

## 40 Quotations for Aradhana Mahotsavam 2017

### 2017年愛慕巴巴活動—巴巴語錄40則

1. Love is Divine. Love all, impart your love even to those who lack love. Love is like a mariner's compass. Wherever you may keep it, it points the way to God. In every action in daily life manifest your love. Divinity will emerge from that love. This is the easiest path to God-realisation. But why aren't people taking to it? This is because they are obsessed with misconception relating to the means of experiencing God. They regard God as some remote entity attainable only by arduous spiritual practices. God is everywhere. There is no need to search for God. All that you see is a manifestation of the Divine. All the human beings you see are forms of the Divine. Correct your defective vision and you will experience God in all things. Speak lovingly, act lovingly, think with love and do every action with a love-filled heart. – Divine Discourse Jul 5, 1996

#### 愛慕巴巴活動—巴巴語錄之1

愛是神聖的。愛萬物，將自己的愛擴及至那些缺乏愛的人們身上。愛就如同水手的羅盤，只要能在任何地方保有愛，愛的指針就會指出神所在的方向。在生活中的每個行動實踐你的愛，神聖性自然會在你的愛中湧現，這也是達至神最簡單的方式。然而為何人們不接受這種方式？這是因為他們誤認並堅信其他方式才能體驗到神，他們誤認神存在於遠方，並只能透過某些艱辛的靈修方式才能接觸到神。神無所不在，所以你不必刻意追尋；你所見的一切就是神性的展現、你所見到的所有人也都是神的不同化現，所以修正你看待神的錯誤觀點，你就能在萬物中體驗到神。以愛說話、行事與思考，並以一顆充滿愛的心做好每一件事。

– *Divine Discourse Jul 5, 1996*

2. Above all, it is best that the Sadhaka under all circumstances should be joyful, smiling and enthusiastic. Even more than Bhakthi and Jnana (Devotion and Wisdom), this pure attitude is desirable. Those who have acquired it deserve to reach the goal first. This quality of joy at all times is the fruit of the good done in past births. When a person is ever worried, depressed and doubting, he can never attain bliss, whatever spiritual practices or sadhana (spiritual exercise) one may undertake. The first task of a spiritual aspirant is the cultivation of enthusiasm. Through that enthusiasm, he can

derive any variety of Ananda. Never get inflated when you are praised; never get deflated when you are blamed. Be a spiritual lion, regardless of both. One must analyse and correct one's faults on his own; this is most important. – Prema Vahini, Ch 63

### **愛慕巴巴活動—巴巴語錄之 2:**

最重要的是，在任何情況下靈修時最好是喜悅的、微笑地和充滿熱忱的。這種純潔的靈修態度是最合宜的，甚至更勝於奉獻 (*Bhakti*) 和智慧 (*Jnana*)。擁有這種特質的人，有資格最先抵達目標 (神)。這種在任何情況下皆懷有喜悅之心的特質是幾世前累積善行的善果。當一個人心中滿懷擔憂、沮喪和質疑，那無論他進行何種靈性修持或靈修 (*sadhana*)，他都無法蒙受神恩。培養熱忱是培養靈性催化劑的第一個步驟；藉由對靈修的熱忱，一個人便可以獲得任何形式的恩典。當受到讚美時別自我膨脹，也別因為受到責備而情緒低落，當一隻靈性雄獅，別在意讚美或責備。最重要的是一個人必須自己分析並修正自己的錯誤。  
– *Prema Vahini, Ch 63*

3. “The world is impermanent. Birth is a misery. Old age is a misery. Be careful!” says a Sanskrit poem. As long as you are alive, everyone would seem to love the body. This is for purely selfish reasons. God alone is utterly selfless. Love God and lead your normal lives; there is nothing wrong in this. Whatever you do, treat it as an offering to God. See God in everyone. Don't have ill will towards anyone. Do not have excessive attachment for anyone. Direct all attachment towards God. Love all. Do not rely on anyone except God. Realise the impermanence of the body and place your trust solely in God. Seek refuge in Him. What is most needed today in this Kali age is faith. As often as possible, when you get the chance, meditate on God. Earn the esteem of society through sincere service. That will ensure a good future for you. – Divine Discourse Aug 16, 1996

