



2020年世尊纪念日：环球修行活动

2020 Aradhana Mahotsavam: Global Sadhana

为表达对我们敬爱的斯瓦米的爱和感谢，沙迪亚赛国际组织（SSIO）叮嘱全体信徒执行为期30天的提升精神修养活动，从2020年4月1日至30日，每天：

- 念诵赛伽耶特黎真言至少15分钟
- 念诵“Om Sri Sai Ram”108遍
- 实习“光”冥想或“Soham”冥想
- 阅读、思考和实践斯瓦米的一项教导（摘自SSIO发布的30个引言之一）
- 为了爱护和敬仰大自然，实行“节制欲望”和“5大人类价值观”

As an offering of love and gratitude to our beloved Swami, Sathya Sai International Organisation (SSIO) advises all devotees to intensify our spiritual practices for 30 days, from 1–30 April 2020 by doing the following, every day:

- Chant Sai Gayatri for at least 15 minutes
- Chant “Om Sri Sai Ram” 108 times
- Practice Jyoti Meditation/Soham Meditation
- Read, contemplate & practice one of Swami’s teachings from the 30 quotes issued by SSIO
- Love and revere Mother Nature by practising Ceiling on Desires and 5 Human Values



Day 1: 1st April 2020

要在生活中做成任何事情，两项东西是必不可少的：坚定的信念和纯洁的爱。要体验纯洁、神圣的爱，你必须准备放弃自私心和自我利益。你必须培养纯洁和决心。凭借对神的坚定信念，你要培养对神的爱，不论遇到什么障碍和磨难。你切勿以为快乐和痛苦是某种外力所造成的；不是这样的。它们是你自己的思想的结果。责备别人是没有意义的。如果你培养起对神的爱，那种爱就会驱除一切悲伤和邪恶倾向，如执着、愤怒和嫉妒。一个人要探求灵性教育和世俗学习。你必须意识到大自然也是神的体现。因此，大自然不该被忽视。自然是果，神是因。所以，你要认知神在整个宇宙中的无所不在。

摘自Sathya Sai Speaks 第29册第22课的讲道

For achieving anything in life two things are essential: firm faith and pure love. To experience pure, divine love, you must be prepared to give up selfishness and self-interest. You must develop purity and steadfastness. With firm faith in the Divine, you must foster the love of God regardless of all obstacles and ordeals. You should never think that pleasure and pain are caused by some external forces; it is not so. They are the result of your own thoughts. There is no meaning in blaming others. If you develop love of God, that love will banish all sorrow and evil tendencies like attachment, anger and envy. One should pursue both spiritual education and secular studies. You have to realise that Nature is also a manifestation of God. Hence, Nature should not be ignored. Nature is the effect and God is the cause. Thus, you should recognise the omnipresence of the Divine in the entire cosmos.



Day 2: 2nd April 2020

爱是神圣的。爱所有人，甚至把你的爱予以那些缺乏爱的人。爱就像水手的指南针一样。不论你保存它在哪里，它总是指向神的方向。在日常生活中的每一个行为都要体现你的爱。神性会从那爱中浮现出来。这是领悟神的最简易之道。但是为什么人们不去修习它呢？这是因为他们沉迷于对有关体验神的法门的误解。他们认为神是一个远在他方的实体，只有通过苦修方可达到。神无处不在。没有必要去寻找神。你看到的一切都是神的体现。你看到所有人都是神的形像。纠正你那有缺陷的眼光，你就会体验神于万物。满怀爱意地说话、行动、思考，并用充满爱的心去做每一件事。

摘自Sathya Sai Speaks 第29册第28课的讲道

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.

Sathya Sai Speaks Vol.29/Ch.28



Day 3: 3rd April 2020

要提高精神修养，宽容是真正的依据或基础。因为宽容的消失，众多伟大的人民和国家失去了他们的荣耀，威望和声誉。没有耐心和宽容的度量，一个人的精神修养就会变得松懈。这种松懈会导致恶劣情绪、不良想法和不雅行为。这种美德最易于在逆境中培养，因此，人们要乐于接受患难，而勿认为它们是不受欢迎的。因此，危难时刻，以及悲伤和苦难的环境为宽容的培养提供最好的机缘。

摘自Summer Showers in Brindavan 2000 第12课的讲道

For spiritual progress kshama (forbearance) is the real basis or foundation. Great people and countries have lost their glory, prestige, and reputation because of the disappearance of Kshama. Without patience and the capacity for forbearance, one becomes spiritually weak. Such weakness leads to bad feelings, undesirable thoughts, and unbecoming actions. This virtue is best cultivated under adverse circumstances, and one must therefore gladly welcome troubles instead of regarding them as unwelcome. Thus, times of distress, and an environment of sorrow and misery offer the ideal opportunity for the development of Kshama.

