

我的奇迹（下集）

—— 斯里沙迪亚赛峇峇



“我的奇迹仅是瞬间之事，而不是随着神圣威严相伴而至的例证。我的奇迹是不可描绘的，不可言喻的。除非一个人了解我的神奇谜底，否则他怎么可能加以描述之？住在陆地者如何能预估海洋的浪涛？”

（1969 年 10 月）

。。。承接上集

我的奇迹的目的

我不假借奇迹来沽名钓誉；我天生就是不可思议的，非凡的！我的每一刹那无非一个奇迹（mahathmya）！奇迹不是你所能了解的，超越你的技艺与智能之上的。我必须拯救你们每一个人；即使你说不而走开，我还是照行不误。那些离开我的迷失者，迟早会归队，因为我不允许他们远离太久。我会把他们向我拉拢。那是我的基本天质，爱与慈悲。

让我告诉你，只有那些熟悉经典的人才能了解我。只有在我通知你，我的证件之后，我才决定纠正你。那就是为什么我时而以奇迹来宣布我的本质的原因了 -- 那是超越人类能力与理解力之上的行为。我并不是急于炫耀我的力量。我的目的仅在于把你引近我，以巩固你的心于我。

（1961 年 11 月 24 日）

基士拿也借奇迹揭露其神性

基士拿借那样神圣的奇迹，即擎起牛增山（Govardhanagiri 格瓦塔纳山）让牧牛女们见证了祂的荣耀。祂证明了自己的表现比起因陀罗（Indra），梵天（Brahma）和婆卢那（Varuna）是有过之而无不及的。祂把整个宇宙彰显于其口内以展示祂带着一个神圣使命而来以消灭邪恶者，拯救善良者。他们的行为不含丝毫‘世俗’（loukikam）的意味；它完全是‘另外世界’（aloukikam）的。神化身对

其下凡与荣耀选择适当的时间与宣布的方式。甚至在这个神化身来说，当我确定时机已成熟，把人们带入我的奥秘之中时，这样的奇迹仍不免要执行。

（1963年9月6日）

如所有的神化身一样，基士拿一点一点地，按部就班地，检察大众每一次所能接受的实际情况的进度之后，才宣布祂的降临世间。种种迹象与奇迹都旨在宣布神化身的身份，以前和现在都是一样的。

凭借回忆基士拿童年时所执行的奇迹，擎起牛增山，以保护哥古拉姆（Gokulam）居民免受可怕的倾盆大雨所酿成的灾难，和祂给母亲雅苏达（Yashodha）展示在祂小嘴里的整个宇宙以向她保证祂并没有吃下灰尘，一如其兄大力罗摩（Balarama）所抱怨者然，阿周那认识了基士拿的神性。大力罗摩之所为仅是欲让其母亲认识基士拿的神性而已。当雅苏达看到在基士拿口中的所有世界时，她感到奇怪，那到底是不是梦境或主的幻觉或某种不可理解的现象。那是由于她对基士拿怀持着母性的执着，以致于她尚未作好准备去确认祂的神性。