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### **愛慕巴巴活動—巴巴語錄之 3:**

一首梵文詩寫道：「這個世界是無常的，出生是悲哀；老去也是悲哀，要當心！」只要我們仍活著，我們就會寵愛自己的身體，這種愛是出自於純粹的私心，而神則是完全無私的。敬愛神，並讓祂帶領你的日常生活，就完全不會出錯。無論你

在做什麼，將你所做的事當作是獻給神的供品；在每一處見到神；對所有人都心懷善意；別迷戀任何一個人，將所有的迷戀和執著都導向神，並愛萬物；除了神之外不倚靠任何人；明瞭肉體的短暫無常，並將你的信任寄託於神，祈求祂的救贖。在今日伽利（*Kali*）時代（末法時代）最重要的莫過於信心。當你一有時間和機會就冥想神；藉由真誠的服務贏得社會的敬重，這會確保你有一個美好的未來。

– *Divine Discourse Aug 16, 1996*

4. Who is Lord Shiva, and where is He to be found? Many answers are given, including Kailash as His place of residence. The true answer is, 'Isavasyam Idam Sarvam' (All this is pervaded by Isa). He is omnipresent. There is no place, object or being where God is not present. Correct your outlook and recognise this unity in the apparent diversity around you. When God is omnipresent, what need is there to go in search of Him? The search is meaningless. If one gets rid of attachment and hatred, one will experience the Divinity inherent within. This is the *sadhana* (spiritual exercise) one has to do today - to get rid of desire and hatred which conceal the God within. Many people ask: "Swami! Show us the way." All you have to do is to go back to the source from which you came. Where is the need for seeking the way? The Bhagavatha has declared that it is the natural destiny of every living being to go back to where each one came from. – *Divine Discourse Mar 6, 1989*

#### 愛慕巴巴活動—巴巴語錄之4:

濕婆神（Lord Shiva）是誰？我們要去哪裡才能找到祂？關於這兩個問題，已經有許多答案，包含祂的居所：岡仁波奇峰。但真正的答案卻是：「祂存在於萬物之中（*Isavasyam Idam Sarvam*）」，祂無所不在，神寓居於世界上任何一個地方、物體或生物之中。修正你的想法，並了解在身邊各種不同名相中其實含有一體性。當神是無所不在之時，你為何還需要去尋求祂？這種追尋毫無意義。當一個人去除了執著和憎恨，祂就能體會到心中與生俱來的神性，這就是今日人人必須進行的靈修（*sadhana*）—去除會阻礙感受神的慾望與憎恨。許多人會問：「斯瓦米，告訴我們方法。」其實，你需要做的不過是回到你的源頭，為什麼需要尋求方法？《往世書》已經說明，任何生物最終都將回歸他們的源頭（神）。

– *Divine Discourse Mar 6, 1989*

5. Devote your time to the service of the world, with faith in the Lord, regardless of its fruits. Then you become blessed. Otherwise, though the body may be inactive, the mind will be very busy, committing acts on its own. People with such minds fall prey to karma in spite of their not doing anything! When a person has the mind fixed on contemplation of God and the pursuit of truth, though the body and senses do acts that are of service to the world, they won't be affected by them; though they do actions (karma), they are still non-doers of action. This is the lesson from Bhagavad Gita. The heart of the person who doesn't strive to cultivate the mind with holy thoughts is certain to be the paradise of evil and wickedness. Everyone who hopes to rise to greatness, seeks one-pointedness and aspires for salvation, must bear this in mind. Spiritual wisdom alone is the cause of liberation. – Prema Vahini, Ch 72

**愛慕巴巴活動—巴巴語錄之 5:**

將時間奉獻於服務世界，信靠上主，不要去在意服務的成果，那麼你就能蒙獲神恩，否則雖然身體並未行動，靈活且繁忙的心念將會造作各種業因，而這些被心念牽引的人將會被業力束縛，即便他們並未做出任何行動！但當一個人將心念聚焦於冥想神和尋求真理，雖然身體和感官都為了服務世界而運作，卻不會受到這兩者的影響；雖然他們造作行動（業因），他們仍然不是行動執行者，這是《博伽梵歌》中所教導的。人們若不致力在心中培育善念，則其心就會成為邪惡的溫床；而任何致力於提升自己、一心專注並尋求解脫的人，必須將這些銘記於心：靈性的智慧就是解脫的原因。