Summer Showers in Brindavan 2000, Ch.12



Day 4: 4th April 2020

这个世界上，有好就有坏，有富就有贫，有褒就有贬。喜乐无法由喜乐而生，唯有经由悲伤，才能拥有喜乐。今天的富豪明天可能变成穷人。同样的，穷人某天也可能成为富人。今天你受到褒扬，但是明天你可能会被贬低。以平等心去面对褒贬、喜忧、顺逆，才是身为人的特征。《梵歌》如此记载，“要在喜忧、得失、胜败中保持平等心。”只有当你平静地面对喜忧得失时，你才能真正享受身而为人生活。没有悲伤，快乐就毫无价值。因此，如果你想体验真正的快乐，要敞开心胸拥抱悲伤。

摘自Sanathana Sarathi 1996年第54册的讲道

Good and bad, wealth and poverty, praise and blame go together in this world. You cannot derive happiness out of happiness (Na sukhat labhate sukham). Happiness comes only out of sorrow. A wealthy man today may become a pauper tomorrow. Similarly, a pauper may become a rich man some day or other. Today you are being praised, but tomorrow you may be criticised. To consider praise and blame, happiness and sorrow, prosperity and adversity with equal mindedness is the hallmark of a true human being. The Gita declares, “Remain equal-minded in happiness and sorrow, gain and loss, victory and defeat (Sukha Dukhe same kritva labhalabhau jayajayau). “ You can truly enjoy your life as a human being only when you consider both sorrow and happiness, profit and loss with equanimity. There is no value for happiness without sorrow. Therefore, welcome sorrow if you want to experience real happiness.

Sanathana Sarathi, 54(7),p 202, 1996



Day 5: 5th April 2020

你已得到宝贵的机会聆听神圣的讲道和指示，它们已深烙你心；你的许多话题都聚焦于我或我的神圣游戏和荣耀。我建议你们：把这爱慕之心投入你的生活中。让你的同伴看到你何等自律，何等顺服父母、何等尊敬老师。不论你在哪里，要成为一盏明灯，闪耀着美德和自制，正如你在我的面前时一样，值得嘉许。不要重拾往日的不守纪律、不礼貌、不负责任和恶习。

摘自Sathya Sai Speaks第8册第5课的讲道

You have had the valuable opportunity to listen to Divine discourses and directions, they have been printed upon your hearts; many of your conversations is centred on Me or on My divine play (leelas) and glory (mahima). My advice to you is: Apply this adoration in your life. Let your companions see how disciplined you are, how sincerely you obey your parents, and how deeply you revere your teachers. Be a light, radiating virtue and self-control wherever you live, just as commendably as you did when in My divine presence. Do not slide back into indiscipline, bad manners, irresponsibility and evil habits.

Sathya Sai Speaks Vol.8/Ch.5



Day 6: 6th April 2020

对人心而言，将对世俗的关注转移向神并不简单。只有当心被转变并被灵（阿特玛）主宰时，肉体才会体验神圣福乐。转变心的方法是虔诚（对神的热爱）。将你的心逐渐地转向神，直到它与神合一。冥想、持名、峇赞、研读经文和其他这类活动，都只是为了净化心灵，以便它能够专注于神。如同田地要耕作和播种，以便获得丰收一般，我们的心田也必须通过善行和修养以变得纯洁和神圣，才能丰收神性智慧的果实。

摘自Sathya Sai Speaks 第17册第17课的讲道

It is not easy for the human mind, immersed in worldly concerns to turn to God. It is only when the mind is transformed and brought under the control of the Soul (Atma) that the body experiences Divine Bliss (Ananda). The means by which the mind is transformed is devotion (Bhakti – intense love for God). Progressively, turn your mind towards God until it merges in God. Meditation, repetition of the names of the Lord, group singing of devotional songs (bhajans), reading of scriptures and other such activities are designed only to purify the mind so that it can concentrate on God. As a field has to be properly ploughed and prepared for sowing so as to reap a good harvest, the field of our heart has to be rendered pure and sacred through good and holy actions and spiritual discipline (sadhana) if it is to yield the fruit of Divine Wisdom.

