
5. CERTAINTY, FAITH, MEDITATION

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6:50

ADI: And more than that, more than faith, one should have a conviction. Conviction means a certainty about certain thing existing. A certainty about God existing. A certainty about the Avatar as being the personification of God. This certainty is even higher than a faith. I call it even higher than a faith.

To have a faith in a certain thing, one has to get into it and he gets it. Some have faith in a very natural manner, just as a man who falls in love when he sees a certain thing or a certain object. At the moment he sees he falls in love. There are certain persons who take time for their association to develop that love. You see, in like manner, faith, somebody has a faith, it is a natural, it is natural with him. He is such a bent of mind that he gets the faith without any circumstances being created to develop that faith. There are others who do not get faith easily. So, he may, he is likely to get the faith if he takes interest in the subject, if he exerts to get the faith, if he creates the circumstances and the surroundings in which he lives and he gets the faith.

PILGRIM 1: Adi, [inaudible].

ADI: Now let us, first of all you suggested something about meditation, I will talk about the meditation. Now once I remember Baba had said, how has this

meditation come into being practised, being taken recourse to by human beings?

Baba said, once you see, the population of the world was so small, time was always hanging over head and people had very little to do and the farming was the only profession and it was a very slow process and man was not very active and busy, so some of the people who did not have to do anything, they started doing meditation. This is the very genesis of the meditation.

Meditation really speaking is not the way to realise oneself. It has come into being just because as Baba says, that man had very little to do, there was so much time on hand, he had nothing actively to do, so he take recourse to doing something which he called meditation within himself.

For the matter of that, any subject you may take, even a subject of any educational subject, say psychology. A man takes up a subject of psychology, reads about psychology and then he goes and thinks over it, deliberates over it and he entertains all the thoughts and ideas pertaining to a certain subject, say psychology, that is a meditation!

Meditation is a thing that man goes on thinking deliberately upon a subject, the thoughts of whom are pertaining to that specific subject. It becomes a meditation. It may be meditation on God, it may be

meditation upon yourself, it may be meditation upon any educational subject, it may be meditation upon anything!

Even a man who actively does certain work, supposing a man does a carpentry work and he has to produce a certain piece of furniture. He concentrates upon this. His thoughts are all there, you see. That's a meditation. That's meditation and action both.

But for a man to really think that by meditation alone, he is going to realise his own self, he's going to become God realised, that is, Baba says is not possible at all. Because the very means and mediums through which you meditate, is your own mind, is your thinking power. Baba says for God realisation that has to completely to be destroyed and completely to be annihilated. It has to go away.

So how is it possible with that medium to destroy itself? You cannot destroy yourself. The mind cannot destroy itself. It's the Master alone. And the mind is composed of all your past impressions that keeps you away from your real self, who is nothing but God, who is nothing but Meher Baba.

By doing meditation one may have a few experiences here and there but these experiences would come and go, they would never be stationary with you at all. And these experiences are really hired experiences. When through meditation or through any yoga, a man gets certain experiences, those experiences, he has got no claim on those experiences. He has got no authority of those experiences and he cannot own those experiences. It is something like a man visiting a museum and seeing so many things spread out over

there. But he's not allowed to own anything at all. And the moment he tries to lift anything, he tries to own it, the policeman immediately comes and catches hold of his hand and push him behind the bars in the jail.

You see, this yoga and experiences gotten out of yoga, one has no claim over it at all. He doesn't become the master of the situation. He merely goes and gets the experience and comes back. So what is the good of that experience, which he can never own it? Of which he can never become a master?

However, Baba has given an article in "Discourses" on meditation. He has so beautifully described the different, the differences in the constitutions of the minds of different persons and there are certain psychological laws and one has to, if one has to take up the meditation, he has to go, he has to adhere to the laws which will become concomitant to the constitution of each one's minds and its a something, its something like a science, something like a psychological science and science can never reach you to your real self.

It is not possible because the very means and mediums which you want to reach your real self, falls so much short of the target. Otherwise the blessings and the help of the Masters would never have been, never have come into prominence at all.

A man cannot on his own, unaided by the Perfect Master, ever realise himself.