只有在雅苏达发现每一条绳子的长度都不足以围绕基士拿的肚子时，她才发觉祂就是主。当你也一样体认到我奇迹的每一个描述总比我的实际情况显得更差一点，那时，你才会信服。

（1958年2月23日）

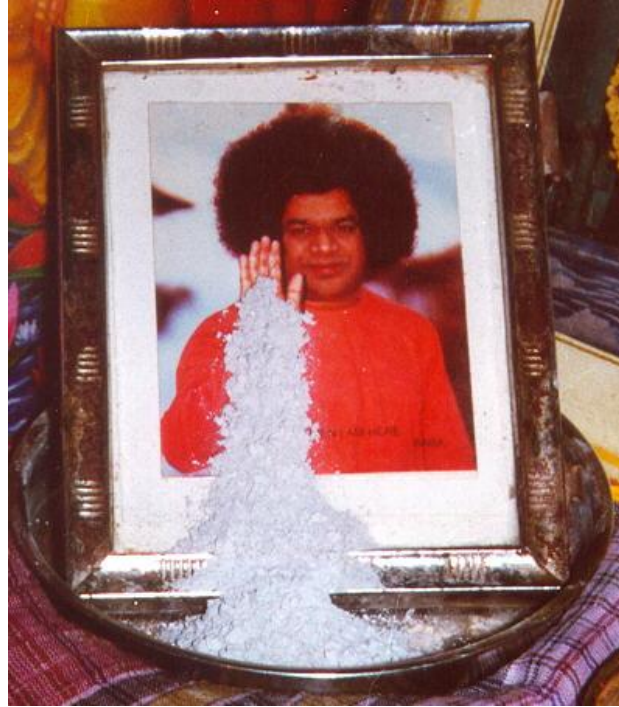
所有的神圣奇迹，如那些罗摩与基士拿所执行的，都是为了把人们引近神圣的现身之中，从而改造或净化他们，或为了确立他们的信心，然后带领他们进行服务的灵性修习，以便他们融入陶然自乐之中，融入极乐的源头之中 -- chamathkar（奇迹）产生 samskaar（改造），从而引领至 paropakar（助人），最后赐予 sakshatkara（直接见证真理或真实）。

（1978年3月7日）

奇迹是为了人类福祉而设的。不是为了神化身祂自己

当主降临世间时，人们应当为了自己的提升而以各种不同的方式去利用祂。基士拿高高地举起牛增山，并不是展示祂的 siddhi 或成就，而是为了保护看管牛群者和牧牛女们以及他们心爱的牛群。祂必须做人所不能做的某种事情。祂没有意思去鼓吹祂自己。只有低贱的心念才会陶醉于大展风头与自我膨胀之中。凡此种种都与神化身扯不上关系。祂们不需要打广告，做宣传。正义（dharma 或法）的树立是我的目标；正义的传授和推广是我的宗旨。如你所称谓的这些‘奇迹’只是朝向那目标的几个法门而已。

（1964年12月13日）



我的不是催眠术，奇迹或魔法。我的仅是真实的神圣力量

有很多人不能承受和容忍我所彰显的光彩，我在每一个行动中所表现的神性，以及，出自恩典所展现的神奇和奇异事件；这些人把它们列为催眠术或奇迹或魔术的举动！他们试图在公众舆论中贬低这些事件。让我告诉你吧！我的不是催眠术，奇迹或魔术。我的是真实的神圣力量。

我的力量是不可测量的，我的真是不可解释的，深不可测的。现在我自行宣布，因为已经有此需要。然而，我现在做的仅是送出一张‘名片’而已！让我告诉你，在所有神化身所作的郑重宣布中，只有基士拿所做的是最为清楚和完美无误了。

Chamathkara, Samskara, Paropakara 及 Sakshathkara

通过这些彰显，神透露自己的身份；这些彰显在很大程度上随着时代，区域与文化环境的性质而加以塑造和修正。我所彰显的标记与奇迹会被人加以不符合其目的或效应的名称。它们可以被称为 chamathkara，进而引领至 samskara（净化行动），再转而促使一个人步向 paropakara（帮助他人）而最终进入 sakshathkara（神圣视觉）。Chamathkara 是一种由于其不可说明性而吸引人的行动。这个吸引力的层面是神化身所固有的。