Sathya Sai Speaks Vol.17/Ch.17



Day 7: 7th April 2020

向神祷告，你此生便可以达成任何事情。我希望你能祷告。我一直与你同在，在你之内，在你之上，在你周围。努力将这份信念和热爱灌溉到每个人身上。那会让我十分愉悦。人生的喜悦在于与神的合一。所以要不断地想着神，别让焦虑或忧心有机可乘。

摘自Sathya Sai Speaks 第39册第1课的讲道

With prayer to God, you can achieve anything in life. I want you to pray. I am always with you, in you, above you, and around you. Make efforts to instil such faith and devotion in fellow human beings. That will make Me very happy. Happiness lies in union with God. Hence contemplate on God incessantly. Never give scope for anxiety or worry.

Sathya Sai Speaks, Vol.39/Ch.1



Day 8: 8th April 2020

培育那依附于‘我’和‘我的’的爱种子，让它萌芽成为对你周围的团体的爱，茁壮成为对全人类的爱，开枝散叶涵盖动物、鸟类和爬行动物，让爱包容这世间万物。从一点点的爱到更多的爱，从狭义的爱到广义的爱。

摘自Sathya Sai Speaks 第13册第16课的讲道

Foster the tiny seed of Love that clings to ‘me’ and ‘mine,’ let it sprout into Love for the group around you, and grow into Love for all mankind, and spread out its branches over animals, birds and those that creep and crawl, and let the Love enfold all things and beings in all the worlds. Proceed from less Love to more Love, narrow Love to expanded Love.

Sathya Sai Speaks, Vol.13/Ch.16



Day 9: 9th April 2020

对修道者而言，最重要的是随时保持愉快的心，笑口常开和热忱。这种纯洁的态度比起虔诚心或智慧都来得难能可贵。那些已经习得这种态度的人会先达成目标。这些喜乐是上辈子所做的善行的果实。一个经常忧虑、沮丧和怀疑的人是无法得到这等福乐的，不管他做什么灵性修持。修道者的第一任务是培养热忱。透过热忱，种种的灵性福乐都可获得。

摘自Prema Vahini第63课

Above all, it is best for the spiritual aspirant to be joyful, smiling, and enthusiastic under all circumstances. Even more than devotion and spiritual 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. A person who is ever worried, depressed, and doubting can never attain bliss, whatever be the spiritual practice one undertakes. The first task of a spiritual aspirant is the cultivation of enthusiasm. Through that enthusiasm, any variety of spiritual bliss (ananda) can be derived.

Prema Vahini, Sec. 63, p42



Day 10: 10th April 2020

一首梵文诗道，“世间是无常的。生是痛苦、老也是痛苦。千万要当心！”只要还活着，每个人似乎都会爱着肉体。这纯粹是出于自私的理由。只有神是完全无私的。爱神及过你日常的生活；这并不矛盾。不管你做什么，都把它贡献给神。在每个人身上都看到神的存在。不要对任何人怀持恶意。不要对任何人有过多的执着。把所有的执着都朝向神。爱众生。除了神之外别依赖任何人。领悟到肉体非永恒，并将信任全然交付于神。向神求庇佑。在如今的卡利时代，最欠缺的是信念。尽可能把握任何能够冥想神的时刻。用真诚的服务赢得社会的尊重。这将确保你有一个美好的未来。

摘自Sathya Sai Speaks 第29册第33课的讲道

“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.

Sathya Sai Speaks Vol.29/Ch.33



Day 11: 11th April 2020

益友能够使人提升至神圣的层次，而损友则会使人堕落至动物的层次。你要努力提升自己超越人类的层次。堕落毫不费力。变坏很容易。现今的年轻人任由不良的想法和感受滋长，展现不良行为，浪费他们的大好青春。不幸的是，现在的人喜结交损友，致使他们的美好感受和行为了变成了恶劣的感受和行为——最终落个悲惨的下场。虽然要达到最高境界非常困难，但你仍要尽全力去达成。你的想法是一切的源头。因此，你只应该有高尚、神圣、纯净和有意义的想法。

摘自世尊于1996年7月8日的讲道

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.

