

Chapter 6 Discipline: Means to an End

1. What is Discipline?

The root of the word discipline comes from the Latin word for instruction. Spiritual disciplines are means of self-instruction that we engage in for the growth of our higher awareness. The successful practice of self-transformation requires a high degree of inner discipline. We must learn the lessons and practice the rules of the spiritual path to achieve success.

Discipline is inherent in both nature and humanity. The planets conform to their orbits, and each creature acts according to its character. Physical laws of discipline govern such things as the crystalline structure of rocks. Everything from the largest to the smallest in creation adheres to its own law. It is only in the working of the laws of nature that each being finds its proper place in the cosmos. For humanity, the highest disciplines are the transpersonal. Such disciplines enable us to realize our identity with God.

What are the necessary disciplines for us to practice? We must obey the rule of law in society and the rule of the heart in our personal conduct. Through education and experience, we learn the laws of the land. Through self-inquiry, we understand the rule of spirit. Unthinking habit is not discipline. Discipline is a reasoned course of practice for the production of specific results. Sathya Sai Baba recommends certain disciplines for our spiritual unfoldment. These disciplines include:

1. Do not harm others (ahimsa).
2. Speak the truth and practice what you teach (Sathya).
3. Study the teachings of the scriptures and the saints.
4. Serve others without seeking reward.
5. Practice devotion to God.
6. Practice detachment from objects of desire.
7. Do your duty to yourself, family, community, and nation.
8. Live within the bounds of morality.
9. Meditate on the unity of creation and the omnipresence of God.

These are some of the practices by which we shed our ignorance and enter the light of self-knowledge.

第六章 修行：达到目的的方法

1. 什么是Discipline（修炼，修行，修养，身心训练，纪律）？

Discipline（修炼，修行，修养，身心训练，纪律）这个字的字根来自拉丁文，意为‘教导’。灵性修炼是我们为了高等觉知的成长而从事的一种‘自我教导’的方法。自我改造的成功修习需要一个高程度的内在修养。我们必须吸取教训并修习灵道上的规则以获得成功。

规律存在于大自然与人类之中。星球依据其一定的轨道运行而每一个生命体也依据其特性活动。凡此种种皆受制于那规律性的物理定律，一如晶体结构之于石块者然。物不论大小都遵照其自己的定律运作。只有在自然定律的运作下，每一个生命体才在宇宙间得到一席之地。对人类而言，最高的纪律或修行是超越个人之上的。这样的修行使我们体认我们的神性。

哪一些身心训练是我们必须修习的呢？在个人行为上，我们必须遵守社会规律和内心原则。通过教育和体验，我们学到地方的法律。通过自我探索，我们了解灵性的原则。冒失习惯并非修养。修养（纪律）是一种理性的修习过程以取得特别的成果。为了我们灵性的展现，沙迪亚赛巴巴推荐一些修养（修行）。这些修养如下：

- 1) 不伤害他人（非暴力Ahimsa）。
- 2) 说真话和实行你所教的（真Sathya）。
- 3) 研读经典和圣者的教诲。
- 4) 服务他人，不求回报。
- 5) 体现对神的虔诚（奉献）。
- 6) 实行舍离，放弃物欲。
- 7) 履行对你自己，对家庭，对社会，及对国家的义务。
- 8) 生活于道德规范之内。
- 9) 静虑于万物一体与神的全在。

这些都是我们借以除去无明并进入自性知识之光中的修习。

2. Benefits of Right Action

We have great freedom to determine our own path of action. We carry within ourselves the seeds of either self-destruction or self-realization. We can ignore the call of our divine nature and remain mired in the material world, or we can listen to the call and realize the highest attainments. If we learn from the world around us and chart a disciplined course of action, we can earn our true freedom. When we rush to satisfy material desires, we suffer the consequences.

The lesson is learned by man when he studies nature, analyzing it and trying to understand it...Break the laws of nature and she boxes you in the ear; obey her commands and listen to her warnings and she will pass on to you your heritage of immortality.

Sathya Sai Speaks 2, p.152

When we aspire to reach a great height, we must first build a strong foundation. A ground work must be prepared before the structure rises. Proper preparations must be made to insure success. This is true in all fields: in the trades, in business, in the arts. It is of paramount importance in the spiritual field.

Discipline is essential for the success of every endeavor of man, whatever the field, whether it be economic, social, educational, or merely material and worldly. It is even more essential for success in spiritual effort.

