

## Chapter 25 Peace: Oneness with God

### 1. Virtue Is Peace

Peace is like a well-channeled river. It does not rest in a static state; rather, it harmoniously adapts to change. Although a river constantly flows, it maintains an equilibrium with the shore. From obscure mountain origins, it plunges to the plains, assuming a name, and then it merges namelessly in the vast ocean. Peace also flows and grows; it is the sign of God's creation working in harmony.

Peace for spiritual aspirants is a state of equanimity based on understanding of and adherence to dharma (spiritual duty). When we understand the divine basis for creation and live in accordance with it, we can move unruffled by the currents of daily events. Recognition of divinity in all creatures and all objects grants us courage and confidence. When we lead virtuous lives, leaving the results of our actions to God, we experience peace.

*When man thinks, speaks, and acts along virtuous lines, his conscience will be clean and he will have inner peace. Knowledge is power, it is said; but virtue is peace.*

*Sathya Sai Speaks 10, p.267*

To experience peace, we must master our unreasonable expectations. Agitation usually results from unfulfilled desires, not from external conditions. The mind creates wrong desire when it loses control over the senses. Virtue requires us to hold the senses in check. If we hold to material values, we lose our inner peace. If we live virtuously, we grow into unbounded joy.

*What exactly is peace? It is the stage in which the senses are mastered and held in balance.*

*Sanathana Sarathi, Jan.1985, p.11*

A controlled mind enables us to rest, content with the present, not dwelling on the past or expecting too much from the future. When the endless progression of thoughts is controlled, the divine purity of consciousness shines forth.

## 第二十五章 平和：与神融为一体

### 1. 美德是平和

平和有如一条畅然通流的河水。它川流不息，不停留于静止状态；或说是，它和谐地采取变通手法，随遇而安。虽然一条河水川流不息，它却与河岸保持平衡状态。从莫名的高山发源地，它流向平地，认定一个名字，然后不具名份地融入大海。平和也一样地流通与成长；它是神创造万物的标志，和谐操作着。

就求道者而言，平和是一种平静安宁的境界，基于对正法（dharma，灵性义务）的理解和坚持。了解万物的神圣根基并据之而生活时，我们就能在日常生活的潮流中泰然自若地为所欲为而不逾矩。对‘众生及万物皆具神性’的认识赐予我们勇气和自信。当我们过高尚的生活并把行动的结果完全交给神时，我们就体验到平和了。

当人沿循道德规范去思维，言谈和行动时，其良知就会清晰纯净而他就获得内在平和。有人说，学问便是力量；我说，美德便是平和。

《沙迪亚说》第10章267面

若要体验平和，我们得抑制不当的期盼。困扰通常产生自不能如愿的欲望而不是外在的境遇。若心念控制不了感官，它就创造出不当的欲望。美德要求我们时时审核感官。若紧握物质价值不放，我们便失去内在平和。若过高尚正直的生活，我们便生活在无边的喜乐之中。

平和到底是什么？它是控制感官并使之平衡的一个境界。

《永恒的战车御者》1985年1月第11面

受到控制的心念让我们得到安息并满足于现状，不老眷恋过去也不太过期盼未来。若思想的没有止境的进程受到控制，意识的神圣的纯净就散发出光芒。心念应该成为阿特玛（Atma，自性，纯灵）的一个工

The mind should be a tool of the atma, the inner divinity. The mind should not become our master, roaming unchecked among the objects of desire. The mind creates desire, so it must be taught to remain quiet when it is not required for a specific task. Like a small child, it must be taught to limit its reach and to rest occasionally.

*There is some small confusion of terms, for there is no mind as such. The mind is a web of desires. Peace of mind is no desires, and in that state there is no mind. Mind is destroyed, so to speak. Peace of mind really means purity, complete purity of consciousness.*

*Conversations, p.44*

## 2. Our Real Nature

A tiger cub was once separated from its mother and lost in the forest. It happened to come upon a gathering of goats and joined them for companionship. After some time, the cub began to eat grass and behave like the goats with which it lived. It bleated and pranced just like the others. This went on for months, until the herd was spied by the mother tigress. She pounced upon the group, scattering them in all directions. The young tiger cub bleated and dashed for cover in panic. However, the tigress noticed the incongruous “goat” and chased it down.

