

## Chapter 21 Miracles: Outward Signs of Inner Events

### 1. What Is a Miracle?

A miracle is an event that does not appear to be the result of any known natural law or agency. A miracle is also commonly defined as a wonderful or amazing thing, fact, or event. The miracles of Sai Baba fit both definitions.

Many have read or heard about the Sai miracles. Some devotees have experienced miracles themselves. Perceptions vary widely among newcomers on the usefulness and validity of these happenings. It would be an error to place too much emphasis on these events. However, the stories are often told because they can easily be related, and it is possible to quickly capture the interest of another person in relating these experiences. It is not so easy to express the unbounded love of Sai in a short narration.

Much depends on what one considers to be a miracle. An event which one observer considers to be a great mystery may be easily explained by another. The observer's background and experience are often the deciding factors. A miraculous event may strongly impact one person, while causing little or no effect on another. In judging the value of these signs, we must consider the purpose and results.

### 2. Why Do Some People Believe and Others Do Not?

If we believe in the appearance of miracles, we must have some faith in the agency that causes them. That faith is a foundation which is built slowly with a sincere and open mind, experience, and understanding of divine principles. To benefit from miracles, we must be willing to examine them and analyze their implications for us. Many people will ignore such signs as inexplicable or without bearing on their own situation.

Historical miracles are less difficult for us to accept than present-day miracles. It is not difficult for us to believe that Jesus manifested miracles two thousand years ago, but it is difficult for us to think that similar events are happening now. History demands less of us than our own experience, for our experience requires us to consider the implications to the way we live.

## 第二十一章 奇迹：内在事件的外在征象

### 1. 奇迹是什么？

一个奇迹是一个不以任何已知的自然定律或使然力显现结果的事件。一个奇迹一般也定义为一个奇特而令人惊叹的事物，事实或事件。赛峇峇的奇迹合乎这两个定义。

很多人已读过或听过有关赛的奇迹。一些信徒也已体验过奇迹。在新人之中，对这些奇迹的发生的有益性和确实性都有不同的理解。太强调这些奇迹事件可能会造成谬误。然而，故事仍为人所乐道，因为它们能容易地被引述和牵扯并且也可能迅速地抓住另一个人对有关这些体验的兴趣。要以简短的描述来表达赛无边的爱并不那么容易。

大部分的决定因素在于一个人认为的奇迹是什么。一个观察者认为极其神秘的一个事件或许对另一个人来说很容易理解。观察者的背景和经验往往是决定性的因素。一个神奇的事件或会强烈冲击一个人而同时对另一个人则影响不大或没有影响。在判断这些征象时，我们必须考虑到目的和结果。

### 2. 为何有人信而有人不信？

如果我们相信奇迹的出现，我们就得对引起奇迹的使然力具备信心。那信心是一个基础，是以一个真诚而开阔的心胸，经验及对神圣原理的理解去慢慢地建立起来的。若要从奇迹中获益，我们必须有意愿去检验它们和分析它们所带给我们的蕴意。很多人会忽视这样的征象而认为是不可解释的或不能立足的。

历史上的奇迹比当今的奇迹较易于为我们所接受。我们不难相信耶稣在两千年前所展现的奇迹，但要我们相信当今所发生的类似事件就不那么容易了。历史对我们的要求较少于我们自己的经验所要求的，因为我们的经验需要我们考虑到对生活方式的含意。

*You believe in such things when they are related of Rama or Krishna or others, for you feel that belief does not impose any obligations on you. But in the case of the incarnation before you, you apprehend that when the divine is recognized, certain consequences follow, and you try to avoid them.*

*Sathya Sai Speaks 7, p.381*

When we accept the validity of modern-day miracles, we are obligated to account for what we have seen. It is not difficult to ignore history, but it is difficult for us to discount our own experience. Experiencing a higher power or spiritual cause in our own life morally obligates us to live a more responsible life.