Sathya Sai Speaks 7, p.328

External disciplines, such as the law of the land or the physical laws of cause and effect, are fairly easy to understand. They usually result in quick, adverse consequences for those who overstep their bounds. Self-discipline is more difficult to comprehend: the relationship between inner causes and effects is less apparent. However, the disciplines which we impose on ourselves are just as important to our welfare. The consequences of right discipline are just as certain as the results of physical laws. A spiritual program must be carefully considered and then skillfully followed if we are to reach self-fulfillment.

2. 正行的利益

我们有很大的自由去决定我们自己的行为方向。在我们之内，我们持有的不是‘自我毁灭’就是‘自我证悟’的种子。我们可以忽视我们神圣本质的呼唤而深陷物质世界的泥泞里，抑或，我们可以听从其呼唤而体现最高的素养。倘若我们向我们周遭世界学习并制定一个修行的课程表，我们就能赢得真正的自由。倘若我们急于满足物质欲望，我们就得承受痛苦的后果。

当人研究，探索，分析并试图了解大自然时，他学到了一课……
违背自然必受自然打击；顺应自然，听从她的警告，她会传达给你不朽的继承物。

《沙迪亚赛说》第2章152面

欲建高楼，必先打好地基。有了稳固的地基，才能建起高楼大厦。事前的准备工作才能保证事后的成功。任何领域，不论是商业上的，贸易上的，艺术上的，都不例外。而在灵性领域，这尤其重要。

身心训练是人致力于达致成功的要素，不论在哪一个领域，经济上的，社会上的，教育上的，抑或仅仅是物质的和世俗的。要取得灵性方面的成就，它更是至关重要。

《沙迪亚赛说》第7章328面

外在规律，如地方法律或因果律等还算容易了解。它们通常给逾越其界限者带来快速而不利的后果。自我规律较难理解：内在因果关系比较不明显。然而，我们加之于自己的规律跟我们的福利一样的重要。正确规律的结果与物理定律的结果一样的确定。一个灵性的计划必须加以审慎的考虑然后灵巧地加以遵从，如果我们要达到‘自我实现’的境界的话。

The real you is the atma. This can be learned only by constant meditation, by moving in good company, by listening to the talks of realized men, by following some prescribed course of discipline. That is why I lay so much emphasis on discipline.

Sathya Sai Speaks 4, p.159

3. Our True Freedom

Discipline is usually considered to be restricting. Actually, quite the opposite is true. In material life, as in spiritual life, we gain our freedom only through discipline. Hard work endows us with material rewards such as a home or automobile. In spiritual life, we win freedoms of greater worth. We win the freedom of a joyful and peaceful life. Above all, we win God's grace, which alleviates our suffering and grants us the opportunity to continue to advance on our Godward way.

In spiritual matters, the more we subject ourselves to discipline, the more joy and peace we are able to enjoy.

Sathya Sai Speaks 4, p.306

Although disciplines seem restrictive at first, with time we recognize them as the source of our joy. Self-discipline gives birth to confidence and satisfaction. An individual without self-discipline finds no lasting happiness. As a world with no laws would disintegrate into chaos, an individual without self-discipline becomes mired in confusion and despair. Understanding and adhering to the rules of the game grant us joy.

In fact, it is the rules and the restrictions that give charm to the game of life. In the game of football, if any player can do anything with the ball and there is neither foul nor out, neither offside nor goal, neither throw nor penalty, then it will be a meaningless game incapable of giving ananda (joy).

Sathya Sai Speaks 2, p.219

真正的你是阿特玛 (atma)。唯凭借不断的静虑，凭借与善知识交游，凭借聆听高灵的讲道，凭借遵照某种指定的修行课程，你才能对它有所认识。

《沙迪亚赛说》第4章159面

3. 我们真正的自由

纪律一般上都被视为有限制性的。其实，适得其反。在物质生活上，一如灵性生活，我们只有通过纪律才获得我们的自由（超脱）。辛勤工作提供我们物质酬劳，诸如房子，汽车等。在灵性生活里，我们赢得更有价值的自由。我们赢得一个快乐而平静的生活的自由。尤其最者，我们赢得神的恩典，从而减轻我们的痛苦并获得在灵道上继续迈进的机会。