Sathya Sai Baba Divine Discourse, July 8, 1996



Day 12: 12th April 2020

尽管很难约束，但思想是可以导正的。当沉浸于俗世的思想被转向神性时，它就会获得道德上的力量。沉浸于世俗事物中的思想会使你成为这世界的囚徒，而沉浸于神的思想会使你获得解脱。你的心是锁，而你的思想是钥匙。把钥匙向左转，它就会锁上。但是，如果把钥匙向右转，它就打开了。关键在于钥匙的转向。所以，思想同时是你解脱和束缚的原因。那么解脱是什么？它不是一个装有空调的豪宅，而是一个没有妄念的状态。威严和道德在于把思想从俗世转向神。正是这个简单而强大的概念会彻底有助于你的进步和繁荣。

摘自1996年 Summer Showers in Brindavan 第1课的讲道

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 in Brindavan 1996, Ch 1



Day 13: 13th April 2020

神存在于每个人中。祂寓于每一个心中。所以不要把神限制于寺庙、清真寺或教堂里。人在哪里，神就在哪里。神显现为人的形像。当你忘记和没意识到这重要的事实时，你就会沉迷于批评别人。你在批评谁？你在崇拜谁？你要扪心自问。神存在于一切。你批评别人就等于批评神。无论你礼敬谁，神都会得知；无论你侮辱或嘲笑谁，神也都会得知！从这一刻起，开始新的人生，放弃恶念和邪恶品质。净化你的心。让你的思言行都变得神圣。只有这样，你的人生才会幸福。

摘自Sathya Sai Speaks 第35册第6课的讲道

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 (Sarva jeeva 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.

Sathya Sai Speaks Vol.35/Ch.6



Day 14: 14th April 2020

思考‘Sai Baba’这个名字的含义。‘Sa’意为神圣；‘ai’或‘ayi’是指母亲，‘Baba’是指父亲。你的亲生父母对你表现出的爱带有私心；但是赛，你的神圣母亲和父亲，所表达的爱或是训斥，只会引导你在实现自我的战斗中获得胜利。赛以凡身降临来实现最高的任务，这任务即为通过手足情谊将整个人类团结为一家，并肯定和照亮每个人的神性。神性是整个宇宙的基础，而我的使命是指引所有人去认知将一个人与另一个人联系在一起的共同神圣遗产，使你摆脱动物的命运，并升华神性！我希望你能对此有所省思，从执行我为实现赛这一目标而制定的灵修练习中获得快乐并受到启发。记住赛在你的心中闪耀着。

摘自Sathya Sai Speaks 第12册第38课的讲道

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.



Day 15: 15th April 2020

唯有通过至高无上的奉献才能上达到主。只有通过灵性智慧才能获得至高无上的奉献。灵性智慧只能通过信念去培养，而信念则得自爱。那么，如何培养爱呢？有两种方法：（1）始终认为别人的缺点，无论有多大，都是微不足道的并且可以忽略不计。始终将自己的缺点，无论微不足道且可以忽略不计的，都要放大来看，并感到悲伤及忏悔。通过这种方式，你可以避免犯下更大的失误和缺陷，并学到友爱和忍耐的特质。（2）无论你自己或与别人一起办任何事，切记神是无所不在的。祂看到、听到并且知道一切。要辨别真假，只说实话。要辨别是非，只做对的事。每一刻都竭尽所能地意识到神的全能。

摘自Prema Vahini第18-19课

The Lord is attained only through Supreme devotion (para-bhakti). 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, Sec. 18-19



Day 16: 16th April 2020

身体是个人的寺庙，所以在那座寺庙里发生的一切，都是那个人所关心的。同理，世界是主的身体，所有发生在其中的一切，无论好坏，都是祂所关心的。从能观察到的个人与身体之间的关系中，去了解那观察不到的主与万物之间的关系的真理。个人和主之间的亲密关系可以被拥有三种主要工具的人所掌握：（1）不受贪恋和仇恨玷污的心灵，（2）不受谎言玷污的谈话，以及（3）不受暴力玷污的身体。喜乐与和平不存在于外物中；它们在你之内。可惜因你的愚蠢，你往外在世界寻找它们，而这世界，你终有一天会离开。因此，现在就觉醒吧！尝试去了解永恒真理的精髓。尝试去体验那本就是神的爱。

