这些答案又是和身体相关，完全错了。你不是这肉身，这肉身仅是工具。当你在酣眠时，你的肉身是不动的、静止的，而你也不觉得它的存在。你也不是心念。

如果你认为你是心念，你就过着自私和傲慢的生活。甚至在酣睡中，你的心念也是不存在的。你不是菩提（觉）。你也许智商很高，但你不是菩提（觉）。菩提是神赋予你的，以便你去辨识、判断、决定并因此而作出慎重考虑。但是如果菩提转为自私，它就被称为‘个人辨识力’，然而，我们期盼的是‘基本辨识力’，它是普遍的、通用的、对人人有助益的。你也会知道菩提（**Buddhi**，觉）在酣睡中也是不存在的。所以，肯定你绝对不是菩提。菩提跟肉体 and 心念一样，只是工具而已。

那么，‘你是谁？’这个问题的正确答案是什么呢？正确答案是‘我是阿特玛’。这阿特玛（*Atma* 真我、自性、纯灵）是永恒的见证者，是体验一切者。它存在于所有三种意识状态，即：醒时（*jagrata*）、梦中（*suapna*）和酣睡（*susupti*）之中。任你叫什么名字，属于那一个国家，什么年龄阶段或什么职业，但事实上你仅是永恒的阿特玛。这是你在作‘自性探讨’的道路上所得到的正确答案。这是真正的灵修。

**Q. 113) Swami! What is Vedanta?**

**Bhagawan:** The *Veda* is dualism. *Vedanta* is non-dualism. There is nothing beyond *Vedanta*. Milk on curdling becomes curds. You get butter when you churn curds. When you heat butter, you get *ghee* (clarified butter). *Ghee* is the final stage of milk. Even if you heat further it remains the same. So, milk, after passing through changes, becomes *ghee*. Milk represents dualism and *ghee* represents non-dualism.

**Q. 114) Swami, do you view that the three schools of Vedanta philosophy like dualism, *dvaita*, qualified non-dualism *visistadvaita* and non-dualism, *advaita* as contradictory to one another? Does one school advocate just the opposite of what the other says?**

**Bhagawan:** This is how it is usually understood and practiced by many. But, truly speaking it is not so. In fact; these three are integrated. You find one as being the continuation of the other. You will notice that one leads to the other.

Take for example, sugarcane. You find juice in the sugarcane. Here, there is pulp and juice. This is the state of dualism. Now, you can extract juice separating the pulp from the sugarcane. The juice, though very important and the very essence drawn out of the sugarcane, does not stay long or cannot be preserved for long.

**问-113) 斯瓦米！吠檀多（Vedanta）是什么？**

**薄伽梵：**吠陀是二元性，而吠檀多是一元性。吠檀多至高无上，没有在它之上者。牛奶在凝固过程中变成凝乳。当你搅拌凝乳时，你得到奶油，当你加热奶油时，你得到脱水的纯奶油。液体纯奶油是牛奶的最后阶段，即便你再加热，它也不会有所变化。所以牛奶是经历多次改变之后，才变成为纯奶油的。牛奶代表二元性，而纯奶油则代表一元性。

**问-114) 斯瓦米！吠檀多的三大流派和二元论（*dvaita*）、限定不二论（*visistadvaita*）及不二论（*advaita*），彼此间是互相矛盾的吗？一个流派是否跟其他两个背道而驰？**

**薄伽梵：**这就是一般人了解和实习的情况，但是，真正说来，它并非如此。其实这三种论调是整合的。你发现其中一个和其他两个的延续。你会注意到，一个带领其他两个。

就拿甘蔗来说吧！你可以从甘蔗中榨取蔗汁。在此，我们有果肉和果汁，这是二元论的情况。现在你可以从果肉中榨取果汁而把果肉分开。蔗汁虽然重要也是从甘蔗中取得的精华，但不能保持长久。

This state of obtaining the juice, separating the pulp from the sugarcane is the state of qualified non-dualism. This juice is purified, refined and processed into sugar and sugar remains the same forever. This is the state of non-dualism. You can make use of sugar in any way you like.

**Q. 115) Swami! One cannot escape from the effects of fate or destiny. Things are preordained, and accordingly events happen in our life. This being inevitable, we suffer and face difficulties. Would you please tell us the way out of this?**

**Bhagawan:** Everything in life is nothing but a reflection of your own thought and deed of your earlier life or lives. You pretend happily to think that none can notice you. But God within you knows fully well all your thoughts, feelings and deeds. God is everywhere. You cannot hide anything from Him. One day or other you must face the consequences of your actions. This is the supreme truth.

You think and blame someone else, holding him responsible for your troubles. You are thoroughly mistaken here. Your actions are responsible for both the good and the bad you experience in this life. God is an eternal witness of all human activities. He created this world and gave it to man for his enjoyment, but on one condition that he must face the consequences of his own actions. God is like a postman. He is least bothered about the contents of the letters that He hands over to people. It is all a matter of the relationship that exists between you and the one who writes you a letter. God is not concerned in any other way about the matter. Well, you receive a wedding card, you don't pay compliments to the postman, do you?

这种榨取果汁，分开果肉的情况就是限定不二论。蔗汁是纯净的、精炼的并且可以做成糖就永远保持原来的样子。这是不二论的境界。你可以随心所欲地去利用甘蔗。

**问-115) 斯瓦米！人不可能逃避命运的安排，一切是注定的，而发生在我们日常生活中的一切也不例外。由于这样，我们就得受苦受难了。请祢告诉我们有什么方法可以避免痛苦吗？**

**薄伽梵：**生命中的一切不是别的而是你自己思想和你前世果报的反映。你装得很快乐并认为没有人会注意到你，但你内在的神完全洞悉你的一切，你的思想、感觉和行为。神无处不在，任何东西你都瞒不过祂。你总有一天必定面对你行为的果报。这就是至高无上的真相。

你责怪他人，认为他人须对你的苦难负责。你完全错了。你在这生中所体验的好和坏都得归功于你的所作所为。神是人类一切活动的见证者。祂创造这个世界并提供一切物质给人享用，但有一个条件，那就是：人必需面对自己行为的果报。神就像是一个邮差，他不管他所分派的信件的内容，这内容完全是你和写信给你的人之间的事。神是不插手其间也不理会这些事情的。就说吧，你收到一张结婚请帖，你不会送礼给派请帖给你的邮差吧！你会吗？

If you receive a threatening letter from someone, you don't blame the postman either. The postman is merely an instrument in the process of delivering letters. But prayer does help you to withstand tensions and problems with courage. Intense prayer, deep devotion, strong faith, sincere repentance, constant yearning and supreme love for God can alter the sequence of events in life. They can make even God reverse His own will.

Take for example, the life of Markandeya. Fate granted him only sixteen years of life. But his devotion to Lord Siva was so intense that He made him immortal. God had to review and revise His own master plan in response to the prayers of Markandeya. Take another example. There is a prisoner punished according to the laws of the penal code. During the period of imprisonment, if the character and conduct of the prisoner are found to be good and if he follows all the rules, regulations, and code of discipline imposed by the jail authorities, there is scope for the reduction of his jail term. There is another point you should note. Suppose the appeal of a person in a criminal case is lost in all the courts from the district level to the High Court and even the Supreme Court, and when punishment like a death sentence or life imprisonment becomes imminent and inevitable, the President of India can still order his release from jail on grounds of mercy and for special reasons.

Similarly, though you are bound to suffer and destined to face difficulties as a result of your past actions, God in response to your sincere prayer and repentance will change the course of your life and save you from your suffering. God confers special grace on you being pleased with your single-minded devotion to Him.

如果你收到一封恐吓信，你会责怪邮差吗？邮差仅是一个送信者。但祈祷确实可以帮助你以勇气来忍受压力和面对困难。强烈的祈祷，深笃的虔诚，坚定的信心，恳切的忏悔，对神不断的渴念和至高无上的爱，凡此种种都可以改变你生活中一连串发生的事件，甚至可以把神的旨意倒转过来。

就拿马干德雅（Markandeya）的一生来说吧！他命中注定只有十六年的寿命，但他对主湿婆（Siva）是那么的虔诚以致湿婆使他永垂不朽。神不得不对马干德雅的强烈祈祷作出反应，而重新检讨和修正祂自己的主要计划。再举个例子：有一个囚犯受到法律的制裁，如果在服刑期间，行为良好，遵守条规，他是可以有机会获得缓刑的。另外还有一点你应该注意，假如一个人在刑事案件中，由初级法庭乃至高等法庭上诉失败之后，而被判死刑或终身监禁，他尚且可以获得印度总统基于怜悯和特别理由而给予特赦。

同理，因过去的恶行，你注定要受苦，但神会对你虔诚的祈祷和恳切的忏悔作出反应而改变你的命运，并把你从痛苦中拯救出来。神对你的虔诚和专一感到欣慰，因而赐予你特别的恩宠。

**Q. 116) Swami! The Bhagavad Gita wants us to give up the fruits of our actions, *karmaphalaparityaga*, both good and bad. Since we do good rarely, there is very little or none to offer you as the fruits of our good actions. We feel that it is not proper to offer evil or bad to You. What is to be done?**

**Bhagawan:** You have to surrender both good and bad to God. Never get yourself attached to the results of your actions, be they good or bad. God is beyond these two opposites as He is non-dual. Any water, pure or impure, when mixed with Ganga, you will notice, does not affect the sanctity of Ganga. The sanctity never diminishes. Similarly, whatever you put into the fire gets burnt. The fire is in no way affected or polluted by those things that are put into it. Hence, if you offer both good and bad to God, ultimately you will be benefited.

A small example: Suppose you have a five hundred rupee currency note in your pocket, and you need to go out on some business and return later. You will be very careful to see that you do not lose it. You keep your hand on the pocket if you go to a cafeteria for a cup of coffee so that no one will pick your pocket. Even in a theatre, you will be vigilant. But on the other hand, if you deposit that money in the bank, it will be credited to your account and it will be safe. Then, you don't need to bother about it further. So also, if you surrender all the good you have done to God without attaching any value to the results, what happens is that you will be humble and simple. Here you do not take the credit. You thank God. You are full of thankfulness and gratitude to God. But if you own and claim the results of all your good and meritorious deeds, you will feel that you are the doer, so much so, you will become proud and egoistic. Hence, you should surrender the reward of your good actions to God.

**问-116) 斯瓦米！《梵歌》（Bhagavadgita）要我们放弃行动的成果（Karma phalaparityaga）好的和坏的一律都放弃。由于我们很少做好事，我们几乎没有好的成果供奉给祢。我们觉得把坏的成果供奉给祢是不恰当的。我们该怎么做呢？**

**薄伽梵：**你必须把好的和坏的都交给神。行动成果的好和坏都不必去执著。神超越好和坏，因为祂是非二元性的。当任何纯净或污染的水流入恒河时，你会发现恒河的圣洁是不会受到影响的，其圣洁度也决不因此减少。同样，不论你把什么东西抛入火中，它都会燃烧，火不会因你抛入杂物而受到污染。因此，如果你把好坏都供奉给神，最终你是会获益的。

举个小例子：假设你有一张五百卢比的钞票在你口袋里而你有事外出，你会小心翼翼地看好这张钞票，以免给丢了。在咖啡店喝咖啡时，你把手放进口袋以确保钞票不会被扒手扒走。就连进入电影院，你也会提高警觉。但在另一方面，如果你把钱存入银行，转入你的户头，这就安全了而你就再也不必为它担心了。同样，如果你把所行的善都交给神而不执著于行善的任何功德，你自然就变得谦卑和单纯了。在此，你不邀功，你感激神。你对神充满感恩之情。然而，如果你拥有和要求善行的果报和功德，你就会觉得自己是作者以致产生傲慢和自私的心态。是故，你应该把善行的果报完全交给神。

Then, how about the evil or bad to be offered to God? You may feel that it is not proper to do so. Yet, you will notice that it will help you finally. Here's a small example for you in this matter. Suppose you have with you a spoiled, dirty and half torn five hundred rupee note. You don't throw it away as it is a valuable currency note. But you have not been able to use it; no one will accept that note. You are not in a position to buy anything. So, you can neither throw it away nor use it. But, if you deposit the very same currency note in the Reserve Bank, they accept it and give you a brand new note. One thing is very necessary. The number on the currency note should be very clear for them to accept and give you a good note.