For this reason, we may be selective in the miracles we choose to recognize. The “miracles” of television or space travel require little of us, but a miracle performed by a spiritual teacher requires some thought and introspection. Depending on how willing we are to investigate these occurrences, a miracle may have great effect on one person and no effect on another.

Miracles often seem to be outward signs of inner happenings. A miraculous event carries little meaning if we have not previously done the work which makes us receptive to the message. A miracle is a seed which can grow into a flower of love and truth. However, for the seed to grow, proper preparation of the soil must first be accomplished. This requires ongoing effort. Even then, unless the recipient is deserving and the circumstance is exceptional, a miraculous event may not occur.

*An Avatar is capable of all things at all times, yet the Avatar will not undertake to demonstrate his powers at all times. An Avatar will undertake to demonstrate such powers when exceptional circumstances demand it and will shed the grace on a deserving person only.*

*Summer Roses on the Blue Mountains, p.51*

你相信与罗摩 (Rama) 或基士拿 (Krishna) 或与其他神祇相关的事物，因为你觉得那信仰并没有强加于你任何义务或束缚。但就在你眼前的化身而言，你担心在认知神时，某些结果就跟着来了而你却想回避它们。

《沙迪亚赛说》第7章381面

当我们接受现代奇迹的正当性时，我们就有责任去说明我们所看到的一切。忽视历史不难但漠视我们自己的体验可就难了。当我们在自己的生活里体验到更高的威力或灵性的机缘时，我们有道义上的责任去过一个更具责任感的生活。

基于此原因，我们或可在诸多奇迹中作一个选择以认定何去何从。电视的“奇迹”或太空旅行对我们的要求不多，但一个灵性导师所执行的奇迹则要求某种思维和内省。一个奇迹或许对一个人产生巨大影响而对另一个人则完全没有影响，胥视我们持有怎样的意志去探索这些发生的事件。

奇迹通常似乎是内在发生事件的外在征象。假如我们之前没有完成使我们准备好去接受这个信息的工作，一件神奇事件就不带有重大的意义了。一个奇迹就像是一颗种子，能长出爱与真理的花卉。然而为了让种子滋长，对泥土的处理首先必须完成。这需要持续的努力。即便到了收成的日子，除非领取者是有资格得到的和情况是例外的，否则，一个神奇事件是不会发生的。

一个神化身是无所不能的，无时不能的，然而神化身也不会动辄展示其神力。只有在特殊情况的要求下，神化身才会展示这样的神力，并会把恩典撒向应得的人。

《夏季的蓝山玫瑰》第51面

### 3. Why Does Sai Baba Perform Miracles?

Sai Baba's miracles shake us from complacency. They reveal his personal love, omniscience, and attention to us. Wonderful signs announce Baba's divine nature and mission. But the miracles are only granted to those people who can benefit by them. They are not intended to impress or attract everyone.

It is difficult for the casual observer to know who may deserve these signs. The spectator sees only the outward man or woman and does not know the effort they have given in this life or even past lives. Only the Lord knows their devotion. A miracle may indicate to the recipient the closeness of that person's bond to Sai Baba. It may be a sign to others of the faith and sincerity of the recipient. But if a seeker does not receive such signs, the seeker may still receive Sai's grace and protection.

*I shall tell you why I give these rings, talismans, rosaries, etc. It is to signalize the bond between me and those to whom they are given. When calamity befalls them, the article comes to me in a flash and returns in a flash, taking from me the remedial grace of protection. That grace is available to all who call on me in any name or form, not merely to those who wear these gifts. Love is the bond that wins grace.*

*Sathya Sai Speaks 9, p.84*

There may be good reasons why a miracle would not be appropriate. For example, in the case of miracle which heals an illness, the lessons of the illness must first be learned or the difficulty will only repeat itself. The divine sign must be suited specifically to the recipient. These Sai leelas (divine signs) are not idle acts intended to amaze the crowds. They hold great spiritual significance to the one they are intended for, often showing that person just how near and caring God is.

