

S. S. S. S.

薄伽梵峇峇的四个‘S’是什么？第一个‘S’是 **Self-confidence**（自我信心，自信），第二个‘S’是 **Self-satisfaction**（自我满足，自足），第三个‘S’是 **Self-sacrifice**（自我牺牲，自舍）而第四个‘S’是 **Self-realisation**（自我证悟，自悟）。

第一个‘S’，自信（**Self-confidence**）是非常重要的。所有其它三个都靠这一个。一个学生或说，‘我有信心考获甲等成绩’。一个科学家或说，‘我对实验和明确结果有信心’。所有这些技术，才智，接受力，能力等等都在说明一个人的才能，记忆力和智力。那么，他是对他的记忆力和智力有信心。这样的一个信心，我们可以称之为心念信心（**mind confidence**）。它不是自我信心。‘我有信心，这钱够我用了’，这信心来自金钱。这或许可被称为财务信心。这绝对不是自我信心。

那么，什么是自我信心？在一般意识里，要做一件事，执行一个任务并达到目标，自我信心在所必需。然而，就灵性而言，自我信心意指更崇高的事物，并且是在一般理解方式之上的。一个不起心动念的人，一个相信‘自性’是神，激励着每一个行动的内寓者，的人，以及一个确信他无需妥协于琐屑之事物以对抗无上自性，的人，这种人就叫做‘自我信心’的人。

寓于每一个个体之内的圣灵就是‘自性’。那从小宇宙而至大宇宙，遍满整个宇宙的圣灵就是宇宙自性或共通自性（**Cosmic Self or Universal Self**）。自性就是共通自性的反映。薄伽梵峇峇就是这共通自性。让我们认识祂的自我信心。当薄伽梵峇峇宣布我们在此会建一所高级专科医院而第一个心脏手术将在隔年11月22日执行以配合祂的生日庆典时，大家莫不感到惊讶。直到5月，仍无动静。一座富丽堂皇，拥有最先进的设备和专家的医院终于如祂所宣称的准备就绪。第一桩手术于指定的日期执行。诸如此类，很多事情都在破纪录的情况下完成。薄伽梵的宇宙自性的信心是无可匹比的，无可抗拒的和无可测知的。

第二个‘S’是‘自我满足’（**Self-satisfaction**）。什么是‘自我满足’？当你有一个香甜的睡眠，你感到满意。当美味佳肴供奉于你之前，你感到满意。这些都是身体满足。如果你拥有一份好工作，你会有工作满足。当你把所托的工作尽你最大的能力完成时，你感到职业满足。当你得到社会上的赏识和敬重时，你得到社会满足。然而我们能否在真正的意义上称之为自我满足（**self-satisfaction**）？

说真的，超越身心的真正的‘自性’（自我）总是处于满足（圆满）的状况。‘自性’是无所求的。它总是洋溢福乐。就灵性而言，自性的满足就是自我满足，与我们所吃的食物，所穿的衣服，所居的房子，所处的地位，所拥有的身份，所获得的财富，所创造的事业，所持有的身体以及所抱持的心念没有关系。自我满足超越世俗的一切。让我们看看薄伽梵峇峇的宇宙自性如何得到满足。提供免费教育给大家，提供免费医疗照顾给大家，分发食物，凡此种种都给祂带来满足。每一个行动，规模不小，尽量让最广大的民众受惠。这就是薄伽梵满足的最高境界。

第三个‘S’是‘**Self-sacrifice**’（自我牺牲）。我们看到为国牺牲的爱国志士。为贫穷者牺牲金钱是慈善。牺牲你的时间及其它资源，使到他人快乐就叫做服务。牺牲舒适和欢乐以达至神是虔诚。所有这一切都不能说是自我牺牲。什么原因？就灵性而言，它们不意味什么。我们必须牺牲已把我们跟自性分割的一切。我们必须牺牲已使我们忘掉自性的一切。我们必须牺牲把我们带离自性越来