Similarly, the currency note of your deeds and consequences of your bad action, if offered to God, He will see the 'number' of 'devotion' on the note and give you in turn the good note or transform you. God is the Reserve Bank. Only God can receive your evil tendencies and misdeeds and transform them into good ones and give them back to you. Hence, both good and bad must be offered to God for your own ultimate benefit.

**Q. 117) Swami! All the experiences, which are dual, are obtained due to our mind. Swami says 'Mind is a mad monkey.' Pleasure and pain are both due to our mind. How are we to annihilate the mind (*manonasanam*)?**

**Bhagawan:** The mind never makes you suffer; it all depends upon the way you use it. It is everywhere. It takes the form of that into which it gets. It is deathless. So, it is said that the mind is the world,

那么，邪恶或不良的一切是否也要交给神呢？你也许觉得这么做不很恰当。然而，你会发现这么做最终对你很有帮助。给你举个小例子吧！假设你有一张破烂的、肮脏的五百卢比的钞票，你不会把它丢掉，因为它还有价值，但你不能用它，不能买东西。没有人愿意接收这样破烂的钞票。你进退两难，即不能丢掉，又不能派上用场。然而，如果你到‘储备银行’去更换，他们就会接收，而给你一张等值的新钞票。有一个条件是必须的，那就是钞票的号码必须清晰可见，他们才会更换。

同理，你把善行和恶行的‘钞票’供奉给神之后，祂会察看‘钞票’上的‘虔诚’的号码并给你一张‘改造你’的好‘钞票’。神是储备银行。只有神能够接收和改造你的邪恶素质和邪恶行为，并使之成为良善者来退还给你。所以，好坏都必须交给神，这是为了你自己的终极利益。

**问-117) 斯瓦米！一切体验都是二元性的，因心念而得之。斯瓦米说：“心念是一只疯狂的猴子”。苦和乐都是因心念而产生，我们如何去消灭心念 (*manonasanam*) 呢？**

**薄伽梵：**心念本身不会使你痛苦，这完全看你如何去利用它来决定。心念无处不在。它接触什么就以什么方式展现。它是不死的。所以说，心念是世界，*manomulamidam jagat*。

*manomulamidam jagat*. Therefore, annihilation of the mind, *manonasanam* is not correct. What you should desire is the merger of the mind with the divine, *manolaya*.

Just as the river merges in the mighty ocean, the mind should also merge in the Self. The mind surrendered to God becomes Ramadas, servant of Rama. But the mind full of desires is a slave to the organs, *kamadas*. The mind should not be allowed to be lured by what we call in Telugu *balimi*, strength, *kalimi*, wealth and *chelimi*, friendship. It should be filled with divine thoughts so that it may become one with God.

**Q. 118) Swami! Are there any who attained *tadatmya* (union) with God? We hear that total identification with God is the highest step in spirituality.**

**Bhagawan:** Yes. There are many who experienced that state of total identification with God. In fact, a devotee should aim at it. There was a Westerner by name, Hen, who was very intelligent. The famous scientist, Darwin, was his guru. He started seeing his guru by contemplating on him continuously. Darwin concentrated his vision on a star and experienced certain vibrations. His student also reached that state.

You also must have heard of Sri Ramakrishna Paramahansa. At one time, while worshipping Lord Sri Rama, he considered himself Hanuman. It is reported that he developed a short tail during that time.

因此，消除心念是不对的，你应该期望心念跟神融合（*manolaya*）。

正如河川之流入大海一样，心念也应该融入自性之中。降服于神的心念就变成罗摩达斯（*Ramadas*），罗摩的仆人，而充满欲望的心念则成为感官的奴隶（*Kamadas*）。我们不应该让心念受到权力、财富和友情（泰卢固语是 *balimi*, *kalimi* 和 *chelimi*）的诱导。心念应该充满神圣的思想以便与神结合为一。

**问-118）斯瓦米！有人达致完全跟神认同（*tadatmya*）的境界吗？我们听说完全跟神认同是最高的灵性境界。**

**薄伽梵：**是的，很多人达致这个境界，完全跟神认同。其实，身为信徒应该朝这个方向迈进。有一个叫汉（*Han*）的西方人，他非常聪颖，天资很高，他的老师就是鼎鼎大名的科学家达尔文（*Darwin*）。他不断地深思着他的老师。达尔文集中精神于一颗星星，并体验到某种震荡。心灵相通，他的学生也达到那个境界。

你也一定听过斯里罗摩基士拿巴拉玛汉沙（*Sri Ramakrishna Paramahansa*）吧！有一次，在膜拜主罗摩时，他想像自己是哈奴曼（*Hanuman*），听说他当时就长出一小节尾巴来。

You also find another illustration in the great epic Ramayana. Bharata wanted Rama to come back to Ayodhya and rule the kingdom. He pleaded with him repeatedly. But, Rama refused to return, since he had decided and vowed to follow the command of his father and follow *dharma* in totality. Bharata left the palace, after Rama promised that he would return immediately after the period of exile.

The period was almost over and Bharata was expecting Rama to return at the appointed hour. Unable to bear the anguish at seeing no sign of Rama's arrival, Bharata got ready a funeral pyre and was prepared to jump into it, ready for self-immolation. In the meantime, Rama had sent Hanuman in advance with a message to Bharata in order to avert this situation and to inform Bharata of his arrival as he had promised before. Hanuman immediately dashed off to Nandigrama where Bharata was staying.

As Hanuman was just landing, he noticed the scene there. Bharata was circumambulating the pyre into which he was about to jump and burn himself. Hanuman thought, "How is it that Rama is here? Why is Rama circumambulating the pyre?" Evidently, it means that Bharata looked exactly like Rama due to his constant meditation on him. This left even Hanuman confused. This is the meaning of what the Veda says, "*Brahmavid brahmaiva bhavati*" Constant awareness of Brahman makes you Brahman.

Towards the end of the Ramayana, after he had killed Ravana, Rama was returning to Ayodhya along with his consort Sita and Lakshmana in a chariot. Bharata himself was driving the chariot. As the chariot was approaching the outskirts of Ayodhya, the

你也可以在《罗摩衍那》这部史诗里看到另一个实例。婆罗多（Bharata）要求罗摩（Rama）回到阿逾陀（Ayodhya）来继承王位。他再三地要求，但都遭到罗摩的回绝，因为罗摩已经决定和发誓听从父亲的指令，并坚持正义。婆罗多不肯离去，直到罗摩答应在放逐期届满时立即回来，他才告辞。

接近期满时，婆罗多正热切地盼望罗摩的归来。在预定的时间内，他还看不到罗摩的踪影，他感到痛苦万分。他准备好了一些火葬的材料，如果罗摩不回来，他准备跳入火中自焚。在这同时，罗摩预先安排了哈奴曼带个口信给婆罗多以化解这个状况并通知婆罗多，罗摩会按照原来的承诺回来。哈奴曼立即赶到婆罗多的住所，南迪克拉马（Nandigrama）来。

哈奴曼一到，就看到现场的这种情况，婆罗多绕着火葬柴堆走着，并准备跳入火中。哈奴曼心想：“罗摩怎么会在这里？罗摩为什么绕着火葬柴堆而行？”明显地，这指婆罗多的样子跟罗摩完全一个样。之所以会如此，就是因为婆罗多日日苦思着罗摩的缘故。这令到哈奴曼感到困惑。吠陀所说的：“*Brahmavid brahmaiva bhavati*”觉知梵者就成为梵，就是这个意思。

在《罗摩衍那》的最后阶段，罗摩歼灭了罗波那（Ravana）之后，带着妻子悉多（Sita）和弟弟罗什曼那（Lakshmana）乘着战车回返阿逾陀。婆罗多也驾着战车去迎接。当战车开到阿逾陀的郊外时，当地的老百姓手持花环，热烈地欢迎罗摩、悉多和罗什曼那。在此，同样，人们也感到困惑，手持

inhabitants were eager to receive Rama, Sita and Lakshmana with garlands. Here again, the people were confused since Bharata, holding the reins of the chariot, looked exactly like Rama. When the people were about to garland Bharata mistaking him for Lord Rama, Bharata had to silently and softly point out to Rama with his folded hands as to who should be garlanded. This is again an instance of total identification, *tadatmya*.

Here is another example. You must have heard of Swami Samarth Ramadas, the preceptor of emperor Sivaji. Like Bharata, Swami Samarth Ramadas also looked for some time exactly like Lord Rama in his form as well as in his manner of walking with the bow and arrow on his shoulders.

People, watching this, were amazed, and one of them asked him, "Swami! If you are really Lord Rama, can you shoot the bird sitting over there on a branch located on the top of that distant tree?" Ramadas killed the bird with an arrow. It fell on the ground. Someone said then, "Swami! You have killed the bird for no reason. It did no harm to you. Rama, known for compassion, never kills anyone without a valid reason. Can you revive it now?" Then, the Swami collected the dead bird with both his hands and lifted it. He prayed for its life. Lo and behold! The wings started to flutter. The bird moved slowly and finally flew away. All present there joined in a chorus shouting in praise of the Swami, "Jai! Samarth Ramadas Ki Jai," (Our praises to Swami Samarth Ramadas!) This is an instance of total identification with God.

缰绳的婆罗多长得跟罗摩没有两样。当人们误把婆罗多看作是罗摩而要献上花环时，婆罗多必须静静地、轻轻地合上双手向罗摩请示，谁该接受献花。这又是完全认同（*tadatmya*）的一个例子。

另一个例子：你一定已经听过斯瓦米沙马塔罗摩达斯（Swami Smartha Ramadas）吧！他是湿婆吉（Sivaji）大帝的导师。跟婆罗多一样，斯瓦米沙马塔罗摩达斯的样貌有时也完全跟罗摩一个样，不但在形相上，甚至连背着弓箭走路的动作也一模一样。

人们看了都感惊讶。有人问他：“斯瓦米，如果你真的是罗摩，你能够射杀栖息在远处树上的鸟吗？”罗摩达斯用弓箭射杀那只鸟，鸟应声落地。于是又有人说：“斯瓦米，你无缘无故地射杀那只鸟，它可没有对你造成伤害。罗摩向来以仁慈见称，从不滥杀无辜。你可以使鸟复活吗？”斯瓦米用双手拿起那只鸟，并祈求它复活。瞧！那只鸟鼓动它的翅膀，然后慢慢地走动，最后飞走了。在场的人无不齐声高唱赞美斯瓦米的歌，‘Jai, Samarth Ramadas Ki Jai’。我们赞美斯瓦米沙马塔罗摩达斯！这是完全与神认同的一个例子。

**Q. 119) Swami! You are referring to *anubhava gyanam*, practical knowledge. We think we know many things. Is this not wisdom?**

**Bhagawan:** Certainly not! The pity is that you do not realise that you do not know. You know very little and what you know is at best negligible. But you think you know everything. What you study is very little and it is a big mistake if you think that you know everything. It is foolish too. There is a lot to be known. What you know is but a fragment, and it is not total knowledge.

Now, look! What is this? This, as you see, is a handkerchief. (At this point, Swami kept the handkerchief in his grip and held it in such a way that only a bit could be seen outside his fist.) Now, what is this? This is only a piece of cloth. It is not the whole kerchief. (Then Swami spread the kerchief and held it in His hands). Now, what is this? You will say, 'It is a kerchief'. Seeing only a bit, you cannot call it a handkerchief. So also, acquiring a little knowledge, you can hardly claim to have attained total knowledge. This is a mistake the educated commit in this modern age. They know a little and claim to know everything. Complete or total knowledge is awareness, and not knowledge of a bit or a fragment. This you should remember. Go for the whole. Be aware!