摘自Prema Vahini第19课

The body is the temple of the individual (jiva), so whatever happens in that temple is the concern of that individual. So too the world is the body of the Lord, and all that happens in it, good or bad, is His concern. From the observed fact of the relationship between the individual and the body, know the truth of the unobservable relationship of the Lord and creation. The relationship of the individual (jiva) and the Lord, the kinship between the two, can be grasped by everyone who acquires three chief instruments: (1) a mind unsullied by attachment and hatred, (2) a speech unsullied by falsehood, and (3) a body unsullied by violence. Joy and peace do not reside in external objects; they are within you. But in your foolishness, you search for them outside yourself, in a world from which, today or tomorrow, you are bound to depart. Therefore, wake up now! Try to know the essence of the eternal truth. Try to experience the love that is God Himself.

Prema Vahini, Sec. 19



Day 17: 17th April 2020

诚服之道有如一只小猫在某个地点只管喵喵叫，而把所有的负担都交给母猫。信徒对神要有同样的完全信任。母猫叼着小猫，安全地运送它通过甚至是非常狭窄的通道。当信徒把所有的负担都交给主，没有恐惧或担心，并完全诚服于祂的意愿时，祂一定会提供一切。罗什曼那是此道的见证者。为了服务罗摩，罗什曼那放下一切的障碍——财富、妻子、母亲、家庭，甚至睡眠和食物，整整十四年。他觉得罗摩是他的一切，是他的快乐和喜悦，并会满足他一切的需要。他一生的目的只是跟随祂，为祂服务，并将他的意愿交给祂。这是完全自我诚服的特征。与奉献相比，这种诚服的修炼要优越得多。

摘自Prema Vahini第51课

The path of surrender is like that of a kitten (marjala kishora nyaya), that simply mews in one place, placing all its burdens on the mother cat. Similarly, the devotee places complete trust on God. The mother cat holds the kitten in its mouth and transports it safely through even very narrow passages. When the devotee places all burdens on the Lord, without fear or worry, and surrenders fully to His will, He will certainly provide everything. Lakshmana is the witness of this path. To serve Rama, Lakshmana renounced all obstacles in his path- wealth, wife, mother, home and even sleep and food for fourteen full years. He felt that Rama was his all, his happiness and joy, and would grant him everything that he needed. His life's purpose was only to follow Him, serve Him, and surrender his will to Him. This is the characteristic of complete self-surrender. This discipline of surrender (prapatti) is much superior to that of devotion (bhakti).

Prema Vahini, Sec. 51



Day 18: 18th April 2020

修道者应该一直追求真实的和喜悦的，并要避免一切不真实、哀怨和压抑的念头。沮丧，怀疑，傲慢——这些都是修道者的克星。它们会伤害一个人的修行。当一个人的虔诚心够坚定时，这些恶念可以轻易地消除。对修道者而言，最重要的是随时保持愉快的心，笑口常开和热忱。这种纯洁的态度比起虔诚心或智慧都来得难能可贵。那些已经习得这种态度的人会先达成目标。这些喜乐是上辈子所做的善行的果实。一个经常忧虑、沮丧和怀疑的人是无法得到这等福乐的，不管他做什么灵性修持。修道者的第一任务是培养热忱。透过热忱，种种的灵性福乐都可获得。

摘自Prema Vahini第63课

The spiritual aspirant should always seek the truthful and joyful, and must avoid all thoughts of the untrue, sad and depressing. Depression, doubt, conceit — these are as Rahu and Kethu to the spiritual aspirant. They will harm one's spiritual practice. When one's devotion is well established, they can be easily discarded if they appear. Above all, it is best for the spiritual aspirant to be joyful, smiling, and enthusiastic under all circumstances. Even more than devotion and spiritual 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. A person who is ever worried, depressed, and doubting can never attain bliss, whatever be the spiritual practice one undertakes. The first task of a spiritual aspirant is the cultivation of enthusiasm. Through that enthusiasm, any variety of spiritual bliss (ananda) can be derived.

