

---

## Implement discipline in every day life

### **Obey to be disciplined.**

We are all familiar with the idea that people think they are disciplined. But somebody else finds they are not so disciplined. I have found that people are by and large very sincere. And, even their apparent indiscipline springs, not from the intention to be undisciplined, but because they don't really understand what it is. I have found that when we meet in Shahjahanpur, or in places like this, it generates a great deal of love and a consequent discipline. But it seems to evaporate when the function is over. It is because people do not realise that discipline is not something of a momentary interest or a momentary need. It cannot be said that discipline is necessary here but not on the street; or that discipline is necessary in the Ashram but not at home; or that it is only among abhyasis but not among the general public. It is an unfortunate fact of our education - educational system I should say - that we are taught that discipline is a need of the moment for certain situations and not others. For instance, when our son goes to school we tell him, "Don't misbehave in school," which can possibly give him the implication that he need not be well behaved in the house.

So, **discipline is a way of life.** It has no specific situational impact or need. Nor is it limited to the need of a moment. It must be the governing factor of our 24 hour daily existence; and what it really means is regulation. Discipline does not mean enforced rules, obedience - all that is nonsense you see. That is why most people rebel against discipline. They think it leads to lack of freedom. But what discipline really gives is an orderly life. Everything should be done when it should be done. Because you will appreciate that you cannot put out today's fire tomorrow, or cure yesterday's illness next year. So the first thing to be understood is that, each thing has to be done when it must be done. See, Babuji used to be quite upset when people would come late for meditation. He never gave public expression to it. But after the meditation He would ask me privately; "Can these people afford to go late for a train, or do they go late for a cinema?" So, everything in its time.

Second requirement is to lay down an order of priorities of what should be done, when and where. That means, ascribing to each activity its relative importance. What is the most important thing I have to do? That should be done first. The next important, the second and so on. But we find students when they should be studying they are at the football ground. And then, they are upset when they are told, "You should not be playing now." And they will even quote, "A healthy mind in a healthy body," all these things! But people do not explain to them: "Yes, my dear son, you need exercise, but this is the time for study." Similarly meditation. If an abhyasi understands that the spiritual life is the most important thing for him, then he will give the greatest importance to Satsangh. But they have not yet understood the importance of the spiritual life; therefore they are willing to sacrifice sadhana for a brief moment of pleasure or fun. So, when we have a list of priorities - "What is most important, what is the second most important," we have become accustomed to dealing with our situations, life situations, in a relative grade of importance. So, relative importance governs every activity of our lives.

All that discipline means is, following it. For example, when a pilot is about to take off in a plane, they have a check list. No. 1,2,3,4..... he has to press every switch and see it is functioning. And, when the complete check list has been gone through and every thing is okay, then only can he take off. What do we do? We go to the station, we have no tickets; they are left at home! Because, we have not bothered to check: "Do I have my money? Do I have my ticket? Do I have myself with me? Or, have I left myself at home?"

The last statement is not a joke, though it appears amusing. Because, Babuji once told me that most of us leave ourselves behind when we come for Satsangh. What it means is that my body is here but my mind is at home.

#### *Salient Features - 4*

Discipline is of several varieties: physical, mental and moral.

Physical discipline: Sit where you should sit. Sit in the way you should sit. Maintain silence during meditation, in fact, at all times. When it is not necessary to speak, you should be silent. Now, because we are unable to be silent, we speak. Most people who speak today speak because they don't know how to be silent. When you can learn to be silent, you don't need any admonishment to be still, because a still mind makes for a still body. But we have to start. Sit: we must sit. Sit still: We must be still. If you are able to do this, we are able to still the mind to a certain extent, which is the purpose of meditation.

Mental discipline: Don't think of other things when you are meditating. Am I able to discipline my mind? Then the next step is given. If your mind is straying, bring it gently back to the object of our meditation. You are taught how to do it. "No, no sir, I get too many thoughts." "Yes, why do you allow yourself to get so many thoughts?" A technique is there. When the first disturbing thought came, if you got your mind back to the meditation, I dare say, the second disturbing thought would not come.

But what is important to understand is that **if there is no mental discipline, physical discipline cannot exist.** That is why we meditate; to achieve regulation over the mind, make it disciplined, make it possible for us to apply the mind where we choose, apply it, not use it, apply it - and thereby achieve a 100% strength of mind, which makes possible that promise of yoga, that a yogi will be skillful in anything he does.

Moral discipline: I have often said that in India, this unfortunate concept, that morality is only in the sex life of the individual, is a tragedy in this country. That is not a proper understanding of morality. Morality is in everything that we do. Am I doing what my Master would have done in this situation? It has nothing to do with truth or lies, it has nothing to do with celibacy or non-celibacy, even adultery. Is it what the Master would have done in this circumstance, in this situation? Let me do that. I believe this is to be the test of morality.

So, discipline is not something of the moment, for the moment. It is like our breathing which supports our circulation. It cannot afford to stop for even one minute. A man who has stopped breathing for a few minutes is a man who has stopped breathing forever. Similarly, when a man has stopped being disciplined for some time, he has stopped being disciplined forever.

So obedience must be exact. Not just like the children in school obeying. WE are adults and we should have some sense in our head. Obedience means exact, specific obedience. "Meditate for one hour" and we must meditate for one hour. "Do the evening cleaning after the day's work is done" - we must do it. "Read the literature" - we must read it. Night prayer-meditation- how many people do it? I have a very strong suspicion that most people don't do it. Do we know the process? Every time I have seen Master asking just for fun you know, "Can somebody tell me the fifth of the Ten Commandments?" few people can immediately answer. Because most people don't know it!" No, Ni but did you not read so

and so's article in the Patrika published last month?" They scratch their heads! "No, Babuji! You see I come very late from the office." Then you don't meditate? You don't meditate for one hour; you don't do evening cleaning; you don't know what prayer-meditation at bedtime is about, and you don't read the articles in the Patrika. Then what are you doing in Sahaj Marg?

*PSM – Vol 7; Page 9*

Whenever we talk of the practice, we must start with the practice, if for no other reason than obedience to the Master. He has said it, therefore I must do it. Well, we go to the doctor; the doctor says, "take twenty four tablets of this, three times a day for eight days and then come back." We are usually prone to taking one tablet and looking for the results. Some will take two and then look for the results. Some patient ones will take three. Then we say, "What is this, Sir, there is no benefit. This tablet is not doing any good for me." But we forget that the doctor said, eight days, twenty four tablets. So, we have to have patience, you see. It is not enough to just practice. I practice because of my obedience to the Master. Am I thinking of light in the heart for one hour, as I am supposed to, when I sit for meditation? This is the first question we should ask ourselves. Obedience is not enough, is not sufficient. It is not compliance, by just sitting with eyes closed and thinking about the price of rice, and saying, "Babuji! I do sit for one hour with my eyes closed." Are you meditating?

*PSM – Vol 7; Page 7*

Total obedience is what is demanded of one who chooses to be or wishes to be perfect. Which means, **perfection goes together with obedience**. Perfection, in the perfect state, goes with perfect obedience, ultimate perfection with ultimate obedience.