**Q. 120) Swami! When does a devotee get total experience?**

**Bhagawan:** *Bhakti* finds its fulfilment in *mukti*. Till then, we can't say that a devotee has got total experience. Total experience is *purna anubhavam*, *advaitanandam*, a state of nondual bliss,

问-119) 斯瓦米！祢现在谈的是实用知识（*anubhava jnanam* 译注：*anubhava* 经验，*jnanam* 识）。我们认为我们知道很多东西。这可不是智慧吧？

**薄伽梵：**肯定不是！可悲的是你不认识你不知道的。你所知的极其有限，并且又是微不足道的，但你认为你什么都知。你所学的非常少而如果你认为你无所不知，那就大错特错了，也是非常愚昧的。要知道的还有很多。你所知道的仅是皮毛而已，而这根本就不是完整的知识。

现在，看看！这是什么？这，如你所看到的，是一条手帕。（这时，斯瓦米紧握着手帕，只露出一点在外面）。现在，这是什么？（然后斯瓦米把手帕展开，并拿在手上）。现在，这是什么？你会说：“这是一条手帕。”只看到露出一点的手帕，你不能叫它做手帕。那么同样，求得一点知识，你也不能说你已求得完整的知识。这就是在这新时代里受过高深教育者所犯下的错误。他们所知有限，却说无所不知。完整的知识是觉知而不是零碎或部分的知识。要记取这一点而努力去追求完整吧！要觉知！

问-120) 斯瓦米！一个信徒要在什么时候才获得完整的体验呢？

**薄伽梵：**虔诚（*Bhakti*）在超脱（*Mukti*）中得到究竟和圆满。只有在这个阶段，我们才能说：“一个信徒已达致完整的体验。”

*brahmanandam*, supreme bliss, and *nityanandam*, eternal bliss. A simple example: A river flows incessantly. There may be a number of obstacles in its way. Yet, the river flows on taking different turns. It overcomes the obstacles and proceeds forward. How long and how far? It must reach the ocean and merge in it. The ocean does not permit the merger so easily. It drives away the river or pushes it out. Still the river does not give up its attempt. Finally, as the ocean tides rise, the river merges. When *layam*, *sayujyam*, merger of the two takes place, there the river finds *vis'ranti* and *pras'anti*, rest and peace.

Similar is the relationship between a devotee and God. The flow of devotion leading to merging in God is *sadhana*. The river merging in the ocean is the merger of the individual *jiva* with *brahman*, which is known as *jiva brahmaikyata*; a state of perfect merging or unison of *jivatma* and *paramatma* or the individual and the Ultimate Lord.

#### Q. 121) Swami! What is wisdom?

**Bhagawan:** Wisdom is not textual information. Wisdom is not scholarship. Wisdom is not preaching. Wisdom is not verbal or vocal. Wisdom is not an academic Master's degree or Doctorate. Wisdom is practical experience. Wisdom cannot be stuffed into the head. Wisdom is what enables you to identify your own mistakes, faults, and defects, and correct them and finally lead you towards not repeating any errors of the past.

完整体验是 *purnanubhavam* 圆满体验, *advaitanandam* 不二妙乐的境界, *brahmanandam* 至高无上的妙乐以及 *nithyanandam* 永恒的妙乐。一个简单的例子: 一条河流不停地流, 其中虽有障碍, 但河流仍旧避开障碍, 拐弯抹角地流过, 勇往直前。它要流多久和多长时间呢? 它必须流到大海而与海汇合。海洋并不轻易让河流流入。它要把河流排挤在外, 但河流不会放弃这种尝试。最后, 大海潮水高涨, 于是河水便融入了。当海水和河水融合时, 河水就找到安身之所, 得享安息与平和了。

信徒与神之间的关系也是这样。‘虔诚’的通流引领至跟神的结合就是灵修 (*sadhana*)。河流与海洋的汇合就等于个灵 (*jiva*) 与梵 (*brahman*) 的结合, 这叫做 *jiva brahmaikyata* 梵我融为一体的境界。

#### 问-121) 斯瓦米! 智慧是什么?

**薄伽梵:** 智慧不是资讯。智慧不是学术。智慧不是传授。智慧不是口头的或言辞的。智慧不是硕士或博士学位。智慧是实用知识。智慧不能被灌输到脑里。智慧可以使你认清自己的错误、过失和缺点, 并加以纠正而不重蹈覆辙。

**Q. 122) Swami! In the big human body, where is the source of life located?**

**Bhagawan:** You think it is the heart. No. Don't you know that today surgeons can do heart transplantations too? Even while it is done, the patient doesn't die. Then, where is the life principle that keeps you living? In the spinal column between the 9th and 12th vertebrae, there is the life principle that acts as the main switch.

In the *mantrapuspam* (vedic hymn) it is clearly indicated: *vidyullekheva bhasvara*, a lightning or electric current acts as the life centre.

**Q. 123) Swami! What are the main principles of life?**

**Bhagawan:** A newborn baby cries, but a grownup man should part from this world smiling. Do you know why the baby cries? It cries because of the misfortune that lies ahead of it - a long, troublesome and problematic life.

In the words of Adi Sankara, *punarapi jananam punarapi maranam, punarapi janani jathare s'ayanam*. Everyone is born again and again, life after life. So, the infant cries. But at its birth, its parents, its relatives and elders celebrate, smile and distribute sweets, don't they? Life begins with a question, '*Koham*', (who am I?) But, it should find an answer '*Soham*', (I am He, I am God), before it ends. We get the answer, through *sadhana*, spiritual practice or exercise. There is no point in going through the question paper again and again without finding the answer.

**问-122) 斯瓦米！在人体内，生命之源位于哪一部分？**

**薄伽梵：**你以为是心。不。今天的外科医生不是也作心脏移植手术吗？在手术进行时，病人并不会因此而死亡。那么，维持你生存的生命原则在哪儿呢？在脊柱上，介于第九节和第二节脊椎之间就是生命原则的所在，它的作用就像是一个总开关。

在 *mantrapuspam*（译注：mantra，真言，puspam 花）中清楚地说明：*vidyullekheva bhasvara*，雷电和电流担当生命中枢的角色。

**问-123) 斯瓦米！生命的主要原则是什么？**

**薄伽梵：**婴儿哭着诞生但大人应该笑着离开这个世界。你知道婴儿为什么哭着而来吗？因为苦难正在前面，一个漫长、烦恼和不定的人生在等着他。

阿迪商羯罗这么说：*Punarapi jananam punarapi maranam, Punarapi janani jathare sayanam*。每一个人生了又死，死了又生，一世一世地轮回。所以，婴儿哭着而来。但在他诞生时，他的父母、亲戚和长者无不雀跃万分、庆祝、欢笑，并分发糖果给大家，不是吗？生命带着一个问号，我是谁？（*Koham*），来开始，但应该以一个答案，我是祂，我是神（*Soham*），来结束。我们从灵修（*Sadhana*）中得到这个答案。重复地在试卷上寻找答案是无济于事的。

We can in one way divide life into three phases: morning, midday and night. Morning is the stage of an infant, the four-legged one crawling on the ground on both hands and both legs. Midday is the stage of a youth, the two-legged, walking with two legs. Night is the stage of an old man, the three legged with a walking stick as an aid to the two weakened legs.

*Brahmacarya*, celibacy is the foundation over which a three storied building, with the first floor, the stage of a householder; the second floor that of a recluse; and the top floor that of a renunciant is built. Thus, for the mansion, celibacy is the foundation.

By the time a person becomes fifty years old, he should have full control over his five organs of action, *karmendriyas*. By the time he is sixty he should have conquered all the six weaknesses, *kama*, desire, *krodha*, anger, *lobha*, greed, *moha*, infatuation *mada*, pride, and *matsarya*, jealousy.

At the age of seventy, after overcoming the weaknesses, he is revered as one of the seven sages, *saptaris*; like the seven notes of music, *saptasvaras*; and the seven seas, *saptasamudra*. At the age of eighty, having followed the eight paths of *astanga yoga*, he shines like the eight lords of the directions as *tadikpalakas*. At the age of ninety, life shines like nine precious gems, *navaratnas* having followed the nine paths of devotion.

我们可以把生命分成三个阶段，即：早上、中午和晚上。早上是婴孩时期，有四只脚，用两手两脚在地上爬。中午是青年时期，有两只脚，用两只脚走路。晚上是老年时期，有三只脚，其中一只只是拐杖，帮助两只脚走路。

*Brahmacarya*，未婚梵行生活，是一座三层楼大厦的地基，这三层楼大厦的第一楼是家长的阶段，第二楼是退隐者的阶段，而最高一楼是舍离者的阶段。

当一个人到了五十岁之后，他应该学会了控制他的五行动根，*Karmendriyas*。当他到了六十岁时，他应该克服了六大缺点，即：欲望（*kama*）、嗔怒（*krodha*）、贪婪（*lobha*）、迷恋（*moha*）、自负（*moda*）和妒忌（*matsarya*）。

克服了六大缺点之后，到了七十岁，人们就尊他为七仙（*saptaris*）之一了，就像音乐的七个音符（*saptasvaras*）和七大海洋（*saptasamudra*）一样。八十岁时，追随了瑜伽八大道（*astanga yoga*）之后，他就像指破迷津的八大神（*tadikpalakas*）一样发出奇光异彩。九十岁时，经过了奉行九大虔诚法门之后，生命就像九颗珠宝（*navaratnas*）一样放出夺目的光芒。

At the age of hundred, he is master of the five organs of perception, and the five organs of action, and is divine having experienced divinity in depth, *brahmavid brahmaiva bhavati*.

You should also know another point. Whatever you do, it is for your own satisfaction and not for other people. You put on new clothes; for whom do you wear them? It is for your satisfaction that you wear a new dress. You construct a new house; for whom? It is for you only, isn't it? You eat an apple not for the benefit of the apple; it is for your own satisfaction.

Understand that Self is God. You have to play well your role in the drama of your life. Swami is *Sutradhari*, the director, while you are the actor, *patradhari*. Consider this an opportunity. Lead your life in an ideal way and get a good name in society. God should say that you are good. This is what is said in the Gita, *manman a bhava madbhakto madyaji mam namaskuru* - "Don't pray for the fulfillment of desires. Pray to be with Him and Him alone." Then, everything else will be added unto you. Be always humble and respectful.

In South India, food is served on plantain leaves. When all the items are served, the leaf on account of its weight, remains without being blown off by the wind; when it is empty, it is blown off because of its lightness. In other words, empty vessels make much noise. A tree loaded with fruits is always bent because of the weight of the fruits. Similarly, a true scholar is humble and modest. A cloudlike mass of air goes up higher and higher, while a cloud of vapour comes down. A person with ego ruins himself.

一百岁时，他成为五识根和五行动根的主宰，并因完全体验了神性而超凡入圣，也就是 *brahmavid brahmaiva bhavati*，觉知梵者就成为梵。

你也应该知道另一点，那就是：不论你做什么都是为了满足自己而不是为了他人而做的，换句话说，都是为了自我满足。你穿上新衣，是为谁而穿呢？为了你自己。你建造一栋房子，是为谁而建的呢？只为你自己，不是吗？你吃苹果，是为了苹果的利益吗？不是，为了满足你自己。

要了解，自性是神。你必须在人生舞台上演好你的角色。斯瓦米是导演 *sutadhari*，而你是演员 *patradhari*。要把这看成是一个大好机会。要以一个理想的生活方式来生活并赢取社会的好声誉。神会赞赏你，说你很好。这就是《梵歌》里说的，*manmana bhava madbhakto madyaji mam namaskuru*。不要祈求满足你的欲望，要祈求跟祂在一起，只跟祂在一起，而后，一切就会加之于你了。要一直保持谦恭的态度。

在南印度，食物是用芭蕉叶子盛着的，当食物端上之后，叶子有重量，不致被风吹走，但当食物用完之后，叶子重量减轻，于是就会被风吹掉了。换句话说，空的容器才会发出巨大声响。长满果实的树通常都会下垂。同理，一个真正的学者是谦卑和恭敬的。一团空气形成的云会上升且越升越高，但一团水气形成的云则会下降。一个自私的人会摧毁他自己。

There are four main principles you should know and follow in life. The first principle is *tyaja durjana samsargam* - run away from bad company. The second principle is *bhaja sadhu samagamam* - be always in good company. If necessary, you better lose or pay money if you must in order to avoid bad company. You should never be separated from good, pious and noble people.