Prema Vahini, Sec. 63



Day 19: 19th April 2020

爱可以征服一切。无私、纯真无瑕的爱将人类引向神。自私和狭隘的爱把一个人束缚于俗世。因为无法领会纯真神圣的爱，今天的人类贪恋世间俗物而成为无穷无尽的忧虑的牺牲者。一个人的首要义务是了解关于爱的原则的真理。一旦理解了爱的本质，他就不会误入歧途。今天，‘爱’这个字的各种应用范围都无关于爱的真正含义。母子或夫妻之间的感情附属于某种暂时的关系，根本就不是真正的爱。真爱既无起点，也没有终点。它存在于时间的三个维度中——过去、现在和未来。那才是真爱，真爱给人注满持久的福乐。

摘自Sathya Sai Speaks 第28册第38课的讲道

Love can conquer anything. Selfless, pure, unalloyed love leads the human being to God. Selfish and constricted love binds one to the world. Unable to comprehend the pure and sacred love, human beings today are prey to endless worries because of attachment to worldly objects. One's primary duty is to understand the truth about the Love Principle. Once a person understands the nature of love, he or she will not go astray. The various contexts in which the word love is used today have no relation to the true meaning of love. The affection, between a mother and child or between a husband and wife is incidental to a certain temporary relationship and is not real love at all. True love has neither a beginning nor an end. It exists in all the three categories of time — past, present and future. That alone is true love which can fill the human being with enduring bliss.

Sathya Sai Speaks Vol.28/Ch.38



Day 20: 20th April 2020

今天，世界正失去其生态平衡，因为人类，出于极度自私的原因而掠夺地球母亲的资源，如煤炭、石油、铁等等。因此，我们遭受地震、洪水和其它毁灭性的自然灾害。只有当生态平衡得到维持时，人类生命的意义才会得到实现。人类生命的平衡和自然的平衡，两者都同样重要。

摘自Sathya Sai Speaks 第33册第15课的讲道

Today the world is losing its ecological balance as man, out of utter selfishness, is robbing the mother Earth of her resources like coal, petroleum, iron, etc. As a result, we find earthquakes, floods and such other devastating natural calamities. Human life will find fulfilment only when ecological balance is maintained. Balance in human life and balance in Nature, both are equally important.

Sathya Sai Speaks, Vol.33/Ch.15



Day 21: 21st April 2020

有一次，维韦卡南达(Vivekananda)跑去问斯瓦米罗摩基士拿·帕拉马哈姆萨(Swami Ramakrishna Paramahansa)：“你见过神吗？”罗摩基士拿说，“有。”维韦卡南达再问，“见到了什么形象？”罗摩基士拿答道，“我看着祂就像我看着你一样。”“那为什么我看不到祂？”罗摩基士拿解释，如果他以向往其它事物的相同强度向往神，他也会体验到神。罗摩基士拿说，人们为亲人、财富和许多其它方面流泪，但有多少人会为神流泪呢？罗摩基士拿劝告维韦卡南达要全心全意地渴望神。那么，神一定会向他显现。如果你渴望体验神，你必须专注于神。人们为了获得财富、关系、地位和权力而承受各种困扰。如果他们把其中一小部分时间花在思念神上，他们就会免于死亡的恐惧。

摘自Sathya Sai Speaks 第31册第24课的讲道

Once Vivekananda went to Swami Ramakrishna Paramahansa and asked him, “Have you seen God?” “Yes”, said Sri Ramakrishna. “In what form?”, asked Vivekananda. Ramakrishna replied, “I am seeing Him just as I am seeing you”. “Why then, am I unable to see Him?” Ramakrishna explained that if he yearned for God with the same intensity with which he was yearning for many other things, he too would experience God. Ramakrishna said that people shed tears for relations, wealth and many other aspects, but how many shed tears for God? Ramakrishna advised Vivekananda to yearn for God with all his heart and soul. God is then bound to manifest Himself to him. If you are keen to experience the Divine, you must devote yourself to the Divine. People undertake various troubles to achieve wealth, relations, position, and power. If they devote a small fraction of that time to thoughts of God, they will definitely experience freedom from the fear of death.

Sathya Sai Speaks Vol.31/Ch.24



Day 22: 22nd April 2020

《奥义书》教导我们业瑜伽（**karma yoga**），奉献瑜伽（**upasana yoga**）和智慧瑜伽（**jnana yoga**）之道。业瑜伽（行动之道）的本质是全力以赴执行所有行动，并奉献给主，使祂愉悦。奉献瑜伽（敬拜之道）是全心全意地爱神，并且思言行一致和纯洁。如果你仅仅为了实现你的世俗欲望而爱神，那不是真正的奉献。奉献应该是为爱而爱。智慧瑜伽（智慧之道）的追随者应该把整个宇宙视为神的体现。对神性以阿特玛的形式存在于众生中怀持着坚定的信念，称之为智慧。如果你想知道一体（**Oneness**）如何存在于这么多不同的形式、名称、不同的行为、不同的教义中，想象那深奥莫测，激荡着无限波涛的大海。每个波浪是独特的，与另一个波浪的大小、形状皆不相同，但它们都是同一海水的不同表现形式，也和大海没什么分别。