越远的一切。什么是薄伽梵宇宙自性的灵性牺牲？众所周知，薄伽梵没有任何东西是归祂所有的。对祂而言，一切归信徒所有，为信徒而拥有。祂为了人类福祉而牺牲了自己的时间、精力和资源。祂唯一关心的是整个宇宙的福利。祂的生命是为世界而牺牲。祂属于每一个人。每一个人都属于祂。薄伽梵不期盼人们对祂所赐予的无数恩惠报以感激之辞。这就是薄伽梵峇峇宇宙自性的牺牲精神。

那么，作为个人，我们该怎么做？我们应该清楚地探讨是什么使我们疏远自性，隔离自性。首先我们必须牺牲我们的自我或私我。只要自我继续支配着我们，几乎是不可能知道自性和走入自性之中的。其次，我们应该牺牲我们的执著感觉。我们必须牺牲的就是我们内在的弱点。把我们从真正内在核心的自性分开的名和相必须牺牲。诱惑我们，分散我们，或甚至使我们忘掉自性的短暂的虚幻世界也必须牺牲。因此，为了自性而作出的牺牲就叫做自我牺牲。

第四个‘S’是‘自我证悟’（**Self-realisation**）。什么是自我证悟？自性是证悟。证悟是自性。二者是一，同样的一个，因为自性是一而无二。薄伽梵曾说，“我是神，但你也是神。我知道我是神而你却不知道你是神。神性潜伏于你之内，但它却公开于我之内。”在个人层面，我们如何去了解自我证悟？薄伽梵要我们去探索。祂说，“当你说，这是‘我的’手帕，它意味着手帕与你是分开的。同样，当你说这是‘我的’身体，你的身体与你是分开的。那么，你就应该知道你真的是何方神圣！你并非身体；你并非心念；你并非智能；你并非感觉。你是阿特玛（**Atma** 纯灵，自性）！你是圣灵。你是真理、平和、爱的化身而你是神。”

取自《薄伽梵斯里沙迪亚赛峇峇普及和实用的教导》第12章

#### 问题：

1. 薄伽梵峇峇的四个‘S’是什么？为什么说‘自信’是其它三个‘S’所依靠的根基？  
【公开讨论】
2. 如何区分世俗层面和精神层面的‘自我满足’？【顺序讲述】
3. 如何区分世俗层面和精神层面的‘自我牺牲’？【顺序讲述】
4. 在个人层面，我们如何去了解‘自我证悟’？【公开讨论】

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What are the 4 'S' of Bhagavan Baba? The first 'S' is Self-confidence, the second 'S' is Self-satisfaction, the third 'S' is Self-sacrifice while the fourth 'S' is Self-realisation.

The first 'S', Self-confidence, is very important. All the other three depend on this. A student might say, 'I am confident of getting a first class this time'. A scientist may say, 'I am confident of my experiment and positive results'. All these skills, talents, capacities, capabilities etc., speak of the particular person's mental calibre, memory and intelligence. So he has confidence in his memory and mental power. Such a confidence can be called mind confidence. It is not self-confidence. 'I am confident that I can manage with this money', this confidence is born out of financial resources. This may be called financial confidence. This is not definitely self-confidence.

Then what is self-confidence? In the ordinary sense self-confidence is needed to do a job, to fulfil a task, and to reach the goal. But spiritually speaking, self-confidence means something higher and beyond the ordinary way of understanding. He who is unruffled, he who believes that Self is God, as the indweller prompting every activity, and he who is convinced that he need not compromise on petty things as against the supreme Self is called a self-confident man.

The divinity enshrined in every individual is 'Self'. Divinity spread all over the universe from a microcosm to a macrocosm is the cosmic Self or the universal Self. One is the reflection (Self) of the other (Cosmic Self). Bhagavan Baba is this universal Self. Let us know His self-confidence. When Bhagavan Baba announced that we would have a Super Speciality Hospital here next year, and that the first heart surgery would be conducted on November 22nd coinciding with His Birthday celebrations, everyone was taken by surprise. Till May nothing existed. The beautiful magnificent edifice of architectural excellence with the latest equipment and experts were ready as declared by Him. The first operation was performed on the appointed date. Like this, many more things were accomplished on record time. Such a confidence of the cosmic Self of Bhagavan is unparalleled, irresistible, and inscrutable.