The third principle is *smara nityamanityatam* - bear in mind always what is impermanent or transitory. In other words, distinguish that which is divine from the one that is temporal. You are gifted with intellect for discrimination and judgment. Discriminate between what is transient, perishable and dual and what is eternal, immortal and non-dual.

The fourth principle is *kuru punya mahoratram* - do meritorious deeds day and night. The body is meant for serving others. *Paropakarthamidamsariram*.

在人生旅途中，有四个主要原则你应该了解和奉行。第一个原则是远离损友（*tyaja durjana samsargam*）。第二个原则是结交良友（*bhaja sadhu samagamam*）。如必需，宁可吃亏或花钱也要避开损友。你决不应该中止与善良、虔诚和高尚的人来往。

第三个原则是认清什么是永恒的，什么是短暂的（*smara nityama nityatam*）。换句话说，要明辨什么是神圣的，什么是世俗的。天赋予你智慧以便你明辨和判断。要辨识短暂、易朽和二元的与永恒、不朽和不二的之间的差别。

第四个原则是众善奉行（*kuru punya mahoratram*）。天赋的肉身是用来服务他人的，*Paropakarthamidamsariram*。

## **CHAPTER 6**

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### **PARALLELS AND POLARITIES**

## **第六章**

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### **并行与极化**

**Q. 124) Swami! We hear two terms very often used by pandits: *prakruti* and *purusha*. Please explain these two terms?**

**Bhagawan:** *Prakruti* and *purusha* are matter and energy. You can also take them as the positive and the negative. Even if there is a bulb, you don't get light unless there is power supply. Likewise, the power supply remains useless, if there is no bulb either. Therefore, both power and light bulb are required. Similarly, this entire creation is a combination of *prakruti* and *purusha*. These two are interdependent and interrelated

*Prakruti* is viewed as feminine. God is the only male.

In a College for Women, girls play all the different roles in a drama. So also, at the level of the body, there are differences. But, the indweller, *atma*, is one and the same. The body is a bundle of bones. It is like a water bubble, it is ephemeral. It is afflicted by many diseases. After all, it is full of urine, blood, muscles, bones and faecal matter.

It emits only bad odour and not the fragrance of flowers and perfumes. The body is *prakruti* and undergoes change periodically. But, the eternal, changeless, immortal truth is *purusha* or God. It is only the *purusha* that is valued. *Prakruti* is accepted and cherished so long as *purusha* is there. Sugar mixed with cream of wheat makes a sweet by name *ravva laddu*. Sugar in combination with dal makes a *laddu*. The same sugar can be mixed with any type of flour.

问-124) 斯瓦米! 学者常提到 *prakruti* 和 *purusha* 这两个字。请解释这两个字的意思吧!

**薄伽梵:** *Prakruti* 和 *purusha* 分别为物质和能量。你也可以视之为正极和负极。有灯泡而没有电源, 灯泡是不亮的, 同样, 如果没有灯泡, 即便电源在那, 也是无用的, 因此, 电源和灯泡缺一不可。同理, 这天地万物就是物质与能量的结合。两者是互相依存的和互相关联的。

物质 (*Prakruti*) 被视为雌性, 而神是唯一的雄性。

在女子学院里, 女孩在戏剧里饰演各种不同的角色。在肉身的层次上也有所不同, 但内寓者, 阿特玛 (*Atma*) 却是一个, 同样的一个。肉身有一束骨骼, 它像水泡, 随时会破灭, 它容易受到疾病的侵袭。总之, 它充满着尿液、血液、肌肉、骨头和粪便等物质。

它只发出臭味而不是花卉的香味。肉身是物质 (*Prakruti*) 并一直在变化, 而神 (*Purusha*) 是永恒的、不变的、不朽的真实。只有 *Purusha*, 神, 才会被重视。只要有神在, 物质 (*Prakruti*) 才会被接受和珍惜。糖和麦乳混合做成一种叫拉瓦拉都 (*rava laddu*) 的甜糕。糖和木豆 (*dhal*) 混合而制成拉都 (*laddu*)。同样的糖可以和任何面粉混合。

Similarly, *purusha* functions through *prakruti* assuming different forms and names. But, *purusha* remains a witness, who is transcendental, beyond time and space; non-dual, eternal, blissful and is a personification of wisdom.

It is *purusha*, who created *prakruti*, the universe. *Purusha* is the object while *prakruti* is his reflection. Therefore, these twin terms are used by Sanskrit scholars to indicate *purusha* and *prakruti*: *Loka-lokeswara*, *viswa-visweswara*, *jagat-jagadiswara*, *sarvam-sarveswara*, *prapancha-parameswara*, etc.

Let's suppose there are containers made of gold, silver, copper and clay and they are filled with water. Although the containers differ in metal and value, the reflection of the Sun in all these containers is one and the same. So, the Sun is *purusha* while the containers represent *prakruti*. Matter + Energy = God.

**Q. 125) Swami! Some worship Vishnu, while some others worship Siva. They don't see eye to eye with one another. There seems to be constant rivalry between these two groups, the Vaishnavites and the Saivites. Kindly tell us how these two groups of devotees of God can be united.**

**Bhagawan:** This is utter ignorance and foolishness. The scripture says, *ekamevadvitiyam Brahma* which means "God is one without a second". It also says, *advaitadarshanam jnanam* that is, true wisdom is non-dual. Every seeker of truth or a spiritual aspirant, should know the essential unity in diversity. You should experience unity in divinity. The worshippers of Lord Vishnu address the Lord

同样，神采取不同的名和相，而通过物质来操作，但神（*Purusa*）仍旧保留见证者的身份，祂是超越的、不受时间、空间限制的、不二的、永恒的、福乐的，并且是智慧的化身。

创造宇宙（*Prakrti*）的就是神（*Purusa*）。*Purusa*（神）是实体，而 *Prakrti*（万物）是祂的反映。因此，梵文学者用这两个孪生字眼来表明能量和物质（*Purusa – prakrti*）：宇宙和宇宙主宰（*loka-lokesvara*），万物和万物主宰（*Visva-Visvesvara*），俗世和俗世主宰（*jagat-jagadisvara*），天地一切和天地一切主宰（*sarvam-sarvesvara*），内外世界和至高主宰（*prapancha-paramvesvara*）等等。

假设我们有金的、银的、铜的，及陶的器皿，并盛满了水。器皿的材料和价值虽不同，但太阳在水面上的反映是同样的一个。所以，太阳是 *Purusa*（神，真元体），而器皿代表 *Prakrti*（物质）。物质 + 能量 = 神。

**问-125) 斯瓦米！有人膜拜毗湿奴（*Vishnu*），有人膜拜湿婆（*Siva*）。他们彼此不屑一顾，好像对立似的，请告诉我们，毗湿奴信徒（*Vaishnavites*）和湿婆信徒（*Saivites*），这两派系的人要如何团结在一起呢？**

**薄伽梵：**这完全是无知和愚昧。经书上说：‘*ekamevadvitiyam brahma*’，意思是神只有一个，没有第二个。经书也说：‘*advaitadarshanam jnanam*’，真正的智慧是绝对不二的。求道者应该认识分殊中的基本单一。你应该体验分殊中的单一。

of the seven hills of Tirupati as Venkataramana while the worshippers of Shiva call him Venkateswara. But, you know both are the same.

Once a king convened a conference of scholars of both these groups to deliberate, discuss and finally decide as to who was the greater of the two, Vishnu or Siva. Both the contending groups presented their viewpoints convincingly. The king, therefore, wanted his Chief Minister to consider all the points of the scholars and then give his verdict on the issue. The latter got up and said, "Oh King! I do not think if either of these two groups has ever experienced reality. Those who argued in favour of Vaishnavism saying that Vishnu is greater than Siva knew little of Vishnu. Had they been genuinely devoted to Him, they would have seen Siva in Vishnu also. Similarly, those who held that Siva was superior to Vishnu would see Vishnu in Siva also".

There is another episode to illustrate this fact. One day Lord Sri Rama was passing by and on the way He saw a stone. Hanuman observed it and wanted to pick it up and throw it away. He used all his strength, but could not lift it. That very stone was the Sivalinga installed by Sri Rama in Ramesvaram, a pilgrim centre in Tamilnadu. Rama, being Vishnu Himself, proved that He and Siva are basically one and the same by installing a Sivalinga. Isn't it so? Know that all names are His and all forms are His. He is the only one who responds to our prayers.

毗湿奴信徒称迪鲁峇地（Tirupati）的七大山之主为文卡德罗摩那（Venkata Ramana），而湿婆信徒则称祂为文卡德斯瓦拉（venkatesvara），但是你知道吗？两者是一样的。

有一次，有一个国王把两个派系的学者召来开会，讨论和决定毗湿奴和湿婆，哪一个较为崇高、伟大。双方人马都信心满满地发表自己令人信服的观点。国王吩咐他的宰相考虑彼此的观点之后作出判决。宰相起身说：“陛下，我不认为双方学者曾经体验过真相。那些争辩毗湿奴比湿婆伟大的学者们对毗湿奴了解不深。如果他们真诚地献身给毗湿奴，他们就会在毗湿奴之中看到湿婆了。同样，如果湿婆信徒了解湿婆，他们也会在湿婆之中看到毗湿奴的。”

还有另一个故事说明这个真相。一天，主罗摩（Rama）路过某地，有一块石头正在路中央。哈奴曼（Hanuman）看到了，想把它捡起丢掉。他用尽力量都拿不起这块石头。那块石头其实就是湿婆林伽（Sivalinga），由罗摩安置在泰米尔纳德（Tamilnadu）邦的一个朝圣中心，罗美斯瓦罗姆（Ramesvaram）之内，身为毗湿奴化身的罗摩通过安置湿婆林伽来证明祂和湿婆基本上是同样的一个。不是这样吗？要知道一切名属于祂，而一切相也属于祂。只有祂回应我们的祈祷。

**Q. 126) Swami! You repeatedly mention 'love' in Your discourses. Why? Don't we have *prema*, love, within us? If not, how are we to develop it? What is the difference between *prema*, love and *moha*, attachment?**

**Bhagawan:** You think you have *prema*, love. It is a mistake. You only have *abhimana*, or attachment. There is a lot of difference between the two. You have misdirected love and allowed it to flow in different ways and ultimately got it steeped in attachment. You have forgotten real *prema*.

The love you have towards your children is *vatsalya*, affection. Your love towards your wife is *anuraga*, attachment and your love towards worldly objects is *mamakara*, possessiveness. Your love towards your equals is *maitri*, friendship. Like this, love flows in many different directions. All this is not love in the true sense of the term. This is all physical, worldly, ever changing and temporary. This may give you *prapanchika ananda*, worldly pleasure, *bhautik ananda*, mundane pleasure, *indriyananda*, sensual pleasure, and *manasika ananda*, desire-oriented love. They give you only pleasure.

Today you may be happy with one thing and tomorrow you may not be with the same thing. In winter, you are happy wearing a woolen coat but in summer, you will be unhappy if you wear the same woolen coat. Therefore, time, position, space and states of mind bind happiness. This is the type of happiness you get out of *abhimana*, attachment. Dasaratha, the king of Ayodhya in the Ramayana, died of his attachment to Rama as he couldn't bear separation from him. It is again, the attachment of Kaikeyi that led to the attempt to crown Bharata and the exile of Rama.