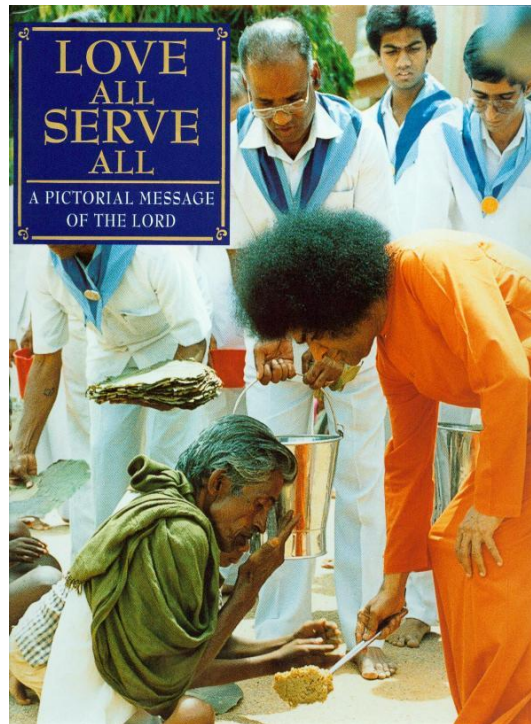
为何神要吸引你的注意？难道是为了欺诈和误导？不。那是为了改造，重建，革新 -- 一种称为 samskara 的程序。重建的目的何在？在于使人成为社会有用的和服务的人才，以抹去其自我并确认‘众生一体性’的理念于其内。从事 samskara 的人会变成需要帮助的人的一个谦卑的仆人。这就是 paropakara 的阶段。这种以尊敬和无私去执行的服务给人做好准备去体认那寓于众生之内的‘哪一个’。最后的阶段是 Sakshathkara。

让我们来考虑一下 chamathkara，引人注意并引起惊讶的行动。你看到一朵花，只有当其颜色与芬芳是吸引人的，你才渴望把它拿在手上。你进入市场看见一大堆的水果。如果水果不吸引人，你就没有强烈的欲望去尝尝而从中获益。吸引是神的真实本质。

一旦一个人被引近，samskara 的程序于是开始。若非如此，人还是保留着悠闲与不起劲的状态。他缺乏尊严与个性。一个不具价值的铁块经技术操作而重造成一个价值数百卢比的手錶；这就是samskara 所引进的结果，把它转变为有用的工具，以给人指示时间。是故，人也可以借灌输好的思想，好的感觉，好的行为及好的情绪而被改造为一个高贵，有效率，快乐和有纪律的社会中坚分子。改造过的人会立即从事促进人类福祉的任务。他们将会成为‘人皆兄弟神是父’之理念的促进者。

眼睛只可以看，舌头只可以说，而耳朵只可以听。每一种器官必须接受其能力的局限而安然处之。只有通过爱，信心和充满着宇宙大爱的灵修，你才能握住神。道理不是一个足以衡量它的仪器。拒绝承认神也不足以否定之。逻辑不足以展示它。

(1976年11月23日)



爱是我最高的奇迹

人们谈论有关我的威力与我的奇迹，然而我的爱才是我最大的奇迹。人人都应该共同享乐于这爱之中。只有这样，一体性才会存在。

有自信，才有爱。
有爱，才有平和。
有平和，才有真理。
有真理，才有福乐。
有福乐，才有神。

因此，如果没有自信，那又怎么会有爱？当你看到某个奇迹时，虔诚就升起。但是，在下一时刻，又起了变化。这并非一种正确的信心。信心是不应该起起落落的。它不应该飘忽如过眼云烟。

爱是我特别的标志，不是凭借纯粹的意志力所能变现或创造的物质，或健康和快乐。你或许会认为你所谓的‘奇迹’是神性的最直接的标志，但是，欢迎你们大家的爱，祝福你们大家的爱，使我赶到在远方或在任何地方的求道者、受苦受难者，的爱，那才是真正的标志！就是它宣告我是赛峇峇。

你在你的讲课中详细阐述了赛的独特力量，出自某些人之手的书籍里所描述有关我的‘奇迹’事件。但是，我请你不要太重视这一切。不要夸大它们的意义。最有意义的及最重要的力量是，让我告诉你，我的爱。我或会转天为地或易地为天，但那不是神力的标志。那独特的标志就是爱，也就是 *sahana*（容忍），放诸四海皆准，无时不在的。

（1967年10月5日）

以上选录收集自斯瓦米的神圣讲道；取自“*Miracles of Sri Sathya Sai Baba*”, Prof. Prem Luthra.

My Miracles (Part 2)

- Sri Sathya Sai Baba

“My miracles are merely spontaneous and non-concomitant proofs of Divine Majesty. The description of my miracles is an impossible task. How can anyone describe unless he understands the mystery? How can a man on the shore calculate the waves of the sea?”