– *Prema Vahini, Ch 72*

6. Good company can elevate one to the level of Divinity, whereas bad company can degenerate one to the level of an animal. You should make efforts to rise above the human level. No effort is needed for your downward fall. To become bad is very easy. Young people today entertain bad thoughts and feelings, and perform bad actions, thereby wasting their precious young age. Unfortunately, people today associate with bad company, because of which their good feelings and actions are turned into bad feelings and actions — ultimately making their lives very miserable. Though it may appear to be very difficult to attain the higher level, you should still make efforts to

reach higher levels. Your thoughts are the root cause of everything. Therefore, you should have only noble, sacred, pure, and meaningful thoughts.

– Divine Discourse, July 8, 1996

#### 愛慕巴巴活動—巴巴語錄之 6

益友能將人提升至神的層次，而惡友則使人墮落至禽獸的等級。你要下功夫去超越人的層次，向下沉淪則是無需花工夫的，要變壞很容易，今日的年輕人心懷惡念、惡情感，從事壞的行動，虛耗了它們寶貴的年輕時代。很不幸的，今日的人結交惡友，而使自己好的情感和好的行動變成壞的情感和壞的行動，最後讓自己的人生變得非常可憐。雖然進入較高的境界看起來十分困難，但你仍然應該努力去做。你的想法是一切的根本原因，因此你心中應該只懷有崇高、神聖、純潔而有意義的想法。

– Divine Discourse, July 8, 1996

7. Though it is hard to restrain the mind, it can be diverted. When the mind steeped in the secular world is diverted toward Divinity, it gains in moral strength. The mind steeped in the worldly matters makes you a prisoner of the world, whereas a mind steeped in God secures liberation for you. Your heart is the lock and your mind is the key. When you turn the key to the left, it locks. But if you turn the key to the right, it unlocks. It is the turning of the key that makes the difference. Hence the mind is the cause for your liberation as well as bondage. What then is liberation (Moksha)? It is not an air-conditioned mansion, but a state devoid of delusion(Moha). Majesty and morality lie in diverting the mind from the world to God. It is this simple and powerful concept that really contributes to your progress and prosperity.

– Summer Showers Ch1, May 20, 1996

#### 愛慕巴巴活動—巴巴語錄之 7

心念 (mind) 雖然很難加以約束，卻可以令其轉向，若將沉浸於世俗世界的心念轉向真如自性，它的道德力量就會增強。心念沉浸於世俗世界，會使你成為這世界的囚犯，而心念沉浸於神能使你脫生死。你的心(heart)是鎖，心念(mind)則是鑰匙，鑰匙像左打，就鎖上了，像又打，就打開了。差別在於鑰匙向哪個方向打。因此心念是使你解脫或被束縛的原因。那麼何謂解脫？解脫不是一棟有空調的豪宅，而是一種沒有妄見的狀態。令心轉向神，才有偉大與道德可言。是這個簡單而有力的觀念真正使你進步，使你人生欣欣向榮。

– Summer Showers Ch1, May 20, 1996

8. Embodiments of Love, God is present in everyone. He resides in every heart. So do not confine God to a temple, a mosque or a church. Where a human is, there God is. God takes the form of a human (Daivam manusha rupena). As you forget and do not realise this important fact, you indulge in criticism of others. Whom are you criticising? Whom do you adore? Enquire for yourself. God is present in all. If you criticise others, you criticise God. Whoever you salute, it reaches God (Sarvajeeva namaskaram Keshavam prati gacchati) and whoever you insult or ridicule, it also reaches God! (Sarva jeeva thiraskaram Keshavam prati gacchati). Right from this moment, embark on a new life giving up bad thoughts and evil qualities. Purify your heart. Let your thoughts, words and deeds be sacred. Only then will your life be blissful.