Dragging the terrified cub to water hole, she instructed it to look into the water. The cub was amazed to find that he looked just like the fearsome tigress, not the goats with which he had associated. He was, after all, a master of the forest himself.

We tend to be grass-eating tigers. We have come to believe that we are something less than divinity. If we look into the pool of spiritual truth, we find that we are the very source of wisdom, love, and peace. When we still the mind, it will cease to delude us into believing that we are less than what we are – the atma.

具。不应该让心念变成我们的主宰，不经审核地到处流窜于所渴望的物质之中。心念创造欲望，所以当不要求它执行一个特别任务时，就必须教会它保持静默。就如一个孩子，必须教他不可乱动，限制他的活动范围，以便他学会随时保持安静。

在用语上有一些混淆，因为根本就没有所谓的心念。心念是一片密布的欲望。心境平和是没有欲望，而处于那境界心念就不存在。换句话说，心念被摧毁了。心境平和确实意谓纯净，意识的完全纯净。

《会谈》44面

## 2. 我们真正的本质

一只小老虎离开母老虎在森林中走失了。恰巧遇到羊群，小老虎于是加入羊群的行列以求保护和生存。一段时日之后，小老虎开始吃草，过着羊群般的生活，鸣叫声和用后脚腾跃完全与羊无异。几个月后，母虎伺机偷袭羊群。牠扑向羊群，使到羊群四处逃窜。小老虎恐慌地发出羊叫声，到处猛撞，寻找庇护。然而，母虎一看到这只非同一般的‘羊’，便舍弃其他的羊，而追赶牠以查明真相。

母虎拖着小虎到池塘边。牠要小虎看看自己的模样。小虎看了自己的长相与凶猛的母虎没有两样，而不是和牠为伍的羊的形状，甚感诧异。牠自己毕竟也是森林之王啊！

我们倾向于吃草的老虎。我们已到了不相信自己就是圣灵的地步。如果我们往灵性真相的池里一看，我们就发现我们是智慧，爱与平和的真正源头。当我们平息我们的心念时，心念就不会困惑我们而使我们相信我们远远不如我们的本来面目——阿特玛（Atma）。

Atmic peace is our true nature; it is acquired when we look within. If we are concerned only with outer circumstances, the jumble of daily events, we will be unable to experience peace. Ignorance of our divine origin causes us to be elated or dejected at the changing course of events. Our true nature is selfless love and joyful peace, unbounded by time or circumstance. It manifests when it is allowed to shine through the clouds of illusion.

*Once you enter the depths of the sea, it is all calm, it is all peace. Agitation, noise, confusion – all are only on the outer layers. So also in the innermost recesses of the heart, there is a reservoir of santhi (peace) where you must take refuge.*

*Sathya Sai Speaks 1, p.172*

The possibility of acquiring inner peace is not so distant as we may think. In fact, all people possess it already. Peace is our essential nature, but it is hidden by the clouds of attachment. Peace is like the sun, always shining, but temporarily covered by the darkness of anger or selfishness. The divine self, the atma, radiates peace and joy. We need only to look within for the source of our joy.

*Peace and joy can be secured only by realizing that they are one's own real nature.*

*Sathya Sai Speaks 6, p.58*

### **3. Inner Peace, Outer Peace**

Faith results in a peaceful outlook. As rose-colored glasses turn everything that color, inner peace sets our own “world” at peace. When we discern the divine basis for creation, we cease to be upset by changing circumstances. Faith in God and faith in oneself set one's world at rest.