有关灵性方面，我们越遵守纪律，越努力修炼，我们就越能享受到更多的快乐和平静。

《沙迪亚赛说》第4章306面

虽然初时纪律或修养似乎有所限制，随着时间的推移，我们认识到它们确实是欢乐的源泉。自律（自我修持）带来自信和满足。一个没有自律（自我修持）的人就找不到持久的幸福快乐。就如一个没有法律的世界会瓦解而陷入混乱一样，一个缺乏自律（自我修持）的人会陷入困惑与失望的泥泞之中。理解并遵从游戏规则给我们带来欢乐。

事实上，给人生游戏带来魅力与情趣者就是规则与限制。在足球赛中，如果任何球员可以随心所欲地乱踢而没有犯规或出界，没有越位和进球，没有扔球和罚球，的规则，那么，这球赛就不会有意义也不会带来欢乐了。

《沙迪亚赛说》第2章219面

4. Key to a Productive Life

Even material freedoms yield little satisfaction if we are held captive by the demons of fear, anger, and worry. Without the benefit of spiritual discipline, material discipline is shallow consolation. The quest for true freedom is won by disciplined study and action. When we digest the messages of the saints and sages who have already trodden the path, we can assimilate their wisdom and experience.

The sages have discovered the disciplines that will keep you unaffected by defeat or victory, loss or gain. Learn them, practice them. Establish yourself in unruffled peace.

Sathya Sai Speaks 6, p.226

Other sources of wisdom, such as the holy texts of the world's major living religions, may also provide the traditional knowledge necessary to adopt a course of spiritual discipline.

So man has to be guided by the wisdom of the past, the bounds prescribed by his well-wishers, the sages, the sastras (holy texts) or moral codes laid down to map the conscience in him.

Sathya Sai Speaks 6, p.109

As seekers of wisdom, we hold the keys of knowledge in our hearts. The promptings of the conscience show us the disciplines to follow. But we must act on our knowledge for it to yield results. Although we may possess ample devotion and wisdom, if we are not employed in a disciplined course of action, there will be no benefit.

You may have devotion, you may discharge the duty entrusted to you, but unless you are saturated in discipline, the other two are useless.

Sathya Sai Speaks 9, p.14

4. 美满生活之钥

如果我们沦为恐惧，嗔怒和忧虑之恶魔的阶下囚，即便不物于物亦难心满意足。缺乏灵性修持的利益，物质的节制亦仅是表面的慰藉而已。寻求真正的自由或超脱只有凭借训练有素的研究和行动。当我们融会贯通曾是过来人的圣者的教诲时，我们即可效法他们的智慧与经验。

圣者已找出令你不受成败得失影响的修行法门并公之于世。要学习之，力行之。在心平气和中培育你自己。

《沙迪亚赛说》第6章226面

其他的智慧源头，诸如世界活跃的各大宗教的经典或也提供灵性修养课程所必需采用的传统知识。

所以人必须得到过去之智慧的指导并在祝愿者，圣者及经书或道德准则所规定的范畴之内，约束其行动以绘制在他之内的良心图表。

《沙迪亚赛说》第6章109面

作为智慧的探求者，我们持有知识之钥于我们的内心。良心的驱使给我们展示纪律与修养以便我们遵从。但我们必须根据我们的知识去行动以获得预期的成果。如果我们不遵照有修养，有纪律的行动方向，即便我们拥有适当的虔诚与智慧，亦属枉然。

你或持有虔诚，你或履行你所受托的义务，但除非你恪守纪律，修养有素，否则，前两者毫无用处。

《沙迪亚赛说》第9章14面

5. Maintain Discipline

Self-discipline can be difficult to maintain. Particularly at the start of the spiritual path, the obstacles seem formidable. The need for many changes in our lifestyles and attitudes becomes quickly apparent. It is easy for the beginner to become discouraged. There is also a danger of the student becoming compulsive about discipline and laying too much emphasis on the self. It is best for us to progress slowly and carefully at the outset. Discipline must be cultivated early in life and practiced consistently. Then when hardships arise, they can be overcome with the help of our inner strength.

Discipline comes to the rescue during crisis when the world flows toward you as a dark flood of hate or derision, or when those in whom you have put your trust shun contact and shy away. Without discipline, the mind of man is turned into a wild elephant in a rut. You have to catch it young and train it so that its strength and skill can be useful to man and harmless to life around.

Sathya Sai Speaks 7, p.418

With proper preparation, we learn to overcome obstacles. As self-discipline increases, the task becomes easier. However, repeated attempts must still be made to achieve success. Very rarely do we make progress without repeated attempts to master a difficulty. A Systematic and controlled disciplinary plan is the foremost weapon in the battle.