– Divine Discourse, Apr 13, 2002

### **愛慕巴巴活動—巴巴語錄之 8**

各位愛的化身，上帝無所不在，祂寓居在每一顆心中，所以不要將上帝侷限在寺廟、清真寺或教堂裡。有人之處就有上帝，祂顯現為人的形體，這個重要事實你忘記了，也未能體認，所以你喜好批評別人。你在批評的是誰？你敬愛的是誰？自己探討一下。上帝在所有人內部，批評別人就是批評上帝。不論你向誰致敬，那份敬意都會抵達上帝。不論你侮辱或嘲笑誰，那也會抵達上帝！從此刻起，過新的人生，拋棄惡劣的想法和邪惡的特質，淨化你的心，讓你的思想、話語、行為變得神聖，這樣你的人生才會法喜充滿。

– Divine Discourse, Apr 13, 2002

9. Consider the meaning of the name ‘Sai Baba’. ‘Sa’ means Divine; ‘ai’ or ‘ayi’ means mother, and ‘Baba’ means father. Your physical parents exhibit love with a dose of selfishness; but Sai, your Divine Mother and Father, showers affection or reprimands only to lead you towards victory in the struggle for self-realisation. Sai descended as Avatar to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood, of affirming and illumining the Divine (Atmic) reality in every being. Divinity is the basis for the entire cosmos, and My mission is to instruct all to recognise the common divine heritage that binds one person to another, so that you can rid yourself of the animal, and rise to the Divine! I desire that you contemplate on this, derive joy and be inspired to observe the spiritual disciplines I laid down to progress toward the goal of realising Sai, who shines in your hearts.

– Divine Discourse, June 19, 1974

### 愛慕巴巴活動—巴巴語錄之 9

思考一下「Sai Baba 賽巴巴」這個名字的意思，Sa 意為神聖，ai 或 ayi 意為母親，而 Baba 意為父親。你的生身父母對你的愛帶有一點自私的成份，可是 Sai——你的聖母和聖父——疼愛或申斥懲戒你，只是為了要引領你，讓你在明心見性的奮鬥中走向勝利。Sai 下凡為道成肉身，要來完成這項至高使命：團結全人類為一家，讓人與人形同兄弟，肯定眾生皆有真如自性（Atma）並啟發之。真如自性是整個宇宙的基礎，我的任務是教人認清：這個獨一的 Atma 為人類所共同承襲，將人與人聯繫起來，好讓人能去除自己的獸性，上升至神的境界！我希望各位沉思這一點，從中得樂，並受到激勵，遵守我訂下的靈修準則，向目標邁進：了悟那在你心中照耀的 Sai。

– Divine Discourse, June 19, 1974

10. Since I moved freely among people, talking and singing with them, even intellectuals were unable to grasp My truth, My power, My glory, or My real task as Avatar. I can solve any problem however knotty. I am beyond the reach of the most intensive enquiry and the most meticulous measurement. Only those who have recognised My love and experienced it can assert that they have glimpsed My reality. Do not attempt to know Me through the external eyes. When you go to a temple and stand before the image of God, you pray with closed eyes, don't you? Why? Because you feel that the inner eye of wisdom alone can reveal Him to you. Therefore, do not crave from Me trivial material objects; but, crave for Me from within, and you will be rewarded. The path of Love is the royal road that leads mankind to Me. My grace is ever available to devotees who have steady love and faith.

– Divine Discourse, June 19, 1974

### 愛慕巴巴活動—巴巴語錄之 10

因為我在人群中自由自在地走動，和他們說話，一起唱聖歌，因此連知識分子也無法掌握我的實相、我的法力、我的榮耀、我身為道成肉身的真正使命。我能解決任何問題，不論它有多錯綜複雜。我超過最透徹的探究和最細瑣的測量所能及的範圍。只有體認並經驗到我的愛的人，可以宣稱他們已經一睹我的實相。不要試圖用肉眼來瞭解我，當你去廟裡，站在神像跟前，你不是閉上眼睛祈禱嗎？為什麼？因為你覺得內在智慧之眼能讓你看見祂，所以不要向我求些瑣屑的物質性東西，而要從內心渴求我本身，那你定會得到回報。愛的法門是王道，引領人類抵達我。對那些有堅定的愛和信心的信徒，我的恩典始終都是可以得到的。