Sai Baba's miracles help us to recognize him. A startling experience is often required to shake us from our sleep. After we have learned of Baba's immeasurable love and wisdom, the miracles appear trivial. But to catch the attention of one caught in the grasp of the material world, they are indispensable. Only when we recognize the Lord will we heed his message.

### 3. 为什么赛峇峇实行奇迹？

赛峇峇的奇迹把我们从自满中摇撼起来。它们揭露他本身的爱，全知和对我们大家的关怀与亲切。不可思议的征象说明峇峇的神圣本质和使命。然而奇迹只赐予那些能从中获益的人。它们不是为了感动或吸引每一个人。

一个无意间出现的观察者是容易知道谁有资格得到这些征象。旁观者只看到男人或女人的外形而不知他们今世或甚至前世所做出的诸多努力才有此回报。只有主才知道他们的虔诚。一个奇迹或给领取者示明，那人与赛峇峇之联系的亲近。对他人而言，它或许是一个信号，示知领取者的信心与真诚。然而如果一个探索者没有收到这样的信号，他还是可以收到赛的恩典和护佑的。

我会告诉你，为什么我赐予这些戒指，护身物，念珠等。它特别表明我与领取者之间的联系。当灾难降临于他们时，该赠品立即来到我这儿然后又立即带着保护的补救恩典回归于他。那恩典对任何人都有效，只要他们以任何名或相来呼唤我，不仅只是那些戴上这些礼物的人。爱是赢取圣恩的联系。

《沙迪亚赛说》第9章84面

一个奇迹之所以不得其所必有其原因。例如，治疗上的奇迹，首先必须学会疾病的教训，否则罹病之苦仍会重现。神圣信号必须特别适宜于领取者。这些赛游戏不是为了惊动众人而做的无谓行动。针对着有心人，它们持有崇高的灵性意义，并且经常展示给他知道，神是多么接近他和关怀他的。

赛峇峇的奇迹帮助我们去认识他。一个惊人的体验常常是必需的，以便把我们从酣睡中叫醒。知道了峇峇不可测量的爱与智慧之后，奇迹就显得微不足道了。但要把一个人从物质世界的紧扣之中引回来，奇迹还是不可或缺的。认识主之后，我们才会留意他的福音。

***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.***

***Sathya Sai Speaks 2, p.118***

The world is God's leela, or play. No one can limit and define what is possible for the Lord. God's powers are beyond our comprehension. The miracles of Sai are now appearing around the globe. In virtually every country his presence is becoming known. A spiritual revolution of unparalleled proportions is taking hold. Yet Swami restrains publicity so that spiritual aspirants may still travel to see and experience him. In this age of rapid communication, it is a wonder that the name of Sai is not known by all.

***Leelas are occurring throughout India in tens of millions of homes. Swami keeps his hand down so that publicity about the leelas will not spread. The rulers of the country know, but they keep it quiet. If the facts were to have publicity, millions would converge on Swami. The government would surround him with security guards, and devotees could not get close to him. The time is not ready.***

***Conversations, p.27***

Sai Baba's powers are tools for restoring truth, order, and love in the world. Sai Baba holds the power to manifest objects or make his presence known at great distances. He frequently creates sacred ash (vibhuti) or rings or locket for his devotees. On several occasions, Swami has cured sickness or "taken over" the illness of a devotee. Sai Baba has even restored life to the dead. Indeed, his powers are beyond the limits of time and space. They are natural to him; they are not intended to attract or impress the curious.