It is chiefly a matter of careful, well-timed, regulated discipline. It cannot be obtained by spurts and skips, but must be climbed step by step, each step being used as a foothold for the next...You have to learn each lesson by systematic study. Application and effort alone will give success.

Sathya Sai Speaks 1, p.166

Fortitude and persistence assure realization of the goal. Each obstacle is a test. We may only pass on to the next higher level when we have mastered the first. We should look forward to tests as chances to prove our progress in spiritual discipline. Each obstacle can be mastered one at a time. The

5. 维持纪律（修养）

自律（自我修持）不易维持。尤其是在步上灵道之初，障碍显得难以应付。在我们生活方式与态度上诸多改变的需要很快地浮上台面。初入道者很容易就意志消沉。强制学生修行和太过强调自性，也可能给学生带来危害。最好还是慢慢地，谨慎地量力而为，循序渐进。纪律与修养必须在早年就开始培育并且贯彻始终地勤加练习。那么，当困难发生时，我们就能以内在的力量去克服了。

当世界以憎恨或嘲讽之乌黑洪水涌向你时，抑或，当你所信赖的那些人躲避你时，处此动乱时期，纪律或修养就起作用了。缺乏纪律或修养，人的心念就变成一只野象。你必须在年幼时就抓住它并训练它，以使其力量与技能得以为人所利用而且不至于伤害周遭的生命。

《沙迪亚赛说》第7章418面

做好了适当准备，我们尝试克服种种障碍。随着自律（自我修持）的增加，任务也变得容易了。然而，如要达到成功，重复的尝试乃在所必需。不重复尝试去掌控困难，我们几乎是不可能有所进展的。一个有系统的和受控制的修行计划是这场战役的最重要武器。

主要关键在于一个审慎的，适时的，调整得当的修养或纪律。它不能一蹴而就，但必须一步一步地爬，每一步都是下一步的立足点……你必须有系统地去学习每一个课程。学以致用与努力不懈才会带来成功。

《沙迪亚赛说》第1章166面

不屈不挠和坚韧不拔保证目标的体现。每一个障碍是一个考验。当我们主宰了第一个阶段之后，我们就可以继续往下一个更高的阶段迈进。我们应该视考验为良机一样地来盼望以验证我们灵修的进步。每一次只能主宰一个障碍。智者决不放弃克服障碍的机会。在盛年时坐

wise person will not put off the opportunity to surmount a barrier. Each day lost in the prime of life yields one less day at the end of life to achieve self-realization. Therefore, discipline must not be relinquished before realization is attained.

You should never give up the habit of discipline. When you reach the state of perfection only, you do not have to think of regulations or discipline.

Summer Showers 1972, p.282

6. Duties of a Devotee

Discipline is particularly important for those who consider themselves to be devotees of Sathya Sai Baba. Devotees of Sai Baba must exemplify what they have learned. As Sai Baba's life is his message, so the devotee also attempts to act as an example. It is by the example of the devotees that the master is known.

People, those outwardly "distant" from Swami, he tells, but not so severely as those "near". People judge Swami by his "near" devotees and so these individuals must follow very strict standards of behavior.

Conversations, p.111

Aspirants who make a greater commitment are required to assume more discipline. The greater the growth we wish to realize, the more self-discipline we must exercise to fulfill our responsibility. But it should not be thought a burden. It is an opportunity for our own benefit.

Generally, I speak sweet, but on this matter of discipline, I will not grant any concessions.... I will insist on strict obedience. I shall not reduce the rigor to suit your level, for that will only ruin you. I pay attention to your ultimate good.

Sathya Sai Speaks 2, p.186

失的每一天就等于在终年时少了一天去成就自我证悟的机会。因此，在证悟前，决不能放弃修行。

你不应该放弃修行的习惯。只有在你达到完美境界时，你才不必去考虑规律与修行。

《夏季浸濡》1972年282面

6. 一个信徒的义务

对那些自认为沙迪亚赛巴巴信徒而言，纪律与修行是特别重要的。赛巴巴信徒必须学以致用，以身作则。基于赛的一生就是他的福音，因此，信徒也试图树立好的行为榜样。由于信徒的好榜样，导师才得以家喻户晓，名闻遐迩。

斯瓦米训示那些外在跟他‘有距离’的人就不如那些跟他‘接近’的人那么严格。人们以他‘接近’的信徒去评断斯瓦米，所以，这一类信徒必须严格地遵守行为准则。

《会谈》111面

发大愿的求道者更要致力于严格的纪律与修行。我们期盼更大的成长，进步，我们就得行使更多的自律（自我修持）以究竟我们的义务。然而，这决不该被视为一种负担。它是裨益我们的一个千载难逢的良机。