– Divine Discourse, June 19, 1974

### 愛慕巴巴活動—巴巴語錄之 11

Without the control of your senses, your sadhana will be ineffective; it is like keeping water in a leaky pot! When the tongue craves for some delicacy, assert that you will not cater to its whims. If you persist in giving yourself simple food that is not savory or hot, but amply sustaining, the tongue may squirm for a few days, but it will soon welcome it. That is the way to subdue it and overcome the evil consequences of its being your master. Since the tongue is equally insistent on scandal and lascivious talk, you have to curb that tendency also. Talk little, talk sweetly, talk only when there is pressing need. Also, talk only to those to whom you must, and do not shout or raise the voice in anger or excitement. Such control will improve health and mental peace. It will lead to better public relations and less involvement in contacts and conflicts with others. – Divine Discourse, Nov 23, 1968 11.

### 愛慕巴巴活動—巴巴語錄之 11

沒有節制感官，你的靈修就會失去果效，就像是在有破洞的容器裡注水一樣。譬如雖然你的舌頭渴望吃到某樣濃甘味美的食物，身體卻依然堅持只攝取清淡飲食，一開始你會感到焦躁、因慾望不得滿足而不舒服，但幾天後，你將會適應。同樣的道理亦適用在用意志力克服慾望成為你的主人的例證。如果你老是習於說長道短，揭人隱私，你必須想辦法抑制，提醒自己只說有建設性的話語，非必要不開口，而且，永遠輕聲細語，絕不因為情緒上的憤怒或興奮而拉抬音量。這樣的節制會促進你的健康，並讓你內心平靜，此外，也會降低你的人我衝突，讓人際互動更良好。

– Divine Discourse, Nov 23, 1968

12. In order to save His devotees, God takes many different actions in several ways. Devotees, unable to recognise and understand the inner meaning of such actions, think that God is giving them unnecessary difficulties. People only have external vision. God has inner vision. Paramatma is always caring for the well-being of His people. Even if a son, who has been brought up with much care by the mother, makes a mistake, the mother will correct the son and punish if appropriate. When we see this, we feel that a mother who has brought up the son with such care, love, and tenderness is harsh in punishing the child; but the mother does so with affection. In the same manner—God, the universal father, will punish His devotees, when needed, with love. Do not mistake it to be God desiring to punish people. God is always full of grace. – Summer Showers in Brindavan, 1976, Ch 3

### 愛慕巴巴活動—巴巴語錄之 12

為了要拯救信徒，神會用不同的方法採取多樣的行動；然而，信徒沒有辦法辨識甚至理解這些舉措的內在意義，就會認為神賜下諸多不必要的困境，那是因為凡人眼界短淺，神卻擁有內在的獨到眼光。神總是關注信徒的福祉。想想，被母親呵護長大的孩子，即使犯了錯，也會被糾正或遭受適當懲罰；外人見了，或許認為這個素來充滿愛與關懷，溫柔又和善的母親，責罰孩子未免嚴厲，但，母親這麼做，都是因著愛。同樣的，身為萬有之父，神在必要時，確實會懲罰祂的信眾，也是出於愛。不要誤會神的本意，神，總是充滿憐憫。

–Summer Showers in Brindavan, 1976, Ch 3

13. The word surrender has been misinterpreted and people promote idleness 無所事事 in the name of surrender. We think that our mind and body have been surrendered to the Lord. Your mind is not under your own control, how then can you hold it and give it to the Lord? You have no control over your own body too. So to say that you have surrendered your mind and body to the Lord is untrue. The flute is a very good example of an instrument close to the Lord and the one great quality in the flute is its complete surrender. There is nothing left in the flute, there are no residual desires. In fact, the inside of the flute is completely hollow. The flute has nine holes in it, and the flute of our body has nine holes too. That flute has been able to go close to the Lord because it is completely hollow. So also, if we can remove all the pulp of desires from our body, then there is no doubt that this flute of our body can also go close to the Lord. – Summer Showers in Brindavan 1974, Vol 1, Ch 3