***You may infer from what you call my miracles that I am causing them to attract and attach you to me and me alone. They are not intended to demonstrate or publicize; they are merely spontaneous and concomitant proofs of divine majesty.***

***Sathya Sai Speaks 6, p.335***

告诉你我的身份之后，我才决定纠正你的错误。那就是我为什么以奇迹的手法来宣布我的本质的原因了。那行动超越凡人的能力与理解之上。我并不急着要展示我的神力。我的目的在于把你拉近我以巩固你对我心。

《沙迪亚赛说》第2章118面

世界是神的游戏或戏剧。没有人能限制和限定主所做的一切。神的力量不是我们所能理解的。赛的奇迹现在正显现于整个寰宇。其实，在每一个国家里，他的出现几乎是家喻户晓了。一个独特比例的灵性革新正在确立。然而斯瓦米还是抑制宣传以便求道者还得老远的前来看他和体验他。在这通讯发达和快速的年代，难道赛的名字还未尽人皆知。

赛游戏正在整个印度的千万户人家发生。为了避免游戏太过惹人注意，斯瓦米保持低调。国家治理者明白事情的端倪，但他们保持缄默。如果公开，千万人势必涌向斯瓦米。那么，政府就得派人保护他而信徒们就难以靠近他了。总而言之，时机未到。

《会谈》第27面

赛峇峇的力量是恢复世上之真理，秩序和爱的工具。赛峇峇持有神力以变现物质或现身于远处。他常变现圣灰（vibhuti）或戒子或牌子给信徒们。有好几个场合，斯瓦米治愈了疾病或“承受”了信徒的疾病。赛峇峇甚至起死回生。的确，他的神力是不受时间空间的限制的。对他而言，这些神力是自然的；它们不是刻意用来吸引或感动好奇者的。

你或可从你所谓的奇迹中推测，我正利用它们来吸引你到我这儿来，而只到我这儿来。它们不是被用来展示或宣传的；它们是自然流露的并且是神圣庄敬之附属的证明。

《沙迪亚赛说》第6章335面

Although Swami's powers seem capable of accomplishing anything, he does not make "quick fixes" for problems. People ask, "If Swami can change anything, then why does he not end hunger and sickness and all the evils of the world?" Swami says that if he were to change such things, they would only again revert to the way they were. He states that the minds and hearts of people need to be changed; only when individuals grow loving and caring will the world change. Swami's way is slow but lasting. He limits his actions to conform to proper self-imposed restrictions.

*Since Swami has taken a body, he has imposed certain proper limitations on himself. Swami has created idols of gold, and could just as easily create a mountain of gold. But then the Government would surround him and let nobody through.*

*Conversations, p.82*

#### 4. Natural Power

Light and heat are natural aspects of the sun's power. Wetness and motion are inseparable from the ocean. Every being and object has attributes natural to its form and function. The divine power of creation is inherent in the Lord. The universe is the expression of his inventive will. When the Lord appears on earth, should he not naturally manifest this omnipotence?

Sathya Sai Baba did not acquire powers by means of spiritual disciplines (siddhi powers). Powers acquired by yogic means are not lasting, but Swami's powers have been with him all the years of his life. People new to Sai Baba sometimes denounce the miracles as improper, explaining that Ramakrishna warned against the use of such powers. Spiritual powers can be a hindrance to the aspirant, causing ego aggrandizement and other spiritual obstacles. This is a wise and true warning to all aspirants, but the difference is that Swami is not an aspirant. His powers are the natural facets of his divine being.

*Some objects Swami creates in just the same way that he created the material universe. Other objects, such as watches, are brought*

虽然斯瓦米的神力似是无所不能的，但是它不给问题以“快速的解决”。人们问，“如果斯瓦米能改变一切，他为什么不终止世上的饥饿与疾病以及一切邪恶？”斯瓦米说，如果他改变这样的事物，他们还是会重又出现的。他说是人的心和念必须改变；只有在个人的爱和关怀增长时，世界才会改变。斯瓦米所采用的方式是缓慢的，持久的。他抑制他的行动以顺应合宜的，自愿接受的限制。

由于斯瓦米拥有一个肉身，他给自己加上一些恰当的限制。斯瓦米已变现诸多金像，如有必要，变现一座金山，也一样容易。但这样，政府就得派人来保护他，包围他而不让任何人接近他。