(Oct 1969)

... *Continue from Part 1*

Object of My miracles

I do not engage in miracles for name and fame; I am miraculous by my very Nature! Every moment of mine is a *Mahathmya*, a Miracle! They are beyond your understanding, your art and skill and intelligence. I must save every one of you; even if you say, nay, and move away, I shall do it. Those who have strayed away from me have to return to the fold, sooner or later, for I will not allow them to be distant for long. I shall drag them towards me. That is my basic Nature, Love and Mercy.

Let me tell you, it is only those who know the scriptures that can understand me. I am determined to correct you only after informing you of my credentials. That is why I am now and then announcing My Nature by means of miracles – that is, acts which are beyond human capacity and human understanding. Not that I am anxious to show off My Powers. The object is to draw you closer to me, to cement your hearts to Me.

(24 Nov 1961)

Krishna also revealed His Divinity through Miracles

Krishna had already announced His Glory to the cowherd maidens by such divine miracles as the uplifting of the mountain Govardhanagiri. He had proved Himself superior to Indra, Brahma and Varuna. He had manifested the Universe in His mouth and showed that He had come on a Divine Mission to destroy the wicked and save the good. There is no *loukikam* (worldliness) in their behaviour, it is all *aloukikam* (other worldly). *Avathars* choose the time and the mode of announcement of their advent and their Glory. Even in this *avathara*, such miracles had to be done when I decided that the time was opportune for taking the people into my secret.

(6 Sep 1963)

Like all *Avathars*, Krishna announced His advent to the world, bit by bit, step by step, testing every time how far the Reality will be accepted by the masses. The signs and miracles were intended, then as now, to proclaim the *Avathar*...

Arjuna was made to realize the divinity of Krishna by re-calling the boyhood miracles performed by Krishna in lifting the Govardhanagiri to protect the people of Gokulam from a terrible downpour, and how He revealed to His mother Yashodha the entire Cosmos in His little mouth to assure her that He had not eaten

dust as complained by His elder brother, Balarama. What Balarama did was only to make his mother realize the divinity of Krishna. When Yashodha saw all the worlds in the mouth of Krishna she wondered whether it was all a dream or the *Maya* of the Lord or some inexplicable phenomenon. It was because of her maternal attachment to Krishna that she could not readily recognize His divinity.

It is only when Yashodha found every length of rope a little short to go round Krishna's belly that she discovered He was the Lord. So you too will realize every description of my *mahima* (miracle), a little too short of my actuality, and then you will get convinced.

(23.2.1958)

All divine miracles like those of Rama and Krishna are for drawing people to the Divine Presence for the purpose of correcting or cleansing them, or for confirming their faith and then leading them on to the *sadhana* (spiritual effort) of service so that they may merge in ecstasy, in the source of all ecstasy – *chamathkar* (miracle) resulting in *samskaar* (transformation), leading to *paropakar* (helping others) and finally conferring *sakshathkara* (direct vision of truth).

(7 Mar 1978)

The Miracles are for Human Welfare. Not for Avatar Himself.

When the Lord has incarnated, He has to be used in various ways by man, for his uplift. Krishna held aloft the Govardhana Giri, not to demonstrate His *siddhi* or attainment, but to protect the *gopas* and *gopis* and the cattle they held dear. He had to do something which man could not accomplish. He had no intention to publicise Himself. Only inferior minds will revel in publicity and self-aggrandizement. These have no relevance in the case of *Avathars*. They need no advertisement. The establishment of *Dharma* is my aim, the teaching of *Dharma*, the spread of *Dharma* – that is my objective. These “miracles” as you call them are just a few means towards that end.

(13 Dec 1964)

Mine is no Mesmerism, Miracle or Magic. Mine is Genuine Divine Power.

They are many who cannot bear or tolerate the splendour that I am manifesting, the Divinity that is expressed in every act, the wonders and amazing happenings that are the result of Grace; these people label these as acts of mesmerism or miracles or feats of magic! They hope to bring these down in the estimation of people. Let me tell you this: Mine is no mesmerism, miracle or magic. Mine is genuine Divine Power.