一般上，我说话的语气温和，但在有关修行或纪律方面，我就不会让步.....我会坚持绝对服从。我不会降低严格的要求来迁就你的层次，因为那只会摧毁你。我关注你终极的利益。

《沙迪亚赛说》第2章186面

7. Chart a Course

If we heed the call of regular practice and persist in our quest, then we will surely attain the goal. Perseverance and intensity pay the dividend of self-realization. God is in all, but to find him we must follow a course of spiritual discipline. Divinity appears to those who complete the necessary practices.

But the question is asked, “Then why is he (God) not seen?” Well, he is as butter is in milk, in every drop, through and through. If butter is to be seen, then certain processes have to be done – boiling, curdling, churning, etc. So, too, by certain spiritual disciplines like repeating the name on the tongue, he who dwells in the heart can be visualized; the immanent God can be experienced as real.

Sathya Sai Speaks 7, p.362

When victory is achieved, the rules and regulations may be transcended. When that blissful day arrives, the realized individual overcomes the dogmas and tools of path. That joyful state confers the ultimate freedom of God-realization in which all is recognized as divine.

It is good to be born in a church, but it is not good to die in it. Grow and rescue yourselves from the limits and regulations, the doctrines that fence your freedom of thought, the ceremonial rites that restrict and redirect. Reach the point where churches do not matter, where all roads end, from where all roads run.

Sathya Sai Speaks 7, p.82-83

Questions for Study Circle:

1. What is discipline?
2. How much discipline is enough?
3. Is it more difficult to live with discipline or without it?
4. Can there be too much discipline?
5. What is the best kind of discipline?
6. Who has the right to discipline another?
7. How do we discipline ourselves?

7. 制作一个路线图

如果我们留意例常修行的需要而坚持我们的探索，那么，我们肯定会达到目标。坚毅与刚强付给我们‘自我证悟’的红利。神寓于大家之内，但要寻找他，我们就必须追随灵性修行的方向。对那些完成必要修习的人而言，神会显灵。

然而，有人问这样的问题，“那么，为什么我们看不到神呢？”是的，他是牛奶里的奶油，完完整整的，在每一滴之中。若要看到奶油，一些程序必须加以进行——煮沸，使凝结，搅拌等等。那么同样，借某些灵修，如持名等，你就可以看到寓于内心的他；内在的神就可以被体验为真的了。

《沙迪亚赛说》第7章362面

获得胜利后，规则与条例可以被超越。当那个福乐之日到来时，得道者就克服灵道上的教条与法门。那喜悦之境赐予‘体认神’的终极自由（超脱），于斯，人人皆被视为神。

生于教堂是好的，但死于教堂就不好了。从限制与规律之中，从围住你思想自由的教义之中，从会局限和转向的仪式之中，培育与拯救你自己。攀登至一个高度；在那儿，教会已无关重要；在那儿，所有的路终止；从那儿，所有的路伸展。

《沙迪亚赛说》第7章82-83面

学习圈的问题：

1. 纪律或修行是什么？
2. 多少纪律或修行才足够？
3. 有纪律的生活是否比无纪律的生活更难过？
4. 纪律（修养）能嫌太多吗？
5. 哪一种纪律（修养）最好？
6. 谁有权去训练或调教他人？
7. 我们如何修炼自己？

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8. How do we know if we have enough discipline?
9. Does discipline restrict freedom?
10. Is there a time when self-discipline becomes unnecessary?
11. What spiritual disciplines should we undertake?
12. What are the immediate spiritual rewards of self-discipline?

References for Further Study

1. Dhyana Vahini, p.2.
2. Sathya Sai Speaks 5, p.7 (Discipline helps us discover the basis of creation).
3. Sathya Sai Speaks 5, p.185 (Discipline must be started early).
4. Sathya Sai Speaks 7, p.328.
5. Sathya Sai Speaks 8, pp.24, 66-67.
6. Summer Showers 1978, p.201 (Discipline should be constant).
7. Summer Roses on the Blue Mountains, p.46.

8. 我们怎么知道我们有足够的修养？
9. 修养或纪律会限制自由吗？
10. 自律（自我修持）会有不需要的一天吗？
11. 什么样的灵性修行是我们应该执行的？
12. 自律（自我修持）会带来什么立竿见影的灵性回报？