《会谈》第82面

#### 4. 自然的力量

光与热是太阳力量的自然层面。潮湿与波动跟海洋是分不开的。每一个生命体和物体都有合乎其形象与机能的属性。神圣的创造力是主本来具备的。宇宙是其富有创意之意愿的表达。当主出现于世上时，他不应该自然地彰显这“全能”吗？

沙迪亚赛峇峇的灵力不是得自灵修的。从瑜伽术所修得的灵力是不持久的，但斯瓦米的灵力却一直陪伴他一生。刚认识斯瓦米的人，有时会公然地责难奇迹的不恰当，并解释说罗摩基士拿（Ramakrishna）曾警告，不可随便利用这样的力量。灵力可能会给求道者带来障碍，引起自我膨胀及其他灵性阻挠。这是给求道者的一个明智而真实的忠告，但不同的是斯瓦米不是一个求道者。他的力量是他神圣存有的自然刻面。

斯瓦米变现的物质就像他创造物质世界的方式一样。其他物质如手表等都是从现有的供应之中领取的。没有任何隐性的生命体协

*from existing supplies. There are no invisible beings helping Swami to bring things. His sankalpa, his divine will, brings the object in a moment. Swami is everywhere. His creations belong to the natural unlimited power of God and are in no sense the product of yogic powers as with yogis or of magic as with magicians. The power is in no way contrived or developed, but is natural only.*

*Conversations, pp.104-105*

Swami advises devotees against practices to acquire any type of psychic powers. Powers would only add to our egoism and hinder our search for spiritual peace. Baba teaches that peace is found through love and service, not through such dangerous practices.

Once a yogi challenged Swami to an exhibition of powers. He knew that using Sai's name would increase his ticket sales and generate publicity. Of course, Baba paid no attention to this challenge. On the day of the exhibition, the yogi, who had claimed he could walk on water, stepped into a tank of water – and sank. Of the incident, Swami said:

*The man was walking on water. But ego and greed arose, and that finished it. Thought, word, and deed must be the same.*

*Conversations, p.71*

In contrast, Sai Baba's miracles are used only to teach spiritual lessons. He has never used his powers for his own benefit. Even as a small child, he made candy and pencils for other children, but never for himself. He lived in poverty, even using thorns to hold his shirt together when the buttons broke.

## **5. The Real Miracle**

It is clear, as we come to understand the teachings of Sathya Sai Baba, that his real miracle is the transformation of our hearts. He transforms character and directs our lives along the spiritual path. There is little use for the manifestation of objects and signs except to awaken us and transform our personalities. Love is the real sign and miracle of Sai.

助斯瓦米提领这些东西。他的神圣意愿（Sankalpa）在刹那间把物品带来。斯瓦米无处不在。他的创造属于自然而无极限的神的力量，绝不是瑜伽师的瑜伽力量或魔术师的魔术的产品。这力量绝不是修来的而只是自然流露的。

《会谈》104-105面

斯瓦米规劝信徒们，不要为了取得某种灵力而进行修习。灵力只会强加于我们的自我本位上而阻碍我们寻求灵性的平和。峇峇教导我们，平和是通过爱与服务来获致的，而不是通过这种危险的修习。

有一次，一个瑜伽师向斯瓦米挑战灵力的展示。他知道，利用赛的名字会增加门票的销售量且声名也会因此而大噪。当然，峇峇对这挑战全不在意。在施展灵力的那一天，瑜伽师宣称他能步行于水面上而不下沉，然而当他踏入槽里的水时，他立即沉下水底。就此事件，斯瓦米说：

那人正步行于水面上。但自我与贪婪油然而生而一切就完了。身口意务必一致。

《会谈》71面

在对照下，赛峇峇的奇迹只用于灵性的教导上。他从来不利用他的灵力来求名牟利。就是在小时候，他为孩子们变现糖果和铅笔，但决不是为了自己。他生活贫寒，连纽扣脱落了，也只用刺来扣紧衣服。

