
DISCIPLINE

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Meher Baba Bookstore
Hermosa Beach, California
May, 1970
10:58

ADI: Yes, ask questions

PILGRIM # 1: You think it's important to, to have disciplines like meditation or fasting?

ADI: No, there is one thing, discipline should be spontaneous, discipline should have a bearing [attendee coughs] on all the time of your life. If there is a discipline like doing some yoga or some meditation or some practices. Then it is really partial, it does not cover all the time of man's waking consciousness and it becomes a sort of a habit and man gets caught into the habit. There are many people who are so much involved in the way they should sit at one place to do the meditation then actually the meditation and the love for God. And all these practices should eventually lead a man to evoke that love of God in your heart. But that is relegated to one corner. It is absolutely forgotten and one gets involved into these practices themselves.

And again, this state of Higher consciousness, God consciousness cannot be induced in a man. It must come spontaneously. It must be a gift from the Avatar. And to become receptive to that gift one should please Him, one should lead the life, the way He wants us to lead the life. One should sing songs in His praise, one should remember Him, and most of all one should love Him and love is the only bridge between man and God, nothing else.

Practices are just acrobatics, of the body and mind. They may have some temporary results but that is not going to solve the problem of life. And sometimes it makes someone more complicated. You see the discipline should, discipline should only be done as I explained. The three things that Baba wants you to do. Yesterday were you there?

PILGRIM # 1: Yes

ADI: Only 3 things. [attendee whispering] Love for Baba. And not to touch illegitimately [child's sound in the background] without creating right for yourself, somebody else's money or somebody else's woman. And this discipline covers all the hours of your life. What other discipline do you want? This discipline is the discipline of disciplines. And this [child's sound in the background] covers up all the disciplines. A man who does 10 hours meditation every day, and if he is not disciplined in the way Baba wants you to be, is nowhere. Just as a man, who has, who does go through many spiritual exercises and he considers himself very big. Instead of becoming more and more humble with something that he gets out of those practices, he looks upon himself very important. [child's sound in background]. Become more egoistic. So one hand, on one hand he's supposed to have gained something spiritually, on the other he absolutely loses it. Doesn't take [Inaudible]

So these [child's sound in background] acrobatics as I say of discipline of mind and body, never encouraged by Baba. They are not practical, they are not required at all. And all these disciplines introduced by certain saints were really meant eventually to evoke love of the Master in your heart and nothing else. But that is kept, kept aside and man gets involved into so many things. He must sit with the leg over leg like this or he must stand or he must sit in certain posture and he must meditate and all, these things are absolutely not necessary. [sound of vehicle in the background] If a man does three things, love, number one, and not to covet anybody else's money or woman.

PILGRIM # 2: I think you also said that [sound of mike being adjusted] there's a way to live the life is just to be natural. Could you explain, you know what that will involve to live naturally.

ADI: Yes, you have to live natural.

PILGRIM # 2: Well, how?

ADI: So nature wants you to observe these disciplines. We divide nature into so many things and to suit our own convenience [sound of a vehicle in the background] and to suit our own inclinations and our desires, we go on doing so many things and call them natural. Today I am sitting here and I may get a thought that I want to go [attendee sneezes] and become a son in law of some king in Egypt. And you will look upon it as very natural, it is not natural at all. You see there are many unnatural thoughts that a man gets. All desires are not natural desires. What do you call natural?

PILGRIM # 2: Hmm?

ADI: Man's desires are not natural. They are self created.

PILGRIM # 2: Love is natural.

ADI: Hmm?

PILGRIM # 2: Love is natural

ADI: Love is most natural. Love is most natural and there are certain things, you see, through which you should bind yourself with Baba, link yourself with Him. And the three things are as difficult as they are easy. You should not bother about any, rest of the things of spiritual practices, of discipline and all that because these three things you see include all the disciplines of life. [sound of a vehicle in the background]

PILGRIM # 3: The hardest, the hardest thing it seems is, is to distinguish between what Baba wants and what I want. Is there any, any way of...