摘自1990年 Summer Showers in Brindavan 第16课的讲道

Our Upanishads teach us the paths of karma, upasana, and jnana yogas. The essence of karma yoga (path of action) is to perform all actions with dedication as an offering to the Lord, for His pleasure. Upasana yoga (path of worship) is loving God wholeheartedly with harmony and purity in thought, word, and deed (trikarana suddhi). It is not true upasana if you love God merely to achieve your worldly desires. Devotion should be love for love's sake. The followers of jnana yoga (path of wisdom) should consider the whole universe as manifestation of God. Firm faith that Divinity resides in all beings in the form of Atma is called Jnana. If you wonder how Ekatwa (Oneness) exists with so many different forms, names, different kinds of behaviour, different doctrines, etc., consider the fathomless ocean with infinite waves. Each wave is unique and different from the other in its size and shape but are all different manifestations of one and the same water and are also not different from the ocean.

Summer Showers in Brindavan 1990, Ch. 16



Day 23: 23rd April 2020

参加赛组织的人要有什么特征？他们的心要像月亮一样清凉。他们的思维要像黄油一样纯洁。他们的话语要像蜂蜜一样甜美。只有当你具备这些品质时，你才配成为组织的成员。有了这三种品质，便会有神性。

摘自Sathya Sai Speaks 第28册第33课的讲道

What should be the characteristics of persons in the Sai Organisation? Their hearts should be cool like the moon. Their minds should be pure like butter. Their speech should be sweet like honey. It is only when you have these qualities, will you be a worthy member of the Organisation. When these three are present, there will be Divinity.

Sathya Sai Speaks Vol.28/Ch.33



Day 24: 24th April 2020

要当个修行人！沉着、安祥、平静；不受顺境逆境的影响，因为你是个木偶，在祂操控提线下做出各种动作！说话和举止要和蔼可亲；不得伤害或侮辱他人，也不要受他人的不友善言行影响。一切事物都是神所赐，随遇而安就好。这是祂的嬉戏！

摘自Sathya Sai Speaks 第11册第29课的讲道

Sathatham Yoginah – always a yogi! Be calm, unruffled, serene; unaffected by good fortune or bad, for you are a puppet making motions and contortions according to the pulls He gives to the strings! Be pleasant in speech and manner; do not inflict injury or insult on others nor be affected any adverse act or remark by others. Be happy that everyone and everything is so ordained by God. It is His play, His sport!

Sathya Sai Speaks Vol.11/Ch.29



Day 25: 25th April 2020

培养好的思想，说好话，做好事，并且拥有人人都应当快乐的胸襟。放弃你的邪念和劣性，它们是世上一切苦难的起因。不论你做什么，让神当你的向导和救星，你一定会获得成功。神是你唯一真正的朋友。他一直与你同在，在你之内，在你身边。你要祈望人人都幸福快乐。每个人都要用纯洁的爱填满自己的心。那么国家和世界就会繁荣昌盛，而人人都感到幸福快乐！

摘自Sathya Sai Speaks 第27册第1课的讲道

Cultivate good thoughts, speak good words and do good deeds with the broad view that everyone in the world should be happy. Give up your evil thoughts and evil qualities as they are the cause for all sufferings in the world. Whatever work you do, keeping God as your guide and saviour, will surely yield success. God is your only true friend. He is always with you, in you and beside you. You must wish for everyone to be happy. Everyone must fill their hearts with pure love. Then the country and the world will prosper, and everyone will be happy!

Sathya Sai Speaks Vol.27/Ch.1



Day 26: 26th April 2020

因为我在人群中自由走动，与他们交谈和歌唱，所以即便知识分子都无法理解我的真理，我的力量，我的荣耀，或者我作为神化身的真正任务。任何问题，无论多么棘手，我都可以解决。我超越了最尖锐的查询和最细致的测量所及的范围。只有那些认可和经历过我的爱的人，才能断言他们瞥见了我的真实。不要尝试用肉眼了解我。当你去庙堂站在神像前，你闭着眼睛祈祷，不是吗？为什么？因为你觉得只有内在的慧眼才可以向你展示祂。因此，不要向我祈求琐碎之物；反而，从内心渴望我，你会得到回报。爱的道路是带领人类走向我的康庄大道。对有坚定的爱和信念的信徒，我的恩典随时可得。

摘自Sathya Sai Speaks 第12册第38课的讲道

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.