*So real santhi (peace) is to be had only in the depths of the spirit, in the discipline of the mind, in faith in the one base of all this seeming multiplicity. When that is secured, it is like having gold: you can have any variety of ornaments made from it.*

*Sathya Sai Speaks 1, p.124*

阿特玛（或自性）的平和是我们的真实本质；如我们向内探视，我们即可得之。若我们只关心外在的生活状况，混杂的日常事务，我们就不能体验到平和。对神圣源头的无知使我们因事情的转换方向而得意忘形或垂头丧气。我们真实的本性是无私的爱和喜悦的平和，不受时间或环境的限制。当你让它从虚幻的云层中照耀时，它就彰显了。

一旦你进入深海，你会发觉一切是那么的宁静，那么平和。搅乱，喧闹，困惑 -- 凡此种种仅表层而已。内心深处亦然，在那儿有一平和宝库，你务必向它求助，在那儿避难。

《沙迪亚赛说》第1章172面

想获得内在平和并不像我们所想象的那么遥远。其实，所有的人早已拥有它了。平和是我们的本质，但它隐藏在执着的云层之中。平和如太阳，总是发光，但偶尔会被愤怒或自私的黑暗所遮蔽。神圣的自性，或阿特玛，散发出的是平和与喜悦。我们只需向内探视就可以找到我们喜悦的源头了。

凭借对‘平和与喜悦是我们自己的真实本质’的认识，我们就可以得到它们了。

《沙迪亚赛说》第6章58面

### 3. 内在平和，外在平和

信心最终导致平和的人生观。如玫瑰色的眼镜之使每一物呈现玫瑰色一样，内在平和也同样使我们自己的‘世界’呈现平和。当我们认识万物的神圣根基时，我们就不会因境遇之改变而感到困扰。对神的信心和对对自己的信心使一个人的世界平静安详。

只有在心灵深处，在控制心念之下，在对万物一体的信念下，你才能获得真正的平和。得之如得黄金：你能从中制造任何首饰。

《沙迪亚赛说》第1章124面

When we wear comfortable shoes, even the bumpiest roads seem smooth. Although the track may be covered with small stones or glass, we can walk without fear. Wherever we travel, on highway or trail, we are assured of a smooth journey. Peace within protects us in the same way. Inner peace reflects outwardly as peace in our own immediate world. What we perceive in our surroundings is a reflection of our inner state. If we realize the joy and beauty within ourselves, we also perceive it in the realm around us. Peace is a cloak which affords us comfort even on the coldest days.

***So, too, the man who is at peace with himself will discern peace all around him. Nature is beauty, truth, peace. Man sees it ugly, false, and violent – that is all.***

***Sathya Sai Speaks 9, p.147***

Peace in the world depends on peace in each individual. No laws or treaties can bring about peace without righteousness in individuals. Righteousness results when individuals master their unreasonable desires. With proper understanding, they leave the results of action to God and act in accordance with their spiritual duty.

***If there is righteousness in the heart  
There will be beauty in the character.  
If there is beauty in the character  
There will be harmony in the home.  
When there is harmony in the home,  
There will be order in the nation.  
When there is order in the nation,  
There will be peace in the world.***

***Sathya Sai Speaks 7, pp.189-190***

Righteousness in the heart results from the vision of Oneness. People of all lands share the same divine status as embodiments of God. When all recognize that the same God-nature moves in each, they will respect one another. All are waves on the ocean of God, not separate from each other or from God.

当我们穿上适合的鞋子，即便道路崎岖不平，亦如履平地。路上虽覆盖着碎石或荆棘，我们走在上面也毫无惧色。不论到哪儿，高速公路或羊肠小径，我们肯定有一个轻松顺利的旅程。内在平和以同样的方式保护我们。内在平和向外反映为我们自己直接世界的平和。我们在周遭环境所认知的一切无非是我们内在情境的一个反映。如果我们认识在我们之内的喜悦和美妙，我们也一样可以在我们周遭的领域中感知之。平和有如一件外套，即便最冷的天气，我们穿上它就感到温暖，舒服。