### 愛慕巴巴活動—巴巴語錄之 13

「交託」這個詞長久以來一直被錯誤的詮釋，人們以為交託就是無所事事。我們說把身、心都交託給神，但連我們的心都是不受控制的，要如何掌控它、並交託予神？身體也是一樣，因此，說是要把身、心交託予神，這是不合理的。我們以長笛吹奏來打比方好了，因為它是最親近於神的一種樂器，同時，也是交託的完美表徵。長笛本身並無所求，事實上，它的內部還是中空的，長笛身上有九個孔洞，正象徵著人類身上的九孔。長笛得以完全親近神，乃是因為它的中空，因此，倘若我們願意去除肉身衍生的私慾，無疑的，你的身體就會像神所吹奏的長笛一般，與神合一。

– Summer Showers in Brindavan 1974, Vol 1, Ch 3

14. All the five elements have been created by the will of the Supreme. They must be used with reverential care and vigilant discrimination. Reckless use of any of them will only rebound on you with tremendous harm. Nature outside must be handled with discretion, caution and awe. It is the same with our inner ‘nature’ and internal

instruments too! Of these, two are capable of vast harm - the tongue and one's lust. Since lust is aroused and inflamed by the food consumed and the drink taken in, the tongue needs greater attention. While your eye, ear and nose have single uses, the tongue makes itself available for two purposes: to judge taste and to utter word - symbols of communication. You must control the tongue with double care, since it can harm you in two ways. Patanjali, (The author of Yoga Sutras) has declared that when tongue is conquered, victory is yours! – Divine Discourse, Nov 23, 1968

#### 愛慕巴巴活動—巴巴語錄之 14

五大元素的存在乃是依照神的旨意，必須在虔誠的心念，和警醒的分別心下被使用；倘若草率魯莽的濫用會遭致負面的反撲，並帶來巨大的傷害。對待自然界的萬物必須謹慎、小心、敬重；對待內在本質也是如此。其中，有兩樣致命傷我們容易犯：舌頭和情慾。一個人所攝取的飲食，是會讓慾望如星星之火般被助長、燎起，因此，舌頭需要更警醒。我們的眼、耳、鼻等器官都只有單一功能，舌頭卻有兩種能力：品味食物和說話，也就是與人溝通。所以吾人更要留心，好好控制舌頭，否則它所帶來的傷害，也是兩面的。瑜珈之祖帕坦加利(Patanjali, 《瑜珈經 Yoga Sutras》的作者) 就曾說：「當你能控制舌頭，勝利就屬於你！」  
– Divine Discourse, Nov 23, 1968

15. Service of fellow human beings is more needed than service to the Lord Himself. In fact, such service is equal to the service of God. That is the path of real devotion. For what greater means can there be to please God than pleasing His very own children? The Purusha Sukta speaks of the Divine (Purusha) as having a thousand heads, a thousand eyes and a thousand feet. This is to say, "All are He!" Though there is the mention of a thousand heads, a thousand eyes and a thousand feet, there is no mention of a thousand hearts! There is only one Heart! The same blood circulates through all the hands, eyes, feet and limbs. When you tend the limb, you are indeed tending the whole body. Similarly, when you serve your fellow beings, you are indeed serving God! – Sathya Sai Speaks, Vol 6, Ch 2, Mar 1966

#### 愛慕巴巴活動—巴巴語錄之 15

為人群服務遠比為神服務來得重要；事實上，服務人就等於服務神，這是真正的奉獻，因為取悅神的子女，遠比取悅神本身，更合神心意。《原人歌》(Purusha Sukta) 曾提到：所謂原人 (Purusha, 宇宙的開端)，就是指同時擁有幾千個頭、幾千隻眼睛和幾千隻腳，這也就是「所有人都是祂」的意思。雖然說祂擁有幾千個頭、幾千隻眼睛和幾千隻腳，但可沒說有幾千個心。心，只有一個！同樣的血液循環