The second 'S' is 'Self-satisfaction'. What is 'Self-satisfaction'? When you have a sound sleep, you are satisfied. When good food is served, you are satisfied. This is physical satisfaction. If you have a good job, you will have job satisfaction. When the work entrusted to you is done to the best of your ability you will have professional satisfaction. When you enjoy esteem and respect in society, you will have social satisfaction. But can we call it Self-satisfaction in the true sense of the word?

Actually speaking, the true 'Self', which is beyond the body and the mind is always in a state of satisfaction. 'Self' does not desire anything. So it is always blissful. Spiritually speaking, the satisfaction of the Self is Self-satisfaction, which has nothing to do with our food, raiment, shelter, position, status, money, career, body and mind. Self-satisfaction transcends the mundane things. Let us see how the Cosmic Self of Bhagavan Baba derives satisfaction. Providing education to everyone free of cost, medical care to all free of cost, free food distribution, etc., gives Him satisfaction. Each activity is done on a massive scale so that the benefit may be extended to the maximum. This is the supreme state of satisfaction of Bhagavan.

The third 'S' is 'Self-sacrifice'. We come across people who sacrifice their life for the sake of their country. Sacrificing money for the poor is an act of charity. Sacrificing your time and other resources to make others happy is service. Sacrificing comforts and pleasures to attain God is devotion. None of these can be branded as Self-sacrifice. Why? Spiritually they do not mean anything. We have to sacrifice that which has separated us from the Self. We have to sacrifice that which has made us forget the Self. We have to sacrifice that which takes us away from the Self further and further. What is the spiritual sacrifice of that Universal Self of Bhagavan? I think you know that Bhagavan has none and nothing of His own. Everything related to Him is of and for the devotees. He has sacrificed His time, energy and resources for the benefit of humanity. His only concern is the well-being of the entire universe. His very life is sacrificed for the world. He belongs to everyone. All belong to Him. Bhagavan does not expect a word of thanksgiving for the innumerable gifts of grace He bestows on humanity. This is the spirit of sacrifice of that Universal Self of Bhagavan Baba.

Then, as individuals what should we do? We should find out that which separates us from the Self. First of all we have to sacrifice our ego. So long ego plays its dominant role, it is impossible to know and to be in the Self. Secondly, we should sacrifice our sense of attachment. It is the inner weakness that has to be sacrificed. The name and form that separate us from the Self, which are the real inner core, have to be sacrificed. The illusory world of fleeting pleasures that allures us, detracts us and even makes us forget the Self must be sacrificed. Therefore, sacrifice for the sake of the Self is called Self-sacrifice.

The fourth 'S' is 'Self-realisation'. What is self-realisation? Self is the realisation. Realisation is the Self. Both are one and the same, since Self is the one without the second. Bhagavan once said, "I am God, but you are also God. I know that I am God and you do not know that you are God. The divinity is latent in you, while it is patent in Me." At the individual level how are we to understand self-realisation? Bhagavan wants us to follow the path of enquiry. He says, "When you say, this is 'my' kerchief, it means that the kerchief is separate from you. Similarly, when you say this is 'my' body, your body is separate from you. Then you should know who really you are! You are not the body; you are not the mind; you are not the intellect; and you are not the senses. You are Atma! You are Divine. You are the embodiment of Truth, Peace, Love and you are God."

*Universal & Practical Teachings of Bhagavan Sri Sathya Sai Baba, Chapter 12*

### **Questions:**

1. What are the 4 'S' of Bhagavan Baba? Why is 'Self-confidence' the foundation on which the other 3 S depend on? 【Open discussion】
2. How do you differentiate between 'Self-satisfaction' at the mundane level and at the spiritual level? 【Sequential narration】
3. How do you differentiate between 'Self-sacrifice' at the mundane level and at the spiritual level? 【Sequential narration】
4. At the individual level how are we to understand self-realisation? 【Open discussion】