问-126) 斯瓦米！祢在讲道中经常提到爱。为什么？我们的内心不是有爱（*Prema*）吗？如果没有，我们要如何去培育呢？爱（*Prema*）和眷恋（*Moha* 或执著），两者之间有什么不同？

薄伽梵：你认为自己有爱（*Prema*）。你错了。你只有执著（*abhimana*）。这两者之间的差别可就大了。你已把爱引入错误的方向并让它泡浸在执著之中。你忘了真正的爱（*Prema*）。

你给予你的孩子的爱是骨肉之情的慈爱，*vatslya*。你给予妻子的爱是鸛鹄之情的恋爱，*anuraga*。你对物质的爱是占有，*mamakara*。你对朋友的爱是友情，*maitri*。爱就这样地流入不同的方向。真正说来，这都不是爱。这完全是肉身的、世俗的、不断改变的和短暂的。这也许会给你带来物质欢乐（*prapancikananda*）、世俗欢乐（*bhautikananda*）、感官欢乐（*indriyananda*）和满足欲望的欢乐（*manasikananda*）。它们只带给你这一类的欢乐。

今天你也许对这个有兴趣，到了明天你也许就不感兴趣了。在冬天，你喜欢穿上毛料的衣服，但在夏天，如果你穿上毛料的衣服，你就会感到不舒服。因此，时间、位置、空间和心情都牵制着快乐。这是你从执著中获得的一种快乐。在《罗摩衍那》（*Ramayana*）中，阿逾陀（*Ayodhya*）的国王十车王（*Dasaratha*），因对罗摩的执著，受不了与罗摩的分开，最后郁郁而终。再者，由于他对吉迦伊（*Kaikeyi*）的执著而导致他把王位传给婆罗多（*Bharata*），并放逐罗摩。

You observe the contrast between Rama and Dasaratha. The father, Dasaratha, due to his attachment to Kaikeyi, had to be separated from Rama by granting her the boon he had promised. But, his son, Rama, left his consort Sita to her fate in a forest, when a washerman spoke ill of her as she had spent eight long months in Lanka under the control of Ravana. What supreme detachment! He had no attachment to the kingdom either. So, he simply obeyed his father's command and left for the forest.

In the Mahabharata, you know how king Dhritarashtra remained silent due to attachment when his sons were committing atrocities against their cousins, the Pandavas, which ultimately led to the death of all his progeny. Isn't it so?

Don't you know that Yasoda couldn't fully comprehend the divinity of Krishna because she considered him always only her son and never as God, due to her *vatsalya*, attachment? Had Buddha been attached to his wife, Yasodhara and his son, Rahul, would it have been possible for him to leave them? Krishna, once he left Repalle, a place where he had spent his boyhood, never stepped in there again. He was not attached to the place. But, His connection with the Gopis continued, as it was only love to love relationship, which was divine. The love of the Pandavas suffered no decrease or loss in spite of the terrible sufferings they had gone through.

Love is changeless. Love is steady and unshakeable. Love is non-dual. Love is not carried away by praise nor does it vanish with blame. Love is selfless and unconditional. Love is spiritual and essentially divine: it was the love of Jesus for humanity that made him pray for those who had persecuted him while he was on the cross. Isn't that the pinnacle of love?

你仔细看看罗摩与十车王之间的比照。身为父亲的十车王，因对吉迦伊的执著，答应她的要求，而与罗摩分开。但他的儿子罗摩，当一个清洁工因悉多（Sita）被罗波那（Ravana）掳去长达八个月之久，而说悉多的坏话时，罗摩毅然地把悉多放逐到森林去。多崇高的舍离啊！他对王国也不执著。所以，他很单纯地听从父亲的指令而进入森林。

在《摩诃婆罗多》里，你知道持国（Dhritarashtra）国王的一百个儿子对他们的堂兄弟般达瓦兄弟非常仇视和残暴，但由于持国对儿子们非常执著，所以他一直保持缄默，最后，他所有的孩子都被般达瓦兄弟所歼灭。不是这样吗？

你不知道吗？雅苏达（Yasoda）不能完全了解基士拿的神性，因为她一直认为基士拿是她的儿子而不是神，这完全是发自骨肉之情的执著，*Vatsalya*。如果佛陀（Buddha）眷恋他的妻子耶输陀罗（Yasodhara）和儿子罗睺罗（Rahul），他能出家吗？基士拿一离开他童年的故乡，福里巴勒（Vrepalle）之后，从此就不踏入故乡一步。他不眷恋他的故乡。但他与牧牛们的感情是不断的，因为这是爱与爱的关系，而爱是神圣的。般达瓦兄弟虽受到诸多苦难的煎熬，但他们的爱始终不受到影响，丝毫不消减。

爱是不变的。爱是稳定而不动摇的。爱是不二的。爱不因赞美而升腾，也不因低贬而消失。爱是无私的和无条件的。爱是灵性的和神圣的。当耶稣被钉在十字架上时，就是出自他对世人的爱，使他为处死他的人祈求神的宽恕。那不就是爱的巅峰吗？

Attachment is confined to getting and forgetting, while love always gives and forgives. Love is God. God is love. Live in love. Attachment is bondage leading to misery. Attachment is narrow and utterly selfish.

A child is full of love and bliss. As he grows up, he starts loving toys; thereafter he loves to play and slowly starts loving friends. On becoming a youth, he loves a life partner, then his family, and gradually he develops love for possessions, position and properties. Thus, love is allowed to flow in different directions, and as such, it becomes diluted and finally reduced to attachment.

Your love for God is devotion, and helps you to cultivate virtues like humility and obedience and makes your life blissful. It helps you to attain *mukti*, liberation. What you need today is the expansion of love.

First of all, you start with loving your family, extend your love to your relations and slowly to your community and your country as a whole, and ultimately to the entire universe. You can realise and experience God only by and through Love, as God is the embodiment of Love. You may find people in want of one thing or other. But, you find none lacking in love. You have to channelise it. Love is the natural quality which is God's gift to man.

**Q. 127) Swami! What are *Brahma*, and *bhrama*?**

**Bhagawan:** To realise and experience unity in diversity is '*Brahma*', divinity. But, viewing one as many is '*bhrama*', illusion. That which is bound by name and form is *bhrama*. *Brahma*

执著局限于取而忘而爱则是施和恕。爱是神，神是爱。要活在爱之中。执著是束缚，导致痛苦。执著是狭隘且自私。

赤子充满爱和福乐。稍长，他喜欢玩具，后来他又喜欢嬉戏和喜欢结交朋友。及至少年，他开始交女朋友，然后成家并渐渐培育起对物质、地位和财富的喜爱。所以说，爱是可以流入不同的方向的，并因此而变得淡薄乃至最后减少到执著的地步。

你对神的爱就是虔诚。这虔诚帮助你培育起慈悲和服从等美德，并使你的生活充满福乐。它协助你达致超脱。你今天需要的就是爱的扩张。

首先，你以爱你的家人作为起步，然后扩张到你的亲戚；逐渐地，你又把爱扩张到你的社区和整个国家，最后扩张到整个世界。你只通过爱来认识神和体验神，因为神是爱的化身。你可以看到有人缺少这个或那个但你看不到有人缺少爱。你必须把爱的渠道疏通。爱是神赋予人的天性。

**问 -127) 斯瓦米！什么是圣灵（*Brahma*）？什么是虚幻（*Bhrama*）？**

**薄伽梵：**认知和体验分殊中的单一就是 '*brahma*' 圣灵，而把单一看成是众多就是 '*bhrama*' 虚幻。凡受到名和相的束缚的

transcends time and space, and is eternal and unsullied. You know many sweets such as *gulabjamun*, *laddu*, *jelebi*, *basundi*, etc. These sweets have their names and forms. This is *bhrama*. But, they are made of sugar, which is one and the same. This is *Brahma*.

Another example: You see cloth which is made of yarn closely interwoven. This is *bhrama*. Though the yarn is apparently different from the cloth, it is after all made of the same cotton only. This approach is *Brahma*. So *bhrama* illusion, is multiplicity, plurality, diversity and has different names and forms, while *Brahma* (divinity is unity), is the fundamental primordial

**Q. 128) Swami! Some say that God has no form. But, we see devotees praying to idols in temples. The concept of Avatar, the incarnation of God, is of special significance in our land of Sanatana Dharma. But followers of other paths argue that God has no form. We pray to you to clarify this point.**

**Bhagawan:** When you see a doctor, you will be reminded of your physical complaints. When you meet a lawyer, you think of litigation and court cases, don't you? Likewise, when you see a *gopuram*, temple tower, you will be reminded of God. As I often say: love may not have a form, but a loving mother has. Water may not have form, but the tumbler with water has a form; air may not have a form, but the balloon into which it is pumped has a form. In the same manner, the formless divine has its form or forms. The formless expresses itself through a form.

都是虚幻。*Brahma* 梵，超越时间和空间，并且是永恒的和纯净的。你是知道的，糖果的种类很多，如 *gulabjamun*, *laddu*, *jilebi*, *basundi* 等，这些糖果各有各的名称和形状。这就是 *bhrama*，虚幻。然而，它们都是用糖制造的，而糖是同样的一个。这就是 *Brahma*，梵或圣灵。

另一个例子：布是由纱编织而成的。这是 *bhrama*，虚幻。虽然纱表面上跟布不一样，但它毕竟是来自同样的棉。追源探本的结果，我们得到 *Brahma* 梵。所以，*Bhrama* 虚幻是多体性、多样化和多元性，并有诸多不同的名和相，而 *Brahma* 梵是单一性，基本的原则。

问-128) 斯瓦米！有人说神是无相的，但是，我们看到善男信女们都到庙里去拜偶像。在我们这块被称为永恒之法（*Sanatana Dharma*）的土地上，神化身的理念是具备特别意义的。然而，其他信仰的追随者却争辩说神是无相的。我们恳求祢就这一点予以开示。

**薄伽梵：**当你看到医生，你会想起身体不舒服的地方。当你看到律师，你会想到诉讼和法庭案件，不是吗？同样，当你看到庙宇，你就会联想到神。正如我常说的，爱可以没有形相，但一个充满爱的母亲就有形相。水可以没有固定的形相，但盛水的杯子就有一个固定的形相。空气可以没有形相，但灌入空气的气球就有形相。同样的道理，无相的神有其种种形相。无相是通过相来表达的。

A simple example: You know the screen in a theatre. You find pictures projected on the screen. In every picture, there is the screen. Without the screen, you can't see the picture. Pictures come and pass. Not even one remains permanent. This screen may be described in spiritual parlance as '*sat*' and '*asat*' or '*satasat*'. '*Sat*' is existence, '*asat*' is non-existence. Like this, these two coexist, *sakara*, one with form, and *nirakara*, the formless.

**Q. 129) Swami! We hear of cellular phones and remote controls everywhere. All the necessities of our worldly existence seem to be from electronics and computers, drawing the attention of everyone. How does the subject of spirituality come into the picture here? Where is the time for it? As if this is not enough, we hear of nuclear tests also. How are we to coordinate and integrate these diverse aspects? Kindly show us the way.**

**Bhagawan:** Men are more valuable than all the wealth of the world. Having been born as human beings, you should strive to attain liberation, *moksha*. Science and technology can provide you many comforts and conveniences. They can't confer on you peace and bliss. What is Science? What is Spirituality? What is the difference between the two? Science is below the senses. Spirituality is above the senses. Spirituality speaks of *tat*, that, and Science speaks of *tvam*, you, so as to make you learn *tattvamasi*, 'That thou art'. This is nature, world, or *prakruti*. That is *purusha* or God.