Day 27: 27th April 2020

念珠（japamala）对修行初学者非常有用，但是随着你的进步，持名（japa）必须成为你生命的呼吸，而此时珠子的转动成为一个冗长和繁琐的练习，你已不再感兴趣。要无时无刻不断冥思着主。这是念珠应当带领你到的阶段。你不应该永远被它束缚，它只是帮助你集中注意力和系统沉思的工具。

摘自Sathya Sai Speaks 第9册第6课的讲道

The japamala (rosary) is very useful for beginners in sadhana, but, as you progress, japa must become the very breath of your life and so the rotation of beads becomes a superfluous and cumbersome exercise in which you have no more interest. 'Sarvada sarva kaaleshu sarvathra Hari chinthanam' – Always, at all times, in all places, Hari (the Lord) is meditated upon. That is the stage to which the japamala should lead you. You should not be bound to it for ever, it is only a contrivance to help concentration and systematic contemplation.

Sathya Sai Speaks Vol.9/Ch.6



Day 28: 28th April 2020

大自然是最好的传道者。生活是最好的老师。面对神的创造，以及体现祂的力量和荣耀的世界，你要充满敬畏和崇敬。得此指示和激励，已足矣。

摘自Sathya Sai Speaks 第12册第2课的讲道

Nature is the best preacher. Life is the best teacher. Fill yourself with awe and reverence at the handiwork of God, the manifestation of His power and glory that is called the world. This is enough instruction and enough inspiration for you.

Sathya Sai Speaks Vol.12/Ch.2



Day 29: 29th April 2020

人们有一种倾向，就是把舍离与放弃一切混为一谈。实际上，舍离意味着达到一种完全平静的状态。有人可能会批评你或赞美你；以平常心淡然处之。有人试图伤害你，另一人却试图帮助你；以平常心面对两者。一个商业交易有可能亏损，而另一个却带来盈利；对两者一视同仁。平常心是修身养性（瑜伽）的标志。

摘自1996年 Summer Showers in Brindavan 第12课的讲道

There is a tendency to confuse renunciation with totally giving up everything. Renunciation actually means attaining a state of perfect equanimity. People may criticise you or they may praise you; take them both with a sense of equanimity. One may try to harm you while another may try to do you a good turn; treat both situations with equanimity. In one business venture, a loss might be incurred, while a profit might be made in another; treat them both alike. Equanimity is the hallmark of yoga.

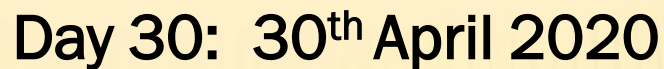
Summer Showers in Brindavan 1996, Ch.12



Day 30: 30th April 2020

如果你以禅坐为第一步工夫，这‘猴子思维’将不受我们的控制，所以你要交给猴子思维一个看门人的任务。让它观察着谁进来，谁出去——观察着呼吸，吸气时“**So**”，呼气时“**Ham**”——持续这过程，让猴子一直忙着观察呼吸的出与入。经过大约5分钟的练习，猴子思维将得以控制。以这种方式将注意力集中在呼吸上5分钟后，把一张你心仪的相片或火光置在你面前。睁开眼睛看着火光。现在想象，你一直睁眼看着的火光——当你闭上眼睛时，同样的火光在你内心点燃。在那里，思维也要做些积极的活动。我们要指示思维把火光置放在我们的内心深处。想象火光在我们心中的莲花发出明亮的光芒。然后，让这火光游走全身，穿过四肢、腹部、眼睛、口耳，穿过我们身体的每一部分。经过整个身体后，把火光带出体外。想象同样的火光照耀着你的家人。然后，让同样的火光照耀着你的邻居、同乡和朋友。在稍后的阶段，你甚至也要想象同样的火光照耀着你的敌人。那时候，一切都被神充满了，浸透了。

摘自1979年5月25日未发布的录音



Unpublished MP3 Audio, 25 May 1979