同样，一个找到自己内心平和的人会在他的周遭的一切找到平和。本质是美，真，平和。人却看到丑，假，和暴力——仅此而已。

《沙迪亚赛说》第9章147面

世界的平和就看每一个人之内的平和来决定。若个人不义，无论什么法律或条约都不能把平和带来。当个人主宰其不合理的欲望时，正义即产生。明乎此，他们就会把行动的结果交给神，只依照其灵性的义务去行动而已。

心存正义，人格完美。  
人格完美，家庭和谐。  
家庭和谐，国家郅治。  
国家郅治，天下太平。

《沙迪亚赛说》第7章189-190面

内心的正义起自一体性的宏观。世界各地的人共享同样的神圣身份——神的化身。当大家都认识到，同样的神性在每一个人之内走动时，他们自然就会彼此互相尊重了。大家都是神之海洋的波浪，彼此不分开也不跟神分开。

*Now all things have gone up in value; man alone has become cheap... He has become cheaper than animals; he is slaughtered in millions without any qualm because of the terrific growth in anger, hate, and greed; he has forgotten his unity with all men, all beings, and all worlds. The contemplation of that unity alone can establish world peace, social peace, and peace in the individual.*

*Sathya Sai Speaks 4, p.287*

#### **4. How Do We Cultivate Peace?**

To gain a true perspective on an object, we need to move away from it. If we are too close, we are confused by its motion or the details of its appearance. When we stand on the shore, the ocean may appear angry and restless, but from space it is a calm blue pond. Our closeness – or our attachment – to objects robs us of our peace. When objects are near, mentally, emotionally, or physically, we are more likely to relate to them on an ego level. We are apt to interpret them in terms of our own personality. To cultivate peace we must move back and detach from objects.

When we calm our emotions and center ourselves within, we gain control of our minds. Peace grants us perspective for intelligent action. In fact, peace encourages many virtues. It grants divine vision, which encourages wisdom and love.

*Santhi (peace) is essential for sharpness of intellect. Santhi develops all the beneficial characteristics of man. Even farsightedness grows through santhi. Through that, obstacles and dangers can be anticipated and averted.*

*Prasanthi Vahini, p.12*

The vision of unity is won by intense spiritual practice. Practice helps us to see God in everything and in everyone. That vision results from clearly analyzing the results of thoughts and actions. When we see the painful consequences of desires for fleeting pleasures and material acquisitions, we learn to search for more lasting values. Then we experience the joy and peace derived from knowing God.

现在所有物质的价值都提升了；只有人变得便宜。。。他比动物还便宜；由于可怕的忿怒，憎恨和贪婪在增长，数以百万计的人惨遭杀戮而毫无愧疚；他忘了万物一体，众生同源的道理。只有对那一体性深思冥想，才能建立起世界平和，社会平和及个人平和。

《沙迪亚赛说》第4章287面

#### 4. 如何培育平和？

为要得到一个物体的真正视角，我们必须离开这个物体。若太接近，我们就会被它的移动或其表象的枝节所迷乱。当我们站在岸边，海洋或显得忿怒和激动，但从空中瞭望，它就像一平静而碧蓝的水池。对物体的接近 -- 或执着 -- 抢走我们的平和。当靠近物体时，我们与它们的关系，在精神上，情绪上，或身体上，就更趋于一种自私的层面了。我们大概会以我们自己的个性去解释它们。为了培育平和，我们必须退回来而与物体保持距离。

当我们平息我们的情绪而集中我们自己之内时，我们得以控制我们的心念。平和提供我们明智行动的视角。其实，平和促进诸多美德。它赐予神圣的视像从而促进智慧和爱。

对智能之敏锐而言，平和是绝对必需的。平和培育人的所有有益的特性。甚至远见也通过平和而养成。因之，障碍与危险得以预测而避免。

《平和之川》(Prasanthi Vahini) 第12面

热诚的灵修可导致一体性的洞察力。修习协助我们在每一物与每一人之内看到神。那洞察力产生自清楚分析思想与行动的结果。当我们看到追逐短暂欢乐和物质的欲望所导致的痛苦结果，我们就学会去寻求更为持久的价值。于是，我们体会到源于认识神的喜悦与平和。