PILGRIM # 2: Right

PILGRIM # 3: You know allowing like, intuition more? [sound of a vehicle in the background]

ADI: You see, really speaking you cannot analyse your own intuition, because it is not intuition coming to you in its purest form. The intuition infiltrates through your desires and then comes to you. And the desires are there because of your past impressions. So, you call it merely by name of, by the word intuition but it is not intuition in the pure form and you cannot guarantee your own intuition, so best is to be guided by Baba's wish. What, how does He want me to live? It is given in the *Discourses* itself but I have put it in these simple terms so that one may not have to wade through all and

then extract and come down, [Vehicle sound in the background] land himself down to this. So, these three things. Which reiterated you see Baba during His lifetime when He gave discourses in person, He used to say this and lay a great stress upon this discipline.

Why should we try to bother ourselves about this is the intuition or that is inspiration or that is perspiration [muted laughter] or that is my thought or that is my imagination. You see it's not going to take you, because it's just a groping the dark.

Ordinary thought that I get I do not know where it comes from. So I do not know the source. When its comes, you see, I feel that it is there and I just know that it's there. So what is the good of dabbling into it at all?

Baba has explained so many things to you out of His years. Given you the gems of spiritual truth out of His own experiences. But we, we have no knowledge of it. We, we intellectually understand. Because what Baba has given is a description of what He Himself has experienced.

Make that as a medium to remember Him more and more and love Him more and more. And probably to equip yourself with something by which you will be able to answer certain questions. A new man, you can catch hold of a new man and maybe you may impress him, you may create a conviction in him and maybe he comes to the Baba fold. That is the real purpose. Or else it becomes a dry dialectics. For instance I, once I read a book of Krishnamurthy. And it's a beautiful piece of article that I read, very lovely. But what it didn't contain, it was just an acrobatics of logic. This is not the

thing. Although Baba has made use of logic to explain many of the truths He Himself knows, but it is not for the sake of logic, He has [child's sound in the background] just presented them to you. And He also said eventually that this book really contains nothing and it is not going to take you anywhere but it creates an opportunity for you to think upon Him and love Him more and more. An intellectual man needs something to read. A farmer may not need it. He just looks at Baba's picture and he falls in love, he's a simple hearted man. But that is not the way of an intellectual. He wants to go through the rigamarole, turns and twist of his own thinking and of his own logic and then he arrives at a conclusion. For him it is necessary.

PILGRIM #3: The outsiders are for those who do not know Baba. Who does Baba meditate? What is there for Baba to meditate when Baba says, "I am in everybody."?

ADI: What is this meditation? Baba Himself is the object of meditation for the whole world.

And then they misunderstand Baba's seclusion also. And even silence. They think that a yogi observes silence, Baba's observed a silence, it is for His own progress. Baba says, "I am truth personified, I don't need this silence for the sake of my spiritual progress."

But the silence that He observed was for His inner work for the benefit of humanity. This is the understanding you have to give. For all outward appearances a yogi may observe silence, Baba may observe silence. But what is the difference? Baba observes silence for the benefit of others and that yogi

observes silence for his own benefit.
There is a world of difference in it.

But for all outward appearances we see that he is observing silence, He is observing silence. See that is how some misunderstanding is created.

When Baba tells you to do a specific thing, supposing Baba asks you, have given you instructions to do a meditation or think of Him for a certain duration of time in a day, that is different thing, which assumes a different importance altogether. It is not because of the meditation that you do, because of the word that is coming from Baba, that is more important.

Once a yogi had come to Baba [child's sound in the background] and he had all his practices and his timings of food, of his meditation and all that. The first thing, I was there in Nasik when he came, the first thing He told him was to break up his vegetarianism. [Laughter] He got so frightened [Adi laughs while talking] he ran away from there. So Baba says, "He's only worth that much."