流經頭、眼睛、腳和其他肢體，因此，當你照料肢體，其實，你照管的是全身；同樣的，當你服務人群，實際上你是在服務神。

– Sathya Sai Speaks, Vol 6, Ch 2, Mar 1966

16. You have been listening to My discourses for years. If you are merely content to listen, it is sheer waste of time. You have to ruminate over what you have heard and try to put into practice the teachings. Sravanam (listening), Mananam (reflecting) and Nidhidhyasanam (putting into practice what has been learnt) are the three stages in the spiritual journey. Repeating parrot-like what one has heard earns not even the merit of enjoying the sweetness of the words. Claiming to be devotees and going about as devotees, few are caring to find out what is true devotion. Bhajans and Japas (singing and repeating God's name) and performance of yagas and yajnas (sacrifices and rituals) are not the real marks of devotion. They are merely exercises in washing out one's impurities. All the nine kinds of worship are also designed to achieve purity of mind and heart. But purity should find expression in action just as clothes that have been washed have to be worn. Without purity in action, the real nature of the Self cannot be recognised.

– Divine Discourse, July 11, 1987

#### 愛慕巴巴活動—巴巴語錄之 16

你們聽我講道已經很多年了，若你光是滿足於聽講，那只是在浪費時間。你要反覆沉思其內容並將教誨付諸實踐。聆聽、反思、實踐（聞、思、修）是靈性之旅的三個階段。像鸚鵡一樣複誦聽來的東西，會連字句本身的甜美都享受不到。大家都宣稱自己是信徒，一副信徒樣子，卻很少有人用心去搞清楚甚麼是真正的虔誠奉愛。巴贊（聖歌）、持念神名和祭祀火供不是虔誠奉愛真正的標誌，這些不過是一些修習而已，用來洗掉自己不純淨的特質。所有九種虔誠模式都是設計來淨化心靈的。可是「純淨」必須表現在行動中，就像洗乾淨的衣服必須去穿一樣。沒有純潔的行動，真我的本性就無法看出來。

– Divine Discourse, July 11, 1987

17. You might say that the karma of the previous birth has to be consumed in this birth and that no amount of grace can save man from that. Evidently, someone has taught you to believe so. But I assure you, you need not suffer from karma like that. When a severe pain torments you, the doctor gives you a morphine injection and you do not feel the pain, though it is there in the body. Grace is like the morphine; the pain is not felt, though you go through it! Grace takes away the malignity of the karma which you have to undergo. There are also dated drugs, which become ineffective

after a certain time. Well, so too, with Grace, the effect of karma is rendered null, even though you go through the experience! Hence, it is wrong to say the ‘Lalata likhitam’ (fate written on the forehead) cannot be rendered ineffective. Grace can surpass anything; nothing can stand in its way. Remember, it is the grace of the ‘All-mighty’!

– Divine Discourse, Nov 23, 1964

### 愛慕巴巴活動—巴巴語錄之 17

你也許會說，前世的業障必須在這一世消，再多的神恩也救不了。顯然有人教你這樣認為。可是我向你保證，你無需那樣承受業障。當你身體受劇痛折磨時，醫生給你打一針嗎啡，你就不覺得痛了，雖然疼痛還在那裡。神的恩典就像嗎啡，雖然你在經歷那種痛，但沒有感覺到痛！神恩將業障的惡質部分去除了。另外，有些藥過了有效期限就失效了，同樣的，因為神的恩典，使得業障失去其效果——雖然你有經歷那業障！所以，說：「『寫在額頭上的命運』無法令其失效」是錯誤的。神恩凌駕一切，甚麼東西都擋不了它的路，記住，那是全知全能的上帝的恩典！

18. Everyone must develop the spirit of sacrifice (thyaga). You must serve the people with your body. You have to cherish good and noble thoughts in your mind. You must use your wealth for supporting educational and other institutions to help the people. Give food to the starving. This is the way to lead a purposeful and sublime life. Life has been given to you not to become fat yourself. The body is the basic instrument for the practice of righteousness (Dharma). Dedicate your entire time to service and for the proper discharge of your duties. God alone can transform your spiritual efforts into a transcendental experience. God is omnipresent; He is everywhere and within you. You are Divine! Ensure your spiritual practices (Sadhana) are not for any selfish reason. It must promote the good of others. Giving up selfishness, cultivating selfless love for others, and sanctify your lives. Then you will experience Sakshatkara, the vision of the Divine from within you.