My power is immeasurable; my truth is inexplicable, unfathomable. I am announcing this about me, for, the need has arisen. But what I am doing now is only the gift of a ‘Visiting Card’! Let me tell you that emphatic declarations of the Truth by *Avathars* were made so clearly and so unmistakably only by Krishna.

Chamathkara, Samskara, Paropakara and Sakshathkara

The Divine has to reveal Itself through these manifestations, largely shaped and modified by the nature of the times, the region and the cultural environment. The signs and wonders that I manifest are given names that do not connote the purpose or effect. They can be called *chamathkara*, that lead on to *samskara* (purification acts), which in turn urge one on towards *paropakara* (helping others) and finally result in *Sakshathkara* (divine vision). *Chamathkara* is any act which attracts on account of its inexplicability. This aspect of attraction is inherent in the *Avathar* (divine incarnation).

Why does the Divine attract? Is it to deceive or mislead? No. It is to transform, reconstruct, reform – a process called *samskara*. What is the purpose of the reconstruction? The purpose is to make the person useful and serviceable for society, to efface his ego, and to affirm in him the unity of all beings in God. The person who has undergone *samskara* becomes a humble servant of those who need help. This is the stage of *paropakara*. Service of this kind done with reverence and selflessness prepares man to realise the One that pervades the many. The last stage is *Sakshathkara*.

Let us consider the *chamathkara*, acts that attract and cause wonder. You see a flower. You long to hold it in your hand only when its colour or fragrance is attractive. You enter the market and see heaps of fruits. If the fruits are not attractive, you have no urge to eat them and benefit by them. Attraction is the very nature of the Divine.

Once the person is drawn near, the process of *samskara* starts. Without this, man remains fallow and feeble. He has no dignity or personality. A worthless steel lump is transformed by skilful manipulation and reconstruction into a watch that is worth several hundred rupees; this is the result of *samskara*, which turned it into a useful tool for indicating time. Thus man can also be transformed into a noble, efficient, happy and disciplined member of society by the implanting of good thoughts, good feelings, good deeds and good emotions. Such transformed persons will spontaneously engage themselves in the task of promoting human welfare. They will be promoters of the ideals of the brotherhood of man and the Fatherhood of God.

The eye can but see, the tongue can but talk and the ear can but hear. Each has to accept its limitations and be content. The Divine can be grasped only through love, faith and *sadhana* (spiritual discipline), surcharged with Universal Love. Reason is too feeble an instrument to measure it. Denial of the Divine cannot negate it. Logic cannot reveal it.

(23 Nov 1976)

Love is my Highest Miracle

People speak about my powers and my miracles, but My Love is my greatest miracle. All should share in this love. Only then there will be oneness.

Where there is confidence, there is love.

Where there is love, there is peace.

Where there is peace, there is truth.

Where there is truth, there is bliss.

Where there is bliss, there is God.

Hence, if there is no confidence, how can there be love? When you see some miracle, devotion arises. But, the next moment, there is a change. This is not the right kind of faith. Faith should be unaffected by ups and downs. It should not be like passing clouds.

Prema is my distinctive mark, not the creation of material objects or of health and happiness, by sheer exercise of Will. You might consider what you call 'miracles' as the most direct sign of Divinity; but the *Prema* that welcomes you all, that blesses all, that makes Me rush to the presence of the seekers, the suffering and the distressed in distant lands or wherever they are, that is the real sign! It is that which declares that I am Sai Baba.

You elaborate in your lectures the unique powers of Sai, the incidents that are described as 'miracles' in books written on me by some persons. But I request you not to attach importance to these. Do not exaggerate their significance; the most significant and important power is, let me tell you, my *prema* (love). I may turn the sky into earth, or earth into sky; but that is not the sign of Divine might. It is the *prema*, the *sadhana*, effective universal, ever-present, that is the unique sign.

(5 Oct 1967)

All the above excerpts are compiled from Swami's Divine Discourses.

Om Sri Sai Ram