*Only thoughts of God and intense love for him bring peace. As worldly thoughts diminish, thoughts of God increase. Normally, the mind desires these worldly things all the time. As the desires are cut one by one, the peace becomes stronger...When there are Godly thoughts, there is peace of mind. Swami cannot give peace of mind; one has to work for it.*

*Conversations, p.22*

Until the mind is stilled and peace is experienced, we must engage the mind in pure thoughts. We must have faith that God will give us our due. The Lord dispenses results in accordance with what we have earned. If we leave the results to God, we can experience peace. Centered on God, we are content with whatever may happen.

*But you cannot easily detach yourself from activity; the mind clings to some thing or other. Make it cling to God, let it do all things for God and leave the success or failure of the thing done to God, the loss and profit, the elation and dejection. Then you have the secret of santhi and contentment.*

*Sathya Sai Speaks 4, p.318*

### Questions for Study Circle:

1. What is peace?
2. Is peace possible with any kind of external conditions?
3. Does peace come from within or from without?
4. How is peace cultivated in daily life?
5. Is peace a state of mind, emotion, or circumstance?
6. Does God grant peace?
7. How can peace in the world be achieved?
8. What are the obstacles to inner peace?
9. How do we act without attachment?
10. Does peace mean lack of effort?
11. Is peace natural to human beings?
12. Can we make spiritual progress if we have too much peace?

只有对神的怀念和对神的强烈的爱才带来平和。世俗之念衰减，神之念随着增加。一般上，心念一直渴望着这些世俗的物质。随着欲望一个一个地被切断，平和也就日益增强。。。有了虔诚的思想，心念的平和就产生。斯瓦米不能赐予心念平和；你必须自己努力争取。

《会谈》第22面

我们必须把心念用在纯净的思想，直到心念被平息和平和被体验为止。我们必须深信，神会赐予我们该得到的。神会论功行赏。如果我们把结果交给神，我们就可以体验到平和。专注于神，以神为中心，这样，不论发生什么，我们都能以平常心视之而心安理得了。

然而，要不执著于行动而从行动中跳出来，委实不易；心念总是执著于某种事物，不是这个就是那个。把心念转向神，让它为神做一切，而让为神所做的一切的成功或失败，损失或收益，得意或丧气都交给神。那么，你就得到平和与满足的秘诀了。

《沙迪亚赛说》第4章318面

### 学习圈的问题：

1. 平和是什么？
2. 在任何外在状况下，平和都有可能得到吗？
3. 平和来自于内或外？
4. 在日常生活中，如何培育平和？
5. 平和是心念，情绪或情势的一种状态？
6. 神恩赐平和吗？
7. 世上的平和如何达成？
8. 内在平和的障碍是什么？
9. 我们如何为而不为？即如何采取没有执著的行动？
10. 平和意谓缺乏努力吗？
11. 对人类而言，平和是与生俱来的吗？
12. 如果有太多的平和，灵修能有进展吗？

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### **References for Further Study**

1. Prasanthi Vahini, p.10 (Peace is won by recalling the travails of the saints and sages).
2. Prasanthi Vahini, p.11 (Peace is the nature of man. Anger and greed suppress it).
3. Sathya Sai Speaks 6, p.231 (First learn inner peace, then you can deal with the world).
4. Sathya Sai Speaks 7, p.407 (Action without attachment to the fruits brings peace).
5. Sathya Sai Speaks 8.p.32 (Peace can only come from within).
6. Summer Showers 1977, p.24 (True peace is in the heart).

Your thoughts play a vital role in shaping your life.

- Baba

心中的念头，对人生的塑造，扮演了重要角色。

- 峇峇