– Divine Discourse, Jul 7, 1990

### 愛慕巴巴活動—巴巴語錄之 18

人人都要培養犧牲奉獻的精神，你要用自己的身體為人服務，心中要懷著善念和崇高的想法，要用你的財富支持教育機構和其他機構來助人，施捨食物給挨餓的人，此為讓人生有意義而崇高的方法。上天給你生命，不是要你自己變肥。身體是奉行實踐正行（達摩、義、職責）的基本工具，奉獻你全部的時間於服務和盡自己的職責義務。唯有神能將你的靈修努力轉化為一種超越的體驗。神無所不在，

也在你內部，你是神！要確保你的靈修不是為了某種自私的目的，它一定要能提升別人的善。去除自私，培養對他人無私的愛，聖化你的人生，這樣，你就會從自己內在去見到神。

19. I have often said, “My Life is My Message”. Avatars make such a proclamation only to demonstrate their Divinity. They are children among children, men among men, and women among women, so that they may respond to everyone’s joy and sorrow, console them and infuse confidence and courage into their drooping hearts. Avatars appear among humans since birds, beasts, trees, etc. have not slid into unnatural ways. It is only human beings pursuing the mirage of worldly happiness and sensual pleasure, who have forgotten the task for which they came to earth. God assumes human form only to restore Dharma and lead you back into the path of virtue and wisdom! Hence God is pleased with the rigorous adherence to Dharma. Practice righteousness, it will fill every moment of your life with bliss and the joy of self-realisation. God is everywhere. He is all-powerful. He sees everything. He resides in every heart and listens to every agony and prayer. Have faith in God.

– Divine Discourse, Nov 1970

#### 愛慕巴巴活動—巴巴語錄之 19

我常常說：「我的生命就是我的福音。」道成肉身們做這樣的宣言，只是要展示其神性。與一群小孩在一起祂們就是小孩，與一群男人在一起祂們就是男人，與一群女人在一起祂們就是女人，這樣，每個人的快樂與悲傷祂們都可以回應，予以安慰，給人們憔悴枯萎的心灌注信心和勇氣。道成肉身們現身於人類之中，這是因為鳥、獸、樹木等等並沒有偏離其天性，唯獨人類忘記了自己來世間的使命，而追求世間快樂和感官享樂的海市蜃樓。神化身為人，只是為了要復興正行（Dharma 達摩、道德、義），並引領人類回到德與智慧的原路上！所以嚴守正行能令神高興。去實踐義，它會讓你的人生時時刻刻充滿明心見性的極樂法喜。神無所不在，祂全能，祂目睹一切，祂寓居在每一顆心中，聆聽每一個痛苦和祈禱。要對神有信心。

20. The Lord is attained only through supreme devotion (para-bhakthi). Supreme devotion can be acquired only through spiritual wisdom (jnana). Spiritual wisdom can be cultivated only through faith (sraddha), and faith comes only through love. So how is love to be cultivated? Through two methods: (1) Always consider the faults of others, however big, to be insignificant and negligible. Always consider your own faults, however insignificant and negligible, to be big, and feel sad and repentant. By these means, you avoid developing bigger faults and defects, and acquire the qualities

of brotherliness and forbearance. (2) Whatever you do, with yourself or with others, do it remembering that God is omnipresent. He sees, hears and knows everything. Discriminate between the true and the false, and speak only the truth. Discriminate between right and wrong, and do only the right. Endeavour every moment to be aware of the omnipotence of God.

– Prema Vahini, Ch 19

### 愛慕巴巴活動—巴巴語錄之 20

上主只能透過至高的虔誠奉愛來抵達，至高的虔誠奉愛只能靠般若智慧來獲得，般若智慧只能經由信心來培養，而信心唯有透過愛來生起。所以愛心要怎樣培養呢？透過兩個方法（1）別人的短處過錯，無論多大，都不當一回事。自己的缺點過錯，不論多小，都要重視之，並難過地懺悔。靠這些方法，你得以不養成更大的缺點，並且培養出人皆兄弟的情懷和淡定安忍的平常心。（2）不論你做甚麼，獨自或是和他人，做的時候都要記得，上帝無所不在，祂看得見、聽得到、知道一切。要明辨真話與謊言，只說真話。要明辨對錯，只做對的事。要時時刻刻都意識到上帝的無所不能。