Spirituality is like the letter 'O' which is full and complete, whereas Science is like the letter 'C' which is incomplete with a hollow

一个简单的例子：你知道电影院里的银幕。影像是投射在银幕上的。在每一个影像中都有银幕，你看不到影像。影像来了又走，没有一个是永恒留在那儿的。在灵性上，这银幕可描述为 '*Sat* 和 *asat*' 或 '*Sadasat*'。 *Sat* 是存有， *asat* 是不存有。就这样，这两者共存，一个有相（*sakara*），而另一个无相（*nirakara*）。

**问-129) 斯瓦米！我们到处都有手提电话和遥控器。我们的存在似乎离不开电子和电脑，这也引起人人的注意。在这种情境下，灵性的话题如何引人注意呢？什么时候才成为生活中不可或缺的一部分呢？何止于此，我们还有核子试爆呢！我们要如何去调和和整合这些不同性质的层面呢？请祢给予开示。**

**薄伽梵：**人比世界所有财富更有价值。生而为人，你就应该致力于明心见性，达致超脱。科技能提供舒适和方便，但不能带给你平和与福乐。科学是什么？灵性是什么？两者之间有什么不同？科学是在感官之下的。灵性是在感官之上的。灵性谈的是 *tat*，彼或祂，而科学谈的是 *tvam*，此或你，以便你学习 *tattvamasi*，你即彼。‘此’是自然、世界或物质（*Prakrti*）。‘彼’即 *Purusa*，神。

灵性就像是‘O’字，是圆满，是完整，而科学就像是‘C’字，是不完整，中间有一个空缺，始于一点，而终于另一点。灵性开始于科学终止之处，而它引领你从俗世到神。灵性使你

space within, starting at one point and ending elsewhere. Spirituality begins where Science ends and it takes you from the world to God. Spirituality makes you feel and experience divinity in this world. This is the way to integrate Science and Spirituality. Spirituality is the unseen principle behind the apparent electronic or scientific gadgets and equipment.

**Q. 130) Swami! Are Science and Spirituality contradictory to each other? We are eager to know Swami's views on this subject.**

**Bhagawan:** Science operates below the senses, while Spirituality functions above the senses. Science speaks of 'this', '*tvam*', world, while Spirituality thinks of 'that', '*tat*', divine. Science refers to *tvamidam*, 'near' while Spirituality concentrates on 'far', *param*, beyond. Science is meant for the *padartha*, 'material' and Spirituality is for the ultimate *paramartha*. Science deals with the *jada*, inert, and spirituality, with *chaitanya*, awareness. Spirituality aims at the *adhara*, base and Science experiments on the *adheya*, superstructure.

Science is the 'split of love' while Spirituality is the 'spirit of love'. Science deals in *pravritti marga*, the external world, and Spirituality in the intuitive *nivritti marga*. Science can visualise the *vyakta*, apparent, while Spirituality dives into the *avyakta*, hidden. You can learn Science with your *karma chaksus*, physical eye, but the understanding of Spirituality needs the *gyana chaksus*, 'eye of wisdom'. Science is the collection of facts, which are stuffed in your 'head'. Spirituality is metaphysical, and touches your 'heart'. Science is incomplete like the letter 'C' which begins at one point and ends somewhere else. Spirituality is *purnam*, full like the letter 'O'.

在这俗世里感受和体验圣灵。这就是整合科学和灵性的途径。在显而易见的电子或科学设备的背后，蕴藏着看不见的原则，那就是灵性。

**问-130) 斯瓦米！科学和灵性是互相矛盾的吗？我们很想知道祢的意见。**

**薄伽梵：**科学在感官之下运作而灵性则在感官之上才有效应。科学谈到‘此’‘*tvam*’，世界，而灵性则提到‘彼’‘*tat*’，圣灵。科学谈的是 *tvam-idam*‘近’，而灵性则着重于 *param*‘远’或超越。科学涉及的是物质 *padartha*，而灵性揭开的是终极的真谛 *paramartha*。科学处理的是 *jada* 不具活动力的、惰性的，而灵性处理的是 *caitanya* 觉知。灵性以根基（*adhara*）为目标，而科学则作超结构的实验。

科学是‘split of love’，爱的分裂，而灵性则是‘spirit of love’，爱的精神。科学研究的是 *pravrtti marga* 外在世界，而灵性研究的是直觉的 *nivrtti marga* 内心世界。科学观察 *vyakta* 外显的，而灵性潜入 *avyakta* 内隐的。你可以用你的肉眼（*carmacaksus*）来学科学，但如果你要了解灵性，你就必须具备‘慧眼’（*jnanacaksus*）了。科学是搜集可以塞满于你脑袋的资料。灵性是形而上的并直接接触及你的心。科学是不完整的，就像是‘C’字，起于一点，而终于另一点。灵性是圆满的，就像‘O’字一样。

Science supplies implements. Spirituality tells you how to use them. For example, a knife with which you can cut vegetables, fruits and so on can be used to cut throats. Science shows what you see, like your photo or picture. But, Spirituality is an x-ray film. Science is 'negative' while Spirituality is 'positive'.

Creation is 'negative' while the creator is 'positive'. Fill your heart with positive spirituality as you fill the tank with water. Senses are the taps through which you draw the water of love. Science states facts, but Spirituality symbolises unchangeable truth, *ritam*.

**Q. 131) Swami! We experience love in our worldly life. How is it different from spiritual love?**

**Bhagawan:** Split of love is worldly, but the spirit of love is spiritual. Love shared with one's own kith and kin is the split of love. This is worldly love. The primordial principle governing the entire universe is spiritual love. This is the spirit of love. Spiritual love is universal.

**Q. 132 a) Swami! Today everyone speaks of Free Will. Do we really have Free Will?**

**Bhagawan:** Man has no Free Will. It is only God who has Free Will. Being a slave to the senses, how can you claim to have free will? Where from do you get Free Will? God alone is free and hence He alone has Free Will and that is why this Free Will is an absolutely divine attribute. How? Here is a small example. When a man suffers from a paralytic stroke, he is not able to lift or move the paralysed part of his body. Come on! Let him now try in the name of Free Will! So, there is no Free Will as such, and it is ridiculous to think so. There is no meaning in the claim.

科学制造工具。灵性告诉你如何去利用工具。例如：你可以用刀来切菜和切水果，但你也可以用它来割喉咙。科学把你所看到的展示出来，如你的照片等，但灵性则是一张 X-光底片。科学是‘负极’而灵性是‘正极’。

创造物是‘负极’而创造者是‘正极’。就像你把水灌进水槽里一样，你要把‘正极’的灵性灌入你的内心。感官就是水龙头，你可以通过它来获得‘爱’的水。科学描述客观的实况，而灵性标志永恒的真理。

**问-131) 斯瓦米！我们在俗世的生活中体验爱。这爱与灵性的爱有不同吗？**

**薄伽梵：**‘split of love’（爱的分裂）是世俗的，但‘spirit of love’（爱的精神）是灵性的。你跟你自己亲戚分享的爱是 split of love，爱的分裂，这是世俗的爱。支配整个宇宙根本原则的是灵性的爱，这就是 spirit of love，爱的精神。灵性的爱是遍在的、共通的。

**问-132 a) 斯瓦米！今天人人谈论自由意愿。我们真的有自由意愿吗？**

**薄伽梵：**人是没有自由意愿的，只有神才有自由意愿。成了感官的奴隶，你怎么能自称有自由意愿呢？你从哪儿得到自由意愿？只有神是自由自在的，所以，只有祂才有自由意愿。这‘自由意愿’之所以绝对是一个神圣的属性，其原因就在这里。怎么说呢！这里有一个简单的例子：当一个人中风时，他身体的麻痹部份就不能自由活动。来吧！现在就让他自由意愿的名堂下试一试，看是否有效。所以，像这样的自由意愿是不存在的，而如果你认为它存在，那是荒谬透顶的事。自称有自由意愿是毫无意义的。

**Q. 132 b) Swami! In modern society, much knowledge is only half knowledge and partial understanding. We don't have a clear picture of anything. We want to know the difference between Free Will and Divine Will?**

**Bhagawan:** It is ego and ignorance that prompt doubts of this kind. On account of body identification, you are not able to know reality. In fact, you are a slave to your senses. So, you are not free. How can you have Free Will then? God is the Master of all. He is above everything. He is not bound or limited by anybody or anything. He is absolutely free. Hence, it is only God who has Free Will or Divine Will.

Today everyone thinks that he has Free Will enabling him to do anything of his choice and that he can decide anything in the name of his Free Will. This may be one thing today and quite a different thing tomorrow, but Divine Will never changes. While exercising your Free Will, you may succeed or fail, win or lose. If you succeed, you become proud and egoistic. If you fail, you become frustrated and disappointed. But, Divine Will is a transcendental phenomenon.

What you should do is simply surrender to Divine Will. It means readiness or preparedness to receive and accept happily whatever happens in your life, good or bad, with the feeling that it is only for your ultimate good. You must accept it as God's gift to you. This is true *gyana* and *bhakti*. In fact, you do not know what is good for you. God knows the when, the why, the what, and the how, of everything, of everyone. Everything happens according to God's will or Divine Will.

问-132 b) 斯瓦米！在现代社会里，很多知识仅是一知半解的知识和部份的知识。对任何事物，我们都没有彻底的了解。我们想知道自由意愿与神圣意愿之间有什么不同。

**薄伽梵：**基于自我和无知，这种疑问才会产生。由于对肉身的认同，你看不到实相。其实你是你感官的奴隶，所以你失去自由。那么！你怎么能有自由意愿呢？神是万物的主宰。祂在一切之上。祂不受任何人或任何事物的牵制。祂是绝对自由的。因此，只有神才有自由意愿或神圣意愿。

今天，人人都认为他有自由意愿，想做什么就做什么，并在自由意愿的名誉下可以决定任何事物。这所谓的自由意愿，今天是这个，明天可能是另一个了，然而，神圣意愿是决不改变的。当你运用你的自由意愿时，你可能成功，也可能失败。你可能有所斩获也可能有所损失。如果你成功，你得意洋洋，感到骄傲和自负。如果你失败，你垂头丧气，感到挫败和失望。但是，神圣意愿是一个先验的、超自然的现象。

你应该做的就是降服于神圣意愿。这意味着你乐于接受生活中所发生的一切，不论好和坏，并认为一切都是为了你终极的好处而发生的。你必须相信这是神恩赐的礼物而欣然接受它。这是真正的觉知（*jnana*）和虔诚（*bhakti*）。事实上，你根本不知道什么是对你有好处的。神知道每一个人，每一事物的发生时间，发生原因，什么该发生及如何发生。一切遵主旨意。

If you know and sincerely believe this, you will never be elated, egoistic, proud, frustrated, depressed and disappointed once you have surrendered truly to the Divine Will.

Divine Will is present in the guise of conscience, reminding you of your responsibility. It is the *antarvani*, Inner Voice. But, you neglect it and don't pay heed to its appeal and message, and so you suffer. With your mind turned inward, your intellect tuned to the fundamental principle and your senses kept under strict control, you can hear clearly your Inner Voice, which is none other than the Voice of God. Divine Will is the master plan of God.

**Q. 133) Swami! Kindly let us know the difference between devotion and surrender.**

**Bhagawan:** Devotion is dual. Here is one who is devoted to God. Therefore, devotion is the path of dualism. A devotee has no meaning if there is no God. So also, God is associated with a devotee. It is devotion that links them. But, surrender is non-dual. In the path of non-dualism, we find this surrender. Once you surrender to God, you do not exist for yourself any longer. You do not have anything of your own.

For example, you have water and sugar. As it is, these two are separate and different from each other in their names, forms and tastes. This is the principle of dualism, since sugar and water exist apart from each other. Now, mix both, what happens? It is neither Sugar nor is it water. It becomes syrup. So also, the devotee who totally surrenders himself to God does not consider himself as a separate entity apart from God. This is true surrender and the spirit of non-dualism.

如果你知道并坚信这一点，那么，一旦你降服于神圣意愿之后，你就绝对不会感到得意、自负、自大、泄气、沮丧和失望了。

神圣意愿以良知的方式出现，唤起你注意和重视自己的职责，这就是内在的心声，*antarvani*。然而，你却忽视它，不理睬它的呼吁和警告，并因此而受苦。以向内观照来调整你的觉知，使之与基本原则和谐一致，并严格地控制你的感官，你就可以清楚地听到内在的心声了。这心声就是神的声音。神圣意愿是神的总计划。

**问-133) 斯瓦米！请告诉我们虔诚与降服之间的不同之处。**

**薄伽梵：**虔诚是二元的。这里有一人，他对神很虔敬。因此，虔诚是二元性的法门。如果神不存在，虔敬神的人有什么意思！那么同样，神和信徒是有密切关系的。联接他们在一起的就是虔诚。但是，降服是不二的。在不二性的道路上，我们看到这个降服。一旦你降服于神，你便不再为自己而存在了。你不会拥有自己的任何东西。

例如：你有水和糖。本来这两者是分开的，并且在名称、形状和味道上彼此都完全不同。这是二元性的原理，原因是水和糖彼此分别存在。现在，彼此混合起来，会有什么现象？混合之后，它既不是水，也不是糖。它是糖浆。那么同样，一个信徒（虔诚者）降服于神之后，他就不认为自己是一个跟神分开的实体。这是真正的降服，并且是不二性的精神。

**Q. 134) Swami! Out of the two, faith and love, which precedes the other? Is it true that we love if only we have faith, or is it the other way round? Kindly tell us about it.**

**Bhagawan:** You should definitely have faith first in order to love. Do not doubt this. Unless you have full faith that so and so is your father, mother, son, wife or husband, you will not be able to love any one of them. If you have no faith, and if you are not sure of the dear ones how can you love them? Is it possible for you to love the one you doubt? So, faith comes first and love next.