## 5. 真正的奇迹

很清楚地，了解了沙迪亚赛峇峇的教导之后，我们就知道，他真正的教导就是改造我们的心。他改造人格并指引我们遵循灵道生活。物质和征象的展现极少用到，除非是为了唤醒我们和改造我们的人格。爱是赛的真正征象和奇迹。

*This prema (love) 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!*

*Sathya Sai Speaks 6, p.86*

Miraculous occurrences are only recognized by those who are ready to see the direction in which they point. To one for whom they are not intended, or to one not ready, they are disbelieved or simply ignored, for to see the truth behind such small signs is to see the spiritual truth itself and to find truth in oneself. Each new day is God's miracle, but to those unready it is just another day.

### **Questions for Study Circle:**

1. What is a miracle?
2. Are miracles necessary?
3. Why do miracles happen to some, but not to others?
4. Is it proper for Swami to perform miracles?
5. When and why should a miracle occur?
6. Why do miracles affect some people and not others?
7. What is the greatest miracle?
8. If you were able to perform physical miracles, would you?
9. Why does Sai Baba perform miracles?
10. What is the source of Baba's power?

### **References for Further Study**

1. Conversations, p.112 (Illnesses taken on for devotees).
2. My Baba and I, pp.95-96 (Why instant solutions are not performed).
3. Sathya Sai Speaks 1, p.113 (Miracles as calling cards).
4. Sathya Sai Speaks 4, p.193 (Ramakrishna's reference to siddhi powers).
5. Sathya Sai Speaks 6, pp.209-210 (Love is the greatest miracle).
6. Sathya Sai Speaks 7, p.387 (Sai miracles come from divine power).

这爱 (*Prema*) 是我独特的标记, 不是全然地凭意愿的驱使而变物质或创造福乐。你或认为你所谓的奇迹是圣灵最直接的征象, 但欢迎和祝福大家的爱, 使我赶紧出现于远方求道者或受苦者和沮丧者或其他身份者的面前, 那才是真正的征象。

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奇迹的发生只被那些准备去看它们所指的方向的人所认识。对一个无心者或一个尚未做好准备者, 他们不相信或不予以理会, 因为要在这样微小的征象背后看到真相无异于去看灵性真相本身及去寻找真相于他自己之内。每一个新生的一天就是神的奇迹, 但对那些未做好准备者, 这仅是另外的一天而已。

#### 学习圈的问题:

1. 奇迹是什么?
2. 奇迹是必要的吗?
3. 为什么奇迹发生在一些人身上而不发生在其他人身上?
4. 斯瓦米展示奇迹是合宜的吗?
5. 奇迹何时发生而为何发生?
6. 为什么奇迹影响一些人而不影响其他人?
7. 最大的奇迹是什么?
8. 如果你能执行物质奇迹, 你会这么做吗?
9. 为什么赛塔塔要实行奇迹?
10. 塔塔灵力的根源是什么?

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7. Sathya Sai Speaks 7, p.388 (God can do anything).
8. Sathya Sai Speaks 8, p.56 (Love is the greatest power).
9. Sathya Sai Speaks 9, p.184 (Baba does not give powers to others).
10. Sathya Sai Speaks 9, p.228 (Types of miracles).
11. Sathya Sai Speaks 10, p.157 (The purpose of miracles).
12. Summer Showers 1974, p.272 (Symbolism of vibhuti ash).
13. Summer Showers 1974, p.282 (Miracles are an insignificant power of Sai).
14. Summer Showers 1974, pp.286-288 (The purpose of rings and talismans).

At the end of every work, there is a dawn of new beginning. Thus, realize that, life, in reality, holds not a moment of rest!

- Baba

在每一个工作的结束时，一个新工作的开始破晓了。因此，要明白，生命，实际上，是一刻也不得休息的。

- 峇峇