**Q. 135) Swami! We meet many persons who say that they can believe only after going through an intimation of divinity; that is they can develop faith only after they experience. But, many also feel that only strong faith gives us that experience. So, which of the two precedes the other? Please tell us, Swami.**

**Bhagawan:** Faith, which comes first, gives you experience. You must have unwavering faith in order to experience. Faith is the foundation. For example, to swim, you should jump into water. You cannot say that you will jump into water only after learning swimming.

You cannot learn it on tar roads or cement roads. You can learn it only in water. Here water is faith and the art of swimming is experience. So, faith precedes experience.

问-134) 斯瓦米！信心和爱两者，何者居先？我们先有信心才去爱还是先去爱才有信心？请示知。

**薄伽梵：**当然你应该先有信心才去爱。不要对这一点置疑。除非你确信某某人是你的父亲，母亲，儿子，妻子或丈夫，否则，你不可能去爱他。如果你没有信心，而如果你不肯定他们是你的亲人，你怎么能够爱他们呢？你可能去爱一个你怀疑的人吗？所以先有信心才有爱。

问-135) 斯瓦米！有很多人说，只有得到神的一个启示之后，他们才能相信神；只有经过亲身体验之后，他们才能建立起信心。但也有很多人觉得，只有坚定的信心才会带给我们那种体验。那么，信心和体验这两者，何者为先？斯瓦米，请示知。

**薄伽梵：**信心为先。信心带给你体验。你必须具备不动摇的信心以便你去体验。信心是基础。例如游泳。你非得跳下水不可。你不可能说我先学会了游泳才跳下水。

你不能在柏油路上学游泳吧！你只可以在水中学游泳。在此，水是信心，游泳技术是体验。所以，信心居先，体验在后。

**Q. 136) Swami! Is it proper to say that 'I am in God'? Or should I say that 'God is in me'? Which of the two is appropriate?**

**Bhagawan:** Our scripture says, *sarvam vishnu mayam jagat*, God is all pervasive. He encompasses the entire Universe. *Vasudevas sarvamiti, isavasyam idam sarvam* are our scriptural dicta. They make it very clear that the entire cosmos is in Him.

It is correct to say that you are in God. It is not correct to say that God is in you. Of course, when the whole universe is in Him, naturally you are in Him. How? A small example: You are holding in your hand a rose flower. It means that the rose flower is small and you are big. Since God is infinite, the world is in Him. But, if you put it in the reverse order by saying that God is in you, you become bigger than God. This is not a proper feeling. You are a spark of that divine. *mamaivamso jivaloke jivabhutah sanatanah*, says the Gita.

**Q. 137) Swami! How is it possible not to be attached to the family and to rise above the feeling of 'mine' and 'thine'?**

**Bhagawan:** A small example here. A rich man who resides in a big bungalow has an Alsatian dog. This dog is always vigilant and will not permit anyone to enter the house. Now what can be done to get into that house? You are left with two ways. Either you should tame the dog and get in or call for the rich man to escort you. Otherwise, the dog will not permit you to move forward even an inch.

问-136) 斯瓦米！‘我在神之内’，这么说恰当吗？或者我应该说‘神在我之内！’哪一个恰当呢？

薄伽梵：经典说：Sarvam visnumayam jagat，神是遍在的。祂包含整个宇宙。‘Vasudevas sarvamiti’，‘isavasyamidagm sarvam’是我们经典的格言。它们清楚地说明了整个宇宙都在祂之内。

说‘你在神之内’是没有错的，但说‘神在你之内’是不对的。当然，当整个宇宙都在祂之内时，你就在祂之内了。怎么说呢？一个简单例子：你手里拿着一朵玫瑰花，这说明玫瑰花是小的，而你是大的。因为神是无限的，所以世界是在祂之内。但是，如果你反过来说神在你之内，你就比神大了。这不是一个恰当的感觉。你是那圣灵的一点火光。梵歌这么描述，*mamaivamso jivaloke jivabhutah sanatanah*。

问-137) 斯瓦米！我们如何去摆脱对家庭的眷恋和执着，以及如何去超越‘我的’和‘你的’的感觉？

薄伽梵：在这里举个简单的例子：一个住在一栋大洋房的有钱人养有一只阿尔萨斯狼狗。这只狗一直保持警戒，不让任何陌生人进入屋内。现在我们要进入那屋子去，我们该怎么做呢？你只有两条路可以走，一条是驯服那只狗，另一条叫主人陪你一起进去，否则，那只狗肯定不让你走近一步。

Similarly, to pass through the main gate of attachment, you have to tame possessiveness, like a dog. This is *karma marga*, the path of action. Alternatively, you can call for the help of God and get in. This is *bhakti marga*, the path of devotion. Hence, *karma*, selfless action and *bhakti*, devotion, are the two alternatives for developing detachment and giving up possessive instincts.

**Q. 138) Swami! We come across certain terms used in philosophy and get very much confused. For instance, 'conscience' and 'consciousness'. Are they not synonyms? If not, what is the difference between the two? Scholars, when consulted, add to the confusion. I am at a loss to know what these two terms 'conscience' and 'consciousness' mean.**

**Bhagawan:** There is difference between the two. They are not definitely synonyms. You should know here three terms: 'subconscious', 'conscience', and 'consciousness'. That which works below the senses is the subconscious. But, 'conscience' is above the senses. 'Consciousness' is all pervasive.

A small example: You have air all around. You fill a balloon with air. It gets inflated. Now, there is air in the balloon and also outside it. If you pump in more air into the balloon it bursts with the result that the air in the balloon gets merged with the air around. You can equate the air within the balloon with subconscious and the air all around with conscience. The divinity within the individual is conscience while divinity in everyone, which is all pervasive, collective, and universal is consciousness. Spirituality refers to many subtle things. You must understand them very carefully.

同样，如要经过‘执著’的大门，你必须驯服‘占有欲’，就像驯服一只狗一般。这是 *Karmamarga*，行动之道。另一个选择就是求助于神，仰仗神的慈力而进入。这是 *bhaktimarga*，虔诚之道。因此，*karma* 无私的行动和 *bhakti* 虔诚，是培育‘舍离’的两个选择。

问-138) 斯瓦米！在哲学上有很多术语使我们感到困惑，例如；良知（conscience）和意识（consciousness）。它们不是同义字吗？如果不是，两者有何不同？当我们向学者请教时，他们更使我们困惑。我对这两个术语的意义也搞不清楚？请阐明。

薄伽梵：两者的确是有所不同的。它们绝对不是同义字。在此，你应该认识三个术语：潜意识（subconscious）、良知（conscience）和意识（consciousness）。潜意识是在感官之下运作的，良知是在感官之上的，而意识则是弥漫一切的。

一个小例子：在你周围有空气。你把空气充入气球，气球就膨胀。现在，气球之内有空气，气球之外也有空气。如果你继续充气入气球，最后气球就会爆裂，于是气球之内的空气便和气球之外的空气融合一起了。你可以视气球之内的空气为‘潜意识’，周围的空气为良知。寓于个人之内的神性是良知，而存在于人之内的普及一切的、共同的和通用的圣灵是意识。灵性涉及诸多微妙玄奥的事物。你务必非常小心谨慎地去了解它们。

**Q. 139) Swami! Almost all of us claim to have immense faith in and intense love for Bhagawan. But, we also notice at the same time a lot of ego and pride in our words and deeds. What is to be done then?**

**Bhagawan:** It is impossible for an egotistic person to know and experience God. This is very certain. Just as water flows always downwards, so also a proud man is sure to fall. You may say that you love God. But, God also must acknowledge your love. Should He not? Suppose you send a registered letter to your friend, should you not get the acknowledgement? Similarly, God also should be touched and moved by your devotion to Him in order to respond to your love. This will never happen so long as there is ego in you.

One day Krishna and Arjuna noticed a Brahmin who was holding a sword and eating a dry blade of grass. They were very surprised to see such a peculiar Brahmin. Slowly, they approached him and softly asked him why he was carrying a sword as he was a Brahmin. The Brahmin said, "I am in search of four persons, whom I have decided to kill". Krishna asked, "Who are they?" In reply, the Brahmin said, "The first person I want to kill is Narada, the celestial singer. He sings continuously the glory of Narayana all the time and everywhere he moves making Narayana, my God, restless. So, I must kill him.

"The second person I am going to kill is that boy Prahlada. His father put him to suffering of all kinds. My Lord had to rush every time to save him. When Prahlada was given poison, my Lord had to be there in the poison to save him. When he was thrown from the mountaintop, my God had to stretch His hands to hold and save him.

问-139) 斯瓦米！我们几乎每一个人都声称对薄伽梵有坚定的信心和强烈的爱，但我们也同时察觉到在我们的言语和行为之中还有很多自我和自大的痕迹。我们要如何去改变呢？

**薄伽梵：**一个自私自大的人绝不可能了解和体验神。这是肯定的。如水往下流，一个自大的人，也一定会向下坠。你可以说你爱神，但神也一定要承认你的爱才行。祂不该如此吗？假设你寄一封挂号信给你的朋友，你不应该得到收信通知吗？同样，神也应该被你的虔诚所感动，以便对你的爱做出反应，而只要你存有自私自大的心态，这就绝对不会发生的了。

有一天，基士拿（Krishna）和阿周那（Arjuna）看到一个婆罗门（Brahmin）手里拿着一把剑，并在吃一片干草的叶子。他们对这婆罗门的怪异行为感到好奇。他们慢慢地走前去问他：“为什么身为一个婆罗门，还拿着一把剑。”婆罗门说：“我正在找寻四个我要杀的人。”基士拿说：“他们是什么人？”婆罗门回答说：“我第一个要杀的是那罗陀（Narada），那圣歌的赞唱者，他一直不停地赞唱那罗延那（Narayana）的荣耀，而不论他到哪儿，他都使到我的神，那罗延那，不得安宁。所以，我一定要杀死他。”

“第二个我要杀的就是那个名叫钵罗赫拉德（Prahlada）的孩子。他的父亲百般地折磨他，害得我的主每一次都要赶着来救他。当他要被毒死时，我的主必须进入毒药之内来救他。当他被人从山顶上抛下时，我的主必须伸手把他接住。

When he was thrown into the sea, my Lord had to rescue him. When he was thrown into the fire, my Lord had to be there too in the fire to save him. He was trampled under the feet of an elephant and Narayana had to be there for his protection. Every time he prayed to God, He, out of compassion, responded to his prayers. In a way, Prahlada made my God constantly wait to save him so that nothing untoward might happen to him at any time. So I plan to kill him.

“The third person in my hit list is Draupadi. She prayed to my Lord Krishna as the only refuge of the forlorn when she was being disrobed in the open court by Dussasana. My God Krishna had to rush to help her out of a most humiliating situation leaving all His consorts behind Him and without saying anything to anyone. And last but not the least, the person whom I want to kill is Arjuna, He made my Lord his charioteer during the Kurukshetra war and gave Him a great deal of trouble.”

Arjuna standing by the side of Krishna heard the entire conversation. He bent his head in full recognition of the Brahmin's devotion to God, a kind of devotion which excelled even his own.

**Q. 140) Swami! How can we differentiate thought from intuition?**

**Bhagawan:** Thought is the outcome of the mind, and hence it is dual while intuition is non-dual. A thought may arise according to your convenience. But, intuition is beyond both mind and intellect; it is the direct perception of truth and hence it stands for conviction. So, intuition is said to be *buddhi* which is transcendental, *buddhi*

当他被丢下海时，我的主必须下海救他。当他被抛入火中时，我的主必须进入火中把他救出来。当他被大象残踏时，我的主，那罗延那必须赶来救他。他每一次祈祷，出自慈悲，我的主都有求必应。在某一点上看，钵罗赫拉德使到我的主老是等着去拯救他，这样他才不至于在任何时间遭遇不测。所以，我计划杀死他。”

“第三个在我攻击名单内的是黑公主（Draupadi）。当她在天庭广众下被难敌（Dussasana）强行脱去衣服时，她向我的神，基士拿，祈祷，说基士拿是不幸者的唯一救星。我的神，基士拿必须抛下妃子们，不说一句话，立即赶到现场把她从最尴尬、最屈辱的情境中救出来。最后，我要杀的是阿周那，他在俱卢雪特罗（Kurukshetra）战役中，使到我的主成为他的战车御者并给我的主带来很多麻烦。”

阿周那站在基士拿身旁听到了整个谈话内容。他低下头，完全了解和认同这婆罗门对神的虔诚，这种虔诚远比他的虔诚胜出许多。

**问-140) 斯瓦米！我们如何区分思想与直觉的不同？**

**薄伽梵：**思想是心念的出口，因此思想是二元性的而直觉则是不二性的。一个思想能够依据你的方便而产生。但直觉是超越心念和智力的。它是真相的直觉认知，因此它代表‘确信’。所以，直觉被认为是菩提（*buddhi* 觉），是超越知识的，先验的，*buddhi grahyamatidriyam*。一个思想可能是正确的，

*grahyamati indriyam*. A thought may be right or wrong, but the prompting of an intuition is nothing but truth. Thoughts are mostly of a sensual and worldly nature. But, intuition is the inner voice or the voice of conscience and is divine. Your intelligence may sometimes lead you to a situation when you begin to doubt or suspect even your wife. Sometimes you may also turn mad. But, conscience or intuition awakens your inner awareness

**Q. 141) Swami! We are influenced by social, ethical, scientific, economic and political factors in life. I have one question to ask You. If I am wrong, kindly pardon me. We hear people speaking about equality and equanimity. How can we achieve them? Some groups in society claim to work towards these ideals. How are we to accomplish them?**

**Bhagawan:** There is nothing wrong if one is a seeker of truth. You understand clearly that the two words you now mentioned *samanatva* equality, and *samatva* equanimity, are not synonymous. They have different meanings.

*Samatva*, equanimity, is to be achieved at the individual level, while *samanatva*, equality, applies to a society. It is impossible to realise and establish *samatva* anywhere and at any time. Your body is not equal to it. It has ups and downs. While your nose and stomach project outwards, your neck dips downwards. Are you like a pillar? Then, how about the earth? Is it level? No. It is full of ups and downs with mountains, valleys, hills, oceans, etc. Isn't it? Are all of you of the same height, weight and complexion? Are your ideas, aspirations, ambitions equal? No. Where is equality then?

也可能是错误的，但一个直觉提示不是别的，而是真实。思想的性质大部分是属于感官方面和世俗方面的。但是，直觉是内在的声音或良知的声音，而且是神圣的。你的智力有时会引领你到，你连自己的妻子也怀疑的境地。有时你甚至也会变得疯狂起来。然而，良知或直觉就不一样，它唤醒你内在的觉知。

**问-141) 斯瓦米！在生活中，我们受到社会、伦理、科技、经济和政治等因素的影响很大。我有一个问题要请教祢。如果我错了，请多包涵。我听人谈论平等和平静。我们要如何达致平等与平静呢？有一些团体声称他们正朝向这些理想迈进。我们如何达到这些理想呢？**

**薄伽梵：**探求真理没有什么不对。你明白吗？你所说的这两字‘*Samanatva*’，平等，及‘*Samatva*’平静，并不是同义字，它们有不同的意思。

平静（*Samatva*）是在个人层面上达致的，而平等（*Samanatva*）是应用在社会上的。在任何地方和任何时候要去体现和树立平静是不可能的。你的肉身有高有低，有凹有凸。你的鼻子和肚子向外，而你的脖子则朝下。你像一根柱子吗？那么，大地又怎么啦？都是平坦的吗？不。它起伏不平，有高山，有深谷，有丘陵，有海洋等等，不是吗？你们大家都是一样的身高，一样的体重，一样的容貌吗？你们所持有的观念、渴望、志向同样吗？不。那么，哪里有平等呢？

A small illustration: One person has seven acres of land. Another person has five acres. Supposing you divide the land equally between them, the first person loses one acre and naturally feels sad, while the other person gains one more acre and feels happy. The feelings of the two are not the same. Then, where is equality?

A small story to illustrate the same meaning: A certain king went round his kingdom in disguise and noticed the sufferings and difficulties of some of his people. He decided to alleviate their sufferings. He went to a forest and there he prayed to God. God manifested before him and granted him the life span of a hundred years to realise his dream of establishing equality in his kingdom, when all people would be happy and equal.

On hearing this, the queen went and prayed to God. "Oh God! May the people also be granted a hundred year span of life! What is the use if only the king lives for a hundred years?" God granted a hundred years to each one of the people also.

Then a few elders did penance and pleased God who responded to their prayers by granting a hundred years to the queen, Rajyalakshmi. After some time the king returned to his kingdom, and with great difficulty, he could find out his palace because God had made all equal and hence he noticed palaces all over.

The king asked the queen, "Why the streets are dirty?" She said, "Oh! We have no sweepers now, all being equal". Then the king asked the queen to get some water ready for him to take his bath. The queen said, "Oh King! We have no servants as all are equal now".

一个小例子：有一个人有七英亩的土地，另外一个人有五英亩。假设你平均地分配两个人的土地，第一个人获得六英亩，少了一英亩，当然感到不快乐，而第二个人则多得一英亩，自然就感到快乐了。两人的感觉不相同。那么，何来平等？

用一个小故事来说明同样的道理。某个国王微服出巡，并看到老百姓的疾苦。他决定减轻老百姓的痛苦，于是跑到森林去并在那儿向神祈祷。神显灵并赐他百年寿命以便他实现他的理想，在他的王国内树立平等，使人人快乐、幸福和平等。

皇后听到了，就祈求神说：“哦！神阿！也愿祢赐给老百姓每一个人都长命百岁吧！只有国王一人长命百岁有什么意思呢？”神也赐给每一个人长命百岁。

然后，有几个长者也作出忏悔来取悦神。神于是如他们所愿，恩赐皇后百年寿命。过了一段时间，国王回来，但他却好不容易才找到他的王宫，因为神已使到一切平等，到处都是他的王宫了。

国王问皇后：“为什么街道这么脏？”皇后说：“哦！我们现在没有清洁工了，大家都平等了。”然后国王吩咐皇后准备水洗澡。皇后说：“皇上阿！我们现在没有仆人，大家都平等了。”

The king realised his mistake, as he found the entire social order greatly disturbed. He immediately prayed to God for the return of the old order.

This is how the so-called equality operates. But, equanimity is different. It has to be achieved by everyone. It is the state of mind unruffled by 'bumps and jumps' in life, not tossed about by defeats and failures. A state of mind that remains the same in the time of both fortune and misfortune is said to be equanimous.

You should not be elated by praise or depressed by blame but maintain equanimity in both times. Spiritually, *ekovasi sarvabhutantaratma*, the same God is in everyone. Feelings of thirst and hunger are identical for all. Desires differ, views vary. As you know, 'tastes differ'. Equality is impossible but equanimity is desirable and one has to work for it.

**Q. 142) Swami! Excuse me for putting this question. We speak of 'God' and 'demigod'. Are both the same? Please clarify.**

**Bhagawan:** I often say, 'You are God'. In the ancient days our population was much less, say about three crores. So people said there were three crores of demigods or *devatas*. Remember that the human body is the moving temple of God. But, it should be realised in your experience. This you don't get out of worldly or secular knowledge. You don't get it in the realm of your mind with *sugyana*. But, it is experienced through *atmagyana*, knowledge of the Self. If God is the Prime Minister, demigods, *devatas* are Cabinet Ministers, each one of them being in charge of a particular department, like Finance, Education, Home, etc.

看到整个社会秩序受到了干扰，国王这才明白自己犯下的过错。他立即祈求神恢复旧有的社会秩序。

这就是所谓的平等，它运作的情况。但是，平静就有所不同。平静是人人都必须达致的。它是心念的一种境界，不随生活的起伏而波动，不因挫折和失败而动摇。不论处在逆境和顺境，保持这种等待的心境可就是平静了。

你不应该因受到赞美而得意洋洋，也不应该因受到责怪而垂头丧气，但不论毁和誉，都要保持平常心。在灵性上，‘*ekovasi sarvabhutantaratma*’，同样的神在于人人之内。人人的饥饿和口渴都是一样的。欲望各异，意见不同，如你所知道的，‘口味人人不同’。平等是不可能的，但平静是必须的并且一定要做出努力去达致。

**问-142) 斯瓦米！请原谅我发出这个问题。我们谈到‘神’（或天神）和‘半人半神’（或地神），两者一样吗？请开示。**

**薄伽梵：**我常说：“你是神”。在古代人口稀少，就说是三千万吧！所以，人们说有三千万‘半人半神’（*devatas* 或地神）。记得人身就是走动的神庙，而这一点应该在你的体验中获得认知。你不能在世俗的知识中得到这种认知。你也不能在有着‘上识’（*sujnana*）的心念领域中得到这种认知。然而，它是可以藉由‘自性之识’（*atmajnana*）来体验的。如果神是总理，‘半人半神’就是部长，每一个人掌管特别的部门，如财政部、教育部和内政部等等。

During earlier times, they considered the five elements demigods, such as *agnideva*, Fire God, *vayudeva*, Wind God, *bhumata*, Mother Earth, *varunadeva*, Rain God, Lakshmi, Goddess of Wealth, Sarasvati, Goddess of knowledge, Durga, Goddess of Energy, and so on. If you write a letter addressed to the Prime Minister, it will go to him, so also your prayers to God. But, if you write to the Cabinet Ministers separately, the letters go to them respectively. Our *yajnas* and *yagas* are the sacred rituals that appease demigods.

Another example: There are two types of telephone calls. One is the number call and the other the personal call. When I dial your number to find out if you are at home, anyone at home can respond. But, if I make a 'personal call' only you will reply. Similarly, all prayers to demigods are like 'number calls'. But, a prayer to God is the 'personal call.'

During *namasankirtan*, congregational singing, all can sing mentioning various names, attributes and qualities of God. However, in meditation you have to concentrate on a name and form of your choice.

在早期，人们认为五大元素是地神（半人半神），如火神（*Agnideva*）、风神（*Vayudeva*）、母亲大地（*Bhumata*）、雨神（*Varunadeva*）、财富女神（*Laksmi*）、知识女神（*Sarasvati*）、能量女神（*Durga*）等等。如果你写一封致给‘总理’的信，这封信会送到他那儿，同样，你的祈祷会到达神那儿。但是，如果你分开写给部长们，信就会分别送到各个有关部长手里。我们的火祭（*yajnas*）和献祭（*yagas*）就是满足‘地神’（半人半神）的圣洁仪式。

另外还有一个例子：打电话的方式有两种，一种是号码传呼，另一种是个人传呼。当我以号码传呼来拨电时，在家的任何人都可以接听，但如果我以个人传呼拨电给你时，只有你才可以接听。同样，向地神（半人半神）祈祷就像是‘号码传呼’，但向神（天神）祈祷则是‘个人传呼’。

在集体赞唱（*namasankirtan*）时，大家可以同时赞唱神的各种名号、属性和德性。然而，在静坐时，你必须只专注于你所选择的名号和形相。